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

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MORAL AND LEGAL EVIDENCE.

It has been an easy answer in all ages for a person accused of any sort of improper conduct to demand legal proof of any definite act. It is right and proper that our courts should shield our citizenship from forged testimony by demanding rigid conformity to rules which experience and custom have prescribed for testimony. The result, however, is that we all know things which we can not prove in the court room. And the further consequence is that a man whom the community believes upon moral and cumulative evidence to be guilty of wrong-doing often demands a trial in the courts to prove his innocence. Nor does the fact that he can not be convicted by legal evidence relieve him of suspicion if the moral evidence is sufficient. Who does not believe that Aaron Burr was a traitor to his country, though he failed to be legally convicted? Has not history put the brand of infamy upon the peerless brow of John Churchill, the Duke of Marlborough, the greatest man in many respects of our English race, because he got his first promotions as a soldier from the Duke of York, his sister's lover? Yet who could give legal proof that his sister was the mistress of the prince? Or that Churchill knew of their intimacy and willingly profited from the liason?

That "a man is innocent until he is proved guilty" is a truth in the jury box, and not outside of it. It only means that the guilt of the accused shall be established by legal proof beyond a reasonable doubt before a man shall lose his liberty or his life at the hands of the law. With such an interpretation it is all right. But the finger of scorn and condemnation is pointed, and rightly pointed, at many a man who never wore stripes.

Especially are there some crimes that can not be proved unless one of the participants turns State's evidence, or is induced by conscience or fear to testify against himself and others. This is peculiarly true of bribery of all sorts, and especially bribery of legislative bodies.

The truth is that Americans were very slow to believe that their public servants were bought up and controlled by the great corporations. They never believed it until Jay Gould and others began to boast that it was cheaper to buy Legislatures after the people had elected them than to try to run the political campaigns. In fact, they dangled the scalps which they had taken defiantly in the face of an outraged public, until the enraged public turned in wrath upon the servants who had betrayed them. Here, however, they found that they were almost helpless because no one could produce the legal proof.

The upshot of all this is that the people have changed entirely their old attitude of childlike confidence in the men whom they had elected to the Legislature, to a fierce suspicion of every one who proves his friendship to entrenched privilege by his vote. This attitude of the public it will be well for our legislators to keep in mind.

All this has been thoroughly demonstrated by recent events in Austin. All the facts in

the vote on the submission of the prohibition amendment pointed to the bribery of a few legislators and Senators—or perhaps political intimidation—to betray the commands of the Democratic party, and the interests of the people, in the behalf of interested parties.

When the Advocate, along with the public at large, drew this perfectly natural inference, behold, a man arises in his dignity and denounces the editor, and demands legal proof that he ever did receive a bribe, or was in any way influenced by the brewers. When a Senator asserts in the Senate the presence of improper influences being exerted upon that august body, behold, the Senate of Texas rises in its wrath and demands legal proof of what they call accusations. And when the legal proof was not forthcoming, and the Senator stood by his convictions, they rose in their wrath and expelled him from their body.

When a member of the House of Representatives made something like the same assertions, it threw the House into hysterics, and there were abundant and vociferous demands for legal proof of "influence."

No one can watch things down at Austin without thinking of Shakespeare's remark, "He doth protest too much." All these hysterics but call attention to their record, and fasten suspicion upon them.

Two voices have recently spoken which show the convictions of Texas upon this matter beyond a doubt. The expelled member was returned to the Senate by a large vote. This is the one chance to hear the verdict of the people. The other voice is the last message of the Governor to the first called session, a remarkable document. This message asserts the presence of a corrupt lobby. Now the presence of the vultures shows somewhere about a putrid body.

As to a number of you gentlemen of the Thirty-first Legislature of the sovereign State of Texas, the jury has given its verdict anent you on the charge of yielding to improper influences, and the verdict is "guilty."

What is involved in such a verdict? In the first place, it does not involve the man whose vote has been uniformly in behalf of his party demands and the people's interest. He has been through fire, and yet there is no smell upon his garments. In the second place, in opposition to the people's wishes are many honorable gentlemen. There is no doubt that the majority of these are politically and personally honest. But they will have to depend upon the reputation which they have previously built by upright conduct to carry them through this hour of suspicion. Woe to any one who has not that "previous good character" in such a time as this.

BLASTING AT THE ROCK OF AGES.

Christ is often presented to us under the figure of a Rock. He is a permanent and durable factor in the progress of the world. He is unchanging and unchangeable, the same yesterday and today and forever. He was in the bosom of the Father before the world was, and he will be the same after the world shall have ceased to be. In him are

the eternal verities, and time makes no impression upon the years of his existence.

Yet there is no character in the history of the world against which such influences have been brought to bear. His system of religion is such that it stands in fierce opposition to all forms of sin, and it makes the most exacting demands upon the moral and religious life of mankind. As a result, Christ, from the beginning, has met the most extreme attacks of the world and of the worldly spirit. The Jews had him crucified because he disturbed the ecclesiastical conditions of his day, and because he exposed their shams, and humiliated their pride and self-righteousness. After his death, his early ministers met the same spirit of cruel opposition; and since then infidelity has never ceased to attack his claim to divinity as the Son of God. In the present time this opposition has taken on an intellectual form, and it is being waged with ceaseless effort. In fact, there has never been a time when some form of opposition was not busy blasting at the Rock of Ages.

But he abides more firmly than ever in the hearts and minds of millions of the human race. No form of opposition has been able to dislodge him from the consciousness of humanity. He meets the needs of mankind. He voices the sorrows, the griefs, the longings of the human heart. The world needs him. While it often antagonizes him and feels that his presence is a disturbing factor, nevertheless it has come back to the fact and knowledge that without him life is barren and the human soul is sad and desolate and lonely. After all, the better thought and desire of the world stand out against the opposition that the infidelity of the race is urging against him. Hence, he is fixed in the institutions, in the civilization and in the need of mankind. To know him is to love him, and to accept him is to obey him. He is a great Rock in a dry and thirsty land, from underneath whose base the living streams of water continue to flow. Opposition fails before him, infidelity is impotent in its attacks upon him, and the onrush of human progress can not relegate him to the pages of history. He is proof against all efforts to undermine the impregnable foundations upon which he stands as the Son of God and the Savior of men. Two thousand years have only served to more thoroughly entrench him in the faith of the generations. As time progresses he will continue to be the wonderful Counselor, the Prince of Peace, the mighty God, the everlasting Father.

When young time hangs heavily upon our hands. One Sunday is far away from the next, and Christmas seems like an age beyond us. But when we grow old time flies by on the wings of the wind. Gray hairs come to us and infirmity bows us down before we are aware of the fact that the grave is only a few paces in front of us. As a result, youth looks forward, but age looks backward. Youth longs for the years to come, while age longs for the years that are forever gone. The one is full of hope, but the other full of memories.

CHRIST THE UNFAILING FRIEND.

How helpful and how sweet is the friendship of the unfailing friend! We have but few of this sort, even at most. Sometimes we think we have many of them and often congratulate ourselves on the fact that we can always depend upon them in the emergencies of life. But how often they disappoint us just at the time we need them most! A very slight provocation drives many of them from us when we least expect it. So many people are governed, not by true friendship, but by the caprices of friendship. They stand by us and win our confidence because they have some use to make of us, and when they have gone to this extent they disappoint us by turning away from us. When we lean upon them for succor and counsel they stand from under us and there is a void instead of substantial support. The genuinely true friend, the one who loves us for our merit and abides with us even in the stress of the storm, has an intrinsic value far above material consideration. The tempest does not shake him, the frown of the world makes no change in his attitude and no combination can turn him against us.

Christ's friendship is a friendship of principle. It changes not. "Greater love hath no man than this, that a man lay down his life for his friend!" This is exactly what Christ did for us. He loved us with a love that immolated itself upon the altar of sacrifice. He died for us. This is the limit of true friendship. It goes even unto death for us. In the clouded days, in the gloomy nights, through the chill of the wintry blast, under the scorching heat of the summer's sun, in sickness, in health, when the world smiles and when it scorns, in life's fitful changes and in death's sullen swell, Christ stands by us as our friend, our support, our everlasting strength. He never leaves nor forsakes those who put their trust in him. Whenever our need is greatest we can feel the touch of his strong hand, and when our strength fails us he presses us to his own bosom and bids us not to fear. "Ye are my friends if you do whatsoever I command you!" Obedience to his commandments is the genuine test of our friendship for him. Not promises, not protestations, but persistent obedience is the credential of our devotion to him. When we love him devoutly we will do whatsoever he commands us. And this is what he asks of us in return for his friendship for us. He is true to us and we are true to him, and this is what he calls true friendship. Nothing can take its place as an asset in Christian hope and character. It plants us firmly upon a solid rock. It is born in the heart of God and exemplified in the life and death of his Son. And this is the sort of friendship that humanity needs, and for it our hearts cry out often amid the changed conditions of life. Let us strive more and more to prove ourselves worthy of the unfailing friendship of Him who gave himself for us. Then we will not only be true to Him, but true also to one another.

Notes From the Field

Conroe Station.

We have just closed one of the best meetings this town ever had. We began March 28. Bro. C. T. Tally came to us on Monday, the 29th, and stayed until Saturday night, April 10, with the exception of Saturday and Sunday, when he went home to fill his pulpit. He is one of the best revivalists I have ever seen. His preaching will stir any town that is not dead to preaching. I have received seventeen on profession of faith as a result of the meeting, and have several more names. The Baptists will get several members as the result of the meeting. They co-operated with us perfectly in the meeting. The entire Church is revived, and we are in fine shape for work. I may say that this is one of the most loyal and courageous Churches I have ever seen. I doubt if there is another Church in the conference carrying as heavy responsibility according to its real strength. We expect the remaining part of the year to be filled with work and growth. The Church expects to do its duty.—E. L. Ingram, April 15.

Spurger.

We began a revival meeting at Spurger, Tyler County, Texas, on Thursday, April 1, assisted by Rev. W. H. Long, of Silsbee, Texas, who preached for us until Saturday, after which he left for Voth, Texas, to fill his regular Sunday appointment. Rev. H. D. Huddleston, of the Northwest Texas Conference, arrived on Monday, April 5, and preached for us the balance of the time, the meeting closing with the morning service on Easter. Brother Huddleston is a strong preacher, and was highly appreciated by the good people of Spurger. God was with us. We had seven additions to the M. E. Church, South, and one to the Baptist Church. Brother Huddleston's closing sermon on Easter morning filled his hearers with joy and gladness as he presented hope in the resurrection of our Lord Jesus Christ. The meeting closed with many expressions of consecration and renewed determination to live closer to God—also regrets on the departure of Brother Huddleston.—S. T. Brogdon.

Stephenville.

Wish to say I have fifteen applications to sing for me, but I have employed Bro. Buttrill. Meeting here is growing and Bro. Collie is hopeful. Great service this morning. Many bright faces in the morning service. Bro. Collie has the love and respect of his people, and he and his wife are doing fine here in this town.—J. T. Bloodworth, April 13.

Coalgate, Okla.

As you infer from the name, this is a coal mine town of some 4,000, and is the county seat of Coal County. I was appointed here last November for three-fourths' time. I found such conditions as I had never seen before: A church and lot worth some \$600, about 40 members, a Sunday-school of about 50, a W. H. M. Society of 15 members. We would have an average of about 40 upon the preaching services and we have made no increase so far. We have secured a nice lot, 100x110, within two blocks of Main Street, and, by the help of the board, expect to build a \$3000 church and a three-room parsonage. Also hope to add to a small church in another town on my work. Have organized at one other place; am also preaching at two country school houses, which makes three sermons each Sunday. But with so many people coming, and so many places without preaching, it causes one to do his best to reach the people. With a new church and parsonage at Coalgate and a good

meeting, I hope to add 100 members, and bring Coalgate out as a good charge, whereas it has been a "mired wheel" for several years. We hope to build and pay out with what money we get from the board, as some very fine people are coming here, and the American population is increasing. Finances are somewhat behind, but hope to pay out in full.—A. G. White, April 16.

Walnut Springs.

We have just closed one of the greatest meetings in the history of Walnut Springs. Old settlers say the town was stirred as never before. The people talked nothing but religion and the meeting. One man was heard to say, "People act as though this was the last meeting that would ever be held." Our church, with a seating capacity of 400, was filled at the morning service. We placed about 150 ex-

tra seats in the church, and at night every seat was taken and standing room even was at a premium. Scores of people were turned away unable to get in the house. There were 167 additions to the various Churches in town, our Church receiving 57 of this number, and to say that the Christians of the town were greatly blessed and strengthened is to put it modestly. Evangelist T. N. Lowrey, of Merkel, did the preaching, and we are altogether pleased with his style of preaching and his manner of conducting a meeting. He did not hesitate to condemn sin in all its forms, but did not abuse the sinner. "Walnut" loves Bro. Lowrey, and as a token of her appreciation of his services made him an offering of \$305. However, there was something doing here before the meeting began as will be seen from the following facts: This is Walnut's first year as a station. Since conference she has built and nicely furnished a fine modern five-room parsonage, including barn and fence, at a cost of about \$1100. Have a good Sunday-school that has doubled nearly in membership since January 1, and the enrollment is equal to about 80 per cent of Church membership. Have a fine W. H. M. Society that has raised something over \$200 since conference; have a good W. F. M. Society, also a Junior League; we have received 85 members since conference. I must not forget to mention two big poundings that have been given us, together with a purse of \$25, to say nothing of the many kindnesses shown us and we are glad to say "the lines have fallen to us in pleasant places."—B. H. Kennedy.

Baird.

I have just closed a revival meeting which continued two weeks. I began it with two objects in view—to locate my "amen corners," and to reach the unsaved of the town. We

have really found out where the "amen corners" are, and about 25 were lead to Christ. The meeting was not the half I expected, yet I praise the Lord for the blessings and zeal he set upon our labors. Brother C. R. LeBlond, of Waxahachie, led the singing and greatly endeared himself to us and especially to the children. He took special pains with my Sunday-school children by giving them a special hour each afternoon. Most of our conversions were from our Sunday-school children. Bro. C. M. Shuffler resides here and did much to assist in the meeting. He preached seven times and gave some telling blows to sin. On the second Sunday of the meeting I took my conference collections, which totaled \$290. There are others yet who will subscribe and greatly increase the present subscription. A Senior Epworth League and a W. H. M. Society have been organized. Our Sunday-school is now larger than ever in its history. The men of the Church have bought an addition to the church lot for \$550 which gives us decidedly the best church property

Rider Agents Wanted

in each town to ride and exhibit sample 1909 models. Write for Special Offer. 1909 Models \$10 to \$27 with 2000 tires and puncture-proof tires. All in best makes \$7 to \$12. 500 Second-Hand Wheels \$3 to \$8. Free Factory Clearing Sale. We Ship On Approval without a cent down. For the price and allow 10 DAYS' FREE TRIAL. Tires, counter-brakes, etc., re-painted and guaranteed. Do not buy till you see our samples and offer. Write now. MEAD CYCLE CO., Dept. M291 Chicago

sent L. L. Joslet a draft for \$622. Bro. Kelly is the Sunday-school superintendent and raised this money in the Sunday-school. We have a great school; 319 present Sunday; a Baraca Class taught by Miss Virgie Kelly—50 strong. A Junior Class taught by Miss Mollie Canney; 23 present Sunday, consisting of young men from 17 to 20 years of age. These classes are composed of the finest young manhood in Longview. We do not believe there is a Sunday-school in Texas no larger than ours that equals this one in liberality. The school has averaged since January 1 \$13.61 for running expenses—rainy Sundays and all—and has contributed a total of \$717.21 in that time. Hon. Leroy Trice is Treasurer of our Board of Stewards. He makes a monthly statement to the Church, and runs the Church finances as systematically as he does a railroad, and there's no deficit anywhere along the line. It has never been our privilege before to serve a Church where the people do so much of what is to be done. This speaks well for our predecessors and our people. On their own motion the Young Ladies' Aid Society, with Mrs. Erskin Bramlett, their President, have had cement sidewalks placed around the church and parsonage property at an expense of nearly \$300. Mrs. A. N. Odin, wife of the President of our Board of Stewards and First Vice-President of the W. H. M. Society, with her committee, consisting of Mesdames J. W. Yates, L. D. Kelly and Robert Brown, are making an outlay of several hundred dollars supplying the parsonage with all the conveniences of an urban home. We are now planning and working for a mighty revival and if our people go at this as at everything else, you may expect to hear from us. Just as we were about to sign our names Mayor Bodenheim dropped by and took us to his clothier for a fine spring suit.—J. W. Bergin, April 17.

Groesbeck.

The protracted meeting which began in the Methodist Church last Sunday was two weeks ago came to a close last Monday night. Rev. J. W. Head, the pastor, did the preaching, holding a part of the time, three services a day, one of which was for the boys and girls. In conversation with the pastor and others we learn that the results are most gratifying. There was no sensation, but plain and earnest preaching of Bible truth, and it is believed that many hearts responded to it and many lives were lifted up and made stronger and better. The congregations, for the most part, were large, and the attention given was earnest and thoughtful. The meeting has made a deep impression upon the town, and much of its fruit will be gathered hereafter. The singing, under the direction of Rev. E. T. Harrison for the greater part, but for the last four days under the leadership of Mr. G. E. Coffey, of Fort Worth, was fine and greatly enjoyed. There were sixteen accessions to the Church, thirteen of whom were received last Sunday at the close of the morning service. They were boys and girls. The church was crowded for the Easter service. The place and the hour were full of deep solemnity and silent peace and joy. The sermon was on the "Resurrection"—the gospel's greatest theme—and which the whole wide world delights to hear. At the close of the sermon those who were to be baptized gathered about the altar, and the ceremony of their baptism was very beautiful and impressive, and then they all assumed the vows of the Church. These boys

toward the erection of a \$6000 cement block church. It will be modern in design and furnished with ample facilities for up-to-date Sunday-school work. We are happy on the way. The Lord be praised!—Chas. P. Martin, April 15.

Neches.

The second Quarterly Conference of the Neches charge was held April 10 and 11. Bro. Smith was on hand, preached three good and instructive sermons to the delight of all. Bro. Smith is very popular with the people; we all love him. We reported 15 members received during the quarter, making a total of 28 since conference. The stewards raised the assessment \$100 above last year. Our mission assessments are in the hand of the Treasurer. Our congregations are fine. Every thing looks hopeful for a good year. We have organized a Senior League with 27 members; re-organized the Junior League with 40 members. We have a fine choir of young folks to make the music, with organ, violin and horn to help out. We feel that the Lord is with us.—J. I. Weatherby, April 18.

Kelly Memorial, Longview.

It was our good fortune this year to follow Dr. J. L. Massey. He said so many kind things about us it was difficult for us to fill the measure. He did his utmost to give us a good start in our new charge, and when he moved, he moved (preachers know what this means and appreciate it.) Massey is as fine a specimen of the Christian gentleman as I ever knew, and to him is due much of our success. Our predecessor bequeathed to us as fine a set of stewards and Sunday-school superintendent as Texas affords. We make the boast that this Church is the first in Texas to pay all collections ordered by the Annual Conference. On February 25 Marvin Kelly



M. E. Church, South, Parsonage at Walnut Springs, Texas
Built by Rev. B. H. Kennedy. Cost \$950

DROPSY Cured: quick relief; removes all swelling in 8 to 20 days; 8 to 60 days effects permanent cure. Trial treatment given free to sufferers; nothing taken. For circulars, testimonials and free trial treatment, write DR. H. H. GREEN'S SONS, Box 9, Atlanta, Ga.

"SYSTEM OF CHRISTIAN DOCTRINE."—SHELDON.

This book is in the course of study for undergraduates.

Very naturally these young preachers accept the books provided for their study as the most helpful that could be selected.

The presence of this or any other book in the course of study is not only a sufficient evidence that it is meant to be studied and an approved examination passed, but that its dicta is to be accepted and believed as well.

I have not read the entire book. But a few chapters have been read and reread, two of which chapters are "Question of Authorship as Related to Biblical Authority" and "Inspiration."

We will let the author speak for himself:

"If the Bible is not committed to a decisive verdict on the authorship of the Pentateuch, still less is it committed on the question of the unity of the Book of Isaiah."

But who, I ask, has ever raised a question as to the "authorship of the Pentateuch," "the unity of the Book of Isaiah," and "the prophet Daniel" but the destructive critic?

The Book of Isaiah naturally divides itself into two parts. Part one includes the first thirty-nine chapters, and part two the remaining twenty-seven chapters.

Again our author's reference to Daniel, I recommend to my young brethren that they read "Daniel in the Critics' Den," by Sir Robert Anderson, LL. D.

Again our author says: "A plausible or semi-plausible answer is indeed made to many of the objections. But the grounds for doubt are not thereby dissipated."

opposing evidence. In the light of facts which have been brought into view scholarly judgment will continue to find serious objections to accepting the Mosaic authorship of the entire Pentateuch, the unity of the Book of Isaiah and the preparation of the Book of Daniel in its present form so far back as the time of the Babylonish captivity." (Page 132.)

A goodly portion of the chapter on "Question of Authorship," etc., to the same import, might be transcribed, but the above is sufficient to condemn it as entirely unfit for the position it occupies in the course of study.

My heart spontaneously cries out, "Holy Spirit, save our young ministry!"

A reference to the chapter on "Inspiration" to follow.

W. E. CARPENTER. China Springs, Texas.

FROM STERLING P. STRONG.

I notice the representatives of the liquor interests are issuing lengthy communications through the press which contain many harsh things about ministers of the gospel and the Anti-Saloon League.

Many years ago the ministers recognized the fact that the saloon was the greatest evil in the land and was retarding the work expected of them more than all else.

During the year 1908 the Anti-Saloon League was instrumental in driving ten thousand saloons from business in the United States, and have the number set at twenty thousand this year.

The real issue is: Shall the saloons remain in Texas? If the liquor interests believe the saloon is a good institution and should remain in Texas, let them stand up like men and say so.

As to Democracy, we who favor submission are standing squarely upon the Democratic platform, and those who oppose submission are upon the Republican platform.

Our slogan will be: "Shall the people or shall the saloons rule?" and we will not be driven from this position. The Democracy of Texas will have to make the choice, and as the Democratic party is the party of the people we have no fear of the results.

STERLING P. STRONG. State Superintendent. Dallas, March 15, 1909.

A MUCH-NEEDED FORWARD MOVEMENT IN TEXAS METHODISM.

This needed forward movement is to unify our educational system in Texas.

The one step to be taken by our Texas Methodism is to make Polytechnic College a branch of Southwestern University. Our Commission of Education has classified these schools as colleges, and gives to each the right, according to such classification, to confer the baccalaureate degrees.

We now have a Biblical Chair at Georgetown, the Medical Branch at Dallas, why not establish a Law Chair, or Department of Law at Polytechnic?

Our sons ought to have the advantages of a law course under the auspices of our own Church.

The two strongest bars in Texas are at Fort Worth and Dallas. You have everything from a Justice Court to the Court of Civil Appeals; and also the Federal Court at Fort Worth alone.

In a thirty minutes run the young men studying law can go over to Dallas and have access to the courts there. There are great libraries in each of these cities that would doubtless be accessible to them.

Let the work go on at Georgetown that is going on now, and the same at Polytechnic, but let the specific work of each be as above stated.

A Board of Education composed of members from each of the Texas Conferences will be fully competent to distribute the assessment for education to each branch according to its various needs, and the money put into their hands.

We can then go to our Methodist people in Texas with a united plant, and no spirit of rivalry, and secure an endowment worthy of the name.

The question of indebtedness and property rights can soon be adjusted if committed to a committee of faithful men selected for that purpose.

We have a right to be proud of these schools. They have wrought well. A great future is before us in Texas, and we can now lay the foundation of a real college of high grade looking to a university in this empire State.

Dr. Hyer, Dr. Boaz and Dr. McReynolds are men of unquestioned ability and scholarship. They can work in harmony, and with the support and sympathy of our great Church behind them, who will dare say what can be accomplished. What say ye?

J. M. SHERMAN.

COLLEGE ATHLETICS.

Surely that system of education is defective which ignores the cultivation of the body. The ideal method contemplates the harmonious development of man's three-fold nature. One must have respect upon his body even when intent upon seeking the higher things which belong to mind and spirit.

FREE TO YOU—MY SISTER Free to You and Every Sister Suffering from Woman's Ailments.



I am a woman. I know woman's sufferings. I know woman's ailments. I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments.

exercise of spirit. "For godliness hath promise of the life that is now, and of that which is to come." The Psalmist informs us that "the Lord taketh not pleasure in the legs of a man," that is, in mere athletics.

President Arthur T. Hadley, of Yale University, recently created something like a sensation by suggesting that too much attention was paid in the college these days to muscle and not enough to brain.

JOHN FREEMAN NEAL. Lytle, Texas.

A WORTHY EXAMPLE.

I attended Sunday-school and preached in the Methodist Church in Longview, Sunday, February 28. That is not the biggest, but one of the best Sunday-schools I have seen.

and place at and in the hands of our pastors the conference collections, then our conference missionaries would get their money on time, and in all good conscience they should have it.

Bergin is all scales in this good charge, and the people are much in love with him and his good wife.

P. S.—This was mailed to the Advocate soon after I was robbed at Brother Kelley's house, but I happened to mail it without any address and it took it a good while to make the rounds and get back to me.

"The drinker is usually amusing himself with the rattle of his chains when he brags of his power of moderation.

"COFFEE DOESN'T HURT ME" Tales That Are Told.

"I was one of the kind who wouldn't believe that coffee was hurting me," says a N. Y. woman. "You just couldn't convince me its use was connected with the heart and stomach trouble I suffered from most of the time."

"My trouble finally got so bad I had to live on milk and toast almost entirely for three or four years. Still I loved the coffee and wouldn't believe it could do such damage."

"What I needed was to quit coffee and take nourishment in such form as my stomach could digest."

"I had read much about Postum, but never thought it would fit my case until one day I decided to quit coffee and give it a trial and make sure about it. So I got a package and carefully followed the directions.

"Now I am healthy and sound, can eat anything and everything that comes along and I know this wonderful change is all due to my having quit coffee and got the nourishment I needed through this delicious Postum."

"My wonder is why everyone don't give up the old coffee and the troubles that go with it and build themselves up as I have done, with Postum."

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

Impossible to be Well

It is impossible to be well, simply impossible, if the bowels are constipated. Waste products, poisonous substances, must be removed from the body at least once each day, or there will be trouble. Ask your doctor about Ayer's Pills, gently laxative, all vegetable. He knows why they act directly on the liver.

J. C. Ayer Co., Lowell, Mass.

A LITTLE CHILD SHALL LEAD THEM.

What I'm about to write will all be under this head: First, "A little child shall lead them." "And Jesus called a little child unto him and set him in the midst of them, and said, Verily, I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me. "But whosoever shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

In the February number of the Sunday School Magazine there is an article under this heading: "Cruelty to Children." If you haven't read it, better get your magazine and read it now. You may think I am taking a great liberty, but I am going to add to the heading of that article. "To the young people also." I intend to put this up as the cause of the divorce evil that is so great in this Christian Nation. "Children have rights" and they are only doing what they see older people do. Have we, you and I been giving offense to "one of these little ones?" Yes. You say I haven't. I confess I have, but thoughtlessly, and you have, too. My own experience and a close study of children around me tell me that we are a thoughtless generation. How? When I was a child many things were said to me that I could not understand. Older people would do so many things that they told me not to do. For instance, once at the Methodist Orphanage (for I spent some years there) one of the lady managers told me to tell the truth about something myself and others had been doing, and she said if we would tell the truth, she wouldn't whip us. One other girl and myself told her the truth, and she acted an untruth, for she whipped us just the same. We needed it possibly, but there was not any need of her telling us she wouldn't. I didn't forget it, and though I have long since forgiven her I thought this would show how thoughtless people are and how little we think of what children think of us. I was never teased about sweethearts when I was small (at least not much), but enough to cause me to be constrained and self-conscious when boys were around, which instilled into my heart a dislike and a distrust of the entire opposite sex. When I grew older, between the tender ages of fourteen and eighteen, I was teased about an old man, old enough to be my father, for he had grandchildren. Thus the dislike and the distrust turned to the most bitter hatred. Oh, that I could tell you what an effort it has taken to overcome; only by Divine help have I succeeded, or am succeeding. I am not entirely over this hatred that thoughtlessness caused, but I am sure God will give me strength to overcome. Some will say you are not a Christian or you would never have had hate in your heart. "I'm human," and you know yourself that "'tis human to err." Then I was young and didn't take into consideration that people were all human

and "all have sinned." And now for the root of the divorce evil. Have you, fathers and mothers, older brothers and sisters, been teaching the children, yours and your neighbor's, that marriage was sacred; that the bonds of this union were holy? Have you? Think twice before you answer; nay, get down on your knees and pray over the matter. Ask God to show you what you have done. "Know thyself." When we are teasing little children about sweethearts when they don't know what we mean, they form some idea of their own. No wonder the divorce evil is so great! We are putting thoughts in their heads that ought not to be there. How do you know? From personal experience and observation. "Study children a while." Think back when you were a child. Then, these contemptible jokes in our papers about Mr. and Mrs. Newly Wed, and those under the heading: "He and She." Oh! you say we can't help that. Yes, you can. Possibly we can't help them being in the papers, but we can tell the children that marriage is holy and sacred. We can even learn some lessons from them, as contemptible as some are. Children are beginning to think that marriage is a great joke. If you don't believe this, you study them. Now, I don't want any one to think that I am going to extremes. I love to joke, and love to see other people joke and enjoy themselves. But we are so thoughtless as to the impressions we leave on the minds of children. Study children. I say study them, for in their innocence "theirs is the kingdom of heaven." And now let me say to older Christians: Be careful of your life before younger Christians, for there are many things that you know there is no harm in of itself, which younger Christians know will lead to harm. "There is a way that seemeth unto man to be right, and the way thereof is death." "Strait is the gate and narrow the way that leads to life." Abstain from all appearances of evil. This is not hard to do if we only listen to that "still small voice" and take Jesus as our way. "I am the way, the truth and the life; no man cometh unto the Father but by Me." I friend of mine, God bless her, wrote to me when we were discussing a subject, "though to the pure all things are pure, to little children all things are pure, for they do not know right from wrong, and to those who have reached the heights that Jesus wants us to reach." Mind you, right is right, and wrong is wrong, but often we learn great lessons from something that is wrong. We can't unless we take Jesus as our way. Oh, He is the only way. God wants us to use a great deal of common sense. Just because you have reached that height you can't use your liberty, for their are children and young Christians watching you. There are many things that to you is not sin, when to your weaker brother or sister it is sin. So be careful, never tell younger Christians there is no harm in doing "so and so" when they tell you they think it wrong. Now to young Christians (and to older ones as to that), never take your religion from people. Take Jesus, He is the only way. Oh, I love you, my dear brothers and sisters and you younger ones more, for I'm young and know how often you feel discouraged. But press on, be sure you have started right. Oh, I ask you, don't give up. That dear friend I spoke of told me I had distorted and unreliable views of things—some were. Oh, but I have Jesus and I'm pressing on the upward way. My heart has no desire to stay where doubts arise or fears dismay, nor do I want any one to be where doubts arise and fears dismay. The seed was sown when I was a little

child at the Methodist Orphanage. God bless Brother and Sister Vaughan, and all the good people that are doing work for Jesus. And now I hope we will take these truths about our thoughtlessness home to our hearts and apply them to our lives. May God help us.

Let me ask an interest in the prayers of all who read this. Let me say before I close there is nothing that can take the place of a real home where Jesus reigns.

(MISS) RHODA CROSSLAND,
Davilla, Texas.

THE LAYMEN OF THE REFORMED CHURCH ADOPT A NEW MISSIONARY POLICY.

Another new and progressive missionary policy has been adopted. Over seven hundred men of the Reformed Church in the United States met in a Laymen's Missionary Convention at Harrisburg, Pa., March 16-18. The Church has a membership of 290,000 in this country. Their contributions to religious work of all kinds last year in America, including congregational expenses, were \$2,284,000. Their contributions to foreign missions were just under \$100,000. The Protestant Churches of North America as a whole give an even smaller proportion than this of their total offering to work outside of America.

The Foreign Mission Board of the Reformed Church, Dr. Allen R. Bartholomew, Secretary, presented to the convention a carefully wrought out estimate of what would be necessary if the Reformed Church does its part in the co-operative effort to evangelize the world in this generation. This statement recognized the responsibility on the part of the Reformed Church of providing for the evangelization of ten millions of people in China, Japan and the Moslem world. They estimated that to do this work on an adequate scale an expenditure of a million dollars annually is really needed. It was not in their minds that so great an increase could be made without taking a period of years to work up to that goal.

The convention considered this estimate and adopted it as its policy, so far as it could speak for the Church. The convention further resolved to undertake this year to add \$100,000 to the Church's offerings of last year to foreign missionary work, bringing up the total to \$200,000 as the first step toward the ultimate goal. The Temporary Executive Committee of the Laymen's Missionary Movement of the Reformed Church was made permanent, with power to add to its number. A general committee, representing every class in the Church, was also appointed. Money was raised by the convention to employ a Secretary, to give his whole time to the general direction of the work. It was the universal opinion of those present that the convention was the most impressive and promising meeting ever held in the Reformed Church.

One Church after another is thus adopting a missionary policy on the basis of what it is believed ought to be done. The old way was to ask for what it was hoped the Church might be willing to give, even though the amount was utterly inadequate to the work to be accomplished. The right principle has at last been discovered, and the whole missionary enterprise is beginning to be regarded in its true light, as the most stupendous and important task ever attempted by the Church.

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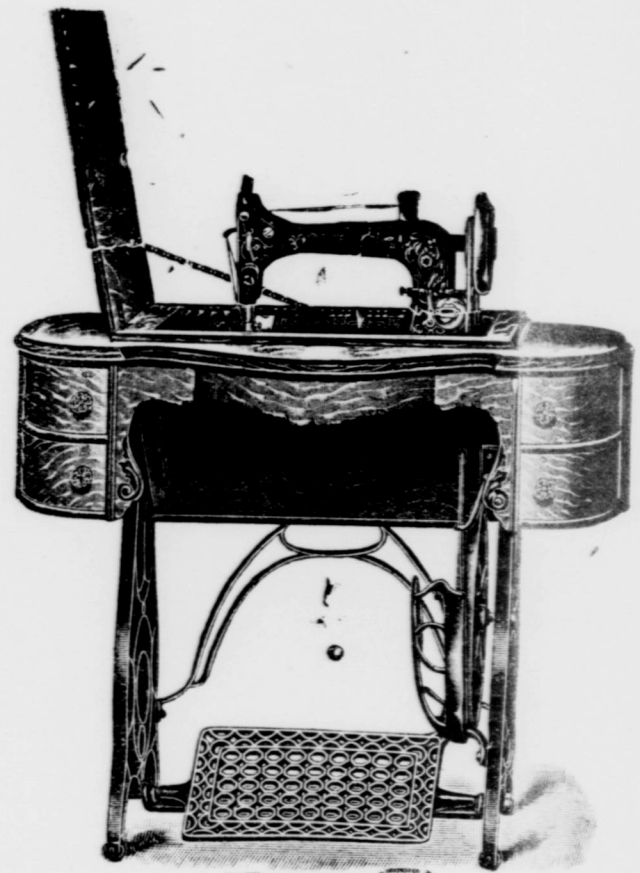
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NOTES FROM THE FIELD

(Continued from page 5)

and girls will never forget that hour. Rev. Horace Bishop, the presiding elder, preached a splendid sermon Monday night and held the Quarterly Conference, which was a fitting close to the protracted meeting. We were told that every member of that body was present. The reports indicated a most prosperous condition of the Church. There were reported 21 accessions to the Church and a cash balance in the hands of the stewards for the support of the ministry and for incidental expenses. The pastor states that, since the beginning of this conference year, five months ago, the Church has paid \$169 for missions, \$15 to the Methodist Orphanage, \$122.50 to the American Bible Society, and about \$50 to the poor. For these and other objects, the total amount raised is about \$850. Mr. Head states that he and his people are planning to start another revival campaign, to begin the first Sunday in August.—Groesbeck Journal.

Alvord.

We are in the midst of the greatest revival that ever swept this part of the country. Rev. G. A. Marvin of Sherman, is doing the preaching. Strong sinners are yielding to the pressure of the Divine Spirit.—C. L. Bounds, April 13.

Princeton.

Our second Quarterly Conference for Princeton Circuit is now ready to form a part of the bright page of history, which would read thus: Foreign mission and Orphanage assessment paid in full; received 17 into the Church; baptized 20 adults and one infant; 24 subscribers to Texas Advocate; organized three Epworth Leagues; have five live prayer-meetings. Our presiding elder, Bro. Pierce, is held in high esteem by all. The ladies of Viney Grove served a magnificent dinner, and after the large congregation had eaten there were still fragments to gather up. All the classes were well represented, and the presiding elder stated that it was the largest gathering of young people that he had yet at a Quarterly Conference.—J. W. Blackburn, April 9.

Dalhart Station.

Since the conference at Waco in November I have been at Dalhart, having completed four delightful years at Channing, where I served as fine and loyal a body of people as there is in Methodism. Arriving here I found that my predecessor, Bro. Leon O. Lewis, had enlarged the church building and made it a perfect little gem of beauty and commodiousness. Dalhart is the thriving center of the north plains, the cross-roads of two main lines and has "bonused" two new lines of railway, one of which is under construction eastward to Enid, Okla., and will go westward to the New Mexican coal fields. The town is building rapidly and is destined to be the big city of the Panhandle, lying as it does in one of the finest countries on earth. Since coming I have devoted myself to our Church interests. Under the able management of Judge W. B. Channey the Sunday-school has more than doubled in enrollment and attendance, a fine Baraca class has been organized, and also a Philathea class that is actively engaged in work peculiar to its organization. A fine Home Department, under Mrs. W. J. Lacy, is doing good work, and nearly every part of the Church organization is in fine fettle and earnestly striving to fulfill its mission. In order to put the Laymen's Missionary Movement on a good footing here we planned and carried to successful consummation a men's banquet on the evening of the 16th. A hundred men were invited, and nearly all were present. A magnificent banquet was prepared, at which Bro. Miller, our presiding elder; Dr. J. W. Cartwright, our district lay leader, and John A. Wallace, of Canyon City, orator for

the evening, were present by special invitation, and delivered helpful speeches, following toasts by local orators, as follows: "Our Forty Million for Christ," by Judge W. B. Channey; "What it Will Do for Us," by J. S. Bailey; "The Call to Go Forward," by Rev. A. C. Smith. C. J. Carter, as toastmaster, was a happy success. At the conclusion of the addresses an organization was effected with C. J. Carter as local leader, and W. H. Lawrence as Secretary-Treasurer. The banquet was a great success and has made a deep impression on the town, as many prominent men affiliated with no Church were present and deeply interested. We are preparing to entertain the Clarendon District Conference, which meets here on the 13th of May. Methodism is in front in this new field and proposes to maintain the lead. Immediately upon the close of District Conference our revival begins with Rev. C. N. N. Ferguson doing the preaching. Just to show you how the Laymen's Missionary Movement is taking hold of our men, I cite two instances. First, no sooner does our big friend J. J. Mickle, a prominent layman of Memphis, get into this movement as one of its boosters and orators than he blossoms out as "Reverend" in the Advocate of the 15th. Second, while the "beloved" peacefully slept in our parsonage, Dr. Cartwright, our district lay leader, arose, calmly put on the presiding elder's shoes, and walked off. Brethren, this thing is getting serious when one brother usurps the "reverend" and another steps into the presiding elder's shoes. I've got my eye on my local leader, as I do not intend to surrender this charge before conference without a struggle.—J. W. Hunt, April 19.

TRIBUTE OF RESPECT.

The following resolutions were adopted by the Washington Street Church and Sunday-school, and requested to be published in the Texas Christian Advocate:

Whereas, It has pleased Almighty God to take from our midst Miss Fannie E. Archer, our beloved co-worker in the cause of Christ; therefore be it Resolved, That in the death of Miss Fannie E. Archer we have lost one of our most faithful and beloved teachers.

Resolved, That we desire to express to her bereaved family the deepest sympathy in their great sorrow, and that we commend them for consolation to Him who orders all things for the best, and whose chastisements are meant in mercy.

Resolved, That this heartfelt testimony of our sympathy and sorrow be forwarded to the family of our departed friend.

MISS ETHEL NAMENDORF, MISS NELLIE MIMMS, MR. R. S. CULPEPPER.

Committee. Houston, April 10, 1909.

OUR DEPARTED DEAD.

Little Hiawatha, the youngest child of many born to the agreeable union of Mr. Brewer and Mrs. Distiller Saloon, departed this life during a strenuous effort upon the part of her attending physicians to save her.

Little Hiawatha was so innocent in her appearance and modest in her influence that she in her short life had won many staunch friends. She seemed to be one of the most prosperous and happy children, though her brothers and sisters were many, little Uno and Ino, which were twin sisters, and their brothers, Jack Gamble, Bill Beer and Jno. Blind Tiger, and others too numerous to mention, joined little Hiawatha. Mr. and Mrs. Saloon, their affectionate parents were untiring in their efforts to baffle the dreaded disease of Local Option, and had it not been for other complications, she might have maintained an existence, but just at the time when there were a few symptoms in her favor, the dreaded disease, Prohibition and public opinion, set up and claimed little Hiawatha as its victim. Not only did it claim her, but in

a hereditary manner seemed to affect the whole family, and one by one the pool dropped off, and Mr. and Mrs. Saloon, like Rachael of old, are weeping for their children, and refuse to be comforted because they are not, and these diseases are not at all satisfied with the destruction of their offspring, but have sworn eternal vigilance until the last mother son of the Saloon family is dead, and the blackness of its dead becomes the history of the past, because she has ever made herself the avowed enemy of every institution for the betterment of humanity. Go to the centers of our civilization, and before Local Option, Prohibition and Public Sentiment killed her children, like a contagion in an insanitary city, and in sight of our Churches, and in hearing of the bells that are to so soon toll our funerals, and you could see a Uno stand, Ino joint, or a Hiawatha slush, with its sparkling decanters and venetian screen in almost every business block in the city. You could go to the outposts of society and almost the first introduction to be had to the little straggling village would be the breath of a lineal descendant of the saloon taxing your sniffer to its utmost capacity. You could go to the wayside stations that spring up like magic along our railways, and before the keen whistle of a locomotive or the thunder of its rolling train is heard, the home of the saloon or some of her children would be among the first buildings to welcome the troglodyte and mark the site of a future city.

But these are dead, these kids are dead! Their spirits are no more! But all around their resting place We hear a mighty roar. A howl of dearth and personal liberty, But after all old mam herself, Is giten mighty figity.

To the bereaved and thirsty ones I extend a heart-felt sympathy and trust that their great loss in the death of little Hiawatha will be their great gain in State-wide prohibition. Read on her urn: "Gone, but not forgotten." W. B. MOON. Mullin, Texas.

THE THEOLOGY OF SAINT JOHN.

By Rev. E. D. Mouzon. Have you a favorite book in the Bible? If so, which is it? I am quite sure that many readers will answer at once, "The gospel according to John." The writings of St. John are indeed the supreme flower of revelation. There is an intensely personal reason why the gospel according to John is my favorite New Testament book. I was converted when a boy not yet fifteen years of age. My home was a Christian home, where morning and evening my father led in family worship. During a revival led by our pastor I fully resolved that by the help of God I would be a Christian. I had often heard those great words of Jesus: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself;" and I resolved, as far as I was able, to do the will of God. A day or two later, when thinking earnestly about the duties of the Christian life, I decided that since I had resolved to become a Christian, I ought to read my Bible every day. The next question was, Where shall I begin? I had heard them say at home that the gospel according to John was full of love. "That," thought I, "is what I need." So one morning, which I can never forget, I opened the New Testament at the first chapter of John's gospel and read till I came to these words: "He came unto his own and his own received him not"—how He had come, how He had been rejected, how He had been crucified—the wonder and power of it all made such an appeal to me as I had never felt before. I read on: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." And then, just as plainly as if someone had spoken, the question seemed put to me: "Will you receive Him?" or will you not? "Of course,

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I will receive Him," I answered, "that is just what I have been trying to do. I now take him as the Lord and Master of my life." And in that very moment the Spirit bore witness with my spirit that I was a child of God. I reckon time from that hour. You will not wonder, then, when I say that the gospel according to John is to me the greatest book in the Bible. During our Summer School of Theology at Southwestern University I purpose delivering a series of lectures on the Theology of St. John. Such subjects as the following will be discussed: "The Idea of God," "The Union of the Son with the Father," "The Doctrine of Sin," "The Work of Salvation," "The Doctrine of the Holy Spirit," "The Origin and Nature of the Spiritual Life," "The Doctrine of Love" and "The Doctrine of Eternal Life." These lectures will be based on Dr. G. B. Stevens' "Johannine Theology." Dr. Stevens was here with us one summer, and all who heard him remember with great pleasure his humble and reverent Christian spirit. It is hoped that a large number of preachers will write at once to Smith & Lamar and get a copy of this "Johannine Theology." The careful study of this book will deepen the spiritual life and will give material for many helpful and inspiring sermons.

The date of the Summer School of Theology this year is June 15-24.

PLEASE TAKE NOTICE.

Send to Rev. C. R. Wright, Brownwood, Texas, for blank applications to Board of Church Extension. He has them, not I. Let all the brethren of the Northwest Texas Conference take notice and govern themselves accordingly. It will save time and trouble. J. H. CHAMBLISS.

MARRIED.

Everett-Pennington.—On Tuesday, April 6, 1909, 8 p. m., at the Oglesby parsonage, Gouldy Everett and Miss Nonna Pennington, Rev. J. F. Tyson officiating.

Allison-Proctor.—In Tenth Street Church, April 14, 1909, at 7:20 p. m., Mr. Harvey King Allison and Miss Annie Florine Proctor, both of whom reside in Austin, Texas, Rev. V. A. Godbey officiating.

COLLECTIONS RECEIVED BY A. F. PLATTER, TREASURER MISSION BOARD, NORTH TEXAS CONFERENCE, MONTH OF APRIL, 1909.

Table with columns for District Name and Amount. Includes Gainesville District, Greenville District, Bonham District, Dallas District, Sherman District, McKinney District, Decatur District, Terrell District, and Circuit totals.

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