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 NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH. G. C. RANKIN, D. D., EDITOR.

Vol. LV. Dallas, Texas, Thursday, November 26, 1908. No. 15

Editorial.

THE DEATH OF EDWARD WARD CARMACK.

Tennessee has had many notable tragedies, but the most inexcusable and the one most lamented was the death of ex-Senator Edward W. Carmack. He was shot and killed by Robin Cooper, aided and abeted by Duncan B. Cooper and ex-Sheriff Sharp, while walking from his newspaper office to his room in the city of Nashville. That his death seems to have been the result of a conspiracy upon the part of those who killed him, can not well be questioned, if the published evidence is to be accepted. He, himself, was expecting trouble, for he armed himself and left his place of business by way of a private street in order not to unnecessarily encounter those who had threatened him. But by a concerted understanding they made it their business to intercept him and armed to the teeth. They did not wait for him to preciptate matters, but brought it on instanter and the brave leader fell and was dead in a moment. He was in the way of certain designing politicians, and they feared him and his influence.

Senator Carmack was one of the most brilliant men in the South, not to say in the Nation. He had served two terms in Congress and made a splendid reputation in that body as a man of broad statesmanship and wonderful eloquence. From there he went to the Senate where he served one term of six years and his reputation became national. Some of his speeches stand out as among the finest specimens of oratory since the days of Webster, Calhoun, Clay and Hayne. At the close of his first term, it was the irony of politics that the people of Tennessee turned him down and put in hs place Robert L. Taylor. The two men, in point of ability and usefulness, are not to be compared. To speak of them is to put them in contrast. But such is politics!

He remained in private life until a few months ago he announced himself as a candidate for Governor and espoused the cause of state-wide prohibition. His competitior was Governor Malcum Patterson, the present incumbent, who was entitled, under the unwritten law, to a second term in the office. He espoused the cause of local option, but anounced that if elected and the people wanted state-wide prohibition and so instructed their Legislature, he would sign the certificate submitting a prohibition amendment to a vote of all the people regardless of his views on the subject. Or he would sign a state-wide prohibitin statute if the Legislature saw fit to pass one. These promises, together with the fact that he was entitled to another term, led a great many prohibition people to vote for him; he had all the support of the anti-element. More than this, he had the political machinery in his hands, and his combination controlled the manner of counting the election returns in the primary. So Carmack was defeated by a few thousand votes. This, of course, somewhat imbittered him. He was soon called to the editorial conduct of the Nashville Tennesseean, an influential daily paper of the State. He was a wonderful writer and knew how to sting those who opposed him. He did not hesitate to burn them with his sarcasm and biting irony. But there was nothing slanderous or libelious in his editorials. These constant thrusts at his opponents angered them, since they were already prepared to do him violence because of his advocacy of decent reforms in the politics of the State. So they resolved to kill him and did it in a cowardly and cruel manner.

But the report of the pistol shots that snuffed out the life of this truly great man has sounded the death knell to the liquor traffic in Tennessee. It has also sounded the death knell to corrupt personal politics in that grand old commonwealth. Her people have never been so stirred by the death of one of her citizens. They are determined to put an end to the causes which lead up to the tragedy—the saloon interest of Nashville and Memphis and Chattanooga. Those of his way of thinking wil avenge his cowardly murder by killing the liquor business in Tennessee. "The blood of the martyr is the seed of the Church," and the blood of the martyr is the seed of moral reform. Carmack from his bloody grave will speak more eloquently to the law-abiding citizens of that State than did his tongue when standing upon the hustings or in the forum of the Nation. The influence of such a man can not die with the frame that fell under the fire of the assasin's gun; but "he being dead yet speaketh." What has happened in Tennessee may happen anywhere in the world where the liquor traffic holds sway, and its diabolism is opposed aggressively by honest men. It knows nothing but hate, libertinism and murder. But humanity is organizng against it, and despite its desperate character, decent people will never cease their opposition to it until it is driven from the walks of humanity. They can kill Carmack and others, but they cannot kill honesty, truth and justice; and as long as these reign in the hearts of mankind, the saloon will find a foe unrelenting and unterrified by threats or smoking guns. On with the battle!

THE EVILS OF THE COMIC PICTURE.

Our daily newspapers have fallen into the custom of loading down their Sunday issues with a magazine department and comic pictures. In this department there is usually a fictititous and over-drawn story with some sort of sensational headlines to make it attract attention. Often the story is of a trashy nature with a low moral tone not qualifed to inspire noble thoughts or to make wholesome suggestions. It appeals to a low taste and inflames the desire for the spectacular and the unnatural. The reading of such stuff does not add to the pure thought or the moral desires of any one. It merely feeds a morbid emotion and works on the curious and the abnormal in human nature. As a result the magazizne department of the Sunday dailies is cultivating a false idea of literature and developing a depraved taste in people. It is depreciating the moral tone and literary habits of the reading public.

But the "funny" page is even worse. This gets hold of the young and the impressible mind at just such an age that the taste is easily warped and deformed. The idea to be illustrated and conveyed by these so-called funny pictures does not improve the ideas or the morals of children. It emphasises the grotesque and the vulgar in life and teaches them to be cunning and find pleasure in the discomforts of others. To play a trick on some one, to deceive another, and to draw out the unnatural, seem to be the purpose of this coarse style of art. "Foxy Grand Pa," "Sambo," and "Maude" may be funny on a low scale; but it is the sort of fun that is repulsive, degrading, low and vulgar. The educative influence of such literature is any thing but elevating and refining. Yet every Sunday our children are fed upon just such questionable displays of vulgar pictures as we are describing. There is not one element of refinement or gentility in such stuff and we sometimes doubt very seriously the propriety of permittng such things in the hands of our boys and girls. In this way we fear our daily papers are corrupting the tastes of children and lowering the tone of society.

BISHOP JOSEPH STANTON KEY.

For the past three months it has been our personal privilege to be intimately associated with Bishop Key. We were with him far out in the sand dumes of New Mexico, where for nearly one week he presided over that heroic band of workers; and we had him for a close companion on our return. We were with him at Gonzales at the West Texas Conference, and at Waco, where he presided over the Northwest Texas Conference, we saw much of him. And we do not hesitate to say that the more he is known and the closer is one's fellowship with him, the truer and the nobler he becomes. To even have a slight acquaintance with him is to trust and confide in him, but to know him intimately is to love him like a son loves a tender father. He opens his heart to you and takes pleasure in your companionship.

The serenity of his spirit is marvelous. We have never seen him disturbed, though we have been intimate with him nearly twenty years. He is always calm and self-contained. He never becomes ruffled or thrown off his balance. His patience seems never to be exhausted or overtaked. He never worries or frets. He is the same at morning, at eventide and in the night watches. He listens to the humblest man with the same interest that he does to the man in high position and bearing multiplied responsibilities. He never shows restiveness, even though taxed with divers duties and pressed by many importunate claimants upon his time and attention. How he stands it and maintains his serenity of spirit is more than we can comprehend.

And he is perfectly transparent. He knows how to keep a secret that needs to be kept; but in the way of motive or purpose he never has anything to conceal. When he deals with his brethren he does it kindly, but frankly. When you are through with him he never leaves you in doubt, and he has fewer secrets than any Bishop we have ever known. He does not shroud many of his cabinet matters in mystery. Only such as he deems best to the man and the Church does he keep to himself. Generally he makes known his plans and consults those affected. As to his motive, you look down into his heart like looking at the white sand on the bed of a crystal stream. What a delight to deal with such a man and to have fellowship with his spirit.

And yet he is nearly fore score years advanced in life. But his strength abides, and his mind is as clear as a sunbeam. He is quick to delve into the apparent schemes of men, and he is just as quick to thwart them. He can not be led into the previous arrangements to carry out plans already conceived and matured. He gets all the information of the men and the charges that is possible, and then he proceeds to do his own planning and to follow his own wisdom. He is a good judge of men. He knows their fitness and their aptitudes and he places them accordingly. This is the result of a matured judgement and a close moral discrimination. There is not, therefore, a solitary element of decay in his faculties. He is as strong in mind as he is in body; and the sweetness of his spirit is something delicious and refreshing. And such is his unalloyed sense of right and goodness that no man is ever afflicted by his appointments. Every man may not get all he wants, but he fares well at his hand. No adroit man can use him. He is quick to see through the artfullness of those who have axes to grind.

He believes in the introduction of new blood into the leadership of conferences. He has great faith in the ability of the ministry to keep itself sweet and equal under the wholesome law of change. When he takes one man out of an authoritative position, he never permits the one retiring to name his successor in office. He thinks the change ought to be complete and he makes it complete by selecting his own representatives. His idea is that when one man goes out a brand new one, uninfluenced by his predecessor, ought to take his place. This is illustrated and made manifest when you look at his appointments of men to leadership.

He seems to think that a young man now and then ought to be elevated to a place of responsibility; that such energy and ability to initiate and prosecute new plans of work will be helpful to the Church. But he keeps matured ones enough associated with them to guide and direct the Church aright. And the last conference he held was so much pleased with him, in the masses of its membership, that they unanimously asked the College of Bishops next May to return him to them as their Bishop for the next session. Ah, he is a wise, sincere, open-hearted, far-seeing, grand and saintly old man. What a pity, from a human standpoint, that he has to grow older than he is today! Texas is more and more beginning to realize what a treasure we have had with us in the person of this splendid Bishop and godly man. May his years be prolonged and his type of manhood wonderfully multiplied!

NATURAL LAW AND THE LAW OF MIRACLES.

Natural law and the law of miracles are both ordained by the same God, but for widely different purposes. Natural law is for the government of the natural world. Miracles are for the higher purpose of revealing the spiritual in our nature which will continue after the natural shall have ended. Therefore, we call that which refers to the spiritual, supernatural, because they are above and reach beyond all natural law. What we call the law of nature is as profoundly mysterious as miracles are, but for the fact that the first is constantly recurring, while miracles are for a specific purpose and are never repeated. That natural law, as seen in the vast machinery of the material world, emanates from some invisible, intelligent and all-powerful being, no reasonable man will deny. These laws are of such magnitude and are so wisely accomplishing the ends for which they were ordained by their author, that we stand in wonder and awe and are compelled to acknowledge that the "Hand that made them is Divine." There has never been a philosopher, who pretended to explain the mysteries of nature, but in the midst of these inexplicable mysteries he is compelled to admit that the finite cannot comprehend the infinite. Scientists who are constantly discovering new and unknown forces in the book of nature, are compelled to acknowledge that there are myriads of pages in that book unread, and to them unreadable. Our belief in natural law is founded on evidence addressed through the senses to our reason, hence we seek for more and fuller knowledge of the design of these laws. In the visible world we watch the processes and results of the forces of nature and we call one "cause" and the other "effect." Thus we intelligently arrive at the design of natural law. Now the same God, who made us immortal and created this material world as an antechamber, supervises these laws to show us what He is, and what we must be and do to enjoy this better life. The purpose and design of supernatural law are as distinct and definable as any law in the natural world, and the design for which they are wrought is just as clear. If any man will read and study the healing of the paralytic (Luke 5:17-26) he will learn why God, in miracles, uses the supernatural to overcome and control the natural. Here it is made infallibly clear, both by the words and actions of the Master himself. In this case, in the presence of a great multitude, they brought to Christ a man with the palsy, an incurable disease, and Jesus said to the sick of palsy: "Man, thy sins are forgiven thee." The scribes and Pharisees accused him of blasphemy and asked: "Who can forgive sins but God alone?" Jesus replied: "Whether is it easier to say thy sins be forgiven thee, or to say rise up and walk," and then he gave the reason for miracles. "That ye may know that the Son of Man hath power on earth to forgive sins I say unto thee, arise, take up thy bed and go into thine house." In other words, as John puts it on another occasion, "that they might know Thee, the only true God and Jesus Christ whom thou hast sent." Thus, as the poet says:

"The Great Below is clinched by the
Great Above."

Here natural law is overcome by the supernatural and a fatal disease is healed in a moment, which demonstrates the presence of Him who is author and controller of all law. Thus every miracle in the Old and New Testaments, regardless of material law, has a specific purpose and becomes a scaffold or infallible evidence of the divine, upon which our faith can step and rise above the material to the sublime heights of the spiritual.

Therefore, the true definition is that a miracle is a deviation from all the known laws of the natural world, by the immediate and direct intervention of the supernatural for some specific divine purposel. If this definition be correct, then two infallible conclusions follow.

First. If a miracle is a deviation from all known laws of the natural world, then the effort to explain them by any natural law is folly; second, if they are an intervention of the supernatural for the immediate accomplishment of some divine purpose, then the object being fully met, unlike nature, they need never be repeated. Moses needed no repetition of the burning bush to convince him that God was present. Hezekiah needed not for the sun a second time to reverse the laws of nature and go back ten degrees upon the dial in order to convince him that Isaiah's prayer was answered. The sick of palsy did not need to be cured a second time to prove to him that he was a well man. The raising of Lazarus needed no repetition to prove to him that Jesus had triumphed over death and the grave. These and all other miracles are inexplicable by any natural law. If any great wonder can be explained by any natural law, that explanation itself is prooof infallible that the thing thus explained was not a miracle. At this point suffer me to express my regret that in our Sunday-school literature there seems to be an overweening disposition to explain the supernatural by natural law. This, if it could be done would bring down the spiritual to the level of the material, and the heavenly to the earthly. It would, indeed, be to minify the spiritual and magnify the material. Some of us fear it shows in our headquarters a decided tendency toward gross materialism. It is difficult to see what would be gained to true religion and Methodism if materialism could be established. If you tell me that some men reject religion because it is mysterious, I readily admit it. But precisely where their faith stops, our faith begins. Finite man can only understand and fully explain that which has been propagated by man. What he says and does may be fully understood and explained by us. But as we have seen, every work of God in nature and religion is so far impressed with the infinite that there are inexplicable mysteries connected therewith. Therefore, if man could fully understand and explain all about Bible religion it would be proof positive that it was a "cunningly devised fable" and the invention of man. It is passingly strange that any man who recognizes God as the creator of this vast machinery which we call the natural world, and all that in it is, and who has ordained all laws for its government, should for a moment deny him the right and power to supervise, suspend or reverse any one or all of these laws at his will. This right is accorded to every machinist who builds a machine. He retains the prerogative, if he so wills, to suspend, intensify or reverse any part thereof. This superintending power over all law, when exercised by the Almighty, is precisely what we call miracles. These supernatural manifestations, when once witnessed, are just as convincing as the dawn of the rising sun which recurs every morning. These supernatural or miraculous manifestations at once accomplish their mission and need not be repeated because they stand as perpetual monuments of God's supreme power and his deep interest in the well-being of his creatures. Finally, the attempt to explain miracles by natural law, is to impeach the wisdom of the Master in using the supernatural in performing miracles which can never be explained by the laws of nature.

Take the supernatural out of our holy religion and the Apostles' Creed is a lie and the preaching of the gospel is as sounding brass or a tinkling cymbal.

W. H. HUGHES.

Dallas, Texas.

Australia contains more unexplored land, in proportion to its size than any other continent.

THE FIRST NATIONAL MISSIONARY POLICY.

By J. Campbell White, General Secretary, Laymen's Missionary Movement.

The Churches of Canada are moving steadily toward the adoption of a definite policy which contemplates the evangelization in this generation of their share of the world. This will be the first time in history that the combined Christianity of a nation has declared and accepted its proportion of National and International religious responsibility. During the months of September and October, under the auspices of the Laymen's Missionary Movement, interdenominational missionary campaigns were held in twenty-four of the leading cities of Canada, reaching all the way from Sydney, Nova Scotia, to Victoria on Vancouver Island. It was a transcontinental campaign four thousand miles long crowded into seven weeks. Although held during the period of active political agitation immediately preceding the general Dominion elections, the interest displayed and the readiness of men to take hold of the missionary enterprises of the Church, impressed the leaders in this campaign as unprecedented and truly marvelous.

While the whole series of meetings was planned by the Canadian Council of the Laymen's Missionary Movement, it had the most cordial endorsement and co-operation of the various missionary societies. Twenty-one Secretaries and District Superintendents of the Anglican, Baptist, Congregational, Methodist and Presbyterian Missionary Boards took active part in the campaign, some of them covering the entire series from the Atlantic to the Pacific. Never before have the Secretaries of all these boards undertaken to co-operate in this splendid and promising fashion. It was the greatest exhibition of Church unity ever witnessed in North America. More impressive still perhaps was the fact that the bulk of the speaking at all the meetings was done by laymen, over twenty of whom took active part in the work. Several of these men left their business for a period of from two to six weeks each, and at their own expense traveled from Toronto and Montreal as far east as Halifax and Sydney, and west to Vancouver and Victoria, in order to assist in enlisting the men of Canada as backers and advocates of an adequate missionary program. Such practical demonstration of conviction on the part of business and professional men, commanded atteation everywhere, and produced an impression upon other laymen more profound and permanent than would have been otherwise possible. It was my great privilege as General Secretary of the Movement to take part in the whole series of meetings.

Will Canada Evangelize Her Share of the World?

was the one question asked and considered by all of the twenty-four cities visited. After careful consideration of the responsibilities involved, lasting in most cases through a period of three days, an unqualified affirmative was given to this question by every city. Practical plans were also adopted by each city looking towards the immediate securing of the funds required to meet its share of the aggregate amount needed.

An equitable distribution of the non-Christian world among the Christian nations gives Canada about forty millions of people to evangelize, outside of her own territory. To maintain an adequate force of workers among this number it is estimated that $3,200,000 annually will be required. At present Canada's contribution to foreign missionary work is about $600,000 per year. To meet the home missionary problems in the Dominion itself, it has been estimated by home missionary leaders that $1,300,000 annually would suffice. The total for home and foreign missions would thus be four and a half millions annually. As Canada has 900,000 communicant Church members, an average of $5 per year from all of them would produce the total amount believed to be needed. As the cities, however, are important centers of wealth and influence it was recognized that their contributions should be higher than the average required from the entire Church. As a matter of fact, the sums deliberately assumed by the twenty-four cities visited, work out to an average of $7.38 per Church member. The lowest average undertaken by any city is $5 per communicant. Winnipeg undertook $10 per member, the highest standard ever set by a city; Calagary, $8.88; Vancouver, $8.62; Toronto and Montreal, $8.33 each. In the twenty-four cities visited there are 209,000 Church members. They contributed last year to missionary purposes a total of $542,000. They have now undertaken to increase this to a total of $1,544,000 annually. In other words, 23 per cent of the Church membership of Canada have undertaken to raise over one-third of the entire amount needed to prosecute the missionary work of the Dominion on what is believed to be an adequate scale.

This represents only the action of the twenty-four cities in which campaigns have been held. But there were present at these centers hundreds of delegates from other cities and towns who have returned to set similar methods into operation in their own communities. In each of these cities, an Interdenominational Co-operating Committee of the Laymen's Missionary Movement has been appointed, charged with the duty of assisting all congregations in the city to reach their maximum missionary efficiency, and also to take the initiative in propagating the work throughout the surrounding district. The culmination of the entire campaign is to be a Canadian Laymen's Missionary Congress, to be held at Toronto, March 31 to April 4, 1909. Two thousand men from every section of the Dominion will be brought together on this occasion to consider and adopt an adequate National missionary policy.

All of the Churches of Canada are co-operating to the full extent of their power in this National campaign of education and enlistment. There will be a complete separate convention held by the men of each of the denominations during the forenoons of the congress period. All of the afternoons and evenings will be given up to the sessions of the Laymen's Missionary Congress. This will be the largest, the most representative, and the most influential body of men ever assembled, to consider their own and their nation's responsibility, for the evangelization of the world. It will be the first time in history that a National missionary policy has been adopted.

Many of the most influential Christian laymen of North America and of Great Britain will share in the discussions. Some of the most distinguished men who have served in India and China during our generation will be present. Massey Hall has been secured for all the sessions of the congress. The details of the program are being wrought out with the utmost care by the Canadian Council of the Laymen's Missionary Movement, of which Mr. N. W. Rowell, K. C., is the Chairman. It is confidently expected that the representative men of Canada will adopt at this congress a missionary policy which will challenge the atention, the admiration and the imitation of Christendom.

A WORD TO OUR YOUNG CONVERTS.

As our revivals have come and gone, and as I have felt impressed to write to the Advocate a piece in behalf of our new converts, I have resolved to try.

Oh, how my heart goes out in behalf of our new babes in Christ!

So, after much meditation and prayer to God to lead me and direct my thoughts, I find myself making an effort.

God forbid that I should glory, but that this may be the means of leading some poor, fainting soul in the paths of rectitude and righteousness, is the sincere prayer of the writer.

First, I believe much in prayer. To my mind, the all-important thing is to hold on to God in prayer (Col. 1:9). Ah! souls that have not long since given your hearts to God, read Mark 1:35. What a beautiful example. Go to God for grace and strength for the day. Then be up and doing. There is something for you to do. If you do not know what it is, go to your pastor and I am sure he will gladly find work for you to do. Never fail to perform every duty that may be placed upon you, and don't ever refuse to pray in public. God will bless you, and it will be easier next time.

Read Acts 10:9. Here is where the apostles found time to pray, even while on a journey.

Read I. Cor. 15:10. You notice it says by the grace of God great things many be accomplished; by His grace we can whip the devil.

Ah! yes, the devil is going to tempt you, and try you, and you are going to have a hard struggle. But, thanks be to God, there is a song for every dark hour. Read Job 35:10.

Again, what a blessed promise we find in II. Cor. 12:9. That promise alone ought to be enough to lead any soul on to victory. Then again in II. Peter 3:18 God commands us to grow in grace. Are we growing? If not, we should be.

We should read our Bibles regularly, pray often, in public and in private, and speak a kind word to each other, and pray often one for another. Also, keep our minds in an attitude of prayer, and thereby live close to God, and live so as to fulfill verse 24 of Chapter 20 of Acts.

I sometimes think our preachers are sometimes to blame for some of our young converts not holding out, from the simple fact that they don't call on them to pray and don't find a work for them to do.

Finally, brethren, be ye steadfast, unmovable, always abounding in the works of the Lord, for as much as ye know that your labor is not in vain in the Lord.

May God's blessings keep and save us all is the humble prayer of yours in Christ.

W. B. KIDD.

Barry, Texas.

REPORT OF YEAR'S WORK.

I have conducted within the last ten months twenty meetings. Have seen just about one hundred per month profess religion. I have preached 430 times. I have seen many shouting the praise of God. This has been a great year with me. I have seen more people converted in ten months than I have in the past ten years, but this has been one of the most peaceful and joyous years of the eight that I have been in this special work. God has most graciously blessed my soul, and the people to whom I have tried to preach. I spent the day with Rev. J. B. Gober, in McKinney, yesterday. Had the happy privilege of preaching to his fine congregation yesterday morning, and of attending and speaking to his League in the afternoon, and, my, what a good time we did have! It was a regular feast to be with that League. They actually got happy and some of them shouted. Last night Rev. J. F. Pierce, the presiding elder, preached one of his great sermons to the delight of all the people. It was an old-time revival service. What a good preacher he is! Bro. Gober is winding up in great shape. Everything in full, and I think most everything running over—I know the preacher is. To God be all the praise.

W. H. BROWN.

BISHOP FITZGERALD'S NEW BOOK

Bishop Fitzgerald's latest book, "Daily Bread," deserves a permanent place among devotional books. You cannot open it anywhere without finding something not only worth reading and pondering, but worth carrying with you. In ability to understand the gospel as applied to common things and to preach it in short paragraphs, the Bishop excels, as the readers of the Advocate know.—Nashville Christian Advocate.

Devotional—Spiritual

THE SILENCE OF JESUS.

THE SILENCE OF UNUTTERABLE THINGS.

I have yet many things to say unto you, but ye cannot bear them now.—John 16:12.

The question is sometimes raised why Jesus left so many things not finally and definitely cleared up. It seems to some people that it would have been a very simple thing for the omniscient Christ to have anticipated and foreclosed centuries of weary and clouded debate. Surely he might have given to the world a fuller message; or he might have interpreted the message he did give in terms so clear and rigid, and withal so detailed in their application to life, that the voice of argument and the clash of view would never have broken the quiet of the Christian Church. Such thoughts as these are very short-sighted. They betray ignorance of the true nature of spiritual knowledge. They involve an utter misconception of the meaning and method of a divine revelation. They flout the precious mystery of the gospel. And they contain an implicit reflection upon the profundity and range of the truth for which Jesus stood and which we was. Jesus answered all who should ever be tempted to wish for a larger legacy of uttered truth and formulated teaching than he should leave to the world, when he said to his disciples, *I have many things to say unto you, but ye cannot bear them now.*

The first note that catches our ear in these words of Jesus is the note of sympathy. Some echo of these words rings faintly in our own lives. The wiser and the stronger we become, the more fully is the law of reticence laid on our hearts. The father has respect unto the tender years of his son. The man who has to sit for the moment upon the seat of judgment has regard for the distress or remorse or callousness of the wrongdoer. The man who goes forth upon a ministry of consolation has to bear in mind the frailty of a bruised and bleeding heart. And surely in these things we may find some partial clue to the reticence of Jesus. But we must be careful to define the quality and meaning of the sympathy that reticence betokened, or we shall soon find ourselves in difficulties. Jesus did not forbear to say things that needed and waited to be said simply because the saying of them would burden the minds and pain the hearts of his followers. The fear of giving pain has ever been one of the chief things whereby easy optimism, consciously one-sided expositions of life, and deliberate concealment of truth wholesome to hear and hard to utter, have been wont to justify themselves. Jesus, the perfect Teacher did not fear to say a painful thing. His whole ministry affords proof positive of this. Those who companied with him knew many hours of the shadowed mind and the trembling heart. But Jesus distinguished between the pain that makes for enlightenment and the pain that makes for blindness. He had to reconstruct his disciples' ideas without destroying their personal allegiance. He had to put no greater strain on their *minds* than their *hearts* could bear. The limit of possible instruction was the extent of actual devotion. The disciples were to a large extent earthly-minded in their conception of Jesus and his mission, even to the very end. It needed those awful, heart-deepening hours of the Passion-tide, the splendid mystery of the first Easter morning, the Ascension, and the great day of the Spirit to bring them into a fitness to know that which they needed to know concerning Jesus.

All knowledge of Christian truth has a relation to experience, and most of all to th experience of love. There are mysteries of the faith that our minds fail to penetrate. There are the things that reason finds unfathomable, and logic finds bewildering. But, more often than we suspect it, our heart fails us in the quest for truth. There are standards of conduct we have not the courage to behold, splendors of law and judgment unto which only a greater love than we possess can lift up its eyes. Jesus, drawing his disciples nearer to his side, that they might thereby become able to go further, reveals to us a law of of knowledge, reveals to us a law of revelation. God draws us nearer the heart of his love that we may be abe to look with unconfused vision upon the dread and weighty wonders of His truth.

*I * * * but ye * * **That is ever the sad antithesis that explains the ignorance of human hearts concerning things divine. We say, Why has not this or that been revealed unto us? Why is such and such a thing have we been left in darkness? The darkness is not above us, but within us. The reticence of heaven is only the weakness and unworthiness of the human heart viewed so to speak from above. There is always a silence at the heart of speech. Sometimes it is the silence born of the speaker's limited knowledge, sometimes, as in this case of Jesus and his disciples, it is the silence born of the hearer's limited power of reception and response. Jesus kept back nothing that his disciples were able to receive. He could not speak because they coud not hear. He told them less than he knew, but as much as they were able to know. His reticence was not arbitrary. It was perfectly congruous to the whole law and principle of revelation. The great problem of the prophet and the preacher has ever been the unprepared heart of the people. Willingness to listen is not always equivalent to ability to understand. And if the small distance that lies between the wisest and the most foolish man counts for so much, if we in our human experience know how even a slight advance beyond our fellows in knowledge or sensitiveness can seal our lips, or at any rate limit our utterance, how much more should the Eternal Word be folded about with a silence conditioned by the darkness of men's minds and the hardness of their hearts. Jesus could not have taught the world as much as he did teach it had he not chosen out of it just a few souls who, by their history, nature and affinities, were comparatively teachable. And even these he could not teach just as he would. That which seemed complete to them was fragmentary to him. They counted him to have said all when there was yet all to say. He was always sounding their thoughts and hopes and sympathies. And, alas! many a thought of his he dared not launch because it would straightway have gone aground and have been stranded and useless in the shallows of their lives.

Revelation is not mechanical, it is moral. One of the great ends of life is to make us able to know. Experience does not make us wise merely by the measure of the experience itself; it is meant so to affect our character that we may be put into touch with some further range of that divine truth that is ever waiting at the door of our hearts. Experience by itself cannot make us wise, but it can make us teachable.

And revelation is progressive. "Ye cannot bear them now," said Jesus of the things he wished to teach his disciples. They were able to receive them by and by. They became in time able to know. The knowledge of spiritual things is not in any man's life a matter distinct and separate from all else. It is bound up with his reverence, courage, love and faithfulness, and as these things grow in him so does one and another of the "many things" pass into his life's possession.—The Rev. Percy C. Ainsworth, in the Methodist Times.

"YE ARE MY WITNESSES."

M. A. DAKE.

Suppose a witness brought up in court to testify in a case should spend most of his time talking of other things. Would the court allow it? And would the one whose witness he was be pleased and satisfied?

If we are true Christians we are sent of Christ to tell the world of his teachings, and his past, present and future work. In apostolic days that is what the Christians did, in the homes, streets, lanes and fields. Paul taught and warned the people by the river side, from house to house, in the courts, synagogues and prisons, "day and night, with tears," and the persecuted, scattered church "went everywhere preaching the Word." The people of modern denominations in their early history were filled with the Word and the Spirit, and "out of the abundance of the heart the mouth" spoke, "both of the goodness and severity of God;" of his past, present and future dealings with men, and there were acceptable witnesses, whose testimony was blessed of God to their own rejoicing and the salvation of multitudes.

But now of what are Christ's witnesses speaking? The world sits in judgment on Christ and his work. What does the world learn from our lips, pens, presses and lives? Can he for whom we witness be pleased when we occupy precious time and space repeating the claims and teachings of false leaders, to the exclusion of important testimony for him? Is the world convinced of Christ's power, authority, purity, wisdom and love by our disputings over our own beliefs and our criticism of the beliefs of others?

Why, Christ and the apostles might have occupied all their time in repeating, contradicting and "showing up" the false religions of their day, but they were so full of truth they seldom had time to mention those errors. Let us use our opportunities to testify to a perishing world what God has done, is doing, and will do, to save those who hear and obey his word, and punish the disobedient and rebellious. O that we might help men to see their lost condition, and how to be saved, and the bliss and glory salvation brings!

INFLUENCE.

"None of us liveth unto himself, and no man dieth unto himself."—Rom. 14:7.

One of the mightiest facts in the universe is that every man, woman and child exerts an influence. Everyone is either a sower that sows and corrupts, or a light that splendidly illuminates; everyone is as salt which purifies and preserves, or as canker which eats and destroys. All exert an influence. Some hold such positions that their influence is more extended than others, while there are lives which add their influence to the world unnoticed, shedding the sweet fragrance of their life upon humanity as a little flower unseen in a great forest pours out its sweet odors upon the breezes. "There are no moral blanks, no neutral characters among us."

We are largely the product of influence. Everyone we ever met has contributed part of his life to ours. I believe in heredity. I am proud of my ancestry. I thank God that my people belonged to the nobility—the nobilty of God—but I am more thankful for the environments of my life. I believe that heridity comes and cringes before influence. Someone has said: "Keep with the good, and you will soon be one of them; go with the bad, and you will be one of them."

Then an influence is everlasting. It cannot die. The good it may accomplish or the harm it may do can only be estimated by God. Stand on the seashore, cast in a stone, and the waves thus caused will continue until they have touched every shore. So every action of our life sets forth an influence which shall go on and on, growing larger and more extensive in each successive generation, either blessing humanity or blasting the race.

In view of the fact that all exert an influence which is everlasting, one can easily see the awful responsibility of bearing influence. This is a terrible power, this power of influence which I have. It is born in me. It has grown with my growth, strengthened with my strength. I cannot shake it off. It speaks, it walks, it moves. It is powerful in every look, word, act. I cannot live to myself. In view of these facts I again ask, can anyone have ideals so low, purposes so debased, or a heart so turned to stone that he will not consider the effect of his life upon this and future generations?—St. Louis Christian Advocate.

The best life is that which immediately and implicitly obeys the best it knows.

It is worth while to remember that it is a good deal easier to learn a thing than it is to forget it.

You cannot measure your fidelity to your friend by the facility with which you find fault with him.

You may buy a million with your manhood; but you cannot redeem it with many millions when once it is sold.—Chicago Tribune.

Leave me not, O my Father, when the romance of life leaves me. Leave me not when the solemn stars have faded into the light of the common day. Leave me not when the gate of the temple called Beautiful has closed, and I stand with lame feet upon the dusty way. Thou hast followed me into the silence, and I shall follow thee into the crowd: I will not part with thee at the breaking of the day.

Teach me, my Father, that thy will is love; teach me that thy love is wise. Guide me not blindfold, but with open eyes. Grant me the power to look both behind and before—behind to thy "good Spirit," before to the "land of uprightness." Give me the blessedness of the man whose delight is in thy law, who can tell of thy statutes rejoicing the heart. I shall obey thy will in perfect freedom when I can say, "Thy Spirit is good."

DO YOU GET UP WITH A LAME BACK?

Have You Rheumatism, Kidney, Liver or Bladder Trouble?



Pain or dull ache in the back is evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear.

Danger Signals.

If these danger signals are unheeded more serious *results* follow; Bright's disease, which is the worst form of kidney trouble, may steal upon you.

The mild and immediate effect of Swamp-Root the great kidney, liver and bladder remedy is soon realized. It stands the highest for its remarkable curative power in the most distressing cases. If you need a medicine, you should have the best.

Lame Back.

Lame back is only one of many symptoms of kidney trouble. Other symptoms showing that you need Swamp-Root are, being obliged to pass water often during the day and to get up many times during the night.

Catarrh of the Bladder.

Inability to hold urine, smarting in passing, uric acid, headache, dizziness, indigestion, sleeplessness, nervousness, sometimes the heart acts badly, rheumatism, bloating, lack of ambition, may be loss of flesh, sallow complexion.

Prevalency of Kidney Disease.

Most people do not realize the alarming increase and remarkable prevalency of kidney disease. While kidney disorders are the most common diseases that prevail, they are almost the last recognized by patients and physicians, *who content themselves with doctering the effects,* while the *original disease* undermines the system.

A Trial Will Convince Anyone.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that has yet been discovered.

Swamp-Root is always kept up to its highest standard of purity and excellence. A sworn certificate of purity with every bottle.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at all drug stores. Don't make any mistake, but remember the name, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., which you will find on every bottle.

SAMPLE BOTTLE FREE.—To prove the wonderful merits of Swamp-Root you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands of letters received from men and women who found Swamp-Root to be just the remedy they needed. The value and success of Swamp-Root is so well known that our readers are advised to send for a sample bottle. Address Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the Dallas Christian Advocate.

What Ails You?

Do you feel weak, tired, despondent, have frequent headaches, coated tongue, bitter or bad taste in morning, "heartburn," belching of gas, acid risings in throat after eating, stomach gnaw or burn, foul breath, dizzy spells, poor or variable appetite, nausea at times and kindred symptoms?

If you have any considerable number of the above symptoms you are suffering from biliousness, torpid liver with indigestion, or dyspepsia. Dr. Pierce's Golden Medical Discovery is made up of the most valuable medicinal principles known to medical science for the permanent cure of such abnormal conditions. It is a most efficient liver invigorator, stomach tonic, bowel regulator and nerve strengthener.

The "Golden Medical Discovery" is not a patent medicine or secret nostrum, a full list of its ingredients being printed on its bottle-wrapper and attested under oath. A glance at its formula will show that it contains no alcohol, or harmful habit-forming drugs. It is a fluid extract made with pure, triple-refined glycerine, of proper strength, from the roots of the following native American forest plants, viz., Golden Seal root, Stone root, Black Cherrybark, Queen's root, Bloodroot, and Mandrake root.

The following leading medical authorities, among a host of others, extol the foregoing roots for the cure of just such ailments as the above symptoms indicate: Prof. R. Bartholow, M. D., of Jefferson Med. College, Phila.; Prof. H. C. Wood, M. D., of Univ. of Pa.; Prof. Edwin M. Hale, M. D., of Hahnemann Med. College, Chicago; Prof. John King, M. D., Author of American Dispensatory; Prof. Jno. M. Scudder, M. D., Author of Specific Medicines; Prof. Laurence Johnson, M. D., Med. Dept. Univ. of N. Y.; Prof. Finley Ellingwood, M. D., Author of Materia Medica and Prof. in Bennett Medical College, Chicago. Send name and address on Postal Card to Dr. R. V. Pierce, Buffalo, N. Y., and receive *free* booklet giving extracts from writings of all the above medical authors and many others endorsing, in the strongest possible terms, each and every ingredient of which "Golden Medical Discovery" is composed.

Dr. Pierce's Pleasant Pellets regulate and invigorate stomach, liver and bowels. They may be used in conjunction with "Golden Medical Discovery" if bowels are much constipated. They're tiny and sugar-coated.

North Texas Conference

The forty-second session of the North Texas Conference convened in Kavanaugh Church, Greenville, November 18, 1908, at 9 a. m., Bishop W. A. Candler in the chair. Religious services were conducted by the Bishop, who read the 3d chapter of James and announced hymn No. 222, which the conference sang with unction and enthusiasm. The Bishop then led in prayer, after which he gave a most instructive and helpful exposition of the Scripture he had read.

The roll was called by Rev. Jno. E. Roach, Secretary of the last session of the conference, and most of the clerical members and majority of the lay delegates answered to their names.

Rev. R. G. Mood was elected Secretary, with J. F. Archer, W. E. Douglass and S. M. Black as assistants. The last two were designated as Statistical Secretaries.

The presiding ellders, as a standing Committee on Nominations, reported as follows:

Public Worship—Jno. H. McLean, C. Pugsley, J. A. Thomas, E. H. Casey, Jno. L. English, M. P. Hines.

Conference Relations—J. A. Stafford, S. P. Ulrich, J. P. Humphreys, J. F. Holmes, J. W. Clifton, C. W. Dennis, W. D. Mountcastle, O. P. Thomas, E. L. Egger, Jno. S. Davis, F. A. Rosser.

Books and Periodicals—W. F. Bryan, S. M. Black, J. R. Wages, W. J. Holder, Jno. Moore, J. O. Peterson, A. L. Andrews, W. T. Whitesides, P. C. Thurman, W. C. Howell.

District Conference Records—J. A. Thomas, S. L. Hayburn, A. N. Julian, C. P. Combs, S. M. Francis, A. B. C. Debnam, A. M. Ragland, J. W. Houston, R. P. Elrod, J. D. Cullum, Walter Douglas.

Orphanage—R. B. Moreland, J. B. Adair, G. A. Willis, A. P. Saffold, N. P. Stone, J. A. Hogue, E. G. Roberts, W. D. Thompson, D. F Fuller, R. L. Ely, Wm. Johnson.

Spiritual State of the Church—C. B. Fladger, M. P. Hines, Louis Kirkpatrick, R. C. Patterson, F. O. Miller, C. L. Miller, Franklin Moore, W. D. Bradfield, E. L. Silliman, J. E. Vinson, E. W. Alderson.

Temperance—M. H. Neely, R. P. Buck, W. E. Mangum, J. L. Morris, C. H. Morris, Wallace Houston, W. J. Bludworth, J. D. Whitehead, J. R. Atchley, F. B. Wheeler, N. W. Godbold.

Sabbath Observance—E. R. Barcus, C. L. Bounds, C. P. Martin, C. C. Williams, I. M. Woodward, J. W. Tincher, J. L. Sullivan, J. C. Moore, W. J. Palmer, J. F. Archer, Minor Bounds.

Laymen's Movement—E. G. Knight, S. L. Green, J. P. Hayter, J. F. Barlow, S. D. Goswick, M. D. Brown, J. A. Caton, J. W. Campbell, J. W. Houston, Jno. Marshall, C. C. Lindsey.

Auditing Committee—L. G. White, N. R. Stone, L. D. Shawver.

History of Methodism—T. R. Pierce, R. G. Mood, J. A. Thomas.

Memoirs—W. F. Bryan, Jno. E. Roach, T. H. Morris, M. L. Hamilton.

Conference Postmaster—O. E. Moreland.

Conference Teller—B. M. Burgher.

Editors of Conference Journal—Jno. E. Roach, R. G. Mood.

Reports from Vanderbilt University, Southwestern University, North Texas Female College, North Texas University Training School and Denton Dormitory were received and referred to the Board of Education.

Communications from the Boards of Church Extension, Missions, Education and American Bible Society were referred to appropriate boards and committees.

The twentieth question was then called and the following presiding elders reported:

Rev. J. L. Morris: Reports everything in full and a healthy increase in membership in the Dallas District.

Rev. O. S. Thomas reported the Terrell District in healthy financial condition. Nearly all assessments reported in full and a large net gain in membership.

At this juncture Walter E. Douglass, on behalf of the district, presented the retiring presiding elder with a fine overcoat in a neat speech which was happily responded to by Bro. Thomas.

Rev. J. H. McLean, of the Greenville District, reported revivals in every charge with one thousand accessions to the Church.

Rev. J. F. Pierce, of McKinney District, and Rev. J. F. Alderson, of the Sulphur Springs District, reported gracious revivals on most of the charges in their respective districts, and a net increase in each of about 400. Finances on those districts, however, were reported "not in full."

Rev. J. M. Sweeton, presiding elder of the Paris District, reported 1400 conversions and a large net increase in membership; but owing to storms, floods and worms the assessments ordered were not all paid.

Rev. M. L. Hamilton, of Bonham District, reported a healthy, spiritual state of the Church on his district. A number of good revivals with finances reasonably well up.

Rev. C. M. Harless reported every charge on the Sherman District except one as having paid all the assessments. He reports 600 professions with a net increase of membership.

Rev. D. H. Aston, of the Gainesville District, reports two new churches built; finances well up and a number of revivals.

Rev. J. E. Roach, of Bowie District, reported good revivals, over 1000 accessions, nine classes organized, seven churches built, two others projected, one new parsonage and other church property improved. He reports 20 new Sunday-schools, several new Leagues and Woman's Home Mission Societies. All collections assessed against the district paid in full.

Rev. L. S. Barton, of Decatur District, reports three new churches and one district parsonage worth $2500; has $700 or $800 excess on missions, and 600 net gain in membership. The characters of all these brethren were passed.

The names of the following brethren were referred to Committee on Conference Relations: A. W. Gibson, H. E. Smith, M. C. Blackburn, J. H. White, J. A. Kerr, W. M. Leatherwood, J. W. Murphy, I. T. Stafford, H. A. Bourland, B. A. Thomasson, S. L. Ball, G. F. Boyd, J. T. Bludworth, O. P. Thomas, W. H. Hughes, R. S. Gorsline, C. E. Lamb, B. T. Hayes, J. R. Ramsey, James McDugald, L. W. Harrison, F. B. Carroll, W. A. Coppedge, J. N. Hunter, I. N. Crutchfield, S. Crutchfield, W. A. Edwards, F. M. Sherwood, L. F. Palmer, M. B. Johnston, B. H. Webster, T. B. Norwood, S. M. Ownby, S. W. Miller, W. H. Stephenson, E. S. Williams, R. N. Brown, J. M. Nichols, J. B. Minnis, J. C. Weaver, H. L. Hare, J. H. Hunter, W. L. Clifton, J. H. Reynolds, W. F. Clarke, W. E. Kirby, G. H. Adams and M. H. Neeley.

Bishop Joseph S. Key and Revs. W. W. Pinson, W. F. McMurray, Collins Denny, W. F. Tillett and Elder Himton were introduced to the conference.

Prof. Gilbert, of Augusta, Georgia, representing the Payne Institute, was introduced to the conference and delivered a telling address in favor of that school for colored people. His remarks were supplemented by a ringing exhortation from Bishop Candler, who took a collection amounting to about $200.

Committee on Public Worship reported that Rev. A. L. Andrews would preach at 3 p. m., and would be followed by Dr. W. F. Tillett in a lecture on "Divine Providence;" that the Church Extension Anniversary would be held at 7 p. m., at which time Dr. W. F. McMurray would address the conference. At the same hour Rev W. D. Bradfield would preach at Wesley Church.

After the usual announcements the conference adjourned with the benediction by Bishop Key.

Second Day.

The conference met at the appointed hour. After singing "Come, Ye that Love the Lord" conference was led in prayer by Rev. J. H. Reynolds. The Bishop then read the second chapter of II Corinthians, upon which he made a forceful comment, closing by leading off on "Nearer, My God, to Thee."

The Secretary called the list of absentees, and read the minutes of the first session. On motion the reading of the minutes was dispensed with for the rest of the conference.

Communications from the Orphanage and Epworth League Board were referred to the Epworth League Board and Committee on Orphanage.

Bros. Armstead, of Georgia; Burroughs and Betts, of Pittsburg, Texas, were introduced to the conference.

Examining Committee not being ready question 2: Who remain on trial? was called. The following brethren made their reports and their characters were passed: A. E. Prince, J. W. Slagle, O. E. Moreland, J. C. Williams, L. E. Conkin, A. N. Julien, C. B. Gholson, A. C. Sterling, S. L. Hayburn, A. T. Johnson, I. L. Johnson, J. C. Gibbons, S. T. Francis, S. H. Smith, J. H. Averitt, C. N. Smith, H. E. Anderson, J. P. Cornelius, E. A. Maness, L. F. Chapman, A. B. Johnson, R. F. Kerr.

Under Question 7: Who are the deacons of one year? the following reported and their characters were passed: S. M. Black, C. P. Morgan, C. T. Talley, H. H. Goode, J. F. Holmes, H. H. Lisle and C. L. Bounds.

Under question 12: What traveling preachers are elected elders? was answered as follows: H. M. Cosby Minor Bounds, F. B. Wheeler, W. B. Byars, E. M. Huff, J. O. Peterson, W. R. Rosser, T. E. Bowman, M. H. Read, Joseph Parkin, S. L. Crowson, L. F. Tannery, W. E. Kirby, Finis E. Crutchfield.

Rev. Jno. R. Allen moved that Miss Ruby Kendrick's name he referred to Committee on Memoirs.

Committee on Bible Cause reported and Rev. Glenn Flinn, State Agent for American Bible Society, delivered an interesting address.

Question 10: What local preachers are elected deacons? was answered as follows: B. H. Miller, J. W. Beck, A. N. Julien, E. H. Coburn.

Question 14: What local preachers are elected elders? was answered with the names of J. H. Taylor and Oscar T. Cooper.

Revs. E. D. Mouzon, C. H. Booth, Jos. B. Sears, J. W. Moore and J. W West were introduced to the conference.

Question 20 was then resumed and the following brethren made their reports and their characters were passed: J. W. Hill, W. D. Bradfield, A. L. Andrews, J. H. Griffin, J. M. Peterson, M. R. T. Davis, J. B. Davis, Jno. S Davis, Jno. M. Moore.

Committee on Public Worship reported as follows: Preaching at 3 p. m., Rev. Collins Denny, followed by Dr. W. F. Tillett; at 7 p. m. preaching by Dr. E. D. Mouzon. At the same hour in Wesley Church preaching by J. W. Hill.

The conference adjourned with benediction by Rev. J. M. Binkley.

Third Day.

The Bishop opened the conference by singing "My Faith Looks up to Thee." Rev. G. H. Adams led in prayer, after which the Bishop read the tenth chapter of Acts, and gave a very interesting and helpful exposition.

The Secretary read the minutes of yesterday's session.

Communication was received from Jno. R. Nelson, General Secretary of Domestic Missions, which was referred to the Board of Missions.

The name of Mrs. W. E. Jordan was referred to Committee on Memoirs.

W. B. Dashiell was added to Board of Church Extension.

Rev. A. L. Andrews presented a handsome traveling bag to Rev. J. L. Morris on behalf of the preachers and laymen of the Dallas District. Bro. Morris responded in his usual felicitous vein.

The name of Rev. H. M. Pirtle was referred to the Committee on Conference Relations for the superannuate relation.

The Committee on Sabbath Observance reported. W. D. Bradfield, J. W. Hill and D. F. Fuller discussed the report.

Rev. R. C. Armstrong, Assistant Secretary of the Sunday League of America, was introduced to the conference and also discussed the report which was finally adopted by a rising vote.

A motion was carried that this report should be given to the metropolitan press.

A resolution that the standing rule of the conference that all reports should be made in duplicate was adopted.

Dr. W. F. Tillett addressed the conference upon his work at Vanderbilt University and in the interest of the Superannuate Endowment Fund.

Question 5: Who are readmitted? was called and answered by the name of James O. Davis.

The order of the day having arrived, S. M. Black, J. C. Gibbons, J. E. Averitt, A. E. Anderson, E. A. Maness and Ralph Kerr were called to the chancel, and after answering the Disciplinary questions, and after a most eloquent and thoughtful lecture by the Bishop, were received into full connection by a unanimous vote of this conference.

Committee on Public Worship announced that Rev. F. A. Rosser would preach at 3 o'clock, followed by a lecture by Dr. Tillett, and at 7:30 p. m. that there would be a meeting in the interest of the Laymen's Movement.

At the same hour at Wesley Church Rev. J. H. Griffin would preach.

After other miscellaneous announcements the conference adjourned with benediction by Dr. W. F. Tillett.

Fourth Day.

(Morning Session.)

Conference met pursuant to adjournment, Bishop Candler in the chair. After singing "I Love to Tell the Story," the conference was led in prayer by Dr. M. H. Neely, after which the Bishop read the 12th chapter of Acts, and commented upon it.

The minutes of yesterday's session were read and approved. A collection was taken for Rev. H. L. Hare, amounting to $81.90.

Question 1: Who are admitted on trial? was answered by the following names: Lawrence L. Cohen, Jr., Jas. H. Schrimshire, Jno. W. Beck, David A. Williams, Pleasant S. Warren, Elbert H. Coburn, Lonnie C. Shawver and Oscar T. Cooper.

Question 5: Who are readmitted? Jno. D. Majors.

Question 6: Who are received by transfer from other conferences? Rev. Jno. Lesonby, from the Northwest Texas Conference; Rev. O. T. Rogers, from New Mexico Conference; Rev. A. B. C. Debnam, from Oklahoma Conference.

The Joint Board of Finance made its report which, under the rules, was laid on the table till the next sitting.

At this juncture Dr. R. S. Hyer was introduced to the conference and represented the work of Southwestern University.

The Board of Education made its report which, under the rules, was laid on the table till the next sitting.

Question 20 was then resumed and the names of the following brethren were called and their characters passed: J. L. Pierce, W. J. Palmer, J. D. Major, D. F. Fuller, C. N. Jones, S. C. Riddle, J. E. Vinson, J. H. Moreland, B. T. Hayes, C. W. Jacobs, L. P. Smith, J. T. Turner, W. D. Whitesides, E. L. Egger, J. M. Binkley and E. L. Spurlock.

The name of S. L. Ball was referred to the Committee on Conference Relations for the supernumerary relation.

Rev. W. H. Vaughan was introduced and reported concerning the Orphanage.

Question 20 was resumed and the names of E. W. Alderson, A. R. Nash, W. A. Thomas, Lee Sanders, W. R. McCarter, Walter E. Douglass and T. N. Weeks were called and their characters passed.

The name of E. B. Thompson was referred to the Committee on Conference Relations for the supernumerary relation.

The following names were also called and their characters passed: R. F. Bryan, I. A. Thomas, R. P. Buck M. C. Dickson, J. J. Morgan, L. G. White, E. H. Casey, C. Pugsley, B. H. Bounds, M. P. Hines, E. R. Barcus and L. L. Naugle.

A motion was carried that when we adjourn we do so to meet this afternoon at 3 p. m.

Under question 16 C. W. Glanville was granted a location.

Question 20 was again called and the characters of the following brethren were passed: J. P. Lowrey, R. B. Moreland and S. P. Ulrich.

Rev. H. A. Boaz was introduced to the conference and represented the interests of Polytechnic College.

Rev. E. H. Casey came forward and presented a traveling bag on behalf of the Greenville District to Rev. J. H. McLean, who responded with appropriate remarks.

The names of Mrs. E. H. Casey, A. R. Johnson and R. L. Patterson were referred to Committee on Memoirs.

Dr. Geo. C. Rankin arrived and cheered the conference with the good news that his dear wife who had been dangerously sick had hopes of recovery.

After the usual announcements, the conference adjourned with benediction by Rev. Jno. R. Allen.

Fourth Day.

(Afternoon Session.)

Rev. J. M. Binkley presided at the afternoon session. After song by W. A. Hemphill, Rev. H. A. Boaz read the first chapter of 1 Corinthians, and lead in prayer. The minutes of the forenoon session were read and approved. The Secretary then read the report of the Woman's Foreign Missionary Society and Woman's Home Mission Society and Dr. Rankin spoke to these reports.

Report No. 1 of the Joint Board of

Jell-O Desserts

Here is the recipe for a dessert which, because of ease of preparation, economy, beauty and delightfully appetizing flavor, is generally recognized as America's most famous dessert:

Dissolve one package of Jell-O, any flavor, in a pint of boiling water. When cold and firm it will be ready to eat.

There are seven flavors.

They are all so good that you cannot make a mistake in your choice. No one has ever yet been able to determine which is best.



They are:
Strawberry,
Raspberry,
Cherry,
Peach,
Chocolate,
Lemon and
Orange.

Each flavor, 10 cts at all grocers.

Illustrated Recipe Book, free.

The Genesee Pure Food Co., Le Roy, N. Y.

Finance was adopted, as was also Report No. 2.

Mrs. W. H. Johnson represented the work of the Mission Home and Training School of Dallas.

The report on Temperance was read and after speeches by Rev. W. D. Upshaw, Dr. G. C. Rankin, Hon. Sterling P. Strong and others it was adopted.

The Committee on Public Worship announced the following appointments:

To-night—Kavanaugh, Dr. W. W. Pinson; Wesley—Rev. P. C. Archer.

The following announcements for Sunday:

Kavanaugh—Love feast at 9 a. m., conducted by J. M. Binkley; 11 a. m. preaching by Bishop Candler; 7 p. m. preaching by Rev. H. M. Hamill. Following 11 o'clock service ordination of deacons; 3 p. m. memorial serrvices, followed by ordination of elders.

Wesley—11 a. m. Dr. H. A. Boaz; 7 p. m. Dr. J. M. Moore.

Grace Presbyterian—11 a. m. Dr. W. D. Bradfield; 7 p. m. E. R. Barcus.

First Baptist—11 a. m. Dr. J. W. Hill; 7 p. m. C. A. Spragins.

First Presbyterian—11 a. m. J. L. Pierce; 7 p. m. Franklin Moore.

West Hill Baptist—11 a. m. W. F. Bryan; 7 p. m. J. R. Atchley.

Central Christian—11 a. m. E. W. Alderson; 7 p. m. E. L. Egger.

West Lee Methodist—11 a. m. J. B. Gober; 7 p. m. J. P. Lowry.

Peniel—11 a. m. T. N. Weeks.

West Lee Methodist—11 a. m. J. F. Sherwood; 7 p. m. J. B. Gober.

Colored Methodist Church—11 a. m. W. R. McCarter.

Conference adjourned with benediction by Rev. Geo. C. Rankin.

DECLARATION OF THE LAYMEN OF THE NORTH TEXAS CONFERENCE.

We, laymen of the North Texas Conference, ratify for our part the action of the great conference of laymen at Chattanooga and here and now accept our portion of the 40,000,000 unevangelized people of the earth and under God pledge ourselves to reach them with the gospel during this generation.

We further approve of the action of our General Board of Missions authorizing a "special" for the work of the Home Department, including the foreigners of Texas.

We deplore the fact that we have not only failed to meet the obligation upon us to give these foreigners the gospel as soon as they reach our shores, but have actually evacuated the land of our fathers in portions of our State and have left the Germans and Bohemians with our homes, but without our religion.

We rejoice that the laymen of the German Mission, the West Texas and the Northwest Texas Conferences have already pledged liberally for the evangelization of the foreigners in our midst and we hereby pledge ourselves to our utmost endeavors to make the movement State-wide.

We further recognize that the time has come when great things must be done in God's name and we believe that the Holy Spirit is moving upon the hearts of our men as never before and that the time when a nation shall be born in a day is at hand if we do our duty.

We recognize as binding upon us the command of God that we pay to the promotion of his cause upon earth the tenth of all that he gives us.

We recommend to each Church in our conference that it endeavor to raise for the promotion of God's cause away from home an amount equal to that used for the support of the Church at home.

We therefore resolve that it shall be our purpose to place this great problem upon the hearts of our men and in order to make the watchword, "A Million Dollars for Missions this Year," and in order to pay our part of the $334,000 additional necessary to that end, we hereby pledge ourselves, in co-operation with our pastors, to raise $7,500 special during this conference year for the evangelization of the foreigners in Texas and for such other purposes as the General Board of Missions may direct. The above amount shall be apportioned among the districts on the basis of missionary assessments.

HEMORRHOIDS SORES AND ECZEMA

Accompanied by Terrible Itching—A Complicated and Most Distressing Case—Well-known Remedies Failed to Cure—Doctor Thought an Operation Necessary—Then

CUTICURA PROVED ITS WONDERFUL EFFICACY

"I am now eighty years old and one morning, three years ago, I was taken with a hard pain in my right side. In two days I had an attack of piles (hemorrhoids), bleeding and protruding. The doctor gave me some medicine and an ointment for them which helped me some but I had to keep using them all the time. Then I changed to the P—— remedy; but if I did not use it every day, I would get worse. The doctor said the only help for me was to go to a hospital and be operated on. At this time, about a year ago, I went to using the S—— remedies. I tried them for four or five months but did not get much help for my piles. During this time sores would come on a fleshy part of my body. They bothered me all the time. I would get one healed and another would come. These sores changed to eczema, accompanied by a terrible itching. It seemed as if I could not keep my hands from tearing my flesh. This and the pile trouble brought on an inflamed condition. Then I got the Cuticura Remedies. I washed the affected parts with Cuticura Soap and warm water in the morning, at noon, and at night, then used Cuticura Ointment on the irritated surfaces and injected a quantity of Cuticura Ointment with a Cuticura Suppository Syringe. I also took Cuticura Resolvent Pills three times a day. It took a month of this treatment to get me in a fairly healthy state and then I treated myself once a day for three months and, after that, once or twice a week. It is fortunate that I used Cuticura. The treatments I had tried took a lot of money that I would have saved by using Cuticura Remedies sooner, but I am wiser now. I am supplied with a full set of the Cuticura Remedies and would not feel safe without them. J. H. Henderson, Hopkinton, St. Lawrence Co., N. Y., Apr. 26, 1907."

Complete External and Internal Treatment for Every Humor of Infants, Children, and Adults consists of Cuticura Soap (25c.) to Cleanse the Skin, Cuticura Ointment (50c.) to Heal the Skin, and Cuticura Resolvent (50c.), or in the form of Chocolate Coated Pills 25c. per vial of 60) to Purify the Blood; also the Cuticura Suppository Syringe (35c.). Sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston, Mass.

Mailed Free, Cuticura Book on Skin Diseases.

Fifth Day—Afternoon.

Conference met at 3 p. m. to receive the report of the Committee on Memoirs. The following Memoirs were read:

Rev. W. S. May, J. A. Wyatt, Mesdames E. H. Casey, A. L. Pattison, J. E. Jordan and Miss Ruby Kendrick. J. W. Hill, T. H. Morris, F. A. Rosser, I. W. Clark, W D. Mountcastle, J. E. Roach, O. S. Thomas, J. F. Archer, and others, spoke in memory of the deceased.

A song was sung following this memorial service, after which the following brethren were ordained elders:

O. T. Cooper, M. H. Reed, W. B. Byars, T. B. Wheeler, Minor Bounds.

J. W. Hill, J. H. McLean, J. H. Reynolds, J. M. Moore assisted the Bishop in the laying on of hands.

The conference then adjourned with benediction by the Bishop.

Sixth Day—Morning Session.

Conference opened by singing "Savior More Than Life to Me," and prayer by Rev. J. B. Gober. The Bishop read the 90th Psalm and after making a forceful comment upon it he led off "How Tedious and Wasteless the Hours."

The minutes of the previous session and the memorial session were read and approved.

A resolution was adopted that the Secretary be instructed to send a telegram of condolence to W. T. Graham upon the death of his father.

Question 6. Who are received by transfer from other conferences was answered by the names of J. S. Riley, Oklahoma Conference, and J. W. Mayne from Texas Conference.

Under question 16, Who are located this year? Rev. J. S. Riley was granted an honorable location.

The Board of Missions submitted its report.

Rev. W. W. Pinson was introduced to the conference and took a collection for the benefit of the Parkin fund.

Question 20 was resumed and the following brethren reported and their characters were passed upon:

J. W. Gober, J. R. Wages, J. D. Hudgins, J. W. Beckham, L. A. Hanson, J. W. Clifton, C. B. Fladger, Sam'l Weaver, J. C. Sullivan, L. A. Burke, A. P. Hightower, W. F. Bryan, A. P. Saffold, J. W. Blackburn, W. B. Martin, A. F. Hendrix, J. I. Short, T. M. Kirk, M. C. Little, Franklin Moore, W. E. Pritchett, C. P. Combs, C. C. Williams, H K. Agee, I. W. Clark, P. C. Archer, J. F. Sherwood, I. M. Woodard, W. J. Holder, W. H. Wright, F. A. Bond, W. J. Bloodworth, C. W. Dennis, F. O. Miller, A. B. C. Debnam, W. A. Stucky, E. S. Hursey, E. L. Silliman, R. L. Ely, Geo. Conley, J. L. Atchey, F. A. Rosser, T. W. Lovell, R. C. Hicks, J. C. Moore, W. A. Clark, C. A. Spragins, O. T. Morrow, T. A. Davis, H. B. Johnson, J. D. Whitehead, E. L. Roberts, A. C. Sterling, J. W. Tincher, W. D. Mountcastle, Jno. Moore, T. R. Pierce, W. B. Bayless, T. H. Morris, J. A. Old, R. E. Porter, W. H. Vaughan, J. A. Stafford, R. L. Patterson, F. L. McGehee, J. B. Parr, W. T. Harris, C. P. Martin, G. W. Whisler, J. P. Humphrey, J. B. Adair, J. A. Ellis.

Rev. J. E. Roach took a collection to purchase a new trunk for conference records. About $11.41 was contributed.

Rev. W. T. Morrow read report of the Board of Church Extension and it was adopted.

Conference Secretary read the report of the Board of Education and after some discussion it was adopted.

Secretary Mood read report of Committee on Conference Relations and it was adopted.

Motion was carried that when we adjourn we do so to meet at 3 p. m

Conference adjourned with benediction by Rev. L. P. Smith.

Sixth Day—Afternoon Session.

Conference opened by singing "My Faith Looks Up to Thee," and prayer by Dr. J. H. McLean. The Secretary read the minutes of the morning session and they were approved.

The Sunday School and Epworth League Boards made their reports.

A motion was carried that R. G. Mood be appointed to collect data for a History of Methodism, and that he be assisted by Rev. J. E. Roach, J. H. McLean and E. G. Knight and L. Blaylock.

The Committee on Superanuate Homes reported and were discharged. Report of Committee on District Conference Records was read and adopted.

The report on the Orphanage was read and adopted.

Question 6, Who are received from other conferences, was answered with the name of G. E. Cameron.

A collection was taken for Uncle Robert Troupe, the Conference Janitor.

The Statistical Secretary read his report and it was adopted.

Centenary Church Paris, was chosen as the place for the holding of the next session of the conference.

The Bishop announced the following transfers to other conferences:

W. R. Rosser to Oklahoma Conference; J. P. Cornelius to North Alabama Conference; S. A. Ashburn and F. L. McGehee to Northwest Texas Conference; C. T. Talley to Texas Conference; Joseph Parkin Brazil Mission Conference; E. M. Huff to New Mexico Conference.

A resolution of thanks to the preachers and people of Greenville for their hospitality to the several sister denominations for the use of their churches, to the city press and the Dallas News for correct and reliable reports of our several sittings, to the railroads for reduced rates, was adopted by a rising vote.

Question 46, was then called and answered by the following list of appointments, which after the Bishop had read, he pronounced the benediction.

You CAN Help WHITE SANITARIUM.

Your friend, relative or acquaintance who is addicted to alcoholic or narcotic diseases, by HELPING them to the WHITE SANITARIUM, where they can be cured. Send us the names and addresses of persons needing treatment. We will send them, in plain wrapper, our little book on "Inebriety: Its Cause and Cure." The information will be treated in the strictest confidence by us, and under no circumstances will your name be disclosed in connection with the matter.

Tenth and Tyler Sts., Dallas (Oak Cliff), Texas. Phone Cliff 142.

TO OUR SUBSCRIBERS AND AGENTS.

Bear in mind that the new postal ruling makes it imperative that every subscriber pay in full to 1909 this Fall. The authorities at Washington have served notice on us that the law would be strictly enforced after this Fall. To fail to pay to 1909 will mean that that subscriber's paper is liable to be stopped at a time most inconvenient for him to pay and thus cause him loss of time and some trouble, which he can avoid by paying up this Fall. Much as we would desire to continue his paper we cannot do so under the law, unless he makes it possible by paying now to 1909.

It is not for our benefit that we make this statement, but for that of the subscriber. We can carry him only a limited time after expiration of subscription. The safest and best plan is for a subscriber to pay a year in advance.

MINUTES

Of the forty-second session of the North Texas Annual Conference of the Methodist Episcopal Church, South, held at Greenville, Texas (Kavanaugh Church), beginning Nov. 18, 1908, ending Nov. 23, 1908. Bishop W. A. Candler, President; R. G. Mood, Secretary, 2345 Wesley Street Greenville, Texas.

1. Who are admitted on trial? Lawrence L. Cohen, James H. Scrimshire, John W. Beck, David A. Williams, Pleasant S. Warren, Elbert H. Coburn, Lonnie D. Shawver, Oscar T. Cooper.

2. Who remain on trial? A. E. Prince, J. W. Slagle, O. E. Moreland, L. E. Conkin, A. N. Julien, C. B. Golson, A. C. Sterling, S. L.Haburn, A. P. Johnson, J. L. Johnson, S. H. Smith, J. C. Williams (in class of first year), C. N. Smith.

3. Who are discontinued? None.

4. Who are admitted into full connection? R. S. Kerr, E. A. Maness, J. C. Gibbons, J. H. Averett, H. E. Anderson, Eugene F. Brown (from Protestant Methodist Church).

5. Who are readmitted? Jas. O. Davis, Jno. D. Major.

6. Who are received by transfer from other conferences? T. A. Lisenby, O. T. Rogers, J. S. Riley, J. W. Mayne.

7. Who are the deacons of one year? S. M. Black, C. P. Martin, C. T. Talley, J. F. Holmes, S. L. Crowson, L. F. Tannery, W. E. Kirby, F. A. Crutchfield (last four in class of fourth year), J. O. Peterson, W. R. Rosser, T. E. Bowman.

8. What traveling preachers are elected deacons? J. C. Gibbons, J. H. Averett, H. E. Anderson, E. A. Maness, Ralph S. Kerr.

9. What traveling preachers are ordained deacons? J. C. Gibbons, J. H. Averett, H. E. Anderson, E. A. Maness, Ralph S. Kerr, Jas. E. Ellis.

10. What local preachers are elected deacons? James H. Scrimshire, J. W. Beck, B. H. Miller, E. H. Coburn, A. N. Julien.

11. What local preachers are ordained deacons? Jas. H. Scrimshire, J. W. Beck, B. H. Miller, E. H. Coburn, A. N. Julien.

12. What traveling preachers are elected elders? H. M. Cosby, Minor Bounds, F. B. Wheeler, W. B. Byars, M. H. Read.

13. What traveling preachers are ordained elders? H. M. Cosby, Minor Bounds, F. B. Wheeler, W. B. Byars, M. H. Read.

14. What local preachers are elected elders? John H. Taylor, O. T. Cooper.

15. What local preachers are ordained elders? O. T. Cooper.

16. Who are located this year? C. W. Glanville, at his own request; J. S. Riley, at his own request.

17. Who are supernumerary? H. E. Smith, William Hay, A. W. Gibson, M. C. Blackburn, J. A. Kerr, W. M. Leatherwood, J. W. Murphy, I. T. Stafford, W. H. Hughes, S. P. Pirtle, H. A. Bourland, B. A. Thomasson, G. F. Boyd, J. T. Bludworth, O. P. Thomas, W. E. Kirby, S. L. Ball, E. B. Thompson.

18. Who are superannuated? Geo. H. Adams, M. H. Neely, R. S. Gorsline, C. E. Lamb, B. T. Hayes, J. R. Randle, Jas. McDougal, L. W. Harrison, F. B. Carral, W. A. Coppedge, J. N. Hunter, I. N. Crutchfield, S. Crutchfield, W. A. Edwards, F. M. Sherwood, L. F. Palmer, M. B. Johnson, B. H. Webster, T. B. Norwood, S. M. Ownby, S. W. Miller, W. H. Stephenson, W. F. Clark, E. S. Williams, R. N. Brown, J. H. White, J. M. Nichols, J. C. Weaver, H. L. Hare, W. L. Clifton, J. H. Reynolds, J. H. Hunter, H. M. Pirtle.

19. What preachers have died during the past year? W. S. May, J. A. Wyatt.

20. Are all the preachers blameless in their life and official administration? Their names were called one by one and characters passed.

21. What is the number of local preachers and members in the several circuits, stations and missions of the conference? Local preachers 132, members 54,244.

22. How many infants have been baptized during the year? 735.

23. How many adults have been baptized during the year? 2729.

24. What is the number of Epworth Leagues? 164.

25. What is the number of Epworth League members? 4990.

26. What is the number of Sunday-schools? 405.

27. What is the number of Sunday-school officers and teachers? 3327.

28. What is the number of Sunday-school scholars enrolled during the conference year? 35,725.

29. What was assessed by the last conference for the superannuated preachers, and the widows and orphans of preachers? Assessed, $7631.

20. What has been collected on the foregoing account, and how has it been applied? $6438.40. Distributed to claimants.

31. What has been contributed for missions? Foreign, $11,827.49; domestic $8296.20.

32. What has been contributed for Church Extension? $1543.38.

33. What has been contributed for the American Bible Society? $804.58.

34. What has been contributed for the support of presiding elders and preachers in charge? Presiding elders, $19,567.66; preachers in charge, $115,766.50.

35. What has been contributed for the support of Bishops? $2062.60.

36. What is the number of societies, and of houses of worship owned by them? Number of societies, 519; number of houses of worship, 505.

37. What is the value of houses of worship, and what is the amount of indebtedness thereon? Value, $1,169,506; indebtedness, $46,366.

38. What is the number of pastoral charges, and of parsonages owned by them? Pastoral charges, 174; number of parsonages, 166.

39. What is the value of parsonages, and what is the amount of indebtedness thereon? Value, $263,870; indebtedness, $6578.

40. What is the number of districts, and of district parsonages? Number of districts, 11; number of district parsonages, 11.

41. What is the value of district parsonages, and what is the amount of indebtedness thereon? Value, $30,500; indebtedness, $3236.

42. What number of churches have been damaged or destroyed during the year by fire or storm, and what was

Continued on page 16.

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 187, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

The Home Circle

AT SCHOOL.

I like to sit in school and look
  At all the girls I know,
When every head above a book
  Is bending very low.
They are so much alike, you see,
  And yet so different, too—
For some have eyes of brown like me
  And some have eyes of blue.

When we're admiring Marguerite,
  Whose braids are long and fine,
She says she thinks that curls are sweet,
  Like Josephine's or mine.
But Josephine and I believe
  Straight hair is lovelier,
And look at Marguerite and grieve
  We are not more like her.

And some have shiny flaxen hair;
  And others brown and black;
Some wear it short; and others wear
  Two pigtails down the back,
And some have bows of ribbon, gay—
  Hair parted on the side,
But every girl likes best the way
  Some other hair is tied.

Just think, if all the little girls
  Could, wishing, change their state,
Then all the pigtails would be curls
  And all the curls be straight,
And I should look like Marguerite,
  And Marguerite like me,
And every day at school we'd meet—
  How funny it would be!

—Ethel M. Kelly, in St. Nicholas.

THE LOVE CURE.

The windows of the great house were darkened, the door-bell muffled, and the pavement in front strewn with rushes, while the physician's carriage waited long outside.

In the hushed chamber Mrs. Allison lay still with closed eyes. Doctor and nurse bent over her in anxious ministration, but the expression of the wan features never altered, and, beyond a faint monosyllable elicited with difficulty in reply to a question, no words came from the pallid lips. The watchers exchanged significant glances.

"I will be back in an hour," said the doctor, glancing at his watch.

As he stepped into the hall a waiting figure came forward to meet him.

"How is she now, doctor?"

The doctor shook his head.

"Shall we go into the next room, Mr. Allison?" said he. "I will speak with freedom there."

The two men sat down facing each other, Mr. Allison grasping the arms of the chair as if to steady himself. The lines of his strong, masterful face were drawn, and drops stood on his forehead.

"May I venture to ask you a delicate question, Mr. Allison?" said the physician. "Can it be that some secret grief or anxiety is preying upon your wife's mind?"

"Secret grief—anxiety? Certainly not! My dear doctor, how could you imagine such a thing?"

"I beg pardon, Mr. Allison. It occurred to me only as the remotest possibility. The facts of the case are these: The force of Mrs. Allison's disease is broken, and she is absolutely without fever. Yet she shows no sign of rallying. On the contrary, she constantly grows weaker. It is impossible to arouse her. There seems to be not only no physical response to the remedies employed, but she apparently lacks even the slightest interest in anything, including her recovery. Unless this condition be speedily changed—which appears altogether unlikely—I can no longer offer any hope. The patient is evidently drifting away from us, while we stand powerless to hold her back."

Mr. Allison groaned aloud and laid his face in his hands. The physician rose, and, after a few sympathetic expressions, left him alone.

Meanwhile in the sick-room the nurse busied herself with conscientious care about her charge. There was no perceptible movement in the outlines of the quiet form lying upon the bed, and the skilled watcher had no suspicion that behind the shut eyelids and apathetic features mind and spirit were still active.

"It isn't so hard to die, after all," ran the slow current of this sick woman's thought. "It's easier than to live. One grows tired, somehow, after so many years. It seems sweet just to stop trying and—let go! I have accomplished so little of all I meant to do, but—the Lord understands!

"The children will miss me for a while—poor dears!—but sorrow isn't natural to young people. I'm not necessary to them as I was when they were little. It would have been dreadful to leave my babies, but now—it is different! Helen has her lover—Roger is a good man, and they will be going into a home of their own before long. And Dorothy—so beautiful and such a favorite—her friends must comfort her. And the boys—somehow they seem to have grown away from me a bit. I ought not to mind it. It must be so, I suppose, as boys grow into men. It will be harder for their father, but he is so driven at the office—especially since he went into politics—that he can't have time to mourn as he would have mourned years ago, when we were first married. How happy we were—so long, so long ago—in the little house on Charlton Street, where Helen was born! Henry has been a rising man. Any woman might be proud to be his wife. Some way I've hardly kept pace with him, but I've loved him—loved him!"

The air of the room had grown heavy and the nurse set the door ajar. A sound of suppressed voices reached her ear, and she glanced anxiously toward the bed, but the sick woman showed no signs of consciousness.

"I need not close the door," she said to herself; "she hears nothing."

Once more skill and training were at fault. That which in the nurse's ears was only an industinct murmur to the nerve sense sharpened by illness slowly separated itself into words which made their way in the consciousness awake and alert in the weak frame, as if spoken along some visible telephone line of the spirit.

"Oh, Helen!" Could it be Dorothy's voice so broken and sobbing? "No hope! Did the doctor say that?"

"None, unless her condition changes—those were his words, father told me." The words dropped drearily, like the trickling of water in a cave.

"But she was better yesterday!" That was Rob, the handsome young collegian, who had been summoned home when his mother's illness began to cause serious apprehension.

"So it seemed. But she does not rally—she takes no notice."

"But she can't be going—to die—and leave us! She wouldn't do such a thing—mother!"

The tones of sixteen-year-old Rupert were smitten through with incredulous horror.

"I really don't understand it," answered the older sister. "She is 'drifting away,' the doctor says. Oh, Dorothy! Oh, boys!" she said, in a low, intense voice, "we haven't any of us looked after mother as we ought. We have always been so used to having her do for us. I have been miserably selfish since—since I had Roger. I didn't mean it, but I see it all now."

"You haven't been one-half so selfish as I," sobbed Dorothy. "Here have I been rushing here and there, evening after evening, and she often sitting by herself! I must have been out of my mind! As if all the parties and concerts in the world were worth so much to me as mamma's little finger!"

"And I've been so careless about writing her regularly." There was a break in Rob's voice. "There was always something or other going on out of study hours, and I didn't realize. It was so easy to think mother wouldn't mind. And now—why, girls, I could never go back to college at all if there weren't to be any more letters from mother!"

"I haven't kissed her good-night for ever so long," said Rupert. "I'd got a fool notion that it was babyish. I always used to think I couldn't go to bed without it. I wonder if she ever missed it. I've seen her look at me sometimes when I started upstairs. What sort of a place would this be without mother? I could never stand it—never. I should want to run away—or drown myself!"

The door of the sick-room opened a little wider, and Mr. Allison entered it noiselessly.

"Is there any change?" he said.

"Apparently none, Mr. Allison. She lies all the time like this. One hardly knows whether it be sleep or stupor."

"How long—" the strong man, choking, left the question unfinished.

"It is hard to say," answered the nurse, pitifully. "But she has lost within the last twenty-four hours."

The husband knelt at the foot of the bed, behind a screen which had been placed to shade the sick woman's face from the light, and rested his head upon the coverlet

"My little Nellie!" he moaned, as if unconscious of any other presence in the room. "My rose of girls—my bride!—the mother of my children—the heart of my heart—spare her yet to me, O God, that I may have time to teach her how much dearer she is to me than money or lands or honors! Take her not—"

"Mr. Allison!"

It was the nurse who touched him. There was a quiver of suppressed excitement in her voice. He rose to his feet. His wife's eyes were open—the pallid features illuminated. One wasted hand moved feebly toward him across the white counterpane. He fell again on his knees, and pressed the thin fingers to his lips.

"Henry—darling"—the faint, thrilling voice seemed to come from very far away—"don't grieve—any more; I am going—to get well."

Long afterward the doctor and nurse would sometimes recall together the unexpected recovery of Mrs. Allison.

"It was no cure of mine," the doctor would say. "Medicine had nothing to do with it. She was as nearly gone as she possibly could be without actually ceasing to breathe, when she simply made up her mind to live. A marvelous case!"

Not so marvelous, perhaps, good physician. Only a righting for once of the disordered sequence of his topsy-turvy world.

If the words of love and appreciation which beat so vainly at the closed bars of the coffin-lid were spoken oftener into living ears, how many other weary feet might turn again from the "valley of the shadow?"—Exchange.

HOW IT FLIES.

In order to show the general readers the way in which the Wright Brothers' aeroplane operates, let us fancy ourselves ready for the start. The machine is placed upon a single rail track facing the wind, and is securely fastened with a cable. The engine is put in motion, and the propellers in the rear whir. You take your seat at the center of the machine beside the operator. He slips the cable, and you shoot forward. An assistant who has been holding the machine in balance on the rail, starts forward with you, but before you have gone fifty feet the speed is too great for him, and he lets go. Before reaching the end of the track the operator moves the front rudder, and the machine lifts from the rail like a kite supported by the pressure of the air underneath it. The ground under you is at first a perfect blur, but as you rise the objects become clearer. At a height of one hundred feet you feel hardly any motion at all, except for the wind which strikes your face. If you did not take the precaution to fasten your hat before starting, you have probably lost it by this time. The operator moves a lever; the right wing rises, and the machine swings about to the left. You make a very short turn, yet you do not feel the sensation of being thrown from your seat, so often experienced in automobile and railway travel. You find yourself facing toward the point from which you started.

The objects on the ground now seem to be moving at much higher speed, though you perceive no change in the pressure of the wind on your face. You know then that you are traveling with the wind. When you near the starting point the operator stops the motor while still high in the air. The machine coasts down at an oblique angle to the ground, and after sliding fifty or a hundred feet comes to rest. Although the machine often lands when traveling at a speed of a mile a minute, you feel no shock whatever, and cannot, in fact, tell the exact moment at which it first touched the ground. The motor close beside you kept up an almost deafening roar during the whole flight, yet in your excitement you did not notice it till it stopped!—From "The Wright Brothers' Aeroplane," in the Century.

CAP, THE FIRE DOG.

Cap had lived with the firemen ever since he could remember. He had been brought to the station when he was only a little puppy, and every fireman loved him and declared that Cap was the wisest dog that he had ever seen.

One fireman had taught Cap to stand on his hind feet and say, "Bow-wow!" whenever he was hungry. Another fireman had taught him to scratch the floor below the water faucet and bark whenever he was thirsty. He could walk on his hind feet, drink from the fire hose, and drag the hose about whenever he was told to do so. The chief of the fire department said that Cap could do more tricks than any dog he had ever seen, and the best one of all he had learned to do without ever having been told how to do it.

The firemen slept upstairs over the station in long rows of white beds, and whenever the fire bell rang in the night the firemen would spring from their beds, dress before you could say "Jack Robinson," run to the four large holes in the floor, and come sliding down the poles one after another; then they would run to the horses, which at the sound of the bell had found their places in front of the engine, the hook-and-ladder wagon, the hose cart, buckle on the harness, and each fireman would spring into place ready to drive away to the fire.

Cap longed to slide down the poles as the firemen did, but, of course, that was something no dog could do. So, if he happened to be upstairs, as he often was when the fire bell rang in the day time, he would run to the stairway, clear the steps at three bounds, and spring on the seat beside the chief.

But at night Cap stayed downstairs, sleeping very near the telephone and fire bell; and, when the alarm sounded the firemen would hear Cap's loud "Bow-wow!" almost as soon as they heard the bell and, no matter how quickly they dressed, they would always find Cap in his place ahead of them.

"He is the best fireman in the station," the chief would sometimes say. "He is always dressed and ready for work." And the firemen would laugh and pat Cap's head, and say that if they slept in their clothes as Cap did, they, too, would be ready and in their places in one minute.

But no fireman ever slept after the bell rang, and not one of them was ever known to say, "Wait a minute," or, "I am too sleepy to go." Even the horses would run to their places the instant they heard the bell, so Cap thought it his place to do the same.

One night there was a great storm, and something happened to the telephone and fire bells, so that they could not ring; and in the night time, when all was dark and still, and all the firemen and the fire horses were sound asleep, a house caught fire, and the policeman on the street corner ran to the telephone to call the firemen out.

The fire bell tried its best to ring; but, instead of a loud "Ding-a-ling," it could say nothing more than "Bz-z."

Not a fireman heard it.

Not even a fire horse moved.

"Zz-z!" said the bell again, and suddenly Cap opened his eyes, and with a loud "Bow-wow-wow!" sprang to his place in the chief's cart.

The firemen rolled out of their beds, and each one asked: "Did you hear that? Did the fire bell ring?" And the answer came: "No, it was only Cap barking; but he is certainly saying 'fire.' We had better dress and slide down and see about it."

"Bow-wow!" "bow-wow!" barked Cap.

"Bz-z-z!" said the bell just as the firemen came sliding down the pole.

"Fire!" shouted the fireman. "Cap was right. Come on!" and in a moment there was a clattering of many hoofs as the fire horses dashed to their places, the jingling of harness as it dropped into place on the horses' backs, shouts of "Fire, keep out of the street!" from the policeman in front of the station, and "cling, clang, clang!" from the gongs of the engine, the hose-cart, the hook-and-ladder wagons and the chief's cart as they dashed away down the street.

The fire was soon found and put out; and when the people who lived in the burning house came out to thank the firemen the chief patted Cap on the head and said, "Do not thank us; thank Cap. He is the best fireman of us all." And Cap, who had never for one moment ceased his "Bow-wow-wow!" wagged his tail and said, dog fashion, "I did the best I could, but I am not a fireman. I am only Cap, the fire dog."—Kindergarten Review.

WHAT ARE THE DANDELIONS?

"Mother, what are the dandelions?" asked little Susie, as she saw them for the first time in her life, which you must know had not been very long.

"They are flowers, Susie."

"I know that, mother; but they are something more than—than—" But Susie could think of no other flower which was only a flower to her. So she asked another question: "Do their roots go down, down, very deep, mother?"

"Deeper than the roots of most small flowers. But why do you ask that, Susie?"

"Oh, I thought they must go down to the gold, and draw it up into the sunshine that would make the gold happy, and that is the reason the dandelions laugh."

Susie walked on without speaking for a while, then she clapped her hands and cried: "I see it now! I see it now! Mother, why didn't you tell me it was God's spatter-work?"

"I did not think of that."

"What do you think?"

"Nothing so beautiful as you thought, my child; but I will tell you. I thought of the beautiful myth of Freya, in whom the Goths believed. They tell that she was forsaken by her husband, and in her grief wandered all over the earth shedding golden tears."

"And the dandelions grew up where her golden teardrops fell, didn't they, mother?"

"Perhaps they did; for the Goths tell that before her there was winter, but as soon as she passed flowers sprang up, until the whole earth blossomed."—Kindergarten Stories.

AN INDIAN BOY'S AMBITION.

A young Indian, a lad of sixteen or seventeen years, died the other day at the Hampton Institute. His "papers" showed him to have some sensible conception of things. On a sheet of paper he had written his reasons for coming to the institute. He hoped for an education; he wanted to help his people; but the last reason was the most striking: "That I may learn the art of self-control." Perhaps he did not know it, but therein lay the foundation of a real life. The crowning fruit of the Spirit is self-control. It is the one great fruit that will make a life full-rounded and complete. There are many useful people; their usefulness is often marred by this one lack—self-control. He that ruleth his own spirit is greater than he that taketh a city. There are masters of others who are slaves to themselves; there are rulers of kingdoms who are slaves to a tyrant temper. Had that lad grown to years, and learned the fine art of self-control, he would have become one of the greatest men among his people. Here is the beginning of kingship—and everyone may be crowned, if he will!—Intelligencer.

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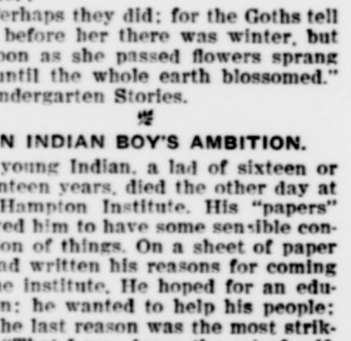
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REPORT OF THE JOINT BOARD OF FINANCE.

To the President and Members of the Northwest Texas Conference, 1908:

Dear Fathers and Brethren—In February last, our Secretary-Treasurer received a letter from Rev. J. H. Stewart, our pastor at Ennis, advising that a Mr. J. S. Marquis, an old friend of Brother Stewart, was in bad health and fully realized that he could not live long. Brother Stewart also advised that after consulting over the matter it was the wish of Mr. Marquis that our Secretary-Treasurer prepare a will devising the remainder of his estate to the superannuates of this conference, to whom he desired to bequeath it, and forward the same for execution. This was done, the will was executed and a few weeks thereafter Mr. Marquis died. The will was probated in July last, the estate closed and the remainder delivered to our Secretary-Treasurer and invested in eight per cent land notes in accordance with the terms of the will. This balance amounted to thirty-two hundred dollars, after erecting a suitable monument to the testator, and the interest due to November 1, 1908, has been collected and turned in with our general collections as will appear later in this report.

In this connection it is proper to say that the testator was not a member of any Church, but was deeply in sympathy with us in our itinerant system and a Methodist in belief, and had a tender feeling for the superannuates. We trust that others may be found who will give us like assistance.

We have collected for Bishops' Fund during the year $421.90, and we have received from the Conference Teller $2.634, making a total collection for this fund of $3,055.90. Our assessment for the coming conference year is $3,285.

We have collected during the year for delegates' expenses $78.20, and have received from the Conference Teller $514.35, making a total of $592.55.

We estimate the amount necessary for conference claimants the coming year at $15,000.

The last half of the sum apportioned for delegates' expenses, of $625, together with the shortage from this year of $32.45, as well as all other assessments made by us, we have apportioned to the several districts as per scale furnished us.

From the reserve fund left with our Treasurer last year, we have paid to Revs. G. D. Wilson, R. V. Galloway and W. J. Lemons $50 each, and $50 to the aid in the funeral expenses of Rev. Daniel Morgan. The reserve fund of last year was increased by the return of the $100 we appropriated toward the funeral expenses of Mrs. J. J. Harris. This return was made in accordance with the special request of Sister Harris made some time before her death, and at the instance and request of her daughter, Mrs. Mattie Terrell. We also received from a friend $6 for this fund. We had on hand at this conference $564.88 which we have added to the general collections for this year.

We again acknowledge receipt of $306.80 from Brother L. Blaylock, publisher of our Texas Christian Advocate. We have also received $50 from the Trapp fund, and $64 from the Marquis fund. We have also received from last year $30, and from the superannuate endowment fund $168. We have collected during the year for conference claimants $1,922.45, and we have received from the Teller $10,824.55, making a grand total from all sources of $13,930.68. It will be seen that we lacked $1.253 of collecting the assessments made for this fund, notwithstanding the general prosperity over the country. We appeal to our faithful pastors to give attention to this fund and the collection in full of the assessment. It is badly needed.

Several claimants have requested us to make no appropriation for them while others have not made such request and to whom we have made no appropriation, but we have most earnestly and prayerfully sought to grant all the relief in our power and to needy cases.

We have elected Rev. C. E. Brown Chairman of this board to fill the unexpired term of Rev. J. M. Armstrong lately transferred to the New Mexico Conference.

There has been referred to us a communication from the board for our Superannuate Endowment Fund. From the information therein contained, it appears that about twelve conferences in the connection have made assessments for this fund equal to about one per cent of the salary of the pastor, and we have been requested to make a similar assessment on this conference. After a patient hearing from Dr. Tillett, Chairman of the board, and due and prayerful consideration of the matter, this board feels unwilling to make such assessments, and thereby further burden our pastors, and especially so since we have raised our assessment for conference claimants one thousand dollars above last year.

We trust that we shall be able to give the conference more information with reference to the Trapp fund at our next session.

We have received $16 from the Colvin fund, which we have apportioned to the widows and orphans.

We recommend that the Board of Missions be assessed $185; the Board of Church Extension $80; the Board of Education $85; the Sunday-school Board $30, and the Board of the American Bible Society $20, for the purpose of raising $400 with which to pay for the publication of the Conference Journal.

After careful consideration, we have disbursed to the conference claimants the amount of money in our hands as follows:

		Colvin Fund.
Addison, Mrs. O. M.	$	...
Aiken, Mrs. S. D.	100.00	.30
Armstrong Rev. E. L.	200.00	...
Armstrong, Mrs. C. E.	125.00	.30
Annis, Rev. J. T. L.	.....	...
Adkisson, Mrs. J. W.	120.00	.30
Barcus, Mrs. E. R.	.....	...
Bennett, Mrs. N. B.	200.00	.60
Bond, Rev. J. M.	250.00	...
Bailey, Mrs. E. A.	100.00	.30
Bates, Rev. E. T.	.....	...
Collins, Rev. Levi F.	200.00	...
Compton, Mrs. W. F.	100.00	.30
Crabb, Mrs. J. L.	.....	...
Crutchfield, Rev. J. A.	200.00	...
Cox, Mrs. J. Fred	.....	...
Canafax, Rev. J. J.	400.00	...
Davis, Rev. J. J.	400.00	...
Davis, Mrs. Chas.	200.00	.30
Ellis, Mrs. S. B.	150.00	.30
Fair, Rev. G. F.	100.00	...
Ford, Mrs. W. B.	300.00	.60
Gaskill, Miss Mittie	100.00	.30
Glass, Rev. H. M.	200.00	...
Grant, Mrs. James	50.00	.30
Graves, Rev. W. F.	260.00	...
Graves, Mrs. Geo. W.	50.00	.30
Gibbens, Mrs. J. W.	250.00	.60
Gassaway, Rev. B. F.	300.00	...
Galloway, Rev. R. V.	300.00	...
Gravis, Miss Ellen	120.00	.30
Haralson, Rev. Jerome	300.00	...
Hyder, Rev. J. A.	50.00	...
Hiner, Mrs. James	100.00	.30
Hines, Mrs. T. W.	75.00	.30
Holmes, Mrs. D. T.	.....	...
Houk, Mrs. S. E.	200.00	.30
Heizer, Rev. R. S.	300.00	...
Irvin, Rev. C. W.	100.00	...
Jones, Rev. W. V.	300.00	...
Jolley, Rev. H. C.	250.00	...
Jordan, Mrs. C. D.	250.00	.30
Kizer, Mrs. W. W.	150.00	.60
Keen, Mrs. N. A.	.....	...
Lampden, Mrs. W. M.	.....	...
Lane, Mrs. J. S.	100.00	.30
Long, Rev. A.	200.00	...
Littlepage, Rev. S. C.	250.00	...
Lemons, Rev. W. J.	300.00	...
McLaughlin, Mrs. N. M.	350.00	1.20
Mackey, Mrs. James	125.00	.30
Mood, Mrs. F. A.	50.00	.30
Morgan, Mrs. Daniel	400.00	4.00
Morris, Rev. Samuel	200.00	...
Mills, Rev. M.	400.00	...
McCarver, Rev. C. S.	.....	...
Moss, Rev. W. H.	200.00	...
Mussett, Rev. J. P.	200.00	...
Morris, Rev. R. M.	250.00	...
McKeown, Rev. W. B.	100.00	...
Mood, Rev. J. R.	400.00	...
Price, Mrs. William	150.00	.30
Ray, Mrs. F. P.	50.00	.30
Rascoe, Mrs. J. T.	150.00	.30
Reeves, Rev. I. N.	100.00	...
Reynolds, Mrs. M. D.	50.00	.30
Rogers, Mrs. T. W.	250.00	.30
Rowland, Rev. C.	100.00	...
Steele, Rev. J. R.	300.00	...
Simmons, Mrs. E. W.	100.00	.30
Stockton, Mrs. W. R. D.	.....	...
Swofford, Mrs. G. W.	.....	...
Sweet, Rev. E. M.	200.00	...
Snoddy, Rev. B. A.	300.00	...
Simpson, Rev. W. K.	100.00	...
Trimble, Mrs. J. H.	250.00	.30
Wellborn, Rev. R. W.	.....	...
Walkup, Rev. J. A.	.....	...
Wallace, Mrs. J. A.	300.00	.30
Walker, Rev. J. E.	300.00	...
Winburn, Rev. F. M.	250.00	...
Wright, Rev. Sam P.	.....	...
Wilson, Mrs. G. D.	300.00	.60
Reserve Fund	305.68	...
Total	$13,930.68	$16.00

District.	Scale.	Delegates' Expenses.	Bishops' Fund.	Conference Claimants.
Abilene	5.5	36	181	825
Brownwood	7.	46	230	1,050
Corsicana	8.	53	263	1,200
Cleburne	7.	46	230	1,050
Clarendon	5.	33	164	750
Colorado	4.	26	131	600
Dublin	5.5	36	181	825
Fort Worth	8.	53	263	1,200
Georgetown	7.5	49	246	1,125
Gatesville	5.	33	164	750
Plainview	4.	26	131	600
Stamford	5.	33	164	750
Vernon	5.	33	164	750
Waxahachie	8.5	56	280	1,275
Waco	7.5	49	246	1,125
Weatherford	6.5	42	214	975
Total	100	$657	$3,285	$15,000

Respectfully submitted.

C. E. BROWN, Chairman.

JAMES M. ROBERTSON, Secretary-Treasurer.

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GEORGIA LETTER.

Geo. G. Smith.

I have never heard but one sermon, and that was preached by Bishop Haygood, on a "Personal Devil." I have rarely heard the devil alluded to even indirectly in many of the sermons I have heard in late years.

He is a most illogical personage. Any rational explanation of his existence seems to be impossible, but logical or not logical, there is a power outside of us which makes for unrighteousness. This is as much a fact of observation, and of experience, as gravitation or electricity. No man who believes the New Testament can deny that the devil has a very prominent place in it, and no man who has studied the movements of his own heart can fail to recognize that the fact of his existence explains many other wise inexplicable problems. He appears as the tempter of the Lord in the first years of his ministry, and as the prince of this world, engaged Him in fearful combat, in his last hours, the Apostle Paul warns us against his devices, and the Apostle James urges us to resist his attacks. There is every reason for the Christian to be on the watch against him, and to be always guarded against his assaults.

His attacks are in every direction, but his main assault is against our faith in Jesus Christ. He seeks in every possible way to rob us of our faith in the Lord who bought us. He has no objection to our exalting the man Christ Jesus. He even urges our imitation of his excellencies, but against Him as a divine Savior he wages relentless war. He is very self-effacing, and seeks to lead those whom he influences and professes to ignore his existence. Under the plea of zeal for the truth he igeniously strives to make the supernatural, divine Christ an impossibility.

Bunyan, whose insight into spiritual things has not often been equaled, gives in his "Pilgrim's Progress" and "His Holy War" a most graphic and thrilling account of the conflicts of a Christian, with this arch enemy. There is one feature of this conflict not often referred to by others, which he brings out vividly in his account of the passage through the dark valley, and in the assaults on man's soul. One which Vinet recognizes in his "Pastoral Theology" which may be better described than defined—"A Christian conscious of no willful sin, and happy in his religious experience, suddenly finds himself apparently thinking: "This is all delusion; Christ never came; God is not. You are utterly mistaken, and do not believe what you think you do." The soul shrinks back in horror; the sand seems to move under his feet, and he is about to be swept away. He finds no way to get relief from his intellect. He has no word of reply, save to say: "I know in whom I have believed, and 'Get thee behind me, Satan,'" but he does not get behind us. He, with bold assurance, reiterates and reiterates the same bold assertion. The man's intellect may be thoroughly furnished with arguments, which are irrefutable, as well as unrefuted, but the devil does not come with argument, he comes with assertion. No wonder Christian was struck to the ground, and no wonder his sword fell from his hand. There is but one escape; it is found in simple faith and earnest prayer. Honest doubt can be met by honest argument, and in that field an intelligent Christian is well armed. Whether the assault is from science, history or criticism, he has nothing to fear, but Satan ignores all these modes of attack, and comes with simply a bold assertion, and with a fearful shout of triumph casts a dark pall over everything. It is not doubt; it is merely temptation to doubt. The victory is not won, though he claims it.

"The Savior doth not yet appear;
He hides the brightness of his face.
But shall I thus far let him go,
And truly to the tempter yield?
No, in the strength of Jesus, no!
I never will give up my shield."

These assaults are made on the old and feeble and those who are not able to go out into the field to work. Delicate women, thoughtful preachers, students in college, are all victims to these skillful and distressing assaults. He proposes no sinful action, he does not arouse any unholy passion, nor give any reason for doubt, but simply boldly asserts that he has gained the citadel and faith is dead and we are conquered. I humbly trust no one of your readers know anything of this horrifying experience, but I fear sooner or later each one will, for He who was tempted on all points like as we are, cried out on the cross: "My God! my God! Why has thou forsaken me?" All one can do is to call for help and wait. "None shall pluck us from our Lord's hand." The shadows will fly, and the enemy will leave us for a season. We will never get rid of his attacks until the pearly gates close on us.

The devil is wondrously wise and deceives the very elect. He leads astray some of the worthiest men, leading them to deny the Lord who bought them. Your Texas Unitarian who has come to teach us benighted Georgians there is no devil is letting no grass grow beneath his feet; he keeps his name and his sayings or some one does for him before us all the time; but while he thinks there may come a better than Jesus Christ some day, he exalts all that is good and true, with no doubt a real admiration. If all Deists, for many Unitarians are merely such, were to write as Rosseau did his confessions, or to be as candid as Voltaire, or as outspoken as Paine, there would be less danger from them, but claiming to be Christians and being unquestionably upright men, they do the devil greater service. This arch-enemy comes in the garb of perfect purity, and is then most dangerous. I must confess I am not unmindful of danger from this Angel of Light, whose true character is not revealed, and that "I suspect some danger nigh where I profess delight." I have had many a conflict with him and expect many more, but I do not fear him, for while the devil is powerful, the Savior is omnipotent. There is no possibility of escaping his attacks, so there is no time we can be off our guard, nor cease to pray, "Deliver us from the evil one." It is no sign of mental weakness, nor of low spiritual attainment, to watch and pray against the devil, as I said he is illogical, but he is real. He who assailed the Lord will not spare us, and when he comes as an Angel of Light, he is the more dangerous. The very highest attainment in Christian life will not assure you that he will not attack, and, alas! that, too, often he may not obtain a temporary, if not a permanent victory. I beg my ministerial brethren, while they do not give place to the devil, they do give the devil a place. Warn against him; detect his tricks; expose him! He is everywhere in everything. Why God permits him to roam at large I certainly do not know, and I think no one else does—but, while contact with him makes a Christian feel degraded, it is cause for self-rebuke. If we did as he wished, he would let us alone. Let us recognize our adversary and live close to our Captain.

OF INTEREST.

Four years ago Thibet was opened by the British expedition under Colonel Younghusband. This has been followed by a journey made by the Dalai Lama himself, who some months ago announced his purpose to visit Peking. The last similar journey was by the fifth Lama in 1652, when he spent the winter in the capital during the reign of the first emperor of the present Chinese dynasty. The Lama in the present journey is attended by an imposing retinue, as befits the present reincarnation of Buddha, and for some weeks he has been staying at Wutaishan, a city five days' journey from Peking. Of course his temporary abode becomes a place of pilgrimage for thousands of the faithful, and while the public treasury is already reported to be burdened by the cost of his entertainment, the merchants and innkeepers will reap their harvest. Peking was to be reached in September. Hon. William W. Rockhill, the American minister to China, who is an authority on Thibetan Buddhism, has been given an audience by the Lama, and reports him to be a man of about thirty-three, keenly intelligent, dignified and courteous. China is preparing to take a more active direction of affairs in Thibet and has lately appointed an imperial resident at Lhassa. The Tashi Lama, another dignitary of importance in that country, is also to visit the Emperor at Peking.—Exchange.

DYSPEPSIA.

Geo. S. Scally, of 75 Nassau Street, New York, says: "For years I have been troubled with rheumatism and dyspepsia, and I came to the conclusion to try your pills. I immediately found great relief from their use; I feel like a new man since I commenced taking them, and would not now be without them. The drowsy, sleepy feeling I used to have has entirely disappeared. The dyspepsia has left me, and my rheumatism is gone entirely. I am satisfied if anyone so afflicted will give Radway's Pills a trial they will surely cure them, for I believe it all comes from the system being out of order—the liver not doing its work."

Radway's Pills

cure all distorders of the Stomach, Bowels, Kidney, Bladder, Dizziness, Costiveness, Piles, Sick Headache, Female Complaints, Biliousness, Indigestion, Constipation and all disorders of the Liver, 25c per box. At druggists or by mail. Radway and Co., New York.

Be sure to get "Radways" and see that the name is on what you buy.

A BOER GENERAL'S BIBLE.

General Beyers, the Speaker of the Legislative Assembly of the Transvaal, at a recent meeting produced a well-worn and much-knocked-about copy of the Scriptures which, he said, he had carried with him through the war. In the night time, wrapped in his coat, it had formed his pillow. One one occasion it had saved his life. He was carrying it in his breast pocket during a certain engagement, and two bullets struck its brass edging and glanced off. These shots, otherwise, in all probability, would have entered his heart. The Bible was his mother's gift, and he looked upon it as almost a priceless possession.—The Christian Herald.

NEW LIFE

Found In Change to Right Food.

After one suffers from acid dyspepsia, sour stomach, for months and then finds the remedy is in getting the right kind of food, it is something to speak out about.

A N. Y. lady and her young son had such an experience and she wants others to know how to get relief. She writes:

"For about fifteen months my little boy and myself had suffered with sour stomach. We were unable to retain much of anything we ate.

"After suffering in this way for so long I decided to consult a specialist in stomach diseases. Instead of prescribing drugs, he put us both on Grape-Nuts and we began to improve immediately.

"It was the key to a new life. I found we had been eating too much heavy food which we could not digest. In a few weeks after commencing Grape-Nuts, I was able to do my house work. I wake in the morning with a clear head and feel rested and have no sour stomach. My boy sleeps well and wakes with a laugh.

"We have regained our lost weight and continue to eat Grape-Nuts or both the morning and evening meals. We are well and happy and owe it to Grape-Nuts." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

TEXAS CHRISTIAN ADVOCATE

BLAYLOCK PUB. CO. .....Publishers

Office of Publication—416-418 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

CRIPTION—IN ADVANCE.

ONE YEAR $2 00
SIX MONTHS..... 1 00
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For ac rtising rates address the Publishers.

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BLAYLOCK PUB. CO., Dallas, Texas.

OUR CONFERENCES

Bishop Candler—
Texas, Beaumont, Texas.....Nov. 25

TO OUR CORRESPONDENTS.

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

1. Do not send money or any business for Texas Christian Advocate to anyone but Blaylock Publishing Co. or Texas Christian Advocate, Dallas, Texas.
2. Address all business letters touching subscriptions, changes of address, advertising, or other business matters, to Blaylock Publishing Co.
3. Do not address matter for publication to any individual—either editor or publisher—but to the Texas Christian Advocate. An individual may be out of the city; hence serious delays occur.
4. Bear in mind that all communications should be written on different sheets of paper from that intended for the business office and should be written on one side only.

THANKSGIVING DAY.

As we go to press, the people of this country are enjoying a great Thanksgiving day. The President of the United States and the governor of this state both made proclamation of this event and urged the people of the nation and of this commonwealth to suitably observe the day as one of thanksgiving and pleasure, and thousands of them met in the churches to render this service; while others enjoyed it at home and in innocent sports. Such a day is worthy of recognition, for God has wonderfully blessed us as a people in finance, in moral achievement, in mental progress, in peace at home and abroad, and in civil and religious liberty. We ought to be the best and the happiest people on the earth with our great advantages. May the blessings of Almighty God ever rest upon us and keep us in the way of virtue, integrity and righteousness.

Our venerable brother, W. H. Graham, of Hillsboro but for years of Dallas, died in the former city last Sunday at the advanced age of nearly eighty-eight years. His remains were brought to this city last Monday and the funeral service occurred in the presence of a large number of friends at Trinity Church. For about seventy years he had been a follower of Christ, and for sixty-seven years a member of the Methodist Church. He was one of God's noblemen and Israelite in whom there was no guile. His long life was full of good deeds, and in ripe old age he fell a sleep and went to his long expected reward. Such was his life that his children and his children's children rise up and call him blessed.

The power of sin is such that when a man ceases to grow in grace and in the attainments of divine knowledge, the same law which, under favorable conditions, produces moral and spiritual life reverses its action and brings about moral decay and death. When growth ceases disintegration sets in.

DALLAS SUNDAY THEATERS.

The theatrical harlequins are defying the local authorities of this city. They are determined to over-ride the law and thrust their questionable entertainments upon the Sunday public. The city is doing its best to protect the people against this crowd of interlopers, and so is the County Attorney, but the Sheriff's department is taking no part in the attempt to restrain these evil doers. In fact, one of the evening papers charges that this department is indifferent to these law breakers. Last Sunday the warrants had to be served by the city police instead of by the Sheriff. What is the matter with the Sheriff's department? Has it come to the pass that the county constabulary is either in sympathy with these overt acts, or is it so utterly incompetent that it can not be relied upon to do its duty? There is something wrong somewhere and it is time for the people to look into it. Our Criminal Court made a great flourish of trumpets sometime back in its attempt to protect the morals of the city in these matters, but even that court is as dumb as an oyster. This court went so far a while back as to throw open the suburban theaters on Sunday and to turn pool room gambling loose on the city. Strange things, these! But fortunately for the local community, this court will go out of business after January, and a new one will be installed. May be the moral element will have some recourse in law after that change takes place. As it is, the Majestic theater, within a few feet of the First Methodist Church, is carrying on its hurrahs every Sunday night to the annoyance of hundreds of peaceable people. The courts and the Sheriff's department are absolutely responsible for it. These defiers of the law would not do what they are doing if they had any respect for the court or Sheriff.

NORTHWEST TEXAS CONFERENCE AND THE ADVOCATE.

We had to leave Waco, the seat of the recent session of the Northwest Texas Conference before its close; and the report of the Committee on Books and Periodicals came up in our absence. We give that part of the report bearing on the Advocate and its editor in this issue. It is a strong and an unqualified endorsement of us and the policy we are pursuing. In fact, it says more complimentary things about us than we could say about ourselves. But we are told by those who were present that some of the brethren spoke for us and said stronger and more pointed things in our favor than is contained even in the report. The vote on the adoption of the report was taken by a standing vote, and only one man out of more than three hundred ministers and laymen kept his seat. This is an endorsement that means something, and it shows where the Northwest Texas Conference stands on the Advocate and its editorial policy. Further comment is unnecessary. Now read what the report thus adopted has to say:

Your committee commends most heartily the editorial work of the Texas Christian Advocate, and bids Dr. G. C. Rankin Godspeed in the heroic work for orthodox Christianity and for civic righteousness, and joins in the following resolutions which were adopted by a unanimous vote of the Joint Board of Publication of the Texas Advocate.

Resolved, First, That we approve most heartily the former manner in which the Advocate has dealt with all moral questions of temperance and prohibition.

Second, That during the next year its attitude towards the question of state-wide prohibition be bold and outspoken.

We believe that its circulation should be increased and we earnestly urge our pastors to co-operate with the publishers in making full collections for the Advocate.

J. H. STEWART, Chairman.
T. S. BARCUS, Secretary.

Not satisfied with this, however, the Committee on Temperance went further and said of us: "We most heartily approve the action of our Joint Board of Publication in advising a bold and aggressive policy on the part of the Texas Christian Advocate in the fight which is now upon us. And furthermore that we endorse the brave and timely utterances of Dr. G. C. Rankin in his exposure and denunciation of the liquor traffic. We congratulate ourselves and the state of Texas on securing his gallant leadership for another year." On with the battle!

Our readers will pardon us for referring again to a purely family matter, but our numerous inquiries make up the ground of our excuse for mentioning it once more in the Advocate. The good wife of the editor has passed the danger point and the physicians give every assurance of her recovery. It is to us a cause for inexpressible gratitude to God and to our thousands of friends.

CONFERENCE NOTES.

Greenville did herself proud, under the leadership of Rev. C. Pugsley and his associate helpers, in giving to the conference a most delightful entertainment. The ministers, their wives, the delegates and the visitors were accorded happy welcome and their wants were all provided for. Greenville is one of the best towns in North Texas. The recent grand jury report showed it to be one of the most orderly towns in the State, and the whole county is likewise. They have prohibition in Hunt, and it prohibits.

We were only privileged to attend one day's session on account of family affliction, but it was a delightful day. While there the Committees on Books and Periodicals and on Temperance reported and we were permitted to address the conference on both reports. The Advocate came in for full endorsement and hearty commendations in both papers. The sympathy and kindness of the brethren are an inspiration to us and we are at their disposal for the best that we possess in mind and heart.

Bishop Candler was at his best, and in the chair and on the rostrum he rendered valuable service. His comments on one of the chapters in the Acts of the Apostles at the opening exercises Saturday morning were incisive, original and sparkling. He has one of the most fertile minds in the Church. Every subject that he touches yields deep thought, pungent precept and luminous truth. His sermon on Sunday is said to have been one of the greatest ever heard in a Greenville pulpit. We had the pleasure of dining with him in the home of our good friends, Mr. and Mrs. C. B. Jones. They are devout members of the Kavanaugh Church. Brother Jones is one of the leading business men in the town.

Rev. J. H. McLean, D. D., after long service in the presiding eldership and in the pastorate, goes to the Orphanage at Waco. He carries with him to that great institution the ripe business judgment and matured experience of many long years of service in the Church. He is one of the best known ministers in the State and his influence is large in all circles. We wish for him great success in this important field, and he will have the co-operation of all the ministry and laity, for the Orphanage is the best loved work in our Texas Methodism.

B. M. Burgher, the efficient teller of the conference, was on hand and handled all the moneys of that body; and he did it accurately and most efficiently. Every penny of the thousands was accounted for and all of it was properly distributed to the treasuries of the conference boards. He is one of the most valuable members of the Church in North Texas; and all his service is gladly given without charge. He is decidedly one of the best Sunday-school superintendents in the State, and it is due him largely that the Oak Lawn Sunday-school has had such marvelous prosperity. He has reduced the Sunday-school work to a science. When he moved to Oak Lawn he at once took his membership from First Church and affiliated with the smaller Church in his section of the city, showing that he was more interested in helping the cause than consulting his own personal association and pleasures. He found a splendid set of people out there and they at once put him to work.

The spirit of the conference is said to have been the finest that has ever marked the sessions of that body of men. Brotherly love and good fellowship prevailed and there was not a note of discord to mar the communion of the brethren. The love feast, under the direction of Rev. J. M. Binkley, was a great spiritual uplift. It reached a high water mark, and at its close the great congregation was in proper frame for the Bishop's splendid sermon.

Rev. R. G. Mood, by the vote of the brethren, returned to his old place as Secretary of the conference. He had a good corps of helpers and the proceedings were accurately recorded. Brother Mood is quick in preception, ready with his pencil, and his voice is strong and sonorous. He reports and reads the minutes with ease. Rev. J. E. Roach, former Secretary, did efficient work at the table while in charge, but his duties as presiding elder filled his hands and time. He is making one of the most faithful presiding elders in the conference, fulfilling the expectations of his brethren.

The connectional brethren were present in force and they were given a good hearing. All the interests represented by them were discussed and impressed with earnestness and intelligence. We would here mention these brethren by name, but we did this in our last issue, and to do it at this time would be only to repeat what we have already said about them and their work.

Rev. Jno. M. Moore, D. D., managing editor of the Nashville Advocate, who is a member of this conference, was present and took part in the proceedings. He is held in high esteem by his brethren; and while the editorial department of the central organ was under hot fire he demeaned himself wisely and with self-composure. And a special resolution gave him immunity from the criticism of the report on books and periodicals. He was in a delicate position, but he was brotherly and true to Dr. Winton, as well as to the conference.

Rev. J. W. Hill kindly reported the proceedings of the conference for the Advocate. Such is the condition of the wife of the editor that he was only present one day between trains. But Brother Hill is an old hand with the editorial pencil and his work shows up well in this issue of the paper. We are under great obligation to him for his brotherly work for us at a time when we were unavoidably detained. In fact, all the brethren were so kind and sympathetic that we feel deeply indebted to them.

Rev. C. Pugsley did one of the best year's work at Kavanaugh in the history of that fine congregation. He had good meetings, with many conversions and accessions. His people are delighted with him as a preacher and a pastor. Also Rev. E. H. Casey did well at Wesley. His own health was out of repair most of the year, and he had the misfortune to lose his good wife who was transferred to the Church triumphant. But his people stood nobly by him in his affliction and all his reports came up in good shape. He is greatly beloved by his people. Rev. E. A. Maness on the Mission and Rev. J. W. Beckham brought up their charges well. They proved themselves good workmen, and their people gave to them ther co-operation.

Revs. I. F. Betts, R. A. Burroughs, J. M. Smith, J. B. Sears, J. W. Moore, W. W. Graham and T. H. Morris, of the Texas Conference, were visitors to the conference. Also Rev. R. A. Walker, of the Northwest Texas Conference. These brethren were given a cordial welcome to the conference and they had a pleasant time mingling with the brethren.

Rev. R. Gibbs Mood returns to regular work after nearly two years of hard work as Commissioner of Education. He goes to the Greenville District. He is one of our wide-awake men of the younger class, full of energy and a good preacher.

The Bishop made many changes; we can not note them all. The appointments appear in this issue. Some men who have heretofore filled leading appointments are to try their hand in places of less prominence; and some who have been in the less noted appointments have gone to the front. No doubt but that the good Bishop did the best he could, as he saw his duty; but nevertheless some brethren in the conference have been sent to places where hardships for them are involved. But they will receive a hearty welcome and they will find a place to preach the blessed gospel to the people.

Rev. J. L. Morris, after four years on the Dallas District, goes to Travis Street, Sherman, and Rev. J. L. Pierce, after three years at Travis Street, comes to Colonial Hill, Dallas.

Rev. C. L. Spragins, after one successful year at Denton Street, Gainesville, comes to Oak Cliff. And Rev. F. A. Rosser goes from a four-years' term at Honey Grove to Denton Street.

Rev. J. M. Peterson gave two valuable years to Oak Cliff and now he comes to the Dallas District. He is not a novice in the presiding eldership, having rendered good service in the office before.

Rev. I. W. Clark goes from Centenary Church, Paris, to Pilot Point, and Rev. G. E. Cameron comes from Texarkana, Texas Conference, to Centenary. Brother Clark is one of the best preachers in the conference and has filled our leading appointments. Bro. Cameron is a live man and a successful preacher.

Rev. J. B. Gober goes from McKinney Station to the Bonham District, a brand new man in this sort of work; but a good one, and he will be equal to the occasion. Rev. W. D. Thompson goes from Colonial Hill, this city, to McKinney Station.

Rev. W. D. Mounicastle goes from Pilot Point to the Sulphur Springs District. He went out of district work some six years ago and now returns to it. He was a success in it before and he will be the same again. He is clear-headed, substantial and safe.

Rev. M. L. Hamilton, after two years of successful work on the Bonham District, goes to the Terrell District, and Rev. O. S. Thomas, who served four years on the Terrell District goes to Honey Grove Station.

Rev. J. F. Alderson, after two years in the presiding eldership, returns to the pastorate and is stationed at Boyce. We have no more faithful man than Brother Alderson, and he is one of our best preachers.

Professor Gilbert represented Payne College as he said to lend "color" to the occasion. As soon as they make bishops among other Churches they send them to Africa. We are your imitators. The negro problem is solved when the white and black races find how they can live on the same soil, under the same government without offending God. We are teaching them racial integrity that it is better to get the kinks out of their brains than out of their hair. It is not a question of getting their rights so much as doing their duty. None of our graduates have ever stirred up racial strife.

Men talk about the times—the times—the times. They want to superannuate everything. Even the King-

dom of Heaven they would refer to the "Committee on Conference Relations."—Bishop Candler.

To be where Christ wants him at the time when Christ wants him—that is the duty of every man."—Candler.

In his charge to the class of the second year the Bishop said: "I shall not charge you to go to your work cheerfully; you will do this. Ninety seven per cent of the preachers always do."

"These settled pastors are itinerating to beat the Methodists. They have all our troubles and three others. How to get out peacefully. How to get in easily and how to remain comfortably."—Candler.

NOTES.

The man who dialects the gospel in an effort to popularize it, will fail. Paul studiously avoided everything that would tie the people on to himself rather than his Lord. He did not "hucksler" the gospel.

Rev. L. S. Barton stated that more than twenty-five persons had already signified their willingness to take the place of Miss Ruby Kendrick this year. The workers die but the work goes on.

On Thursday morning just before the opening of the conference, Bishop Key baptized the infant twins of Mr. and Mrs. Wm. Bacon. Mrs. Bacons —nee Elisabeth Upthegroon was a student at the North Texas Female College.

The reports from all our schools showed a healthy condition and the future for each and every one seems to be abloom with hope and promise.

The "previous question" was in great demand toward the close of the session of the conference.

The new presiding elders, Roach, Aston, Barton, Sweeton and Harless, all seemed to have won their spurs. They all made fine reports.

The wisdom of pumping new blood into the cabinet was justified by the reports at this conference. The retiring members did well and the new men made good.

Apropos of watered reports the Bishop in a lecture said, "I am not trying to arrest anybody's character, but I am trying to arrest everybody's carelessness. If a cash boy in a well regulated dry goods store should do his work as negligently as some preachers do, he would lose his job."

It was the rarest case where a brother reported his own salary in full and the collections behind. Several brought up the Benevolent Collections in full, while there was a deficit on their salaries.

The Bishop was in fine "kelter," and like the average "Beloved," "presided with his usual dignity and preached on Sunday with great power and acceptability."

All the brethren who preached during the conference struck twelve. The impression made upon the local churches was very salutary in deed.

Good records was brought to us from Rev. Jos. Parkin, our special missionary to Brazil. He had two conversions the second Sunday after his arrival at Rio de Janero.

The brethren of the Paris District did nobly under the most adverse circumstances. The whole territory was flooded with water, worms and worse, and still the "dear boys" come out with their heads up.

There is a veritable army of young men coming on in the North Texas Conference. Fact is, some of them have already gotten here.

Drs. Denny, McMurray and Pinson won golden opinions from all sorts of people. There is bishop timber in that groupe as well as in the list of "Beloveds."

The conference gave Dr. Rankin and the Texas Christian Advocate its most unqualified endorsement. Great grief was expressed at the tidings of Sister Rankin's sickness, and many prayers went up for her recovery.

Rev. C. S. Field, Sunday School Agent for the North Texas Conference attended the conference and made a fine impression upon the brethren.

Rev. J. L. Pierce was changed from Travis Street Church, Sherman, to Ervay Street Church, Dallas. Bro. Pierce is one of the finest preachers in the State and his new charge is to be congratulated.

Bro. W. D. Thompson who did such a fine work at Ervay Street Church during the past two years, goes to McKinney. A fine appointment all round.

Rev. J. F. Alderson was relieved of the onerous work of the presiding eldership and cozily ensconced in Royse Station—a fine Church and a fine preacher.

Rev. W. D. Mountcastle vaults into the saddle again as presiding elder—of the Sulphur Springs district. "Mount" is a good fit wherever the Bishop appoints him. He is a good preacher, a fine Church lawyer, and has had long and honorable experience as a deputy-bishop. Old Sulphur Springs district will be heard from next year—depend upon it!

Dr. J. H. McLean after a long and useful career as pastor, presiding elder, college professor and University Regent, takes charge of our Orphanage at Waco. He goes with the hearty good will of his brethren.

Dr. John M. Moore was circulating among the brethren at conference. It was rumored that he might be a beloved. But he preferred to stay where he was last year. He has been "using around," as the Bishop would say, in such a large circle, it would take some time, perhaps, for him to contract. He is reported to have preached a great sermon Sunday morning at old Wesley Church.

This reporter and his wife were entertained in the home of Sister C. A. Langford—one of the real mothers in Israel. Of her it can be said by many preachers, "She hath been a succorer of many and of myself, also."

This scribe preached last Sunday to a large congregation at the First Baptist Church. The occasion was especially pleasant because those good people requested the appointment. Such a courtesy from a sister denomination in a city where the preacher had spent eight years as a pastor was not without significance. May the Lord bless all those good people in Greenville.

This reporter and his wife dined last Sunday with their good Baptist friends, Judge C. L. Elder and his wife. The spread was abundant and the social feast was most delightful. God bless Old "Clarence" and all his folks!

The Bishop expressed himself as greatly pleased at the numerical and financial advancement of the conference.

Rev. O. P. Thomas was requested to preach his semi-centennial sermon at the next session of the conference.

The conference passed a resolution of thanks to Dr. W. F. Tillett for his lectures on several afternoons of the session.

The City of Greenville did itself proud in its entertainment of the conference. Every one went away with a good taste in his mouth.

"Intellectual interest in the Lord's work is one thing and consecration of life and all to that work is quite another."—Bishop Candler.

"When a man leaves a pastorate charge he ought to leave, and not be running around in another man's field."—Bishop Candler.

Bro. Hill: "I have taught my boys from Childhood that loyalty and obedience to their parents was imperative; that in our domestic barnyard, if they crimped their toes on my poles and picked in my dough-pan they must come when I clucked."

Bishop Candler: "I thought you belonged to the crowing side of the chicken-house—not the clucking side." (Uproarous Applause).

"The prayer of Lydia may have stirred the heart of God to transfer Paul from one conference to another."—Bishop Candler.

"We often acknowledge that the charge needs us. Yes, and we need the charge, too, and not merely the salary either."—Bishop Candler.

Three new presiding elders—J. M. Peterson, J. B. Gober and R. Gibbs Mood. All safe cases, Bishop; right men in right places.

It is a lesson to angels and a rebuke to the devil to see how cheerfully, out of their penury a conference of preachers contribute to their last dollar, in support of our institutions and to the help of a needy brother.

"Not one of the graduates of our colored schools has ever been accused of any of the crimes which has brought so much disgrace to our race."—Prof. Gilbert.

PERSONALS.

Rev. R. C. Atkinson of the Cason charge, Texas Conference, was to see us last week. He has matters in good shape for conference, now in session at Beaumont.

Rev. A. P. Johnson, who served Byars last year, but who goes to Trenton the present year, was in to see us on his way from conference.

Rev. J. D. Young who was returned to Belton from the Waco conference has met with an enthusiastic welcome. His official board has put his salary at $1,700 and he is living in one of the best parsonages in his district.

Rev. Jno. Moore, of the North Texas conference, served Collinsville and Tioga last year, but goes to Campbell this year. He is one of the most earnest workers among us and always brings up good reports. He called to see us this week on his way from conference.

We have received an invitation from the faculty of the University of Texas to attend the opening and dedication of the new law building, which event transpired the 25th instant. Also the installation of the new president, Sidney Edward Mezes, will take place at the same time.

Miss Florence Ella Carter, of Houston, was married the 18th instant to Mr. Guy M. Bryan. Mrs. Bryan is the daughter of Mr. and Mrs. S. F Carter, of Houston, and they are known generally in Texas as among the devout members of the Shearn Memorial Church. She is a most excellent Christian woman and we extend to the young couple our earnest congratulations.



THIS PRIMARY SUNDAY SCHOOL.

The above is a cut representing the pupils and teachers of the Primary Department of the Central Methodist Sunday School, Texarkana, Texas.

The present Superintendent, Mrs. G. E. Cameron, the wife of the pastor, was appointed to this work last February.

This school has grown wonderfully during the year, there being now a faithful corps of about twenty-four officers and teachers, approximately two hundred pupils in the primary department proper, one hundred "cradle-rollers," and an attendance during the year of from 100 to 186. It is one of the most thoroughly and beautifully equipped Sunday-schools to be found anywhere in the State.

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Rev. C. P. Martin, who served the Nocona circuit last year, goes to Iowa Park this year. He called to see us on his way to his new charge this week.

Rev. J. T. Turner, of Pilot Grove, has the right idea of the Church paper. He writes: "The Advocate does its own collections. I only take subscriptions, and where the Advocate is read, I have no trouble in collecting missions nor the stewards in collecting the pastor's salary."

The Commanche News tells us that the good people of that circuit are greatly delighted over the return of Rev. J. W. Holt as their pastor for another year. We are not surprised at this for he does good work every where he goes and his people always wecome him.

San Angelo District—First Round.

Miles, Nov. 28, 29.
Water Valley, Dec. 2.
North San Angelo, Dec. 3, 7 p. m.
Sonora, Dec. 5, 6.
Ozona, Dec. 8.
Brady, Dec. 12, 13.
Rochelle, Dec. 13, 14.
Milburn, Dec. 15.
Fredonia, Dec. 16.
Mason, Dec. 17.
Eden, Dec. 22.
Sherwood, Dec. 26, 27.
Paint Rock, Dec. 30, 31.
Sterling City, Jan. 2, 3.
Garden City, Jan. 9, 10.
Midland, Jan. 12.
San Angelo, First Church, Jan. 16, 17.
Menardville, Jan. 26.
Junction City, Jan. 28.

WILL T. RENFRO, P. E.

Cleburne District—First Round.

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

E. A. SMITH, P. E.

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Epworth League Department

GUS W. THOMASSON.....EDITOR
Van Alstyne, Texas.

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

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

✣

STATE LEAGUE CABINET.

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✣

FROM BROWNSVILLE.

We are somewhat alive here in Brownsville as to Christian work. We have no church here—just a few members, and that is all. I have been in Brownsville just two months. A movement was put on foot to organize an Epworth League. We met at the home of Bro. John House, on Elizabeth Street, with twenty in attendance, mainly young folks of 16 to 18 years of age. After a brief discussion of plans we proceeded to elect officers. Great interest was manifested throughout the meeting, and it seemed that each of those in attendance appreciated the fact that the League was theirs. We have had several meetings since and have added sixteen more new members, making a total of thirty-five. We have taken up the matter of church building and hope to land a plan by which we can have a place to worship. I, as President, invite the prayers of all the readers of the Advocate that we may become a power for good here in this old Mexican city. This Chapter is remarkable for the fact that it is at the farthest point of any League south in the United States. While this is so, yet we hope that our light may be seen and that we will be a blessing to fallen humanity.

(Prof.) J. C. McCOY, Prest.
Brownsville, Texas.

✣

TO FIRST VICE-PRESIDENTS.

I desire that the First Vice-Presidents of every League in the State write me so that I may get in touch with their work. I want to try to make my office of some value, and I intend to conduct a question box, if I can get the questions propounded. What I have in view is to have the different Leagues present to me the problems with which they meet in their devotional department, and suggestions will be offered as to how they may be solved. Where the problem is one that may be general in its nature, I shall solicit solutions from the different Leagues who have met with the same difficulties. No definite plan has been outlined, but it is hoped to make the office of First Vice-President of the State League of some service to the local chapters. This can be done if the co-operation of the local Leagues can be secured, and I am ready at any time to serve them.

TOM C. SWOPE,
State First Vice-President.
Houston, Texas.

✣

THE RELATION OF THE DEVOTIONAL DEPARTMENT TO THE WEEK-DAY LIFE.

The former times appear to many as better than those we are now passing through, and in some respects that may be correct; but still, in many respects, there is a great improvement. Especially pleasing is the piety of the young, for many years ago the young people thought the work of the Church should be done by their parents, but now even the little children have become an army of the Lord.

The end in view in the Epworth League is the training of the young people for Christian usefulness and to be active workers in our own Church, and the preparation required to secure this end cannot be had without the devotional elements being very prominent.

The devotional meeting is the heart of the Epworth League. If it is vigorous and healthy, the pulsations of spiritual life and power will be felt throughout the other departments of the League and the whole body will be strong for good and quickened for work. Let the prayer meeting languish, be cold, dull and the League will have no spiritual bond of union, or place for gaining strength for labor, and sooner or later will fall apart. Religious activity must spring out of religion in a heart under the influence of the Holy Spirit, and it requires inward holiness to make a good Methodist. Methodism is practical holiness, and devotional exercises are its feeders.

Rev. Josephus Anderson very beautifully illustrates this. He says: "If we can imagine a system of rivers flowing through the world and irrigating every part so as to make 'the wilderness and the solitary place be glad for them and the desert rejoice and blossom as the rose,' we shall have a mental picture of what religion was intended to be and ought to be among men. But a river has its source in some fountain whence its water flows forth and where the mighty stream begins as a little rivulet. So the religion that blesses mankind has its spring in communion with God, where the love of God arises in the human soul and starts Christian effort in behalf of our fellow-beings. God's love is looked at with the eye of the soul in prayer, and study of the Scriptures and hearing of the Word preached and listening to Christian experience; and as attention holds thought in contemplation of the glorious vision and faith accepts the reality it presents, that amazing love, like a great sun, shines into and all through the spirit, and 'the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us' in answer to prayer.

"We can study nature and science, we can master the world's language, and yet be as cold as an iceberg, so far as religion and work for the spiritual interests of men are concerned.

"Young Christians are in especial need of instruction in the Word of God. We are 'babes in Christ,' and need the 'sincere milk of the Word.' In studying God's Word, both individually and in the devotional meetings, the young leaguer soon comes to know the truth that the 'entrance to thy word giveth light.'

"In order to physical growth and strength there must be exercise. The same rule applies to us in our spiritual life. If we would grow in grace, we must exercise in the things of God. To learn to do Christian work, we must engage in such work. By praying, singing, testifying, leading the meeting, speaking on the topic, quoting a verse of Scripture, or doing something else as the occasion may demand, each one is trained and developed in our Lord's work. By doing the little things in the devotional meetings, one gradually becomes a trained and skilled workman in the vineyard of the Lord—'a worketh that needeth not be ashamed.'"

In the devotional services of the League the young people who are spiritual minded find that communion and fellowship which are so necessary to proper nurture and growth in the Christian life. The spiritual life in the soul of the young Christian needs the warm breath of Christian fellowship and the thrill of the communion of saints in order to its own expansion and growth. With these helps, it lives; without them, death is almost certain.

Our devotional exercises should be such that when we go forth from those services we are strengthened and better prepared to begin our week-day duties. These services should bear a close relation to this week-day life. ones which should and do go with us The lessons we learn there are the through the week, and not only through the week, but all through life. They are the ones which will make us better Leaguers, better Church workers, better men and women, and better Christians. Every service does its blessed work, and so by appearing before God in all devotional services for years and years we "go from strength to strength in Zion" and become "strong and in the power of his might."

(Miss) BEATRICE HARPER.
Terrell, Texas.

✣

NORTH TEXAS MATTERS.

At the October missionary meeting of the Waples Memorial League, Denison, we presented the movement for the Ruby Kendrick Memorial Fund, and in less than five minutes we were instructed to write Miss Ferguson, at McKinney, to put us down for $15. And that amount is subject to "demand draft" on our local Treasurer!

✣

Thanks from the Secretary.

The Chapter officers have promptly replied to my correspondence and the above statement shows that a number of Leagues are responding to my call for money. All of this is appreciated very much. My appeal now is for all the Chapters who have not already furnished me with list of officers, do so at once in order that my books may be up to date.

✣

The following is a list of Leagues who have paid their dues to date: Terrell, $1.55; Paris, Centenary Ch., $3.20; Paris, Bonham Street, $1.50; Paris, Lamar Street, $1.60; Dallas, First Church, $1.50; McKinney (Seniors), $1.25; McKinney (Juniors), $1.25; Bell, $1; Montague, $1.30; Nocona, $1.90; Jacksboro, $1.25; Campbell, $1.40; Denison, $2; Sanger, $2; Gainesville (Broadway), $2.55.

✣

Supreme Work of the Church.

Since the supreme work of the Church is missions, cannot the same be said of the work of any department of the Church's organization? The Sunday-schools are organized into a Missionary Society; we have the Woman's Foreign Missionary Society, and the Woman's Home Mission Society; we have the Laymen's Missionary Movement, with reference to which Bishop Candler, in his address at York, England, July, 1908, said: "The laymen have awakened to the consciousness that the work of foreign missions is the supreme work of the Church of God." Can we, then, as Leaguers of the North Texas Conference, afford to do less than concentrate our best energies to the foreign mission work? We must pray, we must work, and we must give of our means, never becoming unmindful of the fact that the same Jesus who died for us intended that we should make known to the multitudes beyond the seas the story of his wonderful love and his full salvation.

✣

FROM W. H. M. S. AT JACKSONVILLE.

Enclosed please find check to cover amount pledged by me for W. H. M. S. The Senior Epworth League also assisted me in raising this amount; sorry to have not sent in sooner. With success for Epworth, I am,

Respectfully,
MRS. E. E. GUINN.
Jacksonville, Texas.

✣

And how true, fellow Leaguers, that to the North Texas Conference the term "Foreign Missions" reminds us of Korea, and likewise the mention of Korea reminds us of our beloved Ruby Kendrick. What more creditable enterprise, then, could this conference undertake than the raising of a fund to send another worker in her stead? We can hardly fail to recognize that the opportunity is before us, the responsibility surely upon us; so let us awake, Leaguers, and rally to the call of "six hundred dollars this year for the Ruby Kendrick Memorial Fund." Let us pray that this memorial fund will be speedily raised; for, if we pray believing, and are willing to work to that end, surely the result, as reported at McKinney next year, will be one of the grandest accomplishments of this Conference League.

A. B. HARDIN,
Secretary-Treasurer.
Denison, Texas.

HISTORY OF INDULGENCES.

Introduction.

As is often the case with error, however named or systematized, the Romish Church was wrecked upon rocks which had been artfully placed as a policy measure, to defend it against the attacks of enemies.

Conspicuous in this heap lay one, perhaps not more formidable in appearance, yet more terrible in its dynamic nature than any other. Even the Roman Catholics were proud to call it "Indulgences." Its utility to Rome consisted in the fact that while undisturbed, it could throw charming smiles in both directions. It energized the papacy by smiling rewards upon its arrogance, and it tranquillized the people with its gracious smiles which their innocence interpreted as "Satisfactions" for their sins. But under divine providence this mighty rock was destined to contribute powerfully to the reformation of the sixteenth century. While, under the control of the papacy, and in a dark age, it might—as in fact it did—serve a dark purpose, yet by the intervention of a good God, and in a time of intellectual awakening, it became one of the "smooth stones from the brook" in the hand of another David, to be slung at the head of a Roman giant.

The history of this rock I propose to treat under the following divisions:

I. Definition.
II. Origin and Development.
III. The Sale of Indulgence.
IV. The Doctrine Opposed.
V. The Validity and Justification of the Doctrine from a Roman Point of View.

I.—Definition.

1. Webster: In the Roman Catholic Church, remission of the punishment due to sins, granted by the Pope or Church, and supposed to save the sinneer from purgatory; absolution from the censures of the Church and from all transgressions.

2. Alexius R. Lepicier, D. D., professor of divinity in the College of Propaganda in Rome: An indulgence is the condonation of a debt which the sinner has contracted, both in the sight of God and in the sight of the Church, and which he has still to pay when he has already obtained the remission of his sin; which condonation is made in virtue and by the application of the superabundant merits of Christ and of His saints by the qualified pastors of Church, for some just and reasonable motive.

The customary conception of Indulgences is largely attributable to the announcements made by the mongers, particularly such as Tetzel. An indulgence, in its authenticated significance, did not mean that sin was thereby remitted, nor that a soul could be saved from hell by its virtue. The Pope could remit his sin to a penitent only in a declarative sense. The person whom God had forgiven the Pope could absolve. Indulgences have nothing to do with sin which God has not forgiven. For the sake of selling more of them the mongers created the impression, as often as they could, that indulgences would apply to sins not yet committed, and in that manner serve as a license to sin. Such announcements and such impressions, coming as they really did from officially appointed representatives of the Roman Catholic Church, it is no wonder that the Church itself has often been wrongly conceived by the laity, and still less a wonder that her opponents have sometimes done her an injustice.

Indulgences for the already dead does not mean for all who have died, but only for those whose sins God had forgiven, but who, for lack of time or opportunity or through carelessness, had not by penitential works made satisfaction; these could be saved from further sufferings in purgatory by indulgences.

II.—Origin.

While it is historically clear that the doctrine of indulgences is an invention pure and simple, yet by close research we discover the further fact that it is (though arbitrarily) rooted in the fall of man. Indeed, it is supported by an argument drawn from the fact that the evil consequences of the sin of Adam are visited upon all men in all ages. The argument is: If this is true, why may one man's good deeds not result in good which might be transferred to others? Adam's sin resulted in the death of both the soul and the body. The tree of life was no longer accessible, but God gave the world another tree in the Church. The fruit of this tree, being of two kinds, would give life to both the soul and the body. Indulgences are the fully matured fruit of this tree which are to be a remedy against the temporal penalty.

Hence we find that Catholics base the doctrine of indulgences upon (a) a belief in a two-fold guilt: the one a guilt of stain, the other a guilt of debt. It is held that God cleanses the soul from the stain of sin, and that man pays the debt by penitential sufferings. It is based (b) upon the belief that one person may transfer merit to another.

Roman Catholicism invented penance when it wished to distinguish between repentance in one coming for the first time to be admitted into the Church, and repentance in one who had been excluded and asked again for admission or restoration.

By degrees this penance came to be considered as a sort of punishment.

Then was ecclesiastical penance identified with scriptural repentance.

Instead of looking to Christ for pardon through faith alone, they sought it principally in the Church through penitential works.

Tears, fasting and mortification of the flesh were virtues of rare value.

The penitential works which began to be considered meritorious about the time of Tertullian were multiplied. By the thirteenth century they were so numerous and severe that the priests found out that if they did not

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apply a remedy their power would be lost. The people would not submit to these severe sufferings without an effort to save themselves from them. Men were required to go barefoot, to wear no linen, to go by thousands through towns and villages half clad in the cold winter. Consequently the priests invented the system of barter, which is celebrated under the name of Indulgences. So the priests, not the Church, began to say to their penitents, "You can't perform the works! They were too severe; I will relieve you. Give me money instead." But these priests were under a Pope, Clement VII, who needed and loved money, too. He soon saw what advantages could be derived from the sale of these indulgences, and consequently did some inventing himself.

In a bull he declared it an article of faith. He took the position that Jesus Christ had done much more than was necessary to reconcile God to man. And there were the superabundant merits of the saints. Why, the Church treasury was hoarding an abundance of satisfaction which God required him to use!

Traffic so unheard-of as this would naturally meet with opposition. It was therefore necessary to provide against this contingency by another invention. Philosophers of Alexandria and ancient doctors had written and spoken of fires in which men were to be punished. So the Pope by a bull added purgatory to his dominion. The penitents who would not perform the tasks imposed upon them would be thrown into this fire, to make satisfaction after death. But as the Church was so rich in satisfactions, he could exchange these for gold.

Pope Boniface VIII in the early part of the fourteenth century invented the jubilee. Every hundred years all who made a pilgrimage to Rome with offerings should receive a plenary indulgence. Roman greed for money soon reduced the years intervening between the jubilees from one hundred to fifty, and then to twenty-five.

III.—The Sale of Indulgences.

We have seen that the sale of indulgences had much to do with the development of the doctrine. We shall not repeat, and revert to the development only to say that the whole doctrine is supported by and dependent upon avarice and graft. We come now to our third division, which we will treat under the sub-head, "St. Peter's at Rome."

This magnificent edifice, which "the Popes intended should be the creation of the new Italian art," was begun by Pope Julius II. This Pope had sent indulgences to Poland and to France, but when Pope Leo X succeeded him St. Peter's was greatly in need of money. Leo himself required large sums of money. Besides his personal extravagance, his extensive liberality—he had the habit of flinging a purse of gold every day to the crowds of his people—he had to respond to the numerous calls of his relatives and of his courtiers. To meet all of these demands his cousin, Cardinal Pucci, advised him to have recourse to indulgences. Just at this time Albert, Archbishop of Maintz, who had borrowed heavily from the Fuggers, and who was in his extravagant habits very much like Leo, was sorely pressed for money with which to meet his obligations. He was driven, against his inclinations, to form the project of resorting to the same means as the pontiff to obtain money. He procured the general farming of indulgences in Germany. Leo accepted his proposition to share the profits of the business.

Tetzel, a Dominican mank, who had for fifteeen years filled the office of dealer of indulgences, was employed by Albert, and he drove the largest trade in this business. So successful was this business that both Leo and the German Cardinal had ample means for their extravagant tastes and habits. It was this sale of indulgences which, perhaps more than anything else, furnished the occasion for the division in the Christian world and which resulted in the reformation of the sixteeenth century.

IV.—The Doctrine Opposed.

No one should be betrayed into the belief that the doctrine of indulgences met with opposition first in Martin Luther. Opposition to it is probably as old as the doctrine itself. It can not be maintained that the flagellations, the marching more than half naked on cold winter days, and the long, painful pilgrimages, were all accepted without question as necessary or even needful requirements of the religion of Jesus Christ

Long before the fanaticism had raached such a height historians tell us that the priest-ridden world had sighed for deliverance. Indeed, it was this opposition which the priests observed that led them to invent remedies, and force the development of the doctrine, to the very heights of absurdity which assured the kind of opposition that finally succeeded, and led to the founding of the Evangelical Church. This climax of absurdity appeared in the pomp with which the commissioners of indulgences entered upon the performance of their duties. The following account, the details of which I take from different sources, will be sufficient to justify any theses which Luther or any other Christian might post.

These commissioners were monks. The merchandise that they extolled, and which they claimed to offer at a reduced price, was, as they said, the salvation of souls. They traveled in a handsome carriage, accompanied by horsemen, and lived in great state, spending money lavishly. One might have easily taken such a procession to be some Archbishop with his retinue of officers and attendants instead of a common begging monk. When about to approach a town, a deputy was dispatched to the magistrate to say, "The grace of God and of the holy father is at your gates." Instantly the whole town would be in commotion. Priests, monks and magistrate, schoolmasters and scholars, men, women and children went forth in procession to meet them, with songs and ringing of bells, with flags and torches. They all entered the church together amidst the pealing of the organ. In the middle of the church, before the holy altar, was erected a large red cross, hung with a silken banner which bore the papal arms. Before the cross was placed a large iron chest to receive the money. Everye day, by sermons, hymns, processions around the cross, and other means of attraction, the people were urged to embrace this incomparable offer of salvation.

It was arranged that auricular confession should be taken wholesale. The confession of sin was not so material as the payment of the money. In return for the money the purchasers would receive a letter of indulgence from the commissioner, who, with a significant reference to the "absolute power" granted to himself, promised them complete absolution and the good opinion of their fellowmen.

Historical evidence shows how Tetzel at least, added to all this lofty and well ordered pomp still more sacrilege and even blasphemy by sermons. Calling upon the people, he summoned all, and especially the great sinners, such as murderers and robbers, to turn to God and receive the medicine which He in His mercy and wisdom had provided for their benefit. He called their attention to the martyrs who had given their lives, suffering their bodies to be stoned or roasted. He would then ask them if they were still unwilling to sacrifice a little gift in order to obtain everlasting life.

His greed knew no bounds. After exhausting all his resources to sell indulgences to the people for their own use, he would call upon them to remember their dead parents and relatives who, he told them, were tortured by the flames of purgatory. He said they were calling from unspeakable torments to the living, to whom they had given birth and protection, and to whom they had left all their earthly possessions. He assured them, "At the very instant the money rattles at the bottom of the chest, the soul escapes from purgatory, and flies liberated to heaven." He urged that they should buy these indulgences for themselves and their friends in purgatory, if they had to sell the last coat they had.

To make his sales more numerous, he claimed that "The Lord God no longer reigned. He has resigned all power to the Pope."

This abuse of indulgences, and not the doctrine of indulgences, is what Martin Luther attacked in his theses. These abuses shocked and scandalized many of the Christians, but none of them found it expedient to incur the opposition and slander of such commissioners at Tetzel.

Luther's first opposition was as early as the summer of 1516, at which time, in a sermon, he warned his congregation against trusting to indulgences to save them. Luther also relates how he incurred the displeasure of his Elector Frederick, by preaching a sermon in his Castle Church against indulgences. In February, 1517, he preached the third time against this system.

Thus did the germ which, under God, Staupitz planted in the heart of Luther while a monk in Erfurt, grow and bear fruit. In posting his ninety-five propositions against indulgences Luther did more which he had not intended than he actually undertook to do. There was infinitely more in the theses which Luther did not appreciate than there was of that which he did appreciate.

Although the theses express and declare that "God forgives no man his sin without making him submit himself in humility to the priest who represents him, and that God recognizes the punishments enjoined by the Church in her outward sacrament of penance," yet, as the glorious outcome evidences, they were calculated to bring deliverance from these particular superstitions. That Luther really intended his theses to be corrective of abuses rather than reformatory, is seen in the fact that "much of what he attacks, not one of the learned theologians of the middle ages or those times had ever ventured to assert." In fact, the ruling principles which defended the system of indulgences as Luther saw it and opposed it, restly mainly on the authority of Thomas Aquinas, and were not adopted by other scholastics, nor had they been erected into a dogma by any decree of the Church. Theologians before Luther had already assailed the whole system of indulgences. That which made the theses and the whole of Luther's opposition so effectual, was a principle which did not attract the public attention as much as his attack against the abuses of indulgences. This was the evangelical doctrine of justification by faith. This was the very heart of the reformation, and as a substitute for indulgences became their most powerful opponent.

Huss and Wickliff had failed largely on account of the fact that they were simply destructionists. They did not bring anything to take the place of the evils they would have destroyed. Luther himsef is reported as saying, "It is doctrine we attack in the adherents of the papacy; Huss and Wickliff only attacked their lives, but in attacking their doctrine we take the goose by the neck. In proclaiming the doctrine of justification by faith we have laid the axe at the root of the tree."

Perhaps Luther's strongest support is now to be seen in the historic view, and was the fruit of past events. This powerful aid was the times. The theses could not have been so effectual at any other time in the history of the doctrine of indulgences. The long and difficult struggle after the truth had produced many pious souls, who, though secretly, yet none the less vehemently, wished for deliverance from the chains of the papacy.

Why did these simple propositions please so many thousands in Germany? The pious poor rejoiced in the truth and were especialy prepared to welcome its publicity. The nobles had been ground down by the sale of indulgences and found it difficult to raise money with which to pay their taxes. There were many anxious souls confused in their mind about the souls of their relatives and friends in purgatory. When Luther told them that the Pope had no power against purgatory they would naturally rest easier, since they could leave their dead in the hands of God rather than commit them to the merciless caprice of the Pope. A great many wicked people learned that they had been deceived in order to get their money, and that they would be doomed to purgatory with indulgences as truly as they would without them. All of these would eagerly learn all they could about Luther's doctrine and would help to spread it over Germany. Many would be offended by the theses, such as the priests, the Pope, all of the ecclesiastics, the Fuggers who looked to the sale of indulgences for the money they had loaned the Cardinal, and all of the traffickers in indulgences. And they would discuss the theses and thereby become a potent factor in the spread of the doctrine. Again, it was the age of letter-writing. Students were in the habit of going from one university to the other. Men traveled to sell copies of the theses. And the exhibition of relics drew thousands from every corner. These all become effectual mediums through which the doctrine was speedily carried to the different parts of Germany.

V.—The Validity and Justification of the Doctrine from a Roman Point of View.

To Rome, all of this miserable superstitution was sound, just and good. It was founded in truth, had legal strength, was efficacious, and could not be rightfully overthrown or set aside.

One naturally asks, "How could this be?" We must remember all of Rome was expected to look upon all of the requirements of the Church through the eyes of the Pope. If he saw a requirement to be good, no subject could presume to even doubt its goodness. Though a practice like the sale of indulgences appeared to work a hardship upon the poor people, they must believe that it was the means by which God was bringing to them "Four great graces."

This, and this alone, was the answer the people received to this question. They were obliged to take it dogmatically. But when the time came when the papacy was forced to justify the system the people witnesses the spectacle of the ages. What is this spectacle? What is this wonder of the world? It is a single specimen of the genus homo, and at best only a poor specimen, seriously trying to justify a doctrine of universal application, solely upon the ground that he is its source! "We are told that the forgiveness of sins must be gained by penance, namely, by the so-called sacrament of penance, including the acts of private confession and priestly absolution." In substance this is to say: "I require, in order that God might forgive your sins, that you do certain things." Now, this is the major premise upon which he is to build an argument for the justification of the doctrine of indulgences. If this premise be admitted it will be easy for the Pope to answer our question. For he proceeds, and in substance says, "After absolution from the guilt of stain which this sacrament of penance has procured, though absolved and freed from eternal punishment, the man must still discharge heavy burdens of temporal punishment, i. e., penances imposed by the Church, and chastisement which, in the remission of eternal punishment, God in His righteousness still laid upon it." This, together with the unexpressed concession, that God has delegated to the Church the authority to decide what punishment and chastisements shall be inflicted, and execute the same, constitutes his minor premise. And the conclusion is, indulgences are great graces. Once admit the doctrine of indulgences, and the sale of them is justified.

A Roman Catholic professor has answered the question, "What validates an indulgence?" And I will close by giving his words: (a) "Lawful authority in him who grants the indulgence; (b) justness of motive for which it is created; (c) the proper disposition in him who receives it."

IRA M. BRYCE.


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"I'm going to a surprise party, my dear," answered the mother.

"Are we all goin', too?"

"No, dear. You weren't invited."

After a few moments' deep thought: "Say, ma, don't you think they'd be lots more surprised if you did take us all?"—Everybody's Magazine.

There are in Quebec to-day descendants of Wolfe's Highlanders, who stormed the place; but, though Scottish in everything else, they speak French, and do not know English.

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Knew How to Keep Peace In Family.

It is quite significant, the number of persons who get well of alarming heart trouble when they let up on coffee and use Postum as the beverage at meals.

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"I remembered that coffee always soured on my stomach and caused me trouble from palpitation of the heart. So I stopped coffee and began to use Postum. I have had no further trouble since.

"A neighbor of ours, an old man, was so irritable from drinking coffee that his wife wanted him to drink Postum. This made him very angry, but his wife secured some Postum and made it carefully according to directions.

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The Woman's Department

Mrs. Florence E. Hewell, Editor, 170 Masten St., Dallas, Texas.

All communications in the interest of the Woman's Foreign Missionary Society and the Woman's Home Mission Society should be sent to the address of the Editor of the Woman's Department.

THE MISSIONARY INSTITUTE.

The Missionary Institute, which was held in Trinity Methodist Church, Dallas, by Misses Davies and Head, opened on Thursday morning of last week, the 19th inst., at 9:30 o'clock, and closed on Sunday night, the 22nd. The daily sessions were full of instruction for the workers in both the Woman's Foreign Missionary Society and the Woman's Home Mission Society, who gathered in numbers from the local auxiliaries and from out-of-town points. The Sunday was a full day, Miss Davies speaking to a large audience at 11 o'clock, at Grace Church, Miss Head speaking at the same hour at the Oak Cliff Church, all coming together for a united rally for the membership of both societies in the city and suburbs, and of the Epworth Leagues as well, at the First Methodist Church at 7:30 o'clock at night. There was a crowded house at this closing service at night which was addressed by both the visiting workers, Miss Davies speaking in behalf of the claims of foreign missions and Miss Head speaking in behalf of home missions, their utterances leaving an impression on the minds and hearts of their hearers which will remain long with them, and which it is hoped will result in great good to the work.

A detailed account of the institute will be given us for publication for next week's issue by Mrs. Glenn Flinn, Superintendent of Young People's Work, of the Woman's Foreign Missionary Society, of the North Texas Conference, who was appointed by the President of the Conference Society to act as reporter of the occasion.

Editor Woman's Department.

MISSIONARY INSTITUTE.

Miss Davies, Secretary of the Young People's Work and Woman's Board of Foreign Missions, and Miss Head, Associate Secretary of the Woman's Board of Home Missions of the Methodist Episcopal Church, South, are in Texas and will be in Paris Saturday, November 28, and will hold the first meeting of a Missionary Institute, which will continue through Monday and Monday night. These meetings will be held in the auditorium of Centenary Methodist Church. All members of the three Methodist Churches and Church workers of other denominations and the public generally are most cordially invited to attend these meetings, which will be free to all who come. There will be delegates from all nearby towns, villages and neighborhoods, who are asked to send their names to Mrs. M. E. Hooks, No. 303 South Main Street, Paris, Texas.

MRS. A. P. BOYD.

NOTICE.

We call attention to the Rally to be held at Terrell, December 2, by Misses Davies and Head, representatives, respectively, of Woman's Board of Foreign Missions and the Woman's Board of Home Missions. Three services will be held—10 a. m. at the University School; 2:30 and 7:30 p. m. at the Methodist Church. All who will may come and enjoy this great opportunity. All delegates and visitors expecting to attend are requested to send names to Mrs. T. T. Davis, 802 Johnson Street, Terrell, Texas, at once.

MRS. W. B. DASHIELL,
Dist. Sec'y W. F. M. Society.
MRS. A. S. HOLMES,
Dist. Sec'y W. H. M. Society.

NOTICE.

Crockett is fortunate in being selected as the place for the holding of one of the institutes, to be conducted by Misses Davies and Head, and we want our neighbors to share with us the pleasure and profit of the same. Let each Foreign and Home Mission Society in this section of the Texas Conference elect as many delegates as they choose—even where they have no organization—we want all to come. Don't be afraid of overtaxing our capacity for entertainment. We want you to come in crowds and make it one of the best attended of the series of meetings in the State.

Send names of delegates and visitors to Mrs. R. E. McConnell, Crockett, Texas. The first servi- be held in the Methodist Church, at Crockett, December 8, at 7:15 p. m. and to continue through the 9th.

MRS. JOE ADAMS,
District Secretary W. F. M. Society,
Huntsville District.
Crockett, Texas.

NOTICE!

Second Vice-Presidents, W. H. M. Society, Northwest Texas Conference—Please send reports to me at Amarillo, Texas, our new field of labor. May you be diligent these last days of the quarter and may the Lord crown your efforts with great success.

MRS. O. F. SENSABAUGH,
Supt. Tithing, Conference Society.

NOTICE TO FIRST VICE-PRESIDENTS.

Having been elected First Vice-President of the West Texas Conference Woman's Home Mission Society at the recent session of our annual meeting at Seguin, I ask that all First Vice-Presidents of auxiliaries send in reports of local work to me by December 1 for quarter ending with that date. If you have been sending reports to Mrs. White at Victoria, merely change the address. If you have never reported turn over a new leaf and begin now to do the right thing by sending this report.

MRS WINNIE G. COOK.
Yoakum, Texas.

NOTICE.

I hereby give notice that my address is changed from Lorena, to Hereford, Texas, where I have recently moved.

MRS MARY E. BULLOCK,
Cor. Sec. W. F. M. Society Northwest Texas Conference.

UNION DISTRICT MEETING.

The Woman's Home and Foreign Missionary Societies, of Houston District, held an all-day service in the First Methodist Church, Galveston, October 15, about one hundred ladies being in attendance. The work of the Foreign Society occupied the morning; that of the Home Mission Society the afternoon. Mrs. A. L. Metcalf, of Houston, District Secretary W. H. M. S., presided during the day.

The morning service opened at 9:30 o'clock. The devotions were led by Rev. W. J. Johnson, the pastor. Mrs. M. L. Graves was chosen Secretary.

Mrs. J. M. Rockwell, District Secretary W. F. M. S., gave an earnest talk, after which there was roll call of auxiliaries, and reports of work done in the district, all of which were very encouraging, showing improvement along all lines.

Mrs. John E. Green, of Houston, Conference President W. F. M. Society, spoke on tithing, after which the subject was discussed at some length; that not only money should be tithed, but time and talents were some of the points brought out.

Mrs. A. C. Fonda, Conference Third Vice-President W. H. M. S., led a quiz on the annual minutes of the W. F. M. S. of the Texas Conference, thus bringing to mind work possibly forgotten.

Mrs. Hanks, of Houston, being unable to attend, sent a paper on press work, which was read by Miss Gladys Linke, showing how necessary it is for us to keep our work before the public.

Mrs. C. A. Hooper, Conference Corresponding Secretary, next gave a fine talk on literature.

The devotional exercises were led by Mrs. John E. Green, after which the meeting adjourned until 2 o'clock.

A course luncheon was served in the Sunday-school rooms by the ladies of West End and First Methodist Churches; some time was spent in social intercourse, at 2 o'clock the afternoon session began with devotional exercises led by Miss Elizabeth Taylor, of Houston, after which reports of Home Mission Societies in the district were called for. These were interesting and helpful and showed the auxiliaries to be alive and on the alert for information.

Miss Taylor spoke on immigration, its problems and our responsibility. The subject was then discussed by Mrs. Metcalf, Mrs. Fonda, Mrs. Green and Rev. Johnson.

A vocal solo was rendered by Miss Hershberger in a very pleasing manner.

Mrs. A. C. Fonda gave a talk on the Baby Roll and then read a paper on "Our Children, the Hope of the Future," showing how important it is to look well after their mental, moral and spiritual growth.

Rosenberg was decided on as the next place of meeting.

Mrs. Metcalf thanked the ladies of Galveston for their hospitality, which all the visitors had enjoyed, and as her term of office expires within the year, she thanked every one, especially the secretaries, for the assistance they had been to her while in office.

After a vocal duet by the Misses Kunz the meeting adjourned, most of the ladies going to visit the Immigrant Home in our city.

MRS. M. L. GRAVES, Sec'y.
Galveston, Texas.

W. H. M. SOCIETY NORTH TEXAS CONFERENCE.

Dear Sister: Our annual meeting has come and gone; and for the fourth time the pleasant duties and grave responsibilities of the office of Press Superintendent have been committed to our keeping. We have done our honest best in the past, though the visible results are discouragingly few; and we take up the new year's work with the determination to prove ourselves worthy of the confidence of our official co-workers.

And whatever they may think of our ability, their confidence in our capacity for work is unlimited, for they have given us not only our old work, but the Reading Course in addition. We do ask for your prayers and hearty co-operation.

After a skip of four months, we again have the Bulletins to pass on to you. We are sending the literature out to many new addresses. There were many auxiliaries from whom we had received no report at all through the year and we didn't know whether the Press Reporters had married, moved away, or died. We have no way of learning these things unless you write us about them. So we consulted the various District Secretaries' books and borrowed the names of Corresponding Secretaries of these auxiliaries, hoping thus to get into communication with them. If your auxiliary fails to receive the Bulletin, write us at once.

We had so much trouble about getting reports last year that we determined to send out report blanks, ourselves, this year; and hope to hear promptly from each auxiliary, every quarter. MRS FRANK BENNETT.
Press Superintendent Conference Society.
Pottsboro, Texas

BROWNWOOD DISTRICT MEETING.

A joint meeting of the W. F. M. and W. H. M. Societies was held in Blanket September 16, 17.

Having been requested by the District Secretary of the Foreign Missionary Society to send a brief notice of the work done at that time by the Foreign Department, I submit the following:

The morning sessions of each day were devoted to the interest of the foreign work, Mrs. Overall, of Coleman, presiding.

After the devotional service, the work hoped to be accomplished was brought before the minds of the delegates by an open discussion of the question, "What Do You Expect from This meeting?" Then followed reports from each society.

Mrs. J. V. Pistoles, of Coleman, read a paper on the subject, "Woman's Work in the Foreign Field;" it was very comprehensive, and, of course, very interesting, bringing before our mental vision in a vivid manner the work being done, and giving a glimpse of the work still waiting to be accomplished. "The Schools and Bible Women of the W. F. M. Society" was carefully reviewed by Mrs. A. P. Ford, of Brownwood.

Mrs. Wilmot Smith, of Blanket, gave us a new setting of Prof. Drummond's "The Greatest Thing in the World," under the title "Love the Motive Power of All Our Work." As we listened to her beautifully modulated voice, first giving Drummond's words, then applying them to our work, we caught a new vision of the possibilities of service if we but possessed largely this "summum bonum."

At eleven o'clock we were lifted into still "higher heights" by the sermon preached by Rev. W. W. Moss.

This ended our first day's exercises.

On the following morning the devotional services were conducted by Bro. Harris, of Bangs.

The first thing on the morning's program was "Woman's Part in the Evangelization of the World in this Generation," Mrs. Sealy, Santa Anna. Mrs. Sealy being absent, Bro. Patison made an interesting talk on the subject.

"Value and Importance of our Mission Studies,' by Mrs. C. H. Buchanan, of Comanche, showed the writer to possess a clear insight and strong grasp of the subject—as she did of all subjects she discussed.

The next, "Our Motto: She Hath Done What She Could," by Miss Cora Posey, of Indian Creek.

"Our Work at Home," by our District Secretary, Mrs. R. H. Overall, of Coleman, was replete with inspiration and encouragement.

Rev. R. F. Brown, of Rising Star, very ably discussed the question, "How We as Pastors May Help to Extend the Work of this Society," and he closed by expressing his determination to organize a foreign missionary society at his charge.

The eleven o'clock sermon was delivered by Rev. E. P. Williams. It was clear, logical and full of encouragement for renewed faithfulness.

This closed the work of this department, but no adequate report can be given of the work accomplished.

The most helpful feature of our meeting was the presence and untiring efforts of our presiding elder, Rev. J. S. Chapman.

Another "guest of honor" was Rev. S. A. Steel, D. D.

Dr. Steel must learn that the personal appearance of even a guest of honor is sometimes commented upon. One of our Blanket delegation was distressed at not being able to locate the Doctor's resemblance to some one else, but was completely satisfied when told, "Look at Ralph Waldo Emerson's picture in your American Literature." We were very much gratified to have had Dr. Steel with us, for we consider him the mental peer even of the "Sage of Concord."

The music was of a very high order throughout the entire meeting. Bro. Brown rendered faithful service as leader.

We were especially pleased for the privilege of hearing the solos of Mr. James Chapman, as well as the sweet, flute-like voice of his sister, Miss Blanch.

I must say that I never heard finer papers, or saw better planned work than that done by the Home Mission Society of the Brownwood District at this meeting, under the leadership of Mrs. D. R. Blair, District Secretary. Those of us who have never worked in that department were made to feel that we had sustained a great loss.

Last, but not least, we are very grateful to Bro. F. M. Jackson and Sister Jackson for all the loving care shown us while we were their guests.

We left Blanket with renewed determination to attempt more for God—to ask more of God. CORA POSEY.
Indian Creek, Texas.

A JOINT DISTRICT MEETING.

The second annual district meeting of the Woman's Home Mission Society and Woman's Foeign Missionary Society of the Pittsburg District convened at Mount Pleasant, Texas, October 2, 3 and 4, 1908. It was well attended. The delegates were enthusiastic and consecrated to their work.

Miss Mabel Head, Associate Secretary of the Woman's Board of Home Missions, Nashville, Tennessee, was with us. The instruction given by her caused enthusiasm and earnestness of purpose such as is rarely ever seen. Her experiences in Home Mission work placed before us our position in the work for Jesus and the question, "Am I doing what I can to advance this noble work?"

Good reports were given of the adult and two Juvenile Societies. The two Juvenile Auxiliaries are at Pittsburg and Jefferson. They are doing a great work.

As a result of this meeting there were two who volunteered to organize adult auxiliaries and two others would lead juvenile auxiliaries.

Our foreign work, like the home mission work, is progressing rapidly.

The next annual meeting will be held in Jefferson, Texas.

Mt. Pleasant opened her doors and welcomed the visitors and delegates in a beautiful manner. Bro. G. V. Ridley and wife were ever ready with a word of praise for this grand work.

Much good was accomplished. May the work ever grow and may there soon be an abundance of reapers ready to say "Here am I, send me."

MRS. C. L. TURNER.
Pittsburg, Texas.

Only those can sing in the dark who have a light in the heart.

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Young girls, at the critical age, often require the help that Cardui will give.

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"I have taken Cardui myself and believe I would have been under the clay, if it had not been for that wonderful medicine. I was in a rack of pain, in my back and low down, but the first dose of Cardui helped me, and now I am in better health than in three years."

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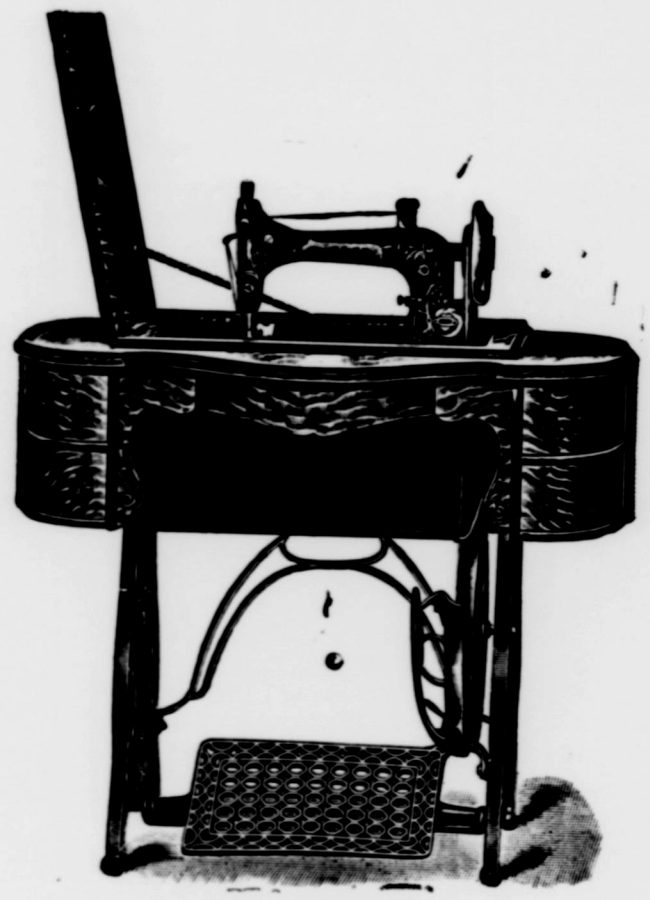
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Notes From the Field

Kingston.

Our second year's work on the mission has drawn to a close, and we are ready to report a good year's work at our Annual Conference in Greenville this week. During the year we have had 59 conversions, besides reclamations, and 52 accessions to the Church. Our net increase in membership is 20. Conference claims and salary both in full.—Hugh E. Anderson.

Toyah.

We were transferred last September from the Oklahoma to the New Mexico Conference by Bishop Key and read out to Toyah. We came immediately from the seat of the conference—Portales—to Toyah and took up our work here. We found the Church here small, without a house of worship, but the people enthusiastic over the idea of building right away. Accordingly we met the Building Committee on the following evening after our arrival and took the initiatory steps for the erection of a $3000 edifice. The plans are now being figured by the contractor. There are not many of us to do this work, but it is wonderful what a few can do when they try. This is a very fine climate out here, with an elevation of about 3500 feet, and the purest atmosphere at all times. It is certainly invigorating to take a deep inhalation of this air on these bright, crisp November mornings. This is a sparsely settled country, formerly occupied by large ranches which would take a man a long day to ride across one—sometimes longer. But now the land is being taken up, as soon as the leases run out, at the rate of four sections to the man. This land is dirt cheap now, but it will not always be so. It is demonstrated that a wonderful supply of artesian water at a depth of 600 feet lies beneath it, and thus it will shortly rival the famous Roswell country in New Mexico for fruit and farm products. Our first Quarterly Conference was held the 14th inst. by our genial and efficient presiding elder, Bro. J. B. Cochran. Pastor and presiding elder's salary in full up to date. At 11 o'clock a. m. we were blessed by receiving one of the clearest and strongest sermons we've ever heard. Also the congregation was again stirred with a very strong, practical sermon in the evening. I don't know where there is a better executive man or preacher than Cochran. We expect to have a delightful year at Toyah and hope that our coming this way will not be in vain.—W. H. Duncan, November 16.

Rice.

We are thankful to Bishop Key and the "elders" for returning us to Rice for another year. We arrived from conference at 10:06 a. m., Wednesday of last week, and after prayer meeting, led by the Baptist pastor, Bro. Tomlinson, the whole town gave us a most generous and liberal pounding—after many kind and hearty "welcomes" for "our return" we sang and then thanked our Heavenly Father for his goodness and for so many friends. Our first Sunday is past with good congregations. Thanking our Heavenly Father for past and present blessings, we consecrate ourselves for full service this conference year.—H. B. Henry, Nov. 23.

Midlothian.

No preacher in the Northwest Texas conference has received a warmer welcome than this one. We reached home from conference on Wednesday the 17th inst., at 9:15 a. m., and that evening immediately after prayer meeting the personage was literally filled with our people, young and old, bearing messages of love and packages of every conceivable thing in the way of canned goods, fruits, pickles, coffee, sugar, flour, syrups, preserves, etc., until the dining table and room may be said to have literally groaned with the weight of it. The whole crowd seemed to be happy. Many and hearty were the expressions of joy at having their old preacher as their new one. This is our third year. So generous was this splendid pounding that we will not have much need to visit the grocery store for weeks and even months to come. We feel deeply grateful to God and to these good people and earnestly desire and are fully determined to serve them to the extent of our humble ability. May the richest blessings of the Divine Father rest upon them all and upon our labors.—S. W. Turner.

Center Station.

These pepole will have a good report at Beaumont this week. There have been a number of good people to join the Church this year. We have organized both a junior and senior league, with a membership of one hundred, there being about seventy-five in the senior, and thirty in the junior. The pastor and presiding elder are being paid more liberally, and the connectional claims will be in advance of last year. All this in spite of panic, fires, etc. The ability of the charge is stronger for the next conference year. The various institutions of the Church are in operation, and some of them deserve special mention. The Home Mission society is an ideal one with an increase in membership now numbering sixty-seven. The children's brigade numbers eighty-seven. The Foreign Missionary society has both the senior and junior departments at work and they are looking to their annual conference to be held in Center next year. The Home Mission observed its week of prayer with good results and the Foreign will observe theirs next week. The Sunday School will report an enrollment of a hundred or more above last year.—J. A. Moody, P. C.

Leesburg Circuit.

While progress has seemed slow this year with us, yet we are sure we have made advancement along all lines of Church work except, perhaps, for ministerial support. There have been good meetings on the charge, resulting in twenty-two accessions to the Church, and a perceptible revival among a large percent of the membership. One church has been erected this year and a new organ placed in another, while we have bought and installed in the parsonage (to-be) about $52 worth of furniture. While we have failed to raise the collections ordered by the conference, yet we have, with an increased assessment, secured about 70 per cent of these claims over last year's 41 per cent. On account of unavoidable expenses this year for house rent and purchase of furniture, it has made a decrease in the pastor's salary, but as we see it now, it bids fair for a greater and better year's work next year than this. We have labored hard with this people and worked faithfully for their success in spiritual things. May th blessings of God abide with you.—W. W. Adams, Nov. 19.

Cushing Charge.

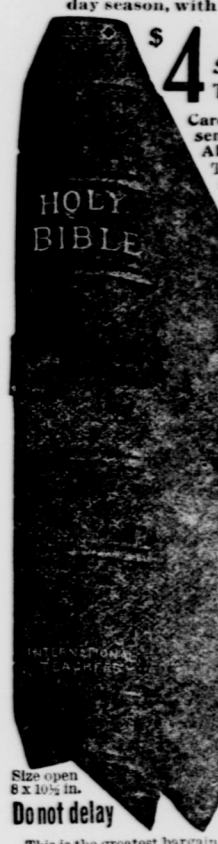
We have had a good year in Cushing charge. Our pastor, Brother A. Nolan, has done some good work for us this year. He was with us Sunday and preached a good sermon. He is rounding up for conference. I think he has every thing up in good shape. This preacher has helped him all he could in the work. We have had some fine meetings this year. We have a new church going up at this place, and when completed will be worth $1,000. It is in a beautiful place. It will show up well. We have some of the best people here in Sacul that I ever lived among. I have been here with this people two months. This preacher is a little school boy. Once more the good people of Sacul are giving me my schooling and paying my house rent. On Tuesday night the 17th we were struck by the storm. The good people came in on us at 9 o'clock and loaded our table with all kinds of good things to eat, which was a great surprise, and also something new to wife and me. After putting all their pounds on the table they came in the front room and of course had to stand up; there was not room to sit down. Then and there was the time when this little preacher felt pretty small, but I new just what they were expecting. So I gave them the best I had in the way of thanks and praise for their kindness toward us. The next morning it came again from the school which did me lots of good. To think that school boys and girls thought something of me and appreciated my being with them in school! We have a little town, small population, but they are all full of joy and glee.—G. M. Yearwood, L. P., Nov. 17.

Justin Revival.

The first Sunday in November we began our revival meeting at Justin, and Rev. G. A. Marvin came to us Sunday night and remained ten days. Marvin preaches a powerful gospel. His utterances are glistening with personality and originality. Our town has been stirred to profound and lasting depths. The moral sentiment of the community has been transformed and the Church has caught the vision. We thank God for a man like Bro. Marvin, who is doing such a great work for our great Church in the small towns and villages. If you want deep and abiding work done, Marvin is the man for you, for he certainly grubs out the stumps, yea, even the rots are extracted. We paid him $132.25 for his noble work among us. Bro. A. B. Sebren did excellent work as conductor of choir.—Henry M. Rotliff, Nov. 18.

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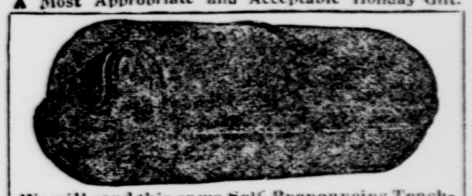
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MISSIONARY RALLY.

The Missionary Rally from the neighboring districts met at Georgetown in the Methodist Church November 1, on Sunday at eleven a. m.

Although the great union meeting was in progress at the skating rink, a large congregation assembled to hear Miss Davies' earnest and eloquent appeal for more laborers and financial aid in the foreign fields. The cry, "Come over and help us," seemed very real and audible. The reaching out across the wide seas to us of the pathetic hands of our pagan sisters for the bread of life, must not, cannot be denied.

The attendance of delegates was not so good as we had hoped for, but those who met with us were full of zeal and interest in the work of home and foreign missions. At four in the afternoon came the story hour, and again the church was well filled with children and adults, who were deeply interested hearers of the sweet and affecting stories told by Miss Davies of the little children in foreign lands, and by Miss Head of the little ones in our home lands. These true and touching incidents found ready sympathy in the hearts of our own children.

At 7:30 p. m. Miss Head gave interesting and graphic descriptions of our home mission work in California, Florida, Cuba, and among the mountaineers. Also of the great work begun among the incoming millions—the immigrants or "stranger within our gates," and the great need in these fields also of more laborers and better wages.

At the Ladies' Annex Monday morning Miss Davies made another most earnest and stirring appeal, which was received with marked effect.

Miss Davies was followed by Miss Head with a few well-directed and earnest words about the home work.

In response to these heart-to-heart talks, there were seven volunteers from among the young ladies to the foreign and home mission work.

The membership of our two auxiliaries, home and foreign, were also much strengthened and enthused.

It was truly a great meeting and a spiritual feast to us all.

REPORTER.

Georgetown, Texas.

OLDEST STEWARD.

I see in the Advocate of November 12 that Bro. John F. James was made steward in 1878. Bro. J. S. Slagle was made steward in July, 1875, on Winnsboro charge. L. F. Palmer, P. C., M. H. Nealy, P E, has served continuously, except two years in which years he moved his membership. Was elected on the 7th inst. for thirty-second year. In the thirty-one years' service has been absent from two Quarterly Conferences, often traveling from 12 to 15 miles to reach the appointments. Has been reading the Texas Christian Advocate thirty-nine years. He is in his sixty-fourth year; has belonged to the M. E. Church, South, fifty-three years, last August.

MRS. H. E. SCROGGS.

Cumby, Texas, Nov 14.

THE OLDEST STEWARD.

It seems that there has been a contest going on through the Advocate for the seniority in Masonry. And now there is coming out reports of the oldest stewards in the M. E. Church South. In the issue of the Advocate of November 12, Brother Wesley H. Keener, of Peoria Charge, states that he believes that that charge can boast of the oldest steward in the person of Brother Jno. F. James, who was a made a steward in 1878, and has served continuously ever since, and that he has been re-elected for the new conference year for the thirty-first time. And that the good that has come to Peoria Circuit from his long service is immense. That demonstrates the wisdom of our Disciplinary requirements for the qualification of stewardship in our Church, namely: "Let the stewards be men of solid piety, who both know and love the Methodist doctrine and discipline, and of good natural and acquired ability to transact the temporal business of the Church."

I was made a steward when I was a boy in Old Virginia; but owing to my not being settled in my community I was left out for a short time. But at the fourth Quarterly Conference of the Pottsboro Station, Sherman District, North Texas Conference, the 12th inst, I was re-elected steward for the thirty-ninth time of continuous service in that sacred office. God bless Brother James. Let other brethren, who have served longer in this office in our beloved Church, speak out. The Lord bless these faithful veterans of the cross. How I would love to meet with them all in an experience meeting, and listen to them tell of the wonderful blessings that our Heavenly Father has bestowed on them for their faithful service in the Church which his Son has bought with his own precious blood. Let us be faithful, my dear brethren, a few more storm-clouds and then we shall gather in the eternal sunlight on the hill-tops of glory, where we can strike hands and talk of the rich reward for our faithful stewardship here on old earth. Then we will understand that picture scene which the blessed Savior brought out in the 25th chapter of St. Matthew, "I was hungry and ye fed me," etc. The shadows are lengthening on our pathway; but it only signifies our nearer approach to our Father's house on high, where there are many mansions prepared for his faithful children.

P. J. HAMMACK.

Pottsboro, Texas.

RESOLUTIONS.

Whereas, O beloved pastor, Dr. Alonzo Monk, has this date, November 11, 1908, tendered his resignation as the pastor of Broadway M. E. Church, South, of Louisville, Kentucky, to the Board of Stewards in called meeting assembled; and

Whereas, We learn with since regret of his present physical disability, and that he has been advised by several prominent physicians to immediately seek rest, or very light service, and continue same for some months to come; therefore be it

Resolved, That while we, the Board of Stewards of Broadway M. E. Church, South, acting for our congregation and ourselves, do hereby, by our official signatures to these preambles and resolutions, accept his resignation; that we would have him know, that we do so with heavy and sad hearts, appreciating as we do, that in the history of our Church, we have not had a pastor who has been more universally beloved by his people, the ministers of all denominations in our city, and by the citizens of Louisville at large; that he has presented the gospel of our Savior Jesus Christ to us in such a masterful way as to evidence deep research after the truth; that we, as a whole Church, have looked up to him with respect and reverence, and cherish for him a deep Christian love and affection; that the two years he has been our pastor have been the most successful financially, and otherwise, that we have experienced for many years; therefore be it further

Resolved, That when we say he can go, that our heartfelt prayers go with him for his speedy recovery; that God may be with him wherever he may go, and that his untiring work in the past, and that he may accomplish in the future, may bring to him his just reward at the end, "Well done, thou good and faithful servant."

C. M. PHILLIPS, Chairman.
W. C. KENDRICK, V-Chairman.
H. B. FLEECE, Secretary.
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R. B. BURDINE,
J. D. WRIGHT,
J. R. WATTS,
J. P. DAVIS,
H. WIRGMAN.

RESOLUTIONS.

Whereas, We, the members of the Woman's Foreign Missionary Society, of Anson, Texas, appreciate very greatly the aid and counsel given us by our beloved pastor, Rev. J. A. Biggs, since our organization, therefore be it

Resolved, That we hereby express to him our gratitude and our lasting remembrance of and for his kindly efforts in our behalf, both in the way of his advice in our meetings, and by his helpful sermons from the pulpit. And we hereby assure him that wherever he may be sent for another year, we will ever hold him in loving remembrance. And if it should please the Lord through Bishop Key to return him to us for another year, he may expect of us the same hearty cooperation that we have given him this year.

Resolved further, That these resolutions be spread upon our minutes, and a copy thereof be furnished our home papers for publication and a copy sent to the Texas Christian Advocate with a request to publish.

MRS. C. J. MUNROE, President.
MRS. LOU McGAUGHY, Secretary.

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Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

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Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

QUESENBERRY.—Mr. Jackson Gilford Quesenberry was born in Kentucky in 1816; died at his home in Bexar County, Texas, September 29, 1908. Bro. Quesenberry was married to Miss Louise McGraham in 1838. To this union were born eight children, four of whom are dead. He leaves four children, twelve grandchildren and two great-grandchildren, with a host of friends, to mourn their loss. Bro. Quesenberry was a model young man, but early in life he resisted the call of God to preach the gospel; thus his life was a failure in reference to happiness and joy that comes to the true child of God. He loved God and had been a Christian all his life, but the last five years of his life he lived a true, consecrated Christian. He was a good citizen, upright in all his dealings. The funeral was held in the Methodist Church at Oak Island; surrounded by a host of friends and loved ones we laid him to rest. He has served his day and generation, and has now entered into his joy. We now say to bereft children and grandchildren, be faithful and some day they will meet him to part no more.

C. W. RYLANDER.

Amphion, Texas.

WILDBAHN.—On the night of October 5, 1908, at the home of his brother-in-law, Judge John C. Townes, in Austin, Texas, there passed from earth one of the purest and noblest of men, Mr. John Edgar Wildbahn. He was born in Travis County, Texas, near where the town of Manor now is, on December 29, 1859. His parents were Isaac and Ann D. Wildbahn, two of the most active and efficient Methodists and Christians of that section. Under the influence of their teachings and example, he was converted and joined the Methodist Church in that neighborhood when only nine years of age. From that time till his death his life was one of purity and unselfish nobleness. At his death he was still a member of the local Church which he joined in his youth. He was a man of fine capacity, much reading, and profound thought. He had studied deeply and broadly the things that pertain to God and immortality, and died in the full assurance of God's unfailing goodness and of life everlasting. He had known for months that the end was approaching, and he awaited it with calmness and serene composure, knowing that he was safe in the hands of God. There was no sense of fear, nor desire to draw back. He was willing to remain with his earth friends or pass on to be with those who had gone before, as God saw best; content with whatever the Father should decide. In full possession of his faculties, and without pain,

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just at midnight of Monday the fifth of October, he entered into his reward. He loved and trusted God, and so lived the life of the righteous and entered into peace. His life was a blessing to those who knew him, and his memory will ever be a sacred influence in his family and among his friends. He never married. Two sisters, Mrs. Townes, of Austin, and Mrs. Martin, of San Saba, and many more distant relatives survive him.

ONE WHO KNEW HIM.

PASCHALL.—T. L. Paschall, of Mesquite, Texas, died in the faith November 13, 1907. Bro. Paschall was an ardent Methodist, a true Christian, a good citizen, and a faithful husband and father. He was born April 19, 1839, and joined the M. E. Church, South, thirty-three years later. He fought through the Civil War as a loyal soldier in the Southern cause. Throwing his entire soul into every cause which he espoused, he left his imprint upon everything he touched. He never did anything by halves. When told that the end was approaching, he expressed himself perfectly resigned to the Master's will. He is gone, but we will meet him again.

WALTER DOUGLASS, P. C.

SUTTON.—Miss Lydia Sutton, sister of Rev. M. C. Dickson, of Reinhardt Charge, died in Linden, Tennessee. She was a baby sister and much loved. Her faith in God was steadfast to the end; being the comfort of the bereaved family and the consolation of her last moments. Bro. Dickson has recently come among us, having transferred from Tennessee. He has the prayers and sympathy of the brethren in his sad bereavement.

WALTER DOUGLASS, P. C.

LOVE.—R. B. Love, the subject of this sketch, was born in South Carolina, A. D. 1824; moved with his parents to Alabama in 1826; joined the Methodist Episcopal Church, South, 1846, and was made a Mason in 1847; served in the Mexican War, 1847 and 1848; served in the Confederate Army under Hood. Brother Love was made a steward of our Church in 1877, which office he held until he was unable to do the work, which was during the spring of this year, 1908. Bro. Love was one of my stewards for four years, and it can be truly said of him that he was the preacher's friend; a more faithful man in attendance upon the Church service I never knew. If he ever missed Church, Sunday-school or lodge, you could say that he or his people were very sick. Rain or shine made no difference; he was always on hand to encourage with his presence and his purse. He leaves behind two brothers and two sisters, as well as many relatives, to mourn their loss. In his decease the Church has sustained a loss and heaven a gain. Dear friends, you do not mourn as they who have no hope, for it can be truly said of him, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors."

W. T. McDONALD, P. C.

BUSHONG.—Mrs. Annie L. Bushong, daughter of J. C. and M. J. Hemphill, was born January 20, 1869. Professed religion at the age of 13, and joined the Methodist Episcopal Church, South. Her father was one of the early settlers in Cooke County, and did a great deal for the Methodist Church in this country. She was happily married June 11, 1891, to Mr. C. A. Bushong. To this union was given one little girl. Sister Bushong was afflicted for several years, but on the seventeenth day of June, 1908, death relieved her of her awful suffering. So ends another life on earth, and as a result, sorrow has again come to the hearts of our frineds. Her little girl and husband will miss her very much, but we would say to the bereaved ones to cheer up and be faithful and you have hopes of seeing her again.

H. B. JOHNSON.

JOHNSON.—Mrs. E. C. Johnson (nee Emily C. Canington) was born in Early County, Georgia, December 29, 1832, and died in Newton County, Texas, November 10, 1908. She was married in 1851 to J. F. Johnson; unto them were born seven children—two boys and five girls; one son of this union has gone on before. She was converted and joined the Missionary Baptist Church in Randolph County, Georgia; moved with her husband and family to Texas, Newton County, in 1859; joined the M. E. Church, South, in 1873, with which she lived a member of until her death. To know her was to love her. She leaves to survive her one son and five daughters—her husband having preceded her some eleven years ago—in full triumph of faith, saying all was well, weep not. It was hard to give her up, yet her death was not unexpected. She had made all necessary arrangements to depart this life, leaving the family with the words, "Nothing in my way; all bright beyond." Weep not, children and grandchildren, as those who have no hope; but live so as to meet her after while in heaven, where there shall be no more death. We laid her to rest in the Ford's School Cemetery by the side of her husband, to await the resurrection morn. Blessed are the dead that die in the Lord.

B. Z. POWELL, L. E.

CATE.—A long and useful life is the richest legacy God can give through our poor humanity to this world. A life consecrated to God and faithful in all of its relationships is beyond price. Mother Elvira Cate was born November 7, 1829, and died September 17, 1908. The funeral service, conducted by Rev. W. N. Curry, was held at Minter Chapel in the community where she had lived for fifty-five years. At her death she was 78 years, 10 months and 10 days old. Father Jas. Cate, to whom she was married November 8, 1847, survived her but a few days, when he went to join her in the skies. Father Cate was born August 29, 1818, and died November 8, 1908, the sixty-first anniversary of his marriage. He was 90 years, 2 months and 9 days old. He was buried from the church, Minter Chapel, of which he had been a member so long. The funeral sermon was preached by the writer to one of the largest congregations of men and women of advanced age that it has ever been this preacher's fortune to preach to. Mother Cate professed religion when 11 years old, and joined the Church, for sixty-seven years a devout, faithful member of the Church. She honored God and never brought the least reproach to her Church. She loved God and served him with all the fervor of her great soul. She was the mother of ten children, eight of whom survive her. No mother has ever raised a family whose children honor more her memory. The writer knows personally the living children, and they are all excellent men and women ofy unquestioned integrity and honor. Four of the sons live at Morgan, in Bosque County, and stand at the top in the business world and as members of the Methodist Church. Mother Cate was all that a mother could be. She loved her home and her children. She felt that it was no burden to be a mother, but counted it all honor, and took great delight in training them to be true to her Lord and upright in their citizenship. The value of such a mother can never be computed. No wonder the children rise up and call her blessed. She was a good neighbor, always kind and considerate, ever speaking well of her neighbors, and ready to lend a helping hand to any in need. This writer has been in the home often, but does not recall a single instance wherein Mother Cate ever spoke one word disparagingly of any one. As a wife she was devoted and true, ever filling, without the least complaint, all of her wifely duties. For over sixty years she thus walked and her devotion to Father Cate increasing with the years. Father Cate professed religion when a young man, and for nearly or quite seventy years was a consistent Christian and member of the Methodist Church. He loved his Church, and not only gave it his moral, but his financial support. He rejoiced in standing by the institutions of his Church. Many are the preachers, some in heaven, others struggling on, who remember his kindness and liberality to them and the Church. Father Cate was a citizen after the old style—honorable in all of his relations with his fellow man—a man of marked integrity and great force of character. He gave to the world in his life the best type of citizenship and fidelity to God. He left his children a legacy in his long and useful life more valuable than rubies. But Father and Mother Cate are gone. No more will their blessed presence be enjoyed in the homes of their children; but the aroma and memory of their splendid lives remain to bless their chidren and the multitude of their friends and acquaintances who still live. God bless their loving, dutiful children. May the mantles of their sainted parents fall upon them, and may the guiding hand of our common Lord so lead each one that as they come to the close of life they may be gathered with their departed loved ones into the radiant home above, where in one blessed reunion they will live forever.

G. S. WYATT.

YOUNG.—Richard Francis Young died at the home of his son-in-law, Mr. J. R. Kiker, in Coke County, Texas, November 7, 1908. His remains were shipped to Erath County and buried by the side of the sleeping dust of his sainted wife, at Stephenville, on Monday, November 9, the writer conducting the service. The deceased was born and educated in London, England, his birth being on Feb. 11, 1820. He was educated for the ministry in the high Church of England, but when he graduated he declined to be ordained and soon came to America, and to Erath County, Texas, where he engaged in teaching school for several years. Along in the 80's he was elected County Judge of Erath County, which office he filled acceptably and with ability two terms. After his wife died he lived alternately with his four children (two sons and two daughters), as follows: Mrs. Kate Kiker, Coke County; Mrs. Lizzie Knowls, Waco; Mr. Frank Young, Haskell, and Ben Young, Stephenville. They were all present at the funeral, and now mourn the loss of their affectionate father. About three or four years ago Judge Young joined the M. E. Church, South, at Green's Creek Camp-ground, and we all cherish the hope of meeting him in the better land. Dear, bereaved ones, go on in the good way till you all meet beyond the river.

U. J. MORTON.

WEST TEXAS CONFERENCE.

Austin District—First Round.

Cedar Park, at Marvin's Chapel, Nov. 28, 29.
Liberty Hill and Leander, at Leander, Dec. 5, 6.
McDade, at McDade, 2 p. m., Dec. 7.
Smithville, 7 p. m., Dec. 9.
West Point, at West Point, Dec. 12, 13.
LaGrange, 7 p. m., Dec. 14.
Weimer, at Weimer, 2 p. m., Dec. 16.
Columbus, Dec. 18, 19.
Eagle Lake, at Eagle Lake, Dec. 20, 21.
Austin—Tenth St., 11 a. m., Jan. 3.
First Street, 8 p. m., Jan. 3.
University Church, 11 a. m., Jan. 10.
South Austin, 8 p. m., Jan. 10.
Walnut, at Walnut, Jan. 16, 17.

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

NAT B. READ, P. E.

Cuero District—First Round.

Flatonia, Nov. 28, 29.
Victoria, Dec. 2.
Lavernia, Dec. 5, 6.
Nixon, Dec. 7.
Edna, Dec. 12 13.
Ganado, at Louise, Dec. 14.
Buckeye, Dec. 19, 20.
Palacios, Dec. 21.
El Campo, Dec. 22.
Cuero, Dec. 26, 27.
Yoakum, Dec. 31.
Stockdale, Jan. 2, 3.
Smiley, Jan. 4.
Leesville, at Wrightsboro, Jan. 9, 10.
Hope, at Williamsburg, Jan. 16, 17.
Nursery, Jan. 23, 24.
Port Lavaca, Jan. 25.
Shiner, Jan. 30, 31.

District Stewards' meeting at Cuero, November 27, at 7 p. m. A full attendance is desired.

R. A. ROWLAND, P. E.

San Antonio District—First Round.

In Part.

Dilley Cir., Nov. 28, 29.
Pearsall Sta., Dec. 5, 6.
Rock Springs, Dec. 12, 13.
Uvalde Sta., Dec. 15.
Uvalde Miss., at Uvalde, Dec. 16.
Hondo Sta., Dec. 17.
Prospect Hill, Dec. 20, 11 a. m.
South Heights, Dec. 20, 7:30 p. m.
West End, Dec. 23.
Government Hill, Dec. 27, 11 a. m.
Alamo, Dec. 27, 7:30 p. m.
Travis Park, Dec. 30.

The District Stewards will meet at Travis Park Church Thursday, Nov. 26, at 7:30 p. m.

A. J. WEEKS, P. E.

Beeville District—First Round.

Falfurrias, Nov. 23.
Mathis Cir., at Mathis, Nov. 29, 30.
Goliad, Dec. 2.
Karnes City Cir., at K. C., Dec. 4, 5.
Kennedy, Dec. 5, 6.
Runge, Dec. 7.
Sinton Cir., at Sinton, Dec. 9.
Mercedes Cir., at San Bernito, Dec. 11.
Brownsville Cir., at B., Dec. 12, 13.
Kingsville Cir., at K., Dec. 14.
Corpus Christi, Dec. 19, 20.
Rockport Cir., at R., Dec. 26, 27.
Oakville, Jan. 2, 3.
Pleasanton, Jan. 6.

Let every pastor be prepared to answer question 5.

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

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

A. L. SCARBOROUGH, P. E.

San Marcos District—First Round.

Gonzales, Nov. 28, 29.
Seguin & Mill C. at Seguin, Dec. 5, 6.
Staples Cir., at Long Branch, Dec. 12, 13.
Martindale Cir., at Fentress, Dec. 19, 20.
Kyle and Maxwell, at M., Dec. 26, 27.
Buda Cir., at Buda, Jan. 2, 3.
Dripping Springs Cir., at Dripping Springs, Jan. 9, 10.
Lockhart, Jan. 16, 17.
Waelder and Thompsonville, at W., Jan. 23, 24.
Belmont Cir., at Nixon, Jan. 30, 31.
Harwood Cir., at Harwood, Feb. 6, 7.
San Marcos, Feb. 13, 14.

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

D. K. PORTER, P. E.

Llano District—First Round.

Lampasas, Nov. 27.
Kempner, at Kempner, Nov. 28, 29.
Lometa, at Long Cove, Dec. 5, 6.
Mullen, at Mullen, Dec. 8, 9.
Goldthwaite, at Goldthwaite, Dec. 11.
Center City, at Bethel, Dec. 12, 13.
Llano, Dec. 19, 20.
Kingsland, at Kingsland, Dec. 26, 27.
San Saba, Jan. 1.
San Saba Cir., Jan. 2, 3.
Kerrville, Jan. 9, 10.
Center Point, Jan. 10, 11.
Boerne, at Boerne, Jan. 12, 13.
Bandera, at Medina, Jan. 16, 17.
Cherokee, at Cherokee, Jan. 23, 24.
Willow, at Willow, Jan. 30, 31.
Blanco, at Blanco, Feb. 2.
Johnson City, at Round M., Feb. 4.

THEOPHILUS LEE, P. E.

NORTHWEST TEX. CONFERENCE

Abilene District—First Round.

Abilene Station, Nov. 28, 29.
Tye, at Tye, Nov. 30, 11 a. m.
Trent and Cross Roads, at Trent, Dec. 1, 11 a. m.
Merkel, Dec. 2, 7:30 p. m.
Eskota, at Eskota, Dec. 3, 11 a. m.
Clyde, at Clyde, Dec. 5, 6.
Baird, Dec. 6, 7.
Putnam, Dec. 8, 11 a. m.
Albany and Lueders, at Albany, Dec. 9, 11 a. m.
Moran, at Moran, Dec. 10, 11 a. m.
Cross Plains, at Cross Plains, Dec. 11, 11 a. m.
Sabano, at Sabano, Dec. 12, 13.
Lawn, at Lawn, Dec. 15, 11 a. m.
Caps, at Caps, Dec. 16, 11 a. m.
Nubia, at Nubia, Dec. 17, 11 a. m.
Anson, Dec. 19, 20.
Nugent, at Nugent, Dec. 21, 11 a. m.
Truby, at Truby, Dec. 22, 11 a. m.
Dudley, at Dudley, Dec. 23, 11 a. m.

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

GUS BARNES, P. E.

Colorado District—First Round.

(In Part.)

Sweetwater Sta., Nov. 29, 30.
Roby Cir., at Roby, Dec. 5, 6.
Westbrook, at Westbrook, Dec. 12, 13.
Colorado Mission, at Shepherd's School House, Dec. 16.
Loraine Mission, at Brownleigh, Dec. 18.
Roscoe and Loraine, at Roscoe, Dec. 19, 20.
Camp Springs, at Camp Springs, Dec. 25.
Hermleigh, at Hermleigh, Dec. 26, 27.
Snyder Mission, at Mount Zion, Jan. 5.
Snyder Station, Jan. 6, 7.

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

SIMEON SHAW, P. E.

Weatherford District—First Round.

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

M. K. LITTLE, P. E.

Gatesville District—First Round.

Valley Mills, at Mosheim, Nov. 28, 29.
McGregor, at 7:30 p. m., Dec. 4.
Clifton, Dec. 5, 6.
Killeen, Dec. 13, 14.
Nolanville, at Nolanville, Dec. 12, 13.
Ogelsby, at Ogelsby, Dec. 19, 20.
Meridian Station, Dec. 26, 27.
Meridian Mis., at Coyote, Dec. 27, 28.
Gatesville Sta., Jan. 3, 4.
Gatesville Mis., at Brown's Creek, Jan. 9, 10.
Jonesboro, at Levita, Jan. 23, 24.
Turnersville, at Turnersville, Jan. 16, 17.
Crawford, at Crawford, Jan. 30, 31.
China Springs, at China Springs, Jan. 31 and Feb. 1.
Fairy and Lanham, at Fairy, Feb. 6, 7.
Copperas Cove, at Reece's Creek, Feb. 13, 14.
Evant, at Blue Ridge, Feb. 20, 21.
Hamilton Sta., Feb. 21, 22.
Pearl, Feb. 27, 28.

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

J. M. SHERMAN, P. E.

Georgetown District—First Round.

Belton Cir., at Midway, Dec. 5.
Belton, Dec. 6, 7.
Troy, at Troy, Dec. 12, 13.
Bruceville and Eddy, at Eddy, Dec. 13, 14.
North Georgetown, at North Georgetown, Dec. 19.
Georgetown, Dec. 20, 21.
Salado, at Corn Hill, Dec. 26, 27.
Florence, at Florence, Dec. 27, 28.
Glorietta, at Glorietta, Jan. 2, 3.
Rodgers, Jan. 3, 4.
Hutto, at Hutto, Jan. 9, 10.
Taylor, Jan. 10, 11.
Holland, at Little River, Jan. 16, 17.
Bartlett, Jan. 17, 18.
Moody, Jan. 23, 24.
Temple, First Church, Jan. 30, 31.
Temple, Seventh St., Jan. 31, Feb. 1.
Granger, at Granger, Feb. 6, 7.

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

W. H. VAUGHAN, P. E.

NEW MEXICO CONFERENCE.

Albuquerque District—First Round.

Texico, Nov. 21, 22.
Portales, Nov. 24.
Elida, Nov. 25.
Kenna, Nov. 26.
Cromer, Nov. 28, 29.
Portales Circuit, Dec. 1.
Monument, Dec. 5, 6.

B. T. JAMES, P. E.

El Paso District—First Round.

Marfa, Nov. 28, 29.
Dayton and Lakewood, Dec. 5, 6.
Hope, Dec. 8.
Artesia, Dec. 9.
Hagerman, Dec. 10.
Dexter, Dec. 12, 13.
Roswell, Dec. 14.
Carrizozo, Dec. 19, 20.
Alamogordo, Dec. 20, 21.
Tularosa, Dec. 22.
Trinity, Dec. 22.

J. B. COCHRAN, P. E.

Arizona District—First Round.

Parker, Nov. 27.
Prescott, Nov. 29.
Camp Verde, Dec. 2.
Bowie, Dec. 11.
Clifton, Dec. 14.
Rodeo, Dec. 16.

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

JAS. E. CRUTCHFIELD, P. E.

Telephone M. 5720. Hours: 9 to 1, 3 to 5
W. D. JONES, M. D.
Practice Limited to
EYE, EAR, NOSE AND THROAT.
615 Wilson Building. Dallas, Texas.

No. 9245.

TREASURY DEPARTMENT.

Office of Comptroller of the Currency.

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

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

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

Conversion of The Union Bank & Trust Company of Dallas.

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

LAWRENCE O. MURRAY,
Comptroller of the Currency.

[SEAL]

TOYAH VALLEY GRAPE AND ALFALFA CO.
AND POLYTECHNIC COLLEGE CO-OPERATIVE IRRIGATED FARM.

A FINE INVESTMENT.

$250, Payable $10 a month. Buys a Five-Acre Tract, Worth $500 to $1000. One Acre will net $40 in Alfalfa and up to $1000 in Fruit.

THE LAND.

This valuable tract of land is the very heart of the Toyah Valley. The owners spent six months in securing this fine tract of land. It contains 3640 acres of good smooth, rich soil; is situated on Toyah Creek, in Reeves County, Texas, ten miles south of Pecos City, a town of 2500 people, thrifty and growing, with two railroads. A new road is surveyed and soon will be built close by this land. Toyah Lake, nine by three miles, is nearby, affording fine fishing, boating and hunting.

SOIL AND WATER.

Rev. O. F. Sensabaugh, President of the Board of Trustees of the Polytechnic College, had the soil and water analyzed, and both gave satisfactory results. The soil is as rich as that along the River Nile. There is an abundance of spring water rising on the tract to irrigate the 3640 acres. This water is an outbursting of the artesian belt of Reeves County, and is never-failing. The water is put upon the land through ditches by gravity flow. No prettier Irrigation plant can be found in the State or elsewhere. Two-thirds of the land is now under the ditch.

CLIMATE AND PRODUCTS.

The climate here is almost ideal, and considered as good, if not better, than that of California. While the altitude is 2500 feet, there are no cold northers like Central and Northern Texas. A freeze rarely ever occurs. The Davis Mountains on the south, west and northwest, rising from 3000 to 9000 feet, about thirty miles away, protect from winds and storms. Under irrigation we grow all the semi-tropical fruits, and the yields are wonderful. Alfalfa yields $40 to $50 per acre. Apples, pears, peaches, figs, grapes (European varieties), gooseberries, raspberries, sugar beets, cantaloupes, sweet potatoes or other products yield from $100 to $500 per acre, and even more. Any grains can ge grown here.

THE PLAN OF THE COMPANY.

Each purchaser shall receive a deed to his tract, and at the same time be made a stockholder in the water system. The purchaser may farm his land himself, or the Company will farm it, giving him the net proceeds. The water system will be completed and 1000 acres set to alfalfa on or before December 1, 1909, at the expense of the Toyah Valley Grape and Alfalfa Company. Each purchaser has an undivided interest in all improvements, and the proceeds from the alfalfa are to develope the entire tract or make all land of equal valuation. Anyone desiring to purchase one or more tracts will be furnished signed contracts showing how payments are to be made.

CONVINCING STATEMENTS.

"I believe this is the best investment that can be found in Texas.
REV. H. A. BOAZ,
President Polytechnic College."

"I am prepared to say that in my judgment it is one of the best and safest investments that I know of. REV. O. F. SENSABAUGH,
Presiding Elder, Fort Worth District."

"I am persuaded that said lands are of great value, and when put in cultivation will pay 10 per cent per year on $200 per acre in alfalfa, and will pay from two to three times as much in grapes and other fruit. GEO. MULKEY,
Fort Worth City Commissioner, Banker and Capitalist."

"This is undoubtedly a fine investment.
REV. L. A. WEBB,
Pastor Central Church, Fort Worth."

NAMES OF SOME WHO HAVE PURCHASED.

Rev. H. A. Boaz.
Geo. Mulkey.
Judge Erskine Williams.
W. A. Whittenburg.
O. F. Webb.
James Brydan.
L. E. Dendy.
Prof. S. M. Sewell.
H. L. Small.
M. M. Hicks.
Geo. Avett.
Chas. McCreaney.
H. M. Wages.
Ida Witte.
J. C. Schneider.
Rev. L. A. Webb.
W. H. Matthews.
Rev. J. T. Bloodworth.
J. B. Baker.
C. Rowand.
D. A. McGuire.
(All of Fort Worth.)
G. L. Lyman, Oklahoma City.
F. Lindeman, Muskogee, Ok.
Rev. O. F. Sensabaugh, Amarillo, Tex.
Andrew Irwin, Handley, Tex.

The ideal climate, rich soil, abundance of water for irrigating, and the fact the land is being sold in small tracts to the very best people, make it a fine investment and a desirable community to live in.

ABSOLUTE GUARANTEE.

Fort Worth, Texas, Nov. 6, 1908.

To Whom It May Concern:—

After having carefully examined the proposition of the Toyah Valley Grape & Alfalfa Co., and their contracts with the Polytechnic College and with their purchasers, we are convinced that it is a safe investment, and that all provisions of the contract which they make with their purchasers will be executed.

All of said property is held in trust by Geo. Mulkay for the purpose of carrying out the provisions of said contracts, which guarantees the same.

GEO. MULKEY, H. A. BOAZ,
W. ERSKINE WILLIAMS. O. F. SENSABAUGH,

One-half of this proposition has been sold at $40.00 per acre. The price now is $50.00 per acre; March 1, 1909, price will be $60.00 per acre. Buy before the next rise. Write at once.

NAMES OF SOME WHO HAVE PURCHASED.

Rev. S. W. Turner, Midlothian, Tex.
J. B. Haynes.
R. H. Crank.
I. S. Gueyne, Cleburne, Tex.
Rev. Z. L. Howell, Mart, Texas.
Rev. J. B. Curry, Goree, Texas.
Lee Windham, Pecos, Texas.
Jas. G. Hoch, Dublin, Texas.
B. E. Keelas, Canadian, Texas.
Rev. S. Q. Bass, Santo, Tex.
Rev. John W. Holt, Comanche, Tex.
Fred Strang, Brownsville, Texas.
Rev. John Crawford, Covington, Tex.
Rev. W. H. Chandler.
J. L. McKamy, Plano, Tex.
Thomas Hutchison, Dallas, Tex.
Rev. I. S. Ashburn, Detroit, Texas.
Rev. W. J. Bludworth, Deport, Tex.
Rev. W. H. Chandler.
Rev. C. W. Glanville, Cooper, Texas.
Rev. Rape.
Rev. J. A. Biggs, Anson, Tex.
Rev. W. B. Andrews, Waco, Tex.

The Toyah Valley Grape and Alfalfa Co., Ft. Worth, Tex.
603 1-2 Main Street.

NORTH TEXAS CONFERENCE.

Continued from Page 2

the amount of damage? Number of churches damaged, 10; amount of damage, $598.

43. What are the insurance statistics? Insurance carried, $377,890.75; premiums paid, $3120.91; collections on losses, $10.

44. What are the educational statistics? Southwestern University; value of property, $420,000 (joint property); teachers, 35; pupils, 1057; endowment, $150,000. North Texas Female College; value of property, $120,000; teachers, 24; pupils, 535. North Texas University School; value of property, $25,000; teachers, 14; pupils, 262.

45. Where shall the next session of the conference be held? Paris (Centenary Church).

46. Where are the preachers stationed this year? See appointments.

APPOINTMENTS.

DALLAS DISTRICT.

J. M. Peterson, P. E.

Dallas: First Church—J. W. Hill; H. A. Bourland, supernumerary.
Trinity—W. D. Bradfield.
Grace—A. L. Andrews.
Ervay Street—J. L. Pierce.
Oak Lawn—J. H. Griffin; W. H. Hughes, supernumerary.
Fairland—L. L. Cohen.
Oak Cliff—C. A. Spragins.
Wesley Chapel—Daniel Schrimpf, supply.
Forest Avenue and West Dallas—E. A. Prince.
Cochran Circuit—O. T. Rogers.
Weatland Station—M. R. T. Davis.
Lancaster Station—H. H. Vaughan.
Hutchins and Wilmer J. S. Davis.
Cedar Hill and Duncanville—J. D. Hudgins.
Grand Prairie—M. H. Read.
Lewisville Station—E. S. Hursey.
Editor of Texas Christian Advocate—G. C. Rankin.
Managing Editor Nashville Christian Advocate—John M. Moore.
Professor in Southwestern University—J. R. Allen.
Conference Secretary of Missions—J. M. Peterson.

GREENVILLE DISTRICT.

R. G. Mood, P. E.

Greenville: Wesley—E. H. Casey.
Kavanaugh—Cornelius Pugsley.
Greenville Mission—B. H. Bounds.
Merit Circuit—J. W. Beckham.
Floyd Circuit—C. W. Jacobs.
Kingston Mission—H. K. Agee.
Quinlan Mission—L. E. Conkin.
Bethel, Lee Street and Jones—L. G. White.
Lone Oak Circuit—W. T. Harris.
Commerce Station—E. R. Barcus; A. W. Gibson and E. B. Thompson, supernumeraries.
Commerce Mission—E. A. Maness.
Farlie Circuit—J. W. Slagle.
Campbell Circuit—John Moore.
Wolfe City Station—J. W. Mayne.
Celeste and Lane—R. B. Moreland.
Leonard and Orange Grove—J. P. Lowry.
Manager Methodist Orphanage—J. H. McLean.

TERRELL DISTRICT.

M. L. Hamilton, P. E.

Terrell Station—E. W. Alderson; O. P. Thomas, supernumerary.
Kaufman Station—A. R. Nash.
Elmo Mission—J. E. Short.
Rockwall Station—W. A. Thomas; W. M. Leatherwood, supernumerary.
Fate Circuit—G. W. Whisler.
Garland Station—J. E. Vinson.
Mesquite Circuit—W. R. McCarter.
Forney Station—T. N. Weeks.
College Mound—J. B. Adair.
Kemp Circuit—Minor Bounds.
Crandall Circuit—W. J. Palmer.
Royse Station—J. F. Alderson.
Mabank Mission—I. A. Thomas.
Chisholm Circuit—R. S. Kerr.
Pleasant Mound Circuit—James Scrimshire.
Tolosa Mission—J. O. Phoenix, supply.
North Texas University School—J. J. Morgan, President.

McKINNEY DISTRICT.

J. F. Pierce, P. E.

McKinney Station—W. D. Thompson.
Farmersville Station—J. G. Forester.
Weston Circuit—R. P. Buck.
Nevada Station—J. F. Archer.
Celina Station—F. O. Miller.
Princeton Circuit—J. W. Blackburn; W. E. Kirby, supernumerary.
Blue Ridge Circuit—S. T. Francis.
Anna Mission—J. H. Overstreet, supply.
Allen Circuit—O. E. Moreland.
Plano Station—C. B. Fladger.
Renner Circuit—S. L. Crowson.
Wylie Circuit—J. L. Sullivan.
Frisco Circuit—L. A. Burke.
Prosper Circuit—A. P. Hightower.
Josephine Circuit—C. A. Corry, supply.
Farmers Branch and Carrollton—L. A. Hanson.
Agent for homes for superannuates—F. O. Miller.

SULPHUR SPRINGS DISTRICT.

W. D. Mountcastle, P. E.

Sulphur Springs Station—W. F. Bryan; B. A. Thomasson, supernumerary.
Reily Springs Circuit—E. F. Brown.
Sulphur Bluff Circuit—Lee Sanders.
Mount Vernon Circuit—W. J. Bludworth.
Purley Circuit—W. B. Martin.
Cooper Station—A. F. Hendrix.
Klondike Circuit—S. L. Habern.
Pecan Gap and Ben Franklin—T. M. Kirk.
Cumby Circuit—N. C. Little.
Winnsboro Station—Franklin Moore.
Como Circuit—S. H. Smith.
Yowell Circuit—C. P. Combs.
Lake Creek Circuit—C. C. Williams.
Brashear Circuit—H. H. Liles.
Hagensport Mission—D. A. Williams.
South Franklin Mission—F. A. Bond.

PARIS DISTRICT.

J. M. Sweeton, P. E.

Paris: Centenary—C. E. Cameron.
Lamar Avenue—R. C. Hicks.
Bonham Street—J. F. Sherwood.
Emberson Circuit—I. M. Woodward.
Roxton Circuit—W. J. Holder.
Paris Circuit—G. W. Conly, supply.
Blossom and Sylvan—W. H. Bright.
Shady and Marvin—Jesse Mason.
Rosalie Circuit—W. H. Head, supply.
Deport Circuit—T. A. Lisemby.
Woodland and Kanawha—A. C. Sterling.
Detroit Station—C. W. Dennis.
Clarksville Station—J. A. Stafford.
Clarksville Mission—W. T. Gray, supply.
Annona Circuit—H. H. Goode.
White Rock and Williams Chapel—W. A. Pritchett.
Avery Mission—W. L. Shoemaker, supply.
Bagwell Mission—Alex Hubbard, supply.

BONHAM DISTRICT.

J. B. Gober, P. E.

Bonham Station—W. A. Stuckey; J. T. Bludworth, supernumerary.
South Bonham and Savoy—J. C. Williams.
Bailey Circuit—E. L. Silliman.
Ector Circuit—R. L. Ely.
Gober Mission—A. B. C. Debnam.
Dodd and Windom—Walter Douglass.
Honey Grove Station—O. S. Thomas.
White Rock and Petty—T. W. Lovell.
Ladonia Station—J. O. Peterson.
Brookston and High—J. D. Major.
Randolph Mission—M. C. Dickson.
Trenton Circuit—A. P. Johnson.
Telephone Mission—L. F. Tannery.
Petty Mission—C. N. Jones, supply.
Honey Grove Circuit—W. A. Clarks.
Assistant Business Manager Methodist Orphanage—T. E. Bowman.

SHERMAN DISTRICT.

C. M. Harless, P. E.

Sherman: Travis Street—J. L. Morris; William Hay and S. L. Bell, supernumeraries.
Key Memorial—J. B. Davis.
Sherman Mission—To be supplied.
Pecan and Friendship—W. C. Howell.
Southmayd Circuit—C. B. Golson.
Bells Circuit—J. W. Clifton.
Van Alstyne Station—R. F. Bryant.
Trinity and Preston—L. L. Naugle.
Pottsboro—W. B. Byars.
Sadler Mission—J. T. Turner.
Whitesboro Station—P. C. Archer.
Tom Bean Circuit—J. W. Beck.
Whitewright Station—W. T. Whiteside.
Howe Circuit—F. B. Wheeler.
Denison: Waples Memorial—E. L. Egger.
North Texas Female College—J. M. Binkley, Agent; E. L. Spurlock, Business Manager.
Conference Secretary of Education—C. M. Harless.

GAINESVILLE DISTRICT.

D. H. Aston, P. E.

Gainesville: Denton Street—F. A. Rosser; I. T. Stafford, supernumerary.
Broadway—J. A. Old.
Dexter—Mission—J. O. Davis.
Myra and Hood—H. B. Johnson.
Era and Rosston—M. P. Hines; M. C. Blackburn, supernumerary.
Marysville Mission—J. H. Averitt.
St. Jo Circuit—A. P. Saffold.
Valley View Station—J. R. Atchley; G. F. Boyd, supernumerary.
Sanger and Bolivar—E. G. Roberts.
Aubrey Circuit—W. B. Bayless; J. W. Murphy, supernumerary.
Woodbine Circuit—J. B. Minnis.
Wesley and Bethel—J. W. Tincher.
Pilot Point Station—I. W. Clark.
Collinsville and Tioga—D. F. Fuller.
Denton Station—T. R. Pierce.

BOWIE DISTRICT.

J. E. Roach, P. E.

Bowie Station—J. R. Wages.
Bowie Mission—F. L. Giles, supply.
Fruitland Circuit—C. N. Smith.
Bellevue and Vashti—S. M. Black.
Crafton Circuit—P. S. Warren.
Henrietta Station—L. P. Smith; J. A. Kerr, supernumerary.
Henrietta Mission—To be supplied.
Wichita Falls Station—W. T. Morrow.
Byars Circuit—J. C. Moore; S. P. Pirtle, supernumerary.
Blue Grove Circuit—H. M. Cosby.
Post Oak Circuit—R. L. Patterson, supply.
Iowa Park—C. P. Martin.
Electra Mission—E. H. Coburn.
Holliday Mission—J. B. Parr, supply.
Archer City Mission—A. N. Julien.
Montague and Dye Mound—H. E. Anderson.
Nocona Station—S. P. Ulrich.
Nocona Circuit—J. P. Humphreys.
Bonita Circuit—J. C. Gibbons.
Student in Southwestern University—Finis A. Crutchfield.

DECATUR DISTRICT.

L. S. Barton, P. E.

Decatur Station—S. C. Riddle.
Decatur Circuit—S. Weaver.
Rhome Mission—R. E. Porter.
Alvord Station—C. L. Bounds.
Chico Station—J. F. Holmes; H. E. Smith, supernumerary.
Chico Circuit—P. W. Byrd, supply.
Bridgeport Station—T. H. Morris.
Paradise—J. L. Johnson.
Boyd and Garvin—J. D. Whitehead.
Jacksboro Station—O. T. Cooper.
Oakdale Circuit—L. D. Shawver.
Bryson Mission—C. W. Griffith, supply.
Willow Point Circuit—S. E. Pritchett, supply.
Greenwood Mission—J. A. Ellis, supply.
Ponder and Crum—T. J. Beckham.
Justin Circuit—Henry Ratliff and David Ratliff, Jr., supplies.
Argyle Circuit—T. W. Preston, supply.
Mexican Mission—Francisco Olasable, supply.

TRANSFERRED—W. R. Rosser, to Oklahoma Conference; J. B. Cornelius, to North Alabama Conference; S. A. Ashburn and F. L. McGehee, to Northwest Texas Conference; Joseph Parkin, to Brazil Mission Conference; E. M. Huff, to New Mexico Conference; C. T. Tally, to Texas Conference; J. B. Sims, to Arkansas Conference.

NOTICE, BRETHREN.

To the Pastors of the Brownwood, Dublin and Gatesville Districts:

Dear Brethren—I wish to state since my work is with you for the new conference year, I very much desire to be a blessing to every one of you. Command me when you feel disposed. I want to be able to open revival work somewhere by December 1, and hold one or two meetings before Christmas. Let us daily pray for an old-time revival all over the districts.

J. T. BLOODWORTH.

Sherman District—First Round.

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

1. Preachers' Missionary Institute will be held in Travis Street Church Dec. 15 and 16.

2. District Stewards will meet in Travis Street Church Dec. 16 at 1:30 p. m.

3. District Conference will be held in Whitesboro, May 6, 10.

C. M. HARLESS, P. E.

Greenville District—First Round.

Greenville Mission, Dec. 5, 6.
Quinlan Mission, at Quinlan, Dec. 12, 13.
Fairlie Circuit, at Fairlie, Dec. 19, 20.
Wolfe City, Dec. 20, 21.
Leonard, at Leonard, Dec. 26, 27.
Lee Street, Jan. 2, 3.
Merit Circuit, at Merit, Jan. 9, 10.
Floyd Circuit, at Floyd, Jan. 16, 17.
Campbell Circuit, at Campbell, Jan. 23, 24.
Lone Oak Circuit, at Lone Oak, Jan. 30, 31.
Kingston Circuit, at Kingston, Feb. 6, 7.
Celeste, Feb. 7, 8.
Wesley, Feb. 13, 14.
Kavanaugh, Feb. 13, 14.
Commerce Mission, Feb. 20, 21.
Commerce Station, Feb. 21, 22.
The District Stewards will please meet at Wesley Church, Greenville, Friday, Dec. 18, at 10 a. m.

R. G. MOOD, P. E.