

as Confer-  
the Texaa  
g on Octo-  
or and pre-  
make spe-  
ery assess-  
who can do  
as possible.  
board has  
assessments  
s, we will  
hence the  
resident.  
Secretary.

Conference:  
oldest Churches  
the conference  
November 27,  
C. Moore, pas-  
conference, in  
sessment. All  
business, ad-  
mission.  
PERRY,  
e. Houston

the road trip  
ines traversing  
remote, setting  
is arriving in  
in final return  
or local agent  
instructions. If  
nger Agent of  
Remember to  
ment will take  
lost route.  
S. Secretary.

on Trial.  
met on Tues-  
at 8 o'clock.  
at the hour  
Rev. J. W.  
will give you  
DOWNS,  
LIEBT,  
OSMAN,  
Committee.

ll meet the  
Hall, Tues-  
at 9 o'clock.  
be on time.  
BRYCE.

trial, and  
years will  
rner Caro-  
is different  
MOORE.

will please  
n on Tues-  
m. Those  
espondence  
the insti-  
ne be on  
our certifi-  
cations.  
TISON.  
OD.  
ERON,  
ommittee.

to Preach  
s follows:  
W. Sharp  
ERMAN,  
District.

is to meet  
er 25, 3 p.  
that the  
ock in the  
same day.  
SMITH.

will meet  
er 25, 10 a.  
SMITH,  
Committee.

Readmissions,  
dates who are  
in said con-  
cable Church,  
next Tuesday  
Chairman.

nce:  
sal checks,  
e returned  
or P. O.  
emittances  
ember 23,  
be handled  
any per-  
exas Conf.

the fourth  
nce room  
m. Tues-  
member of  
e has done  
espondence  
hatman.

Methodist  
October  
Ballara  
of Sexton,  
g officiat-

s of the  
s, on No-  
Ray and  
ev. J. W.

rd hotel,  
y. Texas,  
Ryan and  
Templin

e of the  
exas, No-  
Hitt and  
cell offic-

residence  
sley and  
all, J. P.

URED

ed  
e catholic  
tions, etc.  
wenty-five  
pennist  
ent free.

# TEXAS CHRISTIAN ADVOCATE

BLAYLOCK PUB. CO., PUBLISHERS.

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

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

Vol. LIV.

Dallas, Texas, Thursday, November 28, 1907.

No. 15

## Editorial.

### MANLINESS IN TAKING CHARGE OF NEW CHURCHES.

The preacher's success greatly depends on the spirit in which he goes to his work. As soon as appointments are made, naturally enough he goes to his predecessor for information concerning his new charge. Retiring pastors generally wish well to the charge and to the new pastor, but they are not always wise in imparting information. If you want to know why a man was removed from a place where he wanted to stay, listen to his words of caution to his successor. It is likely that his policies were right, and his contention good, but it is not right for him to prejudice his successor by ex parte statements concerning those who have opposed him. Keep your salt cellar convenient.

It sometimes occurs that a reputation of a circuit for ill-doing hampers a charge and prevents the preacher's success. There are no ideal appointments and no ideal preachers. Both have to be taken "for better or for worse" for at least a year. Underlying the disposition to foreshadow difficulties there may be a sub-conscious effort to direct an administration. Most of the troubles feared by a preacher in going to his appointment are imaginary. Sometimes one has to contend against a reputation which he knows is unjust. It is just as true of a preacher as of a circuit, that he is liable to be preceded by misrepresentation. In such cases he should be glad of the privilege of correcting wrong impressions concerning himself. Otherwise he might be misunderstood through life by those who, if they knew him, would love and honor him for his own sake. Then is the time for him to show his real manhood. No time then to whine and talk about cabinet mistakes. He should look his fellowman in the eye, meet him in the spirit of Christ; not with the "humbleness of Uriah Heep," but with the dignity and quietness that belong to conscious integrity of heart and life. He will succeed if he will do this, for if one does not see in the preacher the man of God, others will, and he will win or conquer; the former greatly preferred. A wise-hearted layman will always give a man a chance to vindicate himself from any prejudice he may have against him. What we see is often different from what we have heard, and the best of men sometimes err in their judgment of others. "Considering thyself lest thou also be tempted" is as wise now as in the apostles' day.

Preacher, straighten your shoulders, hold up your head, look your folks in the face, command their respect by your demeanor, win their hearts by your spirit, vindicate your apostleship by your labor of love rather than by contending for recognition. The people will know you are there without your telling them.

Possibly the parsonage is not good enough to live in. Possibly there is a difficult and complicated situation. Remember, you are there because the Bishop and presiding el-

ers believe you to be the man to control the situation. Maybe some wiseacre has told you that you ought to be in a different place, where you were expected or desired. What a pity that man was not a presiding elder! But, alas! the Bishop could not see his splendid qualities. Be a man—a real live man. Your appointment is providential. Don't backslide over it. The Bishop and his counsellors prayed and considered the matter carefully, and your appointment is the result of their best judgment of conditions and your ability to meet them. The Holy Spirit still leads the Church. Follow the cloud the same as the fire.

### RELIGION AND BUSINESS.

Too many men do not look upon their religion and their business as co-ordinate branches of industry. They separate the two to all intents and purposes. On Sunday they devote themselves to their religion. They go to Sunday-school and attend the Church service. They read a chapter or two in the Bible and maybe have prayers with their families. In this way the day is devoted to what they call religious matters. But six days in the week they devote to business. During this time the Church is largely forgotten, and its affairs are banished from their minds, unless on some occasional evening they attend a meeting of some special board to look after a financial feature of the Church work. Money making occupies their attention. They watch the market reports, keep posted as to the prices of products, look for good bargains and scheme to make their business matters a larger success. Frequently they are not overly particular as to the methods they adopt; and they follow the course pursued by the common run of men. The Golden Rule does not always apply to all of their transactions. They are not so particular as to the language they use, or the salary they pay their clerks; and often they lose their tempers and indulge in explosive outbursts. Not all religious business men are included in these suggestions, but too many of them can find their portraiture in this characterization.

As a rule, business men are more seriously engaged in their business than they are in their religion. They devote a great deal more time to it, and they stay closer with it. Early in the morning and late in the evening you will find them hard at work. They can hardly take time to go to their meals or to give their families the benefit of a social evening. But on Sunday the slightest ailment or the mildest threat in the weather will deter them from going to Sunday-school or to the Church service. Even a trifle of weariness will furnish them a good excuse. It is our candid conviction that a man's religion ought to be as much to him as his business, and he ought to be just as devoted to it and just as punctual in looking after it. If there is anything to religion, it is worth our whole effort.

When Christ speaks there is no appeal from his dictum. His utterances possess a finality, and there is no room to revise his expressions of truth.

### THE INSIDIOUSNESS OF SELF-DECEPTION.

It is not an easy matter to have our enemies deceive us, because we suspect them. Whenever they speak to us or act toward us we are on our guard and watch them very closely. False friends can deceive us more easily, until we find them out and know how to estimate them. But whether our enemies or our false friends deceive us, it is a shock and it takes us a long time to recover from it. It shocks us when we permit an enemy to do it, but it shocks us worse when one whom we have had occasion to trust turns against us and we are forced to believe such a thing of him.

But self-deception has a worse effect upon character than any other sort of deception that can be practiced upon us. It comes so gradually and so plausibly that we are unconscious of it until it has us completely under its influence. It is so easy to deceive ourselves. And when it reaches that stage with us we become unable to realize that it has us under its grasp. It simply puts us to sleep, and we are left to imagine that we are perfectly correct in our beliefs, purposes and acts. We infer this from what our Savior says to us concerning those who will stand before him in the last day: "I was an hungered and ye fed me not, naked and ye clothed me not, sick and in prison and ye visited me not." And they are made to reply: "Lord, when saw we thee hungry and felt thee not; or naked and clothed thee not; or sick and in prison and visited thee not?" They are supposed to have labored under the impression that they had done their duty in all matters, and went to judgment thinking so. They were self-deceived. "Many shall say unto me in that day: Lord, Lord, have we not prophesied in thy name and in thy name done many wonderful works?" And the reply is: "Depart from me, ye workers of iniquity; I never knew you." How important it is that we frequently examine our relation to Christ and try to find out whether or not our profession of faith is a genuine reality, or a sort of respectable sham crusted over with a sort of perfunctory Church membership. It is our privilege and right to know beyond all doubt the exact status of our relation to Christ. When we approach him by faith he gives us an unmistakable knowledge of our acceptance. It is the witness of the Holy Spirit. The man who has this and whose life quadrates therewith is in no danger of the sin of self-deception. His salvation is a certainty.

### THE HUMAN CHRIST.

That Christ is verily God in the divine side of his character, we have no sort of doubt. This fact comes out in the teachings of the Old Testament, it is exemplified in many of the works of Christ during his earthly life, and the epistles of the New Testament are replete with proof to this effect. His divine nature gives him permanency and perpetuity in the Scriptures and in the faith of mankind. Were it otherwise Christ would be no more than most other great and good men. He would not be worthy of our worship, however much we

might admire his character and his teachings. The fact that he is equal with God in power and glory, as well as in strength and in might, gives to him a personality worthy of our adoration.

While this is true, and we accept it as the truth, nevertheless it is the human side of Christ that brings him closest to us. We have no difficulty in approaching this side of his nature, and in knowing him intimately and lovingly. There is something awe-inspiring in the idea of God. We muffle our lips and stand silently before him. But in the human Christ we find a friend, a brother who has experiences in common with ours, and we approach him with loving familiarity. We feel that he has warm, rich blood in his veins and that he has real kinship with us. We feel the pathos of his heart, the inspiration of his sympathy, the brotherliness of his touch, the helpfulness of his spirit. By personal experiences he has borne our burdens, tasted our sorrows, wept our tears, felt our griefs and realized our pangs. Hence it is that he gets down into life with us and becomes a personal force in our struggles, in our warfares, in our misgivings and in our defeats. He knows how to help us because his humanity has gone along our way. This is why he is so easily "touched with a feeling of our infirmity." He has actually suffered, and it takes suffering to unlock the wealth of human nature and give its richest treasures to mankind. He was made perfect through suffering, and when the human heart is broken and the spirit is wounded and sore, we turn instinctively to the suffering Christ for strength and relief. That awful cry on Calvary is still falling upon the ears of men, and they find in its mournful tones of agony a note that brings hope to their fears and encouragement to their aspirations. A suffering Christ has sympathy with suffering men and women. He knows how to succor and how to strengthen those who are bowed down and smitten in spirit. It is the genuine humanity in his life that interprets his personality to our apprehension and that translates the wealth of his nature to our faith and experience. Therefore, the world can not afford to have our human Christ relegated to history as a figment of the past. We need him as our personal Friend, our brother Man, the fairest among ten thousand and altogether lovely. The world would be cold, dull and lonesome without him, and humanity would dwarf into the chill of selfishness were his presence to cease the warmth of its influence upon our spirits. We love him because we know him, and we know him because his human sympathy makes him a dominant reality in our experiences.

Men do not love to think. It requires mental strain, and this is a weariness to the flesh and the spirit. The charge that God brought against ancient Israel was that they were less considerate and thoughtful than the ox or the ass. For these dumb brutes did know their owner and their master's crib, but Israel failed even to go this far. And the world is still full of just such people.

# Presiding Eldership Question

TOO MANY PRESIDING ELDER.  
H. G. H.

Bro. Betts suggests a District Chairman instead of a presiding elder and cites Arizona, Los Angeles and Denver Conferences where a few small districts have one of the pastors as presiding elder. This was to meet a missionary emergency. Let's try it where there is no emergency. Divide up the Northwest Texas Conference and put five charges in each district and you have 56 districts and 56 presiding elders. At conference the Bishop says: "The presiding elders will please meet me at my room, 3 p. m." They come, 56 strong, every man with his plan cut and dried. The Bishop says: "Let us pray," and his only prayer is: "Good Lord deliver." He has the time of his life and quickly pronounces the benediction. Then a still worse time commences. He has wounded and confused 56 good and well-meaning men. I want Bro. Betts to be one of those well-meaning men in his own conference and when the fur flies and the chips fall I want him to be in the thickest of the fight. When the battle is over Bro. Barcus will no longer accuse the beloved Bro. Betts of tripping in his logic.

## THE PRESIDING ELDERSHIP.

So much has been said in regard to the presiding eldership it seems that little remains to be said. But as this is a discussion that needs to be discussed, we think every pastor should have his say. We have been gaining expressions on this subject for a number of years, and we know what the general feeling is. Like Bro. Betts, I can not see why the man-pastors and laymen should fail to express themselves, and let the entire Church know where they stand. It may be that the thousands of loyal pastors fear that agitation will be hurtful, or they dread to wound the feelings of some beloved who has been to them a personal friend.

Let us say in the beginning that we have nothing but the most fraternal feeling for all of our presiding elders of the past and our true, consecrated beloveds of the present. A number of them very strong preachers, all of them exceptionally good men; yet we believe the time has come when there should be some radical change in the office or abolish it altogether. All the arguments made in its favor have neither been satisfactory nor convincing. We do not see it in any wise necessary that he is to advise the young itinerant and help him to start right. There is nothing that helps to develop a young preacher so much as contact with men, and, as the Discipline directs, let the stewards tell him what they see wrong in him. If the presiding elder gets the right start himself and manages to keep it, he may be able to make some helpful suggestions to the young pastor; but his instruction can as often do harm as good. By trying to take all the advice that older preachers give, a young man's personality is weakened, his individuality lost or brought into the old well-worn ruts not well adapted to present-day needs.

Some of the brethren have said that he does a great deal that he gets no credit for in the way of taking collections helping to build churches, distributing literature, and many other ways of helping the pastor. We can not see that this argues anything in favor of the office. He may do all this and more, but 'tis because the pastor knowing he will be on hand, learns to depend on him instead of getting out and doing these things himself. Again, as has been said, he is a financial burden to the Church, and especially to the pastors. In the large, well-organized Churches, where the stewards make provision for the pastor and presiding elder, the pastor may not feel it so much; but in the far West, where the Church is weak and struggling, the pastor almost the whole thing, and what he receives comes from the outside world, who know little and care less about Church creeds or organization, and who pay a pastor because of his consecrated personal effort, under these conditions the pastor finds the pro-rating system a hard one. You say make the assessment for pastor and presiding elder. Will some one please try it in a mining town, a logging camp, or on the bleak prairies with the cow-boys. Though great-hearted they are, what would you do assessing them? We are sure that to put stronger preachers on the district would do much toward solving the problem, but has this been done? We remember a conversation that occurred back in one of the States between a successful pastor and one of our Bishops, in which a brother's case was reviewed. The Bishop said that he was unacceptable even on the smallest circuit; that he was of a good family, and must be held up. He had held good appointments, and must not be let down; so they both agreed that he would best go on the district, and let the preachers car-

ry what the people refused to do. Such a preacher would no doubt make a fine presiding elder, on the principle that the man's dog was good for coons. It may seem to the reading public that these articles are written by disgruntled preachers, but not so. This writer has served for thirteen years the hardest work that the Church has had to offer, and would not know how to serve any other kind. We have little to gain and less to lose. These convictions have grown and matured from years of observation and study. The Church members are thinking on these lines; they see no need for the fifth wheel, and they will not support him. The city pastors with whom I have talked say they much prefer that the presiding elder go out on the district, organize and do missionary work wherever possible and leave him alone. They may be some help to the Bishop in the cabinet, but a Field Secretary or District Chairman, as has been suggested, could do just as well.

I hope this subject will be thoroughly discussed and the needed remedy found.  
S. E. WILSON.

Tucumcari, N. M.

## PRESIDING ELDERSHIP QUESTION.

While the presiding eldership is under review I thought, perhaps, a word from a local preacher might not be out of order.

I remember some ten years ago the word went out that the pulpit was losing its power, and about the same time it was said that the M. E. Church South, was losing members.

You will remember that the presiding elders of the Northwest Texas Conference met at Ft. Worth to take under consideration the situation. I have reflected on the matter from that time until the present and have drawn some conclusions from it.

Some years prior to these reports the professional evangelist made his appearance. I remember the first evangelist that came to Stephenville; also Rev. Sam P. Jones' first visit to Waco; and that it was but a few years from this time until the above mentioned complaints were made. The two coming so close together I thought they might have some relation, the one to the other. My conclusions were these: When a pastor invites the evangelist, he admits that he is not capable of doing the evangelistic work of his charge. When the evangelist consents to conduct the pastor's revivals, he gives his consent to the pastor's inability. The people accept this doubly confirmed conclusion and lose confidence in their pastor so that they will not rally to his support, hence he is handicapped.

But this is not the worst feature. The pastor, not expecting to do his own evangelistic work, makes no preparation, either mentally or spiritually, and is, therefore, really incapable of doing this work. He also loses that large uplift, which, leading the hosts of Zion to victory, gives. Under these conditions the pulpit necessarily loses its power.

But one asks where the presiding elder comes in. Have patience, brother, and I will tell you all.

Formerly the presiding elder was the district evangelist, giving to each Quarterly Conference a Saturday and Sunday, and if need be, spending the week. He so ordered his work that he could give himself largely to the revival work; but the professional evangelist has relieved him of this and the tendency is to reduce his office to a mere business agency. His preaching not being necessary he can hold his Quarterly Conferences any time, and in order to make his support rest as lightly as possible upon the Church, his districts have been enlarged until he cannot possibly give a Sunday appointment to more than half his charges.

Now, if we look at it wisely we will find that this change is very costly. I know one station that paid about \$700 this year for evangelistic work, and there are six stations in the district, leaving out about sixteen circuits. Now, if we allow for the stations an average of \$400 and add to that the presiding elder's assessment of \$1600, we have \$4600. With this amount that district could employ two presiding elders and they would have ample time to do all the necessary evangelistic work.

My conclusion is, we need more presiding elders and fewer evangelists.

H. B. SMITH.  
Stephenville, Texas.

## THE WIRELESS TELEGRAPH.

It may be beyond the province of this journal to deal in the purely scientific. Still, science sometimes so weaves itself into the moral and spiritual as to become legitimate matter of discussion even in a Church paper. The holy Scriptures often lay hold on the features of nature to illustrate their doctrines. In this view they tell us, "Consider the lilies of the field,"

"The kingdom of heaven is like a grain of mustard seed," "The righteous shall be like a tree planted by the rivers of water," and the like. Henry Drummond, in his little work styled "Natural Law in the Spiritual World," has at least shown it to be extremely probable that natural law not only extends to the spiritual world, but that only there it has its culmination.

There is reason to conclude that every phase of natural phenomena is adapted to lead up to, to illustrate and emphasize the higher phenomena of the spirit. On this line it may be profitable to inquire what may be deduced from Marconi's wireless telegraphy.

To comprehend Marconi's invention we must begin with some of the phenomena of sound. Musical notes are produced, among other methods, by vibrations in the strings of an instrument. To produce the lowest note these vibrations are at the rate of sixteen in a second. To produce the highest, over 100,000. The rate of vibration depends on the length and tension of the string. When one string is so adjusted as to make the same number of vibrations with another, in a given time, it is said to be in accord, or in tune, with the other. And now comes the fact which led Marconi up to his invention and on which depends all we have to say on this subject. When a musical string is set in vibration in hearing of another such string, all conditions being favorable to the action, that other string, if exactly in tune with it, is also set in vibration by way of response to the first. And it sounds softly the same note. Or it may vibrate in sections so as to produce a note, an octave, a fourth or a third higher or lower than the first, but always in complete harmony, never by any possibility producing a discord. By what occult influence this responsive action is produced is not yet developed. But that there is such sympathy between musical instruments in accord with each other is well known to musicians.

Another set of facts here claims attention. To account for certain features in nature scientists present to us what they call the ether. They sometimes speak of it as material. But it is wanting in some of the essentials of matter. It has no gravity. They sometimes say it fills all space not occupied by other matter. This is incorrect, for the hypothesis is that it fills all space whether occupied by matter or not. Such is its extreme tenuity that matter does not in the least preclude its occupancy. When Marconi first propounded his system, proposing to send his thoughts upon the ether instead of upon wire, it was objected that it was impracticable for any considerable distance, since the roundness of the earth would cut him off from the ether. But he has shown us that seas, mountains, the earth itself, are not in his way. His medium and his thought on it run through them all just as through open space.

Now, we are not certain there is such a thing as this ether. But this we know: Only on the hypothesis of its existence have men been able to explain vastly important facts. And while it gives the explanation, we must be excused for using it till we find something better. And here we must say, in relation to this medium, we are driven to the use of a class of words really applicable only to sound, such as harmony, accord, vibration, notes, high and low, for the corresponding words applicable to ether have not yet come from the mint of the linguist. With this explanation we hope to be understood.

Now, it is possible to agitate the ether, or to produce vibrations, so to speak, in it, like those we have noted in the air, but many thousand times more rapid. This is done by a current of electricity instead of the bow of the musician. Marconi conceived the idea of two instruments corresponding to the transmitter and the receiver in telegraphy or telephony, so artistically constructed, that under the force of the electrical current they would produce vibrations identical in rapidity in the ether instead of in the air. He had satisfied himself that this ether knows nothing of place, or locality, or parts, and, consequently, nothing of distance; that it is strictly a unit; that when you touch it at one point you produce the same effect as if you touch it at every point; that it has what corresponds to sensitiveness in an animal, running instantaneously through its whole volume. After pondering for eleven years over this problem he hoped to have his receiver respond to his transmitter and the vibrations produced by the one respond to the vibrations produced by the other, as we have seen one string in music respond to another. All this is just what he has realized. On the 17th of October, just passed, he sat in his office on a promontory in Nova Scotia and delivered a thousand words to his receiver on a promontory in Ireland and got answers to every message.

When you have responsive motion between two points so you can stand at one point and create and regulate motion in the other, however slight the motion, the work is done. It is easy to transmute that motion into language. And here it begins to dawn on us that the wires never have carried a message as we have for an age given them credit for doing. Their office has been to bring the transmitter and the receiver into accord. The ether has done the rest, all the time. One other observation, and we are done with this part of the subject. It is not accurate to say a message is sent, even by the wireless. It is not sent. It does not go. The requisite is to adjust the conditions properly at the extremities of the line and your message is already there. There is no sending in the case.

We now come to the main lesson we conceive to be taught by the mode of communication we are considering. Since our Lord utilized everything from a mustard seed to the expanding heavens, to illustrate his doctrines, it would be strange if such a revolution in the modes of addressing each other, as is now in progress, should mean nothing on that line. This lesson concerns the spirit. We have no definition of spirit. It is, perhaps, the much more refined than ether as ether is more refined than matter. Ether has its place between the other two elements. We consider the mode of communication between spirits, especially between the finite and the Infinite, to be as much more important than the mode we have been contemplating, as spirit is more important than matter. And yet men every hour essay to address the Divinity when there is no communication between them at all. Words are uttered, even by good men, which fall flat and powerless. Then, again, there is fire in their utterance. Their grip fastens on the very throne. In the one case they are in tune with the Divine. In the other they are not.

Said the old man: "I was born to wealthy parents in the State of —; had the benefit of a collegiate course, studied a profession, practiced it with wonderful success; the admiring eyes of all my native section constantly focused on me and my career. I came to the city, started under favorable auspices; friends, reputation, money, a loving and devoted family circle—what more could the ambitious human aspire to? In a twinkling the vicissitudes of a great city all was changed in a night; today without friends, family or money; and so, for years, I go in and out, sleeping wherever I can, picking from the garbage cans my food; no one to love, to lean upon; nothing to do, as if I had no desire to do it; this for a brief while, then the Potter's Field." As the tottering unfortunate moves away, you turn to another, just alighting at a great business building from an automobile, clad in coats and furs of costly quality; attempt to address him; his footman and, possibly, a detective or two prevent; get a word from his "mightiness." Here is his story:

"I was born a poor boy, in a log cabin; attended country schools, carrying my lunch in a tin bucket, sitting on a backless bench; studied the 'blue back' speller, learned a little; grew up without prospects, no hope, less ambition, led an aimless life; by accident drifted to the metropolis, without a dime or an acquaintance; began work in a menial position, content to continue at six dollars a week for life. Unexpected success came to me, then others; step by step, I was wafted on to still greater heights, and, today, without an effort on my part, I am worth three million, and those who know me say no man in this city stands higher for thrift, integrity, and socially.

Now, who can explain these strange conditions that do exist, and, apparently, without cause in either instance. Thousands of other similar or strikingly wonderful careers could be cited. "Labor has sure reward," but in many instances it meets with punishment, and idleness gets the price.

Days, weeks, months, years, could be profitably put in here, hearing the puzzling stories of lives of male, females, successful and failures.

To the square inch there is more for the student of human nature in New York City to ponder over than anywhere on the globe.

Here can be seen, not one, but thousands of cases, that puzzle philosophers.  
H. W. FINDLAYSON.  
450 Broadway.

HEARTY INDORSEMENT.  
The Board of Stewards of the First Methodist Church, of Nacogdoches, in our fourth and last Quarterly Conference for the year, wish to hereby express our confidence and esteem for Brother Tower, presiding elder of our district, and J. Walter Mills, who has labored so faithfully among us as our pastor, for the year now drawing to a close. We find that our people desire their return, and that the Church of our city has been made stronger and built up under the administration of Brother Mills' pastorate, and the work now on foot seriously calls for his return.

Trusting this will meet with the approval of our Bishop and the Annual Conference, we pray God's blessings upon both of these men into whatever field of labor they may be sent.  
Unanimously adopted, Official board.  
JOHN T. GARRISON,  
President.  
RICHARD A. HALL.  
C. A. WILLIAMS.  
I. J. ROBERTS.  
BEEMAN STRONG.  
J. M. MEEKS.  
DR. W. I. M. SMITH.  
GEORGE KING.  
GEORGE F. INGRAHAM.  
HOLLIS MAST.  
THOMAS MAKER.  
WILLIAM BERNIGHT.  
J. J. RAMEY.

HAMBURG CHILDREN.  
A curious and pretty custom is observed every year in the city of Hamburg to celebrate a famous victory which was won by little children more than four hundred years ago. In one of the numerous sieges, Hamburg was reduced to the last extremity, when it was suggested that all the children should be sent out unprotected into the camp of the besiegers as the mute appeal for mercy of the helpless and innocent. This was done. The rough soldiery of the investing army saw with amazement, and then with pity, a long procession of little ones clad in white come out of the city and march boldly into their camp.

The sight melted their hearts. They threw down their arms and, plucking branches of fruit from the neighboring orchards, they gave them to the children to take back to the city as a token of peace. This was a great victory, which has ever since been commemorated at Hamburg by a procession of boys and girls dressed in white and carrying branches of the cherry tree in their hands.—Selected.

## OUR NEW YORK LETTER.

Back in olden times, even up to a few years ago, a trip to New York from any of the States except those contiguous to the Empire State, was looked upon as an event in the life of anyone. In these days of rapid transit, the boarding of a train and arrival here next morning has changed all this. Formerly days, weeks—sometimes a month or more—were required to make the trip. People, as a rule, now look on a trip to this great city as formerly a run to the near by home city—no more. At the hotels, theaters, on the streets, any day one can meet by the score men and women from every State in the Union and every quarter of the globe. It is interesting to mix and mingle with the masses, and he with an inquiring mind can gather from these much of interest and more to wonder at. First, stopping an old man, lame and limping, he will resent your approach; get his confidence, hear his life, you are led to interview others.

## Devotional—Spiritual

### BE KIND TO ALL.

Be kind to everybody  
You meet today.  
It costs but very little  
To live this way.  
And what is life, if coldly  
We meet and part,  
And fail to give our fellows  
A touch of heart  
The Christ touch is upon you,  
Then live to bless;  
Like him bring help and healing  
To all distress.  
This day is meant for service—  
Each life's a call,  
Just do your part. Be faithful  
And good to all.

—I. Mench Chambers.

### "SPEAK LORD THY SERVANT HEARETH."

He speaketh, but it is with us to hearken or not. It is much, yea, it is everything, not to turn away the ear, to be willing to hearken, not to drown his voice. "The secret of the Lord is with them that fear him." It is a secret, hushed voice; a gentle intercourse of heart to heart; a still, small voice, whispering to the inner ear. How should we hear it if we fill our ears and our hearts with the din of this world, its empty tumult, its excitement, its fretting vanities, or cares, or passions, or anxieties, or show, or rivalries, and its whirl of emptiness?—Selected.

### THE RIVER OF LOVE.

The Revised Version has an exquisite touch, "Unto him that loveth us"—not loved (Rev. 1:5). The gracious stream did not exhaust itself at the birth. It is not spasmodic; it is unbroken; there is no abatement in its volume. The river of God is full of water. There is a high road which I know full well in the North Country, and a gracious, shining river keeps it company; their tracks remain side by side in closest friendship. They turn together, they wind together. At any moment you may step from the highway and drink from the clear waters of the limpid stream. "There is a river, the streams whereof make glad the city of God."—The Rev. J. H. Jowett.

### IS EXPERIENCE THE BEST TEACHER?

In most cases this is true, yet too many pay more than it is worth. For lack of prudence they involve themselves and others in troubles that could have been easily avoided. Education is essential for a proper appreciation of opportunities, and how best to utilize them. When men lead vicious lives they reap the fruit of their doing in the loss of health, wealth and happiness. They indulge unholy passions; they are discredited, denounced and dishonored; their example is pernicious, and they are more of a curse than a blessing. Experience in their case should prove a warning to others. On the other hand, those who live godly lives are a blessing. They show regard for God's law by keeping his commandments, and they are a praise, a fountain of blessing. They are guided by "a wisdom that cometh down from above which is profitable to direct," and by the Holy Spirit are led into the way of all truth, so that the controlling force of their life and character is resident in their souls. Such an experience tends not only to inspire them to nobler doing, but commends itself to all their fellow-men as worthy of emulation. And of such it is said, "See how these Christians live," and how we live is the best test of character. The knowledge we gain from experience makes a permanent impression on our minds, and it tends to the betterment of other lives. The more we have of it the better for us. The things we

have worked out to a final, in a very decided sense become our personal property; it is a part of ourselves; it is a demonstration as much so as the solution of a mathematical problem.

As we grow in knowledge we the better regulate our everyday life, and we more readily see the weak points of our character and use every legitimate means to strengthen them. The heathen philosophers put this motto on their temples: "Man, know thyself; here all the wisdom lies." We are not prepared to say that all of wisdom is in knowing ourselves, but we can say a knowledge of ourselves is a great factor in the making us better and wiser. The influence of a well-ordered life brightens the path we travel, and its benign and health-giving power is felt by all with whom we associate, and when we pass out of this into the life above we will leave a legacy to our children that is greater than worldly pelf—a good name—which is more coveted than great riches.—Exchange.

### WHAT KIND OF RELIGION WE WANT.

We want religion that softens the step, and turns the voice to melody, and fills the eye with sunshine, and checks the impatient exclamation and harsh rebuke; a religion that is polite, deferential to superiors, considerate to friends; a religion that goes into the family, and keeps the husband when being cross when the dinner is late, and the wife from fretting when the husband tracks the newly-washed floor with his boots, and makes the husband mindful of the scraper and the doormat; keeps the mother patient when the baby is cross, and amuses the children as well as instructs them; cares for the servants, besides paying them promptly; projects the honey-moon into the harvest-moon, and makes the happy home like the Eastern fig tree, bearing on its bosom at once the tender blossom and the glory of the ripening fruit. We want a religion that shall interpose between the ruts and gullies and rocks of the highway and the sensitive souls who are traveling over them.—Helpful Thought.

### A HERO AND A SAINT.

John G. Paton, apostle of the New Hebrides, the Greatheart of the modern missionary movement, and a true saint of God, if this world ever saw one, has passed to his reward. The news of his death will be received with the keenest sense of personal loss by millions of people the wide world over, to whom his life stood for the embodiment of the noblest and most Christ-like ideals. To have seen him, especially in the later years, with his long, flowing snow-white hair and beard, his ruddy cheeks and venerable form, stand up before an immense audience and tell, with swimming eyes, the story of the triumphs of the gospel in those far-off islands, and plead for help to carry on the work for his loved people there, was to get a fresh glimpse into the mother-heart of God, which counts no sacrifice too great to pay for the saving of men. To hear of his death in the land where he had many times literally laid down his life at the feet of those whom he would win for the Christ, is to be reminded at once of that beautiful tribute which had been paid to his Master, "Having loved his own he loved them unto the end." With a devotion born only of fellowship with the Son of Man, John G. Paton has stayed with his task until the day of work was done. It was a long day, and filled with hard and heavy toil, but one can almost envy him the rest and the fullness of joy upon which, now at its close, he has entered.

We speak sometimes of the zeal

of a Paul or the love of a John as if these were intended to remain throughout the world's history ideals toward which men might strive but to which they might never quite attain. Paton's life teaches us a different doctrine. That life would take its place in any Acts of the Apostles, whether ancient or modern, and sets forth the wonderfully inspiring doctrine that God's grace can make heroes and saints of men today as truly and completely as it ever did or could. What the great missionary did for Tanna and Erromanga—and whole communities changed from the darkness and fierce superstition of absolute heathenism to Christian manhood and woman indicates something of what that service was—was of comparative unimportance when placed alongside that which he did, by his courage and faithfulness and consecration for you and me and all Christian men the world over who have read, or will ever read the story of his life. So long as the world stands and men love noble deeds, the story of that life will kindle in a multitude of hearts the Christ-like passion for service, and will send men and women forth on that greatest of all quests, the redeeming of human life from sin to righteousness. It is a great thing to leave behind a legacy like that.

Dr. Paton's life has been a beautiful illustration of a truth that must never be lost sight of, namely, that it is a splendid thing to be born and to be brought up well. What is meant by those expressions everyone will understand. To be born of parents to whom religion is the one vital and important thing, and into a home where love reigns, where work is held honorable, where duty and service are controlling ideas, is to be given the best possible start in life. Dr. Paton's parents, his grandparents and his great-grandparents were men and women of strong convictions, of deep piety, of earnest and honest lives. In his autobiography he dwells with peculiar pleasure upon his early home life. He tells us how he and the other children had learned to tiptoe past the door of the room in which their father went at stated times to pour out his soul to God for their salvation and blessing. He tells us that that father, so far as any in the home could remember, had never once from young manhood up to the time when he lay upon his bed of death, failed to gather the family about him for worship morning and evening every day in the week. He recalls with fondness the gentle, sweet and kindly ways of a mother whom he remembered only as incarnate goodness and love. And he pays glad tribute to the moulding influences of his early life, which he admits alone made possible, under God, his after-history. Yes, it is a fine thing to be born and to be brought up well. The home is the true school for life. History shows us, in order that some of us might not despair, that a handicap in this direction may, by God's grace, be partially overcome, but it also shows us that the vast majority of the good and great in all spheres of life have gone forth into life from genuinely Christian homes.

Paton's life teaches us another truth that it seems ever necessary for us to relearn, namely, that the deepest piety and the truest consecration are consistent with the natural, normal, healthy inner life and experience. Read his autobiography, and you can not fail to be impressed with the general wholesomeness of his spirit and outlook. Saint though he was, and devoted throughout most of his life to a self-sacrifice and service with but few parallels in human history, we find him in it all a healthy normal man very human and very lovable. There is very manifest a keen enjoyment of a humorous situation; an appreciation of the full value and worth of the accessions of civilized life, which he so long denied himself vol-

## DO YOU GET UP WITH A LAME BACK?

### Have You Kidney, Liver or Bladder Trouble?

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

#### Danger Signals.

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

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

#### Lame Back.

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

#### Catarrh of the Bladder.

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

#### Prevalency of Kidney Disease.

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

#### A Trial Will Convince Anyone.

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

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



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

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at all the drug stores.

Don't make any mistake, but remember the name, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., which you will find on every bottle.

untarily; though he took his life in his hand every day as he went out among the fierce and crafty natives of Tanna there was never on his part any fanatic seeking for the martyr's crown; though he sought the souls of men he was ever practical and common-sense, and a keen lover of his kind, for any one of whom he was ever ready to render any service. His life gives striking emphasis to the truth that religion is not exotic to our human nature, that the truest saint is none the less a man, that other-worldliness may be a serious fault and not a virtue.

And now he has gone, and we shall not sorrow over his going, but rather rejoice that it has been given him to run so well his race, and to finish his course with joy. But our prayer shall be that something of his faithfulness to high ideals, his courage in the face of great danger, his unquenchable love for the souls of men, may be given to us who have before us the noble example of his heroism and consecration.—Christian Guardian.

### "GETTING TO GLORY."

A would-be witty writer makes fun of an old-time negro meeting, and particularly of one old man who shouted a good deal, and had "the witness of the Spirit," and was sure that the old Apollyon couldn't hinder his getting to glory, and that he was going to see his blessed Master, and have a room in the big house with him.

We see nothing ludicrous in all this. It is quaint, but all right. He who has the witness of the Spirit it that he is a child of God has a right to shout. Whether white or black, he is an heir to the heavenly inheritance. No matter if the very old Apollyon bars his way, as he did that of Christian in Pilgrim's Progress, he can go on in confidence.

He knows there is a personal God, his Father in heaven; he knows there is a divine Savior, Je-

sus of Nazareth; now seated at the right hand of God; he knows that the Bible is inspired, for it meets his deepest and purest consciousness in his hours of meditation, and responds to his highest and holiest emotions. He knows that the heaven it pictures is real, and is his. He knows that in his Father's house are many mansions, and that Christ has prepared a place for him. Neither argument nor persuasion can disturb him. He may be unable to answer arguments and convince others, but he has one answer which satisfies him—that of the man whose eyes Jesus opened: "Whereas I was blind, now I see." I was a sinner, but now I am saved. We have been in a good many negro meetings, and have heard some unwise shouting and some unjustifiable testimonies; but we have also known some negro men and women whose testimony and exultation carried us to the very gates of heaven.—Herald Presbyterian.

### THEY TESTIFY OF HIM.

Many reasons there are why the Holy Scriptures should have highest place in the reverence, affection and confidence of men, but the chief is that they testify of him. The Father of whom he spoke is disclosed in perfection only here, and something of that eternity which he had with the Father before the world was abides in the book. It rends the heavens to reveal the endless life; it sets ladders of hope against the sky; it speaks of life with God as a treasure already held, upon which the hand of death can never rest.—The Rev. H. L. Willett, Ph.D.

**JUST PUBLISHED**  
for any department of church work  
**HALLOWED HYMNS**  
NEW and OLD  
By I. ALLAN SANKEY, son of IRA D. SANKEY  
256 Pages. All Large Type  
OVER 100 NEW SONGS, RESPONSIVE READINGS  
\$25. per 100, not prepaid. 35c per copy by mail.  
Returnable samples mailed to "earnest inquirers"  
THE BIGLOW & MAIN CO., New York or Chicago

# North Texas Conference

This body held its forty-first session in the town of Sherman, beginning on the morning of the 20th of this month. The first session of the conference, then known as the Trinity Conference, was held by Bishop McTyeire in Sulphur Springs in the fall of 1867. W. C. Young was Secretary. The Bishop passed to his reward several years ago, but Brother Young is still living, a citizen of Dallas and a local preacher in the Church. At that time the conference had only 7000 lay members, five districts and thirty-six appointments. Some of those were filled by supplies. Now it has about 55,000 members, ten districts and 175 charges. This is a marvelous growth, but we have not yet reached anything like our maximum development. Every year is marking our progress. We only have about twenty counties in our territory, but they are fertile and thickly populated. The people are well to do, and we have cities, towns and villages throughout our bounds. Sherman is near the extreme northern limit of our territory, only about ten miles from the Oklahoma line. It is in Grayson County, one of the largest and most wealthy counties in the State. It is a prohibition county, and it is prosperous. The town has a population of 20,000, and it is an educational center. Our North Texas Female College is there, also the Austin College, the school of the Disciples and one of the Roman Catholics. The public schools are flourishing. The town has many leading industries and a number of railroads. It has an intelligent and a thrifty citizenship. It has paved streets, good sidewalks, commodious hotels and a new stone postoffice. It has all the appearance and all the convenience of a modern city.

The community threw open its doors to the members of the conference and to the members and visitors. The welcome was royal and all were handsomely provided for. The conference was largely attended. Visitors were there from every section, and the spirit of the conference was good. The public attended the sessions and the religious services attracted full congregations. The lay members attended well.

Bishop Candler took his seat promptly at 9 o'clock and called the conference to order. He announced the hymn, "Draw Near, O Son of God," and then led the session in an ardent prayer. He read for his Scripture lesson the story of "Achin," Joshua the 7th chapter. He made forceful comments upon the same. "Some people seem to think that the treatment given to Achin was harsh and barbaric. But such is not the case. God was building up a spiritual nation. He was on the eve of completing his ideal. And now as the people were to take charge of the country, he did not want them to become freebooters. He put them on notice that they were not to appropriate the stuff of the heathens. They were to have nothing to do with it. But Achin did not obey the instruction. He took the silver and the gold and a Babylonish garment, and his act caused all Israel to be defeated. It was needful for him to die, and the law stoned him to death. There was no other disposition to be made of him. His sin could not be wiped out in any other way. The cause of righteousness demanded it. Achin was led into this sin by degrees. He first saw, then coveted, then appropriated it and hid it. This is the way of sin. It grows on us gradually, but by and by it accomplishes our ruin. It is so with our National affairs. God did not permit the discovery of this country for the purpose of building up a great commercial empire, but to build up a great moral, intellectual and spiritual commonwealth. But our trouble is that we are perverting the purpose of God by filling the land with greed and gain. We can not cure this evil by big crops, or by boring holes for oil, or by legislating, but by the application of the truths of the gospel to the hearts and minds of the people. The people must get rid of accursed things, and then God will bless us and cause his face to shine upon us. We are to win in this fight by returning to God, and by obedience to his commands. You sometimes say that a certain man is an ecclesiastical statesman. He is nothing but a little ecclesiastical politician, maybe. You do not need that sort of a man in the kingdom of Christ. Earthly methods

are of no account in a work of this sort. Paul had no earthly methods. He and Timothy and Silas went into Europe contrary to all human planning. They did not even have clothes enough in the crowd to fill a suit case. The man who has more clothes in his valise than books in his library is not the man to lead a revolution in Europe. Statesmanship has no part in this sort of a movement. It is persistent obedience to Christ that wins spiritual battles. I am not concerned in your little plans of mundane operation, but I am concerned about the leadership of the Holy Spirit. A warm heart counts for more in this work than a cold, calculating head. Covetousness chills the heart and blinds the vision. It crept into the circle of the early disciples, and we are in danger of this same sin today. Getting a license to preach does not make a man an immune from it. We preachers are made out of laymen, and that is the reason, perhaps, we are no better than we are. And hence we are in danger of catching the contagion of worldliness. Let us have no defeats like this one that overlook Israel. If we guard this point, our God will stay with us and bless us."

Rev. R. G. Mood, former Secretary, called the roll of the conference and a large majority of the delegates answered to their names. The names of Jno. E. Roach and R. G. Mood were put in nomination for Secretary. Bro. Mood thanked the brethren for the long confidence in him as Secretary, but owing to other work he would have to ask that his name be withdrawn. This was done and Bro. Roach was unanimously elected.

Reports from the various connectional boards were referred without reading to their respective committees. The names of the old guard were called, and those present spoke to the conference, and they were all passed and were referred to the Committee on Conference Relations.

Dr. Jno. M. Moore of the Nashville Advocate was introduced and spoke in the interest of the official organ. Rev. I. Z. T. Morris, of Fort Worth, was introduced and spoke of his work for homeless children, and he was given a sympathetic hearing.

The class of the second year were called. The young men all made most excellent reports, showing many conversions, a great many accessions and various church improvements followed their work. They were elected to deacon's order, and they were passed to the class of the third year.

Bishop Candler dubbed Rev. J. W. Hill "Professor of Theology in Dog Days," meaning by that, he teaches a department in the Summer School of Theology during the month of June. Brother Hill replied: "That is the unkindest cut of all." And the humor caused a laugh throughout the conference.

Rev. C. B. Duncan of the Correspondence School at Nashville spoke to the conference on the work in that department.

In the afternoon Rev. W. L. Clifton preached to a good congregation, and his sermon was good to the use of edifying. At night a crowded congregation listened to a strong sermon preached by Rev. R. G. Waterhouse, D. D.

Thursday morning came in bright and beautiful. Rev. J. M. Peterson led the opening prayer. Bishop Candler read from the 12th chapter of Romans, and made comments. "Paul preached great doctrines, and followed that preaching up with a shower of precepts. He made the Savior the magnitude of all truth. The man who has no more than the average piety is on his way to an average hell. The preacher must be above the average man. He must be bigger than other men in his religion or he will not command the respect of other people. Sacrifices are not simply for the great emergency, but also for the small duties of life. We do not always break down on the great heroisms of life, but at the point where every day's duty confronts us. We make too much of self-denials and too little of self-denial. We are not to be conformed to the world. Worldliness can creep into the parsonage as easily as into a cottage. We can preach on worldliness and at the same time practice worldliness. A man can be worldly by keeping the things we have got, and we can be worldly about the things we haven't got, but want them. A courtier has never been known to be an evangelist. When love inspires our deeds, we have no burdens, and love ought not to be with dissimula-

tion. Self-abnegation is the royal road to greatness. We are not to stand on our rights, but on our love."

Albert E. Prince, Julius W. Slagle, Samuel H. Smith, Eugene Marshall, Joseph C. Williams, Lafayette E. Cankin, A. N. Julien, Chas. B. Golston, Albert C. Sterling, Silas L. Habern were all admitted to trial, and for two years they will be tested as to their gifts and grace in the traveling connection.

Rev. Burt Wheeler and his people on Pecan charge, in Grayson County, have purchased a house and lot in Korea for a native preacher.

Some brother in reporting his work said the people had needed a church house for ten years, but the green bugs had devastated his section and they had not been able to build. The Bishop said: "Well, you may have had green bugs up there, but I suspect you have some humbugs, too."

Dr. B. F. Riley, Superintendent of the Anti-Saloon League of the State, was introduced and spoke in the in-



REV. J. M. BINKLEY,  
Who Preached His Semi-Centennial Sermon at the North Texas Conference.

minister in the Church, and no man stands higher in the esteem of his brethren. In the conference proceedings will be found an imperfect outline of his sermon, but it will give an idea of its subject matter. He is now living in Sherman, having retired from the active work of the pastorate. But he still preaches and his interest in the Church has not declined with his age, but rather increased. The above cut is a good likeness of the old hero, and his friends will at once recognize his well-known features.

For fifty years he has been a faithful friend of that movement, and he was given a close hearing. The Anti-Saloon League is spreading rapidly over Texas. His address was enthusiastically applauded.

Allan Ragsdale spoke for the State Epworth League and told of the purposes of that organization.

In the afternoon Rev. A. L. Andrews preached a most helpful sermon on "Effectual Prayer." It had the old-time ring, and it stirred up the religious enthusiasm of the audience. It was a real spiritual occasion.

At night Bishop Candler addressed a great audience on the subject of education. He was at his best, and his appeal fell upon attentive ears. At its close a collection followed, which amounted to about \$3000.

Friday morning Bishop Joseph Key conducted the religious exercises. J. L. Morris said the Dallas District had had a prosperous year. Built two new churches. Many additions to the Church.

O. S. Thomas spoke for the Terrell District. One thousand conversions and 800 accessions to the Church. Sunday-schools have advanced. Built one church and dedicated three. Repaired several buildings. Finances a little short.

J. H. McLean said the Greenville District had had great meetings and spiritually matters are in good shape. At least \$800 have been added to the Church. Materially the work is good. Built two new churches and improved several parsonages.

J. F. Pierce said the McKinney District had made advance. Nine hundred conversions and 800 accessions. Finances are fairly good. League and Sunday-schools in good shape. Nearly all the congregations are housed.

C. B. Fladger said good revivals had prevailed over the Sulphur Springs District. Built one new church and improved others. Two young men preparing for the ministry. Finances a little short.

J. F. Alderson reported revivals in nearly all the charges in the Paris

District. Six hundred conversions and as many additions. Built two churches and repaired others. Finances a trifle backward. Preachers have been faithful.

M. L. Hamilton said the Bonham District had had good revivals and material interests had advanced.

E. W. Alderson said the Sherman District had had 1000 conversions. Material interests had been retarded by a series of disasters to the crops. In the main, the work is in fairly good condition.

J. A. Stafford reported the Gainesville District in very good shape. Preachers had been earnest and faithful. The brethren of the district gave to Brother Stafford a handsome umbrella at this juncture, and he feelingly responded to the address of presentation. It was a beautiful token.

T. R. Pierce reported the Bowie District as having made progress. Finances not up, but the district has improved along most lines. There have been good meetings and many conversions and accessions. In the main, we have done good work and the district has an encouraging outlook.

The names of the old men were called. Not many of them spoke. Their characters were passed and they were referred to the Committee on Conference Relations.

When the name of Rev. J. K. Reynolds, the old-young man of the conference, was called he made a talk saying that while he was 75 years old yet he was strong and wanted a work. It was moved, however, to refer his name for continuance in a nominal relation, but the old hero took the floor and made an impassioned appeal for one more chance. The vote was taken and the motion was lost.

Seven young men came forward as applicants for admission into full connection, and the Bishop proceeded to address them. "You now come forward to ask a place in the traveling connection. You are to be established in the doctrines of the Church. You are to cease to be children in your faith. Rationalism and ritualism sometimes get together. They did in Galatia, but Paul proceeded to separate and pulverize both of them. The gospel has settled those things long ago. It is not advanced thought that you are to believe; it is the gospel. Christ is the gospel. A preacher's character must never be limp; it must rest upon the solid gospel. A great faith will save us from worldliness. There is a subtle spirit in worldliness. It will save from sensational methods in preaching. You do not want to be a pulpit prize fighter. Preach the Word and this will correct all the social and political ills of the community. Do not run side lines in the ministry. You will have no time for trading. Let it alone. Faith will help you in fasting and prayer. We have almost given up these virtues. We can not fast mechanically. We must so feel the burden of life's duty that we will not want to eat or to drink. Faith will give you a heart to look after the children of the charge. Such a shepherd will never be out of a flock. Be careful not to repeat conference gossip. Preachers' meetings are very dangerous meetings unless they are very religious meetings. Too much gossip among preachers is a bad thing. It is unbrotherly and un-Christlike. Do not be too overanxious about your appointment. You had better not meddle at this point. The elders of Jacob gave Joseph a very hard appointment, but in the end it turned out all right. The Bishop and the presiding elders can not hurt you much, if God works through them. A full faith will save you from all the little faults which, when fully developed, will ruin any ministry."

Dr. McReynolds, Dean of our Medical College, was introduced and spoke of our work, and he was heard gladly. His address showed the institution to be in good condition. There are one hundred students in the school. We could have had a much larger number, but the standard is so high that only those are admitted who come up to the requirements. The school is articulated with all the leading, higher grade medical institutions of the country.

Judge M. M. Brooks, President of the Board of Trustees of Southwestern University, was introduced and spoke of the work of our great institution. His speech was broad and comprehensive, and it elicited great interest upon the part of the audience. The Judge is an eloquent speaker, and he knows how to handle a subject when standing on a platform. He paid a glowing tribute to Mrs. Key in the work she is doing for the womanhood of the State, but he urged a great endowment for our central school.

In the afternoon Mrs. Key gave a reception to the members of the con-

ference, and it was largely attended. The brothers were shown through all the buildings, and the faculty gave a musical in the chapel, and it was a very delightful affair. The North Texas Conference holds the college in high esteem, and it gave them the right-of-way, not only at the reception, but during the entire session.

At night the occasion was a very rare one indeed. Rev. J. M. Binkley, by a vote of the last conference, preached a semi-centennial sermon. The house was packed to its utmost capacity, for Bro. Binkley has spent half a century in the service of the Church in North Texas, and he is rich in reminiscences and history. He is a man of strong mind naturally and possessed of ready wit and droll humor. His personality is picturesque and original. As a preacher he is unique and follows a style of his own. His thought is clear and his spirit is transparent and lovable. He has always had the courage of his conviction, and he has never been known to compromise the truth or to trifle with moral principles. During all the long years of his ministry, Bro. Binkley's life has been an open book, and no flaw has ever been found in his character. His name is a synonym for integrity and righteousness. He has come down to old age with a crown of honor upon his brow; and it is no wonder that the Church was crowded to hear what he had to say on that semi-centennial occasion. He began by giving a sketch of his life: "I was born in Robertson County, Tennessee; came to Texas with my parents in 1853, and located in Grayson County, which has been by home, for the most part, to the present time. I went to school in the neighborhood, and lived on the lot recently purchased for the new church to be erected soon. I lived a simple life and grew into a strong manhood. Was licensed to exhort in Kentuckytown, not far from Sherman, early in the fifties; was licensed to preach in 1856; was recommended to the conference at Bonham the fall following; preached my first sermon in Sherman; went to Risk to join the conference; saw my first Bishop—Bishop Kavanaugh; heard him preach a Thanksgiving sermon, and it was great; made my first effort to shout. Preachers shouted in those days. Watched the boys come in to join the conference. Neely was a year ahead of me, and he came riding up on an old yellow mare. The next was Jno. Adams. He was riding a little mule with his feet about six inches from the ground, and his pants were three inches above the top of his socks. He was a caution, but he had the elements of a man in him. He made one of our great men in Texas. E. L. Armstrong was another. He still lives, a sufferer on his bed at Corsicana. Jno. S. Mathis, one of the best men I ever knew. Isaac Alexander was the best educator and ablest man among us at that time. There were eighteen men of us who were entering that conference. Had five dollars, but gave it all away before conference adjourned. Was sent to Alton Circuit. When I started to my work I had no money, but an old local preacher loaned me five dollars. This brought me to my work, and Jno. B. Tullis was our leader. My work took in parts of Denton, Dallas, Tarrant and Cooke. I had a hard time getting to all my appointments. The weather was wet. Had to cross swollen streams. Had twenty-six appointments. Covered more territory than any one of your districts now. A single man received one hundred dollars a year. Had ninety-six

THEODORE THOMAS, the late Conductor of the celebrated Theodore Thomas Orchestra, wrote as follows concerning

Mason & Hamlin ORGANS

"The Mason & Hamlin Cabinet Organs are, in my judgment the best instruments of the class made either in this country or in Europe. They excel especially in richer, better qualities of tone. The recent improvements are of a great value. A wide acquaintance with musicians enables me to say that they generally regard the Mason & Hamlin as unequalled by any others."

THEODORE THOMAS, The Cabinet Organ was originated and perfected in the Mason & Hamlin Factory, and none of the instruments made in imitation of it have ever equaled it in quality, variety, and power.

Send for illustrated catalogue to

Mason & Hamlin Co. BOSTON, MASS.

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

THOMAS, nctor of Theodore ra, wrote rning kamin NS are, in my class made y excelen. The ro- e. A wide to say that n as un- THOMAS. r perfected one of the have ever Ca. attended. ough all gave a was a th Tex- in high right-of- on, but a very Binkley, ference, sermon. utmost s spent of the l he is ory. He ally and roll hu- resque r he is his own. spirit is has al- convic- known to trifle all the o. Bink- ok, and in his nym for He has a crown it is no crowded on that began I was nessee; ents in County, he most went to and lived for the oon. I into a d to ex- ar from was li- recom- Bonham my first Risk to y first ard him on, and effort to se days. join the r ahead r on an as Jno. le mule es from re three socks. the ele- ade one L. Arm- lives, a. Jno. I ever the best ng us at en men confer- gave it ounred. When I money, ned me e to my ur lead- of Den- I had appoint- t. Had twenty- ore ter- districts one hun- dety-six ANGER the treat- ment stage. In nearly Dr. Leach's the cause he patient; odor, etc. case. A interested, edicatio-

members and added about sixty to the number. Had a good year. The girls gave me twelve pairs of socks, and the men gave me a hat and a pair of boots; and left the work with five dollars in my pocket. From that day till this I have never lacked for a dollar. My next circuit was Rockwall. It took in Hunt, Kaufman, Rockwall and a part of Grayson Counties. Had a good year. Next year came to Sherman and built a church house on this very spot; and from here I went to Marshall and preached in the brick church. That was during the war. Had about sixty young ladies and several rich widows. I surely had a good time. I joined the army that year and I was made Chaplain. The company camped three months near the town, so I had a hard time in the army. From there I went to Palestine as pastor and then back to Sherman. Was here two years and then went on the district. Spent twenty-five years in the Sherman Station and on the District. Spent thirty-two years on district work. Jno. Adams is the only man in Texas who was a presiding elder longer than myself. When I was on districts the presiding elder amounted to something. We started the North Texas Female College. It was at first a high school, but we bought it and raised it to a college. Now I am going to stop this talk and preach for the rest of the hour on Methodism. The Methodists have always believed in education. The mistake I made was in not going to McKenzie College. "Old Master" tried to get me to do it, but I failed and have always regretted it. Go to school, boys, but do not lose your religion. I am a Methodist; was converted in a Methodist meeting. The Methodist Church is built upon Christ. It is safe. We are in the succession. It started in regeneration and it will go to the end of time. Our origin is all right. We believe in a divine call. If you have not got this, keep out of our ministry. My brother wanted me to give up the ministry and join him in the practice of law. But I did not listen to him. I had a call to the ministry. But I made the mistake of keeping my work tied to my home in Sherman. I ought to have cut loose and moved from place to place and had I done it I would not now be the nominal agent of a college. Do not tie yourselves to a peg. Be traveling preachers. And we must preach the

doctrine of sin. Preach total depravity. I heard a preacher say the other day that he did not believe in total depravity, and he was so full of it in his self-importance that he did not know what a sinner he was. Preach the freedom of the will and tell the sinner that he is on the way to hell. Tell the backslidden members that there is a hell. We are not preaching hell like we used to do; and this is why we have so much laxness of morals among our people. Preach the witness of the Spirit. Every Methodist ought to know that he is saved. Wesley preached it, and it is the sheet-anchor of our hope as a Methodist people. Do not depend upon the arts of the evangelist to have your meetings. Be your own revivalist. A Holy Ghost preacher does not need much help in his meetings. Preach sanctification. I am almost afraid to pronounce this word lest some of you get scared. Perfect love is one of our doctrines, and we are not stressing it as we should. We do not have to sin. God will help us to live above it. It is loving God with all the heart, and your neighbor as ourselves. Then let us preach a world-wide salvation. We do not limit God in his plan to save every man, if he will only believe. Christ died for all, and we want all men saved. This is my semi-centennial message to you, brethren. I hope it will do you good." The above is an outline of one of the most remarkable deliverances the conference ever heard. Conference opened with devotional service Saturday morning led by Rev. W. L. Clifton. Bishop Candler was not well and remained in his room all day. Bishop Key presided for him and conducted the proceedings. Rev. Samuel H. Smith was received from the Baptist Church and his orders, as an elder in the Baptist Church, were formally recognized by the conference. Rev. James L. Johnson of the Methodist Protestant Church was also received and his orders were recognized. Rev. Joseph Weaver was referred to the committee for a superannuate relation. For many years he has been a faithful minister, but he is now feeble and no longer able to do active work. The Dallas pastors all made good reports, showing their charges to be in excellent condition. Colonial Hill Church reported a cash and subscription fund of \$30,000 for a new church building. That work now goes off the Mission Board and becomes self-sustaining. Rev. Ed Barcus made two reports, one for Oak Lawn and the other for Terrell; the latter place he served out the unexpired term of Rev. R. G. Mood, who was appointed Commissioner of Education. Bro. Barcus did well at both places. Rev. G. H. Adams of Cochran Chapel reported a good year. Spent nearly \$800 on church building and repaired another one. Had good meetings. Rev. H. M. Pirtle reported a number of conversions and accessions from the Wheatland charge. Assessments in full. Rev. J. R. Davis had a fine year at Lancaster, and reported matters in excellent shape. Franklin Moore, of Denton, reported over one hundred accessions and fine Sunday-school. Collections mostly up. Good meetings. J. F. Archer, of Lewisville, had a delightful year. Church in good condition and everything very encouraging. C. M. Harless reported a good year in the Commissionership of Education. He has pushed this department of our work with great energy and faithfulness. He and R. G. Mood, engaged in stressing our endowment fund, made a good showing. He is devoting all his ability to this field with gratifying success. M. H. Neely, of Rockwall, reported a pleasant and profitable year. Conversions and accessions and finances in good condition. Societies well organized and at work. R. F. Bryant, of Roysse, had eighty-six conversions and over one hundred accessions; paid all debts, and the Church is prosperous. W. A. Pritchett, of Pleasant Mound, reported progress, but finances slightly behind. R. P. Buck, of Fate, made a good report. W. B. Douglass, of Mesquite, reported a good year and everything in good shape. T. N. Weeks, of Forney, made a similar statement. E. B. Thompson, of College Mound, reported all things in full and \$1000 for new church. E. G. Roberts, of Kemp, was not satisfied with the progress of his work. Still he made a very good report in the main. Spiritual state is good. R. B. Moreland, of Grandall, baptized sixty children in the two years;

paid everything in full and had good revivals. Dr. W. W. Pinson of the Mission Board was introduced and spoke to the conference. Dr. McLean presented the report of the trustees of the late Episcopal Residence Fund, and the amount of said fund coming back to this conference was donated to the Medical College, along with similar action by the other conferences, to go toward the payment of the debt of this institution. This disposes of the last remnant of the Episcopal parsonage matter. It is now a closed incident. Mrs. W. H. Johnson of the Mission Home at Dallas came before the conference and represented her work. She said they are now engaged in raising \$50,000 with which to build and equip a larger plant for this work. Dr. H. A. Bourlain, Chaplain of the Home, spoke of the religious condition of that work. Dr. R. S. Hyer of the Southwestern University was introduced and made a statement of the institution. He stated that sixteen members of the conference had already subscribed one thousand dollars each to the endowment fund. He said the past year had been one of large patronage in the academic department. Southwestern has twenty-three old students in the mission field of Mexico. This is a splendid contribution to the mission work of the Church. Rev. W. H. Vaughan of the Orphanage at Waco made a strong presentation of the work of this benign institution. It now has fine property, well furnished, well filled with happy children, and a good school is in progress. It is out of debt and doing one of the best services in the Church. Children are being prepared for the duties of life. Several of them are filling good places in our Church and State schools, and others of them are in good places in business, and others still are married and have happy homes of their own. It is the business of the Orphanage to make good religious men and women and send them forth to the State and the Church as good citizens. D. H. Aston, of Commerce, reported a fine condition of things in all departments of Church work. Spiritually and materially that charge is prosperous. L. L. Naugle of the Commerce Mission reported good meetings. C. W. Glanville, of Fairlie, and C. W. Dennis, of Campbell, did well at those points. Lee Sanders had over one hundred conversions on the Celeste charge, and his Church is in good care. S. P. Ulrich, of Leonard, had a good year. Built a handsome church at a cost of \$7000. Spiritually the Church is prosperous. C. Pugsley of Kavanaugh Church, Greenville, had a year of great prosperity. In a material and a spiritual sense his work has gone forward. Rev. E. H. Casey was not present on account of illness, but his charge at Wesley, Greenville, was reported in good state. J. W. Beckham, of Quinlan, made progress and brought up a good report. We failed to catch the reports of other members of the Greenville District. Rev. R. G. Waterhouse, D. D., spoke in the interest of our General Board of Education. Dr. Hammond could not be present, so Dr. Waterhouse took his place and made a comprehensive statement of this important branch of our work. At night the Church extension anniversary was held. After the reading of the report of the board, Dr. W. F. McMurry delivered the annual address, and it was a most interesting deliverance. He is a man of robust personality, has mastered the needs of his department and he knows how to present his subject matter to an audience. Sunday was a high day in Sherman. The services started off with a good love feast, followed by a great sermon by Bishop Candler. We did not get to hear it, as we were pressed into service at the same hour at Key's Chapel. But on all sides we heard the echoes of it and they were of no uncertain character. In the afternoon a solemn memorial service was held. Rev. J. W. Chalk and Rev. J. D. Martin had died during the year, also Mrs. W. T. Morrow and Mrs. E. L. Spurlock. Memoirs of them were read, and many of the brethren spoke words of tender testimony. At night the missionary anniversary was observed and Dr. W. W. Pinson delivered the address. This was his first visit to the conference, though he spent several years in the State as pastor and presiding elder in the West Texas Conference. He is a most versatile and pleasing speaker, and on this occasion

delivered an impressive and highly instructive discourse. All the Protestant Churches threw open their pulpits to the conference and its members occupied them. We heard good reports of the day's services. Monday morning was bright and beautiful and conference met at the usual hour, Rev. F. M. Sherwood leading the devotions. Bishop Key took the chair and proceeded with the minute business. W. H. Wright, of Celina, reported a successful year. Moved a good church building to a more central location. His people are contributing toward the education of a boy in Korea. Finances good. W. E. Kirby reported well from Princeton. Good meetings. L. A. Hanson, of Anna, reported thirty-odd accessions. A. R. Nash, of Plano. A good year, and the work of the Church in good shape. Samuel Weaver, of Renner, added fifty to the Church. Everything luminous. E. H. Hursey, of Wiley, had good meeting, seventy-odd accessions and the Church in a good working condition. J. D. Hudgins, of Prosper. All things in good condition. Nearly one hundred accessions. W. D. Montcastle, of Pilot Point. Good meetings. Missionary work is fine. Finances in full. C. A. Spragins raised about \$500 for missions. Finances in full. Church prosperous. T. M. Kirk, of Cooper. Paying out the debt on our new church. Had sixty conversions, and one young lady preparing for mission work. A good man preparing for the ministry. N. C. Little, of Pecan Gap. Had a hundred conversions. Finances are good. Sunday-schools doing well. B. H. Bound, of Cumby. Had not had a prosperous year. Cyclone hurt us, so did the boll weevil. S. A. Asburn, of Wynnboro. Had a fine revival and finances are about full. Sunday-school nearly equal to our membership. J. W. Blackburn, of Como. Had a reasonably good year. Raised money for the various causes and had conversions. C. P. Combs, of Yowell. Had good meetings and the work in fine condition. J. E. Short, of Klondike. Had good meetings. A little short in finances. I. W. Clark, of Paris. Improved our church at considerable cost and the finances are up in full. The outlook is encouraging at Centenary. P. C. Archer of Lamar Street, Paris. Have a new church; good membership. All the assessments are full. Had conversions and accessions. J. A. Wyatt of Bonham Street. Had a net gain of twenty. Finances are full. Paid out a parsonage debt, and had good meetings. W. R. McCarter, of Roxton. Had a prosperous year. Dedicated two churches, and finances full. A. P. Saffold, of Paris Circuit. Made progress and the work is in good condition. W. A. Thomas, of Blossom. Built a new church at a cost of \$5500 and had a splendid meeting. All the societies are well organized and at work. W. J. Bloodworth, of Deport. Paid a good year, with revivals at all his appointments. We failed to catch the reports of the men on the rest of the district, though they all reported well. R. L. Ely, of Ector, made a remarkable report in conversions, accessions and finances. F. A. Rosser had an increase of forty or more on profession of faith at Honey Grove. T. W. Lovell, of White Rock, had over one hundred conversions, and finances all in full. Ladonia, under J. E. Roach, is making great progress in the work of missions. Lamasco and Petty Missions are promising fields and the Bishop called special attention to them. Mrs. Bishop Key was introduced to the conference and, in a few well-chosen words, addressed the body on the work of the North Texas Female College. She was received with applause. J. L. Pierce, of Sherman, reported one hundred and eight accessions and a fund in cash and good subscriptions of \$30,000 for a new church. Will build inside of twelve months. J. P. Lowry, of Key's Chapel. Had good meetings. Improved parsonage at a cost of \$700, and collections a little short. J. C. Cavener, of Southmayd. Repaired a church building. Had good meetings, but collections are behind. Rev. D. F. Fuller, of Bells, reported a good year. Two hundred and thirty-eight conversions, with about one hundred net increase. Baptized eighty adults and nineteen infants. Organized a missionary campaign among

**Beautiful Forks**  
Spoons, knives, etc.—the kind that you are proud to show your friends—are stamped "1847 ROGERS BROS."  
Exquisite designs—most careful workmanship—distinguish these from all others.  
Send for Catalogue "O 31"  
INTERNATIONAL SILVER CO., PROPRIETORS  
MERIDEN BRITANNIA CO.  
Meriden, Conn.  
SOLD BY LEADING DEALERS

**DROPSY** Cured; quick relief; remove all swelling in 2 to 20 days. 38 to 60 days effects permanent cure. Trial treatment given free to sufferers; nothing fairer. For circulars containing details and free trial treatment write Dr. H. H. Green's service, Box 40, A. B. N. Co.

**DALLAS COMMERCIAL COLLEGE**  
A School of Results. 100 students working in a class. 150 advertising schools, ships at half price, until Nov. 30. Doing the fine in the United States, is completed. Catalog Free. Address G. A. HARKAN, President.  
Telephone M. 5720 Hours: 9 to 1, 3 to 5

**W. D. JONES, M. D.**  
Practice Limited to  
**EYE, EAR, NOSE AND THOAT**  
615 Wilson Building Dallas, Texas

# ITCHING RASH LASTED 18 YEARS

**Baby Girl Had Rash Behind Ears— Nothing Would Drive It Away— It Spread and Grew Worse Under Specialist's Care— Tried Everything Without Avail.**

## CUTICURA REMEDIES EFFECTED PERFECT CURE

"When my daughter was a baby she had a breaking out behind the ears. The doctor said that she would out-grow it, and it did get somewhat better until she was about fifteen years old, and after that we could get nothing that would drive it away. She was always applying something in the way of salves. It troubled her behind the knees, opposite the elbows, back of the neck and ears, under the chin, and then it got on the face. That was about three years ago. As we had tried everything that we could hear of without help she took treatment with a specialist and seemed to get worse all the time. We were then advised to try the Cuticura Remedies, and now I don't see any breaking out, and we are well pleased with the results, and I will cheerfully recommend the Cuticura Remedies to all that may need them. M. Curley, 11-19 Sixteenth St., Bay City, Mich., May 20, 1906."

## ECZEMA ON FACE

**Child Suffered Two Years. Now Well. Mother Praises Cuticura.**

"My little girl had been a sufferer of eczema on her face for two years. Tried treatment from doctor without effect. I at last heard of the Cuticura Remedies. Started treating her with Cuticura Soap, Cuticura Ointment, and Cuticura Resolvent. She is now nearly six years old, and no sores have as yet appeared on her face. From the day of her cure we have always praised the Cuticura Remedies in the highest. Mrs. W. H. Kimball, Canton, Minn., Nov. 9, 1905."

Complete External and Internal Treatment for Every Humor of Infants, Children, and Adults, consists of Cuticura Soap (25c.) to Cleanse the Skin, Cuticura Ointment (50c.) to Heal the Skin, and Cuticura Resolvent (50c.), (in the form of Chocolate Coated Pills, 25c. per vial of 60) to Purify the Blood. Sold throughout the world. Foster Drug & Chem. Corp., Sole Props. Boston, Mass. Mailed Free, How to Cure Skin Humors.

**SEEDS**  
BUCKBEE'S SEEDS SUCCEED!  
**SPECIAL OFFER:**  
Made to build New Business. A trial will make you our permanent customer.  
**Prize Collection** Radish, 11 varieties; Lettuce, 11 kinds; Tomatoes, 11 the finest; Turnip, 7 splendid; Onion, 8 best varieties; 10 Spruce-flowering; Bulbs—65 varieties in all.  
**GUARANTEED TO PLEASE.**  
Write to-day! Mention this Paper.  
**SEND 10 CENTS**  
to cover postage and packing and receive this valuable collection of seeds postpaid, together with my big Instructive, Beautiful Seed and Plant Book, tells all about the best varieties of seeds, plants, etc.  
ROCKFORD SEED FARMS  
**H. W. Buckbee, FARM 37, ROCKFORD, ILL.**

## The Home Circle

### THE MODERN PILGRIM.

She looked back toward the oasis formed by the Spring of Truth and the verdure of seed that had fallen on good ground. Between her and this were the parched sands and the stones. Now, clad in the sombre garments of mourning, she stood upon the brink of a precipice, almost a statue, for that alone which gave her life was the love of Him who knows why the dew-kissed grass and the hot sands alternate.

Above her head the clouds lowered, and beneath her feet the darkness seethed and threatened.

Faith counseled: "Step out on God's promise."

The Modern Pilgrim heeded and found the promise to rest in the hollow of His hand.

She was placed carefully, tenderly on the further shore of the chasm.

Then she came to a wall seemingly impregnable; how could she, with frail hands and slight strength, hope to pass?

When it was discovered that the wall was built by falsehood, Truth stood and looked up; stood until the walls crumbled. Around her the waters of Justice flowed, and undermined the wall.

In the sands of Time the footprints of Truth crystallized. Further on was a company of men—knights, who championed truth and honor.

One, wearing the robe of Justice, admonished: "May your lance remain unshathed." While under his cloak there was the gleam of steel and noise but the Modern Pilgrim saw.

Then Love said: "Abide with me." The Pilgrim answered: "Be pure even as I am pure." "The demand of woman may bring the world to Christ," Love replied. "Stay with me." The Modern Pilgrim answered: "The Door of Love is opened only by Sacrifice, that which you would have, first give up; Renunciation, then possession."

The Pilgrim dreamed. She stood upon the shore of the ocean; in the midst was an island—the Heavenly home; through the waters was a defined way—an open sesame to the sea.

Down this way, into the Haven, came a majestic white sail; on the bow stood one whom the Pilgrim had loved and lost—a brother—with form and face etheralized; there was the expression of wrapt anticipation; the golden hair was glorified. This vessel bore only the sainted: "Just men, made perfect in body."

The Pilgrim stepped into a boat in the Haven, but outside the "way."

"Do you not fear?" asked one.

"The waters are safe with careful steering," answered the Pilgrim.

Then the waves turned to billows of snow, and the world of Love was cold and chill, though pure.

Then again Love came and said: "Tarry with me." The Pilgrim answered: "The flower of Love blooms only in the land of Achievement. Go first to God; perform the work he has given you to do, for only those who achieve can love."

MAY WILSON MARRS.

Caro, Texas.

### THE HAMMER OF THOR.

We have not been disposed to count either the number or the rank of our protagonists in theological matters. Truth regards neither name nor station; but since, in certain grave matters of Churchcraft, it has become the fashion to catalogue the adhesions of "captains over hundreds and captains over thousands," we may be excused for glorifying somewhat in finding our own sentiments and views on Methodist creed-writing shared by a great Methodist luminary. The Rev. Dr. W. H. Fitchett is easily the greatest Methodist of the Antipodes. As President of the Australasian Wesleyan General Conference, and as the author of half a dozen superb volumes, he has become known to the Methodist world as few of its living preachers are known. In his speech before the Australasian General Conference this distinguished man declared it to be "a happy circumstance that Methodism did not start with any cast-iron formalities." Furthermore, he rejoiced that "the goodness of God has prevented us so far from attempting to formulate in exact metaphysical terms our system of doctrine."

It is not that a man so worthy eminent in Methodism has uttered this particular sentiment, but that Methodism is certain to recognize in it the exact description of a situation in which inheres its present strength and in which is prophesied its future triumph. It is easy to write creeds—of a sort, as has been illustrated a thousand times—but the question is: "Are they needed, and can they be made to stand?" Methodism is not man-made, but history-made, answering in

canals, one from New Orleans, another from Cincinnati, another from Pittsburgh, after making direct runs, meet in New York.

The position, route and the union at the finish do not seem by accident or haphazard. Professor Lowell thinks the triangulating planet in this manner brings another proof of the presence of people and with a clever civilization. It is noticed that there are dark spots to which the canals lead. They have been called "oases." They are round spaces. The largest canals go to the largest oases. Professor Lowell reports a number of these artificial waterways as terminating at certain indentures on the coast line, suggesting commercial cities.

The atmosphere in Northern Arizona is of unusual clarity. On a promontory at Flagstaff, in that region, was erected the Lowell Observatory. In 1901 and 1902 there occurred with the wireless instrument puzzling incidents. For a good while there has been discussion of methods to signal to Mars. One suggestion was a vast flame by collecting a million or millions of barrels of oil, covering a ten mile square, on a Western desert, as in Arizona, and firing the mass by electricity, with the notion that the Martians might note the display and make answer. It has been brought to mind that Mars is older than the earth, and therefore better equipped with scientific apparatus, and might make a response. However that may be, it is given out from the observatory that exactly at midnight, in this lone some the silent eyrie at Flagstaff, not a chirp of a mountain disturbing the stillness, there sounded three "clicks" from the telegraphic instrument, made by an electric wave—from where? Ears were primed to highest tension and alertness to catch even a weakest signal. The blood bounced in arteries. Out from the mute mouth of the machine came again the call: "Click, click, click!" And so, at short intervals, the listeners caught their breath, for the unknown and mysterious personage continued his efforts to get attention. And in 1901 and in 1902 at the "witching hour" to the subdivision of a second, the eager and untrusting scientist sent his call.

Enquiry was made of every wireless station the world over, for information. No one had made such use of their telegraph. Where did the signal come from? What was the meaning of the signal? It was an "S"—three dots. In the code or custom of sending messages, the operator makes this "S," three dots, which says to the man at the other end of the line, "Are you ready?" "I am about to begin a dispatch to you." "Attention." Who called Flagstaff? Where? It was reported that three brilliant lights set in a triangle had been seen on Mars—what relation had they to the dots? There was talk of huge lighthouses on tallest peaks, planned with enormous electric torches, powerful to pierce a path to the Red Star. It may be the older civilization of Mars has furnished its wise men with a lens that brings them within the radius of a circus ring, and they make a pastime of amusing themselves with the antics of "Society" at "Newport," "Bar Harbor," "New York" right before their eyes. Insects can hear many sounds too refined to reach our ears. They have superior instruments. It is possible that the inventive genius of our race will supply us with eardrums that will treat us to "the music of the spheres" and to hear an orchestra in Mars, if that planet has or ever had even a single citizen "to raise a tune."—Baltimore Southern Methodist.

### THE GREATEST WASTE IN THE WORLD.

[From an address delivered at the Cook County, Chicago, Sunday-school Convention, by McKenzie Cleland, Director of Cook County Adult Bible Class Department.]

There are two things which I want to discuss, and their cause and then their cure. The first fact is that only seven per cent of the men are in our Churches to-day. We have in Chicago to-day 2,000,000 people, and there are 200,000 children in the public schools, and, assuming that there are 200,000 children not in school, we have 1,600,000 men and women, and if the men are equal to the women, then we have 800,000 men. Now, seven per cent of this would be 56,000. We have in Chicago 600 churches in round numbers with a membership of 168,000. About one-third of these are men, and two-thirds women. One-third of 168,000 is 56,000, which is seven per cent of 800,000.

The second fact is that seventy-seven per cent of all the men who are members of the Church do not perform any service whatever in connection with the work of the Church. I sent out, a short time ago, a number of blanks for information on the subject, to Churches in this city. Some of the results are as follows: Hyde Park Presbyterian Church has a membership of 840; 320 of these are men, and out of these 320, seventy only are performing any service in connection with the Church. This includes members of the session, ushers, committee

## FREE TO YOU—MY SISTER

Free to You and Every Sister Suffering from Woman's Ailments.



I am a woman.  
I know woman's sufferings.  
I have found the cure.  
I will mail free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or White Discharge, Uterine Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex.  
I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in Young Ladies, Plumpness and Health always results from its use.  
Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell you whether or not this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write today, as you may not see this offer again. Address  
MRS. M. SUMMERS, Box 187 • South Bend, Ind., U. S. A.

members, teachers and officers in the Sunday-school, etc. Jackson Boulevard Christian Church has an enrollment of 700 members; 250 of these are men, and forty of the men are performing all the active service in the Church. Belden Avenue Baptist Church has 659 members. They have 190 men, and 28 perform all of the active duties of the Church. United Presbyterian Church has 334, and of these 87 are men and 23 are doing the work of the Church. Chicago Avenue Church has 1,647 members; 576 of these are men, 138 do all the work. California Avenue Congregational Church, on the west side, has 559 members; 220 of these are men, and 60 of these do all of the work of the Church. Pilgrim Congregational has 461 members, 151 men and boys, and 42 workers. Pilgrim Congregational, Englewood, has 539 members; 177 of these are men, and out of the 177, 38 do all of the work. Now, in these Churches I have given you, there are 5,721 members, with 1,961 men. That is just one-third, or thirty-three per cent. Out of the 1,961, 450 do all of the work of these Churches. This is just twenty-three per cent of the total, and seventy-seven per cent do not lift their hands to promote the work of the Church to which they belong.

This is the greatest waste in the world. The waste of seventy-seven per cent of the men of our Churches who are not lifting their hands to promote the principle and doctrines and influences of the Church in this country! I do not know of another institution which could stand such a waste as that and support such a loss; that could run its plant at such a waste of power and still exist. An inactive member is always an indifferent member. An inactive man in a Church is always an indifferent man. There is nothing more pathetic to me than to see the efforts of the pastor trying to keep the men in the Church. The pastor has got to work with the men, and visit the men, and compliment them, and help them along to keep them within the influence of the Church. Every once in a while they will organize a men's club, which is a sort of religious incubator to nourish the zeal these men have.

What is the cause of these facts? Well, I think the greatest cause is that the men misunderstand the Church. They do not understand the Church, nor what it stands for nor what it should mean to them. The Church is for men, and it would be a great deal more appropriate and vastly nearer the truth if the famous saying of Henry George, "I am for men," was posted up in the Church rather than on cigars.

Why is it that men in the Church are not doing more? I think the principal reason is that there does not seem to be anything more for them to do. Suppose you pastors were to preach on this subject next Sunday to your men, and after the service the men should walk up and ask for something to do, what would you say? Well, you would say, "My dear man, there is no vacancy just now. Officers are all chosen. The session is full. Probably by the first of next January we will have something for you to do—someone may move away, and we will try to give you a job."

We have looked into the cause. How are we going to cure it? One of the first things is to remove the misunderstanding between the men outside the Church and in the Church. And second, men that come in must come with the understanding that there is something for them to do. How will we do it? Let me illustrate. Over here on the west side, the California Avenue Congregational Church, we have a Bible Class taught by J. K. Reed. Last year he had a membership of sixty, average attendance of forty, and the spirit of work got into their hearts. The love of Christ took possession of them. What did they

do? They divided the districts around the Church into sections. Each man took a district and made himself responsible for it. They are making on an average 250 personal calls each week, and the membership of this class has run from 60 to 234, and the average attendance from 40 to 110. A week ago last Sunday four men went forward and confessed Jesus Christ. Last Thursday, at a banquet, Dr. Fox, the pastor, suggested that it would be a good thing to branch out; that there were men and women on the other side of the world that needed to be reached, and the men in this class in ten minutes subscribed \$1,000 to send a missionary as pastor to a foreign field.

But you say, "How does this get men into the Church?" What does this verse mean? "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). Doesn't this mean that after a man gets the word of God in his heart, he will want to hear the gospel preached? And after he hears it he will want to accept it? Therefore when you get a man to study the Bible in the class, he will want to come into the Church and hear the Word preached. Whether this is what it means or not, this is the way it works. You get the man into the class, and from the class into the Church. Garibaldi said of the Bible, "This is the cannon ball that will free Italy," and I say of God's Word, "That this is the cannon ball that will free the men of Chicago, if we can only load the gun and fire it."

### HINTS ABOUT READING.

Use libraries, but begin to have one of your own.

Begin with books that interest you. Proceed to more difficult books by easy stages.

Remember that the reading habit, like all other habits, has to be formed. Use scraps of time in reading.

Read outside of your profession.

Better the mastery of a few first-class books, than the casual perusal of a large number. (Each man should have his favorite author.) By mastery is meant vital, and not mere verbal absorption.

Share what you have with others in conversation, by writing or speaking.—G. A. Warburton.

A layer of sugar over preserves, jellies, etc., will prevent them from gathering mould.

### WHAT WAS IT

#### The Woman Feared:

What a comfort to find it is not "the awful thing" feared, but only chronic indigestion, which proper food can relieve.

A woman in Ohio says:

"I was troubled for years with indigestion and chronic constipation. At times I would have such a gnawing in my stomach that I actually feared I had a—I dislike to write or even think of what I feared."

"Seeing an account of Grape-Nuts, I decided to try it. After a short time I was satisfied the trouble was not the awful thing I feared but was still bad enough. However I was relieved of a bad case of dyspepsia, by changing from improper food to Grape-Nuts."

"Since that time my bowels have been as regular as a clock. I had also noticed before I began to eat Grape-Nuts that I was becoming forgetful of where I put little things about the house, which was very annoying."

"But since the digestive organs have become strong from eating Grape-Nuts, my memory is good and my mind as clear as when I was young, and I am thankful." Name given by Postum Co., Battle Creek, Mich. Read the little booklet, "The Road to Wellville," in packages. "There's a Reason."

NEW YORK.

A Glance at Texas History—Her Wars and Indian Troubles—Old-Time Governors and Newspaper Men—Liquor Dealers Jarred—Hot Springs Story a Parable—Pathetic Ending of the Southern Confederacy.

My last letter, giving the Advocate readers a little outline of New York's history, reminds me that Texas has a proud history also, and that her troubles and trials in bringing herself up to the fifth rank in this glorious Union have been many and varied, and that her star of empire has been kept steadily on its way by men of valor and broad-gauged ideas. Like the National Government, Texas inaugurated a rebellion to win her liberty, and under many trials and great odds fought the issue out to a successful end with Mexico. At the close of that struggle Texas became a Republic, and a little later one of the States of the Union, and now only New York, Pennsylvania, Illinois and Ohio are her seniors in point of population. For many long years Texas had her Indian troubles, and later came four years of devastating Civil War with all its hardships in the loss of life and property, and delay to general thrift and advancement. When all these trials and hindrances are borne in mind the universal thrift and marvelous development of Texas in late years is all the more a surprise. After all her fights with the Mexicans and the Indians, and after all the gallantry and heroism she showed in the great civil contest, she is still battling in a noble cause against the trusts and the liquor traffic, and in these efforts the battle seems half won. Scientists and astronomers have told us how far it is to the sun, moon and stars; how fast light, heat and the wind travels; when there would be eclipses of the sun and the moon, and when comets would appear—now why don't some wise, old, owl-eyed sage with a bald head rise from his seat in the audience and point out the road to all kinds of reforms and the best means of making people good who do not want to be good, and especially how to squelch the liquor traffic, the parent of immorality, in the shortest possible time? And to think that Texas, with a reputation for desperadoism, whisky-drinking and gambling, should be in the very front rank of all the States of the Union in its war against such brazen evils, and in its persistent war upon the trusts, is still another surprise and one that brings faith and confidence that complete victory is not far off, and that her example will have a salutary effect elsewhere.

By way of a parable and as a means of drawing a comparison, I will tell the antiquated Hot Springs story: In very early days "when ignorance was bliss and it was folly to be wise" an old man living in Pike County, Missouri, who had never heard of hot water impregnated with sulphur pouring out of the earth, concluded to move to Texas, and so packed his family and all his belongings into a couple of wagons and started. In due time he reached Hot Springs, in Arkansas, and seeing so many beautiful bubbling springs he was impressed with the idea that that was a nice place to camp and rest up for a day or two, for cool spring water is always a camper's delight. But when he attempted to refresh himself with a cool drink of water his surprise on finding the water hot knew no bounds, and the smell of sulphur and brimstone gave his untutored mind visions of future punishment. The more he thought about it the worse his consternation, and finally he called out to his son, saying: "John, yoke up the oxen and let's drive on; hell is not a half mile from this place." Now with the saloons the situation is worse, for hell is not even half a mile off, but right there on the spot, and all those who "monkey" around there

will sooner or later find themselves well on the road to the somewhat overheated regions of his Satanic majesty's sulphurous dominions, and the examples they have left behind them will have started many younger people on the same broad road to ruin. It is one of the amazing things of this life that a large majority of moral, industrious people, following diversified occupations useful in a community, should so long have allowed a very insignificant minority to keep in existence an evil so far reaching in its evil influences and so detrimental to all, even those who make a living by selling to others a slow, death-dealing poison. But at last the liquor traffic in Texas has been clipped, sheared and shorn and its complete overthrow seems near, an event the Advocate is helping to bring about, and this correspondent would feel most happy if he could feel assured that he had contributed a little bit in hastening the death of so vital an evil. Slavery was a great wrong, but it had some good in it; still it had to go. The whisky traffic is a greater wrong with nothing but bad in it, and it will go also.

To return again briefly to the historic vein, I shall never forget the closing days in Texas of the Civil War. The birth and death of a government is a serious, a momentous event; but in the birth there is hope, confidence, buoyancy and excitement to sustain those who are struggling for the end in view; but when the death of a government occurs there is nothing but gloom, sadness, doubt and for a time chaotic confusion reigns, and the minds of the people are at high tension and completely clouded. So it was when the Southern Confederacy ceased to exist in April, 1865. The people knew what had taken place during the four years of war with all its sorrows and trials, and they were familiar with the responsibilities that go with the failure of a rebellion; some of them had been officers, civil and military, of the government before the war, and they well knew that some harm might come to them under the laws of treason for that broken faith; they knew that slavery was gone, to them a very great loss; that property in the South belonging to Northern people had been confiscated during the strife, and that a policy of retaliation might be resorted to. Soldiers were returning daily to desolate homes, only to find houses, fences and farms in rack and ruin, and the roads and streets grown up with grass; not a house or a fence had been built in four years and not a pot of paint been used, and desolation was visible everywhere to all who had lived to see the end. These were the conditions met with on every hand, and these the thoughts that were uppermost in the people's minds. And in the midst of these serious forebodings came the news of President Lincoln's assassination, an event that might influence the public mind at the North and possibly add bitterness to the policy which the Government would soon adopt as a penalty to a lost cause. And with all these depressing influences bearing down upon them, and with all the dire possibilities staring them in the face, the people of Texas and the whole South were equal to the new emergency; their fortitude and their bravery, their courage and their patience, were not weak or lacking, but as conspicuous then as they had been all during the greatest of all modern wars. Was there ever in the history of the world a purer or wiser philosophy manifested, and can not the people living in Texas today see much in the past history of their State to give them inspiration and faith for its future?

While ruminating over the past I can not refrain from referring briefly to newspaper men in Texas from thirty-five to fifty years ago, and the good examples they set for the craft of today. Many of them long since passed to their eternal homes and others have followed in later years. Of these I will mention Willard Richardson, founder of the Galveston News; Hamilton Stewart, founder of the Civilian; Mr. Flake and Mr. Whilden, of Flake's Bulletin; John Hand and Col. Belo later became interested in the News, and Rev. J. E. Karnes was for years on its editorial staff and also Mr. Jenkins. C. C. Gillespie and Rev. I. G. John were among the early editors of the Texas Christian Advocate. Among the old newspaper men in Houston I will mention E. H. Cushing, E. W. Cave, on the Telegraph, Summers Kinney and the Daniel brothers on the Journal, and J. C. Chew, C. C. and W. M. Bryant on the Transcript, and J. G. Tracy of the Houston Union. All of these men in both cities, except Mr. Chew, living in this city, have long since died, as also nearly all of the before-the-war printers. Gillespie and Karnes and Judge C. B. Sabin and James Burke were also editorially connected with the Union, and they, too, have gone to their long home. In San Antonio

I will mention Col. McLeod, of the Ledger, J. D. Logan, Geo. H. Sweet and Judge Palmer of the Herald—all dead. J. P. Newcomb ran a little weekly paper called the Alamo Express in 1860, and in 1868-9 was connected with the Express. Rob Lambert, Will Lambert's brother, wrote for the Alamo Express in 1860. I believe Mr. Newcomb is still living in San Antonio. In Austin John Marshall, Joe Walker, D. Richardson, Col. John Cardwell, Col. Dupree, Col. J. L. Haynes, A. H. Longley and E. M. Wheelock are all dead, except the latter. J. Arroyo Knox and A. E. Sweet, of Texas Siftings, died in this city. In Dallas I can remember Mr. Swindell and A. B. Norton as the old timers; also Mr. Chase, of Waco; Mr. Robinson, of Huntsville; Mr. Lancaster, of Navasota; Mr. Cain, of Bastrop; Mr. White, of Seguin; Judge Woods, of Tyler; Judge J. C. Burnett and Mr. Elam, of Crockett; Dan McGary, of Brenham, and Nat Quick Henderson, of Georgetown, and all of these are no more; and how changed are things in Texas since all the men mentioned above were helping to direct the destiny of the Lone Star State! There are others, but the lapse of forty-odd years has a tendency to weaken one's memory about things of the long ago.

Among the men high up in newspaper circles and the printing art in Texas today I will take the liberty of mentioning the names of the publisher of the Advocate, Mr. Louis Blaylock, and his half brother, Mr. W. A. Shaw. I knew them in Austin as mere lads in knee pants in 1864—not the fashionable kind of knickerbocker knee pants that boys wear today, but the old-fashioned kind that were all worn out and well patched at the knees and other equally prominent places. It may not be amiss to give a passing note to the memory of Texas Governors of the long ago. Beginning with the historic name of Gen. Sam Houston, the George Washington of Texas, I can call to mind Governors Clark, Lubbock, Throckmorton, Hamilton, Pease, Davis, Coke, Ireland, Sayers and Lanham, all dead but the latter; all good men and most of them conspicuously able and patriotic.

Verily, how fast the scenery and conspicuous actors change in matters of State and politics as well as in theaters. E. H. QUICK.

FULFILLMENTS OF PROPHECY OF THE NINETEENTH CENTURY.

In comparing the great events of the last century and the changes it produced amidst the Christian people upon the earth, with a small portion of what St. John was commanded to write on the Isle of Patmos, we may feel assured that his writings were dictations from God's own throne for the benefit of Christ's followers.

The fourteenth chapter of the Revelation of St. John contains a strange introduction in the beginning of an ingathering of first fruits, and the last part of it gives a representation of the final harvest of the world.

His words in Rev. 14:6 read as follows: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people."

We find in history that the first Bible Society was formed in England in 1804. The first Bible Society in America was formed in New York in 1816. One tract society was formed in England in 1799, also one in Boston in 1814. The American Tract Society began its mission in 1825.

The principal aim of Bible societies was to translate the Scriptures into different languages of nations on the globe, which work has continued from that time unto the present day, the year of 1907.

The words of St. John described the period of time as the message of the approaching judgment itself, in adding, "Saying with a loud voice, fear God, and give glory to him, for the hour of his judgment has come; and worship him that made heaven and earth, and the sea, and the fountains of waters."

The hour of judgment, or visible signs of God's displeasure against one part of the Christian race, with its established throne in Rome, may reasonably be looked upon as being one of the signals that prophecy pointed to in the next verse of this chapter, verse 8, "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

The great changes that suddenly fell upon Rome in 1870, with the loss of temporal power of the papal throne, or decline in authority, in reputation and influence, was all at once ensnared and embarrassed before the nations of the earth.

France had volunteered to protect

the papacy in Rome from the days of the Revolution in Europe of 1848 to 1850 with about 16,000 soldiers. These remained until the French and Prussian war in 1870, when they were recalled, and the inhabitants of Italy called for a united country of which Rome should be its capital. Victor Emmanuel took possession on September 20, 1870, of the city of Rome but was excommunicated from the Roman Church for doing so.

It may be questioned in many minds whether any person would be justified in applying these prophecies against Rome—spoken of as Babylon in prophecy. The Revelation gives its own interpretation in the 17th chapter, verse 9, where the throne of the Roman Catholic Church is described as the woman, or Church power, is seated upon seven mountains, these pointing to the seven-hill city of Rome.

It was also in the year 1870, July 18, that the infallibility of the Pope of Rome was added to the faith of the Church. This strange epoch of time, of the nineteenth century, wherein these remarkable events were transpiring, gave in prophecy another warning against Christians from embracing these dogmas of faith, as found in verses 9 and 10, to-wit: "And the third angel followed them, saying, If any man worship the beast and his image, and receive his mark in his forehead, as in his hand, the same shall drink of the wine of wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of his holy angels, and in the presence of the Lamb."

The lamentations of the Roman Catholic Church making continually public complaints against these radical changes that transpired in 1870 were also prophetically outlined in St. John's prophecy in pointing directly, in the next verse, to the results following the condition of this religious body, given in verse 11, to-wit: "And the smoke of their torment ascendeth up forever and forever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

Cardinal Gibbons, of Baltimore, said in the book called "The Faith of Our Fathers:" "The interests of Christianity demand that the Vicar of the Prince of Peace should possess one spot of territory which would be held inviolate, so that all nations and peoples could at all times, in war as well as in peace, freely correspond with him. While nothing can be more revolting to our feelings than that the spiritual government of the Church should be constantly hampered by hostile aggressions of ambitious rulers, an eventuality always likely to occur as long as a Pope remains the subject of any earthly potentate."

These words form only a small portion of the grievances that were written by Cardinal Gibbons against the events of 1870. Thousands of others have written or uttered words of a similar nature, all in harmony with prophecy, that those worshipping that throne in Rome would not rest in peace upon the earth, when Babylon should be visited with Divine judgments.

St. John was enabled to realize that the general state and condition of the faithful Christians upon earth were not hindered in their missionary labors when such changes were transpiring with the beast and city of Babylon. His words portrayed also another body of followers of Christ, as given in verses 12 and 13. Here is the patience of the saints; here are they that keep the commandments of God and faith of Jesus: "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

The Protestant and Roman Catholic powers were thus outlined of the nineteenth century.

BERNHARD EISENTRAUT, Beaumont, Texas.

YOU NEEDN'T.

You needn't keep on feeling distressed after eating, nor belching, nor experiencing nausea between meals.

In other words, you needn't keep on being dyspeptic, and you certainly shouldn't.

Food's Saparilla cures dyspepsia—it strengthens and tones the stomach, perfects digestion, creates a normal appetite, and builds up the whole system.

The "Improved" Texas Advocate SEWING MACHINE



Any sewing machine is better than no sewing machine. Some sewing machines are better than other sewing machines. The Texas Advocate Machine is equal to any other sewing machines. The Texas one to-day. It has pleased other and will satisfy you.

A Full Set of Attachments are Supplied without EXTRA CHARGE. They are of the Latest Design.

Our prices, including one year's subscription to the Texas Christian Advocate, are as follows:

Table with 2 columns: Machine type and Price. Automatic Lift, No. 44... \$24.00; Ordinary Drophead... 23.50; Upright... 22.00.

The above prices will place the machine at the nearest freight depot of the purchaser. WE PAY THE FREIGHT. Address

Blaylock Pub. Co., Dallas, Texas.

HEALTH INSURANCE

The man who insures his life is wise for his family.

The man who insures his health is wise both for his family and himself.

You may insure health by guarding it. It is worth guarding.

At the first attack of disease, which generally approaches through the LIVER and manifests itself in innumerable ways TAKE

Tutt's Pills And save your health.



BLAYLOCK PUB. CO. Publishers

Office of Publication—Corner Ervay and Jackson

Published Every Thursday at Dallas, Texas

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

G. C. EANKIN, D. D. Editor

**SUBSCRIPTION—IN ADVANCE.**

ONE YEAR.....\$2 00  
SIX MONTHS.....1 00  
THREE MONTHS.....50  
TO PREACHERS (Half Price).....1 00

For advertising rates address the Publishers. All ministers in active work in the Methodist Episcopal Church, South, in Texas are agents and will receive and receipt for subscriptions.

If any subscriber fails to receive the Advocate regularly and promptly, notify us at once by postal card.

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

Back Numbers—Subscriptions may begin at any time, but we cannot undertake to furnish back numbers. We will do so when desired, if possible, but as a rule subscriptions must date from current issue.

Discontinuance—The paper will be stopped only when we are so notified and all arrearages are paid.

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

BLAYLOCK PUB. CO., Dallas, Texas.

**TO OUR CORRESPONDENTS.**

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

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

2. Address all business letters touching subscriptions, changes of address, advertisements, or other business matters, to Blaylock Publishing Co.

3. Do not address matter for publication to any individual—either editor or publisher—but to the Texas Christian Advocate. An individual may be out of the city; hence serious delays occur.

4. Bear in mind that all communications should be written on different sheets of paper from that intended for the business office and should be written on one side only.

The promising little grandson who came into the circle of the editor's household a while back to gladden our hearts and to inspire our hopes remained with us but nine short weeks and then slipped away to a brighter world to beckon us to our long-sought home. Why he remained with us so short a time we do not know, but God knows, and we rest the issue with him. "The Lord gave and the Lord hath taken away; blessed be the name of the Lord?"

The Austin Conference of the Methodist Episcopal Church met last week in this city. It comprises nearly all the white work of this Church in Texas. Bishop William Burt presided. The published reports show 278 probationers, 3288 full members, thirty-two local preachers, forty-three Sunday-schools, 390 officers and teachers and 3673 scholars. These numbers represent about the numerical strength of Southern Methodism in the city of Dallas. Yet it requires a good sum of missionary money to keep up this work in Texas. This is just about as wise as some of our work in Northern States.

The Dallas-Galveston News keeps a special correspondent to look after the proceedings of our Annual Conferences, Major S. M. Lesesne, a most competent man. We have seen him at the table at all these conferences from the time they opened until their close diligently taking notes. He seems to be a very busy man, but often when we have taken up the News his reports were very meager. Evidently he does not do all the work that he seems to be doing at these conferences, or somebody at the other end of the line cuts out a great deal of the stuff he seems to be writing. We noticed that in two or three issues of the News last week the Austin Conference, in session in Dallas, would have about three times as much notice as the North Texas Conference in Sherman. Yet the latter represents a little over three thousand people in Texas, while the former represents nearly 60,000. Nevertheless we are thankful to the News even for small favors—sometimes very small!

**THE NORTH TEXAS CONFERENCE.**

Elsewhere in this issue we give a bird's eye view of the late session of the North Texas Conference, but here we will endeavor to present in a general way some observations concerning its gathering at Sherman. Sherman entertained the body in the most royal manner. Rev. J. L. Pierce, aided by Rev. E. W. Alderson and Rev. J. P. Lowry, together with the good people of the town, did everything to make the delegates and visitors feel perfectly at home; and they made a splendid success of their effort. Sherman is a delightful community, and our Methodists are among the best people of the city. Hence, it was a great joy to the members of the conference to meet once more in that goodly city. The weather was never on such good behavior. Usually the worst of weather prevails about the time the North Texas Conference is held. But on Tuesday night before the session opened the rains, which had been coming down in torrents for two or three days, ceased and when Wednesday morning dawned the sun was bright and the sky was blue. In the course of a day or so the mud dried up and from that time on we have never seen a more beautiful spell of weather. It was well-nigh perfect.

The spirit of the conference was a trifle disturbed by previous rumor to the effect that a few personal matters would project themselves into the proceedings, and that a lack of harmony would prevail. But a better understanding and a few mutual concessions upon the part of the brethren concerned reduced the supposed trouble to a peaceful basis and all fears were relieved. True, in one case there was a little sharp discussion, but it was settled by a vote of the conference, and the matter became a closed incident. So that, after all, the spirit of the conference was brotherly and harmonious in the end. The preaching was good to the use of edifying, and the love feast Sunday morning was a delightful service. The social feature of the conference was very fine. The body is composed of a noble set of men, and when they come together on these annual occasions, it is like a reunion. The greetings were full of heart and soul.

The reports of the brethren showed faithful work, yet the number of accessions to the Church throughout our bounds was not encouraging or inspiring. We have a thickly populated section, but many people moved from us to seek homes in the western part of the State. Good revivals were reported by many of the brethren, and conversions were numerous. Collections were not in full in too many instances. The money scare struck this territory just at a time when the brethren were closing out their year and subscriptions were hard to collect. This conference is not abreast with the other conferences in the State in its missionary and Church extension contributions. We have but little home mission territory, and we do not seem to appreciate the necessity for pressing these claims like the other Texas conferences. We have but nineteen counties in our territory and these are mostly prosperous counties. We need to redouble our diligence in these matters.

Bishop Candler did excellent service. His addresses and his preaching were of a very high order. He often talked plainly and to the point. He was not encouraged about our work in some of its departments, and he did not hesitate to so express himself where he thought we needed admonition and reproof. Yet he dealt with us kindly, as well as faithfully. He did some radical work in the cabinet, as the appointments will show. Everybody will not be pleased, but he did what his judgment and conscience dictated. He assumed all responsibility after getting all the facts and information possible from the elders and from all other sources. He did not assume to know everything. He sought help from various sources, and

then he prayerfully acted. Usually when the appointments are given out they are mostly the result of the advisers of our Bishops. But Bishop Candler has been studying the conditions and the men right here on the ground for nearly two months, and then, too, he has taken the minutes and gone over the records with great care; and these North Texas Conference appointments are nearly or quite all his appointments. He came just as nearly making them all in person as it is possible for a Bishop to make them. Yet he was not acting as a man of arbitrary authority, but as one who loves the Church and who loves his brethren. As to how these appointments will turn out awaits to be seen. If, however, every brother goes to his place cheerfully and in the fear of God, and if every congregation will receive its preachers as sent of God, the coming year ought to make large advances over the previous one.

The connectional brethren were in evidence, and they were accorded every courtesy. Their number is increased by every General Conference, and when they come to our annual gatherings they are entitled to a good hearing. They represent important work in the Church. Yet if some of these dear brethren could manage in some way to condense and curtail their messages, it would help to facilitate our work. By the time all of them speak in full, it requires a great deal of time to hear them. Dr. Hammond was not able to be present, but sent Dr. R. G. Waterhouse in his place. His speech on education before the conference was really a great deliverance, one of the best that we have heard in years. Dr. W. W. Pinson of the Mission Board at Nashville looked after that department, and his addresses were up to a high mark. Dr. McMurry presented the work of the Church Extension Board in a masterful manner and made a fine impression. He is one of our very strong men. Dr. J. M. Moore represented the Nashville Advocate and did it well. He was at home among the brethren and was given every attention. Dr. Duncan spoke for the Correspondence School. This is a very important branch of our work.

Four of our presiding elders closed out their quadrenniums, and their brethren remembered them with handsome tokens of love. These were not given to them as memorials of their departure from the eldership, but as expressions of their personal love for the men who had served faithfully in this high position. These little mementos are touching remembrances and they will be treasured as rich possessions by the men receiving them.

The Texas Christian Advocate fared splendidly at the hands of the Committee on Books and Periodicals and by the whole conference. The report on our work was most gratifying to us. Really it was touching, for they adopted better things about us than we could have written had we been given the task. Well, the Advocate is doing the work of the Church, and when we realize that the preachers appreciate our efforts and pledge themselves to stand by us, it encourages us to go forward with greater zeal and devotion.

All in all, this was a memorable session of the North Texas Conference. It will go down as an epoch making conference. Whatever may be thought of previous sessions, this one will be remembered as long as we live as one standing out peculiarly striking and full of interest. We had the Bishop there to give to it this character and stamp it with this trend. It was not a dull session in any particular. It was replete with life. We do not feel at liberty, neither would it be wise, to make record of all its incidents, but those of us on the ground are familiar with them and we will not soon forget their les-

sons. Now as we turn our attention toward the work of another year, let us all, upon bended knee, start out to invest all our time, talent and energy more thoroughly in the Master's cause in North Texas than ever before.

**CONFERENCE NOTES.**

Rev. E. W. Alderson leaves the Sherman District after four years of service and goes to Terrell Station. Rev. Ed Barcus goes from Terrell to Commerce.

Rev. Thos. R. Pierce goes from the Bowie District to Denton Station after having given eight years to the presiding eldership.

Rev. C. B. Fladger goes from Sulphur Springs District to Plano Station after four years in the former appointment.

Rev. J. A. Stafford goes from the presiding eldership of the Gainesville District to Wichita Falls Station after having served six years consecutively in the former office.

A new district was created and christened the "Decatur District," and Rev. L. S. Barton is put in charge of it. He is a new man and capable of much service.

Rev. D. A. Aston, a brand-new man, goes to the Gainesville District. He has done fine work in the pastorate and will make a good man for the new position.

Rev. C. M. Harless goes from the Commission of Education to the Sherman District. This is a new field for him, but he is competent and will meet the responsibility of the place.

Rev. J. M. Sweeten goes from Decatur Station to the Paris District. He is another new man, but he has experience for years as a successful pastor and good results will follow his new appointment.

Rev. Jno. E. Roach goes from Ladonia to the Bowie District—another new man in district work. We have no more faithful man than he. He is strong, earnest and devoted and his appointment is a good one all round.

Rev. J. F. Alderson, having served one year on the Paris District, goes over to the Sulphur Springs District, where he will continue his duties as presiding elder.

Four presiding elders whose four years were up changed off to station work, and five new men who have not been tried in the presiding eldership move up. It is well. Give the old men a rest from these duties and put them upon the heads and hearts of new men. Change in this office is its life.

**NORTH TEXAS FEMALE COLLEGE.**

While in Sherman at the session of the North Texas Conference we had the good fortune to be entertained by Bishop and Mrs. Key, along with many others delighted guests, at the North Texas Female College. These two excellent people have reduced the grace of hospitality to a science, and in dispensing it they are entitled to the palm. Both of them are old-time Southerners to the manor born, and they have brought down to the present time, and keep it in constant practice, that old type of open-hearted kindness in their home, and whoever crosses their threshold becomes its beneficiary, whether he is high in some of life's stations or fills some lowly place in the world's estimate. They are all royal guests, entitled to the best, when they enter the college home of Bishop and Mrs. Key. In addition to their several regular guests, they had twenty-five or thirty special guests from the conference at each midday meal. Before the session had ended, if every member of the conference and visitors, too, had

not dined at the college table, it was not the fault of these two elegant and attentive people. All were given the freedom of the college buildings and premises. Bishop Key, notwithstanding his arduous work of holding five conference almost in succession, was as bright and vigorous as though he were just from a vacation. In fact, he aided Bishop Candler two or three times in the chair, as the latter was not well during much of the session.

The college was never so prosperous as at the present time. There are five hundred girls enrolled, and thirty-nine had to be turned away for lack of room. To sit in the commodious dining room at noon and look over that gathering of girls from all over Texas, healthy, beautiful and full of life, is an inspiration to the man who is capable of appreciating the work being done at this institution. And such is the order among them that the whole company looks like a great, big, well-regulated family. Not a jar, not a discord was heard. The whole machinery moves like clock work. The teachers are among the best that good judgment and money can supply, and the course of study up to that of the best girl schools in the land. The most of the property of the college belongs to the conference. As the school has grown, Mrs. Key has been forced to buy some adjoining property in order to meet the demands, but she is constantly improving the property of the Church within the confines of the campus. Recently she built a splendid large brick edifice on a lot belonging to herself, but deeded it to the Church for the insignificant sum of eight or ten thousand dollars, though it is easily worth twenty-five thousand dollars. And this was done that the college belongings might be more complete. The conference accepted this virtual gift and is now trying to raise the eight thousand dollars to pay the obligation. The college only lacks one thing now to make its buildings perfect in their number and facilities, and that is to tear away the old wooden structure north of the main building and put in its place a new brick worth twelve or fifteen thousand dollars. This ought to be done without delay, and then the North Texas Female College will surpass any plant of the kind in Southern Methodism. When we come to think of it, that Mrs. Key, aided only to a small extent, has wrought single-handed and alone in putting this Church school where it is, it is now high time when the Church should take a hand and help her to improve its own property to this extent. She has asked no help. While all the other schools have gone forth and appealed to the public, properly so, to aid them, Mrs. Key has kept her own shoulder to the wheel and pushed this enterprise to its present prosperous condition. But without her solicitation the Church needs to come to its own relief, as well as to hers, and add this necessary building to the group now on the campus. She asks nothing. She is too modest, while the other colleges are on the floor pressing their claims. She is doing more for the womanhood of Texas Methodism than any other one force at work in the Church. Let us all think of these things and take steps to further increase the efficiency of this wonderful school.

**THE NORTH TEXAS LAYMEN ORGANIZE.**

The laymen who were in attendance upon the North Texas Conference organized a laymen's movement in line with the general movement put in motion at Knoxville by the representative laymen throughout the connection. Dr. W. W. Pinson addressed them, and several others, mostly among the laity, also made earnest speeches. Then they proceeded to elect Epps G. Knight, of Oak Lawn, President, and W. C. Everett, of Dallas, Secretary and Treasurer. Quite a large number gave in their names for membership, and the new movement started off with much enthusi-



asm. This is a good omen for our Church. Laymen have not taken the lead in Church work heretofore as devoutly as they should. They have been followers in this line of activity, but now they have an opening for leadership in many enterprises of service. True, they will work in harmony with their pastors, but the field now opening before them will give them special opportunity for investing their time, talent and energies in the way of self-improvement; and henceforth they are to take deeper interest in all that concerns the Church. This will mark a new era in the service of our devoted laymen, and we hope every layman throughout this conference will write to President Knight, of this city, and put himself in line with this movement.

A 3000-acre alfalfa farm is quite a novelty and a place of interest to city folk. It was the pleasure of Mr. E. M. Lesesne of the Galveston-Dallas News and the publisher of the Advocate to be the guests of Mr. R. E. Smith, of Sherman, for a day's visit to his farm and ranch, located seven miles east of Sherman. Mr. Smith has devoted some years to the growth of alfalfa, has made it a study and is well versed in all its details and is known throughout the country as the "Alfalfa King." On his farm he has quite a variety of alfalfa. The alfalfa is well protected from the blizzards of winter, thus affording excellent pasture for the cold season. There are a few tenants on this farm who rent land, but the main body is conducted by the owner with hired help. Mr. Smith says he usually has five cuttings of alfalfa per year and ready sale for all he grows. While there we saw a load going out which was sold at the farm for \$14 per ton and that of the poorest quality raised this year. The publisher knows more about the printing business than farming, but to a novice it seems that alfalfa will far exceed in profit either wheat or cotton, especially when the green bug and boll weevil are abroad in the land. Not least among the pleasures of the day was the old-fashioned "country dinner" which was much enjoyed. It may be well to say for the benefit of tobacco chewers that alfalfa now enters largely into the manufacture of tobacco. The "chewers of alfalfa" can now take courage, for the supply will never be exhausted. The day was pleasantly and profitably spent and Mr. Smith has the hearty thanks of the newspaper men for his kindness and hospitality.

MARRIED.

Hallenbach-Ustylik. — At the residence of the bride's mother, near Pierce, Texas, November 6, at 6:30 p. m., Martin Hallenbach and Miss Mollie Ustylik, Rev. W. L. Pate officiating.

Pickett-Boatright. — At the parsonage gate in Wharton, Texas, November 7, at 6:30 p. m., W. F. Pickett and Mrs. Lena Boatright, Rev. W. L. Pate officiating.

DUBLIN DISTRICT.

The District Stewards of Dublin District will meet at the Methodist church in Dublin, Texas, Wednesday, December 4, at 3 p. m. Let the pastors see that their District Stewards are duly notified.

J. G. PUTMAN, P. E. Nov. 23, 1907.

THE NORTH TEXAS CONFERENCE.

Continued from Page 5 expressing love for him, was adopted by the conference.

Jno. E. Roach presented a handsome traveling bag to Rev. R. G. Mood as an expression of the esteem of the conference for his five years of labor as Secretary of the body. Brother Mood responded pleasingly.

MINUTES

Of the forty-first session of the North Texas Annual Conference of the Methodist Episcopal Church, South, held at Sherman, Texas, beginning November 20, 1907, ending November 26, 1907; Bishop Warren A. Candler, President; Jno. F. Roach, Secretary. Postoffice of Secretary, Bowie, Texas.

- 1. Who are admitted on trial? A. E. Prince, J. W. Slagle, O. E. Moreland, J. C. Williams, L. E. Conkin, A. N. Julian, C. B. Golson, A. C. Sterling, S. L. Habern.
2. Who remain on trial? J. C. Gibbons, S. T. Francis, J. H. Averett, C. N. Smith, H. E. Anderson, J. P. Cornelius, E. A. Maness, L. F. Chapman, A. P. Johnson, R. S. Kerr, the last two remaining in the class of the first year.
3. Who are discontinued? None.
4. Who are admitted into full connection? S. M. Black, C. P. Martin, J. F. Holmes, H. H. Liles, C. T. Tally, H. H. Goode, C. L. Bounds, S. H. Smith from the Baptist Church and J. L. Johnson from the Methodist Protestant Church.
5. Who are readmitted? J. T. Turner.
6. Who are received by transfer from other conferences? I. M. Woodward, S. R. Hay, A. L. Andrews, W. B. Martin, A. B. C. Debnan, W. P. Whiteside.
7. Who are the deacons of one year? H. M. Cosby, Minor Bounds, F. Bert Wheeler, E. M. Huff, W. B. Byars, Joseph Parkin, J. O. Peterson, W. R. Rosser.
8. What traveling preachers are elected deacons? H. H. Liles, J. F. Holmes, C. L. Bounds.
9. What traveling preachers are ordained deacons? Jno. F. Holmes, Chas. L. Bounds, Henry H. Liles.
10. What local preachers are elected deacons? Samuel T. Francis, H. W. Gillette, Chas. B. Golson, James H. Holder, William A. Mincey.
11. What local preachers are ordained deacons? H. W. Gillette, C. B. Golson, J. H. Holder, W. A. Mincey, S. T. Francis.
12. What traveling preachers are elected elders? M. P. Hines, C. F. McKinney, W. C. Howell, J. H. Griffin, E. L. Silliman.
13. What traveling preachers are ordained elders? M. P. Hines, J. H. Griffin, E. L. Silliman, W. C. Howell.
14. What local preachers are elected elders? W. A. Fleming, B. E. Williams.
15. What local preachers are ordained elders? W. A. Fleming, B. E. Williams.
16. Who are located this year? C. H. Rice, Daniel Schrimp and J. C. Corener, at their own request.
17. Who are supernumerary? H. E. Smith, S. P. Pirtle, W. H. Hughes, William Hay, A. W. Gibson, M. C. Blackburn, J. A. Kerr, W. M. Leatherwood, J. W. Murphy, J. T. Stafford, H. A. Bourland, B. A. Thomson, S. L. Ball, G. F. Boyd, J. T. Bludworth, J. B. Sims, O. P. Thomas.
18. Who are supernumerary? R. S. Gorsline, C. E. Lamb, B. T. Hays, J. R. Randall, Jas. McDougal, L. W. Harrison, F. B. Carroll, W. A. Coppedge, J. N. Hunter, W. S. May, I. N. Crutchfield, S. Crutchfield, W. A. Edwards, F. M. Sherwood, L. L. Palmer, M. B. Johnston, B. H. Webster, T. B. Norwood, S. M. Ownby, W. S. Miller, W. H. Stephenson, E. S. Williams, R. N. Brown, J. B. Minnis, J. H. White, J. M. Nickels, J. C. Weaver, H. L. Hare, J. H. Hunter, W. L. Clifton, J. H. Reynolds, W. F. Clark.
19. What preachers have died during the past year? D. J. Martin, J. W. Chalk.
20. Are all the preachers blameless in their life and official administration? Their names were called, one by one, and their characters passed, except J. J. Clark, who surrendered his credentials.
21. What is the number of local preachers and members in the several circuits, stations and missions of the conference? Local preachers, 126; members, 51,890.
22. How many infants have been baptized during the year? 822.
23. How many adults have been baptized during the year? 2936.
24. What is the number of Epworth Leagues? 149.
25. What is the number of Epworth League members? 4798.
26. What is the number of Sunday-schools? 381.
27. What is the number of Sunday-school officers and teachers? 3247.
28. What is the number of Sunday-school scholars enrolled during the conference year? 37,026.
29. What was assessed by the last conference for the supernumerary preachers and the widows and orphans of preachers? \$7500.
30. What has been collected on the foregoing account, and how has it been applied? \$6147.40, applied to claimants.
31. What has been contributed for missions? Foreign, \$10,622.47; domestic, \$5893.
32. What has been contributed for Church extension? \$3330.58.
33. What has been contributed for the American Bible Society? \$751.30.
34. What has been contributed for the support of presiding elders and preachers in charge? Presiding elders, \$17,186.37; preachers in charge, \$105,859.16.
35. What has been contributed for the support of Bishops? \$1910.55.
36. What is the number of societies and of houses of worship owned by them? Number of societies, 499; number of houses of worship, 379.
37. What is the value of houses of worship, and what is the amount of indebtedness thereon? Value, \$1,005,125; indebtedness, \$42,253.66.
38. What is the number of pastoral charges, and of parsonages owned by them? Pastoral charges, 172; number of parsonages, 164.
39. What is the value of parsonages, and what is the amount of indebtedness thereon? Value, \$235,275; indebtedness, \$11,397.
40. What is the number of districts, and of district parsonages? Number of districts, 10; number of district parsonages, 10.
41. What is the value of district parsonages, and what is the amount of indebtedness thereon? Value, \$28,000; indebtedness, \$.....
42. What number of churches have been damaged or destroyed during the year by fire or storm, and what was the amount of damage? Number of churches damaged, 11; amount of damage, \$.....
43. What are the insurance statistics? Insurance, \$402,010; losses sustained, \$587; premiums paid, \$2652.97; collections on losses, \$587.
44. What are the educational statistics?
45. Where shall the next session of the conference be held? Greenville.
46. Where are the preachers stationed this year? See appointments.

APPOINTMENTS.

DALLAS DISTRICT.

- J. L. Morris, P. E.
Dallas, First Church—J. W. Hill; H. A. Bourland, supernumerary.
Trinity—W. D. Bradford.
Grace—A. L. Andrews.
Ervas Street and Colonial Hill—W. D. Thompson.
Oak Lawn—J. H. Griffin; W. H. Hughes, supernumerary.
Oak Cliff—J. M. Peterson.
City Mission—A. E. Prince.
Cochran and Maple—G. H. Adams.
Wheatland and DeSoto—M. R. T. Davis.
Lancaster Station—J. B. Davis.
Butchins and Wilmer—J. S. Davis.
Cedar Hill and Duncanville—S. A. Ashburn.
West Dallas and Grand Prairie Circuit—M. H. Read.
Argyle Circuit—H. M. Pirtle.
Lewisville Station—J. F. Archer.
Editor Christian Advocate—G. C. Rankin.
Managing Editor Nashville Christian Advocate—J. M. Moore.
Professor in Southwestern University—Jno. R. Allen.
Commissioner of Education—R. G. Mood.

SHERMAN DISTRICT.

- C. M. Harless, P. E.
Sherman, Travis Street—J. L. Pierce; Wm. Hay, supernumerary.
Key Memorial—W. J. Palmer.
Pecan and Friendship—B. E. Wheeler.
Southmayd Circuit—J. D. Major, supply.
Bells Circuit—D. F. Fuller.
Bells Mission—C. N. Jones, supply.
Van Alstyne Station—S. C. Riddle.
Trinity Mission—Joseph Parkin.
Pottsville—J. E. Vinson.
Preston Mission—J. H. Moreland, supply.
Sadler Circuit—To be supplied.
Gunter Mission—C. W. Jacobs.
Whitesboro Station—J. P. Smith.
Plot Grove Circuit—J. T. Turner.
Whitewright Station—W. T. Whitesides.
Howe Circuit—W. B. Byars.
Denison, Waples Memorial Church—E. L. Erger.
North Texas Female College—J. M. Pinkley, Agent; E. L. Spurlock, Business Manager.

GAINESVILLE DISTRICT.

- D. H. Aston, P. E.
Gainesville, Denton Street—C. A. Spragins; I. T. Stafford, supernumerary.
Broadway—W. T. Morrow.
Dexter Mission—J. O. Davis, supply.
Myra Circuit—H. B. Johnson.
Marysville Mission—J. H. Averett.
Era and Bolivar Circuit—J. D. Whitehead; M. C. Blackburn, supernumerary.
Rosston—C. R. Golson.
Bonita Circuit—J. C. Gibbons.
Sanger and Valley View—E. G. Roberts; G. F. Boyd, supernumerary.
Aubrey Circuit—W. B. Rayless.
Woodbine and Bethel—A. C. Sterling; J. W. Murphey, supernumerary.
Wesley and Burn—J. W. Tincher.
Pilot Point Station—W. D. Mountcastle.

Collinsville and Tioga—Jno. Moon.
Denton Station—T. R. Pierce.
Financial Agent Denton Dormitory and Training School—T. H. Morris.

- BOWIE DISTRICT.
J. E. Roach, P. E.
Bowie Station—J. A. Old.
Fruitland Circuit—E. A. Maness.
Bellevue Circuit—R. E. Porter.
Craftern Circuit—P. L. Warren, supply.
Henrietta Station—H. H. Vaughan.
Wichita Falls—J. A. Stafford.
Byars Mission—A. P. Johnson; S. P. Pirtle, supernumerary.
Blue Grove Circuit—P. W. Boyd, supply.
J. A. Kerr, supernumerary.
Post Oak Circuit—R. L. Patterson, supply.
Iowa Park—J. L. McGhee.
Holiday Mission—J. B. Parr, supply.
Archer City Mission—A. N. Julian.
Montague Circuit—S. M. Black.
Nocona Station—W. T. Harris.
Nocona Circuit—C. P. Martin.
Student in Southwestern University—Fimis Crutchfield.
PARIS DISTRICT.
J. M. Sweeton, P. E.
Paris, Centenary—I. W. Clark.
Lamar Avenue—P. C. Archer.
Bonham Street—J. F. Sherwood.
Emerson Circuit—L. M. Woodward.
Roxton Circuit—W. J. Holder.
Paris Circuit—W. H. Cosby.
Blossom and Sylvia—W. H. Wright.
Shady and Marvin—T. C. Coleman, supply.
Rosalia Circuit—F. A. Bond.
Denort Circuit—W. J. Bludworth.
Woodland and Kanawha—C. N. Smith.
Dorset Station—C. W. Dennis.
Clarksville Station—F. O. Miller.
Clarksville Mission—A. R. C. Debnan.
Annona Circuit—H. H. Liles.
Avery Mission—H. H. Goode.
Barwell Mission—To be supplied.

PARIS DISTRICT.

- J. M. Sweeton, P. E.
Paris, Centenary—I. W. Clark.
Lamar Avenue—P. C. Archer.
Bonham Street—J. F. Sherwood.
Emerson Circuit—L. M. Woodward.
Roxton Circuit—W. J. Holder.
Paris Circuit—W. H. Cosby.
Blossom and Sylvia—W. H. Wright.
Shady and Marvin—T. C. Coleman, supply.
Rosalia Circuit—F. A. Bond.
Denort Circuit—W. J. Bludworth.
Woodland and Kanawha—C. N. Smith.
Dorset Station—C. W. Dennis.
Clarksville Station—F. O. Miller.
Clarksville Mission—A. R. C. Debnan.
Annona Circuit—H. H. Liles.
Avery Mission—H. H. Goode.
Barwell Mission—To be supplied.

DECATUR DISTRICT.

- L. S. Barton, P. E.
Decatur Station—J. G. Forrester.
Decatur Circuit—W. H. Whistler.
Rhine Mission—E. M. Huff.
Alford Circuit—C. L. Bounds.
Chico—L. F. Chapman; H. E. Smith, supernumerary.
Bridgport Station—J. O. Peterson.
Parish—J. P. Humphreys.
Boyd and Garvin—W. H. Adair.
Jacksboro Station—M. H. Neely.
Jacksboro Mission—To be supplied.
Bryson Mission—W. T. Gray, supply.
Gibtown Circuit—J. O. Ellis, supply.
Greenwood Mission—J. K. McMillin, supply.
Ponder and Crum—S. L. Habern.
Justin Mission—Henry Ratliff, supply.

TERRELL DISTRICT.

- O. S. Thomas, P. E.
Terrell Station—E. W. Alderson; O. P. Thomas, supernumerary.
Kaufman Station—A. R. Nash.
Elmo Mission—Ralph Kerr; J. B. Sims, supernumerary.
Rockwall Station—W. A. Thomas; W. M. Leatherwood, supernumerary.
Fate Circuit—W. Sanders.
Garland Station—W. R. McCarter.
Mesquite Circuit—Walter Douglass.
Forney Station—T. N. Weeks.
College Mound—E. B. Thompson.
Kemp Circuit—Minor Bounds.
Crandall Circuit—C. D. Howell.
Rovse Station—R. F. Bryant.
Mahank Mission—I. A. Thomas.
Chisholm Circuit—R. P. Buck.
Pleasant Mound Circuit—M. C. Dickson.
Rosser Mission—J. P. Cornelius.
North Texas University School—J. I. Morgan, Principal; L. G. White, Professor.

GREENVILLE DISTRICT.

- J. H. McLean, P. E.
Greenville, Wesley—E. H. Casey.
Kavanaugh—C. Pursley.
Greenville Mission—S. H. Smith.
Merrit Circuit—J. W. Beckham.
Floyd Circuit—B. H. Bounds.
Kinoston Mission—H. E. Anderson.
Ombal Mission—L. E. Conklin.
Pethel, Leo Street and Jones—M. P. Hines.
Lone Oak Circuit—C. T. Talley.
Commerce Station—E. R. Bercus; A. W. Gibson, supernumerary.
Commerce Mission—L. J. Naugle.
Fairle Circuit—J. W. Starke.
Campbell Circuit—C. W. Glanville.
Wolfe City Station—J. P. Lowry.
Celeste and Lane—R. B. Moreland.
Leonard and Orange Grove—S. P. Ulrich.

BONHAM DISTRICT.

- M. L. Hamilton, P. E.
Bonham Station—W. A. Stuckey; J. T. Bludworth, supernumerary.
South Bonham and Ravenna—E. S. Hursey.
Bailey Circuit—E. L. Silliman.
Ector Circuit—B. L. Elv.
Gober Mission—G. W. Conley, supply.
Dodd and Windom—J. E. Atchley.
Honey Grove Station—F. A. Rosser.
White Hook and Petty—T. W. Lovell.
Ladonia Station—R. C. Hicks.
Brookston and High—J. A. Wyatt.
Randolph Mission—W. R. Rosser.
Trenton Circuit—J. C. Moore.
Tamassee Mission—L. P. Tannery.
Pette Miss—L. C. Williams.
Honey Grove Circuit—W. A. Clark.
Assistant Business Manager Methodist Orphanage—T. E. Bowman.

McKINNEY DISTRICT.

- J. F. Pierce, P. E.
McKinney Station—J. B. Gober.
Farmersville Station—J. R. Wages.
Weston Circuit—Isaac Maryland.
Navada Station—J. D. Hudkins.
Collina Station—T. J. Beckham.
Princeton Circuit—W. E. Kirby.
Blue Ridge Circuit—S. T. Francis.
Anna Mission—L. A. Hanson.
Allen Circuit—J. W. Clifton.
Piano Station—C. B. Fletcher.
Renner Circuit—Samuel Weaver.
Welle Circuit—Jno. L. Sullivan.
Frisco Circuit—L. A. Burk.
Prosper Circuit—A. P. Pritchett, supply.
Josephine Circuit—S. E. Pritchett, supply.
Farmers Branch and Carrollton—S. L. Crowson.

SULPHUR SPRINGS DISTRICT.

- J. F. Alderson, P. E.
Sulphur Springs Station—W. E. Bryan; E. A. Thompson, supernumerary.
Reddy Mission—A. P. Safold.
Sulphur Bluff Circuit—J. W. Blackburn.
Mount Vernon Circuit—J. F. Holmes.
Purley Circuit—J. B. Martin.
Cooper Station—A. F. Hendricks.
Pecan Gap and Ben Franklin—T. M. Kirk.

Catarrh

Is a Constitutional Disease
It originates in impure blood and requires constitutional treatment, acting through and purifying the blood, for its radical and permanent cure. The greatest constitutional remedy is Hood's Sarsaparilla
In usual liquid form or in chocolate tablets known as Sarsatabs. 100 doses \$1.
Nasal and other local forms of catarrh are promptly relieved by Antiseptols or Catarrets, 50c., druggists or mail.
C. I. Hood Co., Lowell, Mass.

- Cumby Circuit—N. C. Little.
Winnboro Station—Franklin Moore.
Como Circuit—W. A. Pritchett.
Yowell Circuit—C. P. Combs.
Lake Creek Circuit—C. C. Williams.
Brushy Circuit—Jns. L. Johnson.
Birtbright Mission—H. K. Agee.
Klondike Circuit—J. E. Short.

TRANSFERRED—C. F. McKinney, J. P. Rodgers, J. F. Morelock to West Texas Conference; Atticus Webb to Northwest Texas Conference; S. R. Hay, to Texas Conference; G. E. Holley, to Oklahoma Conference; J. M. Rawlins, to Southwest Missouri Conference.

PERSONAL.

Mrs. S. R. Mood, mother of Revs. R. G. and J. R. Mood, who has been in Dallas under treatment, has recovered sufficiently to return home at Georgetown. Her many friends will be glad to know this.

Rev. C. M. Morton and wife, with their two little girls, were in the office the other day. Bro. Morton has been doing fine work in the Texas Conference, having been sent to the coast from the Northwest Texas Conference just after the great storm in 1900. He is now back in his old conference in the Brownwood District.

Rev. Samuel Morris, bright, cheerful and brotherly, called on the Advocate this week. He is visiting some of his relatives in Dallas. He looks well and strong enough to be on the effective list; says he preaches more or less, and find great joy in doing so. During his palmy days he was a favorite in the ranks of the Northwest Texas Conference, and has lost none of his popularity since he was placed on the honor roll of his conference.

THE TULSA DISTRICT.

We inadvertently failed to insert the Tulsa District and its appointments in the published list of the Oklahoma Conference last week, and we give the missing district in this connection:

TULSA DISTRICT.

- J. B. McDonald, P. E.
Adair Circuit—J. A. Grimes, supply.
Afton Station—T. O. Shanks.
Blue Jacket and Central—J. B. Blackburn.
Chapel Circuit—J. K. Rutledge, supply.
Cherokee Station—R. A. Crosby.
Chattanooga Station—C. W. Myatt.
Grove Circuit—G. L. Crow.
Inola and Talala—E. E. Lewis, supply.
Spavinaw Circuit—W. M. Leatherwood, supply.
Fryor Creek Station—W. U. Witt.
Poggs Circuit—W. E. Cook, supply.
Broken Arrow Station—C. W. Myatt.
Tulsa, First Church—J. H. Ball.
Tiger Memorial—E. M. Sweet.
Sapulpa Station—J. E. Savage.
Bristow Station—T. A. O'Bryant.
Bozgs and Mound—J. M. Russell.
Vinita Station—J. M. Cantrell.
Vinita Circuit—L. R. Jones.
Coweta—W. C. Savage.
Miami and Wyandott—J. H. Denny.
Kansas Circuit—J. P. Evans, supply.
Welch Circuit—E. L. Young.
Red Fork Circuit—Wm. Buck.
Haskell and Hixby—To be supplied.
Geo. B. Jackson, student.

PROHIBITION ELECTION.

Upshur County is on the eve of a prohibition election, which comes on December 7, 1907. We beseech all your readers who love the Lord and his ways to ask the Lord to help us to put down the open saloon. We don't want whisky and we don't know who else to go to, only God in prayer.
W. B. DANIEL.



Say, Ma, if live will I be as big a goose as you? Yes, my child, if you don't use MAGIC WHITE SOAP.
Rub Magic on soiled parts, leave them in water one hour. No boiling; no washboards; no backaches, if you use Magic White Soap. Will iron easy as magic; has no rosin like in yellow soap. Get your grocer to order or send us \$4.00 for 1 box of 100 cs. cakes. We pay for freight. Save the wrappers. MAGIC KELLER SOAP WORKS. New Orleans, La.

Epworth League Department

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

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

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

State League Cabinet.

- President, Allan K. Ragsdale, Dallas. First Vice-President, J. E. Blair, San Marcos. Second Vice-President, Miss Mattie Harris, Dallas. Third Vice-President, P. W. Horn, Houston. Fourth Vice-President, Miss Sallie Hartigan, Waco. Secretary-Treasurer, Frank L. McNeny, Dallas. Junior Superintendent, Mrs. W. F. Robertson, Gonzales. Chairman Board of Trustees, T. S. Armstrong, Waco. Secretary Board of Trustees, A. J. Weeks, San Antonio.

Fourth Annual Encampment, Epworth-by-the-Sea, August 5-15, 1908.

The cut of Epworth-by-the-Sea is from a photograph taken by Mr. Wheeler during the last Encampment. We print this to show those who were not in attendance the present state of equipment as far as it can be given in a picture. We have

pay salaries incident to the operation of our Assembly, so that bond funds might be invested solely in improvement, and, if possible, to place a field man out to aid in League work generally. Many pastors have assured us personally that their League would join in on this, though they had not returned the cards. In order to push this and to give us funds for printing, postage, etc., we will ask all who have agreed to this to please remit for the first quarter and if we finally do not get to the requisite number we will not insist on their continuance. We ought easily to do this and I hope we will.

We had the pleasure of attending the West Texas Conference and talking personally with our preachers on League work. Most of them are heartily in favor of our Encampment idea, especially those who have attended, and we can count on their co-operation. We met at Yoakum Miss Nellie Williamson, our Epworth enthusiast, who is teaching there and is aiding in the development of a strong League. This League was pledged by the pastor for six bonds at Epworth, and they will pay up a little later on.

We also spent two days at Amarillo in attendance on the Northwest Texas Conference—a finer body of men were never assembled. Bros. Hawkins and YeVeigh were there and busy, and the League Board met often and brought in a fine report. The reports of the pastors in this conference show 252

acres of farm culture, and formed a beautiful landscape of living green, extending to indistinctness towards the blue of the distance. No wonder that Cortez was enamored with them when he passed them in 1519.

Before completing our ramble on the lake we went to see the wonderful spring of Xochimilco. We passed over a large portion of this monstrous spring. The water was quite as clear as the air above and around us. It was so transparent that the fish away down thirty, forty or sixty feet appeared to our eyes as plainly as if they were in the air above us. We were reminded of our own San Marcos Spring in Texas, only that Xochimilco Spring must contain an area of not less than five hundred acres, if not even a thousand.

It is supposed to be fed from the constantly melting snows on the great snow-capped volcanoes that stand as silent sentinels over this great valley and rear their lofty heads above every other elevation of the region. This spring very largely feeds these lakes, which, united, form the greatest portion of the Viga Canal, leading from Ayotla, by a circuitous route, to Mexico City.

Near the springs is a small island that rises perhaps four feet above the water. In the center of this little island stands a large cypress tree. We landed and enjoyed the shade a short time. It is a cozy little retreat, where one could land and get a variation of a day's experience. It seems to be seldom visited. It is proposed (and I think that the work has already begun) to conduct the water of this great spring to the City of Mexico as its water supply. It will be a great blessing to the city, for the city has really

a live oak that was larger than olive trees that I saw at Tayahualco. There is a grove of them in the lower end of town along the lake that are about sixty feet apart. Their branches interlock, making a dense shade over the entire plat. When we inquired concerning the age of these trees we were told that they were planted during the Conquest. So they can be little less than 400 years old. Cortez and his army first passed there in the first part of November, 1519. He was undoubtedly familiar with the neighborhood, and it is easy to presume they were planted by his authority. I felt like removing my hat from a respect that amounted almost to reverence for those stately olive trees. The mention of an olive tree always suggests to my own mind memories of Him who "spoke as never man spoke," and who was so often on the Mount of Olives.

Perhaps a reference to some features in and about this small, antiquated country town may interest the reader. Everything looks old. Almost every material thing is old. The old lava walls that inclose the separate premises from each other look as if they had come down from past centuries, and are not kept in as good order as they would be kept if older conditions prevailed—conditions when each house had to be a fortress—before the present system of rural protection was provided. One need not run very far back into the last century to reach a time when every broken wall was promptly repaired, when every point of ingress and egress was securely barred, as is still the case in some parts of Mexico. Now it seems that when an old wall is

ESTEY ORGANS advertisement with logo and text: 'The Organ of one quality and many styles. Quality the Best. Styles range from the smallest reed instrument to the largest Pipe Organ to meet your Church or Chapel needs. Nearly 400,000 Estey Organs in use. Send for catalogue with list of churches in your vicinity of your denomination recently supplied with Estey Organs. ESTEY ORGAN COMPANY, Brattleboro, Vermont.'

CRESCO FLOUR advertisement with logo and text: 'These trade-mark crescent lines on every package. For DYSPEPTICS. SPECIAL DIETETIC FLOUR. K. C. WHEAT FLOUR. Unlike all other flours, ask grocers. For book sample, write FARWELL & RHEES, WATERTOWN, N. Y., U. S. A.'

EPWORTH ORGANS advertisement with logo and text: 'Sold direct from factory at factory prices! Send for free Catalog. Mention this paper. WILLIAMS ORGAN & PIANO CO., CHICAGO'

have to do everything by hand, just as they do on the bright islands among which we had been passing for miles. How I wanted the strength that would enable me to climb to those heights and study those strange forms of human enterprise away up on that mountain side, so far towards the clouds, as if hanging like a great map upon that great wall of nature. Those bright fields among the clouds are mingled with my memories every time that I think of that queer, unique, interesting combination that we call Tay a hualco.

THE FOOLISH ROSE.

While I was walking in the garden one bright morning, a breeze came through and set all the flowers and leaves a-flutter. Now that is the way flowers talk, so I pricked up my ears and listened.

Presently an elder-tree said: "Flowers, shake off your caterpillars."

"Why?" said a dozen all together, for they were like some children who always say "Why?" when they are told to do anything.

"The elder said, 'If you don't they will gobble you up.'"

So the flower set themselves a-shaking till the caterpillars were shaken off.

In one of the middle beds there was a beautiful rose, who shook off all but one, and she said to herself: "O, that's a beauty; I'll keep that one."

The elder overheard her, and called: "One caterpillar is enough to spoil you."

"But," said the rose, "look at his brown and crimson fur, and his beautiful black eyes, and scores of little feet. I want to keep him. Surely one won't hurt me."

A few mornings afterwards I passed the rose again. There was not a whole leaf on her. Her beauty was gone; she was all but killed, and had only life enough to weep over her folly, while the tears stood like dewdrops on the tattered leaves.

"Alas! I didn't think one caterpillar would ruin me."

One sin indulged has ruined many a boy and girl. This is an old story, but a true lesson.—Morning Star.

MORE THAN EVER

Increased Capacity for Mental Labor Since Leaving Off coffee.

Many former coffee drinkers who have mental work to perform, day after day, have found a better capacity and greater endurance by using Postum Food Coffee, instead of ordinary coffee. An illis, woman writes:

"I had drunk coffee for about twenty years, and finally had what the doctor called 'coffee heart.' I was nervous and extremely despondent; had little mental or physical strength left, had kidney trouble and constipation.

"The first noticeable benefit derived from the change from coffee to Postum was the natural action of the kidneys and bowels. In two weeks my heart action was greatly improved and my nerves steady.

"Then I became less despondent, and the desire to be active again, showed proof of renewed physical and mental strength.

"I am steadily gaining in physical strength and brain power. I formerly did mental work and had to give it up on account of coffee, but since using Postum I am doing hard mental labor with less fatigue than ever before."

Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

EPWORTH - BY - THE - SEA (CORPUS CHRISTI, TEX.)



almost all the buildings needed; in fact, with the exception of camps or barracks, we can get along for some years with the buildings now erected.

We must have water supply and walks and minor conveniences. As heretofore announced, in order to wipe out the indebtedness outstanding and to provide a fund to complete, the Board of Trustees have placed on sale 400 more of our bonds. These bonds are \$25 each and bear four per cent interest. On account of present financial conditions and also as this is a League enterprise, we trust that our Senior and Junior Leagues as organizations will gladly assume and pay for these bonds at once. Four bonds to each League is a small undertaking. You can arrange the payment so that it will be easy for you, but we must have your help. Surely with the large number of active Leagues and the large Church membership to draw on we ought easily to complete this work and spend our time in building up the organization so that we may enjoy it.

We must have 100 Leagues who will take four bonds—this in addition to what has already been paid in. San Angelo has agreed to do this. Who is next? Less than thirty Leagues so far have made any investment in our bonds. We will gladly aid you in any possible way, but please, please take some action now and do not discourage us with your absolute indifference. We would like to hear from every League in Texas on this right away. If it was a mistake to undertake this, write me and say so. If it was not a mistake and you feel that we ought to carry it out as intended, do your part and we can complete in thirty days. Certain improvement work ought to be begun this winter in order to beautify the grounds. We cannot begin anything without the money. It is not difficult to get this if you will only start on it and go about it like you meant business. Our Leagues are strong and able to undertake any great work. Shall we halt and hesitate over this small beginning? Much depends on what you do right now and we are counting on you to do it.

A. K. RAGSDALE, President. Dallas, Texas.

STATE LEAGUE HEADQUARTERS.

We are still receiving responses to our Forward Movement—the contribution on the part of each League of one dollar per month to defray the current expenses of the State organization, to

Leagues this year, as against 229 last, with 9929 members and only 8004 last year.

We did not get to meet with the Amarillo League—one of the best in Texas—as they had deferred their meeting on account of the conference proceedings. Our attention was called by several of the pastors to the Epworth League window in the new church. This is by far the neatest thing and the most appropriate we have seen and was voted the best window in the church. We hope later to publish a picture of this in the Advocate.

Pardon us for again asking, "What has your League done for Epworth-by-the-Sea?" This is a League enterprise—do the Leagues want it? Please bear in mind that an investment in Epworth League bonds is not a donation, but simply an investment in a Church enterprise which will bear interest if it is a success, and if not a success and it is abandoned, the trustees will sell the property and refund to each man his money. Bond holders hold first claim and the property is worth more than double the amount invested in it. The fact that finances are panicky makes it the more urgent that each League as a body secure small amounts sufficient to meet our obligations. Note the picture of Epworth in this issue and begin now to do your part toward perfecting this enterprise. This means you.

A. K. R.

MEXICO LETTERS.—No. 5.

At Teyahualco.

By Gilbert Onderdonk.

At Teyahualco Bro. Joyner and myself concluded to procure a boat and spend half of a day upon Lake Xochimilco. We procured a scow about thirty or perhaps more feet in length from a Methodist brother, who only needed to know that we wanted it, and freely offered it for our use. The owner of the boat gave us two men to propel the boat, and we employed a third man. The lake is shallow enough that the boats can be propelled by the use of loopholes—so oars are the exception.

We passed over several miles of the main channel, which constitutes a part of the Viga Canal. The artificial islands were on each side in regular array as far as we went—about three hours. As we looked out over the islands they appeared to the eye like a continuous area of thousands of

no supply of good water. But it will be hard for the Viga Canal.

We encountered numerous little boats of occupants of the islands going and coming to and from their little, though rich, possessions. The freight boats, which are mere scows like the one we were using, are continually plying on the lake. They may be forty feet long and of proportionate width, propelled by poles. These scows transport the products of these islands and serve for the heavy traffic of these very primitive people.

There is one feature of every lake that I have seen in Central Mexico that engaged my attention. I refer to the vast areas of floating water hyacinths that so largely abound. At a little distance one may see what he might presume to be an area of low ground covered with bright flowers. But when he reaches them he finds a vast aggregation of beautiful floating hyacinths. In fact, they often form a mass so dense as to impede navigation.

From the great springs we returned to Teyahualco, where we discharged the man that we had hired to help with the boat. We asked him the amount of our indebtedness. He replied that he would have to charge us about 12 cents. This, of course, was Mexican money then going at the banks at the rate of \$2.43 for one dollar of American money. So for six hours of work he was contented with about 5 cents of American money and expressed himself as well paid for his work. I have paid from 25 to 50 cents, Mexican money, for men when exploring among the mountains away from the railroads. I remember that at one little town where nobody could speak English I was charged the enormous sum of 75 cents for the following: A quid one day, a hack and driver one day, hotel accommodations, meals and lodging one day, all told for 75 cents, Mexican money. It was a town of about 4000 people. While there I met a grown woman who told me that I was the first white man that she had ever seen. But when you visit points on a railroad, or where there are a few Americans, you find people who know better how to charge.

I must tell you of the olive trees on the lake shore and all through the little town of Teyahualco. I am almost afraid to define the dimensions of the immense olive trees growing there. I wish I had made measurements. I have been looking at the large live oaks that may be seen in South Texas for fifty-six years. My readers know that some of them are enormous. I am sure that I never saw

broken, in most cases it remains so till convenience dictates repair; and in many cases a "convenient season" for repairs is slow in coming. But the region is not infested by bandits now, as it was in early days. In fact, the central Government of Mexico by its thorough system of National police has quite expelled the bandits from every part of the most populous regions where there are railroads. And thus it is that while a primitive, rude atmosphere still hovers over, not only Tayahualco, but numberless other little mountain towns, and the old civilization rules, yet it is certain that the light of a new civilization is dawning upon many parts of Mexico and that the full light of a better day is brightening the future; yes, is even lighting up the present and the period is hastening when the full blaze of a Christian civilization shall light every mountain, valley and plain of that vast region that is being gradually, perhaps slowly but wisely and surely, transformed from a great Indian Empire to a model Republic.

But I am wandering. I was writing of Tayahualco and thoughts of local conditions suggested general thoughts that pertain, not only to Tayahualco, but to the Nation. You will bear with me in this interruption. The style of everything there, as elsewhere, is Oriental. The dwellings are low, one-storied structures of rock, with walls of a thickness that would seem not to be required by present conditions, but which have been useful in early times. Such heavy walls render these houses capable of indefinite endurance. All roofs are flat, according to Mexican and Oriental usage. Strangers seldom visit Tayahualco.

# Constipation

**RADWAY & CO.**  
 For the past two years I was suffering from nervous dyspepsia and constipation. After eating I would have a sensation of heaviness in the stomach, feel like vomiting, pain and dizziness in the head, and then I would become nervous. I tried everything that was recommended to me. I was almost in despair. At last a friend persuaded me to try "Radway's Pills," which I did. And I am glad to say that they not only relieved me, but positively cured me. Even after taking them only a few days a regularity of the bowels was established, and the dyspeptic symptoms disappeared. Now I feel like a new person. B. S. TREXLER, Allentown, Pa.

# Radway's Pills

cure all disorders of the stomach, bowels, kidneys, bladder, dizziness, costiveness, piles, SICK HEADACHE, FEMALE COMPLAINTS, BILIOUSNESS, INDIGESTION, CONSTIPATION, AND ALL DISORDERS OF THE LIVER.  
 Be sure to get RADWAY'S PILLS and see that the name RADWAY is on what you buy. Made from purely vegetable ingredients.  
 Superior in every respect to the ordinary powders and substances of the commonly advertised pills.  
 25 cents a box. At druggists or by mail.  
 Radway & Co., New York.

## WHAT GIFT WILL BE LONGER TREASURED THAN WEBSTER'S INTERNATIONAL DICTIONARY?

**DEFINITIVE.** A constant source of knowledge. It answers your questions on new words, spelling, pronunciation, etc.; also questions about places, noted people, foreign words, and many other subjects.  
**RELIABLE.** Ed. in Chief, W. T. Harris, for over 17 years U. S. Comr. of Education. Recently added 25,000 New Words, Revised Gaseous and Biographical Dictionary. Constant commendations keep the volume abreast of the times. 2380 Pages. 5000 Illustrations.  
**AUTHORITATIVE.** It is the standard of the Federal and State Courts, the Schools, and the Press. THIS CANNOT BE TRULY SAID OF ANY OTHER DICTIONARY.  
**ATTRACTIVE AND LASTING.** The various bindings are rich and durable and the paper and printing are superior.  
**It is the Best Christmas Gift.**

WEBSTER'S COLLEGIATE DICTIONARY. Largest of our abridgements. Revised and Thin Paper Edition. 116 Pages, 1600 Illustrations.  
 Write for Dictionary Wrinkles, Free.  
**G. & C. MERRIAM CO., Springfield, Mass. GET THE BEST.**

## MUSIC TEACHERS

Are you looking for the largest and most liberal Supply House where promptness, accuracy, experience and intelligence in meeting your wants are combined? If so, write for our catalog of teacher's music and supplies, with prices.  
**GEO. ALLEN. SAN ANGELO, TEXAS**

**DALLAS TEXAS**  
 IS THE HOME OF THE **GREATEST HUMANITARIAN INSTITUTION IN THE WORLD**  
**WHITE M SANITARIUM**  
 Where people get well of WHISKEY, DRUG and TOBACCO ADDICTIONS

So well known is our work of lifting up fallen and suffering humanity that all the leading ministers and physicians in this broad Southwest look upon it as a pleasure as well as a duty to direct unfortunate who are held in the clutches of intemperance, or whose mind and body are hounded by the hypnotic effects of opium to the White Sanitarium. Two experienced physicians to look after the patients night and day, so that every want may be supplied and no suffering permitted. Each case is treated individually and a cure is an absolute certainty.  
 If we fail to effect a cure we want no pay. Reference: Every minister, doctor and business man in Dallas and thousands elsewhere. Send for our free booklet of information and testimonials. All correspondence strictly confidential.

Phone Cliff 142  
**WHITE SANITARIUM, 122 TYLER STREET**  
 Oak Cliff, Dallas

## Metropolitan BUSINESS COLLEGE

Dallas and Houston, Texas.  
 A SCHOOL WITH A REPUTATION.  
 The finest business college in the South. Write for full information—it's free. Ask about Charter Short-hand—it's the best shorthand system in existence.

**BELLS.**  
**W. W. WOODRUFF'S BELL SYSTEM.**  
**W. W. WOODRUFF'S BELL SYSTEM.**  
 Write to Cincinnati Bell Foundry Co., Cincinnati, O.

### HOW TRUE AND YET HOW SAD!

The following pathetic lines are copied from "Some Women I Have Known," an interesting and helpful little book by Rev. J. B. Culpepper. It is the reverie of a sad but brilliant mind. To come at the full tragic meaning requires close study. The sentiments were written from the pages of experience and the author is, of course, anonymous.

#### If I Were to Die To-Night.

The iron voice from yonder spire Has hushed its hollow tone, And midnight finds me lying here, In silence and alone.

The still moon through my window Sheds its soft light on the floor, With a melancholy paleness I have never seen before.

And the summer wind comes to me With its sad Aeolian lay, As if burdened with the sorrows Of a weary, weary day.

But the moonlight cannot soothe me Of the sickness here within, And the sad wind takes no portion From my bosom's weight of sin.

Yet my heart and all its pulses Seem so quietly to rest, That I scarce can feel them beating In my arms, or in my breast.

These rounded limbs are resting now So still upon the bed, That one would think to see me here That I was lying dead.

What if 'twere so? What if I died, As I am lying now, With something like to virtue's calm Upon this pallid brow?

What if I died tonight? Ah, now This heart begins to beat— A fallen wretch like me to pass From earth, so sadly sweet!

Yet am I calm!—as calm as clouds That slowly float and form, To give their burthen—tears in some Unpitying winter storm.

As calm as great Sahara, Ere the simoon sweeps its waste— As the ocean, ere the billows All its miles of beach have laced,

Still, still, I have no tears to shed; These eyelids have no store— The fountain once within me, A fountain is no more.

The moon alone looks on me now, The pale and dreamful moon; She smiles upon my wretchedness Though all the nights seem noon!

What if I died tonight, within These gilded, wretched walls, Upon whose crimson tapestry No eye of virtue falls,

What would the soulless inmates do When they had found me here, With cheeks too white for passion's smile, Too cold for passion's tear?

Ah! one would come and from these arms Unclasp the bauble bands; Another wretch the jewels from My fairer, whiter hands.

My cheeks and lips left bloodless all, And cold as if I died.  
 I'm all alone tonight! How strange That I should be alone!  
 This splendid chamber seems to want Some roue's passion-tone.

Yon soulless mirror, with it smooth And all untarnished face, Sees not these jeweled arms tonight In their unchaste embrace—

Oh, I have fled the fever At that heated, crowded hall, Where I might claim the highest-born And noblest of them all.

Where I might smile upon them now, With easy, wanton grace, Which stays the blood of virtue That would struggle in my face.

I hate them all—I scorn them As they scorn me in the street; I could spurn away the pressure That my lips too often meet.

I could trample on the lucre That their passion never spares; They robbed me of a heritage Of greater price than theirs.

They can never give me back again What I have thrown away— The brightest jewel woman wears Throughout her little day!

The brightest and the only one That from the cluster given, Shuts out forever woman's heart From all its hopes of heaven!

What if I died tonight!—and died As I am lying here! There's many a green leaf withered Ere autumn comes to sear.

There's many a dewdrop shaken down, Ere yet the sunlight came, And many a spark hath died before It wakened into flame.

What if I died tonight, and left These wretched bonds of clay To seek beyond this hollow sphere, A brighter, better day?

What if my soul passed out and sought That haven of the blest, "Where the wicked cease from troubling And the weary are at rest?"

Would angels call me from above, And beckon me to come, And join them in their holy songs In that eternal home?

Would they clasp their hands in joy When they saw my soul set free, And point, beside my mother's, To a place reserved for me?

Would they meet me as a sister, As one of precious worth, Who had gained a place in heaven By holiness on earth?

Oh, God, I would not have my soul Go out upon the air, With its weight of wretchedness, To wander where? Oh! where?

# THE YOUTH'S COMPANION

For 1908  
 The Best Christmas Present for \$1.75



The 52 issues for 1908 will give as much reading for \$1.75 as twenty 400-Page books of fiction, history, etc., ordinarily costing \$1.50 each.

250 Capital Stories; 350 Articles and Sketches; 2000 One-Minute Stories; 1000 Notes on Nature and Science; Weekly Medical Article, etc.

**Christmas Present Coupon.**  
 New subscribers who at once cut out and send this slip (or mention this publication) with \$1.75 for the fifty-two issues of 1908 will receive:  
**Gift 1.** All the issues of the paper for the remaining weeks of 1907, including the Beautiful Holiday Numbers.  
**Gift 2.** The Companion's 4-Leaf Hanging Calendar for 1908 in Full Color—exclusively for Companion subscribers. Then The Companion for the fifty-two issues of 1908—a library in itself.  
 Send for sample copies of the paper and illustrated Announcement for 1908.  
**THE YOUTH'S COMPANION, BOSTON, MASS.**

### NOT TO BE BAFFLED BY A DOOR.

Years ago, when I was quite a child, we had a large white cat of no particular breed—just cat—that was the most intelligent animal I ever saw. The most interesting trick in which I have seen this intelligence displayed was the way she could manage to open a door.

The particular door led from the porch into the kitchen, and was furnished with a simple, old-fashioned latch. We never knew how the cat learned to do it, but many times I have seen her come, survey the door up and down a moment, then stand on her hind legs, put her left paw through the handle to hold herself up, and then with the right one pat the latch up and down until the door would open. Then Mrs. Pussy, with a satisfied wave of her long, gray tail, would walk through; and it is needless to say that she never stopped to close the door after her. I am sorry that I was wicked enough sometimes to shut the door just to see her open it again.—Selected.

### HOW THE STORMY PETREL FLIES.

A naturalist visiting Algeria bought from a sailor four captive stormy petrels. They weighed about 1.65 pounds apiece, their wings were five inches wide and had a spread of four feet. The ability of the petrel to breast the most furious storms has been universally admired. Its name is derived from its power of walking on the waves, like the Apostle Peter, and its footsteps on the crests of the most tempestuous sea, have given a text to many writers. The naturalist, wishing to release his captive petrels, threw one of them into the air. It tried to fly but fell headlong, went crashing against a stone wall and battered out its brains. He took the second petrel to an upper story and launched it from a window, but having no initial velocity it too fell like a stone. The third bird he took to the top of an observatory, and pushed it out into space. It flapped its wings desperately but nevertheless lunged downward and broke its wing against a post.

The naturalist was now convinced that the stormy petrel's feats at sea are made possible because it first gets up momentum by running along the

top of the water. Wishing to give the remaining bird a chance to demonstrate his theory, he took it into a desert-like plain bare of grass, smooth as the surface of a calm sea. "Here," the naturalist reports, "I set my fourth petrel down. It squatted at first and then turned with its beak to the wind and its wing outstretched, and started running, beating its wings, not hampered by any herbage. It ran a hundred yards, carrying its weight less and less on its feet, and finally all on its wings, but all the time skimming the ground. At last with a single bound, catching the wind, the petrel rose sixty feet, careened around and flew past me overhead and glanced at me on its way, as if to say, "Success in flight is all based upon momentum."—"The Mystery of Bird-Flight," in August Everybody's.

### What Ails You?

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

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

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

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

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

## The Woman's Department

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

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

### A PSALM OF THANKSGIVING.

O come, let us sing unto the Lord;  
Let us make a joyful noise  
To the rock of our salvation,  
Let us come before his presence with  
thanksgiving,  
And make a joyful noise unto him  
with psalms.  
For the Lord is a great God,  
And a great King above all gods,  
In his hand are the deep places of  
the earth;  
The strength of the hills is his also.  
The sea is his and he made it;  
And his hands formed the dry land.  
O come, let us worship and bow  
down;  
Let us kneel before the Lord, our  
Maker,  
For he is our God;  
And we are the people of his pasture,  
And the sheep of his hand.

### THANKSGIVING DAY IN HEAVEN.

Yes, Thanksgiving Day in heaven! For heaven as well as earth has its season of unusual rejoicing. What is it that makes this day on earth so full of joy and happiness? Why is it that all look forward with eager anticipations to the Thanksgiving season? Is it not in part because of the homecomings and the happy reunions on this day? Friends long separated meet once more. The son or daughter, the brother or sister, the loved ones away from home, return to greet each other and to sit again as in the olden time around the family board—to exchange experiences, to forget for the hour the sorrows of life, and to be filled with joy and laughter and praise to God. How the hearts of the parents must rejoice on an occasion like this! Only those who have entered into these experiences can fully understand their meaning.

Many of these experiences strongly resemble those of heaven. The Church militant and the Church triumphant are two parts of the Kingdom of God, and it is the Kingdom of God that is the true home of the soul. Ah, but there are many of God's children away from home—away from their Father's house, sojourning in a far country, filling themselves with un nourishing husks meant only for swine, sinking deeper and deeper into sin and shame. But God spared not his only Son, but sent him to this far country to seek and save these perishing lost ones and to invite them back to their Father's house. And as they return, one by one, there is joy in Heaven over each "sinner that repenteth more than over ninety and nine just persons which need no repentance." Is not this a day of praise and of thanksgiving in heaven? If the homecoming of a son or a daughter on earth causes such joy, how much greater the joy in heaven over the home-coming of the soul born anew into the kingdom of God!—Selected.

The beautiful and touching tribute in this issue to our recently departed sister, Mrs. Schimelpfenig, of Plano, "In Memoriam," from the wife of her pastor, will awaken responsive throbs of sympathetic emotion in the hearts of those who knew her to love her. By the death of this dear friend and sister worker, whom we have known for over twenty years, we feel personally bereaved. In this removal from our ranks we feel that our circle of association has lost much of brightness and that cheering sweetness of nature which was embodied in the personality of this dear associate and friend, who ever followed in the footsteps of her loving Savior in that she ever "went about doing good." May God comfort and sustain the dear ones of her household who are so deeply bereaved by her removal, and may her shining example be ever an inspiration to her children. Is our prayer.—Editor Woman's Department.

### IN MEMORIAM.

On November 8, 1907, we buried from our sight all that was mortal of our dear friend and co-worker, Mrs. L. E. R. Schimelpfenig.

She was born March 4, 1857; was married to F. Schimelpfenig February 22, 1876. They came to Texas in 1878 and have lived most of the time since in Plano, and after months of lingering illness, she was called from her beautiful home and from the loving hearts of her devoted husband and loving children to her "house not made with hands."

Since she has made Plano her home she has given the best of her talents, time and energies to the advancement of the Master's kingdom on earth.

She was a model wife and mother—her home life and family government very beautiful. All these years she

labored unceasingly in the Sunday-school, teaching the young ladies of the Church from year to year. Many good women in our midst were taught by her, and some abroad, among them Miss May Dye, missionary to Brazil, and Miss Ruby Kendrick, to Korea.

She has been a leader in Church music and in work among the children in the capacity of Junior League Superintendent, Lady Manager of the Juvenile Missionary Society, and leader for five years of the Loyal Temperance Legion in the Woman's Christian Temperance Union.

She was one of the charter members of the W. F. M. S. of Plano Church, which was organized in her parlor years ago, and which she loved and fostered with prayers and liberal support to the day of her death.

She was an ardent worker in the W. H. M. S., always deeply and personally interested in its every interest. She had long been connected with the Woman's Christian Temperance Union, and emphasized in her daily life its principles.

Her qualifications for service were fully appreciated by this organization, as shown by her election to the office of State Recording Secretary, which office she held at the time of her death.

Amid a multitude of friends from home and abroad, her own loved family and relatives, in the Methodist Church where she had labored so long and so faithfully, her funeral service was held November 8 at 2:30 p. m. The church was converted by loving hands into a bower of loveliness with beautiful ferns, palms, trailing vines and costly and fragrant flowers—fitting service for one so much loved and mourned. The pastor, Rev. A. R. Nash, conducted the service, assisted by Rev. M. H. Neely, of Rockwall, a former pastor. After the reading of Scripture selections from Psalms 90; 2 Cor. 5: 1-10; Rev. 7: 13-17, and prayer by Dr. Neely, tender words were spoken by the pastor, Rev. A. R. Nash, mainly in regard to her being a Christian from childhood and her growth and development into an ideal Christian in mature years. Special songs were sung by the choir and one by each of the societies of which she was a member. Then followed a loving tribute from the W. C. T. U. by Mrs. Fate Campbell. Mrs. Dora Bowman paid a fitting tribute from the W. F. M. Society and Mrs. Nash from the W. H. M. Society. Dr. Neely talked very feelingly and appropriately to her memory from Rev. 14: 13. The last sad rite being ended, we followed her at eventide to the sacred home of God's sleeping children, and after the last words of our beautiful ritual had been read, and in response to bleeding hearts, we placed the wreaths and exquisite floral pieces of lily-white buds and velvety leaves on her grave in sweet remembrance, and with bowed heads and streaming eyes we listened to the tender closing prayer by Rev. R. W. Thompson in the parting rays of sunset and the peaceful solitude of the evening hour, we left her there to await the resurrection morn.

It is impossible to express in words our loss and the great bereavement we feel. Such things cannot be expressed, only felt. There can be no surer way of knowing one's true worth, depth of spirituality or strength of character than by association in Church. There can no one have a more definite knowledge of the peculiar graces of the members of the Home Mission Society than the pastor's wife, for it is chiefly for comfort and equipment of our homes that they are organized. I shall never forget Sister Schimelpfenig's first visit to the parsonage after we came to Plano. She came on the first day, and with just such a cordial greeting as she alone could give. In association with her in Church work we felt there was in her such a joyousness of faith and buoyancy of spirit which carried constant sunshine. With an uncompromising adherence to the right, she was no Pharisee, and with a courage of conviction which made her a fearless advocate of truth she was no Puritan.

How magnificently she was endowed for leadership! Hers was a strength of will so powerful that difficulties melted away as mists before the morning sun. Concentration, generosity, sympathy, charity, intellectual grasp and soundness of judgment characterized her work. Faithfulness was woven into the very texture of her being. Her honesty and transparency of nature, as exhibited in her relationship with us in the different phases of Church work, made her peculiarly lovable. We leaned upon her. We weighted her unintentionally but instinctively with responsibilities. We carried to her our burdens, feeling—always of her direct communication with the great "Burden Bearer." Her loving sympathy at all times, her pro-

found adherence to the right, her gentleness and her unswerving faith made her friendship invaluable. No wonder all our knotty problems were given in to her patient, skillful hands! And so far from being elated and filled with a spirit of self-righteousness because of her wonderful influence, she seemed to grow humbler as the pathway widened toward the infinite shore, and to sink out of her own sight as she got a larger vision of the meaning of life.

We do thank our Father for her life for her influence, that it was our privilege to be associated with her. How we shall miss her! How we have missed her since she has been shut in! But we believe when the shadows gathered deep last Thursday night in the hush of the valley of silence an angel met her bearing the tokens of a "golden broken bowl, and a silver cord loosed," and she followed without grief and fear.

"No tender, yet sad, farewells  
From the quivering lips were heard,  
So silently she crossed the silent stream,  
'Twas scarce by a ripple stirred."

Beyond the gates of pearl we catch the glimpse of white forms gone before us. She is among them. As a whisper to our souls, let us hear the voice of the Infinite say, "God shall wipe all tears from thine eyes; and there shall be no death, neither sorrow nor crying, neither shall there be any more pain, for the former things have passed away."

MRS. A. R. NASH.

Plano, Texas.

To the Auxiliaries of Woman's Foreign Missionary Society, West Texas Conference:

In making your quarterly reports send money by postoffice money orders. Personal checks cannot be used until the money subject becomes normal again.

MRS. W. E. SMITH, Treas.  
217 Guilbeau St., San Antonio, Tex.

To the Second Vice-Presidents Auxiliaries Woman's Home Mission Society, Texas Conference:

My Dear Sisters: Last quarter I received reports from thirty-one auxiliaries, reporting 304 tithers, as follows: Beaumont, First Church, 16; Beaumont, Cartwright Chapel, 4; Orange, 20; Port Arthur, 10; Livingston, 7; Brenham, 6; Caldwell, 11; Houston, Shearn, 8; Tabernacle, 13; Houston Heights, 20; St. Paul, 18; Galveston, Young Ladies, 9; Bay City, 9; Alvin, 9; Crockett, 4; North Marshall, 7; Longview, 15; Alto, 7; Jefferson, 8; Rusk, 13; Troup, 6; Lovelady, 1; Jacksonville, 3; Pleasant Grove, 4; Willis Point, 24; Chandler, 2; Mount Pleasant, 6; Center, 19; Nacogdoches, 13; Lufkin, 11; Shelbyville, 1.

The first quarter Kirbyville reported 1; Lindale, 11; Grand Saline, 3; Tyler, Marvin, 48; Naples, 5; Gilmer, 6; Pittsburg, 8; Timpson, 13; making a total of 95 not reported this quarter, giving 38 auxiliaries and 399 tithers. But some, in fact most of the 31 reporting this quarter, reported last quarter also. There was an increase this quarter of only thirty-five; last quarter forty-five. Ten of these auxiliaries never reported to me before. When I succeed in getting some auxiliaries to reporting, others quit. Counting from the beginning, we have enrolled 551 tithers.

I thought it a good idea to stop in the middle of the year and take stock. You will see from the above statements that somebody is failing to do her duty. Sister, is it you? Have you reported to me each quarter? At this rate we are going to fall far short of 1000. What have you done to increase the number? Do you belong to the 119 auxiliaries who will not report? One District Secretary wrote me she had eighty-six tithers in her district, but I have not had a single report from that district. But that good lady has promised me some reports this quarter. Let us do this work heartily as unto the Lord. Report promptly on the first of December. Report the number of tithers in Home Mission Society plus tithers in the Church as the number of tithers for the Corresponding Secretary to report to Mrs. Call.

We pray "Thy kingdom come." What are you doing to bring it? Can you not lay aside your work with which you are encumbered and spend a few hours in working for tithers? Start out today. Let the signers keep the pledge card, register the name in your little book and send the total number to me.  
God bless you and make you faithful to do your whole duty. Yours in love,

MRS. H. T. CUNNINGHAM.

Second Vice-Pres., W. H. M. Society,  
of Texas Conference,  
Willis Point, Texas.

### WEEK OF PRAYER.

The first week in November was observed by the women of the Home and Foreign Mission Societies of Lampasas, Texas, as the Annual Week of Prayer and Thanksgiving. The two

published programs were combined with good results.

On Sunday morning a public service was held, in which the work of the two societies was outlined. The meetings continued throughout the week. The Sunday collection was evenly divided, and, although the weekday offerings were kept separate, when the boxes were opened, they held the same amounts. The whole amounted to \$23.

MRS. M. Y. STOKES,  
Cor. Sec. W. F. M. Society.

### WON'T THE LADIES HELP?

Pardon my intrusion, but I desire very much to interest our good Methodist ladies in the work of the young people of the Church, and know of no better way than through this department of the Advocate. The mothers of the Church are aware that the Epworth League has established and is operating a recreation and Assembly ground at Epworth-by-the-Sea. So far, this has been very successful, but we have reached a stage where we need funds to complete it, and inasmuch as the Woman's Home Mission Society has become identified with this in the ownership of a cottage and in the maintenance of Bible Study Classes, etc., during the summer, I want very much your co-operation in financing the movement. Our young people must equip and maintain this, and we are asking each Senior League in Texas to invest in \$100 worth of our bonds. We cannot do on less than that. Now, won't you please, out of your valued experience, take this up, encourage your League folks to begin on this and show them how to raise the money? We want this done in a way that will furnish the young people wholesome entertainment, that will encourage them in building up their own property and stimulate their interest to a degree that when this is done they will take up other special work. All of our Leaguers are willing and only need advice and direction. Open your homes to them for their social meetings, help them to arrange lectures and literary entertainments and in so doing you will help to hold your own for the Church and make trained workers of them, the benefits of which you will reap now and later on. We need you very much—please help!

A. K. RAGSDALE,  
President Epworth League,  
Dallas, Texas.

### A SOCIAL HOUR.

On a recent Friday afternoon Mrs. J. M. McCormick opened her elegant home, 479 Bryan Street, to the Woman's Home Mission Society of the First Methodist Church of Dallas. The day was ideal and fortunate indeed were the ladies who availed themselves of this rare opportunity, filling library and parlor. The hostess met each lady with a genial smile and warm welcome, which made each one feel "at home" and at her best.

At the appointed hour Mrs. J. C. Fry, our efficient President, called the society to order. Mrs. Blankenship read the Scripture lesson, after which Mrs. F. E. Howell, in an earnest prayer for direction and wisdom in our work. The usual routine of business was dispatched, showing all lines of work in this society full and all claims in each department paid in full.

The pastor of First Church, Rev. J. W. Hill, honored the ladies with his presence and gave a very interesting and encouraging talk, which was fully appreciated by the society.

Mrs. Isabell McCormick, at this period, rendered a very sweet song, which delighted the ladies. Being encored, she gave another number equally beautiful.

The delegate from this auxiliary to the annual meeting of the Woman's Home Mission Society of the North Texas Conference being present made her report, showing much advance the past year and renewed zeal in most auxiliaries.

Mrs. Flowerree, delegate from First Church for the Young Ladies' Auxiliary, gave a very nice report on the Dormitory at Denton.

Miss Burke then entertained the Society with a lovely vocal solo, after which she and Mrs. McCormick rendered a most sweetly solemn duet, to the delight of us all.

The society felt doubly honored in having with them two such talented musicians. Such thoughtfulness on the part of our charming hostess brings us under renewed obligations.

Requests for prayer for two of our afflicted sisters being made, petitions were offered to our merciful Father that he would grant strength and faith to say, "Thy will be done."

Several out-of-town ladies were pleasant guests of the society.

One of our members we mention personally, Mrs. Swink, was with us on this occasion. Being in ill health, she has not been in attendance before for over a year. It is needless to say that the members were delighted to have her with them.

The ladies then enjoyed a pleasant social hour, during which dainty refreshments were served though, last, were none the less enjoyed by all.

## Piles Quickly Cured at Home

Instant Relief, Permanent Cure—Trial Package Mailed Free to All in Plain Wrapper.

Half of the suffering and torture of piles has never been told. But no matter. Whether your particular case of piles is almost too excruciating for any mortal to bear, or if you are fearfully tantalized by unreachable itching, or whether you have only a moderate case of piles, there is positive relief, and quick too, in Pyramid Pile Cure.

You need not take for granted all we ourselves say about our Pile Remedy. We want it to speak for itself. We want you to send for a free package, to-day, of the marvelous Pyramid Pile Cure. We want to prove these statements to you personally, so that you will feel the result yourself.

Follow a few simple directions. Get well to stay well.

You don't have to stop working one single day. No tortures from operations. No heavy doctor's bills.

Here, for instance, is a sample of the kind of letters we get every day and we don't have to ask for them:

"Friend, I write to tell what good your Pyramid Pile Cure has done for me. I used your sample, and it did me so much good I went and got two boxes, and I used one and I am another man altogether. I have no pain, no piles, and I have been troubled with them for over 50 years, and could find no relief till now, thanks to your timely cure. Use my name if it will do you any good. Isaac Smith, Wharton, New York."

For Free Sample send to the Pyramid Drug Co., 96 Pyramid Building, Marshall, Mich., or you can buy Pyramid Pile Cure in any drug store for 50 cents a box.

Such sociability exerts a healthful influence on the members, for if we do sing, "We Shall Know Each Other Better When the Mists Have Cleared Away," yet we should know each other in "the mists" that we may "recognize" after the mists (?)

King Sol, with his mantle of varied hues, descending behind the western hills, admonished us that "homeward we must wend our way." So each one in her own way bade our ideal hostess adieu, wishing for her a long and happy life and that at last the Father will grant her a "home over there," where she will hear the welcome plaudit, "Come, thou blessed of my Father!"

MRS. M. E. DOROUGH,  
Press Reporter.  
Dallas, Texas.

### WOMAN'S FOREIGN MISSIONARY SOCIETY, NORTHWEST TEXAS CONFERENCE.

#### Odds and Ends From Our Work Table.

This has well been called the missionary epoch of the Church. In it she has heard the voice of the Lord crying, "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem!" In it she has come to the realization that for the success of her mission there must be the effectual working in the measure of every part, the development of every force. The century just closed was past the meridian when a still small voice disclosed the presence of the Woman's Foreign Missionary movement taking its place among the forces of the militant Church.

In 1881 the great Ecumenical Conference of Methodism met in City Roads Chapel in London for the expressed purpose of devising ways and means to increase the moral and evangelical power of a common Methodism and securing the more speedy conversion of the world. How strange that in this gathering of more than 400 representative men from all parts of the world would the thought of conserving the warm, pulsing heart of the young people was not dreamed of! But a movement was at work unseen of men, like the undercurrent of the sea and as resistless in its sweep. The time had come of which it was foretold that "your sons and your daughters shall prophesy."

Spontaneously and with simultaneous action the young people of different communions rose up and began to plan for the work of soul-saving. The outcome is a complete organization of the youth and children of all evangelical Christendom. More than 100,000 young people are today definitely studying the subject of missions, while thousands of young men and women are preparing to give their lives to work in foreign lands.

And now, just as we began to congratulate ourselves that we have utilized all the forces and with an exaggerated idea of the importance of our own time, declare it is better and wiser than any previous one, we are startled by the appearance of some-

Notes From the Field

Carbon.

Have been kindly received for my second year at Carbon, and we start off well for the new year. Had a good year last year. We are looking for greater things this year.

Elm Street, Waco.

Have been well received by the good people here. All hearts and homes seem open to me and mine. Think I have a field with large possibilities.

Baird.

I have obeyed the Bishop's mandate and am at Baird, snugly domiciled in the parsonage. My reception has been hearty and kindness meets us on every hand.

Elkhart Charge.

On the 16th and 7th instant the fourth Quarterly Conference of Elkhart charge convened at O'Neal's Chapel, and the business of the Church for the last quarter of this conference year was quickly dispatched.

McLoud, Okla.

One year ago we came to the town of McLoud, and we are glad we came, for this is a fine country and fine people. To come here we left friends and loved ones, but we find friends here.

Gregg thinks her hubby all right. Well, we came back to McLoud, and we are glad. By the help of God we mean to do more this next year for his cause than we did last.

THE GERMAN MISSION ANNUAL CONFERENCE.

By C. A. Lehmburg.

This conference convened in its thirty-fourth session October 24 in our church at New Fountain, Texas, fifty miles west of San Antonio, and only a few miles from Hondo, the county seat of Medina County.

visitor among his children in Christ. A majority of the laymen were also present, much to the encouragement and delight of the preachers and local Church. Since many of our members have to come long distances, at times nearly 300 miles, and since our missionaries get only about half the salary that is paid the missionaries in the foreign field, our conference has devised a plan whereby the traveling expenses of both preachers and lay members is paid.

The detail work of the conference was done with dispatch, but not with undue haste. The Bishop took time to inquire diligently into the workings of our conference. But our brethren, as a rule, care little for much speech-making and many reports; yes, most are adopted without discussion.

The reports from the different fields were mostly quite encouraging. The Church at large will rejoice to hear that in spite of many difficulties of which she knows but little, since our brethren are not a complaining set, there was a sound of victory in nearly every report.

Throat Coughs

Ask your doctor about these throat coughs. He will tell you how deceptive they are. A tickling in the throat often means serious trouble ahead. Better explain your case carefully to your doctor, and ask him about your taking Ayer's Cherry Pectoral. Then do as he says. Get the best medicine, always.

acter and ability, were received and given a cordial welcome by our brethren. May both prove themselves workmen that need not be ashamed.

The connectional brethren were not as numerous as the year before, but those that came were welcomed by the brethren more than word can express; they are always an inspiration to our little band.

A number of changes had to be made, since the time of about twenty-five per cent of the brethren was out by the limit. In several cases it required an heroic spirit to assume the

soon come when she gets all she needs.

The hospitality of the New Fountain people was phenomenal, and they and their energetic young pastor, Bro. Radetzky, deserve unstinted praise for what they have done. That Church has a great future, and by God's help they will measure up to their opportunities.

Next year (D. V.) we shall meet here in Castell, where we have met several times within the last decade.

Herewith I append a list of the appointments as made by the Bishop:

EASTERN DISTRICT.

E. A. Konken, P. E.

Houston Station—A. E. Rector. Houston Mission—W. A. Knolle. East Bernard—P. H. Hensch. Bellville and Peters—H. W. Weisse. Grassville—J. A. G. Rabe and G. Hempel. Waldeck and Indian Creek—J. F. Koch. Ceres and Coletto and Wilson's Ranch—F. Mummie. Cibola and Elm Creek—W. D. Wiemers. San Antonio and Landa—J. G. Mueller. Senior and Potet—To be supplied. New Fountain—F. W. Radetzky. Yancey, D'Hannis and Redus S. S.—L. F. Heickmann.

WESTERN DISTRICT.

C. A. Lehmburg, P. E.

Llano and Pontotoc—C. A. Lehmburg; W. F. Buss, Junior. Mason and Fredonia—H. Jordan. Fredericksburg—R. Moerner. Bartlett and Beyersville—J. C. Winkle. New Braunfels, Wadler and Maxwell—H. O. Lauch. Editor "Missionfreund"—J. A. G. Rabe.

San Angelo District—First Round.

Brady, Dec. 4. Milburn, at Milburn, Dec. 5, 6. Rochell, at Rochell, Dec. 7, 8. Fredonia, at Fredonia, Dec. 10, 15. Mason, at Mason, Dec. 14, 15. London, at London, Dec. 16. Menard, at Menard, Dec. 17. Junction, Dec. 21, 22. Sonora, Dec. 28, 29. Ozona, Dec. 31. Sherwood, Jan. 1. San Angelo, morning, Jan. 5. N. San Angelo, evening, Jan. 5. Paint Rock, at Paint Rock, Jan. 7. Eden, at Eden, Jan. 8, 9. Miles, Jan. 11, 12. Water V., at Water V., Jan. 14. Sterling, Jan. 15. Garden, at G. C., Jan. 17. Midland, Jan. 19. W. T. RENFRO, P. E.

Fort Worth District—First Round.

Ogle, at Ogle, Dec. 7, 8. Rosen Heights, Dec. 8, 9. Joshua, Dec. 14, 15. Godly, at Bruce, Dec. 15, 16. Smithfield, at Smithfield, Dec. 21. Grapevine, at Grapevine, Dec. 22, 23. Arlington, Dec. 28, 29. Diamond Hill and Handley, Dec. 29, 30. Britton, at Britton, Jan. 4, 5. Mansfield, Jan. 5, 6. Kennedale, at Kennedale, Jan. 11, 12. Polytechnic Sta., Jan. 12, 13. Grandview, at Lyle Hill, Jan. 24. Covington, at Covington, Jan. 25, 26. Main St., Cleburne, Jan. 27. Anglin St., Cleburne, Jan. 26, 28. Mulkey Memorial, Jan. 29. First Church, Jan. 30. Central, Feb. 1, 2. Glenwood, Feb. 2, 3. Missouri Ave., Feb. 5. Riverside, Feb. 8, 9. North Fort Worth, Feb. 9, 10. Weatherford St., Feb. 15, 16. O. F. SENSABAUGH, P. E.

Dublin District—First Round.

(First Part.)

Azle, at Azle, Dec. 7, 8. Cisco Mis., Cisco, Dec. 7, at 11 a. m. Cisco Sta., Dec. 7, 8. Eastland Cir., Dec. 8, 9. Huckabay Cir., Huckabay, Dec. 14, at 11 a. m. Huckabay Sta., Dec. 14, 15. Stephenville Cir., Dec. 15, 16. Harbin Cir., Dec. 18, at 11 a. m. Granbury Mis., Granbury, Dec. 21, at 11 a. m. Granbury Sta., Dec. 21, 22. Dublin Sta., Dec. 29. J. G. PUTMAN, P. E.

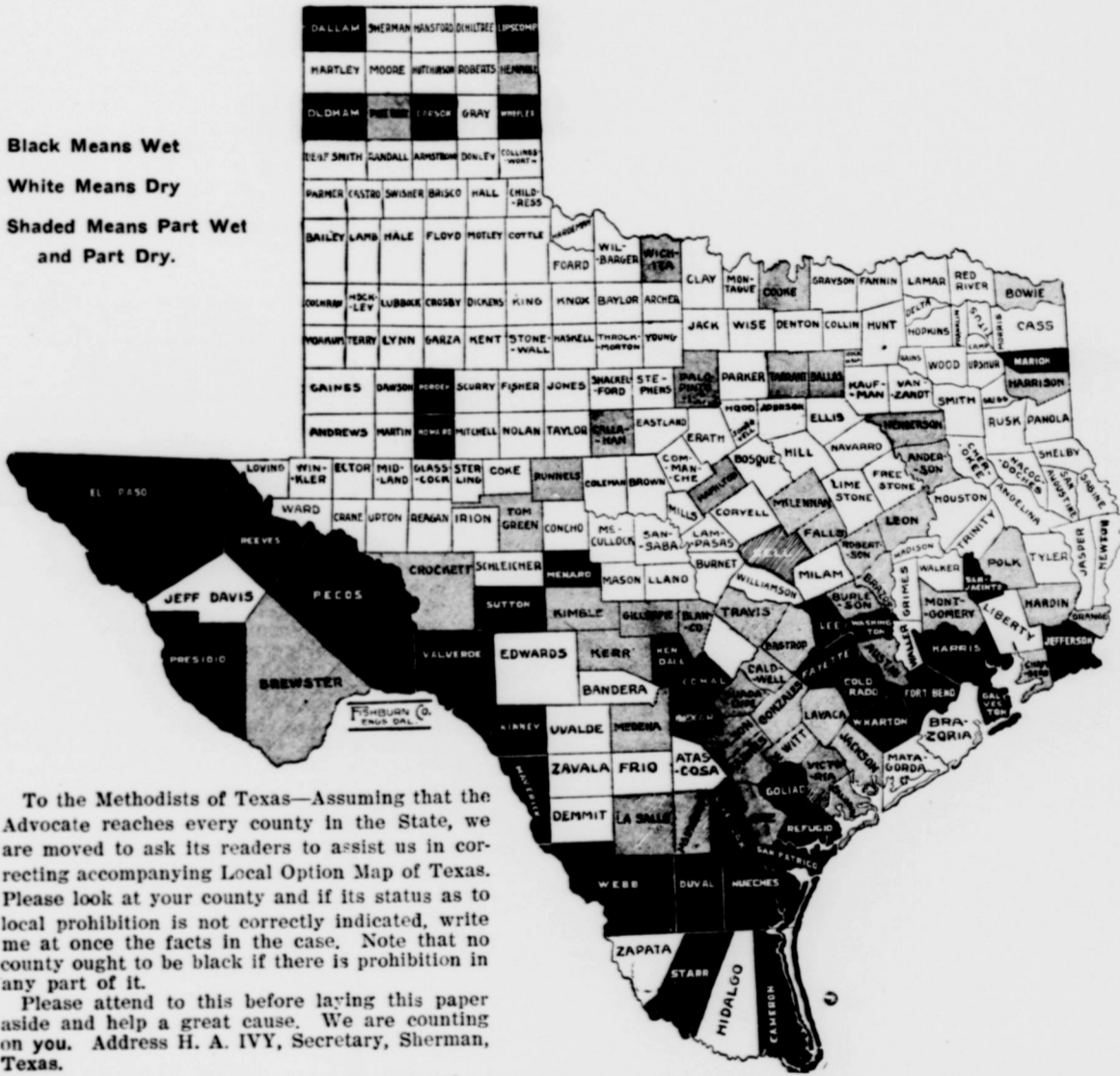
POSTOFFICE ADDRESS.

Rev. W. C. Bracewell, Seabrook, Texas.

STATE OF OHIO, CITY OF TOLEDO, )

LUCAS COUNTY, )
Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of one HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

HELP CORRECT THIS LOCAL OPTION MAP.



Black Means Wet
White Means Dry
Shaded Means Part Wet and Part Dry.

To the Methodists of Texas—Assuming that the Advocate reaches every county in the State, we are moved to ask its readers to assist us in correcting accompanying Local Option Map of Texas. Please look at your county and if its status as to local prohibition is not correctly indicated, write me at once the facts in the case.

Church is the only one that is represented there, and we have been there for nearly half a century, having now one of our strongest charges in the conference in that community.

Bishop W. A. Candler presided and never has our conference had a President who gave more general satisfaction to preachers and laymen. Profound in his thoughts, lucid in his expressions, careful in his decisions, deeply spiritual, strong as a lion and tender as a woman, he endeared himself in public and in private.

Of course, Rev. J. A. G. Rabe was selected as Secretary. He has held that position for a number of years, and by unanimous consent we have given him a life tenure to the place. An indefatigable writer, a master of both the German and the English languages, willing to do any work that the conference sees fit to give him, no one else is ever nominated and it would seem unnatural to have any Bishop in our chair unless Brother Rabe was by his side.

All our brethren were in attendance at conference with the exception of Bro. J. C. Winkel, our pastor at Bartlett, who was detained at home on account of sickness. Even the two honored superannuates, Rev. J. A. Schaper, of Seguin, and J. Merkel, of San Antonio, had come to mix and mingle with their brethren once again. The former organized the New Fountain charge into a Church nearly half a century ago and is a most welcome

sonages were renovated; the old Llano charge on account of its large territory and growing membership had been divided into two strong Churches and plans devised that will, I trust, result in two new parsonages in a year or two; and last, but not least, our collections, though not as good as they have been before, were quite good, our collection for foreign missions being about double our assessment; for foreign and home missions we raised a little more than 99 cents per member.

On account of failing health our young brother, C. Willy Lehmburg, was obliged to take a supernumerary relation this year. We regretted this very much, since by nature and education he is qualified to do good work for the Master. We hope, however, that after a year's rest he can take work again. We sustained another loss to our ranks by the removal of Rev. C. H. Waltersdorf, who had been with us six years and had done very satisfactory work and had given promise of a very useful career.

Sorry as we were to see these brethren step out, yet we rejoiced to take in on trial two new men to take their places. Bro. W. F. Buss, one of our own young men, from near Seguin, a former student in Southwestern University, and Bro. H. O. Lauch, a local preacher from Oklahoma, who comes well recommended as a man of char-

acter and ability, were received and given a cordial welcome by our brethren. May both prove themselves workmen that need not be ashamed.

During the year the death angel had saddened the hearts of several of our preachers. Bro. W. A. Knolle buried his baby daughter, but recently married; Bro. A. E. Rector, his baby boy, who died en route home from New York, where the mother and children had spent a happy summer; Bro. W. F. Radetzky, the host of the conference, had to give up his only baby, a little girl two years old; and Bro. W. D. Wiemers, only a few days before conference, laid away his precious life's companion, this writer's sister. Mindful of these afflictions that had come to our brethren, our hearts were sore, but our faith bright; yes, brighter.

Bishop Candler's speech on "Education" was simply magnificent. This writer has heard many addresses on the subject within the last fifteen years, but he is frank to say he has never heard one before that equaled that. So delighted was the audience that they promptly and gladly subscribed over \$2000 toward the endowment of Southwestern University. One thousand of this was given by Bro. C. H. Beneke, of Houston, one of our loyal laymen. This amount, together with another \$1000 from another layman whose modesty forbids that his name be published, gives us credit for nearly \$4000 toward the endowment of our great institution. May the time

# PIMPLES, BLACKHEADS— RUIN SKIN

Make Your Skin Clear, Smooth and Free From Impurities as Soon as Possible, Because if You Allow Eruptions to Continue Your Face May Become Diseased and Disfigured for Life.

Send For Free Sample Package Today.

The continued eruptions of the impurities of the blood through the skin of the face and other parts of the body in the form of pimples, blackheads, boils, fleshworms, eczema, blotches, blemishes scabby crusts, scrofula, salt rheum, simple and chronic acne, poisoned skin, red skin or rash or spots, ulcers, carbuncles, etc., if allowed to continue indefinitely, will eventually destroy the skin so as to permanently disfigure your face and body. The glands in the skin, containing fluids and fatty secretions necessary for the nourishment of the skin, are often destroyed by continued eruptions, thus causing fissures, cracks and scars, and leaving the skin in a dried and shrunken condition.

Stuart's Calcium Wafers have made a sure and rapid cure for all skin diseases possible. They do not contain any poison, mercury, drug, opiate or cheap alcohol so common in most skin and blood treatments. Calcium Wafers contain in concentrated form the most effective working power of any purifier ever discovered—Calcium Sulphide. They also contain golden seal, quassa, eucalyptus, belladonna, and the vegetable alteratives and laxatives, all of which are essential to make rich, red, healthy blood.

Calcium Wafers are in dry, compressed form—little tablets—easy to carry around and they cannot lose their medicinal power by evaporation as so many liquid medicines do. They are coated with chocolate, are easy and pleasant to take, will cure any form of skin or blood disease and will leave your skin in a perfectly smooth and healthy condition.

Why should you go around any longer with a disgusting looking face and have strangers stare at you and your friends avoid you, when you might just as well have a nice, smooth, attractive face. Stuart's Calcium Wafers have in many cases cured boils and pimples in five days.

Ask your druggist for Stuart's Calcium Wafers today. They cost only 50 cents a box.

Send us your name and address on a postal card and we will send you a sample package of Calcium Wafers free. Address the postal to F. A. Stuart Co., 175 Stuart Bldg., Marshall, Mich.

### CHRISTIAN, EDUCATION THE DEMAND OF THE TIMES AND THE HOPE OF THE NATION.

So much has been written and is being said just now on the subject of education I cannot hope to say anything new nor advance a thought that has not previously been given expression.

But such is the importance of the subject in connection with the endowment of our own institutions it is well to reiterate and repeat, by giving line upon line, until our people awake to see and arouse to a sense of their obligation, and meet their responsibilities.

There are periods in the world's history when certain leading themes of human interest arise and predominate, absorbing for a time all the great elements of thought and holding under its dominion the thinking minds of the nation; periods when everything seems subordinated to the great controlling idea that moves and sways the people. The subject of education, though never wholly lacking in interest in time past, yet it has never arisen to such a strength and breadth of interest as in our day. There has never been such a demand for universal education—of the high and low, the rich and the poor, the white and the black, the male and the female. Timid woman stands today by the side of her lordly brother, demanding access to the same halls of learning and to drink from the same fount of wisdom. The right to be born carries with it the right to develop all the faculties within us.

We turn our eyes to the other na-

Texas Germicide and Disinfecting Co., Dallas, Tex., offers a cheap but reliable plan that will enable Churches and schools to comply with the Texas law. After Oct. 1st, the law of Texas will require "all places for public gatherings" to be disinfected regularly. We do all the work for you, and OUR CARD tacked on the wall will be accepted by the authorities as PROOF that the law is being complied with. Write to-day for disinfecting plan.

tions of the earth and we find them moving in this direction. It has become a world-wide question; at any rate, it is the universal movement of Christendom. Education has become the very German idea of life. It was the education of her people that raised her to the exalted position which she occupies among the nations of Europe. But of all the Nations of the earth today, there seems to be greater reason why our country should magnify the cause of education and foster all our institutions of learning, because culture gives strength and stability to democracy. Ours is emphatically a government by the people. So, in whatever direction we turn our eyes, we see the great waves of popular power advancing, surging over all obstacles, sweeping away every barrier and laughing all opposition to scorn. Everything is being subjected to the test of direct popular suffrage and the privilege of voting is being indefinitely extended.

Our country is being overrun by a foreign population who come to our shores seeking their fortunes, with no motives to gratify but selfish ambition and no spirit prompting them but avarice, and the right of suffrage is extended to them before they have been here long enough to adopt our civilization or learned to love our country. The starving foreigners are coming in by the million to compete with our laborers and to reduce their wages. And so we have—and it is increasing—the most heterogeneous population on the globe.

It was the opinion of McCauley, expressed in the long years ago, that our political institutions would be subjected to a supreme test when the vast unoccupied domain in the West, which has afforded such an outlet to the restless, discontented elements of the older States, should become thickly peopled communities. "Then," said he, "would begin the fierce encounter between the rich and the poor, the moneyed classes and the struggling millions;" "then would culminate the great conflict always going on between capital and labor, and the dangerous and explosive elements among our population, pent up and thrown back on themselves, would inaugurate a series of political and social convulsions, proportioned in magnitude to the grandeur of the stage whereon they were enacted." While we lift our hearts in prayer to God to be delivered from such a catastrophe, yet if we discern rightly the signs of the times, the storm clouds of envy and malice are already gathering in our political sky and the horrors of a great revolution may yet break upon the head of this proud young nation.

Abraham Lincoln is reported to have said just a short while before his assassination, speaking of the dangers which threatened the country by reason of corporate greed which coined money out of the blood of patriots and the tears of widows and orphans:

"I see in the near future a crisis approaching that unnerves me and causes me to tremble for the safety of my country. As the result of war, corporations will be enthroned and an era of corruption in high places will follow, and the money power of the country will endeavor to prolong its reign by working on the prejudices of the people until all the wealth of the country is congested in the hands of a few and the Republic is destroyed."

Corporations have become enthroned and less than 50,000 families own more than half of the wealth of this nation, and less than 200 families more than two-thirds of it. The money power has prolonged its reign. Today immense corporations, trusts and monopolies are growing up in our land and amassing fortunes such as were never dreamed of before on this continent, and the struggle between capital and labor has already begun. The exactions of lordly capitalists are met by the violent outbreak of strikes and trades unions until in many parts of our country, by this antagonism, property has been imperiled and peace destroyed.

Such commotions, political excitements, commercial distresses and financial disorders of the last decade have absorbed attention, turned thought into serious channels, opened the floodgates of vice and sent demoralizing influences sweeping by a thousand streams through the whole land. And unless history teaches falsely, without remedial agencies are speedily employed and this destructive tide of low-bred passion is restrained, there will soon be sweeping wildly all over our fair country a flood of iniquity producing mob rule, agrarianism and communism, destruction to property, and creating general disorder.

Bishop Hoss said, "The danger is, our Republic will go the way the Republics of antiquity went." As we gaze upon the gloomy picture, the soul of the patriot instinctively shudders and asks, is there no ray of light to illumine the darkness and brighten the prospect? Undoubtedly there is. Christian education is the hope of the Nation.

By Christian education we do not mean sectarian teaching, but, in a word, an education based on the principles of truth as taught by the "Man

of Galilee" and exemplified by the Son of God. To these principles the patriot, trembling for the welfare of his country, must turn as to the surest safeguard against the outburst of the restless and depraved elements of society and the fiendish spirit of lawlessness and disorder.

One of the saddest truths in this connection is, there are those in high positions laboring to divorce from education the spirit and principles of Christianity, the only saving element for the Nation and the only hope for humanity.

Secular education alone can never reform human nature nor purify the heart. The stability of the Government is in the moral convictions of her people, and these convictions are the result of Christian teaching. Christian education would unite all the intellectual and moral forces of manhood and wield them for the highest interest of humanity and the development of the country. It has been truly said that the battlefield of the Republic today is the cradle of American childhood."

Skepticism and infidelity stand on the one side, brazen, defiant, advocating a purely secular education, claiming that the safety of the Nation is in its intelligent citizenship without the help and inspiration which Christianity affords; while on the other side stands the Christian teacher, holding up the "Word of God, the grand instrument of human civilization, and demanding the education of the children of the rising generation under the principles of pure morality." The decision of this question and the end of this contest will decide the future destiny of this nation. If infidelity triumphs and the Bible is excluded universally from the schools of the land, the sun of prosperity that has been shining for more than a century in splendor upon this great Nation will go down in blood and shed its last beams upon an ill-fated people, lost alike to all honor and virtue and swayed only by avarice and unbridled passion. Society would be filled with the commission of crimes that would cause the cheek of night to blush with shame and cover the face of the Almighty with the frown of his wrath.

Knowledge is power, but it is a power for good or evil, according to the motives of the human heart. There is nothing reformatory in knowledge, whatever be its character, that can reform the nature or purify the heart of man and restrain his carnal passions. Chemistry admits us into the very laboratory of the Divine Creator, but it cannot reform the drunkard nor renew the heart of the low debauchee. The very incarnation of evil, the very devil himself, is an instance of what intelligence without a guiding moral principle may become.

Bishop Doggett once truly said, "Ed-

icated genius will bloom and blossom on the very graves and rottenness of the human heart."

History furnishes us numberless examples of the grandest intellects ever known to the world, yet who lived and died devoid of those higher principles of virtue and honor which Christianity enjoins. And a Nation's morality is as the morality of the individuals composing the constituency of the country.

As is private virtue, so is public virtue. The history of all Nations affords illustrations of the folly of attempting to perpetuate a government by intellectual development, without regard to the principles of Christian education.

Look at the cities of Greece and Rome, with all the literary culture of the world, yet by reason of their own inherent wickedness and their neglect of the principles of truth, went to destruction. So, if the principles of Christianity are ignored in the education of the rising generations of our country, then let "Ichabod" be written upon the masthead of the "Old Ship of State," for the billows of time will drive her to wreck and sink her forever in the stench of her own degradation.

Where, then, lies the duty of Methodism in this responsible hour? Never was there such a call made to any people as that which is now ringing out over a worldwide Methodism. Never had our Church such opportunities and responsibilities as she faces today. She stands face to face with spiritual wickedness in high places and every species of skepticism and infidelity, and every power of darkness seems united to destroy the faith of the saints and substitute for the gospel of truth and the light, the wild vagaries of a godless intellectualism. So, Methodism today must come to the rescue of the youth of our country that are being brought up very largely under a goddess public school system, and give them the advantages of a Christian education, or else her light that has been shining and burning brightly for more than a hundred years, by which our fathers lived, rejoiced and shouted their way to heaven, will soon be extinguished by the waters of heresy and the winds of superstition and folly, and the dark storm of infidelity will drift her from God and leave the "Old Ship of Zion"

# Open Publicity

Insures a fair, square and honest deal. It characterises the policy of Dr. Pierce as relates to the composition of his time-proven and most popular medicines. Their ingredients are on each bottle-wrapper, attested under oath and printed in plain English. Dr. Pierce's Favorite Prescription is the only medicine designed for the cure of woman's peculiar ailments and sold by druggists, the makers of which publish on each bottle-wrapper what the medicine contains.

Dr. Pierce's Favorite Prescription contains no alcohol, and no narcotics or other harmful or habit-forming drugs, as will be seen from its published ingredients. It contains only such native, medicinal roots as are most highly recommended by leading medical writers and practitioners of all the several schools of practice, for the cure of woman's delicate and peculiar ailments. It is safe for women to take in any condition of the system, as it assists Nature in restoring the healthful action of all the organs distinctly feminine.

Nature's own cure. In fact, "Favorite Prescription" is Nature's own cure for the many derangements and weaknesses peculiar to women. It is advised for no other diseases.

If you are a weak, tired, nervous, over-worked, broken-down, pain-racked woman, either young, old or middle-aged, suffering from frequent headaches, backaches, dizziness or fainting spells, gnawing or distressed feeling in stomach, perhaps see imaginary specks, or dark spots floating before the eyes, have dragging-down or heavy feeling in lower abdomen, or pelvic region, with, perhaps, pelvic catarrh, or other symptoms of functional or organic affections of the distinctly feminine organs, then you will make no mistake if you resort to the use of Dr. Pierce's Favorite Prescription. The most advanced medical science knows no better agents for the cure of all such diseases than are happily and harmoniously combined in this widely-famed "Prescription" of Dr. Pierce.

You can't afford to accept any secret nostrum of unknown composition and of questionable merit as a substitute for this professionally endorsed and time-tested remedy of KNOWN COMPOSITION, simply that some unprincipled dealer may make a little larger profit. Don't expect it to perform miracles but give it a fair, persevering trial and it is not likely to disappoint you. It won't "dissolve tumors"—no medicine will. It will cure a larger percentage of all curable ailments which especially afflict womanhood than any other medicine sold by druggists for that purpose.

As to Dr. Pierce's Golden Medical Discovery it has a very large range of application, yet it is by no means recommended as a "Cure-All." It possesses marvelous alterative, or blood cleansing, properties and is at the same time a most invigorating tonic, or strength giver. It exerts a specific, cleansing, soothing and healing effect upon all the lining mucous membranes of the system; hence, its great curative value in all catarrhal affections, no matter where located.

In Chronic Nasal Catarrh, it is well to cleanse the passages two or three times a day with Dr. Sage's Catarrh Remedy fluid, while persisting in the use of the "Golden Medical Discovery"

for its blood cleansing and specific curative effects upon the diseased mucous membranes. It will cure a very large per cent. of all cases, even after they have reached the ulcerative, or chronic stage, and no matter of how many years' standing they may be. It is equally efficacious in affections of the mucous lining of the larynx, bronchia and respiratory organs in general, thus curing bronchitis, laryngitis and other affections giving rise to obstinate, hang-on coughs. It is not so good in acute coughs following sudden colds, as in the lingering, chronic coughs. Nor must the "Golden Medical Discovery" be expected to work miracles. It will not cure consumption in its advanced stages—no medicine will do that, but for all obstinate hang-on-coughs due to laryngeal or bronchial irritation and kindred affections, of the throat which, if neglected or badly treated, are likely to lead up to consumption, the "Discovery" can be relied upon to produce the best curative results.

The "Golden Medical Discovery" is, from its tonic and specific curative control over mucous surfaces, especially efficacious in curing indigestion, dyspepsia, weak stomach and "Liver Complaint," or biliousness. Even ulceration of the stomach and bowels has in thousands of cases been cured by it; also obstinate chronic diarrhea.

In addition to all the foregoing, not the least valuable of the marvelously efficacious properties possessed by the "Discovery" is the unequalled regulating and strengthening effect exerted by it over the heart's action. It has made some wonderful cures of very pronounced valvular and other affections of that organ.

The reason why "Golden Medical Discovery" cures so wide a range of diseases is made plain in a booklet sent free on request mailed to Dr. R. V. Pierce, Buffalo, N. Y. If interested, send for it.

The powerful alterative or blood purifying properties possessed by the "Discovery" will naturally suggest its use for the cure of blotches, pimples, eruptions; as eczema, salt-rheum, and other skin affections in all of which it has made remarkable cures; also in scrofulous sores and old, open ulcers, or eating sores. To heal the latter, use Dr. Pierce's All-Healing Salve as a local application, while taking the "Golden Medical Discovery" to correct the blood and cleanse the system. A box will be mailed to any address on receipt of fifty-four cents in stamps. If your druggist don't have it in stock, address Dr. Pierce, as above.

Dr. Pierce's Pleasant Pellets are the original Little Liver Pills, first put up by old Dr. Pierce over 40 years ago. Much imitated, but never equaled. Easy to take as candy.

# The Success Sulky Plow

Here's a plow you can buy at a reasonable price and it will last you your lifetime. And you will have an all-purpose plow, too—does the same work and does it just as well as the really high priced plows and it has none of their complications.

### It Is Beam Hitch

with no frame. There's lightness and light draft. Only a few parts, and they simple ones. Adjustable front axle, dust-proof, removable wheel boxes, adjustable rear wheel attachment. Widest latitude in the hitch, and you can set it to plow any depth, two to eight inches.

Just the kind of plow you'd expect to get long, satisfactory service out of. Write for catalog and let us tell you more about it.

The Parlin & Grendorf Imp. Co. State Agents, Dallas, Texas.



# HILLS BUSINESS COLLEGE

Come to us and the world's best and most modern business education is yours. We teach business as no other school teaches it and demand success of our students. You'll be trained to walk right and over the heads of students of other colleges, and you will draw from \$15 to \$25 more salary a month right out of school. Positions secured for all who take our combined course or money refunded. Write for our proposition—it'll wake you up and put you to thinking. Address R. H. Hill, President, Waco, Texas, Memphis, Tenn.

# CITY BUSINESS COLLEGE

To earn more you must learn more and you can learn more with us and quicker than with others. We give you more attention and develop your talent and arm you with abilities that will command a high salary. Tuition \$10 a month or \$25 for three months. Address G. W. Hill, Principal, Dallas, Tex

a stranded wreck on the shores of time amid the scoffs and jeers of a Christless crowd.

But if we will listen to the voice of our wise leadership and the rank and file of Methodism will arise from their lethargy and meet their responsibilities to God and their obligations to the coming generations and support their

institutions and liberally endow their universities, the Church of the future, arrayed in her garments of beauty and holiness, will drive back the dark faces of sin and oppression, and wisdom and knowledge shall become the stability of our times and the twentieth century may witness the millennium glory of our risen Lord. P. C. ARCHER.

Our Departed Dead

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices.

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

MARSHALL.—Linus W. Marshall, invalid son of Rev. and Mrs. B. T. Marshall, was born October 31, 1878; died November 15, 1907, aged twenty-nine years and fifteen days.

BREEDLOVE.—Mrs. Bethena Breedlove (nee Prater) was born in Morgan County, Ala., November 14, 1872; professed religion and joined the Baptist Church when fourteen years of age.

BRUNER.—Miss Belle Bruner was born in Greencastle, Indiana, March 11, 1859, and died in Temple, Texas, October 2, 1907. At a very early age in life she gave her heart to God and lived a life of rare devotion to the advancement of God's kingdom upon earth.

HOTCHKISS.—Our dear little Alleen left us to be with the angels October 29, 1907, aged eighteen years, nine months and three days. She came like a ray of sunshine into the parsonage home at Caldwell, Texas, while Brother O. T. was pastor there, and he and Sister Carrie know, better than all others, how bright and sweet this ray of sunshine was.

she was the same devoted Christian, and at the Annex in Georgetown led many of her friends to Christ, who will shine as bright stars in her crown. She was sick just a short while, and endured with marked patience the severe sufferings through which she passed. Loving hearts and tender hands did all they could to relieve her, and had it been possible, would gladly have borne all for her.

BROXSON.—Mrs. J. W. Broxson passed to her reward Sept. 18, 1907. She was the widow of Rev. J. W. Broxson, formerly of the Alabama Conference; was born in Rockingham, N. C., Oct. 16, 1831, and with her parents moved to Alabama in 1832; December 5, 1854, was happily married to Rev. J. W. Broxson; moved to Texas in 1873, and settled near Ennis, where they resided for many years.

WEST TEXAS CONFERENCE
Llano District—First Round. Kingsland, Nov. 23, 24. Goldthwaite, Nov. 29.

Cuero District—First Round. Flatonia, Nov. 27. Victoria, Nov. 30, Dec. 1. Nixon, Dec. 3.

Clarendon District—First Round. Clarendon Sta., Nov. 23, 24. Memphis Sta., Nov. 30, Dec. 1.

Beeville District—First Round. Karnes City, at K. C., Nov. 24, 25. Oakville, at Mineral, Nov. 30, Dec. 1.

Floresville, Dec. 8, 9. Aransas Pass, at A. P., Dec. 13. Rockport and Ingleside, at R., Dec. 14, 15.

Austin District—First Round. Liberty Hill and Leander, L., 2 p. m., Nov. 28.

San Antonio District—First Round. (In Part.) Devine, Nov. 30, Dec. 1.

San Marcos District—First Round. Luling Cir., at Luling, Nov. 30, Dec. 1.

NORTHWEST TEX. CONFERENCE
Waxahachie District—First Round. Midlothian, Nov. 30, Dec. 1.

Clarendon District—First Round. Clarendon Sta., Nov. 23, 24. Memphis Sta., Nov. 30, Dec. 1.

Beeville District—First Round. Karnes City, at K. C., Nov. 24, 25. Oakville, at Mineral, Nov. 30, Dec. 1.

Vernon District—First Round. Vernon Station, Nov. 30, Dec. 1. Tolbert, at Tolbert, Dec. 1, 2.

Colorado District—First Round. Sweetwater Sta., November 30, Dec. 1. Sweetwater Mis., Longworth, Dec. 7, 8.

Plainville District—First Round. Umbarger, at Hoffman's, Nov. 29. Hereford, Nov. 30, Dec. 1.

Corsicana District—First Round. Blooming Grove, at B. G., Dec. 1. Alesia Circuit, at Shiloh, Dec. 7, 8.

Weatherford District—First Round. Mineral Wells, Dec. 1, 2. Couts Memorial, Dec. 4.

Weatherford District—First Round. Mineral Wells, Dec. 1, 2. Couts Memorial, Dec. 4.

Georgetown District—First Round. North Georgetown, at N. G., Nov. 30. Georgetown, Dec. 1, 2.

Brownwood District—First Round. Blanket Station, Nov. 30, Dec. 1. Coleman Station, Dec. 7, 8.

Gatesville District—First Round. McGregor Sta., Nov. 30, Dec. 1. Oglesby, at O., Dec. 7, 8.

Abilene District—First Round. Anson, Nov. 23, 24. Clyde, at Eula, Nov. 30, Dec. 1.

NEW MEXICO CONFERENCE
Albuquerque District—First Round. Roosevelt, Nov. 30. Floyd, at Hawkins, Dec. 7, 8.

El Paso District—First Round. Clint and Lamesa, at Lamesa, Nov. 30, Dec. 1.

cy of most pper, i Fa-vom-which curacous large they ironic years' qually uncous d resur-ing affect-g-on-acute as in Nor very" it will anced t, but due to i and which, likely "Dis-duce y" is, e-pecially, dys-Com-ration-thon-; also g, not lously by the gulated by made -pro-ctions medical of dist- sent R. V. tested, d pur- "Dis- use erup- other it has crouf- er eat- local olden blood will be ipt of your dress re the ut up ago. ualed. ch best- to walk re salary ney re- H. Hill. i other- emmad a ilas, Tex v their future, ity and k faces m and ability cent- glory IER.

Distress after eating, belching, and nausea between meals are symptoms of dyspepsia, which Hood's Sarsaparilla always cures.

THE FINANCIAL PANIC AS OBSERVED IN NEW YORK.

A panic, or rather a flurry, in money circles in a great city is interesting to study. The recent nervousness did not reach a "panic." Everyone was uneasy, but no one lost. The truth is, there was abundance. All received their own. The lack of enough crisp currency to make the exchanges cut quite a figure, when the Knickerbocker Trust Company, on Fifth Avenue, closed its doors. It had enough and to spare, but not in crisp currency. The Knickerbocker was the first to start the uneasiness that ran wild for days.

Barney, the energetic President, took hold of this institution a few years ago, when its deposits were \$11,000,000. Barney pulled it up to \$66,000,000, then committed suicide. Strange that success and suicide should follow close in each other's tracks, but it was so. The Knickerbocker ranking so high on Fifth Avenue, too, frightened the populace. All the banks began clinging to cash on hand, knowing the masses with deposits would clamor for cash. New York's millions are a thrifty people, except a few; all have bank accounts, representing savings of all kinds and amounts—\$5 to \$500. It is these millions from the masses, aggregated, that makes the active operating capital, daily bank balances, to a great extent, that the banks do the business of the country with.

The rich have theirs in other things; the masses theirs in cash in the banks, and when they start a run it means something. The banks escaping runs might as well have them, for they have to be ready for such. It is said \$1,400,000,00 was drawn out and put away by the hpeople. What a hole it made! Solvent banks were strained to get and keep enough in cash for possible emergencies. It all was not because of any lack of values, of money; the country was all right, the values all right, the money plentiful, peace and prosperity prevailing; but in a twinkling there was, as it were, a signal, and all put on the alert, and every dollar was tightly squeezed with a firm grip. It only required a release of the grip and all reached. The masses, as a rule, know little of practical finances, are easily frightened, and no arguments of "confidence" impress them, yet these people owning the active banking cash have it in their power to disturb, disrupt the business of the country, and none can gainsay them, for it is their money; yet it makes a strange condition of affairs.

Too many think the banking capital is for the rich; not so, it is the poorer people's. The banks combine their savings and create with them the billions for the business of the country. The worst is over. It was only a fright after all. H. W. FINLAYSON. New York, N. Y.

THE WOMAN'S DEPARTMENT.

Continued from Page 12

thing new and undreamed of, as the Laymen's Movement appears upon the scene. This is an organization of the laity, with a membership drawn from the business men of the Church, and the work is to be conducted on the same plans as those employed in our ecclesiastical economy. Business men demand a reason for things and "Upon the sufficiency of this reason depends its reception with thinking men." Mr. Samuel B. Capen, of Boston, answers the question of why there should be such a movement, under the following heads:

- 1. Because of the inadequacy of the present plans and methods of missionary work.
2. The indifference to all foreign mission work of very many in pew and pulpit.
3. We need something radically different from our present plans and methods, because many people do not consider proper proportion in their various gifts. The time has come to make it clear that missions is the supreme work of the Church and that money given to missions does not hinder generous gifts at home.
4. There must be a broader vision for business men. The doors are open to the world over to the commercial man and shall they be closed to the gospel of Christ?
5. Our own spiritual safety requires a more vigorous campaign.
6. A proper recognition of our duty to the brave men at the front whom we are starving and crippling by our meager support.
7. The need of money to train and equip the new recruits who are eager to go, and for the planting of educational institutions, hospitals and printing and industrial plants.

How blessed the assurance that in the great gospel plan the resources are inexhaustible and the judge who guides from his throne on high will, from the things of Christ by his Spirit, bring just the provision to suit the need of the time!

Less than one year ago in a layman's prayer meeting in Fifth Avenue Presbyterian Church, in New York, held in recognition of the one hundredth anniversary of the Haystack prayer meeting, the inspiration came to inaugurate a laymen's movement in the Church, and in this almost inconceivably short period it has become, not only interdenominational, but international in extent. Bishop Hoss believes it to be a sign of the times and considers it the most significant event that has taken place in the Church for the past twenty-five years.

Hitherto the men who run the world's business and hold the purse-strings have had but little interest in missions. The time has come and

the call has gone forth to arouse them to action.

The Western Methodist predicts this to be the most potent of all our organizations. "The business brains of the Church and the money of the men of the Church will go into this movement," says one. Men who have organized great banking houses, great mercantile establishments, great industrial corporations, will get behind the work of the Church as they have never seen them before, and they will bring things to pass in the world-wide work of the Church as they have been doing in the business world.

What may be the result of this spontaneous upheaval we are not able to foretell, but a significant feature is that it comes in answer to prayer.

The Southern Presbyterians have organized to put a Secretary in the field, a few laymen paying his salary. They have determined to increase their contributions to an average of \$4.50 a member.

The Southern Baptists had a great rally at Richmond last May, with 1500 laymen present, and the work is being rapidly put under way in many of the large cities of the South.

In our own Church there have been organizations effected in advance of the general organization. The most notable are in the Holston Conference, the Tennessee Conference, and in the efforts of Mr. C. H. Leland in North Carolina. October 17th a meeting was held in Knoxville, Tenn., in response to a call from the Board of Missions, to effect an organization. It was composed of fifty-three laymen, representing twelve different States. These men are leaders in the various walks of life who left their business at their own expense, came together in response to this call to consider the needs of the hour. Addresses were made, full of practical thoughts and religious fervor. Mr. Y. Campbell White, of New York, Secretary of the general organization, made an address of great earnestness on the needs of the field and the obligations of the Church over against the meager and inadequate response the Church is making. Bishop Hendrix discussed the subject under the head of a forgotten asset. Mr. John R. Pepper spoke on The Stewardship of Christian Business Men, contrasting the methods in business with those employed in religion. Mr. Ireland addressed himself to ways of interesting laymen of the Church, emphasizing the spirit of brotherhood. Bishop Hoss spoke on The Priesthood of the People. He declared it his conviction that the laity should have a larger share in the councils of the Church, and hailed with joy the movement which accords them an opportunity for sacrifice and service. Bishop Candler occupied the evening hour and delivered an address to men on Missions. The officers elected were: Mr. John R. Pepper, President; Mr. C. H. Ireland, of Greensboro, N. C., Vice-President; Mr. G. W. Cain, of

Nashville, Secretary; Mr. F. M. Daniels, of Mammoth Spring, Ark., Treasurer. The Executive committee are: Mr. W. G. M. Thomas, of Chattanooga; Gen. Julian S. Carr, of Durham, N. C.; Mr. D. H. Abernathy, of Pittsburg, Texas.

A Few Records from the Conference Phonograph.

"The laity must cease to be the force of the pastor, but must be his force."—Bishop Hendrix.

"What is it that has brought nearly 100 men from all over the South here tonight? It is the mighty drawing of the Spirit of God to unite you with all the other denominations in absolutely the first serious attempt to conquer the world for Jesus Christ."—J. Campbell White.

"The most intelligent and effective giving is on a carefully pre-arranged basis. System, not spasms, is God's method."—J. Campbell White.

"We spend twenty-five dollars for religious work at home for every dollar we give for similar work abroad, while the largest returns are now in foreign fields. Our nation has become a world-power, and now let the Church become a world-power. Our laymen are becoming familiar with the markets of the world. Shall they send their iron and coal and grain and lumber and cotton to heathen lands and not send the gospel? Their new world-vision is what wise leaders have long prayed for for their laymen. The responsiveness of these representative laymen quickens hope and inspires joy. It is as when our Lord sent out other seventy also and rejoiced in spirit as never in all his earthly ministry, as he told of seeing 'Satan fallen as lightning from heaven.'"—Bishop Hendrix.

During the recent session of our conference in Amarillo a meeting was held to consider this interest, which was addressed by Rev. J. R. Nelson and Rev. W. W. Pinson, the laity being represented by Mr. Ed. McCullough, of Waco, and Mr. Erskine Williams, of Ft. Worth. After the services an organization was effected and Mr. Erskine Williams, of Ft. Worth, was elected leader for our conference.

And Still They Come.

Just as the October Bulletin was about ready for the press we sent an addendum stating that Miss Lowe had been accepted for Scarritt. Now we have the pleasure of reporting the name of another young woman for this school—Miss Lora M. Neal, of Palmer. This makes five students in Scarritt under the auspices of the Northwest Texas Conference Woman's Foreign Missionary Society.

An executive meeting was called in Ft. Worth on the fifth of this month to consider Miss Neal's application. Mrs. A. C. Johnson came up to be present and Mrs. W. F. Barnum was in attendance. The examination was entirely satisfactory, the recommendations highly gratifying and the young lady's personal testimony to the clearness of her call to the work was cheering and gladdening. It is believed she has the qualities for a valuable worker.

News From the Field.

Reports come in slowly, but no doubt they will be fuller for a little delay. Mrs. Young, of Abilene, has enjoyed a protracted absence from home, and on her return is greeted by an accumulated amount of matter from the Press Superintendent. She writes that she will address herself to these affairs with haste and energy and make up for lost time.

An intelligent lady writing from one of the important charges in the conference, says: "Our society is holding its own and occasionally getting a new member, but the foreign work has always been in the background in our Church. A few indomitable workers have kept it alive, but the moneyed people ignore it. We have not had a public collection for the cause in one year; our preachers get out of it one way and another. Still, with all, I think I may report the society as on the up-grade." More and more we must believe that enthusiasm in missions, as in other things, is in proportion to the exact and detailed knowledge of it along the best lines of study.

Our Mrs. Barnum has been passing through a time of deep solicitude and anxiety, having a brother and a sister-in-law in the hospital at the same time. The former lost his right arm by amputation. She is now lying in the quiet of her own dear home to recuperate her strength after a severe nervous strain. She will have the sympathy of her co-laborers in the cause she serves so unflinchingly.

From the Foreign Field.

Through the courtesy of Mrs. Barnum we have access to recent letters from the Orient. These are mostly personal, but through them we get charming glimpses of the lives of our missionaries and can better realize that though so far removed from us by distance and grace, they are indeed creatures of like needs as ourselves. When we can imagine a young lady missionary writing from China for face powder and toilet water we have gone

a long way toward breaking down the opposition of our girls to the foreign work.

Mrs. Harris, who is teaching in McTyler School, in Shanghai reports her time already so full that her letters must be limited to brief and infrequent notes. Mrs. Harris exhibits the unusual instance of a woman in middle life taking up work abroad. She was four years Corresponding Secretary of the Florida Conference, and just this year went out with our new missionaries.

Miss Manns writes a lengthy and characteristic letter under date of October 17, to "Little Mother," as she affectionately dubs our graceful Third Vice-President. If time would allow, we would enjoy giving some of her graceful sallies, no less than the solid reflections, but we are compelled to be brief. She has just successfully passed her first year's examination in Chinese and reports her nerves a bit unstrung. The examination took place at our Annual Conference held in October at Soochow. Grateful mention is made of copies of our Church literature and magazines sent by thoughtful friends. A suggestion for this season of giving: What more valuable than a year's subscription to some fine papers and periodicals for the men and women at the front, who are hungering for a touch with the home land? She reports the coming of Dr. Parker and family for a year at home, and expresses the hope that this missionary of thirty years' experience may be secured for a few lectures at least, in Texas. So mote it be. He succeeds Dr. Allen.

Bishop Wilson presided at the conference and then started for home via India, Europe and Egypt. Grand old man! When shall we look upon his like again?

Mrs. Cobb, in a letter full of interest, tells of a visit to Mokonshan, the summer home for our missionaries. She describes it as grand. "Mountain reaching above mountain, with deep, narrow gorges or small cultivated valleys in between; the mountains themselves covered with beautiful groves of bamboo thirty or forty feet in height where graceful, feathery branches are swayed by every passing breeze." Our house at this place is said to be unfortunate in location and falling into such decay that it will have to be shortly replaced by a new one. A description is given of a Quarterly Conference on Mr. Hearn's work, to which people came from the adjoining country and villages, walking, many of them, as far as twenty miles. One hundred and thirty-seven took communion, fifty-two of whom were women. The people listened eagerly to the gospel which brings light into the darkness that envelops them.

The work of Miss Rankin was an

other place full of interest. Memories tender and sweet came up at the bare mention of the name of our first brave pioneer missionary in China. She had no easy task, but God has wonderfully preserved and blessed her and helped her in making life easier for those who now go to mission fields. She is spoken of as living a life wholly given up to the happiness of others. The women of the Memphis and Tennessee Conference societies have provided her a lovely and comfortable home as a place of quiet and rest for her. She has given up her labor with boys and now teaches her own sex, ranging in years from the wee tots to the married women of twenty-eight. She keeps herself in touch with all new methods of school work, employing kindergarten plans for the little children. She closes by saying: "Other women of perfect consecration, good education and normal training are needed in China just now. It makes me almost heart-sick when I visit the stations and see one woman forced to do the work of two, taxing brain and body beyond allotted strength."

The Collections.

We must be permitted to add a word of emphasis to the call of our President for an earnest effort to bring up our special this quarter. It is easier now to go out and solicit than it will be during the uncertain weather of the fourth quarter. Will not our women, you, dear reader, do your best to bring up dues in full and gather the offerings? We made pledges in advance of anything yet given at our annual meeting in Waco. Enthusiasm was running high at that time; now let conviction make those pledges good. Yes, we reverse that and say, make those pledges good now.

MRS. S. C. FOLLIN.

Press Superintendent. Ft. Worth, Texas.

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, stops all pains, cures wind colic, and is the remedy for diarrhoea. Twenty-five cents a bottle.

A Methodist Doctor Wanted

For a town of 2000 people to take place of a doctor leaving. A practice of \$4000 per annum. Apply Texas Christian Advocate, Dallas, Texas.

I cured myself of Indigestion and Constipation, physicians and remedies failing. MARVELOUS DRUGLESS CURE (no bread stuffs), all forms of Stomach and Intestinal Diseases. Particulars free. GERMAN GRAINS, No. 525 West 124th Street, New York, N. Y.

Dress Goods at Greatly Reduced Prices

We are determined to make this, the fourth week of our great November Dress Goods Sale, a most extraordinary event. Every piece that would usually be marked down at the end of the season is marked down now. We have decided to make our Dress Goods Clearance while the demand is at its highest. Now is the time to supply your Dress Goods wants and finish your season's shopping at a most substantial saving.

2.50 BROADCLOTH FOR \$1.69.

Broadcloths are the most fashionable fabrics of the season for tailored suits and demi-costumes. We are showing the largest stocks and the best values; special values will be found in this line of beautiful imported Chiffon Broadcloth, full 52 inches in width, in every wanted street shade and black, is worth \$2.50, on sale at only \$1.69.

\$1.25 FANCY WEAVE SUITING FOR 69c.

Two lucky purchases recently made in New York enable you to save one-third and more on this Suiting; 54 and 44-inch Suiting, in new, up-to-date designs, about fifty pieces to select from, worth \$1.00 to \$1.25

60c BLUE HENRIETTA FOR 39c

40-inch wide All Wool Henrietta, in shades of Cadet, Alice and Copenhagen blues; we have too many of the above mentioned shades; they are taken from our regular 60c line to close at only

\$1.50 MANNISH SUITING FOR 95c

Fine Imported English and German Suitings, in stripes, plaids and all this season's purchases, in the newest colors, \$1.50 has been the price all this season, for this week

\$1.25 FINE BLACK GOODS FOR 79c

Our Black Dress Goods Section is a constant center of attraction, and again comes the news of very remarkable offerings. This time, astonishing as it is, the offerings concern Black Dress Goods that have been sold at \$1.25, and include Chiffon Panama, Voile, Sicilian, Chevrolet, Serge, Melrose, Mohair Brilliantine, Chiffon, Poplin and Mohair Crispine, at

Mail Section SANGER BROS Dallas Texas



CLOTH TOYS

4 Cloth Animals, 50 cents. 2 Cloth Dolls, boy and girl, 50 cents. One Teddy Bear, 25 cents. If all are ordered, price \$1.00. No stamps. O. K. Novelty Co., Dallas, Texas.

BLAYE Vol. L A W Another history, the future courage: sults of have shown ections. an incr of them dollars. of our work educatio derfully pils in and the has ma new ch and ma renovat terest u derfully Spiri It is n sirc, bu sions at reports and the During The W ference our me ference thousar in our thousar State u sand in couragi of the power old rev gospel and ar hope o Church the abs the rev her int is visil we hav apply connec confer given people. the Ch fire. year's ought for be God a We We ha aid us These The d