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

G. C. HANKIN, D. D., EDITOR.

Vol. LV.

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No. 1

Editorial.

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SUBMISSION HAS A SIGNAL TRIUMPH.

Early last week all eyes were turned upon the Democratic Convention at San Antonio. Every section of the State was profoundly interested in the action to be taken upon the question of Submission. The Submissionists had carried the issue by a reasonably good majority of the votes cast for and against that proposition in the late primary election; but the antis held to the assumption that we failed to carry a majority of all the votes cast for both candidates for Governor, and they contended—that because of this fact we had failed to carry submission. To establish this contention was their only hope. We held that their contention was without foundation, and that it was only a subterfuge to avoid defeat. Two hundred and eighty-five thousand voters had expressed themselves directly upon the submission issue, and a majority of them was sufficient to settle the question. But as there was to be a fight at this point, all Texas watched its progress at San Antonio with tremulous interest.

The convention was composed of 645 delegates. They represented all parts of the State. It was a magnificent body of men. The Democratic party of Texas never had a better class of citizens, take them as a whole, than those who assembled in that convention to define the issues of this campaign. The old-time politician was largely conspicuous for his absence. Here and there one of them could be seen; but the great bulk of the membership were new men, and many of them were young men with intelligent faces and moral characters of a high order. At least three hundred of them had never been in such a gathering before, and a majority of the rest had not often been at such a conclave. There was scarcely any drinking among them, though they were in the whisky center, where saloons confronted them upon every street corner—yes, at every turn along the thoroughfares of that whisky-ridden city. We only saw two men, in any way connected with the convention, under the influence of intoxicants. What a change, in this respect, within the past twenty years! Fifteen years ago such a gathering as that one, with the tense excitement attending its progress, there would have been half of the members under the spell of liquor. Brewers and liquor men would have been in control. But a revolution has taken place in the personnel of this sort of a gathering, and its moral tone is far in advance of former years. The thug, the red-eyed soak, the bully, the blatherskite, the political boss with his party whip and his hilarious crowd—all these are numbered among the things that were. These elements have disappeared and a new order of men is to the front. Substantial farmers, sober lawyers, intelligent artisans and high-toned Christian men are in the saddle and giving direction to the affairs of State politics. The progress of morality and religion along with intelligence and decency—these have done the work. As a result, the saloon bum has

taken a back seat; yes, he has skulked away off out of sight. Not one of them showed his head in the convention.

We are not in the least, therefore, astonished at the success of our cause. It had the right of way. The State executive committee listened to the arguments pro and con as to the status of the question of submission, and by a unanimous vote decided that it would go before the convention for settlement. This was the first knockout blow the antis received. Then, when the platform committee decided to put the issue in its platform report, the finishing touch was given to the opposition. And when the matter came before that body for final action, and the antis made their last stand, we succeeded by a vote of 419 to a vote of 225! Such an outburst of applause San Antonio has never heard since she has been a city. The great auditorium was one scene of enthusiasm, and the galleries, filled with ladies and gentlemen, joined in the glad acclaim, and the whole building quaked under the reverberations of the shouts and rejoicings. The band struck up a religious song and the gathering joined in the words, and we were reminded of an old camp meeting scene. The antis, poor things, where were they? Ah, they were looking on in silent wonder and astonishment. For once in their lives they were face to face with the real thing. They sat in mute amazement, with despair pictured in their faces. We have never witnessed such a demonstration in a political convention. The few old-timers present shook their heads and silently departed. They realized what it meant. To them the old days had gone and the dawn of a new one had been ushered in. It was proof that every trace of the wild and the woolly in Texas politics had been wiped out.

So we have the most emphatic and binding instructions embedded in the party platform upon the next Legislature to permit the people of Texas to give final settlement to this question. Will that august body heed the instruction? This awaits to be seen. Some prophesy that inasmuch as it will require a two-thirds vote of both houses of the Legislature to submit this question, it will fail—since eleven men in the Senate can obstruct it. Well, the people have spoken. They have issued their orders, and if eleven men take it upon themselves to stand in the way of the people, something will happen. What will it be? Why, the people will demand of that body a statute like Georgia, Alabama and Mississippi, and it will only take a bare majority to pass it. We do not want to be forced to this alternative. We do not want the Legislature to settle this issue by a statute. We want the people, regardless of party affiliation, to settle it. But if eleven men undertake to thwart the will of the people of Texas, they will demand that a majority of the Legislature give to them the certainty of a statute. Then the eleven men can take either horn of the dilemma—let the people settle it, or let the party settle it by statute. If the latter must come, we will let the antis force it. So that we are in a fair way to come face to face in the next Legislature with the prohibition issue. It can not be avoided. The antis had just as well make

up their minds that the people will no longer be tampered with on this question. They mean business.

We had such a large majority in the convention that we could have captured the whole machinery of the party and wielded it in the interest of prohibition. But we did not go to the convention to capture the machinery of the party. We went there to get submission put into the platform so as to instruct, in the way of a peremptory demand, the next Legislature to permit all the people to pass upon this question, not as a party issue, but as a moral issue. We do not want any party committed to or against prohibition. All we want is to get the dominant party, under the terms of the law, to refer it to the people, and then stand from under it. We can then manage it without the interference of partisan politics. Hence the majority of us opposed using our power to subordinate the convention, as a party, to this question. We permitted the party to go ahead and elect its chairman of the State Executive Committee, whose business it will be to conduct their party to victory this fall; and we took no part in that phase of the controversy. We followed this course because the party conceded all that we asked for in the interest of submission. Many of us engaged in that struggle are not in politics for party supremacy. We were there as Democratic citizens, to look after this great moral issue, and our advice and counsel predominated. It would have been exceedingly unwise for us to have demanded more, simply because we had the majority to consummate it. We were there for one supreme purpose, and when that was accomplished we had no other demand to make. So we stepped aside and let the party proceed with its partisan business. And the wisdom of our course will be abundantly vindicated as we progress.

We are glad to say that the Governor of the State threw the weight of his influence in our favor. We might have gotten along without it, but it shows how he stands upon this great issue. And in his acceptance speech he pledged himself in no uncertain terms to use all his legitimate power to see to it that the next Legislature comply, in spirit and letter, to the demands of the platform. And the chairman of the Executive Committee, in his speech, promised to stand by that instrument. So that we won a signal victory and our cause has a promising future. And in doing it, we did not put ourselves in antagonism with the partisan politics of the convention. We confined our part of it to the moral phase of the question. And thus we secured the co-operation and the praise of the leading men in the dominant party. Even our enemies can not accuse us of trying to dominate and tyrannize over the destiny of partisan politics in Texas. And if we could have gotten at this question in any other way under the law, we would not have even gone to the Democracy of the State about it. But we were forced to go as far as we have gone in order to secure the success of this issue, and we have secured it. And we have done it without making a concession to the enemy or submitting to one iota of compromise. We made our demand and it was

complied with, and so far we are more than satisfied. We are greatly pleased. Now, let's keep our camp fires burning and our forces in active enlistment. We are not going to disband. We are not going to grant furloughs. We want every man to stand at his post and to watch the movement of the enemy. Our guns are going to remain mounted, our supply of ammunition must be replenished, our outposts must be strengthened, we must continue to recruit our forces, and we must keep our eyes upon our leaders. Let the cry go down the lines with increasing emphasis: "On with the battle!"

A NORTHERN MOB.

It has more than once developed that the human nature of a mob in the city of Springfield, Ill., the home of Abraham Lincoln and the place where his remains are sleeping, is not at all different from the human nature of a mob in a Southern city. Down in this section, we are sorry to say, that when a negro commits a nameless offense against white womanhood, the mob will not let the law take its course and justly punish him. It takes him from the authorities and either burns or hangs him. And the mob does the same way in Springfield when a similar offense is committed. A few nights ago a negro assaulted a white woman in that city, and a mob was soon on his trail hot for his blood. The officers spirited him away, and then the mob proceeded to the negro quarters of the city and pillaged and burned their homes and fired at their fleeing forms through the darkness. Some of them were killed and two of them lynched. In all six persons were killed and fifty-three injured. And this in the home of Abraham Lincoln! The Governor now has something like five thousand troops quartered in the city to maintain law and order, and even these have been fired upon by members of the mob. We are sorry to see such an exhibition of lawlessness, even in Springfield, Ill., but it will serve to prove to the good people north of Mason and Dixon's line, who often deliver lectures to us down this way for not controlling the mob when white women are assaulted by the bad negroes, that it is easier to tell people how to do it than it is to do it themselves.

A mob is a dangerous element in any community. It has no respect for law, and when once organized and turned loose it is difficult to reduce it to order. It can not be done in Springfield, as the facts show, and it can not be done in the South. But the South rarely ever inflicts punishment upon innocent and law-abiding negroes because of what the bad ones in their race do. Our mobs usually have some respect for the innocent black man; but this was not the case in Springfield, Ill. They slaughtered the innocent because the officers concealed the guilty wretch. Bad way of doing, this! Both the North and the South are face to face with a problem when it comes to dealing with the mob whose purpose is bent on the destruction of the black man who violates the sanctity of womanhood. And when the mob becomes accustomed to punishing such crimes, where will its frenzy stop? This is a question of serious moment.

PLANS OF THE CATHOLIC CHURCH FOR SPECIAL WORK AT THE UNIVERSITY OF TEXAS.

(Extracts from a prospectus, issued by the Paulist Fathers of the Catholic Church, setting forth their plan to erect a University Chapel and Lecture Hall at the State University.)

Words of Our Holy Father, Pius X., in his Encyclical on the "Teaching of Christian Doctrine":

"We decree and strictly command that in all dioceses throughout the world the following regulations be observed and enforced:

"Where there are public academies, colleges and universities, let religious doctrine classes be established for the purpose of teaching the truths of our faith and the precepts of Christian morality to the youths who attend such public institutions wherein no mention is made of religion."

Foreword.

"The Paulist Fathers hereby make an announcement of their purpose to begin, under episcopal sanction, a special work at the State University, which has for its object the safeguarding of the faith and morals of the Catholic students there, and the presentation in academic circles of the claims of our grand old Church to that consideration which the light of modern knowledge more than ever proves rightly belongs to her." * * *

Catholic Attendance of the State University.

"There are in round numbers some fifteen hundred students at the University of Texas, of whom, it is said, that nearly two hundred are registered as Catholics. From year to year the Catholic, as well as the non-Catholic, attendance increases appreciably. The free tuition, the splendid equipment, the prestige of State University degrees, the giving of courses that no Catholic college has the means to offer explains this large and increasing attendance on the part of Catholic students. * * *

"These students are in some respects our most valuable asset for the future. To lose them will inflict irreparable injury on the development of the Church in Texas. Can we afford to neglect them at the most critical period of their intellectual and spiritual development?" * * *

Need of Special Spiritual Directors.

"Unfortunately the experience of the past has been that too many Catholic students while attending the University have neglected or drifted away altogether from the practice of their religion. The University authorities are not to blame for this. Although they favor and even encourage religious life among the students, the institution cannot allow religious teaching any place on its official program." * * *

"The Catholic residents of Austin form a live and influential congregation which is fortunate in possessing not only active and zealous priests, but the finest and largest church in the city. It is, however, nearly a mile from the University, and its priests are busy with the many duties which fill clerical life in every large center so that amid the many spiritual agencies in and about the University the Catholic students lack special provision. They require some one to know them to be particularly interested in their welfare. They need some place where they will be at home for social intercourse and mutual help, for guidance and counsel, and where they can find some one always ready to enter day by day into their wants." * * *

Approval of Bishop of Galveston.

"More than a year ago the progressive Bishop of Galveston, reading the signs of the times with a far-seeing wisdom, fell into line, and authorized the Paulist Fathers to begin this work at Austin."

Galveston, Texas, May 10, 1908.
Very Rev. Geo. M. Searle, C. S. P., Superior of the Paulist Fathers, New York City:

Very Reverend Father.—In inviting the Paulist Fathers into the diocese of Galveston and giving them their location in the city of Austin, I had

in mind not only the spiritual needs of our capital city, but also two objects of yet wider importance.

These are: First, that your Fathers may make, with the blessing of God, their house a center of missionary activity for Catholics and non-Catholics throughout the Southwest and especially in the diocese of Galveston.

But my main and particular object is, that your Fathers may exercise a special care and supervision over a very choice portion of our people, the Catholic young men and women who are students in the State University. No class of Catholics need or deserve all the zeal and enlightened interest which the clergy can bestow more than those who in their youth are far from home, for the most part, and who

ist Fathers of New York, it has his sanction to appeal to Catholic societies and to the Catholic public generally. This appeal has, moreover, the permission and warmest commendation of our Worthy State Deputy, Brother Frank Alvey, as regards to our Columbian order.

All present donations and subscriptions for future aid may be forwarded to Rev. M. P. Smith, C. S. P., P. O. Box 639, Austin, Texas, or to Brother S. V. Dooly, Treasurer, No. 1612 Rio Grande Street, Austin, Texas.

Fraternally yours,

M. P. HICKEY,
Grand Knight.

A. J. SCHNEIDER, Fin. Sec'y.

A Special Word to the Reverend Clergy of Texas.

"The parish we have taken charge of in Austin is most insignificant in



Methodist Church, Midland, Texas.

Rev. N. B. Read, Pastor.

The building cost in the neighborhood of \$15,000 and is practically out of debt. "The picture," Bro. Read writes, "gives but a faint idea of the beauty of the building. The interior is also very beautiful. This is one of the pluckiest charges in Texas. They do things on a big scale."

will be our future leaders in professional life—as teachers, scientists, lawyers, etc.—those whose influence will count most, and who will be regarded, rightly or wrongly, as representative.

You have and will have my fullest approbation and hearty co-operation in your efforts to bring this matter to the notice of all Catholics in Texas and to the consideration of our Catholic societies.

For the success of your work we earnestly request the prayers and patronage of our people everywhere.

Respectfully,
N. A. GALLAGHER,
Bishop of Galveston.

What Has Been Done—The Site.

"As a first step in the beginning of this great work, a choice plot of ground on the corner of Guadalupe and Twenty-second streets, just diagonally opposite the southwestern corner of the campus, measuring 210x120 feet, has been secured at a cost of \$7,000. * * *

"Three things are needed at once: A chapel; a building containing a library, reading room, auditorium and reception rooms for social meetings; and a residence for the priests in charge."

Appeal to the Laymen, Knights of Columbus.

Capital City Council, K. of C.
Austin, Texas, June 8, 1908.

Dear Sirs and Brothers: In a communication of May 27, we made known to you the reason which constrained us to abandon our proposed State-wide celebration of the coming Columbus Day, a celebration specially intended to have been an object lesson to non-Catholics.

We then intimated that another important object tended to lessen our regret, as in it we see a more practical application of the expenses of the hoped for celebration on the part of our own and all participatory councils.

This is the purchase of land and the establishment, already under way, of a University chapel and lecture hall to meet the spiritual and social needs of our Catholic students gathered from all parts of Texas at the State University.

Originated by the Rt. Rev. Bishop of Galveston and confided to the Paul-

members, about two hundred souls in all, but this gives us no concern. We regard the entire State as our parish and ourselves as the special assistants to every parish priest and missionary in Texas. The greater number of our parishioners will be the young men and women coming from the various parishes and out-missions of the State. They will be to us a sacred trust lent by you for a particular purpose, and we shall hope to return them to you at the end of their university career strengthened by as thorough and enlightened a spiritual education as it is in our power to give. * * *

"We feel sure that you will not be long in discovering that you, rather than we, are to be the real beneficiaries of this work. Our young parishioners will be ours for two, three, or at most four years; they will be yours the rest of their lives. We shall sow; you will reap. This being the case, we expect your hearty co-operation. Words of approval from you will set this work forward as nothing else can. Without your help we shall be crippled indeed. We count on you."

Conclusion.

"Two or more Paulist priests from New York City will be prepared to meet the Catholic University students at the beginning of the next scholastic term, October, 1908. During the summer an active campaign will be inaugurated over the State for the funds necessary to begin and carry on the work. * * *

"As the project is State-wide in its purpose and benefits, as there is no section of the whole broad domain of Texas that will not be helped by its speedy and complete realization, so this call for funds with which to carry it on is now made to each and every Catholic in the State, and to all such non-Catholics as are wide-awake enough to see its value to the Texas University and to the State of Texas in general."

I have sent the foregoing for publication in the Advocate in order that our Methodist people throughout Texas might better appreciate the far-sighted wisdom of those who projected our University Church enterprise. This enterprise has not had the State-wide

co-operation and support it should have had. It has been hard to make our people see the strong claim this enterprise has upon the State at large. Some of our people have criticized the movement and many others have been indifferent toward it. I hope the activity of Catholics and other denominations here will help to open the eyes of some of our people as to the strategic importance of this situation.

Let me again remind you that we Methodists have twice as many students here as any other denomination. Thirty per cent of the student body are Methodists. The place of leadership here rightly belongs to Methodism. Shall we suffer another to take away our crown?

We are putting the roof on our splendid stone church, but we are in sore need of more funds. This work cannot be carried to a successful issue without substantial aid from the State at large.

Brethren, I earnestly crave your sympathy, your prayers and your hearty co-operation in this great work.
CULLOM H. BOOTH,
Pastor University Methodist Church.

WHERE SHOULD TEXANS BE EDUCATED?

Some weeks since an ardent Oklahoman sent a note to some of the educators of Texas thanking them for their assistance in educating the youth of Oklahoma in the past and assuring them of the ability of Oklahoma to care for her own children in the future. This enterprising patriot cannot be blamed. He has a commendable State pride and believes that Oklahomans should patronize their own schools. If this is praise-worthy in one from a State, where schools have been so recently established and not yet thoroughly organized, would it not be more praiseworthy in one from a State like Texas. Yet a great many Texas people seem to have an idea that no school in Texas is good enough to deserve their patronage. Frequently they send their children by a first-class college in Texas to patronize an inferior institution in some other State, and pay almost double the price for the privilege of thus securing inferior advantages. This is where "Distance lends enchantment to the view."

This is not done now so much as in former years, but it is a custom all too frequent yet. They seem to think if a school is in Texas that it cannot be as good as if in an older State.

Most of the well informed Texans have already learned that they can get as good in Texas as anywhere in the South, and are patronizing Texas schools. In some rare cases a Texan may be pardoned for sending out of the State for educational advantages, but the instances are few. For many reasons we should educate Texas boys and girls on Texas soil.

1. The schools of Texas, generally speaking, are as good, or better, than the schools usually patronized by those sending out of the State. No schools in the South have a higher or more thorough college curriculum than the colleges of Texas. None afford better advantages in music, art, or oratory. But few have as good boarding facilities and can offer as wholesome environments. Some appear to believe that, because a school is in another State and has large trees near by, and the buildings have more moss on the walls, and the distance from home is greater, and the expense incurred greatly increased; therefore, the advantages must be very superior and the culture secured of a much better type. It is an erroneous idea. When you can do better in Texas, why send out of Texas for educational advantages?

2. State pride demands that we patronize our own schools. If our schools are not what we desire we should help to improve them. We can do so by giving them our patronage. When we refuse to patronize our own schools, instead of helping we are impeding their progress and aiding the schools of other States. If all Texans should do as some—refuse to send to Texas as colleges—our own colleges would

soon be forced to close their doors. If consumers in any given town should refuse to patronize the home merchants and go to other towns to trade, the merchants of the home town would soon be forced out of business, and the growth of the town retarded. The same principle works in the college world. Patriotic Texans should patronize their own schools, and thereby assist in the development of their own State's best interest. By giving them our patronage we help to improve them and make their progress possible.

3. College friendships argue strongly in favor of educating in one's own State. Texas boys and girls who are to live and labor in Texas ought to know the future leaders of Texas life. The friendships of life add materially to the pleasures of life. College friendships are among the closest, most enduring and most valuable. To derive the benefits due from a friend require friendly contact. A friend in another State, whom we never see nor hear from, can add but little to our pleasures. The ones we meet frequently are the ones from whom we derive our greatest pleasure. A young man educated in one of the leading colleges of Texas meets hundreds of the young men and women who are to be the leaders of Texas life in the future. They are his friends and constitute no mean asset. This is a valuable consideration. Educated in another State, all his college friends are in other States and of little value to him in Texas. They are sometimes soon forgotten. Educated out of Texas, a young fellow gets out of touch with Texas life and ideals. At graduation he is a stranger in his own State and coming into a strange country. Let our Texas boys and girls be educated in Texas that they may enjoy their college friends for all the years to come.

4. Safety, prudence and economy demand that we educate near home. Fifty per cent, or more, of all the attendance at our leading colleges comes from within a radius of fifty miles. Why should Texans send so far away? To patronize the schools of other States long distances must be traveled, the danger and increased expense of travel incurred, serious inconvenience experienced, the possibility of severe illness at a great distance from home assumed and many minor details taken into consideration. On account of these and many other reasons it may be urged that Texas people ought to patronize Texas schools.

H. A. BOAZ,
President Polytechnic College,
Fort Worth, Texas.

TO CHRISTIAN PARENTS OF TEXAS.

A leading periodical recently stated that the brewers of America had decided to spend \$2,000,000 in advertising to check the growth of prohibition sentiment. Likely when this \$2,000,000 is consumed, there will be yet other millions available for the same purpose. The advertising columns of leading daily papers in Texas bear evidence that the program is being carried out. Full page beer advertisements, and quarter page beer advertising galore, most cunningly devised with a view of inculcating the false notion that beer drinking and whiskey drinking contribute to health, long life, and happiness and prosperity are appearing in rapid succession in leading Texas journals. Last week throughout Texas the leading papers contained a liberal sized, shrewdly prepared beer advertisement designed to impress the reader that a certain brand of intoxicants had the unqualified indorsement of John Wesley, the devout founder of Methodism, which, of course, is a conscienceless slander. This is one of a series of such advertisements being run by the beer people which are skillfully designed and attractively illustrated with portraits to impress the reading public with the idea that leaders in Church and State of former years indorsed the modern liquor traffic which is now recognized by all patriotic and thoughtful people as the greatest source of crime and misery in America to-day. I have called attention to this in

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order to suggest something to be done. Talk is of very little use unless it leads to the doing of things that need to be done. You would not permit a beer or whiskey drummer to come into your home and lecture your children on "Liquor Drinking as An Aid to Health, Happiness and Growth in Grace." Then, why permit newspapers to do the same thing? Are you not under the same obligation to protect your family from one as from the other? The liquor drummer would simply be the liquor man's solicitor for customers under your roof. The liquor advertisements are the same thing. Why exclude the

one and admit the other? Is it not time for the Christian home-makers of Texas to demand that the papers and periodicals they admit to their homes shall not be solicitors for liquor poison-makers. Ought you not to be one to make such a demand and make it now? What think you would be the effect if the head of every Christian family in Texas at present reading the daily papers should register a protest against these false and seductive liquor advertisements during the next week? Try it and let us see.

H. A. IVY,
Sec. Texas Local Option Association.

Devotional-Spiritual

THE COMFORTER.

Christ promised his disciples that he would not leave them comfortless. He did not promise that he would not leave them poor or sad or persecuted or afflicted or distressed or sorrowful, but he did say: "I will not leave you comfortless." Precious promise!

Christ fulfilled it by sending the Comforter. This Comforter is the Holy Spirit, the third person of the blessed Trinity. Christ's name for the Holy Spirit is the "Comforter," and so great and glorious and complete, so permanent and pre-eminent and divine is his ministry, that he has pre-empted the name. He is not a comforter, but the Comforter, the blessed Paraclete.

Christ declared his estimate of the ministry of the Comforter when he said: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."

Could there be a stronger statement of the value of the ministry of the Holy Spirit than this declaration by the Savior?

Jesus seems to say that the highest blessing he can conceive of for his disciples is not for them to have him with them, but for them to have the Holy Spirit with them. How could anything be better than Christ? If these men may only have him with them, they can stand anything. If they may see his face and hear his voice and be blessed with his safe counsel and inspiring leadership and hallowed fellowship, all will be well.

There are Christians today who feel this way about the bodily presence of Christ. They are looking for Christ's return to earth in bodily form as the consummation of Christian hope. They feel that little can be done under existing conditions. The world is to grow worse and worse deceiving and be deceived. Their prayer is: "O Lord, tarry not but come." The most that the church can do at present is to protest and witness. Only when Christ returns and leads his Church in person against the enemy can the victory be won.

Yet Christ is saying that there is something better than this, something better for the Church than to have him. It is for the Church to have the Holy Spirit, and so much better, that he is going away in order that the Holy Spirit may come.

Christ measured the blessing of the Comforter by the greatest blessing the world had received. It was something when "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish but have everlasting life." That seemed to exhaust all the resources in the treasury of divine love. That gave the world a Savior. Christ is saying that a greater blessing remains. God's highest gift to man is still to be shed forth. It is the gift of the Comforter which the Father will send in his Son's name.

Let us try to measure the worth of the Comforter by some of the blessings Christ has brought the world. What would the world be if Christ had not come and lived in it? We

have grown so used to our blessings that we take them for granted. We forget that they came with Christ and are the products of his ministry among men.

Yet Christ declares there is something better than all the blessings which have come by reason of his presence among men. He seems to say: Gather together all that I have brought, all changes in government and school and home and society; all philanthropies and charities and humanities; all merciful deeds and tender loves and immortal hopes, and compute their worth. Tax the mathematic of the universe to cast up the sum total. Beggar the values of time eternity to express the result. And when at last you have reached it, know there is something better, higher diviner than for the world to have me. It is for the world to have my spirit. It is for my people to have the Comforter. This is so much better that it is expedient for me to go away, "for if I go not away the Comforter will not come unto you; but if I depart, I will send him unto you." Amazing statement! The value of a gift measured on such a scale bewilders us.

The promise has been fulfilled. From the slopes of Olivet, Christ went away in ascension glory, and at Pentecost, forty days later, the Comforter came and the disciples, tarrying in the upper chamber at Jerusalem, were baptized with the Holy Ghost.

How does the Comforter fulfill his mission? What does he do that makes his mission the crowning consummation of Christ's career? How does he comfort us?

He applies all that Christ did. He makes the principles for which Christ died victorious. He establishes the Kingdom. This is the dispensation of the Holy Spirit. Christ accomplished salvation, the Holy Ghost applies it. Christ made salvation sufficient, the Holy Spirit makes it efficient.

He does this by glorifying Christ. Christ said: "He shall not speak of himself," and again: "He shall testify of me." The Comforter reveals the glory of Christ. The mission of a stereopticon light is not to display itself, but, as far as possible, to conceal itself, and throw on the canvass a picture, and make the picture large and distinct and vivid. This is the mission of the Holy Spirit in revealing Christ. He throws on human life a great, luminous, radiant, lovely revelation of the Savior.

He also communicates Christ. In regeneration Christ is born within us by the Holy Spirit, and in sanctification Christ is developed within us by the self-same spirit.

The Comforter also reproves the world, producing conviction.

He reproves the world of sin; not of the sin of violating the law—any one can convict of that kind of sin; but of the sin of not believing on Christ. Only the Holy Spirit can convict men of this sin.

He reproves the world of righteousness; not of the righteousness which is of the law, the righteousness of morality—any one can convict of that kind of righteousness; but of the righteousness of Christ, the righteousness Christ imputes and

whose power is certified by Christ's ascension to the Father. Only the Holy Spirit can convict and convince of this righteousness.

He reproves the world of judgment; not of the judgment against the violation of law—any one can convict of that judgment; but of the judgment of evil, of the condemnation of iniquity, of the defeat and final overthrow of all that is wrong. Only the Holy Spirit can convict in this judgment. He shows men that Christ has won the victory. He reveals the prince of this world in chains, beggared and dethroned; and, exalted in his place. He reveals Christ, the blessed Prince of Peace.

This, however, is not all the Comforter does.

It was a great thing for the disciples to have the success of their mission underwritten by the third person of the Holy Trinity and to be absolutely assured of ultimate victory; but this was not all. There would come times of loneliness and trial and persecution and martyrdom. He was to be the Comforter for these hours also.—The Michigan Christian Advocate.

LOOK OUT FOR THE LITTLES.

By Rev. Theodore L. Cuyler.

Our Master put his measurement of what we esteem little things in his familiar parable of the mustard seed. The tiniest of all seeds was the prophesy of a tree large enough to invite the birds to come and sing in its branches. Never despise the day of small things; the Holy Spirit does not do it, for he often uses the humblest means to effect results that reach out into eternity. Many of the best Christian lives have had their origin in a single text of Scripture, or a single sentence spoken, or a single letter written, or the reading of a brief tract. One sentence seems to have brought Peter and John to quit their nets and to follow Christ. One sentence converted the jailer of Philippi.

As yonder Hudson is the outcome of a little spring up on an Adirondack mountain side, so a vast many rich and bountiful lives can be traced back to the influence of a few words spoken "in season." Lord Teignmouth, the president of the British and Foreign Bible Society, used to say that he got his first impulse to a life of Christian philanthropy from the two words "Be useful," which were impressed on him in his youth. Certainly the wonderful career of Spurgeon grew out of that simple exhortation, "Look to Jesus Christ and be saved," which an humble Methodist preacher fairly hammered into him on a certain stormy Sunday morning in an obscure Chapel in Colchester.

The soul-winning Christians are those who know how to drop mustard seeds when the opportunity offers. I often cite Harlan Page as a master-workman in that line; for he had a fixed rule never to be with any one for a few minutes without saying something to do that person good. Probably many seeds of truth which he scattered came to nothing; but many others took root and sprouted. He came early to church one evening, and found a stranger sitting there waiting for the service. He politely spoke to him and in a few frank, kind words urged the stranger to accept the Savior. That brief talk was the means of the man's conversion; he said that "Christians had always kept him at arm's length." before. Such statements ought to make us all ashamed of ourselves that we lose thousands of opportunities to reach and move those who may be in the very mood to be influenced. In my own very inadequate ministry I have found that single conversations, or single written letters have been owned of the Holy Spirit to the conversion of souls; nay, I have known one sentence to do more than many a whole sermon. Lose no opportunity; never despise the day of small things! Revivals in churches often start with a single man or woman; the first one that gladdened

my early ministry clearly began from the faithful talk of a young girl to the son of one of my church elders. One live coal can kindle a great flame; a spark will suffice when blown upon by the Holy Spirit.

There is another side to this important matter. As the usefulness of a Christian grows out of many small deeds well done, and timely words well spoken, so the influence of a multitude of professors of religion is terribly poisoned by what are regarded as little sins. A false measurement is put on that word sin. It does not mean only huge offenses like drunkenness or profanity, theft, adultery, perjury, or manslaughter; it means anything that violates conscience, mars the beauty of character, or weakens spiritual influence. The foxes that nibble the grape vines may be small animals, but the damage is great. The word in the Bible which is translated "sin," signifies to miss your mark or miss your aim. If you fail to hit the mark of absolute right, a miss is as good as a mile. And then, what if you miss heaven?

We cannot remember too often those pungent words of Dr. Alexander MacLaren that "The worst and most fatal sins may be the small continuous vices which root underground, and honeycomb the soul. Many a man who thinks himself a Christian is in more danger from the daily commission—for example—of small pieces of sharp practice in his business than ever David was at his worst. White ants pick a carcass clean sooner than a lion will. Alas! what great sinners we may be in small things! Little irritations of heart and speech, little meannesses in dealings, little tricks and insincerities, little jealousies and spites, little neglects of kind acts that we ought to do—all these are the little foxes that make wretched havoc with the vines. Instead, therefore, of trying to whitewash faults by calling them "weaknesses" and "infirmities," we ought to label them by their true name, of vices and sins. Everything that is not right is wrong; and a Christian's sins are doubly mischievous.

If I write thus plainly to fellow Christians, let me say to the unconverted that no wilful sin is a trifle. If you are lost, my friend, it is not likely that one huge crime like that of Judas, or Pilate or Herod will sink you to perdition. It will be the total aggregate of thousands of offenses against God's holy law, and God's wondrous love. All sin works death. In a certain English park a naturalist saw a small worm boring into the bark of a stately sycamore tree. "If that worm is let alone," said he, "it will kill that tree." The experiment was tried. The next year the leaves turned yellow, and the year after, the tree was a skeleton. Now if one sin is so dangerous what must a lifetime of violating God's commandments and rejecting Christ's love be? Stop short, and take one step toward Jesus! It may seem a small step, but if it be an honest step toward him, he will help you to the next one, and you are on the straight road heavenward. In aiming to follow Jesus, despise not the day of small things.

"THE SHEPHERD PSALM."

Three thousand years have passed away since the sweet singer of Israel first sang this psalm about the shepherd care of God. Thirty centuries. It is a long time. And in that vast abyss all the material relics of his life, however carefully treasured, have moldered into dust. The harp from the strings of which his fingers swept celestial melody; the tattered banner, which he was wont to uplift in the name of the Lord; the well-worn book of the law, which was his meditation day and night; the huge sword, with which he slew the giant; the palace chamber, from which his spirit passed away to join the harpers harping with their harps—all these lie amid the debris of the ages. But this psalm—though old as the time when Homer sang or Solon gave his

"The Blood is The Life."

Science has never gone beyond the above simple statement of scripture. But it has illuminated that statement and given it a meaning ever broadening with the increasing breadth of knowledge. When the blood is "bad" or impure it is not alone the body which suffers through disease. The brain is also clouded, the mind and judgement are affected, and many an evil deed or impure thought may be directly traced to the impurity of the blood. Foul, impure blood can be made pure by the use of Dr. Pierce's Golden Medical Discovery. It cures and purifies the blood thereby curing pimples, blotches, eruptions and other cutaneous affections, as eczema, tetter, or salt-rheum, hives and other manifestations of impure blood.

In the cure of scrofulous swellings, enlarged glands, open eating ulcers, or skin sores, the "Golden Medical Discovery" has performed the most marvelous cures. In cases of old sores, or open eating ulcers, it is well to apply to the open sores Dr. Pierce's All-Healing Salve, which possesses wonderful healing potency when used as an application to the sores in conjunction with the use of "Golden Medical Discovery" as a blood cleansing constitutional treatment. If your druggist don't happen to have the "All-Healing Salve" in stock, you can easily procure it by inclosing fifty-four cents in postage stamps to Dr. R. V. Pierce, 663 Main St., Buffalo, N. Y., and it will come to you by return post. Most druggists keep it as well as the "Golden Medical Discovery."

You can't afford to accept any medicine of unknown composition as a substitute for "Golden Medical Discovery," which is a medicine of known composition, having a complete list of ingredients in plain English on its bottle-wrapper, the same being attested as correct under oath. Dr. Pierce's Pleasant Pellets regulate and invigorate stomach, liver and bowels.

laws, and though trodden by the myriads of men in every succeeding age—is as fresh today as if it were just composed. * * * In this sweet pastoral symphony, the first verse gives the air, when it teels us there is no want to the man who lives under the shepherd care of God. In the succeeding verses the harmony is worked out, and the music in all its completeness is rendered effectively. * * * Oh, trembling heart, look away and look up! * * * Tell us no more of your tears, your failures, or your sins; but tell us, oh, tell us, of the all-sufficiency of Jesus, and how your needs have been the foil of his deliverances. Sing again the old song of how all wants are swallowed up in the shepherd love of God. And emphasize each "He" as you say again the psalm of childhood and of age.

THE BEST BLESSING.

Lord, give me the blessing of Jacob—his best blessing—his power to bless! Doubtless, it must come with a shrunk sinew; I can not keep the song of the lark when I get the seal of sonship; I must enter into the pain of my Lord. Yet that pain is better than the world's joy. I have heard men speak of pain as a blot on thy universe. They were wrong; it is the birthplace of the unblessed. Give me this birthright, O my God! Put the sear of sympathy in my heart! Let me feel my brother's thorn! Make it impossible for me to stay at the top of the ladder, even though that be heaven. Send the blessing down the golden stairs, down to the pillows of stone, down to the nights of sorrow, down to the limbs that are languid, down to the souls that are sad.—Selected.

"Give me an ideal that will stand the strain of weaving into human stuff on the loom of the real. Keep me from caring more for books than for folks, for art than for reality. Enable me to do my full stint of work as well as I can; and when that is done, stop me, pay me what wages Thou wilt, and help me to say from a quiet heart a grateful Amen!"—Henry Van Dyke.

Averse may find him who a seaman flies.—Herbert.

FOR NERVOUS DISORDERS

Take Horsford's Acid Phosphate Especially recommended for the relief of nervous headache, exhaustion and insomnia.

Notes From the Field

Leesburg Charge.
 We have just closed two excellent meetings on this charge—one at Musgrove, with 18 or 20 conversions and reclamations; the other at Shady Grove, with equally as good results. We were assisted at Musgrove by Rev. S. W. Allen, of Daingerfield, who rendered us excellent service. At Shady Grove Rev. C. L. Browning, of Polytechnic College, Fort Worth, did the preaching. His work was of a high order and has proven very beneficial to the community—the associates of his boyhood days. The charge in every respect is in advance of last year. The prospects are good for the payment of the salary assessed by the Board of Stewards, and the collections ordered by the conference are being pushed forward with a prospect of being "paid in full" by the time we arrive in Beaumont in November. We have a number of loyal, appreciative people on this charge and our hearts are with them for success.—Mrs. W. W. Adams, August 13.

Lott.
 We closed out one of the finest meetings I have ever witnessed at Blevins last Sunday night. Sixty-eight accessions by profession of faith and one by certificate was the immediate visible result. The Church was greatly revived and a number of backsliders reclaimed. Our meeting at Durango resulted in twenty-eight accessions by profession of faith. There was also a great revival in the Church. Our meetings at Lott and Cego were interfered with somewhat by the rain as they were held early in the spring. However, the Church was greatly revived at each place, and there were five accessions at each place by profession of faith. We mean to try again at these places this fall. We now have

five Sunday-schools and two Epworth Leagues going in the charge. One of the Sunday-schools is on new ground, which one of our laymen has taken in. Our collections are coming up. Our people at Blevins made me an offering of \$38. My father, Rev. B. R. Goodwin, of Mt. Sylvan Circuit, helped me at Durango. Bro. Charlie Clark rendered valuable assistance in the way of altar work at Blevins. We are trying to forgive and forget, but we have not forgotten that Bro. Anglo Saxon, of Shelbyville, called us ugly through the columns of the Advocate. We have felt ever since like Lincoln must have felt when a man drew his gun on him and told him he was going to shoot him. "Why are you going to shoot me," says Lincoln. "Because," said the man, "I have always said, that if I ever found a man that was uglier than I am, I was going to kill him." "Do you really think that I am uglier than you are," said Lincoln. "Yes," said the man, "I know you are." "Well, then shoot," said Lincoln, "life is not worth living." If I am really ugly enough for it to be said that I look like Saxon, life is a hideous nightmare.—J. W. Goodwin, Aug. 14.

Preston.
 We have just closed our second meeting on this work. Our first was held at Cassion, which lasted one week. Results: Four conversions and one accession. Had a fine prospect for a revival, but had to close and come to Preston as this was the time for our third Quarterly Conference. We have had one of the best, if not the best, meeting that was ever held here. Oh yes, we have had a great victory! This has been a hard place for many years. The Church has been divided, and old troubles of other years have been cherished, and held to by quite a number, and we have been told quite a number of times that we could not have a revival here; but, thank God, the scene is changed. Some who have not spoken to one another for years have made friends and clasped hands, and rejoiced with us in the altar. We have had forty-nine conversions and twenty-eight have joined the Church, and I have five other names of those yet to be received. Bro. Harless, our dear and beloved presiding elder, came to us Friday night and stayed till Monday morning. He preached some of the best and most earnest sermons that were ever heard in this place. I tell you, he poured hot shot into the camp of the enemy with telling effect. My son, Oscar Moreland, followed Bro. Harless and preached twice every day for a week, and then Bro. Jones, of Pottsboro, came in and did us good and faithful preaching and laboring in the altar and congregation. May God abundantly bless him. Bro. Vincent was with us two days and preached four times. Our meeting was a regular old-time Methodist meeting. All but one were converted at the altar, and he had been at the altar and was converted on his way home. Thank God for the great victory. To him be all the glory now and forever.—J. H. Moreland, Aug. 11.

Rice and Chatfield.
 Praise the Lord for another victory on this charge. We have just closed one of the most successful revivals Chatfield has enjoyed for several years. Let former pastors, N. E. Gardner and Sam J. Rucker, rejoice with us. We are entering into their labors. After twelve days services we report the following visible results: Forty-two professions and 29 added to the Church. We had no special singer. The pastor did all the preaching except two sermons by our "beloved." Our people rallied loyally under the pastor's direction, while the Holy Spirit led on to this splendid result. We need not say the Church was revived with such evidences. Prayer fervent and continued with earnest effort had gone along together. We owe very much to our own Sister Hodge, who has trained our young people to

sing, and to Bro. R. M. McMullan, our Sunday-school superintendent, and Bro. Chas. Mizell, our League President, and others faithful and true. Again I say praise the Lord.—H. B. Henry, Pastor.

Meredith Circuit.
 We began a meeting at Bethel the night of July 12, and held three days and four nights. Visible results: A good revival in the Church, three conversions and a deep religious feeling in the congregation. Rev. E. I. Thomas, of Mabank, preached some fine sermons for us, and Rev. J. A. Irby, local preacher, did us some good work. We then went to Woods' School-house the 19th; preached two or three days; not much interest. We began at Elm Grove the 24th. Rev. S. H. Renfro, of the Presbyterian Church, and I had arranged to hold our meeting together. We had a fine revival meeting in the Church. I do not know how many conversions. Something worked against the meeting that hindered it some, although it was a success. The pastor left to begin a meeting at Forrest Grove the 31st. Bros. Renfro and J. A. Irby held on until Sunday night with good interest. We began Friday night, the 31st at Forrest Grove Quarterly Conference. Saturday our beloved came and preached two soul stirring sermons, although he did not get there in time for the Quarterly Conference, and left us Sunday evening. We had a splendid meeting. Several conversions, two accessions to the Church, much good accomplished. Rev. J. A. Irby, local preacher, did some good preaching. We closed Thursday night to go to Meredith to our camp-meeting, which was appointed to begin that night. We had a good meeting, although the help we expected did not get there. The pastor went to work; a good revival every service. Bro. Jones, of the Methodist Protestant Church, did some good preaching. Rev. C. W. Young was with us Wednesday and preached some good sermons for us. We closed to go to Phillip Chapel. Some of the brethren say the Meredith Camp-meeting was the best revival they have had for three or four years. Praise God for his goodness and power in our meeting.—S. H. Allison, Aug. 14.

Pittsburg Circuit.
 Our pastor, Rev. J. C. Stewart, closed one of the greatest meetings in the history of Reeves Chapel Sunday. Dr. Betts, of Pittsburg Station, did all the preaching with the exception of three sermons. His preaching was grand indeed, and we are very thankful unto our Heavenly Father for sending Bro. Betts to preach for us in this meeting. We all learned to love Bro. Betts. There were 16 accessions to the Church, and the Church was wonderfully revived. The good people met Sunday night at the Church and raised with cash and subscriptions between \$600 and \$1000 to build a new church at this place, which is badly needed.—Mrs. I. F. Bevel, Aug. 10.

Jacksboro Station.
 Directly after completing the theological course at Vanderbilt in April I came to Jackboro. The venerable and beloved Dr. M. H. Neely had served most acceptably these good people; but with the coming on of the hot summer months he felt that the work was heavier than his strength would warrant. The people love him. They showed their appreciation in a substantial way. To me it was an especial blessing to have been associated with him and his faithful wife a few weeks before their departure for Gainesville. The Jacksboro Church is well organized. A large, growing Sunday-school with every department, from the Cradle Roll to the Home Department. Deserving of special mention are the newly organized classes, the Baraca, the Philathea and Business Men. Nor have I known a better adult Bible class than that conducted by Judge Stark. Both the Junior and Senior Epworth Leagues are active. The Senior League has completed arrangements whereby the last payment on a recently purchased Epworth bond will be made. The Juniors will pay the Or-

phanage assessment and have about half of the amount in the treasury. The W. H. M. Society has recently added new art squares, overhauled a suite of furniture, and have also by supplying a number of household furnishings improved the appearance and comfort of the parsonage. The W. F. M. Society meets regularly. Their sessions are well attended, and the interest does not lag. They have recently raised a neat amount for special missionary work. The Stewards are wide-awake men and are devoted to the Church. With the coming of the present pastor they adopted the plan of giving a check each month for the full amount of the pastor's salary. Each member of the board is an active member of the Sunday-school. The midweek prayer service is one of the most encouraging features of the Church work—"new life in the old prayer meeting" has been awakened. The Church is now supplied with the Methodist Hymnal. The Advocate has been given personal attention, and the subscription list has been enlarged. The presiding elder, Rev. L. S. Barton, is an aggressive and consecrated leader. The whole district is feeling the influence of his optimistic and energetic supervision.—Oscar T. Cooper, Aug. 12.

Emmet.
 Our meeting is over. We had a hard fight. There was much in the way. Bro. J. O. Jerdon, a local elder, who lives at Thornton, was with me. Though he is 73 years of age, he preached like a young man. We dug deep and laid a foundation. The unsaved were very indifferent, and they looked as though they had set themselves and determined that they would not move. The third Quarterly Meeting was held here the last Saturday and Sunday of the meeting. Bro. Bishop was on hand and preached to the delight and profit of all. These three sermons were strong and carried conviction to the heart of the hearer. His sermon on "The Name" was Biblical and Methodist, and it is my opinion that the hearer will long remember it. The finances were well up. Bro. Board, President of Blooming Grove Training School, was with us and made a fine impression on the people, and will receive several students for his school. He is the man for the place. Sunday afternoon was given to the layman's movement. Bro. J. D. Whitcomb, district leader, was with us and lead the meeting to the profit and delight of all. Bro. C. A. Stone, of Emmet, was elected as circuit leader. Everything will be in good shape for conference.—R. H. Heizer.

First Church, Fort Worth.
 We have been so busy; haven't had time to even write. "Everything lovely and the goose honks high." But it's the truth nevertheless. We have had over 600 conversions this year, more than 100 of these in the regular services. Have received 376 members this year, 225 of these on profession of faith. Our congregations are very large. Our current expenses are between \$700 and \$800 a month, yet here in August we are about "up" with everything. We have raised in good subscription the money to pay the salaries of a foreign missionary and a home missionary also. Have the debt on the church provided for except \$3000 or \$4000 that we can easily get when we get ready to dedicate. Hope to dedicate next winter. We have ordered our pews, costing about \$4000, and they will be installed in a few weeks. They are the generous gift of Mrs. Dan Waggoner, in memory of her husband. We have also ordered over 2000 yards of cork carpet to cover all the floors of the church. This will be laid in several weeks. Our Sunday-school and all our societies and organizations are doing fine work. Our Board of Stewards consists of thirty-nine representative men, who constitute a very effective working force on all lines. The most remarkable thing about our work is the fact that there has been hardly a Sunday in the twenty months we have been here that we have not had conversions or accessions on profession of faith. Sunday

before last we had twelve accessions and four grown people converted or reclaimed. Last Sunday we had five conversions and six accessions. We are expecting to get a way about the 17th of this month for a month's vacation. We will appreciate the rest, as we've had rather a strenuous life. Prospects are glorious for the future of Methodism here. All the preachers are doing great work, and the presiding elder, Bro. Sensabough, is making his last days of his quadrennium count in every way. He's mighty near a peerless success as a "beloved." The man who follows him is going to have a job to cover his tracks. For all of God's grace and goodness I thank him, and "take courage and press on." On with the battle. Amen!—Hubert D. Knickerbocker.

Steel Creek.
 By request I will write this meeting up. This was a great victory for our Lord. Several camped on the ground, and at first it was hard to get the members to consecrate themselves for special work, yet after some very close heart preaching they came together and went to work. The young people consecrated themselves, and how they did talk, pray and do personal work. As soon as one was converted, he or she would go after another, and so the good work went on until there were 100 conversions. After the writer had tried in his weak way to preach on the consecration of their lives to the service of God, he made a proposition that those who would lay all upon the altar, and be submissive to the leading of the Holy Spirit, and thirty of the choicest young men and women came forward and bowed at the altar. It is more than I can describe, when they arose from the altar and went two by two through that congregation and persuaded others to come to the mercy seat, do you wonder that there were sixteen conversions that night? Three of the young men feel called to the ministry, and two of those sweet girls feel that they must do special work for their Master. A young men's prayer-meeting was organized, also the young women organized a prayer-meeting. So the good work goes on. To God be all the glory.—R. H. Heizer.

San Saba.
 At the last session of the West Texas Conference, Bishop Candler appointed me to San Saba Circuit, which meant a move of 240 miles for me and a real expensive move, as our household goods did not reach us for thirty-two days. But we went to work right away, finding our appointments. Some changes in the appointments were necessary, so we made them. We found a good people and we are delighted to serve them. We have had conversions and accessions at our regular appointments. Our services have been well attended, congregations have increased. Good congregations at all all the appointments, excepting a few rainy Sundays. We have been kindly remembered by our people in the way of vegetables and groceries—not a regular pounding, but a general pounding. Our first meeting began at the Colony, July 10. We run six days and had a good meeting; some conversions, reclamations, one accession—a young man. We came from Colony to Live Oak, where we had a great meeting. Some of the people say it was the best meeting they have had for a number of years. Strong men were converted. Fathers and mothers, young men and young ladies came to the altar and found the Lord in the old-time way. There were between 30 and 40 conversions in this meeting. Ten accessions by profession of faith, seven by transfer from other Churches which makes a total of seventeen in the meeting. This gives us 95 members at Live Oak. We have taken 35 into the Church this year. We have three meetings to hold yet. Our camp meeting on Cherokee Creek begins Friday night, the 14th of August. We are expecting a great victory for our Lord, knowing that he has promised to be with us whithersoever we go. We feel greatly encouraged and our

COULD NOT WALK FOR FOUR MONTHS

Mass of Itching, Burning Humor on Ankles—Feet Fearfully Swollen—Opium Alone Brought Sleep—Many Treatments Failed but

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"Cuticura Remedies are all you claim them to be. I had eczema for over two years. I had two physicians, but they only gave me relief for a short time and I cannot enumerate the ointments and lotions I used to no purpose. My ankles were one mass of sores. The itching and burning were so intense that I could not sleep. I could not walk for nearly four months. One day my husband said I had better try the Cuticura Remedies. After using them three times, I had the best night's rest in months unless I took an opiate. I used one set of Cuticura Soap, Cuticura Ointment, and Cuticura Resolvent Pills, and my ankles healed in a short time. It is now a year since I used Cuticura, and there has been no return of the eczema.

"I had a small lump in the corner of my eye for over a year which was very painful and got larger all the time. I thought I would try Cuticura Soap and Ointment on it, and now it is gone. I am seventy-three years old and have lived on the farm I now occupy for twenty-seven years. Cuticura Remedies are the safest and most reliable I have ever used for all skin humors. Mrs. David Brown, Locke, Crawford Co., Ark., May 18 and July 13, 1907."

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"THE FOREIGNER IN OUR MIDST."

In the Advocate of March 26 appeared an article under the above heading, written by our able brother, Dr. Jno. M. Barcus. That Bro. Barcus was prompted by a "sincere desire to contribute somewhat to a correct settlement of the question of conversion and assimilation of this brother from the old country" we unhesitatingly believe. Bro. Barcus' statement in regard to some sections of "our black land belt, where our Church has heretofore been very strong," and where "the aggressive, well-to-do leaders of our Church have sold their lands and moved away; and where, in many instances, they have sold to Germans, Bohemians and Swedes, right fresh from the old country," is also very correct. Not only is this true with regard to some sections of the black land belt, but is also applicable in a good many other parts. A conservative estimate places the German population alone of this State at 350,000. Add to these the strong percentage of Swedes, Bohemians, Poles and others who are here in smaller numbers, and, considering that during the last fiscal year there landed in Galveston 8,000 immigrants (2400 of whom were Germans), then we are certainly agreed on one point, viz.: That these people present a problem, when we come to speak and plan about their conversion and assimilation.

Bro. Barcus is already aware of the fact that "there is a serious difference of opinion" with regard to the method to pursue this work of evangelizing these people. So I am encouraged to beg for a little space in the Advocate to present the matter from the standpoint of a German Methodist preacher, and speaking of the German people in the State.

I am constrained to differ with Bro. Barcus on several points in his article. First of all, "that the method heretofore adopted * * * to organize these people into separate charges and conferences, distinct from the English-speaking Church * * * has proved to be an utter failure," as demonstrated by the German Mission Conference. We have no desire, and surely no reason to boast, but let it be stated here as a matter of information to those who have not consulted the minutes, that our German Mission Conference had a larger percentage of net gain in membership last year than a good number of our English-speaking conferences. Our membership was 1,571 in the fall of 1906; at the last annual conference we reported 1,664, a net gain of 94. The type of Christianity and Methodism of our members is pronounced equal to the best by all American brethren who are intimately acquainted with us; some of their qualities might be named, but this would really not be "to the point."

As stated above, we do not mean to boast, and have no reason if we would, but I stand ready to contend that even the present small membership of this conference, with its spirit of love and sacrifice for the cause of Christ, and their loyalty to the Church, stands as a monument against the assertion of Bro. Barcus that this work has been a failure. But it must also be remembered that a host of people who heard the gospel message through this instrumentality through these numbers of years, have believed, and are gone to their reward. Besides this, it must be remembered that this vessel of our conference has always had two considerable leaks. One of them has been beneficent to our English-speaking Churches, and the other to the German M. E. Church in this State, the latter being the most serious one. However, these losses do not speak against us in the final results (for these people as a rule make good members in other Churches), but they speak against us if the observer looks only at the cold figures of today. But some of our English-speaking brethren will still (and justly) say: The German Mission Conference, with 1,664 members, and making due allowances for the things mentioned, looks like a poorly paying proposition after all.

We have been organized as a conference thirty-four years, and a good number of years of additional work was put in by the German missionaries

in connection with the Texas Conference. Yet I am ready to contend that this slow growth is not the result of a wrong method applied, viz., the organization into a separate conference. Let us for a moment look for other causes. In doing so I feel the necessity of making comparison between our conference and the Southern Conference of the M. E. Church, which is here in the State with nearly double the membership of our own conference, although they began their work about ten years later than we did.

Let us then name the first cause of slow progress, "the want of missionary money to foster this work among the Germans." While after the Civil War the missionary treasury of our Church was as good as bankrupt, and our missionaries worked at starvation rates, the sister Church sent more money this way than was necessary to supply the demands, and besides this, sent men here who began work among our people. They were able to hold out inducements to the people (besides the gospel message), which proved to be a drawing card. Many saddening things might be said here, but I would like to see the past have a decent funeral, if it would only die. Suffice it to say that under the conditions above named a good number of our congregations went through the bitter experience of a division between North and South. Let me ask here, does Bro. Barcus or any one else expect any organization to go forward in great strides under such conditions?

But this is only one cause. Another is found in the fact that there has always been an idea prevailing among our English-speaking brethren that the German people of the State could just as readily be Americanized as they could be evangelized. Consequently there would always be some one who would now and then advocate the dissolution of the German Mission Conference. While our preachers and people have been constantly haunted by the shadow of absorption, those of our sister Church have moved right on, feeling secure in their position. They waste no time over the problem of Americanizing their people, because they know that this will take care of itself. They are encouraged and reinforced; men are transferred to them from the North and sufficient money is appropriated that they may spread out. The results speak for themselves. These latter facts are not meant as a complaint, but simply mentioned to show that separate organizations stand not in the way of progress.

Let us now consider briefly the "reasons for this failure," as Bro. Barcus sees them.

1. "These foreigners resent the idea of being considered heathen, which to their minds is implied in the idea of missionaries being sent among them." My understanding may be too dull, but I certainly wish somebody would at least make an attempt to show me how they are to be reached without missionaries.

2. "The few that are converted by this method form such small congregations and are so widely separated in their District and Annual Conference relationship, that they are of very little help to each other."

Wish that Bro. Barcus could be with us for a while. Very true, we have some small congregations; so have our English-speaking brethren in many places, and the worst of it is that these small congregations are, with very few exceptions, so located that even after Bro. Barcus' plan of uniting the German and English work were carried out, we would still have them. It is also true that we have to travel considerable distances to reach the meeting places of our conference sessions. But we reach them, and what glorious times do we have! To which many of our American brethren can testify.

Even our Quarterly Conferences still retain a good deal of the old-time type. We begin with the services Friday night and continue to Sunday night. Our District Conferences are great occasions, and so are the Annual Conferences. Of course these conferences are not as large bodies as they are with our English-speaking brethren, but the spirit that prevails in them can not be excelled. There is no

stronger argument for the preservation of our conference as a separate organization than the fact that these conferences are times of revival and general uplift of our Churches, whereas, according to Bro. Barcus' plan of absorption, our membership would be sprinkled among our English-speaking Churches, where on these conference occasions the business, as well as the services, would naturally be conducted in the English language, from which the great majority of our people would not derive the benefit, and could not possibly have the interest in, as they find it under the present conditions. For while the great majority of our people understand and speak the English language in ordinary conversation, they are not able to appreciate a sermon in English like in German.

What Bro. Barcus states as a third reason for our failure is in part correct, but not in general. Our young people learn to speak the English language, and we are proud of it; we want them to be true and able American citizens. That it is becoming more and more difficult to hold them to our congregations, however, is only applicable to a few of our congregations. Realizing this latter fact, we have adapted ourselves to the conditions as they exist in some of our congregations. Most of our preachers are able to preach in the English language, and we are governed by the prevailing conditions in the use of the language. Thus we are not only serving our own people, who have forgotten their mother tongue (a fact in some cases, but of which we are not very proud), but we are thus reaching and serving also some remnants of former English-speaking congregations; and the plan works well.

The feeling of segregation, as Bro. Barcus pictures it under this point, is purely imaginary with him. We know nor hear no more of that among our people than you hear of it among other people who mix and mingle in society and other relations, and yet belong to different congregations in their Church relation.

The fourth reason for "our failure," as pointed out in said article is very important. Let us quote it here: "The demand for men and money to support them under this plan is greater than we have been able to supply in the past, and, I believe, greater than we have a right to demand in the future, since there is a more excellent way."

If the work of which we speak is to be done, we need men to do it. It is also conceded that we need men who, in order to reach the Germans, have to be able to speak that language. Now, I am anxious to know if the demand has been greater than we were able to supply in the past, and greater than we have a right to demand in the future—what are we going to do about it? As I see it in that light, it is simply a hopeless case, and we might just as well give it up. Looking over the field, I can think of only one or two places where we could save a man, if our work would be united with the English, and even in these instances it would be equivalent to abandoning the work among the Germans at these places—that is, if the German preacher is to be relieved. At a few places, on the other hand, the English-speaking preacher might be relieved, and the German brother take charge, and thus a man or two be saved to work somewhere else, but this would not help in the least to solve the problem of the foreigner in our midst.

As to the expenditure of money, it is evident that if we need men, and have them at our disposal, we also need money to support them, as in other fields. That the people among whom our missionaries labor do not wish to be considered heathens does not change their attitude toward us very much, at least we do not find many who are ready to assist in the support of the preacher until they are converted. So, then, if we can not reduce the number of men in the territory already occupied, even by consolidating the German with the English work, our Church must either meet the demand of money or declare such expenditure of money unjustifiable and abandon the work; and to

adopt the plan suggested by Bro. Barcus is really equivalent to abandonment, although he and some other well meaning brethren do not see it in that light.

This article is getting too long, but I can not well close without offering a few suggestions in place of the "more excellent way" pointed out by Bro. Barcus.

1. Let the German Mission Conference not be dissolved. Here are a few reasons why it should not be done: Many of our members, though loyal and aggressive members of our Church now, would in that event join other German Churches. Our preachers and people would be deprived of the encouragement in this important work among the Germans, which they now receive by means of conference occasions, etc., and the spirit of aggressiveness would to a large extent be thwarted and subdued.

If any work among the Germans is to be done on the part of our Church, and nothing can be gained (in the way of saving men or money) by consolidation, but the chances are for loss, then "let good enough alone." If the Southern (German) Conference of the M. E. Church can prosper here as it does, then we can do the same with proper encouragement and the necessary assistance.

2. Let our brethren get rid of the idea that this German Mission Conference is a sort of experiment, in which they can not afford to risk very much, and let them get behind this organization and utilize it to its utmost capacity; then the results will soon justify such investment.

3. If our American brethren have men who can preach in the German language, let them be encouraged and sent to us to enforce our ranks.

4. If there are at some few places remnants of English-speaking congregations that could well be served by our pastor at such place, let them be encouraged to transfer to us, when this can be done profitably to them, and thus our work be strengthened, and their condition also improved. This has been done, and works satisfactorily.

Now, last, but not least, let our American brethren investigate this problem thoroughly, and in doing so visit some of our country congregations, for if they are led to certain conclusions by prevailing conditions in a few of our city or town congregations, they will never get on the "inside of it."

If any of our brethren should think that we contend for the continuation of our conference from any selfish motive (for even preachers are capable of these), let him be assured that if he were with us for six months he would experience a genuine conversion. We desire to reach our countrymen with the gospel, for we know how sadly they stand in need of it, and we sincerely believe that the present method applied is the correct one to accomplish this end. Therefore we stand at our post of duty and crave the encouragement and support of a great Church.

E. A. KONKEN.

THE SWEETNESS OF LIFE.

Life is sweet to every living creature. This is a law of nature. Often it is, like nature's other laws, interfered with by environment, and instead of the sweetness comes the gall.

From this interference comes so much of the miserable conditions which lead in our day to self-destruction. To unhappy home life the most of it is traceable, and, if not the immediate cause, is the remote cause of suicide. Every child is by nature's law happy in its own home, but sometimes the home life is so embittered by ill tempers and contentions and stinging words that children cringe from such atmospheres and are rendered not only miserable for the time being, but are nurtured into abnormal conceptions of life and become misanthropic and churlish, even in childhood, when the very nectar of existence should be imbibed by them.

Lots of good Christian people look about them for some work in the

kingdom of the Master. Right here they will find an open door.

Sweeten life for all human creatures who feel so keenly the edge of unkindness. Sweeten also the life of the voiceless creatures of flesh and blood around us. Rowland Hill said: "I would give nothing for that man's religion whose very dog and cat are not the better for it."

The true spirit of self-government will produce this tenderness toward all beings, and help us to realize that "The Lord is good to all, and his tender mercies are over all his works."

When we get the gentle heart within us, we will be hearing the likeness of Him who taught us the lowly way in word and act.

Then will our lives be contributing to the sweetness of life, and not adding to its burdens and sorrows. "Fling wide the portals of your heart. Make it a temple set apart. From earthly use for heaven's employ. Adorned with prayer and love and joy: So shall your Sovereign enter in, And new and nobler life begin."

MARY R. LESESNE.

HAPPY PARENTS.

Born at Angleton, Brazoria County Sunday, August 9, a baby girl, Esther Marian, to Rev. and Mrs. W. H. Nelson. Mother and child doing well.

W. H. NELSON.

A USEFUL YOUNG MAN PASSES AWAY.

Linus Parker Smith, son of Rev. and Mrs. J. M. Smith, of the Winfield Circuit, died at his home in Center, Texas, August 5, 1908. Brother and Sister Smith, with the brothers and sisters, were present. The young man had a long and severe case of typhoid fever. Rarely, if ever, have we heard more words of praise for a young man while living, or heard more words of regret, nor witnessed deeper sorrow over one's death, than this splendid young son of Brother and Sister Smith. He leaves a devoted young wife.

J. T. SMITH.

"The joy that is not increased by sharing it with another is not yet the purest; the sorrow that is diminished by recounting it to another is not yet the truest."

SELF DELUSION

Many People Deceived by Coffee.

We like to defend our indulgencies and habits even though we may be convinced of their actual harmfulness. A man can convince himself that whisky is good for him on a cold morning or beer on a hot summer day—when he wants the whisky or beer?

It's the same with coffee. Thousands of people suffer headache and nervousness year after year, but try to persuade themselves the cause is not coffee—because they like coffee.

"While yet a child I commenced using coffee and continued it," writes a Wis. man, "until I was a regular coffee fiend. I drank it every morning and in consequence had a blinding headache nearly every afternoon.

"My folks thought it was coffee that ailed me, but I liked it and would not admit it was the cause of my trouble, so I stuck to coffee and the headaches stuck to me.

"Finally, the folks stopped buying coffee and brought home some Postum. They made it right (directions on pkg.) and told me to see what difference it would make with my head, and during that first week on Postum my old affliction did not bother me once. From that day to this we have used nothing but Postum in place of coffee—headaches are a thing of the past and the whole family is in fine health."

"Postum looks good, smells good, tastes good, is good, and does good to the whole body." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

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

very frail by the same young women looked rather at the windy-work, and aties sighed th her moth-gggy, or searly mornings. e might live, and surely ve her the faded gent- a few weeks shed to see office. The buggy, the at had made eared, and ook up her explanation. ig they did was that vening she young pecc- coin in the ainly sought th him and ecret of her read rapidly es had been o required penny, so out of the All those been forced eference for and it had The doctor oval of her me she had ital, so she and sunny s. seeing that had all the ad them all -of life, but ne she sent Some folks I guess, I up as long er came to spected the hown by the years were rid but their orrow. She ful, efficient , and never able in the night when account of re who had mother so society took he members re faithfully ever before nization. "I ct," he said and I lay it e all had a subject for am, but let and remarks e ignored keth on the God looketh night, while kened room the woman ood in spite heart was nforted, and l to take up trangely up- lid not know r the great over her warmth idship; and rnest young ard appear- e inner life less.—Zion's

WATERBURY, Wood Iron, N.Y. ELLS

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 McNeny, Dallas. Assembly funds should be sent to Theo. Bering, Jr., Houston.

STATE LEAGUE CABINET.

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First Vice-President—J. E. Blair, San Marcos.
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IN SESSION.

The fourth annual encampment of the Texas Epworth League is in progress at this writing. Fully 2000 people are camped on the grounds, while visitors swell the number to more than twice this size at many of the services. In a great many respects is our greatest Encampment. The weather has been ideal from the opening day, and the surf has never been more enjoyable in the history of the assembly. There have always been representative people here, and this year there is no exception except in numbers. There are more of our leaders here than ever before. Everybody is enjoying the occasion. The services are all inspiring, and the class work is of a very high order. We shall speak of this feature more in detail later but we can not refrain from saying now that Dr. Cook, Dr. Parker, Miss Head, Miss Davies, Miss Nutt and Mr. Culbreth comprise a corps which can not be excelled. Great results will come from this meeting.

Among the great services held so far is the memorial in honor of Ruby Kendrick. It was held on the afternoon of Sunday, August 9, by Rev. F. S. Onderdonk. Thousands of people were present, and a number of splendid tributes were paid to the memory of this heroic young girl. We never witnessed a more impressive service.

Bishops Hendrix and Key have both been here, and both delivered inspiring messages. Bishop Hendrix's educational address was one of the greatest public efforts ever witnessed here. There have been no dull periods.

G. W. T.

FROM EPWORTH.

To the Leaguers of North Texas Epworth League Conference—Dear Leaguers: My promise to write to you dear ones has not been forgotten, though it may seem so, as I've waited so long to send you a message of love or a reminder of my appreciation for all your tenderness toward me. The truth is, that the luxury of doing nothing has almost destroyed my sense of obligation, and I find it difficult to perform the most trivial tasks.

Those of you who were not permitted to come to us at Epworth-by-the-Sea would likely be pleased to know something about what we are doing. Of course, I could not begin to tell all, so if you'll come with me to my cottage door, where you can hear the swish of the waves and feel the ocean's spray under the inspiration of this mellow moon playing at hide-and-seek with the ripples and tantalizing the spectres in their sprightly dance, and where we can commune heart to heart, I will try to tell you how impressive and sweet the "beach service" on last Sunday evening proved to be. Let me say here if I had wished for you before, I longed more for you now—such a privilege to be thus associated with the great Leaguers of our Church, and to sit with them in these heavenly places!

As the day had been a great one,

a peaceful spirit pervaded the atmosphere, and all seemed to be in an attitude of enjoyment. A temporary platform with a background of palms had been erected for the occasion. Under the direction of the leader, Mr. Bell, with one accord a mighty volume of voices lifted their hearts in song and praise to the Ruler of the universe.

Miss Davies conducted the service. As she rose with all her womanly grace she called our attention to the divine handiwork of God, unfolding itself in sky, in sea, in all its grandeur, thus in the beginning bringing us nearer to Him, our Creator. Then how fitting her theme! "God is calling to us through all the beauties around us." The scene was indeed one never to be forgotten. The day had just given place to one of those splendid sunsets which, reveling in yellow and crimson, reveal the wonders of color scheme. The slowly-rising moon for a moment shed her pellucid light, but as she saw the glorious sunset she hid her pale blushes behind a few filmy clouds, until the colossal mountains of gold and islets of rose tints, floating in a sea of blue, faded from sight. Then she dawned her sheeny bridal veil and let its shimmering folds trail in the ocean of frothy wave and mist. Soon the stars came peeping, one by one, to grace the beautiful scene. Beautiful? Yea, more—unspeakably lovely.

Far out in the bay several vessels, gracefully riding the waves, were tugging at the iron arms holding them with an uncertain grasp. What a comfort then, as we thought of the peril of life when launched on these briny billows, to know that the sentiment of the song, "My Anchor Holds," which the Vanderbilt Quartette were singing, was the heritage of all who have taken passage on the ship of Zion with our Pilot at the head. The refrain of this song was divinely beautiful, and was rendered with artistic and intelligent translation. The melody of the tenor, supported by the deep, rich bass, blended into a symphony of rare sweetness. The rhythmic vibrations were wafted to the breezes, and borne across the seas to an unknown land, and I doubt not that the angels listening caught up the refrain and bore it to the Invisible Ear. Only souls that have anchored in the haven of rest can sing with such meaning and with such convicting power.

By and by across the curve of the bay the city lights burst into view. One pavilion, a mountain of fire, did her best to cope with the scene. Farther out the light house raised her stately head, a sentinel keeping watch, to which Bishop Key so touchingly compared the lives of a faithful Leaguer, in his sermon delivered at the Denison Conference. Against the sunset sky the commodious Inn was outlined in a rim of golden tear-drops, while hovering on the ground, flicked with lights, the tents and cottages of the guests lay sleeping.

Yet all this was no brighter than Miss Davies' countenance as she tenderly besought all present to answer the call which our Savior was making "through the beauties" around us. If you have met this inspired messenger, to speak her name is sufficient. She is a power. After a short but wonderfully impressive talk, Bishop Hendrix was called upon for a few words. If possible, he seemed more spiritual than ever, and the deep truths that he uttered struck home with more pathos and power. The theme of his song and the burden of his heart is to save souls. The climax of his contribution to the service was in keeping with the nautical display. He said in part that the great throbbing heart of the ocean at our feet was emblematic of the unrest of the human heart, and, though its anguish could not be stayed, there was peace and rest for mankind's heart in the ocean of God's love. At the close of the service a

request was made for all who had volunteered for life service to raise their hands. A surprisingly large number responded, and more made known their desire to make a full surrender. A great service indeed! Short, but full of meaning and lasting good. After another song and a number from the ever-obliging quartette, we were dismissed for the tabernacle service.

There is so much I'd like to tell you—all about the meetings, and the faithful workers, Mr. Ragsdale, Mr. Thomasson, Miss Head, Dr. Cook, Dr. Parker and many others too numerous to mention, but I've already been tedious, so I must close, trusting that another Encampment will find you the chief participants of its riches.

Just a word of exhortation to the new officers and those who are in need of encouragement: Do not be weary in well doing, for in due season you shall reap your reward. Our conference is on standing ground with the best, and North Texas has the opportunity of becoming the banner conference of Texas.

With a word of cheer and greetings to all, I remain, your faithful servant in the work.

SADIE CANNON,

Ex-Third Vice President,
Corpus Christi, Tex., Aug. 13.

THIRD VICE-PRESIDENT'S REPORT.

In presenting for consideration several items in connection with conditions as they pertain to the literary work of the Epworth League in our State during the past year, permit me to say that the first thing impressed upon me is the difficulty of securing accurate statistics. I am strongly convinced that the proper way to secure statistics from our Leagues in regard to the social department is by a system whereby the local Leagues report to the district organizations, the district organizations report to the conference organizations, where such exist, and these latter direct to the State organizations. These reports should contain items relating to all the various departments. The absence of such a tabulation makes it difficult to make an accurate statement as to the extent to which the several departments are at work in the local Leagues. It is well nigh impossible for any one of the State Vice-Presidents to procure such information by working along independent lines of his own.

The Third Vice-President of the North Texas Conference reports to me that she estimates that successful literary meetings are carried on under the auspices of the Third Vice-President in perhaps one-third of the local Leagues in her conference. From what I have gathered from other sources, it is doubtful if this department is in operation in even so large a percentage of the local Leagues in other conferences as is indicated here.

The question naturally arises as to why it is that so small a part of our League have successful meetings of this department. It does not seem to me to be on account of any inherent difficulty in the work. I believe that wherever it is possible to have successful devotional meetings, or to do successful work in the charity and help department, it is also possible to have successful meetings of the literary department. It seems to me that the difficulty is due rather to a failure to understand the vital points involved than to any inherent difficulty of the work.

Such being the case, it seems to me that it might be well to consider for a few moments the question as to what these vital points are which are necessary to the proper solution of the problem of our literary work.

The first element which seems to me to enter into the problem is that of finding a suitable leader. In this department, even more than in the others, the leader counts greatly. It is not enough merely that he be enthusiastic and that his heart be in the right place. He must have a certain amount of preparation for his

work and a special adaptation to it. He should have a degree of scholarship not inferior to that possessed by the teacher of English in a good Texas high school.

However, this provision is not as formidable as it sounds. In practically every community there is some young man or woman with culture enough to bring a certain appreciation of good literature and with enough sanctified common sense to enable him or her to make a success of this work. In some instances it is a teacher in the public schools; in other instances it is a young lawyer or doctor; in still other instances the suitable leader is a woman who has a home of her own, but who has not forgotten the college training of her school days. It may be hard to find such a leader, but in very few communities in our State is it impossible. When once found, the leader will prove the solution of most of the remaining difficulties.

A second one of the danger points is the selection of the proper time and place for meeting. This will vary in accordance with the various customs and necessities of the communities. In most instances it seems to me that the meeting should be held on some week-day evening, and preferably at some private home. No iron-clad rule can be established, however, in regard to either particular. Some excellent literary meetings are held at the church. As a general rule, however, a meeting at a private home will lack something of the formality and stiffness which generally attends a meeting at any stated place of public gathering.

The question of the frequency of the meetings needs to be considered. This will also depend upon conditions in a community. If there are few other interests in the community, a meeting once a week may be made profitable. If there are many other attractions, it may be better to meet twice a month, or even once a month. Care should be taken that the meetings do not come so frequently as to be a tax upon the Leaguers, and yet that they come frequently enough to cause continuity of interest.

The relation between the literary department and the social department is also a point to be carefully considered. Here also the practice must be adapted to conditions in the various communities. In general, however, I am of the opinion that it is not best to establish too close a relation between the social meeting and the literary meeting. In most cases the social instincts of the young people are more pronounced than their literary instincts. If a meeting is to be part literary and part social, there is serious danger that the social element will predominate and will reduce the literary element to a minimum. I recognize fully the value of the social meetings of the League, but I am inclined to think that they should be separate and apart from the literary meetings. All these latter should have a distinctly social atmosphere but, in order to reach their highest degree of success, the literary element must predominate over the social.

This brings us to the consideration of the main point at issue, viz.: the course of study for the literary department.

The first point that I would make is that there should be a course of study. Good literary meetings are sometimes held where one thing is considered at one meeting and another at the next without any relation to it. I do not believe, however, that this department can reach its greatest success unless there is a certain degree of consecutiveness in its work. The criticism upon the dictionary to the effect that "It is an excellent book, but changes the subject rather too often," is a vital one. The dictionary is excellent as a book of reference, but it affords rather poor reading matter. The literary department which changes the subject at each consecutive meeting is hardly better.

If we agree that there should be a course of study, the next consider-

ation is as to what it should be. Here the only embarrassment is one of selection. There is such an abundance of material available that one hardly knows what to choose first, and may easily make the mistake of undertaking too much at one time. This error is fatal. So also is the error of choosing literature which is above the comprehension of the average member of the League concerned. There is such an abundance of wealth in English and American literature that it is not necessary to fall into either of these errors.

It is ordinarily best to begin with some comparatively simple subject. A favorite piece of literature to begin with is the "Vision of Sir Launfal." This has the additional recommendation that it is possible to secure it in very inexpensive editions. From several publishing houses this poem can be gotten in editions that cost four to five cents each. The nature of the poem is such that even our youngest folks can be led to become deeply interested in it.

There should be sufficient number of copies on hand for each one or two members present at the meeting to have one. The poem may be read, a passage at a time, by the individual leaders, while the others keep up with their own volumes. The leaders should comment and ask questions of such a nature as to bring out the real beauties of the text.

This literature should be taught primarily as literature. Even when this is done, however, the moral and spiritual truths will be so striking that the poem can not fail to have a religious tone. If we could get the young people of our State in touch with the idea of "Not what we give, but what we share," and that "The gift without the giver is bare," we would have inculcated a spiritual truth which could not fail to do a great deal of good. As a matter of fact, it is scarcely possible to find one of the great masterpieces of English and American literature which is not full of beautiful spiritual truths.

A number of other names from literature will at once suggest themselves to the proper kind of leader for a literary department. Tennyson's "In Memoriam" will afford more material for a year's close study. It is profoundly spiritual in its teaching, but is much more difficult than the "Vision of Sir Launfal." If the leader wishes to find a study of conscience and remorse, and to trace step by step the way in which the power of the tempter gains a grasp upon the human soul, and the inevitable punishment that comes with this, he can find nothing in all literature greater than "Macbeth." "The Scarlet Letter" tells the same story in a widely different form. The "Tale of Two Cities" can be made to show the transforming power with which a great love may work upon a weak and base character. Whittier's "Snow-bound" gives us a beautiful view of home life, while "The Cotter's Saturday Night" presents the same thing even more beautifully and from a widely different standpoint.

I am convinced that the real work of the literary department is literary. The moral and religious features have a place in it, but they are altogether incidental. The Bible may properly be studied in this department, but it should be studied as literature. The Book of Discipline and the History of Our Church may come in, but they also should be taught chiefly from the standpoint of literature.

The good Third Vice-President will, of course, not overlook the claims of the Reading Course issued by the central office of our League. One or more sets of this Reading Course should be in the possession of every League. While it is a fact that the Reading Course some years seems to be more valuable than that of other years, it nevertheless remains that the Reading Course of any year has much to commend it, and is well worthy of close study.

P. W. HORN,
Third Vice President, State Epworth League,
Houston, Texas.

IN MEMORY OF PROF. CARR PRITCHETT.

This poem will ever be dear to me; ("Sunset and evening star"). For 'twas there in Room 1 it was spoken
By the sweet voice of Prof. Carr.

I think I can see him as he added:
"And one clear call for me;"
Ah! little did we think it then,
That so soon he'd "put out to sea."

But who can look in the future and know?
For our pleasures came to an end
When the sad, sad news was brought
-to us
Of the death of our dear, loved friend.

He fell asleep so quietly,
"Twas "too full for sound or foam;"
He would not have us grieve for him,
For his ship has "turned again home."

His ransomed soul had winged its flight
At the "twilight and evening bells;"
On the golden shore was a happy greeting,
But here there was "sadness of farewells."

Hearts ached with pain when he was gone,
For the "floods did bear him far;"
But we know no rough waves touched his feet
And he safely "crossed the bar."

We miss his dear voice in the chapel,
We miss his light step in the hall,
We miss him out at the office,
He's missed everywhere, and by all.

How glad we would be, could we see his face!
And hear his voice in prayer;
Oft times our eyes fill up with tears
When we look at his vacant chair.

For we loved him; yes, we loved him,
Ay! more than we can tell,
And we sorrow for the grief-stricken brother,
Whom all know and love so well.

But though our hearts are sad today,
We should not grieve for Prof. Carr;
For he's met his "Pilot face to face,"
And will never more "cross the bar."
—ALICE GRETCHEN McBRYDE,
Clarksville, Texas.

DESERT.

Don't order gumbo in Atlanta. They don't know how to make it. Order it at the Morris in Birmingham "a la Creole" and you will get it right, but beware of the spring lamb. I am sure the spring lamb they served me was a remnant from one of Jacob's old wethers. Dessert follows the course—a sort of apology the bon vivant offers to his stomach for sending down such fraudulent articles as Morris' spring lamb or Aragon tenderloin! But the dessert itself sometimes needs an apology. The lighter the better. Apple pie is my favorite, if the crust is crisp—"the kind that mother makes."

The world is getting better. But progress is made by inches, not by yards. It advances by imperceptible steps. Civilization is the art of living together in human society. It is a slow growth. We retard it when we attempt to force its processes. But when we take the parolox of the century we see we are moving. When I was a boy lotteries were common. The use of both whiskey and tobacco were well-nigh universal. My father was regarded as a crank in the Memphis Conference because he publicly preached that ministers of the gospel ought not to use tobacco. I, myself, have had experience for holding and proclaiming the same thing. But slowly and steadily the old world moves up to these higher levels. Ideals get incorporated into public opinion, then crystallize into laws, and the impossibilities of yesterday become the truisms of today. Slavery has gone, the lottery has gone, the custom of social drinking has gone, the whisky traffic is going. Amen! And the cigar, and the cigarette, and the coca-cola and the cocaine, and all other dopes will go, and Christians come to realize that the body is the temple of the Holy Ghost, and that to defile it is sin.

One of the most hopeful signs is the growing conviction that "the downtown Church" has a mission. I never expect to be the pastor of another city church, whether down town or other, but I intend to keep in touch with these movements and I rejoice to see the disposition to return to the front in the cities. The problem of its sup-

port will be solved if it is built aright, and of the success if it is made institutional in its methods. What do I mean by being built aright? Take your First Church in Dallas. It is in the heart of the business section of the city. It is within easy reach of the hotels. It is a very valuable property. But it is no place for a church in the common acceptance of the word. More and more the problem of its support will be hard to solve. The Churches in the residence portion of the city will draw away most families. The congregation at First Church will be made up of strangers and people who reside in hotels, flats and other downtown tenements. The Church there cannot be supported in the ordinary way. I do not know that the time has come to do it but I know the time has come in other places, and will come in Dallas, when a business building should be erected, ten or more stories high, containing stores on the ground floor, with offices whose rental will meet expenses; with an auditorium for worship, air dome on the roof for summer service, and every thing that you find in a well-equipped Y. M. C. A. Keep it where it is, but readjust it to the new conditions. Let it be a Christian business settlement in the heart of a great city, and its power will be felt all over Texas. How would you build it? How do they build any of these great business structures? Do it in the same way. The First Church in Fort Worth is a beauty and Knickerbocker and his people deserve all credit for the splendid achievement; but in ten years it will be a tremendous problem how to run it. Old Bro. Goslow shakes his head. Well, I'm not running with that old gentleman. I never did. He always shakes his head. But when they build a church in his neighborhood out in the suburbs, he will be one of the first to take his letter, and let your downtown Church do without him. Clever old fellow, but he don't practice in his own business what he insists the Church shall do. Jesus saw, and declared, that the children of this world are wiser in their generation than the children of light, and I think he had old Bro. Goslow in mind when he said it.

The gospel is the remedy for all our troubles—individual, social and political. The application of its truth will solve all our problems. And I mean the old gospel, interpreted in the old sense, and preached in the old way, with faith in God to make it effective by his holy spirit. You can't save this world by a gospel preached on a guarantee of \$100 a day to the evangelist who preaches it. A commercial gospel will never touch the conscience of this age. The world knows that Jesus Christ and his apostles did not stipulate for \$100 a day before they went to a place with their message. The laborer is worthy of his hire, but he must not be a wage worker in the vineyard. "The love of Christ constraineth me!"—there was Paul's master motive. But the spurious evangelism of ranting mountebanks, who coin their hypnotic clap-trap at the lucrative rate of \$100 a day, must not cause us to neglect the true evangelism of the gospel. The Methodist Church was the result of the revival of apostolic evangelism, and while standing firm as a rock against the soceries of modern Simons, must emphasize the reality of the power of Christian truth. It is this money test, that, like Ithuriel's spear, turns Eddyism into its real toad-shape. That shrewd old New England impostor— I coin the word—has piled up her fortune, speculating on the credulity of cranks. If she were poor and humble, one might forgive her idiosyncrasies, and the fantastic nonsense she sends out in the name of religion. But when she boards the shining wage of her successful psychological humbuggery, and vells her averice in the folds of a pious mysticism, the transparent farce can deceive no sensible person and relegates her and her cult to class of rank charlatanism. I have no more respect for her than for an Indian medicine man or a Tibetan conjuror. The old lady has made great gain of godliness, and lives like a prin-

cess. She's a success in graft, but a fraud in religion. Jesus Christ, the founder of Christianity, died so poor that they had to bury him in a borrowed grave. Paul, his greatest apostle, worked with his own hands to make a living, while he preached the gospel, and did it to save his course from the odium of a mercenary motive. Luther lived and died poor. John Wesley, whose followers are numbered by millions, who gave a spiritual impulse to modern civilization that is continuous and coextensive with human progress, wrote once, "If I die, leaving after my debts are paid above ten pounds (about \$50) you may call me a thief." The great Asbury, the father of American Methodism, never received over \$100 a year. Contrast these sublime examples with the sordid shams that cloak cupidity under the garb of reform and you cannot fail to see the difference between truth and falsehood, the genuine and the counterfeit. Whether it spawns a mass of verbal nonsense and absurd psychology like Eddyism or exploits the gospel in some other way that thrift may follow craft, it is equally a hindrance to the cause of true religion in the earth. Yet for all that we are slowly moving upward. Pharaoh's magicians brought serpents and frogs and blood in imitation of the miracles Moses wrought; but they gave up the fight as the flying dust turned to lice, and exclaimed, "This is the finger of God." The lucrative quackery of sham religion will be exposed sooner or later.

The passing of Bishop Potter makes another gap in the rank of great Americans: Cleveland, Harris, Potter, Bishop Potter got me into trouble. While I sat on that shaky throne, the Era tripod, Potter fulminated a diatribe against Sam Jones. Now, nobody knows better than I did the faults of Sam Jones, or was more faithful and earnest in trying to get him to correct them. But I believed him to be a sincere man, and had seen the seal of the divine blessing on his work. It always stirred my blood to hear him censured as Bishop Potter censured him. In defending him I used the words: "Bishops and saloon keepers make common cause against Sam Jones." Fatal sentence! I had Potter and his screed in mind; but every beloved south of Mason and Dixon's line took it as aimed at them. The press heroically rushed to their rescue. Conference after conference resolute about loyalty. The Era tripod rocked in the storm, and its luckless occupant became the target of loyal scribblers from Baltimore to San Diego. When I saw Sam Jones he thanked me for defending him, but said: "They've got a mortgage on your gun, Bud, and the first thing you know you'll be climbing down." I didn't have to climb. I hit the bottom the first tilt. They never have forgiven me. It was a blunder, similar to some Potter made himself. But he was a great prelate, with large capacity for affairs, and was making his Church a power in America. I hope to get to heaven in spite of my blunders, and expect to find Potter there in spite of his.

S. A. STEELES
Brownwood, Texas.

WORKERS' CONFERENCE IN CUBA.

Twenty-eight pastors and workers from four provinces of Cuba spent four days in July at Matanzas, carrying out an excellently prepared program which dealt with the problems of that field and the means of solving them. A committee, composed of H. W. Baker, S. A. Neblett, Luis Albadejo, H. B. Bardwell, Aurelio Alonso, B. F. Gilbert and Francisco Castells, was appointed at the beginning of the conference to study the proceedings and bring in a report at the end which would express the sentiments of the pastors and workers upon the most vital topics. The address, which this committee prepared, and which was unanimously adopted, gives a better idea of the spirit and aims of our Cuban missionaries and workers than a mere recital of the proceedings of the meeting. It is, therefore, given in full.

A Message to the Church in Cuba.
"The Methodist pastors and workers

assembled in Matanzas desire to record our gratitude to Almighty God for the blessings received in our respective charges during the first six months of this conference year. We also desire to express our satisfaction at the results obtained in this Workers' Conference, the spirit manifested, and the skill with which the different topics have been discussed. The addresses and the remarks submitted in open conferences upon various problems that confront our Church convince us of the urgent necessity at this time of calling the attention of the Church in Cuba to them, and of exhorting the pastors and members to renewed efforts for their solution.

I. The Ministry.
"The Methodist Church affirms that the preacher is the ambassador of Christ, called of the Holy Spirit, and sent by the authorities of the Church to labor in everything, not according to his own wish, but as a son in the gospel. Our preachers should be men of substantial intelligence and character, who have a living faith in Christ, and who are growing in grace, resolved to consecrate themselves entirely to God and to his work.

"We recognize the necessity which our preachers have of a special preparation and continual instruction in order to discharge their duties successfully. It is, therefore, of the highest importance that they apply themselves to the study of the books of the course outlined in the Discipline; and not only these, but they should read others which are released to them.

"But the minister must be a man of wide culture, and possessed of a store of useful knowledge. We recommend the reading of such books as tend to develop intellectual power, and the study of social problems related to the Christian life, to the end that the people may see in our ministers men of the highest piety and culture.

"We recognize the value of a large and effective body of local preachers in our work. There are men who do not feel called to the pastorate, who, nevertheless, feel called to preach the gospel and at same time follow a secular avocation to obtain a support. Let our pastors watch over such persons, help them with advice and instructions, and give them such work as may be in keeping with their gifts and the time they may be able to devote to gospel work.

II. Self-Support.
"The Methodist Church in Cuba proposes to propagate the gospel along New Testament lines, which are followed in our plan of ministerial support. The duty of contributing is as sacred as that of loving our neighbor and keeping the moral law. Jesus Christ has committed to men the great work of making effective the plan of salvation; he has given them the means with which to evangelize the world, and the Scriptures indicate the plan of co-operation to that end. The offerings of our members should be in accord with the principles laid down by St. Paul in 1 Cor. 9:7: "Every man according as he purposeth in his heart, so let him give: not grudgingly, or of necessity: for God loveth a cheerful giver."

"The history of Methodism in the various countries of earth demonstrates very clearly that the best evangelizers of a country are its own sons; that the congregations when once organized are bound to extend the work to the nearby towns and villages. This may be done in various ways. First, extending the limits of the circuit, opening new preaching places under the care of the pastor; second, by missionary collections used for the support of pastors who work in other parts of the field; and, third, the circuit assuming the support of its pastor. We congratulate the Church upon the progress made with the first two plans, but we recognize that the time is propitious for going a step further in some pastoral charges; that is, that the charge assume the support of a pastor. To reach this desired end we charge our preachers to instruct their members concerning their financial obligations to the Church, and exhort them to greater works along that line.

"Methodism is universal, and views

with satisfaction the widening of her borders without financial aid from the Mission Board. We recognize it to be imperative upon the Church to extend the work by means of the sinews of war acquired here in Cuba, and we, therefore, urge our Boards of Stewards and members generally to co-operate with the pastors to the end that marked progress may be realized in this particular.

III. Revival Meetings.
"The Methodist Church was born in a spiritual revival, and in the two centuries of her history has been one of the most powerful instruments in the hands of God for communicating this revival to the nations. We congratulate the Church in Cuba upon the results obtained in the decade of its history by means of revival services, and recommend that a committee be appointed to prepare a concerted plan of revival meetings to be held during the last quarter of the conference year.

"But it must not be forgotten that in a greater or less degree every service is a revival service. We should work and pray and expect that all the means of grace which the Church supplies, such as the Sunday-school, the Epworth League, the ordinary preaching and prayer services, may be effective agencies for the salvation of souls, and we should so conduct them that they may produce fruits continually.

IV. Christian Literature.
"We recognize it to be the duty of the Methodist Church to circulate good evangelical literature. We believe that in our official organ, The Cuban Evangelist, we have an efficient means of promoting the spiritual life of the Church, the dissemination of Christian precepts, and the encouragement of loyalty to the Church. It serves as a connective tie which makes of all our congregations one single fold. We propose to promote its circulation, not only to the end that it may go into every Methodist home, but also may have numerous readers among our friends in general. We exhort our workers to co-operate with the editor to the end that it may be made eminently useful.

"We are profoundly convinced that it is not by might, nor by power, but by the Spirit of God that his work must triumph; that human means are of value only when they bear the seal of divine approval. We, therefore, pray our heavenly Father to give us the spirit of humility and meekness; that he breathe upon us the Holy Spirit, so that we may count all things loss for the excellency of the knowledge of Christ Jesus, our Lord, and that we may press toward the mark for the prize of the high calling of God in Christ Jesus, to whom, with the Father and the Holy Spirit, be honor and glory forever and ever. Amen."

S. A. NEBLETT.



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afternoon were conducted by Mrs. Mary Goodnight, who gave us a helpful study on prayer.

Miss Lambeth read an excellent paper on "China."

This was a harmonious and in every way helpful meeting. Mrs. R. B. Bonner, the District Secretary of the Foreign Society, and Mrs. Lewis Anthony, District Secretary of the Home Mission Society, presided alternately, and each made a splendid report of her work in the district.

The Clarendon Auxiliary of Home Mission Society holds the banner in the Northwest Texas Conference. They have seventy members; paid last year \$58 on the dollar above dues assessment; have fifty-eight subscribers to "Our Homes," and have sixty pledged to tithing. Clarendon also has a splendid Foreign Missionary Society with 100 members.

Our societies have proven factors for good in this growing western country.

Bro. C. A. Clark was made Patron of the loan fund, and little Miss Leta Verne Martin had her name placed on the Baby Roll by the conference.

There were forty delegates and visitors in attendance. At the close of the meeting Mrs. Bonner organized a Foreign Missionary Society with ten members.

We were driven to the beautiful home of Mrs. Kitt and there spent a delightful social hour ere we took the train for home.

May God bless this district meeting to the end that better reports and enlargement on all lines of work may be reported at the next annual occasion.

MRS. O. F. SENSABAUGH,
Supt. Tithing, Northwest Texas Conference, Home Mission Society.
Station A, Fort Worth.

Bonham District—Fourth Round.

- Honey Grove Sta., Aug. 30, 31.
- Honey Grove Cir., Sept. 2.
- Bonham Sta., Sept. 5, 6.
- South Bonham and R., Sept. 12, 13.
- Randolph Mis., Sept. 19, 20.
- Ector Cir., Sept. 26, 27.
- Dodd and W., Oct. 3, 4.
- Bailey Cir., Oct. 10, 11.
- Lamasco Mis., Oct. 17, 18.
- Gober Mis., Oct. 24, 25.
- Ladonia Sta., Oct. 25, 26.
- Trenton Cir., Oct. 31.
- Petty and Whiterock, Nov. 7, 8.
- Petty Mis., Nov. 8, 9.
- Brookston Cir., Nov. 15, 16.
- M. L. HAMILTON, P. E.

Brownwood District—Fourth Round.

- Epworth League Conference at Blanket, Texas, September 8.
- Missionary Institute and Conference of Woman's Foreign Missionary and Woman's Home Mission Societies of Blanket, Texas, September 9 and 10.
- I hope to meet pastors and a full delegation from each charge at these meetings. Each pastor will please inform Rev. F. M. Jackson, Blanket, Texas, the number of delegates who will attend from his charge.
- Coleman Sta., Sept. 26, 27.
- Ballinger Sta., Sept. 28.
- Bronte Cir., at Bronte, Sept. 30.
- Robert Lee Cir., at R. L., Oct. 1.
- Blackwell Cir., at Blackwell, Oct. 3, 4.
- Wingate Cir., at Wingate, Oct. 4, 5.
- Winters Cir., at Winters, Oct. 6.
- Talpa Cir., at Norwood, Oct. 8.
- Valera Cir., at Valera, Oct. 9.
- Santa Anna Cir., at S. A., Oct. 10, 11.
- Bangs Cir., at Bangs, Oct. 11, 12.
- Indian Creek Cir., at Elkins, Oct. 15.
- Winchell Cir., at Winchell, Oct. 17, 18.
- Pioneer Cir., at Fairview, Oct. 20.
- Burkett Cir., at Dressy, Oct. 21.
- Sipe Springs Cir., at S. P., Oct. 23.
- Rising Star Sta., Oct. 24, 25.
- May Cir., at May, Oct. 25, 26.
- Blanket Sta., Oct. 28.
- Gustine Cir., at Fleming, Oct. 29.
- Comanche Cir., at Duncan, Oct. 30.
- Comanche Sta., Oct. 31, Nov. 1.
- Brownwood Sta., Nov. 2.

Cuero District—Fourth Round.

- Victoria, Sept. 5, 6.
- Hallettsville, Sept. 8.
- Flatonis, Sept. 9.
- Nixon, at Gillette, Sept. 12, 13.
- Lavernia, Sept. 15.
- Ganado, Sept. 19, 20.
- Edna, Sept. 21.
- Palacios, Sept. 26, 27.
- Buckeye, at Ashby, Sept. 28.
- Smiley, Oct. 3, 4.
- Stockdale, Oct. 5.
- Leesville, Oct. 6, 7.
- Yoakum, Oct. 10, 11.
- Hope, Oct. 12.
- Shiner, Oct. 14.
- El Campo, Oct. 17, 18.
- Nursery, Oct. 19, 20.
- Cuero, Oct. 21.
- Port Lavaca, Oct. 24, 25.
- R. A. ROWLAND, P. E.

NOTES FROM THE FIELD.

Continued from page 5.

faith is strong in God. Our meeting will begin at China, Friday night before the fifth Sunday in August. We are anxious to have a revival there. Our Wallace meeting will embrace the first and second Sundays in September. We are so anxious for a revival there. We think we will have a full report at conference. We have four very good Sunday-schools on this work. Bro. Demait, at Live Oak, has the best Sunday-school in San Saba County, and this Sunday-school was the primary cause of our great revival there. Brethren, I tell you the Sunday-school pays, for the Sunday-school of today is the Church of tomorrow.—W. A. Hart, Aug. 10.

Thornton.

We have just closed our revival season for the present, as cotton picking is in order now. We had one of the greatest camp-meetings at Stut's Creek I ever attended. The Lord was with us in great power and the visible results were 100 conversions and reclamations and 44 additions to the Church and some to follow. I never saw a Church as thoroughly stirred from center to circumference as the Church at that place, and I thank God that the influence went out from that place all over the charge, and Thornton Circuit is on higher ground than she has been for many years. It did not stop at the Methodist, but the Baptist followed as usual and used our song books and singers and workers, and they caught the fire and had a good meeting. They baptized 10. The preacher said at the creek that they were using Methodist material, and furthermore Mr. Wesley taught that immersion was the best and right way of water baptism. We have organized a young men's prayer-meeting, and it meets every Wednesday night, and they have a glorious time; also a young women's prayer-meeting every Thursday evening, and they have a good time. I intend organizing an Epworth League soon. But the best of all is that five or our best young people laid their lives upon the altar for God—three young men for preachers and two young ladies for missionary work. All that can be intending entering the University Training School at Blooming Grove. We have had in all about 150 conversions on the charge. Bro. R. H. Heizer, of Irene, helped me at the camp meeting. He is truly a gospel preacher of power. He endeared himself to those people; also we had local help that was good. I appreciate all the local preachers who are willing to help to push. In this capacity they do a great work.—W. J. Land, Aug. 17.

Carbon.

The greatest meeting in the history of Carbon closed here last night. Visible results: 125 conversions and reclamations, 76 joined the Methodist Church with more to follow. I baptized 33 adults yesterday afternoon, also 6 babies. The Church is in fine condition. The most of the Baptist Church worked faithfully during the meeting. Rev. C. M. Shuffler, of Plainview, did the preaching except two soul-stirring sermons by Bro. Putnam, and I tried to preach three times. Bro. Shuffler is fine help. None of your clap-trap methods, but the plain old gospel. Sister Shuffler was a great help. She is a fine worker and added greatly to the success of the meeting. We gave Bro. Shuffler a free-will offering of \$127. Carbon will never forget the faithful work of the faithful servant of God. There were a great number of strong men converted. The entire town is rejoicing.—B. R. Wagner, Aug. 17.

Nevada.

I came over from Prosper Dec. 1 to Nevada. My dearly beloved brother, L. A. Burk, had everything arranged for our reception. A committee met us at the depot and showed us the way to the parsonage, where many more of the brethren and sisters were preparing a great dinner. We ate, sang and

prayed God's richest blessings, and they left everything that we could ask for to eat. In about a week they came again and brought a fine pounding. Months have come and gone and many good things have found their way to our home. Some two weeks ago we raised our great tent and commenced our meeting. Bro. S. L. Crowson, of Farmers' Branch, reached us Aug. 1 and stayed eleven days, preaching in power and demonstration of the Holy Ghost. Everybody loves Crowson in my town. Bro. Overstreet and wife, of Josephine, Texas, came over and spent a week with us and made our hearts glad with his fine preaching and altar work; also his dear wife's personal work. They did us much good. Our singer, Bro. C. C. Vance, was a great help unto us. We shall never forget any of these people. God bless them. Many were reclaimed; several professions, some accessions to the Church. God was with us. Our town has never reached such heights of glory. Old troubles were settled, men wept and shouted the praise of God. We are ready for conference, every collection full and overflowing, and last, but not least, my Church people, with many others, came in on us Saturday evening and left enough provisions to last until conference; also a fine pair of shoes and a fine hat with table linen and other things. God richly bless all of them.—J. D. Hudgins, Aug. 17.

Oglesby Charge.

Oglesby Circuit is on the upward move and we expect to have better things to report as the conference year comes to a close. We began our revival meetings the first Sunday in July. The first one at Station Creek. There we had a very fine meeting, some 25 or 30 conversions and 18 additions. The next conquest was at Oglesby. Here we had a great victory—52 conversions and 35 additions. From Oglesby we went to Hackney Camp-meeting. I held this meeting without help, and closed last night. Visible results in this meeting: 62 conversions and 52 accessions. Our new church enterprise at Oglesby is being pushed with all the power we have. With one week's canvassing I have subscribed \$2000. We expect to push this work until completed—a nice, new \$4000 home for Methodism at Oglesby put in the front ranks at this place. I am indebted to my father, of Venus, for help rendered in my meeting at this place. We paid him for his services \$95. Every one who heard him thinks if he preaches a few more years he will equal his son.—C. C. Hightower, Aug. 17.

Bagwell.

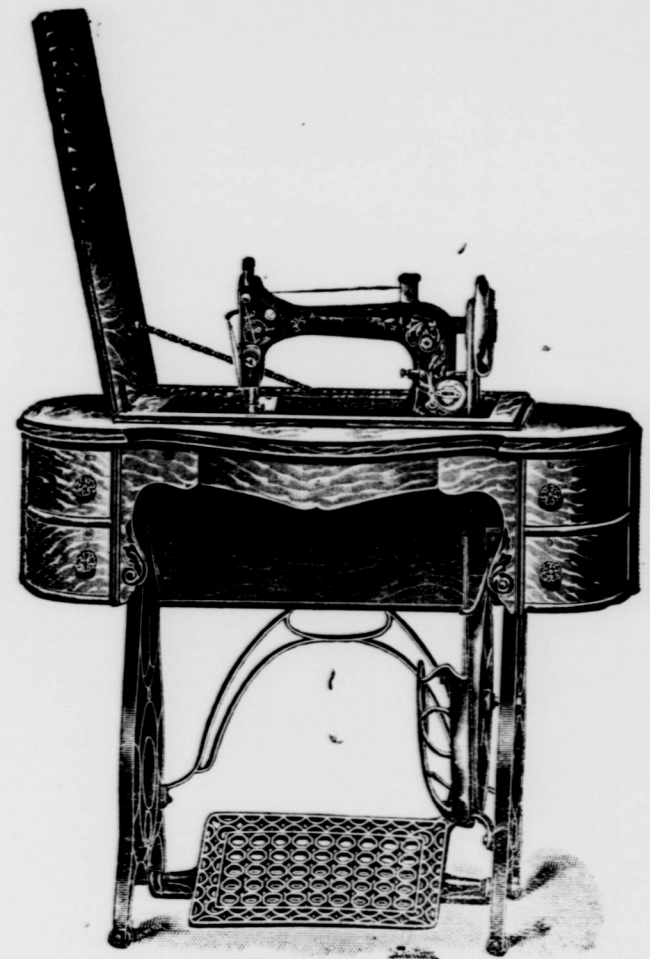
We will close to night a fine revival at this place. About 40 have professed religion, and much old time shouting, and an altar nearly full joined the Church last night. I am very thankful for this great meeting. Rev. W. H. Head is the happy pastor, and he is loved by all the people as far as I could learn. He is having a great time on his work this year. The Lord be praised for his great love.—W. H. Brown, Aug. 17.

Avery.

We have just closed a good meeting at Avery. We began Aug. 4 and closed on the 16th. There was fine attendance and much interest manifested. There were some 10 or 12 professions and 10 additions to the Church. I baptized 8 by affusion. I never met with more opposition to the altar service and to baptism by affusion than I did here. We had men and women converted at the altar after having given evidence of a genuine repentance. The first week I did the preaching and led the singing except two sermons by one of our local preachers and two sermons by Bro. Kennedy, a Free-Will Baptist preacher. Rev. H. H. Liles assisted the last week, doing all the preaching except one sermon. Bro. Liles did some fine preaching. Considering the conditions here we had a very fine meeting. We have in this little town two Missionary Baptist

Continued on page 16.

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 Forged, 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 (changing directly over the wheel) which automatically re-balls both wheels when sewing head is raised to position for use.

THE STEEL ATTACHMENTS, furnished free of extra charge, are packed in brass-trimmed, velvet-lined oak box, are very complete and satisfactory. The full set consists of Ruffler, Tuckor, Binder, Braider, four Hemmers of varying widths, Feller, Shirring Slide, Quilter, Cloth guide, Two Screw Drivers, Six Bobbins, twelve Needles, filled 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.

Our Departed Dead

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words.

Poetry Can in No Case be Inserted.

Extra copies of paper containing obituaries can be procured if ordered when manuscripts are sent.

MADISON.—Hiram Madison was born January 23, 1816, in Granville County, North Carolina; married to Miss Nancy Love in Morgan County, Alabama, in 1834.

HYNSON.—George B. Hynson passed to his reward August 3, 1908. For upward of twenty years he lived a pious and consecrated life; loved his Church and pastor, and was preparing to aid in protracted service at every place on Tyler Circuit.

FREELove.—Harriet Fenet, infant daughter of Charles T. and Louise D. Freelove, died August 9, 1908. She was just 1 year old on the day of her death.

AN OLD ADAGE SAYS

"A light purse is a heavy curse" Sickness makes a light purse. The LIVER is the seat of nine tenths of all disease.

Tutt's Pills

go to the root of the whole matter, thoroughly, quickly safely and restore the action of the LIVER to normal condition. Give tone to the system and solid flesh to the body. Take No Substitute.

TRAWEEK.—Mrs. Sammie Etta Traweek, daughter of J. S. and E. A. Martin, was born near Joshua, Texas, February 6, 1885. She was married to Roy Lee Traweek in Chillicothe, Texas, July 20, 1904, and died at her home in Olustee, Okla., May 29, 1908.

HAMILTON.—On July 3, 1908, the death angel visited our town and took from our midst Sister Hamilton, wife of J. W. Hamilton. Her name was transplanted from the Methodist Church roll of this place to the roll of the Church triumphant.

HULL.—Sister Mary C. Hull (nee Crist) was born near Lewisburg, Greenbrier County, W. Va., July 11, 1828. She was converted to the faith in Christ at the age of 14, and joined the M. E. Church, South, and lived a consecrated Christian life until the day of her death, which came to her July 28, 1908.

CARY.—Benjamin Miles Cary, infant son of B. F. and Mrs. Octavia Cary, died August 9, 1908. The little one had been with his parents only nineteen months, but his short stay was full of blessing, and his destiny was the object of parental interest.

HOGE.—Bro. L. L. Hoge, who lost his wife in July, has again been led through the valley of sorrow, his little son, aged 2 weeks, being called away and restored to the mother's arms in a better world, August 8, 1908.

STEWART.—On August 3 the Angel of Death visited the home of Bro. H. R. Stewart and claimed his dear wife, Sister Roxie Stewart. She was sick only a few days, and then the little town of Hainesville was made sad as she closed her eyes to this world and passed through the gates into the city of our God.

OGLE.—Pastor. J. S. OGLE, Pastor.

DUNAWAY.—Mrs. Martha Dunaway (nee Murphy), aged 93 years, 7 months and 23 days, fell asleep in Jesus June 4, 1908. She joined the Methodist Church at the age of 12. She was married to Mr. Matthews at the age of 20. Two sons and one daughter blessed this union.

EARNEST.—On August 8, 1908, Mrs. Martha Ann Earnest, wife of William Earnest, departed this life in Austin, Texas, where she had lived for nearly forty years. She was born in Wilson County, Tenn., November 17, 1825, and was married to Wm. Earnest when she was 16 years old.

HILL.—Mrs. Katie Hill departed this life July 27, 1908. She was born October 25, 1861. She was married to Den L. Hill October 28, 1880. She was converted in the summer of 1882, and joined the Methodist Church the same year at old Concord Church, near Jonesville.

DIXON.—Mrs. Mary T. Dixon, daughter of Mr. and Mrs. F. J. Kendall, was born Aug. 3, 1836, in Springfield, Ill. She came with her parents to Texas at an early age. When she was 11 years of age she professed religion and joined the Methodist Episcopal Church, South.

ARMSTRONG.—Fort Worth, Texas.

OSMER.—Mrs. Inez Alzada Ozmer (nee Hunt) was born in Chambers County, Alabama, August 26, 1861, and died May 12, 1908, at Colorado, Mitchell County, Texas. When 1 year old her parents moved to Georgia. Here at the age of 12 years she joined the M. E. Church, South, and lived a consistent member of the same through all the years until her death.

WRIGHT.—F. B. Wright, son of J. E. and S. A. Wright, was born March 5, 1875, at Terrell, Texas; was 33 years and 2 months old when the blessed Lord took him to a better world.

BRYANT.—Mary Beulah, the four-year-old daughter of Bro. W. E. and Sister Mary Bryant, was born August 11, 1904, and died July 29, 1908.

BLACKSHEAR.—Mrs. R. D. Blackshear was born March 11, 1843, joined the Methodist Church in early life, and died at her home in Navasota, Texas, June 24, 1908.

FOSTER.—W. J. Foster was born Aug. 5, 1846, joined the Methodist Church June 30, 1895, and died June 13, 1908, at his home in Navasota, Deceased was the second son of Dr. R. B. S. Foster and was born at Forsythe, Ala.

COMBS.—Fort Worth, Texas.

KEITH.—Miss Nancy Irene Keith was born in Bradley County, Arkansas, July 30, 1866. The family moved to Texas several years ago and have resided near Beauliss, in Williamson County, Texas, for some years.

MORGAN, P. C.—Fort Worth, Texas.

LAMAR.—Fort Worth, Texas.

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CHURCH FURNITURE SCHOOL FURNITURE Church Pews, Pulpits, Altars and Rails, Sunday School Seating, Portable Chairs, Auditorium Seats, Church Bells, Lodge and School Furniture. W. C. HIXSON & CO., 147 South Akard St., Dallas, Texas.

August NO LICE The slug By the m The dark cie And soon shi What? wit the "N" That wit the "N" 'Tis: "No wa "Tis: "No wa From wh th the That wit the Was "N" and Did it s rul Or from "N" Did it s "ent No! Nave sw As "No l wa "Twas bo tar "Till from for Like get det It arose pra "Till the roa Now bre on And this to "No lice to Arise in for Let the the For wom the And led to Fulfill tl de And fro fel Let it se a "No lice to No licen tal No licen bli No licen ac No licen sha "Tis the of No licen cr No licen se No licen to The God su Has ban Now he lo Another Gr It was on A curse bl As the li sc That flo of Oh, gul th Have yo az Have yo sh When n re Heed ne fo Which l th If the p Preach: "Tis sun in And the in In all nat As if ei Hark! I "Tis mu No ma There w "Tis wh h And th ft A lithe b There's b Before There's v To join l is Still fu t Oh, toll f It is y; Our ba t And to d Swell c And lic t "Tis th b "Tis th " Break c Let for b Let the " Consig dy The tir t Then v And t!

NO LICENSE TO PAVE THE DARK PATHWAY TO HELL.

The slogan is sounding. All hail! By the mountains 'tis echoed: 'Tis born on the gale. The dark clouds are lifting; the mists clear away.

And the dower of ages, the land of the West Shall be freely and proudly the land of the blest.

IF YOU KNEW

The merits of the Texas Wonder, you would never suffer from kidney, bladder or rheumatic trouble.

WEST TEXAS CONFERENCE.

Beeville District—Third Round. Kingsville, at Falfurrias, Aug. 22, 23. Alice, August 29, 30.

Cuero District—Third Round. Hope, at Boxville, Aug. 22, 23. Nursery, at Fordtran, Aug. 29, 30.

San Antonio District—Third Round. Atascosa Cir., at Anchorage, Aug. 21. A. J. WEEKS, P. E.

Llano District—Fourth Round. Center City, at S. Bennet, Aug. 29, 30. Mullen, at Mullen, Sept. 1, 2.

San Angelo District—Fourth Round. Rochelle Cir., Sept. 24. Milburn, Sept. 5, 6. Brady, Sept. 8-11.

Beeville District—Fourth Round. Pleasanton, at Fairview, Sept. 12, 13. Floresville, Sept. 14.

Austin District—Fourth Round. Elgin, Aug. 29, 30. Liberty Hill and Leander, at L., 3 p. m., Sept. 3.

Waelder and Thompsonville, at Waelder, Oct. 10, 11. Belmont Cir., at Belmont, Oct. 17, 18.

NORTHWEST TEX. CONFERENCE

Georgetown District—Third Round. Holland, at Little River, August 22, 23. Florence, August 29, 30.

Waco District—Third Round. Bosqueville, Aug. 22, 23. Morgan and Walnut, Aug. 29, 30.

Gatesville District—Third Round. Pearl, at Cox's Chapel, Aug. 22, 23. Turnersville, Aug. 29, 30.

Plainview District—Third Round. Dimmitt, Aug. 22, 23. G. S. HARDY, P. E.

Corsicana District—Third Round. Brandon, at Bynum, Aug. 22, 23. HORACE BISHOP, P. E.

Fort Worth District—Third Round. Central Aug. 23, 24. Riverside, Aug. 23-25.

Colorado District—Third Round. Seminole, at Hawkins, Aug. 20. Stanton, Aug. 22, 23.

Ablene District—Third Round. Haskell Miss., at Ketron C., Aug. 22, 23.

Dublin District—Third Round. Proctor Cir., Aug. 22, 23. Desdemona Miss, Aug. 29, 30.

Waxahachie District—Fourth Round. Ovilla, at Sardis, Aug. 16, Sept. 24. Bristol, at Carroll, Aug. 22, 23.

Gatesville District—Fourth Round. McGregor, Sept. 5, 6. Valley Mills, Sept. 12, 13.

Vernon District—Fourth Round. Vernon Sta., Aug. 16-19. Quanah Sta., Aug. 22, 23.

San Marcos District—Fourth Round. Seguin & Mill Creek, at S., Aug. 22, 23. Luling Cir., at L., Aug. 29, 30.

Chillicothe Miss., at Elm Grove, Nov. 7, 8. W. H. HOWARD, P. E.

Colorado District—Fourth Round. Aspermont Sta., Shilery Bend Sept. 5.

Let every official member be present; let the Trustees have a correct report; and let each steward endeavor to have finances in full.

NORTH TEXAS CONFERENCE

Sherman District—Third Round. Trinity Miss., Aug. 21, 23. Waples Memorial Sta., Aug. 28, 30.

Decatur District—Third Round. Gibtown, August 23, 24. Justin, Sept. 5, 6.

McKinney District—Third Round. Anna Miss., at Chambersville, Aug. 22, 23.

Paris District—Third Round. Bagwell Miss., at Lone Star, Aug. 22, 23.

Gainesville District—Third Round. Bonita Cir., at Liberty Chapel, Aug. 22, 23.

Terrell District—Third Round. College Mound, at Morris, August 22, 23.

Dallas District—Third Round. Cochran's Ch., August 22, 23. J. L. MORRIS, P. E.

Sulphur Springs District—Third Round. Purley cir., at Pleasant H., Aug. 22, 23.

Bowie District—Third Round. Holliday Miss., July 25, 26. Fruitland Miss., July 29, 30.

Bonham District—Fourth Round. Buckholts, Sept. 12, 13. Cameron, Sept. 13, 14.

Sherman District—Fourth Round. Whitewright Sta., Sept. 4-6. Bells Cir., at Bells, Sept. 11-13.

TEXAS CONFERENCE.

San Augustine District—Third Round. Tatum, at Ward's Church, Aug. 22, 23. Melrose at Union Aug. 29, 30.

Huntsville District—Third Round. Shepherd & Cleveland, C., Aug. 23, 24. Augusta Cir., Aug. 29, 30.

Jacksonville District—Third Round. Kilgore, Hopewell, Aug. 22, 23. Longview, Aug. 23.

Brenham District—Third Round. Hope, at Boxville, Aug. 22, 23. Sealy, Aug. 22, 23.

Tyler District—Third Round. Whitehouse Cir., Lane's Chapel, Aug. 22, 23.

Pittsburg District—Third Round. Kelleyville, at Avinger, Aug. 21, 22. Jefferson Sta., Aug. 23, 24.

Calvert District—Third Round. Marlin Sta., Aug. 22, 23. Reagan, at Reagan, Aug. 26.

Beaumont District—Third Round. Port Arthur, Aug. 22, 23. Woodville, at Wolfe Creek, Aug. 27.

Houston District—Third Round. Columbia and Brazoria, Aug. 21. Angleton, Aug. 22, 23.

NEW MEXICO CONFERENCE.

El Paso District—Fourth Round. Toyah, August 22, 23. Malaga, August 29, 30.

Albuquerque District—Fourth Round. Roosevelt, at Antioch, August 22, 23. Grady, at Hollene, August 29, 30.

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