

# TEXAS CHRISTIAN ADVOCATE

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

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No. 12

## The West Texas Conference

The West Texas Conference met in its fifty-second session in Austin, Wednesday, October 26, Bishop Atkins in the chair.

Austin is an ideal city for such a gathering. It has a central location and a cosmopolitan population of some 32,000, and it is the capital city of the State. Every citizen in Texas feels a special interest in Austin. People from all over the State live there. Many of the State's leading institutions are located there. The great State University is there and a number of asylums. It is a city of handsome residences and of fine people. It is also a city of churches. Tenth Street is the old and settled Methodist Church. It has a good house of worship, in splendid condition and its Sunday-school room has all the modern facilities for up-to-date work. It has a membership of something over 800. Dr. V. A. Godbey, the pastor, has done a fine work. University Church is a new enterprise. It is located on an opposite corner from the State University. It is a large stately building of stone and one of the most imposing structures in the city. It was started under the pastorate of Rev. D. K. Porter. He created the sentiment and started the fund. Rev. C. H. Booth took it up and completed it. He had the hearty co-operation of his people and of the people of Tenth Street, and of the State. It is not yet out of debt, but its affairs are on a business basis and no Church in the State holds a more important position. In its commodious and spacious auditorium, the conference sessions were held. Ward Memorial, South Austin, and Hyde Park are developing and their pastors made good reports.

The city opened its doors to the entertainment of the conference, and the hospitality was royal. The people of the city attended the services and the sessions in large numbers. Bishop Atkins presided with great satisfaction and his addresses and preaching were great deliverances.

As a matter of interest to the general reader, we here quote from an article in the Daily Statesman, giving the origin and progress of the different congregations in the city, and prominently among them is the Methodist Church. We quote as follows:

"The first move of people who come together in a community is for self-protection. The second move is to establish a place for worship, and the second is considered no less important than the first. It is a far cry from the small log houses of three-quarters of a century ago to the magnificent church edifices of to-day, and it is interesting to look back to the earliest days in Austin and see in what way those pioneers worshiped God.

"There was nothing in the way of an organized, recognized church here until the early forties. Eight or ten years previous to that time, however, when the little settlement here was known as Waterloo, it was customary for the citizens to gather at the home of one of the residents and hold a song and prayer service, which served to keep alive the spirit of religion. For several years these services were held at the home of a man named Allison, who is supposed to have lived near where the Colored Deaf, Dumb and Blind Institute stands to-day. There the pioneers would gather on Sunday morning for prayer and songs and perhaps short talks from some of their number.

"After the capitol was located here and the town became quite a considerable city, for that day, it was felt that some more elaborate means of holding divine services should be devised and steps toward the organization of a regular Church were taken.

The services up to that time had been interdenominational in their nature and there was no sect, all worshipping alike.

"In 1840 the first services were conducted by a regularly ordained minister, when Rev. John Haynie arrived here. He was elected Chaplain of Congress and held weekly services in a small building of logs, located near the capitol. Rev. Haynie served until 1842 when Rev. J. W. Whipple came, Rev. Haynie going to Corpus Christi. It is to Rev. Whipple that honor is probably due for the organization of the first Church in this city. Rev. Haynie's little flock was never recognized as a regular Church, being more in the nature of a mission. Rev. Whipple was followed by Rev. H. S. Thrall, who arrived in 1842. It will be remembered that the affairs of the little Republic of Texas were somewhat desperate at that time, San Antonio having been recaptured by the Mexicans and the very life of the nation being threatened. Rev. Thrall faced the conditions like a hero. He conducted services in the hall of representatives of the capitol, and being too poor to afford a home, made his lodgings on the floor of a lawyer's office. He conducted school at the capitol when Congress was not in session.

"The brave little Church survived, through many discouragements and setbacks, until 1847, when it was reorganized in April. From that time on its troubles diminished.

"The early history of the Baptist Church in Austin is shrouded in mystery. The first Church, so far as known, was established by Rev. R. H. Tallafiero in 1847, with seven members. At that time Texas had become a State and the outlook for her people was more rosy. The Baptist Church increased steadily, gained new recruits from the new arrivals and after it survived the troublous Civil War period, became firmly established. Rev. Tallafiero was a man of marked ability and is very highly spoken of by the historians of the Baptist Church in Texas.

"Rev. Daniel Baker, founder of Austin College and a man too well known in the history of this State to be extensively mentioned here, established the first Presbyterian Church in Austin in 1848, coming here from San Antonio. There were less than a dozen members and the Church was barely kept alive through its early days. In 1851, the general synod of Texas met for the first time at Austin, and the Church here became more firmly established.

"The Presbyterians, Baptists and Methodists were the only denominations represented here up to the time of the Civil War, so far as there is any record. The Catholics were probably represented, but not a great deal is known of their early operations in this city. There is little doubt that they had a church of some kind, as Mexicans were numerous and Austin was a trading center for a large section, thus being probably the home of one or more priests whose services were called for in that section.

"The Episcopal Church was organized here soon after the war and was followed in the course of a few years by the Christian Church. There is no local record of the early days of these Churches, but some of the older citizens recall that there were plenty of thorns in the paths of the pioneers in these denominations and that it was a hard struggle to keep the little Churches alive. The men sent here, however, were of the stern stuff that is not easily daunted, and their efforts were eventually successful."

Bishop Atkins called the conference to order promptly at 9 o'clock and announced the hymn, "From all that dwell beneath skies," and it was sung with a zest. This was followed

by a devout prayer. All joined in singing "Come thou fount of every blessing," and a lesson from Philippians 2 was read without comment.

Sterling Fisher came forward and called the roll. Nearly all the preachers and lay delegates answered to their names. Brother Fisher was re-elected Secretary without a dissenting vote. For many years he has been the efficient Secretary of the conference and his work has given great satisfaction. He was given a host of good assistants.

At this stage, ex-Governor Sayers was introduced and delivered a splendid address of welcome. He spoke of his early Methodist training and its influence on his life and character. He gave reminiscences of early Methodist conferences and the old preachers in Texas. Spoke of the problems now confronting the Church, the dangers of advanced thought on religion and of the commercial spirit of the age, and he exhorted the preachers to be true to Christ and him crucified. It was a thrilling address and it called forth many expressions of approval. Bishop Atkins responded in fitting terms.

The names of the presiding elders were called and they reported their work for the year.

Rev. A. J. Weeks, of the San Antonio District, reported:

We have had 1,426 accessions and a net increase of 800. Assessed for support of ministry \$6,000 more than last year. There is a deficit of \$300 on salaries. Conference collections all paid in full with \$1,000 surplus on missions. We have raised for all purposes more than \$80,000. During my quadrennium on the district the membership has grown from 3,500 to 6,082. The salaries have increased more than 100 per cent.

Rev. N. B. Read reported the Austin District:

Every preacher in charge has been faithful at his post of duty. Good revivals have been held in each of the twenty pastoral charges. More than five hundred conversions will be reported, and a healthy net gain in the membership has resulted from the gathering. A gain in the number of Sunday-schools will be reported, and a decided advance work is being carried on in this department. A number of the schools will report having adopted the graded system, and where it has been faithfully tested it will be shown that it is a decided improvement over the former methods practiced. On the whole, the membership is clean in the life, and zeal in good works. Nine persons have been licensed to preach the gospel. Seven have been recommended to the Annual Conference for admission on trial into the traveling connection. Five church buildings have been erected, three have been practically rebuilt. Two parsonages, one of which is a district parsonage, have been purchased, and two others overhauled and made practically new. Two thousand dollars have been raised for the support of the ministry over the amount raised last year for this purpose. The collections ordered by the Annual Conference have been paid in full on most of the charges, with an excess brought up by a few of the charges, will probably cover the entire amount. A number of specials for missions has advanced the amount raised for missions ahead of the amount assessed.

Rev. R. A. Rowland, of the Cuero District, reported:

While there has been no sweeping revival within the district every part of it has made steady progress. Three hundred and fifty members have been received on profession of faith and 420 by certificate. The present membership is 4,150—a net increase of 200. There are 32 Epworth Leagues with a membership of 770. Sunday-schools, 48, with 357 officers and teachers and 3,252 scholars. Conference collections are nearly in full. A total failure of the rice crop in Matagorda County caused the deficit. Two hun-

dred dollars were raised on a special for missions for work within the bounds of the district. Also a considerable amount has been raised on the Laymen's Missionary Movement. Nearly \$2,000 pledged on the Ward Memorial fund. Two new churches have been erected. Three have been remodeled and enlarged and five repaired and improved. Several lots have been secured in strategic points for church buildings. Raised for churches and parsonages \$10,685. For all purposes \$41,000. During the quadrennium salaries of presiding elder and preacher in charge have been increased forty per cent, and the percentage of amount raised for conference collections has been raised 25 to 30 per cent. Members added on profession of faith nearly 1,400, by certificate 1,650—a net gain of upwards of 900. Raised for all purposes \$130,000.

Rev. A. L. Scarborough reported for the Beeville District:

Received into Church, 1,119; Epworth Leagues, 25; League members, 800; Sunday-schools, 40; Sunday-school scholars, 4,000; present membership, 3,775; eight new churches and two new parsonages enterprised and built during the year, not counting one church and one parsonage finished and opened since last conference. Raised from all sources \$60,443.

Rev. W. T. Renfro reported for the San Angelo District:

During the past quadrennium the San Angelo District has known only progress. The Church has advanced by rapid strides in a material way the Church has grown. Above a hundred thousand dollars have been expended on church and college property. It will be remembered that in addition to large improvements made on churches, the San Angelo Junior College has been builded and brought to its present degree of efficiency. There have been about 4,000 conversions during the quadrennium and a like number of accessions to the Church. Many small pastoral charges have been so developed as to be counted now as first-class pastorates. The amount raised this past year for the support of the ministry is just about double the amount so applied four years ago in the same territory. This same proportion holds good in the general collections. The hand of God is easily seen guiding in the marvelous development of the great territory covered by the San Angelo District.

Rev. J. D. Scott reported:

The Llano District has had a successful year in all lines of development. The spiritual interest has been dominant. For about half of the year the district kept in the field a "district evangelist" who devoted his entire time to unorganized territory. This in connection with the revivals in the organized works resulted in the conversion and accession of a thousand souls. The work in the district is very satisfactorily organized. The Sunday-schools, Leagues, Laymen's Movement, Missionary Societies are all well graded and adjusted to their various works. The material growth of the district has also been on the upgrade. The churches and parsonages have received such touches as have made them of larger use to the growing demands of our needs. The financial side of the work in the district is encouraging. Most of the charges report in full on salaries and benevolences, and several report excesses.

Report from San Marcos District by Rev. W. H. H. Biggs:

We have had a fair degree of prosperity both in the spiritual and material. While we have not built churches and parsonages, we have improved both, and paid off some debts. In spite of the drouth the financial interests are fairly well up. A debt of \$466.25 on the district parsonage has been provided for, so that we report that clear of debt. Some good meetings have been held over nearly all the district, so we can report the spiritual condition of the Church is fairly

Continued on Page 4.

# A Sunday In New York

By Rev. S. R. Twitty

As I was to pass through the city, I so planned my trip as to spend Sunday here. Taking the M., K. & T. to St. Louis, there I took the Pennsylvania road to New York, the most direct and quickest between the two cities. It is well called the "Capital Route," as it passes through Indianapolis, Columbus, Harrisburg and Trenton. One can recognize Pennsylvania trains anywhere by their color, which is red. While the main line of the Pennsylvania road from St. Louis to New York does not pass Washington, one is permitted, without extra cost, to make a detour from Harrisburg to Washington, provided request is made of agent at time of purchase of ticket. All roads to New York are very liberal in the matter of stopover privileges. One can stop almost anywhere he pleases within the limit of his ticket.

## New York Railway Systems

The new Pennsylvania depot occupies more than two whole blocks in the heart of the city. It is doubtless the most costly and, when completed will be the most convenient, depot building in America. (The Grand Central, not to be so far outdone, is being torn down in order to be rebuilt on the same site.) I regretted to find that the service of the Pennsylvania from Jersey City to New York, via their new subway, was not yet begun, although I was given a ticket that brought me over through the Hudson and Manhattan railroad tunnel, which runs under the Hudson River. This tunnel takes one within one block of the city subway. The subway express trains run every two and a half minutes, while the local trains run even oftener, almost annihilating time and space. One of the great problems in New York City is that of transportation. To provide this for four millions of people is no small task. The three systems of electric transportation, the surface street car system, the elevated railway and the underground, or subway, system, seem as nearly perfect as they can be made. Yet there is great congestion at times, and at certain places. It is an interesting sight to be at the Brooklyn Bridge between 5 and 6 o'clock in the afternoon and to see the rush for the suburban cars. It reminds one of the jam sometimes seen at the railway station during a world's fair.

The subway is being constantly extended. Two lines are now running under the East River, one to Brooklyn, the other to Long Island City. Besides the Hudson and Manhattan Railroad, of which mention has been made, and which has two tunnels under the Hudson connecting the Jersey side with the city proper, the Pennsylvania road is now running underground trains to Long Island, and promises to have open its tunnel to the west shore in less than thirty days. Then one will be able to go from New Jersey to Long Island, under the Hudson River, the City of New York and the East River, without seeing daylight, unless, perchance, he comes near enough to the surface when passing through the Pennsylvania depot.

The Elevated Railway Company has introduced at certain stations something very welcome to the tired pedestrian, and that is a revolving stairway. One steps upon it from the sidewalk and is carried to the station above. Of course, if one is in a great hurry he can climb as the stairway ascends and thus hasten his flight.

## Hotels and Restaurants.

Believing that one should patronize those who patronize us, I stopped at the Grand Hotel, whose advertisement appears in the Texas Christian Advocate. This hotel is located at Broadway and Thirty-first Street, in the very heart of the city, midway between the "uptown" and the "downtown" districts, in easy walking distance of the Pennsylvania depot, and likewise convenient to the New York Central. The surface cars pass the door, the elevated is one block away and the subway nearby. Taken all in all a better stopping place for the visitor could scarcely be found. The accommodations are excellent and the charges are moderate. My room costs me \$1.50, my breakfast 20 cents. I take my dinner where noon (or rather hunger) overtakes me, and make my

supper of raw eggs and fruit, in my room.

There are a number of other good hotels in this vicinity.

One needs to beware of restaurants in New York City of the cheap kind. I was agreeably surprised with my experience at the "Childs." On account of its reputation, I supposed it expensive. I went there for my Sunday dinner, thinking that I could stand \$1.50. I got everything that I wanted, consisting of three courses, and including a glass of pure cream, for 55 cents. The service is perfect and one goes away feeling that he would be glad of the repetition of his experience. There are no tips, as the waiters are young ladies. There are several branches of this restaurant in the city, and they are found also in neighboring cities. One is on Broadway opposite this hotel.

## The Jerry MacAuley Mission.

There are many things of interest of which I might speak—Central Park, Metropolitan Museum and Art Gallery, Grant's Tomb, Bartholdi's Statue, Immigrant Station, Greenwood Cemetery with its immortal dead, Coney Island, etc., but space and time forbid. If the editor gives hospitable reception to this communication, and desires it, I shall be glad to write more, as opportunity may be found.

Being a preacher, of course the churches and the religious work of the city are of chief interest to me. On arriving in the city Saturday afternoon, in the evening I went to the world renowned Jerry MacAuley Mission, 316 Water Street, near Brooklyn Bridge. This was my third visit to this Mecca of the religious pilgrim. On my first visit to New York, the first place visited was this mission. Having read the Autobiography of Jerry MacAuley and "Down in Water Street," by Hadley, and having heard Mr. Hadley speak on two occasions, I knew something of the work of the mission, and had resolved that if I could see but one thing in New York it would be this wonderful mission. As most know, it is situated down near the river front in one of the worst sections of the city. Founded by Jerry MacAuley, the converted river pirate, thirty-six years ago, it has been a beacon light in that dark corner of this great city, pointing out-cast men to the Lamb of God that taketh away the sin of the world. What one sees and hears there is alone worth a trip to New York. If one has, for any reason, lost faith in the power of Christ to save and to keep the lowest of men, he needs but to visit this mission and hear the testimony of men, redeemed from lives of shame and wretchedness by the blood of Jesus Christ. One comes away with his spiritual life renewed, and with greater confidence in the power of the Gospel to save all men from all sin.

## The Churches.

The churches of New York offer such a tempting menu it is hard to choose, but choose one must. The best in New York can not be heard in one day. Thinking that I should have opportunity later of hearing Charles E. Jefferson and Newell Dwight Hillis, I eliminated them from my program. I was anxious to hear the author of "Pastoral and Personal Evangelism," Dr. Charles L. Goodell, who conducts his own revivals and adds hundreds to his church every year on professions of faith. New York has not proven "the graveyard of preachers" in his case. His church, the Calvary Methodist, is situated at One Hundred and Twenty-ninth street and Seventh Avenue. The music in this church is furnished by a quartette, as it is also in the Fifth Avenue Presbyterian Church, where I went in the afternoon. The preacher's text was Micah, 6:8, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." He gave a very satisfying exposition of the text, and made a practical application, suited to the needs of his hearers. He said there were three people responsible for the strained relation between capital and labor: First, the laborer who demands the highest wage for the fewest hours without regard to the quality of the work; second, the employer who demands the maximum output on the smallest wage, and, third, the consumer who demands the lowest price without concern as to the conditions under which goods were produced. Fortunately for me the Fifth Avenue Presbyterian Church has its sec-

ond service for the day at 4 p. m. There I had the pleasure of hearing William J. Dawson of London. Since reading his "Evangelistic Notes" I had coveted the privilege of hearing his living voice. He is facile princeps among the preachers that I heard. His is a most commanding personality. He has a strong, robust physique, a massive head. His voice, rotund, sonorous, melodious, is most pleasing in its effect. He speaks with the greatest ease, yet completely fills the auditorium. (The acoustics of this church are more nearly perfect than that of any other church with which I am acquainted.) As might be expected, Dr. Dawson took his text from the Parable of the Prodigal Son, stating that on several former occasions he had spoken in that church on some phase of the subject. Mrs. Lundy H. Harris and her friends will be pleased to know that the great preacher quoted from "The Circuit Rider's Wife." It is a matter of pride that the wife of one of our own Southern Methodist preachers has produced so charming a book on a theme that lies so close to all of our hearts.

At the same hour that Dr. Dawson preached at the Fifth Avenue Presbyterian Church, Dr. S. Parks Cadman spoke at the West Side Young Men's Christian Association. I regretted my inability to divide myself between the two places. I had the pleasure, however, of a visit with some friends to the Young Men's Christian Association building after the close of the former service.

At 7 o'clock I attended the Christian Endeavor meeting at "The Church of the Strangers," otherwise known as "Deems' Memorial." The old "Church of the Strangers," built by Commodore Vanderbilt for Dr. Deems, was in the downtown district. It is worthy of note that two Southern Methodist preachers secured from Cornelius Vanderbilt gifts to philanthropy—Charles F. Deems and Bishop McTear. The present "Church of the Strangers" is located at Fifty-Seventh Street and Eighth Avenue. On each side of the pulpit there is a memorial tablet—one to Dr. Deems, the other to Mr. Vanderbilt. The latter contains the inscription, "He was worthy, for he hath built us a synagogue." The present pastor, the Rev. Paul Mansfield Spencer, is also a Methodist preacher. This church is undenominational and has no connection with any other. It is independent in all of its activities so far as denominational co-operation is concerned. On the wall in the Endeavor

## LETTER IN RHYME.

The world is wide  
In time and tide,  
And God is Guide:  
Then do not hurry.

That man is blest  
Who does his best  
And leaves to rest:  
Then do not worry.

—Chas. F. Deems.

One the same street, Fifty-seventh, between Sixth and Seventh Avenues, is the Calvary Baptist Church, Dr. Robb Stuart MacArthur, minister. I was attracted to this church for two reasons — to hear the distinguished preacher and because of the subject announced for the evening hour, "The Church and the Theatre," being one of a series of sermons on the general topic, "The Church in Its Relations," another being "The Church and the Lodge." While the discussion was mainly historical, showing the rise of the modern drama from "the morality play," "the mystery play," etc. (a friend at my side suggested that the eminent divine had evidently been reading Brander Matthews on "The Growth of the Drama"), he made some very wholesome observations on the theatre attendance. He said that while there should not be indiscriminate denunciation of the theatre, still, regular attendance on the best plays was demoralizing and unfitted one for the practical duties of life; that he had attended but one play since he had been in the ministry (and he is now an old man); that the employer had better watch his till if his employees were regular theatre attendants, as the expense was greater than the average employe could afford. I was glad to find the view of a distinguished preacher in a great metropolitan church so nearly in accord with the views of universal Christendom on that subject.

There was something that surprised me in the great Baptist Church—the ritualistic service, the preacher robed, the vested choir, the processional, the recessional, the choral amen at close of prayer and benediction—strange things in a Baptist church, but they doubtless account in part for the great popularity of this church. Speaking to Dr. MacArthur at the close of the service and telling him that I

was from Texas, he spoke in strong praise of Dr. Truett of Dallas, and said that he had invited Dr. Truett to fill his pulpit during the summer vacation, but that Dr. Truett had been unable to accept.

## Methodist Publishing House.

On Monday morning, being a good Methodist, I went to the Methodist preachers' meeting at the publishing house, 150 Fifth Avenue. Dr. H. H. Meyer, assistant Sunday-school editor, spoke on "Some Aspects of the Problem of Religious Education in Germany." Dr. Meyer has recently returned from a study of conditions in Germany. It was an informing paper. The German people are far in advance of us in the matter of religious instruction. The Bible is regularly taught in the public schools by able instructors, frequently by the pastor. Dr. Meyer spoke of one pastor of a large city church, who was also editor of a religious magazine, and yet who gave six or eight hours per week to teaching the Bible in the public school. I have long thought that some such arrangement could be made in most of our public schools.

This publishing house is somewhat of a disappointment, at least in one respect, in the book display. Our Dallas house has much the larger display room, not to mention our Nashville house. I suppose space on Fifth Avenue is too dear for mere display. They are doubtless able to "deliver the goods," when called for.

## Union Theological Seminary.

At the invitation of friends I visited this institution. The new buildings are being occupied for the first time. It is safe to affirm that no other theological seminary in the country is so well housed. In physical equipment there seemed nothing lacking. In the strength of the faculty I am sure this institution can not be excelled. The names of Hugh Black, Charles Augustus Briggs, Marvin R. Vincent, A. C. McGiffert, Francis Browdy, William Adams Brown, Henry Sloane Coffin and George Albert Cole are hard to match. Dr. Cole, who, as you know, is a Methodist, has recently come to Union from Boston University, having been formerly with the Northwestern University. This seminary, which has just opened its seventy-fifth session, occupies a whole block at One Hundred and Twentieth and Broadway, quite near to General Grant's tomb. Just across the street, on the east side of Broadway, is the Columbia University. These two schools are so correlated that students of one can take work in the other without the payment of tuition. This comity exists also between the seminary and the University of the City of New York.

As the Columbia is opening at this time also there is considerable show of life on "Morningside Heights," as this eminence is called. I longed to tarry in those congenial environs, but, as I had started elsewhere, I must needs move on.

## New York City.

## CHURCH BUILDINGS IN BRAZIL.

(W. F. McMurry, Corresponding Secretary, Board of Church Extension.) After a somewhat careful examination of the immediate needs for church and parsonage buildings in Brazil, and having had the full benefit of the advice of Bishop Lambuth and brethren on the field, I desire to make the following exhibit concerning the situation. It is not intended to set forth all the needs, but those that are now imperative.

### 1.—Brazil Mission Conference.

1. Franca. Located not far from Ribeirao Preto. Here an Italian woman has been the soul of the Church for a number of years. A \$700 loan will complete the church building.

2. Piracicaba. Here a magnificent girls' school is located, with Miss Stradley in charge. A parsonage in process of building. They need a donation of \$250 and a loan of \$750 to complete the building, and will repay the loan in three years.

3. Cunha. A small church in the Sao Paulo district which will cost \$150. They have raised nearly \$300 and need a loan of \$175.

4. Villa Isabel. This is a suburb of Rio de Janeiro and the congregation is worshipping in a rented building. A donation of \$5000 and a loan of the same amount will enable this congregation to properly equip itself with the necessary building. Such an investment would meet the need for many years to come.

5. Juiz de Fora. The Granbery College and a girls' school of the woman's board, both doing magnificent work, are located here. They have a church and parsonage, but both are inadequate and badly located. A new site will cost not less than \$5000,

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and our people there can in all probability take care of this amount. There should be erected on this site a \$15,000 church.

6. Quartel. A small church is needed at this point in Bello Horizonte for a military colony, the soldiers of which have been the most active Christians in all that region. Last year thirty of them went to Uberaba, where a Methodist church had about expired, and brought together the embers with so much zeal and spirit that they kindled a flame not only there but at several other points. The amount needed at Quartel is not large.

7. Sao Paulo. A \$45,000 church is needed here. The congregation has secured a magnificent lot and paid for it. Of the \$15,000 needed to build the house \$6,000 can be realized out of the old property, and the congregation can raise \$9,000. This leaves \$30,000 to be secured elsewhere. A donation of \$20,000 and a loan of \$10,000 would meet the situation. There is no more important point in Brazil than Sao Paulo. It is a modern city and growing, and some of the best citizens are among our members there.

II.—South Brazil Mission Conference.

1. Porto Alegre, Central Church. We own a magnificent lot, centrally situated, fronting on two streets, and having on one side a park. It is on the highest ground in this city of 100,000 inhabitants. Not only is this one of the most important seaports of Brazil, but five rivers empty into the bay at this point, and the city is the southern terminus of the great trunk railway of the republic running from Rio to Porto Alegre. It will cost \$20,000 to build the church needed here, and that amount invested in a modern building will guarantee a self-supporting church in four years. The old building has been condemned and our congregation must seek new quarters.

2. Aligrete. This is a good town on the railroad between Porto Alegre and Uruguayana. The congregation can buy a lot costing \$2,000. The church needed will cost \$5,000, for which they need a donation of \$3,000 and a loan of \$2,000.

3. Santa Maria. Here a lot will cost not less than \$2,000, and they need a \$5,000 church and a \$2,000 parsonage. We have not prospered in Santa Maria because of the lack of buildings.

4. Cahoetra. Here a lot can be had for \$2,000, and our people will pay for it. They need \$5,000 to build a church and \$1,500 to build a parsonage.

5. Santa Anna. A lot here will cost about \$3,000. It will take \$1,000 to house the congregation and \$2,000 to provide a home for the preacher. A good point with large promise.

6. Cruz Alta. Here a lot worth \$1,500 can be bought by the congregation, and \$2,500 is needed for the church and \$1,000 for a parsonage.

7. Arroio. A lot has been bought here and \$700 expended on a church building, which stands unfinished and exposed. Financial disaster having overtaken the leading members they are unable to finish, and need at once \$200 to finish and furnish the church.

In nearly all of these cases, where we do not own property, the heavy rentals now being paid would carry the loan necessary to build, and in a few years repay the principal.

It is hoped that churches, individuals, districts and conferences, desiring to do something special and permanent in the great mission field of South America, will consider carefully and prayerfully the above urgent needs, every one of which should be taken as a "special" and the work speedily accomplished. It will give the Corresponding Secretary special pleasure to give additional information concerning any cases about which inquiry may be made, and to go in person to assist in presenting the need to any party or parties interested. The work in Brazil is growing, and the present embarrassment is on account of lack of buildings.

A NEWSY LETTER.

We passed through Dallas June 20 en route to North Mississippi, going by way of Shreveport and Vicksburg and up the Valley Railroad to Clarksdale and down to Drew, Miss., on what is called the "yellow dog road." I spent two months in the Yazoo Delta and held four meetings—two for my old classmate, J. J. Brooks, and two for my brother. I preached forty-six times, my congregations ranging from six to twenty-five persons, so you may know that there could not have been many conversions. If the colored population had

been congregated I could have had hundreds of kinky heads to hear me.

The delta is becoming one of the finest countries in the world for farming. It is being cleared out and subtitled where it is needed, and canals cut through for drainage, and if it was cultivated by white labor its production would be immense. But it is owned mostly by a few men and cultivated by negro labor, controlled by a manager, who is simply an old-time overseer. Thousands of these negroes hardly know they are free, if they make much the landlord gets it, and if they make but little they get a living, and that is the height of their ambition. There are many high-toned citizens around the towns, but sin—such a variety of ways to indulge in sin! Wine parties, clubs, club lakes and parks and beer clubs, etc.

After two months in the delta and traveling nearly a thousand miles, wife, daughter and I went to Oxford, Miss., to visit relatives. From there I went out to help a preacher on one of my former works, where I passed through the most trying ordeal of my life. I had consented to attack a spirit of lawlessness which had intimidated every good citizen, almost. I would hear it boldly said on the streets that if any one would swear the truth before the Grand Jury his property would be a bonfire or his life at stake. My presiding elder requested me to preach a series of sermons, which I did, on what it took to be a real citizen, and his responsibilities as such. I incurred the wrath of moonshiners and bootleggers, and on the first Sunday in May, 1884, parties came out to kill me, and on Saturday night before the first Sunday in June six boys came to church. Five entered the house, while one from without shot at me from a side door, the ball just missing me not over an inch. I could hardly be made believe I was shot at. But the next day the same crowd waylaid me, but I was guarded, and the next night they came to my house to kill me, but a rain had prevented my return home.

I preached six months with a six-shooter in my pocket and had forty-odd conversions. I showed my gun to Bishop Galloway, one of the best friends I ever had. It was such a privilege after twenty-six years to go right back and preach to some who had heard me the night I was shot at, and to see the reformation in that country, and to know that at the risk of my life I had sowed the seed that had wrought such results.

I once heard Brother Barton, of Memphis, say to Bishop Doggett, in answer to a question in regard to his standing amid a yellow fever scourge: "Bishop, I am not afraid to go anywhere where duty calls me."

I also visited Tupelo, Shannon and Pleasant Grove and preached at the two latter places.

At Pleasant Grove in 1874 I had sixty-five conversions and fifty-six accessions to the Church, and there were only four there to hear me preach. On my return to Oxford I stopped off at Myrtle to visit my nephew, and Brother Ayres, wife and two daughters met me at the depot. I had boarded with them forty years ago.

In returning to Oxford I spent another week and took three auto rides over the State University grounds, which are being greatly improved.

We were out three months, and a more pleasant trip I never had.

I met with so many who had been converted under my early ministry, and with old friends and relatives.

We returned by way of Jackson, Vicksburg, Shreveport, and reached Dallas and home September 15.

I saw many things to interest me, but cannot write of them now. The reunion of friends and loved ones has created in me, as Paul has said, "I am in a strait betwixt two (almost), having a desire to depart and be with Christ," to meet the host of friends and relatives on the other shore, for they are many.

When we reached home at 7 p. m., Rev. L. A. Burk and our son-in-law and daughter met us, and at the superannate home friends and a warm supper were waiting to welcome us, and to satisfy some hungry travelers who had been on the road forty-eight hours, having lain over twenty-four hours for want of connections.

S. W. MILLER.

AN INCIDENT.

This little incident being so out of the common, in this rushing time of life, took mightily hold of my heart, enjoying it so much myself, I wish others to do so too.

I was in Dallas this past summer on a visit to my father, and wishing to

do some shopping I took advantage of the early morning and soon found myself in Sanger Bros.' big store. I was a little undecided just what I wanted first, and was idly turning over some books when I saw a timid little country woman in conversation with a man apparently her husband.

The man handed her some money and said, "Now, honey, be careful of this, for you know how short crops were this year; buy what you need, though," and he timidly pressed the hard-worked little hand as he gave her the money.

The little woman looked bewildered at the throng of people and the ascending and descending elevators. She had a dear baby boy on her arm that weighted her down on one side as he cooed and reached for the feather on her hat. She kissed his little fists as he put them to her mouth and, looking so helpless, I was really sorry for her.

A lady had been standing by me at the book counter and she now turned toward the little woman and said: "Your baby is such a dear little fellow, may I not hold him awhile?"

The little thing held out his arms to go and being sweet and clean the lady kissed his little cheek, murmuring some endearing term. She then said: "I am at leisure right now, waiting for some friends, may I not show you to the department where you wish to go?"

And still holding the baby we took the elevator for the sixth floor. I followed them into the ladies' rest room and saw this woman as she secretly placed a coin in the negro woman's hand and said, "Now, Sarah, take good care of baby for an hour or so, that his mamma may do her shopping."

The little mother nursed her baby and when he was asleep placed him on a lounge and timidly went away with her new-found friend to do her "trading." I followed because I did so enjoy it all.

This dear woman saved the strength of the little mother all that was possible. She made the purchases systematically, not covering the same ground twice. After buying gingham, calicoes, domestics, curtains, hose, table linen and thread the little mother said: "I think I must have spent nearly all my money, but I have enjoyed it all so much without having to hold the baby."

She found she had not spent near as much as she thought and could indulge in a big rug, with "Dewey" pictured in the center.

The lady then said: "May I not show you the basement, where you can rest a bit and see so many pretty things?" The little mother readily consented and we were soon (I had followed) looking at the beautiful glassware and china. I heard the lady say, "Just wait a bit; sit here, please, and I will bring you a cup of coffee." Soon two cups of coffee were being slipped and two dainty sandwiches nibbled.

The deep tones of a clock were heard striking ten o'clock, and the little mother rose hastily, saying: "John will be looking for me; we want to get home by one o'clock."

I toddled along at a safe distance to catch every bit of this I could. They soon appeared at the street door, the baby sweet and rosy from his nap, his little mother with the tired look gone, was standing by the side of the young farmer, who held a big bundle. The little mother impulsively took the daintily gloved hand of the lady and said: "You don't know how much I appreciate all you have done for me in helping me trade."

"I wish it was so that you could visit me some time; I live in the country about five miles from Grand Prairie. I sure wish I could cook a good dinner for you and have you enjoy it as much as I have your being kind to me today."

Tears stood in the eyes of the lady as she thanked her, pressed her hand and gently kissed the baby on his soft, little cheek. Just then a large automobile honked, and the lady looking up saw a hand wave and a sweet girlish voice say: "Come, mother, dear, I am as hungry as a bear."

As the lady entered the motor car I heard the man say, "Well, honey, you sure made a swell acquaintance," and his wife answered: "I wish I was like her, John; and I don't even remember what kind of a dress she wore, nor what kind of a hat. All I remember is her sweet, kind eyes and her gentle ways, and her soft white hands, as soft, John, as baby's cheek."

MRS. R. R. RAMSAY, Marshall, Texas.

Inward and Outward.

The inward effects of humors are worse than the outward. They weaken all the organs, inflame the mucous membrane, cause catarrhal troubles and endanger the whole system.

Hood's Sarsaparilla eradicates all humors and cures all their effects. It's the great alternative and tonic medicine whose merit has been everywhere established. Accept no substitutes.

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THE BRAZIL ANNUAL CONFERENCE.

The recent session of the Brazil Annual Conference marks a new epoch in our Brazilian work. The presence of the Spirit of God was manifest during the entire session.

The opening sermon by one of our native preachers, Rev. Jose da Costa Reis, and the devotional service the next morning, led by Brother Kennedy, prepared us to enter upon the duties of the conference with the spirit of consecration.

The conference was very happy to have as its president our good Bishop Lambuth. His splendid equipment for the duties of his office, his ever ready and timely word, his wise counsel, faith and consecration, increased in the hearts of all their confidence in the final triumph of the cause in Brazil.

The report of Dr. J. W. Tarboux, our delegate to the World Missionary Conference, fired all with a desire for a deeper consecration in order to hasten the evangelization of this great country. One of the young native preachers rose and proposed that we pledge ourselves, by the help of God, to evangelize Brazil within the next ten years.

Such was the spirit of the conference that when Dr. W. F. McMurry finished his speech on church extension there was a voluntary subscription of \$1454 to start a Brazilian Church Extension Loan Fund; and on the following day when Rev. J. L. Bruce made his report regarding the progress in paying off the general debt of our church in Brazil, there was another voluntary offering of \$2908. Later, the conference made still another offering of \$140 to help in the establishment of the new mission in Africa.

I have never attended an Annual Conference in which the spirit of God was so manifest, nor one in which the people gave with such a hearty good will. One of our old native preachers, Rev. Hypolito Campos, said that the blessings poured out upon us reminded him of the history of the early days of the Christian Church.

The records show 506 adult and 850 infant baptisms during the year in the Brazil and South Brazil Conferences.

WALTER G. BORCHERS.

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WEST TEXAS CONFERENCE.

Continued from Page 1

good. The reports of the preachers will show an increase in membership.

The afternoon was given over to committee work.

At night a large audience assembled and an admirable sermon was preached by Rev. W. D. Bradfield, D. D. His text was, "Follow me and I will make you fishers of men." It was a deeply spiritual discourse and it was greatly enjoyed by the congregation. Dr. Bradfield's transfer from the North Texas to the West Texas Conference was announced during the morning session.

Thursday morning came in with a brisk norther and the air was crisp and bracing. The brethren assembled on time, and Dr. Jno. Anderson conducted the devotional services. He read the second chapter of Ephesians and led in an ardent prayer.

A number of visitors showed up. Dr. Jno. M. Moore, of the Mission Board, was present, and as this is his old conference, the brethren gave him a warm greeting. Dr. Stonewall Anderson, Educational Secretary, made himself pleasant and agreeable. This was his first visit and he made friends, personally and otherwise. Rev. S. W. Turner, Rev. Jno. M. Earcus and Rev. R. C. Armstrong, of the Central Conference, were present, also Rev. M. S. Hotchkiss. They made themselves very much at home. Dr. Jno. H. McLean, of the Orphanage, mixed with the brethren. Dr. Jno. R. Stuart, Secretary of the Superannuate Preachers' Fund, was among the visitors. A large number of transfers were announced. Dr. J. H. Gambrell, of the Anti-Saloon League, was presented to the conference and spoke for a few minutes on that work. Rev. I. Z. T. Morris was a welcome visitor. Dr. McMurry, of the Church Extension Board, was presented to the conference. Rev. E. L. Shettles, Rev. Clyde Garrett and other brethren whose names we failed to get, from the Texas Conference, took in the conference proceedings.

Other connectional papers were received and referred. The reports of the preachers were taken up and they came in rapidly. In nearly all respects the reports were excellent and some of them very fine. Rev. V. A. Godbey, of Tenth Street, and Rev. C. H. Booth, of University Churches, made flattering reports of their work from both these charges. Rev. C. W. Godwin, of Chopin, and McAllen, made a remarkable report. When he went to that work we had not a single Church member, and not a dollar's worth of property. We had no Sunday-school. After one year's work we have two churches houses worth \$5,500, practically paid for; sixty Church members; 385 children in Sunday-schools, and \$2500 of other Church property. We have never heard a better report than this from any minister in any conference.

Rev. C. W. Perkins, of the Kingsville and Riviera charge, also showed remarkable progress in that work during the year.

Out of the twenty charges in the Austin District all of them have parsonages except two—Ward Memorial and Cedar Park Mission. Out of the nineteen in the Beeville District only four of them have no parsonages. Out of the twenty-one on the Cuero District only three have no parsonages. Out of the 21 charges in the Llano District only one has no parsonage. Only four of the twenty-one charges in the San Angelo District are without parsonages. Six of the twenty-six of the San Antonio District are without parsonages. All of the thirteen charges in the San Marcos District

DOES IT REALLY GROW HAIR?

Bald Heads Everywhere Proclaim the Success of Hair Specialist's Discovery.

If the word of thousands of people who have had a free supply of the wonderful hair treatment which is being distributed by William Charles Keene, president of the Lorrimer Institute, is any evidence, there is ample promise that bald heads may eventually become a rare sight. The results from the use of this remedy are truly wonderful. Mr. Keene says that all applications for free trial outfits will be filled by prepaid mail from Branch 548 Lorrimer Institute, Baltimore, Md.

have parsonages. These facts speak well for the West Texas Conference. All of the seven districts have district parsonages.

Dr. H. A. Boaz, of Polytechnic College, and Rev. Sam Barcus, of Hillsboro, dropped in at this juncture of the conference. Rev. J. T. H. Miller did a fine work at Palacios. He organized a new Church with thirty-three members and they have built a house of worship at a cost of \$1,700. Our Bohemian missionary, Rev. Jas. Dobess, showed a good work at Shiner.

Rev. W. H. Vaughan, of the Georgetown District, visited the conference. Rev. D. W. Carter, of Mexican Border Mission Conference, was made to feel at home at the conference. Rev. Glenn Flinn and Rev. Nathan Powell, of the Texas Conference, appeared upon the scene. These brethren were formally introduced to the conference.

Rev. J. D. Young, of Laurel Heights, San Antonio, made a great report. When he went there a year ago he had a lot only. Started out with an organization of thirty-two members, and a Sunday-school with forty-seven members. Now he has a membership of 213, a Sunday-school of 230 members and raised for all purposes \$70,500, and a splendid church enterprise under way.

Rev. S. H. C. Burgin made an excellent showing for Travis Park Church, but we gave the facts of their forward movement sometime back.

All collections came up with a large excess in some of them, and there were conversions and accessions.

Rev. Franklin Moore reported well for West End. His work among the college students in that section of the city was especially fine.

Rev. A. E. Rector, of Galveston Port of Entry work, was introduced and he gave a glowing account of what it is doing for the foreign population as they land in that city. We have no work of greater importance than this enterprise.

Rev. C. B. Cross made a speech telling of the work done during his quadrennium on the San Antonio District by Rev. A. J. Weeks, and then in the name of his friends, presented to him a handsome hand-grip. It took Brother Weeks by surprise, but he made a response in a happy manner.

In the afternoon Rev. D. Emory Hawk preached a delightful sermon on the text, "And learn of me, for I am meek and lowly of heart and ye shall find rest unto your souls." The whole discourse was deeply spiritual in tone and well nigh perfect in diction. Bro. Hawk has just come to the conference from Holston and the brethren are delighted with him.

At night the Church Extension Board held its anniversary and there was a great audience present. The report of the board showed good work and the address was delivered by Dr. W. F. McMurry, Secretary of the General Board. It was a fine occasion and will bear fruit.

Friday morning was still cool and the brethren buttoned their overcoats about them. The devotional services were conducted by Rev. J. R. Stuart, and the conference at once launched into the business of the day.

C. C. Walsh, Treasurer of the conference, read his report and it showed care and painstaking labor. He is proving to be a most useful man in that position. He was unanimously re-elected to that responsible position.

The names of the old guard were called, some eighteen of them, but some of them were not able to be present. Others of them reported, looking feeble but hopeful and full of faith.

A large number of young men were recommended for admission on trial and they were accepted. The supply in this conference seems to be in keeping with the demand.

Rev. Stonewall Anderson, D. D., of the General Educational Board, was introduced and he addressed the conference in this important department of our work. He was elected to take the place of Dr. J. D. Hammond. He is a man of bright mind, quick perception, a clear speaker, with a genuine touch of the real orator, and when he speaks he commands attention. He had the undivided attention of the conference while he spoke to them. As a new connectional man, Dr. Anderson brought a brand new and a delightful fresh message to the conference. It was a pleasure to hear him.

Mrs. Fisher, the aged widow of the

When He Courted You



He didn't complain if you were a little despondent or irritable at times. Now he does. He's the same man. He didn't understand then. He doesn't now. Then he thought it was caprice and liked it. Now he thinks it is caprice and doesn't like it. But now he's busy getting money.

If he realized the full truth he would be more than anxious to have the wife he loves take the right remedy to restore her to true womanly health. Most men don't know that when a woman is weak, nervous, irritable and despondent, there is invariably something radically wrong with the delicate feminine organs with which her entire physique is in sensitive sympathy.

There is one, and just one remedy, tried and proven, that will put things right when the feminine organism is weak or diseased. It is

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This "Favorite Prescription" is a pure glyceric extract of native medicinal roots and contains no alcohol, injurious or habit-forming drugs. A full list of its ingredients printed on its outside wrapper and attested as full and correct under oath.

Dr. Pierce's Pleasant Pellets regulate and strengthen Stomach, Liver and Bowels. Easy to take as candy.



late Rev. Orenth Fisher, long a minister in Texas, was introduced and she spoke to the conference tenderly and in a reminiscent strain. Her talk was enthusiastically received.

Rev. Sterling Fisher, Secretary of the conference, is a grandson of this venerable lady. At the close of the talk a beautiful fountain pen was presented to Brother Fisher. For twenty years he has filled this position and his service is greatly appreciated.

Rev. R. A. Rowland was presented a gold-headed cane by the preachers of his district. He had just closed his quadrennium.

Rev. H. O. Launch, one of our German brethren, was introduced and made a short address to the conference.

The conference adjourned to a special session at 3 p. m., and the discussion of our educational problem in Texas became the order of the day.

Rev. Glenn Runn opened the afternoon exercises with devotional service. Rev. Casper Wright, of El Paso, was a welcome visitor to the conference.

The order of the day was announced, and the Secretary of the Board of Trustees of Southwestern had read to the conference the majority paper adopted at its last meeting opposing the removal of the University, and following this the minority paper of the board was also read. Rev. T. F. Sessions offered another paper as a substitute for both the preceding papers. This paper proposed the appointment of a Commission composed of two ministers and two laymen from each of the six Annual Conferences, said Commission to be appointed by the Bishop and presiding elders, and to them is to be referred this whole question, with its duties defined. This opened the fight on the Southwestern University question. Brother Sessions led off in the first speech in favor of his substitute. The speech of Brother Sessions provoked a good deal of applause. Professor J. E. Pritchett followed in a strong speech against the substitute. He took the position that the substitute contemplated the opening of the question of removal and that in his judgment that the contracts entered into years ago between the conferences and the people of Georgetown cannot be broken; that we have no moral or legal right to ever raise the question of removal; that we are bound by the contract to stay forever at Georgetown. He then showed how the institution had grown from a small beginning to a great school, and that if we remain loyal to it it will become a great university in fact as well as in name. Professor Pritchett's speech created a deep impression, and he, too, was generously applauded.

Rev. A. J. Weeks replied to Prof. Pritchett's speech in a terse and pointed address. He took the position that the preceding speech was not relevant; that the substitute did not contemplate the removal of the University, but the reference of the whole matter to a judicious Commission to take the whole question up and con-

sider what is best for Methodists to do in the present emergency. He did not believe that anybody had any right to tie the hands of people to-day, and thereby block the spirit of progress and confine the policy of the Church to a narrow horizon. The new problems of to-day are to be worked out by us now, and not by our fathers of a past generation. In any event the other conferences of the State are going to appoint this Commission and we ought to have representation on it. His speech was also applauded.

Dr. V. A. Godbey was the next speaker. He made a compact speech, and it was received with much pleasure. He opposed the substitute on the ground that it assumed we had no University, and that under our present system we were incapable of building one. He did not agree with these propositions. For years we have been telling the people that we had a University, but now you ask us to deny this and tell another story. Dr. Godbey used an illustration or two that provoked much laughter.

Col. B. A. Orgain followed, and he, too, opposed the substitute, and he confined himself largely to the legal phases of the subject and he also appealed to sentiment, and combining the two, the result was a substantial and telling address. As a lawyer, he is a master of special pleading, and he knew the tender spot in his jury and he went straight to it.

Dr. W. D. Bradfield was loudly called for, and he responded in one of the most lucid speeches of the occasion. The one question he discussed was: Is Methodism prepared to educate our boys and girls in Texas? "We are bound," he said, "to admit that we are not. Our facilities are not adequate. Then, again, we are having the question of where the great central university be located is constantly recurring. This proposed Commission is to be entrusted with the duty of solving these two questions. The motive prompting this Commission is not selfish but prime and noble. The argument to the contrary is not based upon fact. For this reason he favored the substitute. Methodism," he said, "is big enough and able to settle this and all other questions, and this Commission is the medium through which to accomplish it." His speech commanded attention and it carried weight. Like the others, it was punctuated with liberal applause.

At this stage of the discussion J. D. Scott, V. A. Godbey and several others offered an amendment to the substitute, pledging the support of the Church to Southwestern University, the continuance of what we now have at Georgetown and the enlargement of the same. The conference then adjourned with the amendment pending.

At night the great auditorium was packed and the Sunday-school Board held its anniversary, Bishop Atkins making the address. It was an interesting occasion and the work of the Sunday-school Department was emphasized.

Saturday morning came in bright, cool and invigorating. Rev. R. A.

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Rowland conducted the devotional service.

The discussion of the pending proposition was resumed.

J. W. Robbins spoke in favor of the substitute as amended. He took the position that Methodism has the open door of a great opportunity, and that it was the duty of the Church to take advantage of it. He said it was sure that the other conferences would favor such a Commission and that West Texas ought not to be left out. His speech was vigorous to the point and it was listened to with undivided attention.

Rev. J. W. Rowland also spoke in favor of the substitute and his remarks were conservative and far-reaching. It had many telling passages, and his blows fell with effect.

Rev. J. C. Campbell, in a brief address, favored the Commission, but opposed removal. He spoke earnestly and was given close attention.

Rev. C. H. Booth spoke in a conciliatory spirit, but favored the amended substitute. He advocated a great central university, without disturbing Southwestern.

Rev. C. F. McKinney spoke humorously, but with force, against removal. Yet he seemed to favor the Commission, but wanted the majority report of the trustees adopted. He provoked much laughter.

Rev. V. A. Godbey was again heard and he favored the substitute as amended, and he made a strong plea for its adoption.

Rev. F. B. Buchanan addressed the conference, and while he signed the majority report of the Board of Trustees, yet he saw in the paper under consideration a possible solution of the present trouble and he declared himself in favor of the amended substitute.

Rev. J. D. Scott spoke in favor of the paper as amended and made a pointed argument in support of the measure.

Judge N. E. Rector delivered a well-conceived argument against the substitute as amended. As a lawyer his argument was analytical and logical, cool and impassioned. But he spoke under difficulty as the brethren evidently wanted to reach a vote on the question. A number of questions were propounded to the speaker and questions of personal privilege were raised, but he parried them with a good deal of adroitness and success.

Rev. A. J. Weeks, amid calls for the question, rose to speak. He held his ground, however, and made the closing speech in behalf of the substitute. The vote was then taken and it stood 104 to 46 against, and the substitute as amended was adopted. Thus the fight in this conference came to an end.

After the vote was announced, Bishop Atkins made a wise and statesmanlike address to the conference touching the duty of the conference toward the question involved. He congratulated the brethren upon the fact that their discussion had been conducted upon such a lofty plane and in such a fraternal spirit. The remarks of the Bishop met with a hearty response by the entire conference.

Six young men were called to the bar of the conference to answer the Disciplinary questions preparatory to their reception into the conference, and the Bishop addressed them in words of wisdom and spiritual force. The questions were answered and the

young men were received into the membership of the conference.

At the afternoon session at 3 o'clock Dr. Jno. M. Moore conducted the opening devotion. Bishop E. D. Mouzon was introduced to the conference. He spent the day at the conference, and was given a warm reception.

Rev. H. G. Horton was given a beautiful gold-headed cane by the brethren as a token of their love and esteem. He received it graciously, but said he never expected to use a cane.

The Orphanage report was read and Dr. McLean made a few remarks on the subject, and it was adopted.

Dr. J. R. Stuart spoke on the effort being put forth to raise an adequate fund for superannuated preachers.

Professor Seay, of Southwestern University, made a brief address on the work of the Theological Department of the University. He gave a very encouraging report of the work now being done there. Rev. J. W. Howell who had just finished a quadrennium of excellent service at First Church, San Angelo, asked and was granted a supernumerary relation. It is to be hoped this is only temporary, as he is one of our most useful men.

Mrs. Kirby spoke to the conference on the importance of Rescue Home work.

The Paper Adopted By the West Texas Conference.

The question was brought before the conference by the reading of the majority and minority reports of the Board of Trustees of Southwestern University. Motions to adopt these reports called out a substitute signed by T. F. Sessions and others and read to the conference by Mr. Sessions, as follows:

"Whereas, The development of the State of Texas and the progress of the Methodist Episcopal Church, South, and the educational sentiment in Texas are such that the demands for education cannot be met by the existing institutions with their present facilities; and inasmuch as the enlargement of our plans is imperative, rendering a readjustment of our educational policies desirable; and

"Whereas, The city of Dallas has submitted for the consideration of the several Annual Conferences a proposition offering land and money for the establishment of a University at Dallas, to be owned and controlled by the several Annual Conferences participating in its establishment; and

"Whereas, The proposition is of such far-reaching importance as to demand the most careful and painstaking consideration; and

"Whereas, We believe that the present demand and the future growth of the Methodism of Texas and the Southwest will justify the establishment of a complete university by the Methodists of this region; therefore, be it

"Resolved, That this conference ask the presiding Bishop and the presiding elders to nominate for election by this conference two laymen and two preachers, who, in conjunction with similar Commissioners from such other Annual Conferences as may see fit to co-operate in the movement, shall duly consider this question and take such action as they may deem wise.

"That this Commission, when so elected, shall, at the call of the Bishops in charge of the Texas conferences, meet and organize, and shall have full power to consider and determine the question of the establishment of a University as above described, and to proceed to establish the same as soon as they deem wise.

"This Commission shall have power to consider and determine the location of said university, to accept or reject the proposition submitted by the city of Dallas or such as may be submitted by any other city of Texas.

"That if this Commission shall find that the establishment of such a new institution is impracticable, it is empowered and directed to take such steps for the enlargement of some existing institution or institutions as will meet the pressing and growing demands of our times.

"The Commission shall have the power to determine the relation of existing institutions to the proposed University, and the establishment of other institutions of learning and their relation to the same, provided its action shall be in harmony with the provisions of the general Board of Education of our Church touching the classification of schools.

"In any event, the Commission shall have power to determine the relation of existing institutions and such as shall hereafter be established to each other in our educational system.

"This Commission shall exist for four years, and all vacancies occurring during the interim of the conference

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session shall be filled by the Board of Education of the Annual Conference by which the member was elected. Said newly elected member shall hold office until session of the Annual Conference, at which time the vacancy shall be filled by the process prescribed in its creation.

"This Commission is hereby empowered to act as a Board of Trust of the proposed University, in harmony with the laws of the Church and the State of Texas, until the participating Annual Conferences shall make provision for a Board of Trustees to further carry out their will."

The following amendment to the above substitute was offered by J. D. Scott, V. A. Godbey and others, was accepted by the author of the substitute, and became a part of their paper. The amended substitute was adopted after a heated discussion by a vote of 104 to 46.

The amendment:

"It is hereby expressly stated that we endorse the work which is being done in the Southwestern University at Georgetown and instruct said Commissioners to make provision for its continuance with the present equipment and as far as practicable provide for the enlargement of the same in the future."

Professor J. W. Gilbert, of our Payne & Lane Institute, our colored Church, spoke to the conference. He is one of the most scholarly colored men in our country and a gifted orator. He has been set apart by his Church to mission work in Africa. His speech was in good taste, well conceived and forcefully delivered. There was a touch of humor running through his otherwise serious speech that gave to it an exhilarating effect. He is a credit to his race, and an honor to the Church.

At night a great missionary rally was observed and Dr. John M. Moore

delivered the principal address. He dwelt largely upon the phase of the work committed to him as Home Missionary Secretary.

Sunday was a high day in Austin. Our ministers occupied the leading pulpits in the city. Bishop Atkins preached at the morning hour at University Church and ordained the deacons, and at night Bishop Mouzon preached and the sermon was followed by the ordination of elders. We heard good reports from all the services.

Monday morning came in bright and balmy. The preachers gathered early and conference opened promptly with Rev. V. A. Godbey in the chair. Rev. S. B. Beall conducted the opening service, calling upon Rev. Sterling Fisher to lead the prayer.

Rev. H. G. Horton read the report of the Church Extension Board, showing a good condition of things in this department of service. The board collected and disbursed for all purposes \$3,132.

A resolution complimentary of Bishop Mouzon and expressive of great pleasure on account of the fact that he has elected to live in the bounds of the conference was adopted by a rising vote.

The temperance report on temperance was read by Rev. B. H. Passmore and it was a strikingly strong paper. It gave cordial endorsement to the Anti Saloon League as the one medium through which all opponents of the liquor business can organize and operate.

The report on the San Antonio Mission Home and Training School was read by Rev. S. B. Beall and was adopted.

Continued on Page 12

Dear Brethren: I have put my eight original pamphlets into permanent book form of English Cloth, 311 pages, which will be sent at \$1.25 prepaid to any address. I will have representatives at the conferences to sell these books for me, if I do not get there myself. I will sell the old eight and Lexical Facts vs. Immersionist Follies for \$1.00, in pamphlet form, prepaid, to any address.

C. L. BALLARD, Sherman, Texas.

## THE HOME CIRCLE

### TO SLUMBERLAND.

There are fast trains without number  
to the land of Happy Slumber,  
And swiftly through the twilight  
do they fly;  
But the slow accommodations, one that  
stops at every station,  
Is the one we like the best, my  
dear and I.

There's a chair-car in connection, al-  
ways going our direction,  
And as sounds the warning whistle,  
"Whitto whoo-oo!"  
Off come tiny shoe and stocking, and  
we're rocking, rocking, rocking.  
In our little private section built for  
two.

There's a wait about a minute for a  
solo by Miss Linnet,  
Or a concert by the tree toads 'mid  
the leaves;  
Or we lean far out to follow some be-  
lated homing swallow,  
Speeding swiftly to its nest beneath  
the eaves.

Thus at last with loving parlance,  
draw we near the Bridge of  
Silence,  
And the Moonman swings his lan-  
tern round the bend,  
Then we slower go and slower, and a  
little head drops lower,  
For the bridge once crossed we've  
reached our journey's end.

There are fast trains without number  
to the land of Happy Slumber,  
And swiftly through the twilight do  
they fly;  
But the slow accommodation, one that  
stops at every station,  
Is the one that we like best, my  
dear and I.

—Boston Herald.

### THE APPOINTED WAY.

She sat across from me in my little  
book-lined study, a dear girl with the  
eyes of a dreamer and a weak chin.  
The pink flush of her cheeks deepened  
as she cried:

"I begin to doubt that there is a  
place and a task for each one of us  
in the world. Why, in three months  
more I will finish my high school  
course, and honestly I don't know  
what I want to do or be."

"For three months you want to be  
a high school girl, happy"—I began,  
but she stopped me, almost petulant-  
ly.

"I'm not happy, and don't dare to  
say I'm care-free. Why, I just barely  
passed at the last six weeks test. And  
I've decided to be a nurse and a ste-  
nographer and an artist and a seam-  
stress and a dozen other things. No  
decision has lasted more than a day,  
though."

"You have not made the acquaint-  
ance of Paul as well as I hoped dur-  
ing the year we have been studying  
him in the Sunday-school," I hazarded.

She flashed an appealing look at  
me. "Brave Paul! Do you suppose  
he could help me? And if it could  
be a story."

"It is a story, only you know it so  
well. The story is one that Paul told  
of Saul. Do you remember how, in  
the temple at Jerusalem, he related  
the story of his conversion? He, like  
you, dear, asked, 'What shall I do?'  
and the reply was 'Arise and go into  
Damascus; and there it shall be told  
thee of all the things which are ap-  
pointed for thee to do.'"

I stopped, and for two minutes the  
silence was broken only by the crack-  
ling of the wood fire in the grate and  
the steady tapping of the rain against  
the windows. Then the girl said:

"I don't see. Please finish your al-  
legory."

"Paul went. He had to be led by  
the hand of those that were with him,  
but I am sure he passed his test with  
honor."

"Will you tell me what you mean?  
Oh, if a voice would tell me, as it told  
Paul."

"Dear, it did not tell him, when he  
asked, what his future was to con-  
tain. It was not then that he was to  
do his great work. There was a way  
appointed for Paul, as there is for  
each one of us. The test of his will-  
ingness to serve was his ready obe-  
dience. He arose and went as he was  
bidden, for that was the only thing  
told him to do then. Until we do well  
and gladly the things that we are bid-

den to do, how can the Father trust  
us with the rare opportunities he longs  
to give us? If Paul had refused to  
go to Damascus, if he had demanded  
that he should know, then, that very  
hour, what his life's work was to be,  
think you he would have left behind  
him the glorious record that is such  
an inspiration to you and me."

"I begin to see. Just how does it  
apply to me? How can I go into Da-  
mascus?"

It must be a three months' journey,  
a time when you do to the best of  
your ability the tasks of your last  
term in the high school. To do these  
things well will help fit you for your  
life's work."

"And to that I will be led, if I do  
the present duty, trustingly, gladly?"

"Yes, dear. It may be yours for a  
little time to wait, the way may seem  
a lonely one, but in his own good  
time, 'thine ears shall hear a voice  
behind thee, saying, This is the way,  
walk ye in it.'"—Exchange.

### THE REASON.

"Hurry up, there!" shouted Benny  
Haddock, as he spied Bobby coming  
slowly down the school house steps.  
"I believe I've been waiting a whole  
hour for you, Bobby!"

"And I believe that you have, too,"  
answered Bobby, crossly. "I'm just  
tired of going to school, and I'm tired  
of staying every night after it is  
over! I wish I were a robin, or a  
bluebird, or a butterfly! I've been  
wishing it all the afternoon!"

Benny laughed. "Bluebirds can't  
ride bicycles, Bobby," he said.  
"I don't care if they can't," de-  
clared Bobby. "I'd like to be one just  
the same. Bluebirds don't have to  
study, and they don't have to work  
one mite!"

"Oh, yes, they do," said Benny, de-  
cidedly. "They have to build their  
nests, and hunt for worms and bugs,  
and feed their babies, and do heaps  
of other things! They work like  
everything, birds do!"

Bobby sniffed. "You never have to  
work or stay after school, either, Ben-  
ny Haddock! You haven't stayed after  
school once this term!"

"I know I haven't," said Benny,  
proudly, "and do you want to know  
the reason why? It's because I work  
and you wish! You were wishing and  
looking out of the window most every  
minute before the spelling class re-  
cited, and then you missed the very  
first word. That's the reason why  
you had to stay after school tonight.  
And I studied and studied, until I was  
sure that I knew every word, and  
that's the reason why I didn't!"

Bobby sniffed again. "You think  
you know everything!" he said, short-  
ly.

But would you believe it! The very  
next day Bobby studied with a will!  
He worked so busily that he forgot all  
about looking out of the window, too.  
He did not stay after school, because  
he had worked like a little beaver and  
had let some other boy do the wish-  
ing.—Marguerite Dane, in *The Youth's  
Companion*.

### A SURPRISE.

Teddy Thomas had been taken sick  
with mumps—mumps on both sides of  
the face at once. That was bad, of  
course, but his mother said it wasn't  
as if it were scarlet fever. Teddy  
didn't see how anything could be  
worse.

He was lying in bed, his face all  
swollen with fretful thoughts, when  
he caught the sound of his own name.

Ethel and Brother James had come  
into the next room, and were talking  
softly. Teddy had sharp ears.

"It doesn't do any good for Teddy  
to be so cross," Ethel was saying.  
"Mamma will be all used up if he  
keeps on this way."

"You may be sure he will keep on,"  
returned James. "He is a regular  
baby!"

"I should think he'd have a little re-  
gard for us," sighed Ethel.

"He doesn't think of anybody else—  
selfish little pig," said James.

"I've always said I'd hate to have  
him sick," Ethel went on. "He doesn't  
know what patience is."

"And he'll never learn," added  
James.

Teddy made an ugly face at the  
crack in the door, and then caught his  
breath with a scowl.

Teddy lay quite still for a long time,  
thinking, thinking. "I believe I'll do  
it," he thought. "I can, I'm sure I can.  
How it will s'prise 'em! They 'serve

to be s'prised after talkin' so 'bout  
their sick brother, but I guess I'll have  
to. Mamma didn't talk so. Mamma  
d'serve a s'prise."

When Ethel came upstairs and said:  
"Ready for your medicine, Ted?" he  
answered with a sweet "Yes" through  
his teeth, and the surprise truly began.  
A little later mamma came in to  
change the flaxseed poultices on his  
face, and she was evidently astonished  
not to see the least flicker of a frown  
while she was doing it.

"Do you feel any worse?" she asked.  
"Aches pretty hard," he answered,  
pleasantly, not even wincing at the  
pain caused by the slight movement  
of his jaws. She stooped and kissed  
him on his lips.

"Mamma's brave little boy!" she  
said.

"Kind o' fun, after all, to be pa-  
tient," he thought to himself, as she  
went away. "Didn't s'pose it would  
be."

James came up after dinner to bring  
a book of pictures for him to look at,  
and Ted pluckily outdid his other at-  
tempts at cheerfulness. He had to  
pay for those smiles afterward—oh,  
how his jaws did ache! He couldn't  
help being glad that James didn't  
come very often, for, no matter how  
bad he felt, he was determined to show  
plenty of grit when James was there.

It was when he first went down-  
stairs that he let out the secret.

"I wouldn't have believed that you  
would bear an illness so bravely," his  
father remarked. "You have been a  
little man."

Teddy's eyes shone. "I thought I'd  
s'prise you," he chuckled.—Emma C.  
Dowd, in *Sunday School Times*.

### "IF I ONLY HAD THE TIME."

Some boys will pick up a good edu-  
cation in the odds and ends of time  
which others carelessly throw away,  
as one man saves a fortune by small  
economies which others disdain to  
practice. What young man is too  
busy to get an hour a day for self-  
improvement?

You will never "find" time for any-  
thing. If you want time, you must  
take it.

If a genius like Gladstone carried  
through life a little book in his pocket  
lest an unexpected moment should  
slip from his grasp, what should we,  
of common abilities, resort to to save  
the precious moments from oblivion.  
"Nothing is worse for those who  
have business than the visits of those  
who have none," was the motto of a  
Scottish editor.

Drive the minutes or they will drive  
you. Success in life is what Garfield  
called a question of "margins." Tell  
me how a young man uses the little  
ragged edges of time while waiting  
for meals or tardy appointments after  
his day's work is done or evenings—  
what opportunity—and I will tell what  
that man's success will be. One can  
usually tell by his manner, the direc-  
tion of the wrinkles in his forehead, or  
the expression of his eyes whether  
he has been in the habit of using his  
time to good advantage or not.

"The most valuable of all posses-  
sions is time; life itself is measured  
by it. The man who loses no time  
doubles his life. Wasting time is  
wasting life.

Some squander time, some invest it,  
some kill it. That precious half hour  
a day which many of us throw away,  
rightly used, would save us from the  
ignorance which mortifies us, the nar-  
rowness and pettiness which always  
attend exclusive application to our  
callings.

Four things come not back—the  
spoken word, the sped arrow, the past  
life, and the neglected opportunity.—  
*Success Magazine*.

### THE FIR AND THE APPLE TREE.

Lizzie De Armond.

"My! how ugly and bare you look!"  
said the little Fir to the tall Apple  
Tree. "If you were green like me,  
you might be good for something.  
Why don't you pull those lazy leaf  
children out of bed?"

"I have a great work to do," replied  
Apple Tree, "but I must bide my  
time. Even if I should call the leaves  
up, there is no food ready for them,  
and the cold winds would soon make  
them shrivel and die."

The Fir tossed her branches in con-  
tempt. "I love the cold wind," she  
said, "and I'm sure it makes young  
folks weak to coddle them so."

The Apple Tree only nodded; she  
had not finished her winter nap.

Soon the spring showers tapped at  
the bed-room doors, and the balmy  
winds whispered pretty secrets to the  
sleeping babies, the sunbeams shone  
out clear and bright, and the birds  
sang their cheery wake up song.

One morning Apple Tree woke up,

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and found the loveliest pink and white  
canopy spread over her bare branches.  
As the blossoms fluttered in the  
breeze, they gave out the sweetest  
perfume.

Then the leaf children threw off  
their fuzzy blankets, shook out their  
new dresses, and climbed on the brown  
twigs. No more play-time for the  
roots; they were busy as bees sending  
up the nice green sap, that must be  
spread out in the sun till it turned to  
good, nourishing jelly for the whole  
tree family. "More! more! more!"  
the leaves kept calling, as they danced  
in the breezes.

The little Fir looked over the way,  
and remarked to the robin who was  
sailing by: "Madam Apple Tree is  
stirring things up lively, but lazy  
folks always have to do their work  
with a rush and hurry in the end."

Lots and lots of pretty birds built  
the cutest kind of nests under the  
gay blossom roof. How they warbled  
and sang through the glad spring  
days! Then the heart of Apple Tree  
thrilled with the gay music until it  
grew warm and young again.

After a while Mother Nature called  
to the wind: "Clear away the cano-  
pies; it is time for business."

Here, there, everywhere, in show-  
ers fell the dainty blossoms that the  
sun had faded almost white, but they  
left tiny green balls behind, that grew  
larger and larger. It was hot sum-  
mer weather now. "Time to give  
those apples a coat of paint," said  
the big round sun, so he touched them  
up week by week, until one side of  
each was a rosy red, and the other a  
deep yellow.

"It was worth while to wait," said  
Apple Tree in contented tones; "it  
takes time to prepare for great re-  
sults."

### BLOWING HER HORN.

Teddy had never seen a cow, being  
a city boy. While on a visit to the  
country he walked out across the  
fields with his grandfather. There  
they saw a cow, and Teddy's curiosity  
was greatly excited.

"What is that, grandfather?" he  
asked, breathlessly.

"Why, that's only a cow," was the  
reply.

"And what are those things on her  
head?" was the next question.

"Those are her horns."  
The two walked on. Presently the  
cow mooed loud and long. Teddy was  
amazed. Looking back, he exclaimed:  
"Which horn did she blow, grand-  
father?"—*Junior Herald*.

### THE FIRST TASTE

**Learned to Drink Coffee When a Baby.**

If parents realized the fact that  
coffee contains a drug—**caffeine**—  
which is especially harmful to chil-  
dren, they would doubtless hesitate  
before giving the babies coffee to  
drink.

"When I was a child in my mother's  
arms and first began to nibble things  
at the table, mother used to give me  
sips of coffee. As my parents used  
coffee exclusively at meals I never  
knew there was anything to drink but  
coffee and water.

"And so I contracted the coffee  
habit early. I remember when quite  
young the continual use of coffee so  
affected my parents that they tried  
roasting wheat and barley, then ground  
it in the coffeemill, as a substitute for  
coffee.

"But it did not taste right and they  
went back to coffee again. That was  
long before Postum was ever heard  
of. I continued to use coffee until I  
was 27, and when I got into office  
work, I began to have nervous spells.  
Especially after breakfast I was so  
nervous I could scarcely attend to my  
correspondence.

"At night, after having coffee for  
supper, I could hardly sleep, and on  
rising in the morning would feel weak  
and nervous.

"A friend persuaded me to try Post-  
um. My wife and I did not like it at  
first, but later when boiled good and  
strong it was fine. Now we would not  
give up Postum for the best coffee we  
ever tasted.

"I can now get good sleep, am free  
from nervousness and headaches. I  
recommend Postum to all coffee  
drinkers.

Read "The Road to Wellville," in  
pkgs.

"There's a reason."

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

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Conducted by H. L. PINER, Denison, Texas

**Perpetual Motion.**

For centuries the human mind has sought in vain to produce a machine that will be self-operative with sufficient reserve power to run other machinery. Not a single example of success has come to the notice of the world. In a few instances the mere continuance of motion seems to have been accomplished, but there was no reserve power to do anything else with. A few scientific minds have spent much time and investigation and experiment on this invention, but the great mass of persons who have believed in the possibility of success have been entirely ignorant of the principles of mechanical powers, and have known nothing of the difficulties to be combatted and overcome in order to produce the perpetual motion. Among the ingenious schemes contrived may be mentioned the Archimedean screw, spilling its own water upon buckets on its own sides; delicately balanced balls and weights, wheels innumerable with hollow spokes and felloes and balls, inclined planes, the chain wheel, folding and extending arms, pulleys, levers, ball-carrying belts, magnetism and gravity, torsion springs, revolving tubes, all manner of gears, hydrostatic types, the double cone, rocking arms, the siphon, sliding bars, rolling rings, differential water wheels, evaporating pans, capillary tubes, mercurial tubes, the vacuum, air bags, balls, chain pumps, inclined discs, overbalanced cylinders, eccentric wheels, ratchets, pendulums, alternate magnetic types and ever so many others. It may be set down as final that wherever there are gravity and friction no combination of inert materials will operate without being acted upon. A machine that could run itself merely without reserve power to run other machinery or do work might be an interesting mechanism, but unless it could perform work over and above its own self-generated motion, it would not class among the utilities. There are many fields open to the ingenious mind, but perpetual motion is not one of them.

**The Passing of the Shawl.**

Indians are not the only people who have worn shawls or blankets. Originally among the Indians the man was the shawl wearer, but among our people it was the woman. But the shawl seems to have lost its utility or its popularity. In the Orient shawls are among the finest and most prized articles of wearing apparel. But there came a time with us when men wore shawls quite as commonly as the women. Alexander H. Stephens always carried his shawl. Sam Houston and the shawl were inseparable. Abraham Lincoln seldom went anywhere without his shawl. Up to 1870 and even to 1880 this article of comfort was common. Not only men but women prized their shawls. And not only women, but young women, girls and lassies. But time has relegated the time-honored article to the region of cast-off utilities.

**A Million People at a Funeral.**

It was estimated that a million people attended the funeral of Victor Hugo in Paris June 1, 1885. It was the largest aggregation of people at any funeral in the world's history. Victor Hugo is usually regarded as great chiefly in his prose writings, but Lord Tennyson considered him the greatest living poet. Perhaps a worldwide popular vote would accord to him the distinction of having written the greatest novel—Les Miserables. He was the recognized leader of the romantic school of literature of the nineteenth century in France. Because of his sympathy for popular government he was exiled in 1851 and in exile did his best work. His exile ended with the fall of the empire in 1870.

**Inaugurate.**

The word is most commonly applied to installation into office, as the governor or the president. In early Roman history an augur was one who

prophesied from certain signs or omens, usually from the flight of birds, the direction of their flight at certain times over the city together with any peculiarities of movement constituting the basis of divination. No great enterprise was undertaken without consulting the soothsayer or the diviner. To inaugurate, therefore, was to take cognizance of the signs or omens, as indicated usually by the flight of birds, they believing that birds flew over the city in certain directions at certain hours under the influence of some unknown power. The word had no reference to installation in office any more than embarking on a voyage or the erection of a public building. It applied to any great or important undertaking. But it long ago lost its superstitious significance and has for centuries had reference, without divination, to the beginning of great enterprises, and particularly to entrance into office.

**Inspiration-Enthusiasm.**

Inspiration is from the Latin, "inspirare," to breathe, and "in," here meaning into, that is, to breathe into, or, reflexively, to be breathed into. The idea is that of being breathed into by deity, like the breath of new life or unusual intelligence, supernatural possession by infinite wisdom. Enthusiasm is from the Greek and also means possessed by the god, illumined by divine immanence.

**Humble.**

The "h" is sounded in the proper pronunciation. It comes from a Latin word, "humilis," that means "on the ground." The idea is strengthened when we consider the act of throwing ourselves literally into the dust.

**Ignoramus.**

We usually hear the word employed as an epithet for a stupid fellow, as, "He is an ignoramus." It means "we are ignorant," or, by a slight change of mental attitude, "we ignore." It is the first person plural indicative active present of the verb "ignorare," to be ignorant, or to ignore. It is an old legal term. When a grand jury found no evidence on which to present a true bill against a man, they ignored him, that is, made no charge, and the notation set opposite his name was "ignoramus," that is, if there is anything of guilt in him we are ignorant of it. By a strange turn in its history it came to mean what we would otherwise express by dunc or fool.

**Intoxicate.**

This word is formed of the Greek preposition "in," meaning into, set into, and "toxikos," pertaining to a bow. In other words, something shot into some object with a bow. The custom of dipping arrows into poison for deadly effect from the wound is a very old one. And the thing sent into an object from the bow was poison. It had not the remotest reference to whiskey or alcohol or any other drink, but merely to the poison on the arrow tip. Later the Latin "toxicum" from the Greek was carried over into the Roman language. Intoxicate, therefore, means to imbue with poison, to poison-ate, if we were allowed to coin a word. The use of all liquors that make men drunk was known to make them "poisoned." Hence this word, apparently fitting the case precisely, was employed specifically to mean poisoning by drinking poisonous liquors. The idea of drunken, as commonly understood, is nowhere to be found in the history of the word. The whole idea from first to last is that of poisoning.

**John Halifax's Capital.**

John Halifax, that noble character created by Miss Muloch, was a poor orphaned boy, an apprentice to a tanner, sleeping on the tan bark as his bed, yet bearing an ideal of lofty standards in his heart all the while. When, through pity, he was asked to eat dinner, and especially when his presence seemed to suggest equality of the patrician with the plebeian, the servant entered a remonstrance. John Halifax resented the slur, and declined the proffered charity, declaring that he was not poor, but when asked about his possessions he gave his questioners to understand that he was really wealthy. When still further questioned as to the nature and extent of his wealth, he replied: "I

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have my head and my hands." With these, also, he had a great heart, and with these three great assets any boy may become whatever he ought to become.

**DECISIVE BATTLES.**

**Gettysburg.**

The battle of Gettysburg was one of the world's decisive battles because upon it hung the future of the United States. If Lee had been victorious he would have marched at once upon Washington and taken the city. Since Meade was victorious the Civil War was practically closed. This tremendous struggle occurred July 1, 2 and 3, 1863. There were approximately 80,000 men on each side. The Union losses were something over 20,000 in killed, wounded and missing, while the Confederate losses were 50 per cent more. The battle was remarkable for the courage displayed on both sides, and for the almost unparalleled daring of Pickett's charge.

**AS AMY SAW IT.**

Amy was a dear little girl with big, serious blue eyes and a dainty lisp in her speech. She loved to help her mother and took great pride in saving her all the steps she could.

Now, in the hall in Amy's home stood a big, old-fashioned Grandfather's clock, which tick-tocked, tick-tocked all day long, as the long pendulum swung slowly to and fro.

One day the clock was ticking along

very softly, and Amy's mother did not hear the ticking.

"Run out into the hall, dearie," said mother, "and see if the clock is running."

Amy ran quickly out into the hall, but returned in a moment wearing a most disappointed look on her sweet little face. "No, mother," she said, "it itn't runnin' at all. It ith a standin' still a-waggin' its tail."—Child's San.

**WHAT A BOOK SAID.**

"Once upon a time," a library book was overheard talking to a little boy who had just borrowed it. The words seemed worth recording, and here they are:

"Please don't handle me with dirty hands; I should be ashamed to be seen when the next little boy borrowed me.

"Or leave me out in the rain. Books catch cold as well as children.

"Or make marks on me with your pen or pencil. It would spoil my looks.

"Or lean on me with your elbows when you are reading me. It hurts."—Exchange.

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BISHOP JAMES ATKINS' PRESIDENCY.

Bishop Atkins gave great satisfaction to the conference both as a presiding officer and as a preacher. He has the gift of patience to a marvelous degree and he is quick to determine mooted points. In the chair he is easy and pleasant and gave to everyone the utmost freedom of debate. No one can accuse him of partiality or favoritism. His bearing toward all was brotherly and courteous, and he made everyone feel at ease and comfortable. His talks and addresses from the chair were wise, pointed and full of suggestion. In his sermon on Sunday morning he proved master of the assembly. It was the impression of the entire body that he is a wise, safe, conservative and useful man in that high office. We have never been in a conference where the business was conducted with better order and satisfaction. The West Texas Conference will always be glad to welcome Bishop Atkins to the presidency of that body. They said so in words most cordial and generous.

REV. W. D. BRADFELD GOES TO AUSTIN.

Rev. W. D. Bradfield, D. D., after four successful and laborious years at Trinity Church, this city, has been transferred to the West Texas Conference, and stationed at Tenth Street, Austin. Sometime ago he gave three years of fine pastoral service to this excellent congregation and they gave him up most reluctantly when he was sent from them to St. Louis. Now after seven years of absence he returns to them. To say that they are delighted is but to express it mildly, since they had to give up their popular pastor, Dr. V. A. Godbey. While pastor of this Church in the years gone by, Dr. Bradfield made a State reputation as a fearless and courageous preacher and his sermons on civic righteousness while the Legislature was in session had a profound effect. He is, perhaps, the best qualified man in Texas to take charge of this congregation at this particular time, and it will afford him a splendid opportunity to render the whole State a service.

But his transfer from the North Texas Conference is a decided loss to our body and especially to Dallas. He has made himself a strong moral force in this city, and his work has had a far-reaching influence. When we had the question of eliminating the State-wide evil of pool-selling from our Fair and from all Texas before the people, he led in that fight, and to him, more than to any other one man, is due the wholesome legislation we now have on that question. We part from him regretfully, but we congratulate Austin and the West Texas Conference on their acquisition of him. He is a true man on all parts of the ground, transparent in nature and straightforward in his dealings with his brethren. We predict for him a successful pastorate at Austin and bid him God-speed in his important work in the capital city.

CONFERENCE NOTES

Rev. Arthur Downs now of California, but formerly of the Texas Conference, visited the conference and had a fine time with the brethren. His health is robust and we have never seen him looking so well. The far West agrees with him.

We note with sorrow that Rev. J. W. Howell, who has just finished a fine quadrennium of service at the First Church, San Angelo, had to take a supernumerary relation on account of his health. But we indulge the hope that it is only temporary and that he will soon return to the active list. He is one of our most excellent men and stands well in his conference.

Austin Methodists laid themselves out in their entertainment of the conference. It was never better done. Every man had the best home and the people took a great interest in the proceedings. They attended in large numbers. Austin Methodists make up a fine body of Church people and they are doing things in the capital city. The conference was delighted with its reception and entertainment.

Rev. W. D. Bradfield, Rev. S. W. Turner, Professor J. E. Pritchett and this writer were the fortunate guests of those noble people, Mr. and Mrs. J. W. Robbins. We fared well and no delegates or visitors were better provided for. This family are Methodists of the old type and preachers have the right-of-way in their home. And they have brought up their children, four boys and one daughter, to love and honor the Church. The value of such people to Christianity can not be estimated in words.

Ex-Governor Jos. D. Sayers is now an active member of University Church, and he and his wife take great interest in its affairs. He delivered the address of welcome to the conference and it was a happy address. His head is now white but his heart is young and no man enjoyed the fellowship of the conference more than himself and wife. We had the pleasure of dining with them in company with Bishop Atkins.

The Hon. Sam Sparks, State Treasurer, is now one of the leading members of the University Church. When he went into office he was not religious, but under the influence of the preaching of Rev. George R. Stuart sometime back he was converted and he has carried the whole of his energy and good works into his religious life. We have no more active layman than he, and he took a large part in the entertainment of the conference. He is a son-in-law of Rev. Abe Mulkey.

Rev. V. A. Godbey, after a term of most acceptable service at Tenth Street, now goes to Travis Park, San Antonio. He has left his impress on Austin. During his pastorate the old church building has been thoroughly renovated, the Sunday-school room refitted and the whole is like a new structure. His good wife, together with his co-operation, has wrought wonders in the Sunday-school work of the Church, and the congregation is left in most excellent condition. Travis Park will find in those two devoted workers a valuable accession. They bring things to pass wherever they labor. Brother Godbey is a close student a systematic thinker, a forceful preacher and one of the best pastors in the State.

Rev. C. H. Booth has done one of the finest pieces of work of any man in the conference. When he went there four years ago he found an old church structure, a new lot and some good sentiment in favor of building. But he had the job of his life on his hands. He went to work with a will, and to make a long story short, he leaves to the city the most handsome edifice within its corporation. It is thoroughly equipped and the great bulk of the debt is paid. He has accomplished a great result. Brother Booth now goes to San Marcos, one of the most delightful charges in the conference.

Rev. S. H. C. Burgin, after two years of fruitful work at Travis Park, goes to the district as presiding elder. He has laid a broad foundation at Travis Park and now the whole city and the district will have the benefit of his oversight and co-operation. He is a strong, energetic and versatile man, and wherever he labors he leaves his impress. He is very popular in San Antonio.

Rev. J. D. Young, of Laurel Heights, made a great report. He went there

eleven months ago with nothing but a lot selected, but now he has a good tabernacle constructed a large Sunday-school, a membership of nearly three hundred, a good subscription nearly sufficient to build a handsome church house, and they are paying him a most ample salary. His entire board requested his return and the Bishop sent him back. He is doing things in San Antonio.

Rev. R. A. Rowland closed out a splendid quadrennium on the Cuero District and now goes to Sabinal Station. He made a most excellent presiding elder, popular with his preachers and faithful to every interest of the Church. His reports made a most creditable showing and his brethren were loath to give him up. Brother Rowland is a fine preacher and he will do well in his new field.

One new district was made by the Bishop and named the Uvalde District. Rev. S. B. Beall is its presiding elder. When his name was read out his face was a study. We hardly think that he anticipated such an appointment, but he will prove equal to the responsibility. He is young, strong, full of hope and enthusiasm, and he will take hold of his new work with a vigorous hand. For several years he has done faithful work in the conference and his merit is already established.

Rev. Franklin Moore, after one year at West End, returns to the North Texas Conference. He likes the brethren in West Texas, but was homesick for his old pastures in this more northern section of the State. He made an excellent report, and no doubt but that the brethren will welcome him back home.

Rev. T. F. Sessions, after four years of delightful work at Lampasas, goes to West End. He is one of the progressive members of the body, scholarly, devout and brotherly. His people felt almost as much concern as to his appointment as they did for his successor. They were wonderfully attached to him. West End, San Antonio, will find in him all that they desire as a pastor and a preacher.

Rev. F. B. Buchanan goes from one of the San Antonio charges to Midland. It is a long jump for him, but it is a good place when he lights. Midland is one of the most progressive of our Western cities. Brother Buchanan is one of the finest spirits in the conference, always in a good humor and ready for any responsibility. He is a good preacher and most delightful pastor. He is one of the most efficient Assistant Secretaries of the conference it has every had.

Rev. J. M. Alexander, after fine work at Lockhart, goes to the Cuero District. He is no novice in that sort of work, having been presiding elder before. He is one of the stalwart men in the conference, a noted preacher and a man of affairs. No interest of the Church is neglected by him. He makes one of the best presiding elders in Texas. That he will be a big success goes without saying.

Rev. J. T. H. Miller goes from away down on the coast to Burnet. He did a most excellent work at Palacios and leaves it in fine condition. He is a man of evangelistic spirit and has old-time revivals and he builds up the material interests also. He is one of the most spiritual and devout members of the conference, and everybody loves Brother Miller.

Rev. L. C. Mathis, one of the substantial and hard working members of the conference, was made presiding elder of the San Angelo District. He was at Brady last year, where his work was a success, and now he goes up higher a few notches, where he will succeed on a larger scale. Several years ago he was a lawyer doing a good business in his profession, but he felt his call to the ministry and accepted his lot among the brethren of the West Texas Conference, and since that time he has been quietly, but efficiently, doing his duty as a faithful itinerant.

Rev. A. J. Weeks was made superintendent of Home Missions for Texas and New Mexico. He will aid Dr. Jno. M. Moore in looking after the needy places of this vast territory, and in directing the men and the means to be used in the same. His work will be an important one and fruitful of large results.

Rev. J. H. Groseclose goes back to his old field at Government Hill, San Antonio, where he has wrought so well for the past two years. He is the edi-

tor of the Conference Minutes and is already making arrangement to have them printed in a short time and delivered to the members of the conference. He is the most expeditious official in matters of this sort in the State, and his work is greatly appreciated. He came to the conference from Holston and we knew his people back in the hill country many years ago.

Rev. D. Emory Hawk goes to University Church, Austin. He came from Holston at this session, and is a new man among the brethren. He preached one afternoon to the edification of the congregation and after that he was at home among them. He is an educated man, possessed of a high order of preaching ability, and full of the college spirit. He will be wonderfully adapted to that charge and they will only have to know him to appreciate him. He has a touch of genuine oratory in his style, but best of all he is intensely religious in his experience and manner of preaching.

Rev. N. B. Read, of the Austin District, was left with a blank look on his face after the Bishop finished reading the appointments and was about to pronounce the benediction. His name had not been announced in connection with any charge. This happened because of the fact that the Bishop purposely waited until the last to announce the Austin preachers, knowing that many of the people would retire as soon as they heard them. So he left Bro. Read until the very last one and forgot to call him out, but he soon corrected the mistake and all the brethren joined in the laugh. Brother Read is popular on the district and especially in the city of Austin. He has rendered valuable service during his two years on the work.

Bishop Monzon was the guest of the conference for a few days and the brethren gave him a warm welcome. This is his old conference and he felt very much at home. On Sunday night he preached a strong sermon followed by the ordination of elders. The conference is very much gratified that he has determined to make his home in San Antonio.

The conference had a large number of very excellent lay members and they did good service in committees and on the floor of the conference. In the discussion of the University problem several of them made telling speeches. More and more our lay brethren are coming to the front and we are glad to see the interest they are taking.

Rev. J. E. Harrison, Rev. Thos. Gregory and Brethren J. W. Robbins and C. C. Walsh are the members of the Commission to whom the matter of the Southwestern University is to be referred. If the other four or five conferences adopt the paper on this subject approved by the West Texas Conference there will be twenty-one or twenty-two members of this Commission.

The General Conference at Asheville ordered the appointment of a commission to carefully consider the layman's relation to our Annual Conferences and the general work of the laymen, and to devise ways and means of more clearly defining it and planning for greater efficiency. The Bishops' meeting in New Orleans, La., October 20, in compliance with this resolution appointed the following commission: Bishop John C. Kizer, Durham, N. C.; Dr. W. B. Beauchamp, Louisville, Ky.; Dr. O. F. Sensabaugh, Amarillo, Texas; Mr. John F. Bruton, Wilson, N. C.; Mr. W. G. M. Thomas, Chattanooga, Tenn.

The General Conference at Asheville appointed a Committee on Appeals, and instructed the Bishops to appoint one of their number to act as Chairman. In keeping with these instructions, the Bishops, at their meeting at New Orleans in October, appointed Bishop Collins Denny to act as Chairman of this committee.

The Bishops, at their recent meeting in New Orleans, formally resolved to hold their annual May meetings in Nashville because of the custom of the various connectional boards to meet there at that time, and of the advisability of the Bishops meeting in conjunction with one or more of them. The semi-annual meetings in October will itinerate, meeting in a different place each year.

By resolutions of the Bishops at their recent meeting, the attention of all the Annual Conferences will be called to the importance of the proposed representative church in Washington, D. C. Bishop Wilson was instructed to prepare an appeal to the Church to unite in prayer for a general revival throughout the bounds of our connection.

In the judgment of the Bishops, the action of the recent General Conference in calling for a codified and annotated edition of the Discipline was intended to provide for an edition with cross references and the logical arrangement of the legal decisions of the College of Bishops. This will be pub-

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ished some time during the quadrennium. In the meantime an edition similar to former ones is being published, and is announced as being nearly ready.

Bishop R. G. Waterhouse was absent from the semi-annual meeting because of the fact that Dr. J. W. Schooff, presiding elder of the Los Angeles District, had an attack of paralysis, which sad event made it necessary for the Bishop to remain in California.

The Bishops heard with pleasure the report of Bishop Hendrix concerning the progress of the work of the Board of Trustees of the Barnes Hospital Fund in St. Louis, and heartily endorsed the plan to bring to an early completion the erection of the magnificent hospital in St. Louis with the fund of \$2,000,000 now in their hands.

## PERSONALS

Brother J. F. Bickley, of Merit dropped in to speak to us last week. He is a staunch layman in that charge.

Rev. R. P. Shuler, of Temple, is closing out a most successful year, and his report at conference will tell of large results.

Rev. G. R. Buchanan and daughter, of Pilot Point, took in the Fair, and also gave the Advocate the pleasure of a visit.

Brother and Sister W. W. Walton, of Grapevine, called pleasantly at this office last week. They were spending the day in the city.

Rev. John R. Nelson, of the Central Texas Conference, spent several days recently in this city, and made the Advocate a pleasant call. He is now ready to take work in the conference at its approaching session.

Rev. W. H. Howard, of Ennis, made us a good visit the other day. He has done a good work in that charge, and is about ready to render an account at conference.

Rev. B. H. ("Uncle Ben") Bounds, of Greenville, showed his pleasing countenance in this office recently. He always brings sunshine and good cheer with him.

Rev. J. D. Major, of Brookston, gave the Advocate the pleasure of a good visit recently. He often contributes to the Advocate, and he is one of the most skillful men in the conference with his pen. He always has something to say, and he knows how to say it.

It is with regret that we announce the death of Brother George F. Simon, of Edna. For thirty-eight years he was the efficient superintendent of the Sunday-school and one of the best laymen in all that section. He died October 11, 1910. A full obituary notice will appear later.

Rev. H. T. Cunningham, of the Marshall District, spent a day or two in the city recently, taking in the Fair and visiting friends. While here he had the misfortune to have his suit case and new overcoat stolen. He is closing out a successful year, and will have a good report to make at conference.

Rev. O. P. Clark, our pastor at Weirart, Texas, was married to Miss Maye Patton at Stephenville, Texas, October 26, 1910. Rev. Jerome Duncan officiating. Brother Clark is one of the pastors of the Northwest Texas Conference, and we extend to him and his excellent bride a heartfelt greeting.

Rev. M. L. Huddleston, of Bartlett, a most efficient local preacher in our Church, died October 29, 1910, in great peace. He was the son of Rev. J. P. Huddleston, now deceased. His remains were shipped to Elkhart and interred by the side of those of his honored father. He was a good man, and his death is a loss to his community.

We are pained to announce the death of Rev. Arthur B. Martin, which occurred at San Angelo October 21, 1910, after a lingering illness. He was formerly an active member of the Northwest Texas Conference, but his health failed him more than a year ago and he was forced to retire from active work. He died in peace, and now rests from his labors.

Rev. J. H. Griffin, of Lamar Street Church, Paris, Texas, has had a great year. He has had a great revival, resulting in many conversions; has had 150 additions, placed fine quarter-sawn oak pews in the church at a cost of \$500 and put a cork floor in the auditorium and Sunday-school room at a cost of \$500, put in toilet rooms up-

stairs and down, making it one of the most complete church buildings in the conference. Everything will be paid in full, and his congregations are overflowing, and for all purposes the congregation will pay about \$5000. No wonder that his Official Board has unanimously asked his return!

Rev. R. A. Burroughs, of Jacksonville, was in the city last week, and greeted the Advocate force with a brotherly call. He has done a great work in his charge. Has had many conversions and accessions. He will go down to conference with a good report. He also told us that the Alexander Institute opened with a most flattering attendance, and that the prospect for the term is most encouraging.

Miss Roberta Putman, only daughter of Rev. J. G. Putman, of the Northwest Texas Conference, was married October 19, 1910, to Mr. John H. Sweatt, at Weatherford. Rev. Jerome Duncan officiating. The happy couple will make their home in Gorman, Texas, in which community Mr. Sweatt is engaged in the banking business. We extend congratulations to these two popular young people, and wish for them a realization of all their hopes.

Rev. H. J. Holland, of the West Texas Conference and stationed at Eldorado, was in the city this week on his way from Austin. He did not take a vacation in the summer, and in lieu of it he will spend a few days in North Texas visiting friends and recreating before retiring to his work. He is one of the most faithful and devoted members of the West Texas Conference. We enjoyed a brotherly call from him this week.

Loss of appetite is an ailment that indicates others, which are worse—Hood's Sarsaparilla cures them all.

### DEDICATION OF TWO CHURCHES.

In the Decatur Circuit, on the second Sunday in November we will dedicate our new church at Shiloh.

On the third Sunday in November we will dedicate the church just finished at Oliver Creek.

All former pastors are invited to be present and rejoice with us in these achievements.

JNO. L. SULLIVAN, P. C.  
Decatur, Texas.

### A SIGNIFICANT EXPRESSION.

The faith that works by love is still extant; its fruits are still precious; and the field for its exercise is as large as this whole world. It is a significant expression in Acts 14:27, where it said that God had "opened the door of faith unto the Gentiles." To this very day he is still opening this door.—O. P. Fitzgerald.

### DEDICATION.

We are delighted to announce that, after a long struggle with an old debt, we will dedicate our church at Cooper, Texas, November 13, 1910, clear of indebtedness. We have waited long for the victory, but at last it came. The services will be conducted by Rev. W. D. Mountcastle, assisted by other brethren. All the former pastors are invited to take part with us.

A. F. HENDRIX, Pastor.

### CHURCH DEDICATION.

The new Methodist Church at Dew will be dedicated November 24, 1910. All former pastors and presiding elders are invited to attend.

ALLEN TOOKE, Pastor.

### El Paso District—First Round.

- Odessa, Nov. 5, 6.
- Judkins, Nov. 6, 7.
- Fort Stockton, Nov. 9.
- Pecos, Nov. 12, 13.
- Toyah, Nov. 13, 14.
- Highland Park, Nov. 19, 20.
- Clint, Nov. 20, 21.
- Sierra Blanca, Nov. 24.
- Marfa, Nov. 26, 27.
- Alpine, Nov. 30.
- Sanderson, Dec. 1.
- Lordsburg, Dec. 3, 4.
- Deming, Dec. 4, 5.
- Las Cruces, Dec. 7.
- LaMesa, Dec. 8.
- Carrizozo, Dec. 10, 11.
- Alamogordo, Dec. 11, 12.
- Lakewood, Dec. 17, 18.
- Hagerman, Dec. 21.
- Roswell, Dec. 24, 25.
- Dexter, Dec. 25, 26.
- Hope, Dec. 31, Jan. 1.
- Artesia, Jan. 1, 2.
- Carlsbad, Jan. 4.
- Trinity, Jan. 8, 9.

J. B. COCHRAN, P. E.

### ANNUAL CONFERENCE NOTICE.

#### Central Texas Conference.

The class for admission on trial into the Central Texas Conference will please meet the examining committee at the Methodist Church in Waxahachie at 9 a. m., November 15, 1910. Those having certificates to present will hand them to Rev. S. J. Rucker not later than the morning of the 16th.

E. HIGHTOWER,  
Chairman Committee.

#### SPECIAL NOTICE.

The Board of Missions of the Central Texas Conference will meet in Waxahachie November 15, 1910, at 9 a. m. The meeting will be at the Methodist Church.

HORACE BISHOP, President.

Those who are entitled to entertainment whose names do not appear in the printed minutes or have not been sent in by presiding elders, need not report later than November 5, as the committee will make assignments at that time. Let preachers who expect to bring their wives please take notice.

A. LASSWELL,  
Chairman Entertainment Committee.

#### NORTH TEXAS CONFERENCE.

The people of Wichita Falls are looking forward to the conference occasion with much pleasure, and expect to be able to entertain the members and visitors with the most cordial hospitality. In order that the most complete arrangements may be made the pastor wishes information on certain points, as follows:

1. Will the presiding elders send to him a list of the lay delegates and candidates for admission on trial and applicants for readmission from each of their districts?
  2. Will every brother who expects to be accompanied by his wife please send notice of the fact? The ladies will be heartily welcomed, but we must have notice of it beforehand, so that definite provision can be made for their entertainment.
  3. Any member of the conference, lay or clerical, who does not expect to attend will confer a favor by dropping a card to that effect to the undersigned.
- The examination committees and classes for admission on trial and first and second years, will meet at the Methodist Episcopal Church, South. Those of the third and fourth years will meet at the Presbyterian Church. The meeting of the presiding elders on Monday night will be held in the pastor's study of our church.

C. M. BISHOP.

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The purpose of this library is to provide books of unquestioned worth at a price sufficiently low to enable the slenderest purse to afford books hitherto denied on account of price.

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### READ CAREFULLY THIS LIST OF BOOKS. NOTE THE EMINENT AUTHORS

- 1 The Ideal Life ..... Henry Drummond
- 2 The Mind of the Master ..... Ian Maclaren
- 3 Modern Methods of Church Work ..... Rev. George Whitfield Mead, D.D.
- 4 The Divine Challenge ..... Rev. W. J. Dawson, D.D.
- 5 Scientific Faith ..... Rev. Howard Agnew Johnson, D.D.
- 6 And Judas Iscariot ..... J. Wilbur Chapman, D.D.
- 7 The Gospel of Divine Sacrifice ..... Charles Cuthbert Hall, D.D.
- 8 The Temple ..... Alfred Edersheim
- 9 Jewish Social Life ..... Alfred Edersheim
- 10 The Marks of a Man ..... Robert E. Speer, M.A.
- 11 The Influence of Christ in Modern Life ..... Newell Dwight Hillis, D.D.
- 12 The Worth of a Man ..... J. D. P. John
- 13 The Social Teaching of Jesus ..... Prof. Shailer Mathews, A.M.
- 14 The Bible, The Word of God ..... F. Bettex
- 15 Reconstruction in Theology ..... Henry Churchill King
- 16 Theology and the Social Consciousness ..... Henry Churchill King
- 17 The Blessed Life ..... William A. Quayle
- 18 The Preacher ..... Arthur S. Hoyt
- 19 The Work of Preaching ..... Arthur S. Hoyt
- 20 The Motherhood of God ..... Louis Albert Banks, D.D.
- 21 Representative Modern Preachers ..... Lewis O. Brastow, D.D.
- 22 The Modern Pulpit ..... Lewis O. Brastow, D.D.
- 23 The Galilean Gospel ..... A. B. Bruce, D. D.
- 24 The Student's Life of Jesus ..... George Holley Gilbert, Ph.D., D.D.
- 25 The Student's Life of Paul ..... George Holley Gilbert, Ph.D., D.D.
- 26 Preaching Without Notes ..... Richard S. Storrs, D.D., LL.D.
- 27 Jesus Christ and the Christian Character ..... Francis G. G. Peabody
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# Epworth League Department

GUS W. THOMASSON.....EDITOR  
299 Victor St., Mungers Place, Dallas, Texas.

Address all communications intended for this department to the League Editor.

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### STATE CABINET TO MEET.

The Ruby Kendrick Memorial Fund Committee is invited to meet with the State Cabinet at San Antonio on November 12-13. Please make mention of the date of this cabinet meeting in next week's Advocate if it isn't too late.

L. E. APPLEBY,  
State Secretary.  
P. O. Box 703, San Antonio.

### CALL FOR PAYMENT OF PLEDGES.

The books of the treasurer of the State Epworth League show that of \$1120 in pledges made at the 1909 encampment at Epworth-by-the-Sea, only \$170.20 of this amount has been paid, leaving a balance of \$949.80 remaining due. This is not a very creditable showing, and though no doubt oversight is the main cause of their not having paid, it is quite a drawback to the State work not to have this money in hand.

From the time these pledges were made an aggressive campaign was launched to extend our League work throughout the State and to thoroughly advertise Epworth so that the 1910 encampment might be a successful one. This work was done, and how well may be testified to by those who attended the encampment in August. The work was done trusting that this money would be forthcoming to meet necessary expenses. It did not come and somebody is the loser. It isn't a very difficult matter to put our hands on the ones who have had this burden to bear.

The State League owes Allan K. Ragsdale \$250 on his last year's salary as State President, and \$200 to L. E. Appleby as Field Secretary. These men gave much time and labor for the success of Epworth and trusted to those making pledges to at least meet their necessary expenses. This was not fully done, and we are at present indebted in the above sums to two of our most faithful workers.

By the time this article is published in the Advocate those making pledges in 1909, that have not been paid, will receive a letter calling their attention to the unpaid pledge. Do not put this letter aside; send your pledge, or at least a part of it.

A. B. HARDIN,  
State Treasurer.  
Denison, Texas.

### REPORT OF THE BOARD OF TRUSTEES

To the President and Members of the Annual Conference of the M. E. Church, South, in the State of Texas:

Dear Brethren: The Board of Trustees, elected to serve for the next quadrennium, may speak in praise of the former management of the encampment, since they had no official part in the remarkable development and splendid success that have characterized its history from the beginning until now.

The remarkable success of the encampment as an Epworth League encampment, leads us to believe that the time has come for a greater encampment at Epworth, to be known as the Texas Methodist Encampment with the Epworth League having one week, the Sunday-school a week, and other

departments of the Church sharing an appropriate part of time.

This forward movement is made at the suggestion and with full co-operation of the State Epworth League. The Leaguers have done a magnificent work in pioneering and promoting in the face of great difficulties this great summer school for Christian workers, and they fully realize this, the property of the Church, should be utilized by every department of the Church for rest, recreation, and spiritual uplift. Ten days is too short a period in which to crowd all the institute work of each arm of the Church, and hence we must include a longer period and equip to take care of Leaguers, Sunday-school workers, Mission Societies, laymen, etc., and encourage large delegations to attend.

We are pleased to report that the State Sunday-school committee of our Sunday-schools decided unanimously to hold a week's encampment at Epworth in August, 1911. The Board of Trustees, under the provisions of the Discipline, will continue to have full control of the ground, but the program for each separate week will be under the control of that department of the Church to which the week has been assigned.

We ask that each Annual Conference indorse the Methodist Encampment at Epworth-by-the-Sea, and that the Conference Sunday-school Board recommend that the Sunday-school collection of the second Sunday in March of each year for this quadrennium to be sent to the treasurer of the Epworth Board of Trustees, to be used for beautifying and maintaining the Methodist Encampment; and that the Conference Epworth League Board recommend a certain day for the same period for a collection to be taken for the same purpose. We feel confident that each department of the Church that takes a week at Epworth will be glad to make one annual donation to its maintenance, since by that one contribution they become partners in the very valuable property already owned by the Church there.

The new Board of Trustees enter upon their duty with confidence in this forward movement for a Texas Methodist Encampment and with a desire to mak Epworth the great center of social, intellectual and spiritual influence of the State. In undertaking this greater enterprise we bespeak the hearty support of all Texas Methodists.

Below we submit a full statement in order that the Church may understand the status of the property and business of the encampment.

### Inventory.

Inventory of property belonging to the Methodist Church at Epworth-by-the-Sea, accumulated under the management of the Board of Trustees of the Epworth League:

|   |          |
|---|----------|
| Eighteen and three-quarter acres of beach front land, value .....                       | \$20,000 |
| Epworth Inn and equipment .....   | 10,000   |
| Auditorium .....  | 3,000    |
| Warehouse, store, postoffice and concessions building .....                             | 800      |
| Benches in Auditorium .....   | 200      |
| Chairs (about 500) .....  | 250      |
| Eight hundred canvas cots .....   | 600      |
| Blankets, pillows, etc. ....  | 50       |
| Temporary bath house .....  | 250      |
| Keeper's cottage .....  | 500      |
| Wade cottage .....  | 800      |
| Burgoon cottage .....   | 200      |
| Servants' quarters (two-story in rear of hotel) .....                                   | 200      |
| Social hall (old restaurant building) .....   | 600      |
| Gasoline engine and galvanized tanks .....  | 400      |
| Horse, wagon and harness .....  | 150      |
| Tools of various kinds (axes, saws, sledges, etc.) .....                                | 50       |
| Lumbers, counters, etc. ....  | 200      |
| Two laticed pavilions for study and recreation .....                                    | 200      |
| Five camp houses partially complete .....   | 125      |
| Waterworks system—pipes to all parts of ground and 4500 feet pipe outside grounds ..... | 600      |
| Boat landing .....  | 400      |
| Chute the chute .....   | 100      |
| Cement walks and plank walks .....  | 200      |
| Tent floors made up in slabs .....  | 100      |
| Fencing .....   | 250      |
| Bath suits, wagon covers, five tents and sundry stuff in warehouses .....               | 200      |
| Total .....   | \$40,425 |

In addition to this we have property of the San Antonio and Aransas Pass Railway Company built for our use railway station, recreation and fishing pier, baggage platform, and one thousand-foot switch track inside our

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Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that 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  
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grounds. All these combine to make one of the best equipped plants of its kind in the entire South.

We owe for borrowed money at bank an open account about \$7000. There is yet due on the subscriptions made at Epworth about \$1500, and most of this will be paid.

### Statement of 1910 Encampment.

| RECEIPTS.                                  |            |
|--|------------|
| Concessions.                               |            |
| Badges .....                               | \$ 21.60   |
| Baggage .....                              | 50.00      |
| Restaurant .....                           | 200.00     |
| Laundry .....                              | 25.85      |
| Hamburger stand .....                      | 10.00      |
| Mexican booth .....                        | 10.00      |
| Supply store .....                         | 145.51     |
| Barber shop .....                          | 10.00      |
| News stand .....                           | 40.00      |
| Popcorn .....                              | 10.00      |
| Ice cream and cold drinks .....            | 150.00     |
| Bath house .....                           | 202.85     |
| Total .....                                | \$ 876.81  |
| Rentals.                                   |            |
| Tents .....                                | \$1,219.20 |
| Cots .....                                 | 389.85     |
| Chairs, stools, blankets, mattresses ..... | 56.80      |
| Space and floors .....                     | 48.75      |
| Lodging .....                              | 6.75       |
| Total .....                                | \$1,721.25 |
| Epworth Inn .....                          | 724.70     |
| Admissions                                 |            |
| Gates .....                                | \$1,449.99 |
| Collections .....                          | 331.75     |
| Donations .....                            | 72.50      |
| Total .....                                | \$1,854.15 |
| Leases .....                               | 55.00      |
| Light .....                                | 3.50       |
| Total .....                                | \$ 58.50   |
| Grand total .....                          | \$5,235.41 |

| EXPENDITURES.                       |            |
|-------------------------------------|------------|
| Business office .....               | \$ 65.61   |
| Grounds.                            |            |
| General labor .....                 | \$ 363.15  |
| Tent labor .....                    | 148.40     |
| Gates .....                         | 93.00      |
| Sanitation .....                    | 187.50     |
| Repairs .....                       | 76.15      |
| Bath house .....                    | 52.75      |
| Water supply .....                  | 31.87      |
| Total .....                         | \$ 952.62  |
| Rentals.                            |            |
| Tents .....                         | \$ 657.25  |
| Cots .....                          | 80.65      |
| Total .....                         | \$ 737.90  |
| Concessions .....                   | 34.50      |
| Program.                            |            |
| Speakers .....                      | \$ 565.63  |
| Music .....                         | 120.00     |
| Athletics .....                     | 54.00      |
| Total .....                         | \$ 739.63  |
| Trustees .....                      | 188.10     |
| Total .....                         | \$3,022.14 |
| Still due on current expenses ..... | 606.45     |
| Total .....                         | \$3,628.59 |

Showing net profit on the encampment period of \$1606.82, which was paid out for interest, maintenance and old accounts.

|   |            |
|---|------------|
| Paid out for maintenance and equipment .....      | \$ 614.75  |
| Paid out for old accounts .....                   | 1,252.40   |
| Paid V. G. Thomas, pier account .....             | 362.00     |
| Total .....                                       | \$2,229.15 |
| Grand total paid out .....                        | \$5,251.29 |
| For the Board:                                    |            |
| J. E. HARRISON, President,<br>San Antonio, Texas. |            |

### EPWORTH LEAGUE ENCAMPMENT

I consider myself fortunate, indeed, to have been a "fraternal delegate" from Texas C. E. Union to the Epworth League Encampment at Corpus Christi.

More than two thousand Leaguers were in attendance with representatives from every department of their Church, missionary and educational activities in the State, besides speakers and missionaries from several foreign stations. Several of the most noted and eloquent preachers and ministers of the Methodist Church were there with messages of admonition and encouragement for their young people.

The music was inspiring, the meetings all marked by a spirit of loyalty to Christ, and a determination to serve Him acceptably.

Space forbids me to specialize on each and all of the splendid features of the encampment and of the personnel of the many delightful acquaintances I made the few times I attended, but I wish to say that none of their own speakers and members could have been given a heartier welcome of brotherly love and Christian fellowship than was accorded me, with only a brief message of greeting from a kindred organization. Special thanks are due President Ragsdale and Secretary Appleby for courtesies and to these two loyal, devoted and untiring Christian men and officers of the State Epworth League is due, largely, the credit for the success of the encampment.

"A Greater Epworth" is the motto for the next year, and even now preparations are under way to bring about the realization of their hopes.

I am grateful to the committee that bade me go to "Epworth-by-the-Sea." (MISS TYLER WILKINSON, Field Secretary, Texas Christian Endeavor Union, in Endeavor News.

If vegetables appear wilted, they may be freshened by soaking them in cold water.

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**WHO SHALL EDUCATE IN THE SOUTH OF TODAY?**

By Charles C. Jarrell.

I make the plea that the education of the South should be Southern and Christian. It is too late now to ask, "Shall we educate?" The nation is answering that as the feet of 24,000,000 young Americans go trooping by to school; the nation is answering that in 259,000 common-school houses of our land; the nation is answering that in the voices of the 711,000 teachers that preside over school and college; the nation is answering that in the ring of the \$1,820,000,000 invested in the business of education in this country.

Our common-school system is the one good thing our "carpet-bag" government left us, and we have had sense enough to keep it. Our Southern people undertook to bear this burden under dark skies, and were not unaided by the fact that the burden was bigger by the weight of an alien race—a race which divided the blessing, while bearing little of the load. The South is spending 45 per cent of her revenues on education; and while climbing back to her long-lost commercial and political peerage, she has in her poverty been able to reduce her white illiteracy from 25 per cent to 15 per cent, and that of the colored race from 87 per cent to 45 per cent. "The South was the overburdened section of the nation. No other Americans have ever known, in its direst form, the discipline of war and defeat. No other region among the great culture nations, not even France, ever lost in a decade over one-tenth of its population, three and one-half billions of its wealth, the form of its society, and the very genius of its life. No other region, except Poland, ever knew such losses, and Poland ceased to exist. The year 1900 had gone by before the South had regained her per capita wealth of 1860." Among all her burdens, none has been more bravely or sweetly borne than this. We had an immense rural territory, furnishing the most difficult conditions for the spread of public schools; we had a bi-racial order, involving a duplication of educational effort, as well as racial friction; and, as,

caught in his pangs  
And awaiting his change, the king-  
serpent heavily hangs,  
Far away from his kind, in the pine,  
till deliverance come,

our Southern society was passing from an agricultural aristocracy to an industrial democracy. Twenty-five per cent of the Southern white race were illiterate; and practically all of the negro race, yet she patiently took up the "white man's burden"; and she stands today, proud of her victories of peace, which are no less renowned than those which shine forever on the tablets of military immortality. In the last five years the Southern States have increased their school revenues by \$11,590,000, and two-thirds of this has come from local taxation. This record has been made, practically unaided from without. For of all of the \$600,000,000 given to education in the last thirty years in the United States, less than 3 per cent has gone to Southern schools, and less than 1 per cent to Southern white schools. Such a record, under such circumstances, is assurance that the youth of the South will be educated. But by whom? How? To what?

I take it that another question is already settled in this matter. We need not raise the question, "Who shall be educated in the South?" I believe the answer to that is as sure as history. Not in the same way, nor with the same facilities, nor for the same ends, but in some substantial and reasonable way, every man and woman, white and black, shall see inside the school room. The South will not reverse her policy in this. No chapter in all her history is more creditable. She has put \$120,000,000 into the education of the negro as against \$15,000,000 from the North and \$10,000,000 from individual negroes. Having resisted all effort to divide her educational budget along lines of

racial taxation, and housing today in her common schools 2,600,000 negro children, there is no probability of a reversal of this policy. "It is settled that the negro, having humanity, personality, and economic value, shall be trained for citizenship in this Republic, and that the South itself shall exert intelligent and determining influence upon the character of that training, because it is her duty so to act, and because extraneous influences may carry the negro farther from an understanding of, and sympathy with, his environment."

But what about our own backward and unblest people—our sturdy white stock—a race not decadent, but unstarted? They are the purest Americans, Anglo-Saxons and Scotch-Irish. "Think of the relative care bestowed by society on the negroes and the 3,000,000 white men who inhabit the thin soil of the coastal plain, the Piedmont hills, and the Appalachian Mountains." For the one, governmental groans, rivers of blood, and millions of treasure; for the other, forgetfulness, ignorance, neglect.

The South is done with this neglect forever. This is her greatest work. They tell us that one-half of the standing timber of the Nation is in the South; that the Nation must look to the South in the future for coal, iron, steel, cotton, etc.; but I say her greatest contribution will be men—men who can make Americanism for the future as their fathers did in the past. When the Southern Americans, who are already disciplined and trained, are re-enforced by these backward portions of our people, strong in brain, pure in blood, and clean in faith, and when this united and homogeneous society (as it never was in ante-bellum days) holds in its hands the means of commercial and industrial supremacy, then indeed the South, having come into her kingdom, will achieve a sphere of National service that shall steady the Nation and adorn the name of America.

But who shall educate in the South? What shall be the character of the education we shall give? Better a backward people than a blasted people. This question is of vast and vital importance. Who shall educate? Whoever does, will accent our speech, color our ideals, direct our thinking, mold our life, and elect the elements that shall be perpetual in our social and spiritual development. Alien armies conquer more loudly, but not so lastingly as alien ideas, ideals and customs. The South has stood for a life—romantic, chivalrous, honorable, virtuous; historic Americanism, inbred idealism, instinctive integrity. This life has never been taken from her. If she has been romantic, she has been religious; if provincial, she has at least been pure; if backward, she has been as yet blessed by the absence of the monster evils of the day. In this day of uncovered shames, "It is a Godsend to America to have a great section not quite up-to-date." The same God who has kept her dormant wealth for a day of National need has reserved her unspoiled people, Saxon still, to swing into the fight at a time when such a factor shall determine the holding of this land to its historic ideals.

The South stands, as it were, upon a threshold. She can not much longer be provincial. But she can still be pure in her type of life and thought and faith. She has been kept so, "unto this present." She left her sons upon the battlefield and gave her wealth to the winds, but came forth holding these her richest treasures in her heart. Meeting her military conquest, she was unconquered still; shivering under the agony of reconstruction shames, she was unmastered in heart and mind—soon to rise transcendent and triumphant on her native heath. But now she is sweeping into the larger life of the Nation. If alien ideals, customs and creeds prevail in her schools and colleges, she will be conquered at last and forever.

The time has come when this question must be settled once for all. The "Winning of the West" was a Nation's task. The saving of the South must be our own business. We can no longer preserve our traditions by isolation. If we could, it would not be a test of their virility. The Mason and Dixon line is sharply drawn now nowhere but in the histories of the Civil War. Commerce, like Sherman, is marching through Georgia to the sea. The South is standing upon the perilous verge of a golden age. The touch of gold will test her more than the shock of armies or the shames of reconstruction. Her schools of higher learning must be mighty factors in this fight for the spiritual destiny of our people.

From 1830 to 1900 the increase in agriculture for the whole country was 85 per cent, for the South 72 per cent;

in manufactures for the Nation, 242 per cent, for the South 348 per cent. In 1906 New England added to the wealth of the world \$7,000,000 per week, the South \$7,000,000 per day. Her cotton fields add as much to the world's wealth each year as all the gold and silver mines in the world. Already having a monopoly of the world's cotton, she possesses natural stores of coal and iron that will give her some day a supreme voice in the industries that exploit and manufacture these great commodities. The area of her iron deposits is larger than those of all Europe combined, and five times as large as the Lake Superior deposits. Her coal areas are 50 per cent larger than all the coal fields of Europe; and the Alabama coal is almost in ride shot of her iron ore. When did any section of the world ever have a monopoly of the world's trade in cotton, coal and iron? Once the trunk lines of the railroads ran east and west; now they seek the shorter routes and easier grades of the Mississippi Valley to the Gulf. This great inland granary of the world will one day market through the Gulf ports, instead of climbing the mountains to the Atlantic. This tendency will of course be indefinitely increased when the Panama Canal shall make Gulf ports the gateways to Oriental trade.

In this coming era a silent battle must be waged and won by those ancient allies—the church and the school. The need for Christian education will be felt as never before. The Christian college must keep her place as the mighty factor in the future as she has been in the past. The settlement of this question will show whether the resurgent South will simply become the submerged South—drowned at the last by greed, and swept into the perilous tide of National corruption.

To this question—Who shall educate?—three answers may be given:

I. The State will educate. Her public schools are but in their beginning. The State will continue to foster her State universities. We enter no protest against this. But ever since the mother of them all—the University of Virginia—was founded by Jefferson, the avowed apostle of natural as against supernatural religion, it has too often happened that these institutions have been allied with forces that oppose the Christian faith. Professor Edwin Mims says: "While I do not believe that American universities are the hotbeds of infidelity and atheism, I am thoroughly convinced that the religious atmosphere that prevails there is not what it should be. It is not so much an avowed opposition to religion as an indifference to it—a tendency to agnosticism. This can not be a source of regret to all who believe that the ultimate value of knowledge was, as Bacon said long ago, 'The glory of God and the relief of man's estate.'" The South was guided in her former glory by her star of faith, consoled in her darkest hours by its steady shining, and she can follow no surer light in the higher paths of her expected destiny than the same beacon of divine blessing.

II. The second answer to our question is this: The youth of our land may be educated in institutions responsible to nobody and controlled by independent boards. Subservient only to the great foundations which offer financial assistance, they continue to bear the very name that is still redolent with the denominational sacrifice involved in their founding. Granting the utmost of philanthropic and patriotic motive to the kings of capital who are placing their donations in Southern institutions, we still remember that these bequests often demand a divorce between the church and her historic function of education; and when we remember that mighty questions are yet to be settled, involving the responsibility of capital and society—what Southern man could view without alarm a vision of our teaching plants under the control of capitalistic millions? Certainly the Church of Jesus Christ has need to look into this. Between such a situation and these same schools, somewhat poorer it may be, but built out of our sacrifices, manned by our men, teaching our religious ideals, breathing our life, throbbing with our faith, and endowed out of the modest gifts and great faith of the common people—the difference is great enough to make us tremble.

III. I say thirdly: The church may, and I believe must, educate in the South; directly in her own schools, and indirectly by fostering and impressing the general spirit of education among the people. The history of the South would have to be written over again if the record of the Christian college had to be taken out. Mr. Carnegie may black-list her aged and consecrated teachers; Dr. Pritchett,

his spokesman, may declare that religious and revival efforts are an unjustifiable intrusion into college life; but these utterances only serve to show the Christian South that she must furnish for herself the sinews for this war. Let her awake to the meaning and peril of this deliberate attempt to divorce religion and education, and declare that it shall not be done, "though the Greeks bring gifts." This we can do and must do, if we are to have commerce without commercialism, gold without greed, growth without graft, and education without selfish and Christless culture; which in the end comes to be but a doubtful good, if not a dangerous menace. Let us have Christian education, unpoluted by politics, untrammelled by capital, and uncursed by the indifference of godless learning. Such schools will be beacon lights of culture, safeguards of virtue, and bulwarks of a people's rights. How blind is the unwilling vision of him who would declare, as did a Southern editor in Savannah, in the midst of a campaign to plant a Presbyterian university in Atlanta, "We want no more church schools in Georgia." How narrow, uncouth, and barbaric is the State Constitution which lays the taxing hand, as does Georgia, upon their meager endowments!

The plea for Christian education springs out of the very meaning of the term itself. The mission of education is threefold—to impart knowledge, to awaken life, and to inspire to service. The race of life is no longer to the untrained, and life itself is sweeter to the trained. The educated man is a leader in his circle; not the man who has gone through a college course, but the man through whom the college course has gone. The worth of it is found mostly in the life, not in the living; in the man, and not in the money he makes. But it is worth while to remember that while 2 per cent of the men of America are college graduates, yet that 2 per cent furnished all but ten of the signers of the "Declaration," 75 per cent of the "Hall of Fame," 39 per cent of our Congressmen, 35 per cent of our Vice-Presidents, 80 per cent of our Supreme Justices, 60 per cent of our Presidents. And so it would seem that college education has increased the chance for success 272 times.

But the supreme end of education is to impart a knowledge and practice of the good. Even Mr. Huxley says: "True religion and true science are twin sisters; and the separation of either from the other is sure to prove the death of both. Science prospers exactly in proportion as it is religious; and religion flourishes in exact proportion to the scientific depth and firmness of its basis. The great deeds of philosophers have been less the fruit of their intellect than the direction of that intellect by an eminently religious tone of mind. Truth has yielded itself rather to their patience, their love, their single-heartedness, and their self-denial, than to their logical acumen." Education must touch that which transforms life, and its deepest words are to the heart, the soul, the will, the conscience. Its chief end is character, transfigured with splendid purpose. The young man goes to college "not to reap harvest, but to sharpen his sickle."

The next purpose of education is to awaken life, to unfold the human soul, "to let the imprisoned splendor out." The senses must be awakened to observation, the intellect to thought, the imagination to vision, the will to action, and the soul to love. I have seen the night-blooming cereus unfold its delicate fragrance, in a beauty serene and stately like the stars; I have seen the morning-glory flash out the colors of the sunrise in a perishable film of purple and pink and white and blue; I have seen the Easter lily stately in its white and mystic beauty; but the fairest unfolding I have ever seen is to watch the bloom of thought on the face of my child. In the presence of a sunset, to be a poet; of a truth, to be a philosopher; of a fact, to be a scientist; of a danger, to be a hero; of a duty, to be a Christian—this is to be a truly educated man. He knows what life is for; he holds the powers of his own nature in his hands and drives them to the goal with a will that is not blinded by vanity or weakened by pleasure, and that does not waver for pain.

The third purpose of education is to inspire such a man to service. The best of all it can do for a man is to widen his chance to serve. Shall we not keep our school houses in our own hands and hold them in trust for God? Make them Southern but not sectional, Christian but not sectarian. Let us plant our own banners on our college walls, furnish from our own fortunes and self-denials the sinews of this war, and from our own firesides the captains of this army.

**Advice to the Aged.**

Age brings infirmities, such as sluggish bowels, weak kidneys and bladder and TORPID LIVER.

**Tutt's Pills**

have a specific effect on these organs, stimulating the bowels, causing them to perform their natural functions as in youth and

**IMPARTING VIGOR**  
to the kidneys, bladder and LIVER. They are adapted to old and young.

## West Texas Conference.

Continued from Page 5.

A resolution was offered by V. M. West inviting the next General Conference to hold its session in San Antonio, and it was enthusiastically adopted.

Rev. W. L. Barr read the report on Epworth Leagues and it was received by the conference. The West Texas Conference takes much interest in the League work.

Rev. J. E. Buck read an interesting report on the work of the American Bible Society and it was adopted. The appointment of Rev. J. J. Morgan as Superintendent for this district was endorsed.

Rev. C. H. Booth read the report of the Joint Board of Finance, distributing the conference collections among the several claimants.

The report on Books and Periodicals was read by Rev. Franklin Moore and when that part of it was finished giving endorsement to the Texas Christian Advocate and its editor the conference broke into applause.

When the question of where the next session of the conference shall be held, San Marcos was put in nomination by Sterling Fisher, and San Marcos was unanimously elected.

The afternoon, and final session met at 2:30 o'clock. Rev. G. C. Rankin conducted the devotional service and the minutes of the preceding session were read and adopted.

Mrs. Kirby, who represents the Home Mission and Training School in San Antonio, stated that "Old Gray," the faithful horse of the Home had about served his day, and ought to be granted a "superannuated relation." The brethren immediately began to put money on the table and about \$75 was contributed to the purpose. So that it is possible that a new horse will soon take the place of the old one at the Home.

The report of the Board of Education was read by Rev. J. M. Lynn. It covered a wide range and contained many items of interest.

A complimentary resolution concerning the presence and labors of Bishop Atkins was adopted by a rising vote. The Bishop endeared himself very much to the brethren by his fairness as a presiding officer and his fellowship as a brother, and the resolution came from the hearts of all of them.

The Board of Missions, through Rev. C. W. Godwin, and it was one of the most important that was submitted, was read. It recommended the appointment of three District Missionary Evangelists and a Conference Evangelist. Also Rev. A. J. Weeks was recommended as Assistant Missionary Secretary to the Board of Missions for Texas and New Mexico.

The Bishop read the names of the members of the Educational Commission, as follows: Rev. J. E. Harrison, Rev. Thos. Gregory and Messrs. C. C. Walsh and J. W. Robbins. These were nominated by the Bishop and the presiding elders and the above gentlemen were unanimously accepted by the conference.

Just here the final moment for the appointments to be read and the song, "Blest Be the Tie that Binds," was sung, and the Bishop then made a most appropriate address. The appointments were given and the conference adjourned and passed into history!

## CONFERENCE NOTES.

H. G. H.

Austin is the most beautiful city in the State, and University Church is the handsomest church building in the West Texas Conference.

All indications are that C. M. Booth has wrought wonderfully well here, and the people greatly regret to give him up.

Sam Sparks, State treasurer, was chairman of the committee on entertainment, and the work was done up in fine shape.

The hospitality of the people especially abounded in face of the fact that large numbers of the homes were crowded with students of the University.

We have casually looked into the faces of hundreds of the student body here, male and female, and they are a noble looking band of young people.

University Church is doing a great and permanent work among them and they are doing a fine work in support of that church.

The fine, manly face and form of John S. Gillett was missed from among the leaders of our conference. His impress is on our records and a great and permanent work has been wrought in the West by his life and ministry.

The writer of these notes is now the only living member of the West Texas Conference who was in the old Rio Grande Conference at its organization at Goliad in 1859.

The writer has been preaching for fifty-three years, and yet he is busy at many pieces of Church work.

The public buildings of this splendid city were a few days ago draped in mourning at the reburial of the remains of Stephen F. Austin.

Judge Terrell delivered a magnificent address, sketching the life and career of the "Father of Texas" whose body now lies in the State Cemetery among the remains of notable men.

There were present at the funeral of Stephen F. Austin three men who were in Sam Houston's army with him—Alfonso Steele, W. P. Zuber and Mr. Darlington.

Colonel C. C. Gillespie, the editor of the Texas Christian Advocate in 1852, is buried in this city. Over his grave the printers of this city have erected a monument inscribed: "Editor, Patriot, Statesman."

Austin is improving as never before. Skyscrapers and stately homes going up in business and residential parts of the city. More fine homes than I have ever seen in any town in the State.

With easy manner Bishop Atkins proceeded to business.

Ex-Governor Sayers was introduced and delivered an old-fashioned and religious speech of welcome.

He called up the meeting of the old Texas Conference of 1851—Bishop Payne, Robert Alexander, Chauncey Richardson, John Wesley Kinney, John W. Devilbiss, Homer S. Thrall, W. D. Bradfield's sermon Wednesday night was a rich spiritual feast: "What Is It to Be a Christian?"

Our conference was much pleased with the coming to their ranks of W. D. Bradfield. He will do us fine service.

Immense congregations filled the large church every night, and the services were deeply spiritual.

Great crowds have attended all the services. Methodism is strong in Austin, and the people are evidently church-goers.

The deliverance of Dr. McMurry Thursday night on "Church Extension" was hardly up to his efforts at former conferences, but it was strong and practical.

His account of the work in Brazil was lively and interesting, and threw light on the enlarging features of Church extension.

Mrs. W. F. Kirby, matron of the San Antonio Rescue Home, spoke to the conference Saturday afternoon, pressing the claims of her great work upon the attention of the preachers.

She is fine-looking and spoke with effective earnestness of her efforts for fallen women.

Prof. Gilbert, colored, of Africa, spoke Saturday afternoon with his usual wit and humor, and a collection spontaneously came in.

Brother Launch of the German Methodist Episcopal Church, South, presented the claims of a new church in New Braunfels, and a collection of nearly \$50 lifted itself.

The discussion of the appointment of a commission, in connection with like commissions of other Texas conferences, claimed the attention of the conference for six or eight hours.

It was evident from the start that any movement looking to the removal of Southwestern University would meet with disfavor in the conference.

The conference as a body is unalterably opposed to the removal of the university from Georgetown.

Lengthy speeches were made by John E. Pritchett, V. A. Godbey, A. J. Weeks, T. F. Sessions, Major Orgain, Judge Rector, R. A. Rowland, J. D. Scott, Bradfield, McKinney, Booth and others.

Several other speeches were cut off for want of time, as there was widespread interest in the subject of the university.

Several had prepared speeches on the main issue, which did not come up. The commission was specially instructed to do nothing detrimental to the progress and prosperity of our university at Georgetown.

The reports along all lines were good and finances up to high water mark.

The increase in collections for Church Extension were \$244.18. The assessment for next year was put at \$5000.

H. G. H. became the custodian of the Thrall gold-headed walking cane as being the oldest man in term of service in the bounds of the confer-

ence. It was presented by Sterling Fisher.

Mementos were presented by the brethren to R. A. Rowland, A. J. Weeks and W. T. Rentfro, retiring presiding elders.

There were twenty or thirty visitors from other conferences to West Texas.

Mrs. Rebecca Fisher, president of the Daughters of the Republic of Texas, was presented and spoke feelingly to the conference. Her distinguished husband, Dr. O. Fisher, is buried in this city. She has been a Methodist for seventy-three years and is now 80 years of age.

H. T. Hill, Theo. Gillett, W. J. Joyce, Wm. Monk, Keith, Killough, Shuford, Shugart, Nolan, of the superannuates, were absent.

Sterling Fisher prepared and read a brief and appropriate memoir of John S. Gillett, and a number of brethren spoke to it.

Bishop Mouzon arrived Friday night and seemed one of us as of yore. The brethren were greatly pleased to see him. He preached at Tenth Street Sunday morning and at University Church Sunday night.

Everybody was greatly pleased with our new conference treasurer, Captain Walsh, of San Angelo. He is alert in business and reliable. All our financial affairs were attended to in first class style. He was unanimously re-elected for the next quadrennium.

Most of the speeches made were by visitors, connectional officers, and on the educational questions, by leading members of the conference.

A large class was admitted on trial. T. G. Woolfs takes the superannuate relation. In his younger and more vigorous days he was one of our most brilliant and useful men.

H. M. Whaling was unable to take heavy work, and we regretted the transfer of Dr. John Anderson.

J. G. Forester, last year from North Texas, did a fine year's work in Seguin, and the people there want him back. He will remain with us and do good work. We all like him.

Homer S. Thrall laid the foundations of Methodism in Austin. When he came here there was no place in which to preach or for him to sleep. A lawyer allowed him to sleep on a blanket on the puncheon floor of his office, and he opened Sunday-school and preaching in the old wooden capitol. Indians would sweep through the town on moonlight nights. Now Methodism is the dominant religious force in the city.

Bishop Atkins' sermon Sunday was on the "Stirred Spirit." It unfolded

FARMER'S WIFE  
HAD HEAP TO DOMrs. Shepherd Was in Bad Shape  
When She Could Not Stand on  
Her Feet.

Durham, N. C.—"I am a farmer's wife," writes Mrs. J. M. Shepherd, of this city, "and have a heap to do."

"Four months ago I could not stand on my feet, to do anything much, but at this time I do the most of my work. I took Cardui and it did me more good than all the doctors."

"You don't know half how I thank you for the Cardui Home Treatment. I wish that all women who suffer from womanly trouble would treat themselves as I have."

Ladies can easily treat themselves at home, with Cardui, the woman's tonic. It is easy to take, and so gentle in its action, that it cannot do anything but good.

Being composed exclusively of vegetable ingredients, Cardui cannot lay up trouble in your system, as mineral drugs often do. Its ingredients having no harsh, medicinal effects, and being non-poisonous and perfectly harmless, Cardui is absolutely safe for young and old.

Ask your druggist. He will tell you to try Cardui.

N. B.—Write to: Ladies' Advisory Dept., Chattanooga Medicine Co., Chattanooga, Tenn., for Special Instructions, and 64-page book, "Home Treatment for Women," sent in plain wrapper, on request.

the cause of consecration and devotion on the part of Methodist preachers.

Just before the sermon a young man in the choir sang as a solo "The Home of the Soul." The brethren all over the house wept as the matchless sentiment of this spiritual song reached their ears and inspired their hopes.

The lovefeast was a refreshing one—many rich and inspiring talks.

Three of the ablest addresses delivered before the conference were by three laymen, Captain Orgain, Judge Rector and John E. Pritchett, all on education, and in favor of Southwestern University remaining at Georgetown.

One special feature of Methodism in Austin is the large number of young men and young women who are not only members but ardent workers in the Church.

The attention of the preachers and laymen of the entire conference is

There's Nothing Too Good for Her  
Therefore Send

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"They Have Class"



The Chocolate with a Texas Reputation

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Texas Girl Chocolates

"Sweetest in 46 States"

In Sealed Packages Only

The flowing centers are of Pure Fruit, mingled with a Rich Cream and mixed with the Highest Grade Chocolate. Packed in 1/2 lb., 1 lb., 2 lb., 3 lb. and 5 lb. boxes, bearing our own private seal.

For your address and a 2-cent stamp to pay postage we will send you a beautiful and useful souvenir.

BROWN CRACKER AND CANDY CO.  
DALLAS, TEXAS.

North Texas Female College and Kidd-Key Conservatory

SHERMAN, TEXAS.

LATIN AND HISTORY DEPARTMENT.

Miss Floy Eagleton, Editress.

The North Texas College at Sherman has, ever since its foundation, maintained a Latin course. Year by year this course continues to grow in favor. The present director, Miss M. Cowan, has been identified with the institution for many years. She is a graduate and a post-graduate, as well, of the University of Mississippi, having taken the degree of M. A. in that institution. There she enjoyed the tuition of Dr. Addison Hogue, who himself had been under the tuition of Dr. Basil Gildersleeve, and who is at present connected with Washington and Lee, ranking as one of the leading educators of this age. Miss Cowan's work has been tested at different times—notably when Miss Roberta DuBose entered junior at Vanderbilt, and bore away the Founder's Medal. Miss Mary Wahrenberger added credit to the work of this department in her course recently taken at the University of Texas.

The interest shown by the Latin classes in the opening weeks of this new year is quite encouraging. The freshman and sophomore classes devote considerable time to the study of declensions, conjugations, and other grammatical subjects. They are drilled in Oratio Recta and this in turn is converted into Oratio Obliqua. Practice is given in the metrical features of poetry and the turning of English into Latin.

In the translation of Latin into English great care is taken to secure a chaste as well as an elegant rendition—a sine qua non to the proper understanding of any language. In no other way can the soul and spirit of those great authors be appreciated.

The class in Caesar, notwithstanding the drudgery work of Chapter XIV Book I of the Gallic War and of the Pons Asinorum later on, finally learn to appreciate the beauty and conciseness of Caesar's style. If beauty unadorned be beauty most adorned, then to the appreciative Latin student, Caesar's style is elegance itself. The Roosevelt of antiquity, he creates in the hearts of his devotees a deep admiration and an intense longing to follow. This Gallic War should indeed be interesting to modern students, inasmuch as through Caesar's operations in Western Europe France became a Romance nation, and Britain received its first impulse toward a higher civilization. This in turn possibly became the basis for the introduction of Christianity into England through the medium of Roman soldiery a century later.

The senior class is occupied with Livy's Roman history, and here the most imaginative and the most grandiloquent may revel in the rich coloring, vivid imagination and oratorical flights of this—one of the greatest masters of his historical style of all ages. The speeches which he attributes to Hannibal and Scipio entitle them both to much higher rank in the field of oratory than is assigned them by any reader of the present day.

The Latin course is adjusted with the intention of strengthening the student's mastery of various forms of English Composition. While Latin is considered one of the most difficult languages for the reason that it does not belong to the present day speech, it is still essential to a cultured education; and for that reason the North Texas College gives it a prominent place in its curriculum.

The course in history in this institution has been raised. For any degree a four years' collegiate course is required. The various historical texts are used with the Ivanhoe note books, by the constant study of which, a much more thorough knowledge of the subject is obtained. A student not only discovers and memorizes the great facts of history, but charts and colors them as well. By this means the mind obtains a permanent grasp of the currents of history, following them by the laws of cause and effect. To have a real significant understanding of history, a student must live it over again and trace with his own hand the changes in the map of the world, following for himself the careers of the great actors and the paths of explorers into the unknown. Patrons and friends are invited by both teachers and pupils to visit the Latin and History class rooms at their pleasure.

hereby called to the trying needs of our Rescue Home in San Antonio. The assessment on the conference is not enough to maintain it, much less to widen out and do the work intended to be done by the home. Stir up the Woman's Home Mission Societies and press the matter upon the attention of those who have money.

This session of the conference was one of the most thoroughly religious occasions we have ever attended, and from it many preachers are sent to hard fields. Without religion and a stirred spirit they could not go.

Only a few wives of the preacher were present and yet the people of Austin were ready to entertain all who came.

The great Bishops of Southwestern Methodism have preached in Austin—Pierce, Kavanaugh, Marvin, Galloway, Doggett, Wilson, Hendrix, Key, and many others.

Colonel C. C. Walsh, San Angelo, was unanimously elected conference treasurer for the quadrennium, under a \$39,000 bond. All moneys as collected are to be sent to him.

The memorial services Sunday afternoon conducted in memory of John S. Gillett were touching many tributes were paid to his worth, character and work. A young lady from San Antonio sang a beautiful solo.

W. H. H. Biggs, Sterling Fisher, J. M. Alexander, J. O. Scott, R. A. Rowland, H. G. Horton, A. L. Scarborough, and others, spoke in memory of Brother Gillett.

At University Church Sunday morning it was thought there were present 1800 people and Sunday night 2000, as many people being turned away as gained entrance to the building.

As soon as the discussion of the school matter was over the school men with one consent disappeared.

APPOINTMENTS.

Austin District.

Nat B. Read, P. E.
Austin: First Church—W. D. Bradfield.
South Austin—J. W. Long.
St. Luke's and Walnut—Leslie E. Booth.
University Church—D. E. Hawk; H. M. Whaling, supernumerary.
Ward Memorial—J. F. Penny-backer.

Cedar Park Mission—D. A. Ross.
Rastrop Station—I. T. Morris.
Columbus Station—A. N. James.
Eagle Lake Station—J. T. Tracy.
Elgin Station—J. C. Wilson.
Flintonia and Colony—W. R. Keathley.
LaGrange Station—J. W. Nelson.
McDade Circuit—A. S. J. Haygood.
Manchaca Circuit—To be supplied.
Manor Station—R. S. Pierce.
Rock Island Mission—David A. Keane.
Smithville Station—P. B. Summers.
Weimar Circuit—To be supplied.
Webberville Circuit—L. A. Alkire.
West Point Circuit—C. F. Stewart, supply.

Beeville District.

A. L. Scarborough, P. E.
Alice—C. W. Godwin.
Aransas Pass—C. W. Perkins.
Beeville Station—George M. Boyd.
Brownsville—H. E. Draper.
Corpus Christi—V. G. Thomas.
Cal Allen—A. T. White.
Charco—C. Williamson, supply.
Falfurrias—J. E. Morgan.
Floresville—A. W. Wilson.
Goliad and Fannin—J. W. Black.
Kenedy—V. V. Boone.
Karnes City—W. A. Hart.
Kingsville—O. F. Hatfield.
McAllen—C. G. Hill.
Oakville—J. F. Pike.
Rockport—R. C. Aubrey.
Golstow—W. McKinney, supply.
Runge—J. W. Rowland.
Skidmore—Marcus Williamson.
San Benito and Harlingen—R. L. Pyle.
Sinton—J. A. Pledger.
Taft—E. A. Hunter.
Missionary Evangelist of Beeville and Cuero Districts—J. J. Franks.

Cuero District.

J. M. Alexander, P. E.
Cuero Station—A. B. Davidson.
Edna Station—M. K. Fred.
El Campo Station—W. R. Campbell.
Galardo Circuit—A. T. Coker.
Hallettsville Station—E. G. Hocutt.
Hope Mission—J. A. Foster.
Lavernia Circuit—M. P. Morton.
Leesville Circuit—A. B. Chapman.
Louisa Station—W. F. Weeks.
Markham Circuit—J. P. Chambers.
Nixon Circuit—W. L. Barr.
Nursery Circuit—J. A. Morgan.
Palacios Station—D. A. Williams.
Pandora Circuit—J. A. King, supply.
Port Lavaca and Traylor—R. A. Holloway.
Port O'Connor Mission—To be supplied.
Shiner Circuit (Bohemian Mission)—J. Dobbs.
Smiley Circuit—George F. Ryan.
Stockdale Circuit—N. W. Carter.
Victoria Station—R. G. Plummer.
Yoakum Station—J. M. Perry.

Llano District.

J. D. Scott, P. E.
Bertram Circuit—E. H. Mayes; J. F. Perrin, supernumerary.
Blanco Circuit—E. L. Edgar.
Burnet Circuit—J. T. H. Miller.
Center City Circuit—J. T. Osborn, supply.
Cherokee Circuit—J. W. Shoemaker.
Fredonia Circuit—C. M. Epps.
Goldthwaite Station—F. M. Jackson.
Goldthwaite Circuit—J. T. Weems, supply.
Johnson City Circuit—J. H. Clarke.
Kempner Circuit—C. H. Deak, supply.
Lomax Station—J. W. Cowan.
Liberty Hill and Leander—J. P. Rodgers.
Llano Station—Robert Paine.
Llano Circuit—W. L. Lightfoot, supply.
Lometa Circuit—W. B. Moon.

Classified Advertisements

In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement taken for less than 50 cents. Cash must accompany all orders. In figuring copy of advertisement each initial, sign or number is counted as one word. We cannot have answers addressed to us, so your address must appear with the advertisement. All advertisements in this department will be set uniformly. No display or black-faced type will be used. Copy for advertisements must reach this office by Saturday to insure their insertion. We have not investigated the merits of any proposition offered in these columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trade.

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Mason Circuit—J. P. Garrett.
Marble Falls Station—N. G. Ozment.
Marble Falls Circuit—J. R. Robinson, supply.

Millett Circuit—R. D. Moon.
Richland Springs Circuit—E. W. Morton.
San Saba Circuit—E. E. Thomson, supply.
San Saba Station—J. S. Bowles.
Willow City Circuit—J. H. Stuckey.
Financial Agent—District Training School—R. B. Wilkes.
District Missionary Evangelist—Henry Brandon.

San Angelo District.

L. C. Mathis, P. E.
Brady Station—J. T. King.
Eden Circuit—William Nickels.
Eldorado Circuit—H. J. Holland.
Garden City—J. S. Moore, supply.
Junction City—S. L. Batchelor.
Lohn Circuit—J. P. Watson, supply.
Menard Circuit—J. C. Campbell.
Midland Station—F. B. Buchanan.
Miles Station—S. C. Dunn.
Ozona Station—R. S. Adair.
Paint Rock—A. Y. Old.
Rochelle Circuit—Shan M. Hull.
San Angelo: First Church—W. T. Renfro; J. W. Howell, supernumerary.
Chadbourne Street—S. J. Franks, supply.
San Angelo Circuit—C. S. Mills, supply.
Sonora Station—J. D. Worrrell.
Sterling City Station—J. T. Redmond.
Sherwood Circuit—To be supplied.
Center Point Circuit—To be supplied.
President of San Angelo Junior College—W. M. Crutchfield.

San Antonio District.

S. H. C. Burgin, P. E.
San Antonio: Alamo—E. E. Swanson.
Government Hill—J. H. Groseclose.
Laurel Heights—J. D. Young.
McKinley Avenue—W. A. Youngman.
Prospect Hill—Z. V. Liles.
South Heights—C. B. Cross.
Travis Park—V. A. Godbey.
West End—T. F. Sessions.
San Antonio Circuit—R. E. Duke, supply.
Bandera Station—F. A. White.
Boerne Station—B. A. Myers.
Center Point Station—G. W. Waltrip.
Harper Circuit—To be supplied.
Kerrville Station—S. J. Drake.
Medina Circuit—To be supplied.
Pleasanton Circuit—W. N. Carl, supply.
President San Antonio Female College—J. E. Harrison.
Associate President San Antonio Female College—J. T. Curry.
Superintendent Home Missions for Texas and New Mexico—A. J. Weeks.
Conference Sunday-school Secretary—V. A. Godbey.

San Marcos District.

W. H. H. Biggs, P. E.
Belmont Circuit—W. D. Williamson.
Dripping Springs Circuit—J. I. Kelly, supply.
Buda Circuit—N. E. Bragg.
Gonzales Station—Gaston Hartsfield.
Gonzales Mission—Louis McVey.
Hawood Mission—W. S. Boyd.
Kyle—Geo. F. Boyd.
Lockhart Station—J. G. Forester.
Luling Station—W. A. Dunn.
Martindale Circuit—J. D. Dorsey.
San Marcos Station—C. H. Booth.
Seguin Station—J. F. Webb.
Staples Circuit—W. L. Pate.
Waelder and Thompsonville—S. B. Johnston.
President Coronal Institute—Sterling Fisher.
Conference Missionary Evangelist, except for Beeville, Cuero and Llano Districts—M. J. Allen.

Uvalde District.

S. B. Beall, P. E.
Carrizo and Asherton—L. C. Lilly.
Cotulla Station—J. M. Lynn.
Crystal City—C. E. Wheat.
Del Rio Station—J. W. Alibritten.
Devine Circuit—J. E. Buck.
Dilley Circuit—A. Guyon.
Eagle Pass Station—C. W. Hardon.
Hondo Station—M. L. Darby; W. W. Nunn, supernumerary.
Jourdanton Circuit—J. N. Renfro.
Laredo Station—T. N. Barton.

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MUSICAL INSTRUMENTS.

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Leading varieties peach, apple, plum, pear, grapes, figs, cherries, apricots, roses, etc., green and shade trees. Order direct from RUSK COUNTY NURSERY, H. E. Cannon, Proprietor, Henderson, Texas.

Millett Circuit—To be supplied.
Moore Circuit—E. A. Grimes.
Pearsall Station—Theophilus Lee.
Rock Springs Circuit—George A. Nance, supply.
Sabinal Station—R. A. Rowland.
Uvalde Station—Thomas Gregory.
Uvalde Circuit—C. W. Rylander.
Utopia Station—E. Y. S. Hubbard.

TRANSFERRED—John Anderson, to the Arkansas Conference; A. M. Martin, to Northwest Texas Conference; W. A. Govett, to Oklahoma Conference; Franklin Moore, to North Texas Conference; C. T. Davis, to Oklahoma Conference; C. F. McKinney, to Texas Conference; D. C. Ross, to Northwest Texas Conference; Geo. E. Glasspool, to North Texas Conference; J. E. Woodward, to Florida Conference.

MINUTES.

Minutes of the fifty-second session of the West Texas Annual Conference of the Methodist Episcopal Church, South, held at University Church, Austin, Texas, beginning October 26, 1910, ending October 31, 1910; Bishop James Atkins, President; Sterling Fisher, Secretary. Postoffice of Secretary, San Marcos, Texas.

1. Who are admitted on trial? George L. Ryan, Clinton F. Stewart, Wiley F. Weeks, Ernest L. Edgar, Emmett H. Mayes, Albert T. Coker, David A. Ross, Edwin A. Hunter, Henry Brandon, Sloan L. Batchelor, Will S. Boyd, L. A. Alkire and J. A. Morgan remain in this class.

2. Who remain on trial? A. B. Chapman, C. M. Epps, S. M. Hull, J. N. Renfro, C. E. Wheat, J. E. Woodward.
3. Who are discontinued? None.
4. Who are admitted into full connection? L. E. Booth, Alfred Grogan, W. D. Williamson, C. W. Rylander, A. T. White, J. P. Chambers.
5. Who are readmitted? None.

6. Who are received by transfer from other conferences? H. M. Whaling, Louisiana Conference; J. D. Young, Northwest Texas Conference; C. E. Clark, Northwest Texas Conference; J. T. Curry, Tennessee Conference; R. C. Aubrey, Oklahoma Conference; W. D. Bradfield, North Texas Conference; D. E. Hawk, Holston Conference; J. T. Redmond, Isle of Pines; George M. Boyd, Brazil Conference; H. E. Draper, Missouri Conference; C. W. Hardon, Oklahoma Conference.

7. Who are received from other Churches as local preachers? None.
8. Who are received from other Churches as traveling preachers? David A. Keane, from Methodist Episcopal Church.
9. Who are the deacons of one year? F. M. Jackson, L. C. Lilly, W. L. Barr, J. W. Nelson, J. W. Shoemaker, W. Nickels and J. A. Foster remain in this class.

10. What traveling preachers are elected deacons? L. E. Booth, A. Guyon, G. E. Glasspool, N. W. Carter, J. T. Weems, M. P. Morton and J. C. Campbell.
11. What traveling preachers are ordained deacons? None.
12. What local preachers are elected deacons? George Kemp, W. N. Carl, Luke Mackrell, E. H. Mays and W. R. Peterson.

13. What local preachers are ordained deacons? None.
14. What traveling preachers are elected elders? E. Y. S. Hubbard, T. N. Barton, B. A. Myers and E. W. Morton.
15. What traveling preachers are

Continued on Page 16.

HARTSHORN SHADE ROLLERS. Bear the script name of Stewart Hartshorn on label. Get "Improved," no tacks required. Wood Rollers Tin Rollers.

OBITUARIES

The space allowed obituaries is twenty to twenty-five lines of words (70 or 80 words). The obituary is prepared by sending all notices to the office of the publisher...

Poetry Can in No Case be Inserted. Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price five cents per copy.

WHITE, Rev. John H. White was born in Union Parish, La., November 3, 1849; was converted and joined the Methodist Episcopal Church, South, when twelve years of age. In October, 1871, he was licensed, and the following year was admitted on trial in the North Texas Annual Conference. In November, 1878, he was ordained deacon by Bishop Keener, and elder by Bishop Kavanaugh December 4, 1881. He was located at his own request in 1882, but was readmitted in 1888. He served the following churches: Mesquite, Winnsboro, White-rock, Emory, Pine Forest, Allen, Kemp, Peetery, Chisholm, College Mound, Beth-el, Merit and Loneoak Circuits. He was educated in the common schools of the country with the exception of one year at Sulphur Springs College in 1878. Brother White was twice married, the first time to Miss Jennie Covey and the last to her sister, Miss Ma-linda A. Covey, August 18, 1881. Brother White loved to preach, and was successful in winning souls, but was forced by failing health to take a superannuated relation in 1898. A few years after he had a severe spell of fever, from which he never recovered. As a pastor he was faithful and conscientious, and went to the hard appointments and those considered more desirable with apparently the same degree of joy and enthusiasm. He esteemed it a great honor to be allowed to work anywhere in God's kingdom. His preaching was clear, pointed and sound and delivered with the earnestness of one who had a message from God. He was broad, aggressive and lofty in spirit, and scorned a little, mean or selfish act. He loved the pure, the good and the true, and he lived a pure life. As husband and father he was always kind, thoughtful and self-sacrificing; as a friend, confiding, faithful and true. The last few months he was confined to his room, and mostly to his bed. His sufferings at times were doubtless intense, but never a murmur or complaint escaped his lips. He seemed rather to dwell on the goodness and mercy of God. Such patience and perfect resignation to the divine will the writer has never seen. Just after midnight, September 12, the message came: "It is enough; come up higher," and the weary sufferer entered into that rest prepared for the people of God. The funeral was conducted by the writer at the Methodist Church, assisted by Brothers J. F. Alderson and H. H. Goode, after which the Masonic Fraternity took charge of the body and laid it to rest in the beautiful Oak Hills Cemetery. The business houses closed their doors, and the procession was one of the longest ever seen in Nevada. We miss him everywhere—at home, in church, in the community. We miss his wise counsel and words of cheer, but the sweet hallowing influence of his life abides. The God whose he was and whom he served sustains the devoted wife and eight children. J. F. ARCHER, Nevada, Texas.

WILSON—Mrs. Sarah Jane Wilson (nee King) was born in Hardeman County, Tenn., December 27, 1831; was converted and joined the Methodist Episcopal Church, South, when she was eleven years old. She was married to Captain William Wilson in Tennessee December 17, 1848. To this union were born thirteen children. Six boys and one girl survive her. Her husband preceded her to the heavenly world three years ago. They came to Texas and settled in Tarrant County in 1870, near Mansfield. The children all grew up and married, and are now valuable and useful members of the Church, every one of them filling some official place in the Church. In 1905 Captain Wilson and wife, and their son, Clissa and family moved to Tom Green County. After the husband died she, with her son, moved to San Angelo. She was complainingly sick for two weeks and in bed four days, and finally, as peacefully as a babe goes to sleep in its mother's arms, she fell asleep in Jesus at 8:30 p. m., Sunday, October 9, 1910. A host of friends, with the children and her only sister, Mrs. Pace, gathered at the residence at 10 a. m., Wednesday, October 12, and the writer, assisted by Revs. Howell, Glasspool and Estes, with a beautiful solo by Mrs. Howell, paid the last tribute of respect to one who had been a faithful daughter, Christian, wife, mother, mother-in-law, friend and Church worker. To the children and friends I say simply let us live as she did, and in God's own good time he will bid us welcome and call us higher. She is in her eternal home, bounded only by God's infinite love. E. V. COX, Granbury, Texas.

GOLSON. — Mrs. Mary May Golson (nee Clark) was born in Brown County, Texas, May 8, 1874. She was married to J. W. Golson in 1894, and after a brief illness, died at Burkett, Texas, October 8, 1910. Sister Golson was baptized in infancy and grew up in the graces of strong Christian womanhood—sweet-spirited, meek, gentle—and died in the triumphs of a living faith. She was a member of the Methodist Church for over sixteen years. Her life was a benediction to her husband, and their home was a home of refinement and culture. Though the home is now broken up, we pray that He who doeth all things well may bless and comfort the bereaved. W. T. JONES, P. C.

MRS. ALICE A. BOON AS A NEIGHBOR.

I enjoyed the unspeakable privilege for almost a year of living near enough to Sister Boon to be considered a neighbor; near enough to run in and chat a while in the early morning before settling down to the many duties of the day; near enough to slip away, all alone, from the little ones at twilight and enjoy the sweet fellowship of a congenial, sympathizing, motherly friend. The first time she ever came to me a stranger. I was on a bed of suffering. She came at a time when I needed her the most. As she came softly up to my bed and bent over me with a mother's tenderness, I looked into her face radiant with the sunshine of God's love, whose very feature expressed pity and compassion for one who suffered. As a neighbor she was everything to me, always in harmony with my every mood, always ready to heartily enjoy a joke, ever willing and happy to console, to console and cheer, and never failing to encourage me. Her spirituality was a feast to my soul; her kind, liberal encouragement a veritable tonic to my system. I have left her presence many times feeling perfectly capable of mastering all kinds of situations. She possessed a glorious gift from God, the power to send a neighbor from her presence back to the home singing through the duties and trials of the day. Scarcely a day passed that I did not see her. I made it my business to visit with her. Every day I was happy for her companionship. Her presence was uplifting and elevating and inspiring. I seemed to need her influence. I knew her during her darkest hours, when her heart was heavy and burdened almost beyond human endurance. When it seemed to me things looked gloomy and even hopeless, but she was never discouraged, never disheartened. She was a woman of unlimited faith in her Heavenly Father. Hers was that type of religion described by James: "Pure religion and undefiled before God and the Father is this: To visit the fatherless and the widow in their affliction, and to keep himself unspotted from the world." Hers was a fruitful faith, a faith followed by works. All through her walk she carried the true conviction which forms the only basis of religious life. And her faith was not in vain in the Lord. She lived to see her fervent daily prayers of more than seven long years answered to her full and complete satisfaction. Her faith was supported by testimony—living testimony—hence an intelligent, reasonable faith. Another quality which shone conspicuously in her character was the spirit of usefulness, and was the most powerful of all in its influence on others. She looked uncomplainingly that others might profit thereby. Her whole soul was filled with the conviction of right and duty. Her tender heart was an ocean tide of sympathy for oppressed and fallen humanity. Like St. Paul, Sister Boon would have been a remarkable person had she never been converted, and, notwithstanding her many duties and responsibilities, her many heartaches, she was always as bright and new and refreshing as a May morning. Another peculiar Christian quality that shaped her career was personal devotion to Christ. This was the most supreme characteristic of her woman, and was the mainspring of her Christian activities. Hers was an unaffected devotion to her Lord and Master, and "she exemplified in her daily life all the excellencies of those grand virtues, faith, hope, love and charity, which cannot be taught, but bud and bloom and glorious fruitage." She often told me that when I knocked at her door, if there was no response, to make myself at home, as she always went upstairs as soon as her duties were over. Many times during her absence I have found the Bible just as she had left it, which was sufficient proof that, like Mary, she had taken the time to sit at the feet of Jesus and had "chosen that good part that could never be taken from her." Hers was a noble nature and a tender heart, and she lived in the presence with her I never heard her severely criticize or censure any one for anything that happened. She lived on an unusually high plane. Her language was always the true essence of purity and chastity. When I think of her life as I knew it, her daily conversation, her language, I am reminded of a little verse written by the great poet, John Milton—"So dear to heaven is saintly chastity that when a soul is found sincerely so, a thousand liv'd angels lackey her." She was the embodiment of refinement and culture, a woman of superior literary attainments, keen intellect and a mind of majestic strength and breadth. In this brief sketch it would be impossible to analyze the elements which made so precious a character, for hers was a composite life that had made her complete her life that all her service for him was glorified by love. She yearned for his saving grace to encompass the ends of the earth. Such a life of unselfishness, devotion and faith reflects peculiar and fascinating glory on Christianity. She is represented today by those who knew and loved her best as being the embodiment of all that was spiritually good and true. I loved her because I knew her true worth. I miss her so sadly, because she mothered me. I consider it an honor that she numbered me among her friends. I am a happier woman for having known her, and a far, far better woman for having worked and been so closely associated with her. The world is better that Sister Boon has lived in it. When it can be said of you that the world is better because you lived, then your life is not in vain. The many hours that she lay there unconscious and unable to speak to those about her, from what I know of the woman I am sure she was not alone and in darkness. Her pathway to heaven was brilliantly lighted with the precious promise of God's love. She was surrounded by a heavenly host of God's angels, sent by the blessed Master to open the pearly gates. I fancy God in his infinite mercy will choose for her a haven of rest. In that case, should we go to heaven tonight, we might find her soul in the form of some rare and fragrant flower, just budding in the rose garden of paradise. MRS. LENA YOUNG BARRHAM.

STOPS FALLING HAIR. Ayer's Hair Vigor is composed of sulphur, glycerin, quinin, sodium chlorid, capsicum, sage, alcohol, water, perfume. Ask your doctor about this. Follow his advice. Promptly checks falling hair. Completely destroys dandruff. An elegant dressing. Does not Color the Hair. J. C. AYER COMPANY Lowell, Mass.

HARRIS.—Mrs. M. A. Harris (nee McDonald) was born October 25, 1845, in Wayne County, Miss. In early girlhood she was converted to the Christian religion and joined the Methodist Episcopal Church, South, living a truly consistent life until death claimed her. At the age of nineteen she married Mr. Peel, and in a short time they came to Texas. To this union three children were born—one son residing at Margaret, Texas; Mrs. Whatley, near Calvert, and Miss Bett Peel, who resides with her step-father, near Franklin. After the death of Mr. Peel she returned to her father's home in Mississippi, where she resided for four years. She then married Mr. W. O. Harris November 7, 1883, at Waynesborough, Miss. They came to Texas in a short time and settled near Franklin, where they resided at the time of her death. To this union three children were born, one of whom died in infancy, one died at the age of fifteen, and the other, Miss Kate Harris, who survives her mother, lives with her father, near Franklin. At her home, near Franklin, death claimed her at 12:05 a. m., October 5, 1910. She was a true Christian, a devoted wife, an affectionate mother, a loyal friend, and the doors of her home were always open to her pastor, who has spent many peaceful, happy hours in her presence. She was ever ready to testify for her Lord and Master. She leaves a host of sorrowing friends and loved ones. Mourn not, dear ones, as ones who have no hope, for truly your loved one is waiting and watching for your coming to that bright clime where there are no said far-wells. Her pastor, D. W. GARDNER.

DUNN.—Again death has claimed one of the most consecrated and efficient members of the Methodist Episcopal Church, South, at Texico-Farwell—Mrs. Bertha Anne Dunn (nee Taylor). Sister Dunn was born December 13, 1867; married to Mr. D. W. Dunn February 1, 1886, with whom she lived happily until last Sunday, October 23, 1910, when she was suddenly called to her home in the realms of the blessed. Sister Dunn's life was a benediction to all who came under its influence. Her uniform sweet spirit and her firm faith in God were a silent rebuke to the unfaithful. Who can measure the usefulness of such a life devoted to the service of God? Long after her body has returned to dust her influence will be known and felt. To her faithful husband and noble son, to her many friends and relatives. Let your hearts go up in thanksgiving to God for the life of one who was such a benediction to your lives. Let your faith in God be molded after hers, that you may follow her in the footsteps of Christ. Peace to her memory. We hope to meet her in the home of the good, the paradise of God. May the grace of God abide with the sorrowing ones, and may they meet her again some sweet day. Her pastor, B. T. JAMES, Texico-Farwell, N. M.

JOHNSON.—Mrs. Dr. G. W. Johnson, of Stockdale, Texas, died at her daughter's home in Nixon, Texas, October 23, 1910, and was buried from the Methodist Church in Stockdale Sunday, October 24, 1910, Revs. R. A. Rowland, N. W. Carter and the writer conducting the funeral service. She had lived in Stockdale for twenty years, and was known and loved by all the people. A large audience gathered to pay respect to her memory. She lived a devoted Christian life, and leaves to her children the heritage of a good name. Seven months before we buried her husband. J. E. HARRISON.

WILLIAMS.—Joseph Woodin Williams was born June 18, 1848, in the River County, Texas, was converted and united with the Methodist Episcopal Church, South, when about thirteen years old. On December 22, 1907, he married Miss Maude Barron, who, with two children, is left to mourn her loss. He was an affectionate, dutiful son. His father dying when he was but eleven years old, he became his mother's stay and comfort, the younger children looking to him as a father for advice and direction. As a husband he was ever considerate and kind, and as a Christian, loyal to his Church and faithful to his God. On September 11, 1910, he triumphed over death through the grace of the Christ, and went to his reward. W. G. COWAN, P. C., Abilene, Texas.

ARMSTRONG.—G. H. Armstrong was born in Bedford County, Tenn., August 21, 1839; joined the M. E. Church in 1842. This was before the division of the Church North and South. In about 1848 or 1849 he came to Texas. This was more than sixty years ago. He peacefully passed into rest August 17, 1910. Through all these years he was faithful to his profession of religion, and died as he had lived, with a definite Christian experience. He lacked but four days of living out his hundred years. He was my father's youngest brother, and in the last of the family to go. Though he lived long yet how soon has he passed, and in sadness we bid farewell to all the family, and we can see them no more until we meet them beyond the river. He leaves eight children, his wife having preceded him several years. But his labors are done; the battle is over. He was weary; let him rest. Look up, dear children, to the haven of rest, where he is safely lodged now. You shall see him again in that bright morning of the unclouded day, and no sorrow shall disturb the peace of that association when we all are gathered home. May he rest in peace. His nephew, T. S. ARMSTRONG.

BEIDING.—William G. Beiding was born August 17, 1826, in the State of New York, and died September 28, 1910, at the home of his daughter, Mrs. W. M. Fly, Gonzales, Texas, being at the time of his death 84 years, 1 month and 11 days old. On May 24, 1855, in Macon, Miss., he was married to Miss Sallie Spooner. Of this union there were born six daughters, three of whom are living—Mrs. W. M. Fly and Mrs. T. M. Lanikin, both of Gonzales, Texas, and Mrs. Julia Bishop, of Fort Worth, Texas. Brother Beiding was a member of the Methodist Episcopal Church, South. He was a true friend, a loving father, a devoted husband, a Christian gentleman. His was a long life, well lived and calmly laid down; a rare character whose like we do not often see. To know him was to love him. Our Church has lost one of its best members, our town one of its best citizens. "Weeping may endure for the night, but joy cometh in the morning." We laid his body to rest in the beautiful Masonic Cemetery to await the resurrection of the just. GASTON HARTSFIELD, Pastor.

THOMPSON.—Mrs. Bessie Thompson (nee Spencer) wife of J. W. Thompson, was a consistent member of the Episcopal Church from her youth till her death, which occurred very suddenly Friday, October 21, 1910, at the age of sixty-four years. She was a patient sufferer for many years. She was a devoted, self-sacrificing wife and mother. Her face and form are gone, but the bloom and fragrance of her pure Christian character abide. To the bereaved ones I will say: As the rose gives out its sweetest fragrance when crushed, so do the promises of God breathe this healing balm most effectually when pressed upon hearts bowed down with sorrow. Mrs. Thompson left her husband, two daughters, Mrs. Joe E. Routt, Miss Bessie Thompson and five grandchildren, besides relatives and a host of friends, to mourn their loss. They laid her to rest in the Masonic Cemetery, Rev. T. J. Milam conducting the funeral services. MRS. FANNIE A. CAMPBELL, Chappell Hill, Texas.

CAMPBELL.—Mr. Felix C. Campbell, aged twenty-four years, died October 14, 1910. He joined the Baptist Church at the age of sixteen, and had since lived a consistent Christian life, fulfilling his duty to God and man. He leaves aged parents, two brothers and seven sisters to grieve his death; but it is a comforting thought to know he is sleeping the sweet sleep of the righteous, and "has passed on to glory in the Lord," as we know Felix did. He was his mother's pride, his father's stay and his sisters' joy and comfort—a splendid example for every boy. Some one said he was the jewel of that home. When we think of his promising future we cannot quite forget to ask: O Lord, why is it so? But the answer comes in gentle tones: "Not now, but thou shalt know." A flower so early plucked to bloom in realms above. An evidence of scores of friends were the beautiful and beautiful floral offerings at his resting-place. Touching, indeed, was the song, "The Home Over There." The family circle is broken, but the vacant chair and the broken ties are not the scene of paradise. O paradise, sweet paradise! A friend, EMMA JOHNSON.

CREEL.—Thomas Jefferson Creel was born in Adair County, Ky., November 22, 1844. He professed religion and early age. At the close of the Civil War he moved to the State of Missouri, and in 1870 he married Miss Mary Atkins, of Kentucky. After having lived there eleven years they came to Texas and settled in Collin County, and resided there up until three years ago, when he moved to West Texas, near Cleburne, then back to Royce, Texas, where his death occurred July 27, 1910. Into this union were born nine children, two of whom preceded him to that happier land. He was a kind husband and loving father, and always ready to do his Master's will. A deep shadow has been cast in our home, which makes us bow our heads in grief and sorrow; but we can all readily say: Father has gone to that beautiful home far over the sea, of which he so often sang. His daughter, JEFFIE.

WUESTE. — Mrs. Belle Williams Wueste was born in Louisville, Kan., December 15, 1874. She moved with her mother to Eagle Pass, Texas, in her youth. She was married February 22, 1895, to L. Wueste, of Eagle Pass. For a number of years her home had been in San Antonio, Texas. From childhood she had been a devoted member of the Methodist Church. She was an affectionate daughter, a devoted wife and a Christian mother. She was beloved by a large circle of friends in every community in which she had ever lived. After a lingering illness she died at her home in this city August 2, 1910. Two daughters—Fern and Gertrude—her husband and mother survive her. She assured her loved ones on the eve of her translation that she was going to be with the Christ, and would await their coming. May God guide them all homeward until they shall be reunited in the city of God. L. V. LILES, San Antonio, Texas.

Dropsy. Cured, quick relief; removes all swelling in 3 to 20 days; 3 to 20 days effects permanent cure. Trial treatment given free to sufferers; nothing failed. For circular, testimonials and free trial treatment, write DR. H. H. GREEN'S SONS, Box 6, Atlanta, Ga.

Vertical text on the right edge of the page, including "RADW", "DYSE", "BIBLE", and "The vigorou...".

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RADWAY'S READY RELIEF taken in water will, in a few minutes, cure Cramps, Nausea, Sour Stomach, Headache, Vomiting, Heartburn, Nervousness, Indigestion, Sick Headache, Flatulency, and all internal pains.

**DYSENTERY, DIARRHOEA, CHOLERA MORBUS**

Internally a half to a teaspoonful of Radway's Ready Relief in a tumbler half full of water, repeated as often as the discharge continues, and a fannel saturated with Ready Relief placed over the stomach and bowels, will afford immediate relief and soon effect a cure.

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**BIBLE WORK OF THE GIDEONS.**

T. P. Eastland.

"The Gideons, the well-known and vigorous religious organization of traveling men, have begun the task of placing a Bible in every guest-room of every hotel in the United States and Canada. Already 41,000 copies have been placed. This is one of the most significant and far-reaching movements of the day in behalf of the Scriptures."

Recently the above appeared in other columns. The following figures will show what has been done in each State, as they indicate the number of Bibles that are now in the guest-rooms of hotels in these States:

|                |      |
|----------------|------|
| Connecticut    | 160  |
| Florida        | 183  |
| Georgia        | 1708 |
| Illinois       | 377  |
| Indiana        | 2600 |
| Iowa           | 5725 |
| Kansas         | 1455 |
| Kentucky       | 317  |
| Massachusetts  | 1393 |
| Maryland       | 1002 |
| Michigan       | 4400 |
| Missouri       | 2133 |
| Montana        | 25   |
| North Carolina | 500  |
| North Dakota   | 1874 |
| Oklahoma       | 411  |
| Ohio           | 2150 |
| Pennsylvania   | 1209 |
| South Carolina | 303  |
| South Dakota   | 209  |
| Tennessee      | 1529 |
| Texas          | 2159 |
| Vermont        | 18   |
| Wisconsin      | 249  |
| Canada         | 2000 |
| Alabama        | 725  |
| California     | 150  |
| Louisiana      | 200  |
| Maine          | 20   |
| Minnesota      | 4937 |
| Nebraska       | 489  |
| New Hampshire  | 30   |
| New Jersey     | 30   |
| New York       | 80   |
| Virginia       | 200  |
| West Virginia  | 50   |

Texas will be noted as being fourth in the list.

We now have over 41,000 copies of God's Word in the guest-rooms of hotels in the United States and Canada. God's promises never fail to be fulfilled. He tells us, "My word shall not return unto me void," and we have several instances already in the year we have been distributing these Bibles of conversions resulting from their being read. We hear daily of travelers telling of seeing a Bible in their room at the hotel and reading it—something they had not done for years.

Each State must raise the money to buy Bibles for its own hotels. They cost the American Bible Society about 37 cents, and they donate one-third of their cost, making them cost us 25 cents in New York City.

It will take 25,000 Bibles to supply

Subscribers who desire the Advocate discontinued must notify us at expiration, either by letter or postal card. Otherwise they will be responsible for continuance and debt incurred thereby. We adopted the plan of continuance at the request and for the accommodation of our subscribers, and they in turn must protect us by observing the rule which stands at the head of the first column on the eighth page.

the better class of hotels alone in Texas, and at present we have only 2200 in use. See what a great work yet to be done? And it is a great work, because of its great possibilities. The more Bibles in the hotels the more souls will be saved. Who wants to help by sending us a liberal contribution? Your Bibles may be the ones that show some poor souls the way of life eternal. The thought of the possibilities and certain results should make every child of God want to have a part in this great work.

285 Reiger Ave., Dallas, Texas.

**OUR MISSION HOME.**

"People have got to be shocked to wake them up out of old, absurd routine. Use paralyzes us to almost every injustice; when people are shocked they begin to think and inquire."

The doctrine of letting a thing alone and it will let you alone has proven a fallacy in more things than one. Take, for instance, the white slave traffic of which so much is said about today, and see to what extent it has grown.

The "claws of tiger," with its attending evil, has become so evident, and startling, that legislation for its suppression has been started, and the cry of the reformer is heard in the land. The white slave traffic is no new thing; it has always been here, but existed under a different name, and its dwelling place was in the "red light district," the "reservation" in the "darker depths of a great town."

This evil, sometimes called a necessary evil, by even professed good people, has grown into such an enormity that we have become shocked and aroused. But the fight against it will even be a harder one than against the liquor traffic. We will have custom, prejudice and habit as three great opponents. Handed down from generation to generation, they form three great links in the chain of circumstance hard to be broken. The old Mosaic law of stoning the erring one still has its weight. What matters, if it were a law made to suit the times before the day of the Christ and the golden rule was given? Yet the old Mosaic law of stoning was a far more merciful one than the fate to which we condemn her. Friendless victim or the transgressor from choice have often been made to fare alike. They had no redress. If they went to law, however just their cause, who would believe them? The truth was not supposed to be in them. For them there was to be "no song in the night," the song of hope, and according to the verdict of the good they were lost in this world and the next. Buffeted, despised, spit upon, who can wonder then that they turned and became an "adder in the path" to bite the hearts of men and women. One could not expect mercy from one to whom mercy was not accorded. Their ranks had to be recruited and were added to at the expense of broken hearts and broken up homes.

In the days when Israel had no king the killing of one of these women and the afterwards cutting up of her body by her "owner" and sending the pieces to the twelve tribes caused an awful big war, and nearly the destruction of the tribe of Benjamin and the death of many men, women and children. The innocent suffered with the guilty then as now. Another thing worthy of note to the father and mother of the present day: The other tribes would not give their daughters to the remnant of the Benjaminites for wives. They only showed them how to get the other man's daughter. Some of that same human nature is in men today. It does not touch us near, so nearly, when it is the other man's daughter who is lost.

"Upon the white sea sand  
 There sat a pilgrim band,  
 Telling the losses that their lives  
 had known.

As evening waned away,  
 From breezy cliff and bay,  
 And the tide went out with ceaseless moan,

One spake with quivering lip  
 Of a fair freighted ship,  
 And all his household to the deep  
 gone down.

But one had wilder woe,  
 For a fair face of long ago,  
 Lost in the darker depths of a great  
 town."

One can not imagine a deeper woe or a sadder fate than of the one so lost. Thank God that the cry of reform is started, and may one and every woman take a hand in bringing it about. We women have not been as just and considerate towards our own sex as we might have been, forgetting that the recoil would fall heaviest upon us. For the withholden word of sympathy and encouragement to our frailer sisters, somehow in some way, we are made to suffer. The

ways are many. Through our affections, our pride of family and birth, our pocketbooks, if we have any; through fathers, brothers, husbands and sons, and, above all, the lessening of all that is good and pure in woman in the eyes of many. There are men today, the standers on the street corners, with natures so dwarfed and blunted that they doubt the purity of any woman. We sing "Follow in the footsteps of Jesus," and often think we have caught the rhythm and are treading the measure with perfect steps. But are we? There are heights in his life to which no one, human, can ascend, and depths none can descend, but the lesson in humanity is an open book to all. In "His name" let us build our houses of refuge, every woman lending a hand, or, as the ministers would put it, carrying her beam. And when we sing "Rescue the perishing," remember, no one needs rescuing more than our frailer sisters.

MRS. W. H. VAUGHAN.

**IF THE BABY IS CUTTING TEETH.**

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

**MARRIED.**

Harris-Bearden.—At the home of the writer, near Holly Springs, VanZandt County, Texas, October 22, 1910, at 11 o'clock p. m., Mr. E. S. Harris and Miss Lula Bearden, all of Henderson County, Texas, Rev. J. F. Everitt officiating.

Garner-Shook.—October 23, 1910, near Glen Rose, Texas, Mr. Zib Garner and Miss Delia Shook, Rev. F. M. Winburne officiating.

Dunn-Long.—October 17, 1910, in Glen Rose, Texas, Mr. Robert Dunn and Miss Annie Long, Rev. F. M. Winburne officiating.

Campbell-Harris.—Near Karnes City, Texas, October 5, 1910, Dr. J. F. Campbell and Miss Mary Harris, Rev. J. F. Pike officiating.



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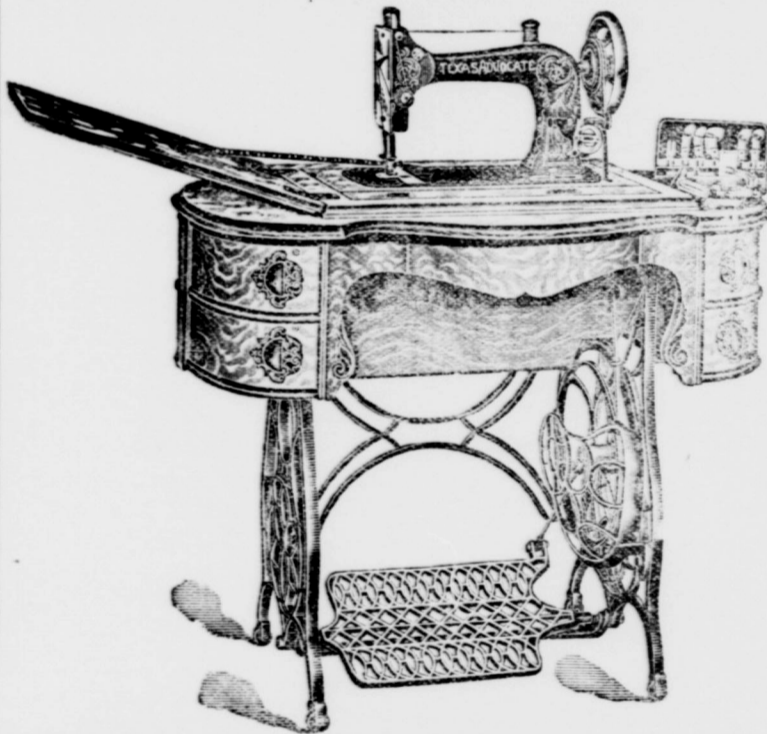
Just say to the ticket agent: "I want to go by THE KATY," and insist upon getting what you ask for.

"I know where the electricity that lights our house comes from," said little Edna.

"Where does it come from?" asked her small brother.

"From the wall," replied Edna. "When mamma wants a light, she unbuttons it."

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# DR. PRICE'S CREAM BAKING POWDER

A Cream of Tartar Powder  
Made From Grapes  
NO ALUM

**West Texas Conference.**  
Continued from Page 13

14. What local preachers are elected elders? None.

15. What local preachers are ordained elders? None.

16. Who are located this year? None.

17. Who are supernumerary? H. M. Whaling, F. J. Perrin, W. W. Nunn, J. W. Howell, J. W. Kelly.

18. Who are superannuated? H. T. Hill, W. H. Killough, J. M. Shuford, H. G. Horton, W. O. Shugart, William Monk, W. J. Joyce, A. G. Nolan, J. T. Gillett, C. M. Rabe, G. W. White, J. T. Weems, I. M. Carter, J. A. King, N. W. Keith, T. G. Woolis, B. H. Passmore, C. Williamson.

19. What preachers have died during the past year? John S. Gillett.

20. Are all the preachers blameless in their life and official administration? Yes.

21. What is the number of local preachers and members in the several circuits, stations and missions of the conference? One hundred preachers, 22,230 members.

22. How many infants have been baptized during the year? 605.

23. How many adults have been baptized during the year? 1521.

24. What is the number of Epworth Leagues? 158.

25. What is the number of Epworth League members? 5293.

26. What is the number of Sunday-schools? 269.

27. What is the number of Sunday-school officers and teachers? 2539.

28. What is the number of Sunday-school scholars enrolled during the conference year? 26,696.

29. What was assessed by the last conference for the superannuated preachers, and the widows and orphans of preachers? \$6353.49.

30. What has been collected on the foregoing account, and how has it been applied? \$6097.65.

31. What has been contributed for missions? Foreign, \$5812.50; domestic, \$2894.80.

32. What has been contributed for church extension? \$3276.

33. What has been contributed for the American Bible Society? \$691.83.

34. What has been contributed for the support of presiding elders and preachers in charge? Presiding elders, \$15,930.67; preachers in charge, \$197,506.94.

35. What has been contributed for the support of Bishops? \$1224.50.

36. What is the number of societies, and of houses of worship owned by them? Number of societies, 367; number of houses of worship, 269.

37. What is the value of houses of worship, and what is the amount of indebtedness thereon? Value, \$576,849; indebtedness, \$192,886.32.

38. What is the number of pastoral charges, and of parsonages owned by them? Pastoral charges, 142; number of parsonages, 135.

39. What is the value of parsonages, and what is the amount of indebtedness thereon? Value, \$224,579; indebtedness, \$17,910.97.

40. What is the number of districts, and of district parsonages? Number of districts, 7; number of district parsonages, 7.

41. What is the value of district parsonages, and what is the amount of indebtedness thereon? (Not given.)

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, 1; amount of damages, \$75.

43. What are the insurance statistics? Insurance carried, \$354,897; losses sustained, (not given); premiums paid, \$2881.14; collections on losses, \$383.20.

44. What are the educational statistics? (Not given.)

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If you come now, heard at my house, take my drugless treatment, and I fail to cure you of any disease that afflicts your body, inside or out, regardless of name, my services will cost you absolutely nothing.

**LEE BRIDGES, Llano, "The Health Spot of Texas."**

17. Who is elected Conference Leader? G. G. Johnson.

18. Where shall the next session of the conference be held? San Marcos.

19. Where are the preachers stationed this year? (See appointments.)

**CHURCH EXTENSION, WEST TEXAS CONFERENCE.**

At the March meeting applications for donations and loans to Churches aggregating \$16,299 to the General Board were approved. Also the application from Sabinal parsonage to the General Board of the Home Mission Society for a donation of \$200 was approved.

Following is a report of amounts received from all pastoral charges for the current year, by districts:

| District—           | Assessed.  | Paid.      |
|---------------------|------------|------------|
| San Marcos          | \$ 415.95  | \$ 216.50  |
| San Antonio         | 575.25     | 568.00     |
| Cuero               | 449.58     | 438.00     |
| Beeville            | 421.26     | 406.00     |
| San Angelo          | 515.97     | 467.50     |
| Llano               | 525.63     | 445.00     |
| Austin              | 637.29     | 552.19     |
| Totals              | \$3,446.00 | \$3,132.10 |
| Paid last year      |            | \$2,888.92 |
| Increase this year. |            | \$ 244.18  |

|                              |            |
|------------------------------|------------|
| Retained to General Board    | \$1,566.55 |
| Retained by Conference Board | 1,566.55   |
| Balance from last year       | 30.56      |
| Incidentals                  | 23.56      |
| Printing minutes             | 85.00      |
| Balance in treasury          | 23.55      |

**Assessments for 1910-1911.**

| District—          | Amount.    |
|--------------------|------------|
| San Marcos         | \$ 580.00  |
| San Antonio        | 750.00     |
| Cuero              | 570.00     |
| Beeville           | 580.00     |
| San Angelo         | 737.50     |
| Llano              | 667.00     |
| Austin             | 650.00     |
| Uvalde             | 450.00     |
| Total appropriated | \$5,000.00 |

The following donations were made at the present session:

| Church and District—         | Amount.    |
|------------------------------|------------|
| Donna, Beeville              | \$ 100.00  |
| Caranahua, Cuero             | 100.00     |
| Pandora, Cuero               | 50.00      |
| Prospect Hill, San Antonio   | 250.00     |
| South Austin, Austin         | 50.00      |
| McAllen, Beeville            | 75.00      |
| Eagle Pass, San Antonio      | 200.00     |
| Bandera, Llano               | 125.00     |
| Center Point, Llano          | 65.00      |
| Andrews, San Marcos          | 25.00      |
| Fremont, Beeville            | 100.00     |
| Falcones, Cuero              | 100.00     |
| Provident City, Cuero        | 75.00      |
| Carrizo Springs, San Antonio | 150.00     |
| Total appropriated           | \$1,465.00 |

The new board was organized by electing the following officers: Thomas Gregory, President; J. F. Pennybacker, Vice-President; H. G. Horton, Secretary; J. H. Groseclose, Treasurer.

**THOS. GREGORY,**  
President.  
**H. G. HORTON,**  
Secretary.

**ATTENTION! W. F. M. S. AND W. H. M. S., JACKSONVILLE DISTRICT.**

There will be a joint meeting of the Home and Foreign Missionary Societies of Jacksonville District at Athens, November 15, 16.

Let every auxiliary send a full delegation and as many visitors as will come. Athens sends a cordial invitation to all the preachers and their wives in the district. Send the names of visitors to Mrs. Lela Henderson, Athens, Texas.

We will have with us Miss Mattie Ivey ex-missionary to China, who is at home on furlough, and Miss Tina E. Tucker, Bible Reader, of Dallas.

Let delegates remember to bring reports of the year's work, also record and report books of Corresponding Secretaries, Recording Secretaries

and Treasurers for inspection and approval.

Let us come with notebooks and pencils, receptive minds and hearts, that we may receive information and inspiration to the end that our work and workers may be enlarged and strengthened, and that God may be glorified.

MRS. E. E. GUINN,  
District Sec. W. F. M. S.  
MRS. M. W. TERRELL,  
District Sec. W. H. M. S.

**FROM ALTO, TEXAS.**

The W. H. M. Society observed the week of prayer October 13, 14, 15. The society being small it was arranged to have two programs an afternoon. The meetings were very well attended and I think all enjoyed a spiritual uplift. The programs were to the point and some of the papers gotten up by the ladies were especially inspiring. Our offering amounted to \$11.35. We received one new member and one subscriber to Our Homes. We had never kept the week of prayer but once before, but feel that all who attended were greatly blessed and trust that some lasting impressions were made. We are encouraged over our future work, and hope to have more active members by another year so we can observe every day during the week of prayer.

PRESS REPORTER.

**Red Oak.**  
I send a last word: Quarterly Conference Saturday. Salary all paid and conference collections in sight. The ladies have put more "fixins" in the parsonage. This is the best country parsonage I ever saw. In fact, this is the best circuit in the work—four Leagues, four Woman's Home Mission Societies, four Sunday-schools, a splendid Official Board and as loyal a membership as one ever served. We go to conference with a big report.—C. E. Lindsey.

**Fort Worth Methodism.**  
Dr. H. A. Boaz has just returned from the session of the West Texas Conference at Austin. Four additions at Mulkey. Also four at First Church, Boulevard had a splendid day. They are going to get ready for conference. Brother Long and his people worshipped yesterday in the new church. A large crowd was present. W. E. Hawkins, Sunday-school Evangelist of the North Texas Conference, was present and talked to the association. Many marriages reported. All are getting ready for conference. Dr. Boaz reported the Southwestern question as discussed at the West Texas Conference.—Ashley Chappell.

**INTERNATIONAL FAIR, SAN ANTONIO, TEXAS.**

"Confederate and Native Texan Day" at the San Antonio International Fair this month will be Wednesday, November 3, and the local camp of veterans are making extensive preparations for the day's celebration. Invitations have been sent out to every camp in the State, besides to many individuals in different remote sec-

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tions, urging that all attend and aid in making the day one of the greatest of the Fair. A. B. Story, of Lockhart, has consented to be the orator of the day, and will deliver an address during the afternoon. He is conceded to be one of the most interesting public speakers in the State.

Admission to the Fair Grounds and street car fare from the city will be furnished all Confederate veterans and native Texans on this day by the Albert Sidney Johnston Camp No. 144, and energy is being exerted to make the day a veritable Confederates' and Native Texans' Reunion. Native Texans' meeting will follow immediately after the Confederate program.

The same day is also designated on the official daily program as "Daughters of the Republic Day," and "Texas Rangers' Day," all of which promises many of the elderly citizens from all parts during this day's program.

Ten thousand yellow ribbons, each bearing a large ear of yellow corn, across which is printed the word "Prosperity," have been sent out to as many boys throughout the State, all members of the Boys' Corn Club. They will be worn as an advertisement of Boys' Corn Club Day, Saturday, November 19, and the International Fair in general. The badges are very attractive, and every member of that organization will gladly wear one.

**FALL PLANTING**

Send for our booklet telling what to plant now. Some bulbs must be planted now; some in the spring. Some roses are best planted in the fall; others in the spring. Many fruit trees, shade trees, shrubs, etc., are best planted in the fall.

We have had thirty years' experience in Texas, and know what and when to plant. Get our book and profit by our experience. Buy direct from the grower and save 50 per cent.

Best assortment of ornaments in the Southwest. We pay the express.

**BAKER BROS. CO. Fort Worth, Tex.**

**A MAMMOTH SALE OF FALL DRESS GOODS**

We are offering decided price reductions on over thirty different lines of Black and Colored Dress Goods, covering everything that is new, fashionable and desirable. The better judge you are of fabrics and fashions, the better will you appreciate these values in dress goods.

One of the special values which we offer this week is a 50-inch Chiffon Broadcloth of a superior imported quality, absolutely guaranteed proof against rain spots; sponged, shrunk and ready for the needle. It comes in black and every wanted street shade; worth \$2.00, on sale for \$1.39

A better grade of Fine Imported Chiffon Broadcloth, our \$2.50 leader in all the leading street and evening shades and black. This cloth is also sponged and shrunk and guaranteed not to spot. Reduced for this sale to \$2.09

Our Fine Imported Austrian Broadcloth—The one that we have always sold for \$3.00, in every street shade and black; priced in this sale at \$2.49

Chiffon Broadcloth, in evening shades only, pink, light blue, yellow, gray, lavender and cream; \$2.00 grades, on sale for \$1.63

Evening and pastel shades in Chiffon Broadcloth; our best \$3.50 grade, 52-inch, in every wanted shade and cream and white, reduced to \$2.95

Evening and Pastel Serges, in both coat and storm, 54-inch, all the leading shades, including cream and white; \$2.00 and \$2.50 grades, reduced to \$1.95

**EXTRA SPECIAL.**

Thirty-five pieces 42-inch Shadow and Pekin Stripe Suitings; an excellent \$1.00 value, reduced for this sale to 59c

Special to Close—Forty pieces of Fancy Voile, in silk and wool, in stripes and check; values \$1.50 and \$2.50, on sale for 79c

Scarlet Flannel for children's cloaks, 54 inches wide; worth \$1.50, on sale \$1.09

**SANGER BROTHERS**  
DALLAS, TEXAS.