

TEXAS CHRISTIAN ADVOCATE

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

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EDITORIAL

THE FOREIGNER IN OUR MIDST.

The hand of Providence is seen in the migratory habits of people. Abraham was sent from his own country and kindred far off into a land of which he knew nothing; and the divine plan underneath his movement was to select a place and to prepare a people making ready for the coming of the Son of God. Abraham was unconscious of the import of this purpose, but God understood it and the history of the chosen people is its demonstration.

So God is giving expression to his will and to his purpose in bringing the foreigner, by the thousands, to our own great State. We have been too slow to go to them with the gospel, and so they are coming to us for the benefit of the gospel. The result is that we are carrying on foreign missionary operations at home and right at our doors. At least we are having the opportunity for this sort of work actually thrust upon us.

Having brought these people and given them habitation among us, God makes it absolutely necessary for us to teach them our form of Christianity and our ideas of Christian civilization. It is no longer a question as to whether we ought to do this work; really it is absolutely necessary for us to do it. Our self-preservation and the perpetuation of our form of government demand it at our hands. For at the rapid rate they are being delivered upon our shores and their eagerness to buy land and become citizens, we are compelled to bring them to our way of thinking and living, or else they will establish their ideas of religion and government, and thus deteriorate our form of Christianity and undermine our form of government. In coming to our country, they are not leaving their ideas of life behind them. They bring their teachings and their traditions along with them. They are still foreigners, notwithstanding the fact they are becoming Americans. Nothing can change them in their faith and in their ideas of law except the school house and the Church. They must be taught our language and our religion.

It is our duty to do it upon higher ground than self-preservation and the perpetuation of our laws and institutions. They are human beings, made in the image of God and redeemed by the blood of Christ. The unselfish spirit of our religion makes it absolutely necessary for us to take the gospel to them. We want them saved because they are a part of the great mass of humanity. They are capable of religious as well as of mental development, and they can be made into lives of purity and righteousness. They are capable of all the experiences of conscious salvation.

With these great motives to actuate us, and with the fact that we have them right at our doors, we must put forth every effort as a Church to evangelize and save our foreign population. At present we have this country pre-empted for Christ, and need to increase our efforts to continue his reign among us. We

have the means and we have the men and women, and we have no excuse for failure to take the gospel right into the homes of these people. The one great burden of the Methodist Church in Texas now is to preach the gospel to these hordes sent to us by divine Providence and prove to them that we are deeply interested in their physical, moral and spiritual welfare. The world, the flesh and the devil will put forth every effort to hold them in ignorance of the benefits of our religion and to alienate them from our ministry and influence. But with proper outlay and self-sacrifice we can counteract all such evil influences and prove to these strangers within our gates that we are their friends and that we are working for their salvation. Therefore let the Church open her eyes to the ripening harvest and make haste to thrust in the sickle of truth and gather them as sheaves for the garner of heaven.

THE INFLUENCE OF THE FOREIGNER ON OUR CIVILIZATION.

Did you ever think for a moment how many foreign-born citizens we have in Texas? They number about 750,000, and of this number 350,000 of them are Mexicans. Among them are at least 100,000 children of school age, and but a small per cent of them are under evangelical tuition. The bulk of these foreign citizens who are religious at all are of Roman Catholic affiliation. Only a small per cent of them are Protestants. A great many of these people are naturalized, and they take part in the election of our State administration, they help elect our local officers, and they vote when there is any question of moral import submitted to them. In a great many places they hold the balance of power, and, while here and there they vote right on these matters, yet it is true that the large majority of them go against such questions. They are not favorable to our ideas of law and order, and they are out of sympathy with our institutions. The most of them believe in the saloon, they are opposed to our view of the Sabbath, and they have crude ideas of liberty. The larger part of them are here with their traditions and predilections in full force. A great many of them can not speak or read our language. To all intents and purposes they are as foreign to us as though they were still living in Mexico or Continental Europe.

Yet thousands and thousands of them are bona fide citizens, armed with the American ballot and charged with American responsibilities. They sit on juries, they hold office, they take part in the affairs of government. In many places they dominate public sentiment and control local conditions. They are already keeping local option out of nearly all the twenty-six wet counties in Texas, and in some of the partially wet counties they give their influence against prohibition in the centers of population. The fact is, the foreign-born citizen is already severely felt in these matters in Texas. We are having to reckon with these people, and the bulk of them are actually alienated from us morally, civilly and socially.

It is high time that we were beginning to

change this condition of things among our foreign-born population. They are capable of being reached and of being brought to the right side of these moral and civil propositions. This is proven by the fact that we have hundreds of them in our Protestant Churches, and they not only stand with us in our fight against moral evil, but they make our most devoted and liberal members. When converted to evangelical religion, they become an abiding spiritual power. So that we are impressed with the fact that these people are susceptible to the preaching of evangelical religion.

The time is at hand when we ought to begin an aggressive movement for giving them our gospel. They have among them bright and gifted young men and women. We ought to get hold of these, put them in our schools, and train them for work among their own kindred and people. We ought to send intelligent and converted Mexican teachers and preachers to their kind; and we ought to send the same sort to the other nationalities in our midst. We may not be able to reach the older and the more confirmed of these people, but their children are more impressible, and here is where our best work is to be done. We have already neglected this work too long. Years ago, when there were fewer of them, we could have done it with less difficulty; but we can do it with greater ease today than we can twenty years from now. For we not only have more than half a million of them today, but in the near future we will have twice this number. Therefore the aim of this issue of the Advocate is to stir our people to greater interest in this splendid enterprise. Read the fine communications from people who are in touch with this subject, and see what we are doing and what we ought to do to save the foreigner. We are here presenting the most valuable information available, and it ought to produce abundant results.

This issue of the Advocate is one of the finest ever issued from the Southern Methodist press. It deals almost exclusively with the great problem of evangelizing the foreign population now a part of the citizenship of Texas; and it gives an elaborate account of what has thus far been done in this line. The matter comprising the facts and figures of this important subject is presented by men who are thoroughly conversant with the problems involved, and this issue of the Advocate will do to go on permanent file in every Methodist home in Texas.

Look at the faces of our Mexican, German, Bohemian and Italian brethren, and you will get an idea that these people have the elements of civil and religious development in their make-up. They are worthy of our greatest encouragement and co-operation. We can not afford to permit the world to capture and hold people who offer such hope to our Church and country, when these specimens, whose pictures we here present, show such evidences of progress and training. The Methodist Church must put forth every effort to bring all these people into fellowship with our gospel.

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LETTERS.
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A. Clarke,
Abe Mulkey,
lis, sub. C. D.
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orton, sub. J.
l, subs. W. H.
incheloe, sub.
Smith, subs.
Cullen, sub.
iges, sub. M.
f. Pope, sub.
Bostick, sub.
D. Hill, sub.
L. E. Riddle,
sub. M. I.
Cormick, sub.

k, Jr., sub. J.
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rson, sub. E.
foreland, sub.
T. Hooks, 37
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uchanan, sub.
Clark, subs.
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Carr, sub. A.

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Agee, sub. P.
V. Kincheloe,
E. R. Stam-
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Dallas, Texas.

The Forward Movement to Evangelize the Foreign Population of Texas

The Problem Facing Methodism in Texas

REV. JOHN R. NELSON

Texas has the largest foreign population of any State in the South or Southwest. Her foreign-speaking people are estimated at more than three-quarters of a million. She has about 250,000 Germans, 75,000 Bohemians, 250,000 Mexicans, 60,000 Scandinavians, 30,000 Poles and 20,000 Italians.

Increasing.

In spite of the Americanizing influence at work, these foreigners year by year have steadily increased. The Germans and Bohemians, as a rule, rear large families, while new families from the old country have arrived by shiploads. At the present time the high tides of immigration have had a distinct tendency to the South Atlantic and Gulf Coasts. The Government has anticipated and is fostering the movement by establishing immigrant stations at Galveston and New Orleans. Steamship companies are now operating direct lines of transportation between Southern Europe and these gulf port cities. Two-thirds of the immigrants received at Galveston remain in Texas.

Majority Population Foreign.

This State promises to have a foreign population like unto New England and the great cities in the North and East. She has rich unoccupied territory that will afford lands and plenty for millions of home-seekers; her undeveloped resources and varied industries call for armies of skilled and unskilled laborers. Here capital invested declares immediate and large dividends. With such advantages, and resident foreign people to attract, Galveston as a distributing point and the Isthmian Canal a certainty, it is only a question of time when a majority of the population of the "Lone Star" State will be foreign-born and immediate descendants of foreign parentage.

State Passing into the Hands of Aliens.

The policy of Americans has been to sell their lands to the foreigners for good prices and remove to other parts of the country. The new citizens, with their improved conditions, have prospered, bought more land and sent for their relatives and friends. Thus foreign colonies beginning with a nucleus of two or three families have enlarged and multiplied until great rich sections of the State have passed into the hands of the aliens. The population of Gillespie, Kendall, Bexar, Medina, Comal, Guadalupe, Fayette, Austin and Washington Counties is largely German. In many other counties like Mason, Llano, Lavaca, Colorado, De Witt, Caldwell, Harris, Wharton, Gonzales, Travis, Goliad, Bastrop, and still others, there is a heavy percentage of Germans. Interspersed among the Germans and extending as far north as Williamson and Ellis Counties, are large colonies of Bohemians. The Mexicans having overflowed from Mexico are found in great numbers in West Texas and in small, roving bands from the gulf to the Panhandle. Settlements of Swedes, Norwegians, Poles and Italians dot the State, while the "foreigner in our midst" is in evidence in every large town and city.

Protestant Churches on the Run.

With the surrender of the country Protestant Christianity has largely retired from the field. We have turned over our lands and homes to the Germans and Bohemians, but not our religion. Outside of the Roman Catholic and Lutheran Churches the combined membership of the different denominations in all probability is less than 10,000 among the three-quarters of a million of foreign speaking people. A special committee on conditions reported: "In the greater part of the German territory in Texas the people are not reached by any gospel agents. The Roman Catholic and Lutheran Churches exercise a traditional influence over the people, but tens of thousands of them are too far away from the church buildings to attend the German-speaking Churches, and very few of them are reached with the gospel of any other language. Where once stood the Methodist Church, a Protestant stronghold, now is often found the dance hall; woods that once echoed with the songs and shouts of our fathers in camp-meetings have been converted into beer gardens, and in the erstwhile land of Sabbath the saloon is wide-open all day Sunday. These are dark spots on our Christian civilization. The fault is with the na-

tive as well as the foreigner. Left without any evangelizing agency, it is not strange that the aliens have not been converted to Christianity and continue to live according to the ideas and ideals, the customs and religions of the countries from which they came.

Texas Methodism Debtor.

The reasons are urgent why Christians should bestir themselves to evangelize our foreign speaking people:

(1) The alien has inalienable rights in the gospel. The foreigner no less than the American is in the covenant of promise. The command to disciple all nations includes the "every creature" at home as well as in foreign countries. The larger view of missions regards home and foreign missions as essentially one.

(2) Proximity intensifies obligation. The opportunity to do good carries with it the responsibility of doing good. The priest and the Levite each "passed by on the other side" of the "half dead man" who had "been stripped of his raiment and wounded" by the thieves, but they could not escape



REV. JOHN R. NELSON.

the opportunity of ministering to a fellow-being that was down. Texas Methodism is face to face with the Macedonians from every nation of the Old World who are providentially within our gates and at our very doors.

(3) Our foreign neighbors are accessible to the gospel. Having come to America, in the beginning, at least, they are biased toward every thing that is American. Multiplied thousands of them love our country and are waiting to hear from us concerning our religion. Their hearts hunger for human sympathy, Christian fellowship and the Word we preach—"give ye them to eat."

(4) The Christianization of these foreigners in our midst is more than a question of home missions; native land and fireside are involved in the tremendous issue. We must save the foreigners or they will destroy our free institutions and Protestant Christianity. Already the foreign vote of Texas holds the balance of power in every State-wide question of civic righteousness and moral reform. The greatest Americanizing agency is the gospel of Christ.

(5) The foreigners are worthy of our best efforts. We have no more industrious, thrifty and upright citizens than are the Germans, Bohemians, Swedes and Norwegians; they are of the stocks which have built mighty civilizations. It is a fact not generally known that some of the pioneer families who founded German colonies in Southern Texas were of the nobility. Our own German brethren are of the highest types of the Christian character.

(6) The saving of the foreign people of Texas is in the interest of foreign missions; converts become missionaries to their own people in this and other lands. The first fruit of our first Italian missionary in Texas was a young Frenchman who immediately volunteered as a medical missionary. Our Italian pastors at both Thurber and Galveston are products of our own little Italy Missions located at Ybor City, Florida. The preachers of the German Mission Conference with one exception are Germans. Southern

Methodism's entrance wedge to Japan was a Christian Japanese who had been converted in California. As the work enlarges among the foreign speaking people in America the number of volunteers will increase whose

Southwestern University, several of whom will be missionaries.

Mexican.—Our work for Texas Mexicans consists of the San Antonio District of the Mexican Border Conference, part of the Chihuahua District of the



Immigrants awaiting inspection at Galveston.

racial instincts, language and patriotism specially fit them to give Christ's gospel to their own countrymen in foreign lands. Texas with three-quarters of a million foreign population is the Church's greatest home mission field. When redeemed and thoroughly Christianized this State will be her greatest recruiting station and base of supplies for the foreign work.

Work of the M. E. Church, South.

German.—Our German Mission Conference, organized in 1846, has 21 traveling preachers and 1665 members. The working force and membership would have been larger, but for the tendency of the young Germans to join English Churches as they Americanize. This conference must be continued as a distinct organization so long as there are great colonies of immigrant and Texas-born Germans who can only speak the German language. To absorb this missionary agency by English conferences would be the destruction of our work among the Germans. Southern Methodism has no more loyal and devoted band than are the

Northwest Mexican Border Conference and a new mission each in the North Texas and Northwest Texas Conferences. Our Mexican membership in Texas is about 1500, while the Mexicans of the State are estimated at one-quarter of a million. Since the number is steadily growing, mission work among them is increasingly important.

Italian.—Our Texas Italian Missions are located at Galveston, Thurber and Bryan. The one in Galveston within twelve months developed into an Italian Church of 25 members. Thurber Mission is conducted on institutional lines, while the new missionary to the Bryan colony is supported by the laymen of the Texas Conference.

Port Immigrant Home.

The M. E. Church, South, is projecting new lines of Christian service around the gulf coast. At Galveston she has opened a Port Immigrant Home under the auspices of the Joint Commission representing the Boards of Missions, Church Extension and Woman's Home Mission Societies,



Gallery Showing Part of the Immigrants and Office Force of Immigrants' Home, Galveston, Texas.

preachers and laity of the German Mission Conference. They lead the Church in their contributions to foreign missions, and were the first to respond to the advance movement to evangelize the foreigners in Texas.

Bohemian.—Within the past two years missions have been enterprised among the Bohemians by the Northwest Texas Conference with Georgetown as a base and the West Texas Conference operating from Yoakum. The pioneer missionaries, Revs. V. Cefnar and Joseph Dohes, educated and consecrated Bohemians, are abundant in labors for the salvation of their people. They have recently been reinforced by three native workers as a result of the increased liberality of the Northwest Texas Conference laymen. While foundation mission work is always necessarily slow, substantial progress has been made among this neglected foreign people. A class of ten Bohemian young men is being educated in

Texas Conferences co-operating. The second and third stories of a large brick building well located have been rented, adapted and furnished for feeding and sleeping at minimum prices 300 immigrants. More than 1000 of these strangers passing through that gate city have been cared for in our own Good Samaritan Inn since its opening last summer. Our port missionary, Rev. Frank Bruckmann, who speaks five different languages, meets the incoming aliens at the ships, and together with the superintendent, Rev. J. B. Sears, and necessary helpers, gives them friendly assistance until they take the trains for their future homes. The Christly service in the hour of need has profoundly impressed would-be citizens that Protestant America is a Christian country, and will be the bread cast upon the waters gathered up by the ministering Church after many days. In an adjoining building, and served by

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the same force, is our sailors' department with reading-room, hall for gospel service and limited sleeping apartment. The sailors away from home and home influences appreciate the Church's effort to minister to their intellectual, social and spiritual well-being.

Forward Movement—Laymen.

It remained for the laymen of Texas under the inspiration of the Laymen's Missionary Movement to take the initiative in an enlarged and aggressive campaign to evangelize the foreign population of the State. During the

last round of Annual Conferences they pledged to the Home Mission Department \$35,000 to arrest the retrograde movement by sending more missionaries into the fields and opening new missions in new territory. For the first time Southern Methodism has seriously attempted the solution of the foreign problem on a scale in keeping with the task. The success of the enterprise will be a demonstration of the work of both the Laymen's Missionary Movement and the Home Mission Department. The whole Church has felt the thrill of this forward movement.

would soon have seen eye to eye, and have been as Jonathan and David dwelling together in peace, multiplying prosperous communities all over the land.

The day of opportunity is not entirely gone, at least for the nation. It may be for many a family, and perhaps for some communities. The people and the opportunity God gave us, that we might see the gospel elevate them, we have used to make money for ourselves and sell land, so that our children might go West and buy land cheap, indifferent alike to the kingdom of God and the salvation of the newcomer and his children. But in spite of all this, even now the Christianity of this State could furnish the 3000 teachers needed to teach the 100,000 children of foreigners that are within school age. Forty thousand Sunday-school teachers in Texas and more than 2000 pastors of the various Churches in Texas make an opportunity which ought to be appreciated and used better than it seems to be.

If this picture is not as optimistic as may be desired, we have but to remember that we represent a gospel of power, and one who never lets a promise fail. Faith to do our best is the need of the hour. This can only come of faith in God and faith in humanity.

Galveston, Texas.

Our Obligation to Give the Gospel to the Foreigner in Our Midst

REV. JOS. B. SEARS.

Our obligation to give the gospel to the foreigner in our midst rests upon at least two foundations. The first of these is that obligation which Jesus imposes upon all who receive the blessing of the gospel that they shall share this gospel with every man possible. There is no getting sufficient motive for this work except as we draw from the highest source. For we must never forget that the chief element in our assets is the gospel of power. Neither can we lay too much to heart the fact that we received this blessing on condition that we give the

combine these five countries, the largest contributors of the European peoples last year, we find that the Protestant peoples are only about 12 per cent of the number sent. Taking another year as an index, all Europe sent 54 per cent Catholic and 19 per cent Protestant. To this add the known difference between the European standards of public morals and the difference between the European and the American Sabbath. With this view, who can doubt that we need to do something to give the gospel to the foreigners in our midst? Both faithfulness to Jesus and loyalty to our country require that we give the gospel to these people. Our obligation is also measured by our OPPORTUNITY. Thirty, or even twenty, years ago we had a much better opportunity to give the gospel to these people than we have now. They were few in number, were more thoroughly dispersed abroad among the people, and were new to the country and were more easily led in these matters. Now they are in great numbers gathered into large colonies, organized into orders, brotherhoods and lodges, and have much acquaintance in the country, and feel themselves much at home, and instead of readily yielding to become Americans, many of them have the spirit to make Americans Europeans. And if the Americans do not care to become Europeans they will just have a little Europe of their own. In the mind of the writer, all this is the fault of the American Church and the American commonwealth. We have been too willing to content ourselves with financial ease. Our interest in the foreigners, both religious and civic, has been measured by the effect his presence has had upon our immediate community in financial and social matters. The average American has been decidedly more anxious to get the foreigner in his fields than in his Church or Sunday-school. He could even tolerate the foreigner's desecration of the Sabbath if he would work well his farm the following six days. Almost no effort has been made to show the foreigner a more excellent way. And in



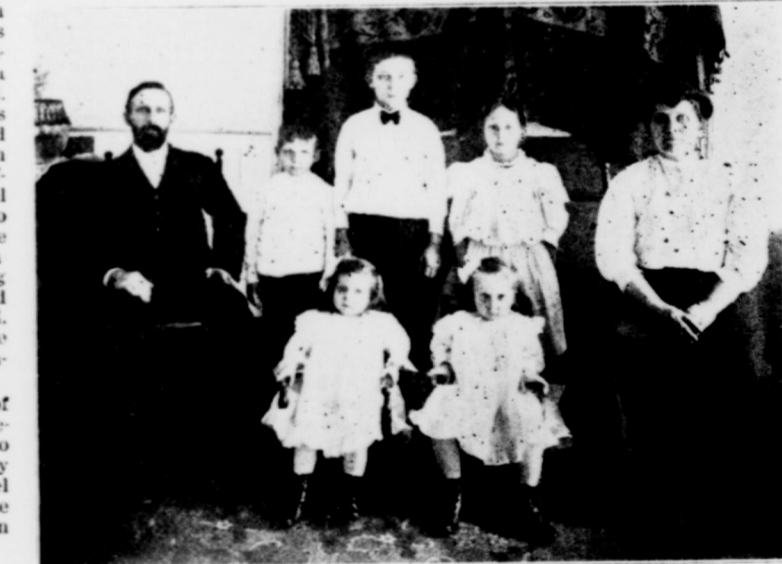
REV. J. B. SEARS, Superintendent Immigrants' Home, Galveston, Texas.

gospel message to those whose opportunity is less than our own. This we may call the "original" obligation. It is the ever-young, ever-new, ever-present obligation.

The second view of our obligation is drawn from our duty to our country—PATRIOTISM. It is interesting to observe that there is no antagonism between these two foundations. On the contrary, they are genuinely sympathetic. Obligations to Christ, and obligations from Christ, are always in sympathy with one's country and one's own people. Paul was not only Christian after the highest type, he was a patriot after the highest type as well. He would imperil his life to take alms to his own nation, and again, he could wish himself accused for his brethren after the flesh. No Christian can afford to be indifferent to the National life of which he is a part. Just as no man should expect the nation to live up to a higher standard than he himself lives, so should he strive to bring his nation to the same high standard he finds in Christ for the individual. That religion is false which has one standard for the individual and another for the nation.

It is obvious that the measure of our obligation is modified by the previous condition, morally, of those who come to us. If they have previously been blessed with a degree of gospel light beyond or equal to anything we can give them, then our obligation in this respect is light.

A large majority of the foreigners who have been coming, and are yet coming, to us are Europeans. That fact alone is significant in any effort to discover the degree of gospel light that has previously been shed forth upon these people. The countries of Europe most intensely Catholic are the largest contributors to the foreign element in this country. The three largest contributors last year were Austria-Hungary, Russia and Italy, all intensely Catholic. One year when Italy contributed 79,664, only 59 were Protestants. The total for all three last year was 453,723. The largest contributors of Protestants are Germany and Scandinavia. These two last year gave us 62,484. When we



REV. F. BRUCKMANN, Port Missionary, and Family, Galveston.

case the American was too religious to tolerate this foreignizing of the Sabbath and American institutions, he would just sell out to the frugal foreigner and turn over the fortunes of the country to him, and the American vacate to more quiet retreats. How much wiser it would have been for the American to have said these people are susceptible of better things, and we will give them the best efforts in our power, spend our energy in trying to save their children and ours. Then the old American and the new

When the Immigrants' Home was opened at Galveston it was not the intention of the authorities to immediately open a home for seamen, but when it was seen that the work of the Immigrants' Home did not engage the whole time of those employed, it was decided to begin the work for seamen. It was also seen that this work could be done with very little additional cost. Upon investigation it was found that accommodations for seamen coming to this port were not adequate. The Seamen's Bethel, which has been in operation for about ten years, and which has done most efficient service so far as its capacity would allow, could not come in contact with the 40,000 sailors that come into port in the course of a year. Realizing that our Church might enter this large field without infringing on the rights of another, and with the prospect of accomplishing much good among a large neglected class, we determined to make the effort of adding our contribution in the way of religious influence. This great number of men who spend so large a portion of their time on the high seas have little moral or religious influence thrown around them during most of their lives, and in many ports the conditions are little better than on shipboard. Our purpose is to blend the comforts of home with the social and religious benefits that come with frequent social and religious meetings. On December 1, 1905, a hall in an adjoining building to the

IF YOU NEED A MEDICINE, YOU SHOULD HAVE THE BEST.

Although there are hundreds of preparations advertised, there is only one that really stands out pre-eminent as a remedy for diseases of the kidneys, liver and bladder.

Dr. Kilmer's Swamp-Root stands the highest, for the reason that its remarkable health restoring properties has been found to be just the remedy needed in thousands upon thousands of even the most distressing cases.

Swamp-Root makes friends quickly because its mild and immediate effect is soon realized. It is a gentle, healing vegetable compound—a specialist's prescription for a special disease.

Swamp-Root is not recommended for everything. A Sworn Certificate of Purity is with every bottle.

For sale at all drug stores, in bottles of two sizes—fifty cents and one dollar.

SAMPLE BOTTLE FREE BY MAIL.

In order to prove what Swamp-Root, the great kidney, liver and bladder remedy will do for you, every reader of the Dallas Christian Advocate who has not already tried it, may receive a sample bottle by mail absolutely free. Address Dr. Kilmer & Co., Binghamton, N. Y. Write to-day.

The Galveston Seamen's Home

REV. W. J. JOHNSON.

sions which indicate appreciation for the interest taken in the welfare of these men. One man said he had seen no place for seamen in any port of the world that would surpass this one in point of comfort and attractiveness. The reading room is 36x24



REV. F. BRUCKMANN, Port Missionary, Galveston.

feet. It is furnished with chairs, book-cases, writing tables, stationery, periodicals and magazines and books in a number of languages, and religious tracts and the Scriptures in about eleven different languages. The sleeping apartment is 30x28 feet. It is furnished with cots, and has lockers, which are in great demand by the sailors. The chapel will comfortably seat 150 persons. It has every facility for making helpful and attractive the services, with organ and song books in both German and English. Religious services are held regularly twice a week, and frequently oftener. Since the opening, sailors from the following countries have attended the services and enjoyed the privileges of the Home, viz.: England, Germany, Holland, Finland, Ireland, Scotland, Sweden, Norway, Denmark, Russia, Italy, Portugal, and the United States.

Books in the English, German, Danish and Swedish languages to the number of 362 have been donated to the library.

The following report is taken from the record of the first month's work: Number registered during the month, 690; number of gospel meetings held, 9; number of visits made to the vessels, 91; number of invitation cards distributed on vessels, 576; number of tracts, Testaments and gospels distributed, 231.

Feb. 11 to March 11.

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| Average daily attendance per month at reading room..... | 14 |
| Total attendance per month shown on record..... | 354 |
| Average attendance at gospel meetings..... | 26 |
| Gospel meetings held..... | 4 |
| Number of visits to ships..... | 91 |
| Number of invitation cards distributed on vessels..... | 576 |

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| Number of tracts in different languages distributed (pages)..... | 214 |
| Number of Testaments and gospels distributed | 17 |
| Number socials first month..... | 2 |
| The following countries were represented: England, Germany, Holland, Finland, Ireland, Scotland, Sweden, Norway, Denmark, Italy, Portugal, Russia and United States. | |
| Employment furnished to seamen on ship | 3 |
| Employment furnished to seamen on land | 7 |
| Number of seamen sick and sent to hospital | 1 |
| Number of visits to hospital..... | 2 |
| Number of beds furnished to seamen (paid) | 26 |
| Number of beds furnished to seamen (free) | 11 |
| Number of meals furnished to seamen (paid) | 37 |
| Number of meals furnished to seamen (free) | 8 |
| Clothing distributed to seamen (free) | 4 |
| Number of pieces of baggage cared for and forwarded..... | 8 |
| Number of German books donated to Home | 182 |
| Number of English books donated | |

to Home161
 Number of Danish, Holland and Swedish 19
 From Feb. 11 Up to March 30.
 Gospel meetings held..... 9
 Socials

Brightly beams our Father's mercy
 From his lighthouse evermore,
 But to us he gives the keeping
 Of the lights along the shore.

Therefore
 Let the lower lights be burning,
 Send a gleam across the wave,
 Some poor fainting, struggling seaman,
 You may rescue, you may save.

Dark the night of sin has settled;
 Loud the angry billows roar;
 Eager eyes are watching, longing,
 For the lights along the shore.

Trim your feeble lamp, my brother;
 Some poor sailor, tempest-tossed,
 Trying now to make the harbor,
 In the darkness may be lost.

F. BRUCKMANN, Manager.

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 Talk with your doctor about Ayer's non-alcoholic Sarsaparilla. Ask him if he prescribes it for pale, delicate children. Ask him if he recommends it when the blood is thin and impure, and when the nerves are weak and unsteady. Ask him if it aids nature in building up the general health.
 J. C. Ayer Co., Lowell, Mass.

The Galveston Immigrants' Home

REV. W. J. JOHNSON.

It was at the suggestion of the Texas Conference Board of Missions that a meeting of representatives from the several Conference Boards of Missions in Texas was called to meet in Galveston in the month of January, 1908. Bishop Seth Ward was present at the meeting, and made wise suggestions for the launching of this new movement by the Church. Correspondence was opened with the Missionary Secretaries at Nashville. Drs. Lambuth and Nelson requested the writer to look into conditions and report to the Nashville office. This resulted in the discovery of what was thought to be a fruitful field for work among immigrants and foreigners generally. The Board at Nashville advised the securing of property by purchase or by lease, and other such steps as might be necessary to begin work. Miss Belle Bennett and Mrs. R. W. MacDonell have been in the very forefront in launching this work. They have made two visits to Galveston, looking most thoroughly into the situation, and have shown a most enthusiastic and intelligent interest in every move that has been made. About June 12, 1908, the house was leased. Rev. Joseph B. Sears was employed as Superintendent, and F. Bruckmann as Manager. The work of putting the house in suitable condition and the Holy Scriptures in thirteen

different languages, besides an adequate supply of periodicals, both religious and secular, in a number of languages. The management is to be congratulated on securing the services of Misses Anna and Mary Bruckmann, who are peculiarly adapted for such work, having received training in other institutions, and speaking well both the English and German languages. They manage well and economically the culinary department; the meals are nicely served. The Home is kept scrupulously clean. It may be of interest to know how the work is actually carried on. On the departure of a ship from Europe, a cablegram announces at this port that such a ship has sailed for Galveston with so many passengers. For instance, the Koln is now in mid-ocean with 450 passengers for Galveston, and is expected to arrive April 11, in the forenoon. The ship is met upon arrival at the docks by the workers from the Home, and as soon as possible they get among the immigrants, rendering them much needed assistance, giving them information, and inducing them to stay in the Home while they may be detained in the city. They and their baggage are carried to the Home, and later to the railroad station, free of charge. The only charges made the immigrants



Reading Room, Galveston Seaman's Home.

was hastened and the first immigrants were accommodated on July 18, 1908. The Home is well situated for caring for immigrants, both as related to the pier and the railroad station, and central for the city, situated on the corner of Twenty-first and Strand. The entire second and third stories of the Freeman building are occupied, with a ground floor office next to the stairway. The capacity for sleeping is 229. The capacity for supplying meals is fifty at a sitting, and, of course, any number can be fed. The quarters for men and women are on separate floors, with a few rooms for families. Each floor has sleeping, bathing, resting and reading apartments. The reading rooms are supplied with religious tracts in eleven different languages

are for meals, at a cost of 20 cents each for adults, and children between the ages of 5 and 12 years at half price. For sleeping the charge is 15 cents each for a night. The privileges of the bath, rest and reading rooms are free to all. Testaments, portions of the Scriptures and other religious literature are given away. Besides all this, Mrs. Bruckmann, wife of the manager, has given to the immigrants many garments of second-hand clothing. Many of these people land here with clothing hardly sufficient to make them comfortable. If individuals and Churches would send in boxes of old clothes and shoes they could be used to splendid purpose. It often happens that a mother will come with a number of children, with barely

enough money to buy the railroad tickets to the place where the husband and father awaits their coming. There is no more important feature of this work than that done for those who are detained on shipboard and those sent to the hospital, and who, for various reasons, are held by the Government authorities. These especially need assistance and kindly offices, and when such assistance is rendered they become steadfast friends, and without a doubt will become more loyal Americans. They manifest great surprise and unfeigned gratitude at the kindnesses and sympathy shown them. The profuse thanks, the eagerness to kiss the hands of the mission workers, give indisputable evidence that time and money are not spent in vain. These people are writing letters back to friends and relatives in Europe, and the work of the Home is becoming as widely known in Europe as in America. An unexpected opportunity has arisen by the return of foreigners to

European countries on visits. These often remain in the Home from three to four days, waiting for the sailing of a vessel. Upon these, who experience no mental disquietude such as those do who first come to our shores, we may expect to press the matter of personal religion. The close of the first fiscal year will show that the Immigrants' Home has cost the Church, for equipment and the first year's work, about \$6400. To date about 1000 immigrants have passed through the Home. It is expected that the work done in Galveston will make more accessible the foreigners when they have settled in America, and thus facilitate the work of Christian people who seek to labor among them. We are confident that through the coming years one of the most fruitful sources for good among the institutions of our Church will be found in the Galveston Immigrants' Home.



Chapel, Seaman's Home, Galveston.

The Galveston Italian Mission

REV. JOSE B. SEARS.

About the first of March, 1908, Rev. S. Pantalone, the present missionary for the Italian Mission in Galveston, began work in Galveston. He had no place of worship, and no congregation, no members. He did not even know a single soul in Galveston. Neither had there ever been enterprise of a Protestant work in Galveston among the Italians. He was allowed to hold services in the First Methodist Church on Sunday afternoons and on Thursday evenings. He soon organized a small Sunday-school in his own house. These services in the Church and the Sunday-school all continue till the present. His attendance was small at the first, but his attendance has steadily increased till now he has an average attendance of 50 people at the Church service with 40 members, with a nice list of new members to join soon. He has 16 children in the Sunday-school, which is conducted in Italian. Our work is growing among the Italians; and if we had some money for Sunday-school literature and some tracts in the Italian tongue we would get along better. The congregation is really poor, and they are not able to supply those things which they ought by all means to have. They take incidental collection every Sunday, but it goes to help the poor, of

whom they have a large contingent. This mission is very hopeful, and we hope in the course of a year or two to have a congregation that will be largely self-supporting.



REV. S. PANTALONE, Italian Missionary, Galveston, Texas.

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April 29, 1909.

THE

The history of the world is full of examples of the power of the human mind. The history of the world is full of examples of the power of the human mind. The history of the world is full of examples of the power of the human mind.

are admitted from diseases, the United States, and they are an average total of United States. This is demonstrated by the fact that...

Back row, South, and I. This photo held...

fealty to character. In the Italian, them you here have are work they are marriage raised in but near many of papers, s as to the in Italy, the influence of the false the Rom and it is are read they kne They a paying business sidered one has There what is which in elements tributary tainly a but are ligion of They a better po

THE ITALIANS IN TEXAS

REV. C. W. MACUNE.

The Italians of today are descendants of some of the greatest men of history. They are a hard-working, frugal, honest people, and have been raised to work hard on small pay, scant sustenance and coarse clothing. They are generally of a cheerful disposition, and love music and poetry. They have been taught from infancy to use the cheap light wines of Italy with their meals and regard a stimulant with the meal as necessary and harmless as we do sugar. Those who

come here, and paid off the debts at home, saved a neat sum for future use, or they have been forced to give it up on account of sickness or other untoward conditions. They did not come to America to mix in any religious contest, nor to reform the Nation; they are not concerned about religion or politics, and they go back. But the man who has acquired American vices cannot go back, and soon becomes a disturbing factor in both religion and politics.

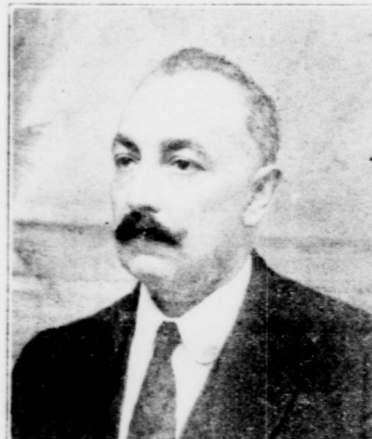
They come for, and paid off the debts at home, saved a neat sum for future use, or they have been forced to give it up on account of sickness or other untoward conditions. They did not come to America to mix in any religious contest, nor to reform the Nation; they are not concerned about religion or politics, and they go back. But the man who has acquired American vices cannot go back, and soon becomes a disturbing factor in both religion and politics.



REV. C. W. MACUNE, Thurber, Texas.



MISS EUGENIA SMITH, City Missionary, Thurber, Texas.



REV. DOMENICO MAURINI, Italian Missionary, Thurber, Texas.

are admitted under our present laws are free from chronic or hereditary diseases. The number admitted into the United States last year was 285,731, which, added to those already here, made the grand total of Italians in the United States about 2,500,000; and they sent back to Italy last year an average of \$20.00 each, making a total shipment of money from the United States to Italy of \$70,000,000. This is mentioned here because it demonstrates their industry and frugality, and also shows their love and

loyalty to the mother country as a characteristic. In Thurber a large per cent of the Italians are single men, and most of them young men, some living single here have families in Italy which they are working to support. As a people they are remarkably true to their marriage vows. They have all been raised in the Roman Catholic faith, but nearly all can read and write, and many of them take and read Italian papers, so they are fairly well posted as to the revolt against that Church in Italy; but, in addition to that, the influence of Western freedom, independence and progress soon make the false claims and the exactions of the Roman Church irksome to them, and it is safe to say that nearly all are ready to desert that Church, if they knew where to go.

no encouragement in anything but vice. These foreigners are open for and very responsive to the overtures of love. They show that they are hungry—oh, so hungry—for a kind word, which they too often never get, except it comes with some temptation to evil. These things show that the State is utterly incapable of coping with the problem by law; it is not of a character to be handled in that way.



MEXICAN GROUP, THURBER, TEXAS.

Back row, from left to right: Jose Alvarado, Victoria Rodriguez, Rufino B. Alvarado, Miss Eugenia Smith, City Missionary, Center: Beatriz Alvarado, Front Row: Rita Martinez, Raquel Alvarado and Emmanuela Alvarado. This picture was taken at a Mexican prayer meeting. The three little girls were converted in a meeting held by Rev. C. W. Macune last fall.

They are a law-abiding and a debt-paying people. They seldom have business in court, and are always considered good for their debts, unless one has proven himself otherwise. There are over 4000 Italians in what is called the Thurber coal fields, which includes Thurber and the settlements at the coal shafts that are tributary to Thurber. They are certainly a religiously disposed people, but are ignorant of the Christian religion of the Bible.

They come because they can get better pay for labor here than in Eu-

rope. This reason preponderates over all others combined, but most of them stay longer than they intended, and many remain and raise families, and finally become so attached that they will never go back. There are various reasons for remaining here, but it is only necessary to mention one in this connection. Those who contract American vices and criminal practices will never go back to the old country to stay. I admit that others may remain also, but all of the class I mention are sure to stay.

Generally those who return to the old country have accomplished what

The solution, and the only solution, is religion—not only for them, but for us—for all who shrink from the Italians are not outside the Church. The responsibility and duty of assimilating this vast foreign element is upon the Church, because she alone can do it, and God will be glorified by its accomplishment. It is a work of love that will bring a rich harvest for our God.

I am proud to record what the Methodist Episcopal Church, South, is doing in Thurber, and hope it may stir up the other Churches to missionary work in this field; for as yet they are doing nothing except to keep up regular preaching appointments. We support at Thurber a pastor and an Italian missionary. The latter is Rev. Domenico Maurini, and the Conference Woman's Home Mission Society supports a woman missionary, Miss Eugenia Smith, with the qualifications of Deaconess. We have a Church society organized with 45 members, 6 of whom are Italians. We preach at the church twice every

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duets a night school at his residence three nights in the week, in which he has fifteen Italian miners in regular attendance. He also conducts a night school at the Methodist Church the remaining three nights each week, in which four of us are studying the Italian language. The pastor conducts a night school three nights each week in which nine Italians are enrolled for the study of English. All these are free of charge. Our woman missionary, in connection with the pastor's wife, has been conducting a non-sectarian Juvenile Good Templars organization, members five years old and over, which has 100 members who have taken a four-fold pledge against intemperance, tobacco, profanity and gambling. It is doing much good, and is quite a feeder for our work. We had a meeting last fall with over fifty conversions, and are now preparing for another. In our Sunday-school are eight Italians, nine Mexicans and two Bohemians. Miss Smith has been conducting cottage prayer-meetings with the women and children in the homes while the miners are at work, and her labors have been fruitful of much good. She recently started one in a Mexican home, and at the second meeting had ten Mexicans in attendance; two of whom, one man and one woman, led in prayer. At the last meeting a call was made and seven candidates for Church membership responded. They will be received if found qualified.

There is the greatest necessity for a forward movement along institutional lines. There are hundreds of fine young single men, both Americans and foreigners, most of whom speak English, who finish their day's labor at 4:30 p. m., have a 5 o'clock supper and by 6 p. m. are in town hunting recreation, where it is the saloon, the moving picture show or nothing. We need a library and reading room, some both rooms, a gymnasium and a room for games and recreation, one for singing and music and an auditorium. I never saw such an opening for modern institutional work.

So much for our methods. Our real task is to induce men to love God with all their heart, and their neighbor as themselves. This can only be accomplished by the grace of God, but when accomplished the whole problem is solved, for the people individually, for the Church and for the State.



Italian Parsonage, Thurber, Texas.

Sunday in English. Our church has the best location in town, being only a block from the Postoffice. We have a Sunday-school that now has a total enrollment of 98. It never fails in the severest weather, and the children are taking a pride in regular, systematic offerings and in good lessons. We have a Junior League with 67 members. They meet every week, and every other meeting is devoted to mission study. Rev. Maurini con-

You may escape a duty, but you cannot escape decision for or against it.

CATARH.

Called an American disease, is cured by an American medicine, originated and prepared by the most careful of American chemists. That medicine is Hoad's Sarsaparilla. It cures catarrh and gonorrhoea, in that manner, the same, clearing the blood of scum, and all other impurities. It removes all the effects of catarrh, too, and builds up the whole system.

Our Bohemian Mission in Texas

REV. V. CEJNAR.

The Bohemian began to immigrate to Texas about the year 1860. At present they number nearly 100,000 and are settled mostly as agricultural people on the farms. As a nation they belong to the large Slavic family, being related to Russians, Poles, Slovacs, Croatians, etc. They have inhabited since the sixth century Bohemia and Moravia, and are also some-



REV. V. CEJNAR,
Professor of Bohemian, Southwestern University,
and Bohemian Missionary, Northwest
Texas Conference.

times called Moravians. Christianity came to them through the Greek missionaries Cillirius and Methodius in the ninth century. The reformation among them began about 1400, through the reformer John Huss, who has been by the Roman Catholic Church damned as a heretic and burned at Constance. But after his death the gospel spread from town to town, from nobility to peasants, until Bohemia and Moravia were nearly Protestant countries. Especially the "Bohemian and Moravian Brethren" distinguished themselves as a Christian Church in its apostolic purity and zeal. But the Roman Catholic Church began to persecute these evangelical people, and after the battle on White Mountain, 1620, the Protestants were partly killed, partly imprisoned, partly driven out of the



REV. FR. BLAZEN,
Bohemian Missionary, Temple, Texas.

country, and the remaining weak people were forced to accept the Roman Catholic religion. The remnants of the "Bohemian and Moravian Brethren" settled in Germany, who, even in banishment, did not cease to spread the gospel in Germany and all over the world. They were first as a Church in Europe who began to send missionaries to America, 1733. Wesley, going on one ship with these missionaries of the Moravian Brethren to Georgia, received from them the first impression about a personal religion. They asked him, "Have you the testimony of the Holy Spirit that you are saved?" At that time, though an ordained clergyman of the Anglican Church, he was not a real Christian. But when he, after much struggle and prayer, got the testimony of the Holy Spirit, he began to preach so mightily and fervently that it resulted in founding the large Methodist Church of present days.

And now, when our Methodist Church commenced a mission among

the Bohemians, she began to pay up an old debt to them. What our Bohemian fellow citizens in Texas need at present is a personal religion, an experience of conversion, the testimony of the Holy Spirit that they are saved from sin and made new creatures in Jesus Christ.

The Bohemians are mostly Roman Catholics now; only about two per cent are Protestants. Many coming here to the country of liberty turn out to be infidels.

What we as a Church need at present is to have at least a dozen faithful and able missionaries on the field, who could not only preach the gospel, but who could also live it out among their countrymen. Quite a number of places are open and waiting that we may occupy them. The harvest is ripe, but we can not yet send out the



KAREL AUG. CHVAL,
Preparing at Southwestern University for the ministry among the Bohemians.

workers. Will you pray that we may have the men and means. The Church needs men in future, who will be able to preach not only in English, but also in Bohemian. It is true, after the immigration ceases it will take only a generation and all will understand English, but in our generation, and perhaps the next to come, we need men able to preach the gospel to the Bohemians in the Bohemian language, and to Germans in the German. At present we have three Bohemian students at Southwestern University, who are preparing for the ministry among their countrymen. We need many more! I could secure some young men who are converted and able for the ministry, if we had the means.

Is there any person or Church who would undertake to support a Bohemian student in the school? It costs for the school year only \$100. Consider what that means for the future of the Church and of the country!

The Roman Catholic Church and the infidel societies do all they can to cap-



JOE BARTOK,
Preparing at Southwestern University for the ministry among the Bohemians.

ture and to keep these people in their nets. And after they have been worked over by these agents it is hard to reach them by the pure gospel. Therefore the King's business requires haste.

Above all, brethren, pray that the Holy Spirit may prepare the hearts of the people for the gospel. We feel our

weakness and insufficiency for this important and difficult work. But if we know that praying hands all over the Church are supporting us, then we

know we shall not work in vain. The powers of darkness shall be vanquished and our Savior will reign once more over the Bohemian people!

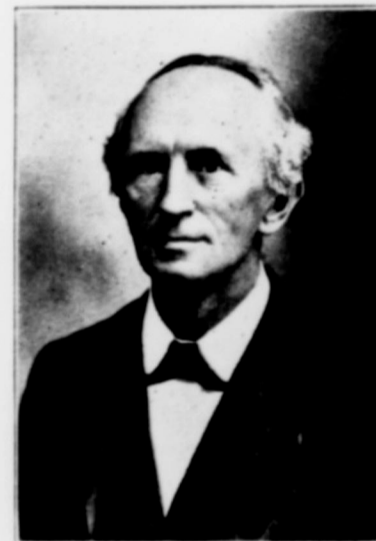
A Brief History of the German Work in Texas

REV. C. A. LEHMBERG.

In the year 1845 Rev. H. P. Young was sent by Bishop Soule as missionary to the Germans of Texas. He was the first of the heroic German preachers who did such valiant service for the Master in subsequent years. Beginning in Galveston, he preached his first sermon, near the shores of the bay, in January, 1846. Quite a crowd of Germans gathered to hear him. About three months later he organized the first society, and seven months afterward the first German Methodist Church was completed and dedicated to God in Galveston. Ten years later the mission was self-supporting. Unfortunately, the work there had to be abandoned by our Church, and the property was sold in 1879, but the mission proved a blessing for over a quarter of a century, was a basis for the future work, and gave to Texas one of the strongest preachers we have yet produced, Rev. F. Vordenbaumen, strong, courageous, able, and with a rich experience in religion.

Thus began the German work in Texas among the Methodists. Eight

lar condition of things as they are found up there, anywhere in our Southland.) In Houston, where we have had a stronghold and a very zealous



REV. J. A. G. RABE,
Editor "Der Missions Freund."

congregation all these years, work was first begun by Bro. Young a year after he came to Texas. Having no room for further details, let me add this: After ten years' work there were four organized missions, with an aggregate membership of 162, who paid in that year \$268.65 for missions.

Until 1874 the work was done under the direction and auspices of the Texas Conference. But in that year was organized "the German Mission Conference of Texas and Louisiana." Fourteen preachers formed the membership of the new conference. Fourteen years later the missions in Louisiana were again taken from the German Conference and consolidated with the Louisiana Conference. The wisdom of this step may be very seriously doubted. Many of the older members, if not most, joined the Methodist Episcopal Church, and today nothing special is done by our great Church to reach the Germans of the Crescent City and other near places, so far as this writer knows. In Texas, however, the German Mission Conference has maintained its organization since its inception and has proven a nucleus, at least a base, from which to do the work of reaching the Germans of Texas. Those of us on the inside believe that, although nothing strikingly great has been accomplished, less would have been done if the conference had not been organized. Some of our brethren in the ranks of the



REV. C. A. LEHMBERG,
P. E. Western District, German Mission Conference.

years after there were four missions—Galveston, Victoria, Fredericksburg and New Braunfels. In the fall of the same year (1854) five German preachers were received on trial into the Texas Conference, F. Vordenbaumen, August Engel, John G. Kopp, C. A. Grote and Anthony Warns, and four new missions were opened, one in Llano County, one in Lee County, and two in Austin County. The work in these new missions proved very successful. Many converts were won and the work established. Formalism and prejudice of the rankest kind had to be overcome. The missionaries were often in danger of their lives. But the missions developed. Out of the work in Llano County, for example, have sprung four strong, self-supporting charges. In a block of about 300 square miles only a very small per-



REV. E. A. KONKEN,
P. E. Eastern District, German Mission Conference.



REV. F. A. GROTE,
Lay Leader, German Mission Conference.

American conferences, whose hearts are in the work and who only wish the best for the neighbor of a different tongue, do not see the wisdom of the fathers in creating and the Gen-

(Continued on page 10.)

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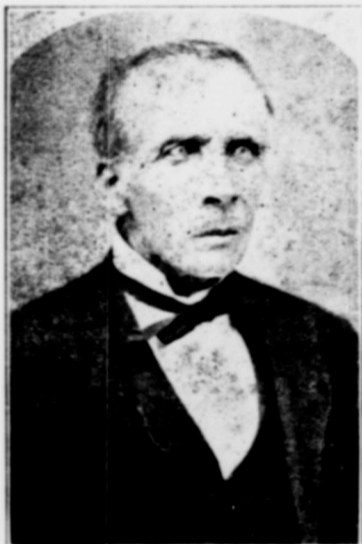
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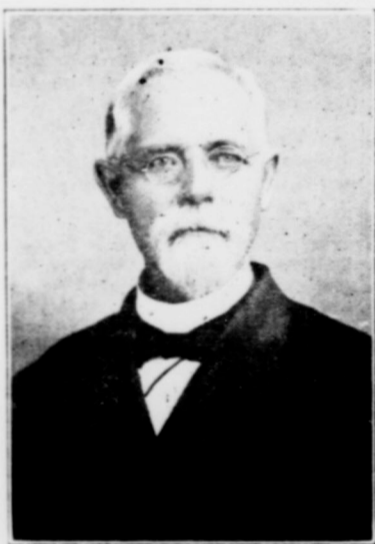
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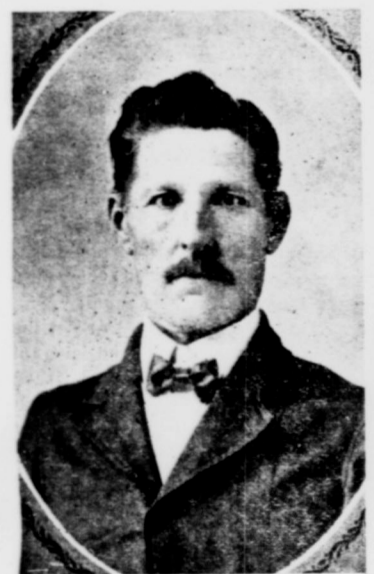
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REV. H. JORDAN,
German Mission Conference.



REV. R. MOERNER,
German Mission Conference.

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HONOR TO WHOM HONOR IS DUE.

The publishers and the editor have done their best on this issue, and so have the brethren whose contributions grace these pages. But justice requires us to say that the largest credit for this edition is due to Rev. Jno. R. Nelson, who suggested it to us, and who took in hand the responsibility to secure the subject matter here published. He has brought the entire Church under obligation to him for his persistent enterprise and his laborious effort to help produce this issue of the Advocate. His statesmanship took in the situation, his prolific mind conceived the plan, and his prodigious efforts have made its success a reality, and we are to be excused for feeling, along with him and his condutors, a pardonable pride in this beautiful and valuable edition of the Texas Christian Advocate. It is an epoch-making issue, and it ought to produce marvelous results. Let our preachers and people read, mark and inwardly digest the subject matter here presented. Then we will have an enlarged vision of our duty to the thousands of our foreign brethren and sisters who are thronging our shores. May the great Head of the Church send his benedictions upon this edition of the Advocate so that its largest hopes may be realized in its effort to help and save our Texas foreign population!

SAN ANGELO COLLEGIATE INSTITUTE.

Last week Bishop Key and myself went to San Angelo to be present at the placing of the corner-stone of the San Angelo Collegiate Institute, and also to take part in an educational banquet gotten up in the interest of this institution. We left Fort Worth on Wednesday night, and reached San Angelo the next afternoon at two o'clock. We were met and taken in hand by Rev. W. B. Wilson, Agent for the institute. A meal at the hotel refreshed us, and then quite a crowd of the citizens of the city, along with the ministers, joined us in an automobile ride for an hour or so, and we brought up at the institute campus. It is a mile or so across the river, on a beautiful elevation, including several acres of ground, and finely located. The city is building out that way, and in a few months the street railway will be completed to this point. The main building is already completed and is occupied by the school. It is a magnificent structure, modern and convenient, and has cost \$50,000. The citizens raised about half of the amount, and Brother Wilson did the rest. It is a credit to the city, and an

honor to our Methodism. Rev. Wallace Crutchfield is the President of the institution. He has a good faculty and more than two hundred students. He is a well equipped man for the position, and he is taking hold of it with energy and determination. A place was left for the cornerstone as the building proceeded—rather for a corner-stone tablet, with suitable inscription. In the presence of a large gathering, Bishop Key took charge of the services. The writer made a short address, and then our beautiful ceremony for such occasions was read. There was plenty of good music, and the occasion was a success. From there we were driven to the elegant home of Mr. and Mrs. Walsh. They lived not long ago at Van Alstyne, but are now located in San Angelo. They showed us many tokens of kindness, and our stay was made delightful. He is one of the enterprising business men of that city.

At night we attended the banquet. There were covers laid for several hundred, and it was well attended. The business men were there in force. Those men are quick to take hold of any sort of public enterprise, and they are greatly interested in the success of this school. Bishop Key made the opening address, and he spoke wisely and broadly. His speech was often applauded, and it made a most profound and favorable impression. Following this the writer spoke for forty minutes, and then we had the repast. It was prepared by the good women of our Church, aided by others, and it was a sumptuous feast. After this toasts were made by a number of the business men touching the different phases of the work in connection with the interest of the institute. These speeches were short, business like and full of point. The object of the banquet was not to raise money on the occasion, but to make sentiment, and to enlist the sympathy and co-operation of the business men of the city. As a result it was a great success. It is the aim of Brother Wilson to raise a large sum of money in that city, and then go forth and raise a similar amount from the Methodists of that section, and then build dormitories and other structures as the case may demand. They must have a dormitory at once, and this will first have attention. Then will follow others until the campus will be dotted with a group of buildings that will give to the enterprise a splendid college air. Brother Wilson is sure that this will be accomplished and generally does whatever he undertakes. This enterprise gives to us a magnificent plant in that part of the State where it will have a field all to itself, and it will establish our work on a permanent foundation. We have not projected a more important enterprise anywhere in Texas. It now has a bright outlook. We have the people in that country and their numbers are being augmented daily and weekly. That is destined to be one of the garden spots of our Commonwealth. The great ranches are being sold and divided into farms, and these are being rapidly settled up. Cotton is being raised in large quantities and other valuable products. The stock industry is carried on largely and takes thousands of dollars into that section. San Angelo is the main point at which the most of this business is transacted. The sheep and goat business is a large one. More than 3,000,000 pounds of wool is stored there annually. They have a great warehouse, or rather houses, and these are packed with this product. Buyers from the northern factories go there to buy their supplies, and they pay on an average of twenty cents per pound for the wool.

The city has grown a great deal within the past few years. It has not been long since it was a straggling military post with a tough character of population. Now it is a thriving and a wealthy community, with near-

ly 20,000 moral and law-abiding people. They have large business houses, several leading banks, hotels, splendid churches, good public schools, electric light plants, street cars, sewerage, parks, and an inexhaustible water supply. The Concho River is a never-failing stream of pure water, as clear as crystal. It is also one of the great health resorts of the State. Hundreds of people go there for recuperation. But they are going there for purposes of business and homes also. And San Angelo will be the great center of that section of Texas.

A goodly number of preachers from the surrounding charges were present, and took part in the exercises and in the banquet. Among them were: Brethren Campbell, Franks, Nance, Estes and others. While in the city Bishop Key dedicated the new chapel now in charge of Rev. R. D. Moon. It was a delightful service. Our pastors were present at this service. Our leading Church is under the charge of Rev. J. W. Howell. He has a large congregation, with fine property. During his two years and a half he has received about six hundred members. Some have been dismissed, but this will give an idea of how rapidly the town is growing. Rev. W. H. Moss, of the Northwest Texas Conference, is now living there for his health. He is not very robust, but hopes to improve in that climate. Rev. W. T. Renfro, the energetic presiding elder, was not in the city. He has a wide field, and he has to travel far and near to meet his appointments. I heard a good report of his work.

Bishop Key is in excellent health. He stood that long trip and did that burdensome work without any sign of fatigue. When we bade him good-bye in this city last Saturday morning he was as fresh and buoyant as a boy. He is one of our most remarkable men. He is now off at the annual meetings of our Connectional Boards.

G. C. R.

HOME COMING.

On last Wednesday, 21st inst., San Jacinto Day, there gathered at Southwestern University, Georgetown, such a body of Methodist people as has never before been known in Texas. We have never been able to get the exact attendance, although as careful registration as possible was made. One thing is sure, the town was full of visitors assembled for the first great home-coming of the students of Southwestern University. A conservative estimate is that there could not have been less than 750 out-of-town visitors, but in enthusiasm and inspiration there were legions of them. They were astir with the sun, and when the old college bell rang out its "offertory" at 7 a. m., there came a long answering shout from school boys and school girls, some of whom had not heard that bell for a quarter of a century. They swarmed over the old and the new campus, through the buildings, greeting with shouts and laughter their old friends and chums, finding at every romantic turn some reminder of the days that come to many of us, but never return. It was impressive to see men and women look at the old building in groups without saying a word. They lingered about the old wild rose bushes on the campus; they examined the location of the old gravel walk and the site of the old stables; some hunted the trees that were planted when they were boys; many gathered under the old giant tree in what is now the athletic field.

Its shade was the study room for many a lesson; it was also the battlefield for many a hard-fought fist duel; it was the trysting place for many a couple. They all sought out the sacred spot where lie the earthly remains of the grand old man who gave his life's best blood for Southwestern; whom many knew to have been the best friend they ever had. It was, indeed, like a journey to the old Southern home—the old building and the spacious grounds, and, nearby, the grave of the man whose biography was the history of the mansion. They were as the children who, after long years, had returned home.

When, at the appointed hour, they had assembled in the university auditorium, filling with the faculty and present student body all available space, it was felt by every one that

the occasion was without a precedent. The enthusiasm was intense, and every word of each speaker was listened to eagerly. President Ragsdale, a worthy son of the old man sitting on the stage, who, many years ago, was a professor in the university, was at his very best. Lieutenant Governor Davidson was delayed at Round Rock, but was given an ovation when he arrived. The great audience sang the old hymn in a way that reminds the writer of the first time he ever heard the Northwest Texas Conference sing.

Then Dr. McLean led the prayer, and every word was a benediction. The day's request to Texas Methodism was a rich one. Its influence will never die. The people who were present will never forget it or cease to refer to it. The present student body will remember it as one of the greatest days in their entire youth. The faculty will recall it as a day of great victory—the vision of the results of their life work. It was one meeting where there was no ulterior motive known to anyone. There was no business end to the program. There was not a collection. There was no occasion for diplomacy; brotherly regard and courtesy was the order of the day. There was no "axe to grind," there was no principle to vindicate; there was no political trick or coup to be accomplished. It was a reunion—a great love-feast—more like the first day of an old-fashioned camp-meeting than anything else. There were references to former days that brought tears to many eyes, and there were many stories told that were thought to have been forgotten years ago that brought storms of laughter.

So it was all day long. There were no old men and old women; no professional men, ministers, farmers or merchants—every man was a school-boy again. Dignity and fine clothes were left at home, yet the fact that Southwestern stands for Christianity was not for a moment forgotten.

The great barbecue, the great victory of our athletic team over the Baylor team, the game of baseball between the present team and the "has-beens," the gymnasium exhibition, the great debate, the love-feast, and every other event was entered into eagerly; and when the night hour came it found tired bodies but as buoyant spirits as ever possessed a schoolboy.

It was a decisive victory for Southwestern. Its age, equipment and great student body, and, above all, its place in our great Methodist economy, combined to convince the visitors that, indeed, it was the place for our young men and women. You could not convince any of them otherwise, and when the next home-coming is called we know that every surviving student will surely be on hand, if possible.

The Methodist Laymen's Council will tender the Book Committee a banquet at the Oriental Hotel Thursday night, May 7th, beginning at 7 o'clock. Mr. P. L. McNony, at the Dallas News office, is Secretary, and tickets can be had from him.

Rev. S. A. Barnes writes us the following and intelligence under date of April 22: "I have just returned from Baird, where I went to bury the 20-month-old baby of Rev. W. J. Lee, our pastor there. The little fellow died April 21." Our sympathies are extended to the bereaved parents.

NORTH TEXAS FEMALE COLLEGE.

Commencement Exercises for 1909, North Texas Female College and Kidd-Key Conservatory:
Wednesday, May 19, 8 p. m.—Oratorio of Eve from Massenet.
Thursday, May 20, 8 p. m.—Campus Drill.
Friday, May 21, 2 to 6—Art Reception, 8 p. m., recital.
Saturday, May 22, 10 a. m.—Alumni Reception, 2 p. m., Meeting of Trustees.
Sunday, May 23, 11 a. m.—Baccalaureate Sermon, by Dr. W. F. Packard.
Monday, May 24, 10 a. m.—Baccalaureate Address, Dr. J. L. Pierce. Graduation Exercises.
Friends of the college cordially invited.

TO THE PASTORS OF THE SULPHUR SPRINGS DISTRICT, NORTH TEXAS CONFERENCE.

Dear Brethren—I am making an effort to have every Methodist Church in the district filled by laymen of the Church on the second Sunday in May next. They will speak on the subject of missions, and take up collections to raise the extra \$500 apportioned to us under the Laymen's Missionary plan. You will please assist and encourage these brothers, as they will need your assistance. We expect to make the second Sunday in May the opening wedge for the greatest forward move that the Church has ever seen. I hope to see a full delegation of laymen at the District Conference to be held at Cooper on May 11. Please remind the laymen of this.

The pastors will please assist in getting laymen to speak as suggested, and see that every pulpit is filled on that day.

S. D. GOSWICK,
District Lay Leader, Sulphur Springs District.
W. D. MOUNTCASTLE, P. E.

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Southwestern University As a Factor in the Evangelization of the Foreigners in Texas

REV. JOHN M. BARCUS.

That the evangelization of the foreigners who are already in Texas and of those who, in constantly increasing numbers, are coming to our State, is a problem, no one, who thinks, will deny.

That it is a problem for the solution of which the Methodists of Texas are largely responsible is evident to those who are familiar with all the facts.

Like a problem in mathematics, the solution of it depends on discovering and using the principal factors. The purpose of this article is to call attention of our laymen to the fact that in the solution of this perplexing problem Southwestern University must figure as a prominent factor. The evangelization of these people involves, of course, their education and salvation, and to accomplish these it is necessary to have properly equipped teachers and preachers—men and women who are not only educated, but converted and consecrated to the accomplishment of these ends, and who, withal, are able to teach and preach in the native language of these people. Our greatest hindrance, up to this time, has been a distressing lack of just such workers. This lack was due to the fact that only a very few of our American young men and women have had a sufficient knowledge of these languages to preach or teach in them, and we had only a very few of the young people of these nationalities to come to our schools, where they could be qualified in mind and heart for this work. But now it seems that in the providence of God Southwestern University has come into the kingdom for just such a time as this, and I call attention to a few facts that indicate that this is true.

We have now at Southwestern the largest and best selected library of

ful light it throws on this great problem we are discussing, it may be noted that within the year and a half he has been in this field there have been brought into the university ten or twelve Bohemian students, some of whom have been converted since coming here, and several of whom have been licensed to preach, and nearly all of whom are preparing for special work of evangelization among their countrymen. In addition to this, several who are not Bohemians are studying the language and are preparing to enter this difficult but wide open field. It is confidently hoped that soon a number of our American young men and women who have joined the Student Volunteer Movement will undertake to learn the language of these people, in order that our Church may answer the urgent and persistent calls she is receiving for teachers and missionary workers here at our very doors. Another encouraging fact is that these German and Bohemian students are not waiting until they are fully prepared before attempting to do any real work. Many of them are going out every week into adjacent towns and communities, holding religious services, teaching Sunday-schools, visiting among the people, distributing Bibles, tracts and other religious literature. And they are meeting with most encouraging success. A year ago the Bohemian professor-preacher could scarcely find any place where he could hold any religious service, and when he would hold one it was attended by a very few. Now there are more than fifteen places where services are conducted in the Bohemian language, weekly or monthly, either by himself or by some of the young men under his direction. Surely this indicates that God has set

parentage. In nineteen of our Northern States already the number of foreign born or their immediate descendants exceeds the home-born. In many sections they are bringing their European customs, and doing much harm to the morals of the country. Should they continue in these loose morals and customs and come to outnumber us, the moral, religious and intellectual tone of the whole country may be changed. There is danger ahead. These people need the gospel and must be brought under the influence of the Church. To bring them into the kingdom of God is to put them in position to be assimilated easily and to

Little Soldiers

In your blood are the millions of corpuscles that defend you against disease.

To make and keep these little soldiers healthy and strong, is simply to make and keep the blood of the right quality and quantity.

This is just what Hood's Sarsaparilla does—it helps the little soldiers in your blood to fight disease for you.

It cures scrofula, eczema, eruptions, catarrh, rheumatism, anemia, nervousness, dyspepsia, general debility, and builds up the whole system.



Prof. Cemar and nine of the Bohemian students, Southwestern University.



Prof. Amos, Professor of German, and the German students of Southwestern University for 1909. Nine of the young men are candidates for the ministry.

German books to be found in any school, of Church or State, in the South. We have at the head of the department of German a man of rare scholarship, of ripe Christian experience, and with a passion for the salvation and education of these people of his fatherland. I have never known a man to exercise so marked and wholesome an influence over young men as does this modest Christian gentleman exercise, both in the school room and in the Sunday-school, over the more than twenty-five German students now attending the university.

In addition to this, Southwestern University has a native Bohemian as one of its professors. He teaches Bohemian and speaks and preaches fluently in three languages. He also is a thoroughly consecrated Christian gentleman, and in addition to his work in the university, has in charge the Bohemian missionary work of Northwest Texas Conference. As indicative of the results of his work, and the hope

the seal of his approval upon this work. He is not only turning the young men and women this way for training for this work, but as fast as the workers can be trained he is opening the way into the hearts and homes of these people for the messengers of light and salvation.

Of course it is apparent to every business layman that this character of work of preparation can not be successfully carried on without a good deal of money, and I earnestly call their attention to the movement that is now on foot to raise a hundred thousand dollars for the better equipment of our theological department at Southwestern, as a part of the equipment for which they ask is to enable them to give more attention to this all-important matter, the enlisting and training of men and women who shall be able to do efficiently this work of evangelization of the foreigner in our midst.

Trained Workers Necessary in Evangelizing the Foreigners

REV. H. A. BOAZ, D. D.

The problem of the foreigner in our midst is one of absorbing interest. It forces itself constantly upon the mind of a student of the times and presents some very grave issues. The foreigners are here and here to stay. They are still coming and will continue to come for generations. We must Americanize them or they will Europeanize us. We must evangelize them or they will heathenize us. If we expect to preserve this country as a Christian country for our children

we must do something to evangelize this host flocking to us from foreign shores. They are coming more than a million strong every year. They are not only swarming in the Northern cities, but are now coming into the South and occupying city and country alike. Should this rate of one million immigrants a year continue for one hundred years, with our natural increase, we would have about nine hundred million population, and many of them foreign born or of foreign

make the best possible citizens of them. How to reach them most effectively is the problem.

Trained workers are absolutely necessary. Without properly prepared men we can hardly hope to succeed in this delicate and difficult field. This is an age of specialists. In order to succeed in any chosen field a man must know how to do his work well. No man is expected to be an expert in more than one chosen line. Some Christian workers are adapted to one field of labor, but would fail in another. Some pastors are suited to a city, while others prefer the circuit appointment. We need trained men in all these important fields.

To reach the foreigners in this country we need men especially adapted and equipped. It is a difficult field and requires the greatest skill and tact. One of their own number is better suited to this work than any American. For an Italian colony one of their own race, soundly converted and thoroughly trained in Christian work, can accomplish more than any one else. He knows the language, customs, hopes and fears, and understands his people better than any other. He can win the sympathy and get a hearing more readily than any one else. He can gain the confidence and thus easily become a leader. The trained Bohemian can likewise do more with his people than any other worker. So with all nationalities.

The problem then is to secure trained men from these different nationalities and put them into the field as soon as possible. A few such men can be had now. Every one of this kind should be given work at once and instructed to search out the brightest and most promising young men and women of the colony and put them into our Christian colleges, where they may be trained for this work. Such an arrangement would require time and money. The results would doubtless justify the expenditure and bring great results in the evangelization of the foreigners among us. Free scholarships should be allowed such students, and every inducement possible offered. We owe it to them. We owe it to our children. We owe it to our Lord. Polytechnic College.

Llano District—Third Round.

- Llano, May 15, 16.
- Burnet, at Sunny Lane, 10 a. m., May 22.
- Lampasas, May 22, 23.
- Kempner, at Clayton, preach at 11 a. m., Quarterly Conference at 2 p. m., May 24.
- Goldthwaite, May 29, 30.
- Mullin, at Big Valley, preaching at 11 a. m., Quarterly Conference at 2 p. m., June 1.
- Center City, at Star, June 5, 6.
- San Saba Sta., June 18-20.
- San Saba Cir., at China, June 19, 20.
- Lometa, at L., June 26, 27.
- Marble Falls, July 3, 4.
- Boerne, at Salado, July 10, 11.
- Center Point, 8 p. m., July 12.
- Bandera, at Tarpley, preaching at 11 a. m., Quarterly Conference at 2 p. m., July 14.

- Kerrville, 8 p. m., July 15.
- Willow, at Harper, July 17, 18.
- Cherokee, at Cherokee, July 24, 25.
- Blanco, at Flat Creek, preaching at 11 a. m., Quarterly Conference at 2 p. m., July 29.
- Johnson City, at Walnut, July 31, August 1.
- Kingsland, at Mays, August 8, 9.

Let all the preachers try to have their general collections in cash and good subscriptions by the District Conference. Dear brethren of the laity, it is hoped that you will remember that your pastors will have to pay for their groceries and dry goods just the same as doctors, lawyers and school teachers have to meet their bills, whether it is wet or dry. So we hope that you will meet your obligations to your pastors just as you arrange to pay men of other professions what you owe them. We have had about 200 accessions on profession of faith this year; let us hope that this is an earnestness of a great ingathering into the fold. Let us all work and pray to this end.

THEOPHILUS LEE, P. E.

Acquaintances may affect us in many ways; friends are known by affecting us helpfully only.

You cannot brighten the world by scouring your neighbors.

FOOD FACTS

What an M. D. Learned.

A prominent Georgia physician went through a food experience which he makes public:

"It was my own experience that first led me to advocate Grape-Nuts and I also know, from having prescribed it to convalescents and other weak patients, that the food is a wonderful re-builder and restorer of nerve and brain tissue, as well as muscle. It improves the digestion and sick patients always gain just as I did in strength and weight very rapidly.

"I was in such a low state that I had to give up my work entirely, and went to the mountains of this state, but two months there did not improve me; in fact, I was not quite as well as when I left home.

"My food did not sustain me and it became plain that I must change. Then I began to use Grape-Nuts food and in two weeks I could walk a mile without fatigue, and in five weeks returned to my home and practice, taking up hard work again. Since that time I have felt as well and strong as I ever did in my life.

"As a physician who seeks to help all sufferers, I consider it a duty to make these facts public."

Trial 10 days on Grape-Nuts, when the regular food does not seem to sustain the body, will work miracles.

"There's a Reason." Look in pkgs. for the famous little book, "The Road to Wellville."

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

A BRIEF HISTORY OF THE GERMAN WORK IN TEXAS.

(Continued from page 6.)

eral Conference in maintaining a separate and distinct conference. This is not the time and I have not the space at my disposal for argument, even if I had the inclination. Suffice it to say that so far as this writer knows, and he believes he knows, there is not one of the German preachers who thinks that God's kingdom among the Germans would be furthered by the dissolution of the conference, and this in face of the fact that most, if not all, of the brethren would further the interests of their purses by such a change. The same arguments that prompt the organization of separate districts and conferences for foreigners in other parts of the world hold good in Texas. Those of us who are on the ground and close to the heart



REV. H. W. WEISE,
German Mission Conference.

of the German-speaking people of Texas, believe that a dissolution of the German Conference, at this time, would be nothing short of suicidal.

When I say that at the time of the organization of the German Mission Conference there were fourteen preachers, and that today we have only twenty-two names on the roll, it may seem paradoxical to claim that the German work in Texas has been a success. Most humbly do we admit the fact that the results might have been much greater, and, oh, that they were! In the discouraging work that we, and especially our fathers, have done, our hope is that our encomium may be, "Thou good and faithful servant," for if "figures don't lie," they certainly do not show accurate facts in the statistics of the German Mission Conference. Let me explain. Two facts mainly conspire to work against a good showing in our conference minutes. One is—and this we do not regret—that a large per cent of the children and young people that were born and reared in the German Conference, join some English congregation (mostly our own), thus remaining Southern Methodists, but are not counted in our figures. Were this the case everywhere, I would gladly say "close up shop" as a German Conference; but it is the fact only with a number, while the older and young members in the country, mainly, are not ready and willing for such a step and will not be in many a day, as Jacob Albrecht tried to make clear to the great Bishop Asbury many years ago. Another reason why we today have no larger membership, both among the preachers and laity, is that the big sister, the Methodist Episcopal Church, has at different times wooed and won many of our membership. During and after the war scores of members joined them, and some of our preachers joined them, too. Many of them were union in their ideas, and besides, disruption was prophesied on all sides; besides, money from the North flowed freely. Since then, the Methodist Episcopal Church having a strong German constituency in the North, could afford to have a very fine German literature, which means a great deal with the average German, while nearly all our German literature had to be gotten from their houses or from some other not our own. The result was that this great sister, having had all needed men, money and literature from the North, has won many a soul from us, so that they outnumber us nearly two to one in Texas. But in the great "summing up" we will get at least some credit for results here, as well as in the work done by our beloved brethren in

the English conferences, but in our year book we do not get such credit.

But I have gotten off my theme. I am at this time to essay to give a brief history of our work, not to defend it.

Some twenty-five years ago a college was built by the German Conference in Fredericksburg, at a cost of about \$20,000. For a while it was run very successfully, but after a few years, for lack of patronage and since it was not happily located, it had to be abandoned. The property was sold for about one-fourth of its cost. This money is now in the hands of the conference, the interest being used to educate young preachers and teachers, and a small per cent is used for the support of the old preachers.

In 1854 "Der Evangelische Apologete" (Evangelical Apologist) was established, with Rev. P. A. Moelling as editor. This paper met a long-felt want, but its publication had to be suspended in 1861. Seven years later it was again published, with Rev. J. B. A. Ahrens, D. D., as editor. In 1872 it was named "Der Familienfreund" (The Family Friend). For twenty-two years it continued to appear under that name and under the same editorial management (which was private), until 1896, when our present weekly, "Der Missionsfreund" (The Mission Friend) was launched under the continuous editorial management of Rev. J. A. G. Rabe. It has nearly 700 subscribers, and meets our wants fully. Our Church has been kind enough to furnish us a hymn book, a catechism and a discipline in German. These are used in all our congregations. For other much needed literature we have been obliged to draw on the houses of other denominations.

What of the future? We face it hopefully. Never before have we felt more encouraged than at this time. We have the sympathy and prayers of the great Church. Our increase during the last few years inspires us to hope that better days are ahead. Our present membership is loyal and believes that we shall live. Discouraging notes often sounded in the past, of decay and death, have not helped our cause. The Laymen's Movement promises to be a blessing to us. We have at present eight young men at the university preparing for work among the Germans, and two others, possibly three, will enter next fall. By rearrangement of the districts, one of our two presiding elders is enabled to enter new fields this summer for evangelistic work. Let the prayers of



REV. C. W. LEHMBURG,
German Mission Conference.

Texas Methodism ascend for this move, which promises so much for the cause. Let the German Conference have the prayers of the whole of our Methodism in Texas. We are doing our best. And may the great Father in heaven sustain us in doing our part in bringing experimental religion to the 200,000 or more of German-speaking Americans of Texas.

Language and weakness, due to the depleted condition of the blood, are overcome by Hood's Sarsaparilla, the great vitalizer.

The Mexicans in Texas

REV. D. W. CARTER, D. D.

There are more Mexicans in Texas than there are foreigners of any other race. There are enough of them to make a city more than three times the size of Dallas. They are not all scattered over the ranches and farms, but are a large per cent of the population of many of the towns. El Paso has 20,000 Mexicans out of a total population of 40,000. One-half of Del Rio's 7000 are Mexicans. Eagle Pass has 3500, and half are Mexicans; Corpus Christi 8000, and half are Mexicans; Laredo 16,000, and half or more are Mexicans; San Diego has 3500, and three-fourths are Mexicans; Alice has 3000, and not less than half are Mexicans. The new town of Falfurrias has 3000, and quite half are Mexicans. Brownsville has 9000, and the Mexicans are in the majority. The city of San Antonio, with its 95,000 inhabitants, has one-fourth of its population Mexican.

There are not less than 300,000 Mexicans in Texas, and they are steadily increasing in numbers, both by natural increase and immigration. An immigration officer at El Paso reports that they are coming over at



REV. JOSEF DOBES,
Bohemian Missionary, West Texas Conference.

that place at the rate of seventy men per day. Similar conditions exist both at Eagle Pass and Laredo at this time of the year. Who and what are these people? Not all Texans know. We call them foreigners, but they were here before we were. Texas was theirs before it was ours. Most of them are of unmixed Indian blood. They are the red and brown people of prehistoric origin and residence on this continent. Three-fourths of them are the unmixed descendants of their Aztec, Toltec, Mixtec or other aboriginal ancestors. Those of them who are coming to Texas, and are constantly coming, belong to the humbler walks of life. They are the common unskilled day laborers.

Socially they rank low. A large per cent of them are illiterate. There are not less than 60,000 Mexican children of school age in Texas. About the best estimate yet made puts 10,000 of these in school. So there are growing up in our midst from 40,000 to 50,000 Mexican children who are receiving no instruction of any kind in any school of any character whatever. The magnificent public schools of Texas are largely unavailable to Mexicans. Racial antipathies and social prejudices account for that. I will not discuss that phase of the question, except to say that when race prejudice defeats the ends of good citizenship and gospel grace it is sin.

The great body of the Mexicans are nominally Roman Catholics, but really are nothing but sinners, made a little harder to reach by virtue of their traditional faith and the vain hopes it inspires. Politically, the Mexican in Texas is a nonentity, except in those places where the boss and the machine can use him, and to them he sells out cheap.

The need of these people is very great, greater than that of any other foreign people in the State, greater because they are, of all, much the most numerous, much the most illiterate, and much the most imposed upon.

The gospel is their need, the gospel in terms of friendship, not with the airs of arrogant superiority, but in the spirit of Him "who made himself of no reputation," "who receiveth sinners and eateth with them." The gospel in terms of the open school house, not the insults of a boasting young American mob, tacitly approved by teachers

and parents, while the Mexican child is chased with epithets and stones away from the school he has a right to attend. All such conduct is wicked and hinders the gospel, and is largely responsible for the foolish independent movement among the evangelical Mexicans that is now hindering the Church in its missionary operations and chilling the zeal of some of the best Mexican workers. The gospel in terms of the school, giving them the English language, bringing them into a knowledge of their civic rights and duties in the country that is theirs by virtue of their birth under its flag; the gospel of honest contracts faithfully carried out. These are some of the needs of the Mexicans. What are we doing to supply them?

There are laboring in the Texas part of the Mexican Border Conference one American missionary and nine Mexican preachers. There are thirty Sunday-schools, with 103 officers and teachers, 1203 scholars, and a Church membership of 1442. The figures for that part of the Northwest Mexican Conference which lies in Texas would increase these numbers by a few hundreds.

This work needs a more earnest and practical sympathy on the part of the American Methodists in Texas. This is, I trust, being awakened to some extent, as is shown in the building of three parsonages and the purchase of one church building in the last two years, for which the Texas Methodists have given about fifteen hundred dollars cash.

In every place where there are Mexicans our American people should start a Sunday-school among them or help the one that may be in existence. Bibles, Sunday-school literature and tracts can be had easily and cheaply for this work. Brother Barton, of Decatur District, North Texas Conference, is setting a good example in this work. He is reaching the Mexicans of Bridgeport. Would that he had many imitators.

GOD ANSWERS PRAYER.

Jehovah, the loving God, distinctly promises to answer the prayers of his children. He that gave parents a love for their children, will he not listen to the cries of his own sons and daughters? He has wonders in store for them. What they never heard of, never saw, or dreamed of, he will do for them. He will invent new blessings, if needful. He will ransack sea and land to feed them; he will send every angel out of heaven to succor them, if their distress requires it. He will astound them with his grace, and make them feel that it was never before done in this fashion. All he asks of them is that they call upon him.—Spurgeon.

Remember, you have not a faculty of body, mind or soul whose law of improvement is not energy.

LEARNING THINGS.

We are all in the Apprentice Class.

When a simple change of diet brings back health and happiness the story is briefly told. A lady of Springfield, Ill., says:

"After being afflicted for years with nervousness and heart trouble, I received a shock four years ago that left me in such a condition that my life was despaired of.

"I could get no relief from doctors nor from the numberless heart and nerve remedies I tried, because I didn't know that coffee was daily putting me back more than the doctors could put me ahead.

"Finally at the request of a friend I left off coffee and began the use of Postum and against my convictions I gradually improved in health until for the past 6 or 8 months I have been entirely free from nervousness and those terrible sinking, weakening spells of heart trouble.

"My troubles all came from the use of coffee which I had drunk from childhood and yet they disappeared when I quit coffee and took up the use of Postum."

Many people marvel at the effects of leaving off coffee and drinking Postum, but there is nothing marvelous about it—only common sense.

Coffee is a destroyer—Postum is a builder. That's the reason.

Look in pkgs. for the famous little book, "The Road to Wellville."

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

The Responsibility of the Texas Conference

M. D. FIELDS.

The responsibility of the Texas Conference in the matter of looking after the spiritual welfare of the foreigners that come into our State is perhaps greater than any other, by reason of the fact that their first impression of America and the Christian religion is formed while they are within the bounds of our conference. Statistics show that a large per cent of them locate in our midst. We have practically one whole county of Germans. In one of our counties the Italians and Bohemians control the political situ-



M. D. FIELDS.
Houston, Texas, Lay Leader Texas Conference.

ation and are shaping the destiny of the county morally. We have a number of communities and districts that are given over entirely to the Italians, Bohemians, Swedes and Germans, where you will find the same customs observed as in their fatherland; these communities are increasing in size and number each year.

Brethren, we should ask ourselves the question, what are we doing to help make the right impression on the foreigners that are coming to our State at the rate of twenty thousand per year through the port of Galveston alone? They need a welcome such as consecrated Christian hearts can give—they appreciate a hearty hand-shake and an invitation to attend our Church and Sunday-school. We have acted in the past as though we did not want them to affiliate with us religiously. The result has been, the saloon has a representative at the water's edge and has invited them to the saloon and dives, and they have gone, and we tax payers are helping every year by special tax to build more and larger jails and court houses, to control the anarchists and criminals that are the natural products of the saloon. The foreigner in a strange country, among strangers, will naturally be attracted by those that interest themselves in his behalf.

Listen, business man, capitalist, tax payer, from a financial standpoint you can better afford to spend a small per cent of your income to prevent criminals, than the large amount that is now being spent to take care of them. We can not blame any one but ourselves for the present condition, when we turn our foreign brothers that come to our country to make this their home over to the most vicious element on earth and expect them to develop into good citizens. Can we expect them to be other than clannish and fail or refuse to accept our American laws and ideas, to say nothing of our God, when we not only refuse to welcome them in the name of our God, but have nothing whatever to do with them, except hire them for a short while, sell out to them and move away?

Brethren, there is a better way, and we are going to show these brethren: First—That we love them, and that God loves them, and demonstrate it by meeting them at the water's edge and rendering such assistance as is needed.

Second—By sending a man of their own nationality among them, to live in their midst, preach to them, pray to them, hold Church services and Sunday-school for them.

We now have two localities in our conference where a man is greatly needed, namely, Bryan and Dickinson. It is estimated that there are six thousand Italians and three thousand Bohemians near Bryan, in Brazos county, alone. Brethren, don't you think they need our help? Don't you think it is worth the effort and money to Americanize, to say nothing of Christianizing, eight thousand foreigners? All we

need for our Bryan man is the funds. He is in training at Galveston at an expense of \$50 per month, and will take charge of that branch of the work soon. We also need a man for the two hundred families of Italians at Dickinson. These people are intelligent, industrious and susceptible to religious influences and need our help. They are here to stay; 65 per cent of them own their own homes; a large number of them have bank accounts. If we don't Americanize them, they will foreignize us. We can handle the situation if we take hold of it now. If we fail to act now, we will find in a few years that the situation will be beyond our control. I believe the Laymen's Missionary Movement, if properly handled and supported, will solve the problem of foreigners in Texas.

Bro. W. B. Stubbs' recent visit to Houston was a great blessing to us and an inspiration to those that attended the two days' meeting. All of our district leaders are planning for a special program for Laymen's Day at the District Conference. This work is practically new in this conference, but the laymen and preachers are co-operating in taking hold of the work, and much good will be accomplished this year.

The following are resolutions adopted by the laymen of the Texas Conference, Houston, Texas, March 19, 1909:

First—There is only one rational interpretation of the Great Commission of Christ, "Preach the gospel to every creature," viz., that he meant what he said. It is possible to do this literally within the next thirty years, if the Church will undertake it in earnest. The challenge of the Laymen's Missionary Movement in a word is: DO IT NOW.

Second—The most important condition of the success in this enterprise is prayer. It is not primarily a financial movement, but a spiritual uprising. The movement itself was born in a laymen's prayer meeting, which



REV. REMO YARDELLA.
Italian Missionary, Bryan, Texas.

continued for nearly three hours. We expect to win only in proportion to the spiritual forces which shall be realized through our lives in prayer. As Neesima said, "Let us advance upon our knees."

Third—Though the evangelization of the world is the objective of the Laymen's Missionary Movement, it is proving in most places the greatest possible benefit to the home Churches. There is no way by which we can so surely and speedily make the Church in America what it ought to be, as to dare undertake in Christ's name and power the whole work he gave the Church to do. We urge the brethren to read the announcement in the special copy of the Nashville Advocate, showing the results of Laymen's Day in Marietta, Ga.

Fourth—The pastor is and always will be the most important single factor in the missionary life of the congregation. It is his privilege to inform, inspire and lead his congregation so it may take its true place in the world forces.

Fifth—A missionary committee of laymen is essential to the highest efficiency of the congregation, and we urge our pastors to co-operate with the presiding elder and district leader in finding a lay leader for each congregation, and to co-operate with the lay leader in electing a missionary committee to the Church conference to take up this work in every local Church.

Sixth—Constant education on missionary problems, both by the pastor

and the committee of laymen, is indispensable to progress at home and abroad. We request our pastors and lay leaders to arrange for services in the churches, where the Laymen's Missionary Movement can be presented by laymen, and thus seek to arouse the interest and co-operation of our men.

Seventh—We should aim to constantly grow in missionary intelligence. To this end, we urge our lay leaders and committees in all of our Churches to make a list of the men and circulate the literature of the Laymen's Missionary Movement, and urge the men to read and inform them



REV. PRIMO BARTOLINI.
Italian Missionary, Galveston, Texas.

selves on the plans and progress of the work.

Eighth—We urge our presiding elders, pastors and district leaders to co-operate in selecting laymen and asking them to go to the Churches throughout their respective districts and present the Laymen's Missionary Movement and assist in every way possible in arousing the interest of the men in the work. We also urge the district and lay leaders to make a special effort to arrange, with the co-operation of the pastor, for a service of some kind in every church each Sabbath, whether the pastor is able to be present or not.

Ninth—We heartily indorse the holding of co-operative, interdenominational men's meetings, in which the men of all the Churches in a given town are called together for the purpose of discussing and considering this great movement, and in such meetings that a complete table of statistics be exhibited, showing the following facts:

- a. The number of Church members (by denominations).
- b. The amount spent on congregational support.
- c. The amount spent on all kinds of benevolent and educational work.
- d. The amount spent abroad.

Tenth—It is an unspeakable advantage to each Church to undertake its missionary work in co-operation with the other Churches in the city or community. Only in this way do we become conscious of the essential unity of the Church of Christ in facing our common problem of making the knowledge of Christ universal. Only by working together can we hope to meet the need. As we work in co-operation we gather inspiration and faith to attempt the otherwise impossible. As every man contributes through his own Church and Missionary Board, the co-operative efforts to arouse and enlist the men of all Churches is not only not objectionable, but has the completest indorsement of all the Churches in North America.

Eleventh—We request our Church papers to publish these resolutions, and our presiding elders, pastors, district and lay leaders to bring them to the attention of the men of the conference.

Houston, Texas.

The new day will never dawn until many want it so much they will sit up all night for it.

Impure Blood Thoroughly Cleansed

Relieved of All Impurities Through the Use of Stuart's Calcium Wafers.

The blood is a thick, opaque fluid of a rich, red hue in the arteries, and a purplish blue in the veins. It derives its color from numerous small bodies floating in it which are called red corpuscles. If the blood be examined under a microscope the red corpuscles will appear as thin, circular disks, floating in a transparent, nearly colorless fluid.

These red corpuscles number 5,000,000 to the cubic centimeter; but it often happens that they become very much diminished in number, a condition known as anaemia or leukaemia. There are also other circular bodies in the blood known as white corpuscles, but which are much less numerous than the red.

The red corpuscles are the stimulating and animating elements of the blood. They absorb oxygen in their passage through the lungs, and convey it to the tissues of the body, where combining with food elements absorbed from the stomach, it evolves animal heat.

Whenever the kidneys fail to properly filter the blood of its impurities, or whenever constipation occurs, the impure foreign matter collects in the blood-current, is carried to all parts of the system in the circulation, and is usually deposited in the form of pimples and other eruptions upon the skin.

Most of these eruptions appear upon the face, for the reason that the skin there is thinner than anywhere else. Many people commit the error of trying to cure the pimples or eruptions by the application of salves and lotions, which is a great mistake, as the cause of the trouble is deeper seated, and the skin disease is simply the outward manifestation of the impure condition of the blood within.

Calcium Sulphide is the greatest blood purifier in existence. Instead of driving the blood impurities out through the pores, it sends them out through the proper channels—the kidneys and intestines.

STUART'S CALCIUM WAFERS contain calcium sulphide, combined with other powerful alternatives or purifiers, which act rapidly and powerfully upon the morbid products of the blood, expelling them completely, preventing their return, and incidentally removing pimples, boils, blackheads, carbuncles, tetter, ringworm, scurry and all other skin blemishes.

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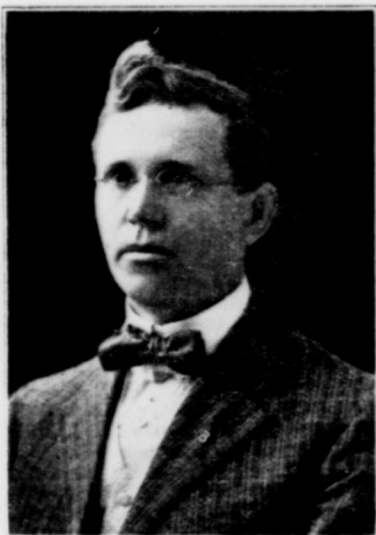
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The West Texas Conference Leader

That the Church needs energetic laymen in her work today goes without question, and that there is full opportunity for the layman to demonstrate his abilities is well shown in a study of the work done by the subject of this sketch.

R. H. Wester, of San Antonio, Texas, was reared in a Methodist family, and was in the Sunday-school from his earliest years. He joined the Church at the age of fourteen years, and, while always more or less active in the Sunday-school and the Church, had never taught a Sunday-school class until four years ago. During the pastorate of Dr. Edwin D. Mouzon at the Travis Park Methodist Church, in San Antonio, the necessity for starting a class for young men was seen. Dr. Mouzon and Superintendent Shaw asked Mr. Wester to become the teacher of this class. He expressed a willingness to undertake the work, if they thought him to be the man for the place. The class was started with seven members, and, after a study of different classes and plans, was organized under the name of the Travis Park Bar-



R. H. WESTER,
SAN ANTONIO, TEXAS, LAY LEADER WEST TEXAS
CONFERENCE.

raea Class, which has since become so well known in the Sunday-school world. This was the first organized adult class in the San Antonio Churches, and, as a result of its activities, and the publicity given its efforts, similar classes were organized in the city, and the Travis Park Phila-thea Class for young women was also organized.

The success of the Travis Park Baraca Class attracted the attention of Mr. C. D. Meigs, who was General Secretary of the Texas Sunday-school Association, of which Mr. W. N. Wiggins, of San Antonio, was the President. They asked Mr. Wester to accept the superintendency of the Adult Department of the State Association, which he did, and to which he has been elected successively four times. The first convention after this appointment met in San Antonio in 1906, at which time the Travis Park Baraca Class gave a demonstration of how

THE CHURCH AND THE PRESS

R. H. WESTER.

A noticeable feature attaching to the interesting of men more largely in Church work through the medium of the Laymen's Missionary Movement is to be found in the fact that the newspapers are giving more attention and more space to the Churches than has heretofore been the case. It is but natural that as our business men, who support the newspapers, throw their influence in the direction of Church affairs, the newspapers should in turn find it to their interest to give more consideration to the problems which confront the Church. In Texas we find that the San Antonio Express, Houston Post and other papers are now giving several columns of space in each Monday issue to the Sunday services.

In an excellent speech on "The Church and the Press," which Mr. George McQuaid, editor of the San Antonio Daily Express, delivered at the laymen's banquet in the Travis Park Church in that city, he said:

members are secured by the organized class. While this convention was in progress a telegram was received from Marshall A. Hudson, President of world-wide Baraca, appointing Mr. Wester General Secretary of Baraca.

Mr. W. C. Pearce, now superintendent of adult work in the International Association, was present at the San Antonio convention and witnessed the class demonstration, which impressed him so favorably that it was given wide publicity. The National Baraca Convention met in Atlanta in 1907, and Mr. Hudson asked Mr. Wester to arrange a class demonstration for the meeting, which was done, the Baraca Class of the Tabernacle Baptist Church appearing upon the platform seventy-five strong. Here Mr. Wester was re-elected General Secretary of Baraca, and at the National meeting in Cincinnati in 1908 he was elected one of the Vice-Presidents of that organization. The feature of the adult class work of the International Sunday-school Convention in Louisville in 1908 was a class demonstration given by the Walnut Street Baptist Church Baraca Class of that city, under the direction of Mr. Wester. It was at this convention that Mr. Wester received his appointment as a member of the adult committee of the International Association.

In April, 1908, the Quarterly Conference of the Travis Park Methodist Church sent Mr. Wester as a delegate to the Laymen's Convention of that Church, which met in Chattanooga, Tenn. In the permanent organization of the Laymen's Missionary Movement of this Church he became the Leader for the West Texas Conference, to which position he was again elected at the next meeting of the conference.

In addition to his work in the Sunday-school and as Conference Lay Leader, Mr. Wester is Treasurer of Travis Park Church, and has been active in simplifying and systematizing the work of this important position.

The Travis Park Church uses the offertory calendar system, and as this Church has something like six hundred paying members the work is quite heavy. By the use of suitable records and a card system, it is so simplified, however, that any member can ascertain at a moment's notice his exact status.

The foregoing would seem to indicate that the subject of this sketch gives all his time to Sunday-school and Church matters, but such is not the case. As the head of the R. H. Wester Company he is very active in business affairs, being interested in insurance and real estate in San Antonio and Southwest Texas. Mr. Wester has ability as an organizer, and believes in doing everything systematically. It is this which enables him to attend to his own business and at the same time find opportunity to take a large part in Church work. He has never asked for any appointment which has come to him, but, on the other hand, has found it difficult to keep from having so much work placed upon him as to interfere with those duties in which he is particularly interested. Conservative, a student, a ready public speaker, a good judge of human nature and a tireless worker, Mr. Wester possesses qualities which account for the work which he has been able to accomplish in so comparatively short a time.

make it their business to furnish to the press such Church items as constitute news they would not only benefit their own particular organizations, but they would through the medium of the press educate the public at large along the line of work in which they are interested.

As substantiating the statement of Mr. McQuaid, that the press does not mold public opinion, we have but to point to the recent agitation upon the part of our leading newspapers

against the Robertson racing bill. Public opinion in this State and elsewhere has declared against gambling at the race track, and it is evident today that the newspapers, in advocating that proposition, went directly against public opinion. They did not succeed in defeating the legislation, and the newspaper cannot successfully uphold any proposition when it goes directly against what is recognized as public opinion. San Antonio, Texas.

Laymen Northwest Texas Conference

The declaration of the laymen of the Northwest Texas Conference, which will doubtless appear in this issue, sets forth our plans for the year.

All of our District Leaders are making efforts to carry out these plans. A meeting of these Leaders was held in Fort Worth March 20-22. On Sunday, March 21, twelve laymen spoke from twelve pulpits in Tarrant County, presenting the purpose of the movement—"The evangelization of the world in this generation."

God greatly blessed their efforts, and much good was accomplished.

We want to present the doctrine of



W. ERSKINE WILLIAMS,
FORT WORTH, TEXAS, LAY LEADER NORTHWEST TEXAS
CONFERENCE.

systematic and proportionate giving until all of our people will at least pay one-tenth of their income or increase to the accomplishment of the purpose of the movement.

W. ERSKINE WILLIAMS,
Conference Leader, Northwest Texas
Conference,
Fort Worth, Texas.

Declaration.

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

We further approve of the action of our General Board of Missions, authorizing a special for the work of the Home Department, including the 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 lands of our fathers, in portions of our State, and have left the Germans and the 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 this forward movement State-wide.

We further recognize that the time has come where 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 na-

tion 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 conferences 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" our watchword, and in order to pay our part of the \$234,000 additional, necessary to that end, we hereby pledge ourselves, in cooperation 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 the domestic missionary assessment.

W. Erskine Williams,

Conference Leader.

Ed McCullough, Mooreville,
C. F. Webb, Sta. A. Ft. Worth.
A. F. Bentley, Temple.
W. C. Streety, DeLeon.
J. D. Whitcomb, Groesbeck.
P. C. Ragsdale, Brownwood.
E. B. Bynum, Abilene.
Walter Ausler, McGregor.
A. E. Butterfield, Amarillo.
J. W. Cartwright, Amarillo.
D. S. Switzer, Itasca.
Nat. G. Rollins, Aspermont.
Gen. W. Barcus, Hereford.
T. F. Temple, Weatherford.
W. T. Graham, Hillsboro.
C. S. Knott, Colorado City,
District Leaders.

November 14, 1908.

GRATEFUL THANKS

"I write you a letter of grateful thanks," says Mrs. Fannie Rogers, of Pages Mills, S. C., "for the good that Cardui has done me. One day, I was taken all of a sudden and truly thought Death had struck me. My head felt like it was frozen and my limbs felt like they were burning up. I kept getting worse and the doctor only gave me temporary relief. I had chills and fever, bad appetite, bad feelings, bad dreams, was irregular, and suffered from other female troubles. At last I began to take Cardui and almost found relief in the first dose. I continued to take it and can truthfully testify that it is worth its weight in gold to any suffering woman. Now I am regular, can eat, sleep, and work every day, and feel good. Oh! What a God-send your medicine was to me!"

Try Cardui. Your druggist sells it. It is a gentle, curative remedy, for women's ills, Cardui cannot do you any harm, and is nearly sure to do great good. Get a bottle today.

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LAYMEN OF NORTH TEXAS

C. A. SANFORD.

The laymen of the North Texas Conference, like their brethren of our great Church everywhere, are arousing themselves from their long sleep and are squarely facing the fact of their great opportunities and corresponding responsibilities. I think I may safely say of them that they have hailed with joy the coming of the Laymen's Missionary Movement bringing to them, as it has done, new life, new inspiration and the joy that comes to men born of the knowledge that they are marching shoulder to shoulder with other valiant men in a common cause. I believe, too, when the marching is over, when the battle is ended and won, when the cause of our great Captain is firmly established on every continent of earth, and every island of the sea, when the victorious army shall gather about its campfires to relate deeds of valor



C. A. SANFORD,
Sherman, Texas, Lay Leader North Texas
Conference.

and of self-denial, that the part which the laymen of North Texas Conference will have played shall merit and receive, "Well done, good and faithful servants." Unless such shall be the case, then I have misread the evidence at hand. From every section of the conference comes the assurance of aroused interest on the part of the laymen. They are thinking as they have never thought before of their duty to the unsaved world. They are studying as they have never studied before the Bible in its missionary teaching. They have heard the "voice crying in the wilderness," and are ready to do its bidding. They believe that we must take the "world for Christ," and that we must "do it now." They accept their part of the obligation to preach the "whole gospel to the whole world" in this generation, and are thankful to God that it has come to them to be men at a time so full of opportunity, so pregnant with possibility of seeing for themselves the carrying out of the "Great Commission."

The work of organization is complete in some of the districts, and progressing in all. We have set for ourselves the goal of a fully organized Missionary Committee in every Church in the conference before the close of the present conference year. We have no doubt that this result will be practically attained. We are pushing this phase of the work because we believe it promises much for the

movement, and because no Methodist Church to-day can claim to be well organized unless it has an active Laymen's Missionary Committee.

One of the most promising features of the movement in our conference is the active support and interest being taken by presiding elders and pastors everywhere. I believe I am well within the truth when I say that not in the conference is there a presiding elder who is not in hearty accord and sympathy with the movement. If there is a preacher in the bounds of the conference who opposes it, I have not heard of him, and if there is such a one, he must be lonesome, for there are not many of his class. I can understand how some preacher, because of lack of foresight, may have up to this time failed to take advantage of the wonderful awakening among the laymen, but how any preacher can oppose the movement I do not see. Of all men who should welcome the Laymen's Missionary Movement and bid it God-speed, the preachers as a class are the men, because they, of all men, have been most handicapped by the indifference of the laymen. Let me say here that, in my judgment, the progress of the movement at this stage of its life in any given district depends more upon the presiding elder than upon any other man, or possibly all other men, in the district. No District Leader can do satisfactory work unless encouraged and assisted by his presiding elder. In no district will the movement lag behind unless the presiding elder fails to give it his attention and encouragement. Having no organization of its own, and working through the regular channels, the "movement," in the present stage of its growth, must be "backed up" by somebody, and, in my judgment, the presiding elder is the man. In North Texas Conference they are alive to their opportunity and their responsibility as related to this movement.

Several of the District Leaders are planning for a day in the near future when every Southern Methodist pulpit in the district shall be occupied at the same hour, on the same Sunday, by a layman. Nor are they planning to send out of their district for speakers. This will evidence the fact that they are not only perfecting their organizations, but in fitting from 30 to 50 of their own laymen for speaking in public upon the cause for which the Laymen's Missionary Movement stands, they are sowing information as to the great cause of missions, which can result only in a wonderful harvest. They are expecting on this day, and in this way, to raise their part of the \$7500 special for which they stand pledged, but they do not expect the raising of this money to be by any means the greatest good accomplished.

In some of the districts, district meetings are being held. I have before me now several programs of such meetings, and it is with sincere regret that I find I cannot be at all of them. I believe no District Conference has as yet been arranged without a program for "Laymen's Day."

The Laymen's Missionary Movement is, in my judgment, more potent for good to preacher and layman alike than any movement to which the Church has given birth for many years. If our laymen continue to increase in interest and knowledge concerning the great work of missions, if they continue to awake from their lethargy, as they are now doing, it will not be long until we are ready to take the "world for Christ."

The Evangelization of the Foreigners in Texas the Work of United Methodism in Texas

REV. J. M. PETERSON.

The least that can be expected of the Church of Jesus Christ is that she shall be able to cope with the conditions, solve the problems and successfully meet the responsibilities which she has largely created. Not to be able to do this is to acknowledge that, sooner or later, defeat is inevitable. Now, to a very large extent, the Church is responsible for the foreigner being in this country. This country was largely settled by a people fleeing from oppression and persecution. Those early settlers believed in God. When they founded this independent Republic they recognized Almighty God and invoked his blessings upon it. In blood and carnage they bought their civil freedom and religious liberty. From then until now

the Church of God has had much to do in making this a country much to be desired as a home for the poor and oppressed of every nation of the earth, and they are coming here because of the conditions which the Church has largely created. It may be, and I think it is, that the hand of God has been in all this, even in the sending them here, and if so, what a responsibility this places upon the Church. Now, if this be true of the country as a whole, and most surely it is true, it is true in Texas. Shall the Church of Jesus Christ create conditions which invite people of other nations to our shores and then neglect to instruct them in those things which have made this a great country—the religion of Jesus Christ?

There are now something like 750,000 foreigners in Texas, and we must acknowledge that we as Methodists have done comparatively little up to the present toward evangelizing them. This may be accounted for, in part at least, on the ground that so far there has been no united effort upon the part of Methodism to do this work. Each conference has been working in what it has done alone. Whatever affects South and Southwest Texas affects the whole of Texas, and therefore whatever in this work is the responsibility and work of South and Southwest Texas Methodism should be the responsibility and work of all Texas Methodism. Now, if the above statements are true, and I do not think they will be questioned, there is a great responsibility upon us; but the opportunity is as great as the responsibility, and our success will be in proportion to our interest in and ability to perform the task. If we fail shall we acknowledge our inability or

Unexpected Company

has no terrors for the housewife who knows about

JELL-O



She simply stirs the contents of one package into a pint of boiling water, sets it away to cool, and dismisses the subject from her mind, knowing that when dinner is finished the finest dessert in the world will be ready to serve.
10c. per package, enough for 6 people.
7 fruit flavors.
Sold by all grocers.

Illustrated Recipe Book, free.
The Great Pure Food Co., Le Roy, N. Y.



Immigrants in the Customs Department, Galveston.

indifference? It is a good omen that the laymen of Methodism are waking up and seeing the need for and with zeal taking hold of this great problem. But this is no small task. It is not the problem of a year or two, but of decades. Let Methodism depend not upon the enthusiasm of an occasion, but, statesman-like, lay plans and devise means which will be lasting in their operations and permanent in results. But the question is, "How to do this work?" It goes without saying that the gospel must be preached to them according to Methodism, so we will not stop to discuss that at this time. I will make two suggestions to our wise and enthusiastic laymen, and God bless them:

1. The Immigrant Home which has been established in Galveston is a work upon which all of Methodism is united, and if adequately maintained and wisely handled will be a means of reaching thousands of those people and impressing them with the good intentions of the Church when they first reach our country. Our laymen ought to give liberally to this institution.

2. Then a very promising work has been begun at Southwestern University in the education of those foreigners who are to do this work among their own people. This should have the special attention of all Texas Methodism, and it would be wise for our laymen to turn their attention to this promising work. I do not believe that any money spent for the evangelization of the foreigners in Texas will bring a greater dividend than the money spent in this work in Southwestern University. I doubt if our laymen, or any one who is interested in this work, could place money where it would accomplish more lasting good than to endow scholarships in Southwestern University for this work. Why not each presiding elder's district in Texas undertake to endow a scholarship?

The believer is delivered from self-despairing. He knows how to commit his very disappointments and defeats and failures to the keeping of one who redeems and retrieves them all. A soul rooted and grounded in Christ can never fall of its blossoming time—hereafter, if not here. The secret of Christian optimism dwells in the deep mystery of predetermining love.—British Weekly.

"The larger the life, the more love there will be for the least lives."

Softly there came another voice. "What of all that?" it said; "suppose nobody cares for you, or helps you here. Jesus died, you know, and he is your friend."—G. R. Alden.

IF THE BABY IS CUTTING TEETH

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

"For the moral health of mankind, there must be no slums in the city of God."

COMMON SENSE

Lead's most intelligent people to use only medicines of known composition. Therefore it is that Dr. Pierce's medicines, the make of which print every ingredient entering upon the bottle wrappers and attest its correctness under oath, are daily giving in favor. The composition of Dr. Pierce's medicines is open to everybody, Dr. Pierce being desirous of having the search light of investigation turned fully upon his formulae, being confident that the better the composition of these medicines is known the more will their great curative merits be recognized. Being wholly made of the active medicinal principles extracted from native forest roots, by exact processes original with Dr. Pierce, and without the use of a drop of alcohol, triple-refined and chemically pure glycerine being used instead in extracting and preserving the curative virtues residing in the roots employed, these medicines are entirely free from the objection of doing harm by creating an appetite for either alcoholic beverages or habit-forming drugs. Examine the formula on their bottle wrappers—the same as sworn to by Dr. Pierce, and you will find that his "Golden Medical Discovery," the great, blood-purifier, stomach tonic and bowel regulator—the medicine which, while not recommended to cure consumption in its advanced stages (no medicine will do that) yet does cure all those catarrhal conditions of head and throat, weak stomach, torpid liver and bronchial troubles, weak lungs and hang-on-coughs, which, if neglected or badly treated lead up to and finally terminate in consumption.

"Take the 'Golden Medical Discovery' in time and it is not likely to disappoint you if only you give it a thorough and fair trial. Don't expect miracles. It won't do supernatural things. You must exercise your patience and persevere in its use for a reasonable length of time to get its full benefits. The ingredients of which Dr. Pierce's medicines are composed have the unqualified endorsement of scores of medical leaders—better than any amount of lay, or non-professional, testimonials. They are not given away to be experimented with but are sold by all dealers in medicines at reasonable prices."

To Possess
a Healthful and Pearly
Skin

use Glenn's Sulphur Soap with
warm water daily. For pimples,
redness, roughness, sunburn,
nothing compares with

**Glenn's
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Sold by druggists.

Hill's Hair and Whisker Dye, Black or Brown, 50c.

The Laymen's Missionary Movement in the San Marcos District—How It Was Done By a District Leader

REV. D. K. PORTER.

The Laymen's Missionary Movement, so far as Southern Methodism is concerned, is now undergoing the test of actual experience. Is it a device of utility, serviceable and practical? Will our men take hold of it and will it take hold of our men? Will it do for us as a great denomination all it is doing for others? Can the Laymen's Movement be made to move? These and like questions we are asking. A flying machine may be built to conform to all the laws of aeronautics, but will it fly? That is the question.

One day in June Benjamin Franklin flew a kite into a thunder cloud and received an electric spark on his knuckle. It was a long way from that flash of lightning on a June day to Gramme's magneto-electrical machine, but with the discovery of dynamo-electrical machines dates the use of electricity for industrial purposes.

In the laymen of our Churches we have discovered a great power. We have seen a flash of light in the clouds, a sign that a mighty power is there. Is the Laymen's Movement then a sort of Gramme's magneto-electrical machine, a discovery we could almost say, by which a great unused power can be made to serve ends of wonderful utility? We think so. Right cheerfully do we give our experience, after something of a practical test of the Laymen's Movement in San Marcos District. We trust it may be of value coming at this time.

You will see defined the duty of the District Leader, among other things, to be this: "He is expected to visit as far as possible the Quarterly Conferences during the year," etc. This very thing our District Leader, Mr. G. G. Johnson, of San Marcos, has been doing and is doing. He has gone to every Quarterly Conference with the presiding elder and stayed with him through the entire meeting. This gives him a chance to see the laymen in the Quarterly Conference, to see a limited number of them in their homes, to talk with them face to face, and then to speak to all of them in a regular laymen's service Sunday afternoon or at night. This service has been advertised days beforehand, and also it is much emphasized after we arrive on the ground. A thank-offering is received at the conclusion of this service. The amount received aggregates up to date, in cash and subscription, \$966.75.

Bro. Johnson always goes armed with a good supply of literature, some for free distribution and some to sell. He urges the circulation of "Go Forward." The Church leader is elected at the Quarterly Conference and supplied with such information as he will immediately need. It amounts to

**JUST
ONE
WORD** that word is

Tutt's,
it refers to Dr. Tutt's Liver Pills and
MEANS HEALTH.

Are you constipated?
Troubled with indigestion?
Sick headache?
Vertigo?
Bilious?
Insomnia?

ANY of these symptoms and many others
indicate inaction of the LIVER.

You Need
Tutt's Pills
Take No Substitute.

The mission field is a great Aceldama and field of blood. It is the cemetery of the Lord's vanquished. There are too many precious bones moldering there, and too many lives enshrined for us to let it be trodden down by hordes of paganism, black or white. And that soil, too, is fat with sacrificial blood and faithful dust. It is classic with martyr tombs. Any people is deeply sunk that permits the decay of its precious tombs. And how can we leave to barbarism the cells of these hermits of faith and saints of Christ? We can build them worthy shrines only by carrying forward their work.—From Missions in State and Church, by P. T. Forsyth, D. D.

much in every way to have the District Leader on hand to impart something of his zeal and inspiration to the newly elected Church Leader. Bro. Johnson will continue his itinerary until he visits every Church in the district. If now we can secure Church leaders who will throw themselves into the work as our District Leader has, our entire district will be quickened with a new zeal.

The Laymen's Movement is a program of hard work. It is not an easy short cut to bring in the kingdom, but requires persistent toil by men of consecration and resolution. Any District or Church Leader can succeed if he will bring the whole man to the task. We feel sure that to set this movement agoing now much in every way depends on the District Leader. If he can and will go to the Quarterly Conferences with the presiding elder and talk and sing and pray and preach, then the movement has begun at least in one layman's heart, and will soon be affecting others.

"Will the leaders move?" is the question now, and the supreme question of the hour.

We have always thought that a laymen's movement should not be run by preacher motor-power, but what can hope to succeed in our Church without the backing of pastors and presiding elders? It is incumbent upon us as ministers to find our proper relation to this great movement and faithfully discharge our obligation to it.

San Marcos, Texas.

SNAP - SHOTS

REV. M. S. HOTCHKISS.

Rev. V. Cejnar, native Bohemian, educated in his own country, and then finishing in Germany, is assistant professor in Southwestern University, and is our missionary to his people. He teaches Bohemian and German.

Revs. Josef and Bartok and August Chval, Bohemian students in Southwestern University, were licensed to preach by the Georgetown District Conference last year.

At Bridgeport, in the bounds of the North Texas Conference, the Mexican Mission is doing fine work. A Mexican congregation has been organized, and they have a native pastor.

Our Bohemian students, under Rev. V. Cejnar, have organized several Sunday-schools and have about ten regular appointments.

So far as we know, the first Bohemian baby baptized by our Church received the ordinance in First Church, Temple, recently, Rev. V. Cejnar administering the holy rite.

When the appeal came for help for the earthquake sufferers in Italy and contiguous islands, Rev. D. Maurini raised about \$450 at Thurber and sent it on its mission of relief.

There are four nationalities in our Sunday-school at Thurber—Americans, Bohemians, Italians and Mexicans.

There are approximately in Texas 75,000 Bohemians, 30,000 Italians, 35,000 Mexicans and 400,000 Germans and thirty other nationalities. If we do not Christianize them they will foreignize us and our children.

Our brethren of the German Mission Conference did a noble part when their laymen pledged an amount sufficient to place an evangelist in the

field in their conference. Would God provide the man by setting aside some member of the conference, or call another, and with a heart of love and a tongue of fire may he call this great people to a realization of their opportunity and responsibility.

Rev. C. W. Macune, Rev. D. Maurini and Miss Egeenia Smith, city missionary, are preparing to do institutional Church work at Thurber. Suitable houses, a library and other conveniences will soon be provided by the company in charge of that great plant. Mr. Chas. Maraden, of New York, is the President of the coal company.

Recent reports indicate that just recently 10,000 steerage passengers have unloaded at Ellis Island. The tide is rising.

Rev. D. Maurini, native Italian, is our missionary to his people at Thurber, Texas, where nearly 3,000 Italians work in the coal mines.

The Port Mission at Galveston, under the management of Rev. J. H. Sears, with Rev. Bruckmann and other assistants, is handling hundreds of steerage passengers every month.

Rev. Frank Blazek has recently entered work among the Bohemians and is stationed at Temple. He has appointments all around there.

An estimable young lady said to the



Sleeping Apartment, with Lockers, Galveston Seaman's Home.

IMMIGRATION A PERIL TO OUR MODERN CIVILIZATION

REV. LAWRENCE L. COHEN, JR.

Some one has said there is a popular belief "that God takes care of children, fools and the United States." If this be untrue it may at least be said, as Dr. Josiah Strong aptly puts it, "that we deem ourselves" a chosen people, "and are inclined to the belief that the Almighty stands pledged to our prosperity." Whether or not these two statements reflect the common convictions of the American people, at least the cold indifference and lethargy of the people would constrain one to accept both as an unimpeachable verdict.

If there is a greater menace to our social peace and national life than the "divorce evil," it is the tremendous influx of foreigners in our midst. There is no problem so seemingly intricate and yet so easily solved as that of the immigrant. The problem is not a declarative but an interrogative one. Shall we Americanize and Christianize the immigrant, or be foreignized by the illiterate of the Old World? It might be well here to enumerate briefly the three-fold cause of immigration, and give some statistics that are not possibly known to the majority of our people. There must be some reason for this great influx of people from the Old World, and the first reason is,

The Attracting Influence of the United States.

For every inhabitant in 1880, our land was capable of sustaining twenty people. What an attraction this must be to the foreigner whose liberty is limited and whose prospect of owning land is almost hopeless. In England only one person in twenty is a land-

LIVER ILLS.

DR. RADWAY & CO., New York:

Dear Sirs—I have been sick for nearly two years, and have been doctoring with some of the most expert doctors of the United States. I have been bathing and drinking hot water at the Hot Springs, Ark., but it seemed everything had failed to do me good. After I saw your advertisement I thought I would try your pills, and have nearly used two boxes; been taking two at bedtime and one after breakfast, and they have done me more good than anything else I have ever used. My trouble has been with the liver. My skin and eyes were all yellow; I had sleep, drowsy feelings; felt like a drunken man; pain right above the navel, like as if it were life on top of the stomach. My bowels were constive. My mouth and tongue sore most of the time. Appetite fair, but food would not digest, but settle heavy on my stomach, and some few mouthfuls of food come up again. I could only eat light food that digests easily. Please send "Book of Advice." Respectfully, BEN ZAUGG, Hot Springs, Ark.

**Radway's
Pills**

Price, 25c a box. Sold by druggists or sent by mail.

Send to DR. RADWAY & CO., New York, for Book of Advice.

author: "Four or five little Italians wanted to join our Sunday-school, and it almost broke it up." Is it any wonder that we fail to reach the foreigner when this is true? Bishop Candler said: "The trouble is not with the foreigner; it is with you."

owner, more than three-fifths of the United Kingdom being in the hands of landlords who own, each one, a thousand acres or more. In Ireland only one person in seventy-nine is an owner of any land. In Scotland it is even worse than in England, as only one person in twenty-five owns any land, and the official figures show that one-third of the families live in a single room, while more than another third live in only two rooms. What then must free land mean in a country where liberty is the symbol of government to the impoverished and benighted races of the Old World? Not only is the dream of the foreigner made up of unhallowed earth and its ultimate possession in his own name and right, but freedom from the shackles that bind him to the thrones of kings and make him subservient to the despot, causes his spirit to brood above the "many waters" that separate him and his from the land of civil and religious liberty.

The Expellent Influences of the Old World.

The French people are a fickle people, but possibly no other nation of the Old World, in its national unrest, has been more prophetic of ultimate changes in government than this. If the present Republic becomes permanent, which now seems likely, it will operate as "a constant thorn in the sides of European monarchies by stirring up popular discontent." The present condition in Germany cannot last forever,

Gospel Tents For Rent

Write John T. Wyse, Greenville, Tex.

Can Your Surplus Fruits and Vegetables Big Profits

Don't let your surplus fruits and vegetables go to waste. Can them, the same as a large canning factory. There's always a market for canned goods, and for a small investment you can buy a

STAHL Canning Outfit

and build up a big, profitable business. All sizes fully guaranteed. Write for catalogue.

Agents Wanted
F. S. STAHL Mfg. Co.,
Box 142-B, Quincy, Ill.

as the Germans are a people characterized by a strong love of independence, and they are not likely to continue to bow to the edict of the Emperor who says, "Those who oppose me I dash to pieces." The people will leave the country even as they are now doing before they will

"Let the candied tongue lick absurd pomp;
And crook the pregnant hinges of the knee,
Where thrift may follow fawning."

The Italians, says Dr. Strong, are the worst fed than any other people in Europe, save possibly the Portuguese. The tax-collector takes 31 per cent of the people's earnings. While her population is rapidly increasing, so also are the taxes, and she, like Ireland, will be pressed by want and probably starvation. The throne of the Czar stands on a volcano, and not many decades will pass before a mighty revolution will shake the frail foundation of his empire, and he will fall to allow his dust to mingle in the ashes of a dead monarchy. Political and religious freedom is bound to come, and suffrage waits on tip-toe to enter the parliaments of all the "Russias." But coming closer to our own people, we observe much popular discontent in Great Britain. These conditions but confirm the iron rule of justice, that the progress of civilization

three-quarters of a century ago, the cheapest passage from Europe to America was \$100, now the rates are from twenty-three to twenty-six dollars. Steerage passage from Hamburg to New York has been as low as \$7, and in addition to the cheap rates the steamship companies keep Europe flooded with their agents who are praising up America and forcing the poor and ignorant peasants of Europe to purchase passage for the "land of milk and honey." Instead also of the long tedious passage by sailship, our modern steamers land the immigrants in a week or ten days. Up to 1880 we were not in much danger from the aliens, as only one out of every hundred came from Italy, Austria-Hungary, Russia or Poland. The remaining ninety-nine came from England, Scotland, Ireland, Germany and Scandinavian countries. Practically all belonged to the Teutonic race and were therefore closely allied with our language, religion and ideals. But since 1880 we have had a marked change in the racial elements of immigrants, which may be seen from the following table representing the total number that entered the ports of America in the year 1905.

Racial Elements of the Total Immigration for 1905.

| | |
|--------------------------|---------|
| Italians | 226,320 |
| Hebrews | 129,910 |
| Poles | 102,137 |
| Germans | 82,360 |
| Scandinavians | 62,284 |
| Irish | 54,266 |
| Slovaks | 52,368 |
| English | 50,865 |
| Hungarians | 46,030 |
| Croatians and Slovenians | 35,104 |
| Lithuanians | 18,604 |
| Finnish | 17,912 |
| Scotch | 16,144 |
| Ruthenians | 12,144 |
| Bohemians and Moravians | 11,757 |
| French | 11,347 |
| Japanese | 11,021 |
| All others | 72,353 |

Total 1,026,499

During the last ten years we have suffered the invasion of an alien army



Office of Immigrants' Home, Galveston, Texas.

is in the direction of popular government. All the armies of Europe, and all the kings and princes cannot stay or reverse the wheels of human progress or turn the channels of civilization from an upward, higher and nobler achievement.

Some Things Worth Remembering About Europe.

Continental Europe calls for a vast standing army which prompted Gladstone to exclaim, "Militaryism lies like a vampire over Europe." This condition acts as another expellent influence, because the best years of all the able-bodied men are demanded for military duty. Germans must be seven years in the army, three in active service; Frenchmen must be nine years in the army, five in active service; Austrians must be ten years in the army, three in active service; Russians must be fifteen years in the army and six in active service. But this is not all. When not in "active service" they are under certain restrictions. Aside from all this, and when no longer members of the army, they are liable to be drafted at any time for military duty for a period varying from two to five years. This robbery of a man's life, and the "blood-tax" upon the people which is required to support these millions of men during their unproductive years, will continue to be a powerful stimulus to immigration to the New World.

The Facilities of Travel
Have been the third cause of immigration to America. In 1825, more than

more than four times as vast as the estimated number of Goths and Vandals that swept over Southern Europe and crushed the haughty power of the Romans. In a single block in New York City that shelters about 4000 people eight-een languages are spoken. In this great American metropolis already the foreign men of voting age outnumber the native men of voting age by nearly 100,000. There's a saying, "Scratch an American and you find a foreigner." The vast influx of men, women and children of every nationality, religion, politics and morals can hardly be comprehended until we look at the cold figures of the Federal Government.

By Decades.

| | |
|-----------------------------|-----------|
| 1820 to 1830 | 143,439 |
| 1831 to 1840 | 599,125 |
| 1841 to 1850 | 1,713,251 |
| 1851 to 1860 | 2,598,214 |
| 1861 to 1870 | 2,314,824 |
| 1871 to 1880 | 2,812,191 |
| 1881 to 1890 | 5,246,613 |
| 1891 to 1900 | 3,687,564 |
| 1900 to 1906 (only 6 years) | 4,939,076 |

Total 24,054,297

Just think of it! Since 1820 we have had an influx of nearly 25,000,000 foreigners in our midst. Possibly more than one-third of our present population is made up of foreigners. But worse than this is the fact that since the dawn of the twentieth century we have had them flowing in at the rate of more than 1,000,000 a year. In less than seven years more than 5,387,648 aliens entered the ports of our Na-

tion. Naturally the question arises: Where are they going? and to this I make answer with trembling pen, as it looks like a "black hand" fastening its clutch about the throat of our great cities.

Seven out of every ten immigrants settle in our great cities or in certain communities of the four industrial States—Massachusetts, New York, Pennsylvania and Illinois. Only a few years ago the foreign element in Chicago slums was 90 per cent of the whole; in Philadelphia, 91 per cent, and in New York more than 95 per cent. In these slum districts we are witnessing the rearing of children in ignorance, licentiousness and crime. Mr. Robert Hunter makes the remarkable statement that in the study of juvenile criminals he has found "the most vicious, confirmed, incorrigible child criminal, to be the child of foreign parents." What are you going to do about it?

"Is it well that while we range with science, glorying the time,
City children soak and blacken soul and sense in city slime?
There among the glooming alleys progress halts on palsied feet,
Crime and hunger cast our maidens by the thousands in the street.
There the master scrimps his haggard seamstress of her daily bread—
There a single sordid attic holds the living and the dead.
There the smouldering fire of fever creeps across the rotted floor,
And the crowded couch of incest in the warrens of the poor."

No wonder that General Booth exclaimed, "Talk about Dante's hell, and all the horrors and cruelties of the torture chambers of the lost! The man who walks with open eyes and with bleeding heart through the shambles of our civilization needs no such fantastic images of the poet to teach him horror."

The Present Ports of Entry.

Showing the number entering each port during 1905-1906:

| | | |
|----------------|---------|---------|
| | 1905. | 1906 |
| New York | 606,019 | 788,219 |
| Boston | 60,278 | 65,107 |
| Baltimore | 55,940 | 62,314 |
| Philadelphia | 19,467 | 23,824 |
| Other ports | 23,702 | 24,447 |
| Through Canada | 30,374 | 44,214 |
| San Francisco | 9,036 | 6,377 |
| Honolulu | 9,054 | 11,997 |

What will become of our Nation if these millions are not properly assimilated? God is calling us to evangelize them, and as we have been derelict in the past he is now bringing them to our door. Soon this mighty tide which now sweeps into the larger cities of the Nation will be turned Southward. Soon the ports at New Orleans and Galveston will be the mighty doors through which shall crowd the benighted, down-trodden and illiterate races of the Old World. These are stupendous facts, and the peril that confronts our modern civilization. Certainly if the statement of an eminent writer be correct that the three bonds which bind men together are community of race, language and religion, then the greatest of the three is the religion of the Son of God. These mighty hordes who are scattering over our Nation must be assimilated. The present conditions obtaining are fraught with immeasurable ill or good to the American people. It remains to be seen whether they as Christians will look upon the immigrant simply as a foreigner, or as a man created in the



DON'T SEND ME A CENT.

as I am going to give away at least one hundred-thousand pairs of the Dr. Haux famous "Perfect Vision" Spectacles to genuine, bona-fide spectacle-wearers, in the next few weeks—on one easy, simple condition.

I want you to thoroughly try them on your own eyes, no matter how weak they may be, read the finest print in your bible with them on, thread the smallest eyed needle you can get hold of and put them to any test you like in your own home as long as you please. Then after you have become absolutely and positively convinced that they are really and truly the softest, clearest and best-fitting glasses you have ever had on your eyes and if they honestly make you see just as well as you ever did in your younger days you can keep them forever without a cent of pay and

JUST DO ME A GOOD TURN

by showing them around to your neighbors and friends and speak a good word for them everywhere, at every opportunity.

Won't you help me introduce the wonderful Dr. Haux "Perfect Vision" Spectacles in your locality on this easy, simple condition?

If you are a genuine, bona-fide spectacle-wearer (no children need apply) and want to do me this favor, write me at once and just say: "Dear Doctor:—Mail me your Perfect Home Eye Tester, absolutely free of charge, also full particulars of your handsome 10-karat gold Spectacle Offer," and address me personally and I will give your letter my own personal attention. Address:—Dr. Haux, (Personal), Haux Building, St. Louis, Mo.

NOTE:—The above is the largest Mail Order Spectacle House in the world and is perfectly reliable.

image of God. It remains to be proven whether our civilization will seek to Americanize as well as Christianize these alien men, women and children, or whether we will submit to being foreignized by them.

SOUTHWESTERN UNIVERSITY NOTES.

The Home-Coming a Great Success.
We had a good shower Tuesday night, which settled the dust and fixed everything just right for the long hoped for home-coming. Wednesday morning the sun rose clear, and shone beautifully all day.

On Tuesday quite a sprinkling of old students began to arrive. Every train increased the number. By 8:30 Wednesday morning the halls of the University were crowded with eager throngs, greeting one another with great joy. Gladness was written in every countenance. The Registration Committee were kept busy until the hour for dinner arrived, and its Chairman reported 1500 badges registered of present students and visitors. This was in addition to the immense throng of Georgetown citizens who secured badges from a different committee.

Morning Exercises.

The auditorium was full when called to order. Greatly to our regret Gov. Davidson missed connection at Round-rock and did not arrive in time to act as Chairman of this session. On nomination of Dr. Hyer Allan Ragsdale was made Chairman. The speeches of welcome by Dr. Hyer, Mayor Word and Capt D. H. Snyder were admirable; while the impromptu responses were all happy. The orchestra—a regular and admirable part of our music department under the direction of Miss Long—furnished excellent music.

Dinner.

At 12:30 o'clock we all adjourned for an old-fashioned Texas barbecue

MR. L. BLAYLOCK, PUBLISHER OF THIS PAPER, ENDORSES WARE'S BLACK POWDER

Dallas, Texas, March 15, 1909.

Patton-Worsham Drug Co., Dallas, Texas:

I take pleasure in bearing testimony to the efficacy of Ware's Black Powder for the cure of stomach troubles. My son suffered for some years from a malady of this character, and was compelled to change climate several times for relief. He lost practically a year's time seeking a cure, spending some of the time at Mineral Wells, and in the North and East. Finally some one suggested Ware's Black Powder, and one bottle practically cured him. He has had no return of the trouble now for more than a year.

A medicine so simple as this Powder, and so absolutely harmless, curing diseases which baffle doctors, should certainly meet with heavy sales.

L. BLAYLOCK.

THE ONE AHEAD!

Ware's Black Powder for Stomach and Bowel Trouble
For Sale By All Druggists. Price, \$1.00 Bottle

DR. PRICE'S Cream Baking Powder

is the most efficient and
perfect of leavening agents.

MADE FROM PURE CREAM OF TARTAR

No alum, lime or ammonia.

dinner. All the general preparation by Georgetown for the occasion had been under the direction of Col. W. K. Makemson, and the perfect order of everything showed his skill in organization, while the abundance of everything for the immense crowd showed his wisdom in the selection of the committee of caterers. Equally successful was the banquet in the evening.

Track Meet With Baylor.

Southwestern was in a generous humor throughout the day, and took in all visitors with welcoming arms. And her track team took the team of Baylor University "in" also in good style, winning first place in every event. This contest took place in the afternoon on the athletic field of Southwestern in the presence of more than 1000 spectators. The result reflects great honor upon our coach, Mr. T. H. Arbuckle. Another athletic attraction was a contest in

Baseball Between the Old and New Teams.

This afforded great amusement to all spectators, and showed that the old boys had not lost their skill, as they won the game by 5 to 4. It must be admitted though that this result was largely due to the generosity of the present team and the efforts of the umpire.

Gymnastic Exercises.

At 8:30 p. m. the exercises commenced again in the auditorium, which was crowded to its utmost capacity, both society halls opening up their folding doors and becoming parts of the spacious room. The music was furnished throughout the evening by the orchestra, and by the Glee Club, which last has reached a high pitch of efficiency under the direction of Miss Boyer. Also Prof. W. A. Hemphill and Miss Bama Bishop added greatly to the occasion with their vocal solos. The first thing were various feats of skill performed by the Senior Gym-

nasium Class. These feats were indeed remarkable, and the exhibition was enjoyed by the great assembly. Then came

The Debate.

This was the most racy event in the whole remarkable day. Judge R. E. Brooks presided, while the contestants were: San Jacinto, affirmative—Hon. W. L. Dean, Huntsville; J. L. Brooks, Wills Point; Alamo, negative—Judge Fain Milam, Fort Worth; Hon. R. E. L. Knight, Dallas. The subject was "Resolved that there is more pleasure in pursuit than possession." There were three gentlemen and three ladies judges, and the jury was hopelessly hung. So the important question is still undecided. The debate was rare and racy.

Greeting Old Friends.

Between and during all these events greetings between old friends went on. Teachers were meeting old pupils, students of long ago were greeting old class-mates, and forming acquaintances among the younger ones. People who had not revisited their alma mater in over twenty years were among us. Those who left us beardless boys were back gray-headed and portly men with sons and daughters now among the student body. Every one was radiant in smiles, and "joy ran unconfined." I would love to speak of some of the distinguished visitors among our old pupils and others, ladies and gentlemen, who were present, but the list is altogether too long for publication. But no one will object to my singling out Prof. Milton Ragsdale, once in our faculty, and

Dr. John H. McLean.

This noblest Roman of them all was with us and his presence added much to the occasion. He opened the day in the morning with a beautiful and earnest prayer, and closed the exercises at night with the benediction.

JOHN R. ALLEN.

SOBER MAN

Killeen, Tex., Aug. 8, 1908.
Dear Dr. White:—I have not taken one drop of whiskey since taking your treatment, and have not wanted any. I feel better than I have for ten years. I don't believe a man could possibly make a mistake by taking treatment at the White Sanitarium, for I know they can cure any case of whiskey or drug habit if the person wants to be cured. Any one can write to the President of the First National Bank of Killeen and find out about my case.
G. J. Craddock.

HAPPY WIFE

Killeen, Tex., Aug. 8, 1908.
Dear Dr. White:—I have thought for some time that I would write to you, but have neglected it. My husband has not taken anything in the whiskey or drug line since he came from your place. He is a new man entirely, and of course you know how happy we all are over the way he is getting along. We feel very grateful to the White Sanitarium, and shall always speak a good word for you.
Mrs. G. J. Craddock.

Whiskey and Morphine

If you deposit money in a bank, if you employ a law firm to try a case, write a deed or examine an abstract, you select an institution or firm which has proved its proficiency in the financial or legal world by years of successful experience. A man of clumsy skill in the medical world is even more dangerous than a man of doubtful ability in the business world. Therefore when you get ready to be cured, or have your friend or relative cured of the whiskey or drug addiction you should be equally cautious and select the institution whose reputation, based on previous successes, is a GUARANTEE of a reliable treatment. A visit to the WHITE SANITARIUM will convince you that our facilities are unequalled by those of any other institution. Write for booklet and terms. All correspondence confidential.

WHITE SANITARIUM

Cor. 10th and Tyler Sts., Dallas (Oak Cliff) Tex., Phone Cliff 142.

Woman's Department

(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.)

A WORD OF EXPLANATION.

As will be seen, all the regular departments of the paper are left out this week, in order to give the space to the special edition, to which reference was made last week. In view of this arrangement made by the publishers, the Woman's Department is omitted for this week, and only a few notices which cannot well be deferred are given publication, other matters being left over for next week's issue of the Woman's department.

Editor Woman's Department.

NOTICE.

Names of delegates and visitors to the annual meeting of the W. F. M. Society, Northwest Texas Conference, to be held at Vernon May 22-25, will please be sent to Mrs. J. H. Watts, Vernon, Texas.

We expect to get reduced rates on the railroads. Let us have a full attendance, although the place of meeting is far from some of us. No society can afford not to have a representative.

Let us pray for the presence and power of the Holy Spirit to be in our midst. Very earnestly.

MRS. M. E. BULLOCK,
Conference Corresponding Secretary.

NOTICE.

The names of delegates from the adult Auxiliaries, Young People's Societies and Juvenile Societies of the Woman's Foreign Missionary Society of the North Texas Conference are requested to be sent to the Chairman of the Committee on Homes, Mrs. H. R. Parks, 757 Ross Ave., Dallas, Texas, by the 15th of May. If possible, so that homes may be provided for them for the annual meeting of the Conference Society, to be held June 1-4 in Grace Church, Dallas.

PRESIDENT CONFERENCE SOCIETY.

NOTICE.

There will be a joint meeting of the W. H. M. and W. F. M. Societies of the Austin District at Tenth Street Church, Austin, May 4 and 5. Several conference officers will be present. Let all auxiliaries elect delegates and send in names at once. Entertainment will be given all who attend.

Let us make this a great meeting.
MRS. KATE DECHERD,
MRS. T. O. MAXWELL.

FREE DEAFNESS CURE.

A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure Deafness, Head Noises and Catarrh. Address Dr. G. M. Brannan, 1219 Walnut St., Kansas City, Mo.

CLEBURNE DISTRICT.

Epworth League and Sunday-school Conference at Morgan May 12-14, instead of May 14-16.

E. A. SMITH, P. E.

CHANGE OF ADDRESS.

Rev. O. P. Clark, from Stephenville to Dublin, Route 4.

Rider Agents Wanted

In each town to ride and exhibit sample 1909 model. Write for Special Offer. **Finest Guaranteed 1909 Models \$10 to \$27** with Coaster Brakes and Puncture-Proof tires. **1907 & 1908 Models \$7 to \$12** all of best makes. **500 Second-Hand Wheels \$3 to \$8** all makes and models. **Great Factory Clearing Sale.** We Ship On Approval without a cent deposit, pay the freight and allow **TEN DAYS' FREE TRIAL.** Tires, coaster-brakes, etc., repair and supplies, half retail prices. Do not buy till you get our catalog and offer. Write now. **MEAD CYCLE CO., Dept. M251 Chicago**

Endorsed by Mr. L. Blaylock, Publisher of this paper, and given away FREE. If you have Stomach or Bowel Trouble and have never used Wain's Black Powder, the great harmless antiseptic remedy for the Stomach and Bowels, we will, if you send us your name and address, send you by mail a full regular size \$1.00 bottle absolutely free. We do this because we know it will help you, then you will tell your friends; that is the kind of advertising we want. Send us your name and address today. Address **PATTON-WORSHAM DRUG CO., Dallas, Texas.**

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DISTRICT CONFERENCE NOTICES.

Tyler District.

Tyler District Conference will meet in Mineola June 30, at 9 a. m. Opening sermon by Rev. D. S. Burke, June 29, at 8 p. m. Laymen's Day, Thursday, July 1; H. C. Geddie, District Leader.

Committees:
For License to Preach—New Harris, J. R. Ritchie, Gus Garrison.
For Admission and Readmission—W. F. Davis, H. A. Matney, J. B. Luker.
For Deacon's and Elder's Orders—C. T. Cummings, L. H. McGee, P. R. White.
C. R. GARRETT, P. E.

Stamford District.

Examining Committees:
For License to Preach—L. B. Meador, A. C. Bell, M. Phelan.
For Admission—Jerome Duncan, D. L. Conle, W. M. Pope.
For Deacon's Orders—R. E. Goodrich, J. H. Watts, J. P. Callaway.
For Elder's Orders—J. L. Hollis, J. D. Day, M. M. Beavers.
J. T. GRISWOLD, P. E.

If it should happen that you have to suffer pain some day, as most likely you will have to suffer it, you will try to think of the beautiful patience of Jesus! All pain borne with thoughts of Jesus, who suffered for you, will turn into a blessing.—Emma Marshall.

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