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

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Editorial.

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TWO METHODS OF STUDYING THE BIBLE.

One method of modern Bible study is to view it simply as literature and proceed to apply to it the tests applied to other literary productions. This method takes up the Bible in its different books and passes them through a rigid process of investigation and analysis, endeavoring to account for their authorship, their development and their hold upon the sentiment of mankind through certain so-called rational processes. All that is found in them not entitled to belief is discarded and only that portion that is able to survive this critical treatment remains permanent. This method has for its object the reconstruction of the Bible on the principle of evolution so that it no longer speaks to us upon God's authority, but is to be understood as an unfolding revelation, many of whose early portions are now untrue and obsolete in the face of later and fuller developments. This method transfers to what is called Christian consciousness the authority to determine what is either true or false. Thus human opinion really becomes the criterion for our guidance in our acceptance or repudiation of what Christ and his Apostles regarded as the truth of God. Happily for us, those who follow this method are the few and the critical, and their dictum is not accepted by the many and the practical.

The other method of Bible study proceeds upon the belief that the book is the inspired truth of God, that it has been tested by the experiences of honest men and women, and that it has been found to accomplish in human life and character all that is claimed for it, and that its purpose is to find out what the Bible contains for us as a factor in the betterment of our moral and religious conditions. That it is inspired and that it is well authenticated is taken for granted, and the only question involved is to understand its teachings and apply them to the real needs of our natures. This is the only method that is capable of accomplishing anything definite and final in the human mind and heart; and when it brings us to the truth as it is in Christ, repentance for sin and faith in his atonement result in conversion and transformation. By this method we become new creatures in Christ Jesus, and the outward life henceforth conforms itself to this inward change of nature. And we rejoice to say that the millions who study the Scriptures through this method become the earnest and devout Christians in the world. Their faith is established, their hope is secure and their relation to the great family of God is determined without question.

Those who study the Bible as literature and leave to Christian consciousness to determine what part of it is true and what part of it is false, make up the great body of those who have their doubts and misgivings, and whose critical faculty dominates and overshadows their evangelical experience. They are the speculative and unsettled so-called followers of the Master. They prefer to follow what they denominate the

rational method of finding out the truth, while those who pursue the practical method are those who stand for the integrity of the Scriptures as a whole and whose knowledge of their truths is verified by their personal experiences, and whose lives reproduce these moral and religious principles before men. The higher critic may find some sort of pleasure in his speculative ideas of Revelation, but the man who realizes in his heart that the word of God is the truth has the consciousness of a joy that the world can not give, neither can the world take it away. Such a knowledge is not only wholesome as a rule of life, but it is an unerring guide through the infirmities of age even down to death. Therefore we prefer the old and the tried method of studying the Bible and of giving application of its principles to the heart and the life of mankind.

CHRIST'S INVITATION TO THE WEARY.

One of the most touching invitations that Christ ever gave to human kind was to the weary and the heavy laden: "Come unto me all ye that labor and are heavy laden, and I will give you rest." That promise holds good today just as it did the day that it was uttered. The world was full of the weary and the laden then, and it is full of them now. Hence the invitation will never cease to appeal to us.

But who are the weary and the heavy laden? Primarily it is those upon whom sin has imposed its burdens of weariness and unrest. No one can have inward peace whose heart is estranged from God. The burden of his own conscious guilt is ever resting upon him and it gives him great concern. By day he is made to think about it, and by night it often troubles him. But when he confesses his sin before God, repents of it and turns toward Christ he finds rest from that burden. His restless weariness is relieved. He experiences peace with God through our Lord Jesus Christ. His perplexities, his self condemnation, his sense of guilt, and his fears come to an end. He takes upon himself Christ's yoke and he finds rest to his soul. He realizes that all his need is met in Christ and that all his weakness is more than supplemented by strength that comes from above.

But the promise also applies to all of God's confiding children. How often they become burdened with the hardships of life, with the obligations of stern Christian duty, with afflictions bitter and trying, and sometimes with doubts and fears. How hard do they often find it to be good and true and obedient amid the temptations that beset them, and the trials that oppress them. Often they become discouraged and cast down, and once in a while they almost feel like giving up. Then it is that this tender voice comes out of the unseen world: "Come unto me all ye that are weary and heavy laden and I will give you rest." And under its inspiration we turn from the things that annoy and fret and vex, and fall before the cross, and all our burden is rolled away. Rest comes into our souls and there is a great peace after

the storm. Our burdens become light, our energies are restored, our hopes are brightened, and with renewed courage we move forward with our eyes fixed upon the dawning of a newer and a brighter day. Look up then, weary one, for rest is within your reach. It is in Christ's strong arm.

THE TWO MEN IN THE RACE FOR THE PRESIDENCY.

One of these is William H. Taft, of Ohio, and the other is William J. Bryan, of Nebraska. With the partisan politics of the two distinguished men the Advocate has nothing to do; but we are at liberty to deal with them as public men in their relation to the American people. Fortunately for us, they are both men of pure private lives and characters, and the integrity of their public conduct has never been called in question. They stand before the world as clean and upright men, a credit to society and a contribution to the citizenship of our country. They are both patriots and are devoted to what they regard as the largest good to the largest number of people. They differ somewhat in their conceptions of the policy of government, but both of them would sacrifice their lives for the welfare of our Republic. The battle between them, therefore, is one of principle and not of personalities. As a result they are conducting their respective campaigns upon a high moral plain; and their public utterances are proving an element of education to those who are studying their deliverances. They are men of rare culture and training in public service and they have a clear idea of what they deem the best principles upon which the laws of the land should be administered. Their public speeches are worthy of close consideration. Really it is the first time within the memory of this generation, at least, when both candidates for this high office have gone before the people as the exponents of their platforms.

Religiously there is a vast difference between the two men. Mr. Taft is a Unitarian in his belief and Church affiliation. His Church does not accept the deity of Christ. Practically it repudiates all that is supernatural in his teachings. It reduces him to the limits of a great teacher, a great man and a true moralist. It discards the atonement, and holds to the belief that we are saved by the teaching and the life of Christ and not by his death as a vicarious offering for sin. His immaculate conception, his virgin birth, his miracles, his resurrection and ascension are discarded as myths and traditions of a raw and an unscientific age. It holds that Christ was born as other infants are born, that he lived a clean and natural life, that he died on the cross as a martyr to his truth, but that he did not rise from the dead. These are the tenets of the Unitarian Church in which we are told Mr. Taft is a devoted and devout member. Three men of this faith and of this Church have filled the office of President of the United States, to-wit: John Adams, John Quincy Adams, and Millard Fillmore. But it was back in the

history of this country when evangelical religion had not established itself as the dominant faith of the people.

Mr. Bryan is a Presbyterian, though he often worships with the Methodists in a small Church near his suburban home. He is a devout believer in the deity of Christ, in the supernatural elements of the gospel, in the resurrection and the ascension of Christ. His faith is as simple as that of a child and his private life as pure and as beautiful as that of a cultivated Christian woman. He is a man of prayer and he often enters the pulpits of the country and preaches lay sermons. He is rigidly orthodox and believes in the doctrines of repentance, regeneration, adoption into the family of God and sanctification. His celebrated lecture on "The Prince of Peace" is one of the most marvelous contributions to the truths of the gospel delivered by any layman during the progress of this generation.

These are the two men, in their private lives, their public records, their religious beliefs and Church affiliations now before the people seeking the high office of President of the United States. We know for what they stand and to what extent they are related to the interests of this country. Their lives, their characters, their religion and their Church affiliations are an open book read and known of all men. Neither one of them has anything to conceal. For years they have both stood out before the scrutiny of the public gaze and they are now before the world under the search-light of closest public inspection. Which ever one of them is chosen by the American people to lead them in the public administration of the laws of this government will be elevated to this lofty position not by fortuity, not by any misunderstanding of their private or public records, but by the deliberate choice of their well informed constituents. Behold these two conspicuous men—William H. Taft and William J. Bryan—representative types of our American citizenship.

Jesus Christ is not merely a fact of history; he is a living force of today. He trod the earth nearly two thousand years ago, but he breathes his spirit into the conscious thought of the age in which we live, and he still shapes the lives and gives complexion to the characters of those who trust him at the present time.

Agnosticism is a system of perpetual negation in matters of religion. All it can say is, "I do not know." It will strain its faith to utmost attenuation in questions of science, and accept hypotheses of the most doubtful nature; but when it comes to the recognition of God in nature, or Christ in character, it shakes its head and turns away in despair. It can listen to the experiences of human souls, made clean by his blood and made happy and useful by his truth; yea, it can look upon a world redeemed by his atonement and made a fit dwelling place for humanity; but in the face of all this its only answer is, "I do not know." Yet there are great men who want us to substitute agnosticism for faith in Jesus Christ!

brandy just to avoid waste. Mr. Sheffy bought a farm adjoining one of these, and after closing the trade, went to his neighbor and asked him to "tear down that still-house." The request was refused in terms more emphatic than polite. Mr. Sheffy replied, "Well, I just wanted to give you the first chance. If you don't tear it down, I'll pray it down." "Very well," replied the owner. Mr. Sheffy was one of those men who "pray everywhere lifting up holy hands," and on every occasion he prayed for the destruction

of "that still-house." It became a current joke with everyone but those two. At last, the owner swore in his wrath that if it must come down he would pull it down himself, "that fool should not pray it down," and did so. In the meantime it had become unprofitable. Certainly, what made it so? The man who prays that way, does not confine his efforts to spoken prayers. This course is commended to Christians in the present struggle, especially to the "ballotless brigade."

S. PHILPOTT

Devotional-Spiritual

PREACH THE CROSS.

BY REV. THEODORE L. CUYLER, D. D.
"First of all," wrote Paul to the Church of Corinth, "I delivered unto you that Christ died for our sins." The "first of all" does not refer to priority of time; for Paul had sounded the gospel trumpet through the cities of Asia Minor and under the shadow of Mount Lebanon, before he ever struck its keynote amid the voluptuous idolaters of Corinth. But it means that the principal thing that he preached was the cross of the crucified Son of God. Whatever else came second, this always came first; whatever else he omitted he never omitted the very core and marrow of the gospel of salvation.

The atonement is the cardinal doctrine of the Bible. Other religious systems make prominent the character of their divinities, or the life of their founders, or some sacred rites of worship. But the core of Christianity is the sacrificial death of its Divine Founder. The Bible does not underrate Christian ethics, or the spotless example of Jesus; but the atonement transcends all other truths in sublimity and saving power. If I could deliver but one discourse to a congregation composed of all the nations of the globe, this should be my text: "Christ Jesus died for our sins." This is the text that has rung round the world wherever pure Christianity has found a voice. This is the truth that shook pagan Rome, and confounded human philosophers; and it is the truth that has lain warmest and closest to the Christian's heart in every age of the Church. The touchstone of every minister is this: Does the man preach Christ and him crucified? Wherever the highest spiritual power is developed from a pulpit, wherever sin is most fearlessly assailed, wherever sinners are awakened and most thoroughly converted, wherever the richest outpourings of the Holy Spirit have been enjoyed, there has been commonly the most faithful preaching of the guilt of human sin, and of salvation only through the atoning blood. It is the imperative duty of every ambassador of God to thunder against injustice, and intemperance, and licentiousness, and fraud, and hypocrisy, and covetousness, and every form of impiety; but the true vantage ground from which to assail them is beside that cross where Jesus died to condemn all sin, and to save the sinner. If I were a member of a Church seeking for a pastor, my first question would be: Does he make foremost the atoning blood of Jesus Christ? No erudition, or eloquence, or "advanced thought" can supply the lack of this one thing needful. From the most brilliant or erudite discourse that has no Christ in it, the hungry, unsatisfied believer comes away complaining: "He has taken away my Lord, and I know not where he has laid Him!"

Be careful also how you present Christ; for not every theory of the cross is either Scriptural or soul-giving. Theodore Parker was the apostle of "the humanities," and fearlessly denounced many wrongs; yet he often spoke of the crucified Redeemer in language that makes our blood run cold. Some pulpits teach that Jesus died simply to display his fortitude and his sincerity

of "that still-house." It became a current joke with everyone but those two. At last, the owner swore in his wrath that if it must come down he would pull it down himself, "that fool should not pray it down," and did so. In the meantime it had become unprofitable. Certainly, what made it so? The man who prays that way, does not confine his efforts to spoken prayers. This course is commended to Christians in the present struggle, especially to the "ballotless brigade."

absurdity of some of the opinions that you oppose that you find it difficult to treat their supporters with any degree of respect or patience. Yet this is part of the schooling of genuine patriotism under a government with institutions like ours.

In the habit of watchfulness and prayer that develops in answer to the petition that "your good shall not be evil spoken of," you get a direct proof of the gracious fact that the only condition of successful supplication is sincerity. Of course a promise of God, explicit or implied, is assumed.

Where there has been a misunderstanding or an alienation of friends, the impulse that prompts an overture for reconciliation is sacred. The making of such an overture in most cases would be an expression both of world wisdom and of that higher wisdom which is from above.

The vigilance and courage that are ready to detect and faithful in the condemnation of wrongdoing cannot always be distinguished from the social gossip and the journalism which seem glad to put everybody under suspicion. But the difference is just the difference between good and evil.

The habit of unloving speech feeds on nothing and grows unconsciously. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body"—so witnesses a New Testament authority. A little watchfulness and good sense put in at this point will bring blessings quick in coming and valuable beyond description.

When the Old Testament philosopher and saint exhorted us to trust God for deliverance in six troubles, with the assurance that in seven no evil should touch us, he spoke a word in season for many to whom now come the seventh trouble. It always comes before the battle of life is ended. But it brings discipline, not evil, to the trusting soul. We may not escape our seventh trouble, but we may be all the better for having had it.—Bishop O. P. Fitzgerald.

When I began to live for Jesus Christ I thought being a Christian meant that I must be very narrow in my tastes, in my recreations and the books I read. To me then consecration stood for limitation, but I have lived to see that consecration was not meant to be exclusive but inclusive; that to live for Jesus Christ did not involve shutting good things out, but taking in everything that made life worth living, everything that was manly, right and good.—Rev. F. B. Meyer, in Philadelphia Methodist.

ON PREACHING.

"It is the business of a minister to preach. You will be called upon to be an organizer, and expected to be a social leader, but you must preach. And you must preach the Word. The world is sick and tired of the twaddle that they hear in many pulpits. What the weary man needs and the world wants is the Word of God. There is coming a great change in the pulpit in America; science, ethics, philosophy are not wanted, and do not satisfy, but the Word of God will be preached as never before. If you have any doubts, keep them to yourself, preach your convictions. You must study the Word of God itself, and not so much what men say about it, and preach it fearlessly. You must also preach Christ. There are many pulpits where Christ is preached as a great character, and his lovely life is held up, but there are no blood marks in such a so-called gospel. You must preach the scarred hands and pierced side and lacerated brow—the atonement of Christ—before you can either draw men or satisfy them. You must make your Church a missionary Church. Give your people a world vision. Set them to work. Many of the Church troubles come to Churches today because they are

busy with their own little affairs and grow self-centered, but give them a vision of the world for which Christ died, and you have destroyed all strife and bitter feeling. Preach the kingdom and uphold the Christ, and your success is assured beyond measure."—John Timothy Jones.

THE END OF DISCIPLINE.

This is the end of discipline: "Till thou know." When will God take us out of the furnace? When he can see his image enough. When will God cease to lacerate our poor, shrinking flesh? When we have learned to obey him. When will he take the wolf away from the door, so we can go out into the meadow and enjoy the sunshine? When we have yielded back all wickedly acquired gain and have thrown down the thirty pieces of burning silver for which we sold the Christ of God. Why this penal system in the universe? Why loss? Why decrepitude and helplessness? Why burning fevers? Why all the maladies that afflict the body? Why all the ails that flesh is heir to? "Till thou know." Will they then be taken away? Perhaps not; but they will have a new meaning, and we shall have acquired a new strength with which to bear them, and it may be that even affliction will be a welcome guest, for we shall say to the black visitant: "Come in; thou only canst teach us one side of God's meaning and God's thought. Come in and teach us what we never could learn by the mere vanity of the intellect, and could never understand by a mere exercise of mind. Chasten us—yea, refine and purify us. Make us mellow and tender and patient—yea, work out in us all Christ's mystery of love. Come in, thou darksome angel of Providence."—Joseph Parker.

All that the West has of moral strength and social purity and spiritual power it owes to Jesus Christ. But evil is mingled with its good and darkness with its light. Not to us, but to him, shall the far-seeing eyes of the East look when the educated circles of the Orient are prepared seriously to consider the relation of Christianity to the future of the world. Not from us, but from him and from his Holy Scriptures of truth, shall the deep spiritual insight of the East receive the revelation that shall be incorporated with its own traditions and assimilated into its own institutions. In the day when the vigor of the West and the insight of the East shall be joined by a true union of hearts for the interpretation and practice of the faith of Jesus Christ, then, and not till then, shall the unspeakable gift of God be understood, appreciated and expressed on earth.—Charles Cuthbert Hall.

SHUT IN.

In one of the famous lace shops of Brussels there are certain retired rooms devoted to the spinning of the finest and most delicate lace patterns. These rooms are altogether darkened, save for the light from one small window falling directly upon the pattern. There is only the spinner in the room, and he sits where the narrow stream of light falls upon the threads that he is weaving. "Thus," you are told by your guide, "do we secure our choicest products. Lace is always more delicately and beautifully woven when the worker himself is in the dark, and only his pattern is in the light." Does not the same beautiful and mysterious result appear in work of any kind, when surrounding shadows compel the toiler to fix his attention solely upon the task in hand—the task upon which falls the concentrated light of life? When a soul finds itself shut in by disappointments, trials, bereavements, disciplines, or physical limitations, to its divinely appointed task, the one thing it is best fitted to do or to teach in this world, how marvelous-ly the pattern is wrought! What new power and beauty appear in the

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

We ask you to consider the fact, that although there are hundreds of preparations advertised, there is only one that really stands out pre-eminent as a remedy for diseases of the kidney, liver and bladder.

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work and character! That one small window through which falls the light of heaven full upon our task is, how often, the essential condition of highest achievement.—James Buckingham.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves." But what if you have never gone out into the Master's great fields, never borne any of the precious seed, never poured out your heart in longing for a harvest? How can you come again at the "Harvest Home?" What rejoicing can you have in it? For how can you bring any sheaves with you? You may be somebody else's sheaf, but with none of your own, where will your harvest joy come in?

While the works of once famous skeptics are left to rot on bookshelves, every year sees the Bible translated into some new tongue, acquire a greater influence, and receive a wider circulation.—Guthrie.

Contentment comes neither by culture nor by wishing; it is reconciliation with one's lot, growing out of an inward superiority to our surroundings.—J. K. McLean.

Of Interest To Women.

To such women as are not seriously out of health, but who have exacting duties to perform, either in the way of household cares or in social duties and functions which seriously tax their strength, as well as to nursing mothers, Dr. Pierce's Favorite Prescription has proved a most valuable supporting tonic and invigorating nerve. By its timely use, much serious sickness and suffering may be avoided. The operating table and the surgeon's knife, would it be believed, seldom have to be employed if this most valuable woman's remedy were resorted to in good time. The "Favorite Prescription" has proven a great boon to expectant mothers by preparing the system for the coming of baby, thereby rendering childbirth safe, easy, and almost painless.

Bear in mind, please that Dr. Pierce's Favorite Prescription is not a secret or patent medicine, against which the most intelligent people are quite naturally averse, because of the uncertainty as to their composition and harmless character, but is a MEDICINE OF KNOWN COMPOSITION, a full list of all its ingredients being printed, in plain English, on every bottle-wraper. An examination of this list of ingredients will disclose the fact that it is non-alcoholic in its composition, chemically pure, triple-refined glycerine taking the place of the commonly used alcohol, in its make-up. In this connection it may not be out of place to state that the "Favorite Prescription" of Dr. Pierce is the only medicine put up for the cure of woman's peculiar weaknesses and ailments, and sold through druggists, and the ingredients of which have the unanimous endorsement of all the leading medical writers and teachers of all the several schools of practice, and that too as remedies for the ailments for which "Favorite Prescription" is recommended.

A little book of these endorsements will be sent to any address, post-paid, and absolutely free if you request same by postal card, or letter, of Dr. R. V. Pierce, Buffalo, N. Y.

Dr. Pierce's Pleasant Pellets cure constipation. Constipation is the cause of many diseases. Cure the cause and you cure the disease. Easy to take as candy.

Notes From the Field

Whitesboro.

We have just got out of a great revival at Maysville, Oklahoma. Between 75 and 100 professed religion and still they go on.—W. H. Brown, September 18.

Lockney.

We have just closed a fine meeting at this place; had a great many conversions, with thirty-two additions to our Church. Organized a weekly prayer-meeting. Established several family altars. Rev. W. C. Dunn helped me and did the preaching. He is a fine preacher and good help. This meeting commenced on the fourth Sunday in August and continued to the first Sunday in September.—W. H. Carr.

Burnet.

My fourth Quarterly Conference convened at Strickling the seventeenth of this month. Bro. Lee, our presiding elder, was on hand as usual. This makes seven years he has been my presiding elder, and he has never missed an appointment. This is my third year on the Burnet charge, and by far the best year of the three. I have held five meetings in the bounds of my charge. My first meeting was at Burnet with fine results. Bro. Johnson, of Liberty Hill, assisted me the most of the time. He is fine help. My next meeting was at Sunny Lane. Bro. Sessions assisted me part of the time. We had a good meeting. My next meeting was at Lake Victor—a two weeks' meeting. J. W. Sims, of Ardmore, assisted me one week. This was truly a great meeting. Our next meetings were at Spring Creek and Hurston. These two were good meetings. Bro. M. L. Campbell, a local preacher, assisted me part of the time in both of these meetings. He, too, did good work. All and all I consider this one of the best years of my life. Salaries of preacher in charge and presiding elder and conference collections will all be paid. This work has a great many most excellent people. During my three years we have built one church, completed another, repainted our church at Burnet and Strickling, remodeled and painted our parsonage and bought four new church organs. We praise God and take courage and press on with vigor. About one hundred reclamations and conversions—mostly converts—with about 70 or 75 additions by conference.—M. J. Allen, September 19.

Fredonia.

The revival work of the year has resulted in quickening the zeal and courage of the membership and adding some very valuable material to the numerical strength of the charge. At Pontotoc Rev. P. B. Summers assisted in the meeting. He preached twice a day for six days, and his sermons were greatly enjoyed by all who heard them. In fact, it has never been my privilege to listen to a finer series of sermons. Such preaching will be doing good long after most of us have quit the earth. Our fourth Quarterly Conference embraced the 12th and 13th inst. Rev. W. T. Renfro, our hustling presiding elder, was on hand in due time and in good trim for the occasion, and the Quarterly Conference soon caught the spirit of our worthy leader, and, after due consideration of the present year's interests, planned and pledged better things by one hundred dollars for next year. The music having thus been properly pitched, the congregation on Sunday cheerfully sang to the tune of \$86.10 above former pledges on the conference collections. The occasion was deeply spiritual withal. We are now on the home-stretch for conference, and most of our members have the Methodist harness on. Bishop Hendrix says the Methodist harness is peculiar, in that there is no breeching with which to hold back. If any of the brethren are not properly fitted up with that kind of harness, let

them go on bended knee under that old live oak tree and remain there until they are fitted up. In this small charge of only 150 or 160 members facing great possibilities as we are, no one can afford to be idle. Success this year paves the way for greater success next year. Our people have already proven themselves to be a plucky set, and we anticipate an onward and upward movement on the part of all, to the glory of God.—D. C. Ross.

Reily Springs Mission.

I have held four meetings on this charge. At Yantis we had no meeting, owing to the fact that at the time we expected to hold, the people were busy picking cotton. We had sixty-one conversions and ten reclamations. Rev. Minnis, of Como, did most of the preaching for me at Arbala, and that is a guarantee that it was well done. At Shook's Chapel the preacher in charge did all of the preaching. At Park's Chapel Rev. Frank Russell, a local elder, of Brasher charge, did most of the preaching, and did it very acceptably. At Reily Springs we had with us Rev. Robert Bamurage, a local preacher from Louisiana. I have received during the year seventy-five, most of them on profession. I expect to put in the time from now until conference looking after the collections ordered by the conference and taking renewals for the Advocate. I hope to be able to report progress on all lines.—Albert P. Saffold, Sept. 19.

Sadler Circuit.

I began my first protracted meeting July 26 to August 9 at West View. Results: 14 conversions and seven accessions. Rev. Gus Mincey and Rev. L. P. Smith assisted in the meeting, preaching to the glory of God. The next I held at Dixie. There were no conversions nor accessions. I began at Gordonville August 23, continuing to September 6. Here we had seven conversions and five additions. I was assisted here by Rev. J. H. Hayes, of Collinsville, and Rev. G. W. Scott, of the New Light Church. These brethren came on Friday of the first week and remained till close of meeting. They did faithful work in preaching and working in public and private. Rev. C. A. Long, of Trinity Church, Denison, came the second Monday and preached and worked faithfully till Friday afternoon. All three of the brethren did excellent work for the Lord. I left on the last Saturday of the meeting to begin at Sadler the first Sunday in September. I left my brother in charge of the meeting at Gordonville. Rev. L. P. Smith, pastor at Whitesboro, assisted me at Sadler from Monday night till the close, which was on the 15th. Here there were twelve conversions and ten accessions. It was said this was the best meeting that had been there for several years. The results might have been greater if the rains had not interfered with the attendance. Bro. Smith did fine preaching, which was appreciated by those who heard him. I greatly appreciate the help these brethren gave me in these meetings. I never had preachers to excel them in earnest, effectual work for the Lord. I presented the general collections at Sadler which amounted in subscriptions to \$10.45. This class had paid on foreign missions and orphanage \$16.50. The prospect for raising the collections in full is not very encouraging, as the cotton crop is cut short. It is estimated that it will take seven or eight acres to make a bale. Corn is not extra.—B. T. Hayes.

Dimmitt.

We are winding out the year mighty fast. This has been a hard year's work, though in many respects a pleasant year. It is my first experience in a thinly settled country, but I have enjoyed the Plains very much. My work has embraced part of four counties,

therefore I have traveled between two and three hundred miles each month to reach my appointments. But thanks be unto my Lord I have been able to meet all engagements with the exception of about twice. I have just closed my last meeting for this year. In my meeting at Olton the Church was greatly revived. At Happy and Hart both we were interfered with by the people being engaged in threshing grain. But Friday night before the first Sunday in September Bro. D. M. Hawthorne and myself began a cooperative meeting at Dimmitt, with Bro. A. P. Lowrey, of Fort Worth, to do the preaching, and to every one who knows Bro. Lowrey it is not needful to say how it was done. I have worked with several of our evangelists, but must say that he is more to my notion than any of them, for he believes in getting religion, and then going into the Church. The result of the meeting was 85 conversions and 65 additions to the Churches. Whole families were converted and joined the Church. In fact, those who know say that there are only a very few left in the whole country, and we are praying these few may be saved that there may not be one left to advocate the cause of the devil. I am glad to say the collections are just about up now. Everything will be reported in full this year. We give God the glory and press forward.—W. P. Edwards.

Archer City, Texas.

We are glad to report a successful year on this charge, even though we do nothing else from now till conference. We have had two splendid meetings, the last one in particular. Our meeting at Archer City began on the 6th and closed on the 14th of this month. Some of the old citizens say it was the greatest meeting this town ever witnessed. Rev. E. N. Parrish of Joshua, Texas, was with us and did the preaching, and he did it well. I have known Parrish for five or six years, and I take great pleasure in recommending him to the Methodist ministry of the State. While we have as fine a people here, in many respects, as you will find anywhere, I did not believe any man could have a revival until Parrish came, and now the thing I hardly believed possible is a genuine reality. The results are very gratifying. We do not know exactly how many conversions and reclamations there were, but a safe estimate would be between seventy-five and one hundred. We have had about sixty-five accessions to the Church, and this number will be considerably increased by the time conference meets. We gave Parrish \$125 for his week's service, but this is rather small collection for these people. The prayer meeting, Sunday-school, Epworth League and women's societies are greatly benefited. Conference collections are no trouble to get when people have religion. Our mission and orphanage collections were paid the first of the year, and we have the other collections in cash and good subscriptions. We expect to do something extra on missions this year. Why not? Every district in this conference could, with all ease, support from two to five missionaries in the foreign field. "We can, and we will." We will have a new \$1600 parsonage and possibly a new Church and a new railroad to report this fall at conference. The parsonage is finished, except a little inside work, and this preacher is occupying the whole thing by himself—and this is leap year, too. We are trying to look after every interest of the Church, and it evidently keeps one busy, especially here in this western country, where so many people are moving in. The eyes of the nation are turned upon the western half of this great State, and she is growing and developing very rapidly. Not more than another quadrennium will pass before Bowie District will have to be divided again. I would like to say a word right here about my presiding elder—and I don't want him to feel that he is under any obligations to me for saying it—but when you mention a presiding elder who is doing more for the Church than Rev. John E. Roach. I want to tell you

he will "go some." Bro. Roach is very much in favor with my people, and all over the district, so far as I know. All in all, we have had good times this year. The best of all, God is with us. Give him the glory.—Arbaces N. Julien, Sept. 18.

Browndell and Brookeland.

This charge is coming to the front very rapidly, notwithstanding that it is only a nine-month-old little mission of four appointments, situated in the heart of the pine woods of East Texas. Our motto is "progress," and taking into consideration that it is a newly organized work, and the first year's work of their pastor, I must say, "though humbly," that it is progressing nicely. We have been hindered some in our collections, due to the fact that three of our appointments are saw mill towns, and they have been shut down a good part of the year. Yet the Lord has wonderfully blessed us, and we are able to point with pride to a nice \$1500 church house that is nearing completion. We have two good Sunday-schools, an Epworth League that is proving to be a grand success among our young people in Brookeland. Up to date we have held three of our protracted meetings, resulting in a number of conversions and twenty-three accessions to the Church. Bro. H. A. Abney, of Burdick, assisted me in my meeting at Pineland. Bro. Abney is good help and did an excellent work there. Bro. C. W. Hughes, of Jasper, did the preaching for me in my meeting at Brookeland. Bro. Hughes is a successful revivalist and rendered good service while here. Look out for us at conference with a full report.—Jno. C. Campbell, Sept. 17.

Fate.

The Fate charge as a whole has been blessed with gracious revivals. There were fifty or more conversions and about one-half united with our Church. The meeting at Mt. Zion was the best in spiritual power and happy fellowship that the Church there had enjoyed for several years. Mt. Zion is a great Church; composed of as fine a people as we ever served. They keep on the "sunny side," and if there is any "preach" in the man they will get the best. At Milwood, a school house appointment, I was assisted by Bro. J. D. Hudgins, of Nevada. He proved to be the kind of a preacher that the country needed. He is eloquent, humorous and pathetic, and the Lord wonderfully blessed his preaching in the salvation of twenty souls and ten reclamations. It was the most successful meeting ever held there was the verdict of all. The people there at the close of the meeting gave us a big "pounding." Bro. Hudgins leading the assault, followed by members of all the other denominations. The pounding amounted to something over \$20 in money and good things to eat. Great is Milwood, and greater is the power of the gospel to bless, save and unite people in the bonds of Christian love.—Lee Sanders.

Rising Star.

How swiftly the year has gone. Only a few more weeks until our Annual Conference at Waco. It seems but a short time since we came. Such is life: before we are scarce'y conscious of it the end will come. The year has been a most pleasant one. Truly no pastor ever served a more loyal and appreciative people. The revival spirit began with the first service, and continues. Before our summer revival came many had been converted and joined the Church. Our Sunday-school continues with a keen interest, excelling any I have known for years, while the Leagues and our Mome Mission Societies are growing and increasing in interest. The "Win One" Class in the Sunday-school is maintaining a lively interest, and is surely going to prove a great blessing to our young people. Our summer meeting was a grand victory. Bro. Henry Long was with us and did some of the most splendid preaching our people have listen-

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Don't despair if your complexion is muddy. Write today for a free trial package of Stuart's Calcium Wafers or go to your druggist and buy a box. Price 50c. Simply write your name and address and a trial package will be sent you by mail without cost. Address F. A. Stuart Co., 175 Stuart B'dg., Marshall, Mich.

ed to for years. He took sick after the meeting had been running for six or seven days and was compelled to return home. It was with sorrow we saw him leave. The meeting was continued by the pastor and Rev. A. K. Miller, of Oklahoma, once a warrior in this part of the country, rendered valuable assistance. The meeting was at a Pentecostal pitch many times, and many souls were converted and reclaimed about fifty. The inspiration kindled in our hearts, and the purposes formed, will send us forward with new zeal in the Christian life. Thus another precious meeting is added to those gone on before, but the best of all, God is still with us, and the revival spirit abides. Some sorrows, too, have come. Two of our most faithful members, Bro. Gattis and Sister Boone, have joined the Church triumphant, and some of our little ones have been transplanted in the garden of God. Our faces are Zionward. We have received seventy-one members into the Church, and hope to see more come. We are busy getting ready for conference, and hope to have full reports.—R. F. Brown, P. C.

Greenville Mission.

The Lord has blessed us this year, whereof we are glad. We have had nearly one hundred conversions and seventy accessions to the Church. Collections in sight. What is not paid is subscribed. We think salary will be paid in full; in fact, most of it has been paid. Fourth Quarterly Conference was held September 19 and 20. Uncle Ben Bounds, of Floyd, preached one of his edifying and inimitable sermons Saturday at eleven o'clock, after which a bountiful feast was spread, the grace said, and then then the vain world with its troubles was forgotten for a moment or more. The business session of the afternoon

is a strong man and a most forceful preacher. He is also brotherly and loves that country. The brethren took to him at once and he is at home among them. He is a good contribution to the membership of the conference and his Church is delighted with him.

Rev. B. W. Allen, late of the Texas Conference, has done well at Marfa and he was returned to that charge. He is delighted with that conference and was given a warm welcome to its membership. He is the son of the late Fred Allen of sacred memory, whose life was given to the Church and the ministry in the bounds of the old Texas Conference.

Rev. J. B. Cochran, who was for years one of the most useful members of the Texas Conference, is also one of the most useful members of the New Mexico Conference. He went out there with impaired health, but he has practically regained his strength, and by the time another year or so has passed, he will be a strong and healthy man. He is presiding elder of the El Paso District.

Rev. George Ward, who was once in the bounds of the West Texas Conference, is one of the finest characters in this new conference. He is an Englishman and has all the sturdy qualities of that race of people, and he has the devout and persistent faith of the old Wesleyan type of preachers. He has been for some time at Fort Stockton and is there again this year. He brought up a good report for the Advocate, and for his entire work.

Rev. J. C. Gage happened to own a great deal of land where Artesia sprang up and it made him rich. But his riches do not interfere with his work as a preacher, or his liberality as a religious man. He knows how to run a bank, and he knows how to run a circuit or a mission.

Rev. C. A. Clark, of the Northwest Texas Conference, transferred to this new field and is stationed at Albuquerque. He did fine work in his home conference and much is expected of him in this new sphere. He has regained his health completely and has great working qualities in him.

Rev. J. O. Gore, who won his spurs at the conference session at Mineral Wells a few years ago by telling the story of shaking the deer hide, was also taken into this conference and stationed at San Jon. He made a faithful and a useful member of his old conference and he will do the same in the far West.

Rev. L. W. Carleton is also doing well in that far off field. This is his second year at Portales and he has his hand on the situation. When the Bishop read his reappointment to that charge there was cheering among the people. Bro. Carleton is a man of dominant personality and he has the courage of his conviction.

Rev. N. E. Bragg went from the Indian Mission Conference out there a few years ago broken in health; but he has so far recovered as to be a very effective man in the work. We were delighted to see him so much improved and in such fine spirits.

Rev. W. S. Huggett is perhaps the oldest man in service in the conference. He is an Englishman, full of religion, very intelligent, quick in thought, and well seasoned with humor. He is one of the most interesting men we have ever met. We have requested him to write for the Advocate. He knows many very interesting items that would read well. He has had much experience with the various Indian tribes of New Mexico, and he had a variety of their very curious and ingenious blankets woven by them as specimens of their handiwork.

Bishop Key has held that conference so often that they regard him as a sort

of Father Confessor out there, and whatever he says they take as the law and the gospel. They love him like sons love a father. His health is remarkably good, his mind is clear, his memory is accurate and his natural force is unabated. He is one of the wisest Bishops in the college and he loves the Church and plans for her by day and by night. His prayers, his talks and his sermons were blessings to the conference. The brethren are so familiar with him that they make a sort of a chum out of him. He is the best company we have ever had on a journey. He is bright, cheerful, happy. There is not a blue or melancholy streak in him. He is a walking proof of God's love and of the Master's spirit.

The brethren gave to us a most cordial welcome. It was good to be with them. It makes a man more religious to see their spirit of sacrifice and their cheerful demeanor. They have genuine fellowship. We did not see one of them with a pipe, or a cigar, or a quid of tobacco in his mouth. We never smelled the odor of tobacco on one of them. Oh, that our Texas preachers could mix with them and adopt their habits.

The people attended the sessions of the conference. The church was full all the time. They came for miles, many of them, just to get the benefit of the conference. The town people took a deep interest in the proceedings. The religious services were largely attended. Those people go to church and how they do sing!

The conference asked the Joint Board of Publication for the Advocate to give them one representative on the Board. They did not demand it, but asked it as a privilege. They say the Advocate is their organ and they want to be recognized by the Board, and they want to be more fully identified with the Advocate by this means. They requested Bishop Key to appoint them a member that his name may be submitted to the Joint Board for their consideration. The Bishop appointed Rev. J. B. Cochran, subject to the Board's approval.

Rev. Nat Read, of Midland, visited the New Mexico Conference and mingled pleasantly with the brethren during the session. He and his people are now in one of the handsomest church buildings in the West.

Rev. E. M. Huff, of the Northwest Texas Conference, was transferred to the New Mexico Conference and placed in charge of the work at Logan and Perry. The brethren over there will find him a worthy man and he will do them good work.

Rev. J. M. Armstrong, of the Northwest Texas Conference, is now a member of the New Mexico Conference and stationed at Tularosa. He is an accession to that body. The Advocate has had no better friend in Texas and he will prove the same in his new field.

Rev. J. Wesley Smith, after a phenomenal success at Roswell, N. M., goes to Jefferson City, Mo. The papers at Roswell have the most flattering words of his work, and next week we will reproduce some of their commendations of him.

Rev. O. T. Rogers comes from the New Mexico Conference to the North Texas. He is a very capable man, educated, religious, and clear headed. The presiding elders and Bishop up this way will make no mistake in making good use of him.

APPOINTMENTS.

El Paso District.
J. B. Cochran, P. E.

El Paso—J. B. Cochran.
Trinity—Casper S. Wright.
Clint and LaMesa—Franklin Cramer.
Las Cruces—J. Rush Goodloe.
Deming—W. E. Foulks.
Lordsburg—J. W. Aker.
Alamogordo—W. V. Teer.
Tularosa—John M. Armstrong.
Garrizozo—J. A. Tricke.

Valentine—R. H. Lewelling.
Marfa—B. W. Allen.
Alpine—S. E. Allison.
Sanderson—H. L. Wheeler.
Toyah—W. H. Duncan.
Pecos—J. H. Messer.
Odessa—J. P. Wheeler.
Pt. Stockton—George Ward.
Malaga—Forest Carpenter.
Carlsbad—Joel F. Hedgpeth.
Dayton and Lakewood—W. S. Huggett.
Artesia—J. A. Ray.
Hope—J. C. Gage.
Hagerman—W. R. Evans.
Dexter—W. J. Wright.
Roswell—Hubert M. Smith.

Albuquerque District.
B. T. James, P. E.

Albuquerque—C. A. Clark.
Gallup—Samuel Linge.
Watrous—Thomas I. Beck.
San Marcial—A. H. Parker.
Cinarron—J. M. Wooldridge.
Tucumcari—Chas. L. Brooks.
Logan and Perry—E. M. Huff.
San Jon—J. O. Gore.
Puerto—E. S. Dorsett.
Roosevelt—To be supplied.
Cantara—L. W. Thomas, supply.
Taiban—R. E. Hickman.
Sunnyside—D. P. Wilburn, supply.
Melrose—G. H. Givan.
Blacktower—C. F. Carmack.
Clovis—E. L. Young.
Texico—W. W. Turner.
Grady—H. L. Shelton.
Portales—L. W. Carleton.
Elida—N. E. Bragg.
Kenna—J. N. S. Webb.
Cromer—S. B. Cox, supply.
Portales Circuit—J. D. Wagner, supply.
Monument—B. K. Killough.
Conference Missionary Evangelist—G. W. Shearer.

TRANSFERRED—S. E. Wilson, to Northwest Texas Conference; T. L. Lallance and J. L. Southward, to Oklahoma Conference; O. T. Rogers, to North Texas Conference; L. I. McCain, to Los Angeles Conference; A. C. Sharp and J. W. Smith, to Southwest Missouri Conference; N. F. Hoffpauir, to Louisiana Conference; R. A. Waltrip, to West Texas Conference; G. M. Gibson, to Missouri Conference.

A FEW OBSERVATIONS ON NEW MEXICO.

New Mexico is still a Territory under the government of the United States. It comprises a stretch of country in the shape of a square, four hundred miles through and across. It has twenty odd counties, but some of these are as large as a New England State. It has nearly four hundred thousand population. It is entitled to statehood, but our Republican Congress and President do not want any more Democratic States admitted to the Union just now; but New Mexico will come in before long. The Federal Government has given them good property laws and their title deeds are valid and secure. It has also given to the people a Territorial Legislature, but the enactments of this body are limited to the jurisdiction of the Federal Government. The people also have a good system of Federal jurisprudence. Their towns and cities are allowed to enact certain ordinances for their municipal government. Hence any incorporated town can order a local option election, or prohibit the sale of liquors altogether. It can enact its Sunday law and ordinances of this character. But when they become a State they will have all the advantages of self-government.

A great portion of the country is very productive. I speak more particularly of Roosevelt County, as I had the pleasure of seeing much of that. In the most of it great quantities of water are only twenty-five or thirty feet under the surface. It is clear, cold and delicious. Corn, wheat, sorghum, kaffir corn, fruits and mellons grow in profusion. I saw some wonderful specimens of all these. The corn is equal to our best black land variety. Kaffir corn grows luxuriantly and it is a great feed stuff. Fine apples and juicy peaches are equal to the best in the land. Pumpkins grow so large that I will not describe them. The reader would think I was joking. Potatoes are the largest I ever saw. Watermelons are immense. I saw some that would easily weigh seventy-five and eighty pounds, and they told me that it was no unusual thing to see them weigh one hundred pounds. I am prepared to believe it. Cattle and sheep do well in the live stock line. The people in that part of the Territory are from

the old States. They are not of the tough element who make it a point to get away from laws; but they are the very best people in all the land who have gone there to retrieve their fortunes, or to better their material conditions. The Federal Government has made a most equitable arrangement about the distribution of the land. It is parceled into quarter sections—one hundred and sixty acres—and one man cannot file on but one quarter section. Any member of his family can do the same, but when filed upon, he has to live on it five years before he can prove up his claim and get a clear title to it. Or after he has lived on it fourteen months he can then redeem it by paying one dollar and a quarter per acre and have his title perfected. As a result people are settling on these claims and building them homes. These ensure a thickly populated country. Nearly all these claims have been filed upon. Occasionally you can find an unclaimed one, and now and then some man will get tired of living on his and will sell his equity in it for a small amount; though the most of the good land is settled, and that which is for sale is as high as our Texas western land.

What about the climate? Well, the late spring, summer and early fall have fine, balmy weather. November is their cold month, and they often have heavy snows. December is not so bad, and January is bearable; but February, March, April and the first part of May are fierce. The dust storms are disagreeable, they told me. We had a sample of this variety of storm last Friday afternoon. If it gets any worse than that, a hole in the ground would be a benediction. But they say one soon gets used to them, and pays no attention to them. The good women nearly filled the church at a Home Mission meeting in the face of the dust storm. The soil is sandy and the wind picks it up with great facility. But take it all in all, it is a wonderful country, and for the man who wants to get him a good farm, it is inviting. The most of the people who have gone there and remained have done well. It is very healthy and invigorating. For pulmonary troubles it is almost a panacea. Great country is this New Mexico.

LAMPASAS COUNTY IN DRY COUNTY.

Two years ago Lampasas County was taken from us by the ants with a majority of about a dozen, and whiskey was at once put in control. For two years it has run things with a high hand and the people had an opportunity to see the result. So last Monday the pros brought on an election and they won by a majority of about one hundred. This is the most signal victory that we have ever had in that county and the probability is that this will settle it for all time to come. The ants have not had a blacker eye administered to them for more than twelve months than they received last Monday. Good for our cause! On with the battle!

Rev. C. G. Shutt has been for many years a correspondent of this paper. In his travels over the West a few years ago, he furnished some entertaining and instructive letters. He sees things a little different from the ordinary run of writers and tells what he knows in a very pleasing manner. Our readers will always be glad to hear from him.

When the preachers who are to be the hosts of the respective conferences in Texas begin to send in their notices, it is an indication that conference is drawing nigh. Bro. A. W. Wilson, of Gonzales, fires the first gun for the conferences of 1908, and others will follow in rapid succession. These notices are of decided importance to all who expect to attend the Annual Conferences this fall. Let them read carefully what the hosts have to say. They may thereby be saved from embarrassment upon reaching the seat of the conferences.

A note from Rev. A. T. Galloway, of Newport, Arkansas, gives a cheering account of a recent revival held in his charge. He says: "We had the greatest meeting Newport has ever had. The work is deep and lasting. There were about three hundred professions." We are glad to give news of this character from our sister State, especially when it comes from one of our old friends who once labored in Texas.

The many friends of the Rev. W. Wootton, for many years a member of the Texas Conference, will be glad to learn that he is having great success at Arcadia, in the Louisiana Conference. In a private note he says: "We have had the greatest revival in the history of Arcadia. We had 150 conversions and 87 accessions to the Church. The whole town is revolutionized. The Mayor and Marshal and entire City Council are now members of the Church."

PERSONAL.

Rev. S. P. Ulrich, of Leonard Station, smiled on the Advocate this week. He will carry up a good report to conference. He is a live wire on the Greenville District.

In the confusion of moving the Advocate office the past two weeks, we have overlooked many callers. In lieu of a personal of each one, we tender our thanks for their thoughtfulness in calling on us and cordially invite them to visit us at our new quarters, 416 Jackson Street—just one block east from our old location.

Rev. M. H. Read, of Grand Prairie, made the Advocate a brotherly visit recently. He and his people have a brand new church building and it is a credit to the community and an honor to the Church.

Dr. and Mrs. C. C. Black, of Georgetown, have issued invitations to the marriage of their daughter, Miss Woodie Dec, to Mr. Claude S. Spore, the event to take place October 5. The young couple will make their home in Monterey, Mexico.

Rev. C. A. Lehmborg, of Castell, is in Dallas and will spend eight or ten days here recuperating. He has been "under the weather" for some months. He will be the host of the German Mission Conference and is anxious to gain strength for that important and pleasant occasion. We were glad to welcome him in the Advocate office.

Occasionally the Advocate will overlook important personages who honor it with a visit. This was the case a few weeks back when Rev. J. B. Turrentine, of Bryan, Texas, piloted by Rev. W. D. Bradfield, called and made the visit an exceedingly pleasant one to all who were fortunate enough to listen to their musical voices and intelligent conversation. Bro. Turrentine is doing a fine work at Bryan and will no doubt carry up a good report to conference.

There is hope of salvation as long as there is life, but every day that the duty of accepting Christ is deferred the chances of salvation are steadily decreased. The sooner the heart makes peace with God the more secure our hope of heaven becomes.

RESOLUTIONS OF RESPECT.

Whereas, In the death of Mrs. Jo Robertson, June 21, 1908, the Tenth Street Auxiliary lost one of its most devoted members; therefore be it

Resolved, That we recall with gratitude her untiring service to the mission cause in the Tennessee Conference when in the bloom of young womanhood. Others no doubt are reaping the fruit of seed sown by her.

Resolved, That we express our appreciation of her loving interest in the work of her adopted conference, in spite of the lingering illness that afflicted her.

Resolved, That we offer our heartfelt sympathy to her sorrowing family and pray a special blessing upon the beloved son whom she instructed so zealously in missionary matters.

Respectfully submitted,
MRS. S. PRIMER,
MRS. J. J. ARTHUR.

Epworth League Department

GUS W. THOMASSON, EDITOR
Van Alstyne, Texas.

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

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

STATE LEAGUE CABINET.

President—A. K. Ragsdale, Dallas.
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ABOUT THE BONDS.

Bonds to the amount of several thousand dollars were subscribed for at the recent session of the State Epworth League Encampment, quite a good many subscriptions being for immediate payment. We learn that in some cases drafts have been drawn by the Treasurer on those who had asked for 60 to 90 days' time, but this was because the proper notation was omitted at the time the subscriptions were taken. We hope our friends will arrange to pay these subscriptions as quickly as possible, as the board desires to apply all the funds possible toward the liquidation of the indebtedness and a speedy payment by all will greatly facilitate this work. The Financial Agent, Brother Ragsdale, has been instructed by the board to make a vigorous campaign during the next few weeks in the interest of this matter and we hope everyone who is interested in the success of our work at Epworth will co-operate with him in his plans. Write to him at Dallas for such information as may be desired regarding the bonds.

NOTES.

President W. A. Berry, of the Colorado State Epworth League, writes for a copy of the Texas Encampment program. He says: "I am very much interested in the work you are doing and should like a peep into the 'how.'"

Mrs. W. F. Robertson, former superintendent of the Junior League work for the State, writes us a personal note in which she says some nice things about the League page and adds this word: "I may sometimes find time for such again." We shall be most delighted to accord her a favored space whenever she may wish it, and we are sure our readers will appreciate her contributions.

Brother R. C. Green, of East Morse Street, Greenville, sends us this inquiry: "Have you any more Epworth League Bonds for sale? If so, I want to purchase one or two. Write me the terms, please." We are glad to have such a request. If there is anyone else thus interested just let us know.

Miss Daisy Webster, Paris, was among those who subscribed for bonds at Epworth. She sends \$50 for Paris Centenary Epworth League in payment for two bonds. The amount has been duly forwarded to Judge C. C. Walsh, San Angelo, the bond trustee.

Miss Willie Killpatrick is a new worker in the League. We are publishing a paper she recently read at Steel's Creek.

Miss Jessie Harris, of Uvalde, Texas, has the honor of being first to speak for accommodations for the 1909 session of the Texas State Epworth League Encampment. Under date of August 24 she writes to engage a place at the Inn for the next meeting. Incidentally she adds: "I subscribed for a bond at the recent Encampment and am anxious to know where to remit for same." She has already been advised to send the money to C. C. Walsh, San Angelo.

We have received a very brotherly note from Dr. H. M. Whaling, of San Marcos, which we greatly appreciate. He says: "Hereafter you may count on me at District Conferences and Annual Conferences and at all gatherings of our young people, and, in fact, at all proper times and places to do what I can to boost the Encampment at Epworth. It is no departure from the strictest truth to say that the boosting of it requires no boosting, but only the honest telling of the facts."

Wm. P. Constable, of Goldsboro, N. C., in assuming charge of the League Department of the Raleigh Christian Advocate, has this to say: "At the recent session of the Epworth League Conference at Smithfield I was called upon to look after this department. While not professing any great ability in this line, I obey the commands of my fellow-Leaguers and will do my best to advance the work and will try and keep our interests before our people. Hoping to be able to do something to increase the interest and to extend the work, I ask you to co-operate by sending me any item of news which may occur in your local Chapter."

There have been many changes in the staff of League editors this summer, many more than usual, those coming under our notice being as follows, viz:

St. Louis Christian Advocate, Miss Fannie McLean, 1426 McCausland Avenue, St. Louis.

Central Methodist, M. H. Newton, Owensboro, Ky.

Raleigh Christian Advocate, Rev. W. P. Constable, Goldsboro, North Carolina.

Florida Christian Advocate, Rev. C. Fred Blackburn, Madison, Florida.

Alabama Christian Advocate, Andrew J. Walker, R. F. D. No. 1, Birmingham, Alabama.

Western Methodist, Eugene C. Guthrie, Oklahoma City, Oklahoma, editor for Oklahoma, C. W. Lester, 1822 Dodson Avenue, Fort Smith, Arkansas, retains the chief editorship of the League Department of this paper.

Brother H. N. Caldwell has resigned from his post on the Pacific Methodist Advocate, and so far as we are informed no one has been selected to take his place. The department is being continued, however, edited as we presume by the editor-in-chief of the Advocate, W. E. Vaughn.

We have not received a copy of the Southern Christian Advocate since July, and do not know if there has been a change in it. G. W. T.

STATE HEADQUARTERS.

How do you like the pictures of Epworth? All who attended this season will tell you that the reality is far ahead of the pictures.

The photographer advises that he has filled orders of all who paid for pictures at Epworth, but by some oversight a few of those ordered to be paid later were overlooked and they will be sent as early as possible. We want every League in Texas to have a set of the photos—large, handsome pictures three feet long—and can be framed and hung on the League walls. These are only \$2.50 for the set of three, which is exact cost on them. Mr. President, order a set to-day and show your folks what we have at Epworth.

We have been expecting some letters from those who spent a delightful outing at Epworth, but very few have written. We feel that you enjoyed it, but would like to know it. We were promised also a number of kodak views by several Leaguers who had cameras with them, but so far none have come. Send us a few good ones—we want to use them in our literature.

Did your delegates come home with a good report? Have they put into practice the good they learned at Ep-

worth? Have you held a rally since that time for public reports from your pastor and delegates? Do this; it will help you in the work.

Have you overlooked the fact that new officers are to be elected in August or September? Some of you have, I know. Hunt up the very best man or woman in your Church to head your League. The work for the young people needs to be magnified and we are approaching a period in our work in Texas where we ought to be growing at a more rapid rate.

We have had a number of letters from our friends who kindly subscribed for the Epworth fund at recent Encampment about the drafts that were made on them for the money. Many of you did not state on your cards that you would pay in thirty, sixty or ninety days and as we impressed upon you the fact that we not only needed money, but MUST HAVE money by September 1 to meet certain obligations, Judge Walsh inferred that you were ready to pay and took the easiest—for you—method of making draft. No reflection was intended, and if not convenient to pay then, all right, but please let us have the amount as early as you possibly can. Our word is out in several directions and we are looking to you to help us keep it.

Bro. and Sister Knight are operating the Inn at Epworth as a first-class family boarding house—not to make money, but to keep the plant in good condition. Our people will not find a more congenial or quiet place in the State for a week or more rest and recreation. We have our own beach and bath house, as well as good places to fish and hunt and you will find clean beds and an excellent table. This is OUR place and we must all feel an interest in it.

We need very much to add to our equipment at Epworth a good milk cow and a lot of chickens. Who has a good cow they would like to put in good hands for the winter? If you can't give her to us, lend and we will treat her well. Will not some of our Leaguers in the great poultry section of Southwest Texas get up a "poultry shower," not an egg—we are not ready for that yet—and ship the Epworth Inn a few dozen good hens that will do their part towards maintaining a good table during the winter. Let's hear from Hallettsville, Yoakum or Cuero. Send us your pet hen.

We were glad to meet with Trinity League, Dallas, on Sunday night, September 21, in a young people's rally at the evening service. Miss Wallace and Miss Clark made reports of Epworth, and after due explanation of our plan, we asked the congregation for a subscription to apply on their bond subscription and secured something over sixty dollars. Bro. Murrah, their new President, is taking hold well and Trinity will soon have, we hope, one of the best Leagues in the Dallas Union. This Union has lived long and well and has developed a unity among the Dallas Methodists found in few of our cities. Bro. Bradford, after seeing Epworth for two seasons, is an enthusiast and will do all he can to encourage the work.

We spent an hour with Bro. Sexton last week looking over his new church—St. Paul's, Houston. The exterior has been completed for some time and the interior is gradually shaping up to what promises to be one of the most beautiful and most complete churches in the South. The basement will be ready for occupancy early in October and the entire building by November. The auditorium is a beauty and the seating capacity is more than double what I expected to find. Bro. Sexton is justly proud of this enterprise, and the support of his people in carrying it out, and when his four years are up will have to hand to his successor a well-manned well-financed and complete church where he began only with a commission.

NEW LEAGUE AT STEEL'S CREEK.

(The following paper was written by Miss Willie Killpatrick, of Steel's Creek, this being her first attempt at writing an essay. Although it being rendered at our first Epworth League service ever held at Steel's Creek, I wish to have it printed in the Advocate.—W. J. Land, P. C.)

THE PAPER.

Dear Leaguer Friends: As you all know we met here a week ago and organized a League with only seventeen members—a very small membership—but ah! my friends, what a great work we can do if we will only put our trust in God and exercise faith and pray much. Never was a harvest field so white, never was opportunity greater than it is at this time in this land.

O Leaguer friends, you who are seeking something to do for the Master, you who are saying, "What can I do?" You who find when the revival season comes around that there is so little to do, yea, you, each of you, are you sure that you are where Jesus would have you be? Somebody is failing the Master. Is it you? Now, let's each of us seek to know the part the Master would have us do in this his great work, and do it willingly. Don't say I can't, but say I will try. The truth is that we have lived so long in the luxury of doing nothing that we find it difficult to perform the most trivial tasks. Now, let's go to work and train our young minds to think of something nobler and higher than the things of earth. Do not be weary in well doing, for in due season you shall reap your reward. WILLIE KILLPATRICK, Thornton, Texas.

LEAGUE HAS INSTALLATION.

Considering the weather conditions a good crowd was present last night at the Methodist Episcopal Church, South, for the installation of the officers of the Epworth League. The installation services were conducted by O. L. Hamilton, of Lewisville, who is President of the North Texas Conference Epworth League.

The program as published last week was carried out with the addition of a reading by Miss Clark.

The following officers were installed:

J. L. Griffith, President; Miss Annie Morris, First Vice-President; Mrs. R. L. Ledbetter, Second Vice-President; Miss Bessie Smith, Third Vice-President; Mrs. Cora Nichols, Fourth Vice-President; Eugene Tanner, Secretary-Treasurer; Miss Villa Curtis, Epworth Era Agent.—Denton record.

TEXAS LEAGUERS.

Receipt is acknowledged with thanks of a copy of the official program of the fourth annual Encampment of the Texas State Epworth League of the Methodist Episcopal Church, South, which was held at the assembly grounds, Epworth-by-the-Sea, August 6-16.

The program is printed in very attractive form, and judging from the speakers and the topics, the Encampment must have been full of inspiration and profit to Texas Leaguers.

The statistical table shows for the State: Chapters, 667, and members, 23,793. They have evidently learned how to make the League go down in Texas; we congratulate them, and hope that by them many others will be provoked unto good works.

The President of the Texas State League Cabinet is A. K. Ragsdale, and the Secretary-Treasurer, Frank L. McNeny, both of Dallas.

The program is embellished with the likenesses of men prominent in Church and of League leaders and workers. One page is of touching interest, giving the fair, bright face of a young girl, with these words:

"In Memoriam."

Sacred to the memory of Ruby R. Kendrick, the heroic, consecrated and self-sacrificing young Texas girl who went as a missionary from the ranks of the Epworth League in September, 1907, and died June 20, 1908.

Keeps the Face Fair

Glenn's Sulphur Soap makes the skin healthful and clears the face of pimples, blackheads, blotches. Sold by druggists. Always ask for

Glenn's Sulphur Soap

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

in Songdo, Korea.—E. F. Brown, League Editor, in Baltimore Southern Methodist.

CALIFORNIA STATE LEAGUE

We note from the issue of August 13 of the Pacific Methodist a very exhaustive account of the recent session of the California State League Conference. This meeting was held at Los Angeles from July 8 to 16. The singing was conducted by Mr. J. Landrum Graham in a very acceptable manner. The First Vice President, Mr. W. J. Frost, presided during the sessions of the conference, the President, Miss Compton, being absent. Rev. J. A. Wallis, of Stockton, gave a series of Bible talks, the subjects covered being "About the Bible," "About Christ," "In Genesis" and "In Christ." The opening sermon was preached by Rev. C. Raymond Gray, and the closing by Rev. J. A. Batchelor. Rev. E. P. Ryland preached on Sunday morning. Departmental work occupied most of the time on Thursday and Friday, a special feature being a consideration of mission study and systematic giving in which the calendar plan was emphasized and recommended to the several districts for raising funds. Each Leaguer is to give ten cents, paying in groups of seven to one collector, who, paying a like amount, is responsible for 80 cents per month, or a total of \$9.60 for the year. Former League Editor, H. N. Caldwell, took a prominent part in the meeting, reading a paper entitled "Investment of Influence," which the reporter characterizes as "rich with inspiration and beautiful in thought." We might refer here to Brother Caldwell's resignation. He has been League Editor seven years and has filled his place with much credit. We have always enjoyed his writings. He gives up the work now on account of other and more pressing duties. Just who is to succeed him is not known, but some one will be selected to have charge of the department and this work continued. A question which agitated the conference no little was one to divide the State organization into two conferences. The matter was so spiritedly championed by both pros and cons that a final decision was postponed until another year. We read with peculiar interest in the report this paragraph: "The chair appointed a committee of four: J. Landrum Graham, of Los Angeles; J. E. Russell, of Merced; P. B. Arnold, of Colusa, and Mr. Long, of Hollister, which is to report at the next Annual Conference on plans for permanent location of the State Conference." This means, we presume, that an assembly is to be projected. The following officers were elected, viz: President, Dr. W. E. Janke, San Francisco; First Vice-President, Miss Andersen, San Jose; Second Vice-President, Miss Linda Paul, Santa Ana; Third Vice-President, J. E. Russell, Merced; Fourth Vice-President, Miss Maud R. Jones, Santa Ana; Fifth Vice-President, Miss Blanche Booty, Long Beach; Secretary-Treasurer, Geo. R. Wagner, Berkeley.

BETTER THAN SPANKING.

Spanking does not cure children of bad-habits. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 187, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

Advice for The Ired Women

Is it a headache, a backache, a sensation of irritability or twitching and uncontrollable nervousness? Something must be wrong with the head or back, a woman naturally says, but all the time the real trouble very often centers in the woman's organs.

Dr. Pierce, during a long period of practice, found that a prescription made up of the active medicinal principles of native American roots, extracted by the use of chemically pure glycerine, cured over ninety per cent. of such cases.

You are not asked to close your eyes to what is in this (R) prescription of Dr. Pierce. He tells you all about it and puts a label with all the ingredients upon the bottle—they are Lady's Slipper root, Golden Seal root, Black Cohosh root, Unicorn root, Blue Cohosh root and triple refined glycerine.

Prof. John King in the American Dispensatory, says of Black Cohosh root—"This is a very active powerful and useful remedy. By its special affinity for the female organs it is an efficient agent for suppression. In dysmenorrhea (painful periods), it is surpassed by no other drug being of greatest utility in irritable and congestive conditions, characterized by dragging down pains.

Dr. John Fyfe, of Saugatuck, Conn., says of Unicorn root (Helonias Dioica) one of the chief ingredients of Dr. Pierce's Favorite Prescription:

"A remedy which invariably acts as a uterine invigorator and always favors a condition which makes for normal activity of the entire system, cannot fail to be of great usefulness and of the utmost importance to the general practitioner of medicine."

"In Helonias we have a medicament which more fully answers the above purposes than any other drug with which I am acquainted. In the treatment of diseases peculiar to women it is seldom that a case is seen which does not present some indication for this remedial agent."

Aching from head to foot—that is the condition that afflicts some women at stated periods—backache, dizziness, and pains almost unbearable. An honest and safe remedy which no woman can afford to lose the opportunity of trying for the cure of these distressing complaints which weaken a woman's vitality is Dr. Pierce's Favorite Prescription—an honest medicine which has the largest number of cures to its credit and a deserved popularity for two score years all over the United States.

Dr. Pierce's Pleasant Pellets cure biliousness, sick and bilious headache, dizziness, costiveness, or constipation of the bowels, loss of appetite, coated tongue, sour stomach, windy belchings, "heartburn," pain and distress after eating, and kindred derangements of the liver, stomach and bowels.

Persons who are subject to any of these troubles should never be without a vial of the "Pleasant Pellets" at hand. In proof of their superior excellence it can truthfully be said that they are always adopted as a household remedy after the first trial.

One little "Pellet" is a laxative, two are cathartic. They regulate, invigorate and cleanse the liver, stomach and bowels. As a "dinner pill," to promote digestion, take one each day. To relieve the distress arising from over-eating, nothing equals one of these little "Pellets." They're tiny, sugar-coated, antibilious granules, scarcely larger than mustard seeds.

How to live in health and happiness is the general theme of Dr. Pierce's Common Sense Medical Adviser. This great work on medicine and hygiene, containing over 1000 pages and more than 700 illustrations, is sent free on receipt of stamps to pay expense of mailing only. Send 31 one-cent stamps for the cloth-bound volume, or only 21 stamps for the book in paper covers.

For the Shows—to begin your poultry business—to get Fine Stock. Let me send you a 15, 20 or 25 dollar trio that will make Your Eyes Twinkle.

Eggs, \$3.00 for 15.

The more we serve God, the better we serve ourselves.

NOTES FROM THE FIELD.

Continued from page 5.

Venus Bro. Singley held a meeting at Cross Roads which resulted in several conversions and three additions. Bro. Singley has done some very effective work on the charge. Our work has been very pleasant together. He is coming up for admission this fall, and I will be prepared to say: "He is a good case, Bishop." We have had 547 conversions and 344 additions to date. We expect to pass 350 before conference. This has been a great year of ingathering with us. We will be able to make two self-sustaining charges, each one nearly as strong financially as the original charge at the first of the year. Our collections will all be paid with a good margin over.—I. E. Hightower, Sept. 25.

Hubbard City. Things are moving on smoothly and harmoniously in Hubbard City. Conference assessments assured, and as to salary, this charge never falls down. Our last Quarterly Conference is set for the 20th of the month. Rev. Emmett Hightower helped me in our meeting in August. He is a strong preacher and a truly consecrated man of God. We have received thirty-five members into the Church. Brother Hightower is making things happen in his own charge. Has improved his parsonage until it would be difficult to find one better. He has had a great ingathering of souls. Hubbard City is growing as a town and bids fair to be a strong appointment before many more calendars are issued. The Home Mission Society is all right and no charge has a better Board of Stewards. Blessings upon all the brethren and success to the Advocate.—A. D. Porter, Sept. 24.

McGregor. Our town has recently had one of the best revivals it has ever been my privilege to attend. It was under the leadership of Rev. Burton A. Hall, whose plans we followed in getting ready for the meeting. Cottage prayer meetings were held simultaneously over the town in the afternoons and a union prayer meeting at one of the Churches at night for several days before preaching began. Rev. J. M. Sherman, our presiding elder, opened up the preaching for us at Tabernacle, Sunday, at 11 a. m., September 6, and preached for us nearly three days. Then preachers of other Churches followed for about one week, when Bro. Hull came and preached about eleven days, and, being so feeble, left us with the meeting still in progress. It closed the night of the 26th, but the good work is going on in a more quiet way, and the Lord is still saving people. Four men were converted at the Methodist Church Sunday night, and our Church was never in so good condition before in this town. We have received fifty members already, and a number still to be received from this meeting. Two hundred conversions, at least, resulted from this work before the evangelist left, some of whom were already members of the Churches. Our butcher shops and bakery have announced that after this no more meat and bread can be bought at their places of business on Sunday. Also our ice dealer signifies his purpose to close up against selling ice on Sunday. The whole town has felt the power of this revival. We thank God and take courage.—R. F. Dunn, Sept. 29.

HOUSTON PREACHERS' MEETING.

The weekly meetings have been held throughout the summer, with scarcely lessened attendance and with no diminution of interest. No regular program has been attempted, however, outside of the reports, but special subjects have been considered as occasion afforded. The bond which held the preachers together was the spirit of enjoyment and pleasure, together with occasional profit, arising from the association of the preachers. The presidency of the Rev. J. B. Lucas, D. D., a superannuate of the Rock River Conference, has been wise and helpful, and a few weeks ago the preachers joined in an expression of

appreciation in the shape of suitable resolutions. At present he is in feeble health, but hopes to be with us soon again.

On September 28, Brother King, of Washington Street Church, read an excellent paper on "The Preacher in the Pulpit." The chief emphasis was placed on the portion dealing with the message of the preacher.

The program committee announced that until conference the subjects proposed for consideration would be practical, such as the benevolences, Sunday-school work, pastoral visitation, etc. S. W. KEMERER, Sec'y.

FORT WORTH METHODIST PASTORS' ASSOCIATION.

The Fort Worth Pastors' Association met in session on Monday morning with L. A. Webb, Vice-President, in the chair.

Rev. D. L. Coale was a pleasant visitor, and reported for his charge, Mansfield. The work in Mansfield is very encouraging, having had some 125 accessions and a newer and better parsonage.

Pastors Lane, Singleton, McGuire, Matthews, Chappell, Bickley, Kiker and Webb made reports.

Bro. Bickley reports a splendid meeting in progress with some 55 conversions and near 40 additions already.

Bro. Long began a meeting at the Polytechnic College Sunday.

O. P. KIKER, Secretary.

MISS EMMA KERN.

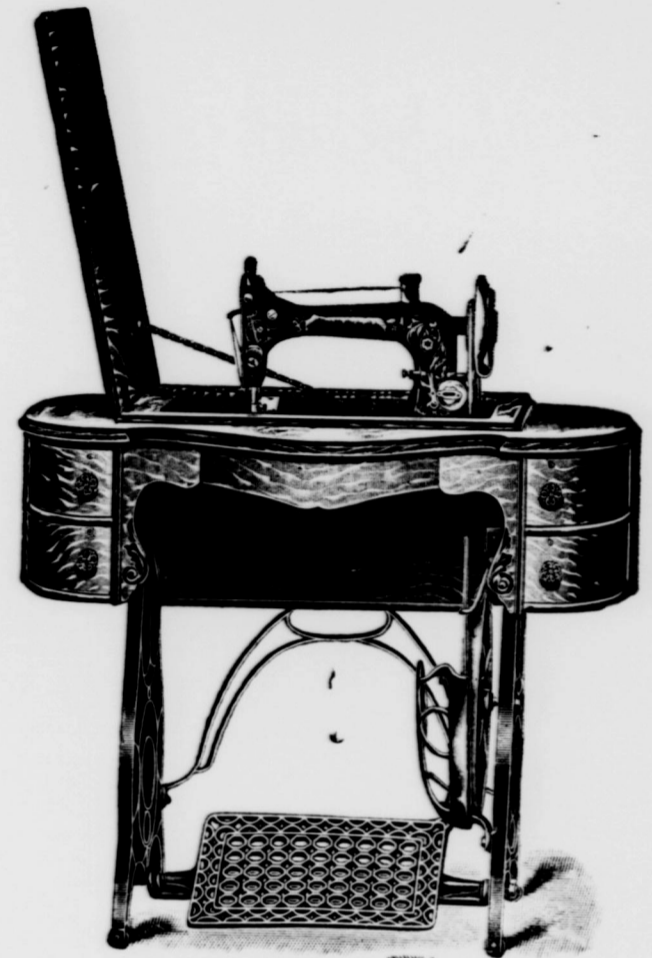
This good woman, one of the most beautiful characters I ever knew, died in San Antonio on September 20. I do not know who will write her obituary, but I wish to say a word about her for the good it may do the living, as well as an honor justly due to her.

Miss Emma Kern lived her whole life in Victoria, where I was her pastor for four years. She made bonnets for her living. Her income was very small, and she had nothing but the very little which she made from the bonnets—just plain sunbonnets. And right here I want to place this bunch of fadeless flowers upon her honored grave in this word: She was a remarkable example of the glad welcome which the Church of God gives to simple and beautiful characters which bring nothing to the Church but itself. She was always glad to have the privilege of giving of her means to support the Church, and she did give, but it was very little, measured by the money scale. And yet she was one of the most honored members of the Victoria Church and her position in the Church was a beautiful refutation of the saying of small people that the Church does not welcome the poor. She gave to the Church a sweet and good spirit, and it made her character shine as a diamond. Yes, she was welcome, thrice welcome, and honored in the Church, though alone in the world with her needle at humble toil that was poorly compensated. She gave to her Lord all she had—herself, and it was enough!

I would make the moral plain: Let those who complain that the Church does not give a glad welcome to the poor look at such examples as this sainted woman, and be ashamed of their false report. As far as I may speak for the Church, I will plainly say that the Church does not want either the poor or the rich who contribute nothing to the Church but a sour spirit and criticism, but it has a glad and honored welcome for every one who brings all he has, and who has Christ! I uncover my head to Miss Emma, the good, sweet Christian woman. She rests in peace and honor. A. L. SCARBOROUGH, Floresville, Texas, Sept. 23.

It is only when people begin to care for each other that the fineness of human nature is seen. As long as you don't love anybody much, your character is like a garden in winter, one virtue is under a glass shade, and another is covered over with straw, and all of them are pinched and sickly. Then love comes by, and it is summer; and your garden rejoices and blossoms like a rose without you bothering about it.—Ellen Thorneycroft Fowler.

The "Improved" Texas Advocate SEWING MACHINE



Description

Ball Bearing. Fully Warranted for Ten Years.

IN GENERAL.—The Sewing Machine illustrated is, in every respect, a first-class one. It is the full equal of the well-known, high-priced machines, and each and everyone is sold with that distinct and unqualified guarantee. You may pay more for a sewing machine but you cannot buy more. A trial order will demonstrate this fact to your entire and lasting satisfaction.

THE SEWING HEAD has an extra high arm, the actual clear space underneath being 8 1/2 x 5 1/2 inches. This allows room for the convenient and easy handling of the most heavy and bulky materials. Limited space allows only mere mention of the following improvements and labor-saving devices which distinctly place this machine in a class above all others: Disc Tension with ingenious device which automatically releases all pressure on thread when presser bar is raised; Positive Cam Driven Takeup, Gear Releasing Device, Automatic Bobbin Winder, Steel Forced, Double Width Four Motion Positive Feed, Steel Capped Needle Bar, Self-threading Shuttle, Automatic Stitch Regulator and Bessemer Steel Working Parts hardened in Oil.

THE CASE is of an unusually attractive and substantial colonial design. It is built throughout of the finest quarter-sawn, mirror finished Oak, and has four roomy, well-built side drawers with handsome embossed pulls, convenient center drawer, inlaid tape-measure in table and patented, unbreakable steel chain and lever Automatic Lifting Device.

THE STAND has ball bearings in the wheel and pitman which operate noiselessly in micrometer ground steel cones. The Pitman is made of steel and is unbreakable. It has non-binding, adjustable connections at either end which, in themselves, are an effectual guarantee against hard and noisy running. The Stand is fitted with an ingenious device (hanging directly over the wheel) which automatically re-bobbins both wheels when sewing head is raised to position for use.

THE STEEL ATTACHMENTS, furnished free of extra charge and packed in brass-trimmed, velvet-lined oak box, are very complete and satisfactory. The full set consists of Ruffler, Tucker, Binder, Braider, four Hemmers of varying widths, Feller, Shirring Slide, Quilter, Cloth guide, Two Screw Drivers, Six Bobbins, twelve Needles, tinned Oil Can and elaborately illustrated Book of Instructions covering their use and care.

SUPPLIES.—Statements of sewing machine agents to the contrary are prepared to furnish needles and all parts at all times at prices that are much lower than those obtainable by agents.

Why Pay

Three Prices for a Sewing Machine

When one-third the money will buy an equally good Machine!

The Advocate Machine, manufactured by a leading factory and fully guaranteed, will be placed at your nearest freight depot (free of freight charges) for \$24, and this includes one year's subscription to the Texas Christian Advocate, either a new subscriber or a renewal if the Machine does not measure up to our statements, it costs you nothing. You can have your money back and we will take the Machine off your hands. Address, inclosing amount,

Blaylock Pub. Co.,

143 South Ervay St., Dallas, Texas.

