

TEXAS CHRISTIAN ADVOCATE

G. C. Rankin, D. D., Editor.

Official Organ of all the Texas Annual Conferences of the Methodist Episcopal Church, South.

L. Blaylock, Publisher.

Vol. L.

Dallas, Texas, Thursday, December 3, 1903.

No. 15

Editorial.

MEDICAL DEPARTMENT OF SOUTHWESTERN UNIVERSITY.

When the Southwestern University was originally projected provision was made in the charter for the enlargement of its departments at the earliest period possible. Our fathers were wise in their plannings on this subject. A university comprehends more than a college course; it reaches out and takes in a multiplicity of branches. Even away back in its beginning, when our University was struggling for a bare existence, its friends and supporters saw a large growth for it in the future. Since then the years of its struggles and successes have been many and its fortunes at times looked a trifle precarious, but the men back of it never faltered in their belief that its ultimate triumph would come. Many of those noble, self-sacrificing men have passed to their reward, but we, their successors, live to see their hopes realized. We now have a great school, one of the greatest in Texas, and her halls and campus are filled with promising young men and bright young women. Hence, at the last commencement, the authorities thought the time ripe for an advanced movement, and they proceeded to authorize the adoption of a plan looking to the organization of a medical department. Such a department is an essential part of a university proper. The regent, with a competent committee of the trustees and curators, began to cast about for a location and to make their purpose known. A number of places took advantage of the situation and made propositions to secure the medical department, but after mature deliberation the proposition from forty of the leading physicians of Dallas was accepted. In the course of a few weeks the arrangements were all perfected to launch the medical branch. These doctors procured suitable buildings, organized their faculty, got out their catalogue and advertised their readiness to open the first session the first of October. Such was the lateness of the season when the enterprise was started that there was not a large opening, but it has steadily grown until now the school has a good large class of first rate students taking the regular course of instruction. They are men mostly whose experience and qualifications fit them to enter the advanced classes of the institution. A number of them have had two and three years' courses in other leading medical schools, but they do not hesitate to say that they are getting better advantages right here in our school than anywhere else, and some of them have been to New Orleans, St. Louis, Chicago and other leading places. They are capable of judging as to these matters. And one good thing about the class is, that while it has steadily grown in numbers, not one who has entered the school has withdrawn from it. The work is giving the very finest satisfaction to the student body. Dr. J. O. McReynolds, an eminent practitioner, is the dean of the college, and he has associated with him a faculty unsur-

passed in their attainments and standing as physicians and surgeons. Such is their devotion to the school that they are putting their money, time and talent into it without charge. They are determined to make out of it a medical school of which the Church and the State will feel justly proud. They are not experimenting, but they are building permanently. Dr. Hyer has introduced Dr. McReynolds to two of our conferences, and in his addresses he has made the happiest impression on the ministry and the laity. In his splendid address before the North Texas Conference he so stirred the members of the conference that the Board of Education made the medical department a special feature of their report, and they recommended the appointment of Rev. H. A. Bourland, D. D., to the conference for appointment to the secretaryship of education, to devote his time and attention to the work of bringing the medical department of Southwestern University before our people. We want Texas to speedily know what we have got in Dallas in this professional school as a part of our great Southwestern University. The report was unanimously adopted and Dr. Bourland was appointed to this work. Our University is to be congratulated on this forward movement in her behalf in North Texas. The physicians connected with this medical college have already subscribed \$10,000 as a building fund, and the work of soliciting funds in the city of Dallas, with which to enlarge the amount, will soon begin, and we hope it will not be long until an enterprise will be projected for housing our medical department in a permanent home of its own. The outlook is most encouraging. This department is now a part and parcel of our great educational system, and we want to see it in a splendid building and thoroughly equipped for its great mission. To this end we are sure the Church will give its moral support to the worthy efforts of the men at the head of this enterprise. We want our young men who contemplate entering the medical profession all turned this way, for we are prepared to take care of them. Surely we are continuing to plan wisely for your future work, and now we want united co-operation all along the line, until Georgetown and Dallas will show to the world that Texas Methodism is in the forefront of the great educational progress of the South.

LET THE ENEMY SPEAK TO US.

Once in awhile it is well enough to know what our enemies have to say about us, and when we listen to them we can the better determine how to proceed in the fight that is before us. During the month of October the National Retail Liquor Dealers' Association held their annual meeting in the city of Pittsburgh, Pa. There were one hundred delegates, representing some twenty-eight States, and they took a serious view of the situation confronting their trade. In his opening address, President Jordan startled his listeners with the following candid statement: "To be honest and not to deceive ourselves, if we glance over this great country we find that prohibition, local option,

high licenses and unjust legal restrictions are in the ascendancy and growing more popular in the different States at the present time than ever before. . . . Peer into every city, town and hamlet; then read the city ordinances; visit the council chambers in the various cities; visit the different Legislatures and the halls of the Congress of the United States; consult with your law-makers, and you will be astounded at the combinations arrayed against the traffic that we represent. The National Association in its uphill battles against such tremendous odds has done well. It has accomplished more than any reasonable person could well expect, but the truth is the enemy is gaining ground rapidly upon us, and we are being overpowered by the tremendous forces battling against us; and just as rapidly as they gain ground just that rapidly we are going into decline and being surrounded and hemmed in by these adverse forces. Where our people are not legislated out of business by the enactment of prohibition laws, or partly so by having the few privileges left them curtailed by local option laws, they are expeditiously being exterminated and robbed by excessively high and exorbitant licenses. All these persecutions have the sanction of the public—and public sentiment bows in deference to the will of the so-called temperance societies, that in truth are anything but temperate in their representations and fanatical fancies, demands and practices." What a change has come over the spirit of the liquor man's dream. Sometime back he was defying the prohibition crank and laughing at the insignificance of the opposition against the bar-room. He labored under the impression that both of the great political parties belonged to him and that all he had to do was to snap his thumb and finger and that Legislatures would bow at his bidding. But now he turns up his sickly eyes toward the on-rushing wave of opposition to his business and pierces the ear of a merciless public sentiment with his howls of despair. Like Belshazzar of old, the liquor man stops his midnight revelry long enough to glance at the wall which looms up before him and read thereon the inscription of his approaching doom. On with the battle!

THE NORTH TEXAS CONFERENCE.

This large body of men held their annual session in this city and adjourned last Monday at noon. The body is composed of a striking set of men. They will compare favorably with any conference in the connection in their intelligence, education and ability as preachers. Many of them are strong and promising young men, while the bulk of them are in the prime of life and ready for any sort of labor and sacrifice. The session was a singularly harmonious one from beginning to close. There was not an unkind word spoken in all the public addresses delivered, and nothing occurred to mar the spirit of the occasion. While many of them differed on various questions which were sprung for consideration, yet brotherly treatment and courtesy toward one another prevailed. In fact, it was the most religious

session of the conference that we have ever witnessed. In private and in public we noticed nothing not in keeping with the character of men devoted to the Master. There was no rivalry for places and no contention of any sort in so far as we were able to gather. The brethren were agreeable and delightful, and all their communications were of that character as to indicate oneness of spirit in the work. Bishop Duncan presided with his accustomed dignity and urbanity. He did not hurry matters, but gave all the time necessary for the transaction of the business and brightened every session with his humor and wit. But he was never in this spirit for the sake of humor. There was nothing studied or premeditated in these little episodes. They came in naturally, and as the result of incidents coming under his observation. But they were always rich and exhilarating. He has his own way of getting at things, and the brethren soon learned that it was useless to measure repartee with him. But with it all he was pleasant and good natured. He did not rasp or irritate any one. But he made the sessions very interesting and lively. A conference never grows dull under his presidency. On Sunday he preached a sermon of rare power and point. He did not pay much attention to homiletics or analysis, but he drove home great and useful truths to the hearts and heads of his audience. The latter part of it was devoted largely to the preachers, and he did not lack for attention. Some of his utterances were very strong and original. In speaking of the man who fails at everything else and then enters the ministry rather late in life he said: "He has the enthusiasm and movement of a windmill, but no other qualification for his business." Then again: "Some men wear out their people on Sunday with the same instrument used by Samson in slaughtering the Philistines." There were many such deliverances, and they will not be forgotten. But he spoke tenderly of the men who try to do their Lord's work faithfully and devotedly. For an hour he held the attention of his audience, and he gave them all something profitable and soul-inspiring. There were a good many changes made in the appointments of the preachers, but they seemed necessary to those who had the matter in hand. For the most part the preachers were pleased and went to their charges with energy and alacrity.

The man who makes it his business to retail gossip is employed in just about as little a business as ever falls to the lot of man. He is small in his mental calibre, narrow in his circle of thought, contemptible in his spirit and often mean in his motive. Such a person is a nuisance to his acquaintances and a menace to the friendships of men. He needs to be discouraged on all hands. He has more nose than brain and more tongue than piety. Unhappy is the man who talks about even the ordinary affairs of men to the professional gossip. He will soon find out that he has been misrepresented and thereby had his friendships imperiled. The tongue of the gossip needs a heroic surgical operation.

AT HIS POST

On November 12th, the Associated Press dispatches contained the news of the death from yellow fever of Dr. U. H. Nixon, Surgeon in Charge of "Hospital Monterey, Mexico. This grievous news was sudden and unexpected. It was known that Mrs. Nixon had the fever, though she had been reported improving, and for a time it was suspected that by a mistake of the Press her Husband's death was announced in place of her's.

The doubt was not for long. A few lines, written some days earlier by the Doctor himself, came in by mail, admitting that he too had the fever. The terrible news was confirmed. Dr. Nixon, who in hourly peril of his life had for weeks past been nursing others through the dread disease, was himself gone. It was hard at first to grasp the meaning of the facts. So full of energy, of hope, of keen interest in the work to which he brought so much skill, had the Doctor been, and so vigorous and active had his spirit showed through his letters, that it seemed impossible he should have passed so quickly out of the world. Yet so it was.

Born in Campbell County, Georgia, November 21, 1865; converted and united with the Southern Methodist Church in 1879; graduated from the Barnes Medical College in 1893; sent as medical missionary to Monterey, Mexico, in 1901; died November 11, 1903. The facts are not many nor striking, yet they are parts of a hero's life. No missionary has more earnestly thrown himself into his work, nor more successfully wrung victory and progress out of adverse circumstances. From their inception his efforts were wise, incisive, prompt and vigorous.

For some time the desire for missionary service grew upon him. In 1900 he applied to the Board of Missions from Killen, Texas. Here he had a practice which brought him in some \$3000 a year, together with an interest in a thriving drug store. Through correspondence with Rev. J. L. Hendry he had been interested in China, then under the cloud of the Boxer trouble, and anticipating new opportunities after the disturbances were over, such as would offer large possibilities to the active Church, he desired to find work for himself in that field.

Just at this time a great hue and cry was sounding over the country—why send missionaries to the cruel Chinese? Every where there were queries and shiverings: "Is it safe? Is it safe?" safe? Why should it be safe? There was no manly thing ever done because it was safe. A manly thing was only done, since the world began, because it needed to be done and a man was there to do it. This man saw a thing to do. He stopped not to count the cost, but made up his mind to do it.

It was impossible to send reinforcements to China at that time, but on a visit from Dr. C. F. Ried and a presentation of the needs of Korea, Dr. Nixon applied for work in that field. Owing to financial difficulties of the board a long delay ensued. At the last, while possibilities in Korea still seemed remote, the Doctor was offered work in Mexico. The disappointment at not being able to go to the East, in which he had become deeply interested, was a bitter one. Yet without one word of dissatisfaction, he promptly responded to this new call. In July, 1901, he reached Monterey and began work, having sold his interests at home, left his practice and given up every thing to put his whole life into an heroic effort to save the souls and bodies of men.

Under his management the work enlarged wonderfully. Citizens of the town, Mexicans, Germans and Americans were interested. Patronage and donations began to come in. Medical services for the railroad and for local companies were arranged for to help defray expenses. The activity and skill of the Doctor, and his financial and business ability commended him to all.

Opposition is never very far off. The Catholics became alarmed. By threats and cajoleries they set to work to scare away the patrons of the Protestant hospital. The support of many, and donations half promised, were lost, but the work forged steadily ahead. A magnificent success in an unprecedented time was achieved. For the last year, the second in its history, the hospital has been self-supporting. The surgical operations—for Dr. Nixon was a surgeon among the very best—and the nursing have proven uniformly successful. The results of the medical work were such as any man might be proud of. Neither were soul forgotten in the missionary to bodies.

All this while the Doctor was working to the very limit of his strength. Until nurses could be secured, he had nursing and operating and all to do, almost alone. Then as the number

and efficiency of the nurses rose he undertook more work. They were in cramped quarters; the equipment was inadequate; private rooms were too few; the night nurse's rest was broken because she had only the room of the day nurses to sleep in; and in and out door calls and all the business of the institution fell upon the Doctor's shoulders. Yet no word came from him, save of further enlargement to meet growing needs, and of more perfect appliances, while the burden was becoming more onerous every day.

Time after time he was written to take more rest and better care of himself. But what could he do? There was work to be done—much work—the life and death of men and women dependent on him, and no one else to

jeopardize our standing by having less than the very best equipment.

"I am working very hard, but I rejoice that I have the high privilege of doing so, and hope my efforts will be more fruitful in the future than they have been in the past.

"We are tied up tight by the United States Government and Texas on account of a very virulent epidemic of yellow fever in the lower borders of this State having traveled thus far from Tampico. So far we have had no cases in this city, but on account of the lack of quarantine I am expecting an outbreak at almost any time.

"I have made twelve surgical operations since September the first. All recovered in spite of surgeon." (The surgeon, was of course, himself.)

Under date of September 25th, Dr. Nixon writes as follows:

"Yellow fever is becoming epidemic

called. They are heroines in the true sense of the word.

"It is become absolutely necessary that we make some provision to take these contagious cases, and care for them. After fruitless efforts to rent a house, we finally made an annex to the hospital for the care of yellow fever patients, by screening the doors and windows of the chapel. This has an entrance on the street south of the hospital from which we admit and discharge patients without their coming into contact with the hospital proper. It has proven an excellent arrangement.

"It would do your heart good to see our nurses, taking their lives in their hands as they go in and out among the patients tenderly ministering to their wants.

"I rejoice and praise God for his mercy and kindness in so far preserv-

rooms where possible were secured outside while the work of saving human lives went on.

Monterey, Mex., Nov. 4, 1903.

Dr. W. R. Lambuth, Nashville, Tenn.: Dear Doctor: I am in receipt of yours of the 29th ultimo. I am using all the discretion possible and am so far well, but must admit that I am somewhat nervous on account of the mental and physical strain under which I have labored for the last forty or fifty days.

Night before last my wife was stricken with the fever, but so far there is no unfavorable symptoms. Her temperature continued at about 102, but she seems free from those distressing stomach symptoms which frequently is so fatal to life. Up to this time her case has been mild and I have no fears of the outcome unless something develops of which I am not expecting. Until this time I have treated about 130 to 140 cases and have not lost a single case except those to whom I was called at a very late date. Some ten or twelve of these cases have died of black vomit or with uremia. It seems that an over-ruling providence has stepped in and held up my arms in this matter and given me strength and judgment in order to be of some service to my fellow man in these trying and dark hours.

I do not think I will have to ask you for any further funds, as we are earning something and have received about \$250, Mexican, toward our yellow fever annex by different parties who realize the work we are doing. Possibly later I may have to call on you for one or two hundred dollars to keep going until the city adjusts itself after the fever has ceased, but I shall not do so unless I am forced to take this action. My aim is not to permit the hospital to be a charge upon the Board for current expenses."

The nurses at the hospital requested me to thank you very much for your kindly expressions for their welfare and to assure you that they appreciate your interest in them and that they are endeavoring to do their duty as they are led to see their duty. Most cordially yours, U. H. NIXON.

The nurse taken with the fever recovered. Two of the servants were taken. One died. Then Mrs. Nixon was attacked, and then another nurse, Miss Nelson, was taken, who seems to be convalescing, at the present, then the Doctor himself, and one of his boys. A few days the fever raged. As the local paper said: "Worn out with saving others he had not strength enough left to save himself." Trying to go on with the pressing work he could no more, he gave up at last, and in the same room in which lay his sick child, he died on the seventh day.

His last letter to the office in Nashville, came in just after the news of his death. It was hastily written on the back of an invitation to an operation at the hospital, and runs thus:

"Monterey, Nov. 7, 1903.

"Dear Doctor: This is the third day of my attack. My temperature remains from 104 to 105. Wife able to be up. NIXON."

Duty lay with his patients in the stricken city, and he did not falter. Was there nothing so very noble about that? Many men would have done the same? Yes. Any doctor should have done the same? Yes. Men would even stay for the sake of gold? Yes. That is all true, yet when a man turns stoutly and faces a foe for no other reason than a consuming purpose to give his life for the service of his fellow man, that is heroism, were it to happen every hour of the day. We do not detract from his moral grandeur by recounting other cases. Every man you find noble enough to stand thus unflinchingly at his post lifts this world nearer to God.

Unless self-renunciation is worse than wasted, it is sin. But this magnificent laying down of life in the service of him who came to minister, is the noblest action possible to man, no matter how insignificant the hero, nor how unknown to the world the circumstances in which it took place. It is the soul of the man that counts, and there is nothing else in the world so high. He that loseth his life shall save it.

A BOOK ON DEATH TRAPS.

Bishop Potter, of the Protestant Episcopal Church, on being asked, recently, what provision he had made for his daughters after his death, is reported as having said: "I have written a book, to be published a year after I am gone, called, 'What I Know of Spare Rooms.' It is based on both experience and observation, for, do you know, it is a fact that five bishops have died since I was consecrated bishop as a result of sleeping in lamp sheets while making their visitations." Will the good sisters of our Church please make a note of this, and this fall and winter, when they are hospitably entertaining pastors and presiding elders in their homes, be sure to see to it that they do not place them in the fatal "spare bedroom," to sleep between damp, chilly bedding. By a little caution here, they may save some precious lives.—Religious Telescope.



OLD FOLKS' REUNION, HENDERSON, TEXAS.

(Inaugurated by Rev. G. C. Cameron, Pastor.)

One of the most pleasurable occasions of the year was a reunion and a service dedicated especially to the old people of the town, regardless of their Church affiliations. The following manner of bringing together the old people and preaching to them has become a custom with the writer. In the springtime when the weather was auspicious we announced that on a certain afternoon we would entertain all the people of the town who had reached the fiftieth mile-post. They at once caught the idea of the pleasure of the occasion, began talking and looking forward to it with much interest. When the gala day came, many sent their vehicles for those who were too feeble to walk or who lived at too great a distance. At the appointed hour they arrived at the tastefully decorated parsonage, and there was indeed a host of them. Many a recluse who had attended no social occasion for years, was present and seemed to enjoy it with the zest of youth. The old-time songs were sung and many sportive games and contests were indulged in, after which refreshments were served, and the host and hostess felt doubly repaid because of the pleasure to them and their guests. On the following Sunday a special service was held for them at 11 o'clock, which was well attended both by young and old. The front seats were reserved for them and the songs selected for the occasion were appropriate and stirred the memory of many a religious occasion—such as "Children of the Heavenly King," "My Latest Sun is Sinking Fast," "How Tedious and Tasteless the Hours," and "We'll Stand the Storm." The subject selected was appropriate both to their age and needs, and the writer never felt that he was in the presence of quite so saintly a company. As we looked into their faces, biographies of the toils, temptations, struggles and victories through which they had come, we felt verily that none but a religion possessing a divine reality could have kept them so sweet in temper and so confident in hope. God bless the snowy temples! So many brows are frosted by years, so many shoulders are bowed with burdens and so many hearts have grown tired waiting. Let us who are younger slight no opportunity to brighten their lives.

do it. There was but one possible conclusion.

In November, 1902, Dr. Nixon in one of his letters wrote:

"My work is exceedingly trying. I am beginning to feel the effect of the strain upon my nervous system. May the Lord give me physical strength to meet all the demand upon me."

Again in March, 1903, he wrote: "The Lord has wonderfully blessed my efforts in my work here, and I hope to continue to press the battle more and more."

In June, 1903, he writes:

"I feel very thankful that the people here appreciate the work we are doing, and hope that our work here will meet the expectations of all long after my poor weak arms have ceased to labor. I have put forth my very best efforts in trying to build up a work that will be not only an honor to the Church but one that will be fruitful in results both temporal and spiritual. And I feel that it is coming up to our expectations on this line."

"Am not very well at this time. The warm weather is very trying."

On September 11, 1903, he writes very hopefully of the prospects for the ensuing year, particularly of the nursing force which he anticipated training for service. Asking for \$500 to furnish the addition which had been made to the hospital, and to provide much needed equipment, he says:

"I dislike very much to ask you for this, but as I have not called for one cent toward expenses for more than a year, I feel that our work justifies this amount. The particular success achieved here has been that we have been able to offer the people better service than they could have gotten elsewhere. And as we are now able to give better accommodation than before, we do not feel that we can afford

among the native population. The authorities seem utterly incompetent and willfully negligent, as otherwise this city could have been spared the ravages of this dread disease.

"I was passing along the street this morning when a friend directed my attention to a small house, and told me that a woman had died there yesterday of yellow fever. During all this time she was permitted to lie dressed for burial, but without being confined, and exposed to a large number of people who were passing in and out. She was as yellow as California gold.

"Business is paralyzed and the hospital has only four patients. I shall exercise great care in trying to prevent the disease entering the hospital, and shall use every possible precaution to avoid contracting the disease myself."

So the fever came. As fast as they could the people fled—such as were able—and those that were not were left. But the Doctor's duty was now more urgent than ever. The question of danger did not weigh with him for a moment. This is heroism. The soldier faces the guns of the foe, but for him there is the enthusiasm of numbers and the excitement of action. Here is a man, not an immune, facing a deadly plague, with quiet courage, none the less great because he is a doctor and knows the danger, particularly to a man worked down with tending others. Yet no word of retreat. There was not so much as a suggestion of hesitancy. His work is there; there he stays.

On October 24th, he says:

"Miss Calvert (one of the nurses) has recovered and is back at her post. No other member of the family has so far taken the disease. The two other nurses have not flinched, but have gone in and out wherever duty

ing myself and family. I am exposed to the disease every hour of the day—having never hesitated to go wherever duty has called. I am beginning to feel the strain physically and mentally, but hope to be able to meet every demand made of us."

He does not say that the physical strain makes him fearful of contracting fever—not he. It has never been for himself that he has entertained fear. "But I hope to be able to meet every demand," that is the cry of a hero. How long will we little people go about with eyes averted, to whom nothing looms so large on the horizon as our own little self? Each man is for himself the center of the universe? So he is. That is natural. But if we have to come to guiding our actions and measuring our responsibilities only by what is natural to the self-centered man—then have we fallen low indeed, so low that who can be expected to reach low enough to pull us out?

Christ came, lived among us and we beheld him. Then straightway out we went and thrust him from memory, self-centeredness crowded in. We forgot what manner of man he was. For centuries we have gone about nursing a sickly self, crooning over and ever to soothe our souls, that Christ came to save us and that therefore our duty is to up and doing that we might save ourselves. Pitiiful souls—we are not worth saving—indeed can't be saved—till we discover some other motive for it. Not to miserably get ourselves saved but to go out heroically like every man to whom Christ's gospel has come in power, and turn the world over until we have saved some one else. That is our mission; that only.

Day after day, tired and over-strained, he worked on. As the epidemic increased the chapel overflowed, and

Wha again! cause o again, of near ment, for th and p strange no rep of the pleasur after music o forgott nize it long yo donna allow t which the Ch arouse flower have n boy da light t we rej pressio

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Devotional and Spiritual

ABOUT REMEMBERING.

What joy there is in meeting again! No one has explained the cause of it, but seeing again, finding again, remembering, is the secret of nearly every pleasure and enjoyment. What we see or hear or taste for the first time may be beautiful and pleasant, but it is too new and strange. It surprises us; there is no repose in it and often the effort of the pleasure is greater than the pleasure itself. But to hear again, after many years, an old piece of music of which we thought we had forgotten every note and to recognize it as an old friend; or, after long years, to stand before the Madonna di San Sisto at Dresden and allow the feelings to re-awaken which the glance into the infinite in the Child's eyes has, in other years, aroused in us; or even to smell a flower or taste a dish of which we have never thought since our school boy days—that gives such deep delight that we scarcely know whether we rejoice more at the present impression or at the old memories.

So, in returning after many years to one's native city, the soul floats unconsciously in a sea of recollections and the dancing waves bear it dreamily back along the shores of earlier times. The tower clock strikes and we feel we shall be too late for school, and then we recover from the fright and rejoice that the fear is over. A dog crosses the street; it is the same dog to which we always gave a wide berth. Now he is old and shows his teeth no more. Here sits an old huckster, whose apples were once a temptation and which, in spite of the dust covering them, we still think must taste better than any apples in the world. There a house has been pulled down and a new one built. That was the house where our old music master lived. Oh, how delightful it was to stand here on a summer evening under the window and listen how the good old soul amused himself when the hours of the day were over and improvised, and, like a steam engine

puffing and roaring, let off the superfluous steam accumulated during the day! * * And so one recollection rises after another till the waves meet together over our head and a sigh rises from our breast, which reminds us that our thoughts had made us forget to take breath. Then at once the dream-world vanishes, like ghosts at the crowing of the cock.—Selected.

THE DIFFERENCE THE TIDE MADE.

I had an experience the other day under a bridge. It was a bridge



M. E. Church, South, Henderson, Texas—Rev. G. E. Cameron, Pastor.

over a tidal river running into—and out of—Buzzard's Bay. A few hours before my boat had shot under the bridge with the speed of an arrow, borne on the rush of the incoming tide. No oars were necessary to keep the boat in the middle of the current and away from the rocks. But as I started to return, twelve hours later, things had changed.

The river had changed. It was an incoming tide once more. And my relation to the river had changed. Then I was with it, now I was against it.

And, dear me, what a tug it was! Bend to the oars, pull frantically for ten minutes, and lo, I was opposite precisely the same boulder on the shore as when I began! Turn to the quiet waters along the bank and row up to the bridge, then dart into those rushing waters, and—pif!—they catch the boat and whirl it around like a cork, and send it back where it came from. The incoming tide was swift as any mill-race, and the usually silent river was noisy in its turbulence.

After many vain attempts, we took the long anchor-ropes—my friend and I—and tied it to the further end of the bridge, floated the loose end through, tied the boat to it, and by dint of much pulling and boot-soaking and arm-straining, got the skiff ingloriously through, and made our difficult way up the still hostile river on the other side, and so out into the bay.

But I had learned a lesson—bought it with an aching back and blistered hands. And the lesson was this: There is a tide in all the affairs of men. It is the great current of God's will. It does not rise and fall like the ocean's tides. It sets always in the same direction, and it moves with steady force.

It flows, I say, through everything. The ancient Greeks had a philosophy whose central maxim was, "All things are flux;" that is, there is in all the universe no such thing as rest. Everything is in constant motion. Modern science has come to the proof of this old philosophy. It shows that there is no stone, however solid and stolid it appears, but its particles—could some powerful microscope disclose them—are whirling in wonderful orbits in and out among themselves,

with chasms between like the interstellar spaces. The massive globe to its ultimate atom is in continual movement, and that movement is its life.

And it is precisely thus, as I have said, with the higher universe of mind. Through it all flow the tidal currents of God's providence. We may move with it, and our boats glide along without our effort. We lay our hands to the oars, and every stroke tells grandly. We are in perfect control of the boat, and can turn it this side or that with a touch. Oh, it is glorious, rowing with the tide!

But once in a while—foolishly enough, for no worthy goal lies that

way—we turn against the tide. At once our swift speed changes to a snail's pace. At once our easy control of the boat has become a difficult one. At once the way grows hard and fierce and desperate. By this device and that, we manage to get along, but ungloriously enough. Oh, but it is hard work rowing against the tide!

And I won't try to do it—in my spiritual life—any more.—Christian Endeavor World.

GOD'S LOVE FOR HIS CHILDREN.

No words can describe Christ's enthusiasm for God's children, for whom he had fitted up a world so beautiful as this. Standing upon the corner of the street, he watched the multitude go surging by, clothed in rags, faces wan and gaunt, seared with passion and sin, broken-hearted and disappointed; and watching, his heart was moved with compassion and he stretched out hands of loving help. Stooping, he took the little child in his arms, and in that moment his love hung above the babe as once the star hung above his own manger. With eyes filled with all-comprehending and all-comforting love, he sought for the prodigal who had made his life a waste and a desolation as others seek for a diamond lost in the rubbish. With infinite hope and win-some love he gazed upon the publican and the prodigal, as some miner stands in the gorge that is rich with treasures of gold that lie just beneath the surface. And the common people owe their rise in happiness chiefly to his attitude, teachings and influence.—Newell Dwight Hillis.

THE NEED OF CONVICTION.

Every age in the history of the Church has been marked by the accentuation of certain doctrines. The preaching of to-day is perhaps clearer, stronger and more comprehensive than that of any previous day. And yet the preaching of our times seem to be lacking in one thing, at least. It seems not to present sin in the awful light in which the fathers preached it. One hears from the pulpit much about the Fatherhood of God, about the divine love, etc., but the sermon that deals with the nature and conse-

quences of sin—the sermon under which sinners tremble as if standing condemned before the throne of Judgment—is not heard so often as of yore.

A distinguishing characteristic of the religious experience of to-day is lack of conviction of sin. Men seem to "get religion easy." The agonizing, the travail of spirit, that marked the penitential exercises in the old-time revivals one rarely sees now-a-days. They frequently come into the kingdom under a "hold up your hand" proposition, seemingly without having tasted the bitterness of the realization of their own sinfulness under the revelation of God's convicting Spirit.

Out of all this is coming a shallow, superficial religious life. The height of Christian experience is measured by the depth of conviction of sin. To appreciate salvation one must have some understanding of the danger from which he is saved. The glory of the cross is seen only when the fires of Sinai loom in the background.

There is no more dangerous tendency abroad than this modern tendency to look upon sin as a misfortune, rather than a fault. There is measureless danger in the rose-water theology that would soften down the exceeding sinfulness of sin. We need none of it.

If we would have the old-time revival power, we must go back to the old-time gospel under which men, stricken with unutterable conviction of the heinousness of sin, cried to God for mercy. When upon the night of such an experience the cross is lifted before the streaming eyes of penitence, there will be the old-time joy of salvation. No man can feel his need of a Savior until he realizes what sin means, and how great a sinner he is.—Alabama Advocate.

A GOOD ANSWER.

A young bride, of high social position, having just moved to the city where her husband lived, was called upon by one of the leading ladies of a fashionable dancing club and formally invited to attend its dances as an introduction into the society of her new home. With beautiful candor and great firmness she thanked the lady and those she represented for their courtesy, but she said:

"I am a Christian—and when I was converted I promised the Lord to abandon the dance and devote myself to his service. Besides, my husband is irreligious and his soul's salvation will depend upon my life. I must work to win him. Then I dare say, I can find much to do in this city in visiting the poor and the sick, so that I will find employment without going to dances."

This reply was born of the spirit that made martyrs. That young wife astounded her worldly-minded visitor, who remarked after leaving the home: "I felt as if I had committed a great sin."

What a noble example to the cowardly, nominal Christians who throng the membership of our Churches!

The worldly in her new home may shun her, but the godly should cherish her as one of the Savior's brightest jewels.—Wesleyan Advocate.

"TREATISE SERMONS."

Bishop Goodsell, in a recent article in the Methodist Review, intimates rather strongly that there may be such a thing as over-doing the "treatise sermon." If we catch his meaning aright, the phrase describes discussions of religion or ethics applied to some phase of political or social life. It is a sermon on prison reform, or immigration, or child-labor in factories, or the tenement-house problem, or political Romanism, or prohibition, or sweat-shops, or the eight-hour day, or the general conflict between la-

A Golden Rule of Agriculture:

Be good to your land and your crop will be good. Plenty of

Potash

in the fertilizer spells quality and quantity in the harvest. Write us and we will send you, free, by next mail, our money winning books.

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bor and capital, or any one of a hundred such themes.

Doubtless the Bishop would say that these are appropriate subjects to be considered in our pulpits. They must receive more than occasional treatment. They relate to definite applications of the Christ spirit and teaching to the practical affairs and the every-day life and happiness of multitudes. Certainly that is our own conviction, and in our pastorates we have given large place to such sermons.

But may there not be a danger of giving too large a place to them? They are too numerous and so clamorous, so pressing and seemingly so necessary and vital, that the minister may be tempted to let them almost engross his thought and his preaching. When that occurs, the people, hungry for some truths which will feed the inner life of the spirit, longing for something definitely religious, yearning for what will refresh their tired souls with living piety, will go away disappointed and unfed. We believe we made a mistake, in our own case, in not more frequently meeting their necessities. We plead now for more preaching which shall comfort, nurture the devotional life, help tempted and care-worn people to hope and trust and struggle on.

It is ever my thought that the most God-fearing man should be the most blithe man.—Carlyle.

"CLEANING HOUSE"

A Change of Food Cleans the Soul's House.

When the body is clogged up by the use of improper food and sickness sets in there is nothing so good as a "house cleaning" and the right way to do this is to change the food, for although taking medicines may afford temporary relief, a complete change of food is much the surest and safest way.

The highest medical authority in the world, "The Lancet," of London, says of Grape-Nuts: "Our analysis shows it is a nutritive of a high order since it contains the constituents of a complete food in very satisfactory and rich proportion and in an easily assimilable state." "About two years ago," says a resident of Springville, Ind., "I had terrible stomach trouble and although I tried all kinds of medicines none of them cured me. I was run down. I could not eat, got very little sleep, and was dizzy-headed and miserable all of the time. About that time a friend told me that the only way to cure my trouble was to change my food and recommended Grape-Nuts.

"From my very first meal of Grape-Nuts my stomach began to get better and all the improvements that come from a healthy stomach in place of an unhealthy one soon followed, and this was not all, for just as great an improvement came in my brain. All of the dizziness is gone and my brain is now clear and active. I can eat anything I want, sleep well and am altogether a new man mentally and physically.

"At the time I commenced to use this food I was nothing but a skeleton weighing 130 pounds, but now I have got back my normal weight of nearly 200." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Look in each package for a copy of the famous little book, "The Road to Wellville."

Dr. Shoop's Rheumatic Cure

Costs Nothing if it Fails

Any honest person who suffers from Rheumatism is welcome to this offer. For years I searched everywhere to find a specific for Rheumatism. For nearly 20 years I worked to this end. At last, in Germany, my search was rewarded. I found a costly chemical that did not disappoint me as other Rheumatic prescriptions had disappointed physicians everywhere.

I do not mean that Dr. Shoop's Rheumatic Cure can turn bony joints into flesh again. That is impossible. But it will drive from the blood the poison that causes pain and swelling, and then that is the end of Rheumatism. I know this so well that I will furnish for a full month my Rheumatic Cure on trial. I cannot cure all cases within a month. It would be unreasonable to expect that. But most cases will yield within 30 days. This trial treatment will convince you that Dr. Shoop's Rheumatic Cure is a power against Rheumatism—a potent force against disease that is irresistible.

My offer is made to convince you of my faith. My faith is but the outcome of experience—of actual knowledge. I know what it can do. And I know this so well that I will furnish my remedy on trial. Simply write me a postal for my book on Rheumatism. I will then arrange with a druggist in your vicinity so that you can secure six bottles of Dr. Shoop's Rheumatic Cure to make the test. You may take it a full month on trial. If it succeeds the cost to you is \$5.50. If it fails the loss is mine and mine alone. It will be left entirely to you. I mean that exactly. If you say the trial is not satisfactory I don't expect a penny from you. I have no samples. Any mere sample that can affect chronic Rheumatism must be drugged to the verge of danger. I use no such drugs, for it is dangerous to take them. You must get the disease out of the blood. My remedy does that even in the most difficult, obstinate cases. It has cured the oldest cases that I ever met and in all of my experience, in all of my 3000 tests, I never found another remedy that would cure one chronic case in ten.

Write me and I will send you the book. Try my remedy for a month, for it can't harm you anyway. If it fails the loss is mine. Address Dr. Shoop, Box 414, Racine, Wis.

Mild cases not chronic are often cured by one or two bottles. At all druggists.

STATISTICAL TABLE OF THE NORTH TEXAS CONFERENCE, 1902-03.

Statistical table with multiple columns: NAME OF DISTRICT, Local Preachers, Members, Total Members, Additions on Profession of Faith, Additions by Certificate or Otherwise, Removal by Death, Certif. or Otherwise, Adults Baptized, Infants Baptized, Societies in Charge, No. Houses of Worship, Value of Houses of Worship, Indebtedness on Houses of Worship, No. of Parsonages, Value of Parsonages, Indebtedness on Parsonages, Value of District Parsonages, Indebtedness on District Parsonages, Value of Other Church Property, Money Expended for Churches & Parages, No. Churches Damaged or Destroyed, Amount of Damage, Insurance Carried, Premiums Paid, Losses Sustained, Collected on Insurance.

North Texas Conference

Next to the Northwest Texas Conference the North Texas comes in as the largest body in the State as to membership, but not as to territory. In this latter regard it is the smallest. But it covers one of the most compactly populated sections of the State. It comprises a little more than 51,000 members, more than two hundred traveling ministers, \$700,000 worth of Church property, and more than 30,000 Sunday-school pupils, teachers and officers. A great many times it has held its annual session in Dallas, and when the body met last week in this city, its members were no strangers to the people. Dallas has quite a Methodist history, and through the kindness of our efficient Secretary, Rev. R. G. Mood, we append the following interesting sketch:

The first Methodist society in Dallas County was organized in 1845, at the cabin of I. B. Webb, and consisted of five members. In the spring of 1846 the first Methodist church building erected in Dallas County was built by this little company, near the home of I. B. Webb and was called Webb's Chapel, and the present Church at that place bears the same name. In this building was conducted the first school conducted in Dallas County, one Thomas Williams being the teacher. The first Sunday-school was likewise organized here on April 26, 1847, and the first public collection to buy Sunday-school books was taken on Sunday, June 13, 1847, amounting to \$37. These books reached the chapel on December 11, 1847, it requiring six months for the order to reach Nashville and the books to reach the chapel. During the year 1846 there came to Texas three brothers, all local Methodist preachers, Rev. James A. Smith, Rev. Wesley Smith and Rev. William A. Smith. James A. settled in Dallas County. He was a typical pioneer, in appearance rugged and uncouth, and from his ruddy complexion and bristled hair was known by the sobriquet of "Cedar Top," but, like many of his type, he was a man of pure gold, a most sincere and earnest Christian, of stalwart faith, unquenchable zeal and fervid piety, and he was respected by all who knew him. To him belongs the honor of having been the first Methodist to preach in Dallas. Early in January, 1847, he preached at Webb's Chapel, and a few weeks later was asked to come to Dallas, then a mere village, and preach. He did so and established a regular appointment, and from that time to the day of his death, which occurred sixteen years later, he continued a regular monthly appointment. He would spend all the week on his farm, a few miles in the country, plowing bare-foot and unkempt, but on Sunday he was in his place, proclaiming the story of stories with an unassuming joy and with the faith and simplicity of a child. To him, therefore, may properly be given the name of the father of Dallas Methodism. Just about half a century ago, in the spring of 1850, the first society of the Methodist Episcopal Church, South, was organized, with twelve members,

Rev. Andrew Cummings being the preacher in charge of the Dallas Circuit. At that time Dallas was only one of eleven appointments included in the Dallas Circuit, which embraced all the territory reaching McKinney on the north, reaching to within a few miles of Kaufman on the south, Greenville on the east, and practically unbounded on the west; and at the conference which met at Palestine, on Nov. 27, 1850, this circuit reported 298 white members and 20 colored. The next few years were years of rapid growth and large increase, this circuit reporting in 1858 a total of 857 members. The next year McKinney Circuit was formed, and as this had formerly been a part of Dallas Circuit, it took a large part of the membership away, and yet the records show a continued and healthy increase until the years 1862 to 1865. The first session of the conference was called to order promptly at 9 o'clock by Bishop Duncan on Wednesday morning, in First Methodist Church. There was a large attendance present. The Bishop looked fresh and ready for work. His health is very good indeed and he keeps in fine spirit. In opening the conference with appropriate devotional services, the Bishop read for the Scripture lesson the second chapter of the second Epistle of Paul to the Corinthians. The lesson read was the basis for a most appropriate and forceful address to the conference by the Bishop. He said in substance that no man could emphasize the truths of the lesson outlining the duty of God's ministers with greater force and clearness than Paul had done, and that when ministers performed their duties as therein outlined their labors would not be in vain; that when preachers reported death and barrenness in their charges, they themselves in almost all cases were to blame for such conditions. Then they should not forget for an instant that their ministry, such as Paul pursued, should have precedence over all other considerations of a temporal nature, and that the preacher who might turn his attention to other callings and lines of business should speedily step down and out of the pulpit. He said we all needed patience and perseverance at times, but the strong arm of God was ever ready to guide and push us in the performance of our duties, if we would only throw ourselves unreservedly upon him. He spoke of the trials, difficulties and afflictions that often beset our

pathways, but said that underneath it all could be found God's love, which would enrich our hearts with the best fruits of righteousness and transform our sorrows into joys unlimited; that the man who has the kingdom of God set up in his heart can dispense with all other kingdoms and will be rich in all things needful for him to have, and he invoked God to have pity upon the miserable little preacher who would rest his ministry upon a bread or money consideration. He continued: "Be ye not unequally yoked together, but, next to knowing the Son of Man as you ought to know him, you should know a good woman when it comes to the selection of a wife. Do not marry a pretty face, but marry a woman. Now do not quote me as saying, 'Do not marry any but a Methodist woman.'"

"If a good Presbyterian or Baptist woman should feel that she is predestined or foreordained to marry you, and you are struck with the same kind of predestination or foreordination, then I say you had better not interpose your free agency to stop the marriage, but I do say it is better to marry none but a true Christian woman, who will be a helpmeet to you and bear and share with you all your cares and trials and joys and happiness." The Bishop then referred in feeling terms to those who had passed away since he had been with them on former occasions in the conferences. He said: "Speak not, then, of them as dead, but present with us in the spirit." At the close of these remarks, Rev. Gibbs Mood, Secretary, called the roll and the great majority of the brethren answered to their names. The several committees were named. The various connectional boards submitted reports. The names of the presiding elders were called and their characters passed. Each one made a brief report of his work as follows: Rev. I. W. Clark, Dallas District, reported a prosperous year and faithful work by the ministers under his jurisdiction. Rev. J. M. Peterson, Terrell District, reported the building of two churches, one parsonage and an improvement in the collections of the assessments for the various Church funds and purposes. Rev. O. S. Thomas, presiding elder of the Terrell District, reported one new church completed, another being built and about 1,600 conversions in his district. Rev. F. A. Rosser, presiding elder of the McKinney District, made an encouraging report, having increased the charges under his supervision from twelve to twenty-four. Rev. E. W. Alderson, presiding elder of the Sulphur Springs District, reported satisfactorily on the year's work. Rev. George S. Sexton, presiding elder of the Gainesville District, also made a satisfactory report. Dr. J. H. McLean, presiding elder of the Bonham District, reported depressed crop conditions—one bale to ten acres—and three successive crop failures in his district. Withal nearly all the various assessments were paid and there had been about 800 or 900 conversions. Rev. J. A. Stafford, presiding elder of the Sherman District, reported 107 subscribers to the Texas Christian Advocate and about \$8,000 collected for all purposes. Rev. E. H. Casey, presiding elder of the Paris District, came up with a good report. Rev. F. O. Miller, presiding elder of the Bowie District, also made a good report. Dr. W. R. Lambuth, Senior Missionary Secretary, was introduced and made a strong and full address to the conference touching this branch of the work. He was given a good hearing. Following him, Dr. H. M. DeBose, editor of the Epworth Era, addressed the body in behalf of the work among the

Leaguers spoke of service and the night Dr spoke to spective Dr. M. in the c for the e and ever We have ter hand ple open royally. First C body's h egates h forth. I arrange our local Thurs crisp day early an devotion came for confere he is a s as Methu ers. Th Dr. J. H. of the J their an the prop undergra eleven, v ing servi time wa to hear t the servi spiring i gathered like serv The D account After l Bishop l Psalm, v markabl Beginn the Lord thou art with ho through ful style used as a quent as "psychol style of "The service l call for a Governm great na the give gift. The c nition of Governo God, wh within tl upon m statesma navies. thor of t indebted to us in economy religious "We s that our head of days, wh were str of the t an hour and dep prayer t Nations we are light an to them smoke t children through "He st things if tions as through "As lo oratic, the Soc mean), I down ou thankful has been A FAC ABOU WI is seldom ing exte great mu ed LIVE! Tu They ca They by mind. ty to th TA!

The Home Circle

SOME THINGS TO LEARN.

Just to be tender, just to be true;
Just to be glad the whole day through;
Just to be merciful, just to be mild;
Just to be trustful as a child;
Just to be gentle and kind and sweet;
Just to be helpful with willing feet.
Just to be cheery when things go wrong;
Just to drive sadness away with a song.
Whether the hour is dark or bright,
Just to be loyal to God and right.
Just to believe that God knows best;
Just in his promise ever to rest;
Just to let love be our daily key—
This is God's will for you and for me.

—Selected.

THE BOY HERO.

Till time shall be no more there can be no grander deed, in every sense, done by mortal soldier—let alone by a boy just out of school, a mere lad of seventeen, who yet was an officer in the Seventy-fourth Highlanders, now the "Highland Light Infantry."

Everybody knows the story of "The Loss of the Birkehead"—how the troop ship struck upon a rock, how the soldiers were formed in ranks to die, while the women and children were being saved; how the whole force—officers and men—stood at the salute, while

"Still, inch by inch, the doomed ship sank low,
Yet under steadfast men."

Russell was ordered into one of the boats carrying the women and the children, for the purpose of commanding it, and he sat with dimmed eyes in the stern, some way off the doomed ship, watching the forms of his beloved comrades and fellows standing upright there. He saw the ship go down, carrying with it the hundred of brave hearts. He saw those fearful creatures of the deep seizing their prey, and heard the screams of scores of human beings torn to pieces by sharks. Then, when all for him was safe, when to him was given (with honor) life, ambition, and glory, he saw a sailor's form rise close to the boat, and a hand strive to grasp the side. There was not room in the craft for a single person more without great risk of upsetting the boat.

But as the sailor's face rose clear at the boat-side a woman in the craft called out in agony, "Save him! Save him! He is my husband!" No room in that boat for one more! But Russell looked at the woman, then at her children, then at the sailor struggling in the waves, with his eyes beseeching help, then at the dreaded sharks feasting on every hand.

Alexander Cumine Russell rose in the stern of the boat. With a bold plunge he jumped clear of it, and helped that sailor into what had been his own place—and safety. Then, amid a chorus of "God bless you" from every soul in the boat, the young officer—a lad of seventeen, mind!—turned round to meet his death. And those in the boat shut their eyes and prayed. When they opened them again Alexander Cumine Russell was nowhere to be seen.—Windsor Magazine.

PRINCE HENRY AND THE FISK UNIVERSITY JUBILEE SINGERS.

While on shipboard, en route to this country, the Prince expressed the wish that while in America he would be able to hear again the Jubilee Singers who had charmed him as a child, and said that the desire to hear them was an unfulfilled wish of his heart. In compliance with his request, First Assistant Secretary of State David J. Hill wired President Merrill, of Fisk University, on February 27: "Prince Henry will be pleased to hear Jubilee Singers during his stop at the Nashville station."

Arrangements were made with Mayor Head, who expressed his appreciation for the request that the singers be permitted to render a few of their best songs for the Prince's entertainment.

A very interesting feature of the occasion was the fact that the singers were led by Mrs. Ella Sheppard Moore, who was with the original company who sang before the royal family in Germany.

Concerning this interesting meeting Mrs. Moore writes as follows: "The morning opened bleak and raw. Flakes of snow began to fall, a regular March wind blew until about noon, when the sun suddenly burst out, and by one o'clock the air was clear and crisp."

"Having reached the station, we stood in a bunch in the general waiting room. A policeman came and said: 'If you wish to sit down, go into the colored waiting room and I will make room for you so that you will be quite comfortable.' We went, I remarked, 'I will go into the colored waiting room for the first time, considering the circumstances.' I felt that, so far as I

could prevent it, nothing should occur to mar in any way the occasion.

"We went down under the shed to await the train. We received instructions from Mayor Head to stand upon a 'truck,' and the truck would rest wherever the end of the last coach would stop. We were to stand behind the truck, and when Mayor Head should finish his address of welcome, and the Prince should, or should not, respond, we were to strike in our first song. I suggested to the Mayor that he had better signal me, as the Prince might be slow to speak, and I might strike in too soon. So it was agreed that he would give the signal. Arriving at the place assigned to us against the truck, where two colored workmen were engaged in putting it in place, I arranged my singers and gave final instructions. I had planned three pieces. Two we hoped to sing, and possibly three, arranged thus: 1. 'Oh, Walk Together, Children.' 2. 'Swing Low, Sweet Chariot.' 3. 'Golden Slippers.'"

"Within a few minutes of train time the gates were thrown open to the invited crowd. Then it became a mass of crushing, pushing humanity, each determined to get the best place. In spite of our clinging together we were jammed and crushed until, had we not been out of doors we should have fainted. The management, seeing our plight, were confused and did not know what to do. Just then the train was sighted, and every one's attention was upon it. The vice relaxed and we could breathe. When the train stopped, the Mayor and other officials shot up the steps and into the coach, instead of on the truck. Some one called, 'Why don't you put the singers on the truck?' I called to an official and said, 'We will get on if you give us permission.' 'All right,' said he, and up we began to climb. It was too funny to see his and other hands literally pull and drag us up. The truck was very high, and I even could hardly get up, while some of the shorter sisters had to be literally tumbled on. This bit of relaxation put every one in good humor, and we stood at 'Attention' to watch for the Prince. A brief wait, and we were told to sing. The singers sang with such a vim that Prince Henry hurried out of the 'Columbia.' The people yelled and waved their hats, and the Prince saluted and bowed to the singers. Then the Prince stepped forward. The truck stood against the step, and I was at the step. He lifted his cap to us and said to me that he was pleased to meet us, and asked if he had not met me before in Germany? I replied that he had, and expressed my pleasure at the honor of meeting him again. He referred to the former meeting, and expressed pleasure at again seeing me and his delight at hearing us sing.

"He stopped, and I thinking him through besides realizing the briefness of time, determined that he should hear 'Swing Low, Sweet Chariot.' We started it up, and the singers sang well. The Prince was constantly spoken to by some one, but his eye and ear were evidently with the singers. He never turned from us. Finally some one yelled, 'A speech.' 'No speech,' said the Prince. 'I want to hear more of that beautiful singing,' and I started 'Golden Slippers.' (The Mayor had told me to sing as long, and as many songs, as time would allow and the Prince desired.) The Prince, folding his arms, settled back on his left boot, and kept time with the right foot, just as enthusiastically and sympathetically as an American would have done who enjoyed it. Then, as we closed the last strain, his Royal Highness said, 'Just one more' and we started 'I've Been Down Into the Sea.'"

"Then the Prince came forward, doffed his cap, and offered his hand to me and held mine firmly, emphasizing each earnest expression with a German grip, as he told me of the great pleasure he felt in again hearing these songs, seeing the singers, and of meeting me once more after so many years, and he thanked us over and over again.

"When he took my hand there was a subdued ripple of surprise not noticeable to the Prince, followed and suppressed immediately by pleasant sounds. The Prince stepped back and, lifting his cap just as the signal man started the train, said, 'One more' and we sang.

"Oh, bye-and-bye, bye-and-bye, I'm going to lay down my heavy load.' And just as we closed the last chord, sweetly and solemnly, the signal was given and the train started, his Royal Highness bowing and saluting, and waving the Chautauqua salute.

"Some time passed before we could get down and catch our breath, and realize that it was all over, and that the good Lord had blessed our effort with success. We stood receiving the joyous greetings of our Fisk University teachers and other friends.

"So you see we are inching along like a poor inchworm, and we are glad that a dear Heavenly Father holds the

tape line, and that he will give the measure according to our merit. Returning home we were full of joy and thanksgiving that we had been so signally blessed. No one of us but felt a new something born within us, calling us to a higher and nobler aspiration as never before."—Ella Sheppard Moore in Exchange.

AN ANSWERED PRAYER.

Mr. Jennings had passed his threescore and ten, and had come to time of enforced inactivity. A long illness kept him for months in bed, and when he recovered he had dropped out of the procession; everyone recognized his breakdown as the unmistakable sign that his days of work were over. Mr. Jennings was not altogether happy. He almost resented the fact that the Church and the community could get on so well without him, and it seemed hard that his manly vigor, carried so finely into old age, should waste in unwilling idleness, with nothing to look forward to but final helplessness and death.

"I stay at home and pray," he said, "but I can do nothing to answer my own prayers. I can't get out to meeting, and I have little chance to influence any one for good. The world has gone by while I have been resting by the way, and I can't catch up."

Mrs. Jennings comforted him, and the aged pair sat down together, making the most of each other's companionship, and daily praying for the Lord's work which was going on without them.

One morning, the two old saints finished their breakfast, read their chapter in the Bible, and knelt down, according to their custom, to thank God for their blessings, to ask his guidance and care for the grown-up and scattered family, and his benediction on the work which others were doing and in which they no longer had a share.

While they were on their knees a ladder rose against the open window, and a man began to ascend. The old couple were a little deaf, and prayed on. The carpenter, who had come to repair the roof by the bay window, ascended the rounds and stopped. He stood for a minute, at least, undecided whether to go up or down, or to stay where he was; then he descended quietly, and stole away.

A little way from the house the carpenter sat down in the shade and waited. The prayer was not a short one, and its tones still came to him. He recalled the words which he had heard on the ladder, and his eyes filled with tears; he brushed them away, but they came again; he thought of another gray-haired couple, now dead, who never failed, while they lived, to pray to God for an absent son.

He remounted the ladder at length, but the accents of that prayer rose and fell on his ears with the tapping of the hammer; and when Mr. Jennings came out and leaned on his staff and inquired about the repairs which the roof needed, the carpenter felt as though he had received a benediction.

All this was eight months ago, in Chicago. A few days ago Mr. Jennings' door bell rang, and a man entered and said:

"I am the carpenter who repaired your roof last spring. I had godly parents, but I entered the army, and led a hard life. I had not been to Church nor heard a prayer for years. I heard your prayer when I put up the ladder. For eight months, by the help of God, I have lived a new life."

Then Mr. and Mrs. Jennings knelt down again, and thanked God for an unexpected answer to their prayer.

Sincere goodness is never "out of work." Its employer finds triumph and trophies for it in retirement and rest, as well as in strenuous activity.—Youth's Companion.

THE HISTORY OF A GARDEN.

In many parts of England, brick walls surround the home gardens, which are usually divided into plots for the cultivation of vegetables and flowers. Sometimes a small corner of the garden is set apart for the children to cultivate.

There was such a garden in the town of R—. The children's plot was situated in the southeast corner, beside a young Laurel tree. This little corner was equally divided among the three brothers.

The oldest brother's portion was situated nearest the corner by the side of the south wall. It was a sheltered nook. In this spot, he dug and planted for a considerable time in hope of a beautiful display of flowers; but before the summer closed he began to doubt of much success. He therefore planted some violets, primroses, a few daisies, and two or three different kinds of rose bushes. These would produce flowers a part of the season without much labor, enough to give the parents and friends a Sunday bouquet.

The next little plot belonged to the second boy. He had better success than his elder brother. More sunshine warmed his plot, which produced many

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is the best on earth. Why? It has a large hopper with a wide open feed. Has a positive force and accurate feed.

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the little birds that they had slept long enough. Then one bird began to chirp, saying to the rest in the tree it's time to get up, and then a general calling of the birds in the Laurel tree.

But who cut the pansies. For this the boys were watching and they expected to find some degraded youngster creeping into their garden bent on mischief. About this time their eyes would close for a few minutes at a time. They would try to keep them open and when they became thoroughly awake they saw a small gray form at the pansies. At first they were startled for they had not seen anything come into the garden. They must find out what it is. They sprang from their hiding place and moved cautiously towards the garden and to their astonishment they saw their long lost bunny that had done all the mischief and was then cutting off some more of those pretty pansies. They wondered why she did it, but they never did find out. They caught her and after that time cared for and housed her every night. After this no other intruder destroyed the beauty of the garden save Teddy who would often pick bouquets for parents and friends.—Christian Uplook.

A BOY'S LAWSUIT.

Under a great tree close to the village, two boys found a walnut.

"It belongs to me," said Ignatius, "for I was the first to see it."

"No, it belongs to me," cried Bernard, "for I was the first to pick it up."

And so they began to quarrel in earnest.

"I will settle the dispute," said an older boy, who just then came up. He placed himself between the two boys, broke the nut in two, and said:

"The one piece of shell belongs to him who first saw the nut; the other piece of shell belongs to him who picked it up; but the kernel I keep for judging the case."

"JUST RUN ACROSS"

Some People are Lucky.

Some people make an intelligent study of food and get on the right track (pure food); others are lucky enough to stumble upon the right way out of the difficulty just as a Phila. young woman did.

She says: "I had suffered terribly from nervous indigestion; everything seemed to disagree with me and I was on the point of starvation when one day I happened to run across a demonstration of Postum Food Coffee at one of the big stores here."

"I took a sample home and a sample of Grape Nuts as well and there tried them again and found they agreed with me perfectly. For months I made them my main diet and as the result I am restored to my former perfect health and can eat everything I want to."

"When I spoke to my physician about Grape Nuts he said, 'It is a most excellent food.'" Name given by Postum Co., Battle Creek, Mich.

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A NEW ERA IN EXPLORATION.

A. H. Godbey.

Few of our Southern people realize how revolutionary are the archaeological discoveries made during the last ten years, American expeditions to Peru have vindicated the Peruvian's claim of vast antiquity for his civilization, sneered at by the conquerors, and skeptically viewed by historical critics. We know now that the temple of Pachacamac, "The Soul of the World," was at least coeval with Solomon's temple; and we find that the high civilization of that epoch—higher than that of the Incas, was preceded by a long period of development reaching back to a rude stone age. In the Bad Lands of Dakota, fireplaces of prehistoric men have been found, beneath many strata of the Quaternary Period. Explorations in Palestine have this summer reached back to the prehistoric cave-dwellers; and startling practices of the ancient Hebrews have been revealed. In Egypt, the tomb of Menes, long thought by critics a mythical personage has been found; and vast burying grounds of the predynastic Egyptians who did not mummify their dead, have been laid bare; thus extending our knowledge of that ancient land far back to the Palaeolithic age, thousands of years before the first empire. In Syria, vast quantities of the so-called Hittite remains have been found; and this enigma still waits a solution. In Crete, the legendary labyrinth has been proven an ancient fact; and the mysterious inscriptions of this ancient people still wait for a decipherer. In Southern Babylonia, American energy has pushed backward the darkness veiling that cradle of science and religion, showing that the beginning of civilization there must be estimated from 9000 to 10 000 years ago.

In none of this work have our Southern people materially shared, so far as I can learn. We have had little liberty for the pursuit of knowledge for its own sake. The sterner necessities of life have been upon us, and to their yoke we have bowed. But it should not always be thus; there is really no reason why a change should not be inaugurated. Many reasons might be given for a larger interest in these matters; but one must suffice. Our Southern people are second to none in their religious impulses and interests. And the influence of recent discoveries upon the history and philology and development of religion is simply immeasurable. No discussion of this matter can be given here.

The larger proportion of these discoveries have been made by government expeditions; two expeditions have been sent out by American Universities. In one or two localities much has been done by persons of wealth excavating upon their own account. But in Palestine and in Egypt, work has also been prosecuted more or less steadily for years by two funds, made up wholly by annual subscription. These subscriptions have been small, in the main, from \$5.00 up. That they have been maintained so well indicates how many people there are deeply interested in the recovery of everything calculated to throw light upon the early history of the Hebrews. Each subscriber of \$5.00 has received the quarterly and annual reports of the Society. Those contributing larger sums have received handsome plates and drawings, very expensive to publish. Such an organization has hitherto been lacking in America; and the work done by Americans has been accomplished mainly by university expeditions. These do what persons of lesser means can not do; but too frequently in such cases no reliable popular account of the results is attainable. Newspaper reporters can not be accurate, and the university professor is apt to confine himself to the technical, or scientific mode of treatment.

Yet money is necessary. The publication of the results is always costly; and the price of published volumes is sometimes prohibitive. Here is one reason Southern scholars have not yet been prominent in this field. A scholar is seldom a millionaire; and he may find himself with a valuable result of

his labors, which he can not give to the world for lack of means to publish it. Here the great university is of special use; publishing at its own expense, and at much loss, work which the scholarly public would otherwise never see.

I am much pleased at the report that the University of Chicago intends organizing an association similar to the Palestine Exploration Fund, or Egyptian Exploration Fund. A firman secured from the Sultan this summer confers the privilege of excavating one of the most important sites in Southern Babylonia, thirty-five miles from Nippur, where such splendid results have been achieved by the University of Pennsylvania. A highly educated Orientalist is already on the ground, and work will begin at once. A wealthy gentleman has given a sum to be spent in the next ten years in researches in Egypt, Palestine, the Hittite country, and Babylonia. It is proposed to organize a society, as I stated above, to supplement this sum, and to disseminate reliable popular information concerning the results. I have not heard as yet the details; they will probably not be ready for publication for some weeks. I have no doubt many of our Southern people will take a deep interest in the work.

Besides financial support to the work, I am sure our Southland ought to contribute many scholars. It is not an exaggeration to say they are needed just as badly as money. The little handful of scholars among us can not publish the inscriptions already recovered for years to come. Hilprecht says Nippur will keep us busy 100 years. Over 30 000 tablets have been recovered from 1-20 part of the library building. It is but one site of scores. Two hundred tells or heaps of ruins dot Palestine. We have partially examined three of them.

In this connection, I may remark that I have investigated, to know if any Assyrian scholars have arisen in our Southland. I learn of but six: two of these long since ceased to work. The other four are at work, so far as their duties permit. Two have published some good results already. It is with a degree of complacency that I remark these four are all Southern Methodist preachers. I hope they may be by no means the last of their tribe. It is also gratifying to observe so many valuable archaeological notes in our Review.

I should have remarked that the most striking contribution to our knowledge of the past of Babylonia did not come from excavation there at all. M. de Morgan, heading the French government expedition to Persia, has been digging at Susa, the ancient capital of Elam, the "Shushan the palace" of the book of Esther. Here he unearthed the immense block of diorite inscribed with the now famous Code of Hammurabi. This stone had been carried to Elam as a trophy, by an ancient Elamite king. No monument of antiquity, of equal importance, has ever been discovered. Being 1000 years older than Moses, it is the oldest body of law in existence. It marks a great turning point in ancient history, and must henceforth form the starting point for the systematic study of historical jurisprudence. The codification of this ancient king shaped the laws of Babylonia and Assyria to the downfall of the two empires; it is not too much to say that it has had its effect upon the legal system of the present day.

As to the light it throws upon Babylonian civilization and society of that period, it is hardly an exaggeration to say that we can now know more of Babylonian society and organization 2200 B. C., than we do of Rome 300 B. C.; for we are fortunate in possessing some of the official correspondence of Hammurabi, which has been published by L. W. King, of the British Museum. These letters, and the contract tables, give many valuable side lights upon the feudal system of that day.

The bearing of this code upon the Mosaic code is an interesting problem. Both claim to be received from heaven; both claim to protect the widow and the fatherless, the poor and the weak; many laws are practically identical; there are many verbal agreements; the literary form or plan is the same, each appending a long series of blessings and curses. We have the same questions that arise concerning the identity of the ancient Babylonian myths and the stories of Genesis.

The French government publication is too expensive for the average pocket and is moreover, adapted only to the French scholar. Furthermore, this report only publishes photographs of the stone; not a satisfactory form of text for the young student. Though two years have passed, the Code has not, till now, been made available to the general student. The text has at length, after great labor, been reduced to printed form, and the university of Chicago has undertaken the expense of its publication. It will have a complete volume ready about January 1st, edited by Professor Robert Francis Harper, containing the 82 plates of the text, a complete sign list for the student, a glossary, a transliteration into Roman letters, and a translation. Thus it will serve as an excellent hand-book

for the student, and be adapted also to the general reader. It has been thoroughly revised in all details, submitted to competent scholars, and may be regarded as a standard edition. The book is announced at \$3.00 for subscription before publication; after publication it will be sold at \$1.00. No satisfactory English translation has heretofore appeared; and the French and German translations contain some errors.

I learn that another volume is to be published by President Harper in the near future, discussing the relation of the Hammurabi Code to the Mosaic. Of the state of advancement of this work I have no information. Probably it will be some months ere it is ready.

A FINE KIDNEY REMEDY.

Mr. A. S. Hitchcock, East Hampton, Conn. (The Clothier), says if any sufferer from Kidney and Bladder Disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

CENTRAL PEACE.

If quiet and peace could only be had by withdrawing from the duties and occupations of active life, then quiet and peace for most of us could never be. It is not in our power to fly to some far and still retreat in whose quiet we may escape the evils and troubles here. And the corner will never be found in this world where care and evil shall be unknown by human beings. But the peace which the Savior gives his own is peace of heart and mind amid daily duties. It is that "central peace" which may subsist at the heart of endless agitation.—A. K. H. Boyd, D.D.

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for every stomach trouble, including all forms of indigestion or dyspepsia, catarrh of stomach and flatulence of stomach and bowels. This remedy has never failed to cure the most distressing and stubborn cases.

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L. BLAYLOCK Dallas Texas.

TEXAS ANNUAL CONFERENCES.

North Texas, Dallas.....	Nov 25
Texas, Bryan	Dec 2

LOCAL OPTION NOTES.

There will be a local option election Saturday in the precinct, in Lamar County, in which Paris is located.

Last Friday there was a local option election in Eastland County, brought on by the antis; but now they are sorry they brought it on, for it went overwhelmingly in favor of local option again.

The Court of Criminal Appeals, by a majority decision, has held recently that the law passed two years ago prohibiting the Express Companies from carrying C. O. D. liquor packages into is unconstitutional.

The city pulpits were largely occupied by members of the conference on Sunday, and judging from the reports of the services in the daily papers the brethren rendered excellent work.

CONFERENCE NOTES.

The love feast Sunday morning was an inspiring occasion. At its close Rev. W. H. Hughes asked the old superannuates to come forward and take their places at the altar and give the younger men an opportunity of coming forward and extending to them the right hand of fellowship.

Rev. J. W. Chalk, the noblest Roman of them all, was at conference and mixed delightfully with the brethren. He is now old and infirm, but his fine old spirit is still in the work and he looked like a patriarch blessing his sons in the ministry.

The laying of the cornerstone of Trinity Church on Saturday afternoon by Bishop Duncan, participated in by a great concourse of laymen and preachers, was a great event.

Rev. W. H. Brown and Rev. W. T. Harris, after years of service, asked a location, which was granted. They are both good and true men and in perfect harmony with all the teachings and usages of the Church.

Dr. J. M. Moore and his associate pastors are to be congratulated on the excellent entertainment given the conference. The people threw open their homes to the gathering, and all had a good time.

Rev. F. O. Miller was granted a supernumerary relation. For several years he has been one of our most efficient presiding elders, but his health is such that he wants to rest a season and recuperate.

Uncle Buck Hughes, who for four years has served on the Joint Board of Publication for the Texas Advocate, stepped down and out under the law of limitation, and Rev. J. M. Peterson was elected in his stead.

Bishop Duncan was royally entertained by Judge G. N. Aldredge and family. They kept open house during the conference and gave many guests an opportunity to meet the Bishop socially.

Drs. H. M. DuBose and Walter Lambuth were the only connectional visitors to the conference. From some cause or other the connectional men have not had much business with the Texas Conferences this year.

The city pulpits were largely occupied by members of the conference on Sunday, and judging from the reports of the services in the daily papers the brethren rendered excellent work.

Dr. T. R. Pierce preached the sermon on Sunday night at First Church, after which the ordination of elders took place at the hand of the Bishop.

of a big theme, but as we give an excerpt from the Daily News in another place we will not make extensive reference here.

The daily papers, including the News, the Times-Herald and the Fort Worth Daily Record, gave very exhaustive reports of the conference proceedings.

Two ex-presiding elders return to district work. Rev. C. B. Fladger goes from Kaufman at the end of two years back to the Sulphur Springs District, and Rev. T. R. Pierce at the close of one year at Decatur goes on the Bowie District.

Rev. E. W. Alderson goes from the Sulphur Springs District to the Sherman District, and Rev. J. A. Stafford goes from the Sherman District to the Gainesville District.

Rev. George S. Sexton was transferred by Bishop Duncan to the Texas Conference, we presume for special work, as he was in great demand in his own conference.

WHAT A SUCCESSFUL PRESIDING ELDER SAYS.

Rev. O. S. Thomas, presiding elder of the Greenville District adding to one of Bishop Duncan's strong talks on the value of the Texas Christian Advocate in our Methodist homes, wherein the Bishop had repeatedly said that a pastor ought to use every means and effort to put the paper in every home.

"I want to say, Bishop, that I can indorse all you have said from actual experience and close observation. After three years' experience as presiding elder on my district in dealing with preachers and people I find that in every charge where the Advocate is taken and read there is no trouble in carrying out and in bringing up all the work and full reports.

AN INTERESTING ITEM.

We clip the following editorial note from the Monterey News, Monterey, Mexico. The News is an English paper published at Monterey and some one was kind enough to send us this copy:

Moved by a spirit of compassion, N. E. Joyner, until recently the presiding elder of the Methodist Church at Guadalupe, has, without permission or orders, assumed charge of the deserted congregation of the Methodist Church in this city.

ordered to other fields by his superiors in the States.

With the death of Dr. U. H. Nixon, the director of the Monterey hospital, who lost his own life through his efforts to save others, the Monterey congregation lost the last official representative.

Early in the epidemic Dr. King joined the refugees from Monterey at Saltillo. From that point he is ably directing the affairs of his district.

These were the conditions as found by Mr. Joyner when he stopped in Monterey on his way north to visit friends. He expressed his sympathy for those who remained, those who were forced to leave and those who were afraid to stay.

He was once the pastor of this Church and no man has ever held the post who was more popular than he.

TEXAS PERSONALS.

Rev. M. C. Coppedge, of the Indian Mission Conference, was in to see us. He was a visitor to the North Texas Conference and he was warmly welcomed.

Rev. J. H. Ball, of the Indian Mission Conference, ran down and took in the conference at Dallas last week.

Bro. W. W. Bain, of Ferris, Texas, was a welcome visitor at the Advocate office this week. He reports Methodism in his section on rising ground.

Rev. C. O. Jones, once in the North Texas Conference, but more recently in the Holston Conference, has been transferred to Georgia and stationed by Bishop Key at St. Mark's Church, Atlanta.

During the conference we had legions of visitors from the brethren, both lay and clerical, but we have no space to give each one a personal.

We regret to say that Dr. J. M. Moore has been called to San Antonio to the sick bed of his wife. He had to take leave of the conference last Monday, and special prayer was offered, led by Dr. Alderson, for Mrs. Moore and for the Doctor in his distress.

Fearing that his pastor, Rev. W. A. Stuckey, would be compelled to walk home from conference, Bro. D. Goodin, of McKinney, came to Dallas in a buggy.

Rev. R. F. Bryant, of Oak Lawn, was changed to Forney and Rev. J. P. Lowery takes his place at Oak Lawn.

We are pained to announce the death of our very dear friend, Mrs. Mary C. Ingram, of Terrell. It occurred Nov. 23, at her home in the above city.

Rev. C. V. Oswalt, our pastor at Mineral Wells, called at the Advocate office during the week. In our absence he penned the following, which was found on the publisher's desk:

not be surprised if Bro. O. puts in a claim also for the next General Conference.

At the recent session of the Northwest Texas Conference Rev. T. C. Ragsdale, of West End Church, Nashville, Tenn., was a welcome visitor.

HISTORY OF HOLSTON METHODISM.

The above is the title of a new book—the first volume—written by Rev. R. N. Price, D. D., and issued from our Publishing House.

Dr. Price is something of a genius for an undertaking of this character. He was born in that mountain country, educated at Emory and Henry College, and he has been a preacher, an educator and an editor in that section for more than fifty years.

NORTH TEXAS CONFERENCE.

(Continued from page 5.)

as a teacher would his pupils. He proposed the entire change of society, commerce, government and thought when he began the instruction of his twelve disciples.

He came to master and overcome wrong by laying the foundation stone for the best and most perfect human society and government.

Nothing is so deceptive as refined ungodliness and licentiousness; but the stench of it will be uprooted sooner or later.

Enemies of Christ tell us they have found more than 1000 Saviors. Think you that Peter and the other disciples, who were three years with Christ as their teacher, would have been fooled by him?

Vertical text on the right edge of the page, partially cut off, containing various words and phrases.

preach to Samaritans as well as to Jews.

See to it, brethren, that you make no mistakes in those you send out with authority to preach the gospel of Christ.

Man must be ready and qualified to preach when he undertakes to instruct others.

Our great colleges and universities are built to equip young men for the ministry before they start out to preach and to enter upon the great mission of life.

Any State is cursed which is without a Governor and Senators and other functionaries on the watchtower to guard it against the encroachments of wicked and vicious men.

Monday morning was another delightful day and the preachers gathered early. With them many people were present, in anticipation of the closing scenes of the conference.

The reports began to come in rapidly. When the educational report was submitted, Dr. Allen addressed the body in the interest of Southwestern University.

At night another great audience packed the church to hear the sermon by Rev. T. R. Pierce, D. D., and witness the ordination of the Elders.

The preacher said in part: "The history of man is the history of crime and wrongdoing. That has been so through every epoch, every century.

"Races differ in many things. They are far apart as to social systems, customs and their governments; but in this one thing they are as a unit. They are uniform as to wrongdoing.

The serpent crawls on every continent, and on every island. There is not a single square inch of earth that is not foul with crime. I stand committed to the doctrine of total natural depravity of mankind.

Who are superannuated? J. R. McDugald, L. P. Lively, J. W. Chalk, Jas. McDugald, L. W. Harrison, T. B. Carroll, J. H. White, W. A. Coppedge, J. H. Hunter, M. M. Dunn, J. B. Rabb, J. H. Reynolds, R. N. Brown, W. S. May, H. M. Pirtle, I. N. Crutchfield, S. Crutchfield, W. A. Edwards, W. L. Clifton, M. B. Johnston, F. M. Sherwood, T. B. Norwood, R. H. Bounds, I. A. Thomas, L. F. Palmer, P. A. Edwards.

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able force. No intellect is big enough, no word is strong enough to express the mightiness of sin.

"And I say again that this race of ours were wrecked and ruined forever, but for the Lamb of God—Jesus Christ. Where sin abounded, grace did much more abound."

The consequences of sin are threefold: Death temporal, death spiritual, death eternal.

"But as sure as the consequences of sin are death, temporal, spiritual and eternal, so surely does repentance bring an absolute rescue."

"One-half the people that are born die when they are children. Therefore, half the world is saved to begin with; for, thank God, the religion that sent children to hell has been recognized as a fossil and is abolished."

Monday morning was another delightful day and the preachers gathered early. With them many people were present, in anticipation of the closing scenes of the conference.

The reports began to come in rapidly. When the educational report was submitted, Dr. Allen addressed the body in the interest of Southwestern University.

At night another great audience packed the church to hear the sermon by Rev. T. R. Pierce, D. D., and witness the ordination of the Elders.

The preacher said in part: "The history of man is the history of crime and wrongdoing. That has been so through every epoch, every century.

"Races differ in many things. They are far apart as to social systems, customs and their governments; but in this one thing they are as a unit. They are uniform as to wrongdoing.

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the past year? J. L. Angell, P. L. Smith, J. M. Langston.

What are all the preachers blameless in their life and official administration? Their names were called one by one and characters passed.

What are the educational statistics? Southwestern University: property, \$2,000; value of property, \$200,000; endowment, \$2,000; professors and teachers, 23; students, 417.

Where shall the next session of the conference be held? Bonham.

Where are the preachers stationed this year? See appointments.

APPOINTMENTS. DALLAS DISTRICT. I. W. Clark, P. E. Dallas, First Church—John M. Moore, Trinity—H. D. Knickerbocker.

TERRELL DISTRICT. T. M. Peterson, P. E. Terrell Station—J. J. Clark. Kaufman Station—A. R. Nash.

GREENVILLE DISTRICT. O. S. Thomas, P. E. Greenville, Wesley—J. L. Pierce. Decatur Station—J. C. Moore.

MCKINNEY DISTRICT. F. A. Rosser, P. E. McKinney Station—W. A. Stuckey. Farmersville Station—W. D. Mountcastle.

SULPHUR SPRINGS DISTRICT. C. B. Fladger, P. E. Sulphur Springs Station—H. T. Cunningham. B. A. Thomasson, supernumerary.

PARIS DISTRICT. E. H. Casey, P. E. Paris, Centenary—J. L. Morris. Lamar Avenue—J. B. Gober.

BONHAM DISTRICT. J. H. McLean, P. E. Bonham Station—C. M. Harless. South Bonham and Savoy—T. W. Lovell.

BOWIE DISTRICT. T. R. Pierce, P. E. Bowie Station—R. G. Moore. Fruitland Circuit—G. W. Whistler.

GERMAN MISSION CONFERENCE. As no report of the recent session of the German Mission Conference has appeared in the Advocate, I herewith submit a brief account.

The attendance was somewhat diminished by the yellow fever quarantine, which obtained in the western part of our territory; but otherwise the session was one of rather special significance.

It was a matter of general regret that Bro. Horace Bishop, the Treasurer of the Commission, was unable to attend. The German work in Texas counts itself fortunate in his faithful and influential friendship.

The opening of the new conference year was a sad one for us here in San Antonio, caused by the death of our preacher in charge, Rev. Jacob Bader.

WALL SCHOOL, Honey Grove, Texas. Many leading colleges and universities accept its pupils on certificate without examination.

Individual attention, firm discipline, rapid and thorough progress. Home and Christian influences; local option county; set by Y. M. C. A. Excellent library. Literary societies, athletic field, tennis courts, hot and cold baths.

SHERMAN DISTRICT. E. W. Alderson, P. E. Sherman, Travis Street—P. C. Archer. Wm. Hay and J. S. Davis, supernumeraries.

Key Chapel—Joseph B. Dodson. Sherman Circuit—S. L. Ball. Southmayd Circuit—W. B. Byars.

GAINESVILLE DISTRICT. J. A. Stafford, P. E. Gainesville, Denton Street—J. F. Pierce. Broadway—J. M. Nichols.

ERA AND BOLLIVAR CIRCUIT—W. B. Bayless; M. C. Blackburn, supernumerary. Rosston Circuit—R. E. Porter.

BOWIE DISTRICT. T. R. Pierce, P. E. Bowie Station—R. G. Moore. Fruitland Circuit—G. W. Whistler.

TRANSFERRED—R. T. Smith and Geo. S. Sexton, to Texas Conference; R. H. Field, C. H. Govette, H. B. Johnson, to Los Angeles Conference.

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The Small of the Back

That is where some people feel weak all the time.

They are likely to be despondent and it is not unusual to find them borrowing trouble as if they hadn't enough already.

The fact is their kidneys are weak, either naturally or because of sickness, exposure, worry or other influences.

"I am thankful to say," writes J. L. Campbell, of Sycamore, Ill., "that Hood's Sarsaparilla has cured me. For many years I was troubled with backache.

Hood's Sarsaparilla

Promises to cure and keeps the promise. Begin treatment with Hood's today.

member him distinctly and most kindly. For many years he has gone in and out, doing faithful work.

Gage-Collier—At the residence of A. L. Harris, Beaumont, Texas, Oct. 14, 1903. Mr. J. W. Gage and Miss Etta A. Collier. Rev. V. A. Godbey officiating.

Coleman-Littlepage—In the Methodist Church, Alvarado, Texas, Oct. 28, 1903. Mr. J. H. Coleman and Miss Josie Littlepage. Rev. O. F. Sensenbagen officiating.

Perry-Russell—On Nov. 1, 1903. Mr. Henry C. Perry, of Terrell, and Miss Pearl L. Russell, of Willis Point, Texas. Rev. J. B. Turrentine officiating.

Lovell-Holden—On Nov. 8, 1903. Mr. C. W. Lovell and Miss Lida Holden, Rev. J. B. Turrentine officiating.

Adams-Clemons—At the home of the bride's father, Nov. 22, 1903. Mr. John B. Adams and Miss Susie Clemons, both of Waller County, Texas. Rev. C. H. Adams officiating.

Patty-Adams—At the home of the bride's mother, Mrs. L. C. Adams July 19, 1903. Prof. Joe Patty and Miss Etta Adams, both of Waller County, Texas. Rev. C. H. Adams officiating.

Strickland-Galloway—At the Methodist Church in Manchaca, Texas, Nov. 8, 1903. Mr. John H. Strickland and Miss Linnie Galloway, daughter of Rev. J. J. Calloway, of the West Texas Conference. Rev. E. G. Hocutt officiating.

ECONOMICAL HOUSEKEEPERS USE Walter Baker's Cocoa and Chocolate

Because they yield THE MOST and BEST FOR THE MONEY

The Finest Cocoa in the World Costs less than One Cent a Cup

Our Choice Recipe Book, sent free, will tell you how to make Fudge and a great variety of dainty dishes from our Cocoa and Chocolate.

Walter Baker & Co. Ltd. ESTABLISHED 1830 DORCHESTER, MASS. 40 HIGHEST AWARDS IN EUROPE AND AMERICA

OPIMUM and Whiskey Habits cured at home without pain. Book of particulars sent FREE. R. M. WOOLLEY, M. D. Atlanta, Ga. Office 106 E. Tenth St.

The Sunday-School Department

Fourth Quarter, Lesson 11, Dec. 13.

THE DEDICATION OF THE TEMPLE. 1 Kings 8:1-11, 62, 63.

Golden Text: "I was glad when they said unto me, Let us go into the house of the Lord."—Ps. 112:1.

Time: 1005 B. C. Place: In the newly erected temple at Jerusalem.

We take from Bishop Hoss' International Lessons the following:

I The Gathering of the People. (Verses 1, 2.)

"There seems to be a contrast here between the more popular proceedings of David, who, when he brought up the ark to Mount Zion, gathered together all the chosen men of Israel, thirty thousand, and the stately, more aristocratic system of his son, who, born in the purple, conducts himself in a loftier way, merely summoning the chief men as representatives of the nation. The rest of the people 'assembled themselves' (verse 2), and were mere spectators of the solemnity." The purpose of the gathering was to take part in the solemn and joyous transfer of the ark of the covenant from the temporary quarters which David had provided for it on Mount Zion to its permanent place in the temple.

The nation was anxious to witness the holy ceremonies connected with the dedication of the temple; and so it flocked to Jerusalem of its own account. The people gathered in vast throngs from every quarter—from the southern boundary of the land at the Wady El Arish, the river of Egypt, to Hamath, far north, on the Orentes—and crowded the temple area, outside the court of the priests. It was one of the greatest days in the history of Israel. The season was coincident with the feast of Tabernacles, at once a commemoration of the dwelling in booths at the time of the exodus and a festival of thanksgiving on account of the completion of harvest. "The two solemnities were joined, the extraordinary festival of the dedication taking the place of the ordinary one, and the ordinary being thus postponed till the following week, so as to make altogether a prolonged holiday of a fortnight."

II. The Transfer of the Ark. (Verses 3-9.)

"In the parallel passage of Chronicles (2 Chron. 5:4) we read 'the Levites took up the ark;' and certainly by the law the ark was in the special charge of the Kohathites. (Num. 3:31; 4:15.) Still there is no contradiction between Kings and Chronicles, for all priests were Levites, though all Levites were not priests. Solomon appears not to have been content on this grand occasion to commit the bearing of the ark to ordinary Levites. As Joshua had done at the passage of the Jordan (Josh. 3:6), and again at the compassing of Jericho (Josh. 6:6), he called upon the priests themselves to bear the holy structure, allowing to mere Levites only the inferior honor of helping to transport the tabernacle and the vessels of the sanctuary. By 'the tabernacle of the congregations' seems to be meant not the tented structure erected for the ark on Mount Zion by David (2 Sam. 6:17), but the original tabernacle made by Moses, which had hitherto remained at Gibeon. Though neither the tabernacle nor its holy vessels were applied to any use in the temple, their sacred character made it fitting that they should be deposited within its precincts. Most probably they were placed in the treasury." (Canon Rawlinson.)

"Now, as before when it had been removed from the house of Obadedom, the King and the people celebrated its propitious start by sacrifices—but on a far greater scale. The road (such was the traditional picture preserved by Josephus) was flooded with streams of blood. The air was darkened and scented with the clouds of incense." (Dean Stanley.) "Twenty-two thousand oxen and no fewer than one hundred and twenty thousand sheep were offered in the aggregate (2 Chron. 7:7); necessarily on successive days. As fixed by the law, however, only a

small part of each victim was consumed; the rest was given to the people, that they might rejoice in a great sacred feast. But the huge brazen altar was too small for such hecatombs, and the inner court had to be consecrated in addition. The Book of Chronicles adds that when the King had made an end of praying fire came down from heaven and consumed the burnt offering and the sacrifices. Foremost among the sacrificers, moreover, stood Solomon. It is expressly said that it was he, not Zadok, the high priest, nor any of his subordinates, who hallowed the inner court; and, having done so, 'offered,' like a sacrificing priest, 'burnt' offerings and the fat of the thank or peace offerings." Dr. Gekkie.)

"This oracle, the new home of the ark—the holy of holies—like the New Jerusalem of the Apocalypse, was a perfect cube, thirty feet broad and long and high, covered with gold, but shrouded in perpetual and unbroken darkness. No light was ever visible in it save such as was shed by the crimson gleam of the thimble of incense which the high priest carried into it once a year on the great day of atonement. . . . The ark was covered with its old 'propitiatory' or 'mercy seat,' overshadowed by the wings of two small cherubim; but Solomon had prepared for its reception a new and far more magnificent covering in the form of two colossal cherubim, fifteen feet high, of which each expanded wing was seven and a half feet long. These wings touched the outer walls of the oracle, and also touched each other over the center of the ark." (Archdeacon Farrar.)

"The retiring priests, as a sign that it was to go out thence no more, drew forth from it the staves or handles on which they had borne it to and fro; and although the staves themselves remained within the veil, the ends could just be seen protruding through the door, in token that its long wanderings were over. They remained long afterwards, even to the later days of the monarchy, and guided the steps of the chief priest as he entered in the darkness. The final settlement of the ark was a pledge that the Lord God of Israel had given a rest to his people—in the new capital of Jerusalem—and also rest to the Levites, that they should no more carry the tabernacle to and fro, but minister in the fixed service of the temple." (Dean Stanley.)

The Speaker's "Commentary" says: "In Hebrews 9:4 the ark is said to have contained originally, besides 'the tables of the covenant,' also 'the golden pot that had manna and Aaron's rod that budded.' And it is natural, though not necessary, to understand Exodus 16:34 and Numbers 17:10 in this sense. It would seem that Solomon, now that the sacred chest had reached its final resting place, and stood in a large chamber surrounded by tables, removed the pot of manna and the rod from the interior and set them elsewhere in the holy of holies." To this last suggestion we cannot give our assent. The pot and the rod had been lost in some way not known even to the sacred writer. "But in the darkness of the interior still lay the two granite blocks from Mt. Sinai covered with the ancient characters in which were graven the Ten Commandments."

III. The Glory of the Lord. (Verses 10, 11.)

"The Cloud, the visible symbol of the divine presence, the Shekinah of the Targums, which had been promised before the ark was begun, and had filled the tabernacle as soon as it was completed, and which had probably been seen from time to time during the long interval when we have no express mention of it, from a little before the death of Moses to the present occasion, now once more appeared in full magnificence and took, as it were, possession of the building which Solomon was dedicating. The presence of God in the temple henceforth was thus assured to the Jews, and his approval of all that Solomon had done was signified. But the ministering priests, for the time, were overpowered by the glory. So when the cloud first entered into the tabernacle, Moses 'was not able to enter into the tent of the congregation, because the cloud abode therein, and the glory of the Lord filled the tabernacle.' The glory of the Lord, the manifestation of the divine presence, which the cloud usually veiled, shone forth from it with such brilliancy on some occasions that mortal man could not bear the sight. The present was an occasion of this kind. More particulars concerning the descent of the cloud are given by the writer of Chronicles." (The Speaker's Commentary.)

The marriage Knot.—The old Norse rune N was called Nyth or Nyd, and meant necessity, compulsion, or knot. The Scandinavian bridegroom drew this rune on the finger-nail of the bride. This rune standing alone meant either compulsion or marriage.

THE INTERNATIONAL COMMITTEE OF METHODIST WOMEN.

At the last Ecumenical Conference, held in London in 1901, there was held a meeting, on Friday, Sept. 13, to consider women's work in world-wide Methodism. Wesley's Chapel in City Road was crowded to listen to the representatives of the great work which is being accomplished by the vast army of Methodist women throughout the world. There were few evening sessions that had so large an attendance as at this enthusiastic gathering.

The testimony of the women of Methodism, English and American, Continental and African, made manifest the far-reaching effects of their work. At the close of the meeting the following resolution was read and adopted by the audience: "We, the undersigned, on behalf of the women of the Eastern and Western sections of Methodism, beg leave to present the following memorial: In view of the great and increasing work of the women of our Churches, we respectfully request you to take such action as will secure a place on the program of the Fourth Ecumenical Conference for the presentation of the work of the women of world-wide Methodism."

A further effect of this historic meeting was the formation, a few days later, on Sept. 16, 1901, of an International Committee of Methodist women, with Mrs. Hugh Price Hughes, President of the Eastern Section and Mrs. Jane Bancroft Robinson, President of the Western Section.

The work of the International Committee of Methodist Women is to collect information of the work of all women in the above twelve branches of Methodism. To obtain this information at the close of 1902, correspondence was begun with representatives. Letters were sent to prominent officials of these twelve branches of Methodism, asking that some women interested in the Christian work of these Churches should be nominated as members of the International Committee, who should furnish statistics giving knowledge of the work of the women. From four of these branches we have obtained quite complete reports, viz. the Methodist Episcopal Church, South (furnished by Mrs. R. W. MacDonell and Mrs. S. C. Trueheart), the Methodist Church of Canada (compiled by Mrs. F. C. Stephenson), the Methodist Episcopal Church (furnished by Mrs. J. T. Gracey, Mrs. J. B. Robinson and the M. E. Year Book), and the United Evangelical Church (given by Mrs. W. H. Grubler). We would earnestly urge the officials of the other branches of Methodism to nominate a woman of each Church to serve on this International Committee, and to forward such names to the Secretary of the committee for the Western Section, Mrs. R. W. MacDonell, Nashville, Tenn.

MRS. JANE B. ROBINSON, President. MRS. R. W. MacDONELL, Secretary, Of the International Committee of Methodist Women.

NATIONAL TEMPERANCE NOTES FROM WASHINGTON.

The second bill introduced in the House this session was by Mr. Barthold, of Missouri, for the repeal of the anti-canteen law. Although no committees are appointed except Mileage, Rules and Ways and Means, I am fairly safe in saying that with continued watchfulness we shall be able to hold the present law. This feeling by Congress is from two different standpoints. First, Congress with the country believes that the present law has not had a fair test—the recreation buildings are not yet in operation and not fully provided for—and the department and officers have not helped to give the anti-canteen law and regime an honest trial. Second, it believes to revive that question now—especially upon the eve of a presidential election—would be a political mistake. We shall be on guard, as heretofore, and will notify the temperance hosts at the first signal of danger.

I am glad to report that we are practically assured of another \$500,000 appropriation for recreation buildings this year, making a million and a half in all. It is doubted if many of our friends fully realize what this constructive work means for the cause.

The important bill of the session was introduced in the House by Hepburn, of Iowa, yesterday (H. R. 4072) and in the Senate to-day (Senate 1390), by Mr. Dooliver, of the same State. The bill follows so that its purport and language may be known to our friends the country over:

"Be it enacted, etc., That all fermented, distilled, or other intoxicating liquors or liquids transported into any State or Territory for delivery therein, or remaining therein for use, consumption, sale, or storage therein, shall, upon arrival within the boundary of such State or Territory, before and after delivery, be subject to the opera-

tion and effect of the laws of such State or Territory enacted in the exercise of its police powers to the same extent and in the same manner as though such liquors or liquids had been produced in such State or Territory, and shall not be exempt therefrom by reason of being introduced therein in original packages or otherwise.

"Sec. 2. That all corporations and persons engaged in inter-state commerce shall, as to any shipment or transportation of fermented, distilled, or other intoxicating liquors or liquids, be subject to all laws and police regulations with reference to such liquors or liquids, or the shipment or the transportation thereof, of the State in which the place of destination is situated, and shall not be exempt therefrom by reason of such liquors or liquids being introduced therein in original packages or otherwise; but nothing in this act shall be construed to authorize a State to control or in any wise interfere with the transportation of liquors intended for shipment entirely through such a State and not intended for delivery therein."

As soon as the committees are appointed and the bodies get on a working basis along regular lines—the House is now equipped only for the specific work of the extra session, and Senate Committee revisions are not yet complete—we shall promptly advise our Church and temperance constituency through our State auxiliaries, the press and directly, as may be necessary, and earnestly request that they be prompt and effective in response; but also, to avoid confusion, we ask that they receive the word when to act and how from our headquarters here in order that every expenditure of time, energy and money may count the most for victory.

Copies of the bill and arguments for its passage and such literature will be sent free on application. Our State organizations will superintend the work in their own territory in harmony with the plans of our national legislative department.

EDWIN C. DINWIDDIE, Legislative Supt. A. A. S. League, Washington, D. C., Nov. 19.

FORGET YOU EVER HAD IT. Catarrh, the Most Odious of All Diseases, Stamped Out, Root and Branch.

Catarrh is the most foul and offensive disease that afflicts the human race. Any one with social ambitions had better renounce them if he has a bad case of catarrh, for his presence, if tolerated at all, will be endured under protest. The foul and sickening breath, the watery eyes, the hawking and spitting and fetid discharge at the nose make the unfortunate sufferer the most avoided of human beings. Stuart's Catarrh Tablets are the hope and relief of catarrh victims all over the world. They go direct to the root of the disease and thoroughly eradicate it from the human system. They cleanse and purify the blood of all catarrhal poisons and under their influence all impurities are carried off. The blood becomes pure, the eye brightens, the head is cleared, the breath becomes sweet, the lost sense of smell is restored, the discharges cease and the sufferer again feels that he has something to live for. He is again a man among men and can meet his fellow-beings with satisfaction and pleasure.

The following letter from a St. Louis lawyer is only one of thousands received praising the merits and curative powers of Stuart's Catarrh Tablets. Read what he says:

"I suffered from catarrh for 15 years. It would be worse at certain seasons than others, but never failed to annoy me and cause me more or less misery during that period. About a year ago I got so bad that I thought of abandoning my practice. I was a nuisance to myself and all who came near the My condition was very humiliating and especially so in the court room. I had tried, I thought, every known remedy; all kinds of balms, ointments, inhalers, sprays, etc., till I thought I had completed the list. I was finally told of Stuart's Catarrh Tablets by a friend who took pity on me and, as a drowning man will catch at a straw, I got some and began taking them. I began to improve from the first day and I kept up the good work you may rest assured. In six weeks I was as free from catarrh as the day I was born, but to make assurance doubly sure, I continued the treatment for six weeks longer.

"I have had no trace of catarrh in my system since. I am entirely free from the odious disease and feel like a new man. I write this letter unsolicited for the benefit of fellow-sufferers and you may give it as widespread publicity as you wish."

Stuart's Catarrh Tablets are for sale by all druggists at 50 cents a box.

AUSTIN WHITE LIME CO. Manufacturers of the celebrated WHITE LIME and dealers in Portland and Rock-Island Cements, Plaster, Hair, Sewer Pipe, Fire Brick, etc. AUSTIN, TEXAS.

CANCER CURED



BEFORE TREATMENT AFTER TREATMENT (WITH FALSE NOSE) With Soothing, Balm, Penetrating Oils.

Cancer, Tumor, Catarrh, Piles, Fistula, No zema, and all Skin and Womb Diseases. Cancer of the nose, eye, lip, ear, neck, breast, stomach, womb—in fact, all internal or external organs or tissues, cured without knife or burning plasters, but with soothing, aromatic oils. Cut this out and send it for an illustrated book on the above diseases. Home treatment sent when desired. Address: Dr. R. E. Woodard, Little Rock, Ark. 306 Main St.

Every intelligent market gardener absolutely needs Manie's SEED BOOK for 1904. Cost over \$50,000 to publish. If you have a garden you can have a copy for the asking. Send a postal for it to Wm. Henry Maule, Philadelphia, Pa.

They say money does not make people happy. Try a box of Stuart's UNSURPASSABLE CANDIES. 863 BROADWAY, 508 FIFTH AVE., 21 W. 42nd ST., 150 BROADWAY, NEW YORK. CANDIES SENT EVERYWHERE BY MAIL OR EXPRESS.



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WOMAN'S DEPARTMENT.

Conducted in the interest of the W. F. M. Society and the W. H. M. Society. Address all communications to Mrs. Florence E. Howell, 170 Masten Street, Dallas, Texas.

NOTES FROM NEW YORK.

At the request of friends and co-workers in the Missionary Society I have been intending ever since I came to New York to send something for our department in the Advocate; but two months have passed by and I have not done so. There are so many places to go and so much to see and hear in a great city like this that time flies before one is hardly aware of it. I have been here since the first of September, visiting my daughter and her husband; am having a most delightful time, but feel that I am a long way off from Texas. I am impressed with the magnitude of things here, the great size of the city, the high walls, large buildings, broad parks, wonderful bridges, and throngs of people, and the rush and stir and commotion are almost bewildering. The Texans are said to be rapid and stirring and enterprising but our movements are not comparable to these New Yorkers. Men, women and children go through the streets with long steps and rapid walking as if on a rush to some scene of excitement; but fast moving is necessary if a person would go anywhere. The walk across one block is an eighth of a mile; a car ride across the city lengthwise is about ten miles; if one goes to the top floor of some of the buildings he must ascend twenty-three stories; to walk directly across Central Park is a journey of three or four miles; if a person would go through one retail store and speak to every employe of the house he must walk over floors to the extent of twenty-four acres, and address 2000 people. To go on the streets most any time, but especially on some extra occasion like the day of city election last week, one can easily believe that there are four millions of people here. The crowds are perfectly marvelous.

There are means and opportunities here for enjoying a great deal of pleasure that is pure and harmless and elevating. Nothing could be finer than a trip on one of these beautiful boats up the Hudson River or out along the coast of Long Island. On an ideal day in September a party of us went up the Hudson as far as West Point. The scenery along the river is beautiful beyond description—an unending succession of lovely views. The rising hills, with valleys between, dotted here and there with towns and villages or with well-improved country homes, makes a variety of beauty as never becomes tiresome; and a view of the mountains, the highlands at close range, and the Catskills in the distance, is entrancing indeed. West Point is a beautiful place, high up on a mountain plateau, an admirable site for the military school. With its large school buildings and pretty residences, its immense lawns and parade grounds, its broad walks and lovely trees, it makes a fine picture, and its beauty was greatly enhanced the afternoon we were there, when 500 young men in full uniform came out on dress parade.

I have taken a boat ride out in the bay, in view of the great ocean as it stretches out afar in all its grandeur. Can any one look upon the ocean, upon Niagara Falls or upon any other of the wonders of nature, and fail to exclaim, "The hand that made them is divine!"

In the city I have seen many interesting things and places. In the various parks and zoological gardens, museums and aquariums, galleries of art and natural history are to be seen specimens of every creature that walks or creeps upon the earth, that flies in the air or dwells in the sea; and specimens of things, new and old, rare and curious, from every land and every clime.

The opportunity to hear fine music I am certainly appreciating and enjoying. In concert halls all during the fall and winter appear the greatest and most famous artists in vocal and instrumental music, and fine choruses and orchestras; and in many of the churches orations from the old masters in music, are rendered every Sunday.

A few evenings ago I heard the world-renowned "Patti," who was given an enthusiastic reception here in the city where she began her career as a singer in the year 1859. She is now 60 years old, but her voice is still excellent, and remarkable in its clear sweetness and pathos. She is making a tour through the United States for the last time it is announced.

I have attended services at several of the churches, some of the large, modern ones, on Fifth Avenue and on the streets up town; at old Trinity, one of the oldest religious foundations in the city, in whose grounds is a cemetery with stones brown and crumbling with age, some of them bearing inscriptions dating as far back as the seventeenth century, and where are buried some noted men—Robert Fulton, Alexander Hamilton and others, I have heard Dr. Hillis at

Plymouth Church in Brooklyn, where Henry Ward Beecher filled the pulpit for forty years; and have attended service at some of the mission chapels. One on Water Street, one of the notoriously wicked parts of the city, where I heard, in an old-fashioned Methodist experience meeting, most thrilling talks from men and women who had been saved from lives of sin and degradation to clean, prosperous, Christian citizenship; and at the close of the service, when invitation was given, seven men and one woman came forward for prayer, all of them poorly clad and with dissipation and despair written on their faces. At another place where the music is directed by the well-known Dr. H. R. Palmer, whose music is found in all our hymn books. Some visitors who hear the preachers in the North find so much to condemn and criticize; but I have heard no mention of politics in the pulpit, no abuse of the South, and no mention of the negro question. Everywhere I have heard the plain gospel message; but the preaching usually lacks the fervor and unction of that heard in our Southern pulpits. I admire the Church manners up here and think we would do well to take up some of them. There is no talking in church, and all who enter bow a moment in prayer, and all take part in the Lord's Prayer and in the singing. Foreign missions are emphasized here as among Christians everywhere. I have heard it preached by some distinguished men of the home Church, and by missionaries on a visit.

Of course I have been out on the main shopping streets and have looked at the magnificent display of beautiful and costly goods. The windows are a never-ending source of interest and delight to a woman's eye. Although so far away I have not forgotten our Missionary Society at home. The third quarter of the Foreign Missionary Society is now closing, and I have each auxiliary and Juvenile Society will send in a full report. The calls are urgent the work so important, the opportunity so great.

With this I send love and greeting to all my Texas friends.

MARY E. BULLOCK, New York City, 541 W. 124th St.

FROM ANADARKO, OKLA.

A few lines from this field I feel sure would be of interest to the readers of the Woman's Department at this time. Our summer campaign in field and camp was wonderfully blessed of the Lord. Many were converted and added to the Church. I should be glad could I give you such a description of one of these meetings as would form in your mind a real conception of our camp work. I have just returned from one of these meetings held among the Kiowas in an encampment thirty miles west from this place. In company with Bro. Gassoway, who is in charge of the field work, we reached the place of encampment after night-fall. It was a cheering sight that greeted our eager vision as we reached the summit of an elevation overlooking Kan-keg Creek. This little stream with laughing waters and moss-covered bank skirted along with stately forest trees and tangled wild wood, makes high contrast with the bold and bare prairie extending far and wide, but taken together with its environment forms a landscape picture as beautiful as a dream.

Nestling close down upon this creek in a grove of oak and elm was the encampment, alive with Indians and resonant with the sound of many voices, while a hundred campfires sent gleaming welcome through the darkness across the distance to us. Pressing our dubious way onward across the creek along an uncertain trail we reached the outskirts of the encampment, and here leaving our conveyance we walked into the midst of the Indians before they were aware of our approach. A wild shout of surprise and welcome greeted us, which compensated many times over for the dreariness of the ride and the discomfort of the way. When the news of our arrival was noised through the camp there was a general stir and soon all came together.

Big Bow's wife made quickly ready hot coffee and a generous supper, of which we partook with grateful appetites. After we had eaten and warmed and were refreshed we joined them in a prayer service already begun. They were singing Kiowa songs composed by the Christian Indians since their conversion. These songs consist of a succession of wild, weird strains, much in harmony with their wild life and untrained instincts. In these wild refrains characteristic of their wildest days when they roamed everywhere unmolested and undisturbed by the white man's intrusion, they have substituted the name of Jesus for the gods of other days, and now with grateful voices make prominent his praises with a power and pathos fascinating to the soul. We had a profitable service, which continued till late into the night. In the early morning we were awakened by Big Bow calling, "Ba-ha! Ba-ha!" (get up! Get up!) as he walked

through the camp everywhere. There was a general stir, and soon breakfast was announced. After the meal was over and all things were in readiness a call was made and the congregation gathered together for the morning service. This began at 8:30 and continued to 12. These Indians seem never to tire in their meetings. They will sit and listen for three to four hours continuously to the reading of the Scriptures, and never show the least symptoms of weariness, and nothing brings conviction to them like the reading of the simple word of God. They believe in the Book as the word of God. (They would be imperious to higher criticism.) They are frank to acknowledge it as God's word whether they accept it in their lives or not. Often as we read it to them it exercises their guilty conscience into contortions of terror to be followed often by the placidness of peace as they yield themselves to God by faith in Jesus. What wonderful experiences they tell!

Kicking Bird arose in the testimony meeting and said: "I once went to hear a white man talk about Jesus. I listened and soon found that what he was saying was a rebuke to my bad life. I got mad and went away. I hated that white man for this, and determined I would not hear him again. But I went back, and again got mad; but that white man went right on, and at last one day he seemed to be like a fisherman—he threw out his line with good bait on it and I bit, and he caught me. That man is Bro. Methvin. I am glad he caught me, for I love him now, for Jesus has changed my heart so that I love God and I love everybody." And it has made a wonderful change in him. He fell away a few years ago, but under Bro. Gassoway's ministry was reclaimed and is now a local preacher in our Church and appointed by the Bishop for this year as Bro. Gassoway's assistant in the field work.

The morning service closed at 12 and soon after dinner was announced. It took some ten minutes to get the crowd all seated. Kan-keg and his wife, Dombidite were host and hostess. After all were seated, Dombidite stood at the head of one of the long tables and made a speech of welcome and then called upon a prominent Indian to pray, which he did at full length. After eating everybody was called to silence, and another prayer was offered before retiring from the table. At 2 o'clock the services were resumed which lasted till nearly 6; then supper and another service beginning at 7:30, and this lasted till near midnight. Kicking Bird led this last service, and in his exhortation exhorted in true Methodist style. In response to his appeal six came forward for prayer, were blessed, confessed faith in Jesus, and asked for Church membership. One mother asked baptism for her baby. After this the meeting was thrown open for testimonials. One after another "talked" and testified and when at last we closed it was twenty minutes to 12 o'clock. During the testimonials a collection was called for, and in a few minutes nearly \$50 was raised for further camp work. A collection never disturbs the devotion of these Indians. Collections just "break out," as it were, among them when they give hilariously, and then go on with other phases of worship. As in this meeting, so in all our meetings God manifests himself in saving power. Such has been the success of these meetings for more than a year past that it has affected our school work most happily. At the opening this fall pupils came in with a rush, and still they come, till we are full to overflowing, and I grow anxious as to what I shall do for means to run the school. The appropriation by the Woman's Board, which has this school in charge, is too small to meet the demands, and unless additional aid comes from some source we shall, I fear, have to suspend school long before the session is ended. This would be a calamity now, for our whole work, both field and school, is on a rising tide, and if we fail now the tide will ebb to rise no more for us. I am trusting that God may move some heart or hearts to give us the necessary additional aid. The Texas people have been generous, and this affords opportunity to enlarge their benevolence and their investments in Christ's kingdom.

J. J. METHVIN.

(We ask for the foregoing letter a careful reading by our members, being from the pen of our brother, Rev. J. J. Methvin, who is President of Methvin Institute, Anadarko, one of the schools of our own Woman's Board of Missions.—Editor Woman's Department.)

FROM THOMASTON.

Will you allow another correspondent space in your Woman's Department? If so, I will first report a Woman's H. M. Society at Thomaston, Cuero District, West Texas Conference, organized with eight members, all connections. Mrs. A. E. Watkins, President; Mrs. C. A. Ferguson, Corresponding Secretary. About eighteen ladies and girls belong to this church at this place. Our house of worship has recently been moved from the

suburbs to center of town. It now remains to be painted, which we hope to do shortly. Conference sends out her preachers to-day, and we are wondering if we will get our same preacher. We all like him. It seems to your humble servant it would take a circuit rider one year to get the lines full in spiritual revival in our midst. Indifference on the part of some Church members is more to be deplored than the opposition from people of the world. We have a good Sabbath-school, but hope to make it better. Weekly prayer-meetings we have with no regularity except the Ladies' Bible class, which meets one evening each week for Bible reading and prayer. This has continued since Bro. Collard accompanied by his lovable daughter, Miss Ivey, held a meeting here five or six years ago. We are impressed with the thought that the gospel in our lives will accomplish more than in literature.

One of "our" girls, Miss Eula Wright, was married Nov. 7 to Mr. E. Conwell. It was a pretty home wedding. We wish them happiness without alloy.

We were drawn to pen these lines as ladder.

We read in the last Advocate of the impressions received in the hey-day of life. Our mind reverted to childhood, when Bro. Kersey, a local preacher, filed a monthly appointment at the "old Antioch Meeting House" in days gone by. His text on two occasions, and his manner, impressed me deeply, child as I was. One text: "The wages of sin is death;" the other, "Fear not little flock," etc. "In the morning sow thy seed; in the evening withhold not thy hand, for thou knowest not which shall prosper, this or that, or whether both alike good."

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HOLSTON NOTES—1903. After the Conference.

The 80th session of the Holston Conference was held at Morristown, Tenn., Oct. 7-13, being the fifth held at that place. The attendance was large, the session harmonious and the appointments satisfactory.

The connectional officers and some new visitors, who ought to be named kindly, were present in the earnest effort to serve the members of the conference, as charged by the General Conference.

The "Holston Annual" for 1903, the conference "Year Book," is now in the hands of the preachers and is being distributed among the people as rapidly as possible.

The increase in membership of the Churches in Holston is less than 2,000. Over 5,000 were added to the Church during the year, but more than 3,900 were removed by certificate, by death or otherwise.

The number of members of conference in full connection is 297 this year, an increase of three over last year. The number of charges receiving pastoral oversight is 190; last year 186. Mission charges, 61; last year, 59.

In the matter of transfers, we have received two—Rev. J. A. Greening, from the Memphis Conference, and

Rev. G. C. Rector, from the Montana Conference. We send out eight transfers to other conferences, all Holston men but one. None of these were of the kind which has caused such adverse comment in some quarters, but young men, willing to work in hard and distant fields where a strong faith will be required to achieve success.

Three of the members died during the year. The veteran Rufus M. Hickey, next to the oldest on the present roll, after more than fifty years of service, gave up his sword and went home to his reward.

The list of supernumeraries this year numbers thirty-five, the largest we have ever had. Twenty or more of these have served in the conference forty years. Some of them have done eminent service for the Church.

The supernumeraries number eight this year. Fourteen preachers are connected with educational work, most of them in the bounds of the conference. Our David Carter is superintendent of the Cuban Mission, and one of those admitted this year.

The presiding elders of last year all hold their places, except Rev. L. C. Shuler, who is appointed to Centenary station, Knoxville, Tenn., and Rev. E. Blake takes the Cleveland district.

While strong men work and win souls, caring for the flock over which they are sent as overseers, some of the worn-out ones must keep close to the fire and shout their amens and words of cheer to the workers in the field.

TALKING PEOPLE

We learn that Dr. G. W. Randolph, noted specialist of the voice, who cured so many stammerers in Dallas, is now at Mansion Hotel, Fort Worth, Texas, curing all who came for treatment.

\$80 A MONTH SALARY and all expenses to men with rig to introduce our Gu. ranted Poultry Remedies. Year's contract. Bank reference furnished. G. R. Bisher Co., X. 47, Springfield, Ill.



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For further information, write to W. A. TULEY, G. P. A., Fort Worth, Texas.

While strong men work and win souls, caring for the flock over which they are sent as overseers, some of the worn-out ones must keep close to the fire and shout their amens and words of cheer to the workers in the field.

Holston sends greeting to Texas; may we all prove faithful and obtain the crown of life. JACOB R. PAYNE. Limestone, Tenn.

The American Home Journal, of Dallas, Texas, is the first and only Southern magazine that has outlived the experimental age. It is now nearing the close of its third volume.

It is published by a company, the officers of which are: L. Blaylock, publisher of the Advocate, President; W. G. Scarff, of Scarff & O'Connor, of Dallas, Vice-President; Rev. Geo. W. Owens, Treasurer; Fred E. Johnston, Manager.

PIRTLE AND HOWELL DEBATE. Tow, Llano Co., Texas.

I wish to report another victory for Methodism, by the hand of Bro. H. M. Pirtle. May the God of Abraham, Isaac, Jacob and of the Gentiles, bless his efforts for the Church wherever he may go.

and defend Methodism. When he regains his physical strength he will be a power for good in the Church. For the lack of strength he came very near giving down in this debate. This is now the third time Bro. Pirtle has been with us. He held two debates and preached a series of doctrinal sermons. Before this time the people would laugh at me when I would tell them that I was an M. E.; but now they tell me that I have more doctrine than they thought I had, and they brag on my man (Bro. Pirtle) and say he is the smartest man they ever heard preach, and of course I say amen to that.

While myself, wife and little ones are alone, as M. E.'s, God will not let us be alone always. I want the whole Church to pray for us, and for our success in building up God's kingdom here. C. M. ABERNATHY, M. D.

The best protection against fevers, pneumonia, diphtheria, etc., is in building up the system with Hood's Sarsaparilla.

UNANSWERED LETTERS.

Nov. 26.—T. J. Duncan, sub. Jno. W. Hennessee, sub. A. W. Wilson, sub. Thos. Hanks, sub. C. G. Shutt, sub. W. B. Wilson, sub. Allen Tooke, sub. Walter Griffith, sub. Nov. 27.—C. N. N. Ferguson, sub. J. H. Watts, sub. Nov. 28.—J. M. Perry, sub. W. Wootton, sub. V. G. Thomas, sub. W. H. Terry, sub. Sam'l J. Rucker, sub.

To the Women of the Texas and West Texas Conferences: The blessings of God have rested in a marvelous way upon all the spiritual interests of the San Antonio Rescue Home. There are now about seventy persons in the Home of whom about forty are adults.

Expect to spend the Christmas Holidays at the Old Home? The low rates and excellent service via Cotton Belt Route offer you an opportunity you may never have again, and which you can not afford to overlook. On December 19, 20, 21 and 26, 1903, you can procure round trip tickets to Chicago, St. Louis, Memphis, The Old States; also to points in Arkansas, Missouri, Minnesota, Iowa, Illinois and other States at One Fare plus \$2.00.

NATIONAL LIVE STOCK ASSOCIATION

Portland, Oregon, January 12, 1904. Round trip tickets to Portland, Oregon, as follows: Rate: One lowest normal first-class one-way fare. Routes: The above rate applies for tickets going via Huntington or Billings, returning same route, or going via Huntington, returning via Billings, or vice versa.

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OBITUARIES.

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

Resolutions of respect will not be inserted in the Obituary Department under any circumstances...

Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent.

SMITH.—John W. Smith, the subject of this sketch, was born Dec. 24, 1821; united in marriage with Susan H. Morris in Abbermarl, Va., Oct. 26, 1840.

ELLINGTON.—Bennett Ferrell Ellington was born in Alabama in 1847; moved to Cass County, Texas, when quite young, where he continued to live until his death.

GIBSON.—On Sept. 31, 1903, death entered the home of Tom and Liddie Gibson and laid his icy hand on their only child, little Josie Euphema.

HOWELL.—Died at his home, in Belmont, Texas, Nov. 6, 1903, J. M. Howell, M. D., aged 74 years, 5 months and 23 days.

BARRENTINE.—In the Oak Grove cemetery, one mile west of Woodbine, we buried the remains of little Cora Ethel, infant daughter of T. E. and Mrs. L. L. Barrentine.

BENGE.—Bro. Robt. T. Bengé was born Dec. 17, 1845, in Dalby Springs, Red River County, Texas.

ELLIS.—Miriam Ellis was born Feb. 3, 1899; was baptized by Rev. W. J. Owens April 30, 1899, and departed from this life Nov. 10, 1903.

MATEER.—J. W. Mateer was born in Rockbridge County, near Lexington, Va., Jan. 28, 1850, and died in the triumph of a living faith in the Son of God at his home in Flatonia, Texas, Oct. 14, 1903.

CAVINESS.—E. G. Caviness was born Dec. 29, 1845, and died Sept. 19, 1903, aged 57 years.

BENGÉ.—Bro. Robt. T. Bengé was born Dec. 17, 1845, in Dalby Springs, Red River County, Texas.

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ELLIS.—Miriam Ellis was born Feb. 3, 1899; was baptized by Rev. W. J. Owens April 30, 1899, and departed from this life Nov. 10, 1903.

MATEER.—J. W. Mateer was born in Rockbridge County, near Lexington, Va., Jan. 28, 1850, and died in the triumph of a living faith in the Son of God at his home in Flatonia, Texas, Oct. 14, 1903.

CAVINESS.—E. G. Caviness was born Dec. 29, 1845, and died Sept. 19, 1903, aged 57 years.

BENGÉ.—Bro. Robt. T. Bengé was born Dec. 17, 1845, in Dalby Springs, Red River County, Texas.

SMITH.—John W. Smith, the subject of this sketch, was born Dec. 24, 1821; united in marriage with Susan H. Morris in Abbermarl, Va., Oct. 26, 1840.

HOWELL.—Died at his home, in Belmont, Texas, Nov. 6, 1903, J. M. Howell, M. D., aged 74 years, 5 months and 23 days.

BARRENTINE.—In the Oak Grove cemetery, one mile west of Woodbine, we buried the remains of little Cora Ethel, infant daughter of T. E. and Mrs. L. L. Barrentine.

BENGE.—Bro. Robt. T. Bengé was born Dec. 17, 1845, in Dalby Springs, Red River County, Texas.

ELLIS.—Miriam Ellis was born Feb. 3, 1899; was baptized by Rev. W. J. Owens April 30, 1899, and departed from this life Nov. 10, 1903.

SISTER: READ MY FREE OFFER



Wise Words to Sufferers

From a Woman of Notre Dame, Ind.

I will mail, free of any charge, this Home Treatment with full instructions and the history of my own case to any lady suffering from female trouble...

If you feel a bearing-down sensation, sense of impending evil, pain in the back or bowels, creeping feeling up the spine, a desire to cry, frequently hot flashes, weariness, or if you have Leucorrhoea (Whites), Displacement or Falling of the Womb...

Thousands besides myself have cured themselves with it. I send it in plain wrappers. TO MOTHERS OF DAUGHTERS I will explain a simple Home Treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in young ladies.

Wherever you live I can refer you to well-known ladies of your own state or county who know and will gladly tell any sufferer that this Home Treatment really cures all diseases of the female system...

MRS. M. SUMMERS, Box 187, Notre Dame, Ind., U. S. A.

Teachers' Edition of The American Standard Revised Bible. The best book for the use of teachers that has ever been issued. Contains, in addition to the text edited by the American Revision Committee, the Concise Bible Dictionary...

Every Day of the Year DOUBLE DAILY SERVICE NEW ORLEANS TO THE PACIFIC COAST VIA SOUTHERN PACIFIC SUNSET ROUTE. ELEGANT EQUIPMENT; SUPERB SERVICE OBSERVATION SLEEPING CARS DINE CARE UNEXCELLED CUISINE...

CRAVY.—Matthew Cravy, only son of Bryan and Sallie Cravy, was born Oct. 24, 1887. On Sunday, Oct. 11, 1903, he bid farewell to earth and earthly things and went home to die no more.

ALL mothers of daughters should write to Mrs. M. Summers, Notre Dame, Ind., for a free copy of her "Advice to Mothers." See ad. in this paper. HIS UNCLE. ELLIS.—Miriam Ellis was born Feb. 3, 1899; was baptized by Rev. W. J. Owens April 30, 1899, and departed from this life Nov. 10, 1903.

Deceml WEST Cues Runge, at Hallettville Port Lava Victoria Nursery, a Shiner, a Youkam, a El Campo Palacios, a Rancho, at Leesville, 1 Clear Cree Cuero, at LIAI Willow CH Blanco cir Johnson C Liberty H Bertram a Sunny Lar Burnet an 7 p. m Kingsland Cherokee 1 Cherok San Sab 10 a. m San Sab San Mi Seguin ... Kyle ... Dripping i San Marc Luling cir Pleasant G Staples cir Tillon c Belmont c Gonzales Lockhart San An Utopia ch Carrizo S Uvalde ... Eagle Pa Cotulla at Pearisail Moore cir, Bexar cir, Elgin at South H at South Prospect Travis P Sherman West, En Laredo ... Aus West Pol Orange Eagle Lal Columbus Weimar c Cedar Cr Smithvill Hestrop a Elgin at McLade c Manor at Webberv Hotchkiss Walnut c South At Manchad Tenth Str Bee Alice ... Mathis, a Goliad, a Beeville Oakville, Rockport Kenedy, Pleasant S. Spring Berclair, Stockdale Lavonia Cors Alma, at Rice, at Pleasant Keeton Dawson, Barry, a Blooming Frost at Brandon, Blooming Richard Worthan Cotton G Armour, Thornton Horst Hi Groesbeck Mexia ... Corsican Preach Altitude a Stewards 10 a. m. NORTH San J Sherwood Water V Sterling Pontotoc Brady c Bracy a Milburn, Miles ... Menardv It is a Conferen each Sus present i Clair Hale Ce Floydadr Dickens Lubbock Silvertor Clarende Claude Memphis Awarillo Cataline, Aianreed Hereford Hereford Channin Da Hart Stratford Dumas Higgins Canadian Brethr lectures out of t Take th during t money t Geor Balado t

WEST TEXAS CONFERENCE.

Cuero District—First Round. Runge, at Runge... Hallettville... Port Lavaca, at P. L....

Llano District—First Round. Willow City, at Willow City... Johnson City, at Rockvale... Liberty Hill, at L. H....

San Marcos District—First Round. Seguin... Kyle... Dripping Spgs, at Driftwood... San Marcos...

San Antonio District—First Round. Utopia cir, at Utopia... Carrizo Springs cir, at B... Uvalde...

Austin District—First Round. West Point cir, at West Point... Orange sta... Eagle Lake cir, at Eagle Lake...

Beeville District—First Round. Alice... Mathis, at M... Goliad, at G... Beeville...

Corsicana District—First Round. Alma, at Alma... Rice, at Rice... Pleasant Grove, Harrison's Ch...

NORTHWEST TEXAS CONFERENCE. San Angelo District—First Round. Sherwood, at Sherwood... Water Valley, at Divide...

Clarendon District—First Round. Hale Center... Floydada... Dickens City...

Gatesville District—First Round. Valley Mills, at V. M... Meridian, at Meridian... Crawford, at Crawford...

Georgetown District—First Round. Balado cir, at Belle Plaines...

Taylor sta... Temple, First Church... Rogers cir, at Rogers... Bartlett sta...

Waxahachie District—First Round. Foreston, at Colliers... Milford, at Sims' S. H... Italy...

Weatherford District—First Round. Mineral Wells... Aledo, at Aledo... Santo, at Brazos...

Dublin District—First Round. DeLeon sta, at DeLeon... Granbury sta, at Granbury... Duffau cir, at Skipper's Gap...

Fort Worth District—First Round. Mulkey Memorial... Peach Street... Polytechnic...

Ablene District—First Round. Spring Creek cir, at S. C... Anson, at Anson... Stamford sta...

Brownwood District—First Round. Santa Anna, at Santa Anna... Glen Cove, at Crews... Winters, at Winters...

vided for all who come. Let no pastor fail. Trust the stewards will be active...

Ablene District—First Round. Spring Creek cir, at S. C... Anson cir, at Anson... Stamford sta...

If the Baby is Cutting Teeth. Be sure to use that old and well-tried remedy, MRS. WINSLOW'S SOOTHING SYRUP...

They who come to prayer full of boasting cannot expect to go away full of blessing.—Ram's Horn.

SPECIAL LAND BUYERS' EXCURSION. Will run to the new lands of Greer County, Oklahoma, and other sections of the great Southwest...

A PREACHER WANTED. I want a preacher for Gail Mission in the Abilene District, Northwest Texas Conference...

TWO PREACHERS WANTED. Kingsland Mission has a parsonage at Kingsland, on the H. & T. C. R. R. about 80 miles west of Austin...

It is better to be unborn than untaught, for ignorance is the root of misfortune.—Plato.

JESSE FRENCH PIANO & ORGAN COMPANY. Mfrs. and Dealers. High-class pianos and organs 280 Elm St., Dallas.

There can be no permanent honesty based on policy.

Bro. S. S. Lomax bought the Advocate Sewing Machine of you several years ago and it has given perfect satisfaction and he now wants one for his daughter.

Gilded mud cannot take the place of plain marble.—Ram's Horn.

GILLOTT'S For Fine and Medium Writing—303, 404, 505, 604 E. F., 801 E. F. PENS.

BOOKS FOR SALE. I have a number of Campbellite, Baptist and Roman Catholic books, and, as I have entirely abandoned the field of controversial theology...

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Oldest Agricultural Paper in Texas. Send this Coupon and 25c For ONE Year's Subscription. SPECIAL OFFER. NAME: ADDRESS:

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THE ABOVE ILLUSTRATES OUR NEW SWELL FRONT DROP head furniture fitted to our ball bearing stand. The design of this case is patented and controlled exclusively by the factory furnishing this machine.

\$23.50. FULLY GUARANTEED, FREIGHT PREPAID. Cash must accompany all orders. Address TEXAS CHRISTIAN ADVOCATE, Dallas, Texas.

REMEMBER, we still sell the old reliable machine that we have sold for years, freight prepaid, for \$22.00.

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Fifty Years the Standard



BAKING POWDER

Improves the flavor and adds to the healthfulness of the food.

PRICE BAKING POWDER CO. CHICAGO

Notes From the Field.

RANGER.

E. R. Wagner, Nov. 28: After two very pleasant years at Farmer, we were moved to Ranger. We have been kindly received on our new work.

GRANITE AND MARTHA.

W. C. Morris, Dec. 1: Bro. McCullough has held his first quarterly conference. Salaries were put higher than ever before. Twelve members were added in November.

KILLEEN.

J. D. Hendrickson, Nov. 28: We have been cordially received on our return to Killeen and enter upon the year's work with hopefulness.

CROCKETT.

Jos. B. Sears, Nov. 26: This presiding elder and his family moved to Jacksonville on Dec. 1, 1902, where we found a warm, earnest-hearted band of Methodists.

THORNTON.

F. M. Winburne, Nov. 27: We found here a very nice little parsonage, empty, swept and garnished. They say it has been furnished, but I'll soon have it "fixed up."

VICTORIA.

A. L. Scarborough, Nov. 27: Yesterday, on the afternoon of Thanksgiving Day, the Methodist people of Victoria gathered at the parsonage and administered to their pastor a "pounding" which being interpreted means that they visited the parsonage en masse with hearts full of good will.

and the jams and the "zerves." May we add that some such note of acknowledgment is long passed due to these good people. Three years we have served them as their minister, and they have pounded us several times and often evidenced their good will toward us.

PALMER AND BOYCE.

I. E. Hightower, Nov. 30: We have been cordially received and given a royal welcome to this charge, and the usual pounding came to-night. The people of Palmer know how to make their pastor and his family feel at home among them.

HUCKABAY.

M. B. Dickson: We were received with open arms at Huckabay; while it could be seen on the faces of the people that the loss of Bro. T. W. Ellis caused sadness, yet like good, loyal Methodists, the folk at Huckabay have set about to make the new preacher and wife happy.

MARYSVILLE.

L. P. Palmer: This closes out my thirty-fifth year in the ministry. Have had a good year. We are at peace among ourselves. Marysville and Civil's Bend, after paying their pastor, collected \$15.50 to fit him up for conference.

COTTON GIN.

Frank Hughes, Dec. 1: Well, we were very much surprised when Bishop Duncan read us out for Cotton Gin; but we are here, well housed and satisfied. I have already met quite a number of the membership of this charge and find that all the loyal Methodists do not live in the Hornhill charge.

me \$5 above my salary to buy a horse to take the place of the one that I lost; kindly remember for four years with presents too numerous to mention. But recently they have presented wife with a nice quilt, and the writer with a conference suit, which shall be used, and worn, to the glory of God and in memory of the people here are delighted with Bro. Downs as presiding elder, and are anxious for his return to the district.

BAILEY.

Atticus Webb: In my card to the Advocate a few weeks ago the type omitted a line and made me say: "Hickory Creek is \$5 behind, but I believe will be about the top of what it has ever been." In keeping with the conviction I expressed in that Hickory Creek has paid in full. Best Bailey fee I have seen. Crandall is still paying, though it has been out in full for two weeks.

PAINT ROCK CHARGE.

M. T. Allen, Nov. 23: The Paint Rock charge made one of the best reports last year in the West Texas Conference. We had a net gain in membership of 48. The salary and collections were paid in full. Between \$200 and \$300 expended on churches and parsonage. The work was divided at conference, making Miles Circuit, with Bro. W. H. Wages as P. C.

AMARILLO AND PROHIBITION.

The prohibitionists in Amarillo are becoming thoroughly aroused. The law has been openly violated for some time past, and the officers seemed to make no attempt to enforce the law. At last the prohibitionists engaged good lawyers and went to work. Sheriff W. E. Burwell, formerly a sergeant in the Rangers, was appointed by Judge Webster, District Judge. The joints had drays running nearly all night in order to haul beer and liquor away.

THIS TESTIMONY

Will surely interest many readers of Texas Christian Advocate.

James G. Gray, Gibson, Mo., writes about Drake's Palmetto Wine as follows: I live in the Missouri swamps in Dunklin County and have been sick with Malarial fever and for fifteen months a walking skeleton. One bottle of Drake's Palmetto Wine has done me more good than all the medicine I have taken in that fifteen months.

A. A. Feilding, Knoxville, Tenn., writes: I had a bad case of sour Stomach and Indigestion. I could eat so little that I was "falling to bones" and could not sleep nor attend to my business. I used the trial bottle and two large seventy-five cent bottles and can truthfully say I am entirely cured. I have advised many to write for a free trial bottle.

J. W. Moore, Monticello, Mo., makes the following statement about himself and a neighbor. He says: Four bottles of Drake's Palmetto Wine has cured me of catarrh of Bladder and Kidney trouble. I suffered ten years and spent hundreds of dollars with the best doctors and specialists without benefit. Drake's Palmetto Wine has made me a well man.

Whereas, Bro. J. T. Smith has served us as our presiding elder for the past four years, and Whereas, in accordance with the rules of our Church, he can not serve us longer, and Whereas, He has rendered us valiant service, and we have all learned to love him; be it Resolved, By this body, in Quarterly Conference assembled, at Latta, that we extend our thanks to Bro. Smith for his services, and assure him that his labors during the last four years have been highly appreciated and we feel he will leave the district in much better condition than when he first came on; and that we will be glad to receive him back again at any time in the future, and he has our love and prayers wherever he may go.

THE BAPTIST CONVENTION ORGAN FOR SALE.

The splendid Mason & Hamlin "Trunk" Organ, heard to such advantage during the Baptist Convention at Dallas, is for sale. It was made to order for a cash price of \$275.00. A finer Chapel Organ has not been made. This organ closes up, is entirely mouse and insect proof, the corners and case are brass bound, and the case locks with a padlock.

To the Preachers of the Texas Conference: Some time about the 23d of September I sent out to sixty-five of the preachers of the Texas Conference a statement of the serious illness and financial stress of our brother, Rev. W. S. Easterling, asking for \$1.00 or more from each. To this appeal I received and turned over to Bro. Easterling \$107.25. For this prompt and generous response, Bro. Easterling joins me in saying to every contributor, thank you, brother; thank you, heartily. I think Bro. Easterling will be at conference, but is not fully himself yet.

Table with columns for District, Name, and Amount. Includes Vernon District-First Round, Waco District-First Round, and S. Fifth St.

Advertisement for C. P. Barnes & Co., featuring watches, diamonds, jewelry, silverware, and optical goods. Since 1858, they have been the headquarters for Santa Claus for watches, diamonds, jewelry, silverware and optical goods.

Advertisement for Webster's International Dictionary, described as a gift worth giving and a present worth having. It contains 25,000 new words and is the most useful in the New and Enlarged Edition.

Large advertisement for Smith & Lamar, featuring "Presents for Your Class" and "Two Dollars A Dozen" books. Lists titles like Pilgrim's Progress, Black Beauty, and The Throne of Grace. Includes contact information for 296 Elm St., Dallas, Texas.

Life in which could be counted bones days will since tion. cos an in the maste speed estine the g charm celled. tianit, duces, consis than which was r and t tegrity in his deter him e he ha am r faith! John exhan nized found the b the hi the e stand the th himse his cressi philos decline does sancti states, of Ch classic its wa life va is attr ity as The r Christ of re very Christ duces that i to live effecti cal pread other. man t ing p layma nothir