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Editorial.

THERE OUGHT TO BE BUT ONE MORAL STANDARD.

In public sentiment and usage there are two moral standards. One applies to the conduct and character of the man, and the other to the conduct and character of the woman. That we have these two standards, no one doubts for a single moment. Is it right? No, it is wrong. There ought to be but one moral standard, and it ought to bear exactly alike upon men and women. If it is an unpardonable sin for a woman to over-step the bounds of certain moral rules, it ought to be equally unpardonable for the man to do the same thing. But is this true? Not by any means.

A man can indulge the habit of strong drink, or social uncleanness until he is known to be a libertine; and yet upon the slightest symptom of reform he is received back into society and restored completely to all its rights and privileges. Yes, in many cases that have come under our observation he is never excluded from good society, even after it is generally known that he is a man of loose character and of questionable conduct. We have known mothers to recognize him and permit their daughters to keep company with him. And after he has gone to the depths and been an outcast by his own volition, and then recovers himself under the influence of a great temperance or revival meeting, we have known mothers to lionize him and accord to him all the privilege of their homes. More than that, we have known some mothers to permit their daughters to marry such men after their supposed reformation. Is this the right course to pursue? Why not treat the poor unfortunate girl the same way? If the man is entitled to such condonement—not to say complete forgiveness—why not extend it to the woman also? Is this done? No!

You let a woman go wrong, and her own sex turns upon her with vicious condemnation, and men shun her. She may repent in bitterness and agony, but it makes no difference. They pity her, but they never forgive her. She had just as well be dead, socially. Yet the very scoundrel who may have been the author of her ruin is often the petted and pampered beau of society! We have actually known this to be the case more than once. Have not you? The woman is either kicked out and down, and goes her length in a life of evil; or she is put in a house of refuge, just like we banish a case of smallpox to the pest house. Good women sometimes even refuse to employ her as a domestic, lest it contaminate their homes. Such injustice and cruelty is past finding out. It would be unbelievable were it not such a palpable truth.

You let a married man dishonor his marriage vows; and about all he has to do is to make some pretense of sorrow and a promise to reform, and he is usually taken back to the bosom of his family and he is henceforth treated as though nothing had occurred in his history. But you let his wife be guilty

of the same offense, and he would see her dead before he would live with her again. All her tears and cryings and promise of future good behaviour would amount to nothing. He would get a divorce beyond peradventure. Why this difference?

They tell us that this rigid rule must apply to woman to render as nearly impossible as imaginable these moral lapses in women. But if this is true in the case of a woman, why not make it true in the case of a man? Either forgive and restore both, or condemn and ostracize both. Discrimination as now practiced by men and women is a sin against humanity and a sin against God. If the woman is to become a moral leper because of her improper and sinful conduct, the man ought also to become a moral monster who is guilty of the same conduct. He is just as inexcusable as the woman; and he is just as great a sinner in the sight of God.

That we need some reform at this point in the rules and usages of society can not be questioned in any reasonable mind. Women ought to make men respect virtue and observe a righteous standard of morals. No social reprobate ought to be permitted to enter the home of virtue and mingle on terms of equality with virtuous women. If a man is prostituting his life to impurity, then he ought to be required to make the impure his associates; or the treatment accorded to unfortunate women ought to be changed. There is something radically wrong somewhere.

And our women are responsible for it. They have it in their power to bring men to a higher social plain by applying to them the same rule that is mercilessly applied to their own sex. But our women seem not to have the courage to resort to this drastic remedy; and the result is, that tainted blood, hereditary disease and other ill-effects of man's immoralities are transmitted, oftentimes, to the innocent members of the best family circle in the land. This is straight talk, but it is as true as the gospel.

THE TUBERCULOSIS CONGRESS.

There was recently held in the city of Washington an International Tuberculosis Congress, composed of leading physicians from different parts of this country and Canada; and there were some representatives from beyond the sea who contributed to the interest of the gathering. Many of these men have been giving the best of their lives to the study of the cause of this dread disease and the surest remedy for its elimination. For years they have been experimenting, and the object of this Congress was to sum up the results of these experiments, look into the nature of their merits, and to glean from all of them the surest remedy for the check and the cure of consumption. Medical science has well-nigh mastered the most of the diseases that hasten death prematurely; but tuberculosis has baffled their efforts and puzzled their brains since the dawn of medical science. Only temporary relief has been found, except where the disease is taken before it has made any headway. The surest remedy to hold its prog-

ress in check is to place the patient in a high, pure atmosphere and have him live as far as possible in the open air. The consumptive germ is said to be a vegetable organism. Low, damp air feeds it; sunshine and fresh, pure air destroy it. Hence in this country persons afflicted with the fearful "white plague" are sent to elevated sections of our country for relief. Texas, in her western and northwestern altitudes, is now coming into notice as a sort of natural sanitarium for persons thus afflicted. Hundreds of them are moving into those sections for relief.

In this recent Congress Dr. Simon Von Unterberger, of St. Petersburg, made the statement that, according to the evidence of autopsies, "every man over thirty years of age has old remains of tubercular infection." If this be true, it shows that the human system is successfully combatting the disease without knowing it; and it further shows that by and by a sure specific will be discovered for the extirpation of this "white plague" from the human organism. Professor Fisher stated that in the United States alone 138,000 persons die annually of this disease. No wonder that the world is putting forth every possible effort to stay the march of this enemy of human life. And the results of this Congress give hope that the medical profession is relentlessly on the trail of this destroying monster.

THE MAN WITH AN INSPIRATION.

An inspiration is all right provided we back it with much study and good judgment; but if we depend altogether upon the inspiration we will often find ourselves involved in mistakes and failures. For instance, we once heard a leading preacher give as his reason for a certain course of conduct that the night before he received an inspiration that it was the thing to do. Well, to our certain knowledge the thing he did do under the guidance of his inspiration was the very thing that he ought not to have done.

We are living in a very practical age and whatever we undertake ought to be the result of much prayer, deliberate thought and persistent study. It is an easy matter for the best and the wisest of us to mistake the emotions, the intuitions or the real desires of our own hearts and minds for the voice of inspiration; and that in following such a suggestion we are only following the wish most dominant in our motives. It is not every voice that speaks to us that is the voice of God. The only authoritative voice from heaven to which we now have access is found speaking to us out of the inspired Word of God. There we find his will recorded, and there we learn exactly what he wants us to do as his servants. Hence when we have to plan for his Church we want to consult this living truth, and then we want to take our enterprises under devout consideration, examine them from every point of view, calculate the cost, know the limitations under which we are to labor and proceed with our plans and undertakings.

So it is when we prepare to enter the pulpit. We want to go into our private retreat,

take the word of God and find the text suited to the occasion before us, study it in all its bearings, dig down into its deepest meaning, bring to our help whatever aids we may have at hand, develop the thought into system and order, and then prayerfully go into the pulpit with a definite message for the people. May be that as we proceed in its delivery a burning inspiration will come to us that will throw new light upon the theme and that will kindle a new enthusiasm in the heart and greatly help us in its presentation; but without this sort of preparation it is doubtful if some expected inspiration will come to our relief as a substitute for close thought and previous study. God expects us to use the means that he has put at our disposal in transacting the business of his kingdom and in trying to edify the people through our ministry. Beware of the habit of depending alone upon inspiration. It may fail at a critical moment. That God helps us in all our undertakings when we put our minds and hearts in rapport with his will, we firmly believe, but that he expects us to depend altogether upon this for success, we do not believe. He has given us minds of intelligence; his blessed book is open before us as the source of our message, and it is incumbent upon us to make the largest use possible of our opportunity and ability to become co-workers with God in the work which he has given us to accomplish. God does not do it all upon the one hand for us, neither can we do it all upon the other hand without his help. When we do our best and God comes to our aid to supplement our limitations, then tangible results follow. Only in this way do we become workmen that needeth not to be ashamed.

Womanhood had no standing among men when Jesus Christ came into the world. She was either a beast of burden, a domestic of drudgery, or the plaything of the sterner sex. But he dignified her nature, recognized her rights and fixed her a place in society as wife and mother. She now has claims upon all that is gallant, tender and noble in man. Her debt of gratitude to Christ and his teachings can never be fully paid, except through the consecration of her mind and heart to his service.

Christ not only appealed to the emotional and the moral nature of man; but also to the intellectual. He often spoke of the truth, and truth is related to our highest rational faculties. He claimed to be the Truth incarnate. And he told the men of his day that if they would accept his Truth, they should be free—free from mental thralldom, superstition and ignorance. As a result, the world does its deepest and largest thinking where his religion prevails. There never had been any great thinking prior to his advent. Since that event the world has made all its intellectual advancement. Hence to be a genuine follower of Christ means to read, to investigate, to study, and to become intensely intelligent. Ignorance and stupidity are no part of a genuinely religious life and character.

COMMISSION FORM OF MUNICIPAL GOVERNMENT.

In your issue of the 15th inst. Mr. C. W. Macune has undertaken to criticize and assail the "Galveston plan," or commission form of city government, in a most unfair and vicious manner.

It is indeed strange that any man should publicly criticize a city charter, in the manner Mr. Macune has, without ever having read it or familiarized himself with its provisions.

This gentleman, without investigation, assumes that the State Legislature has granted to the city of Galveston a municipal charter conferring the right to set aside the State Sunday law and then proceeds to call for the charter's repeal and to declare it unconstitutional.

"The evil that men do live after them; the good is interred with their bones."

If a man does one hundred good acts in this world and one bad one, the average man overlooks the ninety-nine good acts and magnifies the bad one.

What Galveston has achieved within the past seven years has challenged the admiration of the civilized world. No community of a similar size has ever faced and overcome greater problems. Our splendid city government is managed by a Board of Commissioners under a charter granted by the State Legislature, which has found favor all over the land. The Galveston charter contains no provision authorizing the city to adopt any ordinance in conflict with the State law, and this city has no law or ordinance on its books permitting, in any way, Sunday desecration.

Mr. Macune has no right to assail or criticize our splendid plan of city government, simply because the State Sunday law is violated in Galveston. His talk about "testing the constitutionality and repealing the Galveston plan" is silly. So far as its constitutionality is concerned, the Galveston plan has been passed upon by the Supreme Court of Texas.

When the commissioners took over the city government it was bankrupt, having defaulted in the payment of interest upon its bonded indebtedness; was owing about \$200,000 for current obligations; its credit was gone, and public buildings in ruins. The commissioners without issuing a bond paid off the floating debt, expended \$150,000 for public improvements, put the city on a cash basis, secured plans for the protection of the city against overflow, and with the State's aid financed the grade raising which cost over \$2,000,000. The city has wiped out all variety shows, public gambling and the policy evil. It has cleared the residence section of all objectionable characters and removed from the sidewalks all fruit stands and other obstructions of years' standing, and has adopted an ordinance closing one hundred and fifty bar rooms in the residence section. A recital of all the splendid achievements of our Board of City Commissioners would require greater space, I am sure, than the Advocate would allow. While what Galveston has achieved under the commission plan of city government has indeed been marvelous, I am free to admit that its remedies have not acted as a charm and completely removed all of the accumulated evils of the past, and one of these is the long neglected enforcement of the Sunday law. One of the greatest problems that confront the people of America today is that of the enforcement of the law. The many loopholes for escape, the obstacles in the way of securing convictions and the lack of interest on the part of the general public, all tend to discourage the officers of the law in the discharge of their duty. Because of the shipping Galveston is visited by many seamen and has a large labor population, and is also a fishing and bathing resort which attracts many visitors. Sunday in this city is largely taken over as a day of rest and recreation, as well as religious observance. This has been the custom for years, and in no sense of the word a condition created by the commission form of city government. The moral tone of this community is steadily improving, and is of

a higher standard today than at any time in the past; and I am sure that there are no more law-abiding people in any city in Texas than those residing in Galveston. There is no law on the statute books of this State more uniformly disregarded in the cities of Texas than the Sunday law. This is due no doubt to the idea that said law is an attempt to legislate religion into men and is an interference with personal liberty.

It is unquestionably the duty of the Sheriff, the Constable, the County Attorney and the District Attorney, as well as the city police, to enforce all the laws, whether they be against Sunday violation or otherwise. Public sentiment, it seems, is absolutely necessary to the successful enforcement of any law and especially where juries are to try the offenders, and it is the duty of the pulpit and the press to create this sentiment.

The achievements and the progress we have made in the past few years were not accomplished without much sacrifice of time and earnest efforts on the part of a small number of citizens in this community. The remedying of long standing evils can only be accomplished by slow, tedious and persistent efforts. As a general rule, man is prone to fight against his own welfare. Very frequently he is at first unwilling to accept the truth; he has invariably repudiated it when it has been first presented to him; his best friends, those who would improve his condition, are even misunderstood. This makes it necessary in working for reforms in cities that have been permitted by the indifference on the part of those who should be most active for the public welfare, to do educational and missionary work every day throughout the year. The people must be aroused to a sense of their higher duty and to respect and observe all of the laws. I say this as one who has been most active in matters of a public nature which have for their object and aim the welfare of this city.

In conclusion, I wish to say that the District Attorney for Harris and Galveston Counties has had under consideration for some time the matter of bringing about the enforcement of the Sunday law in Galveston. It is his idea to secure the desired result with as little conflict and hard feeling as possible, and I feel sure that his efforts within a very reasonable time will meet with success.

E. R. CHEESBOROUGH.

Galveston, Texas.

REPLY TO F. E. McMILLAN.

By J. D. Thomas.

There are two statements in the paper of F. E. McMillan, in the Advocate of October 8, of a personal nature. They may do injustice to this writer in the minds of those who have not read his papers of June 25 and September 17 unless explained. He begs leave now to explain them.

The first statement is outlined in the caption to Bro. McMillan's paper, "Putting the Civil Law Above the Divine." Then he proceeds to denounce the two papers of Judge Thomas for what he calls most startling deliverances, in trying to set the civil law above the divine law.

Our first utterance on this subject is in the second column of our first paper. It maintains that the divine law requires strictly respect and obedience to the sovereign power of a government in matters within the purview of sovereignty, specially naming the regulation of marital relations and inheritance. Then having shown that civil government cannot subsist without control of these matters, we give many citations from Peter, and Paul, and Jude, showing that civil law, to the extent named, is the ordinance of God, is his method to rule the world, and to resist it is wicked, and is denounced under extreme penalties. The question raised by Bro. McMillan is, which is set above the other, the power ordained, or the power that ordained it? The civil law, or God who ordains and uses the civil law for the accomplishment of his purposes? On this he predicates the above charge.

The second statement is that Judge

Thomas has made the strongest argument Bro. McMillan ever heard in favor of a plurality of wives and of free-love, and that he must be a Mormon Methodist, or a Methodist Mormon. Our statement on this matter is that the civil law permitted plural wives in the olden time, and the divine law recognized the issue as legitimate. In the third column of our first paper we show that in modern times the civil law makes such marriages felonious, and to divine law they are abhorrent. And through both papers we contend to the very limit of our ability, that this feature of the civil law is supported by the divine law, citing the Scriptures above named and others, and we show that this same brother, when he joins those resisting the authority of the civil law abolishing plural marriages, is under sentence pronounced in the 13th chapter of Romans, first and second verses; that St. Paul, to make his point strong, at the expense of elegance, says: "They that resist shall receive damnation." So you have Judge Thomas standing with his utmost energy, for the law that abolishes plural marriages, and Bro. McMillan in despite of the denunciation of Paul, standing against the law that abolishes plural marriages. We have seen what he calls this.

We have been perplexed to find a way to treat these statements in a charitable, kindly manner. And we are bound to treat the brother kindly. Any one who reads his paper sees at once that he has a complete defense against unkindness from any possible source. We think we have found the key to the difficulty. The brother has been reading about Elijah. When the prophets of Baal called on their God, Elijah told them to call louder, for Baal had gone to sleep and must be awakened. He did not mean to make any one believe that Baal had, in fact, gone to sleep. He meant to say a thing so absurdly untrue that the mind would revolt against it, and come to the very opposite as the truth. Such a thing is frequent with a class of writers. When they have nothing better to say they make up a statement, the more glaringly false the better. Some of them think it a joke. They call it irony. It has its uses. In a proper case a sprinkling of irony is refreshing. But though we have named but two cases, every material statement of the brother's paper is of the same nature. He struggles to place himself as far from the truth as he possibly can. Of course he does not mean to make any one believe that Judge Thomas sets the civil above the divine law, or that Judge Thomas makes an argument in favor of plural marriages. He knows one who has read the papers cannot be so imposed upon. He means to create a revulsion against the things he asserts, and consequent belief in the opposite as the truth. The trouble is he overdoes the thing. He is nothing but irony. We might claim him as converted to our side in the controversy. But we are doubtful of one who is top-heavy with irony. We fear he would turn turtle and do us a mischief. We prefer to have him against us. We might find that by over indulgence in irony he has smothered his capacity to tell the plain truth. We, however, accept his paper as the best argument he can make for our contention. True, that is not much. For in addition to his other deficiencies, it appears that he has never read his Bible. He states over and again that the putting away a wife named by Moses does not authorize a remarriage. While the body of that precept says of such wife, "When she is departed out of his house she may go and be another man's wife."—Deut. 24. 2. We cited him to the chapter. But, alas! he could not find Deuteronomy.

And now, brethren, we want to say to all our critics we will accept in all kindness any fair criticism on what we have written, and will thank you for any aid in coming to the truth. For the very truth is our sole object. But pray do not again attribute to us wild

and wicked conceits that never in life entered our thought. Do not again set out what you "suppose" Judge Thomas would say, or would do, or as Bro. Snider puts it, what you "guess" Judge Thomas would say, or would do, and then make a fierce attack on your own creations and suppositions and guesses, and try to pass it all off as criticism on Judge Thomas.

We were well aware when we undertook the defence of the innocent of the bitterness we would meet. We so stated in our first paper. We scarcely anticipated a fruitage to our work till the turf should be green over our poor head. We wrote for the coming generations; but with our conception of the vileness of the assault upon the purity of descent of the Son of God as well as that made upon a class of persons confessedly innocent, but perfectly helpless, some of them born in the Methodist Church, never having drawn a breath but of Methodistic atmosphere, active workers in all Church enterprises, officers of Leagues and Aid Societies and Sunday-schools, we could not innocently remain silent whatever the risk in speaking the truth. It is enough for us that we have secured for the class whose defence we have undertaken the prestige and name of our Lord the blessed Christ. Their assailants cannot touch them till first they shall have discredited and dishonored him. They confess so much when they, in this controversy, openly attack the purity of his line of descent.

We have said what the word of God has suggested to us; and, though the multitude clamor against us, we feel that "they that be with us are more than they that be with them." We are content to abide the development. It will come in time. We have had thrilling words of encouragement already. But good taste forbids us to speak of that in detail. Our feeling is expressed in the climax of Bishop Pierce's great sermon on Unitarianism. "They have taken away my Lord and I know not where they have laid him." Our work is with the Good Spirit. He will direct its issue as it shall please him. Oak Cliff, Texas.

FIVE YEARS HAVE PASSED AWAY SINCE THEN.

Let Me Yet Live So Long as I Do Live For the Good that I Can Do.

More than five years have passed away since that day, in the town of Quitman, Texas, when I closed my law office forever to go out into the world and give my life and its work for the cause of humanity, to make the conditions of my people more tolerable, to scatter sunshine and gladness into the dark and bleak places of human existence and to make the world better, sweeter, bright and happier.

During all these five years I have had but little to say about the work in the papers of the country, and would have nothing to say now, were it not for the sake of the work itself. I have long passed the point where I seek the applauses of men, honor or wealth. I shall be content, as I have tried to be these five years, to do the most, best and lasting good for my brothers and sisters on the earth.

No doubt that many thought that when I retired from a very remunerative law practice which I had in Quitman, Texas, to cast my lot on the side of suffering humanity, I had wheels in my head. These friends have often said to me: "What in the world do you mean any way? You have a good business; you are making money. Why should you give up your practice and go into that work which pays you not a cent in the world?" Many such and similar questions have often been asked me during these years. The reader of this may ask himself a like question: "Why did you do this?" This is a proper question and I will honestly answer it. I made money as an attorney-at-law, for I had a good practice. I accumulated more and more; the more I got the more I wanted, and the less happy and contented I was. I got to seriously thinking this mat-

ter over. I knew that I had but one life to live, and it a short life at best. I remembered back to my school days when I was working my way through Columbia College, Kentucky, when I did not have a cent in the world, and that these days were the sweetest and happiest days of my whole life. Now I am making money, yet neither contented nor happy. I thought that there must be a wrong somewhere. I knew that I was making money—getting my one chief purpose in life, the end for which I was living. I often tried to console myself with the thought that I was doing nothing more than hundreds of thousands of others were doing. Yet this brought me no consolation, for I had fully concluded that money-making is not the chief end of man, that he had a higher and a better sphere to fill in this world. I tried to think of just one man who had ever endeared himself to the people or made for himself a secure place in their hearts because of his ability as a money gatherer. I could not think of even one, and I now know that there isn't one on the earth. I determined to quit this chase after bubbles and to seek after something more enduring and lasting, so I closed my law office for good and for all. Many who read this will be witnesses to the fact which I have stated, that money never has and never can bring either contentment or happiness, the very best things in this life.

Now my law office is closed; now I am a man without a job, what shall I best do. I was not ignorant of the conditions and environments of thousands and thousands of my people—men, women and children. I well knew that there was all the work that I could do, and for thousands of others, that the field was already white for the harvest. I also well knew that individual relief was beyond my power and beyond my means, for I had a bank account of only a few thousand dollars. I planned my work for the many rather than for the few.

I began first by making a careful and systematic campaign, as best I could, in nearly every State, for juvenile courts and industrial schools for neglected, delinquent, abandoned and incorrigible children. As a lawyer I had often seen little boys brought into the criminal courts and sent to jail, to the poor farm, to the chain-gang, or to the penitentiary. I had learned that such a course rarely failed to make hardened criminals out of these little fellows. So I determined to help them all I could. With what success, I shall not say. I am yet in this fight for these children and will be the next time you hear from me.

I also began a campaign covering every State in the Union against child labor in the mine, cotton factory and other factories, packing house and sweatshops. I had already found out that there were almost two million children employed in these child-destroying occupations, employed because of the cheapness of their labor that more and greater profits might be made by their employers. I knew that child life should not be sacrificed for profits and that child labor in these child-destroying occupations should and must be stopped, for child labor not only destroys these children but our race as well. For nearly five years I have done everything I could do to end child labor in such occupations. It is not for me to say what the result has been. I leave that for others.

Almost one million American wives, mothers and daughters are working in the sweatshops, doing piece-work, and at wages barely sufficient to keep soul and body together, with the hours of their employment limited by their strength of endurance. I have done my best to help better the conditions of these wives, mothers and daughters of the sweatshop. In my estimation, it is simply awful for them to thus be forced to eke out a miserable existence in this world. I want to see these wives, mothers and daughters in the home where they belong, contented and happy. God

help me to do more for them in the future than I have been able to do in the past.

If I have spent more energy, time and money on any one thing more than another, it has been directed against the white slave traffic which has blackened this land for years. I have hunted out and exposed the traps, snares, nets, decoys, deadfalls and pitfalls used by fiends incarnate, slave trappers and slave traders, by which they get pure, innocent and unsuspecting girls into their clutches, and for no other purpose than to sell them into dens of infamy. I have showed to this country that over forty thousand pure, unsuspecting, white girls have been yearly the forced victims of the white slave traffic, and that over four hundred thousand such girls have become the victims of this traffic during the past ten years, and in a land of schools, colleges and Churches! In behalf of the home, the mother and her child I have done my best, yet this work has only begun. This white slave traffic must be stopped, and it is the solemn duty of every loyal man and true woman to help stop it. What has been done along this line up to now, I will not attempt to say. I will leave this to the thousands who know the facts and who know what has been done. When I see the hundreds of letters I have received from the mothers all over this country, thanking me for this work, then I am content. As best I can I shall go on and work on till the white slave traffic has ended or till the Master says, "Lay down your weapons of warfare and come home."

For five years I have donated my entire time to this work, without money and without price. I have also donated to the above mentioned work about \$5000 of my own means, as is shown by the records of the Farmers' National Bank, Winnsboro, Texas; the First State Bank, Quitman, Texas; the American National Bank, Austin, Texas, and the Citizens' Bank, Eureka Springs, Arkansas.

The saddest of all things to me and which almost breaks my heart is that, temporarily, I have been forced to partly lay down this work to make a living for my wife and children. I must see after them as well as after others. But these circumstances will not last long, for some way or other will be provided for me to go on with the work on which my heart is set.

Just two more things and I am done: One is that the man who makes money-getting the chief business of this life, will some day wake up to the fact that his whole life has been a mistake. Moneymaking is all right, but it is only a means of life and not an end for which any man in this world should live. The sooner this lesson is well learned the better. The other is, the one thing I desire most, desire above all else in this world, a chance to do more and better good than I have ever yet done. I ask the people for this chance, and I beg of them to give me just this opportunity; I will make the most of it, and with it I will be content. If there are things in my life in the bygone years that you do or did not like, this I ask you to forgive and forget. Give me a chance to make this world sweeter, better, brighter and happier, and I'll do it, by the help of God I'll do it. I want this chance, and I want it now, not for my sake, but for the sake of others. For myself and family I want nothing but the essentials of life. These are no trouble for me to get. What I want is my time that I may give it for the highest and best good of others. I want to carry out the work which I have briefly mentioned before I lay down life's burdens. For this chance I hope and pray.

D. F. SUTHERLAND.
Redwater, Texas.

DEPRAVITY.
Is depravity total, entire; i. e., is the sinner entirely depraved or affected with sin? To find out we will at once analyze or give the scriptural anatomy of him and by the rule of exclusion see whether we can find anything moral good about him. We use the word "moral" as it relates to divine and not human law.
So we proceed, beginning with Rom. 3:13. "Their throat is an open sepulchre; with their tongue they have pulchre; with their tongue they have used deceit; the poison of asps is under their lip; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known; there is no fear of God before their eyes." Well, we are making a good start. But, says one, you have not finished; try his heart, mind and conscience, as that is the seat of all service to God. Very well. "Because sentence is not executed speedily against an evil work, therefore the best of the sons of men is fully set in them to do evil" (Ecc. 8:11). Again: "The heart is deceitful above all things, and desperately wicked; who can know it?" (Jer. 17:9). Again: "Again God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). How is that for the heart? Could language be stronger? "The heart is deceitful;" "above all things" its imaginations and thoughts are "only evil," and that "continually." Where will you find a time or place for something good to come from the depraved heart?
But, what about the mind, the seat of intellect, upon which our friend Campbellites heavily rely? "The carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be" (Rom. 8:7).
"But the natural (unsaved) man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. 2:14).
Why is it that the carnal mind is "enmity against God," and the natural mind "receiveth not things of the Spirit?" Paul says, because they are "spiritually discerned; and the sinner has no spiritual mind with which to discern them." Another reason: "Unto the pure all things are pure; but unto them that are defiled and unbelieving (unsaved) is nothing pure; but even their mind and conscience is defiled" (Titus 1:15).
We have found nothing good about him yet, but for fear some one will claim that I have overlooked some good function or organism we will now make a clean sweep.
"The whole head is sick, and the whole heart faint. From the soul of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores" (Isa. 1:5, 6).
Wonderful, wonderful condition!
"What, oh! what can reach him?" Let us remember now that the sinner can do nothing with his heart, mind or conscience until that particular organ is prepared; for the Savior declares: "Out of the treasure of an evil man's heart proceedeth that which is evil." "A corrupt tree can not bear good fruit." So we see the sinner could not prepare himself, for that would be "something clean resulting from the unclean." The preacher can not prepare his heart, for that would make the preacher the Savior and would work God out of a job; for a pure, prepared heart is all the sinner needs to "see God" (Matt. 5:8). So if that is the best the sinner has, the wheels are locked and the sinner's case is hopeless, unless God through his Spirit intercedes.
Now we have certainly proved that the sinner is not only born depraved, but is totally depraved. Now, is this universal, i. e., peculiar to all the race? I say the same law that makes hereditary sin true of one would make it true of all. To illustrate: Plant a grain of corn, cultivate it, gather it and replant; i. e., plant

its production and continue that process for thousands of ages, and at the end you have just what you started with—corn. So it is in the progeny of Adam. If the sin of Adam was entailed upon his immediate family, their sin was entailed upon their children, and so on down the line to the present. So it is Adam's sin and our sin, as we are Adam multiplied. To prove your freedom from the Adamic sin would be to disprove any relation to Adam; and if you are not the offspring of Adam, the Lord only knows what you are, and from whence you came. That would be nearing a demonstration of Darwinism in part at least, after all—that man sprang from a monkey. I don't belong to that class. "By the disobedience of one man many were made sinners" (Rom. 5:19). How many? "By one man sin entered into the world, and death by sin; so death passed upon all men for that all have sinned" (Rom. 5:12). Now, if you can prove you are not a man—do not belong to mankind—then I admit you are exempt from this "transmitted distemper."

But one says "that only says men, not babies." Well, what will people resort to next? Then it leaves out the women, too; does it? The word "men" is, of course, used in a generic sense, embracing all of mankind, that

particular specie of God's creation, and hence embraces women and children.
But we give another text that clearly proves the extent of depravity as respects mankind. "What then? Are we better than they? Are some by nature better than others?" No, in no wise, for we have before proven, both Jews and Gentiles, that they are all under sin (Rom. 3:9). If all the Jews and all the Gentiles were under sin, who was left to be innocent? Of course, we would all agree that Paul is here referring to the human family before changed by the grace of God in regeneration. John says: "The whole world lieth in wickedness" (1 John 5:19). The "world" mentioned refers to the unregenerate; for John says: "We are of God." And then says: "And the whole world lieth in wickedness."

This write up may provoke some man to reply, for I know some people do not believe the doctrine of depravity. But that is all right with me. All I ask of him is to be as careful as I have been to give his readers an analyzed presentation and disposition of all the foregoing Scriptures upon which I rely, in part, to prove my position. If they do this, it is my confidence that he will be buried in effort.
R. L. SNIDER.
Huckabay, Texas.

Devotional—Spiritual

GETHESEMENE, THE ROSE-GARDEN OF GOD.

W. ROBERTSON NICOLL.

"Without shedding of blood is no life" (Heb. 9:22). I do not use the complete sentence. It is true even upon the lowest plane, that without shedding of blood there is nothing, no mighty result, no achievement, no triumph. Every worthy deed costs something; no high thing can be done easily. No great thing can be accomplished without the shedding of blood. Life is just our chance of making this great and strange discovery. Many of us never make it. We begin by trifling, by working with a fraction of our strength. We soon see that nothing comes of that. At last, if we are wise, we see that all the strength is needed. What have we beside this? We must disrobe ourselves. We do it; yet our object remains ungained. What more have we to give? We have our blood. So at last the blood is shed, the life is parted with, and the goal is reached. We are happy if we know that everything noble and enduring in this world is accomplished by the shedding of blood, not merely the concentration of the heart and soul and mind on one object, but the pruning and even the maiming of life. Young men are being taught this lesson now, and unless all signs are false, they will be taught it more sternly in the future.

Without shedding of blood there is no—There has been from the beginning a profound and solemn witness in the human heart to this. Many of the primitive religious ideas are God's deep preparation of the mind and heart of man for the grand gospel of Christianity, the substitution of the Lord Jesus Christ for guilty sinners. This witness is embedded in our language. What is meant by the word "bless"? It is derived from the Anglo-Saxon word for blood. We may legitimately translate this by saying that before we can truly bless another human being we must shed our blood for him. You can lighten a brother's way by cups of cold water, by small gifts, by smiles, by friendly words, and these things are great in the eyes of Christ. But to bless in the superlative degree we must part with life. Without shedding of blood it can not be. And the primitive religions everywhere bear the same witness. It was thought that a life had to be buried in the seed-ground before there could be a harvest. The old legend of Copenhagen tells us that its founders failed again and again;

their work was destroyed by the sea, till at last a human life was sacrificed, and the city became stable. I might quote from the Greek tragedians, whose theology is a deep theology, to the same effect. However crude, however distorted, these notions might be, they all pointed men onward to the supreme altar of the universe where Jesus died, "the just for the unjust, that he might bring us to God."

So the Eternal Son shed as it were "great drops of blood" in Gethsemane, and offered himself immaculate to God on the Cross. We can never render the doctrine of the atonement in terms of human self-sacrifice and self-surrender. Rudyard Kipling, in his "Light That Failed," puts the true word into the mouth of one of his characters: "I'd take any punishment that is in store for him if I could, but the worst of it is that no man can save his brother." But the human analogies help us; and, indeed, the doctrine of the atonement without them would be a mere blank for our minds. So I seem to see how it is that the simple receive and understand the plainest preaching of the glorious truth of propitiation, and leap to it; while those whose minds are overlaid with speculation and what is called "culture" find it difficult. Alas, we often see the theologians, even evangelical theologians, using infinite evasions and subtleties to disencumber themselves of the one weapon without which the evangelist can do nothing at all. But we know that Christ's appearing would have had no purpose and concluded to no end, if he had not stayed long enough with us to shed his blood in Gethsemane and Calvary. To know what our redemption cost him we must, with the author of the Epistle to the Hebrews, look at Gethsemane as well as Calvary, and even then we do not know.

"But none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night that
the Lord passed through
Ere he found his sheep that was
lost."
But we do know something. We see him in his extremity, when he began fully to understand the bitterness of his cup. We hear him pray his "prayers with strong crying and tear." "If it be possible, let this cup pass from me." That "Transect calix!" There is no prayer like that, no prayer ever uttered with such intensity. The prayer that is lifted

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when it seems just possible that the cup may pass, and that the pleading may decide it, is in itself a shedding of blood. We realize the dim witnesses who heard afar the broken moaning, the long sobs, who witnessed the hard-won victory which seemed a defeat, who could not watch with him "one hour." We know what the strain must have been, when there came to his succor the all-pitying but undimmed angel. If it had not been that God made his "minister a flame of fire" in that darkness, could Christ have conquered? "The cup" was not taken away, but the prayer was answered, for his lips were made brave to drink it. Perhaps they are right who say that Gethsemane was the crowning point of our Redeemer's sufferings, though it was on Calvary that he finished his work. I do not know. He quivered for a moment on Calvary, too.—From "The Lamp of Sacrifice."

As there are no blessings which may not be perverted into evils, so there are no trials which may not be converted into blessings. All depends on the manner in which we profit by them or otherwise.

The Winter of death is but the promise of the Spring of life.

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Northwest Texas Conference

The forty-third annual session of the Northwest Texas Conference met in Waco November 11, with Bishop Key presiding. The last time the conference met in Waco was sixteen years ago under the Presidency of Bishop R. K. Hargrove. That was the year this writer came to Texas. Then Waco was comparatively a small town. Old Fifth Street was the only church we had in the city. Morrow Street was a mission. Only a few thousand people lived in the town. But now Waco is a city with a population of 30,000. We have the Fifth Street Church greatly improved with a large membership. Austin Avenue, where the conference was held, is a splendid church with one of the leading congregations in the conference. Morrow Street is a self-sustaining congregation, with a substantial building, and one of the best parsonages in the city. Elm Street is also a good appointment, giving us a membership in the city of something over 2000. Rev. C. R. Wright closed his fourth year at Austin Avenue, and he was the host of the conference, aided by Dr. W. E. Boggs, E. Hightower, M. A. Turner and W. L. Nelms.

They made fine hosts, and Waco gave to the conference a splendid entertainment. No one was neglected. Ministers, delegates and visitors were all royally welcomed. The citizens threw wide open their doors and did things up in elegant style.

Waco is the seat of the Baylor University, and the Baptists are in the ascendancy. They are strong in numbers and wealth.

The Church of the Disciples have their university here also. They now own the property originally bought for a Methodist female school. We now have no school property there. But we have a splendid Orphanage; one of the best in the State. The buildings are elegant and commodious, situated on a fine plot of ground, and crowded with happy children. It belongs to Texas Methodism, and it is the pride of the Church. We owe it largely to the good management and the untiring energy of Rev. and Mrs. W. H. Vaughan, but the ministers and the laymen have cooperated in the building and the maintenance of this splendid institution.

Waco, with its thousands of good citizens, is cursed with saloons. They largely dominate the politics of the city; but the growth of prohibition sentiment is marked, and the time is not distant when the saloons will depart, and this beautiful little city on the Brazos will be redeemed from this blighting curse. At one time there was a good deal of opposition to Churches in Waco. There was an infidel organization with a weekly publication; but you see but little trace of that sort of influence now. Christian sentiment prevails in the best moral circles of Waco.

Waco has a fine public school system, a magnificent court house, an imposing city hall, and paved streets. It has all the modern conveniences. It would be difficult to find a more beautiful little city with more attractive homes. They have a creditable evening daily paper, and it devoted large space to the conference proceedings. We have never seen better reports of a conference session.

Our people have a Deaconess Home. It is well kept, handsomely equipped, and a credit to Waco Methodism. Our good women in Waco are great workers.

Among our membership are many of the prominent citizens, both business and professional men. And our people took great interest in the conference proceedings. The space allotted to visitors was always filled. The divine services were largely attended. Really the conference made a good impression on the city.

The conference assembled at nine o'clock in Austin Avenue Church, Bishop Key in the chair. "Blessed Assurance" was sung only as this conference can sing it.

The Bishop read 2d Cor., 6th chapter. He dwelt more particularly on the thought, "The Separateness of the Christian from the World." He spoke most pointedly of the necessity for a distinct line between the life of a religious man and the man of the world. His address met with many fervent responses. Then followed the hymn, "Come, Thou Almighty King," and it was sung with the spirit as well as with the understanding. The Bishop led in an unctuous prayer. Rev. Jno. M. Barcus called the roll and nearly all the preachers and delegates answered to their names. Rev. Jno. M. Barcus was re-elected Secretary, and he was given a good corps of assistants and the conference was ready for business. The standing committees were elected. Connectional reports were announced and referred to their respective committees. The Hon. Thomas McCullough, County Judge-elect of McLennan County delivered the address of welcome. It was cordial and in good taste. At times it was eloquent and occasionally it flashed with genuine wit and humor. The Bishop made a brief response. Rev. G. F. Boyd offered a resolution of respect to the memory of the Hon. E. W. Carmack who was recently killed in Nashville and expressing regret at his taking off. The resolution was adopted by a standing vote. Several transfers were announced by the Bishop. A number of visiting brethren were introduced to the conference. Dr. DuBose made a few remarks. Drs. Tillett and Alexander were presented. The names of the old guard were called and they were referred to their respective committees. Several of those good old men had passed to their reward during the year. Rev. H. M. Glass is eighty years old and he has been an itinerant preacher sixty years, and the past year he served a charge in the West Texas Conference and did the work of a young man. Rev. E. L. Armstrong, the most afflicted man in the conference, sent the brethren a message of love. He is still confined to his bed and is a great sufferer. But he feels a keen interest in the Church, and he is one of the best informed men in the Church. He reads and writes and keeps abreast of the Church and its progress.

Rev. Sam P. Wright, now in Santa Ana, California, sent the conference a note of gladness from his distant retreat. The brethren all love Brother Wright.

Rev. J. P. Mussett made a tender talk, and the brethren proceeded to make a contribution toward paying his home out of debt. It was a joyous contribution.

Rev. S. C. Littlepage was pastor in Waco fifty-one years ago. He made a brotherly talk.

In the afternoon, Rev. W. F. Tillett, D. D., Dean of the Theological Department of Vanderbilt University, delivered his famous sermon on "Prayer and Providence," to a large congregation. It was intended particularly for the ministers.

At night the Sunday-school Anniversary was held and a number of addresses were made by leading men. The work in this department of the conference is in fine condition.

Thursday morning there was a norther on, and the air was crisp and chilly. Rev. J. B. Sears led the opening exercises. The singing was spirited. The preachers of this conference know how to sing. The entire auditorium was packed, with no room to spare. A number of brethren were introduced to the conference, among them Revs. J. W. Moore, of Houston, and C. D. Booth, of Austin. The announcement of the transfer was made of Rev. Sam Ashburn, from the North Texas Conference. The call of the old brethren was continued. A number of them spoke to the conference with much feeling.

The class of the second year was called. They made their reports and were elected to deacon's orders. There were nineteen in the class, and all of them made most excellent reports, showing many conversions and accessions. When the name of Rev. R. J. McElrath was called it was stated that he was dying of consumption and that the brethren ought to help him. A collection was taken and \$123 was contributed.

The class of the first year was called and there were twenty-two of them. They did good work, and nearly all of them passed their examinations and were advanced to the class of the second year. In the class was Rev. V. Cojna, a Bohemian minister. He made a taking speech about his work among the Bohemians. His earnest words met a strong response.

The speech of this man precipitated the discussion of our work among our foreign population, and Dr. Jno. R. Nelson made a fine address upon the question, and he had the closest attention. The conference is much aroused on this matter. They are determined to do something on a large scale and there is no work more important to our Texas Methodism.

A paper was introduced, signed by Dr. Boaz and others, asking the Bishop to appoint a Commission to act with representatives from the other conferences, whose duty it shall be to take under advisement the proposition to suggest a method for a more equitable adjustment of all the conference boundaries. In lieu of this, Dr. Bishop and others, offered a paper to bring the question of a division of the Northwest Texas Conference before its next session. The subject sprung a keen interest, and a lively discussion followed. The substitute was adopted by a vote of 160 to 107. So the conference will look next year to a division of the Northwest Texas Conference.

Rev. Gross Alexander, D. D., preached to a large audience in the afternoon, and Dr. Tillett followed in a useful lecture to the preachers. These two learned men contributed much to the edification of the conference. At night the Educational Anniversary was held and Dr. E. D. Mouzon addressed the assembly. The weather was very inclement, but a good audience was present. Dr. Mouzon delivered a great speech, and Southwestern University and her work were magnified.

Friday morning was cold and raw. The session was opened with religious services by Rev. I. Z. T. Morris. The minutes were approved.

The presiding elders were appointed a committee to select a clerical and layman from each district to act on a Commission to take such action as may be necessary to effect a division of the conference into two conferences. This is in keeping with the action of the conference the day before.

The class of the fourth year were called and reported. There were seventeen in this class and the most of them were elected to elder's orders. Rev. Sam R. Hay's transfer was announced from the Texas to this conference. He was formerly a member of this body, and he is deservedly popular among these brethren. He is now back in his old home conference.

Rev. J. D. Young represented the Fort Worth Daily Record and right well did he do his work. He has quick perception and a ready pencil. His reports were accurate and spicy.

The Church Extension Board made a preliminary report, commending very highly the University Church at Austin, and Rev. C. H. Booth, the pastor, was introduced and spoke to the resolution. This is a State-wide enterprise, and all Texas Methodists are interested in its behalf.

Rev. O. T. Hotchkiss and Rev. T. H. Morris, of the Texas Conference, were present and mixed pleasantly with the brethren; also Rev. W. T. Renfro, Rev. A. J. Weeks, Rev. N. B. Read, Brother Bowls and others, of the West Texas Conference, were visitors to the conference.

Rev. J. T. Griswold, retiring presiding elder of the Colorado District, was called to the bar, and the Bishop presented to him a gold watch as a token of their love for him. Rev. J. R. Morris was also called forward and presented a Bible as an expression of the esteem of his preachers on the Abilene District. Both brethren responded in appropriate remarks. Dr. Alexander, Book Editor, addressed the conference in the interest of the Quarterly Review.

Professor J. W. Gilbert, of the C. M. E. Church, our colored Church, was introduced, and he began by saying that it was his purpose to "Lend color to the conference." This remark caught the attention and the favor of the conference, and he made a fine address. His speech was often punctuated with many outbursts of applause.

Dr. W. F. Tillett addressed the conference in behalf of the Theological Department of the Vanderbilt University. He was given close attention. This session was largely taken up with speech-making. It was a baptism of oratory. They spoke and they spoke—until but little conference work was done.

The presiding elders were called and they reported as follows:

Rev. B. R. Bolton, of the Georgetown District, who spoke specially of the foreign element coming into that section, saying the foreigners were securing that section, those selling out to the foreigners moving further west. The foreigner must be taken for Christ. The report was an encouraging one as to the work done in all lines. There had been 2000 conversions and 1500 additions.

Rev. W. L. Nelms reported for the Waco District. He also emphasized the fact that the foreigners were coming in fast. There had been 1500 conversions and 1500 additions to the Church.

Rev. Horace Bishop reported for the Corsicana District, saying it had been a year of toil, but of victory, with many souls saved and collections well up. Parsonages had been built and progress made all along the line. This was the fortieth annual report of Dr. Bishop, and he had made each one in person to the conference. There had been this year 1500 conversions and 1200 additions.

Rev. James Campbell reported for the Waxahachie District, and the work had come up well all along the line. Some debts had been paid and the preachers had good reports.

Rev. O. F. Sensabaugh reported for the Fort Worth District, showing 3271 conversions and 2500 additions to the Church. Everything had come up well.

Rev. M. K. Little, of the Weatherford District, reported 2000 conversions, built seven new churches and a fine spiritual condition among the ministers.

Rev. J. G. Putnam, of the Dublin District, reported a hard year, but a successful one. Fifteen conversions, nearly that many accessions, and collections about all up, with \$500 to \$600 raised for work among the incoming foreigners.

J. S. Chapman, of the Brownwood District, reported a fair year spiritually, with 1000 conversions and 1200 accessions. The financial reports were practically all up, some excesses. Had a great year.

Rev. J. M. Sherman, of the Gatesville District had 1200 conversions. The district would pay in full.

Rev. John R. Morris, of the Abilene District, reported a fine year in his district in all lines.

Rev. W. H. Howard, of the Vernon District, reported 2000 conversions, 1900 accessions, collections in full, with quite a lot of church and parsonage building, this showing being a fine one. Not a saloon or "frosty" in that section.

Rev. J. G. Miller, of the Clarendon

District, reported an increase in membership and healthy growth all around. Collections mostly up and a fine year.

Rev. J. T. Griswold, of the Colorado District, reported the best year of all, this year, there having been 1500 conversions and 1500 accessions. All collections up in full as assessed by the conference. The district was four years old and sparsely settled, but the results had been good. Building had been done also.

Rev. G. S. Hardy, of the Plainview District, reported 1500 conversions and same number of accessions; twelve churches and six parsonages built. The financial report was good.

Rev. Dr. J. E. Harrison preached a most helpful and uplifting sermon in the afternoon, and the audience greatly appreciated it. It was sound, practical and searching and thoroughly spiritual.

Following this Dr. W. F. Tillett delivered another one of his splendid lectures to the preachers. These lectures were a delightful feature of the afternoon services.

At night the Church Extension Society held its anniversary. A large audience filled the house and the singing was inspiring. The report showed a fine increase in the developments of this cause in the conference. Dr. W. F. McMurry delivered a telling address, giving the progress and status of the

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society. He is a strong man and he is meeting the demands of his great office, and it is accomplishing wonders for the Church.

Saturday morning came in clear, crisp and bright. Rev. R. C. Armstrong, D. D., conducted the opening services. His prayer was unctuous and spiritual. Rev. W. H. Howard, of the Vernon District, reported that in his district of ten large counties, there was not a "bar-room, nor a frosty joint," and the brethren said a hearty "Amen!"

The following young men were admitted on trial: T. F. Key, F. D. Caveness, Henry Stanford, Alonzo Monk, J. F. Adams, M. L. Latham, K. T. Barton, E. P. Swindall, C. C. McCormack, C. G. Chapell, C. E. Wilkins, H. F. Brooks, C. H. Little, H. C. Bowman, R. A. Langston, T. M. Dalton, W. M. Bowden, A. B. Martin, M. W. Hester, L. B. Smallwood, L. N. Meyers, I. C. Kiker, W. I. Cawghrer, C. E. Jameson, and B. E. Kimbrow. These twenty-five young men were highly recommended, and nearly all of them splendidly equipped for their work.

The class for admission into full connection were called to the bar of the conference and the Bishop proceeded to propound to them the usual questions and delivered to them a strong address. We give a few of the many thoughts: "Are you converted? Have you had a sun-bright conversion? This lies at the base of all spiritual life. Without this unmistakable knowledge, a minister is a misnomer. Are you called to the ministry? We believe in a clear call to this work. The King appoints his own ambassadors. This is his right. So our Lord calls his ambassadors. This is his right. These men are to represent him. You must be conscious of this call. Then read and study your Bible. This you must not neglect. It is the source of your message. You must know it."

BOY SCRATCHED DAY AND NIGHT

Eczema Began When a Tiny Baby and Lasted 7 Years—Tore Crusts from Face Till It was All Raw—Screamed with Pain and Could not Sleep—Though Specialists Failed

CUTICURA EFFECTED A WONDERFUL CURE

"When my little boy was six weeks old an eruption broke out on his face. I took him to a doctor and got ointments and medicines but his face kept on getting worse until it got so bad that no one could look at him. His whole face was one crust and must have been very painful. He scratched day and night until his face sometimes looked like a raw piece of meat. I was nearly insane with his scratching day and night. Then I took him to all the best specialists in skin diseases but they could not do much for him. He sometimes screamed with pain when I put on the salve they gave me. "When he was two years old the eczema got on his arms and legs so that I had to keep them bandaged up and I made gloves for his hands so the nails could not poison him worse. We could not get a night's sleep in months and my husband and I were all broken up. Then my mother asked why I did not give up the doctors and try Cuticura. So I got a set and he felt relieved the first time I used them. He used to wake up and ask for Cuticura to be put on when he itched so badly that he could not sleep, and he would say, "Oh! Mama, that makes my sores feel so good!" I gave the Cuticura Remedies a good trial and gradually the eczema healed all up and now he is as well as any other children. He is now seven years old and the cure has lasted two months, so I think it will never return. I can't tell you how glad I am that Cuticura did such wonderful work in our case and I shall recommend it everywhere. Mrs. John G. Klump, 80 Niagara St., Newark, N. J., Oct. 17 and 22, 1907."



A single set of Cuticura Remedies, consisting of Cuticura Soap (25c), Ointment (50c), and Resolvent (50c), or Pills (25c), per trial of 60c, is often sufficient to cure. Sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston, Mass. Mailed Free, Cuticura Book on Skin Diseases

It is not your book of texts simply, but your text book as well. Read other good books also. Be men of thought, of enterprise; men of bigness of mind. You must be pastors. A mere pulpit man, a declaimer is a failure. His pastoral work must keep pace with his pulpit progress. You must be an organizer. Know your men and women, and know how to place and direct them. Laymen are ready and anxious to work. You must organize them and direct them in plans and methods of work. Be clean men. When I come to this I always think of tobacco. I hope you do not use it. It will not help you. People will think none the more of you because of this habit. Young men ought not to use the weed. These old men are good men and will get to heaven, but some of them will go up smoking. They say they cannot quit. You can and I hope you will. Be clean men, with clean habits. Go on to perfection. Become full and completed men in your faith and love." The questions were all answered and the young men were voted into the membership of the conference.

Dr. Alexander made a few remarks and bade the conference adieu as he had to leave that evening. His words were kindly and his visit was a blessing to the brethren.

Rev. George S. Wyatt was readmitted into the membership of the conference by nearly a unanimous vote. He was for years a member of this body. Six years ago he asked, and was granted, a location. Now he returns to the pastorate and will spend the rest of his days in the traveling connection.

Mr. J. R. Pepper, the leader of the Laymen's Movement, a resident of Memphis, Tennessee, was introduced and spoke for ten minutes in explanation of the work committed to him. The brethren received and heard him with demonstrations of approval.

Dr. James Campbell, of the Waxahachie District, was called forward and the Bishop delivered to him a gold-headed cane from his preachers. Rev. O. F. Sensabaugh, of the Fort Worth District, was also called forward and a gold chain was presented to him by his preachers. These two brethren responded feelingly.

Dr. Collins Denny, of the Vanderbilt University, and also Chairman of the Book Committee, was introduced and spoke for our publishing interests. Dr. Denny is a learned and forceful speaker, and he was heard with interest and gladness.

Dr. R. S. Hyer, of Southwestern University, was introduced and spoke some ten minutes in the interest of our great school. The University is in a prosperous condition, and it has a strong hold upon the conference and upon the State at large. Dr. Hyer had close attention and his speech was earnestly received.

Rev. Glenn Flinn, the Agent for the American Bible Society, was introduced. So was Rev. J. B. Sears, of the Texas Conference. He has charge of the Port Mission at Galveston, and he told the conference of this useful enterprise. It thrilled the brethren. Some touching incidents were related illustrative of the importance of this work.

An afternoon session was ordered—the first of the conference. Dr. R. C. Armstrong was appointed to preside by the Bishop. Rev. Charles Brown opened the exercises. The Committee on the District Conference Records reported and only one of the records was criticised, and that one slightly. The records seemed to have been scrupulously and accurately kept. The Auditing Committee reported, stating that all financial matters handled by all the boards were correct. The Committee on Temperance made a strong report. It spoke in high terms

of the Advocate and of the editor in the fight now being made on the saloon. The Committee on Sabbath Observance reported and Dr. Armstrong addressed the conference on the question. When the Committee on Conference Relations reported, they failed to grant a supernumerary relation to Rev. J. D. Crockett, and quite a discussion ensued. The conference overruled the report and granted the brother his request. But the discussion was sharp and full of ginger.

Mrs. W. H. Johnson, of the Rescue Home at Dallas, was introduced and spoke touchingly of the work being done in that institution for unfortunate girls. She was given a sympathetic hearing. The conference was much moved and pledged their co-operation with this work. Several hundred dollars were pledged as a building fund for the new home to be built.

Saturday night was given over to the Missionary Anniversary and the laymen had charge of it. The ministers stood aside and put the lay brethren to the front. The program was elaborate and well prepared. "All Hail the Power of Jesus' Name" was sung in a rich and mighty volume. Bishop Key led in a fervent prayer. The second Psalm was read in concert. The Hon. E. B. Bynum, of Abilene, the youngest laymen in the leadership of the Lay Movement, made the opening address, having been introduced by Judge Williams, of Fort Worth, the leader of this movement in Texas. He made an earnest appeal to the ministry in behalf of this work, and then to the laymen to bestir themselves to enter this open door of service and opportunity. His address was earnest and eloquent. Following this Miss Bamma Bishop sang a beautiful solo to the delight of the great audience. She is the daughter of Rev. Horace Bishop, and she is a most accomplished vocalist.

The Hon. Jno. R. Pepper, of Memphis, Tennessee, the President-in-Chief of this great movement, delivered the principal address. He is a leading business man of the South, a plain, devout and lucid speaker. There is a uniqueness and originality in his style that make his manner of speaking interesting and refreshing. He makes no pretension to oratory. He simply speaks out of a rich mind and a full heart, as a man to men. The Church is to be congratulated on the fact that such a man has been secured to lead this great movement. He proceeded to give a sketch of the inception and progress of the lay movement until he reached the point a few months ago, when our own Church took this up in a meeting of a number of laymen in Knoxville, Tennessee, followed a little later by a great representative meeting in Chattanooga, where it took a definite form. Since then the conferences have been meeting and this godly layman has been holding meetings and organizing the laymen in this conference. He told eloquently of how the work was growing. The following is the signed statement of the Laymen's Committee:

Laymen's Declaration.
Declaration of the Laymen of the Northwest Texas Conference:
We, the laymen of the Northwest 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 of the unevangelized people of the earth, and under God pledged 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 necessities of the foreigners in 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



Franz Liszt, the great composer, wrote long ago as follows about **Mason & Hamlin ORGANS**. "What a magnificent organ for which I have to thank you! It is a marvel and truly praiseworthy." Many of the great musicians of to-day have written in like praise. For quality, of tone and variety and power of expression they have never been approached. Ask for catalogue **Mason & Hamlin Co. BOSTON, MASS.** Write Dept. U

and Bohemians with our homes, but without our religion.

We rejoice that the laymen of the German Mission and West Texas Conferences have already pledged liberally for the evangelization of the foreigners in our midst, and we request that the Texas and North Texas Conferences join with them and us in making this forward 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 will 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 all Churches in our conference that they 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.

Therefore, we 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 \$20,000 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.

Signed: W. E. Williams, Conference Leader; Ed McCullough, L. F. Sensabaugh, A. F. Bently, W. C. Streety, J. D. Whitcomb, P. C. Ragsdale, E. B. Bynum, A. E. Butterfield, J. M. Robertson, J. W. Cartwright, D. S. Switzer, Nat G. Rollins, George W. Barcus, T. F. Temple, District Leaders.

The reading of this declaration was received with applause and decided approbation and remarks concerning it were made by Judge Williams, who said that he had some time ago caught a vision of the unsaved world which had stirred him profoundly and had not since left him.

Sunday was a great day in Israel. The love-feast was a wonderful service. It always is at the Northwest Texas Conference. It was largely attended. Rev. F. M. Winburne had charge of it. He put spirit and power in it. The singing was of the old-fashioned sort and the testimonies were spiritual and mellow. At intervals there were shouts in the camp as the baptism of the Holy Ghost fell upon the preachers and the laymen. Mr. Jno. R. Pepper, at the same hour, conducted a fine service for the Sunday-schools at Fifth Street Church.

At eleven o'clock Bishop Key preached a strong and helpful sermon. We were engaged at another Church at the same hour and did not hear him, but delighted hearers told us of its power and compass. Following it was the ordination of a large class of deacons.

At three in the afternoon Bishop Key ordained a class of fourteen as elders in the Church of God. This was followed by the Memorial Service, and it was solemn and tender.

At night Rev. Collins Denny, D. D., preached a great sermon to a great audience. Not only were all our own Churches, but all the other Protestant Churches, turned over to the conference, and our preachers supplied their pulpits. It was a day of

great importance to the Church-going people of Waco.

Monday morning was a beautiful day, and the business proceeded without delay. Many of the brethren thought that this would be the last day, but there was too much business still on hand, and the day passed without bringing matters to a close. After the devotional service by Rev. M. H. Major, the call of the preachers and their reports followed. This was done with dispatch. But the special order of the day ushered in, and that was to select the next place for the meeting of the conference a year hence. Stamford and Fort Worth were nominated, and they were urged with speeches of vehemence. But Stamford won easily and with votes to spare. It was made unanimous. Then the call of the preachers continued. Rev. H. Francis from the Presbyterian Church and Rev. O. S. McElvin from the Methodist Protestant Church, were received into the conference. The reports of the preachers showed many revivals, much church and parsonage building, scores and scores of accessions. Hon. Sterling Strong addressed the conference on the Anti-Saloon League, and he was given many evidences of favor in his work. The conference is solid on this question. Rev. Glenn Flinn addressed the body in the interest of the American Bible Society, and his address made a good impression. J. M. Robertson read the report of the Joint Board of Finance, and it was adopted. It showed \$14,000 had been contributed to the old ministers and the widows and orphans of deceased ministers, and for superannuate homes. Rev. C. E. Brown was continued in his work as agent for the superannuate homes.

MINUTES

Of the Forty-third Session of the Northwest Texas Annual Conference of the Methodist Episcopal Church, South, Held at Waco, Texas, Beginning November 11, 1908, Ending November 17, 1908: Bishop Jos. S. Key, President; John M. Barcus, Secretary.

Question 1. Who are admitted on trial? Ira F. Key, Frank D. Caveness, Henry Stanford, Alonzo Monk, Jr., John F. Adams, Martin L. Latham, Kastroma P. Barton, Eutace P. Swindall, Chas. C. McCormack, Clovis G. Chappell, Chas. E. Wilkins, Henry F. Brooks, Chas. H. Little, Henry C. Bowman, Roy A. Langston, Talbot M. Dalton, W. M. Bowden, A. B. Martin, Marvin W. Hester, Louis B. Smallwood, Luther N. Myers, Ira C. Kiker, Wm. I. Caughran, Chas. E. Jamison, Bertie E. Kimbrow.

2. Who remain on trial? Geo. H. Bryant, J. L. B. Cash, Ashley C. Chappell, V. Cejnar, W. C. Hinds, W. H. Keener, J. F. Luker, Dennis Maeme, W. J. Mayhew, C. D. Pipkin, P. E. Riley, J. A. Siedloff, W. Y. Switzer, C. D. Spann, T. W. Taylor, E. R. Stanford, W. Vinsant, P. H. Willis, J. H. Baldrige, T. E. Graham, S. J. Upton, W. P. Davis.

3. Who are discontinued? Geo. F. Harris and R. R. Hubert, at their own request.

4. Who are admitted into full connection? F. M. Atchison, W. L. Brandon, C. A. Bickley, J. H. Bowman, M. M. Beavers, G. J. Bryan, B. S. Crow, W. C. Childress, O. P. Clark, J. E. Crawford, C. C. Hightower, A. B. Keen, Fred Pilley, J. B. McCarty. Received from the Cumberland Presbyterian Church, Henry Francis, in orders.

5. Who are readmitted? Geo. S. Wyatt.

6. Who are received by transfer from other Conferences? J. C. Slight, J. W. Head, E. E. Robinson, S. E. Wilson, J. M. Glazier, S. A. Ashburn, Sam R. Hay, J. D. May, F. L. McGhee, J. B. Kilzore.

7. Who are the deacons of one year? J. N. Vincent, Benj. H. Kennedy, Hiram B. Clark, Frank M. Neal, Macum Phelan, J. Leonard Rea, Niel W. Turner, J. L. James, C. E. Clark. Following remain in class of third year:

Continued on page 16.

ISAIAH'S ILLUSTRATION OF THE DARK AGES AND DAWN OF THE REFORMATION.

Mankind often wonder in what way and manner God had held communion with prophets, revealing unto them what strange events were to transpire in the future. The Prophet Daniel said in a few passages, "I saw in a vision." The Prophet Ezekiel invariably used the words, "The Lord came unto me, saying." The prophet Isaiah said in the first chapter and first verse, "The vision of Isaiah, the son of Amoz, which he saw concerning Judah and Jerusalem," and again in the first verse of the eighth chapter, "Moreover, the Lord said unto me," etc. The forty-first chapter of Isaiah is a continuation of the times that were introduced in the fortieth, giving an admonition in the first verse to God's faithful to draw near to God's throne, in saying, "Keep silence, before me, O islands; and let the people renew their strength; let them come near, let them speak; let us come near together to judgment."

The second verse gave a representation of the central power in Rome causing a great hindrance to those that desired to be servants of God, as was written: "Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? He gave them as the dust to his sword, and as driven stubble to his bow." The papal throne, assuming to occupy the highest seat of the righteous upon the earth, making nations and kings his servants, was described in prophecy as leading mankind down unto destruction.

Verses 3 and 4, "He pursued them, and passed safely; even by the way that he had not gone with his feet. Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, and with the last; I am he."

The nations Napoleon Bonaparte conquered he traveled over as chief commander, but the Pope of Rome pursued the Kings in a different manner, passing over nations safely, as vicegerent of Christ, without losing his own throne in accomplishing his purpose, as the Lord of God's people. Isaiah did not ascribe any honor, love or peaceable designs to this exalted throne in saying (verse 5), "The isles saw it and feared; the ends of the earth were afraid, drew near, and came."

Kings and Princes feared the wrath and penalty that the Popes had the power to execute against them, when they disobeyed their commands and dictations.

Worshippers during the Dark Ages did as Isaiah had foretold in verses 6 and 7. They helped every one his neighbor, and every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smoothed with the hammer him that smote the anvil, saying, It is ready for the soldering; he fastened it with nails, that it should not be moved (Is. 40:19, 20).

Manufactured images and idols were held very sacred in the Roman empire; they were fastened upon the walls in cathedrals as well as private dwellings. The true and faithful of God's servants were called upon to remember that God's promises he had made with Abraham, Isaac and Jacob were not forgotten in the midst of such times, as we read in verses 8-10: "But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham, my friend, Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

The Christian people were to look to Christ for aid and assistance, as we find in verse 14, saying, "I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel."

The words of Isaiah gave mankind to understand that the reformers were

to receive help from heaven itself in their conflict and warfare against Rome and its great power in introducing the changes of those times in verses 15 and 16, to-wit: "Behold, I will make thee a new sharp threshing instrument having teeth; thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the whirlwind shall scatter them; and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel."

This was the message that prophecy gave of the Reformation. Its leaders were to trust in Christ, the Holy One of Israel, as being their Redeemer, their High Priest and King. This message was to undermine the colossal structure of the Roman Catholic Church and its ecclesiastical power. Its mountains and hills were to appear as chaff when compared with the Word of God.

The time arrived when mankind were hungering and thirsting for the truth as Isaiah said, verse 17, "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them."

The circulation of the Bible was to produce marvelous changes upon the earth, as prophecy stated in verse 18, "I will open rivers in the high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water."

All these changes were to begin with the sixteenth century, according to Isaiah's table of time in prophecy. The Protestant body was spoken of as forming many different branches from this time on, as we find outlined in the nineteenth verse, saying, "I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together." The different Protestant denominations were to enjoy the divine favor of heaven, as foretold by Isaiah in verse following, to-wit: "That they might see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it." Christ, the Holy One, was to be their bright and morning star.

Verses 21 to 24 refer again to the importance of prophecy, giving a representation also of the opposing power to these servants of Christ, to produce their excuse and to show why the sinful throne of Rome should stand under the same care and protection before God's throne. An answer is also added, saying, "Behold, ye are of nothing, and your work of naught; an abomination is he that chooseth you."

The mission that Dr. Martin Luther was to perform at Worms in A. D. 1521, before the Roman throne, with its many representatives of Kings, Princes, Bishops and priests was next portrayed in prophecy, beginning with verse 25 of this chapter. Isaiah was dictated to write: "I have raised up one from the north, and he shall come; from the rising of the sun shall he call upon my name, and he shall come upon princes as upon mortar, and as the potter treadeth clay."

Martin Luther was called upon to retract and to keep silent with his doctrine he had been advocating before the public. He replied with many quotations from the Bible, saying that he would never retract, unless proper proof could be given from the Bible that he was doing wrong.

Isaiah prophesied that such a divine message would not only be rejected, but would remain also unanswered before the Roman authorities. Verse 26 gives its own explanations, in saying, "Who hath declared from the beginning, that we may know? and before-time, that we may say, He is righteous? Yea, there is none that sheweth; yea, there is none that declareth; yea, there is none that heareth your words."

The prophet was to declare the state and condition under which the Reformation of the Christian people became a necessity, in foretelling that no one of that great assembly would approve the course that Luther had

taken amidst the Christian people. This man Luther appearing in God's name was to bring glad tidings as was stated in the next verse. "The first shall say to Zion, Behold, behold them; and I will give to Jerusalem one that bringeth good tidings;" Jerusalem meaning vision of peace.

Verses 28 and 29, "For I beheld that there was no man; even among them; and there was no counsellor, that when I asked of them, could answer a word. Behold, they are all vanity; their works are nothing; their molten images are wind and confusion."

Isaiah was showing the contrast of the one man calling upon the counselors and theologians of the Roman empire to give an answer to his defense of the gospel, at Worms in A. D. 1521 and that no one would answer a word. These events were fulfilled at Worms according to prophecy.

BERNHARD EISENTRAUT, Beaumont, Texas.

UNCLE JOHNNY AND HIS SHINGLE.

In the New Orleans Advocate a short time since, alluding to Dr. Steel's custom of going to hotels rather than accepting private hospitality when on his lecture tours, I said the Doctor had "an eye to the door receipts," and "a reputation to sustain." I desire to assure him that I did not intend to insinuate the possession of an unholy ambition on his part, or that he is influenced by mercenary motives. The use of a "shingle" did not occur to me. I thought I was stating facts.

That Dr. Steel is ambitious, I leave all who read his letter in the Advocate of October 22 to say. That he is dependent on the door receipts—the thing I had in mind—when he goes abroad to lecture, I leave him to say.

Dr. Steel is a man of reputation. If it is not a strain to maintain that reputation, then he is an exception. If he is not dependent on receipts for his lectures, then he is generous above his fellows. The higher the quality of the Doctor's work, the better it pays. And again I leave the readers to say if he does not more than intimate that he can do better work by denying himself the feasts and pleasures of private homes, which we have reason to believe he greatly enjoys, and taking a quiet room at a hotel. All this I say without the suggestion of a "shingle" or questioning his motives.

Dr. Steel is a great preacher—one of the greatest in our Methodism. As such I admire him, and as well as I can remember, have, since 1871, embraced every opportunity offered to hear him.

JNO. W. BOSWELL, New Orleans, Nov. 2.

TO THE MEMBERS OF THE TEXAS CONFERENCE:

Dear Brethren: A glance at the minutes of the Texas Conference for the year 1907 reveals the fact that there was raised for the American Bible Society, the same year in our borders, the sum of \$102.25, paid by thirty-four pastoral charges. I beg to refer you to Discipline, Paragraph 134, under duties of preachers in charge, to-wit:

"Also to present once a year to each congregation in his charge the claims of the American Bible Society, and to report the amount of contributions raised by him for this purpose." We see that it is not left optional with us as to whether we shall take a collection. And surely there is no cause to be brought before our people in interest commensurate with this. We simply ought to do better for this great cause, and especially this year, as Mrs. Russell Sage has agreed to give to this society the sum of \$500,000 if the society would raise a like sum from the Church at large. Let us rise to the occasion.

It is simply painful to see that the great Texas Conference gave only \$102.25 to this the greatest of all causes. In fact, without the Bible all other claims are annulled largely. It is the sacred Word that must break

up and prepare the ground for all other works of the Church. And seeing that our General Conference has laid the duty of an annual collection from each congregation on our pastors, we simply ought to have more than thirty-four obedient sons in the gospel out of a list of one hundred and ninety-two.

Brethren, let the board receive something from each of you when we gather at Beaumont the 25th inst.

A. S. WHITEHURST, Chairman Bible Society Board.

CONFERENCE OF MISSIONARY LEADERS AND WORKERS.

The Conference of Missionary Leaders will be held in the Methodist Training School, Nashville, Tenn., December 30 to 31. An effort will be made to have present the President and Secretary of every Conference Board of Missions and also every conference evangelist and Missionary Secretary in our entire connection. This conference will be a council of war. Its importance can hardly be overstated.

The delegates are to be given rooms and board in the school buildings at \$1 per day.

The Midwinter Institute.

Immediately following the Leaders' Conference will be held the Midwinter Institute of the Methodist Training School from January 1 to 10. The object of the Institute is to bring together the missionary workers of the Church for instruction, inspiration and fellowship.

The schedule of work will include three hours of lectures each morning. The first hour will be devoted to Bible Study, the second to Christian Evangelism, and the third to Missionary Fields and Movements. Two hours each afternoon will be given to free discussion of conditions, needs, methods and organization. Public addresses will be delivered each evening on vital Biblical and missionary subjects by representative leaders of America.

A partial list of speakers is as follows: Bishop E. E. Hoss, Bishop Seth Ward, Bishop James Atkins, Dr. W. F. McMurry, Dr. W. R. Lambuth, Dr. W. F. Tillett, Dr. W. N. Ainsworth, Rev. Geo. R. Stuart, Dr. E. B. Chapell, Dr. Collins Denny, Prof. O. E. Brown, Prof. H. L. Gray, Prof. A. M. Trawick, Mr. John R. Pepper, Mr. W. B. Stubbs, Prof. G. W. Dyer, Mr. W. D. Weatherford, Dr. W. W. Pinson, Rev. J. R. Nelson, Rev. Ed F. Cook, Prof. John E. McFadyen, of Toronto, Canada; Dr. D. D. Vaughan, of Chicago, and Bishop W. F. McDowell, of Chicago.

The expense for the entire ten days' Institute is \$15, including fees, furnished room and board. Rooms should be engaged as early as possible.

For further information write REV. J. E. McCULLOCH, No. 422 Park Place, Nashville, Tenn.

LIVES OF TWO STANCH METHO-DISTS.

Some of our Advocate readers will perhaps be pleased to read a short sketch of the lives of two brave old soldiers of the cross, Mr. and Mrs. P. M. M. Shrock—my grandparents.

Grandpa was born in Mississippi April 1, 1832, and came to Texas when he was six years old. He is a son of that grand old man, Rev. John Wesley Shrock, of early Texas Methodism.

Grandma, who was Miss Cynthia Jolly, was born in Alabama August 11, 1837, and came to Texas in her fifteenth year.

They were married in Wharton County, Texas, October 30, 1854. They are the parents of eight children, four of whom are in the bright beyond, having fallen asleep in infancy.

Grandpa and grandma were living in Goliad at the beginning of the Civil War, when grandpa volunteered his services to the Southern cause, making a brave soldier and undergoing many hardships, but was never wounded or taken prisoner.

ing all the hardships of a soldier's wife.

They joined the army of the Lord in Davilla in 1869, when they buckled on the breastplate of righteousness and enlisted in the Methodist brigade, and are still valiantly fighting with Gideon's sword.

Their home has always been the preacher's home, and no one ever left their door uncared for.

In disposition grandpa is like the apostle Peter—fiery and impulsive, quick in resentment—and just as ready to thrice reply: "Yea, Lord, thou knowest I love thee."

Grandma, well, she is just simply grandma, sweet and gentle. She has, like Mary, chosen the better part, and sheds her gentle goodness wherever she goes. Wisely has the wise man said: "Train a child in the way it should go, and when it is old it will not depart," for very carefully did they lead theirs in the paths of righteousness and taught them in the deep truths of Methodism.

There were four daughters—Mrs. R. L. Farrar, of Decker; Mrs. W. T. Harris, of Ivan; Mrs. C. Randal, of Seymour, and Mrs. J. Randal, of Brownfield, who, with their husbands, are devoted Christians and loyal Methodists.

They have seventeen grandchildren. Twelve of them are members of the M. E. Church. Four are married. Three married Methodists; the other married a good man, though not a Christian. As yet theirs is an undivided home.

During their fifty-four years of married life they have never known real trouble, their greatest griefs being the visits of the death angel.

They are now living a sweet and peaceful life in Brownfield, blessed with the love of their children and grandchildren, rich in the confidence and love of all who know them, and happy in the blessed assurance that all is well. Praise the Lord for such grandparents.

MISS ELLA FARRAR, Decker, Texas.

There are fifteen tons of silver in circulation for every ton of gold.

All women employed in the postal service in Norway are now to receive the same pay as men. Norwegian women struggled for this point for many years. Almost immediately after they were granted full Parliamentary suffrage, they gained their point. So much for direct influence.

A FAT BABY

Usually Evidence of Proper Feeding.

Babies grow very rapidly and if they do not get the right kind of food they grow backward instead of forward; that is, when their food is not nourishing they grow thin and cross and some of them die from the lack of the right kind of food. A girl writes:

"My aunt's baby was very delicate and was always ill. She was not able to nurse it and took it to one doctor after another, but none of them did the child and good."

"One day mother told my aunt to try Grape-Nuts for the baby, but she laughed and said if the doctors couldn't do the baby any good, how could Grape-Nuts? But mother said 'try it anyway.'"

"So my aunt put one tablespoonful of Grape-Nuts in a quarter cup of hot water and when the food was soft she added as much milk as water and gave that to the baby."

"In a month and a half you would hardly have known that baby, it was so fat and thrived so fast. A neighbor asked my aunt what made the baby so healthy and fat when only six weeks before it was so thin. She said 'Grape-Nuts.' The neighbor got Grape-Nuts for her baby and it was soon as fat as my aunt's child."

"There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read, "The Road to We'llville," in pkgs.

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

Jaches. usness. stipation. 's Pills. r-coated. to take. C. Ayer Co., Lowell, Mass.

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Q. Atlanta, Ga.

ELLS, CHIMES and knows the world rful all rich tone, and low prices. Established 1857. 1 St. Cincinnati, O.

WATERBURY, West Troy, N. Y.

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BLAYLOCK PUB. CO......Publishers
Office of Publication—416-418 Jackson Street.

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G. C. RANKIN, D. D......Editor

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SIX MONTHS.....1.00
THREE MONTHS......50
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will receive and receipt for subscriptions.

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Subscribers asking to have the direction of a
paper changed should be careful to name not
only the postoffice to which they wish it sent, but
also the one to which it has been sent.

Back Numbers.—Subscriptions may begin at
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back numbers. We will do so when desired, if
possible, but as a rule subscriptions must date
from current issue.

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only when we are so notified and all arrearages
are paid.

All remittances should be made by draft, postal
money order or express money order or registered
letters. Money forwarded in any other
way is at the sender's risk. Make all money
orders, drafts, etc., payable to
BLAYLOCK PUB. CO., Dallas, Texas.

OUR CONFERENCES

Bishop Candler—
North Texas, Greenville, Texas.....Nov. 18
Texas, Beaumont, Texas.....Nov. 25

TO OUR CORRESPONDENTS.

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

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

2. Address all business letters touching sub-
scriptions, 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.

DEATH OF REV. JAMES A. WYATT.

About the middle of last week Rev.
James A. Wyatt, of the North Texas
Conference, passed to his reward.
The announcement of this fact gives
pain to a large circle of his friends.
For years he was an active member
of the conference, and always devoted
to whatever charge he was assigned.
In character he was pure and trans-
parent, in disposition gentle and af-
fable, in mind well trained and sys-
tematic, and as clean and delightful
a Christian gentleman as ever lived.
In his friendship: he was warm and
confiding, and in his ideas of right he
was inflexible. He was never known
to deviate from the truth, or to com-
promise a conviction. In Sunday-school
work he was an adept, and gave great
care and attention to this department
of work.

At conference we will miss his gen-
eral face and brotherly intercourse.
But he wrought well, died in the faith,
and we will meet him again. Person-
ally Rev. James A. Wyatt was our
friend, and we loved him like a brother.
Often we have been to his differ-
ent parsonage homes and his hospita-
lity and communion were sweet. To
us his death is a personal bereave-
ment. Good-bye, brother, friend, noble-
man, we will greet you in the better
land!

Rev. R. N. Price, D. D., of the Hol-
ston Conference, has issued the third
volume of his history of Holston
Methodism. There is one more yet to
come. We have his third volume before
us, but have not had time yet to dip
into it on account of the conferences,
but we hope to read and review it at
our earliest convenience.

Christ never called an idle man to
discipleship in his kingdom. It was
always some one who had a job and
was faithfully looking after it. The in-
dolent man is no disciple of Christ.
This sort of service requires all the
time and energy at the disposal of an
industrious man.

A WORD PERSONAL.

While at the Northwest Texas Con-
ference last Sunday the editor was
called suddenly over the long distance
'phone to return home on the next
train to the bed of a sick wife. The
kindness and brotherly sympathy of
the members of that body in our af-
fliction and great solicitude will never
be forgotten. They have our heart-
felt gratitude; and so do others who
knew of our state and communicated
with us. We rejoice to say that after
two hours and forty minutes on the
operating table and under the skill of
kind surgeons she passed the or-
deal, and at this writing is resting as
comfortably as could be expected un-
der the circumstances. We are now
hopeful of the best results in her
case; but it was a season of darkness
and deep anxiety while we passed alter-
nately from grave fear to a forced
hopefulness. But the best of all is
God was with us, and the light is
again breaking upon our vision. We
will not be able to attend the North
Texas Conference, unless it be to
look in on the brethren one day the last
of the week; but Rev. J. W. Hill has
kindly proffered to report the confer-
ence for the Advocate. We never fully
realize the value of true friendship
and brotherly love until the clouds
hang dark above us. May the good
Father be kind to all who suffer in the
flesh and the spirit.

DALLAS METHODISM.

All the preachers closed out their
conference year last Sunday and they
have gone to conference at Green-
ville with full reports. Rev. J. L. Mor-
ris is closing out his fourth year. He
has done good preaching all over his
district, attended to his official duties
with efficiency and success, and great-
ly endeared himself to the preachers
and people. May the Bishop deal kindly
with him for next year, is the
prayer and the wish of all.

Rev. J. W. Hill has closed out one
of the most successful years in the
history of old First Church. He has
had full congregations all the year,
many have been converted, more than
one hundred have joined the Church,
the Sunday-school is flourishing, the
Leagues are up-to-date, the women
are well organized, two valuable
pieces of property are owned by the
congregation, and Brother Hill has
done earnest and spiritual preaching
and kept his hand, pastorally, upon
his people. He is popular with all
classes. Old First Church has never
had a more devoted pastor and a more
interesting preacher.

Rev. W. D. Bradfield, at Trinity, has
had a great year. He has preached
faithfully and successfully to large
congregations, had had a good in-
crease, a goodly number of accessions,
his young people and his good wom-
en are wide awake, his collections are
all full, and he will make an admirable
report at Greenville. His ministry has
been a blessing to his people and his
brotherly heart has touched all classes
of his congregation. No people ever
had a truer man for preacher and pas-
tor than W. D. Bradfield.

Rev. A. L. Andrews, of Grace
Church, has the largest membership
of any of our city pastors, and among
them are strong and able people. Dr.
Andrews is one of the most spiritual
and forceful preachers in the city, a
man of power in the pulpit and evan-
gelical in his ministry. He has a big
heart, a warm nature, and to know
him is to love him. He has had a most
successful year. Has had many con-
versions and accessions; all the in-
terests are well organized and his re-
ports are all full. His people are
greatly devoted to him, and his influ-
ence over them is wholesome and
helpful.

Rev. J. M. Peterson has just closed
his second year at Oak Cliff, and his
whole ministry has been uniformly
successful. He is a strong, sound
preacher, and a careful pastor. His
congregation has outgrown his house

and he has had to add more room. His
laymen are well organized and his
good women are among the best work-
ers in the city. All his collections are
full, and his people have all their
plans on foot for a handsome new par-
sonage. No man in the city has done
more substantial and permanent work
than Brother Peterson. He has had
conversions and accessions.

Rev. W. D. Thompson, at Colonial
Hill, has put in two most faithful and
successful years' work among his peo-
ple. He has had large growth by cer-
tificate and profession. He also had
the pleasure of seeing his people move
from their old site to their present
location. And they now have approach-
ing completion one of the most beau-
tiful and commodious church build-
ings, for the money invested, any-
where in the city. And all his col-
lections are in full. He has preached
earnestly and visited systematically,
and he has left his impress upon all
that part of the city.

Rev. J. H. Griffin, at Oak Lawn, has
enlarged his membership, and his
Sunday-school has overflowed into the
rooms of adjoining residences. He has
also worked up a sentiment in favor
of the new building, and it is hoped
that it will soon take shape. He is a
bright and sparkling preacher, full of
faith and power, and his work will
abide. He has had good meetings, and
the results have left the congrega-
tion in good spiritual state. The mem-
bership has greatly increased.

The laymen of Dallas gave their
pastors and visiting ministers a ban-
quet Monday night, November 16, at
the Oriental Hotel, and it is said to
have been a delightful occasion. Drs.
Denny and J. M. Moore were present
and delivered felicitous addresses.
About one hundred sat at the table.
Dallas Methodism is becoming a unit,
and these general gatherings indicate
a city connectionalism that is very
refreshing and encouraging.

Rev. A. E. Prince was sent to the
Dallas City Mission, but his work has
mostly been with a single appoint-
ment on the South Belt, not far from
the Fair Grounds. He has a good con-
gregation, an interesting Sunday-
school and other organizations in his
work. There is the nucleus of a good
Church organization out there at no
distant day. Brother Prince gives
promise of great usefulness as an
itinerant preacher.

NORTHWEST TEXAS CONFER- ENCE NOTES.

Rev. C. R. Wright, his brother
preachers and his people gave to the
members and delegates, as well as vis-
itors, an open-hearted welcome. The
entertainment was royal. In fact, it
could not have been improved upon.
Waco knows how to dispense hospita-
lity, and she did it in fine style.

The editor and Brothers Whitcomb,
Williams and Collins were delightfully
entertained at the good home of
Mr. and Mrs. Ed McCullough. They
are devout members of Austin Ave-
nue Church, and under their hospita-
ble roof we had a most enjoyable
communion. Mrs. McCullough is the
daughter of the late Rev. W. F. Graves,
and she stands closely related to the
Church and ministry. Her widowed
mother, a most excellent Christian
woman, lives with her.

Rev. Collins Denny, D. D., was a
welcomed visitor to the conference.
He is one of our most scholarly and
distinguished preachers, and his pres-
ence, speeches and ministry were
greatly enjoyed. He was representing
the interests of the Publishing House,
as he is Chairman of the General Book
Committee. He came up to Dallas
Monday and that night attended the
banquet gotten up by the laymen for
the pastors of the city.

Rev. Jno. R. Nelson, now one of our
Missionary Secretaries, was back on
his native heath. He is the most

prominent member of his conference,
and his brethren were glad to grasp
his hand and have the fellowship of
his presence again. He built the Aus-
tin Avenue Church, having been sent
there some years ago when we did
not own a foot of ground, and when
there was not a member to welcome
him. But he went to work with his
characteristic vim and at the end of
his four-year term, that splendid prop-
erty, with a large congregation, was
proof of his strength and ability. He
is also doing a great work in the home
department of our missionary move-
ments, and the whole Church is the
beneficiary of his service.

Dr. H. M. DuBose was a popular vis-
itor to the conference. He made one
of the most taking speeches of any of
the visiting brethren. He was given
the glad hand, and perhaps all the
brethren subscribed for the Epworth
Era. We had the pleasure of his com-
panionship one night, and while he
sleeps rather loudly at intervals, nev-
ertheless he is one of the most brotherly
and companionable men we have
ever met. And he is a man of worth
and merit. To know his is to love him.

Rev. J. B. Sears, of the Texas Con-
ference, was there to represent the
Port Mission at Galveston. He was given
a warm reception and right well
did he impress the urgency and impor-
tance of his work. There is no greater
work in the Church than to look after
the foreign population as the great
ships empty them in that city, to take
them to our mission, give them a meal
at a minimum cost, find out where
they want to go inland, get their tick-
ets for them and see them on the right
trains. Such work saves them from
the sharpers; it gives them accommo-
dation at a time when they need
friends, and they appreciate it. This
is a part of the work of the mission.

One of the most delightful and use-
ful visitors to the conference was
Jno. R. Pepper, the great leader of
the Laymen's Movement in the
Church. He came with a message and
delivered it to a great congregation,
and it put life and power into the en-
terprise. This is the day of laymen,
and the Church has done well to lay
its hands upon this big-hearted man,
prevail upon him to leave his large
business temporarily and devote him-
self to arousing and inspiring interest
in this mighty movement.

Dr. W. F. Tillett made himself a
most useful visitor. In the afternoons
he gave the young ministers a course
of very fine lectures on such topics as
they need to hear discussed by a mas-
ter. He is the Dean of our Theological
Department at the Vanderbilt, and he
is one of the best informed men in the
Church; and, with it all, he showed
himself to be deeply spiritual in his
experience and deliverances.

Rev. J. E. Harrison, of the West
Texas Conference, ministered most
wholesomely in his sermon to the
preachers. He was heard gladly and
profitably. He is really a very strong,
thoughtful and evangelical preacher.
His sermon evinced thought, earnest-
ness and power.

Rev. John Wesley Gilbert, of the
C. M. E. Church, our colored Church,
was given the right-of-way in the con-
ference. His speech was one of the
best adapted we ever heard. It caught
the conference, and they responded to
him liberally. He is a finely educated
colored man, eloquent and witty.

The conference did a handsome and
a worthy thing for Rev. J. P. Mussett,
the devout and happy-hearted old man
of the conference. When his name was
called, Rev. I. Z. T. Morris suggested
that Dr. Boaz make a statement about
Brother Mussett's financial condition.
He took the floor and said that the
dear old man had a little cottage home
but owed six hundred dollars on it,
and that he was not able to pay it.
His talk for the old soldier was touch-
ing. Immediately the money began to
rattle and to rustle on the table, and

in a few moments they counted out
\$900 to him! The dear old man was
overcome with the unexpected kind-
ness, but it was done with a zest of
genuine gladness. He is one among
the most worthy men in the confer-
ence.

Dr. Gross Alexander, Book Editor of
the Church, spent several days at the
conference. He preached one very fine
sermon in the afternoon. It was rich
in thought, deep in thinking, simple in
expression and direct in application.
He made a very happy speech, the
best one we ever heard him make on
the Review. The preachers generally
gave him their subscription for it. It
is a valuable quarterly.

The "departing presiding elders"
were handsomely remembered by the
preachers of their districts. Rev. J. T.
Griswold was given a beautiful gold
watch of the best make; Dr. Campbell
a gold-headed cane; Rev. O. F. Sensa-
baugh a gold chain, and Rev. J. R.
Morris a handsome Bible. It almost
made the remaining "beloveds" sorry
that their full term was not out. But
their presents will come later on.

Rev. G. S. Wyatt, after being a local
preacher several years, was readmit-
ted into the conference. For years he
was a prominent and a devoted mem-
ber of that body, and located when the
conference met at Temple. Now he is
a member again and happy in his of-
ficial and personal associations with
his brethren.

At last the Northwest Texas Con-
ference has taken definite steps to di-
vide herself into two conferences.
This became a necessity because of
the movement to throw the whole
State together and then proceed to
redistrict the territory and the mem-
bers more in equity and fairness
among all the four conferences. In or-
der to forestall this, the majority of
the conference chose to make two of
their own body. This can be easily
done, because the conference now has
sixteen large districts and largely
over three hundred thousand laymen.
The territory in some places is rapid-
ly filling up, and the growth will be
indefinite.

After a spirited contest between
Stamford and Fort Worth for the
pleasure of entertaining the next ses-
sion of the conference, the former won
out by a vote of 160 to 131. The west-
ern city was too strong for the city
of the panthers and so the next session,
like the course of empire, will west-
ward move. When it comes to a con-
test now, it seems that the young west-
ern giant is in the saddle and he gen-
erally gets everything he goes after.
Well, Fort Worth is in the line of suc-
cession, and she will come to the front
next time.

Rev. Glenn Flinn, of the Bible So-
ciety, is making a fine record for that
great institution in Texas. He is mas-
ter of the situation, and all our re-
ligious gatherings give him the right-
of-way. For sometime that great inter-
est has had no representative in this
State, but it has the right man now,
and he is pushing its claims success-
fully.

Hon. Sterling Strong, State Superin-
tendent of the Texas Anti-Saloon
League, was given a royal reception,
and he stirred the brethren with one
of his straight forward and earnest
appeals. Our conferences are all in
line with this great movement, and
they can be counted upon to concen-
trate their energy and strength in its
purposes and aims—the extermination
of the liquor traffic in Texas.

Rev. Jno. M. Moore, D. D., of the
Nashville Advocate, spent several
days pleasantly at the conference. He
preached at the First Baptist Church
on Sunday. He is recently back from
a trip to the Orient, but looks none
the worse for wear. He is still giving
us some fine contributions, descrip-
tive of his travels. Particularly those

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Rev. C. N. N. Ferguson was ap-
pointed Agent for Clarendon College.
This is an eminently fit appointment
and will take to the help of this fine
school, the experience and business
tact of a most capable and well qual-
ified man. Bro. Ferguson has energy,
business acumen and foresight. We
wish him success, and he can depend
upon the Advocate to help him. Rev.
W. B. Wilson, his predecessor, did
almost a miracle for this school. He
solicited and brought to its help
money to put that handsome new
building in place, and his administra-
tion was eminently successful.

The Advocate and its editor re-
ceived the most cordial treatment,
and their endorsement was full and
unqualified. The Northwest Texas
Conference are the warm friends of
the Advocate, and they stand by its
editorial policy without flinching.
They granted every recognition that
we could have asked.

The conference added two new dis-
tricts to the list, the Stamford and
the Cleburne. This gives to them
sixteen districts. No wonder they
passed a resolution looking to a di-
vision of that territory into two instead
of one conference.

The Bishop appointed eight new
presiding elders—Revs. T. S. Arm-
strong, S. A. Barnes, W. H. Vaughan,
J. A. Whitehurst, Sam R. Hay, Simeon
Shaw, E. A. Smith and J. M. Stewart.
The following old ones retired: Revs.
O. F. Sensabaugh, James Camp-
bell, B. R. Bolton, W. H. Howard, J.
S. Chapman, J. R. Morris, all of whom
were given good appointments in the
ranks. Sensabaugh goes to Amarillo,
Campbell to Corsicana, Morris to
Hillsboro, Bolton to Missouri Ave-
nue, Chapman to Cleburne and How-
ard to Ennis.

The new presiding elders, with two
exceptions, have never been in the
office before. T. S. Armstrong goes
on the Waxahachie District. He has
just filled one year at Weatherford;
J. A. Whitehurst goes to Brownwood
District, after a successful term at
Corsicana; J. H. Stewart goes to Ver-
non District, after efficient work at
Ennis; Simeon Shaw goes to Colora-
do District, after good service at
Temple; Sam Hay to the Fort Worth
District, coming from Beaumont in
the Texas Conference; E. A. Smith to
the Cleburne, after four successful
years at Hillsboro, and W. H.
Vaughan to Georgetown, after a long
term of service with the Orphanage.
These are all vigorous, wide-awake
and strong men, and as leaders they
will measure to the full height of
their opportunity.

The men retiring from the presiding
eldership have had long service in
this arduous office. Rev. O. F. Sensa-
baugh has been seven years consecu-
tively in that field, Rev. B. R. Bolton
has had ten or twelve, Rev. J. S.
Chapman has six or eight, Rev. W. H.
Howard only three, Rev. James Camp-
bell eight, and Rev. John R. Morris
four. They have all wrought well and
their work is appreciated. Many
changes were made in the men by the
Bishop, but not one that he did not
deem wise and necessary. In making
them he seems to have followed his
own judgment. He has been in Tex-
as so long that he knows the charges
and the men thoroughly. And the
conference was so pleased with him,
that they unanimously asked the Col-
lege of Bishops to send him back to
them next year. He gave to the con-
ference a number of vigorous new
leaders with young blood in their
veins, men who heretofore have
served faithfully in the ranks, and
thus shown their fitness for higher
and larger responsibilities.

The reports of the conference are
among the best ever submitted, show-
ing marked improvement along all

lines. Conversions, accessions, col-
lections and material improvements
surpass previous years. The outlook
for the coming years is inspiring. The
rank and file of the conference are
mostly young and strong men, full of
zeal and well equipped for their du-
ties. They are ready for service
whether on missions, circuits, stations
or districts.

Rev. C. M. Shufler was appointed
Church Extension Secretary for the
Panhandle country. This is a new
movement, but it is thought to be a
wise one, and its progress will be
watched with interest. If the office
is made a success it will be made use
of more largely. Dr. McMurry ap-
proves of the experiment, and we
look for good results from Bro. Shuf-
ler's work.

Rev. Sam R. Hay was once a popular
member of this conference, but some
years ago he went to Shearn Church,
Houston. He has been gone about
seven or eight years; but he is now
back in his old place and takes the
Fort Worth District. He does not
come back as a new man, but as one
of their own. He is an eloquent
preacher, a good executive, and one of
the most brotherly of men.

Rev. J. W. Fort becomes Financial
Agent for Polytechnic College. He is
one of the strong younger men of the
conference, full of zeal and good
works, and we are sure that he will
render excellent service in this im-
portant field. He has had a success-
ful career as pastor, and he will throw
the strength and energy of his man-
hood into this new work, and he will
bring things to pass.

The following conference statistics
were reported: The teller's report as
read this morning shows that 10,944
conversions had been recorded and
11,995 additions by certificate, mak-
ing a total of 22,939 members received
during the year. It also shows that
\$17,937 has been raised for foreign
missions, \$18,579 for domestic mis-
sions. This report also shows that
there are 98,000 communicants in this
conference.

The death of ex-Senator Edward W.
Carmack, of Tennessee, is one of the
most lamentable tragedies that have
ever occurred in Tennessee. He was
the recognized leader of moral and
civic reform in that State, and his
death was the result of his work in
that line. He stirred up much oppo-
sition in his race before the primaries
for Governor sometime back, and as
editor of the Nashville Tennessean
he stood for the right against the
wrong. In doing so he had antagonized
strong influences and was shot down
on a public street in the city. The
whole State is aroused and the South
is touched by this unfortunate event.
But all great causes have their mar-
tyrs, and Edward Ward Carmack is
added to the list.

THE LAYMEN'S MOVEMENT.

At the West and the Northwest Tex-
as Conferences the Laymen's Move-
ment took on aggressive form. The
laymen attended the conferences in
goodly numbers, and a representative
of this great work was on hand to
help them organize and to give special
impetus to the undertaking. Much en-
thusiasm was manifested. At the West
Texas Conference Judge Stubbs, Sec-
retary of the general work, put high
life on the movement and a good
round sum was pledged to help raise
money for the evangelization of the
foreigners coming into our gates, and
for other such purposes as may need
it.

At the Northwest Jno. R. Pepper,
that splendid layman of Memphis,
Tennessee, aided the brethren in the
matter of putting the movement on
foot, and at an enthusiastic meeting at
Fifth Street Church, he made a mag-
nificent address. The laymen pledged
themselves to raise \$20,000 this year,
or rather to co-operate with the pas-
tors in doing it. This is to be separate
and distinct from the other assess-

ments. This large amount was appor-
tioned among the several districts and
assigned to the laymen to collect it.
It will also go to help give the gospel
to the Germans and Bohemians in
Texas and to other useful enterprises.

Dr. Jno. R. Nelson is one of the in-
spirations of this work, and in Texas
he is taking special interest in it. At
both the above mentioned conferences
he co-operated with the laymen in
their work of organization. He sees in
this one of the most complex and far-
reaching works in our State. And out
of it are to come marvelous results.
We are sure that the other two con-
ferences will fall into line and also do
something wonderful in this same line.
The German Mission Conference has
already gone on record far to the fore-
front in this movement, and all Texas
must throw her laymen into the en-
terprise and bring the undertaking to
a splendid climax.

"Christ's Cure for Covetousness, or
The Christian's Relation to Money" is
a strong article put into leaflet form,
by Judge W. B. Stubbs, the General
Secretary of the Laymen's Movement,
and it ought to be in the hands of all
our laymen. It will cost you only one
cent a hundred, and you can afford as
pastor to scatter it among your people.

Dr. David D. Thompson, the versa-
tile editor of the Northwestern Chris-
tian Advocate published in Chicago,
was struck by an automobile last
week while in St. Louis, and so badly
injured that he only lived through the
night. He had the distinction of being
the only layman in the Methodist
Episcopal Church who was editor of a
Church organ. But he was a most
competent man, and wonderfully de-
voted to his Church and her enter-
prises. The editorial fraternity of all
Churches will feel a sense of sorrow
and loss over his unfortunate death.

NASHVILLE CHRISTIAN ADVOCATE.

The Northwest Texas Conference,
by a rising vote, unanimously adopted
the following resolution anent the
Nashville Christian Advocate.

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

PERSONALS.

Rev. H. H. Good, of Avery Mission,
made us a pleasant visit on his way
to conference the other day.

Rev. C. A. Martin, of Nocona Cir-
cuit, and Rev. J. P. Cunningham, one
of his local preachers, were on their
way to conference and called to see
us Monday.

Rev. Collins Denny, D. D., of the
Vanderbilt, made us a brotherly visit
this week. He was in the city looking
into the contemplated building of our
new Branch House, and from here he
went to the North Texas Conference.

DALLAS PASTORS' ASSOCIATION.

The Methodist Pastors' Association
of the Methodist Episcopal Church,
South, met in the Publishing House
for their regular weekly meeting, Mon-
day, November 15, 10 a. m. Dr. A. L.
Andrews, President, in the chair.
The session was opened by the
reading of Rom. 5; prayer was offered
by Dr. Denny, of Nashville, Tenn.

The following brethren were pres-
ent: J. L. Morris, presiding elder;
A. L. Andrews, Grace Church; W. D.
Bradfield, Trinity Church; W. D.
Thompson, Ervay Church; J. H. Grif-
fin, Oak Lawn; J. M. Peterson, Oak

Cliff; J. G. Adams, Cochran and Maple;
D. Schrimpf, Wesley Chapel; J.
L. Cohen, Fairland; S. G. Sandle.

Visitors: Dr. Denny, of Nashville,
Tenn.; Bro. Dickson, Pleasant Mound.

The following pastors reported:
Trinity, Dr. W. D. Bradfield, pastor:
A very prosperous year; raised during
the year \$15,000; 250 accessions; con-
versions during the year, 147. Finances
all in full.

Ervay Street, Bro. W. D. Thompson,
pastor: Very fine year; 202 acces-
sions; raised \$22,000 for new church
building, which is under good head-
way.

Oak Cliff, Bro. J. M. Peterson, pas-
tor: Two splendid congregations on
yesterday and very spiritual; received
during the year 80. Finances all up,
paid per member \$13; all in all a very
fine year. Ready for conference.

Oak Lawn, Bro. Griffin, pastor: Re-
ceived 82 on profession of faith; 42
conversions during the year; 41 per-
cent net increase during year. Fi-
nances in good shape.

Fairland, Bro. J. L. Cohen, pastor:
Church organized about the 15th of
July with 12 members; increased dur-
ing the year 41, making a total mem-
bership of 53. Woman's Home Mis-
sion Board raised \$40. Lot secured
for church building. Bro. Morris, P.
E., preached at night.

Forest Avenue, Bro. Prince, pastor:
Very fine day, good Sunday-school; 67
additions during the year. Outlook
splendid.

Cochran and Maple, Bro. Adams, pas-
tor: Bro. Morris preached a very help-
ful sermon. Quite a good year; 15 ad-
ditions. Ready for conference.

Wesley Chapel, Bro. D. Schrimpf,
pastor: Splendid day; 7 conversions
since last meeting; cottage prayer ser-
vices very spiritual; 100 conversions
and 100 additions during the year.
Fine missionary field.

Grace Church, Dr. A. L. Andrews,
pastor: Good day, very fine services;
collected during year \$19,000; received
during year 300. Finances all up.
Good year.

Brother Morris, presiding elder:
The district will pay out, with
but two exceptions. The Dallas Dis-
trict in very good condition.

Pleasant Mound, Bro. Dickson, pas-
tor: Had good year; 100 conversions,
net increase 37. Finances in good
shape; raised for all sources \$500.
Ready for conference.

Dr. Denny, of Nashville, Tenn., ad-
dressed the association concerning his
visit to the Northwest Texas Confer-
ence at Waco, stressing the need of
work among the foreigners.

Motion to adjourn carried, and Bro.
Peterson was asked to lead in prayer,
calling upon God to bless Sister Rankin,
wife of G. C. Rankin, who is
critically ill.

**SAN ANTONIO PASTORS' MEET-
ING.**

The San Antonio Methodist pastors
met in the study of Travis Park
Church Monday morning, November
16, at ten o'clock, with the following
present: Rev. A. J. Weeks, presiding
elder, Rev. J. D. Scott, Paul D. Hardin,
J. H. Grossclose, J. E. Harrison, J. W.
Allbritton, S. B. Ball, H. D. McKinnon,
Rev. H. G. Horton, of Seguin, and
Revs. V. M. West and H. L. School-
field, of San Antonio, were welcome
visitors. J. D. Scott was elected Pres-
ident; J. E. Harrison, Vice-President;
N. B. Marmon, Secretary. The meet-
ings will be weekly from nine-thirty
to ten o'clock, promptly. The con-
ference opens with bright prospects
for all the charges in the city. The
new pastors, consisting of Rev. S. H.
C. Burgin of Travis Park, P. D. Hardin
of West End, J. H. Grossclose of
Government Hill and J. D. Scott of the
Alamo Church, all reported fine ser-
vices at the opening of their work. J.
W. Allbritton of South Heights re-
ported three accessions, N. B. Harmon
of Prospect Hill reported two at the
altar as seekers.

The fourth Sunday was announced
as City Mission and Church Extension
Day, when collections are to be taken
for city mission work.

After an earnest talk from the pre-
siding elder, planning the work for
the year, the conference adjourned to
meet at the Mexican Restaurant,
where the brethren were entertained
at lunch by the presiding elder.
NOLAN B. HARMON, Sec.

Conscience is the bell-buoy in the
great sea of life. It is faithful to its
nature and continues to rise; its note
of warning until it is broken loose
from its moorings and then all is sil-
ent. A silent conscience in the face
of danger indicates the removal of
every moral admonition from the soul.

When we were children they told us
that God was a good man. Well, when
we take a good man and multiply him
my infinity we do have a good like-
ness of God.

ANNUAL CONFERENCE NOTICES.

NORTH TEXAS.

Dr. H. M. Hamill, of Nashville, Tenn.,
Superintendent Training Work of our
Sunday-schools, will visit our Annual
Conference at Greenville and address
us Sunday night on "Sunday-school
Problems in a Nut Shell." The con-
ference Sunday-school Board will be
pleased to have present at that time
all Sunday-school workers of our con-
ference possible to be there. I promise
you will be well paid for coming.
B. M. BURCHER,
President Sunday-school Board.

TEXAS CONFERENCE.

The class of the Third Year will
please meet the Committee on Tues-
day, November 24, at 9 a. m., at First
Church, in Beaumont. If you have
certificates please see that they are
furnished the Committee. Be sure
that your sermons are not overlooked.
GUS GARRISON, for Com.

The class of the second year will
please meet the committee at the
Methodist Church at Beaumont, Tues-
day, the 24th, at 2 p. m. Those who
have passed on the full course at
Georgetown or the Correspondence
School at Nashville will please hand
in their certificates to the committee
not later than Wednesday morning.
J. L. MASSEY.

The committee and class of the
fourth year will please meet at 9 a. m.
Tuesday, Nov. 24, in the presiding
elder's office at First Church, Beaumont.
The examination can be given
but once, therefore let all be present
at hour named, including all who have
done their work at the Summer School
of Theology, or by Vanderbilt Corre-
spondence Course.

D. H. HOTCHKISS, Char'n.

The class for admission on trial will
please meet the examining committee
Tuesday, 9 a. m., November 24, at the
Methodist Church, Beaumont.

C. B. GARRETT,
S. W. THOMAS,
F. M. BOYLES.

We are now busy arranging for the
entertainment of the Texas Confer-
ence. The presiding elders will please
send names and addresses of all who
have business with the conference
whose names do not appear in the
conference minutes. Let all boards
and committees be called to meet at
the First Methodist Church. We will
send to each member a few days be-
fore conference a card announcing
your home while in the city, which
card will be your introduction to your
home. If for any reason you fail to
get a card report at the church on ar-
rival. Address all communications to
ERNEST L. LLOYD,
Assistant Pastor of First Church
Beaumont, Texas.

The class of the first year will meet
the committee at Beaumont, in the
room to be designated by the pastor,
Tuesday morning at 9 o'clock.

Those who have taken the corre-
spondence course and those who have
passed the examination at Geor-
getown must meet with us and present
their certificates. IRA M. BRYCE.

On account of the South Texas Fair
and Pure Food Show to be held at
Beaumont, tickets will be on sale
from all points in Texas, on con-
vention basis. Dates of sale November
22 to 28 inclusive, with final limit De-
cember 1. Convention basis of rates
means that tickets will be sold from
points within 100 miles of Beaumont
at rate of fare and one-third for round-
trip, and from all other points, at rate
of fare and one-fifth. These dates and
rates suit our conference exactly, and
our people should avail themselves of
them. O. T. HOTCHKISS, Sec.

**CANDIDATES FOR ADMISSION AND
READMISSION.**

The candidates for admission and
readmission into the Texas Confer-
ence will please meet the committee
at the Methodist Church in Beaumont,
Tuesday night, November 24, at 7:30.
All members of the committee are
earnestly requested to be present.
O. T. HOTCHKISS, Chairman.

Epworth League Department

GUS W. THOMASSON, EDITOR
Van Alstyne, Texas.

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

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

STATE LEAGUE CABINET.

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

TYPEWRITER FOR MISS DYE.

We take pleasure in publishing the following letter from Mrs. Dora E. Bowman, of Plano. It is self explanatory. We hope the Leaguers of Texas will respond to this call and buy this typewriter for Miss Dye. A first-class one will cost \$100. We are sure that this amount could be made up in contributions from a few people, but in our judgment it should come from as many as possible, so that Miss Dye will know that her friends in Texas, all of them, are interested in her work. We are cautious about giving our support to calls, but in this instance it affords us pleasure to do so. If the Leaguers will respond promptly we will undertake to handle the fund and see that a first-class typewriter reaches her. If it were possible we would like for her to have it as a Christmas present, but we can hardly hope for this. We can, however, get word to her that it is coming. We publish, as stated, Mrs. Bowman's letter, and take pleasure in heading the subscription. Now, let us hear from others at once. One hundred dollars ought to be raised in one week for this cause. Due acknowledgment will be made in these columns of all contributions received. Mrs. Bowman's letter is as follows:

The Letter.

Mr. Gus W. Thomasson, Van Alstyne, Texas:

Dear Brother and Friend: I see in the League Department a note from you in reference to the League of Moore, Texas, that Bro. Godwin says in his letter that the League there is doing something for May Dye, and asks you where to send it. I hasten to write you for this reason. I have a recent letter from her in which she says: "Tell the Leaguers if they want to help me in any way that I would be so glad if they would help me to get a typewriter." She says she needs one badly in her work; that she realizes that she ought to write to the Leagues and conferences and Missionary Societies more than she does, but her time is so limited that she has not the time for it and a typewriter would help her so much in her work there for letter writing when pressed for time. So, if the League at Moore, Texas, wishes to help her she would certainly appreciate it. And if you or some one you could appoint to keep this money would do so it could be sent to her by the purchase of a typewriter, or the machine itself might be sent to her by a returning missionary. Excuse me, but when I read this article I felt I ought to write you. I have recent letters from her in which she says she is real well and getting on nicely with her work.

I enjoy the League Department very much. We have organized, with the assistance of Mr. Frank McNary and Miss Josie Phinwolf, a League here at Plano of 35 members. We organized the 13th of September. Mr. Stewart Lloyd, President; Miss Ethel Hamilton, First Vice-President; Mrs. Stewart Lloyd, Second Vice-President; Miss Mamie Fortner, Third Vice-President; Mr. M. D. Brown, Fourth Vice-President; Alex. Kendrick, Secretary and Treasurer. We organized with 25 members and

have increased 10 members. We have started off fine.

(MRS.) DORA E. BOWMAN,
Plano, Texas.

Subscription List.

Gus W. Thomasson, Van Alstyne,
Texas\$2 00

CHARITY AND HELP WORK.

The field of this department having been already outlined methods of performing the services are now especially in place.

Time is an exceedingly important element in many of the most helpful services of life. Particularly is this true of the work in this department. The word now is very useful here. We sometimes have an opportunity to do a little act of kindness, speak a word which if done at the right time may change the whole future of the one in question, but if through lack of courage and timidity we say to ourselves, "Wait a minute," some other time will do, and perhaps the opportunity be lost forever.

"We shall do so much in the years to come,

But what have we done to-day?
We shall lift the heart and dry the tear if

We shall plant a hope in the place of fear.

We shall speak the words of love and cheer;

But what have we done to-day?
'Tis sweet in idle dreams to bask.

But here and now do we our task?
Yes, this is the thing our souls must ask,

What have we done to-day?"

Take for illustration the case of a young man away from home and among strangers. It means a great deal for the Second Vice-President and committee to call on him at once and invite him to the League, Sunday-school and preaching services; making inquiries as to Church affiliations and reporting same to proper pastor. If he has no Church affiliation or special preference, then report it to your own pastor, that he may help win him for Christ. Every Leaguer must keep constantly in mind the motto: "All for Christ." We must be all his and all the time. God does not appreciate a life much if it is not all his. Manner in this case is very important, for any self-respecting young man will resent a patronizing approach, but a hearty and real invitation will usually win him to your circle. Especially so if repeated several times in earnest. Be sure, therefore, to avoid stiff formalities and cultivate ease and Christian manliness or womanliness, that in the very nature of the case proclaim your sincerity.

"It is not the deed we do,
Though the deed be never so fair,
But the love that the dear Lord looketh for,
Hidden with holy care
In the heart of the deed so fair."

We must be so full of love ourselves that we can make him feel that a life lived in harmony with God is more to be desired than all things else.

All this done before Satan's crowd gets ropes on him, and you not only save him, but in the saving make him a strong factor for good and a lifelong friend and co-worker with the League.

The word "Charity" in our department evidently has reference to the obligation to give relief to necessitous cases that may come under our care. Promptness here will relieve many a headache and much depressing anxiety, but the manner of its bestowment will mean much for the future welfare of the individual or family. We have known cases where a little too much charity bestowed tended to develop pauperism, laziness and dependency instead of that self-reliant

manhood that makes the individual self-sustaining. But charity with Christ life impressed with it not only meets the present necessity, but so elevates the ideal of the receiver as to put a new meaning into life and to so energize him as to make him in time a contributor rather than a receiver.

The word "help" has practically an unlimited meaning in our department in reference to Church work. The pastor may call upon this department of League in many ways. Promptness and heatness will contribute much to his relief, while tardiness and hesitancy will bring heaviness and hindrance. The pastor is our leader in everything, but we must be his helpers. If we have the spirit of Christ we must be ever ready to do all that is in our power in this great work. Let me appeal to every Leaguer present to read over and over the twelfth chapter of Romans and pray for a baptism of God's Spirit to open its great practical truths and place this enlightened understanding with the physical powers accompanying under the command of the pastor and Second Vice-President when service is needed.

I will close with this little clipping that I have had several years in my Bible. It has done me so much good:

"O God, I cried, Why may I not forget?
These halt and hurt in life's hard battle
Throng me yet.

Am I their keeper? Only I to bear
This constant burden of their grief
and care?

Why must I suffer for the others' sin?
Would God my eyes had never opened
been!

And the Thorn-Crowned and Patient One
Replied, They thronged me, too, I,
too, have seen.

"Thy other children go at will," I
said,
Protesting still.

"They go unheeding. But these sick
and sad
These blind and orphan, yea and
those that sin

Drag at my heart. For them I serve
and groan.

Why is it? Let me rest,
Lord, I have tried—
He turned and looked at me, but I
have died."

But, Lord, this ceaseless travail of my
soul!
This stress! This often fruitless toil
These souls to win!

They are not mine.
I brought not forth this host
Of needy creatures,
Struggling tempest tossed.

They are not mine.
He looked at them—the look of one
divine;

He turned and looked at me. "But
they are mine."
"O God," I said, "I understand at last."
Forgive! and henceforth I will bond
slave be to thy weakest, vilest
ones;

I would not more be free."
He smiled and said,
"It is to me."

Read before the Paris District Epworth League Conference at Detroit, Texas, June 27, 1908, by Miss Lillie Black.

Blossom, Texas.

FROM BEEVILLE DISTRICT.

Our Beeville District was organized in August at the Encampment. I have written to the pastors in this district asking them for the officers and number of the charter of their

Laredo, Texas.

FROM MCKINNEY.

I am ready to pay for the bond at any time. It was sent to the bank here for collection, but I was not ready then, and it was returned. So just as soon as it is sent I will pay it. In regard to the \$5 that I subscribed for Class No. 17, we have decided to take a bond instead of giving just \$5. We have most of the money raised, and by the 1st of November we will be ready to pay for it. We would like for the bond to be made to "The La-

FROM LAREDO.

I have sent Bro. C. C. Walsh draft for \$25. I am sorry we have been a little slow, but we have felt the hard times here at Laredo on account of the almost failure of the onion crop last year. JNO. W. THOMPSON,
2011 West Matamoros St.
Laredo, Texas.

FROM MCKINNEY.

I am ready to pay for the bond at any time. It was sent to the bank here for collection, but I was not ready then, and it was returned. So just as soon as it is sent I will pay it. In regard to the \$5 that I subscribed for Class No. 17, we have decided to take a bond instead of giving just \$5. We have most of the money raised, and by the 1st of November we will be ready to pay for it. We would like for the bond to be made to "The La-

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, back-ache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these troubles. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 187, South West, Ind.

CHURCH FURNITURE SCHOOL FURNITURE

Church Pews, Pulpits, Altars, I Ralls,
Sunday School Seating, Porta Chairs,
Auditorium Seats, Church Benches, Lodge
and School Furniture.
W. C. HIXSON & CO.,
147 South Akard St., Dallas, Texas.

dies' Bible Class, George Pearis
Brown, Trustee." Wishing the
Leaguers all success in their work
and that the power of Epworth may
continue to grow.

HALLIE KITCHING.

McKinney, Texas.

DR. AINSWORTH'S APPRECIATION.

I have just arrived at home after some weeks of wandering to and fro in the earth, seeking rest and mostly finding none. My visit to Texas is a pleasant memory. I met many friends whom I shall hold in grateful remembrance for much kindness shown me.

Epworth-By-the-Sea holds great possibilities of usefulness to the young life of Texas Methodism. It ought to be a mount of vision and of vows to many a chosen young man and woman. I pray that the mighty God himself may enlarge all the plans and do wonders among you for his own glory.

W. N. AINSWORTH.

Savannah, Ga.

FROM CORPUS CHRISTI.

For Pittman's Sunday-school class I wish to say said organization has decided to increase bid for \$25 and purchase one League Bond, hence delay in remitting. We have already in hand \$15 of the amount, and expect to secure the remainder to-morrow and remit same. I also want to say our League, of which I have the honor to be re-elected President, is ready for their bonds, and money is in bank here to pay for same.

If anybody happens to ask you tell 'em Corpus League is a live wire. We have liquidated all our Encampment expenses, and met all current expenses, have cash to pay our four bonds and still some to go on. If any of those poor North Texas Leagues need any money, let us know. We might have some to lend before another year is ended.

J. W. PITTMAN.

UPWARD START

After Changing from Coffee to Postum.

Many a talented person is kept back because of the interference of coffee with the nourishment of the body.

This is especially so with those whose nerves are very sensitive, as is often the case with talented persons. There is a simple, easy way to get rid of coffee evils and a Tenn. lady's experience along these lines is worth considering. She says:

"Almost from the beginning of the use of coffee it hurt my stomach. By the time I was fifteen I was almost a nervous wreck, nerves all unstrung, no strength to endure the most trivial thing, either work or fun.

"There was scarcely anything I could eat that would agree with me. The little I did eat seemed to give me more trouble than it was worth. I finally quit coffee and drank hot water, but there was so little food I could digest, I was literally starving; was so weak I could not sit up long at a time.

"It was then a friend brought me a hot cup of Postum. I drank part of it and after an hour I felt as though I had had something to eat—felt strengthened. That was about five years ago, and after continuing Postum in place of coffee and gradually getting stronger, today I can eat and digest anything I want, walk as much as I want. My nerves are steady.

"I believe the first thing that did me any good and gave me an upward start, was Postum, and I use it altogether now instead of coffee." "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.

ABRAHAM'S TRIAL.

In God's plan for the redemption of the world was included a nation of people which should sustain a peculiar relation to him, and with which he might deal directly. God raised up this nation for himself; he even chose its founder, its father.

It can not be denied that a father has great influence on his descendants in at least two ways: by the law of heredity and by the influence of his example. It behooved God, then, to choose for his nation about to be the very best father available. As faith was to be an element of supreme importance in the life and history of God's chosen nation, its founder and father should be a man of supreme faith; and his faith, if it were able to stand the supreme test, should be so tested and demonstrated, for only in this way could he have the greatest possible influence for good on his posterity in the two ways above mentioned. God, who knoweth the hearts, saw there was not a man superior or equal to Abraham in faith and other moral qualities.

But in God's dealings with men many things are necessary from the human side of the question which are not so from the divine. From the human side, it was necessary, as already suggested, that Abraham's faith should be tested and demonstrated in such manner that it might have the greatest possible influence on his posterity and on the world. God put Abraham to the supreme test; not that God needed this demonstration of his faith, but because the world needed it, and God knew Abraham could bear the strain.

The past and present influence on the world of Abraham's faith is incalculable; and that influence is felt and

"Man Is As Old As His Stomach"

This Persian Epigram Is the Real Gauge of A Man's Life.

The Persians were a very sagacious people, noted among other things for their deep thinking on life and the things which make up life.

The above epigram shows the wisdom of their thought.

When a man's stomach is able to furnish new material to the system as fast or faster than the natural decay of man requires, then such a man lives his fullest and his best.

When through wrong living or disease a man's stomach begins to tax the other organs and takes from the blood strength which it cannot give back in nourishment taken from food, then begins the death of man and he decays fast. The stomach is strong, splendidly strong, and can stand an untold amount of abuse and neglect, but when it dies, man dies.

The stomach gives tons upon tons of good rich blood every year to the system and draws only 680 lbs. of nourishment for its own use. If, however, the food which it receives cannot be turned into blood which is capable of use by the body, then the stomach receives no help from the other organs.

Stuart's Dyspepsia Tablets contain the most perfect digestive qualities known to science and at the same time the most powerful. They will mix with the poisonous juices of a sick stomach and digest food in spite of this handicap.

They will stop gas making and bad breath. They tone up the nerves of the whole digestive canal, including those of the stomach.

A single ingredient contains strength enough to digest 3,000 times its weight in mixed food.

They have stood the test of time and today are more sought after than all their imitators combined.

They are used and endorsed by 40,000 physicians. Every druggist sells them, price 50c. It costs nothing to demonstrate their value. Send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 150 Stuart Bldg., Marshall, Mich.

confessed by men of many nationalities and of widely divergent creeds. Among Jews, Christians and Mohammedans the name of Abraham is revered as that of no other man. And justly; for no human deed recorded in the annals of the world comes so nearly paralleling the supreme act of God himself as does Abraham's offering up of his only son.

Abraham's ancestors were idolaters, and it is quite probable that human sacrifices were not unknown among them; it is certain that such was the practice among the surrounding nations of Abraham's time, and long afterward. When Abraham was commanded to offer Isaac in sacrifice, although that command must have been to his human, fatherly heart revolting in the extreme, he yet made no objection, partly because he knew it was the command of God, but also in no small measure because he thought it was the proper thing to do. A further object God had in view in this wonderful transaction was to show Abraham his disapproval of this abominable practice. By divine intervention Abraham is prevented from slaying his son. He is positively and solemnly forbidden to do so, God thus teaching Abraham that it was not sacrifice he desired, but an obedient faith and faithful obedience.

The trial of Abraham's faith, as recorded in the Bible, involves two questions that trouble some: Why did God use a test that seems so revolting to refined sentiment and contrary to righteousness? And, why did he command Abraham to do a thing he knew beforehand he was not going to allow done? In reply we may say, there can be no wrong in testing character in any manner unless the one tested commits a wrong as a result of his trial. Indeed, he may be "tempted" to do a great wrong, but if in his temptation he is shown in clearer light the heinousness of the thing he is tempted to do, his trial will be a blessing to him. The revulsion of feeling which Abraham must have experienced was one of the elements in his trial that made it a supreme test; for, what trial of a man's faith could there be in God's demanding a thing that appealed to him as the right thing to be done? It seems, then, a sufficient answer to the first of these questions to say, Abraham was put to the supreme test and that test involved the proposed doing of what was in itself wrong, yet as no wrong came of it or could come, under God's guiding hand, therefore there was no wrong in the trial itself.

And what has been said suggests the answer to the second question. The trial of Abraham here spoken of was pre-eminently a trial of his faith. (Read Rom. 4:11, 12; Heb. 11:17-19; Jas. 2:21-23.) Now, if God would try a man's faith by commanding him to do a certain thing, that thing must be, from a human point of view, questionable and more than questionable. No other trial could have involved so many elements of testing, and therefore no other trial could have been so great as the one God actually used. If, then, for a great and beneficent purpose—the blessing of mankind in all ages to come—God chose to put Abraham to the supreme test, that test must be the commanding of something which God knew he was not going to allow done, because it would be wrong if done.

I am aware that there is room for caviling here; there is danger, by this method of reasoning, of licensing the worst sort of fanaticism. There be many to-day who say they are commanded of the Lord to do strange things. My reply is: Abraham knew the voice of him who spoke to him. He had heard it many times before. He could not be mistaken. It was the voice of a familiar friend, for he was himself "the friend of God." Among such there can be no fanaticism.

I am induced to send forth these thoughts to and through the Advocate by the recent declaration of one of our own young ministers who said to me, that he did not believe the Old Testament to be divinely inspired; that such stories as God commanding Abraham to sacrifice his son discredited these writings and proved them to be

mere myth and fable. To him and to all other readers of the Advocate let me say: The Old and the New Testaments stand or fall together; for the New certainly gives the weight of its authority to the Old. Paul and James and the author of Hebrews (Apollos?) refer to the story we have been considering as a divinely inspired record of real facts. And Christ himself refers to Abraham and Moses as if he thought them trustworthy characters—the former as capable of knowing when God made a divine communication to him, and the latter as capable, under divine inspiration, of telling the truth about it. To discredit Abraham and Moses is to discredit almost if not all the writers of the New Testament, and Christ himself.

J. F. G. FINLEY.

Roseland, Texas.

WEST TEXAS CONFERENCE REPORT ON TEMPERANCE.

A mighty contest in the near future lies out before the people of this great State. The battle unto death has been joined between the Church of the living God and the liquor interests of this State.

No flag of truce will ever be seen in the hands of the Church, nor will this arch-enemy of our homes, our manhood and liberties relinquish its hold upon the politics of Texas until it receives its death blow at the ballot box. There is no question now before the people of Texas and our beloved Methodism more vital than is that of prohibition. There is a State-wide revolt against the liquor traffic. Indeed, the revolt against the American saloon has become Nation-wide. The Southland has led in the fight against this "master crime of the ages," and if the victories another year are as many as during the year now closing, we shall soon have a saloonless South.

The causes of this great moral revolution are many; but chiefest among them is the fact that the liquor interests have attempted to dictate the political policies of this State and Nation. Bexar County sends to the Legislature a delegation at one with the saloon interests, and among them a San Antonio brewer. The Anti-Saloon League of Bexar County and the Law and Order League expended \$445 monthly for a period of half a year vainly endeavoring to enforce the Sunday closing feature of the Baskin-McGregor law, but owing to the close alliance between the saloons and the officials at last abandoned it as an utter impossibility. Any statement that the law in San Antonio is being enforced, is utterly false. The contest has resolved itself into one of virtue against vice, manhood against mammon, Christianity against criminality, the Church against the saloon. It is just such a contest as appeals to parents, citizens and patriots to combine and pluck up root and branch this upas tree of destruction.

Texas Methodism has been in the forefront of the battle, and by formal vote today, our West Texas Conference serves notice upon the liquor interests of this State, that we are unalterably, irrevocably, irreversibly set for the annihilation, the utter extirpation of the liquor business from the borders of this State. We ask no quarter, nor shall we give any, in this impending struggle for the integrity of the ballot, the purity of our homes and for the political liberties of our people. In every contest waged between these contending forces the prohibitionists have been victorious. Although certain wily liquor-bought politicians viciously attempted to defeat the will of the people in the July primaries, with the Trojan horse of local option—an utterly irrelevant issue in that contest—yet, a splendid victory was won by a safe majority. Flushed with victory at the polls, the prohibition Democrats, by an overwhelming majority in the State Democratic Convention in the city of San Antonio made a platform demand of the Legislature for the submission to the people of a Constitutional Prohibition Amendment. Whether they will delay the contest for two years by subterfuge and by technical advantage, or else accept the gage of battle, remains to be seen. In either event, the liquor traffic is doomed. Unless the liquor interests defy the will of the people, they will join issue in 1909. If they defer the matter, it will be by means of a combination of the liquor interests of the State and the vote of a single politician against the expressed will of the people of Texas. Will a Democratic Legislature in the Commonwealth of Texas, by such iniquitous tactics, dare to defeat the expressed will of the people?

The refusal of the Legislature to submit the Prohibition Amendment, demanded by the popular vote of the



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EVERY NEW SUBSCRIBER who at once cuts out and sends this slip (or the name of this publication) with \$1.75 will receive All the remaining issues for 1908, including the Thanksgiving and Christmas Holiday Numbers, The 1909 Calendar, "In Grandmother's Garden," lithographed in thirteen colors, size 8x24 inches, FREE

THE YOUTH'S COMPANION, BOSTON, MASS.

State, would mean not only the more thorough consolidation of the prohibition forces, but the gain of such tremendous accretions of strength as will be doubly fatal to the saloon. So that, in either event, the saloon is doomed in Texas.

It may be said, in conclusion, that the sentiment is so strong in the State that there is no necessity of its increase, provided the people are organized in every county. The saloons are already organized and will vote the last man available. To the ministry we look for our leaders in this final onset, and we shall not be disappointed, for every saloon keeper knows full well, when a Methodist preacher arrives in town, that he has in that preacher an unalterable, unconquerable, eternal hater of his iniquitous business. Let no man cringe before the enemy or fail to lead his people in the fight. The sickening cry of the saloon-groomed politician that the Church is in politics, need not affright any man among us. For the ringing answer from the Bishop presiding, to the last man on the last circuit, shall be, "until the saloons get out of politics the preachers must of necessity stay in politics." But, mark you, there is a wide difference in politics. If this were a mere partisan political issue, as between Democrat and Republican, the Church would positively refuse to enter into the contest; but when our homes and children, when our blood-bought liberties and splendid civilization and the purity and integrity of our American ballot is menaced by a vicious, lawless, hydra-headed monster—the liquor traffic—silence upon the part of the Church would be criminal. It is a matter of further gratification that all the forces of prohibition present a united front in this pending struggle.

The prohibitionists are to be congratulated in the selection of Hon. Sterling P. Strong as the superintendent of the Anti-Saloon League of Texas. With a wide acquaintanceship throughout the State, and being universally popular because of his personal and manly qualities, he seems eminently fitted for this work to which he has been chosen. Now, therefore,

Resolved, 1st. While the Church is peculiarly qualified to give temperance instruction and create sentiment against the liquor traffic, and cannot escape its responsibility for such work by turning it over to any organization which it does not control, yet since no denomination alone can successfully secure legislation or compel the enforcement of law, we recognize the fact that our Churches throughout the State of Texas and the United States

are already winning sweeping victories in this field through the Anti-Saloon League movement and are contributing sums of money for its maintenance; therefore, we endorse the Anti-Saloon League of Texas as a safe and effective agency through which the membership of our Churches and temperance organizations may unite for systematic action against the saloon, and hereby call upon our Churches and pastors to continue increasingly their co-operation in carrying forward its work.

Resolved, 2d. That the pastors of the West Texas Conference, as far as practicable, observe Temperance Sunday, the date of which will be found published in the Texas Christian Advocate.

Resolved, 3d. That the editor of the Texas Christian Advocate be requested to publish to the entire State the open and persistent violation of the Baskin-McGregor law occurring weekly in the counties of Bexar, Comal, Galveston and El Paso.

NOLAN B. HARMON, Sec'y.

SPECIAL DIETETIC FOOD. These trademark crosscross lines on every package. For cases of KIDNEY AND LIVER TROUBLES. REQUIRES RATHER STRICT DIET. Unlike other foods. Ask grocer. For book or sample, write FARWELL & RHINES, Watertown, N. Y., U.S.A.

WANTED—A lady or gentleman to represent us in each locality, town or city. The work can be done at home, and does not interfere with other work. A chance to make money. Postoffice Box 506, 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]

The Woman's Department

Mrs. Florence E. Howell, 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.

INSTITUTES AND RALLIES.

(Conducted in interest of the Woman's Foreign Missionary Society and the Woman's Home Mission Society by Misses Davies and Head.)

Plan of These Meetings.

The night services will be addresses on Home and Foreign Missions.

Every noon hour will be used for Bible study.

The other hours of the time will be given to Institute work, discussing topics on the program and in asking and answering questions on any phase of the work.

What shall we see? Charts, maps, pictures and helpful devices and books and other literature will make an interesting exhibit.

What is needed more than anything else, first, last and all time? Prayer! "Ye that are the Lord's remembrances, keep not silent and give him no rest till he establish and till he make Jerusalem a praise in the earth" (Isa. 62:5-7).

Let earnest and constant prayer be made for the success in every sense of these meetings in our State, beseeching God's blessing upon these special efforts thus being made, and asking that the Holy Spirit may move many, many in our midst to go to these meetings.

Editor Woman's Department.

NOTICE.

All delegates and visitors coming to the Institute to be conducted by Misses Davies and Head, opening Thursday morning of this week, 19th Inst., at 9:30 o'clock, in Trinity Methodist Church, Dallas, are hereby directed to take the car at corner of Elm and Lamar Streets (on same block of the downtown station of the Texas & Pacific Railroad), being careful to take car marked "Oak Lawn" or "Highland Park," as these are the cars which pass directly in front of Trinity Church on McKinney Avenue.

MISSIONARY INSTITUTE

To be Held in Ft. Worth, November 23-24, at First M. E. Church, Cor. Seventh and Taylor Sts.

This Institute will be conducted by Miss Mable Head, Associate Secretary of the Woman's Board of Home Mission, and Miss Daisy Davies, Secretary of Young People's Work, Woman's Board of Foreign Missions.

What to do and how to do the work of the local missionary societies, both Home and Foreign, will be explained in detail, so no one interested in missionary work can afford to miss this opportunity of learning the best and most effective methods of carrying on this work.

The first meeting of the institute will be on Monday evening, November 23, at 7:30. The local societies of Fort Worth will entertain delegates, from out of town who come in Monday evening to stay throughout the institute. Such delegates should mail their names to Mrs. W. F. Barnum, 606 West Third Street, Fort Worth, Texas. Failing to do this, the entertainment committee cannot be held responsible for your entertainment.

All delegates should come direct to First M. E. Church, where homes will be assigned them.

MRS. M. H. COX,
MRS. M. L. WOODS,
District Secretaries.

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 services will 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.

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. 293 South Main Street. The following committees have been named to look after the good and welfare of the institute:

Press—Mrs. A. P. Boyd, Mrs. Malory, Mrs. Inez Collins, Mrs. A. B. Wynne, Mrs. Scott Galbreath.

Entertainment—Mrs. G. D. Hamilton, Mrs. S. H. Edwards, Mrs. J. M. Brown, Mrs. J. T. Conway, Miss Blaine Russell.

Arrangements—Mrs. Wood, Mrs. DeShong, Miss Warlick, Mrs. Coffey, Mrs. Don Lewis.

Finance—Mrs. Jackson, Mrs. J. A. Hogue, Mrs. Neville Brooks, Mrs. Dan Webster, Miss Constance McCulston.

FROM CLEBURNE, TEXAS.

The Woman's Home Mission Society, of the Anglin Street Methodist Church of Cleburne, is in a very flourishing condition. The devotional spirit is good and the members are religious and always ready to do their part. We are very proud of our society in every respect. We have a fine President, who understands the work well. She is loved by all. Our officers, for the ensuing year, are: Mrs. W. W. Ransome, President; Mrs. Huffman, First Vice-President; Mrs. Singleton, Second Vice-President; Miss Lizzie Harden, Third Vice-President; Mrs. J. T. Greene, Treasurer; Mrs. J. A. Farris, Secretary; Agent for Our Homes, Mrs. E. T. Brown; Mrs. J. P. Patterson, Press Reporter. Our pastor and wife have gone away on account of our much beloved pastor's health. He is improving rapidly, to the delight of his members. Praying God's blessings upon our Society and Church.

PRESS REPORTER, Pro Tem.

NOTICE.

Some auxiliaries of the Woman's Foreign Missionary Society of West Texas Conference, in looking over the financial report in the last minutes, will notice a discrepancy. Many auxiliaries are not given full justice as to amounts sent. You will a notice where this occurs the totals of districts are not as totals of districts in my annual report. This is because District Secretaries failed to combine the four quarterly reports I sent them in making the totals for their financial report of year. We are slowly learning to do things a little more carefully and more orderly in our Father's

work, and think this will not occur again.

MRS. W. E. SMITH,
Treasurer Conf. Society,
217 Gullbeau St., San Antonio, Tex.

A TESTIMONIAL.

Whereas, The Rev. J. A. Blues, pastor of the M. E. Church of Anson, Texas, has been a great help and stay to us in advice and wise counsel; therefore, be it

Resolved, That we, the members of the Woman's Home Mission Society, of Anson, Texas, do hereby tender to him our love and appreciation for his valuable aid and counsel, and hereby say to him that wherever he may be sent another year, we will ever hold him in grateful remembrance for his untiring efforts for the upbuilding of the cause of Christ in our town. And if in the wisdom of the presiding Bishop of the Northwest Texas Conference he should be returned to us to complete the grand work that he has so successfully managed, we will be very thankful and hereby, in advance, promise him our hearty cooperation in his efforts for the advancement of the kingdom of our Lord and his Christ.

MRS. C. J. MUNROE,
For the W. H. M. Society.

POLYTECHNIC HOME MISSION SOCIETY.

While many Home Mission Societies were disbanded for the summer, and the members "resting from their labors" while, the members of the Polytechnic Auxiliary, of Fort Worth, Northwest Texas Conference, were taking on new life and preparing in mind and spirit for the greatest effort they have ever made to have their society an "ideal" one, working out thoroughly the plans of every department.

To accomplish this, the President, Mrs. H. A. Boaz, set before us the motto: "Every woman in the Church a member of the Home Mission Society, and every member of the society thoroughly missionary in spirit and practice."

To promote this end, a contest was inaugurated, having for its purpose the securing of new members and of prompt attendance of both old and new ones. A leader was appointed by the President for each side of the contest, and as the roll was called by the Secretary, each alternate name was enrolled under the leadership of one of these women. They chose the colors of the Home Mission Society—gold for one side, and lavender for the other—to represent them, and each woman is fined a penny every time she is seen away from home without her color. For every new member gained, a score of ten points is counted for that side. For the attendance of each member, five points are counted. Tardiness, deducts one point. This contest continues until Christmas week, then the defeated side is to entertain the victorious ones. The society now numbers more than one hundred members, and the majority of these have paid the "extra" one dollar. The meetings are spiritual, and the love of God and zeal for his work seem to actuate each member.

MRS. H. M. LONG.

NOTES FROM GATESVILLE.

I want to correct a statement in Rev. A. D. Livingston's report of the district meeting at Crawford. He says "this was the district's first annual session ever held." It was the third district meeting, if not the fourth. Four years ago Mrs. S. H. Lumpkin and Mrs. Carter held a district meeting of both societies with the League and Sunday-school in Meridian. Three years ago both societies held a two-days' meeting in Gatesville; both meetings were interesting and well attended. I think the McGregor society held one last year. I can't say how well attended, as I was unavoidably absent, but if Sister Dunn presided, or had the management, she has energy and enthusiasm enough to make a success of anything she undertakes.

Our Home Mission Week of Prayer was observed at the appointed time,

and for a small auxiliary with very good success. Every service was full of interest. Our pastor turned over to us the following Sunday evening's service. A talk was made on the home mission work and a paper read on the Mission Home and Training School, and at the close we took up a collection of \$40. The offerings brought the amount to \$45 or over.

MRS. R. N. SAUNDERS,
Press Reporter.

MISSIONARY RALLY BY MISSES DAVIES AND HEAD.

The Missionary Rally at Burnet, October 30 and 31, was very interesting, informing, inspiring, and we believe will bring an increase in members and auxiliaries to our woman's work. Our good women kindly met the trains with their surries and entertained the visitors in the most hospitable manner. Myself and others were made to feel welcome in the home of Professor and Mrs. Richie. The President, Corresponding Secretary and District Secretary of the Woman's Foreign Missionary Society of the West Texas Conference were present. The pastors were absent at conference, but a brother Baptist minister became so enthused at the night service that he asked to become an honorary member of both the Home and Foreign Missionary Auxiliaries. What might have happened if our own preachers could have been with us! The charts were object lessons, and many books were recommended for the use of those who wished to inform themselves and to become efficient workers. Our ever-ready Corresponding Secretary had plenty of copies of our new book, "The Nearer and Farther East," with which to supply the societies ready for them, or those desiring to take up the Study Course. Many helpful things were said on prayer, and our hearts were strengthened as we listened to instances given of answered prayer in our mission work. Let us ask largely for our needs. "The earth is the Lord's and the fulness thereof." The story of Toksoni will never be forgotten by the children.

Misses Davies and Head won the love of those who eagerly listened to their words of wisdom and help, and loving hearts are praying for them as they labor on in this "greatest work in the world."

MRS. M. Y. STOKES,
Lampasas, Texas.

We are glad, indeed, to get the foregoing accounts of the Institute at Stamford, and the Rally at Burnet, giving us such encouraging news of the results of the efforts of Misses Davies and Head at those two appointed places. We hope to hear, without delay, from other points where these meetings are held.

INSTITUTE AT STAMFORD, OCT. 25.

We feel that no other place where the Missionary Institute and Rally has been held has received the good that has fallen to our societies in Stamford, and it is with a heart full of gratitude that I send you the following report: Nearly every auxiliary in the Abilene District was represented; also a goodly number from the Colorado District. On Monday, quite a number of visitors from nearby towns spent the day with us.

Miss Head addressed a large audience at the 11 o'clock service on Sunday, giving us an outline of the work done by the Woman's Home Mission Society; also telling of its great needs. At the evening hour Miss Davies gave an interesting address on the work of the Foreign Missionary Society, and we can but believe our people had a clearer vision of the great cause of missions and all its needs. These two excellent addresses were listened to with rapt attention.

Monday the Institute work began, and it is believed that every one present enjoyed this to the very fullest extent, and I feel sure each one had something good to take home with her, as I noticed the pencil and note-

LIFE A BURDEN

Pains, from which women suffer, often make living unendurable.

If you are a victim, do not remain one. No need. Most of such pains are preventable, curable.

Others have obtained relief, through Cardui. Why not you?

At least it can do no harm to give Cardui a fair trial.

It may be the very medicine you need.

Hearken to the words of Mrs. Mattie Campbell, of Ratcliff, Tex. She says: "Two years ago my health was very bad. I suffered untold misery every month. I ached all over. Life was a burden to me. At times, I wished for death, to end my suffering."

"At last I decided to try Cardui. I took one bottle and it helped me so much, I bought \$5.00 worth. That kept me in health for one year, and saved a large doctor's bill. I took six more bottles and now I can say that Cardui has stopped my suffering and made life worth living. I would not be placed back where I was, two years ago, not for this whole world rolled at my feet."

Try Cardui.

book being used very freely. To be associated with two such consecrated women is a blessing to any one, and our only regret is that every woman in Stamford did not take advantage of this opportunity to learn more of the great work that lies before us.

We have two splendid societies here and I should like to give you the report of the W. H. M. Society, as given in at the fourth Quarterly Conference, held here on October 29, 1908:

Adult members, 80; Baby Roll and Brigade, 37; visits to the sick and strangers, 346; needy families assisted, 4; garments distributed, 50; amount expended locally, \$241.63; amount sent to Conference Treasurer, \$245.76; amount collected during Week of Prayer, \$11.20.

This is the work done by our auxiliary in the last twelve months. We believe we can do more and better work another year, especially since having Misses Head and Davies with us. May God bless both of them daily.

MRS. A. S. RIDDEL,
Pres. W. H. M. Society,
Stamford, Texas.

He who always complains of the clouds receives little of life's sunshine and deserves less.

MARRIED.

Mansfield-Green.—At the residence of the bride's parents in Tyler, Texas, at 12 m. Nov. 10, 1908, Mr. Julian C. Mansfield, of Shreveport, La., and Miss Elsie T. Green. Rev. John Adams officiating.

Jayroe-Whately.—At the Methodist parsonage in Garland, Texas, Nov. 11, 1908, Mr. E. L. Jayroe and Miss Willie May Whately. Rev. W. R. McCarter officiating.

Branon-Griffin.—At the home of the officiating minister, Goldthwaite, Texas, November 1, 1908, Mr. A. C. Branon and Miss May Griffin. Rev. G. W. Templin officiating.

James-Malone.—Six miles from Goldthwaite, Texas, on the Mullin and Goldthwaite road, sitting in a buggy, November 1, 1908, Mr. A. C. James and Miss Bula Malone. Rev. G. W. Templin officiating.

THE CHURCH—ITS IMPERATIVE NEED.

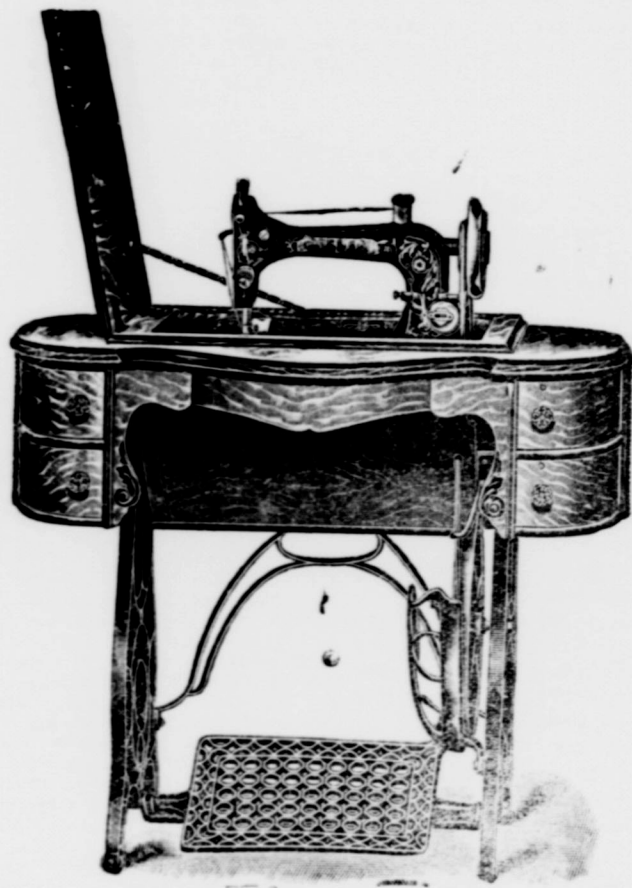
The great greatest want of the Church just now is strict rule discipline enforced speedily without stint or hindrance. The future hope of the Church depends on strict compliance to Bible teachings, requiring of every member specific obedience, humble submission to his or her Church vow, and Texas will be taken for law and order, liberty, justice and truth.

BROWN,
Sutherland Springs, Texas.

THIS CANNOT FAIL TO APPEAL TO YOU.

Are you or any relative subject to the tobacco habit, either smoking, chewing or cigarettes? If so, send stamped envelope and I will send you a harmless prescription free. This is a positive guarantee. MRS. M. W. WHITE, 2005 So. 4th St., Baton Rouge, La.

The "Improved" Texas Advocate SEWING MACHINE



Description

Ball Bearing. Fully Warranted for Ten Years.

IN GENERAL.—The Sewing Machine illustrated is, in every respect, a first-class one. It is the full equal of the well-known, high-priced machines, and each and every one is sold with that distinct and unequalled guarantee. You may pay more for a sewing machine but you cannot buy more. A trial-order will demonstrate this fact to your entire and lasting satisfaction.

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

THE CASE is of an unusually attractive and substantial colonial design. It is built throughout of the finest quarter-sawn, mirror finished Oak, and has four roomy, well-built side drawers with handsome embossed pulls, convenient center drawer, inlaid tape-measure in table and patented, unbreakable steel chain and lever Automatic Lifting Device.

THE STAND has ball bearings in the wheel and pitman which operate noiselessly in micrometer ground steel cones. The Pitman is made of steel and is unbreakable. It has non-binding, adjustable connections at either end which, in themselves, are an effectual guarantee against hard and noisy running. The Stand is fitted with an ingenious device (hanging directly over the wheel) which automatically re-bolts both wheels when sewing head is raised to position for use.

THE STEEL ATTACHMENTS, furnished free of extra charge and packed in brass-trimmed, velvet-lined oak box, are very complete and satisfactory. The full set consists of Ruffler, Tucker, Binder, Braider, four Hemmers of varying widths, Feller, Shirring Slide, Quilter, Cloth guide, Two Screw Drivers, Six Bobbins, twelve Needles, Silled Oil Can and elaborately illustrated Book of Instructions covering their use and care.

SUPPLIES.—Statements of sewing machine agents to the contrary, we are prepared to furnish needles and all parts at all times at prices that are much lower than those obtainable by agents.

Why Pay

Three Prices for a Sewing Machine

When one-third the money will buy an equally good Machine!

The Advocate Machine, manufactured by a leading factory and fully guaranteed, will be placed at your nearest freight depot (free of freight charges) for \$24, and this includes one year's subscription to the Texas Christian Advocate, either a new subscriber or a renewal. If the Machine does not measure up to our statements, it costs you nothing. You can have your money back and we will take the Machine off your hands. Address, inclosing amount,

Blaylock Pub. Co.,

143 South Ervay St., Dallas, Texas.

Notes From the Field

Ratchiff.

As I have not seen anything from this circuit I will give you a few lines. We all love our preacher, H. B. Jones, and we want him back with us another year anyway. He is at his post any time and anywhere; is not afraid to do manual labor as well as to preach the gospel. He is now building a new fence around the parsonage and garden. He has done a good work here this year. Well, we have a nice little town with the exception of two Hiawatha joints, and if the men (even the members of the Church) were like me we would rout them; but, oh! how sad to see some Church members not only in them, but drinking the vile stuff. I read a piece in the dear old Advocate about the holiness preacher and what he said about a regenerated man. We have had them here. Three years ago they came here and stirred up the mind of a few and left and nothing but their sting. Two more came last spring and did the same. As far as is all O. K. but that second lot of grace is a farce. Mr. Edgerly ought to be done with a C. I. remember that won't pay his preacher as much as he pays in dues every order he may belong to? I say he should be dealt with as they would deal with him. Now, if this don't find the waste basket I will write again, as I am an old new subscriber. I will say amen to anything and everything you say against the saloon and whiskey, the greatest curse that has ever been in our country. Lay on Maduff. —T. J. Hallmark.

Atlanta Station.

Just a word from a Church of a good type of Methodism and thoughtful of the pastor withal. We are closing up well. Finances will be in full. Sunday-school healthy and \$155 raised by our Junior League and a \$90 box of dry goods sent to the orphanage by W. H. M. Society. In the spring we had a meeting in which we were assisted by Rev. G. E. Cameron. But for the severe storms and cyclone features of the week the verdict is we would have had large results from the meeting. Bro. Cameron is a preacher of fine parts. We gathered, amid the difficulties noted, some fine material into the Church and our people to-day compare spiritually with any others I have known. The "elder" is in high favor in these parts and should be. I want to say here I have never known a more loyal and considerate Official Board than we have here. Who can name a more understandable feature of the "laymen's" movement than to have a representative from his Church to fill three appointments each Sabbath—often in places where there is little organized effort and preach with great fervency the gospel of Christ with no hope of earthly rewards. Such is the order of work done by Judge E. A. Alday of this Church, though busy meeting the demands of a good practice. The Advocate shall not be overlooked. It is worthy of a large patronage. Hammer some of your contemporaries again.—J. C. Jones.

Wheelock.

Well! Here we are at the close of another year. Gardner are you ready for conference? I am, that I am. My fourth Quarterly Conference for this year is in the past. E. L. Shettles was at his post in fine trim looking after the affairs of the Church. Rev. Jesse Lee, of Franklin, came with the presiding elder and preached on Friday at 11 a. m. After listening to a good sermon, the good women spread a most sumptuous dinner. I don't remember the time a nicer dinner was spread. This was an "old-fashioned Quarterly Conference," for we had preaching Friday, Saturday and Sunday. This was as it should be, as it brings the people together from all parts of the charge. Now, brethren, listen! But don't say a word. Our conference collections are in full. The presiding elder has his salary and the pastor will get his. The good women of this charge are the "salt of the earth." They put themselves to the task of building a home for their pastor and real well they have succeeded. They paid off the last dollar of the indebtedness

last week. Notwithstanding all this labor, here they come with their arms and hearts full. Yes, and made the preacher feel that he was not forgotten. What do you think? Ready for conference! Why, of course! Outfit from head to foot. The ladies of the Woman's Home Mission Society presented me with a nice suit, Bro. D. W. Love with a nice pair of shoes and the young men with a nice hat. So of course I am ready with such an outfit. We appreciate this, not only for its value, but also for the kindness which prompted it. May the Lord richly bless each and may they all live long and suit other preachers as they have suited me. Oh, may the Heavenly Father help me to be worthy of such tokens of friendship. What we most need at Wheelock is a good church, for it (Wheelock) will be a half station next year. The man who shall be read to Wheelock Circuit may be well stand before as fine people as any man in the State. They are cultured, refined, loyal and ready to stand by their pastor. Don't all speak at once, but wait till my time is up. Let us all go to conference expecting the power of God to be upon us. So mote it be.—D. W. Gardner, Nov. 9.

Pittsburg Station.

The most complete surprise that ever came to this preacher was when he was read out to Pittsburg Station at Houston last conference. I was strongly reminded that "it is the unexpected that happens," especially in the appointments of a Methodist Annual Conference. But I came in the Master's name and was graciously received by these good people and at once got down to work. No two preachers could be more unlike in their methods and line of work than my predecessor and myself, but the Church soon adjusted itself to the change, and also got down to work under its new leadership. The result has been that the cause has prospered and every department of the Church has done well. The Sunday-school, under the efficient direction of that prince of laymen, D. H. Abernathy, has done splendid work. This year the school has been reorganized, thoroughly graded, and made in every respect an up-to-date, modern school. We have every department from the cradle roll up to the great Len Morris Lecture Class, and the school is as thoroughly graded as any public school in the State of Texas. The mission spirit prevails in the school to a marked degree. The school this year has raised over a hundred dollars for missions; has paid fifty dollars to the Laurin's Institute in Mexico; ten dollars to the Teachers' Training School, at Nashville, besides a good deal of charitable work at home. Both of the Women's Missionary Societies have had marked success also in their work. Each one has raised more money this year than for several years. Last month the two societies held the Week of Prayer together and report the best services they have ever held. The League is doing well, especially in the devotional department, the meetings being well attended and interesting. The membership is larger than it has ever been before. As to the general work of the Church, things seem to be in good condition. There have been over sixty accessions to the Church. This, in face of the fact that two years ago the Church had a very large ingathering, and last year a meeting was held by a leading evangelist who threw out his drag-net and drew in all, it seemed, that had been left, means a great deal. All the collections are paid, and we will pay almost double the assessment for missions. Peace and harmony prevail. We are ready for Beaumont.—I. F. Betts, P. C.

Plantersville.

June 16 Bro. J. C. Carr, of Madisonville, came and assisted our pastor in a week's meeting which resulted in much good. Twelve united with

A Minister's Indigestion

Rev. Fletcher of Tennessee Suggests a Remedy Based on Personal Experience—You Can Get It Free.

There is nothing that is so much sought after as a remedy for stomach trouble, and before you will be interested to know how the Rev. A. J. Fletcher of Rutherford, Tenn., whose picture we present herewith, cured his indigestion, to use his own words, he says, in part:



"I received the sample bottle of Dr. Caldwell's Syrup Pepsin that I asked you to send me, and I made no mistake in ordering it. I have been troubled with dyspepsia and indigestion—Rev. A. J. Fletcher (for about sixty years, and have taken many medicines, but Dr. Caldwell's Syrup Pepsin has done me more good than anything else. I am 70."

Dr. Caldwell's Syrup Pepsin has been sold in our stores for twenty years. The price is only 25 cents or \$1 a bottle. It is especially adapted to the case of babies, children, women and old folks. Its purity is vouchsafed by the Government, and results from its use are guaranteed. If you have never tried it, send name and address for a free trial bottle, which will be cheerfully sent to your home prepaid. If there is any medical advice that you want, or anything about your condition that you don't understand, write the doctor. Address your letter, Dr. W. R. Caldwell, 651 Caldwell Bldg., Monticello, Ill.

The Church. The Baptist were also revived. They had no pastor, but Rev. Coulet, of Anderson, came down the next week, preached two days and received into the Baptist Church six by letter and five by baptism. A prayermeeting began in that Church for every Wednesday night, and a Sunday-school was organized for every Sunday afternoon; both still continue with interest. They have had preaching regular since and will have another year. The first Sunday in July an Epworth League was organized. We have had the devotional services every Sunday night since. Bro. Carr is entitled to the credit for all of this. He started the fire and it is still burning. In August Rev. Boulet had Rev. Lottin to assist in a tent meeting, which lasted ten days and as a result six united by baptism and two by letter in the Baptist Church. Bro. Willis held the third Quarterly Conference September 5 and 6, and baptized four little children and there were three more accessions to our Church. We have had a fine Sunday-school all the year. Through the third quarter we had the red and blue button contest, which was very interesting and at its close, the 1st of October, the Blues had secured seventeen more new scholars than the reds, so the reds gave an entertainment on the afternoon of the 2th and treated the blues to red cream and red cake; each side wore their colors. Bro. Kelley gave us a good talk and Bro. H. M. Whaling, Jr., of Harrisburg, made a nice talk full of wit and humor. The meeting at Stoneham began that night, Bro. Whaling doing the preaching and he did it well, too; seven accessions to the Church. A goodly number from here attended. The first Sunday in November our Sunday-school had Bro. Kelley to present Dr. Greenwood with a nice Bible as a token of their appreciation for his services as Superintendent of the school for the last two years. November 2, the fourth Quarterly Conference approved of Mr. Hughes LaCoste, President of the Epworth League for the next year. Dr. Greenwood was re-elected Superintendent of Sunday-school. Bro. Kelly preached his last sermon for this conference year Sunday night, November 8, after which he installed the officers and teachers of the Sunday-school, using the service that Dr. H. M. Hamil recommends. I would not like to close without a word for the Bible Study Circle course of which Dr. Hamil is superintendent. I am taking the course and find it so interesting and instructive that I would like for everyone to read those books.—H. Margie Few.

FREE DEAFNESS CURE.

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

NOTES AND COMMENTS FROM HOLSTON.

The annual meeting of the Holston Conference at Knoxville was one of the best and busiest of the present day sessions. The first session, in 1824, and the first in East Tennessee after the great civil strife, in 1868, were held here.

Forty years make many changes in Church and State, as well as in men and measures. Dr. L. L. H. Carlock is the only one of a class of five admitted on trial in 1868 now in Holston. Daniel H. Atkins is a member of the W. North Carolina Conference. Only eighteen of the present members were received before 1868.

The constant increase of pastoral charges and the addition of young men to the itinerant ministry make the body quite large. The attendance of confectional visitors and the conventional addresses on missions, education, church extension, Laymen's Movement, etc., made up a considerable part of the public exercises. These are mainly educative, and enable the preachers to carry these subjects to the people of their charges.

The discussion of questions bearing upon local conditions and work is necessarily precluded by the calls for reports of pastors, and a few questions answered by each one before the Bishop pronounces his character passed and his work approved.

At these sessions, as at others in recent years, the failure of so many of the preachers on trial to come up with the course of study prescribed by the Church is indeed remarkable.

Of the seventeen members of the class of the first year seven were passed to the class of the second year, and ten were continued in the class of the first year. Of the deacons for one year, seven were able to pass and twelve were continued in third year.

Here are thirty-six young ministers in one annual conference, with multiplied opportunities of study and culture, twenty-two of them failing to master the branches of instruction to be pursued in the beginning of their active work as pastors. If the standard of preparation for the itinerancy is higher, the Correspondence Course of Vanderbilt University is available for even the backwoods preacher on a conference mission charge.

Bishop Hoss gave the delinquents a severe reprimand, and it may be hoped that the elders in whose districts these preachers may be assigned will render them all possible help in their studies. Good work as pastors should be attended with a careful study of the books assigned.

The addition of the "Superannuate Endowment Fund" to the other assessments on our charges seems unwise and a serious mistake. Endowments may be good things "As the birds fly," but in this case it seems only an extra plan of piling up money in doubtful investments and to be a "long distance" benefit to the needy ones.

The annual collection which is made in each conference should be counted as support of the gospel, and not as a "benevolence." The superannuates and widows of the preachers should be supported, just as the Bishops, elders and pastors are supported by the offerings of the Church members. This support, coming direct from the people every year, reported from each charge for this specific purpose, and applied as needed to the claimants, will tend to keep them in touch with the membership of the Church, and widen their influence for good, while not effective as pastors. If the support is supplied by invested funds, from a distant source, even in part, the people who really need this service will lose interest in the persons by whom the Church has been built up

FREE BOOK ABOUT CANCER.

CANCEROL has proved its merits in the treatment of cancer. It is not in an experimental stage. Records of undoubted cures of cancer in nearly every part of the body are contained in Dr. Leach's new 100-page book. This book also tells the cause of cancer and instructs in the care of the patient; tells what to do in case of bleeding, pain, odor, etc. A valuable guide in the treatment of any case. A copy of this valuable book free to those interested. Address, DR. L. T. LEACH, Box 147, Indianapolis, Indiana.

in former years. The endowment will hinder the annual collection. It is not pleasant to find fault with any way of doing good, but in the case of this "endowment" fund which was projected on the voluntary plan, and for those who could make large gifts for benevolent objects, it seems best to keep it on that basis.

"Holston Methodism," Vol. 3, is to hand, and the author, Rev. R. N. Price, brings the history down to 1844. He writes with much interest of the labors of Revs. Thomas Stringfield, Creed, Fulton, Samuel Patton, E. F. Sevier and W. G. Brownlow. He also makes short sketches of other preachers who were prominent in the Holston work of that period. The abstract of conference history from year to year is arranged with great convenience for present day readers. The Historical Society, with the approval of the conference, arranged for a fourth volume during the next year, and the author will proceed on the same plan as in Volume 3.

The year just past has been one of great ingathering. Something near 10,000 conversions were reported, and much building up of Church organizations in places where industrial conditions bring great numbers of people together.

The two missionary evangelists, Revs. J. B. Ward and D. V. York, were constantly employed in many great meetings, and their success has justified their reappointment for another year. If a similar arrangement could be made for country circuits and missions, so the rural charges could be evangelized as well as the cities and towns, a great advance might be expected in these charges.

To all the Holston brethren working in Texas, we send greetings. Your Annual Conferences are now on hand, and we wish you great joy in the work of the Lord. Conditions there are somewhat different, but some of the Holston "exiles" will recognize the land they left in search of work and wealth.

May the good Master smile on all your conference assemblies.

J. R. PAYNE.

Washington College, Tenn., Nov. 4.

NO MAN LIVES TO HIMSELF.

No man lives to himself is, in substance, an inspired declaration, and ignores all ranks and says "No man." No man wants to live to himself because he was not made for that kind of life. In his nature he is endowed with social qualities, and there is implanted in his intellectual and emotional constitution that which makes him long for the association of beings like himself; and he is never satisfied without it. And the Creator, "seeing it was not good for man to be alone," provided that he might have company and enjoy the association of kindred spirits. From the first pair placed in the garden have sprung the millions that through the cities and crowd the thoroughfares of life, so that we find ourselves walking side by side with others going the same way, enjoying the same blessings and meeting with the same difficulties that confront us. In whatever condition of life men are born their first cries meet with sympathizers and their dying groans awaken grief in the hearts of those standing around their dying couch, and it is literally true that no man lives to himself. He is daily touching the life of others, and what makes life more responsible is, he leaves the impress of his character on what he touches. There is born with every man, and it develops as he develops, a strange, unseen force we call influence, and by this he touches the responsive cord in the life of his fellow-men, which vibrates and produces acts that tend to elevate and make better or debase and ruin. To be in this world is to be in possession of an unseen power that is helping to lift humanity to a higher and better life, or is aiding to sink it to the depths of degradation and woe. The two principal methods by which the influence flows out and effects the lives of men are words and actions.

W. V. JONES.

"THERE WAS NO ROOM FOR ME IN THE INN."

It is not intended by this paper to cast any undue reflection upon the authorities of our great Church, nor especially upon those of the West Texas Conference, whose godly wisdom I reverence and revere. I simply desire to express my peculiar loneliness when the appointments were announced and I had no voice in the glad acclamation of gratitude with the brethren for a place to work in my Lord's vineyard. I confess I never felt so keenly the force of the inspired phrase, "No room in the inn." How quickly came another imperative "Go thou thy way, and stand in thy lot till the end of the days." What way have I, and what lot? To dig I can't, to beg I won't. "I'll stand still and see the salvation of the Lord." Thank God, the waters are dividing; the way

is opening, and I trust I shall not be mistaken in the way—the right way. It is a most pleasant reflection to me to see such marked evidence of love and esteem from the people whom I have so poorly served on this charge the past three years. Loyal to the Church and to the incoming pastor, yet they seem determined to house me among them. They have increased my salary each year, and the salary and collections ordered by the conference have been paid in full without the usual worry and fretting effort. And, besides, the poundings and tokens of love have been continuous. Why, of course, we love them, and may say with humble pride, I am glad to turn over to my successor a people disgruntled and complaining against his predecessors, and in advance look for much better results from his better competency to lead them.

I said the way was opening. I sent one subscription with the cash this morning for our good Texas Christian Advocate. So, if I can get the people to take the Advocate and read the Bible, I know that's good work, religious work. I wouldn't take twice the price of the paper for the obituary columns. I want to see who are going to be my neighbors in heaven. Like Dr. Pinson, "It's people I want—not golden streets, nor pearly gates—but people, good people." The Advocate is a mirror into which we can look and see weekly our pure sweet children gone in advance to glory and to God. There is no other place good enough for them. Then there are brave, strong-minded, big-hearted young men and women gone and going that way—even down to and beyond the four-score mark, our scarred and weather-beaten fathers and mothers, saints on earth—of whom beautiful, loving and touching tributes come into our homes weekly through the Advocate, not only to bless and sweeten the home with their loving memories, but to absolutely walk life's paths with us. One family in heaven and on earth we dwell. I wish every family on every charge I have ever served would take the Advocate. I want to see and know when you and your children go, and when I am gone I hope some one will at least say through the Advocate that Brother Smith is gone.

JNO. B. SMITH.

FROM AN EARNEST METHODIST.

In the Texas Christian Advocate of Oct. 22, 1908, on front page, we read the editorial on "Terms of Church Membership Once More" with a great deal of interest, and as a Methodist (M. E., South), it did our soul good. We are shut off out here and almost in exile and solitude as to Church companionship; but the Advocate comes, and we rejoice to see, to know and to feel that the Methodist Church has its ever wakeful watchers. The editorial has a clear ring and shows a live sentinel.

It is said the greatest danger to the grand ships in their voyages upon the sea are derelicts, and often these derelicts cross their own path many times before they are found and put out of the way. Why is Dr. Winton allowed to hold a position or remain in the Methodist Church? I hold my membership in the Austin Avenue M. E. Church, South, at Waco, Texas, and as a Methodist I ask the above question. The whole Methodist Church, with the Bible in its hand, can ask this question, and it looks to me the Church will answer it.

I just wanted to thank you for the editorial, and ask you the question: "Why is Dr. Winton allowed to hold a position or remain in the Methodist Church?"

At the close of the editorial I note this: "Whither are we drifting?" The Methodist Church is not "drifting." She is going going earnestly straight ahead, and is the greatest factor for good to-day under the sun, and she is doing a spiritual work at every port in the world. You were wide-awake on the bridge and saw a derelict in the path of the grand old ship Methodism. Again no! The Methodist Church is not drifting. Then no wonder we can read a shout like this from a grand old "soldier of the cross," O. P. Fitzgerald, viz: "God bless our Methodism. It is evident that she is still climbing the morning hills. The Master's message is on her lips. His sunshine is on her path." (In Texas Christian Advocate Oct. 15, 1908.)

WALTER LEE AUSTIN, M. D.
Zimapan Hidaigo, Mexico.

Our Departed Dead

The space allowed obituaries is twenty to twenty-five lines, or about 150 or 160 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders. Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

Poetry Can in No Case be Inserted.

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

STOCKER—Mrs. Laura Burt Stocker was born near Sweet Home in Lavaca County February 17, 1863, and died at her home in San Marcos, October 16, 1908. Her maiden name was Laura Louisa Burt. She was the daughter of Dr. W. D. and Mrs. Mary L. Burt, who were among the most prominent citizens in Lavaca County. In the autumn of 1888 she was married to Mr. F. E. B. Stocker, and became the mother of four children—all boys. One of these boys, Tom, died when only a few months old about fourteen years ago; another one of them, Burt, a fine, noble, manly fellow lived to be seventeen years old when he was taken ill and died November 1, 1907. The other two sons, Lynn, fifteen, and Louis, twelve years of age, still live to mourn their mother's death, and to bless her saintly memory. Mrs. Stocker also leaves two brothers, Mr. Wm. L. Burt, of Lavaca County, and Mr. Otis Burt, of Parker County, and one sister, Mrs. Maggie McCutcheon, of San Marcos, Texas, who feel that they have sustained a great loss in the death of their holy sister. Mrs. Stocker was converted and joined the Methodist Church when she was a girl about fifteen years of age. She was always faithful to the vows she took when she united with the Church, but in the last year or two of her life she developed wonderfully in her Christian experience, and in her trust and confidence in God. She suffered for months before the release came, but she was never known to murmur nor complain. Everything that love could suggest, and that money could command was done to restore her to health. She was taken to the hospital in Galveston, and put under the care of the most eminent surgeons in that city, but it was all in vain. Death had stamped his mark upon her, and realizing it, she spent much time in reading her Bible, and in communing with her Father in heaven. She lived in the conscious companionship of Christ, and her whole character was chastened and sanctified by the influence of the Son of God. She often prayed with and for her boys. Just before she died she called them to her bedside, and committed them into the care of that God in whom she trusted, and who was the strength and the joy of her life. After her death, among her papers were found two letters she had written to her boys in which she told them that she would love them through all eternity, and would be waiting and watching at the gates for their coming. She was a faithful wife, a devoted mother, a sincere Christian and a beautiful spirit, and we expect to meet her again on the heavenly shore. May the God whom she loved and served hear the prayers she offered in her dying hours, and keep her two boys in the way of righteousness, and prepare them to meet their mother in the skies. She walked with Christ, and now she is with him in paradise.

H. M. WHALING.

STONE—Leone, little daughter of J. W. and Caddie Stone, was born July 5, 1906; died October 26, 1908. Leone was a very sweet-tempered child, bringing sunshine and gladness to the hearts of her fond parents. She was a natural singer, having a good voice for her years, and could carry a tune equal to any one. "When the Trump of God Shall Sound" was her favorite song, and she knew a good many of the words. Weep not dear parents, she has joined the angelic choir in heaven, and some day may you see her there, where there will be no sad farewells. Her pastor,

C. B. GOLSON.

Rosston, Texas.

PHELPS—Mrs. Mattie E. Phelps was born February 23, 1862; was married to C. W. Phelps January 14, 1883; died September 30, 1908. Sister Phelps was converted at early age of 13 years and joined the Methodist Church, to which she was ever loyal to up to the time of her death. Sister Phelps had been in feeble health for several years. Oftentimes she would tell her husband, who is a most worthy steward in our Church, not to neglect his duty to the Church, but to go ahead, she would make out some way without his services. We never knew one possessed with such a self-sacrificing spirit. This noble, Christian-spirited woman never complained at her suffering, but was perfectly submissive to God. She talked very calmly of death; stated she was ready to go. Calling each one of her family to her

bed-side advised them how to live; told her loved companion not to neglect family prayers. Death had no terrors for her. She told those about her "not to weep, for Jesus is with me." She invoked God's blessings upon those who had been so kind in waiting on her during her sickness. Bereaved ones, do not forget her dying counsel, and keep your promises to her. She is only gone on before to greet us on the other shore. God help us all to be prepared as she was. The remains were interred in the Tellico Cemetery beside her daughter who preceded her to the glory world some years ago. Loved ones, weep not for her—she is at rest. O. B. TURNER.

VINSON.—Josie Pearle Vinson, daughter of Rev. Thos. and Permella Vinson, was born near Thornton, in Limestone County, Texas, February 4, 1886, and died at her home in Irion County, Texas, October 29, 1908. Miss Pearle was baptized in infancy by Rev. I. N. Reeves. Her parents moved to Knickerbocker, Texas, in the fall of 1900. She was converted under Rev. M. J. Allen and joined the M. E. Church, South. Having devoutly religious parents, she constantly grew in grace and in favor with God and men. She had a severe case of typhoid fever when she was but four years old, the results from which she never recovered entirely. She suffered a great deal, until death released her. She never murmured or complained at her afflictions, but, like the great Apostle, fought a good fight and realized in whom she trusted. The writer has known her from infancy, and can say that a sweeter Christian character would be hard to find. For such lives we are profoundly thankful. She was laid to rest in the San Angelo Cemetery to await the resurrection of the body. Her last general talk with the loved ones was of a heavenly nature. She said she was so happy. Then I say, "Weep not, loved ones, we shall see Pearle again, not as we last saw her, a sufferer, but as a redeemed spirit with God and the redeemed; we shall know her there." M. B. JOHNSON.

WHITTINGTON.—W. H. Whittington was born in Louisiana November 22, 1835. He came to Liberty County, Texas, in 1838 with his widowed mother, Mrs. Mallina Whittington. In 1857 he married Miss Martha Holland, of Hardin County, Texas, to whom seven children were born, four of whom are living. On September 15, 1878, his wife died. June 30, 1880, he married Mrs. A. A. Andress, to whom were born five children. Bro. Whittington enlisted in Company B, 25th Texas Cavalry, and served through the entire Civil War. He was a faithful, courageous, gallant soldier through that awful conflict. He was not only a physical hero, but also a moral hero. He joined the M. E. Church, South, October 20, 1887, and lived a consistent, consecrated Christian life till his death last spring. A good man has gone to that "house not made with hands, eternal in the heavens." In the town where he resided so long, he was loved and respected by every one. To the bereaved ones we would say, "Weep not as those who have no hope, for you can meet him in that land so bright and fair, where there is eternal joy." PIERCE S. WILSON.

GOLIGHTLY.—On Saturday night, October 17, at 7:15 o'clock, little Ora Golightly passed up to the better world. She had been unwell since June, but not confined to her bed. She was energetic in her nature, and struggled against her disease with heroic fortitude, even to the last hour, being able to lift herself up in bed. She was one of the most faithful members in the Sunday school, and will be missed by her teacher and little classmates. Little Ora was baptized in infancy by her parents' pastor, Bro. C. W. Young, and, as a growing child, she manifested in every way, a true religious spirit. At the time of her death, her age was four years and nine months. The sympathy of the whole Church goes out to Brother and Sister Golightly in this time of their great bereavement. ROBT. E. GOODRICH.

DENNIS.—Homer, son of J. A. and S. J. Dennis, was born March 27, 1897, and died May 7, 1908. Homer had been sick for quite a while, and all that a loving father and sisters and kind physicians could do, did him no good. Though his suffering was intense, he bore it cheerfully and patiently. It is hard, indeed, to part with our loved ones, but we know that dear little Homer is at rest, safe in the arms of Jesus, and we realize that it is one more tie in the heavenly home. His mother and one brother preceded him to the better land. He leaves a father, three sisters and one brother to mourn his death. We cannot call him back, but we can go to him, where there will be no more parting, pain nor tears. The Lord gave and the Lord taketh away. Blessed be the name of the Lord. His grandmother, MRS. M. L. GLOVER. Centerville, Texas.

LOVE.—The subject of this sketch, Robert B. Love, was born in South Carolina, May 20, 1824. When about 1 year old his parents moved to Pickens County, Alabama, where he grew to manhood. He left Alabama in the fall of 1846 or 1847 to enlist in the Mexican War. He returned to Alabama in 1848. The following year (1849) he left Alabama to cast his lot with the people of the great Republic, for whose independence he had fought. When the call was made for men to defend our Southland he was not slow to respond. One could tell at a glance that he had been in the thickest of the fray, for he bore about his body the marks of a soldier. After the war he settled near Cold Springs, Texas, where he lived until October 15, 1908, when he was called to his reward. Uncle Bob, as we loved to call him, joined the Methodist Church when about 21 years of age. He was a member of the Official Board for more than forty years, serving as steward, trustee and Sunday-school superintendent. He subscribed for and read the Texas Advocate and its predecessor for fifty-six years. He paid \$25 for a life subscription to the first Church paper published in the State. For several years he had been a reader of both the conference and the connectional organ. He loved his Church and his pastor, and was loyal to them. In his death the Church has lost a valuable member, the preacher a staunch friend. Uncle Bob was never married. He leaves two brothers, two sisters, beside other relatives and a host of friends to mourn his departure. He is not dead, but sleazth.

A. L. CARNES, P. C.

HERROD.—John F. Herrod was born in the State of Mississippi May 29, 1830; came to Texas in 1852; was married to Miss Sarah Anderson December 18, 1855, and settled in Hill County. To this union five children were born—Mattie Pitts, of Aquilla; Rosa Baldwin, of Seagoville; Cornelia Dehazo, of Scurry County; Levina, deceased; Leander Herrod, who is still at home. He was married the second time to Mrs. N. E. Galyon. To this union was born one son, Charles Frank Herrod, who, with the other children, relatives and friends, are left to mourn their loss. Bro. Herrod was baptized in infancy; joined the Methodist Church when he was a boy as a seeker, professed religion in 1855, and was received in full fellowship and lived a consistent Christian until his death. He was in my father's home when I was a boy. I was his pastor for four years. I think he was one of the best men that I ever knew. Bro. Herrod was a good citizen; a pioneer, one who helped redeem this country from savagery and ruin. He was a faithful father and noble Christian. The loved ones know where to find him. He died in great peace in his home on September 18, 1908, and was buried at Lebanon Cemetery on the 19th, Rev. D. C. Stark, his pastor, and his former pastor, the undersigned, officiating. Our prayer is that we may all meet in heaven.

R. V. GALLAWAY. Aquilla, Texas.

DEAN.—Ceel Alvin Dean, son of J. C. Dean and wife, was born July 26, 1907; died October 17, 1908. Little Ceel was not 15 months old, but had won a large place in the hearts of his friends and loved ones. After reading that tender passage from the 10th chapter of Mark, when our Savior took the little ones in his arms and blessed them, we tenderly laid the little body away to await the resurrection. We sympathize deeply with the young parents, and pray that this precious treasure in heaven may keep their hearts and affections all ways there. A FRIEND.

LOVE.—R. W. 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, sayeth the Spirit, that they may rest from their labors." W. T. McDonald, P. C.

BELL.—George Bell, son of J. A. and C. E. Bell, was born in Dale County, Alabama, March 1, 1857, and came with his parents to Texas in 1868. He was married to Miss Mary Frazier in Preston Bend, Grayson County, Texas, by the Rev. W. M. Leatherwood, February 12, 1889. Brother Bell was converted and joined the Methodist Church in the summer of 1890. He died March 30, 1906. No epitaph upon the cold granite stone, nor eulogistic obituary could give out the worth of the life of this noble man. It was the privilege of the writer to know Brother George Bell for the last sixteen years of his life. And while he was not converted until he was thirty-three years old, yet he was a young man of sterling principles. He was successful from a boy; yet it was due to his energy, good judgment, and moral habits, rather than to any reprehensible means. He was incapable of stooping to the low. He stood squarely upon honor in all his dealings with his fellow man—a model young man. But, unlike too many of that type, he did not put his morals up as the highest standard for his comrades; he always regarded the Christian religion as the only standard worthy of the highest consideration. And as he grew in years this noble principle matured with age. He came of an excellent family, and was the brother of the wife of Rev. D. F. Fuller, of the North Texas Conference—a princess in Israel. The aged and young had the highest regard for him. He was not arrogant; he was as gentle in his demeanor as a lady; but when a stand was required, he was as firm as a rock for the right. He loved his Church, and sought her welfare in all his ways. A man of this type could but be a devoted husband, and a kind and gentle father. When approaching the crossing he was asked how it was with him. And his reply was, "It is all right with me; but what will Mary and the children do?" He left a wife and five children to mourn his departure, and a neighborhood at large to say, "A good man has gone from us." He has only gone before; we expect to regain his companionship in the open gate of the blessed morning. J. E. VINSON.

KUYKENDALL.—Virginia May Kuykendall, age one year, one month and 12 days, died September 1, 1908. She was a bright, sweet baby. Like a beautiful fragrant flower in the home she attracted the attention and won the affections of the family; and like a flower her stay was brief. The angels plucked up the sweet little flower from the nursery of mother's care and transplanted it in the garden of God. She is now among the brightest, sweetest flowers of all the ages and has the tenderest care of the Father in heaven, and the admiration of all the shining hosts of glory. May the father and mother and the dear ones all meet her in the home of the soul. IRVIN F. HARRIS.

MURRELL.—Mrs. Nannie S. Murrell (nee Richardson) was born in Lee County, Virginia, March 13, 1846; she moved with her parents to Adair County, Kentucky, when ten years of age. She was married to Hiram Murrell September 2, 1858. To them were born six sons and three daughters, all of whom survive her. They moved from Kentucky to Paris, Texas, in 1888, and from there to Dallas in 1896, where they have since resided. She took her departure from us to the home Christ had prepared for her April 29, 1908. She was a sufferer for many years. All that skilled physicians and kind and tender nursing could do for her was done, but without avail. From October, 1907, the disease developed rapidly and from then on she suffered intensely, but uncomplainingly until she fell asleep and woke up in the heaven of rest. Early in life Sister Murrell gave her heart to God, and consecrated her life to his service, and the one distinguishing trait of her character was her unwavering faith in God and confident hope of a home in heaven. I visited her just before her departure; her faith was strong; her hope was bright; her spirit calm; her Lord was near; she went to sleep; she awoke in heaven. We shall see her again. J. M. PETERSON.

McCLUNG.—Dr. R. L. McClung, of Atlanta, Texas, well-known as a physician, faithful and sympathetic as a friend and an ardent supporter of the honored names of Lee and Jackson, under whose guidance he did faithful service in the early sixties, passed away suddenly on the 12th of October, 1908, leaving a wife and five children. Converted early in life, he joined the Church and became a true and fearless defender of the faith, and the beautiful and touching resolutions passed by the Board of Stewards tell of his life as a Christian and fidelity as an official. Our glorified friend had just finished his sixty-ninth year upon the earth. His wife and children—Mrs. J. M. Pepper, Mrs. Onie Willis, Mr. L. L. McClung, Mr. J. B. McClung, of Atlanta, Texas, and Mr. Wade McClung, of Tex-

arkana, Texas—all await in faith the joy of the reunion. He was buried with Masonic honors. He will sleep well until the Master calls. By every token given we feel he is safe at home through faith in the Savior of men. J. C. JONES, Pastor.

McNAIRY.—Francis Marion McNairy was born in Giles County, Tennessee, January 19, 1833, and died in Hillsboro, Texas, April 5, 1908. At the age of 14 he moved with his parents to Upshur County, Texas. In 1855 he was married to Miss Martha Lee Collier. These good people reared a large family, and several worthy sons and daughters, with their mother, survive our brother. He served through the four years of war a Confederate soldier and received an honorable discharge. In 1875 he moved to Hill County and settled at Old Mount Calm, and some four years ago to Hillsboro. At an early age in life he was converted and joined the Cumberland Presbyterian Church. At Mount Calm, not having the privileges of the Cumberland Presbyterian, he joined the Methodist Church, in which he lived until his transfer to the Father's house. Brother McNairy was one of God's faithful elect. He was a man of the highest sense of honor and true to the right in all the relationships of life. He consecrated to God and the Church all the best of his long life. He loved the Church and all her services, and no sacrifice was too great to make for her. As he grew feeble, more and more did he hunger for God's house. During the several weeks of his last sickness his bed room was often the very ante-chamber of heaven. His greatest joy was in the reading of the Bible, singing the old songs of Zion and prayer. He praised God continually. His last statement to the writer was a message to the family to be faithful and trust God for all things. God opened the gates of glory and his vision was on the eternal city, while his soul was filled with the glory of God. He awaits the coming of his loved ones. E. A. SMITH. Hillsboro, Texas.

WEST TEXAS CONFERENCE.

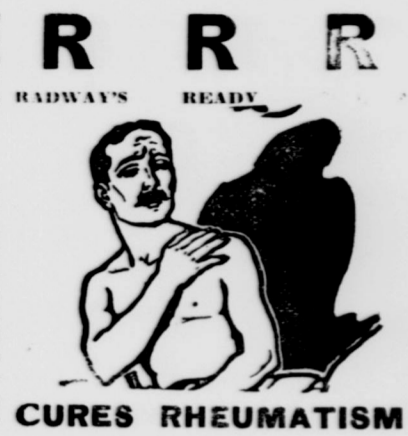
- Austin District—First Round. Manor, 10 a. m., Nov. 19. Webberville, at W., Nov. 21, 22. Manchacha, at Manchacha, 2 p. m., Nov. 24. Bertram, at Briggs, Nov. 26. Cedar Park, at Marvin's Chapel, Nov. 28, 29. Liberty Hill and Leander, at Leander, Dec. 5, 6. McDade, at McDade, 2 p. m., Dec. 7. Smithville, 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.

- Hallettsville, Nov. 21, 22. 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. 15, 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. Devine Cir., Nov. 21, 22. Laredo Sta., Nov. 23. 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.



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TEXAS CONFERENCE.

- Brenham District—Fourth Round. Somerville, Nov. 21-22. A. A. WAGNON, P. E. Houston District—Fourth Round. Trinity, Nov. 19. St. Paul, Nov. 20. Brunner, Nov. 22. CHAS. F. SMITH, P. E. Beaumont District—Fourth Round. First Church, Beaumont, Nov. 21-22. Cartwright Chapel, Nov. 22-23. D. H. HOTCHKISS, P. E. Pittsburg District—Fourth Round. Quitman, Nov. 20. Leesburg, Nov. 21, 22. R. A. BURROUGHS, P. E.

Tyler District—Fourth Round.

- Marshall—First Church, Nov. 20. Tyler—Marvin Church, Nov. 21. THOS. H. MORRIS, P. E. San Augustine District—Fourth Round. Hemphill and Bronson, Nov. 21, 22. C. A. TOWER, P. E. Huntsville District—Fourth Round. Navasota Sta., Nov. 19. Conroe Sta., Nov. 21, 22. H. C. WILLIS, P. E.

Calvert District—Fourth Round.

- Hearne and Millican, at M., Nov. 20, 21. Bryan Sta., Nov. 22. E. L. SHETTLES, P. E. Jacksonville District—Fourth Round. Mt. Selman, at Mt. Selman, Nov. 21, 22. Jacksonville Cir., Earles, Nov. 22, 23. ELLIS SMITH, P. C.

NEW MEXICO CONFERENCE.

- Albuquerque District—First Round. Texico Circuit, Nov. 20. 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.

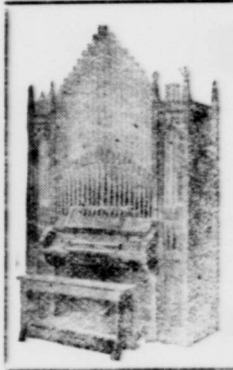
El Paso District—First Round.

- Valentine at Sierra Blanca, Nov. 21, 22. Sanderson, Nov. 24. Alpine, Nov. 25. 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.

- Tempe, Nov. 20. Parker, Nov. 27. Prescott, Nov. 29. Camp Verde, Dec. 2. Bowie, Dec. 11. Clifton, Dec. 14. Rodeo, Dec. 16. District stewards' meeting, Nov. 17, 10 a. m., Central, Phoenix. JAS. E. CRUTCHFIELD, P. E.

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THE NORTHWEST TEXAS CONFERENCE.

Continued from page 5.

Jas. H. Clark, J. Arthur Laney, Thos. Leslie Robeson, Victor H. Trammell, Geo. H. McAnally.

8. What traveling preachers are elected deacons? W. L. Brandon, J. H. Bowman, M. M. Beavers, G. J. Bryan, B. S. Crow, W. C. Childress, O. P. Clark, C. C. Hightower, A. B. Keen, Fred Pilley, J. B. McCarley.

9. What traveling preachers are ordained deacons? W. L. Brandon, J. Hall Bowman, Marcus M. Beavers, Gideon J. Bryan, Benj. S. Crow, W. C. Childress, O. P. Clark, C. C. Hightower, A. Bernice Keen, Fred Pilley, Jno. B. McCarley.

10. What local preachers are elected deacons? Frank D. Caviness, Solon Johnson, Chas. M. Ward, Chas. C. McCormack, Anon C. Smith, H. A. Kight, L. K. Malone.

11. What local preachers are ordained deacons? Frank D. Caviness, Solon Johnson, Charles M. Ward, Chas. C. McCormack, H. A. Kight, L. K. Malone.

12. What traveling preachers are elected elders? Robert F. Brown, A. L. Bowman, J. Winford Hunt, Zebbie L. Howell, W. T. Jones, Jesse U. McAfee, John A. Sweeney, N. J. Peoples, J. M. Glazier.

13. What traveling preachers are ordained elders? R. F. Brown, A. L. Bowman, J. Winford Hunt, Zebbie L. Howell, W. T. Jones, Jesse U. McAfee, Jno. A. Sweeney, N. J. Peoples, J. M. Glazier, Jno. M. Neal, Jas. W. Childress.

14. What local preachers are elected elders? Arthur Thomas.

15. What local preachers are ordained elders? Arthur Thomas.

16. Who are located this year? S. A. Steele, at his own request.

17. Who are supernumerary? J. R. B. Hall, J. W. Dickinson, A. B. Roberts, John F. Neal, Geo. W. Owens, Jno. W. Montgomery, E. T. Harrison, R. J. Tooley, T. W. Ellis, E. J. Maxwell, J. D. Crockett, C. H. Smith, J. M. Sallie.

18. Who are supernumerary? Sam'l Morris, W. F. Graves, E. M. Sweet, H. C. Jolly, L. F. Collins, A. Long, C. Rowland, M. Mills, J. J. Davis, W. V. Jones, L. N. Reeves, R. W. Welborn, E. L. Armstrong, G. F. Fair, J. T. L. Annis, J. A. Hyder, C. S. McCarver, W. J. Lemons, J. A. Crutchfield, W. H. Moss, H. M. Glass, J. A. Walkup, S. C. Littlepage, John R. Steele, J. E. Walker, J. M. Bond, B. F. Gassaway, Sam'l P. Wright, F. M. Winburne, J. P. Mustett, E. T. Bates, J. J. Canafax, W. K. Simpson, Jerome Haranson, R. M. Morris, R. S. Helzer, B. A. Snoddy, W. B. McKeown, J. R. Mood, T. C. Vaughan, I. L. Mills, W. L. Harris, R. J. McElrath, W. A. Gilleland, R. V. Galloway.

19. What preachers have died during the past year? E. A. Bailey, Daniel Morgan, Henry W. South, G. D. Wilson, A. P. Smith.

20. Are all the preachers blameless in their life and official administration? Their names were called and their character passed, except in the case of A. F. Stodell, whose case was referred to the presiding elder of the Gatesville District.

21. What is the number of local preachers and members in the several circuits, stations, and missions of the Conference? 98,996.

22. How many infants have been baptized during the year? 1,901.

23. How many adults have been baptized during the year? 6,363.

24. What is the number of Epworth Leagues? 395.

25. What is the number of Epworth League members? 11,822.

26. What is the number of Sunday-schools? 710.

27. What is the number of Sunday-school officers, and teachers? 5,878.

28. What is the number of Sunday-school scholars enrolled during the Conference year? 69,810.

29. What was assessed by the last Conference for the supernumerary preachers, and the widows and orphans of preachers? \$14,039.

30. What has been collected on the foregoing account, and how has it been applied? \$13,591.05.

31. What has been contributed for Missions? Foreign, \$14,937.69; Domestic, \$17,574.94.

32. What has been contributed for Church Extension? \$8,733.59.

Panhandle Mission—A. L. Bowman, Channing Station—F. M. Neal, Dumas Circuit—Leslie Robinson, Hansford Mission—S. E. Wilson, Ochiltree Mission—J. C. Carpenter, Dalhart Station—J. W. Switzer, Stratford Station—A. W. Waddill, Groom Mission—J. U. McAfee, Miami Circuit—P. G. Huffman, Canadian Mission—G. S. Wyatt, Higgins Station—G. F. Winfield, McLean Circuit—M. L. Moody, Shamrock Circuit—W. Y. Switzer, Wheeler Mission—T. B. Hillburn, Texline Mission—T. E. Graham, Clarendon College—G. S. Slover, President; Professors: S. E. Burkhead, J. L. James, Business Manager; C. N. Ferguson, Glazier Mission—S. Q. Bass, supply.

CLEBURNE DISTRICT.

E. A. Smith, P. E. Alvarado—G. J. Bryan, Burleson—C. G. Chappell; Blum—C. W. Daniels, Cresson—J. M. McCarter, E. J. Maxwell, supernumerary, Covington—W. H. Crawford, Cleburne—Anglin Street—J. P. Patterson, Brazos Avenue—J. O. Crook, supply, Main Street—John R. Morris, Godley—J. M. Neal, Granbury—E. V. Cox, Granbury Mission—H. B. Owens, Grandrose—C. D. Spann, Grandview—P. M. Riley, Grandview Circuit—Z. B. Pirtle, Itasca—J. A. Ruffner, Josh—J. R. Wagner, Morg—Alonzo Monk, Jr, Walnut Springs—B. H. Kennedy, Glenrose Mission—To be supplied, Granbury College—Atticus Webb, President.

COLORADO DISTRICT.

Simeon Shaw, P. E. Big Springs—W. S. P. McCullough, Big Springs Mission—J. C. Carter, Colorado Station—J. R. Henson, Colorado Mission—To be supplied, Camp Springs Circuit—J. T. Trice, supply, Conchita Mission—W. C. Hart, supply, Clairemont Mission—J. M. Baker, Dunn Circuit—S. T. Cherry, Fluvanna Mission—W. C. Hinds, Gail Mission—J. L. B. Cash, Hermleigh Mission—C. H. Ledger, Lorraine Mission—A. B. Martin, Lamesa Mission—J. E. Curry, Rosemead—Lorraine—J. G. Irvin, Roby Circuit—J. W. Childers, Sweetwater Station—J. B. Dodson, Stanton Station—Frank Jackson, Stanton Mission—J. W. R. Bachman, Seminole Mission—C. W. Irvin, Snyder Station—W. P. Garvin, Snyder Mission—A. B. Keen, Westbrook Circuit—J. A. Sweeney.

CORSICANA DISTRICT.

Horace E. Bishop, P. E. Barry Circuit—C. B. Simpson, Blooming Grove—J. H. Wiseman, Brandon—Z. L. Howell, Corsicana: First Church—Jas. Campbell, Eleventh Avenue—E. P. Williams, Corsicana Circuit—W. Vinsant, Coolidge Station—R. B. Young, Dawson Circuit—S. P. Neville, Frost Circuit—Walter Griffith, Groesbeck Station—J. W. Head; E. T. Harrison, supernumerary, Horn Hill Circuit—W. J. Land, Irene Circuit—J. H. Walker, Kerens Circuit—Geo. W. Kincheloe, Kirk Circuit—R. H. Heizer, Mexia Station—J. C. Mimms, Mexia Circuit—O. B. Turner, supply, Munger Circuit—Gus M. Sawyers, supply, Purdon Circuit—J. T. McKeown, Rice Circuit—H. E. Henry, Richland Circuit—W. A. Neil, Thornton Circuit—To be supplied, Wortham Circuit—T. W. Taylor, University Training School—J. M. Wynn, Business Manager.

DUBLIN DISTRICT.

J. G. Putman, P. E. Wunyan—O. P. Clark, Bluffdale—J. T. Owens, supply, Carbon—Eustice P. Swindall, Cisco Mission—C. M. Ewrick, supply, Cisco Station—B. W. Dodson, Carlston—C. E. Gallagher, Desdemona—M. J. Vaughan, supply, Dublin—R. B. Evans, Duffau—J. H. Balbridge; C. R. Seward, supply, DeLeon Station—C. A. Evans, DeLeon Mission—W. D. Wheeler, supply, Eastland—C. S. Cameron, Gorman—R. A. Clements, Harbin—D. C. Ellis, Huckabay—J. C. Sligh, Hico—W. D. Gaskins, Ireddell—G. H. McAnally, Proctor—J. H. Clark, Stephenville Station—D. L. Collier, Stephenville Circuit—Frank Hughen, Tofar and Lipan—C. V. Oswalt.

FORT WORTH DISTRICT.

Sam'l R. Hay, P. E. Arlington—E. R. Wallace; G. W. Owen, supernumerary, Azle—H. D. Huddleston, Fort Worth: Brooklyn Heights—Bailey Wilkins, supply, Boulevard—Chas. L. Cartwright, Central—L. A. Webb, First Church—H. D. Knickerbocker and J. A. Slocloff, Glenwood—G. G. Hamilton, Missouri Avenue—B. R. Bolton, Mulkey Memorial—W. H. Mathews, McKinley Avenue—D. A. McGulir, Polytechnic—H. M. Long, Riverside—C. A. Bickley, Weatherford Street—A. C. Chappell, Grapevine—I. E. Hightower, Handley and Diamond Hill—N. P. Phillips; W. D. Vaughan, supply, Kennedale—M. H. Major, Mansfield—W. C. Hilburne, Smithfield—D. C. Stark, President Polytechnic College—H. A. Boaz, Professor in Polytechnic College—C. L. Brownline, Agent Polytechnic College—J. W. Fort, Agent Supernumate Homes—C. E. Brown, Sunday-school Secretary—C. S. Field, Texas Children's Home Society—L. E. T. Morris, Temperance Worker—J. D. Odum, Assistant Secretary Sunday League—R. C. Armstrong.

GATESVILLE DISTRICT.

J. M. Sherman, P. E. Clifton Station—N. W. Turner, Crawford Mission—O. C. Swinney, Copperas Cove Circuit—L. G. Grimes, supply, China Springs Circuit—W. E. Carpenter, Evant Circuit—T. W. Sharp, Fair and Lanham Circuit—Frank D. Hunsucker, supply, Gatesville Station—A. C. Smith, J. W. Montgomery, supernumerary, Gatesville Circuit—T. K. True, Hamilton Station—Geo. F. Campbell, Jonesboro Circuit—A. D. Livingston, Killen Station—B. A. Evans, McGregor Station—R. F. Dunn, Meridian Station—C. C. Hightower, Meridian Mission—W. M. Bowden, Nolanville Mission—N. G. Peebles, Oglesby Circuit—J. F. Tyson, Pearl Circuit—Tolbert M. Dalton, Turnersville—J. W. Bowden, supply, Valley Mills Circuit—W. J. Mahew.

GEORGETOWN DISTRICT.

W. H. Vaughan, P. E. Bartlett Station—E. F. Boone, Belton Station—J. D. Young, Belton Circuit—Frank D. Caviness, Bohemian Mission—V. Cejnor, Bruceville and Eddy—M. M. Morphis, Florence Circuit—To be supplied, Georgetown Station—John M. Barcus; John F. Neal, supernumerary, North Georgetown Mission—Ira F. Key, Goriotta Mission—J. S. Huckabee, Granger Circuit—N. E. Gardner, Holland Circuit—H. B. Clark, Hutto Circuit—C. G. Shutt, Moody Station—J. B. Berry, Rogers—J. G. Pollard, Salado Circuit—W. N. Curry, Taylor Station—A. W. Holt, Temple: First Church—R. P. Schuler, Seventh Street—W. J. Hearon, Troy Circuit—V. J. Willis, Professor Southwestern University—J. Sam Barcus.

PLAINVIEW DISTRICT.

G. S. Hardy, P. E. Brownfield Mission—P. E. Riley, Bovina Mission—V. H. Trammell, Barton Mission—W. H. Carr, supply, Dickens Circuit—D. B. Doak, supply, Dimmitt Mission—G. H. Bryant, Emma Mission—A. H. Husey, Floydada Station—J. E. Stephens, Gomez Mission—Chas. E. Jamison; C. H. Smith, supernumerary, Hereford Station—J. W. Story, Hereford Mission—To be supplied, Hale Center Circuit—C. E. Clark, Kress Mission—T. F. Robeson, Lubbock Station—Ben Hardy, Lockney Mission—Thomas Hanks, Matador Circuit—R. L. Jameson, Plainview Station—T. S. Barcus; A. B. Roberts, supernumerary, Post City Mission—To be supplied, Silverton Circuit—J. A. Laney, Tulla Station—S. R. Twitty, Turkey Mission—C. D. Pipkin, Tahoka Station—J. T. Howell, Wildorado Mission—W. P. Edwards, Church Extension Secretary—C. M. Shuffler.

WAXAHACHE DISTRICT.

T. S. Armstrong, P. E. Almer Circuit—M. W. Rogers, Bethel—J. J. Creed, Brittain Circuit—Charles E. Wilkins, Ennis—W. H. Howard, Ferris and Bluff Springs—R. W. Nations, Forreston—J. F. Harris, Hillsboro—J. S. Chapman, Hillsboro, Line Street Mission—Henry Stanford, Italy—J. E. Crawford, Lovelace Mission—W. T. Singley, supply, Lillian Circuit—L. A. Reavis, Maypearl—W. H. Harris, Midlothian—S. W. Turner, Milford—Kostroma T. Barton, Ovilla Circuit—E. R. Patterson, Falmer Circuit—S. B. Sawyers, Venus Circuit—M. S. Leveredge, Waxahatchee—J. T. McClure, Red Oak—C. E. Lindsey.

WEATHERFORD DISTRICT.

M. K. Little, P. E. Aledo Circuit—M. L. Story, Breckenridge—J. Hall Bowman, Couts Memorial—Leonard R. Ba, Davis Mission—W. P. Davis, Elliasville—J. J. Rape, Farmer Circuit—Marvin W. Hester, Gordon Mission—Leon Henderson, Graham Station—Frank Singleton, Graham Mission—F. M. Atchison, Grand Circuit—Henry Francis, Millsap Circuit—S. P. Brown, Mineral Wells—J. W. Downs, Peaster—L. G. Rogers, Ranger—C. E. Statham, Santo—Chas. F. Little, Strawn—W. C. Childen, Throckmorton—L. McGehee, Thurber—C. W. Macune, Wayland—To be supplied, Whitt—A. P. Lipscomb, Weatherford—Ernest E. Robinson; R. J. Tooley, supernumerary, Weatherford Circuit—E. F. Alsop, Springtown—S. Van Zandt, Crystal Falls—S. D. Cook, Weatherford College Training School—(No appointment).

STAMFORD DISTRICT.

J. T. Griswold, P. E. Aspermont Station—A. C. Bell, Aspermont Mission—J. L. Hollers, Avoca Circuit—R. D. Steward, Bomarton Mission—B. E. Kimbrow, Haskell Mission—L. B. Meyers, Haskell Station—L. B. Meador, Hamlin Station—C. D. West, Hitson Mission—L. Bostick, supply, Hroce Circuit—W. M. Pope, Knox City Circuit—J. H. Braswell; J. D. Crockett, supernumerary, McCauley Circuit—John D. May, Munday Station—D. L. Coale, Pinkerton Mission—R. E. L. Stutts, Rotan Mission—J. P. Calloway, Royton Mission—C. F. Kiker, supply, Rule—M. M. Beavers, Stamford Station—R. E. Goodrich, Stamford Mission—E. H. Mays, supply, West Stamford and Liberty—Isaac Kiker, Tuxedo—J. H. Watts, Vermont—B. Smallwood, Stamford Collegiate Institute—Jerome Duncan, president; C. M. Woodward, Professor; M. Phelan, Agent.

VERNON DISTRICT.

J. T. Stewart, P. E. Bomarton—Supplied, Childress Station—J. T. Hicks.

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Childress Mission—A. E. Butterfield, supply; A. T. Culbertson, junior preacher, Chillicothe Station—C. W. Hearon, Chillicothe Mission—W. L. Caughan, Crowell Station—W. T. Gray, Crowell Mission—S. H. Manns, Esterline Circuit—J. W. Smith, Guthrie Mission—Martin L. Latham, Kirkland Mission—A. W. Manly, Olney Mission—P. H. Willis, Paducah—J. B. McCarley, Quail Circuit—L. B. Tooley, Quannah Station—W. E. Lyon, Spring Creek Circuit—J. W. Caldwell, supply, Seymour Station—W. M. Lane, Seymour Mission—To be supplied, Tolbert—M. W. Clark, Vernon—A. L. Moore, Vernon Mission—L. E. Riddle, Vera Circuit—M. D. Hill, Wellington Station—L. B. Savage, Wellington Mission—To be supplied.

WACO DISTRICT.

W. L. Nelms, P. E. Abbott Circuit—M. A. Turner, Aquilla Mission—John F. Adams, Austin Avenue—W. E. Anderson, Atchell Mission—To be supplied, Bosque Circuit—Sterling Richardson, Elm Street—A. D. Porter, Fifth Street—W. E. Boggs, Hewitt Circuit—J. D. Hendrickson, Hubbard City Station—A. E. Carraway and E. R. Stamford, Jr, Loma Circuit—E. B. Chenoworth, Mart Station—R. A. Walker, Mt. Calm—J. M. Glazier, Morrow Street—E. Hightower, Penelope Mission—S. C. Baird, Peoria Mission—W. H. Keener, Reisel Mission—W. T. Kinlaw, West—C. B. Smith, Whitney Station—J. S. Tunnel, Assistant Missionary Secretary—John R. Nelson, Conference Missionary Evangelist—M. S. Hotchkiss.

AUSTIN METHODIST PREACHERS' CONFERENCE.

After an adjournment of two months, the Methodist pastors of Austin met in the Tenth Street Church study Monday morning, November 9, 1908, with Bro. Godbey in the chair. The conference opened with prayer, Bro. Hocutt leadixg.

Motion was made that the officers of the conference be re-elected for the ensuing year. The motion prevailed.

On motion J. D. Westbrook, pastor's assistant of Tenth Street Church, was admitted to membership in the conference.

Reports from the Churches: Tenth Street—Received 24 members since Annual Conference. Good congregations. Church in good condition.

University Church—Received nine into the Church; good congregation; one young man has surrendered to the call to preach as a result of the Stuart meeting.

South Austin—Received one by vows since conference; good services yesterday; Sunday-school prosperous.

First Street—Good services yesterday; received two by vows. C. C. YOUNG, Secretary.

UNANSWERED LETTERS.

Nov. 11—H. O. Launch, sub. A. C. Biggs, subs. G. W. Riley, sub. S. B. Johnston, subs. E. R. Barcus, sub. G. C. Cravy, sub. C. D. Span, subs. C. M. Barrick, subs. M. K. Fred, will have attention. A. B. Davidson, sub. E. C. Anderson, subs. Nov. 12—J. I. Weatherby, subs. I. W. Clark, sub. P. W. Bird, sub. has attention. G. W. Henderson, sub. has attention. John I. West, sub. Nov. 14—P. R. White, sub. has attention. A. C. Biggs, subs. H. A. Matney, sub. W. J. Eckles, subs. J. C. Huddleston, subs. Nov. 16—B. W. Allen, subs. A. G. Scruggs, sub. Nov. 17—J. T. Kirkpatrick, sub. Nov. 18—W. N. Armstrong, sub. C. J. Atkinson, subs.

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