

# TEXAS CHRISTIAN ADVOCATE

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter Under Act of Congress March 3, 1879—Office of Publication, 1804-1816 Jackson Street.

BLAYLOCK PUB. CO., PUBLISHERS.

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

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

Volume LIX

Dallas, Texas, Thursday, March 6, 1913

Number 30

## Work of the Evangelist Not Discounted

**B**Y the evangelist we mean the minister of God who is not a pastor, but gives all his time to the work of holding revival services. It is unfortunate that the term, of late, has often been brought into unpopularity, and the work of the consecrated men engaged thus, somewhat discounted. A few years ago there was a tendency upon the part of some ministers to eschew the pastorate and seek the field of an evangelist because it afforded larger prospects for remuneration; and once in a while a money-loving man would abuse the privileges of this sort of vocation. On account of this condition, the Church drifted into the conclusion that the "professional" evangelist was a detriment rather than a real help to the work of the pastor. As a result, the evangelist was tabooed by the Church, and our religious press teemed with criticisms of him and the character of his work.

But as time has gone on the Church is taking a better view of the evangelist, and a modified form of evangelism as a factor in Church work has been adopted. Instead of hurling anathemas at the evangelist we are now trying to regulate his movements and to conserve his usefulness. So we are appointing Sunday School evangelists, missionary evangelists, district evangelists, and so on, and prescribing their manner of work and the territory in which they are to operate. We no longer turn them loose to roam at large without fixing upon them a given responsibility. And doubtless as time goes on our Church will further provide for the work of its consecrated men who are specially adapted to revival work, so as to give our pastors the benefit of such service without assuming any unnecessary risk.

It is true that we have in each conference certain brethren who are gifted specially with this genius for evangelistic services. They are at home in the pulpit and in the altar as devout soul-winners, and a great spiritual awakening follows their efforts. It is a difficult matter to restrict such men to a given charge. They are better suited to a wider field, and when directed by the Church, they become eminently useful in this line of service. With them the pastor, who is burdened with the routine work of his charge, finds such help of great value; and when he makes use of it and follows up the result with his ability to organize and to teach the new converts and work them into the spiri-

tual life of the Church, then the ministrations of the evangelist are made a permanent blessing.

One great fault that has been found with the evangelist is that he gathers too much money for his own use in the free-will offerings of the people who are moved greatly by his efforts; but this is now eliminated by the Church fixing a maximum salary for the evangelist just as it does for the pastor, and then having whatever there is in the way of surplus, during the course of the year, turned back into the funds of the Church for missionary and other general uses. In this way the evangelist becomes a part of the organized work of the Church, and the charges employing him are not burdened with demands that used to look exorbitant. He and the pastor work in harmony and the evils of the money question have no force.

That the evangelist has a special call to a special work, is so recognized in the New Testament. Paul tells us that to some was given the "work of the evangelist," and we are glad that the Church is coming into its own in matters of this character. For instance, we have in the North Texas Conference two of our brethren assigned to evangelistic work under the regulation stipulated above, and they are now in the field holding meetings with fine results among their brethren. This is as it should be and it will bring to the Church and keep with it the evangelistic spirit. It will afford these brethren a field in which they can do larger and better service for the Master than in the pastorate. It will do away with necessity of pastors having to turn to the outside for evangelistic help. They will find it on the inside and make the best use of it.

We are glad to see this change in the view that the Church is taking of the evangelists, and we hope the time is not distant when men of this sort will find the largest encouragement in the organized work of the Church. It will tend toward conserving the spiritual energies of the Church and keep the revival spirit in force among the people. Many of our very best and most successful pastors are not gifted with the spirit of revival services. They do splendid work in their own way; and when the time comes to inaugurate the revival movement, they find in the man or the men appointed by the Church to do this specific work, wonderful help and co-operation. In other words, we rejoice that the Church is beginning to

husband the resources of its own revivalists in thus devising a way for their utilization along with the

work of the pastors. It is a good omen and we want to give to it our hearty approval and co-operation.

## Unfailing Work of the Degraded Saloon

**T**HERE is scarcely a week that the saloon does not demonstrate its unworthiness to live in a law-abiding community.

Wherever licensed, it is one of the large sources of poverty, vice, immorality and crime. Take the Associated Charity work of this city, or any other city where the saloon exists, and this work is made necessary, largely because of the presence of the saloon. In a great majority of the cases where help is urgent the saloon is the explanation. It creates the conditions of immediate need with greater facility than the need can be met.

Look at the vice created by the saloon. The white slave iniquity could not exist without the saloon. The inhuman monsters that traffic in this sort of diabolism make the saloon their place of resort. There is where they get their inspiration and through its demonized work the unfortunate victim is prepared for her doom. From this source she is stupetied and made a fit subject for the ruin to follow. The saloon is the gateway through which the white slave is led to her fate. It is there also where obscenity thrives, and profanity is the common vernacular of those who frequent the place. Coarse and vulgar influences are dominant and the very atmosphere of the average saloon is fetid with foulness that stifles every sense of shame and decency. Nothing good or pure can survive in the saloon miasma.

Look at the crime of the saloon. We will take two instances in this city, but we might multiply them an hundredfold. Sometime ago, an elderly gentleman came here from a town some forty miles away to employ men to help him gather his cotton crop. He was seen to visit a questionable section where negroes live and frequent. He talked to a number of them and he was induced to enter a low saloon to treat some of those whom he thought he was employing. He imbibed a quantity himself.

The next day he was found in a secluded spot beyond one of the suburbs of the city cold in death. He had been inveigled to the place by some one and murdered! Detectives were put to work, and after long investigation, it was learned that he was seen on a car the evening before the murder, in company with one of the negroes with whom

he had been drinking in the afternoon. A diligent search located the criminal, and it was proven beyond a reasonable doubt that this black man committed the deed. He was tried and sent to prison for life.

Last fall, a man was found dead not far from the side of the Lancaster road, and marks of violence were visible on his head. He was taken to the morgue and kept there a month. Thousands of people visited the place and inspected the dead man; but no trace of his identity was discovered. No one knew him, neither did any one have the slightest idea who committed the crime. The earth seemed to have swallowed up the guilty parties. The poor fellow was buried and the people proceeded to forget the man and the occurrence. It was one of those crime-mysteries that even skilled detectives failed to unearth and the perpetrators were undiscovered.

But a negro was arrested the other day for another crime, and in order to escape he turned State's evidence, and in his testimony he dropped out a clew to the identity of the criminals in the Lancaster road tragedy. It was followed up, and in a short time three negroes were apprehended, and two of them made a full confession. They found the stranger in a questionable place one night and he was drinking. They encouraged him to drink still more in the dirty saloons, and then discovered that he had \$150 in cash. They conducted him across the viaduct and out on the road, knocked him on the head with a iron pipe, threw his body over the fence, dragged it to the spot where it was afterward found, rifled his pockets, divided the cash and played mum!

Had it not been for the saloon, this crime could not have been devised and then accomplished. In the drinking place murder was concocted and the drink habit put the victim in condition to be led to his slaughter. At least two of the criminals will pay for their part in the affair with their useless and degraded lives. But the saloon will go unpunished. The grist will be thus disposed of by the courts, but the murder mill will grind on and furnish still other grists. The State gives these institutions the legal right to conduct their business and protects them in this right, and then taxes the people with the cost

(CONTINUED ON PAGE FOUR)

# The Negro

## What He Was—What He Is—What He Can Be

By REV. W. H. HUGHES.

Perhaps no question before the American people, both in Church and State, is more involved and perplexing and further from an intelligent and satisfactory solution than what is usually known as the negro problem. For a half century before the war politicians kept the country in a constant turmoil on the subject of negro slavery, which ended in the Civil War. This war cost our people untold millions of treasure and hundreds of thousands of our bravest and best men. The blood of these men is above price and therefore cannot be computed in dollars and cents.

By the issue of war the negro was freed and we were told the problem was solved and the negro was out of politics and the agitation on this subject was ended. But, alas, the very reverse of all this is true. Up to that time politics was only about the negro, but he personally had no part in politics; he was not a citizen and could not vote. Now he is sure enough in politics. Now he is a free, American citizen and has the right to vote and politically is the equal of the white man. While in slavery the negro was latent and only passive in politics. As a voter he becomes an active factor in the political arena. If as a slave he was a menace to our free institutions, now as a slave emancipated and made in all his ignorance a part of the government, he is a thousand times more dangerous to the body politic than ever before. It is like turning loose a chained lion, which was only dangerous in a limited sphere, and giving him the free use of all his destructive power.

In order that we may treat this subject as impartially and intelligently as possible, let us consider a few historical facts. The negro is in this country by no fault of his. He is here through the cupidity and love of unlawful gain in bad white men, who kidnapped and stole him from his native home and imprisoned him aboard ships and brought him to this country and sold him into bondage, in which he remained for a century without education. Then by the fortunes of war he was freed from slavery and turned loose without education, home or money. When kidnapped he was a profound ignorance and nothing but an animal in human form. These facts make him the object of commiseration, sympathy and charity. The negro, with all his faults, is more to be pitied than blamed. Therefore the question is up to the Church and State: What are we doing, and what can we do for the betterment of the unfortunate negro?

The Church is very properly sending missionaries to "Darkest Africa," but that does not reach the question of what can be done for the negro in our midst. In the investigation of this knotty question we must remember the negro is a human being, and like all other men has a three-fold nature, namely: body, mind and soul, and that each of these faculties is capable of indefinite culture for good or evil, and that to cultivate any one or two of these to the neglect of the other mars the character of the man and fails to make him the best all-round citizen.

To cultivate the physical and neglect the intellect and soul, or morals, may produce a strong, healthy body capable of much labor and endurance; but we have only developed the animal side and neglected the higher faculties—the intellect and soul which raise man above the level of the brute. This is precisely the condition of the negro at the close of the Civil War. It had been to the financial interest of the slaveholder to look well to the bodily health of his slave that he might be strong to work. Hence the negro was well fed, warmly clothed and had the best medical attention when sick. The result was the close of the war found the negroes of the South physically the equal in health and capable of as much work as any race of people on the globe. But unfortunately his mind and morals had been largely neglected. The only advantage he had on these lines was by living in the same yard and being in close contact with the whites and their children growing up together, and in many instances the negroes were permitted to worship in the same congregation and hear intelligent white men preach the gospel of Jesus Christ. Some of them had by absorption made some feeble steps toward Christian civilization.

At this point the negroes became the wards of the State. The Government most patriotically taxed the people to educate these unfortunate people free of cost. But unfortunately, the State excluded the Bible and religion from her public schools and made no sanitary provision for their health. Up to that time their masters

had looked after their health and they knew little or nothing of medicine or the laws of health. So the facts will show that, after the State has spent fifty years in giving the negro free education, he is today physically and morally fifty per cent worse off than when in slavery. Before the war consumption among negroes was exceedingly rare, while now they are dying with it by thousands. Venereal diseases among them have multiplied. Crimes perpetrated by negroes are fearfully on the increase. Unmentionable assaults by negroes before the war was scarcely thought of. Now the morning papers teem with accounts of mob violence for this crime. The negro is the only animal known to man who will commit murder in order to gratify his hellish passions. There are at least fifty per cent more negroes hung for crime now than there were before the war. These are unpleasant facts and it does seem that they ought to teach our solons that mental culture to the utter neglect of man's higher nature is a most stupendous failure. The negro's mind, ignorant as he is, is far in advance of his morals. Hence we must cultivate his higher nature.

Lincoln truthfully said: "This Government cannot continue half slave and half free," and he might have added with equal truth: "This Government cannot continue with two races with equal rights, half white and half black." They differ in almost everything else as much as they do in complexion. Inspiration which never makes a mistake says: "Two cannot walk together except they be agreed." These principles have been demonstrated in our sister Republic of Mexico. That Government consists of a motley mixture of different races, each claiming equal political rights, for nearly a century, and yet the history of Mexico can be written in three words: Revolution, bloodshed and anarchy. Therefore it does not take a statesman, sage or prophet to see that the only way out of this trouble is to colonize the negro in his own country, or somewhere else, and thereby throw him on his own responsibility and relieve this Government of this vexed question, which would be best for all concerned.

But we are told that colonization would cost millions, which is true. But if we were to spend as much money in the next fifty years in colonizing the negro as he has cost the American people in the fifty years

just past, we could give every negro family a home, "forty dollars and a mule." If we take into consideration the hundreds of millions spent by the two parties in the late war, and then add the sums paid in pensions since, together with what we have paid out for his education, we have a fabulous sum which would be far better spent in a gradual and peaceful colonization scheme than in a racial war with bloodshed.

The social contact of the two races is constantly widening and finally, unless something is done, a split is inevitable. They no longer live in the same yard; the children do not play together and grow up as friends, but are taught race prejudices from their birth. They do not worship at the same altar, nor are they taught by the same teachers, or in the same schools. They meet nowhere on an equality except at the ballot box, and there they meet only in contest. The Government has set the negroes free and is educating them without the Bible and only by teachers of their own color. The Churches no longer send white missionaries to preach to them, but have set them off in Churches of their own, which cuts them off from all moral and intellectual resources except what they now have.

But under all the disadvantages which have surrounded the American negro there have arisen here and there men who are exceptions to the general rule, and in despite of their unfortunate environments have developed intellectual and moral characters worthy of the best. These are proofs which cannot be disputed that the negro, with proper training, can be raised to the highest type of Christian civilization. This ought to encourage every Christian philanthropist to do what he can to accomplish this most desirable end.

I have no sympathy with the selfish idea that the negro is by nature inferior in intellect or morals to other races. The difference is not in natural ability, but in civic and moral opportunity. The Jews enjoyed the civilizing influence of the Bible for centuries before others of the white race, and proudly claimed they were superior to all other people. But when the Gentiles adopted the teachings of Jesus Christ this bigoted claim of the Jews exploded. But the Caucasian fell into the same error and claimed natural superiority over our "brother in black." "But God has made of one blood all the nations to dwell on the face of the earth." So that when Ethiopia stretches out her hands to God and has the right sort of help, she will show that the negro is capable of the highest mental and religious attainments.

Dallas, Texas.

## "Then And Now" By REV. O. T. ROGERS.

Having just read Brother Hughes' second article on the above theme, it ought to be copied by every Church paper in Methodism, but will not be, I fear. It used to be said, "Old men for counsel young men for war." Happy for Israel of old had the counsel of her old men been heeded. Will Methodism repeat the ancient folly of Israel? The voice of "Uncle Buck" will reach as far in influence on such a theme, doubtless, as any man's in Texas. May God bless his words and awaken conviction everywhere.

The parallel drawn between the Jewish Church and the Church of England in the days of Jesus Christ and of John Wesley is not fanciful by any means. Other parallels are not hard to find. Every thoughtful Bible student knows that a "bird's-eye view" of the history of the world gives us a moving picture of the wars of religion, the continuous fight of the false with the true. The jealous, self-confident spirit of Cain can see no reason why his sacrifice is not "just as good as" Abel's, although there is no confession of sin in it—no vision of the coming Messiah declared by it. So through all the ages Able has gone down in blood and the proud spirit of Cain has gone on unto judgment. The false flourishes, increases in wealth and power and corruption until God gives His first great vindication of His despised and hated Church by that awful overthrow to wickedness—the flood.

But the spirit of Cain survived the flood-floated above it in the Ark—its smouldering embers breaking soon into flame again—witness a drunken, fallen Noah and a mocking Ham! And through all the ages to the Messiah, although the altar fires of a spiritual worship never go out, the story is ever the same. With increase of numbers wealth and prosperity, the false creeps in and soon the outward and formal triumphs over the inward and spiritual and the saddest thing about it is that "Samson wist not that his strength had departed from him, and hence the "worldly religious" smites the prophet of the Lord in the face, crying, "Which way went the

There is an optimism that is foolish because it is blind. Our glorious past gives no assurance for the future. Rome fell by the greatness of her conquests. The peril is great and growing. Surely it does not take a Church statesman to see it. What then is our peril and can we avert it? These are the questions of the hour.

### What?

Brother Hughes reminds us of the fundamental truth that the Church grows out of the family and is indeed, as ever, the household of faith, the family of God and shows us the well-nigh universal wrecks of the family altars and argues thereby the decadence of family piety and hence inevitably the spirituality of the Church. But why these broken altars—this lowered standard in the home? Some will say, "Our chief peril is the unconsecrated wealth among us." How long can the M. E. Church, South, bear the increasing curse of unconsecrated wealth? Our leaders all know that we could fling an army of 5000 missionaries into the world-field tomorrow if the tithes were brought into the storehouse of the Lord. Who is so enthusiastic as not to see and feel the humiliation and shame that weighs down the hearts of our leaders today at the painfully slow progress our Church in Texas is making in the face of the unparalleled challenge that S. M. U. is offering to her generosity? Is it not hypocrisy that says with the lips, "I am the Lord's" but in the heart and life declares, "My money is my own." What can we do about it? This opens a great and wide door but we will not enter it now.

Are we at the root of the matter yet? Are these men that bring their wealth into the Church and hold it, or that accumulated it within her pales, regardless of the warnings of their Lord and his faithful servants—are these spiritual men? God calls them robbers and idolaters. They may be religious, very religious, but they cannot be spiritual men. Probably many of them never were truly converted, "born again." They just joined the Church, not necessarily with any evil motive whatever—some of them in evangelist's meetings, some of them from the Sunday School, saying, "I've always been religious," etc. How we approach the crux of the whole matter.

### The Doctrine of the New Birth in Deadly Peril Again.

Hear me, all ye Sunday School leaders and experts! Hear me, all chief shepherds of the flock—though but an humble pastor I feel a prophet's fire! Hear me, all ye my brethren beloved! Just as the Roman Church lost it, and her life with it, just as the Lutheran Church lost it, just as the Church of England lost it, so—oh, the intolerable shame of it—the doctrine of the New Birth is in deadly peril at the hands of the Methodists. Do not cry "nonsense," "wild-fire," but beloved, "hear me for my cause." The charge is heavy. If I do not sustain it, I ought to suffer and will, no doubt. If I do, then every true lover of Methodism will love me more for my courage, if for no other reason. Let me introduce my matter then with a sentence from the second editorial in the Sunday School Magazine for February: "It is generally conceded by those who have given the matter intelligent consideration that the most effective means at the command of the Church for building up the Kingdom of God is the religious training of the young." Study this sentence a moment. Is it a slip of the pen, or does the writer mean that the preaching of the gospel must now, in these advanced days, be relegated to second place—God's appointed method of saving the world out of date? Surely this sentence means nothing less. Does "building up the Kingdom of God" mean getting the children to join the Church, teaching them that they are already children of God and training them to be religious? I feel sure this is his view from the previous article as will others and it is not new today. He thinks it conceded by all intelligent observers. Many think here is the hope of the world's salvation. I see only the sure wreck and certain fall of any Church that holds this theory and follows it long enough. The issue is squarely joined. Now to it!

Many Sunday School experts have insisted for years, so strongly that the world would never be saved by preaching to adults, that the only hope of the world was in saving the young, i. e. training them to be religious, that many leading laymen and not a few preachers of note are today seriously discounting revivals. Hence, naturally, the Sunday School and teaching has been magnified and Church and preaching has been minimized. We are beginning to reap the inevitable harvest: 1. The ominous sight Bishop Keener called attention to some years ago—one stream of "grown-ups," setting toward the Church on Sunday morning and another and larger stream of the young moving away

from Sunday School, presumably toward home; 2. A generation of young people growing up in our cities and towns with little reverence for God's house and God's ministers, who seldom hear preaching and give little heed to it when they do; 3. That worldliness of almost every type is rapidly increasing in the Church and that the per cent of members who manifest little or no signs of spiritual life is sadly great and increasing.

This picture is dark—who will say it is not just? This ominous cloud is larger than a man's hand—who can turn it aside? Our brilliant Sunday School Editor admits the first two evils, as do all observing men, and with other leaders, as trying to check them. As to the third item, the addresses of our College of Bishops for many years back give abundant witness, which no pastor would question. This article is long enough. Look next week for "All the Children in the Church."

## The Church's Greatest Enterprise.

By Rev. C. H. Buchanan.

A Methodist Church that is not ablaze with missionary zeal would be the greatest anomaly imaginable, for Methodism was born of the evangelistic spirit: her founder was a missionary before there was a Methodistism. Her first Bishop Coke was a burning flame of missionary zeal, and went to his grave in the sea from the deck of a vessel fitted out at his own expense of 30,000 pounds, and enroute to India, there to plant the standards of the Cross as a Methodist. The conquest of the American continent was begun and carried forward now for a hundred and fifty years with a fervor of missionary zeal which reckoned no difficulties and countenanced no defeat, having as her watchword the burning impulse "to spread Scriptural holiness over these lands;" and today her achievements stand as the marvel of ages and the best evidence in defense of our religion. Nor has the Church stopped with the limits of our American borders, but overleaping them, she has hastened on to plant the Cross under every sun, thrilled by the ring of the great commission, "Go ye into all the earth," and claiming as did Mr. Wesley before her that "the world is my parish." An anti-missionary Methodism would be a travesty on the gospel she proclaims and a sure evidence of her backslidden state and the loss of her power and prestige in the world.

Scarcely had our Southern branch of Methodism been organized in 1845 (claiming it her privilege to declare the gospel to an untutored race in the South) till a desire was felt to go into "regions beyond," and Dr. Wm. Capers, himself once a missionary to the colored people of the South, had out to mention the matter to Charles Taylor. And the first General Conference of the Church, South, which elected Dr. Capers Bishop, also sent out Dr. Charles Taylor as missionary to China in 1848, to be reinforced a year later by D. C. Kelly and others. Following the wrecks of the Civil War how quickly the Church began to take up her task of operating foreign missions! And from country to country she has gone with a zeal amid poverty and discouragements that have demonstrated the sublime daring of her faith and obedience to her Lord.

In the face of the ridicule of the skeptical and the long waiting for results her faith in the righteousness of her cause has never for a moment wavered. In this she has demonstrated the spirit of her Master, who, without an organized board, a great Church, or glittering array of bayonets back of him, could say with a sublime assurance, "I have overcome the world; Go ye, therefore, and teach all nations."

In all fields how great has been the trial of the faith of the Church in the beginning! For seven years they toiled in South China with but one convert and for twenty years with only three. Alexander McDuff wrought in India for fourteen years with but one convert, and when asked if he did not think that rather an expensive convert, said with much feeling, "No, not if it were my boy." But these all in assurance of faith "saw the victory from afar," and found no defeat in waiting for its accomplishment. Today what do we see? Why, a conquest of the Cross which rivals the triumphs of Pentecost. Bishop Thorburn baptized 80,000 in one year in India where McDuff waited so long. Japan with her native Methodist Church and a new China with seven out of ten of her "Provisional Cabinet" Christians at the side of her Christian first President. Truly "this is God's doings and it is marvelous in our eyes." The joy of triumph now swells where men but lately scorned

the "fanaticisms of crack-brains," as they saw fit to call our missionaries.

These men have ever been the true pioneers of the world's progress in every land under the sun. With a love of souls born only of the spirit of the Master, they have dared the dangers of the jungles and fevers, and have gone to the uttermost parts of the earth to tell lost men of a Savior that could make them truly great. They have blazed the way through dense forests of savagery and pagan superstitions and made possible the flag of empire and the wheels of commerce. They have made a literature possible in many tongues and caused life to be sweet and hope a joy. "No force in all the world," says Dennis in "Progress and Missions," is equal to Christian Missions to bring about a better government of the world." For after all the gospel which they teach is but the science of living together rightly.

Let men call the work of missions "attempting the impossible" if they will and they but enhance the grandeur of the enterprise. Looked upon from a human standpoint, all the work of redemption is that. The taking of China or Japan or "Darkest Africa" or the American continent for Christ is no more "attempting the impossible" than was the redemption of the race by the crucified and risen Lord. To breathe new life into the dry bones of a dead nation, to cause a whole nation to discard the religion and traditions of thousands of years of standing and to cast aside a dead and defunct civilization and espouse a new and better, may to the eye of slow and calculating commerce seem to be attempting the impossible, but to the eye of faith it is glorious reality, since it lies within the pervious of divine possibilities and affords a field for sublime heroism.

Let it not be for a moment supposed that these results are accomplished in a day or by a mere wave of the hand. This is not child's play. To the task God has not called a race of pigmies that trifle in life, but the magnitude of the undertaking has been matched by the measure of the man in the field. What giants we find there, and what a world-grasp of ideas they display, and what far-seeing vision! Call the roster of our own Church leaders have gone to the front by way of the Missionary Secretaryship. In that list we find the names of Wilson and Morrison, of Ward and Lambuth, Hendrix, at the time of his election to the Bishopric was President of the Board of Missions. At the Pan-Missionary Conference in Scotland recently, our Lambuth was declared to be in matters of world-wide evangelism, the manifest leader of the whole body. Who that ever heard Young J. Allen speak on Missions that did not realize, as he toyed with world-wide diplomacy, and traversed the fields of their intrigues and counterplots, and made to glow the wonders of the march of the Kingdom of God, but felt that for once a world's leader stood before him. When Dr. Sun, China's first President, was asked what agencies had influenced him to become a Christian, he mentioned two men—Allen was the first, who laid their hands on his head and turned him to Christ.

Young J. Allen, the Georgia Methodist preacher, the founder and president of the Anglo-Chinese University, the founder of the Society for the Distribution of Christian and Scientific Literature in China, the author of the Imperial History of latter day China, the master of assemblies and the incomparable orator, where in all the nations of earth today is there the footprints of a greater leader than he? He will go down to history as the St. Paul of the redeemed empire of China. Such men stand unexcelled in the annals of true greatness. They conferred not with flesh and blood, nor counted their lives dear unto themselves, and such men have a right to the honor of men. Thousands in their world-wanderings on reaching Calcutta ask not where Thackeray was born, but where William Carey lies buried, he that gave his life for the uplift of a nation not his own. Though long dead his charmed life holds men spellbound by its purity and its grandeur.

It is by the touch of such men as these that the matter of world-wide evangelism takes on new hope and manifests a strange potency. In the light of these agencies our life takes on new meaning and our means find new standards of measurement. It is only in the light of eternal realities can we get a correct standard of measurements after all, and thus we are coming to view life. Here is how the light began to be turned on:

The first organized Foreign Missionary Society for work in North America grew out of the famous "Haystack Prayermeeting," by a bunch of students at Williamstown, Mass., in 1806. The "Students' Volunteer Movement" began at Northfield, Mass., in 1886. In February and March of 1906, while the Student's Volunteer Conven-

tion was held in Nashville, a bright young business man of Washington, D. C., thought within himself, "If the laymen of North America could see the world as these students are seeing it, they would rise up in their strength and provide the needed funds." The "hundredth anniversary of the 'Haystack Prayermeeting' was held in Fifth Avenue Presbyterian Church, New York, and the Layman's Missionary Movement was organized, which has wrought such a revolution in the minds of men, and pushed the cause of missions to the forefront of all other interests. Into this subject they put their business judgment and determination, fired by their zeal for the Master's kingdom; and after surveying the field, went about estimating the needed capital in business like way. They called upon the whole Church for the paltry sum of \$2.00 each from every member of the Church. This they say will do the work for which the world has waited for, lo, these many centuries.

A new amazement burst upon the Church. "We can do it if we will," came to burn in their hearts as a fact, and the long-deferred dream rose as a new vision. The world could have the gospel in this generation!

For beverages, \$250,000,000; for automobiles \$150,000,000; for millinery, \$85,000,000; for candies, \$73,000,000; for chewing gum, \$13,000,000; and for Missions, \$12,000,000.

This, too, while the world is dying without the Christ we could bring them. In the light of these facts what a travesty is our old estimate of best investments of our money, when the first man, (Hummel) who went to the electric chair in Sing Sing, cost the State of New York \$100,000; while a young intended murderer saved in the Water Street Mission, cost the State \$5.00; surely it is time for us to learn how to invest our money to best purpose. No money brings such returns as that which is invested in Missions. For every dollar given to Foreign Missions there is \$10.00 worth of energy turned loose at home. Where is the Church prospering today as in the foreign fields? Nothing in Cuba in 1900; every town of any size occupied today with 5000 converts and \$300,000 in property. This is but a sample of the growth everywhere we are at work. In ten years the rate of increase has been in members 155 per cent, against a rate of only fifty per cent at home.

Where else has the Church such an enterprise like this? And where is the manifest presence of God so abundant? What wonder, for is it not God's cause, and in fulfillment of the great Commission: "Go ye into all the world and preach my gospel to every creature, \* \* \* and, lo, I am with you always."

REVIEW OF ADVOCATE, FEBRUARY SIXTH.

Well, Doctor, you have given us such a remarkable paper up to the present, and every number is an improvement, until we wonder when it will reach its zenith. This copy is so nearly perfect that we cannot refrain from commenting on some of the subjects.

Beginning with the first page, your three editorials, "The True Minister and the Good Physician" is so true we commend it to every physician. We have our faithful Christian physician in mind who, when his patients were getting beyond his medical skill, made it his especial business to find out if the soul was sick and needed the Great Physician to bring it back to health. This grand old Christian physician would get down on his knees and pray for his patient and very rarely, if ever, did that godly prayer fail to bring peace to that troubled soul.

"Oh for a Closer Walk with Man," and "Anent the Poor Boy's Opportunity"—the other two editorials—are just what we need in this day and time; in fact, the three fit so nicely and compactly together that they make a trinity of pure gospel truth for the physician, the man and the boy.

On the second page we have that intensely interesting article on "Oxford University." One can almost imagine themselves going through those wonderful buildings whence so many of our illustrious predecessors have come forth equipped for the masterful business to which they were called. Especially are we proud of our great founder of the Methodist Church, John Wesley, if Oxford University had only this one illustrious name on its rolls it would pay for the work of founding and carrying on that great institution. But a host of great and good men, whose names we could not find space for even if we were competent to give them, have left the University and left their masterly imprint on the history of the world.

On the same page Brother W. H. Hughes' article, "Then and Now," is very instructive and helpful to us, especially to the younger brethren.

On page six, Flaura Jackson's "A Trivial Epistle" is a striking example

of what constitutes a Christian lady and how far-lacking being such are fine clothes and ugly conduct as shown by those dudines on that car.

On page seven "The Circuit Rider's Wife," by Sarah Grouch, is certainly unique. She says it is her first letter in all the twenty years her husband has been a circuit rider. But we hope it will not be her last. Our tobacco-loving preachers certainly have their medicine in this good sister's write-up. Well, let us hope it will show the brethren where they stand in the estimation of those who have no use for the filthy weed. "Let him that is filthy be filthy still" (Rev. 22: 11).

Your editorial on Senator Morris Sheppard rings clear and brings before us one of the finest characters Texas has ever known. But it is amusing, to say the least of it the way some of the papers in Texas are trying to shield their pets. We give an excerpt from a country paper now before us. The Senatorial election, short and long terms are over. Morris Sheppard is speeding toward Washington, and on next Monday he will take the oath of office for the short term that Mr. Bailey did not complete. On March 5 he will become United States Senator for the full term of six years. May he live to serve out the six years and to achieve usefulness and prestige and reflect credit on his State and party. If there is happiness in high public stations may he find it. That he will desire and strive to be useful we fully believe. Whether he acted wise in demanding and accepting the short term is a question that cannot be answered now. The answer is in the future. We doubt if his judgment served him as capably in deciding his course as it had done on some previous occasions. He well understood, or we assume he did, what was involved and was willing to take the responsibility. So let that pass. And as to Col R. M. Johnston, who was given the honor he had so well earned by his years of party service, it may be said that his attitude and course were marked by a measure of dignity that does him credit. He was calm and self-contained. He made no unseemly effort to shape events to his own advantage and he will come home and take up his life and work after a manner that will command general respect. Selah.

"Listen." It is due Col. Jacob F. Wolters to add that he had a distinctively creditable part in the episode. There is reason to believe, had he chosen to do so, he could have exerted influence that would have cut down materially the vote in the two houses and thus deprived Mr. Sheppard of the distinction of receiving unanimous support for the long term. "Wolters was in position to do this," etc. "Gov. Colquitt, too, exercised moderation that does him credit."

"He has seen the Legislature hand him a rebuff in the defeat of Johnston for the short term. This influence, operating with that of Wolters could have imparted some humiliation on Mr. Sheppard when the votes on the long term came up, but Mr. Colquitt, too, exercised self-restraint that was competent to put down temptation for reprisal."

We give this excerpt for the benefit of the readers of the Christian Advocate who have not had the pleasure of reading other papers.

"The Inaugural Ball," by Brother J. T. Smith, presiding elder of the Jacksonville District, is just like J. T. and every one feels that a great incubus has been lifted from the shoulders of the taxpayers of Texas by the doing away with this burden.

"Eight Years' Experience as a Preacher's Boy" is good reading. It would be a good idea for some more preacher's boys to emulate his example.

Closing with the Knickerbocker Special, on the 16th page, this copy of the Advocate is simply fine.

No wonder Brother L. Blaylock was chosen as Police and Fire Commissioner of the great city of Dallas. Long may he live to fill the office and to publish the very best of the Advocate family, and in fact second to none this side the Mississippi River.

Here's to Dr. Rankin, Brother L. Blaylock and all his force. Yours for a clean State.

EDWARD HAMMOND, L. E.

SOME PERSONS AND THINGS I REMEMBER.

By a Methodist Preacher's Wife.

NUMBER TWO.

It was my first trip with my husband to his first appointment at Oak Grove, which was about fifteen miles from the "parsonage."

On Saturday afternoon we drove about five miles of the distance and spent the night with "Father" Maddox and his wife. They had lived to raise ten children to be grown and married, and all these were living in good homes of their own and were prosperous. All the children were members of the Church, and all the grandchildren that were old enough. He,

himself, was a local preacher of no mean ability, one of his sons was an itinerant, another a local preacher and still another was a class-leader. He had married most all the people for miles around and also buried their dead, and he was loved and respected by all who knew him.

He always had plenty of good advice to give to the young preacher, and, if I am not mistaken, this time some of it fell to the young preacher's wife. We took it in the spirit in which it was given.

Early the next morning we began preparations to start on our journey when Father Maddox proposed to accompany us as guide. I was glad of this because my husband had the bad habit of losing his way, and, as we had never been there before we gladly accepted his offer, and so we started bravely forth with him as our guide.

It was a cold, cloudy day in the latter part of November, and the rains had been falling at intervals for a week. The roads were in a dreadful condition. We pushed on, though, as rapidly as possible. Some times the buggy would mire down to the hubs, but the mud was not heavy and sticky like I have seen it in some parts. So our noble horse would always pull us out, but sometimes with much difficulty. The time was passing on, the country was very thinly settled and we had traveled several miles without seeing any one. We thought we had traveled far enough to be almost there and so we called a halt for consultation. Our aged and faithful guide, after looking around, said: "Evidently, we have lost our way—the roads have been changed some since I was along here!" It would do no good to stay there—"miles from nowhere"—so we struck out again in the direction we thought we ought to go.

Shortly we came to a beautiful mountain stream, now swollen by the recent rains. We started across, though, and, as we got deeper and deeper in, I saw that the stream was deeper than we at first supposed. So I climbed up in the buggy seat and shut my eyes right tight. The water ran over the buggybed and the horse had to swim part of the way. When I next opened my eyes we were safely across, and went on without any serious mishap.

After we had traveled around and about until I had lost all sense of direction, we ascended a little hill and heard the feeble strains of music in the distance. Going around a curve in the road, and then around some thick underbrush, the enigma was explained. Wagons, buggies, horses, mules, dogs and colts were all around and a drive of a hundred yards brought us to the place of preaching. It was nearly twelve o'clock and the congregation was about to disperse, when Father Maddox called out: "Wait and hear your new preacher preach!" Soon they were again as comfortably seated as the split-log seats would allow, around an old broken, smoky stove.

The house that served the purpose of a Church was just a little old log cabin, which they said had been built "before the war," and I believed it, from its looks. I did not know that white people anywhere in this fair land of ours used such a house for worship, but here it was. The windows were just holes with board shutters. However, it was situated in one of the most beautiful oak groves I ever saw, towering and tall. I could not help but wish the weather was warmer so we could use "God's first temples."

My husband preached, however, and one young man was converted, joined the Church and afterwards became a steward. This same young man was largely instrumental in the building of a beautiful new church, before that year was out, on the site of the old one amid the beautiful oaks. It is there till this day a flourishing country church of which any community might well be proud. I doubt if you could find many there now who remember the little old log church. That is the way generations live, and work, and accomplish and then pass out, and others take their places, and the work goes on.

ONLY COMMON PEOPLE.

The tradition of blue blood dies hard, even in a democratic age. It is hard to realize that beneath kingly robes or president's garments there dwells nothing but common man. And it is still harder to realize that under the uncouth garb of the unlettered immigrant, there breathes a humanity which is of equal value in the father's sight to ours. We have the same joys and the same trials; we have the same warm love and the same hot hate; the same sins and the same sorrows; and to all the same gospel comes with the same mighty uplift, and the same glorious revelation. One humanity, one Redeemer, one final home—Guardian.

He who loses his narrow, selfish life shall find a broader and grander life, filled with joy, peace, contentment, satisfaction and happiness.



Like Bubbles in Milk

Puffed Wheat and Rice are airy wafers. They will float in milk.

They are crisper than crackers—four times as porous as bread.

They are whole-grain foods, and the taste is like toasted nuts.

Perhaps a million homes at supper-time now serve these grains in milk.

In the Morning

For breakfast serve with cream and sugar, or mix the grains with fruit.

Serve in soup for dinner. Or scatter like nut-meats over a dish of ice cream.

You'll find these crisp grains—eight times normal size—the finest foods you know.

Puffed Wheat, 10c  
Puffed Rice, 15c  
Except in Extreme West

These are the foods which experts know as Prof. Anderson's foods.

They are made by steam explosion—by being shot from guns.

They are the most digestible cereal foods science has ever created.

And 250,000,000 dishes a year are consumed by people who love them.

Please find them out. Tell your grocer—now, before you forget it—to send you a package of each.

The Quaker Oats Company  
Sole Makers—Chicago

(CONTINUED FROM PAGE ONE)

of ferreting out their crimes, and for the heavier cost of convicting and hanging them! Therefore, in the last analysis, the State is responsible for every crime committed by the saloon and is a party to the crimes. And the people are responsible for the acts of the State! Now you have it in a nutshell.

Upon what ground can any man justify his vote to perpetuate the saloon? Has it ever done a single thing to merit the favor of the citi-

zen or the State? On the contrary, has it not forfeited every right to exist in a civilized community? Has it ever done any good? Is not its whole record one of blood, one of crime and one of wrecked humanity? Why not rise up and smite it to its ignominious death? Every dictate of honest judgment demands its execution and the evidence requiring its death is written in the woe, the lamentation, the death-gurgle of multiplied thousands. On with the battle!

## Social Club a Substitute For The Saloon

When drastic legislation for the restraint of the liquor shop was passed by the Legislature of the State, closing up saloons on Sunday, then the "social club" sprang into existence. Hundreds of applications to the Secretary of State were made for charters for these clubs, and, under the charters, though no mention was made of the fact, they claimed the right to dispense intoxicants to their members. In some way the matter got before the courts, and it was there held that such bona fide clubs had the right to keep and dispense liquors to their members. Since that, clubs have become numerous in all our wet districts, and members have joined them by the score, yes, by

the hundred, and the one object of thus organizing and joining these clubs is to get the advantages of the saloon without coming under saloon restrictions, or having to pay saloon license.

The Elks Club, and the Eagles Club, along with all the rest, claimed this privilege, and these institutions are not a shade below the saloon in their practices in wet towns and cities. They frequent these places on Sunday, on election days, and at any time during the night, when saloons are closed by law, and indulge their appetites for drink. There is no restraint placed upon them. They can dispense to minors, or to lady associate members, and the law does not interfere.

Even the negroes have organized such clubs and they hold forth in the most diabolical fashion right here in this city without let or hindrance. There is one of these black institutions within a stone's throw of where we are writing and some of the meanest crimes ever committed in this city have occurred in this devilish place. Of course, when the crimes have occurred, the guilty ones have been arrested, but the club is the blind for the promotion of such crimes and no one can interfere with the club.

Now it so happened the other day that Attorney-General Looney looked into the intent of the charter business and came to the conclusion that any club of any character, Elks or what not, dispensing liquors without a saloon license, is a clear violation of the intent of the charter and liable to prosecution under the law. This has caused a great flutter among the "bona fide" liquor clubs of the cities, and they are stirring themselves with wonderful vigor. They have had a meeting at Austin to consider the danger and to see what their remedy is. And in addition to the opinion of the Attorney-General, both branches of the Legislature have under consideration bills for the suppression of the liquor features of these clubs, and this is giving the clubbies great con-

cern. So they arranged for another meeting at Austin this week to try to take the Legislature in hand and put a stop to the effort to hurt the club by depriving it of this wonderful privilege! Just what the effect will be awaits to be seen.

Why should this association of whiskey drinking men be permitted to set aside the State law, pervert the intent of a State charter, and run a saloon without restraint and without paying a license? Yet, this is exactly what these negro and white clubs are doing, to the scandal of the community where they exist. And we do not hesitate to say the Elks and the Eagles and Buzzards right here in Dallas are conducting the very worst form of saloons, and they are having even a worse influence than the saloon itself. It is high time, therefore, that the Attorney-General or the Legislature do something to estop this outrage and bring these clubs to their senses. And we hope that every reader of these lines will write to his legislator and demand of him the correction of this shameful violation of decency by these so-called clubs. The liquor part of them needs to be put out of existence, and when this part of them is wiped out, there will not be much else left of them. On with the battle!

## Notes From the Field

### Grace Church, Palestine.

We are having a large tent made and shall worship in it until our new church is completed. It is being arranged to care for the large and growing Sunday School of Grace Church. The building committee closed a deal last week whereby Grace Church purchase an eight-room, two-story residence to be used as parsonage and lots adjoining for new church. This property is centrally located in that section of the city north of the railroad. We expect to erect a building to cost at least \$25,000, modern in every respect.—Thos. R. Morehead.

### Elysian Fields.

Our first Quarterly Conference with our presiding elder, Brother Boyles, present and presiding, our preacher in charge, Brother F. O. Dent, at his post and H. F. Edgar, secretary, was held at Bethel Camp-ground February 15, 1913. As we all know, Brother Boyles is always satisfactory in both chair and pulpit; that he is an all-over preacher and can give out as many good things to the square inch in a limited time as any one. Brother Dent is at home among us. He is a Southwestern University man, and strong in the doctrine of both theology and kneology, with the last named preponderating. The reports were good, the salary of preacher raised and a splendid conference collection. Two good Sunday Schools, and Bethel was one. Considering everything with all our surroundings we have great reason to thank God, take courage and press forward.—R. C. Boulware.

### Tyler Circuit.

After being read out at Marshall by Bishop Mouzon for Tyler Circuit, loath to leave our old home and friends at and around Center, the home of our childhood and friends that are dear, we packed our goods and came at once to meet first appointment after conference. We arrived with our family December 5 and were met at the depot by some of our new friends with buggies and driven out on East Erwin Street to our nice new parsonage, which several of our good women had in readiness. A regular old-fashioned log-rolling dinner, with grub and groceries enough to give us a nice start. So you see, the pounding came before the Pounds got there. Some of the brethren assisted the ladies in putting in some new furniture and fitting up the new parsonage in apple-pie order. So many expressions of kindness have come to the parsonage that we are

not able to mention, personally and in detail, but can say that we have every encouragement that we could wish, and only hope to be able to render that service which the sense of obligation has laid upon us. So myself and family are happy in our new field and surroundings, and hope to do the best year's work of our life. On last Saturday we met in our first Quarterly Conference at Bascom, the home Church of Uncle Caleb Smith—Uncle Caleb in one chair and our beloved in another. So you see we had a double-header. Then Brother Turrentine preached us one of his soul-stirring sermons, after which a splendid dinner was served. After dinner the stewards had a meeting all to themselves, and when conference convened announced that they had made a nice raise in the preacher's salary, and also made a good report for the quarter. Then at night and on Sunday at eleven Brother Turrentine preached to the delight and edification of all who heard him. Many expressions from the brethren left the imprint of his strong personality and of his warm uplifting messages, not soon to be forgotten. So, notwithstanding the unfavorable weather, which has been quite a hindrance, we feel like we are on the way, and by the goodness of God and the cooperation of my brethren hope to be able to accomplish much during the year. With best wishes to the Advocate force and much love to all the brethren, and joining our prayer with you all for the success of the institutions of our great Church, I am your brother in Christ.—W. A. Pounds.

### Rosston Mission.

At the District Conference, Gainesville District, at Aubrey, April 5, 1912, I was notified December 2 that the Annual Conference assigned me to supply Rosston Mission. I sold out my business at Sanger, Texas, and arrived at Rosston December 12, where we were kindly received by Grandma Bills and her daughter, Mrs. Tom Jones, and later we received a pounding that made our hearts glad. We found our people much discouraged; no Sunday School, no prayer-meeting, except Gladys. We now have Sunday School at Rosston and Hardy. Our mid-week prayer-meeting is well attended at Rosston. The attendance at all our appointments is growing. Have organized a co-operative prayer circle over the entire work with a leader. Many of our people have covenanted with God and the leaders to pray at 3 o'clock each day for the conviction of our young people. We are praying and working to bring

things to pass that will cause angels in heaven to rejoice. Our first Quarterly Conference, February 22, was a feast of good things to eat, spread in the church, after feasting on a sermon by our beloved presiding elder. One-fourth of salary paid, Forestburg paying nearly one-half of their assessment. The writer was born in 1861 and this is my first year in the ministry. Oh, what joy I have missed, since all these many years I have acted like Jonah.—J. E. Henderson.

### Cornett Circuit.

Our first Quarterly Conference was held February 14, 15. Our presiding elder was at his best and preached three soul-stirring sermons. They were indeed highly spiritual. We are proud of our presiding elder. The meeting was in every way a success. It was not only good spiritually, but financially, as well. The pastor's salary last year was fixed at \$450; this year the assessment is \$535, a raise of \$85. The presiding elder's part was fixed at \$65, making a total of \$600 for pastor and presiding elder. The charge paid \$180 to pastor and \$21 to presiding elder at this conference. As yet we have received no regular pounding, but many good things, such as eggs, butter, sausage, etc., have found their way into the parsonage. We have built a good barn and fenced a garden. We thank God and take fresh courage.—A. M. Pinkham.

### Geneva Circuit.

Well, about three months of the conference year have passed and we are here hard at work, doing our best as far as we know how. At Marshall we were assigned to this place and lost no time in getting here, although we were hindered some by the bad weather. On the fourth Sunday night in February we were able for the first time to reach the last of our appointments at Chappel Hill, this being the third regular time, being rained out twice before. We have ten Churches and have to travel ninety-eight miles each month to make our round. The people have received us cordially and have been very kind to us. They show their willingness to stand by us in trying to do the right thing and seem to be willing to go forward in all lines of Church work. When we arrived there was only one Sunday School. We now have three in very good shape and feel safe in saying we will have three more by the beginning of the second quarter, and hope to have one at each preaching place by the time our year closes at this place. It is true the work is hard but the opportunity is great, and the responsibilities still greater. The way is getting bright as we go on for the best year the circuit has ever known. The people, as well as the preacher, are praying for it and

trusting God for the victory in Jesus' name. The Official Board have already proven to be men able to do their part, and do it well, and I feel sure if I do my part in faith, nothing doubting, I shall be able to bring a good report. At the Pastors' Conference in Lufkin I was able to secure all the help I need for the revival season, and some of the best help in the district. So, with the best presiding elder in Texas, the best help, and a consecrated set of people, I see no reason why Geneva Circuit should not come out with flying colors. I believe it will. I just received the nicest present ever from Brother Jouch, of Calvert, in the way of four and one-half dozen song books, brand new. Does it not seem like the Lord is with me.—W. W. Thomas.

### Garden City Circuit.

Almost one-third of our conference year has passed by. We have been hard at work. Landed here the first day of November, and found the parsonage in a dilapidated condition, having been vacant for some time. We were very nicely entertained at the home of one of our stewards until the parsonage was ready to occupy, and we are still making improvements. Have a noble set of women who are putting forth every effort to make the preacher's family comfortable. The Home Mission ladies gave an entertainment on the night of the 11th, which gave them \$40, which will be expended on the parsonage soon. We travel over a large scope of territory and serve some fine people. They have shown their appreciation to us in many respects. The pounding come in the good old-fashioned way, and just keeps coming. We have advanced on many lines. Organized two Leagues, Senior and Junior, and one Home Mission Society. We are looking forward to a very prosperous year. There is much evangelistic work to be done in this country and we are praying for a full report on all lines. The majority of our members take the Advocate, and we are doing our best to put it into all the homes.—J. P. Watson.

### Mt. Enterprise.

I see nothing from Mt. Enterprise; I thought I would let your readers know there was such a place on the map. The last Annual Conference made a new circuit from this charge, and established the Laneville Circuit and hitched it on the Marshall District and left Mt. Enterprise with five appointments by hitching Caro to this charge. We had our pastor sent back to us and we are rejoiced. He is one of God's anointed. You cannot come in touch with him without feeling you are in the presence of a man of God. He has done a fine work here and has got everything in fine shape. Our Sunday School and prayer-meeting is

growing all the time. To show how we love, both saint and sinner of every denomination, gave him a tonning instead of a pounding, consisting of groceries of every kind, goods for wife and babies linen for table and various other things. And Christmas presents were a pounding. Then Concord Church came with her pounding. And Caro wanted to be smart and, lo, she shipped up a lot too numerous to mention. Brother Perritte is the coming young man of Texas Conference. Well, our Quarterly Conference has just past. It was one of the most spiritual and business conferences I ever attended. Our presiding elder, J. W. Wells, was on hand and preached us three great sermons. Brother Mills is a brainy and broad-minded man. He has a tact of leading the stewards in that sweet, spiritual way that they feel they are in the presence of a man of God. He knows men and business, and meets all issues in a God-loving way that is irresistible. Our pastor's salary was increased after taking the new circuit. So we are on higher ground and still growing. When Brother Perritte makes his report at conference you will hear something. Brother Editor, you preached the first sermon in the new town of Mt. Enterprise, and would like for you to pass this way again and see what you would see.—Tom Turner.

### Quinlan.

At the last session of our conference it seems that the Cabinet must have made the startling discovery that we had not finished our work on this charge in good shape, so we were sentenced to a second year of hard labor on the fields of Quinlan charge. I rather thing the Cabinet placed sentence on the wrong subject, since the people whom we serve are the ones who will receive the greater punishment. However, as that may be, we were glad to be allowed to return, and if the reception and generosity of a people is to be taken as a measure of their good will, we are sure of the pleased condition of our people since the measure is certainly filled to its utmost capacity. Since our return we have paid off every indebtedness on our charge except one. We are beautifying our church and parsonage property at Quinlan and expect to have the pret-

## A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment, which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 187, South Bend, Ind.

tiest little town church and parsonage in North Texas before the close of the year. Our ladies have been engaged the past year in furnishing and repairing the parsonage and now they turn their attention to the church building which is to be painted, and other work as needed. Our first Quarterly Conference is a matter of record and was well attended by the official brethren. Our first report was considerably ahead of last year and our new presiding elder, Dr. A. L. Andrews, was in his place, all smiles, which is saying a great deal because there is so much of him. He is much more than just large in avordupois; he is great in his preaching as well. But the greater things are to come at the last. The weather had been bad since conference and our folks were beginning to despair of successfully laying siege to the parsonage, but old Sol came out last week and the mud beat hasty retreat and the people of Quinlan and the surrounding communities came like a mighty army and stormed the citadel. We made an unconditional surrender and mighty glad of the chance, too. When the smoke of battle cleared away we began to reconnoiter and found that we had been pounded almost unmercifully. We hardly knew which one of the fellows we were but, after consulting a physician, we are pleased to report no joints dislocated and no limbs broken and the only immediate danger that confronts us now is how can we manage to eat all this without hazard to our health. Preachers, especially, can't resist the temptation to eat good things and this preacher is no exception to the rule. So we have just pulled off our coat and rolled up our sleeves and if some of the brethren could just peep in they would be constrained to believe this preacher is on to his job. We are starting out expecting a great year and Quinlan charge is not subject to first Monday rules and regulations. Please don't get it into your heads to apply for Quinlan charge next fall.—W. E. Dale.

Chico.

The past two years we have served the good people on the Boyd charge, and they were delightful years to us. They are a fine people over there, and they love God and the Church. During the two years there were more than one hundred professions of faith and seventy additions to the Church. At our last Annual Conference I was appointed to Chico. Upon our arrival we found a hospitable reception and soon learned that we were among other good people. The Woman's Missionary Society had just finished papering four rooms of the parsonage when we came and, with some other furnishings since then, they have spent about forty dollars on our home since our appointment. Plans have been formulated to remodel the church; and if you should come to see us by the opening of spring you would find a new vestibule, cathedral-colored windows, a fresh coat of paint on outside walls, and

other signs of improvement. Brother Riddle, our beloved, was with us at the first Quarterly Conference, February 1 and 2, and preached and presided at the session of the conference to the delight and edification of all present. He is a presiding elder who attends to every detail of the conference and overlooks nothing of importance. By the help of the Lord and these good people we are expecting a good year at Chico.—E. L. Silliman.

Cumby and Miller Grove.

We are getting along fine on the Cumby and Miller Grove charge. Cumby is a splendid little town of fifteen hundred inhabitants, a fine business point and surrounded by a good farming country. Miller Grove is a splendid country appointment, ten miles south of Cumby. Out there we have a nice, neat church and a membership of about seventy-five. We give three Sundays in the month to Cumby and one to Miller Grove. Last year these two points paid pastor and presiding elder \$155, while this year these two points paid pastor healthy raise, you see. And Cumby is paying monthly. Being encouraged by this forward move, we got busy and sold our old parsonage property, which was badly dilapidated and built a nice, neat, modern cottage. So now we have a new parsonage and it paid, partly by the selling price of the old and partly by cash raised. And this is not all. Our church building at Cumby was in bad condition, so we are now repairing it at a cost of near \$700. The work has been under headway for four or five weeks and in two more weeks we hope to have it completed. When we finish we will have put it on new and higher foundation, changed our entrance and made a larger and better one, overhauled the windows, changed pulpit and choir, bought carpets for pulpit, altar, choir and aisles, got new pulpit chairs, put in a balcony, repapered, painted, etc. Also put out trees on church and parsonage lawn, bought new song books and a nice \$150 organ, which will be here in a few days. Just before conference the ladies had put in electric light fixtures, which when added to a little, will be all we could desire in the way of lights. We have not done much on other lines. We have been so busy working on the material. But these are only a means to an end. We have not forgotten that our greatest need is not new parsonages and new churches, but our greatest need is a genuine, old-fashioned, Holy Ghost revival. We are planning, praying and making ready for it as fast as we can. Have had lots of sickness bad weather, etc., but after all we have made some progress. Have organized an Epworth League and planning to re-organize and grade our Sunday School, which is already doing a fine work, with Brother R. A. Greaves as our efficient superintendent. Have received four members since conference. This is the least number ever reported by us for any three months of our ministry. However, this is not a discouraging note. By the grace of God we will receive them. Yes, we are looking for a great ingathering. The field is white unto harvest. We have had this in mind all the way, as we worked on the material progress of church and parsonage. The pounding came in due time and was greatly appreciated. In fact, we have been treated better than we deserve ever since we have been here. We are happy in our work and proud of our appointment. We find our people responsive and appreciative; ready to march forward when convinced that a given course is right and wise; therefore, we are confidently expecting the greatest year of our lives. Our District Conference meets here the 27-30 inst, and we are looking forward to a great spiritual uplift.—J. Leonard Rea.

Roswell.

We have just had two weeks in Roswell, N. M., that recall vividly some of the great meetings of the early days, the record of which has stirred many a pastor's heart to pray for similar results—meetings like those under Finney. D. L. Coale, of San Antonio, and his singer, Robert Huston, led our forces. The first week witnessed a desperate struggle against odds that few revival efforts have to contend with. The weather was against us for the whole week; sometimes snow, then sleet and some rain. We also faced a Church that had chilled to appalling indifference, a condition resulting from strife dating back some years. Coale classed us with the "ecclesiastical refrigerators," but so steadily built fires about us that in the first part of the second week there was a higher temperature and the meeting moved on gloriously. The consecration meeting of the second Friday morning was one never to be forgotten. The main auditorium was crowded, and at the close of the service, as the people thronged the

altar, it was as though we had met God face to face. At this service one of our bright Sunday School girls offered her life to the Church for missionary service. While we had a number of accessions, the greater value of the meeting lies in its effect upon the Church, an effect that, so far, I have been unable to secure through union meetings. Church loyalty is deepened, there is a spirit of unity and brotherly love now that is full of promise, and the Church has heard and heeded her Master's call to service with the mission of soul winning upon her conscience. Coale's success with the young life of the Church is one of the strongest elements of his ministry. During our meeting two of our young men surrendered their lives to the ministry. Frank Dudley will attend the Moody School and Will Williams, son of one of the most devoted Sunday School superintendents it has been my privilege to know, will prepare for his life-work at Georgetown. After years of service in this field and thorough acquaintance with its problems, difficulties and needs, I am persuaded that no workers I have been associated with are capable of doing us more good than Coale and Huston; truth is few can do as well. They have won the confidence and love of Roswell to such an extent that a strong effort will be made to secure them for a tabernacle meeting in November. We face the future with stronger faith, brighter hope and deeper joy.—Thos. L. Lallance.

Smithfield.

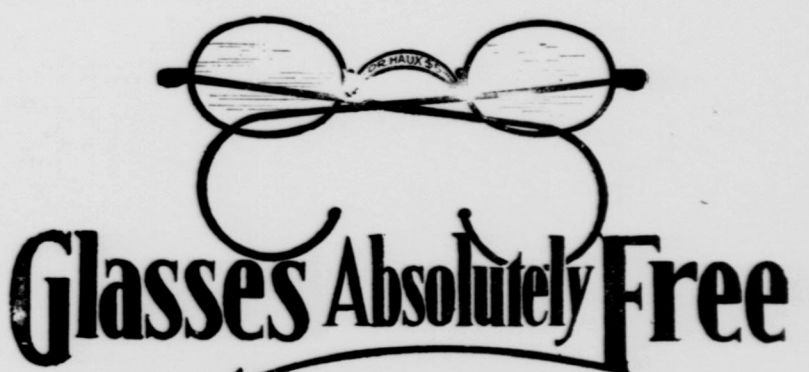
At present there is but little Christian effort exerted except by a few. Our new pastor, Brother W. G. Bailey, is like a live wire and is doing all he can in visiting and planning for the future. With the few faithful ones and with the Spirit to lead us we are expecting great things from the presence of the Lord, for he has promised us the victory if we faint not. Let all who read this breathe a prayer for a great revival throughout our charge ere this year closes. We have about \$300 in the bank and over \$100 in subscription to build a church at Keller, which is on our charge. Will commence the work in a few weeks. At two of our charges we have four men at each place who have promised to raise all of the conference collections. Have received ten new members since conference and our live preacher has been in 132 homes since he arrived here.—M. T. Gullege, Steward.

Bridgeport Mission.

We have made our third round on this charge; everything moving off nicely. Brother Riddle was with us and held our Quarterly Conference-February 13. Our assessments were not all made, but since we have held Church Conference at two of the points and they made the assessments very good. Our people are poor in this world's goods, but some are rich in heavenly things. We have never met people who appreciated a preacher more than these people; and the people of Bridgeport know how to help a preacher along. To our surprise last Monday a crowd of good ladies were seen gathering across the street from our home at D. Brayleton's. We first thought some accident had happened but then we saw about thirty-five or forty ladies coming across the street following a buggy. They came right in, arms full; some carrying flour, sugar, fruit and everything good to eat and also some drygoods. The dining room was full. Such a pounding I never witnessed. The embarrassed preacher and wife knew not how to express their thanks and appreciation, more than to call the crowd to prayer. God poured his Spirit upon us. We will never forget these good people and their kindness. May God's blessings be upon them.—Clarence Bounds.

DUBLIN PREACHERS' CONFERENCE.

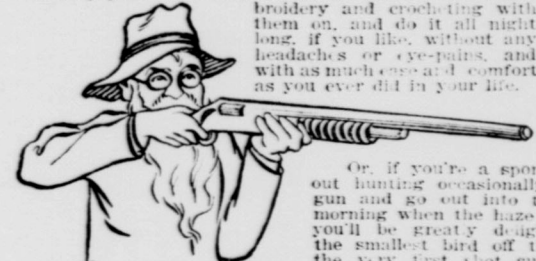
February 11-13 the Dublin District Preachers' Conference was royally entertained at Stephenville by Brother E. L. Lloyd. Almost every preacher was present. It was well planned and better presided over by our beloved, Brother M. K. Little. Was a big success from every view; a spiritual feast, inspiring and practically helpful. Preachers felt they had been somewhere and gotten something. Dr. F. P. Culver captured every heart, preaching so great a sermon the first night that every preacher wants a copy of it. They beg by unanimous vote that it be published. President Winfield, of Meridian, was with us the second evening and surprised every one. He preaches; he is a philomath; was an inspiration and a benediction. The district was organized for fifth Sunday services, missions, doctrine and polity being



Don't Send Me One Cent

when you answer this announcement, as I am going to mail you a brand new pair of my wonderful "Perfect Vision" glasses (known in the spectacle business as "lenses") absolutely free of charge as an advertisement.

As soon as you get them I want you to put them on your eyes, sit down in front of the open hearth one of these cool wintry nights, and you'll be agreeably surprised to discover that you can again read the very finest print in your bible with them on even by the dim firelight; you'll find that you can again thread the smallest-sized needle you can lay your hands on, and do the finest kind of embroidery and crocheting with them on, and do it all night long, if you like, without any headaches or eye-pains, and with as much ease and comfort as you ever did in your life.



Or, if you're a sportsman and like to go out hunting occasionally, just shoulder your gun and go out into the woods some early morning when the haze is yet in the air, and you'll be greatly delighted when you drop the smallest bird off the tallest tree-top at the very first shot sure, with the help of these wonderful "Perfect Vision" glasses of mine. And in the evening, when the shadows are gathering in the twilight, you'll easily distinguish a horse from a cow out in the pasture at the greatest distance and as far as your eye can reach with them on—and this even if your eyes are so very weak now that you cannot even read the largest headlines in this paper.

Now Don't Take My Word For It

but send for a pair at once and try them out your self for reading, sewing, hunting, driving, indoors, outdoors, anywhere and everywhere, anyway and every way. Then after a thorough tryout, if you find that every word I have said about them is as honest and as true as gospel, and if they really have restored to you the absolute perfect eyesight of your early youth, you can keep them forever without one cent of pay, and

Just Do Me A Good Turn

by showing them around to your friends and neighbors, and speak a good word for them whenever you have the chance. Won't you help me introduce my wonderful "Perfect Vision" glasses in your locality on this easy, simple condition?

If you are a genuine, bona-fide spectacle-wearer (no children need apply) and want to do me this favor, write your name, address and age on the below four-dollar coupon at once, and this will entitle you to a pair of my famous "Perfect Vision" glasses absolutely free of charge as an advertisement.

Write your name, address and age on the below coupon at once.

DR. HAUX—The Spectacle Man—ST. LOUIS, MO.  
I herewith enclose this four-dollar coupon, which you agreed in the above advertisement to accept in full and complete payment of a brand new pair of your famous "Perfect Vision" glasses, and I am certainly going to make you stick to that contract.  
My age is .....  
Name .....  
Postoffice .....  
Rural Route and Box No. .... State .....

prominent on the program. The slogan of the old district is: "Every dollar in full." Watch and see.  
F. E. SINGLETON,  
Secretary

Resolutions of the Dublin District.

Resolved, That we, the pastors of the Dublin District in conference assembled, Stephenville, Texas on this the tenth day of February in the year of our Lord, 1913, do hereby express our sincere appreciation of the presence and counsel of our beloved brother, Dr. Frank P. Culver, during the first day of our conference. His contributions to the general discussions evinced much thought, experience and deep spiritual life and have inspired in us the highest ideals of our work. His sermon on "Power" was the presentation of a great message which should be heard throughout the bounds of our Church.

Resolved, That the secretary is hereby instructed to send a copy of these resolutions to Dr. Culver and a copy to the Texas Christian Advocate.

C. L. CARTWRIGHT,  
E. L. LLOYD,  
W. C. HILBURN,  
F. D. SINGLETON.

THE BOARD MEETINGS IN DALLAS.

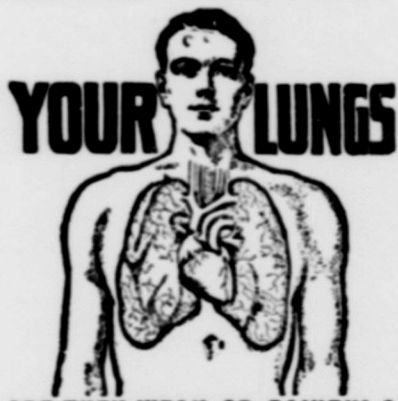
Bulletin No. 4.

A splendid committee of Dallas preachers and laymen is holding weekly meetings to make plans for the Board meetings in Dallas this spring. They realize that they have

a big job on their hands and for that reason started early and are keeping busy so that every detail will be worked out before the time arrives. That it will prove a great occasion no one familiar with the deliberations of the committee to date has any doubt. Liberal railroad rates have been assured and a fine list of hotels and boardinghouses is being prepared that good entertainment at reasonable prices may be provided for all who come.

The General Epworth League Board while small in numbers is ambitious to stand right on the front line and plans are being made on a scale that make one not inoculated with their peculiar brand of enthusiasm almost gasp. But Gus Thomasson is a member of this Board and lives in Dallas and says his Board must outshine all the rest. The young people of the city and vicinity are considerably stirred, and every one of them is right in line for an occasion that will not soon be forgotten. They talk of a mass meeting at the Coliseum Sunday afternoon, May 4, that will fill every seat and a banquet on Monday night following, with plates for more than one thousand Leaguers with all the Bishops present and an assembly of the youth and beauty of Texas Methodism that will be an inspiration to all who are fortunate enough to be there.

The cheerful optimism and buoyant enthusiasm of this host of Epworth Leaguers insure a robust type of Methodism in these parts in years to come. Our hats are off to the Epworth Leaguers!  
W. C. EVERETT,  
Dallas, Texas Chairman.



ARE THEY WEAK OR PAINFUL?

- Do your lungs ever bleed?
- Do you have night sweats?
- Have you pains in chest and sides?
- Do you spit yellow and black matter?
- Are you continually hawking and coughing?
- Do you have pains under your shoulder blades?

CONSUMPTION

You should take immediate steps to check the progress of these symptoms. The longer you allow them to advance and develop, the more deep seated and serious your condition becomes.  
We Stand Ready to Prove to You absolutely that Lung Germine, the German Treatment, has cured completely and permanently cases after cases of Consumption (Tuberculosis), Chronic Bronchitis, Catarrh of the Lungs, Catarrh of the Bronchial Tubes and other lung troubles. Many sufferers who had lost all hope and who had been given up by physicians have been permanently cured by Lung Germine. It is not only a cure for Consumption but a preventative. If your lungs are merely weak and the disease has not yet manifested itself, you can prevent its development, you can build up your lungs and system to their normal strength and capacity. Lung Germine has cured advanced Consumption, in many cases over five years ago, and the patients remain strong and in splendid health today.

Let Us Send You the Proof—Proof that will Convince any Judge or Jury on Earth

We will gladly send you the proof of many remarkable cures, also a FREE TRIAL of Lung Germine together with our new 40-page book (in colors) on the treatment and care of consumption and lung trouble.

JUST SEND YOUR NAME  
LUNG GERMINES CO., 517 1/2 N. 2nd, JACKSON, MICH.



WHISKEY, DRUG and CIGARETTE HABIT

These habits are quickly and permanently cured by the Hill Treatment. Cure strictly guaranteed. Address HILL SANITARIUM, Greenville, Texas







G. C. RANKIN, D. D., Editor

Office of Publication--1804-1806 Jackson Street

Published Every Thursday at Dallas, Texas

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

BLAYLOCK PUB. CO., Publishers

SUBSCRIPTION--IN ADVANCE.

ONE YEAR \$2.00
SIX MONTHS 1.00
THREE MONTHS .50
TO PREACHERS (Half Price) 1.00

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

If any subscriber fails to receive the Advocate regularly and promptly, notify us at once by postal card. Subscribers asking to have the direction of a paper changed should be careful to name not only the post-office to which they wish it sent, but also the one to which it has been sent.

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

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

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

BLAYLOCK PUB. CO., Dallas, Texas.

DISTRICT CONFERENCES

(This schedule can be amended only by the presiding elders. They will do a great favor in its correction.)

Table listing district conferences with dates and locations: Cuero, Stockdale, 8 a. m., March 25; Abilene, Baird, March 26; Sulphur Springs, Cumby, 8 p. m., March 27; Hamlin, McCaulley, 8 p. m., March 27; Sweetwater, Bridgeport, March 28; Sweetwater, Lorraine, March 28; San Marcos, Waelder, 7:30 p. m., March 31; San Antonio, Bandera, 7:30 p. m., April 1; El Paso, Deming, April 1; Greenville, Campbell, 2 p. m., April 14; Austin, Flatonia, April 15; Gainesville, St. Jo, April 15; Georgetown, Temple, 9 a. m., April 16; Pecos Valley, Portales, 9 a. m., April 17; Paris, Deport, April 22; McKinney, Richardson, April 22; Sherman, Whitesboro, 9 a. m., April 22; Fort Worth, Arlington, April 22; Weatherford, Olney, April 22; Llano, at Cherokee, April 24; Dallas, Grand Prairie, 9 a. m., April 24; Uvalde, Carrizo Springs, May 1; Clearendon, Hedley, 7:30 p. m., May 2; Amarillo, Canyon, May 9; Brenham, Brookshire, May 12; Albuquerque, at Tucuman, 9 a. m., May 15; Gatesville, Oglesby, May 15; Waco, Aquilla, 10 a. m., May 15; Brownwood, Winters, 3 p. m., May 15; Navasota, Navasota, May 21; San Augustine, San Augustine, May 22; Cisco, Cisco, 7:30 p. m., May 27; Pittsburg, at Linden, 2 p. m., June 10; Stamford, Throckmorton, June 26.

TO OUR SUBSCRIBERS.

If you enjoy the Advocate, persuade someone else to subscribe for it and hand the name to your pastor.

TO THE STEWARDS.

Help your pastor add new subscribers to the Advocate list this month. If all those on your list were subscribers to the Advocate, would not your work be easier?

Rev. J. M. Binkley, of Sherman, the veteran member of the North Texas Conference, was eighty years old the 26th of last month, and his children gathered at his home and observed a holiday in honor of the event. For many long years he was one of the most active and efficient workers in the Conference, and he is now held in high esteem by all his younger brethren, as well as by his contemporaries. We are glad to say that his health is reasonably good for one of his years, and we hope for him many returns of his birthday. May a kind Providence still keep a tender hand upon this worthy servant of the Master.

Dr. G. M. Gibson, of the First Church, this city, has introduced an outside lecture course for his people, especially his young people. The first one was delivered last week by Dr. Greenburg, the Jewish Rabbi, of this city, on The General Attitude of the Jews Toward Questions of Religion. It was a most instructive and entertaining lecture, and in splendid spirit. It was thoroughly enjoyed by a large audience, and the effect of it will be to give the public a just estimate of the Jews. The Daily News published the address in full.

Make March the Advocate Month

WHY not all our pastors make March their Advocate month? Such a stroke of enterprise is worthy of the head and the heart of every preacher in Texas. Can the preachers do it? Of course they can. Is it a convenient time? Of course it is. The winter is gone and the officials have inaugurated their plans for the year, and now let the Advocate have the right of way during this month, and if it gets into the hands of the people, it will greatly help in the success of the plans adopted. It will give the facts and the information to the people, cultivate in them a connective spirit, deepen their interest in Church enterprise, and develop in them a broader liberality.

Then, too the people still have some money left over, and they are in a good condition to take the Advocate. It will cost them a trifle less than four cents a week. Their children will chew more than four cents up in gum, or blow more than the amount in on picture shows. So let the preachers place the Advocate strongly before their people on the ground that its price puts it within their reach and then when they take it they will find its merit as a helpful factor, and make it permanent in the home.

Suppose that every preacher in Texas would resolve that during March he will secure five, or ten, new subscribers to the Advocate; what would that amount to? It would put the Advocate into five or ten thousand new homes. Is there a preacher in Texas who cannot procure five new subscribers during this month? Sit down brother, and think about this, and we are sure that you will act. Tell your people that if they have not the money to pay cash for the paper, you will collect it from them along next fall. This will start the Advocate into that home at once, and by fall they will be glad to pay the price for it. Therefore, let March be the Advocate month and get busy in behalf of your Conference Organ. The people need the paper, and make haste to get them to see it in that light. Let March give to the Advocate several thousand subscribers.

A DELIGHTFUL DAY AT ASPERMONT.

Aspermont is a delightful little town of some six hundred people in Stone-wall County, forty miles beyond Stamford. It is comparatively a new town and county, but very well settled up by a thrifty people. The town has one of the finest set of people whom it has ever been my privilege to meet. They have good business houses and comfortable homes. They live well. They have one of the most modern and up-to-date court houses I have seen lately. It cost \$50,000, and it is complete in every particular. It occupies a commanding position in the center of the square. I noticed a large number of autos, showing that the people are in good circumstances and have the modern improvements. The country round about is a grazing country, but they are putting much of it in cultivation. When they have seasons, cotton flourishes, and the feed stuffs of that section flourish. They have had four consecutive dry years and a few of the people became discouraged and moved away; but the bulk of them have remained and they seem to get along all right, notwithstanding the dry weather. They have a railroad passing through the county from Stamford, with its terminal several miles above, at Spur. Some of the country is the finest looking farm country I ever saw. It is level, has a chocolate color and is very productive. Some of it is broken and only suited to grazing.

Aspermont is a delightful community. We have a membership of nearly two hundred. They have built one of the most beautiful houses of worship to be seen anywhere. It cost \$5,000 and out of debt. It was built under the pastorate of Brother Pope, and Brother McCarley helped to pay on it during his pastorate, and Brother Beavers finished it. They are intelligent people and full of enterprise. There are no drones among them. They mean business.

Dr. Annis, son of the late Rev. J. T. L. Annis, is the progressive superintendent of the Sunday School. It has about one hundred members. They are all religious and members of the Church, except five. Who can beat that for a Sunday School? The Church pays its pastor \$1200 and it is paid promptly every month. They also furnish the pastor with a good parsonage. It was my pleasure to dine there Saturday, and it was not hard to discover that a woman has charge

who knows her business as a wife and a housekeeper. The house indicated it and so did the eight children. It was good to be with them.

A good congregation gathered at night, and I preached to them. They were attentive and appreciative. After the sermon, Rev. G. S. Hardy called the Quarterly Conference to order. Many of the people remained to witness the proceedings. The reports showed the Church to be in good condition. Everything was up in full, and the home mission collection was paid. \$300 had been paid to Stamford Institute. The spiritual condition was good. Brother Hardy says it is well-nigh an ideal charge. Both he and Brother Beavers are popular and held in high esteem. I spent the night with Brother and Sister N. G. Rollins, noted Church workers out that way. Sister Rollins is the daughter of Rev. J. A. Hyder, now a supernumery member of the Conference. He resides quietly with his wife at Anson. What a source of pleasure it is to find the children of our ministers doing well and good workers in the Church. The night was delightfully spent under that good roof. They, Brother Rollins and wife, have two children, both educated at Southwestern. The son is a teacher of English Literature in the State University.

Sunday morning came in bright and bracing. There was no wrath of the element up that way this time. It was an ideal day. The people from the town and the community filled the house full. The singing was good, and I preached to them. It was good to be there. The Spirit was present. It was a high day in Aspermont for the Methodists. At the close of the sermon, the house was presented and we set it apart to the worship of God according to our beautiful ritual. Brethren Hardy, Beavers, McCarley and Strother all took part in the services. I had the pleasure of dining in the home of Dr. and Mrs. Annis. In the afternoon I addressed the children, but a large crowd of grown people were also present.

We have twenty-four copies of the Advocate going into those homes and the people seemed to know me well, and they accorded me a delightful welcome. I was among my friends. Wherever the Advocate goes you find people up in all Church matters. The Advocate is a wonderful factor in Church work. There will be more of them taken out that way after this. Among the other good people I met

were the Bullocks, the Baumgardners, the Carrolls, the Dalbys, the Dukes, the McCords, and others too numerous to mention. I have never enjoyed a visit more to any community than at Aspermont. Rev. M. M. Beavers is serving his second year. He is a fine preacher, a good pastor, studious, thoughtful and spiritual. Rev. G. S. Hardy is doing well on the district. He lives at Hamlin, but he keeps in touch with every part of his field. My communion and fellowship with him were good to the use of edifying. He remained over and preached that night to the people.

G. C. R.

A FEW HOURS IN STAMFORD.

Last Friday night I ran over to Stamford, on my way to Aspermont, and as I had an hour or so there between trains, the brethren met me and escorted me to the college to the good home of Rev. W. K. Strother and wife, where we had breakfast. Among them were Rev. A. L. Moore, Rev. W. B. McKeown and Rev. J. B. McCarley. Rev. G. S. Hardy, the presiding elder of the Hamlin District, was also a guest with us. And on Sunday afternoon I returned to Stamford and between trains preached at the new Church to a very large audience. In the evening we were entertained at the parsonage home of Brother Moore.

Stamford has been in the dry region for about four years, and the crops have been rather poor. As a result the town and the country generally have suffered somewhat. When the crops fall down in that western section, every line of industry suffers more or less. But that is also a livestock country, and the price of cattle is fine, and this has been of great assistance. It is remarkable, however, how well the town has held its own and even made some improvements despite the drawbacks. They are a plucky people out that way, determined, persistent, and enterprising, and they are the biggest and most liberal people in the entire State. They have paved a number of their streets and put down extensive lines of sidewalks.

The Stamford College is in good condition comparatively. The patronage is good, and under the business-like management of Rev. W. K. Strother, it is meeting current expenses. Brother McCarley is busy in the field soliciting subscriptions with which to meet the indebtedness of the institution; and he is meeting strong encouragement. The subscription taken at Abilene during the Conference for the immediate relief of the school, amounting to several thousand dollars, has been paid in full, and the emergency was promptly met. And if that country can get seasons and the crops do well, there is no doubt but that the school will meet its obligations and find itself on a good business basis.

The institution was projected at a time when everything was prosperous, and in keeping with the enterprise of those people, they ventured on to large things. The plant is splendid. The buildings and the equipment are first class. They would do credit to any community or any Church. But debt was incurred, because the country was in great shape. Had those prosperous times continued, all their plans would have long since materialized. But they are holding on manfully, and they hope to bring everything out in good shape. Rev. Jerome Duncan and Rev. J. T. Griswold put in the first years of the existence of the school, their time and their labor faithfully, and the impress of their sacrifices is everywhere visible. They wrought heroically, and now Rev. W. K. Strother fills the place as president to finish what was begun by his predecessors. He is a professional and a practical school man. He understands the details of that sort of work and he has a hand on the situation. He is very much encouraged, and he has the co-operation of as noble a band of men as ever undertook to master the situation. Rev. A. L. Moore found a great

Church enterprise on foot when he took charge. The building was up and covered, with the handsome windows in place. But the interior was not improved. He went to work with his people, ceiled it, plastered the walls, brought the galleries nearly to a finish, seated it temporarily, and he is holding services in it comfortably. There is quite a debt on the enterprise, but they have it in hand, and will carry the building through to completion before many months. It is a magnificent structure and would do credit to a city of 100,000 population. It will serve the purposes over there for three or four generations. I had a great congregation of attentive hearers, and we had a most delightful service. It is always a pleasure to preach to those people.

G. C. R.

DR. W. F. McMURRY IN DALLAS.

Dr. W. F. McMurry, Church Extension Secretary, spent a couple of days in Dallas last week, on his way to the Pacific slope. While here he made all the necessary arrangements with the hotels for the entertainment of his Board at the May meeting. He also made himself familiar with the plans of the local committees and expressed himself as well pleased with the progress of the plans for the approaching convocation. Dr. McMurry is looking well and he is one of the busiest men in the Church. He has literally mastered the details of his work and he leaves no stone unturned in his effort to advance the cause of Church Extension. He is one of our most competent business men in handling this department of Church work. He very much enjoyed his visit here, and it was a pleasure for the local brethren to have him in hand during his stay. The Advocate had a pleasant visit also from him.

THE WEBB BILL IN CONGRESS.

The Webb bill, recently passed by both branches of Congress, prohibiting the shipment of liquors for purposes of sale, from a wet territory in one State to a dry State, or to dry territory in another State, was vetoed by President Taft at the suggestion of the Attorney General, Mr. Wickersham. This was a great disappointment to multiplied thousands of people throughout the United States; but it was a source of rejoicing to all the big liquor and beer manufacturers of the country. But our disappointment and their joy were of short duration, for, no sooner had the President's veto reached the two houses of Congress, than they both, without hesitation, proceeded to pass the bill over the veto by about three votes to one. So the matter is now a law and will remain such unless the United States Supreme Court decides that it is unconstitutional. What a victory for temperance and prohibition sentiment! It has been a long time coming, but it has arrived; and it is notice served on the liquor forces that they will no longer run this government in their own interests. On with the battle!

The widow of the late Rev. W. L. Clifton died at her home in Commerce some days ago at an advanced age. She was a true consort of him who went in and out before the Church in North Texas for so many useful and active years, and she leaves a number of children to mourn her departure. Sister Clifton was a modest, unobtrusive and devout woman, domestic in her habits, pure in her womanly nature and full of grace and truth. She lived to a good purpose and died triumphantly in the hope of an eternal life. Yes, she has joined him again after a few months of separation.

Make a personal, every-member campaign for the Advocate, and do it now.

There are few, if any, Methodists who cannot now well afford to invest a fraction over three cents a week to secure the Church paper in the home. The plea "not able" is obsolete.



### Utterly Wretched

**Nervous Prostration Long Endured Before Remedy Was Found.**

Miss Minerva Reminger, Upper Bern, Pa., writes: "For several years I had nervous prostration, and was utterly wretched. I lived on bread and beef tea because my stomach would not retain anything else. I took many remedies, but obtained no relief until I took Hood's Sarsaparilla, when I began to gain at once. Am now cured."

Pure, rich blood makes good, strong nerves, and this is why Hood's Sarsaparilla, which purifies and enriches the blood, cures so many nervous diseases.

Get it today in usual liquid form or chocolate tablets called **Sarsatabs.**

### PERSONALS

We had a pleasant visit recently from Rev. A. C. Sterling, of Pleasant Mound charge. Things go well with him over that way.

Rev. H. M. Long, of Clarendon, called on us this week. He just finished the raising of his church debt last Sunday. Things are in fine shape out that way.

We had the pleasure of traveling from Cleburne to Morgan the other night with Rev. S. P. Neville, of Walnut Springs. He reports well of his work and matters are in good shape.

Rev. S. L. Culwell, of Forreston, was a pleasant visitor to this office. He is one of the vigorous young men of his Conference and he is doing a good work in his charge.

Brother W. A. Abney, one of our staunch laymen at Lufkin, was in the city last week and he made the Advocate a brotherly visit. We are always glad to meet such men in this office.

The Advocate had a pleasant visit from Rev. and Mrs. C. N. Smith and their son, Master Arthur Bowman, last week. They are progressing all right with their work at Greenwood.

Rev. Josephus Lee, pastor at Red Oak, was a pleasant visitor to this office this week. He has the best circuit, all things considered, in the whole empire of Texas, and he is doing a good work on it, too.

Rev. E. L. Spurlock, business manager of North Texas Female College, spent a few hours in the city last week, looking after the publication of the catalogue of the institution, and we had the pleasure of a visit from him.

A brand new baby boy, weighing nine pounds, has made his advent at the parsonage home of Rev. and Mrs. Thomas Hanks, of the Glazier charge. There is much rejoicing thereabout, and we hope for the new member of that circle good health and a well developed life.

Rev. C. W. Glanville, of Sulphur Bluff Circuit, was a welcomed visitor to this office last week. He had been over to Polytechnic College to visit his son, and, he stopped over in this city a few hours. He is starting off well on his charge.

Rev. J. T. Griswold, of Childress, has captured his people, and they are responding to his efforts just like they did to the efforts of Rev. G. S. Wyatt last year. Those are good people and the pastor always has their co-operation. We have no stronger and more faithful man than Brother Griswold.

Rev. Sam Barcus, at Kavanaugh Church, Greenville, is in high favor with his people and he is doing them some good preaching and pastoral work. He is one of our best equipped ministers and belongs to preaching stock. The fact is he is a registered member of Texas Methodism, was born that way, and can not help it.

Rev. Charley Dennis, and his faithful people, aided by Rev. A. L. Andrews, the presiding elder, have placed the cornerstone for a new, \$15,000

church, at Rockwall. This is progress and we note it with pleasure. Brother Dennis is one of our most enterprising preachers, and he usually does things where he operates. We congratulate him and his people.

Brother Z. B. Keith, who lives near Handley, and who is a good member of that Church and congregation, was a pleasant visitor this week. He is a Methodist of the old type and a good one, too.

We met that grand old veteran of the Northwest Texas Conference, Rev. I. L. Mills, in Stamford the other night. He is looking hale and hearty, but his good wife is in poor health. He is one of the most faithful men who have ever served Methodism in Texas.

Rev. J. T. McClure, for sometime confined to his bed with illness, has taken a turn toward the recovery of his health, and to the delight of his friends he is up and out again, with every assurance of permanent recovery in the not distant future. He surprised us with a visit this week, and he is already beginning to look like himself again. We are all rejoicing in his improved condition.

Rev. George S. Sexton is now engaged in a revival service with Rev. L. B. Elrod and his people at Marshall. The local papers speak well of the beginning of the meeting, and say that it gives promise of a successful service. It is good for a connectional man to hold a meeting of this sort. It keeps him in touch with the evangelistic work of the Church.

Rev. Jesse Lee is now installed at Pittsburg, as the successor of Rev. W. W. Watts, who gave up the charge to take in the Southern Methodist University movement. He is a man of fine mental parts, has good practical sense, is a strong preacher, and always stands as solid as a rock on all moral questions. He and Pittsburg will make a good team, and the result will make itself manifest as the year proceeds.

#### TO THE STEWARDS.

We presume you are, but how about others of your official board? Are each of them subscribers to the Advocate? You might do a good work among your board members.

The Advocate is greater and greater. You ought to have 50,000 subscribers. I am launching a campaign here for large increase. SIMEON SHAW, Abilene, Texas.

Enclosed find my check to cover a year's subscription to the Advocate. Of the money I pay out none gives me greater pleasure, because from none other do I get such good results. I don't know whether it is because I love Texas so, or Brother Rankin really gets up a good paper, but I always like to read about what you folks are doing, and it seems to me the beautiful Doctor writes stuff worth reading. NATH THOMPSON, Tate, Georgia.

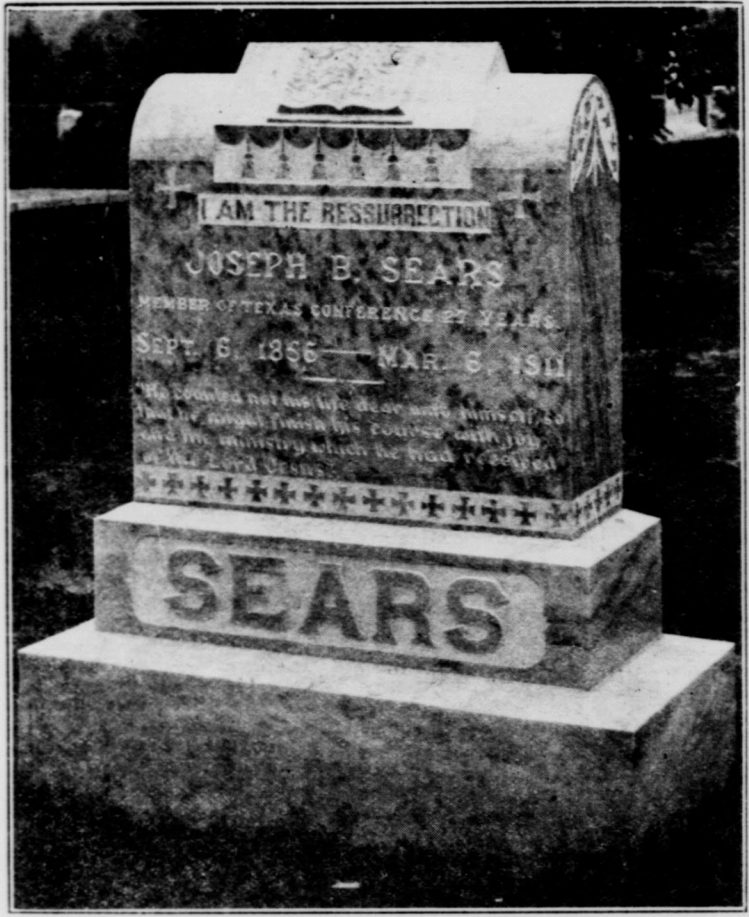
The Church, through the Conferences, has called for a larger circulation of the Advocate. The responsibility is with the pastors.

Who else will join the 200 Club? Are you willing to admit that those who are working for the 20 new subscribers are better pastors than you?

Do not let some pastor follow you next year and get the subscribers you should get now. Get them yourself and enjoy the benefit of the Advocate in those homes.

All my Board of Stewards take the Advocate but one and I am after him. W. F. WEEKS, Port Lavaca, Texas.

This makes thirteen new subscribers; will reach the twenty all right and perhaps more. Tell Cox I will stop his boasting next year. G. W. KINCHELOE.



GRAVE AND MONUMENT OF REV. J. B. SEARS.

"Blessed are the dead who die in the Lord," and blessed are we who are left to mourn when encompassed by the ministry of Christian love from brethren who daily walk life's rugged path, even as Peter and James and John."

Brother O. T. Hotchkiss, faithful friend of my sainted husband, Rev. J. B. Sears, has gathered tributes from other friends and concentrated them into a noble shaft of marble to mark the resting place in the quiet cemetery at Pittsburg, Texas, of one who lives in the hearts of the people whom he served—"Their works do follow them." The monument bears the following inscription:

"I AM THE RESURRECTION"  
"JOSEPH B. SEARS."

"A Member of the Texas Conference Twenty-seven Years."

"He counted not his life dear unto himself, so that he might finish his course with joy, and the ministry which he had received of the Lord Jesus."

I want to express my gratitude, first, to Brother Hotchkiss for his labor of love, and then to each one of our dear friends who contributed to the fund that places this monument to the memory of my husband. I speak also in behalf of our children, voicing their thanks and appreciation. Today, March sixth, is the anniversary of his death. MRS. J. B. SEARS.

#### Secular News Items

President Woodrow Wilson was inaugurated President of the United States last Tuesday with brilliant ceremonies. He comes into this high office with the general approval of the American people.

President Wilson has appointed the following members of his Cabinet: W. J. Bryan, Secretary of State; William G. McAdoo, Secretary of Treasury; Lindley M. Garrison, Secretary of War; James G. McReynolds, Attorney General; Albert S. Burlison, Postmaster General; Josephus F. Daniel, Secretary of Navy; Franklin K. Lane, Secretary of Interior; David F. Houston, Secretary of Agriculture; Willam C. Redfield, Secretary of Commerce; William B. Wilson, Secretary of Labor.

Both branches of the Texas Legislature have turned down Governor Colquitt's veto of the Katy Merger Bill, and thus it becomes a law despite the Governor's objection. The vote in the Legislature on the veto was decided and enthusiastic. Many of his warm supporters were against him.

The suffrage movement of the women formed 5000 women in line in Washington last Monday, the day before the inauguration of President Wilson, and marched up Pennsylvania Avenue, and during their parade a mob of all sorts of people broke into the line and made an ugly disturbance. The police failed to control the situation, and a company of United States cavalry took things in hand and dispersed the mob.

A drunken ex-policeman of Dallas last Saturday night became enraged at a woman on the street, against whom he seemed to think he had a grievance, and opened a promiscuous fire on her. The street was crowded and one ball killed a little girl, another one penetrated the back of a man and the woman in the case received two slight wounds.

President Huerta, of Mexico, is forcing things with a strong hand throughout the Republic. He seems to be a man of iron nerve and stony

heart, and wherever opposition develops against his rule he shows no mercy. As a result he is browbeating opposition into apparent acquiescence. He says he is determined to restore order. The election of a President by the people will occur at an early date.

The sending of troops to the border by Governor Colquitt recently has subjected him to a good deal of railway and ridicule. The impression goes out that he was going to invade Mexico with Texas Rangers, and the United States Government intimated that he might get into serious trouble. He assured the public, however, that he had no idea of having the State troops cross the Rio Grande.

The Turks have about given up hope and they have called upon the Powers to intervene and make the best settlement possible for the Turkish cause with the Balkan Allies. So it seems that the war between those countries is in a good way to terminate.

The great German specialist, who claims to have discovered a sure cure for tuberculosis, Dr. Frederick F. Friedman, is now in this country, and he has come to submit his test to the inspection and approval of the officials of the Public Health and Marine Hospital Service at Washington; and the truth of his claim will soon be made known. If he is correct the world will rise up and call him blessed; otherwise he will suffer like others who have made pretensions they could not substantiate.

The Arkansas Legislature has so tightened up their liquor laws as to make the State practically dry when the laws go into effect several months hence. No man can obtain a license to sell liquor in any wet territory until he has a majority of all the grown up white people of the community, and this includes women as well as men. The saloonists will have a hard time getting that sort of a petition in Arkansas.

The Jones-Works Excise Bill, which will decrease the number of saloons in Washington, D. C., by nearly one-half, was adopted as an amendment to the District of Columbia appropriation bill and passed last week by the Senate.

In 1904, 16,000 cattle were imported into this country and in 1912, this was increased to 300,000. Our export of beef has fallen off 345,000,000 pounds since 1911. These figures will enable one in a way to understand the high cost of meat.

After twelve months of Sunday closing of postoffices in the United States, an annual deficit of \$17,500,000 was changed into a surplus of \$300,000. It pays to do right. "Them that honor me I will honor," may apply to nations as well as individuals.

Twenty-seven States of the Union have passed bills favoring an amendment to the Constitution, "whereby polygamy and polygamous cohabitation shall be prohibited." Only five more States favoring it are needed. Massachusetts will, in all probability be one of the five at an early date.

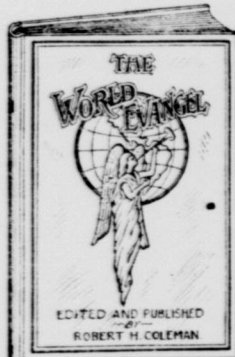
In Mt. Hope Cemetery, at the Atlantic end of the Panama Canal, sleep twenty-five thousand workmen, a portion of the cost in human life of the Panama Canal. However, twenty thousand of these died during the De Lesseps administration, when the work was attempted under French rule and before medical science had found the means of avoiding tropical diseases.

Mr. G. W. Lee, the oldest son of General Robert E. Lee, formerly aide de camp on the staff of President Jefferson Davis, and president emeritus of Washington and Lee University, died in Ravensworth, Va., on February 17, aged eighty years.

The general frailty of women springs from the fact that their gold of character is purer and consequently they are more mutable than men. A vessel of the finest gold, is, by that very fact of extra worth made almost worthless for ordinary work, because being so soft as to wear out too fast and be marred too easily. To empower man to do the world's work God had to put more soil than soul in him and alloy his gold with tin.

#### A NEW SONG BOOK—JUST FROM THE PRESS

## THE WORLD EVANGEL



288 Pages—400 Selections

Brightest and best music for all Religious Services. Many new songs and the choicest of the old : : This Book invites comparison with the world. All we ask is a careful examination : : : : :

#### PRICES

CLOTH BOARD \$30.00 per hundred on account; \$3.50 per dozen, carriage extra; Single copy, 35c postpaid. Cash with order \$25.00 per hundred.

LIMP CLOTH (not paper)---\$18 per hundred on Acct.; \$2.50 per doz.; carriage extra; Single copy 25c. postpaid. Cash with order \$15.00 per hundred.

SEND ALL ORDERS TO ROBERT H. COLEMAN SLAUGHTER BUILDING DALLAS, TEXAS EDITOR : : PUBLISHER : : DISTRIBUTER



Obituaries

The space allowed obituaries is twenty to twenty-five lines, or about 175 or 180 words.

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

Poetry Can in No Case be Inserted.

POOLE.—A. M. Poole was born in Randolph County, Ala., March 16, 1837, in 1859 he moved to Texas and settled in File's Valley, Hill County.

From this union six children were born, five of whom are still living and belong to the M. E. Church, South, as do all the twenty-three grandchildren, who are over twelve years of age.

He labored both by precept and example to train his children in the way they should go, and I think the results show that he did not labor in vain.

SCOTT.—Phillip Winfield Scott was born September 2, 1831; died January 19, 1913. His birthplace was New York City; there he spent his childhood; in early manhood he became a sailor and spent some sixteen years on the seas.

BOYD.—William Daniel Boyd was born in Shelby County, Tenn., November 8, 1839; died in Midlothian, Texas, February 4, 1913. He was twice married, first to Miss Motley in 1866, to which union eight children were born.

RICKER.—Mrs. Mary Jane Ricker was born September 3, 1831; departed this life February 17, 1913, leaving behind her five children and a devoted husband. She made no profession of religion during this life but we trust that she and her God are at peace.

HANKS.—Eva V. Hanks (nee Cassidy), daughter of J. A. and Matilda A. Cassidy, was born Oct. 31, 1852, at Athens, Tenn. She was converted in early life and joined the M. E. Church, South, at Economy, Tenn. On Feb. 2, 1871, she was married to J. W. Hanks.

MOORE.—Sister Emily Moore (nee Morrison) was born May 7, 1841, in Cherokee County, Alabama, and was married to Brother William Moore, then a member of the North Alabama Conference, April 24, 1861. They moved to Texas in 1887, and settled in Collin County; in 1898 they moved to Hopkins County, where Brother Moore died February 19, 1904.

PEACOCK.—Horace O. Peacock was born January 17, 1890; died at the home of his parents, near Runge, Texas, December 27, 1912. He was an active, energetic young man and had been working for himself away from home for some time when he contracted the dread fever which caused his death.

McKAMY.—In the evening of Feb. 7, 1913, in Sherman, Tex. there passed from earth to heaven the sweet spirit of Mrs. Julia Greer McKamy. In going away she left her husband and four small children one a babe only two months old.

BARTLETT.—Dr. A. J. Bartlett came into our community three years ago. We know very little of his past history. We believe him to have been a conscientious, clever, accommodating man, a good citizen, though not a member of the Church.

ARNETT.—Runa Fay Arnett was born March 18, 1910, in Hardeman County, Texas, near Goodlett, and died June 19, 1912. Hers was a brief stay, only two years, three months and one day. She was indeed a sweet child.

BRIDGES.—Rev. Asbury Fletcher Bridges was born in Putnam County, Ga., May 8, 1832. When about eighteen years of age he moved with his parents to Louisiana, and in 1853 he came to Texas and located in Colorado County.

BEAUCHAMP.—Rebecca J. Leitch was born in Troup County, Georgia, September 19, 1845; removed to Cass County, Texas, 1855; was married to Peyton Beauchamp March 25, 1869; joined the Baptist Church in maidenhood days; united with the Methodist Church October, 1876; died at her home in Collinsville, Texas, December 21, 1912.

BURRUS.—The subject of this sketch, James A. Burrus, was born in Madison County, Tennessee, March 8, 1850; moved to Texas when a young man, and was married to Miss Thompson, of Deport, Texas, to whom were born six children, five of whom still survive to mourn the loss of a father.

JOHNSON.—Buna May Johnson was born November 24, 1900. She was converted and joined the Methodist Church in August, 1909. All her life she has been one of the most obedient children it has ever been our privilege to know.

J. DAVIS RAMSEY, P. C.

We Give Away Absolutely Free of Cost



The People's Common Sense Medical Adviser, in Plain English, or Medicine Simplified, by R. V. Pierce, M. D., Chief Consulting Physician to the Invalids' Hotel and Surgical Institute at Buffalo, a book of 1008 large pages and over 700 illustrations.

DR. PIERCE'S FAVORITE PRESCRIPTION THE ONE REMEDY for woman's peculiar ailments good enough that its makers are not afraid to print on its outside wrapper its every ingredient. No Secrets—No Deception.

THE ONE REMEDY for women which contains no alcohol and no habit-forming drugs. Made from native medicinal forest roots of well established curative value.

GIVENS.—Mrs. Mary J. Givens, the subject of this sketch, was born in Tennessee, July 17, 1825; was converted when quite young and united with the Methodist Church, of which she was a devoted member for more than seventy years.

BRIDGES.—Rev. Asbury Fletcher Bridges was born in Putnam County, Ga., May 8, 1832. When about eighteen years of age he moved with his parents to Louisiana, and in 1853 he came to Texas and located in Colorado County.

JOHNSON.—Buna May Johnson was born November 24, 1900. She was converted and joined the Methodist Church in August, 1909. All her life she has been one of the most obedient children it has ever been our privilege to know.

J. J. SANDERS.

JOHNSON.—Buna May Johnson was born November 24, 1900. She was converted and joined the Methodist Church in August, 1909. All her life she has been one of the most obedient children it has ever been our privilege to know.

F. L. MEADOW.

BEAUCHAMP.—Rebecca J. Leitch was born in Troup County, Georgia, September 19, 1845; removed to Cass County, Texas, 1855; was married to Peyton Beauchamp March 25, 1869; joined the Baptist Church in maidenhood days; united with the Methodist Church October, 1876; died at her home in Collinsville, Texas, December 21, 1912.

BURRUS.—The subject of this sketch, James A. Burrus, was born in Madison County, Tennessee, March 8, 1850; moved to Texas when a young man, and was married to Miss Thompson, of Deport, Texas, to whom were born six children, five of whom still survive to mourn the loss of a father.

JOHNSON.—Buna May Johnson was born November 24, 1900. She was converted and joined the Methodist Church in August, 1909. All her life she has been one of the most obedient children it has ever been our privilege to know.

JOHNSON.—Buna May Johnson was born November 24, 1900. She was converted and joined the Methodist Church in August, 1909. All her life she has been one of the most obedient children it has ever been our privilege to know.

A. F. HENDRIX.

BLYMYER BELL FOUNDRY CO. BELL'S MENEELY & CO. BOWLDEN BELLS. Includes various bell products and company information.









