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EDITORIAL.

FOLLY OF HOARDING MONEY.

To know how to make money and then use it wisely is a providential gift, and the man who possesses it is a blessing to the world. But the man who makes money in order to hoard it is a misery to himself and a blight upon human welfare. In the end he transmits a curse to his children if he has any, and if he is childless he usually suffers torture on account of his wealth, and then dies unloved and unwept. And worst of all, he passes out into darkness and leaves a lot of hungry claimants to strive and quarrel over his belongings. It is a pity that such a man is blessed with the gift of gathering and laying up stores of wealth. It would be better for him to have lived and died a poor man, and his condition under such circumstances would be better also for society and for the world.

Just at the present time we have an illustration in point, and as the newspapers are full of his tragic story and those connected with him, we do not hesitate to make use of it in this connection. A great many years ago, Mr. William Rice was a man in very ordinary circumstances in Houston and Galveston. But he was gifted in a wonderful degree with the money-making spirit. He and his wife were alone in the world, and they were very frugal in their habits. Early in life money began to come their way. It was reinvested with wisdom and foresight. It grew in volume as the days went by, and in course of time Mr. Rice was reputed to be a rich man. As his wealth increased, he invested it in stocks and bonds and property. He spent but very little upon himself, but used every dollar to make more dollars. So far as is known, he gave only small amounts to benevolence, and less to public enterprise. A few years ago he took up his residence in New York, but alternated between there and Houston. By this time his accumulations ran up into the millions. His wife wanted to do something with it as they began to grow old, but he stoutly resisted this effort. But the old lady saw that she was not long for this world, and without his knowledge called in a lawyer and made a will disposing of her part of the wealth. At her death, the old gentleman learning of the will, resorted to the courts to break it. It is still in litigation. Some months ago he died very suddenly in New York. Chas. F. Jones, his private secretary, and a man by the name of Patrick were suspected of having something to do with his death, and were arrested. Now Jones goes on the witness stand and confesses that, at the instigation of Patrick, he drew up a bogus will, forged Rice's signature to it, administered slow poison to the old man until he was very weak, and then followed it up with chloroform, which ended his life. So the lawyers, like hungry vultures, are fattening on the litigations in which the vast estate is now involved. For years this poor old man was harassed nearly out of his life by his efforts to hold his great properties together, and in the end was secretly poisoned to death by his trusted and confidential secretary! If during his life he had used his money for the promotion of education, bene-

olence or public enterprise, he would have been much happier, lived to better advantage, been a blessing to humanity, saved the courts a deal of trouble, prevented his own murder, and died in peace with the world. But "the love of money is the root of all evil," and the man who makes it his god will find himself pierced through with many sorrows as he reaches the outgoing of life. There is but one way to get genuine good out of money, and that is to adopt John Wesley's motto: "Make all you can, save all you can, give all you can." How many men there are in Texas to-day hoarding wealth for their own sake, while the earnest calls of benevolence are falling unheeded upon their ears! There are sorrows, miseries and curses in store for all such or for the children, who will spend it in riotous living after those who toiled for it have gone into their graves. Woe unto men who worship at the shrine of the Almighty Dollar!

INTERMITTENT RELIGION.

An intermittent spring is one that gives forth water under certain conditions, but when these conditions do not obtain, then the springs goes dry. When the rain descends and the surface of the earth is saturated the water finds its way into these openings from numerous little subterranean channels, and then the flow sets in until the ground contiguous thereto is well drained, and after this it gradually ceases until the return of another rainy season. But there is nothing reliable in that sort of a spring. It usually gives out at the very time it is most needed. Only the permanent spring is of lasting value. It wells up from the great depths of the earth and sends forth its crystal water perpetually. In the rainy season and in the dry in the winter and throughout the heated summer, there is no diminution of its flow. This same law in nature often holds good in religion. There is such a thing as intermittent religious experience. It is good while it lasts, but it possesses an unreliable quantity. When it is most needed it comes up lacking. When the revival is on and the Spirit of God falls upon the people and the whole community is stirred, a great many people come under its influence. They give promise of large results. Their hearts seem full to overflow. But when the revival ceases, and when the gracious influences of the Spirit are not so manifest, quite a number of these same people grow less responsive, and by and by there is no outward evidence of the Spirit in connection with their experiences and conduct. They remain inert and inactive until the next revival, and then they are among the first to fill up and give forth great promise again. Their religion is like the wet-weather spring. You can not depend upon them. They mean well for the time being, but they are lacking in decision of character and the matter does not get hold of them scarcely until it is gone. But the religion that roots itself in genuine penitence, deep conviction for sin, and a permanent decision to turn from a life of iniquity to a life of righteousness, has in it the elements of durability. Such a religion comes from the depths of a perennial fountain, and it will stand the test of the drouth and the protracted summer of trial and

temptation. Surface conditions do not affect its permanency. You can always depend upon it, and when you need it you know where to find it. "His leaf shall not wither, and whatsoever he doeth shall prosper." The only remedy for the other sort of religion that comes and goes with conditions is to dig deeper into the great sources of spiritual power and find the inexhaustible fountains of hope and faith and love. When a man has connection with this source of help and confidence, there will be something durable instead of transient in that man's religion. The great need of this time is a religion that imbues itself in the human heart through conviction, repentance, regeneration and adoption; and then the life will conform itself, under all circumstances, to the law of righteousness. Like the unfailing spring, it will give forth a consistent influence without interruption as the years pass by. Out of this sort of spiritual life, character is strengthened, experience is enriched, hope is inspired, purpose is deepened, and the Church perpetuates her evangelical power over mankind. At this point it is to be found our greatest need. Therefore mere Church membership can not take the place of thorough regeneration and a continued growth in grace and in the knowledge of Jesus Christ. The heart and the life must go deeper than ecclesiastical affiliation and touch the innermost depths of conscious acquaintance with God, and then out of these sources of unceasing fertility there will come a maturity of religious experience unaffected by surface disturbances.

THE LAW NEEDS AMENDING.

That feature of our Church law making the local preacher wholly amenable to the Quarterly Conference in which he holds his membership needs a slight amendment by our next General Conference. As the law now stands, a local preacher can travel a thousand miles from home, through any section of the connection, and if during this time he is guilty of anything requiring the application of discipline, the complaint must be lodged with the Quarterly Conference in some distant State where he happens to hold his membership before the proper discipline can be administered to him. It is very different in our criminal code. If, for example, a man living in Tennessee comes on a visit to Texas, and while here commits some offense against the laws of this State, he is arrested in the county where the offense is committed, and he is made to answer for his conduct in that county here in Texas. This is right and proper, and the same ought to be true in the government of our Church. We have here and there a certain class of local preachers who hold their membership in some Quarterly Conference in a distant State, but they claim the privilege, as Southern Methodist preachers, of traveling throughout Southern Methodism and of working wherever they please; and some of them are not as scrupulous in their observance of the laws of the Church as their vows require. Occasionally they defy the law and the pastoral jurisdiction of our preachers, and make strife and confusion for the Church. And it so happens that when they are expostulated with, they tell us to go ahead with our complaints; that they

have nothing to fear at the hands of their Quarterly Conference. Now the law ought to be so changed as to make a local preacher responsible for his conduct to the Quarterly Conference wherever he proposes to work for a season, and if while in that locality he does not observe the law of the Church, or if he be guilty of any sort of impropriety, let the pastor and members of that Quarterly Conference have jurisdiction over him where the complaint exists, and settle the matter right there on the ground. As it is, the complaint, along with the evidence in the case, has to be filed with a Quarterly Conference perhaps a thousand miles away and under circumstances where local sympathy is with the accused. It is next to impossible to properly adjust such cases as the law now stands, and the result is unsatisfactory to the Church. With this amendment, the law will be rendered much more efficient and effective in answering the purpose for which it was enacted. More than this, the law thus amended would be perfectly just and place the Church in a position to protect its interests. No man who loves the Church and is in sympathy with her laws and usages could find any objection to this change. To such a law-abiding man no possible injustice or harm could come. And we would not interpose the slightest objection to making traveling preachers amenable to the same law, if it is thought best. However the laws governing the traveling ministry in this respect are very effective, and we have heard of no complaint against them.

In conclusion, we wish to say that this contemplated change in the law of the Church has not been suggested by the conduct of any local preacher living in Texas. We have hundreds of this class of ministers throughout Texas Methodism, but they are loyal and devoted men, and we have never heard it intimated that any one of them ever forced himself into the jurisdiction of any pastor in a distant State. They observe the laws of their Church and render good service to the work. But there are a few local preachers who, a few years ago, located in order to travel, and every once in a while they leave their localities in other States, come into Texas, invade the jurisdiction of our pastors, gather around them a disaffected element, create strife, indulge in railing accusations against the authorities of the Church, make trouble for our people, but continue to hold their membership in some Quarterly Conference far away, and we are impotent in our effort to apply the discipline to them. It is in the case of such wandering stars as these that we need the change herein suggested.

MUTUAL INTERESTS OF CHURCH AND MINISTRY.

Something over a quarter of a century ago we were in attendance upon the sessions of a District Conference in the Holston country. Dr. McFerrin, the old Tribune of Methodism, was present and embraced the occasion with his unique addresses and spiritual sermons. Those were hard times in the Holston Conference. The Church had not recovered from the effects of the Civil War, and her spiritual and temporal fortunes were very much out of repair. Circuits and stations and districts were demoralized, and the sup-

port of the ministry was meager and inadequate. Every preacher who spoke upon the subject, or in any way referred to it, gave a very gloomy view of his financial condition and prospect. Then it was that the old Doctor took the floor and made one of his characteristic speeches. Among other things, he berated the preachers and contrasted their circumstances with those of Christ and the early disciples. And he concluded as follows: "You have no real ground of complaint. God is your Father, and he has promised to see to it that you will be fed and clothed if you do your duty. Stop complaining and rejoice in your poverty. Give the Savior praise for calling you to such an honorable and noble work. You owe everything to his Church. Had she not come along and picked you up and shaken the dust off of you and put you in good society, you would be plowing a one-eyed mule on a hill-side at less than fifty cents a day." The speech had its effect, and while it provoked much laughter, it put the preachers in good spirits and there was no further reference to the subject of hardship during the remainder of the conference.

In the position assumed by Dr. McFerrin there is much truth in so far as the Church does better, in the long run, for its preachers than the world would have done for them had they never entered the ministry. But there is another side to this same truth, namely: The preachers have done, under Christ, a work not to be despised for the Church. They have given to it the strength of their manhood and all of the trained gifts of their hearts and intellects. In their zeal and consecration they have not labored for money, but unselfishly for the good of humanity. Out of their self-denial, hardships and poorly-rewarded toils the Church has grown into its present proportions. They have conducted meetings, added members to the rolls, protected church buildings, organized enterprises, founded institutions of learning, and pushed the fortunes of Zion to the front. Of course the laymen have done their share of the work, but the preachers have assumed all of the risks and led in every movement that has resulted in the permanent up-building of the material and spiritual welfare of the Church. They claim no undue credit for these results, for they have ever gone forward as the called of God to labor for the Master, and have even rejoiced in the privilege to suffer for him, but they are not to be forgotten in the estimate of the forces which have operated in the advance of Christ's kingdom among men. And in the present improved state of the material side of Christendom, the faithful preacher is entitled to a good support for himself and family. He owes all to the Church, and the Church recognizes in him an instrument, under the guidance of the Holy Ghost, in her growth and development. Their interests and individualities are mutual.

"Doubt of any sort can not be removed except by action." On which ground, too, let him who groans painfully in darkness or uncertain light, and pray vehemently that the dawn may ripen into day, lay this other precept well to heart, which was to me of invaluable service: "Do the duty which lies nearest thee," which thou knowest to be a duty! Thy second duty will already have become clearer.—Carlyle.

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COMMUNICATIONS.

TWENTIETH CENTURY NEW TESTAMENT.

I have just read with interest Dr. John Adams' criticism of the Twentieth Century New Testament, and while I do not often dissent from the venerable Doctor's views, I am afraid in this instance he has injured the sale of a valuable book, and has been too severe in his criticisms.

The chief passage he criticizes is John 3:16, which because I desire to quote from four versions. The Authorized Version reads: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The Revised Version: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life." Wesley's Notes: "The God so loved the world that he gave his only begotten Son, that whosoever believeth in him may not perish, but have everlasting life." Twentieth Century Version: "For God so loved the world that he gave his only Son, that no one who believes in him might be lost, and that all might have everlasting life."

Now there are few of us whose knowledge of Greek would carry any weight whatever in learned circles, and besides there are none of us who know anything about the 1500 manuscripts that have been discovered since the publication of the Authorized Version. Many European scholars have had access to them, but no Texan is in a position to criticize any translation of them. The very best we can do is to judge, not of the translations—for we are not in a position to do so, even if we were competent, and the rest of the world know we are not—but to compare versions with version, and where competent translators have used different words, to carry over best to catch the thought that harmonizes best with the general tenor of the Scriptures, where there is no divergence in the thoughts conveyed by the translators.

Taking this view, it will be seen that in John 3:16 the Twentieth Century Version will compare favorably with the other versions quoted. It will compare well with the Authorized Version. Most of us will prefer the word lost to the word perish, in expressing the destiny of the world. It will compare well with the Revised Version and Wesley's Notes, for certainly we will prefer "believe in him" to "believe of him."

The Authorized Version and Wesley's Notes use "everlasting life," the Revised Version "eternal life," while the Twentieth Century Version uses "everlasting life," but there is no danger in those variations, the omission of the word "eternal" is not fatal, as no one can read the passage without seeing it is clearly implied.

The next passage objected to by Dr. Adams is Rom. 1:17, Authorized Version: "For therein is the righteousness of God revealed from faith to faith, as it is written, the just shall live by faith." Revised Version: "For therein is revealed a righteousness of God by faith unto faith, as it is written, 'the just shall live by faith.'" Wesley's Notes: "For the righteousness of God is revealed therein from faith to faith, the just shall live by faith." Twentieth Century Version: "For in it there is a revelation of a righteousness that comes from God, the result of faith and leading to faith, as Scripture says: 'These who stand right with God will find life as the result of faith.'"

Dr. Adams says "this is a hard sentence." It will be observed that the Authorized Version says "the righteousness of God is revealed from faith to faith." Revised Version "a righteousness of God is revealed by faith unto faith." Wesley's Notes "the righteousness of God is revealed from faith to faith." Twentieth Century Version "there is a revelation of a righteousness that comes from God, the result of faith and leading to faith."

Personally, I greatly prefer the idea expressed in the Twentieth Century Version that righteousness comes from God as the result of faith, and leads to faith, to the idea expressed in all the others that the righteousness of God is revealed "from faith to faith," or a righteousness of God "by faith unto faith."

It is objected that Gehena is translated "fiery pit," but we inquire, what violence was done in that rendering? If Gehena was not the "fiery pit" into which the idolatrous Jews cast their children they offered to Moloch, and which in later times became the image of everlasting punishment, what was it?

As to rendering Hades "the place of death," we may easily see the propriety of it by referring to Acts 2:27, where the Authorized Version reads "Thou wilt not leave my soul in hell," and the Revised Version "Thou wilt not leave my soul in Hades," but the Twentieth Century Version expresses

the thought more clearly and honestly, "Thou wilt not abandon my soul to the place of death."

It is objected that regeneration is obscured. I quote John 2:3: "Unless a man be born over he can not see the kingdom of God." John 3:6: "All that owes its birth to human nature alone is only human, and all that owes its birth to the Spirit is spiritual. Do not be surprised at my telling you that you all need to be born over again."

As to the fact that the word regeneration is not used, it is only used once in the Authorized Version in the books contained in the two volumes of the Twentieth Century Version, and that is in Matt 19:28, and John Wesley discarded the word there a hundred years ago and substituted renovation. The Twentieth Century Version has new creation, which is perhaps better.

The Doctor says "the doctrine of justification by faith is weakened and obscured." In answer, we simply quote Rom. 1:9: "Abraham's faith was regarded by God as righteousness." Rom. 4:24: "And our faith will be regarded by God in the same light, if we believe in him who raised Jesus our Lord from the dead." Rom. 5:1: "Since then, as the result of our faith, we stand right with God, let us enjoy peace with him through Jesus Christ our Lord."

If the words "justified by faith" are not used, the more easily understood words "as a result of our faith we stand right with God" are, and what is justification but standing right with God?

If the Twentieth Century Version does not use the word "sanctify" often in the books translated, it must be remembered that the Authorized Version uses it in those books only in John 17 and Eph. 5. In the first the word devoted is used in the place of sanctify, and in the second the word purify is used, and if the reader will turn and read those passages, as indicated, he will see that the truth is brought out very beautifully by the Twentieth Century Version.

The word "sanctified" is used in the Authorized Version in the books translated only in eight chapters. The quotations in these eight chapters are too long to be transcribed into this paper, but I will say this of them: In John 19:26 he speaks of himself as the consecrated messenger. In John 17:19, "I am devoting myself." Acts 26:32, "To give you a place among all those who have become God's people." Acts 26:18 is the same. I Cor. 1:2, "To the Church of God at Corinth, to those who have been consecrated by union with Christ." I Cor. 6:11, "Ye became separated." I Cor. 7:13, "For through his wife the husband, who is an unbeliever, has become consecrated." I really believe that in all those passages the Twentieth Century Version brings out the real mind of the Spirit better than the Authorized Version, and that the words consecrated, devoted, separated, people of God, etc., will enable the common reader to more readily understand the sacred writers than the word sanctified, as used in the Authorized Version, and now understood by the people. The doctrine of sanctification will be better understood if these renderings are accepted.

Now, as to the translation of I Cor. 7:14, which Dr. Adams says is erroneous, and is made to "teach an absurdity, a monstrosity, for an unbelieving or unconverted man is consecrated to God." We may acknowledge there is a difficulty there for us to solve, but I can not see why the difficulty is greater in the Twentieth Century Version than in the Authorized Version or the Revised Version.

Authorized Version: "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, even were your children unclean, but now they are holy." Revised Version: "For the unbelieving husband is sanctified in the wife." Twentieth Century Version: "For through his wife the husband, who is an unbeliever, has become consecrated to God." Dr. Whelan, in commenting on this passage, says: "A Jew marrying a Pagan is desecrated and his marriage a sin, and so void, but reversely, if a Christian marry an anti-Christian, his sacredness is conceived as extending to and covering the unbeliever, so far as any rate that the marriage is still holy matrimony." Perhaps this is all the apostle or any of the translators intended to convey.

At another time I may write of the beauties of the Twentieth Century Version. R. H. GREATHOUSE.

THE BLESSEDNESS OF GIVING.

God is the infinite giver. Everything God has made in the heavens above and in the earth beneath, is not only a statement of his infinite power and Godhead, but they all, like God, their maker, are giving forth perpetual blessings to universal nature about them. They do not live for themselves. They are responsive to the law of their being, and are therefore glorifying the God that made them. The hardest granite rock and the most sterile acre of earth are not dead, but alive and responsive to the law of

their being. All men are receivers. God's all-seeing eye is upon them; his infinite wisdom directs all their goings, while his almighty hand stays them in place; amidst the perpetual jostle of life, God's sun shines for them while the onward march of the years, crowned with the goodness of God, have come unbidden, loaded with the richest blessings, both of a temporal and of a spiritual character. This infinite good has all come to men at the cost of the suffering of the Son of God. And so it is, all that we are and all that we may hope to be in the future are God-given.

When we look upon the mass of mankind, and even upon the Church of our day, we are forced to the conclusion that as a rule men are ingrates—simply receivers, sponges, absorbing all they can get, and giving forth but little if anything to God, the Giver of every good and perfect gift.

I wish to call the attention of men generally, and the Church especially, to the fact that it is a blessed thing to give of their substance to the cause of God. I am aware that there are many persons who do not believe that there is any blessing in giving. There is a great amount of infidelity even in the Church on the subject of giving.

1. The blessedness of giving liberally to God's cause may be seen in the fact that it more certainly secures our own temporal prosperity. In fact, in the Bible temporal prosperity seems to be the prominent element in the promise of God to men, just as though it came alone through the grace of giving. And this, I think, is the true scriptural doctrine on the subject. I believe that if the Church were brought completely under the power of a divine quickening, and a universal conscience were created upon the subject of giving, that temporal prosperity would abound in our midst. Now let us see how God speaks about giving, and the temporal prosperity that comes of a faithful discharge of this duty. Solomon says: "Honor God with your substance and with the first fruits of all thine increase." Here is a duty made so plain that no man can fail to understand it. Now to the performance of this duty God makes the following promise: "So shall thy barns be filled with plenty." Amos we have a most significant promise of temporal prosperity if we honor God with our gifts, in Mal. 2:10-12: "Bring ye all the tithes into the store house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." The prophet then goes on to enumerate the blessings that God would send upon them if they were obedient: "I will rebuke the devourer for your sakes; he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field." Here God promises the very largest temporal prosperity if they gave liberally to him of their substance. But the prophet does not stop here, but enlarges the promise, and intimates that God would cause to descend upon them even the greatest national honors, as a result of their liberality. He says: "And nations shall call you blessed, for ye shall be a delightful land, saith the Lord of hosts." These promises are God's assurance to us, and should be accepted by Christian men as a promissory note, gilt edge paper. Men of all past ages, and demonstrated their truth. The very best men of the Church in our day are rejoicing in their fulfillment. Thus the daily experience of the Church vindicates the faithfulness of God in the fulfillment of these promises. Christ's word to his disciples is: "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom."

In the second place, giving liberally to God of our earthly substance is an actual means of grace to the giver. Hence the promise: "The liberal soul shall be made fat." Again: "The Lord loveth a cheerful giver." Again, when Christ says: "It is more blessed to give than to receive," he uses this language in the broadest sense, as covering both the temporal and the spiritual, time and eternity.

Now, let us notice some of the good results of a practical character which follow liberal giving to the cause of religion.

1. Liberal giving has a tendency to promote system in accounts, and system in all business, which viewed from a business standpoint is a most vital matter, of the greatest financial benefit. It insures security and thrift in business, which otherwise could not exist.

2. Liberal giving naturally leads to prudence and economy in the use of money. It makes nine-tenths go as far as ten-tenths would otherwise have gone. This of itself insures temporal prosperity.

3. Another good result which comes to the man who gives liberally to the cause of God is seen in the fact that it

has a tendency to prevent a careless, reckless dealing and to keep man out of debt, which can not fail to promote temporal prosperity.

4. Liberal giving ennobles both the character of the giver and his earthly calling. In some good sense God becomes the partner of the giver in all his business affairs. Human weakness is linked to infinite strength and wisdom. This brings God into the secular affairs and struggles of daily life, puts all business under the eye of God. Such a man can in all good conscience ask God's blessings on all that he has, and the divine aid in all that he is laboring to obtain.

5. Another beneficial result to the liberal man is that God, the infinite Giver, is honored and money is exalted from a low, sordid, selfish purpose into a means of grace—is made the stepping-stone to something higher and better.

This brings secular and divine things together, and makes the most common earthly blessings sweeter because they come from God, and are used for his glory.

6. Giving liberally enriches the soul and increases the joy of the giver. We often hear the question asked, what is that man worth? The answer usually is: He is worth so many dollars. Now, let us see. What is the highest kind of worth? There can be but one answer to this question. The highest worth in man is character. That is good coin on earth and in heaven. The truly valuable in man is not what he holds, at the very best by a transient title but what he will own forever; not what he has, but what he is. What he loves and what he does makes up the intrinsic value of a man. The natural man worships mammon, the god of this world. Christian men must prove that they have become "new creatures in Christ Jesus," by making their money (mammon) worship God. He must be "rich towards God." It is here that Christian men show the highest wisdom. Of the rich farmer in the gospel Christ says: "So is he that layeth up treasure on the earth." "So is he" both a fool and a pauper.

Christ makes fidelity to God in money matters the crucial test of Christian character. In the parable of the unjust steward Christ says: "He that is faithful in that which is least (mammon) is faithful in much; and he that is unjust in the least is unjust also in much. If ye therefore have not been faithful in the unrighteous mammon (riches) who will commit to your trust the true riches? Here Christ teaches that the right use of money decides the measure of our wealth and treasures in heaven and also conditions our entrance there. This scripture makes it plain beyond a doubt that money used for God's honor and glory is so much invested wisely and safely, while so many regard it as so much clear loss—money thrown away. Money given for God's glory and the salvation of men is truly a good seed sown in a good ground, that will bring forth an abundant harvest in the future day. It is so much treasure laid up in heaven—the best and the safest bank stock in the universe, that will yield a dividend prompt, plentiful and growing perpetually. Faith in God should attend all our gifts, and then our prayers should go on after them and follow them up. There is some kind of an undefined sense in which the giver goes on with his gifts. While what we have said above is true, I am not of those who believe that God will not accept of money given unless the gift has been prompted by love. There are persons who believe this. It seems to me that Christ reverses this order when he says that as long men withhold their money which they should give they have not given God their heart, for he says plainly: "For where your treasure is there will your heart be." One has truly said: "There is nothing which so multiplies the Christian's spiritual power, which so surely manifests to himself the sincerity of his own love, and so demonstrates the value of his religion to other men, as the liberal and lavish investment of his worldly treasure to the work of the Lord."

I wish to say with all possible emphasis that there is no sin which dwarfs the spiritual or that mars the Christian influence like that of covetousness. God looks upon this sin with utter abhorrence, as it is the most common form of idolatry among men.

The grace of giving is Christlike. Paul exhorts the Church at Corinth to abound in this grace, and gives this reason for his appeal: "For ye know the grace of our Lord Jesus Christ, who, though he was rich, yet for your sakes he became poor that ye through his poverty might be rich."

As Christian men we should recognize in its fullest force Christ's Lordship; then, and not until then, will we realize the beauty and the blessedness of the Christian stewardship and know from sweet experience that it is more blessed to give than to receive.

A. DAVIS. Wasabachie, Texas.

H. H. PIRTLE'S ANSWER

To So-Called "Scriptural Objection to Infant Baptism," by Rev. J. R. Barrett, a Missionary Baptist, of Commerce, Hunt Co., Tex.

His little pamphlet is so human, unscriptural and full of prejudice, and misleading to young people and folks who have not read the Bible much. He also makes it his business to ride the Methodist a-bug-hunting, which you will see in my review of his pamphlet. It is my business to show where and how he misrepresents and "perverts" the Bible. He first takes up Matt. 23:1, 2: "In those days came John the Baptist preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of heaven is at hand." What did John first preach? Repentance. Whom did he baptize can be seen from his request, or demand, in verse 8: "Bring forth therefore fruits meet for repentance." Evidently he baptized only those who gave evidence of repentance by bringing forth fruits meet for repentance. Now, for any one to reverse the divine order as John gave it, by baptizing and then repenting, is to pervert the Scriptures. Therefore the teacher of infant baptism and the practice is a perversion of the Scriptures, as the infant is baptized before it repents, or even before it is competent to repent. Did John command infants to repent before baptism? No; and he knew it. Did all John baptized repent before he baptized them? No. Some John baptized repented afterwards. Mark 1:1: "John did baptize in the wilderness, and preached the baptism for repentance for the remission of sins." This shows that some of John's preaching of baptism was unto repentance, and when they repented, the repentance got remission of sins. Why did he not tell us about this verse? Here John baptized; then they repented. This lets in infants.

If he should say these were grown people John baptized before they repented, this would be worse than to admit infant baptism. John did not belong to the Missionary Baptist Church, for he was beheaded before it was set up; nor did John eat the Lord's Supper, for he was beheaded before it was instituted. How is that for a Missionary Baptist?

He next takes up Mark 16:15, 16: "And he said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Whom did Jesus say to baptize? "He that believeth." Now, to reverse the plain declaration here of Jesus by saying "He that is baptized and believeth shall be saved," is a perversion of the gospel of Christ. What a trifling idea! Horn infants out of baptism because they can not believe, horn infants out of heaven because they can not believe; for "he that believeth not shall be damned." This Scripture he has hunted up and used does not apply to infants, seeing they can not believe for salvation. Hence his own head is the only objection to infant baptism yet, not this Scripture. We know he applies this Scripture to infants, for he has brought it up to cut infants out of baptism on their not believing; but look what he has done for them.

"He that believeth not shall be damned." In trying to horn them out of baptism, he has horned them into damnation. His objection is all unbecome and hush to a dot. Methodists say if infants can not believe, yet they will be saved, according to God's Word, if they die in infancy. And if infants can not believe, yet they can be baptized, according to God's Word, in infancy, since God counts them fit for salvation as though they believe, and counts them fit for baptism as though they believe. God counts infants as believers and fit for heaven, and wants us also to count them as believers and fit for baptism. This is right. If not, why not? Counted as believers and baptized as believers is consistency and scriptural.

He next takes up Matt. 28:19: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Here he stops. Why did he not read on, thus? "Teaching them to observe all things." It has "teach" after baptism, as well as before, and he knew the infant could be taught after baptism. It pleases this great commission to teach and then baptize them, and also to baptize and then teach them. There is a "teach" on both sides of baptism—one before and one after. He would not tell you this. Now who "perverts"? "Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." "Teaching them." "Them"—who? "Them"—the baptized, of course; and when an infant is baptized it is of "them"—the baptized to be taught. There is as much authority in this commission to baptize an infant as there is to baptize a young lady. The teaching before baptism will apply to the young lady, and the teaching after baptism applies to

the infant. Infant baptism as young-lady this point, do you for the Bible to baptize a young lady. For it does not say baptize young or infants. This young ladies, young without naming "Teaching" on both means the grown a Objections to infant in the top of the truth, before G.

He next takes up Peter said unto the baptized, every one apostle certainly mission to teach reism. Then to rever here of the apostle Scriptures. To reve but baptism, then infant can not repen is so honest as to 2:28-31, and then gets the babies "perverts?" "For you and your child, but verse 29 is to no repentance. He least to be baptized. He quoted the big then dates because He ought to have babies' verse, and it was to infant e notice he goes round where big people baptized, and then people were not they were? Nobody manded an infant to God nor man. But theory do, or horns ism. He lets on to repent to be hap would have to rep they were to die in "Then they that words were baptize infant baptism is a Scripture, but peop infant baptism do a verse 11, nor in ver not to accuse them represents them. promise is to you adren." Big people promise and get hap the very same time to your children all up this promise f get baptism on it f for yourselves. Lys promise: was to her so she took it up fo her children and v her household on h Those big people th cried his word" w "praising God and l all the people, and are of the safe—" saved." The brothe are of the safe—" saved"—and they l hence were adied to babies had the pro the safe, hence add How can he justly added? Watch him where there were b and then go on to p infants." Acts 8:12; believed Philip's pr concerning the king the name of Jesus b baptized, both men a he says "infant bap sion of this Script not competent to vocates of infant tize infants on the verse and he misrep brings it forward. H Bible says infants t tent to preach to b tized. But it nowe they competent to they were baptized No. Acts 2:29: "H ed to the children t ents, if they were not 18:15, 16: "And they also infants. Jesus him." Here there small they came by Jesus spoke or p "Called them unto b infants came, by Jesus, he said: "Of dom of God." Now, God in the time of Jesus did not have ene these they brought to Jesus tell us it did" in trying to cut the Scriptures" strai kingdom of God lik of the apostles, infan yet. Reader, if you your duty to have it as it was Abraham's cared for their chil early in life. Gen that is eight days old cised among you." P up a child in the wa and when he is old b from it." Have you

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the infant. Infant baptism is as scrip- tural as young-lady baptism. You see this point, do you not? If he waits for the Bible to say, "Thou shalt baptize an infant," then he never would baptize a young lady nor a young man. For it does not come right out and say baptize young ladies, young men or infants. This commission means young ladies, young men and infants, without naming them as classes. "Teaching" on both sides of baptism means the grown and the young both. Objections to infant baptism are found in the top of the head, and not at all in the Scriptures. This is the naked truth, before God.

He next takes up Acts 2:38-41: "Then Peter said unto them, Repent and be baptized, every one of you." Now, the apostle certainly understood the commission to teach repentance, then baptism. Then to reverse the statement here of the apostle is to pervert the Scriptures. To reverse it would be to put baptism, then repentance. An infant can not repent." Now, reader, he is so honest as to give you Acts 2:38-41, and then skip verse 39, that gets the babies into it. Now, who "perverts?" "For the promise is unto you and your children." Verse 28 was to the big people and had repentance, but verse 29 is to the babies and has no repentance. He ought to try at least to tell it like it is in God's Word. He quoted the big people's verse, 28, then quotes because it is not to infants. He ought to have read verse 29, the babies' verse, and then noted because it was to infant children. You will notice he goes round hunting up places where big people repented and were baptized, and then saying those big people were not infants. Who says they were? Nobody. Who ever demanded an infant to repent? Nobody, God nor man. But the brother and his theory do, or horns them out of baptism. He lets on like infants ought to repent to be baptized. Then they would have to repent to be saved, if they were to die in infancy. Verse 41: "Then they that gladly received his words were baptized." Now he says infant baptism is a perversion of this Scripture, but people that practice infant baptism do not practice it in verse 41, nor in verse 28, and he ought not to accuse them of it, for he misrepresents them. Verse 29: "The promise is to you and unto your children." Big people can take up this promise and get baptism on it, and at the very same time it is to you, it is to your children also. You should take up this promise for your babies and get baptism on it for them as you do for yourselves. Lydia saw that the promise was to her and her children, so she took it up for herself and for her children, and was baptized, and her household on her faith. Verse 41: These big people that had "gladly received his word" were, in verse 47, "praising God and having favor with all the people, and the Lord added to are of the safe—such as should be saved." The brother knows infants are of the safe—such as should be saved—and they had the promise, hence were added to the Church. The babies had the promise and were of the safe, hence added to the Church. How can he justly say they were not added? Watch him go to a place where there were big people baptized, and then go on to prove they were not infants." Acts 8:12: "But when they believed Philip's preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Now he says "infant baptism is a perversion of this Scripture, as infants are not competent to preach to;" but advocates of infant baptism do not baptize infants on the authority of this verse, and he misrepresents us when he brings it forward. He lets on like the Bible says infants must be "competent to preach to" before they are baptized. But it nowhere says it. Were they competent to preach to when they were baptized in the Red Sea? No. Acts 2:29: "The promise is to you and your children." Here Peter preached to the children through their parents, if they were not competent. Luke 18:15, 16: "And they brought unto him also infants. Jesus called them unto him." Here there were infants so small they came by being brought, and Jesus snaked or pounced to them. "Called them unto him." When these infants came, by being brought to Jesus, he said: "Of such is the kingdom of God." Now, if the kingdom of God in the time of Jesus and the apostles did not have such infants in it as these they brought to Christ, why did Jesus tell us it did? The brother now, in trying to cut them out, "perverts the Scriptures" straight. To keep the kingdom of God like it was in time of the apostles, infants must be of it yet. Reader, if you have an infant, you ought to have it baptized. It is your duty to your child, just as much as it was Abraham's and others who cared for their children religiously early in life. Gen. 17:12: "And he that is eight days old shall be circumcised among you." Prov. 22:6: "Train up a child in the way he should go, and when he is old he will not depart from it." Have you trained up your

child in the way it should go, which is in the Church? Or have you trained it up out of the way it should go, which is out of the Church? Abraham trained his up in the way they should go. He circumcised them at eight days old, and then trained them for the Lord. Gen. 18:18, 19: "Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him. For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him." God's covenant made with Abraham, full of infants then, lived on down the centuries to us Gentiles. "Gal. 3:12, 13: "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree." That the blessings of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith." You see, the same thing Abraham had full of infants has come into the New Testament to us. It has developed, from the Jews to the Gentiles, and from one nation to many nations, and from the Old Testament to the New, from the prophets to the apostles, and developed from eating the Passover to eating the Lord's Supper, and from circumcision to baptism, and developed from only men being circumcised to both men and women being baptized, and from Abraham carrying the Abrahamic full of infants to Christ taking on him the Abrahamic, and it developed and full of infants. Heb. 2:16: "For verily he took not on him the nature of angels, but he took on him the seed of Abraham." Yes, the Abrahamic developed, but it never did develop the infants out. God put them into his covenant that yet lives for us, and whatever may be said or written against infant baptism in all the future ages of the world, never can find one verse in God's Word to leave them out. No wonder Jesus said of infants, "Of such is the kingdom of God" (Luke 18:15, 16). No wonder young lambs belonged to the flock (Isa. 49:11), and this same flock is called the Church of God (Acts 29:28).

DANGER! TREACHERY! LOOK OUT!

Just a few weeks ago, under the wise and timely advice of the Texas Christian Advocate, and perhaps other papers, the people all over Texas were stirred over the gross and contemptuous impositions of the express companies' C. O. D. methods of evading the local option laws. A spirit of indignation swept over the land, and good men and good women from every quarter asked the Legislature now in session for relief. Petition after petition was read and referred to Judiciary Committee No. 2, Mr. Garner, chairman, until at last a number of bills proposing to remedy this evil were introduced, and at length this committee reported favorably bills which would have met the emergency. About this time we beheld a strange sight. Express company managers were seen riding up and down their lines ordering these C. O. D. whisky packages returned to the shipper, and wide publicity was given to the fact that the practice was prohibited in the future. And herein lies the tale. Does anybody outside the Legislature believe they are sincere? I do not mean to reflect on the honorable gentlemen who are largely in the majority in the Twenty-seventh Legislature. I only refer to those whisky-soaked tools of the whisky men, who, now that the express companies have abandoned the business, are attempting and intending to pigeon-hole these bills and secure for their lords and masters at least two more years of life and prosperity, violating these laws and laughing in the face of the people who complain.

The Advocate told us some time since the higher courts had pronounced themselves against the inquiry, but I think this was a mistake. They have held that the sale is complete at place of shipment, and if I am not much mistaken this is their position on it still. I make this prophecy: If this Legislature adjourns without enacting laws absolutely prohibiting it, the express companies will resume the business before some of the Representatives get home. Prohibitionists are not all fools.

come by and by, and woe unto the man who begged for the privilege of representing them and then betrayed them. We ask that they pass these bills. Put no confidence in these soulless corporations, but make it impossible for them to override the will of the people, even if they would.

FROM OUR CHURCH EXTENSION SECRETARY.

I offer you for publication in the Texas Christian Advocate the following items in regard to the work of our Church Extension by the conferences of our Church in the State of Texas. These figures do not include any of the special contributions for the churches wrecked in the Galveston storm. The assessments to the six conferences in Texas amount to \$12,500 and the payments on the assessments amount to \$10,293.56, which is 72 per cent of the assessment. The work by conferences is as follows:

Table with columns for Conference Name, Amount Assessed, and Amount Paid. Includes entries for Galveston Mission, North Texas, and others.

The general average for the whole Church for the year 1899 was 28 per cent. The payments for 1900 are some \$2990 in advance of the preceding year. We are not able yet to give the exact amount because of a couple of related reports not yet in hand. Our people in Texas will see from the items given that their average is above that of the Church at large.

I trust, however, that the reports for the year to come will show a very decided advance over any preceding year. The applications now in our hands indicate that many very important enterprises of the Church will be delayed or greatly embarrassed because the board will not have means to provide for them. If the assessments were paid in full by all the conferences, there would be much work unprovided for and which is very important to our people in many places. For this year let payment in full of assessments be the motto of every conference.

"HOW CRIMINALS ARE MADE."

The article with above caption in the Advocate of March 21 is very much to the point. It deals apparently with the case of a boy who was a native of this country. But what of the youths who come to us from across the "big deep" that have had no moral training commensurate with their need? Here is a case in point: In 1867 there landed in Philadelphia a youth of 17, who had led a swabbering life on English and Dutch vessels for nearly a year. This lad was German. He had been so severely used on the English vessel that he was deserted. He enlisted again for Galveston on an American brig. Here he resolved to remain for awhile at least. The moral atmosphere of ship-life needs no comment. From Galveston the lad obtained a pass to a certain place inland for railroad work. But owing to the carelessness of the conductor he missed his destination. He was put off at McGregor, Texas, without money, position or a knowledge of English. He picked cotton for a month, and finally drifted to railroad work, in which he remained for several years, under the most corrupt surroundings. After awhile he found himself at Dallas, where he worked for several years on public works. From there he went to Fort Worth, where he found employment in the packing house. By this time seven years had elapsed since the young man's arrival on American soil. His associates had been of a wild, reckless class, and the young fellow's morals were very bad. He felt himself ostracised from the best of society, because society nor Church had paid any attention to him. Yet he had received a superior education at home and was naturally qualified to do better work than he could obtain. During those seven years he had been

invited to Church only once, and that by an old man—a young convert—who resides in Dallas. But during that time he had received invitations to several hundreds of times.

Finally he drifted to Van Zandt County, where he worked on a farm near Canton. The daughter of his employer—a sweet Christian girl—took an interest in him, invited him to prayer-meetings, Sunday-school, Bible-school services, etc., talked to him personally about his soul. Lived uprightly before him, and finally won him for God and the Church. Not long after that young lady's influence under took.

BRENHAM DISTRICT MISSIONARY INSTITUTE.

The Brenham District Missionary Institute met at Giddings March 19 and 20. Bro. Massey, Kilgore, Williams and Thompson were prevented from attending by serious illness in their families. Bro. Kinsey got stuck in the black mud and did not get to the cars. You see, all of our circuits are not yet fully supplied with manual workers and automobiles. In spite of the accidents, the meeting was a decided success. Bro. J. B. Stone opened up on the broad subject of the "Church's Duty to Missions," and followed it up at night by a missionary sermon. Bro. Stone is put forward as often on this subject that one would naturally suppose that he would soon drop into the groove of utterance, but no so. He turns it over, brings up something new and fresh, and brings this subject out with new energy and force each time. Bro. Murray followed him with a carefully prepared paper on the "Visible Results in Our Mission Field," but we do not dream vision of the future, but actual figures of the present. We generally speak of figures and statistical tables as being dry reading, but what they spell out in unmistakable calligraphy, that the mission fields, with all their drawbacks, are more prosperous than the home Church, we wake up with a start as if we had retired upon a grass mat.

Bro. Daniel told us how to get conference addresses, and we listened admiringly, because it always gets his. The general discussion of this subject was very interesting and helpful. Bro. Wootton well, we all know him—knows a good thing when he hears about it, so he slipped over from the Austin District to enjoy the meeting. He preached three most-inspiring sermons, and Bro. Cochran put him up to talk about the "Creator, Pastor and His Work." He thought for a subject he had the earth and a postage-stamp in the room, but he fired things with his usual enthusiasm. "Above all things, make a preacher. People want to hear something, want to be led when they come to the house of God. The social pastor is just a bottle of medicine cream. The real pastor is in the home in time of sickness and trouble, pleading with the unconverted man."

Bro. Murray could not think of much besides that new First church that he is building in Carroll Hill. The mill would stop at the cotton and the September storm took everything else in sight, including the church. He says the new one must come, and now they are building on it. He told us of how the best of that great old hero of Texas, Montford Robert Alexander, rested in Chapel Hill, and how Texas preachers ought to put a nice memorial window in that church for him. Of course we responded—swelled down from one to ten dollars apiece.

Bro. Collier's sermon on the call to preach, and his paper on the pastor as the inspiration for missionary zeal, were both helpful and good. Bro. Gordon and Gail talked on "Circulating Religious Literature." On prices of our periodicals, Bro. Gail brought out the fact that \$100,000 was put behind the Epworth Herald before it could go for 50 cents in rights. The ladies turned out in force to hear Bro. Wootton and Stone on "Woman's Work for the Heathen."

All the way through it was a successful and inspiring meeting. Giddings people enjoyed it hugely. They crowded the church at night, and attended all of the discussions in the day. In fact, at Giddings and through the district we believe we hear the thundering, and we steadfastly believe the day of the breaking of the spiritual drought is at hand.

B. W. ALLEN. This world is given us a prize for the men in earnest.—F. W. Robertson.

"I wrote Dr. Pierce regarding my case, and received a prompt reply, free."



"I endured nearly four years of suffering," writes Mrs. J. L. Myers, of Washington, W. Va., "caused principally from improper medical attention after the birth of a child, and female weakness, resulting in a complication of diseases. Had a terrible cough and an incessant pain and soreness in lungs. Was reduced in flesh from 184 pounds to about 120 pounds in eighteen months. I had no appetite, and became so weak and nervous I could scarcely sit up. I consulted with our home physicians for two years with no benefit, I was finally

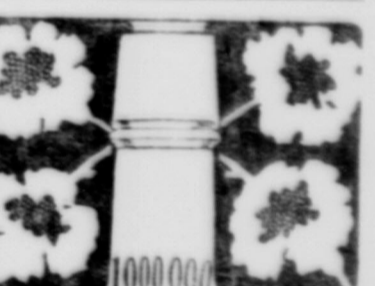
induced to try Dr. Pierce's medicine. I wrote to Doctor Pierce regarding my case, and received a prompt reply, free, advising me the proper medicines for my case. After taking four bottles of Dr. Pierce's Favorite Prescription, and one of his 'Golden Medical Discovery,' three doses each day, also taking one bottle of Dr. Pierce's Compound Extract of Sweet Wood and some of his 'Pellies,' I ceased coughing, and am now enjoying general health and have gained thirty-five pounds in weight. I again feel like my former self, thanks to Dr. Pierce and his great medicines."

Send names and details to overall Dr. Pierce at either FREE. All correspondence strictly confidential, and all communications guaranteed by United States Postal Service. Address: Dr. R. V. Pierce, Buffalo, N. Y.

SACRED SONGS Nos. 1 and 2 Combined.

By Sankey, McGraw, and Stebbins. 430 NEW AND MOST USEFUL POPULAR HYMNS AND TUNES OF THE DAY. The Standard Music Publishing Company, 150 N. Broadway, New York. Sample price, 43 cents. \$4.50 per 100. Sample price, 43 cents. The Biglow & Main Co., New York and Chicago.

HENRY LINDENMEYR & SONS, PAPER Warehouse No. 22 Bleecker Street, P. O. Box 2865, NEW YORK.



RELIEVED WOMEN WINE OF CARDUI has brought permanent relief to a million suffering women who were on their way to premature graves. Mrs. Mitchell was fast declining in health, when Wine of Cardui performed a "wonderful cure" in her case. She suffered with the agonies of falling of the womb, leucorrhoea and profuse menstruation. The steady appearance of the menses for two months rapped her vitality until she was a physical wreck. Her nervous system gave way. Then came the trial of Wine of Cardui and the cure. Mrs. Mitchell's experience ought to commend Wine of Cardui to suffering women in words of bearing eloquence.

WINE OF CARDUI is within the reach of all. Women who try it are relieved. Ask your druggist for a 50 cent bottle of Wine of Cardui, and do not take a substitute if tendered you. Mrs. Willie Mitchell, South Boston, N. C.: "Wine of Cardui and Theobald's Blacking did have performed a miraculous cure in my case. I had been a great sufferer with falling of the womb and leucorrhoea, and my nervous system gave way for two months and was very painful. My husband induced me to try Wine of Cardui and Blacking, and now the leucorrhoea has disappeared, and I am restored to perfect health."

In case requiring special attention, giving directions, "The Ladies' Friend," Theobald's Blacking, and Wine of Cardui, sent free of charge. S. W. WOOLLEY, M. D., Atlanta, Ga.

OPIUM COCAINE AND WHISKY BED-WETTING CURED

Dr. F. E. Mar, Box 114, Birmingham, Ala.

Secular News Items.

An inheritance tax of 5 per cent on estates in excess of \$10,000 has been voted by the Utah legislature.

The big oil well at Beaumont is now belching out 7,000 barrels a day. Its product is worth \$30,000 a day.

A great strike is going on among the women employed as dressmakers in Paris to secure a working day of eight hours.

Of 70,000 young men in American colleges, 25,000 are Church members, and over 5,000 are candidates for the Christian ministry.

The State and Navy Departments are preparing to establish a chain of coaling stations around the world. The plan is to secure absolute sovereignty over the stations if possible.

The Legislature of the State of Washington has passed a bill limiting women's labor to ten hours a day. Of course this does not apply to mothers of families or to women in domestic service.

At this writing Lord Salisbury, Prime Minister of England, is seriously ill and there are rumors of his resignation and retirement from public life before the end of this month. Mr. Balfour is mentioned as his probable successor.

Ibaho has voted to give a bounty of one cent a pound on beet sugar produced in the State, and to make eight hours the working day in mines and ore reduction work. A resolution for an initiative and referendum amendment to the Constitution failed to pass.

Surgeon Reed, of the United States Army in Cuba, after careful experiments at government expense, announces that yellow fever can be controlled by the destruction of mosquitoes and by the protection of the sick against the bites of these insects.

The Hawaiian legislature has under consideration measures providing for the establishment of the dispensary system for the control of liquor; for the regulation of the opium industry; and to prevent the admission of persons afflicted with leprosy or consumption.

A striking intimation of the rapid progress which the century has made in producing power is the fact that a hundred years ago it was considered a wonderful achievement for ten men to manufacture 18,900 pins in a day. Now three men make 7,500,000 pins in the same time.

After about fifty years of prohibition, the Maine Legislature the other day refused often to submit to a popular vote the question of repealing the law. The Legislature stood 84 to 24 against submission, and yet there are people who insist that prohibition is a failure in Maine.

The report of Comptroller Dawes gives the valuable information that the aggregate resources of the National Banks are \$3,437,908,257—nearly five billions and one-half—an increase of \$70,295,544 over last year. The individual deposits amount to almost three billions of dollars.

A new type of apartment house is growing popular in Chicago. It provides one common kitchen for the whole building, and a movable pantry so heated that dishes can be served hot to the different apartments. This does away with the smells likely to pervade flats when each has its kitchen.

Word has been received at Washington that Russia is now trying to coerce China by threats to sign the Manchurian treaty. The czar, it is said, has intimated to the Chinese Government that if the latter does not yield to Russia's demands in the Manchurian matter, diplomatic relations may be severed.

Mark Twain indorses Dr. Parkhurst's idea that the women could save New York, and goes even farther than the preacher by advocating the ballot for them. "If women could vote," he said recently, "there would be elected a Mayor of New York who would put an end to municipal corruption."

The Pekin correspondent of the Frankfurter Zeitung writes the substance of an interview he has had with the German Minister to China, Dr. Mumm von Schwarzenstein, who is represented as having said: "Great difficulty is caused by the question of punishing the guilty. Russia will not abandon Prince Tuan, because she owes Manchuria to him. It is impos-

sible to designate Prince Tuan as a rebel, inasmuch as the Empress Dowager is still too powerful. She will continue to direct, with Prince Tuan, China's future fate. The developments regarding Prince Tuan's negotiations with Russia fully explain the impossibility for Russia to abandon him."

Negotiations for the transfer of the Danish West Indies to the United States are in progress at Copenhagen. The price discussed is \$1,500,000. Several years ago the inhabitants of these islands voted in favor of a transfer to the United States. Their status under American rule is a detail yet to be determined.

Twenty years ago there were 47,880 telephone subscribers in the United States and 29,714 miles of wire in use for telephonic purposes. At the end of last year there were 808,880 exchange stations, equipped with telephonic instruments, and 1,361,801 miles of wire were employed for exchange and toll line service.

It is announced that all but one of the Chief Justices of the Supreme Court of New Jersey for the past seventy-five years were graduates of Princeton University, the single exception having been himself at one time a professor in that institution. Nearly all of the Associate Justices are likewise Princeton alumni.

Mrs. Theodore Thomas, of Chicago, President of the Society for the Prevention of Cruelty to Animals, has undertaken to frame an ordinance forbidding any person compelling a team of two horses to pull a load of more than 8000 pounds besides the wagon. Alderman Byrne will introduce the ordinance.

Archdeacon Barker, the Anglican rector at Ladysmith, intends to commemorate the siege of that city by replacing the battered church with a new and handsome building, on the walls of which are to be tablets bearing the names of the British soldiers who fell in or about the town during the present war.

"It seems that the sale of the Danish West Indies has reached a serious point," says the Copenhagen correspondent of the Daily Mail. "Washington is understood to be inclined to take umbrage at Denmark's proposition and refusal to accept the American offer. The attitude of the United States has become almost menacing, but Denmark has the moral support of the European powers."

An original suggestion is made by the New York Evening Journal to counteract what it calls the "criminal" insurance that "makes it unnecessary for the owner of a dangerous building to see to it personally that it shall not burn down." "No man," it says, "should be allowed on any pretext whatever to insure himself by fire in the case of a building which, if burned, would endanger the lives of others."

The New York Court of Appeals—the highest court in the State—recently rendered a decision declaring void the law forbidding contractors under the State to pay less than the "regular wage," and now has handed down another decision, that the law restricting the use of stone dressed in the State in the performance of public contracts within the State and prohibiting the use of stone dressed in other States on such work, is unconstitutional.

The largest sum ever paid for a pew in a Washington Church was \$2900, which was recently paid for the pew in St. John's P. E. Church which was formerly owned by the late W. W. Cowser. In this church pews are sold outright, instead of being rented annually, as is the custom in most churches that do not have free pews. Dr. Mackey-Smith, pastor of the Church, says he is opposed to such large valuation being put on the pews, but is powerless to prevent it, the pews being the private property of their owners.

"I often think," says Tecumseh Swift in the American Machinist, "how we ought to pity the poor inventors of the days that are gone for the stern restrictions imposed upon them in the scope of their accomplishment. It must have been in the olden time a bitter task for the inventors, although they may not have realized the bitterness of it to curb their imaginations to travel within the limitations of the mechanical possibilities of the times. In the days of antiquity there must have been lots of things that they could not dare to allow themselves to invent, and antiquity is not far away. How pitiable, for instance, would have been the plight of an inventor if to him had come, say only fifty years ago, a complete conception of the modern bicycle. It would have been as impossible then to produce as per-

petual motion, and the vision of it would have been a nightmare. Just think of it. No mild steel or the things that we make of it, no steel tubing or the steel rod for wheel-spokes, no chain and sprocket, no rubber tires, no balls for bearings, no tools, and no knowledge of the means of making any of these things as we now make and use them."

Andrew Carnegie, in presenting his princely gift of \$1,000,000 for the benefit of aged and injured employees of the great steel plants, gave utterance to the following sentences—or rather reiterated them from a previous speech to the men of Homestead—which deserve to be remembered whenever this subject is discussed. He said: "Labor, capital and business ability are the three legs of a three-legged stool. Neither is first, neither is second, neither third. There is no precedence, all being equally necessary. He who would sow discord among the three is an enemy of all."

A significant phase of the Latin-American Scientific Congress, recently held in Montevideo, was the suggested unification of the institutions of all Spanish-American countries and the creation of an arbitration tribunal to settle all disputes. In view of similar aspirations expressed by the progressive leaders in various South American States, and the effort to settle the Taena-Arica disagreement by arbitration, those who hope for final peace among the turbulent South Americans are much encouraged. Even the historic fighting blood of the Latins is feeling the cooling influence of the spirit of arbitration.

The Navy Department will at once ship to Santiago, Cuba, the handsome bronze tablet just completed at the Washington Navy Yard, which is to be set in the house occupied by the late Frederick Wollaston Ramsden, Consul-General of Great Britain. The tablet bears the following inscription: "Here lived, during the Spanish-American War, Frederick W. Ramsden, Consul-General of Great Britain. He died at Jamaica, August 16, 1898. The Navy Department of the U. S. in token of his humanity to American naval prisoners, erect this tablet to his memory." A replica of the tablet will be set up at the Naval Academy, Annapolis.

A man nearly 60 years of age, suffering from cancer of the stomach, had that digestive organ removed by the surgeons at the German Hospital Brooklyn, N. Y., last week, and at the present writing is making satisfactory progress toward complete recovery. An anesthetic consisting of chloroform and oxygen was used. The treatment lasted two hours, and did not seem to seriously affect the patient. He will be nourished by predigested food. The operation was permitted by the patient's son after he had received a letter from a man in Portland, Me., whose father, aged 70, had been similarly treated, and was living and in good health.

Mr. Loomis, United States Minister to Caracas, has been recalled ostensibly for consultation, with the evident hope on the part of the Administration that he will furnish information that will enable this Government to adjust matters with Venezuela without the use of force. President Castro has exhibited a spirit of defiance and contempt toward the United States and the American residents of Venezuela which has become intolerable. He is especially opposed to Mr. Loomis because of his activity in the asphalt controversy. However, the State Department has indorsed Mr. Loomis' official conduct, and will now consider the question of imbuing President Castro with respect for the United States.

After traveling through England, America and Europe for twenty-five years the famous Gainsborough portrait of the Duchess of Devonshire, which was stolen from the art gallery of the Agnew Bros. in London, England, May 16, 1876, is reported to have been returned to its owners. The painting is valued at \$50,000. A Chicago detective agency claims to have been instrumental in recovering the picture. The holder of the picture, who, it is said, was one of the band of thieves who stole it from the gallery, is said to have received a large reward for its return and exacted an agreement to drop the prosecution. According to the detectives, he had carried it with him for years, carefully packed and sealed.

The report of the English commission appointed to consider changes in the civil list, recommend that the new civil list be fixed at about £470,000 (\$2,350,000), as follows: Privy purse, £110,000; salaries of household and retired allowances, £125,000; expenses of household, £193,000; works, £25,000; royal bounty, alms and special services, £13,990, and sundries, £8000. The report recommends an annuity of £20,000 to the Duke of Cornwall and

York; £10,000 to the Duchess of Cornwall and York, and £6000 to each of the King's daughters. The Queen's annuity, in the event of her surviving the King, is increased to £70,000, and an annuity of £30,000 is provided for the Duchess of Cornwall and York in the event of her surviving the Duke.

The reported selection of Mr. P. C. Knox, of Pittsburg, for Attorney-General, to succeed Mr. Griggs, who has resigned, brings out some criticism from the opposition press, which point to Mr. Knox's connection with the Carnegie Steel Company as another evidence that the administration has surrendered to the trusts, especially to the steel trust. Says the Philadelphia Times (Dem.): "Mr. Hanna has now been taken formally into the great combine, and simultaneously it absorbs the Department of Justice. The Senate was annexed some time ago, and if Mr. Morgan sees anything else in the Government that he wants he will doubtless ask for it, and get it. The campaign fund ought to be easy of replenishment next time."

Mr. Peabody's gifts aggregated about \$5,500,000. The larger items were: Education in the South, \$3,500,000; London lodging-houses, \$2,500,000, and the Peabody Institute at Baltimore, \$1,000,000. Mr. Carnegie up to date has given, in round numbers, \$23,000,000, his largest gifts being: For New York branch libraries, \$5,200,000; pensions of old or disabled employees, \$4,000,000; Carnegie Institute in Pittsburg, \$1,750,000; public library in St. Louis, \$1,900,000. It will be noted that the steel king's gifts are nearly three times those of George Peabody. But when comparison is made it should be borne in mind that the latter after his charities, had only \$2,000,000 left. Mr. Carnegie is supposed to have thirty or forty times that amount. So he can hardly be said yet to have wrested the "greatest philanthropist's" title.

The Chinese physician, says Modern Medicine, "receives a salary from his patients as long as they are well, but as soon as they get ill his pay stops. Some American families, not disinclined to learn something from the other side of the world, have partially adopted the same plan; that is, they pay the salary whether they are sick or well; and it is, of course, to the interest of the doctor to keep them well as far as he can, to save himself the trouble of attending them. When the Chinese method, or the American modification of it, comes into general practice, it will be to the interest of the physician who has charge of a family to study each member of it physically, mentally, spiritually; to prescribe for them correct environment, proper diet, and healthful habits; and to labor with the view of inducing them to keep in touch with all these."

"Racial prejudice and religious intolerance," said Minister Wu Ting Fung in a public address in the Calvary Baptist Church of New York City, recently, "are the monstrosities of barbarism. The expulsion of the Huguenots from France and the Moors from Spain are the most terrible examples of this intolerance in history. Three years after the revocation of the Edict of Nantes nearly half a million inhabitants of France had been forced to leave their country; and thus other countries gained at the expense of France. The number of Moors expelled from Spain was even greater. Such things would not be tolerated in our days. Through liberal education and enlightenment, the disabilities under which the Jews have labored have now been removed. But still, upon our

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Where no dealer sells them we will ship a piano at our expense for trial in your home, not to be kept unless it is entirely satisfactory. Easy payments giving 4 years to complete purchase if desired. We will send catalogue, a list of lowest prices, fully describe our Easy Payment Pianos, and write a personal letter showing how easy and safe it is for you to buy a piano direct from our factory, even though you live 3000 miles away. A postal card will secure you valuable information about piano-buying, and may save you \$100. Old pianos taken in exchange. Write today.

IVERS & POND PIANO CO., 110 Boylston St., Boston.

statute books are laws that operate against some people on account of their religion and their race. The tendency of the times is toward better things. Civilization is constantly broadening men. The savage cares only for himself and his family. The highest civilized man sympathizes with all creeds and races. Civilization advances from egotism to patriotism, from patriotism to philanthropy." This speech of the Chinese Ambassador may throw some light upon the Oriental character, especially when it is remembered that the Western nations, rather than the Eastern, have conducted wars of prejudice and of intolerance.

At a meeting of the City Council in Kansas City, Kan., April 2, some franchise measures granting valuable franchises to the Metropolitan Street Railroad Company were up for consideration. The balconies were crowded with citizens who opposed the measures, and when the Franchise Committee reported favorably upon the bills, the crowds surged upon the floor of the chamber, and only the more conservative element saved the Councilmen from violence. Ropes were in service, and serious trouble was imminent for a time. Action on the measures was deferred until the next meeting of the Council, but before the adjournment the protesting citizens compelled each Councilman to stand on a table and swear that he would vote against the granting of the franchises, and the Mayor was forced to swear that he would veto the measure if passed.

Cuban Itch seems to be everywhere. "Hunt's Cure" cures it effectually and quickly or money refunded.

Special Rates Via H. & T. C.

To Fort Worth—Account of Travelers' Protective Association, To Agents: April 21 and 22 and for trains arriving in Fort Worth morning of April 23, and round trip tickets as per Convention Rate Sheet No. 2, limit April 25.

To Hillsboro—Account Meeting Texas Real Estate and Industrial Association, To Agents: April 21 and 22, and for trains arriving morning of April 23, and round trip tickets as per Convention Rate Sheet No. 2, limit April 25.

To Sherman—Account of Texas State Pharmaceutical and Dental Association, To All Agents: May 12 and 13, and for trains arriving morning of May 14, and round trip tickets as per Convention Rate Sheet No. 2, limit May 17.

To Houston—Account Independent Order of Nat'l R. B. All Agents: Will sell in Houston on April 21-25, on certificate plan for the above occasion.

To Fort Worth—Account Meeting of Square Dale Cotton Ginners Association, All Agents: Will sell in Fort Worth, May 7, on certificate plan, for the above occasion.

S. E. B. MOHRIS, P. T. M., M. L. BOHNS, G. P. & T. A., A. G. NEWBURN, D. P. A.

Santa Fe Special Rates.

Galveston—Account of reunion Scottish Rite Masons, Grand Commandery Knights Templar and Convention Knights of Pythias, regular convention rates, April 14, 15 and 16, also night train of April 12, limited for return April 21.

Fort Worth—Account Travelers' Protective Association Convention, regular convention rates, April 21, 22, and for trains arriving morning of the 20th, limited for return April 25.

Galveston—Account G. A. B. Annual Session, convention rates, April 21, limit April 25.

Galveston—Account meeting State Medical Association, convention rates, April 22, limit April 27.

Breham—Account District Seaworport, convention rates, April 27, and trains arriving morning of the 28th, limited April 28.

Hillsboro—Account Texas Real Estate and Industrial Association, convention rates, April 21 and 22, limited April 25.

Dallas—Account State Federation of Women's Clubs, convention rates, April 26 and May 1, limited May 1.

W. S. KEENAN, G. P. A., Galveston.

SPECIAL BARGAINS IN PIANOS.

Write the Great JESSE FRENCH PIANO & ORGAN Co., Jesse French Building, Dallas, Texas.

The great contraction is the Church that pretends to pray to God while it preys on the world.

If the Baby is Cutting Teeth

Be sure to use that old and well-tried remedy, Mrs. WINSLOW'S SOOTHING SYRUP, for children teething. It soothes the child, softens the gums, allays all pains, cures wind colic and is the remedy for diarrhoea. Twenty-five cents a bottle.

Notes From

WEST TEXAS C

LULIN

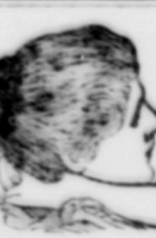
F. H. C. Elliott, I gazed an Epworth going to be the name San Marcos District, and Sunday was our Conference, and it many respects. Our Bro. Sterling Fisher how to preach since siding elder. He sees the place, and fits seems as if he had a siding elder. This is or flattery. It is a splendid presiding old both preacher and Church debt at Harw off in full and our pe to look the world in no man anything. preacher, Sisters Day ed our people in r tifying our church b bless them for their The church is now otherwise improved, and comfortable; and is a good looking pr

SHERWOOD

J. N. Broyles, Apr Circuit is moving on had small-pox in our excitement is about. Quarterly Conference ton and Taylor's Sch 23. Theophilus Lee elder was in his pla and preached two spl Sunday. The good p and Taylor had dinn and the day was a r except Sister Taylor intelligence that litt son was very sick, and Sister Willie Tax us and go to see him that God would sp friends. There was for preacher in chari elder, counting \$44 day. Marton and T male members, have meet all but \$8. I ha ordered by the Ann cash and good subsc received 21 members on the Sherwood Creted 15 infants. These auxiliaries to the city of Sherwood, to work to fix up the so much needed. We b room home, finish splendid home for an era. God bless o in in this much-ne have paid \$32 to our for district personal praying for a gracious the circuit and through Pray for us that God great meeting.

STOCKDALE

A. H. Bezzo, April Quarterly Conference the preacher's salary full to date. Good e tend on preaching a outlook is very hopef have an interesting at er-meeting at Stockd people regularly rende have had discussed of the Church and s these meetings, such following: "What c do to secure a reviv bath: What is it fo it be observed?" "fal prayer-meeting? to make our praye cess" etc. The chu Riddville has been and the aldea nicely. B. Ford at a cost of \$7. Sunnyside have plac in our church there, school at Stockdale; the use of the Secreta ting desk in the chur by the parsonage, an



Mothers and

Rejole is the cleansing beautifying properties of and CUTICURA Ointment sweetest of emollient sk gentle yet efficient sk beautifiers have made th happy by curing tortu humors, rashes, and irtu and childhood, and reli care and anxiety.

Sold throughout the world. For Cash, Trade, or Retail. "All Adv

Advertisement for G.F.P. (Gerstle's Female Panacea) with text: "OH, WOMAN! WHY WILL YOU SUFFER? G.F.P. FOR YEARS GERSTLE'S FEMALE PANACEA will relieve you of all irregularity and cure any form of female disease. It has cured cases that for years had baffled all medical skill. Don't wait, but begin its use NOW, TO-DAY. Write for free advice to the Ladies' Health Club, care of L. Gerstle & Co., Chattanooga, Tenn., enclosing the treatment of your complaint."

The Home Circle

A PRAYER FOR THE PASTOR.

Rest him, O Father! Thou didst send him forth
With great and precious messages of love,
But thy ambassador is weary now,
Worn with the weight of his high em-
bassy.
Now ease his heart as thou hast cared
for us,
In washing him, and cause him to lie
down,
In the great pastures, by thy streams
of peace.
Let his feet be now beneath his
head,
And his upholding right encircle
him,
And in thy strength, the everlasting arms
Be left to fall support. So let him
rest,
Hushed like a little child, without con-
science,
And receive thy blessed sleep to-night.
Rest him, O Master! He hath pour-
ed out his
The sweat of his, and we have been re-
joicing
Now let his charges give him sweet
new draughts
Of life and love, with thine own hand,
Be thou
His sustainer to-night; draw very
near,
In all thy tenderness and all thy pow-
er,
O speak to him! Then knowest how
to speak
A word to comfort to thy weary ones,
And to be weary now. Then loved
him,
Let the disciple lean upon thy breast,
And leaning gain new strength to
"rise and shine."

Rest him, O living Spirit! Let thy
calm
Fall on his soul tonight. O holy Dove,
Shed thy bright wings above him, let
him rest,
Beneath thy shadow, let him know
afresh
The mighty truth and might of thy
dear name—
"Our Comforter!" An gentlest touch
will stay
The restless vibrations of a jarring
chord,
So lay thy hand upon his heart, and
still
Each self-restraining throb, each pulsing
pain,
Then in the stillness, breath upon the
strings,
And let the holy music overflow,
With soothing power, his listening,
resting soul.

—Francis Miller Hayward

SOME REDEEMING TRAITS IN MANKIND.

The man who sees people's faults seemed to be having a particularly hard time of it. Everything we men-
tioned from the government of his
country down to the most possible dot
in the next breath was all wrong and
without a redeeming trait. Someone
went to him that he seemed in a par-
ticularly pessimistic humor.

"No, I can't see a single thing that when
you see the sort of people there are in
this world, I don't see how you can
help feeling blue and discouraged. It
seems to me that we are pretty far gone."

"We're bad enough and no mistake,"
replied Uncle Ben.

"Nothing short of the grace of God
can make us fit creatures to live in
decent society," he said. "In any na-
tion of men, and yet when you come
to get right down to the facts in the
case, there are a whole lot of people
in this world who have not sold their
bodies and souls to the devil—a whole
lot of them."

"While perfection doesn't exist on
earth, it's a blessed consolation to re-
member that absolute badness doesn't
either. Satan never gets things entirely
his own way. There are always a
few faithful ones who will not bend the
knee to Baal. There never was a crime
so black that somewhere about it there
was not a little light."

"You don't believe that? Take the
blackest crime, the foulest stain upon
mankind—the murder of Jesus of Naz-
areth in Jerusalem 1900 years ago. He
was falsely accused and unjustly con-
demned. He was put to death in the
most horrible, revolting manner that
men stooped in cruelty could devise. He
was jeered at, and mocked and reviled.
While he was dying the soldiers about
him gambled for the very clothes upon
his suffering body. All this suffering,
all these indignities and insults were
piled upon the meekest, the gentlest,
the most loving and most lovable being
who ever trod the earth. Can you con-
ceive of a blacker crime than this mur-
der? And yet, even the crucifixion of
our Savior, the contemplation of which
must move the heart of every man who
is other than a beast—even this dark
hour in the race's history is relieved by
a few faint gleams of light.

"Although betrayed by one of his

disciples and denied by another, he
was not entirely deserted in his hour of
trial. John, we know, was near him;
the three Marys and other women were
there; probably the other disciples
were not far away.

"When Jesus cried out in agony, one
of the soldiers ran to give him a little
drink—a slight cooling of the awful
thirst.

"Amid all the jeering and reviling,
a common criminal—a thief suffering
a deserved penalty of death—turned to
his mocking companion with a rebuke
for his insults flung at the Lord, and
then begged remembrance of Christ
when he should 'come to his kingdom.'

"When darkness fell upon the land,
the centurion in charge of the sol-
diers, turned over in his mind the oc-
currences of the last few hours and
said, 'Surely this was a righteous
man.'

"When finally 'it was finished,' and
the Savior was dead, a rich man, a
Jew of the Jews, a member of the
Sanhedrin, the court which had con-
demned Christ, begged the privilege of
laying the body of Jesus in a new
tomb.

"Nothing can make the crime of the
murder of Christ less revolting to hu-
manity, and yet these things—the of-
fer of the drink, the brave sympathy of
the women of Galilee, the repentance
of the crucified thief, the open mind
of the centurion, the burial by Joseph,
all stand out as hopeful signs to keep
us from despairing of the race.

"Christ died to save us, and I don't
believe He made that awful sacrifice
for a race not worth saving. I don't
believe God would make a mistake of
that kind. I don't believe that Christ's
death is to go for naught. So when I
see things going in a way I dislike,
and think the entire country is going
to the devil, I try to remember that it's
the Lord God of Hosts, strong and
mighty, who rules the Universe and
that he is not going to let things go
to smash, just yet awhile.

"Besides, I don't believe he values
very highly the tears we shed over the
world's wickedness unless we are try-
ing to make it better.

"And I don't believe we will ever
make it better by sitting down and
scolding about it.

"We may not be called upon reform
the world with a club or a pitch fork,
or even a hatchet, but I don't think a
sharp tongue or a whining tongue is
any better.

"Joseph of Arimathea, stands out
as a noble man among the Jews of his
day. He didn't waste time railing over
the degeneracy of the people of his
age, although he might have been
excused if he had; he didn't sit around
denouncing the Sanhedrin; he didn't
do as Peter, take his little sword or
hatchet and fight about it. He turned
to the Christ and did what was re-
quired; showed what little honor and
respect he could.

"Let's stop our whining. If we be-
lieve Christ died to save the world,
let's stop talking as if we thought the
devil had captured 59 out of 100 of our
fellow creatures. If we believe
Christ's death was not in vain, let's
follow the example of Joseph of Ar-
mathea and do something. Let's carry
the Christ to the tomb from which
He may arise anew—the tomb of the
human heart.

"This is a work which is far nobler
than to sit still and scold because
the world is not reformed in an in-
stant. Let us do something.

"Let's"—Johnstone Murray, in
Ram's Horn.

THE FEELING OF CHILDREN.

Children are queer little beings, and
deserve an amount of study and sym-
pathy which they do not always re-
ceive, says a writer in the Christian
Intelligencer. A recent story by Ste-
phen Crane in Harper's Magazine
throws a sort of a flashlight on that
mysterious realm untraveled by older
feet, in which children dwell. A lit-
tle fellow whose parents are away
from home is provided by a rough and
ill-tempered cook with a couple of
hastily-made sandwiches, which she
crams for him into a tin pail. Thus
provided, the child goes off happily
enough to join a picnic to which other
children, accompanied by grown people,
have gone with their nicely filled bas-
kets and bags of luncheon. Somebody
sends up a shout as the little child ap-
proaches. "Jimmy Trescott's brought
his picnic in a pail!" Other children
take up the cry, and the small boy is
presently a pariah. Hovering on the
edge of the throng, utterly humiliated
and wretched, but for the kindness of
a young lady who takes pity on him
and shares with him her dainty lun-
cheon, the boy's day would have been
spoiled.

The incident is true to life. We can-
not deny the fact that there is a vein
of cruelty in childhood, and that chil-
dren are often the most heartless lit-
tle prize imaginable. Then, too, we
find by talking with those who remem-
ber their own childhood vividly that
there were experiences which they
had, bitter and desolate enough at the
time, though they seem trivial in after



Bound hand and foot to household drudgery, scrub-
bing and rubbing day in and day out, doing your cleaning
in the hard, old-fashioned way—woman, why do you do
it? Break away and use

GOLD DUST Washing Powder

This famous cleanser has proven the emancipation
of thousands of other women—why not yours? Let
Gold Dust do more of the work, you do more of the
play. For greatest economy buy our large package.

THE N. K. FAIRBANK COMPANY
Chicago St. Louis New York Boston Philadelphia Montreal

BE GREATER THAN YOUR POSITION.

Barton M. Harch, in Success, gives
the following sound advice to young
men:

"A distinguished theological profes-
sor once said: 'If I had a son, I should
tell him never to give a dog to make
himself as big a man on the inside as
possible.'"
"Young men too often want to be
big men on the outside; to occupy
positions which fit them as a turtle's
shell fits a clam."

"Never mind your position, young
man, whatever it may be, try to fill
it. The desire which you have to per-
form may seem trivial; but because it
is a small position in no respect, you
should be a small man. You may
be the biggest, you know, if you are
small outside."

"The young man who spells himself
'entered growth, as it were, is bound
in time to find a place where he will
be able to use every power he pos-
sesses."

"At any rate, better be a big man
in a small place than the opposite. A
punch of powder in a small cartridge
can make a deal of noise and drive
a bullet a long way. What can it do
in a Krupp gun?"

A FOUR PENNY TURKEY.

He was a bounding big turkey and
they hung him up by the heels, so his
nose almost touched the walk outside
the butcher's shop. A little girl was
standing there watching it. You could
see that she was a hungry little girl,
and worse than that, she was cold,
too, for her shawl had to do for hood
and almost everything else. No one
was looking, and so she put out a lit-
tle red hand and gave the great turkey
a push, and he swung back and forth,
almost making the great iron hook
creak he was so heavy.

"What a splendid, big turkey!"
The poor little girl turned around,
and there was another little girl look-
ing at the turkey, too. She was out
walking with her dolls, and had on a
cloak with real fur all around the
edges, and she had a real muff, white,
with little black spots all over it.

"Good morning, miss," said the
butcher man. You see he knew the
little girl with the muff perfectly well.
"That's a big turkey, Mr. Martin."
"Yes," said the poor little girl, tim-
idly. "He's the biggest I ever saw

in my life. He must be splendid to
eat."

"Pooh!" said the little girl with the
muff. "He isn't any bigger than the
one my papa brought home for Thank-
sgiving to-morrow, I know."

"Could I have a leg, if I came for it
to-morrow?" asked the poor little girl,
softly.

"What, haven't you a whole tur-
key?"

"Never had one in my life," said the
poor little girl.

"Then you shall have this one," said
the little lady with the muff. "Mr.
Martin, I've got some money in my
savings bank at home, and my papa
said I could do just what I wanted to
with it, and I'm going to buy the tur-
key for this little girl."

The poor little girl's eyes grew so
very large you wouldn't have known
them. "I shall love you always so
much; so very, very much; and I'll go
home for Foxy to help. Foxy is my
brother, and I know we can carry him."

I haven't room to tell you all about
it; but the poor little girl got her
turkey, and papa his bill.

"What's this," said he, "another tur-
key, eighteen pounds, \$3.00."

"That's all right," said the little girl
with the muff. "I bought him, and
gave him to a poor little girl who
never ate one; and the money is in my
iron bank."

The bank was opened and there
were just four big pennies in it.—New
York Tribune.

SELF-PITY.

Self-pity is a deadly thing. What-
ever crosses our life may hold what-
ever unwholesome tasks, unconsoling
associations, griefs or burdens are ours.
Let us not fall into the habit of self-
compassion. It is a habit easily
acquired, almost unconsciously formed,
and it will grow until it crowds out
courage, usefulness, and sometimes even
reason itself. The soul brooding over its
own bitterness loses all power of dis-
crimination and sees all things in a
distorted light. Every commonplace hap-
pening becomes a peculiar misfortune,
and troubles which are indeed "the
common lot of all" are regarded as
unique and unshared. Face your trials
honestly, call them by their names, but
utterly refuse to sit down with them,
as Job did with his friends, for any
long bemoaning. Suffer you must, but
you need not brood. Give your sym-
pathy to others, but fight as for your
life against the luxury of self-pity—
forward.

A ROYAL ADVOCATE OF TEMPERANCE.

The young Queen of Holland, says
the Christian World, of London, Eng-
land, is distinguished among European
sovereigns as a total abstainer, and
is an ardent worker in the temperance
cause. She has made a convert of her
great friend, the Princess Paulina, of
Wurtemberg, and both royal ladies ac-
tively use their influence on the side
of temperance in their respective cir-
cles. Queen Wilhelmina is patron both
of the Total Abstinence Society of the
Netherlands and of the Women's So-
cial Purity League.

death of Victoria, Wilhelmina will
succeed her in popular estimation as
the best beloved and most influential
Queen of Europe, and her attitude toward
temperance is therefore most signifi-
cant. Total abstinence from the use
of intoxicating liquors will not only
be popular at her own court, but it
will be at least respectable at the
courts of other European sovereigns. It
will also negative the plea that wine
is necessary at state banquets given
by the President of the United States
because it is the required beverage at
European courts, and its absence would
be a discourtesy to the representatives
of foreign sovereigns. Mrs. Hayes,
when as the first lady of this land, she
refused to set wine before her guests
in the White House, for which action
she was contemptuously criticized by
many, set an example which may yet
be commendably followed by her suc-
cessors.—Northwestern Christian Ad-
vocate.

Miss Mary P. Lord, a teacher among
the Sioux Indians, relates the follow-
ing touching incident in the Christian
Press:

An Indian baby was dying. It lay
in its father's arms, while near by
stood another little daughter, a few
years older, who was a Christian.

"Father," said the little girl, "lit-
tle sister is going to heaven to-night. Let
me pray." As she said this she knelt
at her father's knee, and this sweet
prayer fell from her lips:

"Father God, little sister is coming
to see you to-night. Please open the
door softly and let her in. Amen."

COMES FROM BRAIN.

Phosphates Found on the Skin and
Thrown Out From Pores.

We know that active brain work
throws out the phosphate of potash,
for this product is found on the skin
after excessive brain work, therefore,
brain workers, in order to keep well,
must have proper food containing
phosphate of potash to quickly and
surely rebuild the used-up tissue. That
one can obtain such food has been
proven in thousands of cases among
users of Grape-Nuts Food.

This contains phosphate of potash
in minute particles, just as it is fur-
nished by nature in the grains.

This product makes from albumen
the gray matter that builds the brain
and fills the nerve centers.

In no way can this gray matter be
made except by the action of phos-
phate of potash upon albumen, and
this mineral should be introduced to
the body just as it comes from Na-
ture's laboratory, and not from the
drug store. The system is more or
less fastidious about taking up the
needed elements, and, as might be
suspected, it will favor the products
of Mother Nature rather than the pro-
ducts of the drug shop, however val-
uable the last may be for certain uses.

Lawyers, journalists, doctors, min-
isters, business men and others, who
earn their living by the use of the
brain, are using Grape-Nuts Food. It
is manufactured for a reason and was
originated by an expert. The regen-
erative value of the Food has been
demonstrated beyond question.

A Mission

Ruth's parents
style lived.
But she hated
That she cared
would have
Where so many
With a girl in
rough blue
And a heart I
love,
Both the high an
was by,
Said her pres
Though she th
great city
Throbbed wi
the poor,
She in summer
sorrow, she'd
To find welcome
How she loved to
brook and to
And old Stange
And one time w
little Stang
And one the too
Being quite tired
out
To the station,
Of the soft car
part,
And beside him,
The conductor
saw the dog
But a glance at
"I'll return, who
else like a
And this thim
So the
view
Ere he came ba
And the child
one had, too—
And they each
When Ruth saw
ly reached it
For another mi
When he took
face void of
And his eyes
grown dim.
"We are Ruthie
tickets, please
She replied, w
name.
He then took the
asked her:
"For these babies
blame?"
"No, my grandm
would do,
But my grandpa
And he bought a
it in two,
To pay for both.
The conductor th
"You're a tr
As he took up
For the whole
I stop with a
And she said, w
"O come, Stang
pow, at last!
And papa will
So hurry, don't
take up your
The dear babe,
with me!"
Yes, both parent
their dear ch
And they w
Then they soon
delight Ruth
And two years
grow
Then one mornin
seen the pair
Offered twenty
To the child for
right there
With: "No, sir
old."
But the next day
in the church
Heard for miss
she
That her young
they couldn't
Than she thought:
I'll see."
So on Monday
found the sto
"Will you still
I
gan.
"Yes, I'll give you
lars more. To
her plan.
Ruth, with tears,
Shed a light
Then she left
door.
In the street
she held on
Made her thin
nose.
But she hurried
home,
With red eyes
and
She had said: "To
sings I've
So please send
Though this man
comes to me
From the rich,
I tell,
He could hardly
beve
Such a sum fro
well.
He now drew
story and the
Next Sunday
his same story
notes, and an
A collection for
And the baskets
before.
Every man seem
And the story of
er,
Reached the hon
to live.
Strong conviction
merchant's be
And he prayed
I would go, but
Then one day
said: "Let us
And again on yo
Surely Shag under
along
And halted before
Then the man ca
this note righ
I would go, but
So Shag scratched
side door.
All impatiently w
Ruthie screamed
bug you once
And the dog at
wall.

Texas Christian Advocate

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

SUBSCRIPTION IN ADVANCE.

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

DISTRICT CONFERENCES.

| | |
|-----------------------------------|----------|
| El Worth, Beach St., Ft. Worth | April 14 |
| Brown, Wichita Falls | May 7 |
| Dallas, Lewisville | May 8 |
| Tarrant, Rockwall | May 8 |
| Dallas, Alton | May 8 |
| Cross, Yorkam | May 16 |
| San Marcos, Weather | May 17 |
| San Antonio, Prospect Hill, S. A. | May 17 |
| San Antonio, Shrover | May 20 |
| Fort Worth, Blossom | June 5 |
| Daquinn, Liberty | June 12 |
| Georgetown, Marble Falls | June 20 |
| Vernon, Chilton | June 26 |
| Clarendon, Plateview | June 26 |
| San Augustine, Lufkin | June 26 |
| Falentine, Lovelady | June 27 |
| Waco, Moody | June 27 |
| Dallas, Riding Star | June 27 |
| Gatesville, Lampasas | June 27 |
| Llano, Llano | June 27 |
| Pittsburg, Olney | June 27 |
| McKinney, Blue Ridge | June 27 |
| Marshall, Rockville | June 27 |
| Brownwood, Goldthwaite | June 28 |
| Abilene, Midland | June 28 |
| Donham, Lantier | July 4 |

Lent has been a time of fasting and self-denial with a goodly number of very excellent people who claim to be religious. During these forty days they have put off their fine clothes, placed themselves under very rigid dietary rules, gone to no banquets, parties, and attended the services of the Church with great regularity. Well, as far as these things go, the experience is beneficial. It is better to be very religious during forty days than not to be religious at all. For the time being the heart is made better, the health is improved, and a general toning up takes place. We are glad that Lent comes every once a year.

If it is a good thing to be strictly religious for forty days, why not extend the experiment to three hundred and sixty-five days in the year? If during a short period people get great benefit out of this experience, we do not see why larger benefit would not come by the observance of religious duty a longer period of time. Forty days make only one-ninth of a year, and this is a very limited period to give out of the whole to the special service of God. It seems that he is entitled to more of our special effort in the direction of religion than this little segment of the year.

Now that Lent is over, a great many people will return to the beggarly elements of the world. The termination of this period was celebrated by an elaborate dress parade at the public service, and now the season of hilarity is in full blast in many communities. Card parties, dances, big suppers, late hours and the like make up the order of the nights. Such excesses will tend very materially to offset the beneficial effects of the Lenten exercises. But such is life with a great many fashionable people. Christ did not encourage such a mixture of the world and the Church during his life. And that sort of thing did not follow his crucifixion and resurrection. His followers had something more serious to engage their attention. They gathered themselves together in an upper room, prayed earnestly for ten days, and then the Holy Ghost came down with power, and they went out, not to dance and play cards and frolic, but to save the world from sin. Let all true Methodists take note of these things and govern themselves accordingly. We need more of Christ and less of the worldly spirit. Our Lent ought to last through the whole year and through the whole life.

EDITORIAL BIRDSHOT.

A smart man is sometimes a fool.
 Anger is no advantage to any cause.
 A good character is its own sure defense.
 A lie is occasionally so big that it refutes itself.
 The Bible as a perfect science of righteousness is unexcelled.
 It requires neither sense nor piety to offend the taste of a gentleman.
 There are but few men whose lives meet the exact standard of the Golden Rule.

A great many people who are conspicuously present at the Sunday service are conspicuously absent at prayer-meeting.
 The mind that doubts the promises of God and quibbles over the divine nature of Christ is abnormal in its processes.

The poisonous germ-points in sin are found in their most insidious forms in the elements of persistent unbelief.

JUVENILE MISSIONARY SOCIETY.

The Foreign Missionary Society of our good women has charge of the juvenile department of our Church. This includes the organization of Missionary Societies among the small children. We had the pleasure of attending the meeting of the First Church Juvenile Society meeting last Sunday afternoon. Mrs. Dr. Thruston is the capable lady manager, and she has the work well in hand. Miss Mamie D. Oxford is the President, Miss Lucile Perkins, Secretary, and Master John Zang is Treasurer. These young people conducted the business with dispatch and order. Their reports showed good results. They were organized on the day that Miss Laura Haygood died in China, and they are preparing to commemorate their anniversary. Their funds go toward helping to erect the Laura Haygood School in Soochow. "The Little Worker," published at Nashville, is their organ, and it is devoted to the children of the Church. Each issue has a prepared program, with an order of service for each of these meetings. If our auxiliary societies of our women would organize in all of our charges these juvenile societies and teach them method in mission work, like this one at First Church, then in the coming years we would not lack trained workers in missionary enterprise.

THE CITY POLICE AND FIRE COMMISSION.

Thanks to Senator Harry Miller and Representative Strother, the Police and Fire Commission, of this city remains unchanged. This is a matter of pleasure to all of the good people of Dallas, and to the people of North Texas who in any way have dealings with the city. This feature was put into our charter two years ago, and it has taken the fire and police departments out of ward politics and placed them on a purely business basis. Now we have the best-equipped and well-organized police and fire departments in the State. For the most part our laws are enforced, and saloons and gambling dens do not dictate our officers. That this class of our citizens would do all in their power to get the Legislature to eliminate this part of our charter was something that we all expected. So in due time Representatives Lively and Shaw introduced a bill amending the charter in such way as to kill the Commission. Notwithstanding the fact that more than four thousand citizens, mostly business men and tax-payers, drew up a petition and sent it to our Representatives at Austin asking that the Commission be retained, yet the bill to kill it was introduced in the lower House and passed over the protest of Judge Strother; but it was promptly

dispatched by Mr. Miller when it reached the Senate. When the matter was before the House, Mr. Lively made an eloquent speech against the Commission, in which he made assertions that the facts fail to bear out. In his contention he turned his back upon the business and moral elements of the city and gave his support to the other class of people. In this respect he has made for himself a record, and the good people of the city and county will know exactly where to place him. It is a pity that a promising young man, with laudable ambition, will thus throw away the opportunity of a lifetime and totally ignore the very class of people who have made Dallas what it is to-day, and throw the weight of his influence in favor of putting us back under the domination of the slum and slime of ward politics. At the very time when he ought to have shown himself the friend of the material and moral progress of the community, he made a stupendous failure. Hundreds of good and true people who voted to send him to Austin exceedingly regret his course in this matter. They justly feel that in his attitude toward this question he did not represent them in the Legislature. Nevertheless, we were not without friends in that body, and the Commission still lives to give to us an impartial and wise administration of our laws. The effort of Mr. Lively and his colleagues failed, and Mr. Miller and Judge Strother are entitled to the thanks of the better class of people of this city and throughout Dallas County.

INDIAN-OKLA MAILING LIST.

A while back we explained why the Texas Advocate had not become the organ of the Indian Mission Conference, and we made reference to a private transaction between Dr. Palmore and Rev. J. J. Lovett. Now Rev. T. P. Brewer, of the Indian Mission Conference, comes out in their "District Advocate" and makes a few revelations with comments. This statement of Bro. Brewer throws light upon a question that is now being very generally discussed in the Indian Mission Conference. From this statement it appears that when it comes to driving a bargain where private advantages are possible, Dr. Palmore is hard to turn down. He is a great stickler for open and fair dealing in other people, but he slightly limps when he applies the same rule to himself. We confess that in matters of this sort the Texas Advocate is no match for Dr. Palmore. But read the statement.

INDIAN-OKLA METHODIST MAILING LIST.

It appears from recent announcements made by Dr. Palmore, editor of the St. Louis Christian Advocate, that for a stated price he has purchased from Rev. J. J. Lovett, late editor of the Indian-Okla Methodist, the mailing list of the Methodist. Dr. Palmore now warns all men by these presents not in any way to subsidize or purloin said list at the risk of prosecution before the courts.

I wonder if Dr. Palmore knew, when he purchased that list, that it was in no sense the personal property of Bro. Lovett?

Bro. Lovett will not for one moment deny that the list belonged to the conference when he was elected editor of the paper. And the records of the conference show that he was not the editor when the conference authorized its discontinuance. When his resignation was accepted by the conference his relation to the paper became the same as that of any other member of the conference.

The paper was not discontinued until after he had resigned the editorship of it. Besides this, if the logic of Dr. Palmore and Bro. Lovett is good in this case, then the property of the Publishing House in Nashville would fall to Barbee & Smith if the Southern Methodist Church should decide to discontinue the business of the House.

When Bro. Lovett resigned the editorship of the paper the Publishing Committee became the legal custodians of the mailing list. And they had no authority to sell it without instructions from the conference. Then what right had Bro. Lovett to sell the list to Dr. Palmore any more than any other of the members of the conference?

After Bro. Lovett's resignation was accepted, the conference passed the following resolution:

1. That the Publishing Committee

discontinue the publication of the Indian-Okla Methodist.

2. That the Publishing Committee make the best possible arrangements with the St. Louis or Texas Christian Advocate for a conference organ until the remainder of this quadrennium.

Without any option in the matter, the Publishing Committee was instructed to "make the best possible arrangements," etc.

I think the committee ought to meet and carry out the instructions of the conference. If they demand the mailing list from the former editor and he fails to surrender it, it will be their duty to so inform the conference.

In the discussion of the resolutions passed by the conference, it was not only intimated, but positively stated, that the conference would, most likely, resume the publication of the paper at the end of this quadrennium.

If I have been correctly informed, Dr. Palmore submitted, or proposed to submit, a proposition to the committee to buy the list. If the Doctor recognized the ownership of the conference, then why did he afterwards buy it from Bro. Lovett?

Heretofore he has been so decorous to our conference, I am unwilling to believe he has intentionally overlooked our rights in this case.

THEO. F. BREWER.

Vinita, I. T.

ROUTES TO THE NEW ORLEANS CONFERENCE.

From Texas there are but two routes direct to New Orleans, and both of these offer about the same rates and they reach New Orleans about the same time. If you go over the Texas and Pacific, you will leave Dallas at 10:30 a. m. on Tuesday, the 23d, and go to Marshall on chair cars, and from thence you will get a sleeper at \$2.50 extra and reach New Orleans between 7 and 8 next morning, in time to locate your boarding place and attend the opening session of the conference. If you go over the Central and Southern Pacific, you will leave Dallas at 8:25 a. m. on chair cars, get to Houston at 6:10 p. m., leave there at 6:35 p. m. on a sleeper, and reach New Orleans next morning at 7:50. Sleeper on this route will be \$2 extra. So both of these roads make just about the same time and offer the same inducements. The 20 cents difference between the sleeper fares of the two is found in the fact that you take the sleeper on the T. & P. at 4:30 p. m. at Marshall, whereas you will take the sleeper on the Central route at Houston at 6:25 p. m. Both roads will be well equipped and offer fine service. They will leave nothing undone that will be necessary to the comfort of the patrons. The part of the trip passed over at night going can be traversed in the day time returning. All in all, it will be a delightful trip over either road, and a fine time is anticipated.

Our up-to-date and wide-awake conferee, the Dallas Daily News, recently moved into a magnificent new building, all its own. This is a stroke of enterprise worthy the effort of a metropolitan journal, and we congratulate the News on its grand success. We looked through its new quarters the other day, and we must say that it is one of the completest newspaper plants this side of the Mississippi. The News is a great paper and that it is a success is abundantly shown in its wonderful equipment. Texas readers do not have to look to Eastern papers for the events and news records of the day now. They are found in our great daily, right here at home. And while we do not always agree with our neighbor in many things, yet we accord to the Daily News due praise for its success as a worthy Texas enterprise.

The last number of Texas Trade Review, a monthly periodical issued by the Texas Trade Review Publishing Company, of this city, is a credit to the city and to the enterprising firm at the head of it. It is exactly what its title indicates, and as such it occupies a useful sphere in the industrial economy of the country. It devotes itself exclusively to trade, to enterprise, to finances, to commerce, to agriculture, to live stock, and in fact to the whole field of town and country life in its widest compass. Many of its leading articles are embellished with fine pictorial illustrations, and

Texas in her varied industries passes at a glance before the mind and the eyes of the reader. The Texas Trade Review deserves the success that it is winning throughout the State.

The Texas Sling, State temperance organ, has been moved from Farmersville to Dallas, and the first issue from this city is now before us. It is still edited and published by D. H. Hancock, assisted by others, and it is a red-hot temperance paper. It is largely due to the influence of the Sling that local option carried awhile back in Farmersville, and on account of its outspoken opposition to joints, the people of that good town rose and expelled them. Farmersville is now a community of law and order, and the joints are things of the past. We welcome the Sling to the city, and wish its editor much success in his efforts to help overthrow the whisky evil.

In another column will be found a communication under the head, "The Man Who Ought Not to Marry," from one of our fair correspondents. She cuts very close to the line; but in self-defense we want to say that the piece to which she makes reply was selected by a woman and was intended for the Woman's Department, but went astray and got into another place. However, it was a good article and so is this one in reply. But this is a contention between members of the fair sex and we decline to take a hand in it.

We have received the following letter, without signature, with \$1 in silver enclosed. Will the person who sent it please supply the signature at once?

Venus, Texas, March 29, 1901.
 To the Texas Christian Advocate:
 Kind Sir: My subscription ran out October 28. I will send you one dollar to pay for six months' subscription.

TEXAS PERSONALS.

Rev. I. W. Carleton, of Ferris, makes a good report of his work.

Bro. F. C. Powell, of Shelbyville, was in the city this week and made us a visit.

Bro. Ed A. Christian, one of our good hymen from San Marcos, made us a pleasant visit recently.

Rev. I. W. Clark, of Dallas, will preach the commencement sermon for Polytechnic College on May 15.

Rev. I. A. Barton and his people will begin their protracted meeting next Sunday, and it will continue for several days.

The revival services at our Oak Cliff Church continue with interest. The meeting is having a fine effect upon the spiritual life of the membership.

Rev. T. J. Duncan, of Ennis, made the office a pleasant visit the other day, and had things to suit himself. We found his card on our desk, and this is why we know he was here.

Rev. J. F. Webb, of the Beeville District, sends us a handsome program of their approaching District League Conference, to be held at Alton 9-11 next month.

Prof. Evans, of Whitewright, did the singing at First Church during the revival services. He is gifted in work of this character, and his singing is a great help to our people engaged in protracted services.

The protracted services at First Church closed last Sunday. While the meetings were not so largely attended as they ought to have been, yet at every service the membership was well represented, and the preaching of Rev. I. W. Clark, together with that of Rev. J. L. Pierce, was good to the use of edifying.

We regret to learn of the serious illness of Rev. J. F. Riggs, of Marshall. He is now about 80 years of age, and ready for his departure. Many years ago he belonged to the traveling connection in Missouri, but for quite a while he has been a most useful local preacher, and his home has been in Marshall a long time. Bro. Riggs has made many excellent contributions to the columns of the Advocate, and his very name is a fragrance to Texas Methodism.

Wanted, the address of Mrs. J. H. Callaway, who wrote to us March 24 without giving her postoffice address.

METHODIST.

Says the Midland Democrat, the 19-Rev. T. J. Duncan ever by a wage and died in a few

The one hundred session of the B. M. E. Church, Greene Memorial April 2, Bishop F.

The sales of Concern decrees ending 1900, \$46, the quadrennium cause of surprise creased prosperit

The literary ability and student will be delivered Dyke, of Princeton who fail to hear opportunity. He and most accom writers in the U

The Indian W gave the Infort Parker was co slowly but ste March 7 says th make a list i now able to sit a time each day, a pear favorable."

Rev. I. C. Be who lives six mil is at this date t the Tennessee, born in 1817, and on trial in 1810. Is good he is an Rev. I. R. Aris delighted to see b

Bishop H. C. M saying "that co divided our Ch man who persist controversy Jack sense." This h spirit of the Chr exalts life and truths, but deligh

Mr. David O. been for years t editor of the No Advocate, has ed interim, unt Book Committee the Discipline w vacancies that n trial department sium between Get sons.

Emory and Her a program of un approaching com Warren A. Candl the baccalaureate O. Jones, D. D. t Young Men's C Dr. Wilbur F. T annual literary alopen and Her cities.

We clip the fol last issue of th Advocate: Bishop Shanghai March 1901, of the O. 4 is due in San Fra good Bishop has fined to his room an ulcer caused. When Dr. Allen improved.

We clip the fol out this week fr will be read with people.

Memphis, April here to-day Bisho of Jackson, Miss., of the Twentieth of the Methodi South, was being date \$1,500,625.37 and the work is

The Nashville says: We are gla Daniel A. Goodw Episcopal Churel preach the bacc to deliver the an before the faculty saps Collee, Ja approaching co Bishop is a man balance, of rare and of perfect p neter.

California Adv at Palo Alto we e op William Taylo a giant. His gre totters as he wa been and daring that wonderful vo world, is very w when it strikes t mistaking it. W nineteenth centur is still there. H

Sunday-School Department.

SECOND QUARTER, LESSON 3, APRIL 21.

THE WALK TO EMMANUS.

We take the following from the Bible Reader and Sunday-school Magazine.

When Mary Magdalene was listening to obey the command of Jesus, as explained in the 17th verse, the Roman soldiers who had been stationed at the tomb were on their way to the chief priests to report what had occurred. The chief priests and elders conferred together in secret, and concluded that they would create a rumor that the disciples had stolen the Lord's body. To protect the soldiers from punishment for sleeping on duty, the chief priests accepted that Pilate would be held responsible. (Matt. 28:11-15.) This was the fourth resurrection.

12. One of the disciples was Cleopas (verse 16). The other is supposed to have been the author of this record. The location of Emmaus is uncertain, but it must have been about a mile from Jerusalem. They had attended the Passover, which was still in session, and were either on their way home or going to their place of entertainment.

13. These men were not apostles, but disciples. They were attached to the Master the same as we ought to be. They were conversing upon the death, burial and resurrection at the time our Lord overtook them.

14. The two principal words of the verse indicate that they sustained an animated conversation. The verse is in the imperfect tense, which indicates that Jesus was already walking with them when they discovered their unknown companion. Jesus had come from Jerusalem and joined the travelers from the rear.

15. The account gives no explanation for the failure on the part of the two disciples to recognize their Master. We may infer: 1. they were not expecting to meet him; 2. his appearance may have been changed; 3. he may have prevented recognition; 4. his purpose of meeting them would seem to imply the necessity of avoiding recognition.

16. Jesus' evening conversation with the two disciples by asking them a question, not that he did not know what had transpired, but to prepare the way of imparting instruction. Luke says that they stood still looking on. They were almost discouraged on account of what they considered a disappointment.

17. Cleopas (John 19:25) asks Jesus: Art you the only one in Jerusalem who has not heard the great occurrences during the past three days? The fact that all the details of the event are described in so many of the gospels that Luke is in the minority.

18. The question of Jesus concerned the message. The things concerning Jesus of Nazareth, which was a prophet of might to all these people. It is a good rule never to say anything of a person at his back that we would be unwilling to say to his face. They had no reason to speak of Jesus except in the highest terms, and the fact that they did was an example of the wisdom.

19. These verses contain the substance of the last lesson. They describe the walk and talk in perfect harmony with the other people. What a wonderful array of evidence we have to a divine origin!

20. Jesus was walking to the two disciples, and walking to the two disciples, and walking to the two disciples, and walking to the two disciples.

21. Jesus was walking to the two disciples, and walking to the two disciples, and walking to the two disciples, and walking to the two disciples.

22. Jesus was walking to the two disciples, and walking to the two disciples, and walking to the two disciples, and walking to the two disciples.

Epworth League Department

April 21. "Walking with Jesus."—Col. 2:6-7; Gal. v. 16-26. (Topic outlined in Era of April 1.)

Reference: Word Walking, Luke 1:6; Acts 9:21; II John 4; Daily Bible Reading; S. W. Church Walking with God, Dec. 2, 1900; Dec. 11, 1900; M. How Nook, Epworth, Gen. 1:9; Heb. 11:7; T. Harney of Seattle; II Cor. 6:14-18; W. A. Delightful Walk, Luke 21:13-22; T. Walking in Newness of Life; Rom. 6:1-11; F. Led by the

Spirit; Rom. 8:1-18. S. Walking with Jesus; Col. 2:6-7; Gal. v. 17-26.

Who has not sometimes wished that he could have been a disciple of the Lord when he was upon the earth? How delightful to sit at his feet, with Mary, to lean upon his breast, with John, to walk with him and the other apostles through the green fields and over the mountains of the Holy Land! We can have the higher privilege of accompanying him in the spirit. Every Christian is by profession a companion of Jesus. "He that saith he abideth in him ought himself also so to walk, even as he walked." (I John 2:6.) The Scripture allusions tell us

WHAT IT IS TO WALK WITH JESUS.

1. It is to receive him as the Lord, to accept him as our Savior. He will have nothing to do with us if we insult him by discrediting his mission and doubting his character as the Son of God.

2. It is to have vital union with him. "Rooted and built up in him." Conversion is the being in Christ. (I Cor. 2:17.)

3. It implies faith in him, as both able and willing to save. "Established in the faith." From this conviction no storm should blow us. (Rom. 8:37-39.)

4. It is harmony with him. Amos (2:2) asks: "Can two walk together, except they be agreed?" No friction must disturb the flowing serenity of spirit, thought, and word between Jesus and his companion.

5. It is to be led by the Spirit. He is Christ's representative, and warfare against the flesh, that seeks to intrude upon our companionship with Jesus.

6. It is to crucify "the flesh with the affections and lusts." Self-denial is a condition of service. If we are carnal, Jesus can not walk with us. The ermine will die rather than defile its beautiful robe of white with pitch; as soon as we bring forth the works of the flesh mentioned in verses 19-21, Jesus departs from us. When sin comes in, the holy Guest goes out. Christ can not associate with Balaam.

7. It is to bring forth the fruit of the Spirit. Nine specifications are given in verses 22-23. Jesus illustrated every one of them. If we yield this "peaceable fruit of righteousness," he will join himself to us in a deeper sense than to the two disciples on the way to Emmaus the day of his resurrection. They did not know it was he, although their hearts burned within them as he walked with them by the way.

Our hearts shall burn within us with an intense fervor and love; because we shall know that it is he, our Savior, our Friend, the best and noblest Companion that ever accompanied with human beings. As Ray Palmer sings:

Jesus, these eyes have never seen
That radiant form of thine;
The veil of sense hangs dark between
Thy blessed face and mine.

I see thee not, I hear thee not;
Yet art thou oft with me,
And earth has never so dear a spot
As where I meet with thee.

DISTRICT LEAGUE AND SUNDAY-SCHOOL CONFERENCE

The West District Epworth League and Sunday-school Conference was held in West Texas, March 29-31, 1901. The conference was opened on Thursday night with a sermon by Rev. J. W. Fair of Whitney.

Most of the delegates having arrived the night before, quite a number were enrolled at the opening session of the conference.

The papers and addresses were spirited and very interesting on Leagues day. Almost every pastor reported a League organized and in fine condition.

During the day Rev. J. M. Barcus, of Cleburne, was announced, and gave some very interesting talks. Bro. Thompson, a very old resident of West, was introduced to the conference as "a man who had shaken hands with a lady who once entertained John Wesley."

Sunday-school day found more delegates on the ground and more interesting discussions. The debates on this day were really more interesting than the ones on Friday.

The very inclement weather prevented a great many from attending the conference. The church was about filled at every service, notwithstanding rain and cold.

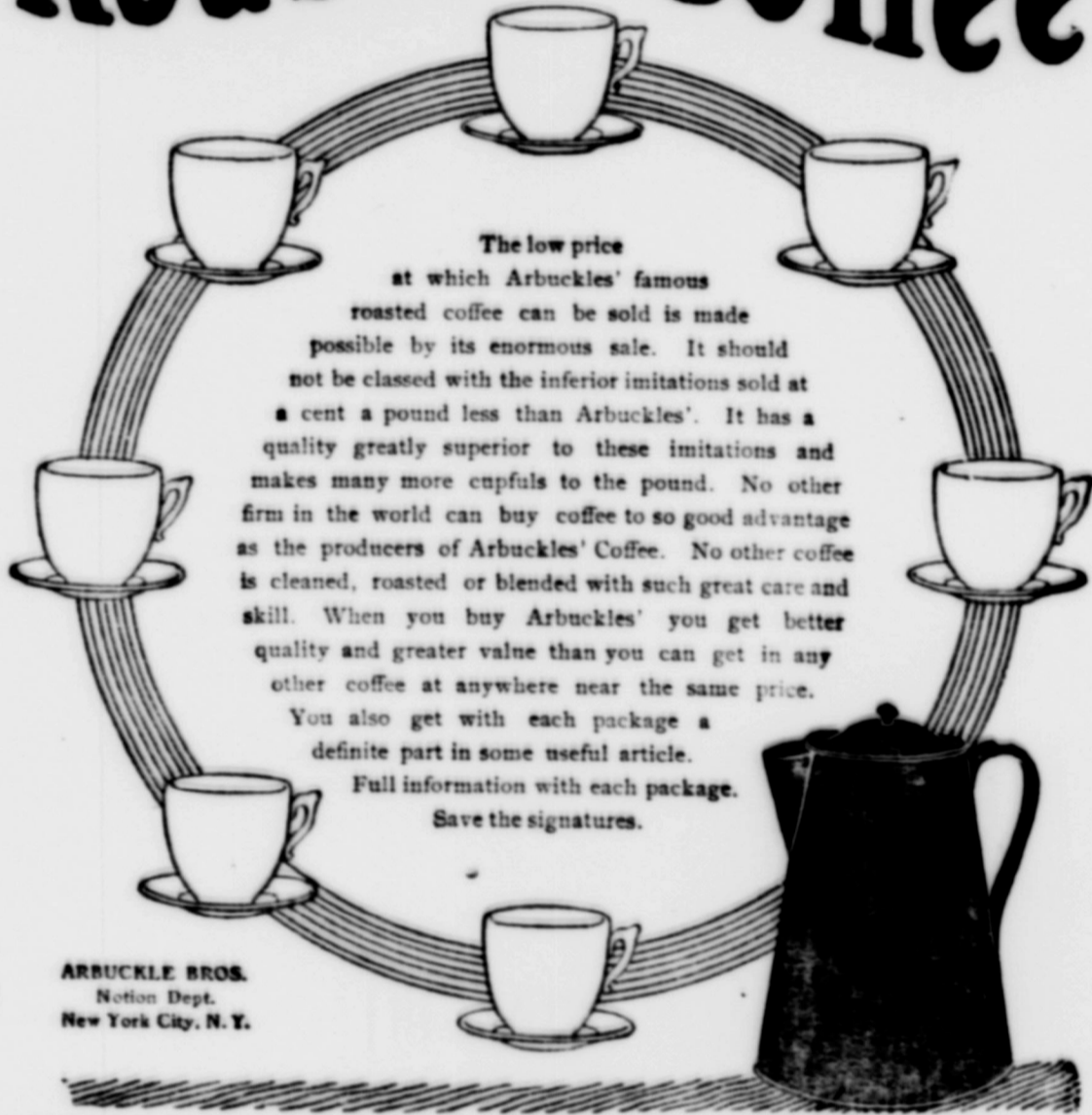
West is a growing little city, with its new cotton mill now nearing completion, new residences and new business enterprises; also a telephone system and an electric light plant. It can well be called a city.

Bro. Barcus and wife were able to entertain their friends during the conference in a new, up-to-date parsonage.

People were so kind in entertaining the delegates, and they did it so royally that I think the conference would have liked to return to West next year, but Whitney had the first choice.

Bro. Barcus is to be congratulated on having such a willing people, and the people are to be congratulated on having such a competent pastor.
E. NELL, WRIT.

Arbuckles famous Roasted Coffee



The low price at which Arbuckles' famous roasted coffee can be sold is made possible by its enormous sale. It should not be classed with the inferior imitations sold at a cent a pound less than Arbuckles'. It has a quality greatly superior to these imitations and makes many more cupfuls to the pound. No other firm in the world can buy coffee to so good advantage as the producers of Arbuckles' Coffee. No other coffee is cleaned, roasted or blended with such great care and skill. When you buy Arbuckles' you get better quality and greater value than you can get in any other coffee at anywhere near the same price. You also get with each package a definite part in some useful article. Full information with each package. Save the signatures.

ARBUCKLE BROS. Notion Dept. New York City, N. Y.

"Is this Mrs. Saddlebag?" asked the young man at the front door.
"Yes, sir," said the woman of the house.
"I am sent here, Mrs. Saddlebag, by the editor of The Daily Keyhole to ask you if it is true that you and your husband have quarreled and are about to separate."
"You infamous wretch!" interrupted the woman, grabbing a broom that stood behind the door and making at him with flashing eye and furious gesture.
"Well, what did you learn?" asked the editor.
"She made a sweeping denial," replied the reporter, wincing his forehead and grasping for breath.—Chicago Tribune.

They never did fall; they never will fall. What? Cheatham's Laxative Tablets—to cure a cold at once. Carry them in your vest pocket. Always ready. Guaranteed Price, 25 cents.

In Glasgow Sunday school one Sunday the lesson bore on the land of Canaan, where it is spoken of as a land flowing with milk and honey.
"What do you think a land flowing with milk and honey would be like?" asked the teacher.
"It would be awful sticky," responded a wise chap at the foot of the class.

GILLOTT'S PENS,
THE MOST PERFECT OF PENS.
HAVE GAINED THE GRAND PRIZE, Paris Exposition, 1900.
This is the Highest Prize ever awarded to Pens.

My Monthly Regulator never fails. Box Free. Dr. F. HAY, Birmingham, Ill.

THE CANTON ALL STEEL HAY PRESS Lightest Draft. Low Step Over.
Has more Modern Improvements than any press ever introduced. Fitman and Main Sill both heavy Steel Pipe. Has large feed opening. Splendid folding device. Heavy steel pipe lever. No wood. Relief Spring to prevent lever from jarring horse.
Special improvements to introduce, backed by over 50 years in manufacturing. We handle Mowers, Rakes, Stacks—everything in Haying Machinery line. Buy Direct from the Manufacturer. Ask for Catalogue.
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A full and impartial investigation will convince any one that ours is the best Business College in Texas. Departments of Bookkeeping, Shorthand and Telegraphy finest in the South. Tuition by the month or on scholarship plan. Positions secured under reasonable conditions. Railroad fare paid to Dallas. Board free. Catalogue free.

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One of the best equipped and most thorough schools in the South. Students entering almost every week in the year. No vacation. Positions Guaranteed. Scholarships unlimited. Railroad fare paid. For the address of 12 persons who might be induced to take a course, we will write your name on 12 cards. See our new catalogue. N. R. STONE, Pres. McKinney, Texas.

WEATHERFORD COLLEGE
HAVING STRENGTHENED THE FACULTY is prepared to take 50 new pupils at the opening of SECOND TERM, January 30, 1901. Library, Business, Music, Art and Oratory. For further information, write or phone D. S. SWITZER, Weatherford, Texas.

Sewing Machine and Texas Christian Advocate 1 Year for \$22.00

THE OLD
Call out the old
Although there
Who went to the
The last to see
By agreement
In the year
Took charge of
With bayonet
Call out the old
They have gone
Through their
And have
But their arms
They are ready
To preach, off
Call out the old
Their arms
The sword of
And should
The helmet and
Their strength
Being shot with
Of the great
Call out the old
They are ready
At the sound of
For the day
With bayonet
And make
Give the order
By the men
Call out the old
They are ready
They will stand
Or in line to
With arms
And every
They will be
And have
Call out the old
They are ready
They are ready
From from
The order will
"Back your arms
Veteran old
Call out the old
They are ready
They are ready
From from
The order will
"Back your arms
Veteran old

THE FLOWE
"The German people in his research of ventions, could not taste if the flowers and cultivated nothing indicates a den, destined exposure; nor does it tried to improve the plants, nor that plants from foreign can consider the garden of Almonds, sion of Cicero and Pliney vineyards, in which groves, however, are is not more than 1 since our own garden arranged than 1 and the Romans, it one to foreign land our embellishments den, shrubs, arbors
"In modern times ers prevail in this key. The vegeta were brought to which they passed and Holland, and England; and since came a science and under contribution and flowers, which make, not only it have improved the vine. The pasty ceded that of one which at this day feet and devoid of
"The Hollanders with straight alleys high hedges—the having the prefer and the tulips, the er flowers are a tissue walls of a trimmed with the everywhere nature, forced to bear on which we have who succeeded has lead us to this pol Kent.
"From him came t walls and alleys; t the choice of trees ments in our car creased. Indeed, lated a prodigious plants, and the cul cultivated them r of all others. In T they preferred the plants and the tul most esteemed. t the forest without perb flower was Italy, about the e teenth century, and lilia, which can which signifies the
"It is known that lp became, towards sixteenth century, commerce both sp unique. From 10 inhabitants of the land were infected. One single bulb of vice-rol was exch which characteris land. They gave one bulb two last wheat, four last rye, four fat oxen twelve fat sheep, t four barrels of be tar, 1000 pounds o complete, one sul

es

fee



Lightest Low Step Over Draft. Special Inducements to introduce, by over 60 years in business. We handle Mowers, Rakes, in Haying Machinery line.

Dallas, Texas.

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College

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COLLEGE 50 new pupils at the opening Art and Oratory. For further Weatherford, Texas. \$22.00

THE OLD GUARD.

Call out the old guard! Although there be few Who went to the front The best to remain By appointment of Mars In the year sixty-six.

Call out the old guard! They have passed in review Though their knapsacks are empty And bayonets fixed: But their arms are intact Their powder kept dry They are ready for service To preach, suffer or die.

Call out the old guard! They stand a little right-The creed of the South- And shield strong and bright, The helmet and plume Their strength to increase Being shod with the preparation Of the gospel of peace.

Call out the old guard! They are ready to come At the sound of the bugle Or tap of the drum With bayonets fixed And muskets that show Give the order on the right By the old line.

Call out the old guard! They will move in the flank Or in line to the front With arms carried at will And empty knapsack They will do you good service And live on hard-look.

Call out the old guard! Their term is not out They are seeking a country- They have long been in route From foreign quarters The order will come! "Pack your arms, strike your tents, Veteran old guard, come home!"

P. W. GRAVIER

THE FLOWER GARDEN.

The German professor, Beckman, in his research of the history of inventions, could not discover with certainty if the Greeks and Romans loved and cultivated flowers; at least, nothing indicates that they had gardens, destined expressly for that purpose; nor does it appear that they tried to improve their wild indigenous plants, nor that they had brought plants from foreign countries. We can consider the description of the garden of Ateia only as the effusion of poetic fiction; and the gardens of Cleveo and Pliny as no more than vineyards, in which were grottoes, groves, bowers, grass and arbors. It is not more than two hundred years since our own gardens were little better arranged than those of the Greeks and the Romans, and since which we owe to foreign lands, in a great part, our embellishments, as the flower garden, shrubs, arbors and greenhouses.

In modern times the taste for flowers prevails in China, Persia and Turkey. The vegetables of the East were brought to Constantinople, from which they passed into Italy, Germany and Holland, and from Holland into England; and since that, botany became a science and has put the world under contribution for trees, shrubs and flowers, which we have learned to make, not only indigenous, but we have improved their beauty and their vigor. The passion for flowers preceded that of ornamenting gardens, which, at this day, are very imperfect and devoid of taste.

The Hollanders surrounded them with straight alleys, inclosed by very high hedges—the view and the bolts having the preference everywhere; and the tulips, the hyacinths and other flowers are surrounded by grotesque walks of boxwood, cut and trimmed with the greatest care. Everywhere nature is cut off and is forced to bear only the ornaments for which we have a taste. The one who succeeded better than others, to lead us to this point of culture, was Kent.

From him came the taste for parks, walks and alleys; the distribution and the choice of trees, shrubs and ornaments in our gardens gradually increased. Indeed, in the country existed a predilection for such or such plants, and the care with which they cultivated them caused the neglect of all others. In Turkey, for example, they preferred the rose, the running plants and the tulips, which are the most esteemed. These last grow in the forest without culture. This superb flower was cultivated first in Italy, about the middle of the sixteenth century, under the name of tulipa, which came from tulband, which signifies the turk—a turban.

It is known that in Holland the tulip became, towards the middle of the sixteenth century, the object of a commerce both speculative and very unique. From 1634 to 1637, all the inhabitants of the great cities of Holland were infected with tulipomania. One single bulb of two species, named vice-rol, was exchanged in a manner which characterizes the spirit of Holland. They gave in exchange for one bulb two lasts (4000 pounds) of wheat, four lasts (8000 pounds) of rye, four fat oxen, three fat hogs, twelve fat sheep, two barrels of butter, four barrels of beer, two tons of butter, 1000 pounds of cheese, one bed complete, one suit of new clothes

complete, one silver goblet; all being estimated at 250,000 florins.

"These tulip bulbs were afterwards sold by weight. Four hundred perits (a little less than a grain) of the species named 'Admiral Lieffkin' cost 4400 florins; 440 of 'de Admiral Vander Eyke,' 1620 florins; 106 perits schilder, 1615 florins; 200 'de Semper Augustus,' 550 florins; 410 'de Vice-rol,' 3000 florins. The Semper Augustus was often sold for 3000 florins. It happened at one time that there existed but two bulbs of this species in Holland—one at Amsterdam, the other at Haarlem. One amateur was found who for one of this species gave 4600 florins, silver, and in addition he gave a new carriage, two good gray horses and new harness. Another gave twelve acres of land for a single bulb.

"Those who had no money continued to offer their lands, their houses, their furniture, their merchandise, their animals, and their herds and their clothing. It was not only merchants who mingled in this commerce, but gentlemen, lawyers, citizens of all classes, of all conditions—laborers, journeymen, workmen, farmers, servants, laundresses and laundresses, footmen, mariners and chimney sweeps—took a very active part. Some among the poorest classes gained in some months, houses, carriages, horses and made a great show. They chose in each village or city a hotel, as a rendezvous to inform them when the money, or any one of rank, should come to buy flowers. The market was closed by a magnificent and very costly banquet. These societies made forms of laws, and had their notaries and clerks.

"W. Beckman observes that these flower merchants cared nothing for what they possessed. No one thought of sending or going to Constantinople to seek rare bulbs—as Europeans do when buying rare stones, who go to the mines of Golconda or Ylapour. They were in the depth of complete stock-hobbing. They offered the tulips at different prices, and their bulbs were divided in small lots, called perits. Finally the poor as well as the rich could speculate; there was no question as to the amount of tulips for sale; this was only a bagatelle, of which they took not the least note. They offered them as a means of speculation as the English did their funds in the stock market.

"During this tulipomania, a speculator often offered to pay a great sum for one bulb, to the amount of 2000 florins; which he never received, and which he did not wish to receive. Another sold bulbs which he had not, and which he knew he could not get. A gentleman often bought of a chimney sweep to the value of 2000 florins, which he sold to a farmer, yet not one of the three had a single bulb. Before the tulip season had passed they had bought and sold, bartered and promised to deliver more tulips than there were in Holland. When they could procure no part of the Semper Augustus, which happened twice, it was bought and sold the oftener. More than 10,000,000 florins were disbursed in this commerce in the space of three years; and that in one single city of Holland.

"This mania at last was urged to such a degree, and the evil resulting from it so great, that the State's General felt itself compelled to join in it. The buyers, then, became alarmed; the illusion vanished, and the sad reality proved only too clearly that all was only a chimera. Almost all of these speculators lost more or less, as was the case with the famous Mississippi Company, under the reign of Phillip of Orleans of France, where the best families were ruined."

C. L. SPENCER. (Translated from the French.)

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles removed gravel, cured diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer, P. O. Box 629 St. Louis, Mo. Send for testimonials. Sold by all druggists.

Read This.

Sanpasta, Texas, June 15. This is to certify that one bottle of Hall's Great Discovery has cured me of gravel and kidney affection. I have been a constant sufferer since the age of 11. I tried everything known to the medical world, but nothing did me the good the Great Discovery has done. I therefore cheerfully recommend it to any one suffering with kidney trouble. M. C. PICKETT.

Easy preaching comes from hard preparation.

A WOMAN'S CONTENTION.

In last week's issue of your paper (March 28) a little piece appeared, "The Woman Who Ought Not to Marry." Surely you want to deal fair with us. Now, won't you be kind enough to publish the following:

THE MAN WHO OUGHT NOT TO MARRY.

The man who is so full of self, that he says he would not be President of the United States if he could.

The man who won't work for \$50 a month because he thinks his services are worth \$75.

The man who spends 25 cents a day on cigars and tobacco and thinks he spends every cent he makes on his family.

The man who thinks a woman ought always to be neat, yet he never puts on his collar and tie in the morning until he starts to town, and sits around all day Sunday in his shirt sleeves, and sometimes sits at the dinner table without his coat on.

The man who thinks it is cheaper for the barber to shave him than to do it himself.

The man who thinks it is cheaper to have the boot black shine his shoes than for him to do it at home.

The man who thinks it is cheaper to fire his wood cut than to take any chance of a chip hitting him in the eye.

The man who never sees that the water bucket is empty, or that he isn't any wood in the wood-box.

The man who cares more for the style of his horse than for the style of his wife.

The man who never opens the door for his wife or notices the fact that he is sitting in the best chair, perhaps the only one in the room.

The man who expects some token of love three times a day, but never takes a sack of oranges or bananas home with him.

The man who has all his own clothes made to order, but thinks himself should make her own dresses—he considers that an accomplishment, etc.

MISS L. WATERS.

The Delincent gives the following recipe for the famous grape catnip of the ante-bellum Southern housekeepers: Wipe the grapes, stem them and just cover them with water in a kettle. When tender strain through a colander and measure. To each three pounds of pulp add a pound of brown sugar, a cupful of elder vinegar and half an ounce each of cloves, cinnamon, allspice, mace and salt. All the spices should be ground. Stir and boil until of the proper thickness. Then bottle and cover the corks with paraffin or sealing wax. Always use wooden spoons and agate or porcelain-lined bottles when cooking acid fruits.

A Strong Fortification.

Fortify the body against disease by Tutt's Liver Pills, an absolute cure for sick headache, dyspepsia, sour stomach, malaria, constipation, jaundice, biliousness and all kindred troubles. "The Fly-Wheel of Life" Dr. Tutt's Liver Pills are the fly-wheel of life. I shall ever be grateful for the accident that brought them to my notice. I feel as if I had a new lease of life. J. Fairleigh, Platte Cannon, Col. Tutt's Liver Pills



DROPSY Treated Free.

We have made dropsy and its complications a specialty for twenty years giving relief. Cures worst cases. Book of TESTIMONIALS and 15 DAYS TREATMENT FREE. DR. H. B. GREENE'SONS, BOX K, ATLANTA, GA.

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PLYMYER BELL FOUNDRY Write to Cincinnati Bell Foundry Co., Cincinnati, O.

If you look at a dozen common lamp-chimneys, and then at Macbeth's "pearl top" or "pearl glass," you will see the differences—all but one—they break from heat; Macbeth's don't; you can't see that.

Common glass is misty, milky, dusty; you can't see through it, Macbeth's is clear.

Tough, clear glass with breakneck and a perfect chimney of one tough glass is worth a hundred such as you bear pop dash on the lamp progression.

The "Pearl" Macbeth's glass is made by a process known as "Pearl" glass. It is made by a process known as "Pearl" glass. It is made by a process known as "Pearl" glass.

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Great tents, every size, from 10x10 to 100x100. Address: IRA O. WISE, Greenville, Tex.

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NORTH, EAST, SOUTHEAST AND WEST. Ask Ticket Agents for Particulars.

S. F. B. MORSE, Passenger Traffic Manager, HOUSTON, TEXAS. L. J. PARKS, Gen. Pass. & Ticket Agent, HOUSTON, TEXAS.

SUCCESS is the REALIZATION of the ESTIMATE which you place upon YOURSELF.

That's why we are so well pleased when people say—"You Don't Have to Apologize for Riding on the Denver Route." We know that we had the handsomest train and most perfect service in the Southwest when we put on those up-to-date Pullmans, modern Coaches and luxurious Cafe-cars. The people have caught on now. The ladies appreciate the extra large dressing-rooms in our sleepers, every one is delighted with those new coaches—and it is a veritable joy to take your meals in the Cafe-car!

Because of these advantages, also our much the shortest time, nearly everybody goes to Colorado our way. They enjoy going through without change.

W. F. STERLEV, AGENT. A. A. GLISSON, AGENT. CHAS. I. HILL, AGENT. FORT WORTH, TEXAS.

At Galveston April 15-19, 1901.

Reunion Scottish Rite Masons Meeting of Grand Commandery

Knights Templar Convention of Grand Lodge

Knights of Pythias

Reduced Rates via Santa Fe Route

Tickets on sale April 13-16, 1901, limited to April 21 for return. Time, service and equipment the best. Pullman Ventilated Observation Sleepers, Free Reclining Chair Cars, Rock Ballast Roadbed. Inquire of Santa Fe Agents or

W. S. KEENAN, General Passenger Agt., Galveston

WOMAN'S DEPARTMENT.

Conducted in the interest of the W. F. M. Society and the W. H. M. Society.

It is time to be... I mean to accept your kind invitation to the societies of the Church to use your pages to report their work.

FROM THE TEMPLE AUXILIARY, W. F. M. SOCIETY.

Whereas, in the providence of an all-wise and gracious Heavenly Father...

EASTER MEMORIES

The holy light of another Easter shines on the earth to-day, and sitting alone...

my best beloved had been carried two days before to the lonely cemetery...

W. H. M. SOCIETY.

I mean to accept your kind invitation to the societies of the Church to use your pages to report their work.

THE MODEL LEAGUE OF TEXAS

The above letter is worthy the attention of every League in the State...

EPWORTH LEAGUE NOTICES.

The response to our calls for the State Epworth League dues has been discouraging.

APRIL SHOWERS

Wash away the dirt and waste that have accumulated during winter.

REINHARDT, TEXAS, MARCH 22, 1901.

Mr. I. Blaylock, Dallas, Texas: Dear Bro.—We have had the sewing machine now about three weeks...

THE SATURDAY EVENING POST

A vivid paper on bank wrecking and bank wreckers—the history of some famous failures—practical business precautions...

There are others in our Church for whom this Easter day will have a deeper meaning for the Reaper.

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EPWORTH LEAGUE NOTICES.

TO TEXAS LEAGUERS.

The response to our calls for the State Epworth League dues has been discouraging.

THE MODEL LEAGUE OF TEXAS

The above letter is worthy the attention of every League in the State...

EPWORTH LEAGUE NOTICES.

The response to our calls for the State Epworth League dues has been discouraging.

APRIL SHOWERS

Wash away the dirt and waste that have accumulated during winter.

REINHARDT, TEXAS, MARCH 22, 1901.

Mr. I. Blaylock, Dallas, Texas: Dear Bro.—We have had the sewing machine now about three weeks...

THE SATURDAY EVENING POST

A vivid paper on bank wrecking and bank wreckers—the history of some famous failures—practical business precautions...

Radway's Pills

Purely vegetable, mild and reliable. Regulate the liver and digestive organs.

CURE

of all disorders of the Stomach, Liver, Bowels, Kidneys, Bladder, Nervous System, Loss of Appetite, Headache, Constipation, Costiveness, Indigestion, Biliousness, Fever, Inflammation of the Bowels, Piles and all derangements of the Internal Viscera.

DYSPEPSIA,

Sick Headache, Foul Stomach, Biliousness will be avoided, as the food that is eaten contributes its nourishing properties for the support of the natural waste of the body.

RUPTURE AND PILES

CURED QUICKLY, SAFELY AND PERMANENTLY WITHOUT THE KNIFE.

Table with fare information: \$25.00 RAILROAD FARE, \$4.50 SLEEPER FARE, \$29.50

SANTA FE ROUTE

A GLORIOUS TRIP TO THE GOLDEN WEST THROUGH A COUNTRY OF HISTORY AND ROMANTIC INTEREST.

MINERAL WELLS, TEXAS.

The health and pleasure resort of the South. Reached via the WEATHERFORD, MINERAL WELLS & NORTHWESTERN RAILWAY.

YOU CAN BUY A FIRST-CLASS Sewing Machine

AND GET ONE YEAR'S SUBSCRIPTION TO THE Texas Christian Advocate \$22.00 Drop-Head Machine, \$23.50.

NO RISK IN BUYING THIS MACHINE. THE ADVOCATE GUARANTEES IT. ALL OUR PURCHASERS ENDORSE IT. MANY TESTIMONIALS ARE ON FILE.

Book Department. All Books reviewed page have been long are commended and BARBEE & SM DALLAS.

Orders for Child are rapidly coming superintendents and take notice and pleasure.

The remarkable son's "Alice of Old enjoying evidences a mere publisher who read it enjoy I mend it to others. I age 12 cents addit

"Of Such is the K book of stories and drawn by Clara Vaux been very successful day and winter season doubt being much of excellent illustrations \$1.00 net. Postage 1

The Legionaries historical novel by J which deals with th by Morgan's Cavalry and Ohio during the veterans who have it a wonderfully tr times and scenes v present. Price \$1.20 cents.

It is always new when they are told Farrar who has writ excellent theological y author of a novel, "I Dawn" is a historio times of Nero, in relation of the scenes o tian era appropriate; is \$1.75, net, postpaid

Barbee & Smith w "Spring Catalogue- nents" ready for mail This will contain of the fiction, es tories to be issued anyone who is anxio contemporary lite logue will be reliab Send in your name. Smith will be glad to these catalogues.

It will be found in trust between the art forth by Sidney Lanie of English Verse" an Edgar Allan Poe in l eiple." The price of English Verse" is \$1 while the "Poetical I found in nearly any poetical works, wh from 20 cents upw

Throughout the wh a manifest moveme founding of libraries, should be noted Oak strong Methodist cot has just purchased our volumes as a nucleus library for the Oak I trict. Indeed, there is of disseminating liter by projecting the publi



Bank Wrecking and Bank Wreckers

By Hon. James H. Eckels. A vivid paper on bank wrecking and bank wreckers—the history of some famous failures—practical business precautions...

OBITUARIES.

The estate of the late Mrs. J. M. ...

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work in which, doubtless, she did the largest amount of good...

father, mother, sister and dear little brother...

INGRAM—Winnie Ingram, infant daughter of Dr. and Mrs. W. H. Ingram...

NELSON—Mrs. John Nelson was born in Denmark, March 11, 1858...

HUGHES—Ray, E. N. Hughes (Uncle Nathan), as he was familiarly called...

McKINNEY—Mrs. Margaret Steele was born in York District, S. C. January 1, 1825...

DICKSON—Martha H. Dickson, daughter of Rev. and Sister J. M. Hoard...

YENT—The subject of this sketch, James Allen Yent, was born September 1, 1827...

MURRAY—Mrs. Nancy Murray (nee Hickey) was born June 23, 1825...

SHOOK—Charles Shook was born in the Dutchman's Creek, near the mouth of the Brazos...

SHOOK—Charles Shook was born in the Dutchman's Creek, near the mouth of the Brazos...

peculiar, holding many of the traits of the first of the nineteenth century...

RODGES—John Rodges was born May 14, 1823, departed this life February 28, 1897...

UTZMAN—Mrs. M. S. Utzman was born in Blauy County, Tenn., February 1, 1827...

RANDOLPH—F. A. Randolph was born in Cape Girardeau, Mo., January 22, 1842...

CARROLL—On September 3, 1890, Sister Martha E. Carroll was called to her home above...

LONG—Robert Long, son of J. E. and Harriet Long, was born in 1861...

HELMSTILL—J. N. Helmsstill, Shilohville, Texas.

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STEELE—Mrs. Margaret Steele was born in York District, S. C. January 1, 1825...

DICKSON—Martha H. Dickson, daughter of Rev. and Sister J. M. Hoard...

YENT—The subject of this sketch, James Allen Yent, was born September 1, 1827...

MURRAY—Mrs. Nancy Murray (nee Hickey) was born June 23, 1825...

hand and said: "Good-bye, Alice." Papa and mamma did all they could to keep him...

A CHANCE TO MAKE MONEY. I have berries, grapes and peaches a year old...

4 IMPORTANT GATEWAYS. THE TEXAS T & P PACIFIC RAILWAY.

2 FAST TRAINS 2 DAILY. For St. Louis, Chicago and the East.

SUPERB NEW PULLMAN VESTIBULED BUFFET SLEEPERS. HANDSOME NEW CHAIR CARS.

ONLY LINE Running Through Coaches and Sleepers New Orleans without Change.

Direct Line to ARIZONA, NEW MEXICO and CALIFORNIA.

Another Railroad... FROM TEXAS TO THE North and East THE FRISCO LINE.

EFFECTIVE MARCH 10, 1901, ANNOUNCES THE COMPLETION OF ITS Red River Division To DENISON and SHERMAN TEXAS.

It Shortens the Distance. It Opens New Territory.

SEE THAT YOUR TICKETS READ VIA THE "KATY FLYER" ROUTE WHEN GOING TO ST. LOUIS, CHICAGO, KANSAS CITY, DALLAS, FT. WORTH, HOUSTON, GALVESTON, AUSTIN, SAN ANTONIO.

PULLMAN BUFFET SLEEPERS. FREE CHAIR CARS. KATY DINING STATIONS. MEALS 50 CENTS.

NORTH TEXAS. Sherman District. Van Alstyne, Collinsville, Sherman, Willow Street, Bells, Pottsboro, Gordonville, Pilot Grove.

Paris District. Powderly, at Palestine, Rosalia, at Bethel, Depot, at Halesburg, Annona, at White Rock, Macey, at Detroit, Woodland, at Waco, Detroit, at Red Oak, Roxton, at Elm Grove.

Sulphur Springs District. Sulphur Springs, at Lake Creek, at L. C. Sulphur Bluff, at L. C. County Line, at Be Comby, at Oakland, Ben Franklin, at P. W. Winthorpe sta., at Cowpee, at Hagan Port.

Dallas District. Wheatland, at DeSo Cedar Hill and Dun Argyle, at Argyle, District Conference, Denton, First Church, Trinity, Grand Prairie, Caruth, Lewisville.

Terrill District. Garland sta., Crandall, Tolosa, Kemp, Elmhardt, Rockwall, Kaufman, Royse.

McKinney District. Blue Ridge, at Vera Union and Roseland, Allen cir., at Allen, Renner cir., at Richa Wylie cir., at Murphr Plano sta., Weston cir.

Greenville District. Lone Oak, at Lawns Rockwall, at Ballard Wesley, Campbell, at Friend Kavanaugh, Merit, at Bethel Gro Celeste and Lanes, Nevada, at Meadow V Greenville mis., Leonard, Commerce mis.

Bowle District. Decatur cir., at Oak Paradise, at Bowles, Glidestown, at Willow Blue Grove, at Frier Crafton, at Newport Alford, at Pleasant Edgett, at Green Oaks, at Sand Park Bryan, at Oak Glen Jackboro, Greenwood, at Rush Rhome, at Rhome.

Gainesville District. Rosston, at Hardy, St. Jo, at St. Jo, Long and Valley, Vawter, at Wattle Spanish Fort, at San Decker, at Mt. Zion Woodbine, at Calhoun Burns, at Friendship.

Bonham District. Ector, Ector and Windom, Bond Grove cir., Pelly, Ladonia, Honey Grove, Brookston and High Trenton and Marvin Lantua, Randolph, Gober, Fannin.

Georgetown District. Taylor, District Conference, Temple, First Church, Salado, Bartlett, Florence, Maxdale, Bertram, Liberty Hill, Granger, Hutto, Bartlett cir., District Conference, ble Falls June 26, at W.

Dublin District. Granbury, Dublin, Huff Dale, at Wesley Glen Rose, at Faluay, Wedell, at Walnut, Vactor, at Proctor, Duffau, at Clarlett, Carleton, at Grayville Green's Creek, at Bun Hicks, at Latham, Delson, Carbon, etc., at Jewel Deadmonia, Sunday school, and E ference at Proctor, Ma E.

Weatherford District. Ranger and Thurber, Graham, Farmer, at Farmer, Ellenville, at Irvin's Breckridge, at Harz Gordon.

Heiskell's Ointment. quickly relieves and cures skin diseases. Get it from your druggist. HEISKELL'S SOAP makes a beautiful complexion.

Austin White Lime Co. Manufacturers WHITE LIME and dealers in Portland and Hydraulic Cements, Plaster, Sewer Pipe, Fire Brick, etc. AUSTIN, TEXAS.

Vapo-Cresolene. CURES WHILE YOU SLEEP. It's Only Whooping Cough.

did: "Good-bye, Allie." Papa did all they could to keep...

CE TO MAKE MONEY.

erles, grapes and peaches a... as when picked. I used...

TANT GATEWAYS



ST TRAINS 2

DAILY... Louis, Chicago and East

EW PULLMAN... ED BUFFET SLEEPERS... SOME NEW CHAIR CARS

Running Through Coaches... Sleepers New Orleans... without Change

to ARIZONA, NEW MEXICO... and CALIFORNIA

E. P. TURNER... Passenger and Ticket Agent... Dallas, Texas.

ther & Railroad....

FROM TEXAS TO THE South and East

THE FRISCO LINE

ATIVE MARCH 10, 1901, IS THE COMPLETION OF ITS

l River Division To OKLAHOMA and SHERMAN TEXAS.

ins the Distance, t Opens New Territory.

S READ VIA "YER" ROUTE

ING TO CHICAGO, ST. LOUIS, DALLAS, HOUSTON, SAN ANTONIO.

FREE CHAIR CARS... ALS 50 CENTS

NORTH TEXAS CONFERENCE.

Sherman District-Second Round. Van Alstyne... 24 Sun Apr...

Paris District-Second Round. Powderly, at Palestine... April 13, 14...

Sulphur Springs District-Second Round. Lake Creek, at L. C... 21 Sun Apr...

Dallas District-Second Round. Wheatland, at DeSoto... April 12, 14...

Terrell District-Second Round. Garland sta... April 12, 14...

McKinney District-Second Round. Blue Ridge, at Verona... 24 Sun Apr...

Greenville District-Second Round. Lone Oak, at Lawnsdale... April 12, 14...

Bowie District-Second Round. Decatur cir, at Oak Grove... April 12...

Gainesville District-Second Round. Rosston, at Hardy... April 12, 14...

Bonham District-Second Round. Ector... 24 Sun Apr...

NORTHWEST TEX. CONFERENCE.

Georgetown District-Second Round. Taylor... April 14...

Dublin District-Second Round. Granbury... April 14, 15...

Weatherford District-Second Round. Ranger... April 12, 14...

Brownwood District-Second Round.

Center City, at Minor... April 12...

Gatesville District-Second Round. Brookhaven... 11 a. m. April 12...

Waco District-Second Round. Lorena, at Oak Grove... April 12, 14...

Waxahachie District-Second Round. Grandview charge, at Greenbrier... April 12, 14...

Fort Worth District-Second Round. Burleson, at Forest Hill... April 12, 14...

Ablene District-Second Round. Merkel, at Tebo... April 12, 14...

Clarendon District-Second Round. Canyon City, at Tulla... April 12, 14...

Corsicana District-Second Round. Frost... April 12, 14...

Vernon District-Second Round. Childress, at Carey... Sat., Sun., April 12, 14...

WEST TEXAS CONFERENCE.

Llano District-Second Round. Willow City cir... April 12, 14...

San Marcos District-Second Round. Belmont cir, at Nixon... April 12, 14...

San Angelo District-Third Round. San Angelo... 4th Sun April...

San Antonio District-Second Round. West End... 25 Sun Apr...

Beeville District-Third Round. Goliad cir, at Chargo... April 12, 14...

TEXAS CONFERENCE.

Houston District-Second Round. Wharton and Hungerford, at W... April 12, 14...

Victoria, at Victoria... 24 Sun Apr...

East Texas Conference. Tyler District-Second Round. Grand Saline, at Antioch... April 12...

Beaumont District-Second Round. Chester, at Midway... April 12, 14...

Palestine District-Second Round. Wells mis, at Fairview... April 12, 14...

Marshall District-Second Round. Coffeeville, at Murray... 11 a. m. April 12, 14...

San Augustine District-Second Round. Garrison cir, at Head's M... April 12, 14...

Pittsburg District-Second Round. Mt. Pleasant sta... April 12, 14...

TEXAS CONFERENCE. Houston District-Second Round. Wharton and Hungerford, at W... April 12, 14...

Brenham District-Second Round.

Rockdale... April 12, 14...

Calvert District-Second Round. Rogers Prairie cir, at Oxford... Sat., Apr 20...

Huntsville District-Second Round. Anderson cir, Roan's Prairie... Apr 20, 21...

Austin District-Second Round. Webberville cir, at Webberville... April 12, 14...

San Augustine District-Second Round. Garrison cir, at Head's M... April 12, 14...

Pittsburg District-Second Round. Mt. Pleasant sta... April 12, 14...

NEW MEXICO CONFERENCE.

Albuquerque District-Third Round. Richmond... April 14...

Weatherford District-Second Round. Weatherford... April 12, 14...

Wynnewood District-Second Round. Ada sta... April 12, 14...

Duncan District-Second Round. Mingo... April 12, 14...

Address District-Second Round. Wichita, at Wichita... April 12, 14...

Oklahoma District-Second Round. Tulsa cir, at Pina... April 12, 14...

The I. & G. N. (International & Great Northern Railroad Co.) Is the SHORT LINE THROUGH CHAIR CARS AND PULLMAN SLEEPERS DAILY. SUPERIOR PASSENGER SERVICE. FAST TRAINS AND MODERN EQUIPMENT.

The Best Line to the Old States. The Cotton Belt offers you the shortest and quickest route to the "Old States," without unnecessary changes of cars.

Constipation Hood's Pills Sold by all druggists. 25 cents.

OVER THE ROCKY MOUNTAINS EPWORTH LEAGUE EXCURSIONISTS attending the Biennial Epworth League Convention at San Francisco, Cal., July 18-21.

