

TEXAS CHRISTIAN ADVOCATE

BLAYLOCK PUB. CO., PUBLISHERS.

Official Organ of all the Texas and New Mexico Conferences of the Methodist Episcopal Church, South.

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

Vol. LIII.

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No. 30

THE ADVOCATE SPECIAL EDITION

Let Our People Read and Digest the Contents of this Issue and They Will Understand and Appreciate More Fully the Wonderful Work of Their Great Church

In this edition of the Advocate we have endeavored to give to our readers a survey of our Church work as represented by our conference claims. Its purpose is to impart information concerning these several departments and to inspire and stimulate a spirit of liberality toward them. We have always held to the position that when the people know and understand the claims of the Church that they will do their duty in the way of a generous support. Holding to this opinion we, therefore, devote this entire issue of the Advocate to these different claims, and we have secured the services of men to present these matters who are well qualified to treat them in an intelligent and far-seeing manner. We take it, then, that our readers, when they have read and digested these able and well-prepared articles, will give to them that consideration which is due them as the sources of our Church help.

Ours is a missionary Church. It has been such from the time of its organization. It had its origin in the needs of the neglected classes of people, and it has been the helper of these classes throughout all the years of its wonderful history. This is the secret of our development and growth. In giving the gospel to others we have grown strong and powerful upon its great truth, and today we are a living illustration of the fundamental fact that in giving the truth to others we have not impoverished ourselves. We are endeavoring to look after those sections of our own land where the people are unable to support a permanent ministry. Hence we have what we call our home mission work, and to it we are devoting a special fund and special workers. In addition to this, we are making special effort to give the gospel to the regions beyond. There are hundreds of thousands of our fellow beings who are sitting in the places of spiritual darkness, who have no means within themselves to get the benefit of the gospel of Christ. Yet Christ died for them, and it is a part of his great system that the gospel shall be sent to them. We are trying to obey his imperative command to take the gospel to them. He knows no geographical or racial limits in his atonement. So he has placed upon us the duty to help carry the gospel to the heathen. This we are doing in some measure. But we are not rising to the full stature of obligation in such matters. Hence in this special edition you will find most interesting food for thought. We hope it will arouse additional interest in this important line of our Church enterprise.

As a Church we have always taken great interest in the education of the people. We have founded our own denominational institutions, and we are trying to give to them that support that will place them upon a business-like basis. They need money, and our people have the money and to spare. Some of this money we owe to the educational work of the Church. We are not narrow in our views of this work. We rejoice in its success, whether carried on by any other denomination or by the State. But we can not afford to relegate the education,

particularly the higher education of our children, either to other denominations or to the State. In order to hold and to make intelligent Methodists out of our young people we must have good schools of our own and keep, in some degree, our rising generations of Methodists under our own tuition. Here we bring them under the molding influence of men and women who are in sympathy with our Church and her institutions. We also get an opportunity to exert evangelical influences over them while they are in the process of training. They are thus taught to reverence and to love our doctrines, our form of Church government and our ideas of spiritual religion. When our people send their boys and girls to our own institutions of learning they have the guarantee that they will return to them good, earnest members of our own Church. Such is not always the case when they go to other denominational schools, or to our State institutions. Now, to make these Church schools more and more attractive and efficient we need money to increase their facilities and to enlarge their equipments. In this edition you will find special communications throwing light upon all phases of this subject. We want you to give them serious attention, and then give our own Methodist schools the benefit of your patronage. And we indulge the hope that you will divide some of your substance with these schools to make them efficient in the accomplishment of the ends for which they have been projected.

Our Sunday-school work is the normal training school for the Church. This department of our effort has grown so in popularity that wherever we have an organized society we have a Sunday-school. Our children here get the benefit of Bible study, and they become familiar with our interpretations of the Scriptures. We have special literature prepared by our Publishing House at Nashville for Sunday-school uses. It is the equal of the best in this entire country and better than the most from other sources. It is generally used in our Sunday-school work, but we still have schools that use extraneous literature. This is all wrong. Such literature does not conduce to Methodist growth and to Methodist usage. No pastor ought to permit the literature of outside establishments to take the place of our own most excellent Church literature. And we ought to strive to put in charge of our class work the very best prepared and most religious teachers whom we can secure. We have them in all our congregations, and to use them is not only to give the childhood of the Church the benefit of their ability and knowledge, but such work will broaden and deepen the spirituality and character of the teachers themselves. Then, again, it ought to be the special concern of the teacher to see to it that every pupil in the class is thoroughly converted and brought into the membership of the Methodist Church. It is all right to instruct and advance pupils in knowledge, but unless they are converted and become members of the Church, the end of all Sunday-school work has not been met. Hence it is the duty of the officers and the

teachers to take advantage of the best means for preparing themselves for this sort of service. In this edition we think that we have secured such articles as will lead to this result. They are prepared by men who are adepts in all departments of Sunday-school enterprise, and their words are worth a close reading.

Church Extension is now a corporate branch of our Church work. Its motive and aim is to help weaker congregations to build them a church house which is, in reality, a church home. No congregation can flourish and make progress until it has a comfortable shelter of its own. It must be settled under its own vine and fig tree. To be domiciled in a school house or in a union church is to hamper its energy and its self-respect. It is a sort of a rent house or boarding house type of religion. Not until it gets out of this and into its own quarters, however humble, nothing much can be expected in the way of permanent development. To meet this demand we have our Church Extension Department. Each conference has its own local board, and half of the funds collected by the pastors is retained by this board to be used in helping the weaker congregations within its own bounds, and the other half goes to our Parent Board at Louisville, Ky., and is appropriated to the needy congregations in the general work. It is wonderful how many church buildings have been aided by this Church Extension organization. We have them scattered all through our own conferences and in the wider sphere of our connection. We do not appropriate enough money from this source to build these places of worship, but we encourage a weak congregation to buy a good lot, raise as much money as they possibly can, and then we step in and help them to finish the undertaking. In this way hundreds of churches are built and dedicated that would otherwise never be projected. Now, in this edition, you will find a number of most excellent articles treating this important matter. From them you will see something of what we are doing and something of the needs of this department.

Our Epworth League Department is our newest organization for the care and training of our young people. Here they are encouraged to reduce to practice the training given them in the Sunday-school. They learn to visit the poor and the needy, to study Methodist history and doctrine, to read the Scriptures and pray in public, and they are brought into a wholesome Methodist social organism. Through the League they become grounded in faith and in practical workings of our institutions. Outlets are thrown open to them for active service, and such entertainments are given to them as will conduce to piety and godly living. To aid still further in this way, we have our special Epworth League organ, the Epworth Era, published and edited by Dr. H. M. DuBose and Dr. Parker, and it ought to be in the hand of every Leaguer. From this same source we have also an admirable course of study adapted to our young people, and those of them who have followed it have found it

most helpful to them, mentally, morally and spiritually. In this edition of the Advocate you will find excellent articles covering all sides of this subject, and the reading of them will give you a broader view of what we are doing for young people.

We have made provision, as a Church, for the needs of our worn-out preachers and for the widows and orphans of deceased preachers. This is one of our most worthy causes. All civilized governments make provisions for their disabled soldiers and for the widows and orphans of the men who die on the field of battle for their country. This is not only magnanimous, but it is the sacred duty of the government to make such provision. Shall the Church of God be less provident and generous toward her old ministers and toward the widows and orphans of those who die in the harness? We think not. As a Church we do not believe in a secular ministry. We want a ministry unincumbered with the world. It requires such a ministry to reach and save the people by preaching the gospel. As a result, we do not pay our preachers a sufficient amount to lay anything by for a rainy day. It requires their salaries, or the larger part of it, to meet their annual necessities. Neither do we want them to turn aside to make money like other men do. We want them to study, to improve so as to be good preachers, to visit from house to house, to bury the dead, to minister to the sick and to preach the gospel. These duties require all their time. As a result, our preachers do not accumulate money, and when they grow permanently ill, or break down under the infirmity of years, they are forced to retire without provision of their own for that day of trial. To meet this emergency the Church has made its incumbent upon its active pastors to collect from their charges a fund, and this fund is taken to the conference session, turned over to a special board and prorated among these claimants. It does not furnish them a support, but it aids them to supplement whatever they be able to acquire and thereby have a pittance upon which to lean. We hope to see the day when this fund will be sufficiently large to reasonably support these old veterans of the Cross. Now, in this special edition, read what our leading men have to say on this subject.

There is another phase of this same subject which we wish to mention in a separate paragraph. It is the effort being made by a special agent in all our conferences to secure permanent homes for these old men of the Church. These homes are not deeded to them, but to the Church, for their use while they or their widows survive. After that these homes are turned over to other worthy claimants. Already quite a number of good people have deeded nice little cottage homes to the Church for this purpose. This is, indeed, a happy method of helping our worn-out ministers. And every conference ought to be dotted over with homes of this sort, so that just as soon as a man is unable to work longer he can move into one of the homes and have a shelter for the rest of his

Continued on Page 8.

OUR METHODISM IN THE REPUBLIC OF MEXICO.

I have just returned from Mexico, where a month was spent holding the Annual Conferences and in visiting the work at various points.

In forming an opinion of Mexico, and of the Mexicans, past history must not be forgotten.

When did the young visitations apply and in did the young visit Lee Tur-

Farmer's faithful well on a visit

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cost than any service I have ever attended. The Spirit's presence was mightily, gloriously manifest.

I cannot trespass on the space of the Advocate or the patience of its readers to seek at length of the needs of our work in that field.

The following tables taken from the year book of your board for the year 1906 will show something of our numerical strength, not only in our own conference, but in Texas Methodism:

Northwest Texas Conference: No. Sunday-schools, 586; No. teachers, 4,747; scholars enrolled, 48,848; Collection Children's Day, \$613.89; total collected by Sunday-schools, \$20,851.

North Texas Conference: No. Sunday-schools, 375; No. teachers, 3,098; scholars enrolled, 32,351; collection Children's Day, \$439.60; total collected by Sunday-schools, \$13,071.54.

Texas Conference: No. Sunday-schools, 461; No. teachers, 3,220; scholars enrolled, 30,973; collection Children's Day, \$322.20; total collected by Sunday-schools, \$14,851.20.

West Texas Conference: No. Sunday-schools, 225; No. teachers, 1,851; scholars enrolled, 17,881; collection Children's Day, \$221.11; total collected by Sunday-schools, \$8,638.34.

German Mission Conference: No. Sunday-schools, 35; No. teachers, 206; scholars enrolled, 1,438; collection Children's Day, \$58.95; total collected by Sunday-school, \$1,131.89.

Total: No. Sunday-schools, 1682; No. Teachers, 13,122; scholars enrolled, 131,491; collection Children's Day, \$1685.75; total collected by Sunday-schools, \$58,543.97.

been a wonderful awakening among all Protestant denominations as to the Sunday-school interest. We are glad that our own Church is not only abreast of the times, but in some important particulars has been a pioneer.

We were the first great Church to adopt a Teacher's Training Course, to incorporate it as a part of our Church polity, and to employ a general superintendent of teacher training work.

1. The improvement of the work being done. 2. Its enlargement and extension.

Rev. C. S. Field, is ex-officio, a member of the Board of Directors, being Vice-President of the State Conference.

The last General Conference formulated a plan for the establishment of a chair of Sunday-schools and Religious Pedagogy in Vanderbilt University, and all surplus money, not already directed into other necessary channels, goes to the raising of a fund of \$50,000 for the endowment of such a chair.

We are glad to report an increase of \$203 in collections this year on Children's Day. This money is much needed and we trust all our schools will observe the day next year and take the collection.

Teacher Training. In his recent quadrennial report to the General Conference, Dr. James Atkins says: "I am happy to be able to report that the teacher training work in both of its branches has been thoroughly successful.

Dr. H. M. Hamill, who has been in charge of this important department of our work from its inauguration and to whose earnest and untiring labors we are indebted for the large measure of success it has attained, has been elected Superintendent of Training Work for another quadrennium; and we confidently expect that under his energetic leadership the work will continue to develop even more rapidly than heretofore.

"We rejoice in the presence among us of our new Sunday-school Editor, Dr. E. B. Chappell. He has entered vigorously upon his great work, and under his able direction our Sunday-school periodicals grow in circulation and continually improve in form and matter.

Spring Medicine

The best is Hood's Sarsaparilla. It is the best because it does the most good. While it makes the blood pure, fresh and lively, it tones the stomach to better digestion, creates an appetite, stimulates the kidneys and liver, gives new brain, nerve and digestive strength.



An unequaled list of cures—40,366 testimonials in two years—proves its merit.

Sarsatabs—For those who prefer medicine in tablet form, Hood's Sarsaparilla is now put up in chocolate tablets called Sarsatabs, as well as in the usual liquid form.

GUARANTEED under the Food and Drugs Act, June 30, 1906. No. 324.

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"Your board has been issuing a Year Book which reaches every member of our conference and every Sunday-school superintendent. We strive to condense in this little annual much helpful and stimulating matter, and we believe it is a wise investment.

Mrs. J. F. Gee, 50 Gould Street, Stoneham, Mass., says: "In 25 years experience I have never known Hood's Sarsaparilla to fail, for spring humors and as a general blood purifier; it cures scrofula, eczema; has no equal as a general spring medicine; it gives me genuine satisfaction to say this."

I was in Athens, the printer in Palestine, the Linotype people in Houston. Copy had to go to Palestine, thence to Houston, back to Palestine, and on to Athens; proof read and corrected, and make the same round again with revised proof before it was ready to print.

The balance of the minutes are all printed. Another trouble was that the memoirs were all lost somehow. None of them ever reached me until late in January. The first copy was lost in the mail. But they have been supplied at last.

I will not mention the other troubles. The minutes will be out now in a very few days and I think you will find them correct. They represent some work. Almost every line of it from beginning to end had to go through my typewriter before it could go to the printer.

When brethren write reports and resolutions hurriedly and with a pencil, at conference, it means that the editor must rewrite it before the printer sees it. GUS GARRISON.

Athens, Texas. DISTRICT CONFERENCE NOTICES

Beaumont District. The District Conference for Beaumont District, will be held at Liberty, May 21-24. Let every member make special effort to attend.

Sulphur Springs District. District Conference will convene in Cumby, May 30, at 7:30 p. m., instead of June 6 as it appears in Advocate.

San Marcos District. The District Conference will be held at Waelder, May 3, 4, 5 and 6. Every preacher will be expected to come in time for the first service and remain to the last one, from Friday night to Monday night.

McKinney District. The McKinney District Conference will meet at Farmersville, May 7-9. Opening sermon Monday night by Rev. J. L. Sullivan.

Houston District. Committees of Examination: License to Preach—G. H. Collins, S. S. McKenney, S. R. Twitty.

AN OPPORTUNITY FOR MINISTERS AND OTHER HONEST MEN. There is a special provision Life Insurance Policy issued by the strongest and largest Western Life Company which you can sell and make more money out of during your spare moments than you can out of your salary, and every time you insure a man you have done his family a kindness and made money yourself.

Agency Director National Life Ins. Co. of the United States of America. 68 Wilson Bldg., Dallas, Texas.

North Texas Female College

The annual debate of the Sophomore class in English under the direction of Miss Padelford aroused much interest, not only among the members of the class itself, but their friends as well.

From four to five of the same day the work of the Life Class in the Art Department was on exhibition in the College Studio.

The series of Spring Recitals began Friday evening with pupils from the class of Miss Fulton.

The following program was given: 1. Summer time.....Orth Bertha Downs.

- 2. Bluette.....Behr Mary Honaker
3. Rondo On a Tyrolean Air.....King Kate Honaker.
4. (a) Song of Moonflower.....Fenar (b) Valse Petite.....Reinhold Mary Fenett.
5. Song (a) Fidelity.....Wright (b) Because.....D. Hardelet Ada Call.
6. Pastorale.....Bachman Ruth Honaker.
7. Valseette.....Boronski Lucille Rothe.
8. Recitation....."Sunday Morning" Lois Mahaffy.
9. Pleasures of Spring.....Merkel Jessie Foster.
10. Rondo Alla Turca.....Burgmuller Mary Wharton.
11. Song (a) Lullaby.....Brahms (b) Spring Song.....Ries Ethel Foster.
12. LaPavillon.....Dennee Belle Birge.
13. Valse Brillant.....Kowalski Laura Cox.
14. La Gondola.....Henselt Mamie Tayman.
15. Valse Impromptu.....Von Wilm Annie Batsell.

For Information, Address Mrs. L. A. KIDD-KEY, President. Sherman, Texas. ev. E. L. Spurlock, Business Mgr



THE CHANCE OF A LIFETIME to buy good vehicles right is offered careful buyers in this stock of Enterprise carriages. Wear, style, comfort, economy is in every one shown, which for your own good we ask you to look over.

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Dollar Package FREE Man Medicine Free You can now obtain a large dollar size free package of Man Medicine-free on request.

EPWORTH LEAGUE

THE MINISTRY OF THE LEAGUE. REV. H. M. DUBOSE, D. D.

The Methodist Church is not the same that it was before the Epworth League came to it. A new note is heard in its wings of praise; a new testimony is added to the vows of its confessors.

The life and work of the League have gone on so unobtrusively that many, even amongst the great of the Church, have taken little or no account of their influence; but the record is on high.

During that time, an average of never less than three thousand churches have maintained active Leagues, in which all the functions have been more or less normal, and productive of spiritual energy.

Some, there are, who in the absence of the enthusiasm once manifested in great excursions and immense conventions contend that the League is a spent force.

THE WORK OF THE EPWORTH LEAGUE. REV. JNO. M. BARCUS, A. M.

The Epworth League as a district organization has just turned into its seventeenth year. It has been in existence long enough to make a history by which it should be willing to stand or fall.

by any other at the time of its organization, then it has no right to demand recognition or support.

The first work of the League was a fight for existence. Many good men opposed it, and on various grounds. It was contended that we already had too many organizations in the Church;

The practical question that I raise now is "Has the League fulfilled the promises made for it by its ardent friends? Has it accomplished what it was designed to accomplish.

It is not contended that every League that has been organized has accomplished all these ends.

Some, there are, who in the absence of the enthusiasm once manifested in great excursions and immense conventions contend that the League is a spent force.

Some of our preachers have been disappointed in the League because of a wrong notion of what it was expected to do.

The need of adult direction—let the word control be eliminated from our vocabulary if we wish to have the thing that it stands for—is proved by the character of many of the organizations that arise and become powerfully influential among the boys themselves.

designed to give the wide-awake, laborious pastor a chance to do, in an organized way, a work that is absolutely essential to the well being of the young people of the Church, and a work that was not done and is not now done where there is no Epworth League in operation.

To successfully run an Epworth League and see that it accomplishes all that was designed for it by its originators, requires, on the part of the pastor, patience, perseverance, a study and tact, but after an experience of twelve years as a pastor I declare that I know of no work of a pastor that pays a bigger dividend than this.

THE BOYS' LEAGUE.

REV. FITZGERALD SALE PARKER, D. D.

The General Conference of 1906 granted the memorial of the Epworth League Board that the Boys' League be made a part of the work of the Junior League, but not without some question as to both the wisdom and the demand for this new departure.

Works by students of special psychology are to be had, from which one may obtain the data for a scientific study of the whole subject of adolescence.

The number of spontaneous organizations of boys is so great and so nearly inclusive of those who are not inhibited from taking part in them that we may take it as unquestionable that to organize into societies is but an expression of the normal tendencies of boys between the ages of ten and sixteen.

In recognizing the normality of the boys' organization or "gang" as a method of directing the boys' development and of protecting his moral nature our League Board is not a pioneer.

The only real alternative of boy organizations is home seclusion. This is more or less difficult in proportion to the virility of the boy in question, and is always dangerous to the resultant of character, as entailing that

weakness and dependence and generally negative quality that are the legitimate effects of suppression.

It may still be contended that the home, supplemented by the Sunday-school, is all sufficient for the Christian training of boys.

Where indifference or opposition to the Boys' League exists it is doubtless due in large measure to the ignoring of the psychological differences between the boy and the girl.

The principles of the Boys' League are well expounded in "The Gang of Six," a story of fascinating interest by H. M. DuBose, General Secretary of the Epworth League.

Corn Field Sweetness

Corn has been known as a food since the days of the prophets, but it may be safely said it has never been prepared in so delicious a form as Elijah's Manna.

Elijah's Manna

is made by the Postum Cereal Co., Ltd., Battle Creek, Mich.

REMINISCENCE NO. 8.

During my first year at Trenton, in 1854, I had become a member of the Good Templars, a temperance organization, and one of the best I have ever known.

We had a grand temperance rally at Edinburg and sent for J. D. Vincil to make the speech. This was my first acquaintance with this distinguished brother.

I was, in some respects, like the rustic Bro. Vincil used to tell about who had estrayed a calf before a Justice of the Peace of similar scholarship with himself.

The first conference I ever attended was at the close of my first year. It was held in Richmond, Ray County, Mo. It was an eventful occasion in my life.

I must mention the opening exercise of this conference. It began at 8:30 in the morning. The Bishop took charge.

in, the Bishop endorsing it heartily, the big tears trickling down his cheeks.

I think he excelled all men in holding prayer meetings I have ever known.

We had a number of revivals on the Albany charge, but nothing occurred I care now to note.

At the close of this, my second year, 1856, conference convened in Louisiana, Pike County, on the Mississippi River.

There was a prominent retired physician in the city who was a professed infidel and the preachers shunned him.

In his early life, soon after he entered the practice of medicine, he became engaged to a beautiful young lady, but for some unknown reason she discarded him and married another man.

love themselves; they would seek the welfare of each other as they seek their own." "Why, doctor, that is a strong argument for the divinity of the Scriptures.

"Forth from his dark and murky hiding the owlet Atheism, With fringed lids drawn close,

But the sun is and is shining whether we see it or no."

This is only a sample of our short sword practice. I had not then accepted the postulate that infidelity roots in sin.

In his early life, soon after he entered the practice of medicine, he became engaged to a beautiful young lady, but for some unknown reason she discarded him and married another man.

There is a terrible significance in the Savior's question, "How can ye believe who receive honor one of another and seek not the honor that cometh from God only?"

I have a good deal more to say on this subject when I get back to Texas, for I have had much to do with infidels and have been able to lead many of them back to God.

S. C. LITTLEPAGE. Waco, Texas.

\$2.10 A useful book and the Texas Advocate \$2.10 A Rare Chance.

The Southern Methodist Hand Book is the only Year Book of the M. E. Church, South. It has received almost extravagant commendations of our Bishops, connectional officers, editors and thousands of preachers and laymen.

BLAYLOCK PUB. CO., DALLAS, . . TEXAS.

RESPONSIBILITIES OF TODAY.

A Bugle Call to the Women of the Church.

"Lift up your eyes and look." This was the first message of Jesus the Christ, on Christian service, and it is as needful to-day as when the Master gave it to His disciples.

The eighth annual session of the board will convene in Richmond, Va., on May 9, 1907. Three-fourths of the fiscal year have passed.

Lift up your eyes and look at China if you wish to see indications of changes that promise to surpass the revolution in Japan.

The material and commercial prosperity of this country, the prodigal harvests of 1906, call for offerings to God from grateful hearts.

1. By intercessory prayer for the men and women of the Church, who, notwithstanding the calls from all nations and the fervid appeal from Bishop Candler in behalf of the East, have

enthronement of Jesus as King. God can move their hearts to give when our appeal fails.

2. By placing before men and women facts that will prove the need and the marvelous openings in foreign mission fields.

3. By so realizing our own obligation to the work begun for the women and children of heathen lands and to the missionaries who have given themselves to God for service that we will say, "By the help of God we can and we will."

Poor as the Chinese people are their expenditures in idolatrous worship amount up each year to nearly \$150,000,000.

"Give of thy sons to bear the message glorious Give of thy wealth to speed them on their way.

MARIA LAYNG GIBSON, Pres. W. B. F. Missions, M. E. Church, South. Kansas City, Mo.

It is in every way creditable to handle the yardstick and to measure tape; the only discredit consists in having a soul whose range of thought is as short as the stick and as narrow as the tape.

AS TO FLAVOR

Found Her Favorite Again.

A bright young lady of the Buckeye State tells how she came to be acutely sensitive as to the taste of coffee:

"My health had been very poor for several years," she says, "I loved coffee and drank it for breakfast, but only learned by accident, as it were, that it was the cause of the constant, dreadful headaches from which I suffered every day, and of the nervousness that drove sleep from my pillow and so deranged my stomach that everything I ate gave me acute pain.

"My condition finally got so serious that I was advised by my doctor to go to a hospital. I went to one of the largest in Detroit. There they gave what I supposed was coffee, and I thought it was the best I ever drank, but I have since learned it was Postum. I gained rapidly and came home in four weeks.

"Somehow the coffee we used at home didn't taste right when I got back. I tried various kinds, but none tasted as good as that I drank in the hospital, and all brought back the dreadful headaches and the 'sick-all-over' feeling.

1. By intercessory prayer for the men and women of the Church, who, notwithstanding the calls from all nations and the fervid appeal from Bishop Candler in behalf of the East, have

