

A Bird's-Eye View of Our Country

By Col. J. R. Cole.

The United States of America, as they exist to-day, constituting one of the most powerful and enlightened Nations of the world, began its existence as an infant more than three hundred years ago. Christopher Columbus, the Genoese sailor and navigator, with his scientific mind, his brave heart, and his prophetic eye, saw across the mysterious waters a new land and people or a new way to an old land and people and, setting sail towards the sunset, he plowed the great deep following the course of the stars until the twinkling lights moving along the horizon notified him that he had found a way to the East by way of the West. After he had blazed the way across the highway of the broad Atlantic, navigators from nearly all the Nations of Europe followed in his footsteps—Spaniards, Portuguese, French, English, Norwegians and Dutch—and America, which took its name from Americus Vesputius, one of Columbus' bold commanders, was visited and settled during the next hundred years almost from Pole to Pole. The Spaniards settled that part of the United States bordering on the Gulf of Mexico—Texas, Louisiana and Florida; the English along the Atlantic from Georgia to the frozen North. The French occupied Canada and along the Great Lakes and the Mississippi Valley. A new and unknown race of people, different from any people known to Europeans, was found upon the Western Hemisphere scattered from ocean to ocean and under tribal government mostly, though in Mexico and Peru there were strong governments and a civilization equal to that of some lands on the Eastern Hemisphere.

During the seventeenth century all the Atlantic country, afterwards a part of the United States, was settled by the English and other people. Wars with the Indians and French were waged and the English boundaries extended until 1776 when her thirteen colonies belonging to the British Empire, feeling oppressed and badly treated by the mother country, resolved to be free and establish an independent republic on this continent.

The Puritans of New England, the Dutch of New York, the Quakers of Pennsylvania, the Swedes of Delaware, the Catholics of Maryland, the English of Virginia, the Huguenots of South Carolina all united to strike for freedom. You will note the miscellaneous nationalities that made up our country. Patrick Henry's voice crying, "Give me liberty or give me death," aroused the sleeping patriotism of the thirteen colonies. Thomas Jefferson, of Virginia, wrote the Declaration of Independence; John Adams, of Massachusetts, defended the principles of human liberty in the halls of Congress; Benjamin Franklin, of Pennsylvania, threw the weight of his wisdom and great character against tyranny, and George Washington's sword cut the gordian knot of despotism and set free a Nation of patriots. Battles were fought and the cannon's roar and the savage yell of the Indian were heard from Canada to the Gulf of Mexico, from Lexington to Yorktown, from Quebec to Savannah, from Saratoga to King's Mountain. Every wind from the icy North and every breeze from the sunny South bore upon their wings the clash of arms and the shout of victory or the cry of defeat. For seven years the sword of Washington and Greene and Morgan and LaFayette flashed and the thunder of cannon under Howe and Clinton and Cornwallis shook the hills and plains, and then the storm passed, the winds blew away the smoke of battle and the sun rose upon a free people. That was about 130 years ago and the American Eagle has taken the place of the British Lion, and the four millions of people along the Atlantic slope have multiplied until they now number ninety millions and stretch from the Atlantic to the Pacific, from the Alleghenies to the Rocky Mountains, and the Great Lakes of the North reach out their long arm of the Mississippi and shake hands with the warm Gulf Stream of the tropics.

In 1787, four years after peace was made with Great Britain, the colonies met by delegates in convention to formulate and adopt a constitution binding them together in a confederation of States or Nation, and the great Virginian, George Washington, was elected President of that convention and Hamilton and Madison and Franklin were among the distinguished members. There were many different opinions as to the kind of

government that ought to be established. Some wished a strong central power in the general government; others wished the States to have sovereignty in local matters with power to nullify or restrain the actions of the central government, and it was found to be necessary to compromise in many instances where different opinions and interests prevailed, but in the all important principle of the power of the States and general government no compromise could be effected and the constitution was formed so as to let that be construed by each State for itself. And from this want of agreement flamed in after years woes more direful than any that ever sprung from Pandora's box or desolated Troy's bloody plains.

In 1789 the Government of the United States went into operation with Washington still at the helm and guiding the Ship of State. Adams succeeded Washington as President, and was in turn succeeded by Jefferson. It was during this administration a little over a hundred years ago that the Louisiana territory belonging to France was purchased and added to the United States, thereby extending the boundaries of our country to the Pacific Ocean, doubling our territory and giving us the full control of the mighty Mississippi, and allowing its waters to roll on unimpeded to the Mexican Gulf.

Madison, of Virginia, succeeded Jefferson, and the War of 1812 was waged against Great Britain which lasted two and a half years, and ended with a great victory for the Americans under General Jackson, at New Orleans, January 8, 1815, over an army of twice their number and trained under the great Duke of Wellington. President Roosevelt in his writings, declares General Andrew Jackson the greatest Captain America ever produced up to the war between the States.

During the next administration under President Monroe the doctrine of America for Americans, no interference by foreign powers with the Nations on the American Continent, called the Monroe Doctrine, was promulgated by the President, and has become the accepted policy of the Government of the United States.

During the half century succeeding the inauguration of the first President many new States had been carved out of the territories, and had taken their places under the Stars and Stripes of the Nation, and many Indian wars had been waged as civilization drove back the original inhabitants of the continent, and the Indians, a romantic, fierce, mysterious race were gradually following the sun in his westward course and disappearing over the hills in the sunset.

In 1845 a new star was added to the constellation of the Union—a brighter, larger, more brilliant star—the Lone Star of Texas. This territory was first settled by the Spaniards who followed the banner and footsteps of Cortez, and San Antonio, beautiful like Palmyra City of the plains, was located and settled about the same time that William Penn, the great Quaker, settled the city of Philadelphia on the Delaware.

During the one hundred and fifty years after the settlement of San Antonio, Texas was governed under the flags of France, Spain and Mexico; but in 1826 the oppression of the Mexicans aroused the Americans who had settled in Texas and after many bloody battles the State became an independent Nation, recognized by the United States and other civilized countries.

Texas applied to become a State in the American Union and was admitted in 1845. This brought on the war with Mexico in 1846, while Polk was President, and the American army under Taylor, assisted by such officers as Jefferson Davis, Albert Sidney Johnston, Fragg, Thomas and Clay, won the battle of Monterrey and Buena Vista, and General Winfield Scott, with such officers as Pillow, Lee, McClellan, Beauregard, Jackson and Grant, defeated the enemy at Vera Cruz, Cerro Gordo, Churubusco and the City of Mexico. Peace was made by Mexico surrendering Texas, New Mexico, California and other territory, thus extending our boundaries to the golden shores of the Pacific and to the turbid waters of the Rio Grande. Up to this time after an existence of sixty years, our country had given to the world and to history great and famous men—as warriors, Washington and Greene and Scott and Taylor and Andrew Jackson; as statesmen, Jefferson, Adams, Franklin, Hamilton, Clay, Webster, Calhoun; as commanders of ships and navies, Paul Jones, McDonough, Bainbridge, Perry, Lawrence, Hull and Decatur. As her government was an experiment which had

never in all the ages of the past had a precedent by which to guide the footsteps of our fathers, many conflicting views were entertained by our statesmen—about the tariff and taxation, State and governmental powers, foreign politics, nullification and secession; but the most disturbing element and one that struck at the very foundation of our social and economic system and aroused the fiercest passions was slavery and abolitionism. The bitter agitation of this subject in and out of Congress and State Legislatures finally culminated in the secession from the American Union of eleven Southern slaveholding States and the organization of a separate government called the "Confederate States of America."

Abraham Lincoln, an abolitionist from Illinois, was elected President of the United States, and Jefferson Davis, a slaveholder and secessionist from Mississippi, was elected President of the Confederate States. War was declared, armies were raised, ships and fleets were built. Five million of white people in the South were arrayed against 21,000,000 in the North fighting over 4,000,000 negroes, who were working the lands in the Southern plantations.

It is not my purpose to argue as to which side was right, or which was wrong. The South fought the invader of its soil for its constitutional rights, and its property inherited from their fathers and guaranteed by the fundamental laws of the United States. The North fought for the Union, to preserve the Government, and to free the slaves. Seven hundred thousand Southern soldiers from 16 to 60 years of age met in fierce battle two million seven hundred thousand Northern Soldiers, and for four years, from 1861 to 1865, the most terrible and bloody battles in the history of the world were fought from the Susquehanna to the Rio Grande. More than three millions of men rushed upon each other with cannon and rifles and bayonet and sword and charging squadrons, and every sea and bay and river saw the contending ships and heard the booming of cannon and every streamlet that gushed from the mountainside and ran to the blue waters of the ocean was dyed with the crimson blood of heroes and patriots. The pale faces of weeping women in every Southern home were seen upturned to a merciful God praying for the safety and return of a husband, a father, a brother, a son; but three hundred thousand of the bravest and best never came back, for they filled bloody graves on five hundred battle fields. The illustrious leaders of these great armies were from the South—Robert E. Lee, Albert Sidney Johnston, Joseph E. Johnston, Beauregard, Bragg, Jackson, Stuart, the Hills, Hood, Longstreet, Gordon and Forrest. From the North were Grant, Sherman, McClellan, Thomas, Meade, Rosecrans and Sheridan.

The war was over. The South was conquered. The Union was preserved. President Lincoln was assassinated. Grant was elected President, and died among the mountains of New York. Garfield and McKinley were shot to death by two fanatical scoundrels. The Spanish war was fought and won. Our territory extended across the seas, and to-day we have a united, happy and prosperous people, ninety millions strong, on the fairest land beneath the sun.

Why do we love our country? Why suffer, starve, thirst, fight and die for our country? Our fathers did this a hundred years ago with Washington. Our fathers and brothers did this fifty years ago with Lee. Was it for the mountains, the home of the eagle and the sunset? Was it for the valley where the lily dressed its beauty in the dewdrop to excel Solomon in all his glory? Was it for the rolling hills where the waters laugh and sing as they dance by the willows and leap over the cascade and play with the golden fish? Was it for the grandeur of our plains, our lakes, our prairies, our ocean shores where the golden sun kissed the homes and the landscapes in the silent morning and saluted the departing day in the quiet evening? Was it for the breezes that were sent from the ocean and the gulf to cool our fevered brows and scatter the rain over the thirsty land? Yes, yes, this is enough to win our love, but this is not all. Our fathers were inspired with a wisdom never before given to man; and looking on high for guidance they saw that God's ways were the best and wisest, and they resolved to form their government after the architecture of the solar system. They saw one great, bright, powerful luminary, the sun, giving light and heat and life with the powers of electricity and gravitation to rule, to control, and to govern. They saw great, beautiful revolving planets giving day and night, light and darkness, heat and cold, spring showers and roses, fleecy snows and sparkling icicles, and these beautiful planets, the homes of mortals, prepared with wonderful love

and adaptation, were swinging around the sun receiving light, life and heat. And these planets had their rights, their liberties, their spring, summer, autumn and winter, their golden grain, their flower gardens, their teeming orchards, their lowing herds, their singing birds and all the beautiful paraphernalia of nature. But the sun swung its long arms of gravitation around the great system and said to the revolving worlds, "Keep yourselves in your orbits, obey the laws of electricity, gravitation and revolution, and I will give you life and growth and heat and light, I will protect you in all your rights; you may revolve, you may grow, you may enjoy the beauties of creation, the harmony of motion, the ecstasy of love and liberty." So our fathers built our government. One general and governing luminary, the central government, the constitution to hold the system together, to give strength, protection, peace to the whole country; while each State can make its own laws, can live in peace according to its pleasure, can build its railroads, its cities, its homes, but must not fly off from its orbit, must keep within its sphere, must live and work within the borders of the constitution.

Wasn't this enough to make you love your country? Yes, yes, yes! But look at the result: See that "old cabin home," with the children playing with the butterflies; look at the silver tassel and golden silk hanging from the waving corn; look at that youth and maiden slowly promenading among the flowers while her cheek blushes like the roses; look at that beautiful home where the man brought his loving bride a few years ago and worships at the cross "under his own vine and fig tree."

See that man flying up into the heavens on the wings of the aeroplane into the realm of the eagle over the clouds, over the storms, beyond the lightning's flash, in the midst of the rearing thunder to take a "bird's-eye view" of our beautiful country.

And this is the land our fathers gave us, a land of peace, liberty, religion, science, brave men and noble women.

"My country, 'tis of thee, sweet land of liberty of thee I sing."

GEORGIA LETTER—ORGANIC UNION.

George G. Smith.

Once I was in Dr. Reid's office, in New York. He was then Missionary Secretary. He said, "Brother Smith, tell me what you think of our Southern work." I said to him, "Doctor, do you want me to say honestly what I think?" He said, "Yes, out with it." I said, "Well, you have done a great and needed work among the negroes, a work very important and which we could not do." He said, "But about our white work?" "Well," I said, "if you honestly wish my opinion, I will say I have never known such misuse of missionary money as has been made in trying to disintegrate and absorb us." He said, "Well, the only solution is for your Church to come back, and then we will withdraw."

I said, "This will never be; if we are able to take care of those people connected with you, we are able to do it now."

This is as near as I can recollect the interview, which ended then. The cat was out of the bag. "The establishing of missionary work was simply to coerce the Southern Church."

I said to Dr. Morton "that we had no business in Oregon, Washington, Montana or Illinois."

"Yes," said he, "some day the M. E.'s will get sick of their Southern white work, and we must have something in the West to trade to them."

The cat was out of the bag again. We were in Illinois, Montana, Oregon and Washington to force the M. E. Church to leave the South. It is just as well honestly to own up, ecclesiastical ambition has cost us thousands of dollars, and cost them hundreds of thousands, but as things are I doubt if I was right in saying, "We ought to withdraw at once, or that they ought." The withdrawal of either from the field up to this time would simply be to have the vacant place supplied by some other organization or none.

Lewisburg, W. Va., which I served, was in the old Baltimore Conference. After the war that conference came en masse to the M. E. Church, South, but there was a large number in West Virginia who would not do so, and if the M. E. Church had not formed a circuit, they would have gone to the Presbyterians or Protestant Methodists or remained out of the Church; and if the Baltimore Conference had not come southward the Southern people in it would have gone almost en masse to the Presbyterians or left

the Church entirely, anywhere rather than to the "Yankee" Church.

You must take people as they are, not as you think they ought to be.

I had a talk with Dr. Many, who was a pastor in Harlem, and, as usual, he, of course, expressed his desire for organic union.

"Why, Doctor," I said, "you General Conference is already too large, and if we were to come it would be impossible to do good work."

"Yes," said he, "I know that, but it would result in the forming of an upper and lower house, which would improve our legislation."

Dr. McAnally, just after the war, proposed the plan which Bishop Atkins revived, and which the St. Louis Methodist and Arkansas Methodist have advocated of first uniting and then dividing into three conferences; only the later advocates have added, "And eliminate the negro and set him up for himself."

The M. E. Church nor the M. P. Church will neither entertain that plan for a minute. As we have already done nearly everything the M. P. Church considered important, it gains everything and loses nothing by such a union as the M. E. Church would consent to.

These are:

Three or Four Plans.

1. That we shall be one great body with one great conference, which is absurd.

2. That we should first unite and then divide into several General Conferences, which is folly.

3. That we should form two houses, which is impracticable.

4. That we should adopt the chimerical, impracticable plan of Dr. Moore, which is unworkable and a dangerous experiment.

Not one of these plans is practical, not one is necessary, not one will ever be adopted, until we consent to a radical change of government.

To talk of first-class funerals and of the final departure of us old fellows, who are blinded by prejudice, is just as cheap as it is silly.

Every well-informed man knows the General Conference of the M. E. Church is now much too large for efficient work, and the Southern General Conference is as large as it ought to be, and the General Conference of the M. P. Church is as large as is called for. To throw all of these together is simply to have an organized mob. Ecclesiastical ambition hides behind the pretence of a love of peace, but if this union ever comes about it will result in the bitterest strife, the most pitiless jealousy, and finally, in disintegration.

We can only have peace when we have religion enough to seek for it.

That Chattanooga man who proposes to spend his money in building up rival Churches in Tennessee is simply going to throw it in the fire. Those Holston people withstood persecution and endured the greatest privation during and just after the war, before they would leave the M. E. Church, South, and they are not going to be enticed into another communion now even by a fine church.

If we have not done everything possible to allay strife, except to make an entire surrender, and perhaps to do some needless work in the Northwest, I do not know what more could be done. We are side by side in Missouri and Oklahoma and in some parts of Kentucky. We cannot retire, and the M. E. Church does not know the meaning of the word. There must be the survival of the fittest. None but those on the ground are prepared to speak as to what should be done, but we are not going to make radical changes to gratify certain dreamers, and all this discussion is useless.

The M. E. Church, South, is neither going north of Mason and Dixon's line, nor into Canada. It has its God-appointed work south of the Ohio, and it is going to hold its own there against all comers. It has more than it can do in the great Southwest, and, doing a great work, it will not come down.

Macon, Ga.

PRAYER-MEETING.

To be in the pulpit is not a favorite position with me. I suppose in view of the various laymen's movements, both in this and other countries, my ideas along this line are rather obsolete, but I have never seen a layman in a pulpit that the usefulness of things was not apparent to me. I feel just as queer and out of place as they looked, and I would not be here if I could have persuaded Mr. Young to my point of view. In fact, I had refused to lead, and on his request was considering withdrawing my refusal when he made the announcement of the first four leaders, naming me among them. So, being thus called, I'm here. The consequences are on his head.

I have never been a good goer to Wednesday night prayer meetings—never gotten the prayer meeting habit, as Bishop Mouzon says. As I

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rather have always attended Church, and, as a boy, attended Sunday-school fairly regularly I do not know why I have neglected attending prayer-meetings unless it be because of the very name, "prayer-meeting." I have known very few laymen who did not have a fear or dread of praying aloud in public. Many who kneel and make their devotions to God in the silence and privacy of their own homes, and who, in those devotions, no doubt pray with a fervor and earnestness which might move or save a questioning heart, would fail utterly when called on to lead in prayer in an impromptu way. They would either become tongue-tied or else wander and stumble along, praying God to do everything and everybody—

"The whole wide world to bless;
To comfort all the orphans in distress;

To be a Father to the fatherless;
And even be a widow to the widowless!"

And so, in the dread or fear of being called on to lead in prayer, I find the best reason for my having kept away from prayer-meetings.

But I think the purpose of the meeting has so changed that men's attitude toward it should be changed, and I am going to be bold enough to make the assertion that the old Methodist name of prayer-meeting should be substituted by a new one for two reasons: First, because the meeting is not in reality a meeting only for prayers, as the name indicates; second, the tendency of the service toward becoming a social meeting should be openly recognized.

Prayer-meetings have long been going further and further from the original conception toward the more modern needs. It is true we have prayers and songs at the meetings, as they had at the beginning, for prayers and songs are and always will be modern needs, but the general tendency is to get away from the formality of the Sunday services and mix with the theory of religion its typification on earth, brotherly love. The Wednesday night service offers the best opportunity in the Church for the members of the Church to know each other and to create out of the more intimate knowledge thus gained a spirit of brotherhood, a tie to bind them together, not only as man to man and as brother to brother, but as Methodist to Methodist. To the lack of a more well attended social service of some sort I attribute the lack of a more complete organization of the average Methodist layman.

There should be the same bond of union—nay, a much greater one—between Methodists, men and men, women and women and men and women, than there is between members of the Elks, Masons, Knights of Pythias or any other order. Why shouldn't an appropriate emblem of Methodism be worn by Methodists with as much pride, and its recognition attended with as great enthusiasm, as an emblem of anything else? Why shouldn't a Methodist man or a woman be more openly proud of be-

ing a Methodist than anything else, and find more pleasure in the society and fellowship of Methodists than in any other? Undoubtedly they should. Why, then, aren't they? The answer is simple, and I believe the remedy is simple. Methodists need closer social communication. The members do not know each other well enough to know they are Methodists when they meet, let alone well enough to have created the regard that grows out of close and intimate acquaintance. The quick recognition of the antlers or the crescent and scimitar on a man's coat, and the resulting hearty greeting are caused by just such social communication and such acquaintance. They do not mean that the members of these orders love them more than they love their Church, or that they love their brother of the lodge more than they love their brother of the Church; they do not mean that the initiation into them is more solemn and impressive than the baptism and admission into the Church, or that the teachings of their rituals are more sublime than those of the Bible. They simply mean that the lodge room has been made a sort of "clearing house" where in the hour of victory a man finds true happiness among those about him because of his success, and in the hour of defeat he knows their earnest and heartfelt sympathy is with him because of his failure. That spirit between its members is what Methodism to-day needs, and is what, for great results to be obtained, it must have. The time must come

When each can feel his brother's sigh
And with him bear a part
When sorrow flows from eye to eye,
And joy from heart to heart.

When free from envy, scorn and pride
Our wishes all above,
Each can his brother's failings hide
And show a brother's love.

I said at the outset that the tendency of the Wednesday night service is toward these ideals. That tendency should be strengthened and fostered. Men who do not now attend prayer meetings should be made to know that if they would attend they need not spend a restless evening under the dread of being called upon to lead in prayer, but that on the contrary their moral, spiritual, physical and mental comfort will be cared for, their silence being respected when they desired to remain silent, their informal talks upon germane subjects appreciated. And in it and through it there should, and could, if these ideals be attained, be made to run the silent but powerful river of love and fellowship, winding its unseen, mystic way from its beginning at the throne of God until its clear waters engulf us all in their sweetness.

That is my idea of what the Wednesday night service should be, and that is why I say its name should be changed so as to be symbolic, and the new name be one that to the average layman who doesn't know will be a beacon light toward which to steer his drifting ship instead of the bell that warns him of the unknown.
DICK O. TERRELL.

Count yourself worthy if you belong to the infantry of the celestial army. The earth has felt their mighty tread. Angels, seraphim and cherubim—shall sing their praises through the eternal years. Some day we'll all be at that unveiling. Somehow we can all but hear the thunderous acclaim. The hills of glory echo back the shouts of the redeemed as the mantle of mortality drops from him who marched as a private in God's unnumbered infantry.

THE OCEAN'S SWELL.

Never before had I seen the sea. Through all the years I had dreamed of this mirror of the Almighty's form. Would he appear someday to me in the tempest, in the breeze, or in the mighty storm? In thought I had seen it—boundless, endless, sublime—the image of a vast eternity, Jehovah's throne. I had watched the incoming tides as they rolled in wild fury one above the other. I had watched the outgoing steamer as she turned her prow toward distant havens, defying storm and tide alike. The witchery of the waves had charmed me, and my soul had heard the moanings of the restless ocean. Often had I felt the trembling of the high cliff as it endured the shock of the sea in its effort to break away from its confinement. I loved to stand on the fringed heights of some beetling crag and watch the white crested waves as they gleamed and danced. Who can describe the strange sensations as one watches these gallant thick-plumbed squadrons of the sea as they come bounding to the shore!

A great crowd of us stood on the dock waiting for a steamer that lay in the bay at Galveston. The Gulf of Mexico that day was like a sea of glass. Nothing but ripples played upon its bosom. Its quietude was unbroken save when some playful school of fish, or the lazy porpoise, would leap out of the water in their wild sport. The last moment drew near. The gong was sounded and the signal given. The gang plank was raised, the vessel loosened from her moorings, and turned her prow toward the ocean. Steadily she steamed outward. Except for the trembling of the ship under the movement of her ponderous machinery one could scarcely know that the vessel was in motion. She rested on the bosom of a quiet, placid sea that day. They told me we were in the Gulf and that beyond us lay the waters of the mighty Atlantic. When might I know that we were on the bosom of the old ocean? How might I tell where the bay quit off and the waters of the deep, blue sea set in? Ah! I did not know—I knew none of the sailor's wisdom. Suddenly I felt the ship, with all its human cargo, upward borne as if in the arms of some titanic power. At a definite place—beyond the unseen boundary line—I felt distinctly the ocean swell. By this we knew our ship had reached the open sea. How this bears to us a tremendous spiritual fact! Some of us are content to sail in waters whose depths are easily fathomed and just beneath whose surface lie the ledges, the sand bars and the reefs. We need to turn our craft toward the open sea. In the outward going you shall somewhere feel the lift and swell that marks the ocean of infinite grace. None need tell you when you reach these fathomless depths of his love. You shall feel the grip of its wondrous power. No ships go down in open seas. We strand on hidden reefs in waters of shallow depths. Turn toward the deeper depths of his grace! In your silent communing, have you never felt the ocean swell!

THE BAROMETER ON THE WALL.

There was a period in the early history of Texas when the great prairies were trackless and almost uninhabited. Nothing broke the stillness of those vast plains save the occasional howl of some prowling wolf or the thunderous tramp of a moving herd of buffalo. Long before the advent of the great trunk routes to the Pacific, no path crossed these far-outstretched leagues except the trail of drifting cattle, or the great highways along which these vast herds were driven from the Staked Plains to the far away Dakotas. In those primitive days men traveled as they were guided by the compass and their polar stars. Long trains of covered wagons, drawn by dull and stupid oxen, would bear a human cargo that sought its fortune in the land toward the setting sun. These caravans would make their few miles in daylight hours. At night time the pioneers slept uneasily amidst a stillness that was too often broken only by the war whoop of marauding Indians. On those November days the alert eye of the westerner sometimes caught the glimpse of a dark belt lying low along the horizon of the northwest. He knew what it meant. There was no other recourse but to seek shelter from the approaching blizzard. The

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One day I found myself in the city's great park. Its far extended carpet of green was covered with an almost countless throng. The clans had gathered from far and near. The veterans of the Civil War, battle-scarred and clothed in gray, were there with uncovered heads. The chivalrous warrior and the deathless patriot were the topics of the hour. Our sires were repeating again the wondrous story of the battle field and the camp fire. It was the hour of immortal memories. We had gathered to witness the unveiling of the Confederate monument. We listened to the mighty history as told to us in song and story. We heard that

The boast of heraldry, the pomp of power,
And all that beauty, all that wealth
e're gave
Alike await the inevitable hour;
The paths of glory lead but to the grave.

And we could but ask the question—

Can storied urn, or animated bust,
Back to its mansion call the fleeting breath?
Can honor's voice provoke the silent dust,
Or flattery soothe the dull cold ear of death?

But as we listened, our hearts burned within us. They throbbed under the recounting of these deathless tales. The moment came when some

relative, or some brave Confederate, drew the cord that dismantled the image of our heroic chieftains. To the south our gaze was turned. A sudden pulling of the cord—and there he stood; uncovered, with lips that almost moved. And we looked upon Jefferson Davis whose followers laid themselves upon sacrificial altars. To the north, and the mantle fell from the image of Johnston. To the east, and we looked upon the likeness of Stonewall Jackson. To the west and Lee's image was dismantled before our eyes. The vast concourse burst into one thunderous shout as the coverings fell one by one from the President of the Confederacy and each of these great chieftains. But there was yet one other figure. A little child, in whose veins flowed the blood of a great Confederate general, drew the cord. Forty or more feet above our heads the mantle began to separate. The wild acclamations of the crowd made the very earth tremble. There he stood—the incarnation of a dead past. He looked with unbroken gaze toward the south. His knap-sack was on his shoulders, his musket in his hand. It was an image of the Confederate volunteer—the infantry-man of the South.

No wonder the vast assembly went wild! This was our defense; he it was whose blood marked the ground over which he passed and whose eye saw no vision save the Southland and his own beloved fireside. And it shall come to pass in that day when God's hand shall lift the veil, that the now obscure and unknown shall be honored among the soldiery of the

old Texans used to say they "smelt a norther." I do not know the philosophy of their presentment. This I do know: such would be their sense of a rapidly advancing norther, that long before its arrival they had made every possible protection against its awful severity.

That reminds me! One day I chanced to stop at a ranch-house far out on our western frontier. It was in a closing day of December. It had been one of unusual warmth considering the time of year. I had not noticed the long, dark bank that girted the north-west. The old ranchman happened to look at the barometer whose fluid condition showed disturbance in the atmosphere. He at once walked to a convenient place. That view instantly changed all his plans. A roaring fire, everything under shelter for, believe me, in less than an hour a great blizzard was raging over all those mighty plains! He saw the indications in the barometer hanging upon the wall. He read the unerring signs of that dark belt that lay along the distant horizon. He was wise enough to prepare against that night of falling temperature and mighty blizzard.

Ah! my friend. Had it occurred to you that your conscience is like a barometer? God speaks of the very appearance—the shadow of sin. The conscience is so affected by divine grace as to become extremely sensitive to the approach of sin. If you are able to read its shifting indications you'll find it subject to the changing spiritual atmosphere. It is sensitive—intensely so—to its environment. God does not intend that I shall feel the power of actual sin. Thank God for this lesson! As I watch my conscience, I discover signs of an approaching storm. So very far are these indications in advance of its presence, that when it bursts upon me it finds me proof against its blasts and sheltered from its awful strength. Christ is to me a shelter in the time of storm. But the guarantee is in the precaution. Thank God for this unerring spiritual barometer!

THE THRONE—THE GUILLOTINE! WHICH?

It was a homely expression—but Christ knew the trend of the human heart. "All we, like sheep, have gone astray." The world has but few leaders of men. The vast majority of us follow—that's all the art we know. But few of us are regnant in our own individuality. Most of us are vassals—slaves to the will of some dominant spirit. There are a few that do not move with the tide; they are affected by forces that would change the tendencies of life. The great mass of

humanity moves with the common herd. In the early days of Texas with the changing seasons great herds of cattle would be driven from one range to another. The cowboys, as night drew on, would gradually lessen their circuit on the outskirts of the herd, until the cattle were "bunched" for the night. The cowboys kept their vigils, riding round and round the herd. The sudden and near howl of the wolf, an uncommon stir or noise, would sometimes bring on the great stampede. Could they be controlled—ah, that depended altogether on what the old "lead steers" decided to do! If it meant a run for miles over the open prairie, or if toward the canyon and the plunge into death—they all followed the old "lead steer." If toward a boundless freedom, they were all free; if toward death, they were all dead.

Have you never watched humanity as it drifted in the following of its leaders! Have you never waked up to the fact that you have lost your royal independence and had become the serf of some regal leader! Shame on us—we've all been guilty!

Look at that throng that pushed their way before Jesus Christ as he makes his triumphal entry into the city of Jerusalem. Palm branches strew the royal highway and loud hosannas rend the air. But follow most of this crowd on another day. They are in the rabble that surge around the judgment hall of Pilate. He would fain wash his hands and beg to release Barabbas. To kill Christ would be murder—for he was innocent; to turn him loose would be to create an insurrection among the Jews and dethrone him. And Christ was crucified by the crowd, most of whom attended his triumphal march into the city of David. Is not this tendency written on every page in French history? Was not Hamaan hung on the gallows builded by his own hand? One day Napoleon—the invincible Corsican—was at the zenith of his glory. His invulnerable army had conquered Italy. The French Directory had decided to fight England on English soil. Bonaparte, the conquerer of Italy, was chosen to command her forces. It was to begin in his great expedition to Egypt. French enthusiasm raged at fever heat. Everywhere Napoleon was idolized. One day, when congratulated by Bourrienne on some noisy demonstrations of popular favor, he answered in the words of Cromwell: "Bah! they would crowd as eagerly about me if I were on my way to the scaffold!"

"Buds may be nipped and flowers may fade, yea, man may cease, but memory never dies!"

TEXAS CONFERENCE

The Texas Conference met this year in the town of Marlin. It is located on the H. & T. C. and I. & G. N. railroads, twenty-eight miles south of Waco and seventeen north of Bremond. It is the seat of the famous hot wells, charged with healthful mineral properties. It has a large population of intelligent and prosperous people. The town shows every evidence of material success; the business houses are large and commodious, and many of the residences are stately and attractive. Its hotels are among the best in the State, modern and convenient in arrangement. These hotel accommodations are ample and inviting and a number of them have sanitariums attached, where the best treatment is administered. These have all the scientific appliances necessary to the treatment of diseases. The water not only has these health-giving qualities, but it comes out of the deep wells almost at a boiling temperature. It is good for various stomach troubles and especially for rheumatism and various disorders. People flock here for all these forms of disease and many marvelous cures are recorded. And many who do not receive permanent cures for chronic disorders are greatly benefited. The Majestic Hotel, with Dr. J. W. Torbett as superintendent, is one of the popular resorts, and his sanitarium is one of the best-equipped in the city. We make special mention of this, because the editor was handsomely provided for and entertained by the Doctor at the Majestic. A large number of the delegates and visitors were entertained at this popular hotel. The Doctor is a leading member of our Church and a very brotherly and wholesomed man. Nothing was left undone by the hotel management to make the entertainment and comfort of the visitors complete.

Marlin is in Falls County, and the saloons have not yet been driven from the town. They are deeply rooted in the soil of the place, though the people have given them a stiff fight more than once. It is only a question of time when they will have to go.

The country round about Marlin is a fertile section, quite productive in cotton, corn, small fruits and vegetables. But the town receives its largest support from its mineral waters, hotels, sanitariums and boarding houses. The people who come here give large support to the business. It is a community, largely of hotels and boarding houses, though many people do not open their homes to boarders. And it is destined more and more to be a town of hotels, since these hot wells are here. These waters are too inviting not to bring the afflicted here by the thousands annually.

Our church here is strong. It is a new and a modern structure. It was built under the successful pastorate of Rev. I. E. Betts, now the popular presiding elder of the district. True, many preceding pastors did much to develop the sentiment for it, but he did the work and right well did he do it. It is a very complete structure in its utilization of its space. The Sunday-school department is well-nigh complete, and when it is thrown open the auditorium is large and symmetrical. The structure is a credit to the town and an honor to Methodism. It has put Marlin Methodism twenty years in advance of what it was before the building was projected.

Right well do we remember the little old unsightly house our people called their church when the conference met here ten years ago. It looked like the house of a people without progress or enterprise. But now the condition is transformed. The congregation looks like a new one, and the church plant has the air of a city structure, and the people are more religious, too.

As a matter of history, it was in the little old church when the conference met here last, that Seth Ward was lifted upon his career that started

him for the Episcopacy. He was the Educational Secretary of the conference and Bishop Hargrove was presiding. At the Educational Anniversary he made a speech and Bishop Hargrove was present and also spoke. Dr. Ward's effort so far surpassed that of the Bishop that the contrast was marked and well-defined. We heard Bishop Hargrove remark that it was one of the greatest speeches on the subject he had ever heard. It discovered Seth Ward's powers to the Bishop. He was invited through the Bishop to preach the next commencement sermon at the Vanderbilt University. This introduced him to the leaders of the Church, and at the Dallas General Conference he was elected by the Mission Board to the Assistant Secretaryship of the Board of Missions. Through this position he came into touch with connectional Methodism, and at the following General Conference he was elected a Bishop. Long before this good hour he and Bishop Hargrove have been brought together in heaven, but the conference at which they met some ten years ago was pregnant with prophecy for Seth Ward. What a singular providence it was that took him from us in the prime and the promise of his manhood, "but he being dead, yet speaketh." His earthly career has closed and his manly form is going back to dust, but Texas Methodism will never cease to thank God for the gift of Seth Ward to the Church!

The conference was royally entertained by the good Marlin people. They viewed with each other in their efforts to make it delightful for their guests, and right well did they succeed. Rev. J. W. Burgin, the pastor, was indefatigable in his labors to serve the brethren and to see that all of them were comfortable and their wants provided for. Brother Betts also rendered valuable assistance. Each train was met with autos and the guests were carried to their places of abode without money and price. The entertainment was beautiful and full of cordiality. We have never seen it outstripped.

On Tuesday night Rev. L. B. Elrod preached a most practical and earnest sermon to a large congregation.

This was Bishop Mouzon's first visit as Bishop to the conference. However, he was no stranger to them. He began his career in this conference. He was first admitted on trial in this body. He served Caldwell, Bryan and the old St. James Church, Galveston and then went by transfer to the old Northwest Texas Conference. So he already knew nearly all the Texas Conference by name.

Promptly at 8:45 he called the conference to order and announced the hymn, "And Are We Yet Alive?" and it was sung with the spirit and with the understanding also. The Bishop led in an earnest prayer. He then read a lesson from the first chapter of the Epistle to the Galatians. He emphasized the 11th and 12th verses. "This epistle is one of the most important in the list of the epistles. It is pre-eminently a human document, throbbing with passion and holy love. It is the evolution of his own thought, hope and aspiration. The apostle often speaks of it as my gospel. It expresses itself with emphasis. It is the language of one who knows of that he speaks. Paul knew Christ in the experience of his heart and in the history of his life and teaching and death and resurrection. You must not only know Christ in your experience, but also in his history. We must know the historical facts of Christianity. These facts are not given to us either by revelation or experience. Christ has a vital history. He was born, he grew up to manhood, he wrought miracles, he was crucified, dead and buried. He arose from the dead and ascended into heaven. These facts are given to us by the Church, as Paul tells us. These are the objective facts of Christianity. Experience brings us into salvation. This is the subjective part of our knowledge of Christ. We learn this by repentance and faith in Christ as a Savior. You cannot well understand the objective facts, however, until we know Christ in the pardon of sin. Now let us enter into this full experience and know Christ after the Spirit, and then let us learn all that is possible about the historicity of Christ. When we pursue this method no sort of Biblical criticism can hurt you or the Church. When a vital experience of Christ is realized we are anchored in our faith and nothing can move us. Upon this experience let us build our characters and then strengthen and purify ourselves with an intelligent study of all the historic facts of Christianity. Its

literature, its progress and its present status. Then we will be earnest and wise and robust Christian men and ministers. Then we all can say, "This gospel is my gospel. I have experienced and have studied it and verified for myself." This is what Paul did and hence he wrote and spoke with emphasis."

Rev. O. T. Hotchkiss, former Secretary, came forward and called the roll. Most of the ministers and lay delegates answered to their names. Rev. O. T. Hotchkiss was unanimously re-elected to the Secretaryship. For years he has filled this place with great satisfaction to the conference. He was given a good list of helpers and the conference was ready for business.

Mayor Hefner was introduced and delivered a felicitous address of welcome to the conference. Judge Carter, President of the Commercial Club, was also introduced and added words of cordial welcome. These extended a welcome upon the part of the city. Then Judge Conally, an official member of the Church, was introduced and extended a welcome upon the part of the Churches of the city. Bishop Mouzon responded in behalf of the conference. The incident was one of pleasure and formed a delightful episode in the proceedings.

The presiding elders, through Rev. J. W. Mills, nominated the Standing Committees, and they were accepted by the conference. Quite a number of connectional and visiting brethren were introduced to the conference. Rev. Jesse Lee came forward and in a few appropriate words presented to Bishop Mouzon a gavel made from a piece of wood grown in the yard of the home where Bishop Ward was born and grew to manhood. It was a sweetly touching feature of the opening session. Connectional papers were received and referred without reading. A letter from Rev. E. P. Newsom, Chaplain in the United States Army, and a member of the conference, was read, expressive of his brotherly regard for the brethren. He told also of his work for Christ among the soldiers of that post in the army. He begged that the brethren remember him in their prayers and continue to hold him permanently in their affections.

The report of the Trustees of the Alexander Collegiate Institute at Jacksonville, was read to the conference and referred to the Board of Education.

The names of the presiding elders were called and they gave brief reports of the work in their districts. These reports give a resume of the progress of the Church during the past year. We give these reports as follows:

Rev. J. T. Smith: The Jacksonville District has made splendid progress this year. We have had some splendid revivals and these will be a good net gain. We have also had a good year in material matters. Ten new churches have been built, besides the completion of Centenary at a cost of over \$17,000, and the rebuilding of the church at Alto at a cost of about \$2000. A number of other churches have undergone repairs, as well as several parsonages. The assessments for support of the ministry have been increased over the past year. Our conference assessments including the assessment for district parsonage was increased from about \$5000 to \$7500. Twelve charges paid out in full on salaries and conference assessments. Four more on conference assessments, and five were a little behind on salaries and conference assessments. Three of these charges are missions. On the whole, the district has paid more money to these objects than ever before. We set ourselves to the task of securing our pro rata of the ten thousand new subscribers for the Texas Christian Advocate. We think the reports will show that we came close to getting them.

Rev. R. A. Burroughs: Pittsburg district has had a very good year considering the fact that the first quarter of the year had passed before very much was done owing to the long illness and final death of Rev. J. B. Sears, the presiding elder. When I was moved to the district I found a great gloom over the preachers and people because of the loss they had sustained in the death of Brother Sears. The preachers, however, in the main, have done good faithful work, and the district has made a very good showing. Nine hundred and ninety-two have been added to the Church, three churches have been built and three more are in process of construction. The district parsonage has been repaired and refurbished, and is a comfortable home. The district is in very good condition.

Rev. C. B. Garrett: Tyler District has had about 850 conversions, some

great meetings, 600 accessions on faith and 300 by certificate. Eleven charges paid salaries in full. Nine paid collections in full. General satisfaction with the pastors and a good spirit prevails. Sunday-school work flourishing. Wills Point Station has more scholars in their Sunday-school than Church members. Tyler Circuit has come up from 150 scholars to 650 this year. One new church built. One old parsonage sold and new one built. Marvin Church Foreign Missionary Society supports a missionary. Eleven Woman's Home Mission Societies and two Foreign Missionary Societies. Every-member campaign inaugurated at Edgewood and worked splendidly. Marvin Church preparing to build modern, up-to-date Sunday-school department.

Rev. F. M. Boyles, Navasota District: Every charge on the district except two increased their assessment for the support of the ministry, the total increase being \$2500. Only a few of the charges have fallen short in payment on same. Three new churches have been built and three parsonages. Old debts on two churches have been paid. The conference assessments have nearly all been paid, with an excess and special for foreign and home and conference missions of about \$2000. Good revivals in nearly all the charges. About 1200 members received during the year. We are building a new church at Lovelady to cost about \$1000. All arrangements are about completed to begin a new \$20,000 church building at Navasota.

Rev. A. A. Wagnon, Brenham District: We have had a great year on the Brenham District. The preachers have all been faithful and all our finances are in full with some special for missions. We have about \$900 subscribed and something paid on that subscription for the maintenance of a missionary in the district among the Bohemians. We have been paying something on church debts. Have been engaged in building churches and parsonages. We have spent four very hard years' work, but pleasant, years on the district. The preachers' reports will show that with the increase in assessments each year we have paid more this year than any year during the quadrennium. Most of the charges have had good revivals, and there has been a healthy increase in membership. We have been doing some work among the Germans, and we have endeavored to occupy as much of the territory as possible. The Church in the bounds of the Brenham District is loyal to its institutions and are paying more per capita than any district in the conference, with possibly one exception; that is Houston District. Brenham District, Bishop, is in good condition.

Rev. I. F. Betts, Marlin District: We have had a most prosperous year. Almost every charge has had a splendid revival with a number of additions to the Church. The district will show almost a thousand accessions. Three churches have been dedicated, the beautiful new church at Rosebud has been completed, a beautiful and modern parsonage has been erected at Calvert and a number of churches and parsonages have been overhauled and improved. Seventeen charges out of the twenty made increased assessments for their pastors, salary of presiding elder was increased two hundred dollars. Several of the charges have raised quite an excess on the missions. Marlin is supporting a missionary in foreign field and has raised six hundred dollars to support a missionary on a new mission around Marlin. The district has also raised five hundred dollars to help support a Bohemian missionary in the district. The district is in splendid condition.

Rev. D. H. Hotchkiss: The work on the Beaumont District this year shows in a material way the building of two new churches, one at Port Bolivar and one at West Nona. The churches at Cartwright, Dayton and Kountze have been much improved by additions. Financially we are behind this year. Many of the works are largely dependent on the saw mills, and owing to the demoralized lumber market the closing down of some mills, the few days of work weekly at practically all of them, and the low wages we are financially cramped. On the whole, the amounts raised on the assessments will be about as much as last year, but by reason of the conditions stated and a large increase this year in the assessments the figures will not be full. Some of the brethren have served in the midst of great privations. There have been a number of fine meetings held, particularly so in Port Arthur, Cartwright and Dayton where large gatherings were had and the Churches strengthened. There have been between 700 and 800 accessions. This year closes my quadrennium. During the four years we have built seven new churches and bought one, worth \$12,300. Eleven other churches have been completed, or reconstructed

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ed or had debts paid off, at a cost of \$18,400. There are nine new parsonages valued at \$14,200. There have been some 2500 accessions to the Church. A vigorous District Epworth League organization has been maintained for four years and a large number of Women's Foreign Missionary Societies have been organized. I take no undue credit to myself for these results. I have been aided by faithful, earnest preachers, who have been responsive to my leadership, and who have wrought to these ends.

Rev. J. W. Mills: Everything regular on the San Augustine District; have made progress along all lines. About one thousand additions to the Church; have been successful in raising some debts which had become burdensome to us. We have made this year a new departure in the way of organizing doctrinal institutes to be held on the fifth Sundays. These institutes have been very helpful, and given universal satisfaction. The salaries of the preachers have been increased about \$2500 this year. Several great meetings have been held in the district. We have sold our old district parsonage which was badly located, and bought a new parsonage, well-located in Timpson.

When the name of Rev. H. T. Cunningham was called, the Bishop announced that he had heard of rumors, some weeks back, affecting Brother Cunningham's moral character, and that Brother Cunningham had placed in the hands of the Church his credentials as a minister in the Church, and a letter from Brother Cunningham asking that he be permitted to cease to be a minister and a member of the Church, and that henceforth he would never seek to enter the ministry again. After an explanation of the law in the matter, it was moved and carried that his credentials and promise be accepted, and the distressing matter became a closed incident. When this disposition of the case was made of it, the conference breathed a sigh of relief.

Dr. Stonewall Anderson, Secretary of the General Board of Education, was presented to the conference and he briefly discussed the work of the Educational Board, and the work committed to him by the Church. He was given an attentive hearing. In the afternoon the laymen held a meeting and Brother Graham addressed them. The report showed good work during the year.

At night the Church Extension Anniversary was observed and the address was delivered by Rev. Charles Grimes, of Missouri, who represented Dr. McMurry. At the close of the address the Sacrament of the Lord's Supper was administered by the Bishop, aided by the presiding elders.

Thursday morning came in with a brisk norther, but conference opened on time, the Bishop announcing the hymn, "Jesus, the Name High Over

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All." It was sung with interest, and Rev. L. M. Fowler led the prayer. The Bishop read a lesson from one of the Epistles and gave an exposition of the passage in the lesson. "Old things have passed away and all things have become new." It was a pactical and a helpful deliverance.

Rev. J. A. Stafford and his people at Gilmer built one of the best churches in that part of the conference, and it is nearly all paid for. This is a stroke of fine enterprise for our Methodism in that town. It is a long step in the right direction and it is a monument to the wisdom of the pastor and to the liberality of the people. It puts Gilmer to the front as one of the good appointments in that district. Rev. J. B. Turrentine and his people built a splendid church at Centenary, Palestine, and it is finely equipped and dedicated. This largely solves our problem in that goodly little city, and puts our work there in the line of progress.

Rev. C. T. Cummings and his people at Grand Saline have nearly \$2,000 in the bank as the beginning of a building fund. This will be augmented until a sufficient sum is raised, and then the church will be built. It is badly needed and when the edifice is on foot, it will be a great event for Grand Saline Methodism.

Rev. R. E. Beaird on the Whitehouse charge baptized fourteen infants, had good meetings and his work generally is in good shape.

Rev. W. H. Edwards on the Willis Point Circuit had more than thirty net gain in his membership.

Rev. A. J. McCary reported 138 conversions and collections all in.

Rev. W. F. Smith, of Grace Church, Palestine, made an exceptionally fine report; had forty-two accessions, and all assessments up in full and some of them in excess. In fact, all the young men in the class of the second year made encouraging reports.

The class of the third year were called. Rev. L. B. Saxon and his people at Roseburg built a \$6000 church and a \$1200 parsonage. His work had good prosperity. J. F. Kidd had a good year on Harrison Circuit.

Class of the fourth year were called, composed of an excellent body of matured young men. Rev. I. W. Campbell, of Bellville, did a fine work. He collected all his benevolences through Epworth and Sunday-school committees. He found many of the Germans of that community were accessible to him. These young men were all elected to elder's orders.

Rev. H. A. Boaz and Rev. C. M. Bishop were present at this session, and mingled pleasantly with the delegates. Rev. G. C. Cravy, of Caldwell Mission, made a remarkable report. He closed his fourth year and during the quadrennium he traveled in his buggy 10,000 miles, baptized 86 adults, 64 infants, received 192 members, paid for all purposes \$4632 and received \$250 worth of poundings, and all this on a mission.

T. R. Morehead reported a great year at Wharton. They have a handsome new church, had a fine meeting, collections in full and his salary increased to \$1700, and paid it.

The Bishop expressed dissatisfaction with some of the work being done by some of the young men at the Summer School of Theology. Some of them go there and take the examinations and pass the committees without ever having even read some of the books in the course. He said that he is now in charge of that work and the first question hereafter to be asked all the young men is, "Have you studied all the books in the course of study?" This will reveal to the committee whether the books have been studied. The Summer School is all right, but it must not be abused.

Rev. E. B. Chappell, D. D., of our Sunday-school work, was introduced and spoke a few words concerning the circulation of our Sunday-school literature.

Dr. J. H. Gambrell, Anti-Saloon League, was introduced and spoke in the interest of that organization. The League has a strong hold upon the Texas Conference. Our preachers and people down this way stand on the side of prohibition. His address was heard with pleasure, and he was often cheered to the echo.

Dr. Gross Alexander spoke in the interest of the Methodist Review. He spoke of its contents and the charac-

PERSONAL

All pastors desiring my services in revival meetings please notify me as early as possible. I am arranging all my dates so that we can give at least three full Sundays to each meeting. D. L. COALE, Sta. A, Ft. Worth.

ter of the men who make the contributions to the Review.

At three in the afternoon Rev. Jno. M. Barcus preached a most excellent sermon to a large congregation, and at night the Sunday-school Anniversary was observed. Dr. Chappell delivered the principal address to a full house. It was an important occasion and much interest was evinced.

Friday morning was bright and crisp. It made one glad that he was living. The Bishop announced the hymn, "Jesus, Thou Everlasting King," and it was sung as only Methodist preachers can sing. Rev. H. M. Sears led in a most tender and pleading prayer. It brought down a heavenly glow upon the conference. Bishop Mouzon read a lesson from 2 Timothy and the second chapter, and followed it up with wise comments. "I Need Thee Every Hour" was also sung. The names of the old men were called. Rev. Jno. Adams spoke a few thrilling words to the conference. Rev. C. H. Brooks uttered some words of encouragement and inspiration. Rev. C. L. Farrington said, "I am just three-score and ten years; have seen every member of the old Texas Conference go out and up, and yet I do not feel like an old man, but I cannot longer do active work. My hope is bright." Rev. W. W. Graham gave a sketch of his year's work and said his health was reasonably good. Uncle Caleb Smith said he had a number of conversions, helped the brethren in every way he could, and said he was happy. His talk touched a hallowed chord and there were many amens. Rev. T. B. Graves spoke kindly to the brethren and expressed great pleasure at being with the brethren. Said he found it harder to try to do nothing than to be active. Said his heart was glad and his joy full. Rev. H. M. Sears said he was converted at his mother's knee in the long years ago, and that he was happy in the faith. Others spoke as their names were called, and some not present sent messages. When the list was completed the conference sang, "How Firm a Foundation," and the house resounded with the volume of praise. The Bishop led in a fervent prayer for these old brethren.

The class of the second year was called and they reported, and were elected to deacon's orders and passed. W. H. Weatherly was received into the conference as a minister from the Congregational Church, and his ordination was recognized. Rev. James M. Willson was likewise received from the Baptist Church. The call of the elders was made, their characters passed and no time was taken in hearing their reports. The call was made rapidly and the work soon done.

Rev. J. B. Woods was reported expelled from the ministry of the Church during the year by a committee presided over by Rev. C. F. Smith.

Rev. A. E. Rector spoke to the conference on the work of the Immigrants' Home at Galveston. He reported the institution in good working condition. Rev. C. M. Bishop, D. D., Regent of Southwestern University, was introduced and spoke to the conference in the interest of this great institution. It was along the lines he followed at the other conferences, but many new phases were wrought into it and he held the attention of the body from the time he began until he closed. It was a fine presentation of the interests of the school and the reasons why the Church should continue to support Southwestern University. It fully met the demands of the occasion and made a profound impression upon the minds of the listeners. The spirit of it was of the highest order, and its thought was clear and convincing. Dr. Bishop is a man in the prime of his manhood, strong in body, able in intellect, thorough in culture, lofty in ideals and commanding in personality. He is the man by nature, endowment and training to stand at the head of this University and his leadership will rally round the school even a still longer following in the years to come. He is the man of the hour for this great responsibility.

At three in the afternoon, Dr. Frank P. Culver preached to a large audience; and his sermon was one of inspiration and uplift. It was a rare treat to the conference, and many of them estimated it as a discourse of extraordinary power and effectiveness. It wrought his hearers into a tumult of ecstasy, and they were reminded of the old times when conference preaching by men of note was an epoch in the experience of the brethren.

At night a great audience gathered to take part in the Educational Anniversary. Bishop Mouzon made the

address. He gave a broad and comprehensive presentation of the question. Dr. H. A. Boaz followed with appropriate talk and took the subscription for the Southern Methodist University, amounting to \$12,750. Many members had already subscribed and this amount is a great showing. The meeting left a good impression for the cause.

Saturday morning was bright and invigorating. Bishop Mouzon called the conference to order and announced the hymn, "I Love Thy Kingdom, Lord." Only a few members were present, but the singing soon brought them into the church. The Bishop read for the morning lesson the 37th Psalm, and the conference took part in the responsive reading. A number of local preachers were elected to deacon's orders. Rev. Jesse Willis was granted a location at his own request. Likewise Rev. D. E. Hardin was located.

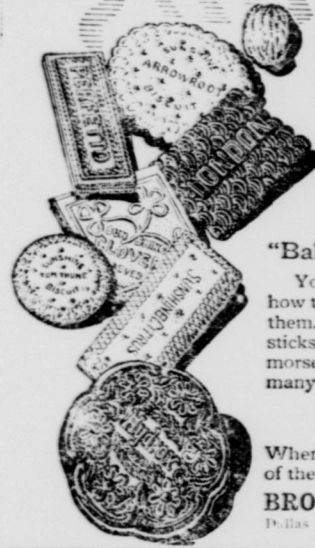
Prof. Frank Seay, of the Theological Department at Southwestern University, was presented and spoke in the interest of the Summer School.

The Committee on Books and Periodicals made their report and it commended the Advocate to the conference. It spoke highly of the editor and the publisher for their work in producing the Advocate. The conference was pledged by the report to help put six thousand new subscribers to the Advocate list for the present year. Bishop Mouzon made a telling talk for the Advocate, and it was received with hearty cheering. Rev. Sam Hay spoke cordially of the work of the Advocate. A number of other brethren spoke and sounded no uncertain note. The Advocate never before had such a boost before the Texas Conference. Louis Blaylock was called for and made a few happy remarks. He started out in the bounds of this conference more than forty-five years ago in connection with the Advocate and during all these years he has wrought with the preachers in building up Methodism in Texas. The conference received him with cheers. The report was adopted with fine spirit. The report on the Orphanage was read, and Dr. McLean spoke wisely and earnestly on the work of that splendid institution. He gave a number of concrete examples of what becomes of these orphans when they get through at the Orphanage and go out into the world. Many of them are teaching in public school work, some are bookkeepers, others are clerks and one is in the United States Navy. It is the object of the institution to make good men and women for the Church and State.

Mrs. W. H. Johnson, of the Dallas Mission Home, was introduced and spoke for that institution and told of the progress of that work. She said they had saved 1400 girls and given them two years of good training, and they have taken charge of 600 illegitimate infants and found for them good, Christian homes where they will never know of their hereditary misfortunes. The institution is now on a good basis, in a splendid brick home, on a twenty-acre lot, and while the institution is owing some money its condition is most encouraging.

Eight young men, applicants for full membership in the conference, came forward and the Bishop addressed them: "You are not a company of young men seeking after God. You have already found him. Neither are you seeking the truth in a primary sense. You have already found the truths of salvation. You are to make progress. You are to study theology. With us, this is not an age of doubt, but an age of faith. An age of doubt never did produce a theology—the science of God. Robust faith produces sound theology, but your theology must grow out of a correct study of the Bible. The Bible is the world's masterpiece of the world's religion. It is the Book of supreme authority in matters of religion. The revelation of God is in the Bible. He is in its history, its poetry, its prophecy; in fact, he is in all the contents of the Scriptures. And while you are to study all phases of literature, philosophy and art, yet your supreme study must be the Holy Scriptures. And this must be the sources of your preaching. You are called to be specialists in the Word of God. Mr. Fritter-day does not make much progress in Bible study. Begin the day with the Bible every day and by and by you will be a Bible student. Do not be afraid to study the Bible in the light of modern scholarship. John Wesley and Adam Clark studied the Bible in the light of the scholarship of their day. Truth has nothing to fear. It seeks the light and is always ready to produce its credentials. It has nothing to fear at the hand of learning. Do not hunt for new and novel themes. I always discount the preacher who makes sensational announcements in the papers. The old, old story has its own power of attrac-

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tions. You preach the great truths in the Spirit of Christ, and the people always will be there to hear you. Be the true prophets of God. Publish God to the world. To do this, you must walk with God and with Jesus Christ his Son." The whole address was upon a lofty plain, and it was attentively heard by all the preachers.

Rev. Geo. S. Sexton presented his work before the conference Saturday afternoon. His address impressed the conference and will no doubt bear fruit. Bro. Sexton is an entertaining talker and keeps his audience in a fine humor.

On Saturday afternoon Bishop Mouzon announced that Dr. Boaz had something pleasant to tell the conference, thus happily opening the way for a few remarks by Dr. Boaz to wit: Up to that time \$6000 had been subscribed to the Southern Methodist University; that a layman had offered to subscribe \$500 provided the aggregate amount be raised to \$10,000. After the "pull" the night before on this collection it required grit, grace and nerve to launch another one. However, as modest as Dr. Boaz is known to be, with Bishop Mouzon's "scorching," he dived into the matter and in less than twenty minutes, to the astonishment and amazement of all present, the aggregate sum was raised to \$12,575! This demonstrates that the old Texas Conference is loyal to the core on anything it believes is for the good of Methodism in this great State.

On Sunday morning Bishop Mouzon preached to an overflowing audience, standing room being at a premium, which was followed by the ordination of deacons.

Dr. John M. Barcus, who for many years was a most competent Secretary of the old Northwest Texas Conference, was promptly pressed into service as one of the Assistant Secretaries. He looked natural to us in the position. We might add that Dr. Barcus joyfully mentioned the fact that he visited the late session of the Central Texas Conference and was surprised that said conference opened without him, but that things seemed to move along just as well as they did when he was Secretary. Brother Barcus is a useful man wherever you put him. Alexander Institute was fortunate in procuring his services. He will make good.

All the pulpits of the town were occupied by our ministers, and good reports came from all of them. It was a great day in Marlin from the time the love feast closed with Uncle Caleb Smith in charge until the elders were ordained Sunday night. The sermons were good to the use of edifying, and the population of the town attended upon the services very largely.

Monday morning the remainder of the business was rapidly transacted, and, after appropriate remarks by Bishop Mouzon, the appointments were read. Among them were some disappointments, as is always the case. In a large body like that, with so many men to station, and so many fields to occupy, it is but natural for some of the preachers not to get the place they would prefer, and for some of the places not to get the man they desired. But in our economy, these little perturbations soon subside and all things adjust themselves with wonderful ease. Such a state

of things could only exist in an Annual Conference and among a body of preachers disposed of by a Bishop. Wonderful, indeed, is our system! It was not long after the Bishop had finished the reading until the brethren were preparing to march to another year's field of labor. Great is Methodism!

MINUTES.

Of the Seventy Second Session of the Texas Annual Conference of the Methodist Episcopal Church, South, held at Marlin, beginning November 22, 1911, ending November 27, 1911. Bishop E. D. Mouzon, President, O. T. Hotchkiss, Secretary.

Question 1. Who are admitted on trial? Harold G. Cooke, Walton Day, Thomas Scott Ogle, Arthur L. Connor.

2. Who remain on trial? R. E. Beaird, Lee Lloyd, Frank Platt, Ben O. Hill, W. H. Edwards, T. D. McCary, J. L. Ross, J. S. Hendrick, C. C. Miller, W. F. Smith.

3. Who are discontinued? S. T. Brogdon and E. H. Lang, at own request; S. H. Kelley, at his own request.

4. Who are admitted into full connection? Arthur M. Pinkham, Lemuel H. Mathison, William C. Hughes, Hiram T. Perritte, Etheridge Payne, Thomas J. Beek, Augusta J. McCary, Homer K. Morehead, Marion E. Wells.

5. Who are readmitted? No one.

6. Who are received by transfer from other conferences? W. F. Buckner, from South West Missouri Conference; C. S. Wright, New Mexico Conference; J. M. Barcus, Central Texas Conference; I. M. Bryce and M. P. Hines, North Texas Conference; W. L. Tate, I. W. Kelly, West Texas Conference; D. E. Harlow, Florida Conference; R. O. Wiley, Jr., A. Downs, J. F. Denson, Louisiana Conference; J. O. Coppedge, Missouri Conference; A. N. Goforth, North Mississippi Conference; E. L. Whiddon, Frank E. Jowal, East Okla. Home Conference.

7. Who are received from other Churches as local preachers? No one.

8. Who are received from other Churches as traveling preachers? Jas. M. Willson, elder from Missionary Baptist Church, Wade H. Weatherly, elder Congregational Church.

9. Who are the deacons of one year? W. A. Belcher, A. A. Kuler, W. A. Pounds, C. J. Atkinson, S. W. Stokely, L. B. Saxon, C. M. Kennedy, J. E. Kidd, C. E. Garrett, J. E. Kelly.

10. What traveling preachers are elected deacons? Arthur M. Pinkham, Lemuel H. Mathison, William C. Hughes, Hiram T. Perritte, Etheridge Payne, Thomas J. Beek, Augusta J. McCary, Homer K. Morehead.

11. What local preachers are ordained deacons? Harold G. Cooke, Pinkney G. Denton, John M. Adams, Madison E. Hart, Frank Seay.

12. What local preachers are elected deacons? Harold G. Cooke, Pinkney G. Denton, John M. Adams, Madison E. Hart, Frank Seay.

13. What traveling preachers are elected deacons? Isaac W. Campbell, Larkin J. Power, Wm. W. Adams, Oscar W. Hooper, Lodovico E. Green, Thos. R. Morehead, Charles M. Myers.

14. What traveling preachers are ordained deacons? Isaac W. Campbell, Larkin J. Power, Lodovico E. Green, Thos. R. Morehead, Oscar W. Hooper, William W. Adams, Charles M. Myers.

15. What local preachers are elected elders? No one.

16. What local preachers are ordained elders? No one.

17. Who are located this year? D. E. Hardin, Jesse Willis and J. T. Hooks, on their own written request.

18. Who are superannuated? J. C. Cameron, C. E. W. Smith.

19. Who are superannuated? John Adams, W. H. Brooks, D. P. Colton, W. W. Graham, H. T. Hart, Albert Little, W. A. Sannes, O. A. Snook, C. H. Smith, T. B. Vinson, J. D. Burke, C. L. Farrington, G. H. Pagan, H. H. Greathouse, John H. Jinstell, G. A. Lott, C. S. Sandel, J. A. Smith, G. C. Stovall, W. E. Washburn, C. H. Brooks, T. R. Cain, J. M. Fowler, T. B. Graves, C. R. Lamar, S. H. Morgan, Gideon Powell, H. M. Sears, Wm. Spruille, R. W. Thompson, J. W. Kelley, A. G. Scruggs.

20. What preachers have died during the past year? C. J. Oxley, J. B. Sears, L. P. Davis.

21. Are all the preachers blameless in their life and official administration? The name.

Continued on Page 16

POCKET S.S. COMMENTARY FOR 1912. SELF-PRONOUNCING Edition on Lessons and Text for the whole year, with right-to-the-point practical HELPS and spiritual Explanations. Small in Size but Large in Suggestion and Fact. Daily Bible Readings for 1912, also Tables of Epworth League Society, with Pledge, etc. Red Cloth 25c. Morocco 50c. Interlocked for Notes, etc., postpaid. STURGEON GENERAL'S OFFICE, WASHINGTON, D. C. GEO. W. NOBLE, Lakeside Bldg., Chicago

Eastward & Around the World ACROSS VOLGA RIVER AND URAL MOUNTAINS

By DR. W. B. PALMORE--Article Eighteen

Although in the midst of a babbling crowd we felt quite lonely late at night in the city of Moscow, as we boarded an express train for far-away Siberia. Our very meager or limited knowledge of the Russian language made the situation all the more embarrassing. We were suddenly and agreeably relieved, when a very graceful and elegant gentleman volunteered to serve for the time as our interpreter, who was much at home in many languages, especially the English, which he spoke with more elegance and precision than the average American or Englishman. Imagine our surprise when we found this kind stranger, of such modest mien and simplicity of manner, to be Baron Traubenberg, of Petersburg, who accompanied us as far as the great Volga River, which does not now seem quite so far away as it once seemed to Dr. Samuel Johnson.

Boswell, in his inimitable life of Johnson, says: "One evening at the Essex Head Club in London, Johnson startled the company by exclaiming: 'O, gentlemen! I must tell you a great thing. The Empress of Russia, Catherine the Second, has ordered the Rambler to be translated into the Russian language, so I shall be read on the banks of the Volga. Horace boasts that his fame would extend to the Rhone. Now the Volga is farther from me than the Rhone from Horace.' Both Horace and Johnson would be amazed to-day to travel in the same car and train, without change or break, from Petersburg to Vladivostok, a distance of about seven thousand miles! Even a religious weekly, published on the west shore of the Mississippi, is to-day read 'beyond the Volga!'"

The Ural Mountains, stretching thousands of miles north and south, the great barrier or dividing line between Asia and Europe, were somewhat of a disappointment to us, as to magnitude and picturesque altitudes. To the native Russians, who have never seen anything but the level prairies, plains and steppes of their own land, the Urals seem much more lofty and sublime than they do to eyes accustomed to the Rockies, the Andes and the Himalayas. The scenery along New River on the Chesapeake and Ohio Railroad is not far behind, if any, of the finest we saw in the Urals. At the highest point is a triangular pyramid of white marble on the dividing line between the two continents. On one side is inscribed Europe, on another Asia. This pyramid has been called

"The Monument of Tears," from the fact that so many thousands of weeping exiles have embraced it as they left Europe and hope behind, with all the forebodings of Siberian solitudes and severities before them. Ninety-five per cent of the world's supply of platinum is said to be obtained in these mountains. There are also limitless supplies of iron ore, providing four-fifths of the pig iron used in Russia. Here also are precious stones: topaz, garnet, jade and diamonds. Besides there is marble, asbestos, mercury, copper, porphyry, jasper, malachite, sapphire, emerald, zinc, nickel, cobalt and coal. Twenty-five per cent of Russia's gold is also obtained from the Ural Mountains.

The Argentine Republic is probably the only country in the world which can equal or surpass Siberia in long stretches of straight railways. There is one stretch of this Siberian line without a yard of curve for eighty miles. The engineers who surveyed the road are said to have been great grafters, who placed the road far away from many of the towns because the people of such towns did not offer them a sufficient bribe. When Czar Nicholas the First learned that the engineers of the first road from Petersburg to Moscow were proposing to curve or carry the road by the towns which offered the largest bribes, he called for a map, and laid a straight-edge down, with one end at Petersburg and the other at Mos-

cow, drawing a straight line from one city to the other; he said: "Built it there!" And there it was built.

The vastness and superiority of Siberian lands has overwhelmed us with agreeable disappointment!

The Ultimate Food Supply of the world will doubtless come from Siberia! Away north, where the land borders the Arctic, there is no vegetation but moss and lichen, on which the reindeer feed. Below that comes the great frozen zone, a dense woods, 2000 miles wide, running east and west across Asia. But further south still is the marvelous agricultural region through which we traveled. Between the Urals and Lake Baikal, and for a thousand miles north and south of this Siberian road, is one of the finest bodies of land in the world awaiting the plow and the reaper of the skilled farmer, which some compared with Canada and the best parts of the United States. It seems to us like madness in the Russian empire to be wasting her energy, armies and navies in trying to secure more lands in distant parts of the earth while she is now in undisputed possession of almost unbounded areas of splendid Siberian soil. On the other hand, Japan is terracing the very mountain sides, making them yield all they can to the imperious demands of an overcrowded population!

The paternal spirit of the present Russian government in trying to induce her peasants and farmers to come to Siberia is indicated at every station along the great Siberian road. There are immense samovars at every station where each and all can get hot water at any hour of the day or night without money or price, to make their tea. There are also large supplies of food furnished to each and all at wholesale prices, or at no profit whatever. There is a case of medicines or remedies for the general or common maladies of the people provided on the trains and also at the stations, and a man competent to administer them.

The Great Trouble is that the Russian does not know how to farm and the average peasant lacks the energy to put what he does know into practical demonstration. If a few of the best Scandinavian, German and English farmers could be colonized in different parts of Siberia, they would soon illustrate or show the peasants how to utilize such fine lands. A few Danes are already showing how fortunes can be made in the preparation of very superior butter and sending long trains of white cars every day to Europe and the British Isles loaded with Siberian butter. Russia is also furnishing five millions of dollars worth of eggs, every year, to the British Isles.

Omsk, including soldiers, is a city of about fifty thousand on the Irish River, in the midst of one of the finest wheat regions. Here we met a bright and genial young man selling American reapers, mowers and other American machinery, who was a graduate of the Nebraska University and a member of a Sunday-school class of which William Jennings Bryan was teacher. He traveled some distance with us, and pointed with much complacency to the American reapers in the wheat fields we were passing, which he had sold. Germany and America seem to be furnishing Siberia with more machinery than any other nation. We were somewhat surprised to find that the German is apparently the commercial language of many parts of the country. French was at one time the diplomatic language of the civilized world, and English was in a fair way to become the commercial language of the world, but in later years the German seems to be gaining ground, especially in South America.

Tomsk is much larger than Omsk. It has 10,000 houses, thirty-five churches and twenty-five schools. In 1888 the government contributed a million rubles to found a university and the rich residents contributed another million. The buildings are handsome, with about 1000 students. The professors German, or of German extraction. Much gold has been obtained from the sands of the River Tom. The richest mines, however, are two or three days' journey away. The city is a sort of granary for Siberia, and is a great market for tea, which is brought from China, only 400 miles away. The place is said to be half full of millionaires and ex-convents and a caravansarai of orgies.

In Tomsk is an old hut or hovel of a place, covered by a special roof, which the people call "Alexander

House," in which the venerable old hermit,

Theodore Kusmilch, "the bond-servant of God," lived and died. Kusmilch, it is said, had been exiled from Russia for vagrancy, and, coming to Tomsk, a merchant gave him this hut, and here he lived eleven years as a hermit on bread and water, and never went out except to Church or to do some kindly act. He died in 1864. There is a picture of him in the hut, a gaunt, hollow-cheeked, eagle-eyed, old man with long white hair. Close by, however, are two pictures of Czar Alexander the First, one when he first came to the throne and the other in middle life.

It is believed by the people in Tomsk that this hermit, who now lies buried in the monastery grounds, was not Theodore Kusmilch, but Alexander the First himself. Alexander abdicated the throne of Russia because all his plans for the good of his people had failed. He was tired and weary of his position. So, while on his way to the Crimea for the benefit of his health, it was given out that he died at Taganrog. Public opinion declared that with the consent of his successor, Nicholas the First, another corpse was taken to Saint Petersburg and buried in state. Alexander disappeared. Nothing was heard of him until he turned up as a wanderer in Tomsk. He was recognized by one person, a merchant. The secret was well kept, and it was not till long after his death that it leaked out that old Theodore was the Czar. Such, at any rate, is the story told in Tomsk.

We were told by good authority that at the close of the Crimean War, Czar Nicholas the First was so humiliated and disappointed that he ordered his own surgeon to poison him, which order the surgeon obeyed. After the death of the Czar the surgeon fled from the country and is supposed to be yet living, somewhere in the western hemisphere. We have never heard this story denied. We believe it is true.

FROM SIBERIA TO MANCHURIA.
By Doctor W. B. Palmore.

XIX.
From Moscow to Irkutsk we traveled on the Imperial Russian Express. From Irkutsk to Harbin we were on the International Waggon Lits. Literally the International Bed Waggon Train. Both of these famous trains are composed exclusively of sleeping cars. Each train carries one elegant dining car. The latter, or Waggon Lits train, is more expensively or flashily finished, but the former, or Russian Express, is not so much crowded and for free and easy, or convenient comfort, we rather prefer the Russian Express, in the dining car of which you can order what you wish at any hour of the day. In the dining car of the Waggon Lits you have to wait until the close of the regular meal hours to make special orders.

We reached Irkutsk in the night and left in the night. For a few hours we ran along the left bank of the clear, rapidly flowing Angara River. A huge boulder is lying at the mouth of this river where it flows out of

Lake Baikal, as clear as the waters of the Rhone, where they wash out of Lake Lemana at Geneva, Switzerland. The natives regard this boulder with awe, because they believe that were it removed all the water would rush out of Lake Baikal, which is 1600 feet above the level of the sea. This is said to be the deepest fresh water lake in the world. Plumb lines have been dropped into it to the depth of 5000 feet, but some say the bottom has never been reached. After the great lakes of North America and Victoria Nyanza in Africa, this is said to be the largest body of fresh water on the globe, about 420 miles long and from ten to sixty miles wide. It is said to be the only body of fresh water where seals live and sport. About 2000 are killed here annually. There are also a plenty of good fish. The timber in the hills is cedar, birch and fir. In the sheltered valleys grow apples, cherries, strawberries, raspberries and whortleberries.

This charming lake robbed us of some hours of sleep, for we watched, as our train glided along the shore, its changing lights, shades and moods by starlight, moonlight and daylight. It was the sixth day of September when the day dawned and the sun arose in splendor on the first gleaming frost of the season. Across the lake the snows of last winter were still white in the gorges, between the mountains. The mountains jutting out to the water with the alternating beaches were suggestive of the

Italian Riviera between Genoa and Pisa, minus many of the Italian tunnels. For many years before the road was built around the shore, trains were taken

on great steamers over Lake Baikal. One steamer would carry as many as twenty-five cars. These steamers were so made, and of such tremendous strength and weight, as to crush and run through ice thirty-six inches thick. In the midwinter tracks were laid on the ice, over which vast trains ran for a long time, until one train broke through and was lost!

The finest and most extensive system of inland navigation in the world is to be found in Siberia. Vessels can go from Lake Baikal via the Angara River to the Yenesei, and thence up one of its tributaries, the Kass, and pass through a canal to the Ket River, a tributary of the Obi, and thence by the Obi, Irtysh and Tobol rivers to the very base of the Ural Mountains. This inland water river is only a part of the 15,000 miles of inland navigation which Siberia possesses. These mighty rivers on which float steamers, sails and barges, transport men and goods northward to the Arctic Ocean and southward to the mines, grazing grounds and fastnesses of the Altai Mountains. More immigrants are conveyed by steamers than by train. From 1897 to 1904—the beginning of the war—it was estimated 200,000 were annually entering Siberia in this way.

The Siberians are a very solemn, if not a sad, looking people, but not more so than the Russian peasants generally. It was our delight at many of the stations, where we sometimes stopped as long as twenty or thirty minutes, to get out and stir up a lot of frolic and fun with the children.

The Animal We Call Boy we find to be very much the same in all climes. In our boyhood days we learned a few slight-of-hand or optical-illusion tricks, which very much excited and amused the Siberian boys. The sadness on the faces of Russian boys is a sort of foreshadowing of the horrible temptation awaiting them as they grow into manhood. **Vodka** is a government monopoly. It is as white as alcohol and in appearance much like a strong whiskey once distilled in Robinson County, Tennessee. This is the dark cloud rising on the future horizon of the Siberian boys, generated or precipitated by the Russian Government. In 1909 the Russian Government received from revenue in intoxicant liquors \$275,000,000. One per cent of this income from intoxicants is given to promote the temperance movement! This reminds us of a bull fight in Havana, Cuba, which was given for the benefit of the Society for the Prevention of Cruelty to Animals! McCormick, who accompanied the Russian Grand Army in the disastrous Manchurian campaign, says: "The Russian physician's first inquiry in case of accident was, 'Was he drunk?' On one occasion a man was describing to a surgeon in charge of an imperial hospital the actions of an artillery officer in the last stages of exhaustion from fighting during the battle of Mukden, and from the work of saving his battery in the flight from Peih-Ling. But the tragedy of the incident was entirely lost on the surgeon. As the narrator concluded he simply asked:

"Was He Drunk?"

Champagne and brandy in the brain of Russian officers figured about as largely in the defeat of Russian armies as did Japanese soldiers. The vodka, whiskey and wine which Rodjevsky and Nebogatoff took aboard at Signon Bay were about as potential as Togo in the sinking of their fleets. Corporals or noncommissioned officers were sometimes in command during a battle, while higher officers were reveling in banquets with women and wine. We were told by one of the leading officials of the International Sleeping Car Company that Russian military officers detained eight of their splendid sleeping cars at Harbin a long time for immoral purposes. They even prostituted the sacred banner of the Red Cross under which to bring sports from Europe.

While we are criticising the Russian Government we should call to mind the fact that in this twentieth century a Cabinet Officer of the President of the United States has consented to preside at a Brewers' Congress or convention in the city of Chicago! It was during the battle, and almost in hearing of the guns at "Bull Run" that the National revenue tax was placed on intoxicating liquors. Mr. Lincoln very reluctantly consented to it as a war measure, to end with the close of the Civil War. Had he lived this iniquity doubtless would have long since ended. The thought of a Cabinet Officer of a Republican administration consorting with the great enemies of humanity, the brewers at Chicago, is enough to make

Abraham Lincoln's Bones move in his grave! Had Lincoln lived he would have fought the legalizing of intoxicants as valiantly as he fought slavery. Is it not about time for the Democratic party to take up Mr. Lincoln's fight and ride into power on a great moral issue? Failure to do so

Steamships Run By the Sun.

SCIENCE SOON TO DISPEL DISEASE.

The radiant energy falling on the deck of a steamer crossing the ocean—is sufficient, if it could be utilized, to propel the ship with greater speed than is now obtained from coal. Only one-third of the radiation is cut off by the air.

Light has a chemical energy so intense as to destroy micro-organic life. This energy in its diff-rent manifestations is a power in continuing life and curing disease. The X-ray which is really concentrated sun light, when applied to some of the less fatal chronic ailments of germ origin has proven very effective as a curative agent. This is the experience of the skilled specialists at Dr. Pierce's Invalids' Hotel and Surgical Institute in Buffalo. Although this institution was founded many years ago by Dr. R. V. Pierce as a genuine home—not a hospital—for those afflicted with chronic disease yet it has kept abreast of the times and its trained specialists have become Medical authorities in their various lines.

The violet-ray treatment, another interesting proceeding, is produced by concentrating the light, rich in the violet and chemical rays from an arc light with a specially prepared carbon, upon any portion of the body that may be the seat of pain. Sufferers from neuralgia, sciatica, rheumatism, strains, sprains, also from those obscure exhausting pains the origin of which cannot at times be accurately determined frequently find immediate relief from a single treatment and usually with a little persistence in the use of this aid, obtain comfortable health or perfect recovery.

The incandescent light bath, consists of a cabinet in which the patient is bathed in the combined rays of many electric light globes. This treatment has produced really wonderful results in diabetes, sciatica, rheumatism, obesity, anemia, and some forms of kidney and heart trouble. It has also proven valuable in chronic bronchitis, bronchial asthma and various skin diseases. As a general hygienic measure its efficiency can scarcely be over-estimated.

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may result in a death as ignominious as that of the old Whig party. That which is morally wrong cannot be legally right. If the legalizing of the sale of intoxicating beverages is right, it should be legalized everywhere. If it is wrong it should be legalized nowhere. If neither of the old parties have moral stamina enough to face squarely this great moral issue one of them will surely die, and the God of our Republic will raise up a party that will face it, as the Republican party faced the question of slavery.

The Brewers' Congress in Chicago has not yet been held, and we are too far away from the battlefield, in time and space, to give an up-to-date comment or criticism, but we can hardly believe that the President of the United States will consent to a member of his Cabinet presiding over such a congress. If so he is staking his success in his next campaign on

the money of the brewers, distillers and saloonkeepers. If it requires such a tonic to keep his party alive four more years, it is evidently staggering to a drunkard's grave!

William Jennings Bryan

a few months ago said, in substance, it was time for his party to break away from any sort of complicity or partnership with brewers and saloonkeepers! A Republican Cabinet Officer consenting to preside over a brewers' congress certainly confirms this declaration of Mr. Bryan. For a half century both of the old parties have been in co-partnership with the liquor traffic. The clock of destiny is about to strike the hour when the red-handed traffic and one of the old parties must die, and be buried in the same grave, as slavery and the Whig party were buried!

Mukden, Manchuria.

SUNDAY SCHOOL ITEMS

Rev. E. HIGHTOWER
 Editor Georgetown, Texas
 Rev. A. E. RECTOR
 Asst. Editor, Galveston, Texas.

All communications for this department should be sent to either of the above addresses.

THE WORK OF CONFERENCE SUNDAY-SCHOOL BOARDS.

When this editor first began to serve on the Sunday-school Board of his conference it was not generally understood that there was much for a Sunday-school Board to do. It was the custom in his own and many other conferences for the board to have one short meeting near the opening of the Annual Conference and appoint some one to write a report, then meet near the close of the conference and approve the report, and that was all. The efforts of the Sunday-school editor and General Sunday-school Board have affected some improvement at this point, but it is still true that many members of Sunday-school Boards take little or no interest in the work to which the conferences have called them. This seems particularly true of the lay members. The Discipline requires that the Conference Sunday-school Board be composed of one layman from each presiding elder's district, and an equal number of preachers. In our Texas conferences very few of the lay members are ever seen at meetings of the boards, or take any interest in Sunday-school work outside their own schools. We even know lay members who do not go to Sunday-school at all. Perhaps this indifference is not altogether the fault of the members themselves. We have known of cases where a man's name appeared as a member of a Sunday-school Board for a whole quadrennium without his knowing it. The law of the Church does not indicate whose duty it is to inform men of such appointments, but certainly the presiding elder who makes the nomination or the Chairman of the Sunday-school Board or somebody else should do so. And where a man ignores the matter it is but just to the work that his place be filled by another. The plan of the General Board is that the lay member for each district take special interest in the schools in his district and do all he can both to improve existing schools and secure the organization of others. The layman who cannot, does not, or will not, take an interest in Sunday-school work should not be a member of a Sunday-school Board.

And this should be said with increased emphasis concerning the clerical members. Frequently the layman cannot leave his home and business without considerable inconvenience and loss of time and money. But the preacher is required to be at conference and can only stay away for providential reasons. To be present at conference and then carelessly stay away from the sessions of his board is a willful neglect of duty.

But the difficulties connected with the work of the Conference Sunday-school Board do not grow out of the indifference of board members alone. The functions of the board are not understood by many superintendents and a few pastors. Efforts of the board to get in touch with the Sunday-schools of its conference are often ignored and sometimes resented. A self-addressed card or envelope will in many cases bring no response at all. But there are a few things a board can do. It can keep at work and gradually cause the Church to become aware of its existence, its duties and its purpose to be a real and helpful force in Sunday-school work. It can look out for persons who are able and willing to do more or less Sunday-school work away from home and have some system for using such people. And it can create a demand for such work by setting before the Sunday-schools higher ideals than those to which they have attained. It can also employ one or more field workers and give them such solid and active support as shall make their work a success.

The most important interests of the conference is that in the hands of the Sunday-school Board. Its intelligence, interest and activity should correspond to its responsibility.

CENTRAL TEXAS CONFERENCE NOTICE.

All collections for Sunday-school Extension in the Central Texas Conference should be sent to Rev. R. F. Brown, Treasurer, Georgetown, Texas. Brother Brown is Treasurer of the Sunday-school Board and keeps its books, and will issue the proper receipts. E. HIGHTOWER, Chairman.

THE HOME CIRCLE

A FIRE ALARM.

Morris Barclay taught his dog many tricks, one of which was to "talk" at the telephone. When the telephone rang, Carlo would run into the hall, and if it was Mr. Barclay or any of Morris' friends he was allowed to "speak" to them. He would bark, just as if he were trying to say: "How are you?"

One day a call came at the telephone office, and when the telephone girl said "Hello!" the only reply was the excited barking of a dog. She knew at once that it was Carlo, but she could not understand why Morris did not answer her. She was so puzzled that she called up Mr. Barclay at his office.

"A call came from your house," she told him, "and I can get no reply, but Carlo is at the 'phone, barking wildly and excitedly."

"Carlo at the telephone!" Mr. Barclay exclaimed. "Why, that is strange.

for there is nobody at home. I cannot understand it. Something may be wrong, so I will go right up and see. Thank you for telling me."

Mr. Barclay hurried home as fast as he could, and when he opened the door a rush of smoke greeted him. Carlo was on the chair in front of the telephone, scratching and barking excitedly. Then he knew that the dog had realized that something was wrong when the room filled with smoke, and he had gone to the telephone, where he had "talked" with his master. In his excitement he had knocked the receiver down, and in that way had given the alarm which led to the discovery of the fire.

When the fire was out and the excitement over, Mr. Barclay related for the third time how Carlo gave the fire alarm. Morris threw his arms around Carlo's neck exclaiming: "You good old dog! It had not been for you we might have been without a

home this cold winter night, instead of having only one room hurt by the fire. I think it is lucky that I taught you to talk at the telephone."

A week later Mr. Barclay delighted Morris by bringing a collar for Carlo, with a silver medal attached, which said: "A reward to Carlo, because he saved the Barclay home from burning."

"He surely earned the medal," said Morris. And Mr. and Mrs. Barclay agreed that he did.—The Christian Age.

ALLIE MEETS THE SNARL FAMILY.

"O-h-h-h!" wailed little Allie Merkel. "I won't stand such horrid pulling; not another minute," and she struggled to get down from her sister's lap, her tear-wet face full of defiance.

"Sit still," commanded Bernice, impatiently. "Your hair must be combed, and I have no time to fuss with you, or we will be late to school."

"I don't care. I won't have my head pulled all to pieces; it just hurts awful!" And the wail grew louder.

Aunt Mary, who had arrived the previous day on a visit, went over to the little girl and looked at her tangled curls with assumed surprise.

"Why, bless me, if I don't see the funniest thing!" she exclaimed. Allie ceased struggling and turned wondering eyes on her aunt. "Give me the comb, Bernice," smiled Aunt Mary, and go and get yourself ready for school."

Bernice was only too glad to relinquish her unpleasant task, while Allie's wonder at her aunt's words made her forget the torturing tangles.

"What funny thing did you see, auntie?" she questioned.

"Why," and Aunt Mary, running the comb through the rebellious curls, came upon a tangle just back of one of Allie's pretty, pink ears, "this is naughty Will Snarl; and he is hiding here behind this door," pinching the little ear playfully, "tearing up one of his sister Goldie's picture books. Bad boy!"

Allie's blue eyes opened wider, but Aunt Mary only smiled as she continued talking, at the same time combing out the tangle. "I don't see Goldie, but I think that she is very likely upstairs, playing with her doll. We will go up and see," and having disposed of the tangle behind the ear, the comb went to the top of Allie's head in search of more, finding a bad one right on the crown.

"Yes, sure enough, here is Goldie. And such a muss as she has got everything into! Guess we had better help straighten things up a little. Here are doll clothes and all sorts of trinkets, enough for half a dozen. What a lovely dress this pink one is, trimmed so pretty with white lace; any doll would be proud to wear it!"

Aunt Mary was deftly reducing the obstinate tangle as she talked, and Allie was so much interested that she hardly noticed the hurt. When the comb slipped through it, another tangle was encountered.

"Well! If here isn't Cousin Flossie Snarl, coming up stairs with Fluff, her pet kitten. Such a cunning white one! They like to dress it up in the doll's clothes. What fun they will have with it!"

Down at the end of a curl a tight little knot obstructed the passage of the comb, and Allie's face gave sudden threat of tears, but just then Aunt Mary exclaimed, "If here isn't Tonsie! He has been out in the orchard and caught a poor little robin, and is bringing it into the house. You cruel doggie! What made you kill that pretty bird? Go right outdoors with it, sir!" and the knot disappeared.

"Oh, how do you do, grandma?" as another tangle was met. "How are you feeling to-day? Is your rheumatism getting better? That's good. You must take good care of yourself, for we all love you, you know. Where is grandpa, and what is he doing to-day? Oh—down cellar, sorting over kindling? We will go down and have a chat with him."

A Snarl lay down on Allie's white neck received attention while grandpa was greeted and chatted with, then away the comb flew to the top of Allie's head, and down the side yet uncombed.

"Goody! Here is Uncle Kent Snarl. He is always so jolly, with his jokes and songs. He is singing now:

"Don't cry, little girl, don't cry, Snarls all will be gone by and by!"

"I don't want them to go," Allie interrupted eagerly. "They're fun, auntie."

Auntie smiled wisely. "You interrupted Uncle Kent's song, Allie. But he will sing another. Listen: 'Oh, it's fun to see 'em come, And it's fun to make 'em run: Grandpa, baby, and all.'"

"Oh-h-h! Is there a dear little baby?" and Allie clapped her hands in delight.

Aunt Mary nodded, and took another of Uncle Kent's ditties.

"With a pull, pull, down, Who tears and a frown— Who cares if they hurt? W-h-o-o-p!"

"That is a funny song," laughed Allie. "Have him sing some more, auntie."

"He has gone outdoors now," was the reply, as the comb straightened out that Snarl.

Allie began to show signs of unhappiness again, so her aunt added, "We will hunt up the baby."

"Oh, yes; please. Baby will be best of all," and sunshine chased away the shadow.

But the entire head had to be gone over before a tiny Snarl was discovered, which Aunt Mary pronounced to be the baby.

"He is the dearest little fellow," she declared, "with big blue eyes—very much like yours, Allie—and wee, golden ringlets all over his head. And he has on a pretty blue dress and little blue stockings and slippers. He is just beginning to talk, and he says 'By-by' to you."

"O Auntie, don't have him go away!" pleaded Allie.

"He will come back again soon—maybe to-morrow morning," was the cheering answer. "It is time for you to be starting for school, now, you see," and Aunt Mary pointed the magic comb toward the clock.

Allie sighed. "I s'pose so, but you must be sure and have the baby come back in the morning, auntie—yes, and all of them. I like the Snarl family splendid!"—Mary Howard, in "The Continent."

A DIFFICULT PROBLEM.

At the present time the monster white slavery has fled before the reform movements of the North to take refuge and seek its prey in our own territory. A number of innocent girls have been trapped in the State of Texas. Anxious mothers at home are wandering where their girls are. I have gone into homes to hear the heartbroken appeal, "Can't you find my girl?" Letters now in my possession would be a revelation to hundreds of fathers and mothers if I should publish them. This, however, I cannot do because I am requested for the sake of loved ones to withhold the name of their lost darling. The mysterious, loathsome serpent of white slavery has crowded through this land and some mother's girl has disappeared. Nobody knows where she is gone. She has disappeared as completely as if the wand of a phantom had touched her and she had vanished. Then, in answer to this, there are locked doors and barred windows in our cities in the vice districts. What does it all mean? "White slavery," of course, I have visited the vice districts of a number of cities and find in Texas conditions unspeakable beyond the vice districts of the larger cities. San Antonio boasts that she is the second city in the United States to publish a "Blue Book." This Blue

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A GOOD START.

The men in Vernon District are all at their post of duty and all seem imbued with the spirit of progress. I am hoping for a great year. It is no hard task to present the claims of the Texas Christian Advocate, and I hope that its circulation may be largely increased within the bounds of the Vernon District this conference year. J. G. MILLER, Vernon, Tex., Nov. 23.

Texas Conference Notes

The conference was a good one from the beginning to the end. It was social and the communion was fine. The religious spirit was manifest and harmony was apparent. It was good to mix with the brethren.

The entertainment was up to a high watermark. The homes of many of the leading people were thrown wide open and their hospitality abounded. Many others who were not situated so as to have guests in their homes, provided for them bountifully at the leading hotels. No one was neglected, and every member of the conference seemed happy and in good spirit. Marlin is surely a good place for the conference and Brother Bergen showed skill and handiness in looking after the needs and comforts of all.

The reports in the main were good, though the protracted drouth in some sections of the territory militated against the collection. But under the circumstances the brethren did well. We were not able to gather the strong points in the reports of the preachers, as we usually do, because of the fact that after the Bishop got through with the under graduates and the old men he called off the names of the elders rapidly and did not stop to hear from any of them. It expedited the work, however, and nobody seemed to object.

Rev. Ellis Smith, after two popular years on the Houston District, goes to Centenary Church, Palestine. He made good on all parts of the ground in the presiding eldership and leaves a record for efficiency and enterprise. Rev. A. A. Wagnon, after a successful quadrennium on the Brenham District, goes to Cameron Station. He pushed the interests of the Church far to the front in his district and he will have equal success as a pastor. He is one of the valuable members of the conference. One of the presiding elders whose name we do not care to

mention, the waters filled up the place opened by his departure, and the old ship moved on toward her destination. Read the proceedings for particulars.

Rev. Casper Wright, too, went to the conference by transfer from the New Mexico Conference and goes to Central Church, Galveston. He was a large success in El Paso and he will doubtless prove the right man to succeed a very popular pastor, Rev. W. J. Johnson, who had a quadrennium of phenomenal success at Central Churches, and goes to Beaumont. He is one of the most valuable men in our Texas Methodism and always makes good. Rev. E. L. Shettles, who spent one year efficiently at Cameron, goes to Tabernacle, Houston. That charge has a contemplated enterprise on hand, and Brother Shettles is known as a church builder, hence his appointment. He always does things. Rev. W. W. Watts, who did valuable service at the Tabernacle charge, goes to Pittsburg. He is one of the strong men of his conference.

Rev. Jno. M. Bareus preached an admirable sermon to the conference. He is already at home in that body. They have opened wide their arms to him. He is one of them. And he is making a splendid start at the Alexander Institute. He has a good patronage, the business is in good shape, the plant in good condition, and the conference is more hopeful than ever before of large success, with Dr. Bareus as their leader. That good institution is one of the factors of the conference, and it is turning out excellent work. Rev. R. R. Bolton, as Financial Agent, is rendering invaluable service to the institution.

Several transfers from the conference will be noted. We mention two of them here. Rev. James W. Moore went to the Louisiana Conference. He has been a member of the Texas Conference six years, serving two at Beaumont and four at Shearn Memorial, Houston. He is a popular preacher and a careful pastor, and we wish him a successful career in his new relation. Rev. T. G. Whitten goes to the Southwest Missouri Conference, and is made presiding elder of the Lexington District. He and this writer came from that conference to Texas nineteen years ago. He goes back, but we remain—and do not forget it! We rejoice in Brother Whitten's elevation. He is worthy, and he goes to a field where he is no stranger. May large success attend his work.

There were many changes in the appointments. They are published in this issue. Two brand new presiding elders were created, Rev. J. B. Turentine, who goes to the Navasota District, and he is a good one. That he will more than justify the wisdom of his elevation no one doubts for a moment. The other is Rev. James Kilgore, who goes to the Houston District. He is one of the leading members of the conference, a graduate of Southwestern University, and he has filled successfully a number of the best appointments in the conference. He will carry strong ability, ripe experience and unflagging zeal into his new field.

Two ex-presiding elders are returned to that position. Rev. O. T. Hotchkiss, after serving in the ranks for a number of years, is now on the Pittsburg District. He has long been a dominant man in the conference and returns to the eldership with renewed energy and experience. Rev. E. W. Solomon is the other one. For four years he has served Huntsville station, but now he goes to the Beaumont District. He is one of the successful factors in that body, a student, a preacher and a man of big heart.

This writer was handsomely entertained by Dr. J. W. Torbett at the Majestic Hotel. It is a large, commodious and modern hostelry. He owns part of it, and is partner in the own-

ership of the remainder. He has in connection with it a splendid sanatorium, with hot-bath house attachment. It is equipped in the most modern fashion, and the sick are there from all parts of the State for treatment. The Doctor kindly issued tickets free of charge to the members of the conference for a bath under the supervision of trained men, and it was greatly enjoyed. Dr. Torbett is Chairman of the Board of Stewards of our Church and one of the leading spirits in the work of the Church. And he is one of the best physicians in the State, also. People with blood troubles will find relief in that wholesome water and under that splendid treatment. We shall remember pleasantly our delightful stay as the guest of this good man.

There are several splendid old men in this conference. We will mention three of them. They constitute a triumvirate of which the conference is proud. They are John Adams, Caleb Smith and Isaac Alexander. They are now beyond fourscore years, but they were on hand at every session and took an active part in the proceedings. Uncle Caleb is perhaps the oldest of the three, with a massive form, large head, kindly face and a big heart. Brother Adams is next. He is the theologian of the conference, and for many long years he has been a tower of strength among his brethren. Brother Alexander is the scholar, original in his thinking, striking in his personality and still active. He is Chaplain at the Agricultural and Mechanical College. He still has in him the heart of a boy. Uncle Caleb conducted a delightful love-feast Sunday morning. These three saintly men are the peers of any in Methodism. They are held in great love and reverence by the brethren. It was a benediction to meet them again.

The conference will go the next time to Marshall. This is one of the old cities of the conference, and it has many times in the past entertained this body of men. Brother Elrod is returned to that charge, and he will have things in readiness by the time the year rolls round. He has a historic Church. Bishop Marvin was pastor there at the time he was elected a Bishop at New Orleans in 1866.

The conference has some striking laymen in its membership. Among them are Smith Garrison and L. L. Jester. The former is the Treasurer of the important boards, and right faithfully does he do his work. The latter is Conference Teller, and he relieves the conference of many onerous duties. Others of those good laymen we might mention, but time and space forbid.

The editor and the publisher of the Advocate were given an ovation. It made both of us feel humble to be the recipients of such good will and confidence. The Advocate was accorded every welcome, and its merits were well spoken of by the Committee on Books and Periodicals. The brethren, by special resolution, pledged the conference to an increase of at least 6000 new subscriptions this year. Rev. T. G. Whitten was Chairman of the committee. We are going to do our best to make the Advocate reach its highest mark of excellence this year. With such confidence and approval as the five conferences showed, they are entitled to a great paper. With their help the old Advocate will hum this year.

A SUNDAY IN HOUSTON.

I went down from Marlin last Saturday night to Houston and spent the Sunday with First Church, in the absence of Dr. W. F. Packard at conference. This is one of the greatest plants in the connection. I have described the building two or three times, and it is useless to repeat it here. Suffice it to say that it grows upon me every time I visit it. I had a large congregation, filling the audi-

torium. Among these people I have many old friends. I served them as the Shearn Memorial Church nearly twenty years ago. They are fine people. It is always a pleasure to spend a Sunday with them. They are steadily growing in numbers and good works. They have a great Sunday school. They have splendid leaders at the heads of all departments.

Dr. Packard is justly popular among them. They like his preaching, his pastoral work, his sympathy and his oversight. He preaches continually to large congregations. The music is something rich and attractive. I have never heard better than that rendered last Sunday. The organ is immense. It has every note known to the art of music. The people are responsive in their close attention, and they manifest every token of sympathy with the word preached. Dr. Packard goes back to them for the third time.

Dr. C. M. Bishop was with me. He spoke to the Y. M. C. A. in the afternoon and preached a fine sermon for me at the evening service. He is one of our best preachers.

The other Churches were well spoken of, and they all sent up good reports to conference. I note in the appointments there was but slight change in the Houston appointments. The city is growing rapidly. It is becoming a great metropolis.

That night I took a sleeper and ran up to Austin to see a sick son there. Found him convalescent. Saw Dr. Bradford for a moment. He is in high favor with his people. They have increased his salary \$500. He has things very much his way at Austin. Visited the Capitol. Saw many old friends there. Did not call on His Excellency, the Governor. He told one truth in his campaign last summer a year ago—"If I am elected Governor, men like Dr. Rankin will not hang around my office." True, most noble Festus! Such is the presence of brewers, whiskey politicians and men of that ilk that there is no room for men like us. So I did not see him. I did see men like Lane, Lightfoot, etc. It is a pleasure to meet that type. They represent the best there is in our politics and civilization. I also saw Robbins, Stacey, Jeff Johnson and others of that sort. To shake hands with them was an inspiration. But I am now in my office after two months of conferences, and here I expect to remain until the winter months have gone by. Let the brethren please take notice and govern themselves accordingly.

G. C. R.

Our splendid church at Temple was burned a few days ago, and the destruction was complete. It was moderately well covered with insurance. Ordinarily this would be a calamity, but those Temple Methodists are already at work devising plans for a much better one to take its place at the earliest practicable moment. They are determined to have it in readiness for the next session of the Central Texas Conference. And they are the people to do it. Rev. R. P. Shuler is their indomitable leader, and the work will be put through. Fortunately, the excellent parsonage near by was not seriously damaged.

DEATH OF MRS. ELLIS SMITH.

We are pained to announce the death of Mrs. Ellis Smith recently in Houston. This is a great affliction to Rev. Ellis Smith, late presiding elder of the Houston District, but now stationed at Palestine. She had been in poor health for some months, but her death was not expected, and hence it comes with a great shock to her family and friends. She was a good woman, lived a devoted life as wife, mother and Christian, and she has gone to her sure reward. We extend sympathy to our dear friend and brother, and to his children in this their day of grief.

The annual average expenditure for intoxicants during the first half decade of this century was more than \$900,000,000.

PERSONALS

Brother T. F. Tyson, of Fort Worth, was to see us recently. He is a brother of Rev. J. F. Tyson, of the Central Texas Conference.

Rev. J. W. Stevens, the old war-horse of the Texas Conference, passed through Dallas this week, and we enjoyed a call from him. He is now living in Houston.

Rev. J. H. Averitt, of Crandall, made this office a pleasant call last Monday. He reports his charge in fine shape and the beginning gives promise of a glorious year.

Rev. W. L. Pate is now back in his old Texas Conference and this year he goes to the Willis charge. He is one of our best Advocate workers, and he never fails to sow down his charge with subscriptions to the paper.

Rev. C. V. Oswalt served Ferris Circuit last year. He built it up to a station and is now rejoicing over the fact that he is again a station preacher, and is serving that station. He made us a hasty call which we enjoyed.

Dr. J. R. Milburn, of Crandall, Texas, has in the last two weeks undergone two severe operations for appendicitis. For a time it seemed that the crossing was nigh, and now the Advocate rejoices with his multitude of friends in the thought of his early recovery. This paper has a no more appreciative friend than Dr. Milburn.

A KIND REMEMBRANCE.

In a recent number of the Texas Advocate, a picture of Mr. J. F. Metcalf with his wife and daughter, Lizzie, is given. The family formerly lived at Nicholasville, Ky., and were well known in all this part of the State, as the very best of people. Mr. Metcalf's grandfather was about the first Methodist preacher sent to Kentucky by Bishop Asbury, in 1790. He first pitched his tent near where Nicholasville now stands. He projected a school, and continued both preaching and teaching for years. He also founded the town of Nicholasville and built the first log house in the town. Mr. J. F. Metcalf has always been a great worker in the Church, both before he went to Texas and since. His wife and family are all dead now, and he is left alone, but he is living in fond expectation of the happy meeting beyond. He is kindly remembered by many of the older Church members and others in the old home State.—Central Methodist, Lexington, Ky.

NOTES FROM THE FIELD

Huckabay. Bishop Atkins and his cabinet at the Central Texas Conference, at Fort Worth assigned me again to the Huckabay Circuit for the third year. Not having to move, I was on the ground the next day after conference adjourned, and the people have received us very kindly as their preacher for another year. I truly serve a good people. Before starting to conference the Woman's Home Mission Society at Huckabay gave me a good suit of clothes, worth \$20, and some nice quilts, already quilted, and since conference they have shown as much kindness and last Sunday they made the church here a present of a new night Bible, worth \$5, and they are still planning some more important work which makes us feel proud to have the privilege to serve such a good people as we have on this work. We had a fine service at Huckabay last Sunday, and we are starting off well on the new year, and it is my purpose, the good Lord helping me, to do the best year's work of my life. I want to do more for the Advocate this year for I find by helping the Advocate it helps me. May the Lord bless Dr. Rankin, and all the Advocates for this year.—J. E. Morton, P. C., Nov. 22.

McDade. On last Sunday night, we closed a splendid revival at the Methodist Church in McDade. The period was nine days. Rev. H. M. Whaling, D. D., of Austin, delivered nine most excellent sermons. Most of you know his ability as he is not a stranger. His estimable wife conducted all the day services in an exceedingly interesting and helpful manner. While they were winning the hearts of our people they made the religion of Jesus Christ more popular, and the latter is what they came for. On Sunday, the 19th, at 11 our beloved presiding elder, Rev. Nat. E. Read, delivered a sermon with great power and fine effect. A happy lot. The following are some of the visible results of the meeting: Six were converted and seven joined the Church—three by certificate and four on profession. Two others came in by letter but they had previously spoken to us about it. Nine in all received during the meeting. But the good accomplished can not be tabulated. Two Bible classes have been organized—one for young ladies consisting of 28 members, and one for men composed of 17. These will work along the lines of the Wesley Adult Bible class, another fine thing for McDade. We met Monday morning and organized a Woman's Missionary Society of 17 members. McDade Circuit is on the "top grade." It was too large and we reduced its size by giving Mum Creek Church to the McDade Mission. It now has only four churches—McDade, Bankiss, Lawrence Chapel and Morgan's Chapel. The three first named are paying this year on salaries 25 per cent more than they paid last year. The last named, Morgan's Chapel, made a raise of 10 per cent on salary. As it now stands, the charge pays more this year than all five of the Churches paid last year. We are making progress, not only on financial lines, but spir-

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usually also. We had sixty conversions last year and 70 additions. And the charge paid 5 per cent more than she was assessed for all purposes. For salary I paid last year 30 per cent more than the year before. What is the secret of this progress? No charge has a more agreeable and consecrated set of men (including officials) to work with than this one. First-class people make a first-class pastoral charge. That is the secret. I have never seen a smaller number of contrary folks in my life. They have confidence in their pastor and co-operate nicely. We are proud of a work like this. It is making its record and will take her place among the best circuits, and good preachers will not dread to come here. May God ever bless these good people. We love the Advocate and we are increasing its circulation. Rev. Clint F. Stewart of McDade Mission is on the ground and taking steps to build a parsonage. He is the man who secured more than thirty subs. for the Advocate last year. You may look out for him again. Nat B. Read held the First Quarterly Conference for this charge and the session was a most delightful one.—A. S. J. Haygood.

Lorraine.

At conference we divided Roscoe and Lorraine. Rev. M. W. Clark going to Roscoe; I came to the Lorraine end of it. This is the first year Lorraine has ever had a pastor live in their town. They bought a nice five-room and hall parsonage last summer and have furnished it in the very best possible style. Everything is new and nice. They gave a kitchen shower and supplied the kitchen with nice graniteware and the many articles so needful there, but seldom found in a parsonage. They have a beautiful Brussels art square on the parlor, a nice davenport and a combination desk and all of the house furnished with the best of furniture and plenty of it. When we came in from our work at 5 p. m. on Tuesday the noble, good women had cooked a nice warm supper and left it still hot on the stove. Not a soul was in sight, and let me modestly add that that supper was not in sight long after those 7 little Smiths got a fair show at it. Chicken dumplings good enough to cause an expansion in the circumference of Dr. Rankin or Bishop Atkins, cakes, pies, preserves and things. No preacher ever appreciated the kindness of a people more than I do these. God has never given a preacher better folks and let me add right here you need not be sniffing the air, thinking maybe so you will come here next year. I have given Clark one-half my charge this last year but nobody will get this half next year. I gave up as fine a set of people as a man could serve at Roscoe. God has indeed raised up some noble, true men and women at Roscoe to bear the heat and burden of the day; for them there are mansions in glory. The pious thing you say. Well it is one continuous thing. Each day brings in new tokens from the different members. POUNDINGS may come and poundings may go, but this one goes on forever. We have a loyal Woman's Mission Society and perfect harmony prevails and it is a source of real joy to have such a society. God bless these good women and men; they will never know fully till the great meeting in the sweet home of the soul how much I appreciate their goodness to me.—J. W. Smith.

Cuero.

Upon our arrival at this, our new field of labor, by the appointing powers of the West Texas Conference, we feel that "our lines have fallen in pleasant places." Our welcome was warm; the usual "pounding" was unusually heavy and received with becoming thankfulness. We are working, trusting, praying for a good year at this place.—J. S. Bowles, Nov. 24.

Mission Valley.

The revival meetings held at the Murphy schoolhouse by Revs. Atteberry and Smith came to a close Sunday, November 5, and were a success in every way. Brother Atteberry, who is well known in Southwest Texas, needs no introduction; his inspiring and uplifting songs and exhortations stir the hearts of every congregation. Brother Smith is a thorough scholar, a college graduate, and well-gifted and qualified for the service has, with his sermons, full of the love of God and the fire of the Holy Spirit, held the congregations spell-bound while preaching. He preaches the story of redemption with the true ring, forceful in the power of the Holy Spirit. In the ministry of such noble men, the saving power of God was made manifest, so great that men and women were born into the kingdom and such as were indiffer-

Rosy as a Girl

Summit, N. C.—In a letter received from this place, Mr. J. W. Church, the notary public, says: "My wife had been ailing for nearly 12 years, from female ailments, and at times, was unable to leave the house. She suffered agony with her side and back. We tried physicians for years, without relief. After these treatments all failed, she took Cardui, and gained in weight at once. Now she is red and rosy as a school girl." Cardui, as a tonic for women, has brought remarkable results. It relieves pain and misery and is the ideal tonic for young and old. Try it. At druggists.

ent and cold to Christ and his religion, were reclaimed, and the faithful ones who labored and toiled were strengthened and uplifted. Yes, there was rejoicing all around. Though the weather was not such as is desired by the people for a revival yet the revival was a success in every way. God honored his Word and blessed his own. At the close of the last service a Church was organized for the glory of God, the good of the community and the uplift of the young people. May the brethren who thus are being used of God singing, praying and preaching men and women into the real, Christian life be abundantly blessed of God to continue in the work, and that wherever they go, under their ministry, many souls be born into the kingdom.—One who was there.

Bronte.

It has been sometime since I have written to the Advocate. But as we were returned to this charge for our second year and were so kindly received I feel more determined to re-consecrate my life to the service of God, and make this the best year of my life. We have had a genuine pounding; in fact, the like of which could not be equaled save by Methodists. (God bless them.) Our stewards have already met and organized; have made the first monthly payment; our Sunday-school is doing splendid work; Epworth League doing well, and our Church services are well attended. We are praying and planning for a great revival. My desire is to see the cause prosper.—A. E. Turney, P. C.

Byers Circuit.

At the recent session of the North Texas Conference we were returned to the Byers Circuit for the second year. We preached at Byers yesterday to large and appreciative congregations. We feel and know that we are among our friends. It is certainly a pleasure to serve such a kind and generous-hearted people. Just a few days before conference the Methodist ladies at Petrolia made up a purse of \$25.75 and presented to their pastor to buy a new suit. The past year has been a very successful one in many respects. We were able to report 115 conversions and reclamations, 121 accessions, a net gain in membership of 85; seventeen infants baptized, and 58 subscribers to the Advocate. We raised for all purposes \$2801.19. We are beginning now to work and pray for a greater year than the one just closed.—Chas. P. Martin, Nov. 27.

Aquilla.

The conference wheel picked us up at China Springs and dropped us down here. We served the adjoining charge, and have many friends here. We are comfortably domiciled in our new home and have received a warm welcome. Old friends have greeted us, and new ones, too, with many warm handshakes and greetings. We have here the venerable superannuate, Bro. R. V. Galloway and his estimable family. Also the flaming evangelist, Rev. J. N. Lowry, who is a co-worker, indeed. We left many friends at China Springs. Those good people at the headquarters of the circuit payed out in full on salary and pounded us twice and treated the preacher and Mrs. Parsonage each to a fine suit of clothes. We shall never forget them for their many acts of kindness. But we have found new friends here, and, what do you think, they have pounded us already! If this doesn't beat anything, the way old Methodist folks will do a preacher! It came as a surprise as we had scarcely gotten straightened out, but we are always in a receptive mood and appreciate the spirit more than the material. Well, we are happy and hopeful. We look forward for a great year. Come to see us. Will write more, if able, when we recover from the soreness in the solar plexus caused by the pounding.—Wesley H. Keener, P. C.

Fort Worth Pastors' Association.

The initial meeting of the Methodist Pastors' Association of Fort Worth for the new conference year was held in the study of the First Methodist Church, Monday morning, November 27, the presiding elder in the chair. Rev. H. W. Knickerbocker was elected Vice-Chairman for the year and J. E. Crawford Secretary. The reports from the various charges were encouraging. Riverside with Brother Evans in the lead again starts off well. He is planning a big mens' meeting next Monday. Swindall had two goods congregations at Diamond Hill Sunday and is planning the every-member campaign for the conference collections. At Central Knickerbocker has had 31 additions since conference, and they will soon be in the new church. McGuire is planning a reception for men at the parsonage Friday night and has fine

prospects for the year. At Polytechnic Brother Downs had splendid congregations and seven additions by certificate. Wallace reported a great Sunday-school field in his territory; has a boy expert who started with a class of ten and now has forty. McKinley Avenue has had three additions and starts off on a better basis than ever before in its history. Arlington is delighted to be back in the Fort Worth District according to Brother Collie. He begins his third year auspiciously. The two woman's societies in his charge combined last week and held their Week of Prayer, concluding with a splendid program Sunday night. Brother Thompson was still suffering from the effects of the big pounding he received Saturday night. He is delighted with Texas, Fort Worth Methodism and Missouri Avenue. He had a large responsive audience Sunday. Dr. Rice has had a pleasant beginning. Everything has been given over to the Men and Religion Forward Movement the last few days. He had three additions Sunday morning, one on profession. Chas. Knizek, our missionary in North Fort Worth, spoke of his work there among the foreigners. He introduced F. Krupka, a young man seeking employment, and emphasized the great opportunity we have of reaching the foreigner by assisting him to get work. Alonzo Monk, Jr., Superintendent of City Missions, was present and spoke with enthusiasm of the outlook of his work and asked for the love and cooperation of the brethren. He is the right man in the right place. As a fitting climax of this important meeting Rev. Jerome Duncan, the fearless and peerless elder, made a wise and appropriate speech on the plans and policy of Fort Worth Methodism for the ensuing year. Touching upon the new mission work enterprised under the direction of the City Mission Board and Church Extension Society for the best interests of the whole Church in the city he lauded our congregational system and expressed a desire that the fraternalism which existed among us last year be continued, and that in no instance should any Church be allowed to succumb to the congregational spirit. Forward is the watchword!—J. E. Crawford, Secretary.

THE NEW PASTOR: HIS OPPORTUNITIES AND DUTIES.

In your issue of November 16 Mr. J. L. James writes a very interesting article on "The Pastor's Reception." His article is timely, and, I think, in the main, sensible and capable of doing good. But as I read it I could not keep from feeling that the other side of the question is the one that needs emphasis just at this time. No one who loves the Church, and knows aught of the relations of pastor and people could fail to appreciate the importance of the giving the new pastor a cordial reception, the largest possible liberty in his work, and all the help they can in getting hold of the new conditions. But as a pastor, of several years' experience in the different classes of work, from the small mission circuit to the large city station, I must say I have found the bulk of the people disposed to do this. Of course there are exceptions to this rule, but the great bulk of the membership of the M. E. Church, South, are not only disposed to receive the new pastor in open arms, but ready to follow his leadership so long as it is wise, kind and in the right direction. The pastor has but to show his people that what he wants to do is fair to them and best for the cause of Christ and the majority of them will be by his side as he progresses with his work. A great orator once said, "Almost any audience before whom a speaker appears for an address will give him a fair chance at the beginning of his discourse. If he improves this opportunity his way is clear; if he fails to do so, no matter how important and brilliant his thought, nor how eloquently delivered the odds are against him." The same is usually true of the new pastor; nearly every one wants to give him a fair chance, and if he makes the most of this he is soon under such headway with his work that it is hard for a few disagreeable, unwise, or evil disposed people to check his progress.

But if the preacher goes to his new field feeling disgruntled because his vanity tells him he has been sent to a field unworthy of his talents, his rank in the conference, or the social standing of himself and his family, there is sure to be trouble ahead. His own feelings will chill every effort of his people to be cordial, and so take the heart out of his own work and words that neither one can be effectual.

The preacher should remember that the smallest and meanest charge in any conference is worthy of the talents of any Bishop in the connection, that a man's standing in the conference is not what his ordination vows pledge him to look after, and that

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when he entered the ministry and his wife married a preacher, or went with her husband into the ministry they should have counted on social privations as well as social honors. Membership in any of our conferences gives a man, though he may be from the humblest origin, access to the homes of the wealthiest and most cultured of our people; and it should mean that the preacher and his wife, no matter what their social and educational attainments, should adapt themselves to, and heartily, gladly and sympathetically go into the homes of the poorest, feeblest, and if need be the vilest of the people in order to carry them the blessings of the gospel of Christ, and thus lead them to lives that are higher, happier and more useful. This is what we expect of our missionaries, home and foreign, and is probably one of the main factors in giving to our missionaries that well-rounded, Christian character for which so many of them are noted, as well as their easy adaptation to and strong hold upon all classes and ranks of society.

Brother James speaks of some preachers who get the name of being "unsociable, unapproachable, or poor mixers," and seems to think that this reputation which is unjustly imposed upon them leads to their undoing in the ministry. And it all came about because the man was unfortunate enough to follow a man, "who was equally proficient at kissing babies, splitting kindling for the cook, teaching the children their lessons, holding a calf for a cow to be milked, presiding at a barbecue, or performing a stylish wedding ceremony." Preacher No. 2 could not, or would not, "do these things;" hence the reputation which leads to his failure in the ministry.

Now, I do not like this way of referring to the work of preacher No. 1. It looks to me like an indirect effort to bring the pastoral work of this preacher into contempt. I do not say that pastor No. 2 should do all these things. But I do say that the very way of stating it, and the contempt and ridicule into which it and all similar expressions would bring certain lines of pastoral work reveals one of the worst tendencies in the Church to-day. No doubt there are a few pastors, a very few, who carry these things too far, but the danger is on the other side. The clear meaning of the passage is about this: Some preachers are deeply interested in all their people, and those things that are of interest to the people. They go into their homes, pay attention to and even pet the babies, mingle with and teach the children, take a part with the people in their innocent pleasures; in a word, try to adapt themselves to the tastes and wants of all their people. This man proves to be popular among his people. Preacher No. 2 doesn't do these things. He is jealous of the popularity of his predecessor. He takes pleasure in neglecting whatever he can of the things his predecessor did, and doing the other things in a way just as different from him as possible. Instead of adapting himself to the people, or making any effort to do so he would have them adapt themselves to him. Now, I think it better for the preacher to try to adapt himself to the wants of the people, at least till he can get them to see the wisdom of his ways. It is easier for one man to change than for an entire congregation to do so. If I do not misunderstand the Apostle Paul meant about this when he said: "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without the law, as without the law (being not without the law to God, but under the law to Christ), that I might gain them that are without law; to the weak because I am weak, that I might gain the weak; I am made all things to all men, that I might by all means save some." (1 Cor. 9:19-22.)

The Master took the babies up in his arms and blessed them, and our ordination vows require that we visit from house to house and instruct the children in every place. The Master also attended a wedding and was so interested as to work a miracle to save the hosts from embarrassment. If the Master and the great apostle did these things, should the preacher of to-day be above them?

Now, I do not mean that the new preacher should concede any point of

right to the whims of his people, or neglect the all-important work of preaching the gospel to do his pastoral work. I mean that all these things should have due attention. I do not mean that the people should be the masters of the preachers, but that the preacher should be their servant for Christ's sake.

H. L. ATKINS.

Bandera, Texas.

A WORD OF GRATEFULNESS.

It is with a feeling of reverence that I endeavor to write a few words of appreciation of Brother J. F. Sherwood. I am sure he don't remember me, but he preached for us about two months at Clarksville, Texas, something like eight years ago, in the absence of our pastor (another man I love), and I learned to love him. A more devoted Christian I never knew. His good wife I never had the pleasure of meeting. I certainly enjoy reading his write-ups in the Advocate of his past experiences as a pastor. My association with him was a benediction to my life. I feel that I am a better man by having been associated with him. Brother Sherwood's preaching was always inspiring and helpful to us, as it was always shot through with an evangelistic spirit, and many will rise up at the last day to tell of its power to win the lost from the paths of sin. May his declining years be his happiest. May God bless and hallow his declining days, and may he have many more conversions.

W. N. HALEY.

Marianna, Ark.

COLLEGE GAMES.

I write to thank you for your timely editorial in last issue of the Advocate, "Distinctions in College Work." That was a much-needed deliverance, and, I trust, will be heeded by our educators. I have frequently heard patrons lamenting the fact that athletics took precedence over every kind of development in our present-day schools. A distinguished Judge told me that his boy was well up in team lore, but had learned scarcely anything else. Isn't there a tendency in our institutions of learning to develop ideals of the "Jack Johnson" variety, in lieu of the higher ideals that make for genuine character.

Prof. Joshua Harrison some years ago founded a boys' school that was ideal. His purpose was to produce cultured Christian character. True, he had games of all sorts save football, and encouraged his pupils to play, but this was only a means to an end. His untimely death was an irreparable loss to Christian education in Texas.

I am disgusted with the brutality of football, and these demoralizing contests between our schools. I had just finished an article, in my bungling way, which I was going to offer for your columns, protesting against these things, but it is not needed now, since your splendid editorial.

V. M. WEST.

San Antonio, Texas.

MISS MILLER'S ADDRESS.

To Third Vice-Presidents: My address is 515 W. Elmira Street, San Antonio, Texas. I am not only willing but anxious to help any Third Vice-President in any way I can. Write me your difficulties, your needs.

There is much to be done in this department. The third department can help every Vice-President. At the devotional meeting extend a friendly greeting to every one, especially the stranger within the gates. Let your friendliness to Leaguers, and should be Leaguers, be shown during the week. Make the League room attractive. There are so many ways to help. Make your own department count.

Yours in the cause of Christian so- ciability, JACKSEY MILLER.

You Needn't.

You needn't keep on feeling distressed after eating our food, nor experiencing nausea between meals. In other words, you needn't keep on being dyspeptic, and you certainly shouldn't. Hood's Sarsaparilla cures dyspepsia—it strengthens and tones the stomach, perfects digestion, creates a normal appetite, and builds up the whole system.

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lishing House.
Chairman of Ruby Kendrick Mem-
orial Fund, Miss Mary Ferguson,
McKinney.

THE SITUATION IN CALIFORNIA.

A Letter by the Ex-President.

"Since returning from Europe there has been so much to do in beginning our school work and catching up with correspondence that little or no time has been left for active attention to Epworth League matters. I was greatly surprised to receive newspaper clippings while abroad stating that the California State Epworth League had been formally dissolved.

"In the first place this was unlooked for; and secondly, I believe was uncalled for. Such a step should not have been taken at a League Conference with a poor attendance of representative Leaguers from all parts of the State, as I am told was the case.

"Added to this an organization was formed, consisting of the three northern districts, without a complete set of officers. If a State Epworth League is not desirable there seems to me no need for further organizations beyond those that already exist, namely, the District Leagues. If there are problems of common interest, as there certainly are, a larger organization, including the entire State, seems to have been the wisest plan.

"Now, our Leaguers are waiting for order to be restored out of the present uncertain condition, a task, if re-organization is desired, that will require considerable effort and careful thought, for which I have neither time nor inclination.

"The dissolution of the State Epworth League shows clearly that the last administration did not meet the expectations of the Leaguers. My duties as State President were performed to the best of my ability and according to the time at my disposal, and while a weak effort was not entirely without some results as indicated in the annual address.

"The fact that the honorable and useful career of the California State Epworth League should terminate with my presidency is a matter of more than deep regret.

"I wish all our Leaguers a successful year of joyful labor in one of the Church's most hopeful efforts—the Epworth League. Your Fellow Leaguer,
W. B. HERMS."

The League Editor's Reply.

"Prof. Herms is entirely wrong in his recent statement that the abolition of the California State League was a sign of dissatisfaction with his administration. This question of State division into conference organizations is much older than Prof. Herms' residence in California. This matter has bobbed up on all and any occasions, and last June it bobbed up at an opportune time for its effective consideration. The League editor has always failed to see and does not now see the wisdom of such a course, but accepts the situation and pushes forward the work of the new confer-

ence organization. We have not thought for one moment that the movement was a reflection on the work of Prof. Herms. We have known that he was a very busy man and have been glad to get such of his services and time as he could give to this work, for we appreciate the fact that a few minutes of his time and energy counted for more than hours devoted by some of us who are less able in administrative power. Prof. Herms is the only one who has had such a thought as he puts forward; he is unjust to himself and to us Leaguers for looking upon the action of the conference in this way.

"Now, as to the importance of emphasizing the district work, I heartily agree with our ex-State President. This is the important organization for institute work and close articulation of the local chapters. A good conference of workers, not necessarily large, for a day or two at any convenient time once a year in each district, will keep our work in splendid running order. But we need the larger Pacific Conference organization with its larger gathering and longer session, in school vacation time. This is the conference that gives some of us the only outing we get during the year, a chance to visit and mingle in good fellowship with Leaguers from all over the State; this the conference for which we can secure visitors from the East and speakers of reputation and ability; this the conference for inspiration and spiritual uplift. Let us plan now for a meeting of one hundred delegates from the three districts next summer. Such a gathering is possible for us and will prove valuable, very valuable to our League work."—Horace N. Caldwell, League Editor, in the Pacific Methodist Advocate.

"AN EXPERIMENT."

Mrs. T. B. Coopwood, of Lockhart, Texas, writing to the Educational Secretary of the Board of Missions, recently said:

"I think I did not write you about the splendid mission study class we had in our Lockhart League this year. We enrolled the entire League of fifty members, purchased about thirty books, and took our Sunday afternoon devotional hour for the class, which lasted seven or eight weeks. Now you would not expect results from such an experiment, would you?"

"Now for the results. First, new members were added at every meeting, our membership reaching sixty or more during the class. Second, the average attendance at the session was more than had ever been known before. Third, it did more to develop the working force than anything else. From a League that depended on the pastor and two or three elderly members to do the praying and lead the discussions we have young people who prepare their talks and lead in the prayer service and in other ways take an active part. Fourth, before the mission study class was half through there was a general expression of a desire to help materially in this work, and at the close of the class we voted to pledge \$100 a year for the support of a native preacher in Korea."—Epworth Era.

A TEXAS ITINERARY.—II.

By Rev. Fitzgerald S. Parker,
General League Secretary.

The Annual Conference season is not the best time for meetings in behalf of the special interests of the Church. Pastors are busy "rounding up" for the yearly accounting of their stewardship, and Official Boards are having strenuous times bringing up the salaries and collections in full; hence it is better to choose other seasons for Epworth League rallies when the ecclesiastical horizon is clear and there is less preoccupation. Such relaxations we indulge at Marlin, since, owing to the conditions just referred to, Mr. Ragsdale had left a vacancy of several days in our list of appointments. It is for that reason that, in excellent health and well able to speak four times a day if necessary and eat as many full meals if they are to be had, we find ourselves at Marlin, famed for its hot wells, and consequently by the local Commercial Club styled the "Carlsbad of America."

Leaving San Antonio and the luxurious apartments in the St. Anthony Hotel provided by the local Leagues, we came to Austin, where appointments had been made at University Church (now under the pastorate of Rev. D. E. Hawk), from the Holston Conference a year ago. Met by Dr. Davis of the University Church League, and conveyed to the Driskill,

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we lost no time after dinner in going forth to see what of the city could be seen by electric light. It was as if one renewed old acquaintance after years of absence. On a youthful trip through Texas we stayed at a hotel diagonally across the street from First Church, the site of which was then but a vacant lot, the congregation worshipping in the temporary State House. The white limestone rock was being blasted out of an adjacent hill to prepare for the laying of the foundations of the present magnificent Statehouse. Exactly opposite First Church is a truly beautiful Roman Catholic Church, which was also being built in those early days. The University, now rising in truly magnificent architecture, with a recently erected library building that cost a quarter of a million dollars, was then but a project. We must have in those youthful days come to Austin during a building era. The building has perforce been going on since, as the population has more than doubled, keeping pace with that of the State, which, if we recollect aright, was then about one and a half millions, compared with something like four millions to-day. The ridiculous little street cars drawn by Mexican mules now give place to a modern trolley system, by means of which the elegant "uptown" homes are quickly reached. The ancient Governor's mansion remains and reminds us of the time we were there entertained during the administration of Governor Ireland.

Possibly all this revelation of our antiquity may seem like an anachronism in an Epworth League Secretary. Nevertheless, we are determined to keep the League young, and reminiscences of youth are of use in retaining a youthful heart.

At a subsequent visit of three years ago the University Church was well under way, the walls up and the roof on, and a congregation worshipping in a temporary structure around the corner, now a chapter house. Rev. Cullom H. Booth was the pastor, under whose direction the building has come to a beautiful completion at a cost of \$50,000.

The congregation was at the point of losing one of its most valuable members, Dr. E. E. Rall, an instructor in the department of psychology, who goes to the University of Tennessee to succeed to a position left vacant by Prof. Claxton's recent appointment as United States Commissioner of Education. How the University Church is to get along without Professor Rall does not yet appear. Probably to his consecrated work as much as any other human agency the University Church is due. Who is to teach the two hundred men in systematic Bible study whom he has had in his classes? Who is to be the factotum now? They say that if the furnace smokes, Dr. Rall must show the janitor how to regulate it; if the roof leaks, he is the emergency man to mend it. What will the Epworth League do without him? They were planning for a parting picnic to be given Monday, and at the Sunday evening meeting of the Chapter, a congregation that filled the Sunday-school room, passed some appropriate resolutions, with the oral proviso, delicately and beautifully worded by the Chairman of the committee, that

formal things could not be taken as an adequate expression of real feeling. God in his providence will raise up a successor to Dr. Rall or distribute among others the responsibility he has borne, while he, followed by the prayers and affections of his co-workers, will find a field of joyous service in which he is equally needed in Knoxville.

Our morning message was listened to closely by a congregation of which over a third were young men, probably of the university, as the student body numbers over five hundred Methodists. Mainly a local enterprise into which has gone but a small part of what would be necessary to build and equip a college, this Church is apparently the only definite work that our great, rich denomination, irrevocably committed to Christian education, is undertaking for this half a thousand young men and women of Methodist families at the University of Texas. Of course we do not overlook or underestimate the work being done by Dr. Godbey and other pastors of the city for the students; but it still remains true that we are making no other special effort to Christianize the education of these young Methodists than that represented in this Church investment. We would not abate the effort that is making for the establishment of denominational colleges; but here is an actual condition, and one paralleled in other State universities, that opens to our Church the opportunity of reaching more students of strictly college grade than are to be found in our Church colleges. The part of wisdom would be to make such ministry an integral part of our general system of education, and by means of Bible schools—recognized by the university authorities, and for the work in which credit is given, as here in Texas—denominational dormitories, churchhouses, and specially appointed ministers, to enter such promising doors. As far as we have observed, the authorities at State universities are not only cordial toward such Church work for students but earnest in their advocacy of it.

From Austin to Marlin was our next move. A helpless man being borne by friends, like the paralytic of Gospel narrative, a fellow-passenger, was a suggestion that we were on the way to a health resort. The next morning, calling on Dr. J. W. Forbett, a member of our Church, we could not but think of the pool of Bethesda, in the porches of which lay a number of impotent folk, as the many specimens of human infirmity made a picture to excite compassion. Our blessed Lord did not shrink from the disagreeable aspects of sickness, which must have been repellant to his own perfect health of body and soul, but, as it was written by the prophet, "himself took our infirmities and bare our sicknesses." The Christian physician may come into very close fellowship with the great Physician.

The Marlin wells are respectively 3250 feet and 3470 feet in depth, and from them flows a volume of 380,000 gallons a day of water which reaches the surface at a temperature of 147° F. Well No. 1 has 508 grains of mineral per gallon, chiefly chloride of sodium and sulphate of sodium; Well No. 2 has 587 grains in its first flow and 406 grains in its second flow

There are a number of well-equipped bathhouses, and physicians are on the ground who thoroughly understand the use of these healing waters. Our thanks are due to the Marlin Sanitarium, where ministers of the gospel are franked.

Our church at Marlin is a most beautiful structure of ample size and well-equipped with Sunday-school annex and classrooms. It was completed last year under the ministry of Rev. I. F. Betts, and in it the Texas Conference will hold its session this fall. As our pastor, Rev. J. N. Bergin, was out of town, we did not have the pleasure of meeting him, but worshiped with his people at the Wednesday evening meeting. It is a great privilege to find Christian fellowship wherever one goes through our broad land.

Marlin, Tex., Oct. 28, 1911.

HOW A DISTRICT CABINET MAY TOUCH THE LOCAL CHAPTERS.

For a long time the cabinet of the Cambridge (Ohio) District League was facing the problem that every District League does—namely, how to get into close, vital touch with local Chapters. There was lack of personal acquaintance among the members of the District Cabinet and the members of local Chapters. Consequently there was lack of definiteness in their relations.

Knowing that this was the trouble, an effort was put forth to find a remedy. Many plans were discussed and discarded. Then a folder was printed with this paragraph: "What about your Epworth League? Is it all that it should be? Does it measure up to your ideal of an Epworth League? If not, why not? What is the matter with it? These are the questions that are puzzling many Leaguers to-day. That is why we are putting out this folder. The District Cabinet wishes to help you make your League what it should be. Here is our plan: We want you to arrange for a rally day, a banquet, picnic, or some other special effort for the League and send to New Concord for our District President. He will come and give you an address, and afterwards, if there are any special problems confronting your League, he will hold a special cabinet meeting, at which these problems may be freely discussed."

Several hundred were printed and distributed to delegates at the district convention. Copies were sent to out-of-the-way Chapters. Results were awaited eagerly. When they came, they were gratifying. The President began to visit different Leagues.

Arrangement was made that if a call should come that he was unable to fill another member of the cabinet would go in his stead. Many visits were and are still being made. Personal acquaintance exists between cabinet members and many local Chapters.

Definiteness and directness characterize relationship. Seldom are letters unanswered; seldom are dues withheld; seldom is co-operation impossible. It is felt that the Leagues of the district have been vitally strengthened.—Epworth Herald

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Have you ever read "A Circuit Rider's Wife?" If not there is a real treat in store for you. So seldom does a book come from any press that is absolutely free from taint that it is refreshing to find one that is practically so.

In this little book, written by some one who knew the inner life of the old-time preacher and his helpmeet, you find a rare combination of the humor and the pathos of the circuit so familiar to many homes where the Advocate is read. The preparation for the ministry, the need of a wife, and of a husband, the burning desire to do good, the marriage, the first work, the revival, the pounding, the backslider, the long prayers, the solemn countenance with the solemn voice and manner, the high pulpit, the hospitality in the one-room home, the dinner without a table cloth, the plain noecake, bacon and sorghum, the chickens and eggs, the truth of God delivered in power, the trusting souls of men, the freedom from the worldly gewgaws that too often mount between the human heart and heaven, the mourner's bench, the weeping of penitence, the shout of redemption, the amusing incidents that often broke the stern solemnity, the hardships of God's pioneers, the travail of his ministers and their wives for the salvation of souls, the scant salary, the homely perquisites of the pastor's career, the indomitable courage that laughs at penury and trusts God for the rest, the palid face, the triumphant faith in the last breath, the companionable church and graveyard, the crude, even primitive customs of the country people in North Georgia, the conference, the great Bishops, the shifting of appointments, the absence of politics in the Church, the similar absence of merely human ambition for fashionable pulpits and big salaries, the multitude of incidents that make laughter irresistible and thanksgiving spontaneous, friendships sweet enough for paradise and true enough for heaven—these and many other things readable and enjoyable are packed in the little book which we commend heartily to every home in our Church.

THE NORTH POLE NOT STATIONARY.

Scientists long ago discovered that our North Pole is not stationary. It is constantly changing its position. The change is never very sudden and never very wide, but change in its law. Its range is said to be compassed by a circle of sixty feet. It moves a distance of several feet in a month, and, occasionally, the extreme limit within that time. The reason for this changing is not well understood, though it has its secret in the fact that the earth is a huge magnet, and it is supposed that the various influences that operate throughout the earth and constituting or acting upon the magnet themselves change in position or power, and thus produce corresponding changes in the axis or poles. The National Government employs a man in the observatory at Washington to keep a constant watch on the movement of the poles. Very delicate instruments are used in this work.

CORRECT ENUNCIATION.

Did you ever hear a person talk as if his mouth were full of mush? Or as if the muscles of utterance responded flabbily to the effort to speak? What impression did such a mode of speaking have upon you? Was it as favorable as the impression made by the other person whose enunciation was clear, distinct, delicate, giving every letter its sound and value? There is a difference between enunciation and pronunciation. The one is the mode of utterance, the other has reference to the sound of letters. Make them both perfect—as perfect as possible. It is always worth while. There is capital in both practices.

(20) JAMES A. GARFIELD.

Born Cuyahoga County, Ohio, November 19, 1831. Died Long Branch, N. J., September 19, 1881. Term March 4 to September 19, 1881. Republican. Contemporary English Ruler, Victoria, 1837-1901. Poet laureate Alfred Tennyson, 1850-1892. Garfield was shot while at the B. and O. R. R. station in Washington City, by Charles J. Guiteau, a frenzied man with an imagined wrong. This was July 2, 1881. This was the second of our Presidents as-

sassinated. Guiteau was hanged. Great Ecumenical Conference: The Methodists of the world met in Wesleyan Chapel at City Road, London, September 7, 1881. In 1881 the Apache Indians in Arizona became troublesome. Quelled by McKenzie of the 4th U. S. Cavalry. Bi-Metallic Conference met in Paris, 1881, to establish international law for using gold and silver as bi-metallic money and fix the relative value between the two metals. Fourteen Governments were represented. But no definite conclusion. Forest fires, especially in Michigan, whole villages swept away. Star Route Frauds were gigantic schemes to rob the Government by securing vouchers for services never performed. Contracts for millions of dollars annulled. Garfield was born in a hut, and was reared in great poverty. States none. Political parties: no contest, since on the death of Garfield Chester A. Arthur, Vice-President, became President, September 19, 1881.

UNIQUE PEOPLES.

The Patagonians are the biggest-bodied people in the world. They grow like tropical things—large every way. They are both broad and tall. They are also the laziest people on the globe. They have never made a great civilization. But the tallest people are the inhabitants of the Polynesian Islands. The average height in New Zealand, Samoa and Hawaii is five feet nine and a half inches, while many are two and three inches taller. The shortest-bodied people are the Bushmen of Africa who make an average height of only about four feet and four inches. Of course there are pygmy races besides these.

A RIVER OF INK.

In Algeria there is a river whose waters are pitch black. It is formed by the confluence of two streams, one of which has its waters strongly impregnated with iron and the other with gallic acid. The mixture of the two gives the water its color, and the ingredients thus mixed are common ingredients of ink.

INFANT SALVATION.

In the Advocate of November 2 I noticed an article replying to R. A. Ellis by W. W. Graham in which Mr. Graham says he is asked for proof that there is any special work of grace for a dying infant fitting it for heaven.

I assume that the infant is under the same work of grace from birth until accountability. I don't know just what is meant by special work of grace, but it appears that the child or infant has abundant promises in the Scriptures of the benefit of the sacrifice made on Calvary and as much promise of the "free gift" as does the adult, and the infant has this advantage of the adult: the former is not capable of forfeiting his "free gift" while the latter is capable of forfeiting or rejecting his "inheritance" or "free gift," and I would assume that the atonement made on Calvary is a "special work of grace." With this assumption I will give a few quotations in favor of the salvation of children or infants:

Rom. 5:18, 19: "Therefore as by the offense of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

Titus 3:4, 5, 6: "But after that the love and kindness of God our Savior toward man appeared. Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost which he shed on us abundantly through Jesus Christ our Savior."

Romans 15:22: "As in Adam all die, so in Christ shall all be made alive."

Matthew 18:1-3: "At the same time came the disciples unto Jesus saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him and set him in the midst of them and said, Verily, I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." This reply of the Savior is evidence that the child or infant is a subject already prepared for heaven.

The passages quoted above with many other similar texts, it seems to my mind, give the infant, at least, an equal benefit of the atonement with the adult. If the infant is saved (which all admit), they must be saved through the blood of the Lamb. "For there is no other name given

under heaven whereby we must be saved" applies to infants as well as adults; the special work of grace is bestowed on infants and adults the same (which work means to satisfy a violated law). The infant receives the benefit without accepting by faith the "offering" made for him, while the adult must by faith accept the same before he becomes a beneficiary.

J. W. SMITH.
Quanah, Tex., Route 2.

WORDS OF COMMENDATION.

I pause to call attention to a few books:

First, the 1911 Bible is a much more satisfactory Book to me than any of the modern revisions. It is a corrected form of the King James translation of 1611. The few words that have become obsolete, and when the translators failed to convey the real meaning of the text these have been corrected. The verses, paragraphs and chapters, with a most excellent chain of references, are so arranged as to help the student. No one buying a Bible could do better than to get the 1911 King James Bible (corrected) at our Dallas House.

Second, "The Biographies of Bishop Asbury and Bishop Soule," by Dr. H. M. DuBose, will prove a great blessing to any Methodist that will buy and read them. They are written in a most charming style as Dr. DuBose alone can write. A young preacher can find no better reading outside of his Bible than these two books. They will make him a better man, a better preacher, and a more thorough Methodist with power in his life and ministry.

Third, I would call the young preacher's attention to a little work on "Baptism," by Rev. William H. Hughes. The title of the pamphlet is "Baptism: The Mode and Subjects." For a plain, straight forward scriptural argument this little book cannot be excelled. It is positive, unanswerable from a Bible standpoint. The young preacher, our laymen and the homefolks will all follow the plain scriptural truths with interest and profit.

No one has asked me to write this message, but as a constant reader of books I feel that the books that are simple and that have helped me will help others. J. M. SHERMAN.
Hereford, Texas.



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THE WOMAN'S DEPARTMENT

All communications in the interest of the Woman's Foreign Missionary Society and the Woman's Home Mission Society should be sent to Mrs. Milton Ragsdale, care Texas Christian Advocate, Dallas, Texas.

A LETTER FROM MISS SHELTON.

The following letter from Miss Mittie Shelton, our recently appointed missionary to China, was received by one of the officers of the Northwest Texas Conference, and as she received such a blessing from it decided to pass it on. The letter was written on mid-ocean and mailed at Honolulu:

"Monday, Sept. 11, 1911.

"I'm going to tell you now of my first Sunday at sea. You know the air, the very atmosphere seems different on Sunday—and so it was yesterday. When we arose it was with thoughts of God and his holy day, and how we ought to spend it. The early morn was occupied with usual things—breakfast, walking on the deck, etc. Then about 9:30 to 10 a. m. we spent on deck watching a steamer which we were overtaking. It was a transport, 'Sogan,' bearing soldiers to the Philippines. We watched it quite a while through spy glasses, and then soon she came, or rather we came alongside, though not very close, and the whistle blew. She answered a 'howdy-do,' you know, and then as we steamed past and left her they whistled again and she answered, 'Good-bye.' At 11 a. m. we had services in the dining hall. A Dr. Hayes, Presbyterian missionary to China, preached. We sang, Madge at the piano, several songs, beginning with 'All Hail the Power.' As we sang that song, and I looked out across the ocean, so great, so powerful, and then thought of his power, that is able to calm the waves by a mere word, then, ah, I could not help but realize more than ever before the greatness of his power!

"Brother Hayes spoke on the feeding of the five thousand, and again was brought to mind the greatness of his power, his all upholding love that cares for even the smallest thing that concerns his children. Oh, it sank deeper into my heart than ever it had on land. Somehow, here on the sea, you realize so much more your utter dependence upon him, and surely I am learning, as dear Mother Hargrove bade me, the lessons of the sea.

"At the close of the service they sang 'Onward, Christian Soldiers,' and I wonder if you can guess the picture it brought up. Ah, the great church of St. John's, in St. Louis, the vast crowd, the lines of black and white marching to the strains of that dear old hymn, and later the consecration of the deaconesses.

"Eloise and I, walking the deck later, lived it all over again in memory, and then, of course, came thoughts of the next night, dearer still to us, and there came to our ears the strains of 'Lead On, O King Eternal.' That was to us the most sacred of nights, and with a hush on our hearts we stood looking over the rail, down into the ocean, and to my heart there came the words of Mrs. H. as she told us how the Greek words in 'He is able to do exceeding abundantly,' etc., meant wave upon wave, and then as we watched the waves I thought how unfathomable that was.

"Last night we (the missionary crowd and some others) gathered in the drawing-room for some songs. We sang 'New the Day is Over,' 'Abide With Me,' and a number of beautiful ones, each calling for his own favorite. It was so sweet. Then we went out on deck and again we sang: this time it was 'Jesus Savior, Pilot Me' and 'Nearer, My God to Thee,' 'Jesus Calls Me' and then we all repeated softly, 'The Lord is my shepherd,' etc., and with our hearts filled with his peace, his joy, his love, we stole away to bed. Before I crept into mine I opened my Bible and this is the message it brought me. 'And if I be lifted up from earth, will draw all men to me,' and so I went to my prayers with that deep one in my heart, that I may be used to help lift up Christ in the great land of China: that I may help to draw all men to him.

"All in all, my first Sabbath at sea has been a very sweet one to me and one I shall never forget: no, never. I'm sure, while he gives me life.

"MITTIE SHELTON."

The mere copying of this letter has been an inspiration to me and I am

so glad that the officer who received it had the sunshine spirit to "pass on any good thing" if she is not a member of that Sunshine Society.

Ladies, e'er we enter upon our daily tasks, let us not forget to lift our hearts in prayer for this brave young lady who counts it nothing to sacrifice home, friends and native land, to carry the story of the cross to a far-away land. Let us pray earnestly that the prayer in her heart on this first Sabbath night at sea may be answered, and as she holds up Christ in far-away China many may be drawn to him.

PRESS SUPERINTENDENT,
Northwest Texas Conference.

WORK OF PRESS SUPERINTENDENT.

The love, the law and the commands of God lay us under personal obligation to love him and to serve him: both are required of a Press Superintendent. If we love him, we will delight to serve him, and to be a good superintendent requires service as well as love.

Here is a splendid opportunity to serve our Master, and no woman should take this office who does not feel the responsibility that is placed on her. It is through her that the auxiliary learns of the connective work of our Home Mission Society, which knowledge is important, and which stimulates the individual society to "do things."

The press department is a mighty lever for our home mission workers. Therefore, because the work is important, and because there is plenty of it for one head and pair of hands, the Press Superintendent should not be asked, or even permitted, to discharge the duties of any other office: for if she is a live superintendent, it will take all her time and thought to do the work of the one office.

Let me say to the Press Superintendent, you can make your work interesting and instructive to the auxiliary. Ask your President for ten minutes each business meeting to present your work, and use the whole time, but no more, in an interesting, enthusiastic way telling what other women and other societies are doing. Know definitely before going to the meeting how you are going to use the ten minutes of that meeting.

At each business meeting, you are to take charge of the literary program, and in doing so, bring in the information which you have learned from the bulletin which is sent out each month—one to your pastor and one to you. What you have learned from the bulletin and from other sources should be presented in an attractive manner as possible, for the bulletin brings all the latest, and is intended to be the best news of our home mission work.

Also, I suggest using the blackboard for a few terse sentences conveying information calculated to arouse interest or to excite inquiry. This board should be placed in the vestibule, or in some conspicuous place of easy access. Also use this board for giving notice of your meetings, or for any home mission news that would be interesting to the public.

Do not read the bulletin in the society. You can hold the attention of your hearers better by conveying the thought in your own language and emphasis, than you can by reading what some one else has written, even though the language of the writer be finer than yours.

If you have no blackboard, give to the different members in advance some item or items, and ask that they tell them to the society, not read them. This often brings out a timid woman, and she will take more interest in the meeting for having taken part.

Also use home mission pictures and charts gotten out by the council, which can be obtained from Miss Head, of Nashville. Often make and use posters. The superintendent can use her own ingenuity in getting them up. You will find the work fascinating. They can be made of home mission pictures, or pictures cut from magazines from time to time, which illustrate the subject in mind. These posters can be hung in the vestibule or in the home mission room, or wherever they will attract the proper attention. You can make posters on almost any subject—calendar poster, motto poster, topic poster, invitation poster, inviting members to the reading circle, or advertising a meeting or entertainment. A wide-awake superintendent can very easily add to the

above list, and will find them a great help. They can be gotten up at very little expense—a piece of cardboard, paste, pictures, and a few different colored crayons.

It was from seeing a placard poster on a country roadside, advertising a missionary meeting that led Robert Moffett to become a missionary. As he read the announcement of the meeting, there came to him memories of missionary stories that his mother used to tell him; and the question presented itself, Why should I be a missionary? His answer was a life spent in Africa.

Use the secular press. Ask your editor to give you space each week, and be sure you fill it with some interesting home mission news, either local or connective, something that will attract the attention of the public to the home mission work, and occasionally write something of interest concerning your society to the Advocate. If it is short and full of interest, that paper will gladly publish it.

Be sure you read the Woman's Page of the Advocate. There you find the news from all our home mission workers in Texas. Tell some news from the Missionary Voice. Have a quiz on some feature of home mission work. It will prove very interesting and instructive. Put this on the blackboard where all can see.

And to make an up-to-date superintendent, always write to your Conference Superintendent. As soon as elected to the office, send your name to your Conference Superintendent. Be prompt in reporting at the close of each quarter. The quarters end on the last day of March, June, September and December. Also send your clippings from your press notices with your report. And pray for your Conference Superintendent, for she is praying God to wonderfully use her so that she can inspire, and put enthusiasm into, and intelligently instruct those who are working with her in this great and glorious cause. Christ has promised that where two or three agree touching any subject, he will be with them, to bless and to guide. Surely we can claim this promise, and decide to put our every effort forth to accomplish much in Christianizing and uplifting the people of our own land, under our own voice. Let us consider this work a pleasure and a privilege from God, and he will reward our efforts by giving us many workers for his vineyard.

"Behind us are all the mysteries of God's love in Jesus Christ. Before us is a great opportunity, a clear space where men and women may do marvelous things if they will only remember that God counts upon them for them. There are things waiting for you which God knows only you can do in this world. Go forth and do them in God's name."

MRS. JOHN W. SPIVEY,
Texas Cor. Press Superintendent.

LETTER CONCERNING YOUNG PEOPLE.

To the Navasota District Conference W. M. Society, Home and Foreign Departments, in Session Navasota, Tex.:

Dear Sisters—It is with great regret that I am not able to be with you in your conference, as I was especially anxious to attend this meeting. You will all have to make it up to me by giving the young people's work a large place in your discussions and plan to do great things in this great work during the next quarter and the coming year.

As my record shows now there is but one Young People's Society within the bounds of your district, and that one failed to report to me this quarter, so I am afraid it is not very much alive. I truly hope that it is not dead, however, and that if they have a representative at this conference, that she, be she officer or not, will write me. It will be a pleasure to know that they are still active.

There are a number of charges in this district where there ought to be young people's missionary organizations. What are your Second Vice-Presidents doing? None of you are communicating with me so I do not know if you are making any effort or not. I have heard from a few of you during the past six months, inquiring as to methods of procedure, but nothing further. Remember that although your first duty is to organize the young people into missionary societies, your duty as Second Vice-Presidents does not stop there. You still have other ways of carrying out the missionary idea with the young people. Use the Epworth League, the Sunday-school and any other organization of young people which you may already have in your Church, to bring the study of missions and offering for missions before them.

Then entertain your young folks with missionary socials. I think the social feature should be strongly emphasized in all our dealings with

youth. It is the duty of the Second Vice-President to lay the cause of missions on the hearts of this generation by education, precept and example.

The young people are urged to make careful study of the different enterprises of our board, thereby enabling them to be intelligent as well as willing workers.

Study the organization and workings of our society; let us all be informed as to how, when and why we have so much reporting to do, remembering the necessity for accuracy. Realizing that a thing worth doing at all is worth doing well, and that it is dishonest to transact the Lord's business with less accuracy and care than we would our own.

Let us endeavor to make a more thorough and conscientious study of the Bible, with the aim of enlarging our usefulness and increasing our spiritual life. Let us attune our ear to God's voice so we can recognize it when he speaks. Some he may call to special work in the foreign field; some to special work in the home land; some to leadership in her own Church; the majority of us to doing cheerfully, quietly and unobtrusively, whatever our hands find to do.

But especially let me urge upon our young people the great need the Church is now feeling for young women to consecrate their lives to special service in his vineyard, and I ask that you all pray that during the coming year he will put it in the hearts of some of your young women and girls to give themselves for special training for his service.

Young woman, if you have no one dependent upon you, and you have good health, common sense, education, consecration, he wants you.

"The fields of want are very wide,
And who am I that I should help or teach?"

"Then the Lord answered me:
Give as I gave and thou shalt find at last
In giving lies the blessedness divine."

ALTHEA JONES,
Second Vice-President W. H. and W. F. M. Societies.

REPORT OF DISTRICT SECRETARY OF HOME DEPARTMENT OF NAVASOTA DISTRICT.

The past two quarters Navasota District has been doing very good work.

The first quarter ending May 31 the District Secretary received reports from twelve auxiliaries in the district.

The second quarter closing September 30 there were sixteen Corresponding Secretaries' reports, an increase of four over last quarter.

There are twenty auxiliaries of the Home Department in the district; all reported last quarter except four.

Let each delegate present return to her auxiliary, and urge her Corresponding Secretary to make her report in full, and send it to the District Secretary on time. It should reach her not later than the first day of the month, at the close of the quarter. Without each auxiliary's Corresponding Secretary's report the District Secretary has a poor opportunity of making a full report of the district to the Conference Corresponding Secretary.

The District Secretary's report must reach the Conference Corresponding Secretary not later than the 10th of the month, of each preceding quarter, so let's get busy by the close of next quarter and have a report from every auxiliary in the district in full and on time.

Two new auxiliaries have been organized in the district the past quarter, with fifteen and seventeen members. Good reports received from their Corresponding Secretaries last quarter, and both promise splendid work.

As the Treasurers and Corresponding Secretaries report there are 390 members in Navasota District.

For the past two quarters \$253.30 has been reported for dues.

We are well up on our dues, according to the books of our Conference Treasurer.

With 390 members Navasota District is supposed to pay \$390—\$1 per member. For the two quarters just passed we have paid the small sum of \$62.15 on this, one of the most important funds in our whole connective work, for this money is strictly for the support of our home mission schools, our own institutions. Let every delegate present return to their auxiliary and urge the members to come up on this pledge, or \$1 per member.

So far we have paid \$39.05 on the expense fund (that is 25 cents per member, and has to be sent to Conference Treasurer); this does very well. Both our dues and expense are far better than our pledge.

A GRANITE ART RUG

Sent to Your Express Office
PREPAID
9x12 feet A Splendid
\$4.95 Low Priced
RUG

Women in one piece—both sides may be used, exclusive patterns, made expressly for us, in Red and Green, Green and Tan, and Oak Colorings. Money Refunded if Not Satisfied.

HOLLINGSWORTH CARPET CO.
Sherman, Texas.

Our Immigrant Home is expecting \$75 from Navasota District, \$750 from the whole conference. This gives \$75 for each district, as there are ten districts in Texas Conference. On this we have paid \$8.25. We must be busy and try to do our part for the immigrant coming to our shores, for we are doing foreign missionary work right here at home in helping Brother Rector carry on this great work for the immigrants.

May Navasota District not fail on her part.

Our children's work has paid into the treasury \$7.72 the past two quarters. We must get our children and "young people" better organized for the Lord's work.

The boy or girl to-day is man or woman to-morrow. Do not forget that our future success will depend on the training of the boys and girls in these next few years, and we should not neglect the coming generation.

The total amount reported to the Conference Treasurer the past two quarters is \$378.47; for the local work \$2,271.72. This shows that we are doing well around our own doors.

Three hundred for our great home mission work, two thousand dollars for our own comfort. Let us try to do a little more for the great missionary work in our homeland.

Our Heavenly Father has appointed each of us for some duty, and we should not neglect our small tasks, for these our success in great things begins.

Much depends on the promptness of our auxiliary officers, reports being sent in promptly. Let us return to our societies with a new zeal, and at the close of each quarter next year have them in full and on time.

May God's richest blessings fall upon each and every one of you in all your undertakings for this, the noble work of our home mission, and our Master's cause is my prayer.

MRS. W. H. BEAZLEY,
Conf. Dist. Sec'y, Navasota District.

BOOK NOTICES.

"Sunday-school Essentials," by Amos Wells, D. D., and published by the W. A. Wild Company. This is an exposition of the principles underlying successful Sunday-school work, and is addressed to teachers in particular. It is very suggestive and unique, and all teachers ought to read it.

"Peloubet's Select Notes on the International Sunday-school Lessons," prepared for 1912 by Peloubet and Wells, and is found in all book stores under the conduct of the Church. This volume is too well-known to need any extensive notice. For years it has held a prominent place in Sunday-school work. Each year a new edition is brought out by the authors suited to the lessons for the year. It is indispensable to the work of the Sunday-school teacher.

MARRIED.

Geddie-Hale.—At Colfax, Van Zandt County, Texas, November 26, 1911, at 1 p. m., Mr. T. D. Geddie and Miss Pearl Hale, Rev. Frank Everitt officiating; all of the Tunal's Chapel community.

More than 2,000,000 people are supported by the liquor traffic in the United States.

Not a Day in Bed

Gramling, S. C.—In a letter from Gramling, Mrs. Lula Walden says: "I was so weak before I began taking Cardui, that it tired me to walk just a little. Since taking it, I do all the housework for my family of nine, and have not been in bed a day. Cardui is the greatest remedy for women on earth." Weak women need Cardui. It is the ideal woman's tonic, because it is especially adapted for women's needs. It relieves backache, headache, dragging feelings, and other female misery. Try Cardui. A few doses will show you what it can do for you. It may be just what you want.

These trade-mark crisscross lines on every package
Cresco Grits and Barley
Crystals BREAKFAST AND DESSERT
CEREAL FOODS
FOR CASES OF STOMACH, INTESTINE, KIDNEY AND LIVER TROUBLE
Delicious foods for sick people. As your physician.
Leading Grocers. For full description, write
FARWELL & RHINES, WATERTOWN, N. Y., U. S. A.

THE USE AND ABUSE OF FINE CHURCHES.

One evening during the time our handsome new church building was in course of construction, I stopped in to look at the partly finished structure. There was a watchman in charge and he was engaged in explaining matters to a visitor who, I judged by his looks, had come in from one of the small towns nearby, or from the adjoining country. This visitor was unburdening himself to the watchman somewhat as follows: "Yes, I can see it is going to be mighty fine, but I am afraid it will be too fine. The place where you find really religious people is out in the country, in log cabins, or in church buildings that are not too fine to be used for real worship."

I did not enter into the conversation, but was on the whole a little amused at the view the man evidently took. I did not think of the conversation again until one day last summer when I was in the city of New Orleans and chanced to tell one of my newly made friends, in that city, that the church of which I was a member worshiped in a structure which, with grounds, equipment and all, cost something like a quarter of a million dollars. Much to my surprise, this friend instead of complimenting the congregation on its liberality and enterprise, expressed the opinion that it was a wicked waste of money. He thought it was positively wrong to spend a quarter of a million dollars on one church building when half as much would have answered every purpose, and when there were millions of heathen needing the gospel, and with no church building of any kind, sort or description.

These sentiments recalled to my mind the conversation between the watchman and the country visitor. The two together put the question squarely up to me, is it really right to spend as much as a quarter of a million dollars in the erection of one handsome church building? There is evidently quite a difference of opinion even among good people on this subject. Perhaps it may not be amiss to discuss it briefly, with a view to shedding some light upon it, if possible.

My own belief is that it may be right, and it may be wrong. It depends altogether upon what the building is to be used for after it is erected. The right or wrong consists not in the expenditure of the money, nor in the amount expended, but in the use to which the building is put after it is completed.

If a church building is to be a great powerhouse, to be used for the betterment of mankind, and for the advancement of God's kingdom among men, there is no limit to the amount of money that may profitably be invested in it. A quarter of a million is not too much, nor a million, nor five million. It takes a lot of money these days to make any kind of big undertaking go. We are spending millions of dollars for factories and mills. We are spending millions for schools. We are investing millions in horses and cattle and sheep. The forces of the devil are investing millions in saloons, and gambling halls, and other devices for dragging men down. Surely the Church of God should not be unwilling to invest millions in equipment for doing the work of God. If the Church plans its campaigns on a small scale, it must be content to be numbered in the list of small businesses, and to see the great procession of the world's work pass on and leave it in the rear. No amount of money is too large for the Church to invest in that which is to be used as a powerhouse in doing God's work.

On the other hand, if the church building is simply a place where people are to go on Sunday, enjoy the beautiful windows and soft lights, hear beautiful music, and listen to entertaining discourses (not over thirty minutes long), then it seems to me that the investment of a large sum in a building of this kind in the name of religion is a wicked waste of money.

The fault is not in the necessarily aesthetic gratification. It is in the pretense. If a man has the money, it is commendable in him to subscribe

it to be used in building a clubhouse of the right kind. He should not, however, do so in the sacred name of religion.

A man who knew a good deal about automobiles was once talking to me about the cost of a car, and remarked: "When you buy a car, if you pay your money for an engine, you are making a good investment. If you pay it for the paint and varnish and the luxurious upholstery, you are throwing your money away."

The engine, it will be observed, is the part that makes the thing go. It is that which furnishes the power. If a church is an engine, and is to be used as such, it is impossible to spend too much money on it, or to get too big an engine. There is work enough to be done for the biggest engine that skill can plan and money can buy.

Two of the vital points in a big church powerhouse are the Sunday-school rooms and the church parlors. Too much money cannot be invested in these—provided, they be for use and not for show. The Sunday-school nurtures the young life of the Church. The church parlors can be made the center of the best social life of the entire membership. The two together can wield an influence, the extent of which is frequently not realized by those who make plans for church buildings.

If, however, the Sunday-school room is so finely equipped that it cannot be used by a class of newsboys, or street urchins, it is a great misfortune. If the parlors have such fine furniture, and such handsome carpets that the young life of the Church cannot be admitted, they become a source of spiritual paralysis rather than of spiritual energy. The saloons invite the young men, and so do the nameless dives. These, too, are sometimes equipped with as fine furniture as ever a church had, in its parlors. If any church has so fine an equipment that the young manhood and womanhood cannot be admitted to it for fear a rug may be soiled, or a piece of glassware broken, you may depend upon it that the saloon will be less fastidious. Heaven help the boys in such an instance and heaven help the Church!

The Church that values fine furniture more highly than it does the salvation of souls is an exact illustration of what the mind of the Master was not, and of what the spirit of the Church ought not to be. It gives not a likeness of Christ, but a caricature. It represents not Christianity but a burlesque upon it.

Some of us remember the horrors of that room in the homes of a generation ago which was set aside as the parlor or the spare bedroom. It was so fine a room that the light of day must be excluded lest it fade the carpets. It was kept scrupulously closed, except at long intervals when the chance guest was admitted. When he did come, the guest was probably met with a fine assortment of tuberculosis germs, and other germs, which had been growing in the close air and darkness.

That whole idea is now out of date. We spend more money on our homes now than we ever did; but we build them for use. There are no parlors, or spare bedrooms, in the old-time sense. The only such rooms to-day are found in the homes of a few people who are hopelessly back numbers. The really modern policy with church buildings is the same, as with homes. Our Roman Catholic friends can teach us something about church buildings. They build fine churches, but they use them. Last summer in New Orleans I visited one of the finest Catholic churches in the entire country. It is kept open twenty-four hours during the day. People, in passing, drop in at any time for a few moments of meditation and prayer. This is the Catholic policy, and Protestants might well learn a lesson from it.

In times of great catastrophes, the church may properly be used as a hospital or a morgue. In times of lesser stress, surely it should be used to the fullest extent.

The school people, too, may teach the Churches a lesson in regard to the use of the plant. The old idea that a school building should be used only a few hours a day and then only by the children is fifty years behind the times. Every live school man of to-day is anxiously studying the problems as to how he can make his school building of the greatest possible use to the community. The Church must either follow the same lines, or be content to drop to the rear in the march of progress.

If the money invested in a church is an investment for God, it is impossible for too much to be invested. If it is a deposit instead of an investment, it is a wicked waste of funds.

It takes a lot of profit even to pay interest on a quarter of a million of dollars. The greater the investment the greater the skill it requires to manage it, and the greater should be the returns. The pastor who has the task of making \$250,000 of the Lord's money pay a reasonable interest in

spiritual affairs has a man's job on his hands.

A quarter of a million dollars ought to buy lots of dynamite. It could buy millions of gallons of gasoline. It ought to bring a lot of force of whatever kind it is intended for.

A church that costs this much, in order to pay, ought to bring up many a young minister, and to support many a foreign and city missionary. It ought to lift up the young people in the community, and to be a mighty force for civic righteousness, and for the salvation of men's souls. If it does this, it is worth all it costs. If, on the other hand, it merely ministers to the selfish tastes, and luxurious gratification of its members, the money spent for it has been worse than wasted. P. W. HORN. Houston, Texas.

RESOLUTIONS OF RESPECT OF MRS. MABEL WINTER.

Since it has pleased God in his goodness and mercy to remove from our midst one for whom we held the highest esteem and deepest love, and since we realize the deep gloom and profound sadness that has thus been cast over the surviving relatives and friends, we offer the following resolutions of love and respect to the memory of our beloved sister, Mrs. Mabel Winter.

Whereas, We realize that the loss of our dear sister is in accordance with the wisdom and goodness of God; and

Whereas, We know that our loss is but her gain, we are brought to the further realization that the Church sustains the loss of one of its most exemplary members, and that the Sunday-school has lost one of its most efficient workers.

Therefore, The M. E. Church, South, and Sunday-school of Azle offer to the bereaved family and relatives their deepest regrets and heartfelt sympathies, and pray that their bereavement may be borne in patience and resignation to the will and wisdom of a Higher Power.

MEMORIAL COMMITTEE.

RESOLUTIONS OF RESPECT.

Whereas, God has seen fit to call Eulalia, daughter of our beloved sister, Mrs. T. E. Harden, to her reward; be it

Resolved, That the Woman's Missionary Society of Hamlin, Jones County, extend to her family our sympathy.

Resolved, That the Church and Sunday-school have lost a faithful member, who was ever ready to serve her Master.

Resolved, That while we shall miss her, we bow in submission to him who said; your life-work is ended; come up higher.

Resolved, That these resolutions be sent to the Hamlin Herald, a copy to the Texas Christian Advocate, a copy to the Missionary Voice, a copy to the family and a copy entered in our Secretary's book.

MRS. B. U. PARDEE, MRS. W. B. FLETCHER, MRS. J. H. FEAGAN, Committee.

RESOLUTIONS.

Whereas, the pastorate of Rev. C. C. Young, by the order of our Conference, has now come to a close; and because of his earnest, faithful and untiring work in our midst as well as in our behalf, we desire to express our appreciation of both himself and his labors; be it

Resolved, 1. That our pulpit has never been filled by a minister stronger intellectually and of more profound thought and courageous spirit than he; humble and childlike in the presence of the Master, true and loyal to His revealed will, brave, sympathetic and progressive as a pastor, a teacher with clear and definite ideas and thoughts, full of the spirit of prayer and of unswerving faith in the covenant-keeping God, he stood at our head and aroused us with clear thrilling trumpet tones of no uncertain sound.

Resolved, 2. We know that his work has been thorough, conscientious, painstaking and always done in the spirit of prayer and the constant realization that the Prince Emmanuel was with him, and that immortal souls would be required of him; and that the full fruition of his labors would not be in this world. In eternity the Master had promised the crown; and from it his work would blaze, resplendent with souls saved through his work then glorified.

Resolved, 3. That we sincerely regret that the conference did not return Bro. Young to us. His leaving is not merely a loss to his Church, but it is personal to every member and is keenly felt by the community at large, if we are to judge by the many expressions we have heard, and we want now to assure Bro. Young that though he may find other charges more faithful and zealous in the work than Jackboro, yet he will never find one which will love him more. May God bless and keep him and his dear family in his strong arms of love, and prosper and further His great work of salvation through his instrumentality. Signed,

E. A. GWALTNEY, Chairman, J. P. NEWELL, Secretary.

DISTRICT STEWARDS' MEETING, MARLIN, TEXAS.

The District Stewards of the Marlin District will meet at Bremond, Thursday, Dec. 7, at 7:30 p. m. Let every steward who can possibly do so be present.

I. F. BETTS, P. E.

ADDRESS.

The present address of Evangelist G. A. MARVIN is Sherman, Texas.

The United States Government receives from revenues from the liquor traffic about \$300,000,000 annually, but for every dollar received it costs the Government at least twenty-two dollars.

The liquor traffic murders more than 100,000 people every year, three hundred every day, twelve every hour.—Exchange.

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 is taken for less than 50 cents. Cash must accompany all orders. In figuring cost 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 make your own trades.

AGENTS WANTED. MISCELLANEOUS.

AGENTS—Can you sell better preparations than are absolutely guaranteed to please? If so, we want you to sell Tan-No-More and Fockelester preparations. Profits large—Work pleasant. Write to-day for particulars. BAKER, WHEELER, MANUFACTURING COMPANY, Dallas, Texas.

FOR SALE.

Near Clarendon College, Clarendon, Texas, one hundred acres, twenty acres in bearing orchard, choice fruit, an ideal place for a suburban home in the best educational center in Northwest Texas. Will sell or rent to suit purchaser. Good terms, or will exchange for all-vice residential property. Address OWNER, Box 425, Hamlin, Texas.

HEAD MATRON WANTED.

WANTED—A Head Matron for the State Orphan Home at Corsicana. Must be a lady of education, experience in the work required, and excellent ability. No other need apply. Address Superintendent of State Orphan Home, Corsicana, Texas.

WORDS OF APPRECIATION.

We take this means of answering the many kind letters of condolence and words of comfort which we have received in our sore bereavement in the death of our precious little Johnnie, our only son. We beg to assure each and all of them of our deep and sincere appreciation of their words of Christian sympathy and kindness. They have been a great comfort to us in this greatest sorrow of our lives. We humbly pray that the blessing of God may rest upon each kind friend who has remembered us so tenderly in this time of grief. We shall indulge the hope that no such affliction as ours may ever becloud the lives of any of them.

J. M. AND DORA McCARTER, Meridian, Texas.

CHURCH EXTENSION SECRETARY EVANGELIST.

At the recent session of the Central Texas Conference, Rev. J. A. Biggs was appointed Secretary of Church Extension. Any pastor in need of a series of strong doctrinal sermons, or with a church house to build, or of the services of an evangelist for revival meetings, would do well to correspond with Brother Biggs at Polytex, Fort Worth. He takes no salary for Church Extension except at the instance of the pastor for the local congregation. W. B. ANDREWS, Orange, Tex.

ANOTHER WEDDING.

On Thursday afternoon, November 23, I was called to the parsonage home of Rev. D. A. Williams to unite in marriage his daughter, Estelle, and Mr. Fletcher Williams. Miss Estelle has every evidence of possessing the womanly graces necessary to preside acceptably over the home of the one she has chosen for life. Her husband comes from one of the best families in the community and is industrious and enterprising. May their fondest dreams of happy and useful companionship through life be more than realized.

W. L. TITTLE, Orange, Tex.

CHANGE OF ADDRESS.

Please publish my address at Milford, Texas, instead of Bethel. M. M. MORPHIS.

POSTOFFICE ADDRESS.

The address of Rev. J. F. Sherwood, is Terrell, Route 1, and not Montague, Texas.

CORRECTION.

In writing about the Sherwood family I should have said that there were three preacher sons; the two I named and one local preacher, John W. Sherwood. There were also other Sherwood preachers, but not of this family. E. C. HEATH.

CHANGE IN APPOINTMENTS.

Rev. L. E. Conkin has been changed from Greenville Mission to Jones-Bethel and Wesley Chapel, and Rev. W. H. Wright goes from Jones-Bethel and Wesley Chapel to Greenville Mission, these taking effect at Greenville District, North Texas Conference.

R. GIBBS MOOD, P. E.

SAN ANTONIO DISTRICT MISSIONARY INSTITUTE.

The pastors, Sunday-school Superintendents, Church lay leaders and Missionary Committees of the San Antonio District will meet at Travis Park Church, San Antonio, Monday night, December 11, at 8 o'clock. The conference will close Tuesday night, December 12. Dr. C. F. Reid, Secretary of the Laymen's Movement, will deliver two addresses. Rev. A. J. Weeks, Superintendent of Home Missions, will also be present. Practical topics will be discussed. The officers of the Conference Sunday-school Board will meet at Travis Park Church in a two-days session, December 13 and 14. This will give opportunity to all who attend the missionary institute to remain over for the Sunday-school Conference. Let all who expect entertainment notify Rev. J. W. Shoemaker, assistant pastor of Travis Park Church.

S. H. C. BURGIN, P. E.

PREACHERS OF THE NORTHWEST TEXAS CONFERENCE.

I have sent a certified list of the appointments to Mr. J. E. Hannagan, St. Louis, Mo. A. L. MOORE.

TO THE PREACHERS OF THE NORTH TEXAS CONFERENCE.

I have just mailed to Mr. J. E. Hannagan, Joint Agent of the Southwestern Clergy Bureau, a certified copy of the appointments, together with a list of the supernumeraries and supernumeraries of this conference and in applying for your credentials for 1912 it will only be necessary for you to refer to this certified list. R. G. MOOD, Sec., Greenville, Texas, Nov. 24, 1911.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-51 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

Tutt's Pills will save the dyspeptic from many days of misery, and enable him to eat whatever he wishes. They prevent SICK HEADACHE, cause the food to assimilate and nourish the body, give keen appetite, DEVELOP FLESH and solid muscle. Elegantly sugar coated. Take No Substitute.

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

FREE TO YOU—MY SISTER

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



I am a woman. I know woman's sufferings. I have found the cure. My husband...

wish to continue, it will cost you only about 12 cents a week or less than two cents a day. It will not interfere with your work or occupation...

WHAT IT MEANS TO REVERENCE OUR PARENTS.

The first commandment with promise is, Honor thy father and mother, that thy days may be long upon the land which the Lord thy God giveth thee.

against our parents, when it has been their love that has made us what we are? What would you take in exchange for a mother's love and a father's care?

MISS FLORENCE HOUSE.

Obituaries

The space allowed obituaries is twenty to twenty-five lines, or about 150 or 180 words. The privilege is reserved of condensing all obituary notices.

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

THEDFORD.—William T. Thedford was born December 7, 1849, in the State of Alabama, and died November 7, 1911, on Westless Creek, in Comanche County, Texas.

SETTLE.—The subject of this sketch, Mrs. Eliza Settle (nee Woods) was born near Savana, in Hardin County, Tennessee, in 1828; was married to Jas. H. Settle, October 24, 1850.

HARDEN.—Eulala Harden, daughter of T. E. and Dollie Harden, was born November 12, 1901, in Wayland, Stephens County, Texas, and died November 2, 1911, in Hamlin, Texas.

HOLLAND HOUSE. Under Management that has Long Catered to the Demands of Discriminating Visitors. THE HOLLAND HOUSE enjoys a unique distinction among exclusive and democratic travelers from all parts of the union.

HARRISON.—G. Thomas Harrison was born in Williamson County, Texas, September 28, 1956; married to Miss Mary J. McDougle, December 13, 1877; converted and joined the Methodist Church at the age of 21; departed this life from his home at Corn Hill, Texas, November 15, 1911.

C. G. SHUTT.

SUTHERLAND.—Robert Lee Sutherland was born in Jackson County, Texas, in the year 1867, on the 15th day of April. He was married to Miss Minnie Rogers at Genado. Two of his brothers had married sisters of his wife.

J. H. GROSECLOSE.

REECE.—Noel, the 5-year-old son of Wilburn and Maud Reece, departed this life for his heavenly home on Tuesday, November 7, 1911. He had been sick for two weeks with the same dreaded disease that caused a few weeks earlier the death of his little brother, Johnnie—diphtheria.

A. M. JAY.

HADDICK.—Harvey, son of Brother and Sister D. A. Haddick, was born January 25, 1895, and died September 21, 1911. Harvey's death was indeed a shock to us. Received a telephone message saying, "Harvey is dead."

J. E. STEPHENS, Pastor.

WOOD.—Bro. J. G. Wood was the third son of P. J. and Mary A. Wood. He was born in Spartanburg District, South Carolina, April 25, 1839. He came to Texas and settled near Cleburne and then lived at Fort Worth. Then he moved to Vernon where he lived until he broke up housekeeping, his wife having died.



Each of the chief organs of the body is a link in the Chain of Life. A chain is no stronger than its weakest link, the body no stronger than its weakest organ.

The strong man has a strong stomach. Take the above recommended "Discovery" and you may have a strong stomach and a strong body.

GIVEN AWAY.—Dr. Pierce's Common Sense Medical Adviser, new revised Edition, is sent free on receipt of stamps to pay expense of mailing only.

Each of the chief organs of the body is a link in the Chain of Life. A chain is no stronger than its weakest link, the body no stronger than its weakest organ.



KIMBELL.—Mrs. Sarah Nettie Kimbell (nee McLendon) was born Dec. 9, 1840, in Chambers County, Alabama.

SMITH.—Little Fronie Ray Smith, daughter of W. D. and Mrs. Lyda Smith, was born November 13, 1910, and died October 19, 1911. This was a peculiarly sad occasion, its mother being at Temple recovering from an operation and could not be with it in its illness or see its little life go out.

M. M. SMITH, P. C.

NORTH TEXAS CONFERENCE

Sherman District—First Round. Whitewright, Dec. 2, 3. Wades Memorial and Mission, Dec. 10. Van Alstyne, Dec. 17.

Greenville District—First Round. Caddy Mills Mission, at Clinton, Dec. 2, 3. Floyd Circuit, at Floyd, Dec. 3, 4.

Terrell District—First Round. Pleasant Mound, at P. M., Dec. 2, 3. Elmo Miss., at Elmo, Dec. 9, 10.

Gainesville District—First Round. Myra and Hood, at Hood, Dec. 9, 10. Pilot Point Cir., at Wesley, Dec. 16, 17.

McKinney District—First Round. Prosper, Dec. 2, 3. South McKinney, 7 p. m., Dec. 3. Blue Ridge, at Vernon, Dec. 9, 10.

Vertical text on the right edge of the page, including names and dates.

Dallas District—First Round. Grace, 11 a. m., Dec. 3. Oak Cliff, 7 p. m., Dec. 3.

Albany, Dec. 30, 31. Avoca, 11 a. m., Jan. 3. Haskell Sta., Jan. 6, 7.

up through the year, and all will be agreeably surprised at the wholesome results.

Georgetown District—First Round.

Rogers Cir., at Midway, Dec. 2, 3. Belton Sta., Dec. 3, 4.

Decatur District—First Round.

Boyd, at Boyd, Dec. 2, 3. Bridgeport, Dec. 9, 10. Decatur Cir., at Olive Cr., Dec. 16, 17.

Big Spring District—First Round.

Seminole, Dec. 1. Andrews, at Andrews, Dec. 23. Stanton Miss., at Willingham, Dec. 9, 10.

Brownwood District—First Round.

Blanket, Dec. 2, 3. Coleman, at Bethel, Dec. 8. Bangs Cir., at Bangs, Dec. 9, 10.

NORTHWEST TEX. CONFERENCE

Clarendon District—First Round. Canadian Sta., Dec. 3, 4. Catalina, at Cagley Valley, Dec. 6.

Amarillo District—First Round.

Channing, Dec. 2, 3. H. M. Horn, District Steward.

Weatherford District—First Round.

Graham Miss., at Upper Tonk, Dec. 2, 3. Graham Sta., at G., Dec. 3, 4.

Sweetwater District—First Round.

Dec. 2, 3, Camp Springs, at C. S. Dec. 3, 4, Hermligh, at H.

Arlene District—First Round.

Ovalo, at O., Dec. 2, 3. Caps, at Wiley, Dec. 3, 4.

Hillsboro District—First Round.

Brandon Cir., at Brandon, Dec. 2, 3. Irene Cir., at Irene, Dec. 3, 4.

Vernon District—First Round.

Dumont, at Dumont, Dec. 2, 3. Paducah, Dec. 3, 4. Margaret, Dec. 9, 10.

Central Texas Conference

Corsicana District—First Round. Harry Cir., at Drane, Dec. 2, 3.

Cleburne District—First Round.

Burleson, at B., Dec. 9, 10. Joshua, at J., Dec. 12.

Plainview District—First Round.

Lorenzo Miss., at Lorenzo, Nov. 30, Dec. 1. Crosbyton, at C., Dec. 2, 3.

Cisco District—First Round.

Ranger, at R., Dec. 2, 3. Eolian, at Elsig, Dec. 9, 10.

Waco District—First Round.

Austin Avenue, 11 a. m., Nov. 26. Elm Street, 7 p. m., Nov. 26.

Hamlin District—First Round.

Pinkerton, at P., a. m., Dec. 2, 3. Rife, p. m., Dec. 2, 3.

Gatesville District—First Round.

Clifton, Dec. 2, 3. Meridian Sta., Dec. 3, 4.

Dublin District—First Round.

Harbin and Green's Creek, at G. C. Dec. 9, 10.

Stamford District—First Round.

Bomarton, Dec. 2, 3. Gore, Dec. 3, 4.

Waxahachie District—First Round.

Ferris, Dec. 2, 3. Trumbull, at Trumbull, Dec. 3, 4.

WEST TEXAS CONFERENCE

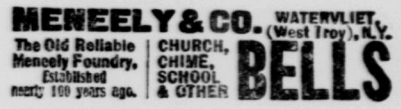
San Angelo District—First Round.

Menard, Dec. 2, 3. Junction, Dec. 5.

Beeville District—First Round.

Goliad, Dec. 2, 3. Sinton, Dec. 6.

BELLS.



San Marcos District—First Round. Waddler Cir., at Thompsonville, 3 p.m., Dec. 2.

NEW MEXICO CONFERENCE

Pecos Valley District—First Round. Rogers, Dec. 2, 3.

Cuero District—First Round. Ganado, at Ganado, Dec. 2, 3. El Campo, Dec. 3, 4.

El Paso District—First Round. El Paso, Trinity, Dec. 2, 3.

Uvalde District—First Round. Utonia Sta., Dec. 2, 3.

Albuquerque District—First Round. Moriarty, Dec. 2, 3.

San Antonio District—First Round. Harper, at H., Dec. 3.

If We Were To Say That nowhere on earth is there to be found a Sewing Machine equal in all respects to the



Advocate Machine

You would think our statement an exaggeration. But there are hundreds of good women in Texas who believe it. WE DO SAY that our New Model, Drop Head, Automatic Lift is the equal of machines that usually sell for \$75.00.

THE ADVOCATE MACHINE is sold with a double-pledged guarantee; that is, we back the factory, and you are thus secure in your purchase.

If you talk to that good woman in your neighborhood about our Machine, you will make your burdens lighter and your home more cheerful by relegating that hard-running contraption of yours to the storage room and install the ADVOCATE MACHINE.

The price—\$24.00—includes one year's subscription. We prepay freight from the factory to your station.

Address with the Price

Blaylock Publishing Company, DALLAS, TEXAS.

Sixty Years the Standard



THE TEXAS CONFERENCE.

Continued from Page 5.

- of all the members were called one by one and their characters passed with the following exceptions: H. T. Cunningham, who surrendered his credentials to the conference and withdrew from the ministry and membership of the Church; J. B. Woods, who had been expelled from the ministry and membership of the Church, and J. J. Coppedge, whose character was arrested on charges of immorality, and whose case was referred to the presiding elder of the Jacksonville District for investigation.

BRENHAM DISTRICT.

R. A. Burroughs, Presiding Elder. Bay City—A. A. Kidd. Bellville—G. C. Cravy. Brenham—S. W. Thomas. Caldwell—J. W. Goodwin. Chappell Hill—H. A. Matney. Brookshire and Patterson—C. M. Myers. Giddings—A. C. Biggs. Hempstead—T. J. Miam. Lane City Circuit—E. C. Escor. Lexington—O. F. Zimmerman; J. C. Cameron, supernumerary. Lyons Circuit—T. S. Ogletree. Richmond—J. L. Williams. Rockdale—A. S. Whitthurst. Rosenberg—G. V. Ridley. Sealy Circuit—F. O. Favre. Somerville—L. W. Campbell. Thorndale Circuit—D. S. Burke. Wallis and Fulshear—W. W. Horner. Walker Mission—J. B. Calpepper, supply. Wharton—H. J. Hayes. Financial Agent Chappell Hill College—Nathan Powell.

HOUSTON DISTRICT.

James Kilgore, Presiding Elder. Alvin Station—Ira E. Key. Alvin Mission—P. L. Cobb, supply. Angleton—M. F. Daniel. Brazoria and Velasco—M. P. Hines. Cedar Bayou—W. A. Manly. Columbia—C. E. Clark. Galveston First Church—Casper S. Wright. West End—W. M. Sherrill. Italian Mission—S. Panteleone, supply. Genoa Circuit—T. W. St. John, supply. Harrisburg—R. C. George. Houston, First Church—W. F. Packard. St. Paul—S. R. Hay. Tabernacle—E. L. Shetles. Washington Avenue—H. M. Timmons. McKee Street—H. M. Whaling, Jr. McAshan—A. P. Bradford. Grace—E. R. Morehead. Brunner Avenue—L. E. Thomas. Trinity—F. G. Clark. Humble—E. L. Whiddon. Iowa Colony—J. E. Corley, supply. Katy and Sugarland—H. V. Watts, supply. League City and Dickinson—Frank Platt. Texas City—J. T. Browning, supply. Seabrook and Pasadena—A. L. Connor. Field Editor Texas Christian Advocate—John E. Green. Student Southwestern University—H. K. Morrison. Secretary Washington City Church Commission—Geo. S. Sexton. Conference Missionary Evangelist—C. C. Bill. Professor Southwestern University—Frank Seay. Chapel Gramems State Farm—A. Methvin. Student Vanderbilt University—C. S. Harkey. Student Wofford Training School—C. C. Miller.

JACKSONVILLE DISTRICT.

J. T. Smith, Presiding Elder. Alto Station—J. W. Johnson. Alto Circuit—Ross Williams, supply. Myers—W. F. Davis. Bessley Creek Circuit—J. M. Mills. Ballard—O. W. Hooper. Coaling—J. G. Huddleston. Elkhart—J. L. Weatherly. Eastace—H. T. Swartz. Frankston—To be supplied. Huntington—D. F. Puley. Jacksonville Station—C. T. Tally. Jacksonville Circuit—S. W. Love, Dan Lowe, Junior teacher, supply. Ketyts—A. A. Rider. LaRue—A. H. Callaway, supply. Malakoff—J. R. Ritchie. Mt. Selman—R. B. Young, supply. Neches—M. F. Wells. Palestine, Centenary—Ellis Smith. Grace—W. F. Smith. Rock—Charles W. Hughes. Troup and Overton—W. W. Armstrong. President A. C. L.—John M. Barcus. Professor A. C. L.—F. A. Downs. Commissioner Education for A. C. L.—B. R. Bolton. Assistant Y. M. C. A. Secretary—Palestine—H. H. Davis.

MARLIN DISTRICT.

L. F. Betts, Presiding Elder. Remond—J. W. Wardlow. Backholts—J. J. Anderson. Calvert—J. M. Adams. Cameron—A. Wagon. Centerville—T. C. Snyars. Davilla—Thomas I. Beck. Durango—To be supplied. Fairfield—Allen Tooke. Franklin—I. O. Coppedge. Hearne—L. H. Mettee. Iola—J. W. Treadwell. Jewett—J. S. Wilford. Kossow—W. H. Beatty, supply. Leon—To be supplied. Lost and Chilton—D. W. Gardner. Marlin Station—J. W. Bergen; C. E. W. Smith, supernumerary. Marlin Mission—To be supplied. Mayfield—E. Brown, supply. Milano—J. F. Garrett. Reagan and Stranger—Weems Wootton. Rosebud—J. F. Carter. Tenega—J. C. Carr. Travis—To be supplied. Wheeler—Etheridge Payne. Roschold Bohemian Mission—J. M. Vondreck. Conference Secretary of Missions—J. W. Bergen.

MARSHALL DISTRICT.

F. M. Boyles, Presiding Elder. Beckville—H. G. Williams. Beets—J. W. Cummings. Church Hill—J. L. Russell. Osian Fields—W. H. Weatherly. Galena—C. F. Smith. Halleyville—M. I. Brown. Harleton—J. M. Smith. Harrison—J. F. Kidd. Henderson Station—C. A. Tower. Henderson Circuit—J. Lloyd Weatherly, supply. Jellison—C. T. Cummings. Kellyville—L. H. Mathison. Kilgore—L. F. Pace. Lonoview, Kelly Memorial—H. C. Willis. Marshall, First Church—L. B. Elrod. North Marshall—W. W. Golibough. Rosewood—C. M. Davis, supply.

NAVASOTA DISTRICT.

J. B. Turrentine, Presiding Elder. Anderson—W. H. Long. Augusta—G. W. Henderson, supply. Bryan Station—Glenn Flinn. Bryan Circuit—O. G. Gaston, supply. C. W. Springs—W. T. Ayers. Contra—R. O. Wier. Crockett Station—G. W. Davis. Crockett Circuit—R. F. Hodges, supply. Grapeland and Lovelady—W. A. Craven. Groveton—F. W. Cullen. Huntsville Station—R. W. Adams. Huntsville Circuit—S. W. Stokely. Madisonville—Jesse Lee. Midway—Walton Day. Magnolia—Ed. Prather, supply. Montgomery—S. D. Harger. Navasota—W. D. White. Oakhurst—P. I. Milton. Omaha and Westville—J. L. Webb, supply. Keisler—A. J. Erick, supply. Cleveland and Sherburne—E. Binford. Trinity—M. N. Terrell. Willis—W. L. Pate. Chaplain A. and M. College—I. Alexander. Chaplain Penitentiary at Huntsville—W. T. McDonald. Chaplain U. S. Army—E. P. Newsom.

PITTSBURG DISTRICT.

O. T. Hotchkiss, Presiding Elder. Atlanta—W. P. Beckner. Cason—J. M. Hunnicutt, supply. Cornett—L. E. Green. Cookeville—C. M. Yearwood, supply. Daingerfield—A. N. Goforth. Dalby Springs—T. D. McCarty. Douglassville—L. B. Saxon. Hughes Springs and Avinger—C. H. Adams. Linden—A. Nolan. Mt. Pleasant—J. A. Stafford. Naples and Omaha—G. H. Collins. New Boston and DeKalb—A. T. Walker. Nash—J. H. Westmoreland, supply. Pittsburg Station—W. W. Watts. Pittsburg Circuit—S. X. Allen. Queen City—B. C. Ansley. Redwater—F. L. Jewell. Texarkana, Central—D. H. Hotchkiss. Hardy Memorial—J. E. Morgan. Winfield—J. W. Anderson, supply. Winoosboro—A. M. Pinkham. Colporter A. B. S.—W. W. Adams.

SAN AUGUSTINE DISTRICT.

J. W. Mills, Presiding Elder. Burke—L. F. Smith, supply. Caro and Appleby—A. L. Carnes. Carthage—E. W. Potter. Center Station—J. L. Massey. Center Circuit—W. A. Pounds. Corrigan—J. T. Kirkpatrick. Garrison—J. L. Dawson. Gary—C. F. McKinney. Geneva—A. B. Hill, supply. Hemphill and Bronson—P. S. Wilson. Kennard—J. S. Wilson, supply. Livingston Station—C. M. Kennedy. Livingston Circuit—R. L. Bridges, supply. Lutkin—W. H. Vance. Melrose—R. B. Jones, supply. Mt. Enterprise—H. T. Perrette. Nacogdoches—S. S. McKinney. Pine Hill—A. J. McGary. San Augustine—H. B. Smith. Shelbyville—C. J. Atkinson. Tenaha—W. S. Easterling. Timpson—M. L. Lindsey. Conference Missionary Evangelist—W. H. Crum.

TYLER DISTRICT.

Clyde B. Garrett, Presiding Elder. Alba—John B. Bell. Big Sandy—W. L. Russell, supply. Canton—J. M. Fuller, supply. Colfax—J. C. Stewart. Edgewood—F. R. White. Edom—W. B. Laker. Emory—J. H. Edwards. Grand Saline—L. L. Lloyd. Lindale—F. E. Laker. Minola—E. L. Ingram. Mt. Sylvan—J. S. Hendrick. Murchison—G. M. Fletcher, supply. Quitman—J. M. Wilson. Tyler, Marjorie—W. P. Andrews. Tyler, Cedar Street—B. C. Anderson. Tyler Circuit—R. E. Beard. Whitehouse—J. L. Ross. Wills Point Station—C. A. Hooper. Wills Point Circuit—J. E. White, supply.

TRANSFERRER—J. W. Moore, T. H. Morris, C. M. Thompson, to Louisiana Conference; E. M. Myers, to East Oklahoma Conference; L. O. Rodgers, to North Texas Conference, and appointed student to Southern Methodist University; J. F. Simpson to West Texas Conference; W. H. Nelson to Pacific Conference; J. C. Morris, to Central Texas Conference, and stationed at Walnut Springs; R. C. Hicks, to North Texas Conference, and appointed presiding elder Sulphur Springs District; C. D. Montgomery, to Central Missouri Conference; T. G. Whitten, to Southwestern Missouri Conference, and appointed presiding elder of Lexington District.

MID-WINTER INSTITUTE AND LAY LEADERS' CONFERENCE, DEC. 28-JAN. 5.

The Mid-Winter Bible Institute and Lay Leaders' Conference will be held at the Methodist Training School, in the city of Nashville, Tenn., beginning Thursday night, December 28 and closing Friday night, January 5. The program for this year is probably the best that has yet been provided. The general program for each day will consist of a Bible study from 9 to 10 a. m., an open conference from 10 a. m. to 11 a. m., a platform address from 11 a. m. to 12 a. m. Each afternoon will be set apart for group conferences and open parliamentary discussion. There will be a platform address each evening at 8 o'clock. The full program will be presented at a later date. It is possible, however, to announce at this time that Dr. Thomas C. Carter, of the Vanderbilt University, will have charge of the Bible study hour for the first three days. He will present a study of "Paul," "The Missionary Pioneer," "The Missionary Pastor," "The Missionary Priest," Dr. O. E. Brown, also of Vanderbilt, who has rendered such signal and acceptable service at this hour in the past conferences will have charge of this study for the last four days of the session.

The workers under the direction of the "Woman's Missionary Council" will be in Nashville at this time for a conference and will attend some of the sessions of the institute. They are to have as their guests: Mrs. Lucy Rider Myer, the first American deaconess, and Prof. Jesse R. Holmes, of Swarthmore, Penn., one of the leading platform speakers of America. Mrs. Myer will deliver one address and Prof. Holmes will deliver two addresses to these conferences in a joint session.

Dr. E. Y. Mullins, Dean of the Baptist Theological Seminary of Louisville, Ky., will deliver two addresses and preach the conference sermon on Sunday. His first address will be delivered on Friday evening, December 29, on "The Ethical Revival in American Life." Second, on Saturday evening, December 30, on "The Evidential Value of Christian Experience." He will speak at McKendree Church on Sunday morning on "The Lordship of Jesus Christ." Dr. Mullins is one of the really great theologians of this day. He is recognized as the leading

scholar of the Southern Baptist Church.

Bishop Quayle will deliver three addresses on Tuesday and Wednesday, the second and third days of January. His subjects have not yet been announced. Bishop Quayle is one of the most magnetic speakers and preachers on the American Continent, a lover of nature, a leader of men and a master of assemblies. It would be worth the time and the money of any of our preachers or laymen to come to Nashville, if they could hear only one of these great speakers. When it is possible to hear them all, besides many others who are leaders in Church life, it seems incredible that any one of our Church leaders should fail to give the question of attending this conference serious consideration. The committee has tried to prepare a program that will render the largest possible service to the Church. We shall be glad if we can have a record-breaking attendance this year. About eighty of the delegates to the conference will be provided room and board in the school at \$1 per day. Rooms will be assigned in the order of applications received, reservations will be held until December 28. Board at hotels two blocks away can be secured at \$1.50 per day. Meals will be served in the school at 25 cents each for delegates who do not room in the school building. A matriculation fee of \$5 will be charged each delegate regardless of the number of days he may attend. It is especially desired that the Conference Missionary Secretaries, the Lay Leaders and the Presidents and Secretaries of Conference Boards and the presiding elders be present. Those who wish rooms and board in the training school should send in their applications as early as possible. Address WM. F. QUILLIAN, President. 422 Park Place, Nashville, Tenn.

NEWS FROM SAN ANTONIO.

We want to tell everybody about our good meeting in the southern part of our San Antonio. Oh, how glad and thankful we are! The clouds had settled so densely over us. We were working the best we could, reasonably at least; but it did seem so difficult. We had been praying for a long time; so long our hearts were so burdened. Hope had become dormant, and we were waiting in deep desire for the home-coming of Him whom our souls loved. We had prayed, "Come, come, by sending by whomsoever thou wilt, but come and revive and save." And now we are so glad, so thankful and so happy. We have not waited, hoped, labored and prayed with longing in vain. The clouds are gone, our work for the good Master has been rewarded bountifully; our prayers have been answered; the burdens of our hearts have been lifted and placed on the kind Redeemer. He carries them and us now. The little of hope that remained has been changed into glad fruits. The Church is revived, backsliders reclaimed, sinners converted and many sincere hearts pledged to a better life. Some eighty-five persons gave the evangelist their hand thus expressing their faith in Christ and pledging themselves to live the Christ-life. Among the subjects of this wonderful work of grace were a large number of children from the three different Sunday-schools represented in the meeting. Youths, young people and a number of mature men and we trust women. There were perhaps fifteen backsliders reclaimed. Bless the Lord, O my soul, for these his wonderful works to the children of men, and let the redeemed of the Lord say so! Amen and amen! This work was accomplished in a union meeting between the Riverside Park Baptist Church, J. V. Dickerson pastor; the South Side Christian Church, Rev. J. L. Harbor pastor, and McKinley Avenue M. E. Church, South, Bro. Youngman helping in the first part of the meeting and Brother F. B. Johnstone, our present pastor, in the last days. We give our Baptist brethren large credit for the success of this meeting. They took largely the initiative and did a large part of this work so abundantly blessed of God. And last, but not least of the human instrumentalities owned and honored and blessed of God to lead and do this wonderful work was our strong, earnest, persistent, honest and honorable brother, Judge M. J. Thompson, of Stephenville, Texas, himself a Methodist and of an old Methodist stock. He surrenders his place at the bar and seat on the bench for the work-field of an evangelist. Brethren, if you want a man of God deeply religious, in close touch with God and man to help you, Judge Thompson will meet your wants. The meeting was held from October 13 to November 5, 1911. W. G. COCKE.

IF THE BABY IS CUTTING TEETH. Mrs. Wisniew's Soothing Syrup, for children, teething. It soothes the child, softens the gums, allays all pains, cures wind colic, and is the remedy for diarrhoea. Twenty-five cents a bottle.

MKT "To the Minute" A TRAIN Via "The KATY" (MO. KANSAS AND TEX. RY. OF TEXAS.) TO AUSTIN and SAN ANTONIO Leaves— Dallas, 8:00 P. M. Arrives— Austin, 4:10 A. M. San Antonio, 7:30 A. M. Through Sleeping Chair Cars and Coaches

W. G. CRUSH, General Passenger Agent, Dallas, Tex.

A REVIEW OF THE FINANCIAL TABLES OF THE MINUTES OF THE WEST TEXAS CONFERENCE.

- In this conference the following facts are of interest to the student who looks for development: Austin District has 21 charges; 18 paid the salaries in full. Beeville District has 23 charges; 17 paid salaries in full. Cuero District has 21 charges; 19 paid the salaries in full. Llano District has 22 charges; 7 paid in full. San Angelo has 19 charges, and 9 paid salaries in full. San Antonio District has 16 charges, and 14 paid in full. San Marcos has 14 charges; 6 paid in full. Uvalde District has 18 charges, and 18 paid in full. In the Austin District \$1.29 was paid on the general collections, per member; 44 cents on missions, and \$9.77 for all purposes. Beeville District, \$1.34 per member on general collections, .617 on missions, and \$14.47 for all purposes. Cuero District paid, per member, \$1.98 on general collections, .50 for missions and \$11.83 for all purposes. Llano District paid, per member, \$1.13 for general collections, .627 for missions (this includes salary of District Evangelist), and \$6.15 for all purposes. San Angelo District paid, per member, for general collections, \$1.25; for missions, .65, and for all purposes, \$8.54. San Antonio District paid, per member, for general collections, \$1.26; for missions, .88, and for all purposes, \$22.92. San Marcos District paid, per member, on general collections, \$1.63; on missions, .82, and for all purposes, \$14.55. Uvalde District paid, per member, for the general collections, \$1.56, and on missions, .76, and for all purposes, \$12.13. In the salaries of the preachers, the estimate includes the missionary appropriations. Average salaries by districts: Austin District \$ 862.50 Beeville District 915.17 Cuero District 731.94 Llano District 650.00 San Angelo District 696.00 San Antonio District 1,360.00 San Marcos District 832.41 Uvalde District 882.72

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APPOINTMENTS.

BEAUMONT DISTRICT. E. W. Schuman, Presiding Elder. Amelia and Forda—To be supplied. Beaumont, First Church—W. J. Johnson. Foster Roberts Avenue—L. E. Powers. Barton and Saratoga—C. E. Garrett. Brookeland—W. R. Arnold, supply. Burkville—W. A. Belcher. Call—W. H. Summy, supply. Dayton—S. W. Kemmerer. Jasper Station—J. A. Moody. Jasper Circuit—John A. Henderson, supply. Kirbyville—J. R. Murray. Koumte—J. L. Red. Liberty—H. G. Cooke. Nederland and Sabine Pass—G. W. Riley. Orange—Ira M. Bryce. Port Arthur—C. U. McLarty. Port Bolivar and Stowell—Gus Garrison. Silsbee—I. B. Manly. Sour Lake and Ching—J. W. Bridges. Wallisville—J. F. Wallace, supply. Warren—T. E. Bledsoe. Woodville—W. C. Hughes. Student Southwestern University—I. O. Dent.

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er 30, 1911.

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Dallas, Texas, December 7, 1911

Number Seventeen



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