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TEXAS CHRISTIAN ADVOCATE

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter Under Act of Congress March 3, 1879.—Office of Publication: 416-18 Jackson Street.

BLAYLOCK PUB. CO., PUBLISHERS.

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

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

Vol. LV.

Dallas, Texas, Thursday, November 5, 1908.

No. 12

Editorial.

PREACHERS IN POLITICS.

The saloon people and their sympathizers are becoming greatly interested in what they assume to be the fact of the preachers and the Churches entering politics; but their ideas of politics is opposition to the saloon. This seems to be the only sort of politics that these people fear will injure the ministry and destroy the Church! As a matter of fact, the preachers are not taking any hand in partizan politics, in which men are struggling for office, and through office seeking to promote certain policies of government. It is only the saloon, and its devilish influence on the home, the community and the State, that the preachers and the Church are after. And this is why the saloon gang and their supporters are crying out in such lamentations of distress.

But the agitation of this question of the ministry in politics, and the harm to come from it, have led us to investigate the history of this country from the beginning until the present in order to see how much its affairs have been injured and threatened by the presence of the preachers in politics; and as a result we give below the results of our inquiry as we recently found them presented in the columns of one of our enterprising exchanges. Read what follows and see for yourself how the country has been menaced by this question:

No class of men contributed more to carry forward the Revolution and to achieve our independence than did the ministers of that era of liberty. "They nursed the flame of piety and love of civil liberty. On Sundays they discoursed on them, and poured out their hearts in prayer for the preservation of their previous inheritance of liberty." "To the clergy," says Charles Francis Adams, "as the foundation of knowledge and possessing the gifts most prized in the community, all other ranks in society most cheerfully gave place. If a political question was in agitation, the minister was among the first whose opinion was to be consulted. * * * Their (the clergy) patriotism was a thing of general admiration. They reasoned themselves and the country out of all hesitancy and scruples, as they knew how to reason; and the depth and sway of their influence in achieving the independence of the colonies cannot be too highly extolled."

Such was the moral courage and patriotism and power of the preachers of the Revolutionary period that the Massachusetts House of Representatives passed resolutions requesting the clergy to make the question of the rights of the Colonies and the oppressive conduct of the mother country the topic of the pulpit on week days. Their election sermons, preached by the special appointment of the civil authorities, were full of the grandest ideas of freedom, and of thorough and just views of the rights of men and the nature and workings of civil government. Says Headley: "The publication of these sermons in pamphlet form was a part of the regular proceedings of the Assembly, and, being scattered abroad over the land, clothed them with the double weight of their high authors and the endorsement of the Legislature, became the text-books of human rights in every parish. They were regarded as the political pamphlets of the day."

Among the most distinguished of the political preachers of that time was Rev. Dr. Jonathan Mayhew, whom Robert Treat Paine called "the father of civil and religious liberty in

Massachusetts and America." On August 25, 1765, he preached a sermon in his church, in Boston, against the Stamp Act, which abounded in the noblest sentiments, and expressed the most thorough views of the nature of civil government. John Adams called it "the morning gun of the Revolution." In a letter written on a Sunday morning in June, 1766, to Otis, Mayhew wrote: "You have heard of the communion of the Churches; while I was thinking of this in my bed, the great use and importance of the communion of the colonies appeared to me in a striking light. Would it not be decorous in our Assembly to send circulars to all the rest, expressing a desire to cement a union among ourselves. It may be the only means of perpetuating our liberties." "This suggestion of a more perfect union for the common defense," says Bancroft, "originating with Mayhew, was the first public expression of that future union which has been the glory of the American republic; and it came from a clergyman, on a Sabbath morning, under the inspiration of heaven." In 1764 Mayhew wrote: "It is my fixed resolution to do all I can for the service of my country, that neither the republic nor the Churches of New England may sustain injury. Having been initiated in youth in the doctrines of civil liberty, as they were taught by such men as Plato, Demosthenes, Cicero, and other renowned persons among the ancients, and such as Sidney and Milton, Locke, and Hoadly, among the moderns, I liked them; they seemed rational. And having learned from the Holy Scriptures that wise, brave, and virtuous men were always friends to liberty; that God gave the Israelites a king in his anger because they had not sense and virtue enough to like a free commonwealth; that where the spirit of the Lord is there is liberty; this made me conclude that freedom was a great blessing," and he so proclaimed it from his pulpit. If Mayhew were living in this age, and assailing the saloon, as he certainly would do, he would be told by saloon-keepers and even by some others that it was his duty to preach the gospel, and not to meddle in politics.

Another clergyman who exerted a powerful influence upon the politics of the colonies was Rev. John Wise, of the Congregational Church of Ipswich, Mass., from one of whose essays some of the most glittering sentences in the immortal Declaration of Independence are almost literal quotations, and whose writings in one volume were used as a political text-book in the great struggle for freedom.

Another influential political minister was Rev. Jonas Clark, pastor of the Congregational Church of Lexington, Mass., whose field of labor is immortalized in American history as the field where the first battle for independence was fought. "He had early indoctrinated his people into ardent love for civil and religious liberty until his congregation," says Headley, "were rife for revolution, ready to die rather than yield to arbitrary force. The people had become so thoroughly indoctrinated in his views and been so animated by his appeals from the pulpit and in public meetings, that the 'General Court' had them embodied in instructions to their delegates to the Provincial Legislature as the expression of their wishes and determination. It was to a congregation educated by such a man that providence allowed to be intrusted with the momentous events of the nineteenth of April (the battle of Lexington), events which were to decide more than the fate of a continent—that of civil liberty the world over. The teachings of the pulpit of Lexington caused the first blow to be struck for American independence." Of that battle Mr. Clark himself said: "From this day will be dated the liberty of the world."

Another distinguished preacher of the Revo-

lution who exerted a powerful influence in politics was Rev. Peter Muhlenberg, a rector of the Protestant Episcopal Church in Virginia. One Sunday, just after the war broke out, after administering the sacrament to his charge, he stated that on the afternoon of that day he would preach a sermon on the duties men owe to their country. At the appointed time the church was crowded.

The sermon was from the words of Solomon: "There is a time for every purpose and for every work." It burned with patriotic fire, and every word and tone indicated the preacher's deep earnestness in what he was saying. At the close of the discourse he solemnly repeated the words of his text, and then, in a tone of thunder, exclaimed: "The time to preach has passed; the time to fight has come," and, suiting the action to the word, he threw from his shoulders his ministerial robes and stood before his congregation arrayed in military uniform. Drumming for recruits was begun on the spot, and nearly every man of suitable age in the congregation enlisted. Mr. Muhlenberg was severely censured for his course, and in defense said: "I am a clergyman, it is true, but I am also a member of society as well as the poorest laymen, and my liberty is as dear to me as to any man. Shall I, then, sit still and enjoy myself at home when the best blood of the continent is spilling? Heaven forbid it! Do you think if America should be conquered I should be safe? Far from it. And would you not sooner fight like a man than die like a dog? The cause is just and noble. Were I a Bishop, even a Lutheran one, I should obey without hesitation; and, so far from thinking that I am wrong, I am convinced it is my duty to do so—a duty I owe to my God and to my country."

Well might the Bishops of the Methodist Episcopal Church adopt these utterances of Peter Muhlenberg and apply them to their own utterances against the evil which is as great a peril to the life of the Nation as was the Government of England to the liberties of the American people in 1776.

There were other ministers who expressed themselves in a patriotic spirit on the political issues of their time. A number of Presbyterian ministers in North Carolina preached politics until they had so aroused their hearers that they met in convention at Mecklenberg May 31, 1775, and adopted resolutions that were practically a declaration of independence; and some of the leading members of that convention, it is said, were ministers.

Not only have American ministers in former days preached politics, but some of them have been candidates for office and have been elected. Rev. Jacob Green, D.D., a Presbyterian clergyman of New Jersey, was elected a member of the Provincial Congress, which set aside the Royal Government of that province, and was chairman of the committee which drafted the original Constitution of the State. Rev. John Witherspoon, whose distinguished abilities pointed him out as a most fit person to be elected to the Colonial Congress, was one of the signers of the Declaration of Independence. Of him the historian writes: "If the pulpit of America had given only this one man to the Revolution it would deserve to be held in everlasting remembrance." He was for six years a member of the Colonial Congress, where he "sat in full clerical dress."

Christ is the revelation of God. He lived in the bosom of the Father before the world was. He knows his mind and heart and he reveals his will and affection to men. Only through Christ do we get a correct understanding of the eternal Father.

REGENERATION AND HOLINESS.

There are men who claim to preach the Scriptural doctrine of holiness, or sanctification, according to the Methodist standards, who feel that to elevate the experience of holiness they must depreciate and discount regeneration. For instance, recently, at a holiness camp meeting, the preacher took the untenable position that the Seventh of Romans describes the state of regeneration. He said that the experience that made Paul cry out, "I am carnal, sold under sin," and, "Oh wretched man that I am; who shall deliver me from the body of this death?" is the experience of a regenerated man. The preacher then proceed to give the characteristics of a regenerated man as follows:

First, a state of sinfulness which Paul likens to a dead body; second, the regenerate man, like a dead body, is cold; third, the regenerate man, like a corpse, is offensive to the smell; fourth, the regenerate man, like a dead body, is offensive to see—running corruption at the mouth; fifth, a corpse disseminates poison, and so does a regenerate man; like a corpse produces gloom around it, so does the regenerate man!

These were the heads of this evangelist's sermon, and yet he declared that he was one of the few true exponents of true Scriptural holiness, according to John Wesley!

But how different from Mr. Wesley this view of regeneration it may be seen from but one quotation from one of his sermons. (Vol. III, Page 405):

"There is as great a change wrought in our souls when we are born of the Spirit as wrought in our bodies when we were born of a woman. There is, in that hour, a general change from inward sinfulness to inward holiness. The love of the creature is changed to love of the Creator; the love of the world into the love of God. Earthly desires, the desire of the flesh, the desire of the eyes, and the pride of life, are in that instant changed, by the mighty power of God, into heavenly desires. The whirlwind of our will is stopped in its mad career, and sinks down into the will of God. Pride and haughtiness subside into lowliness of heart, as do anger, with all turbulent and unruly passions, into calmness, meekness and gentleness. In a word, the earthly, sensual, devilish mind gives place to the mind that was in Jesus."

How different is the state here described from that of a corpse—dead, cold, offensive, casting gloom and bubbling up corruption from the mouth! Yet the latter picture was given, in August of the present year, at a holiness camp meeting in the State of Texas by a man who calls himself a Methodist preacher.

Wesley taught regeneration to be sanctification begun, the bestowal of divine life, whereby we become partakers of the divine nature; and that then one may grow up into Christ in all things, which would be sanctification entire, wanting nothing.

If your religion has no permanent anchorage in profound conviction, you will drift like a ship loosed upon the tide. Every wind of doctrine will make you the caprice of its force.

A SUNDAY IN SONGDO.

By Bishop Ward.

Sunday, Sept. 29, was an ideal day in Songdo. The skies were clear and the atmosphere was fresh and bracing. The mountains of gray granite, with their slight fringes of green, stood in clear cut outline against the heavens, while Songdo's 60,000 souls were in and about the straw-thatched houses in the valley below. The business of the annual meeting of the Korea Mission was finished, and only the Sunday services remained. What a blessed privilege are these Sabbaths with the missionaries and with these souls fresh won from heathenism.

At 10:30 a. m. our services were in the "South Ward Church," of which Bro. A. W. Wasson is pastor. In connection with this Church he has a circuit extending into the surrounding country with twenty-eight preaching places and more than six hundred members. He also teaches in the Anglo-Korean school in Songdo. The circuit of which Bro. W. G. Cram was pastor during the year past had seventy-five preaching places. Of course these brethren have native helpers that do some part of the work, but this is a mission of big circuits and overworked men. But I must get back to the Sunday morning service. What a congregation it was that faced me as I stood in the pulpit of that church! At least eight hundred people were in the house, and perhaps two or three hundred more stood outside, about the doors and windows, all eager listeners for the message that might be given to them out of God's word. Some of them had walked more than twenty miles to be present at the service. It differed much from the congregations one meets at home. They all sat on the floor, wedged in like sardines. The house was divided by a partition, and the men and women sat entirely apart, according to Korean custom, but the preacher stood where he could be seen and heard by all. The men wore their hats and the women sat with uncovered heads—Korean custom again. Almost every one had a Bible and reverently followed the reading of the word; that custom also, I fear, is more Korean than American. And they all sang. The music would not have met the requirements in the North Texas Female College, but defects of training were matched by abundance of zeal. As those hundreds joined in singing "Onward, Christian Soldier," and "All Hail the Power of Jesus' Name," it was enough to move the heart and stir the spirit of every hearer. At least it quickened the blood of one who listened. I could not understand one word they said, but I thought of that day when "every kindred, every tribe," shall join in hymns of glad acclaim to our living Lord. In due time I tried to preach to them. Preaching with an interpreter is rather trying work, but I endeavored to give them Christ's message of salvation and His imperious call to service. The preaching was followed by the ordination of deacons, and two of our missionaries, Bros. M. B. Stokes and J. W. Hitch, were duly set apart to that holy office.

At 3 o'clock in the afternoon we had service in English in one of the mission residences. We began by baptizing two dear little babies, the children of Bros. Wasson and Stokes. Then a sermon to the mission workers. What a privilege and what an inspiration to preach to these men and women who constitute the picket line of the advancing hosts of the Captain of our salvation. It was an hour of high privilege to those of us who were there. The preaching was followed by the ordination of elders, and the ordination service by the holy communion, and we were sure of the presence of the unseen Christ as we ate and drank in memory of Him.

The evening service was in the "North Ward Church," and another great congregation met us. Short addresses were made by two of our Korean local preachers, and then followed some words by a tired Texan. It was a busy, but a blessed day.

The Korean people are not only willing, but eager, to hear our gospel, and they readily yield to its claims upon their lives. Interest in Christianity is widespread and gives every evidence

of being deep and genuine. The increase in our membership here during the year just closed was 1572, an average of more than one hundred for each missionary engaged in evangelistic work.

The Anglo-Korean school at Songdo, for which Bishop Candler made his ringing appeal two years ago, and to which the Church made generous response, is doing well under the leadership of Mr. T. H. Yun. Two years have passed since the work began in the famous "ginseng shed," and it now has a registered attendance of 225 pupils. Two residences for teachers have been erected and work is now progressing on the dormitory. The buildings are of gray granite, which is at once the cheapest and best material of which we can build. It is cheaper than brick. But the building in which the school is now being taught is entirely inadequate to the needs of our work. A new main building, costing in the neighborhood of \$10,000, is a necessity. I am sure the Church will provide for this much needed building for this growing mission school.

We have three Texans in the Korea Mission, Miss Mattie Ivey and Dr. W. C. Mayes and wife. Dr. Mayes is a recent arrival on the field, but already he has entered upon his work in a way that gives promise of great usefulness. Miss Ivey has been three years on the field and is doing fine work. During the year our mission suffered great loss in the death of our dear Miss Ruby Kendrick. She had been here only a few months, but in that brief period had won for herself a place in the hearts of all who knew her. We can not understand the strange Providence by which she was taken from the work, but we can trust in Him who doeth all things well. She was laid to rest in the foreign cemetery at Seoul, and that quiet mound must ever make Korea nearer and dearer to the heart of Texas Methodism. The richest gift the Church of God has ever made to the heathen world is a Christian woman.

Songdo, Korea, Sept. 21, 1908.

"I SHALL BE SATISFIED WHEN I AWAKE WITH THY LIKENESS."

By Rev. H. B. Urquhart.

Truth of such surpassing richness as embraced in the words of this caption will abundantly reward the toll of their unfolding. To this end of the following general proposition is suggested, namely: Satisfaction, not in an accommodated, but in its supreme sense, is conditioned upon the ultimate salvation of soul and body in the likeness of Christ; and is consequently not of this present, but of the resurrection life.

In the discussion of this proposition it is essential to emphasize the significance of satisfaction, noting in passing the difference between contentment and satisfaction, the confounding of which is a common error, notwithstanding they are as different as the difference between time and eternity. Indeed they have to do: the one with time, the other with eternity. Man may experience the blessedness of contentment in this life; but satisfaction will find its realization only in the fullness of the resurrection life. Paul, referring to the conditions of this present life, said: "I have learned in whatsoever state I am, therewith to be content;" but David, exulting in the ultimate meaning of the redemption that is in Christ Jesus, exclaimed: "I shall be satisfied when I awake with thy likeness."

Contentment is to contain one's self with joyful resignation in whatsoever providential circumstance placed. It therefore becomes the highest expression of Christian character as deliberate trust and confidence in God; while a discontented spirit is the highest expression of the non-Christian character as deliberate want of trust and confidence in God. To the one all things work for good; to the other all things are evil. Contentment becomes therefore the perfection of this life, and consequently the earnest of that fuller experience, satisfaction.

Satisfaction is that state consequent upon the fulfillment, to its entire and perfect felicity, of the soul's highest desire. Desires may be fulfilled, but if

their fulfillment does not bring entire and perfect felicity it does not satisfy. The word literally means to "make sufficient;" so that if the felicity be in any respect impaired the state is not "made sufficient" for the demands of the soul because the fulfillment of its desires is not with perfect and entire felicity, and the soul is consequently not satisfied. Felicity therefore becomes the determining element in satisfaction.

Herein is the difference between contentment and satisfaction: the one is the expression of a character; the other the exponent of a state.

Now, such is the nature of the things of this life they cannot afford the soul entire and perfect felicity, and therefore cannot fulfill its desires. The soul cries out after the infinite that it may be "filled with all the fullness of God." God alone can satisfy the longings of the soul. If then they comprehend the divine here, in the soul's desires is to be found the significance of satisfaction; and because of its significance it is reasonable that satisfaction is not of this, but of the resurrection life; for there alone can the soul know the divine fullness. Now "we know in part, but when that which is perfect is come, then that which is in part shall be done away."

An appeal to the most felicitous circumstances of life will bear testimony to their insufficiency to bring satisfaction to the soul. Look upon this domestic picture: An elaborate home in the midst of tropical verdure set with waving palms, and blossoming flowers, and adorned by winding ways and shimmering lakes. Centering the massive portals gaze upon the rich furnishings of carpet and tapestry, and pendant upon resplendent walls, paintings of rarest finish and cost. Secondary entrances lead to new apartments of elegance in design and appointment; whilst a rich stair by soft circuitous treads leads to upper visions of delicate beauty and taste. Brilliant electric jets cast their radiance within and a southern moon illumines a summer's night. Against a background of silvery sky the trees wave their leafy branches, while rocked upon emerald boughs, the mocking bird sings the song no other clime has heard—the song of a southern summer's moonlit night. The tired father rests his weary frame upon the expanding porch. Nestling close by his side, in fondling embrace, a womanly wife in accents warm re-echoes her passionate love; while his only child, a queenly maid with a subtle hand, entices from the ivory board the sweet charm of music. A perfect picture this of earthly happiness and satisfaction. He is satisfied, we say.

But listen! Again the pliant fingers touch the sensitive keys and from out the open portals comes in plaintive tones:

"Jesus, lover of my soul,
Let me to thy bosom fly;"

and as to the sweet strains of that musical voice the attentive father gives ear, there is borne from quivering lips upon the dying melodies of a tremulous interlude:

"Other refuge have I none,
Hangs my helpless soul on thee."

The listening father hears. With inquiring mood he repeats: "Other refuge have I none, hangs my helpless soul on thee?" and though blessed with lavish hand of this world's good, that soul realizes the insufficiency of these things to answer to its desires, and as he looks into the untried future doubt casts athwart the way its uncertain shadows and he is not satisfied.

As here so in the realm of mental achievement. The mind expending every effort in the gratification of its thirst for knowledge, leads on to the very risk of life itself as in its pursuit man braves undismayed the dangers of land and sea and sky. He descends into the secret parts of the earth; scales the frigid heights of the loftiest mountains; makes his abode in the arctic and tropics; stands with untrifled daring beside the gaping mouths of belching volcanoes garbed in molten lava and wreathed in fire; or, defying the ocean's furies, explores with complacency its dark, deep caverns; or,

riding the wings of the wind, pierces the heavens unawed by its flashing lightning, or terrified by its thunder peal; all that he may woo the fair hand of Knowledge.

Knowledge is power. It is that that differentiates man from the beasts of the field and entitles him to hold converse with God. Power. "Ye shall know the truth, and the truth shall make you free." It is the knowledge of the truth that makes man a freeman. Abstract truth is powerless, but when reduced to the concrete by the processes of knowledge and applied to the life becomes a mighty force. Steam to be a force, though a mighty truth, must be applied, and so applied truth alone is powerful, and its application is through the knowledge of it. "Ye shall know the truth, and the truth shall make you free." Truth is the lever by which the world may be moved, but knowledge is its fulcrum. It is the knowledge of the truth that gives man pre-eminence in potentiality, and science is but the garnered sheaf, the reward of man's reaping in the field of truth.

It was the knowledge of the truth that harnessed the untamed steeds of steam and electricity to the life of the world; that made the surgeon's knife a benediction; that lifted the curtain and revealed the provident shores of America as a haven for crushed individualism; that shivered Russian bonds with Japanese shot and shell, presenting to the world possibly one of the most sensitive problems of all the ages. It is the knowledge of the truth that strikes the shackles from man and makes him a freeman—the shackles of ignorance—and liberates his mind; the shackles of limitations and sets at liberty his powers; that circumscribes the range of his mind and the scope of his potentialities only by the limitations of truth. Knowledge is power.

As infinite this spring, so insatiate is man's thirst. He ever drinks, and yet ever thirsts. Exploring every source and employing every power, imagination, chafing under the tardy processes of reason, at last breaks from its entrapments, and spreading its imperious wing, mounts the chariot of the clouds propelled by infuriated winds and rides with the storm-king at the head of his marshaled furies, gleaming knowledge from the dreadful array of black, leaping clouds, and flashing lightning, and thunder burst; or, seeking intimacy with outlying worlds, speeds on until, standing with poised wing in mid space, it contemplates with magnified vision the infinite array of the solar hosts, as, whirling upon plains of ethereal blue, they sweep their golden trains in circling measures to the time beat of the spheres. Or now a liberated spirit mounts with each swift stroke of anxious wing from system to system until, pausing in its wild flight at the universal center, it views from this not imaginations untried height the leaping suns and moons, and worlds of all systems whirling in inexplicable intricacy a universal whole around eternal truth. Or now, drunk from its drinking in wild, delirious frenzy, it leaps upon confident wing, unchecked by unmeasured distances or unthinkable impossibilities, to yet deeper mysteries. Overreaching the confines of all created worlds, and departing, accompanying with the last ray of light feebly struggling through the fathomless night until shrinking timidity, reaching hither her restraining hand, stays its fragile form, imagination's undaunted wing shakes down the dews of eternal night and is lost amongst its ebon shades. Still onward it speeds until eternal silence adds its oppressive presence to eternal night. Unbearable thought! Eternal darkness. Eternal silence. No heights can tell thy lofty measures; no depths thy billowy confines. Nor yet shall aught thy unbounded stretches know. Consciousness alone finds habitation here; and from across the desolate plains of thy eternal blackness, and from out the cold depths of thy billowy silence in wild, weird, but inaudible, tones insatiate consciousness calls to consciousness: What of knowledge? And

imagination answers back: Unsatisfied! Unsatisfied! "I shall be satisfied when I awake with thy likeness."

The proposition is, satisfaction is of the resurrection life, and in the following statement is found a still higher plain of argument, namely: The disembodied souls of men now in heaven are not satisfied. This may seem a startling statement, but nothing is more rational. That disembodied souls in heaven are inexpressibly happy is not to be questioned, but that they are unqualifiedly satisfied does not follow. Nothing is perfect that is not in that complete state in which God created it, and in the realm of consciousness nothing is felicitous that is not in that state of perfectness, and if there be infelicity the state is insufficient for the perfect fulfillment of the soul's desires, and consequently felicity being the determining element in satisfaction the consciousness is not satisfied.

The entity—man—as God created him was a duality—soul and body. Man was soul and body, a composite entity of two elements in conjunction; each individually distinct, and yet neither individually perfect independently of the other; so that if these elements be separated the entity of the composition is destroyed, and there remain in its stead two separate and distinct entities: one, by reason of such separation, a dead body; the other a living consciousness, neither of which can be man, for the entity, man, is these two elements in conjunction. The soul is not man; the body is not man; but the soul and body in conjunction.

God designed this entity to be a perpetual, indivisible work—a perpetual, indivisible unity, and consequently not subject to dissolution by death or otherwise. But just here variance is taken with those who maintain the teachings of science to be that man was subject to death by the law of creation from the beginning—that his body was created mortal.

What is this confident science which to the boldness of its edicts would superimpose the authority of audacity? It is not as the mind is wont to conjure up a determinate principle which with inflexible precision determines beyond peradventure this or that to be the truth. It is what man knows of truth—simply that and nothing more. So that the testimony of science in any undetermined matter is entitled to just that credence that the honesty and ability of man in research is entitled to. If he be lacking in either one of these qualifications incredibility must of necessity attach to his utterances.

Now what is the credibility of this witness? As is the reliability of its testimony with respect to other matters, so may it be with respect to the original mortality of the body. Yesterday it declared with all assurance such and such a veritable discovery of the truth, but to-day, under the guise of a wiser one, in research it announces the falsity of its former conclusions and demonstrates the very opposite to be the truth. Thirty years ago this bold witness taught with all confidence that one with the measles should partake of infrequent and small draughts of water, or else pay the forfeiture of life. To-day it says: Drink all you want! During the same period of time science has assumed three different and distinct positions with reference to the admission of calomel into the system. To these recent diversities of opinion may be added the now astounding fact that, with all man's boasted research, it required several thousand years for his discovery of the present day common-place application of steam and electricity.

What more can be said of the credibility of a witness whose testimony, in insignificant matters, has been so diverse, and which, as respects more weighty matters, has been so tardy in finding any expression at all, than that that witness to say the least does not speak with unimpeachable authority with respect to matters concerning which its only evidence is inductive speculation, for whose premises it must reach back across the undeter-

Continued on page 7.

Devotional—Spiritual

"IN THE SECRET PLACES OF THE MOST HIGH."

The cedars of Lebanon have been the wonder and admiration of pilgrims for centuries. Their flourishing, wide-spreading branches stand four square to every passing storm. Their gigantic trunks and lofty expanse of green, their strength and beauty have been the inspiration of poets and artists for ages.

But the mysterious processes of their natural expansion are hidden. No human eye has seen them grow. The effect of the roots, secreted deep in the earth, draw nourishment from the surrounding hills and valleys, that it may be assimilated as sap, then forced up, against gravitation, to the outmost branch and topmost bough, day in and day out, year in and year out, is hidden, but to the all-seeing Eye. Silently and ceaselessly the work goes on. If the tree fails to do that, or if a limb is neglected, decay and death soon follow. It is systematic and unremitting in fulfilling its mission. Its object is development and reproduction.

But if there are no hidden processes, there will be no increase. What a beautiful conception was that when God created a tree. The Psalmist said of the righteous man: "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season. His leaf also shall not wither."

The Christian is like a tree; the purpose of his life is development and reproduction. But if there are no hidden processes of growth, there will be no lasting development. If his efforts are not ceaseless and systematic, some part of his wonderful being will die and be lopped off.

"I am the vine, ye are the branches," said Christ. "If ye abide in Me and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

It is not easy to abide in Christ, and give his words the first place in our innermost hearts; but if in our minds there is any book that precedes the Bible, his words are not abiding in us. It is fatal to Christian growth to allow any mental production of human origin to crowd out God's word from its rightful place in our hearts and lives.

As the sun is the center of light in the solar system, so Christ is the center of our affections, the source of our inspirations, the joy of our being, the consoler in our sorrow. Let us not have a grief apart from him, a burden or a joy unless we share it with him. Our purposes in Christ-living is to develop into his likeness, to have his life in us, and to live that life.

We are not only to live that life ourselves by the aid of the Holy Ghost, but reproduce that life in others. That spirit is utterly foreign to Christ which seeks only salvation and edification for self.

In these hidden processes for the nourishment of the inner life the soul becomes rooted and grounded in him. There is no other relation so sweet, so close and holy as Christ's relation to his faithful follower. "I am persuaded," declared the converted Pharisee, "that nothing shall separate me from the love which is in Christ Jesus."

A cyclone may separate the giant tree from its native soil; a blast of dynamite or a cannon ball may tear it up by the roots; but no power on earth or in hell can separate the abiding branch from its Vine. But the "two-edged sword" divides it the instant we leave the narrow path.

"In the secret place of the Most High," these beautiful processes must continue ceaselessly and systematically, if we wish to live his life. Some of these processes of growth that every Christian needs have been pointed out by Christ. We are enjoined to "pray without ceasing."

Jesus distinctly said of evil spirits: "This kind cometh forth but by prayer and fasting."

We need to talk to God, and to listen to him. If we are doing the Master's work we need to go to him often about it.

Luther and other religious leaders thought it not too much to pray for five or six hours at a time. Christ was wont to pray all night. At one time, previous to a great victory, Frances Willard was on her knees in prayer until two o'clock in the morning. Confession of sins is another process of development. It is impossible to hide anything from God. Let us not try to do it. "He is faithful and just to forgive us." The sinner who went to pray in the temple, and smote upon his breast, crying, "Unclean, unclean!" went down to his house justified rather than the proud Pharisee. "All our righteousnesses are as filthy rags," in his sight. Another process of growth is real and constant affection for Christ. What a privilege it is to love the Holy One of God. We become like those whom we love. Only the Divine Father can give us that love for his Son and draw our hearts to him.

It is possible to live so close to Christ that holiness is stamped upon our every feeling, thought, impulse and act. We cannot live the Christ life, we cannot do Christ's work, only as we "dwell in the secret place of the Most High."—Christian Witness.

OUR OBJECT IN LIFE.

HENRY VAN DYKE.

There are really only four great practical ends for which men and women can work in this world—Pleasure, Wealth, Fame and Usefulness. We owe it to ourselves to consider them carefully, and to make up our minds which of them is to be our chief object in life.

Pleasure is one aim in life, and there are a great many people who are following it, consciously or unconsciously, as the main end of all their efforts. Now, pleasure is a word which has a double meaning. It may mean the satisfaction of all the normal desires of our manhood in their due proportion, and in this sense it is a high and noble end. There is a pleasure in the intelligent exercise of all our faculties, in the friendship of nature, in the perception of truth, in the generosity of love, in the achievements of heroism, in the deeds of beneficence, in the triumphs of self-sacrifice. "It is not to taste sweet things," says Carlyle, "but to do true and noble things, and vindicate himself under God's heaven as a God made man, that the poorest son of Adam dimly longs. Show him the way of doing that, the dullest day drudge kindles into a hero."

But pleasure as we commonly speak of it means something very different from this. It denotes the immediate gratification of our physical senses and appetites and inclinations. There is a free gift of pleasant sensation attached by the Creator to the fulfillment of our natural propensities. The taking of food, for example, not only nourishes the body, but also gratifies the palate; the quenching of thirst is agreeable to the senses as well as necessary to the maintenance of life. No sane and wholesome thinker has ventured to deny that it is lawful and wise to receive this gratuitous gift of pleasure, and rejoice in it, as it comes to us in this world where in God has caused to grow "every tree that is pleasant to the sight and good for food." But when we make the reception of the agreeable sensation the chief end and motive of our action, when we direct our will and our effort to the attainment of this end, then we enter upon a pleasure seeking life. We make that which should be our servant to

refresh and cheer us, our master to direct and rule and drive us.

The evil nature of this transformation is suggested in the very names which we give to human conduct in which the gratification of the senses has become the controlling purpose. The man who lives for the sake of the enjoyment that he gets out of eating and drinking is a glutton or a drunkard. The man who measures the success and happiness of his life by its physical sensations, whether they be coarse and brutal or delicate and refined, is a voluptuary.

A pleasure seeking life, in this sense, when we think of it clearly and carefully, is one which has no real end or goal outside of itself. Its aim is unreal and transitory, a passing thrill in nerves that decay, an experience that leads nowhere, and leaves nothing behind it. Robert Burns knew the truth of what he wrote:

"But pleasures are like poppies spread,
You seize the flower, the bloom is shed!"

The man who chooses pleasure as the object of his life has no real haven, but is like a boat that beats up and down and drifts to and fro, merely to feel the motion of the waves and the impulse of the wind. When the voyage of life has done he has reached no port, he has accomplished nothing.—From "Counsels by the Way."

THE "SHEPHERD PSALM."

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

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

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KEEP HANDS OFF GOD'S WORK.

We can make the clock strike before the hour by putting our own hands to it, but it will strike wrong. We can tear the rosebud open before the time when it would naturally open, but we destroy the beauty of the rose. So we spoil many a gift or blessing which God is preparing to give us by our own eager haste. He would weave all our lives into patterns of loveliness. He has a perfect plan for each. It is only when we refuse to work according to his plan that we mar the web. Stop meddling with the threads of your life as they come from the Lord's hands. Every time you interfere you make a flaw. Keep your hands off and let God weave as he pleases.—Selected.

HOW GOD USES OPPOSITION.

"But the more they afflicted them, the more they multiplied." Just so God's purposes are often hastened, apparently by the blind fury and opposition of men. In the anti-foreign outbreaks in China in 1900 a mob of infuriated Boxers destroyed the American mission station only to discover that the missionaries proposed to rebuild on a larger scale. As the new structures rose above the ruins of the old there were many angry threats of destruction, but the counsel of one wise man prevailed. "Listen to me," he said. "Let us not do this. At first the Christians built but one story; now they are building two stories; if we destroy them again they will build to the sky."—Selected.

BE OF GOOD CHEER.

On the eve of his crucifixion, when the clouds were black and threatening, Jesus comforted His disciples with those ever-memorable words: "Let not your heart be troubled. In the world we shall have tribulation; but be of good cheer; I have overcome the world." And Paul, in prison awaiting death, cheered his fellow Christians on a life of heroic endurance by the inspiring exhortation: "Rejoice evermore, and again I say unto you, Rejoice." Christianity is a religion of hope. When we enter upon the new life we are "begotten again into a lively (living) hope by the resurrection of Christ from the dead." "Hope," says one, "gives sanity and good health; it doubles the value of food and sleep, lightens every care and gives the heart courage for all its tasks."

"BECAUSE I LIVE, YE SHALL LIVE ALSO."

Jesus lived and taught as if he were as conscious of the spirit-world as he was of the hills of Judea and the hamlets of Galilee. Passing into the spirit world he comforted his broken-hearted disciples with the assurance that where he was there they should be also. Immortality as a hope for every soul is made radiant by the teaching and triumph of the Son of God. We are not as the grass of the field, nor as the beast that perishes. We shall not return to the earth, and be as the dead clod. We

Have You Ever Stopped to Think About Your Health

Are you as well, strong and vigorous as you used to be? Are you sometimes discouraged, and think you'll never be any better? Can you tell the cause of your trouble, or what makes you sick? Do you know that about nine-tenths of all sickness is caused by kidney trouble?

Have you ever stopped to think that your kidneys may be the cause of your poor health? Most people do not realize how much work the kidneys are required to do every day. Ever drop of blood in the body must pass through and be filtered by the kidneys thousands of times a day.

How can they do their work well if they are sick? If your kidneys need treatment, Dr. Kilmer's Swamp-Root will prove to be just the medicine you need.

If you will write to Dr. Kilmer & Co., Binghamton, N. Y., every reader of this paper, who has not already tried Swamp-Root, the great Kidney, Liver and Bladder Remedy, may receive a sample bottle by mail, absolutely free.

are beings immortal. Immortality is not a belief alone; it is a feeling. The more worthy we become, the more certain is our confidence and the higher our hopes. Those who live godly in Christ Jesus have even now the experience of immortality. So closely are they identified with Christ that if he lives they feel that they shall live also.—Byron Palmer, in "The Living Way."

"NO MORE SEA."

"The sea is the symbol of separation." When our loved ones have landed on a foreign shore, what a new meaning the sea has for us, how vast its expanse, how great its distances, how sure its separation! When John was on Patmos, how far away seemed the Christians, whom he loved in the land of his labors! But with the eye of faith he saw a time when "there shall be no more sea," and nothing to separate us from God and God's people. The friends who have fallen asleep are now divided from us by the narrow sea of death, but one day we shall awake to find there is no more sea—no separation.—Exchange.

God calls his best-loved ones to stand in trying places because there are trying places where some one must stand, and the careless and the indifferent are not great enough for such a service.—Selected.

Words of Praise

For the several ingredients of which Dr. Pierce's medicines are composed, as given by leaders in all the several schools of medicine, should have far more weight than any amount of non-professional testimonials. Dr. Pierce's Favorite Prescription has the badge of honesty on every bottle-wrapper, in a full list of all its ingredients printed in plain English.

If you are an invalid woman and suffer from frequent headache, backache, gnawing distress in stomach, periodical pains, disagreeable, catarrhal, pelvic drain, dragging down distress in lower abdomen or pelvis, perhaps dark spots or speckling before the eyes, faint spells and kindred symptoms caused by female weakness, of the derangement of the feminine organs, you can not do better than take Dr. Pierce's Favorite Prescription.

The hospital, surgeon's knife and operating table may be avoided by the timely use of "Favorite Prescription" in such cases. Thereby the obnoxious examinations and local treatments of the family physician can be avoided and a thorough course of successful treatment carried out in the privacy of the home. "Favorite Prescription" is composed of the very best native medicinal roots known to medical science for the cure of woman's peculiar ailments, contains no alcohol and no harmful or habit-forming drugs.

Do not expect too much from "Favorite Prescription;" it will not perform miracles; it will not dissolve or cure tumors. No medicine will. It will do as much to establish vigorous health in most weaknesses and ailments peculiarly incident to women as any medicine can. It must be given a fair chance by perseverance in its use for a reasonable length of time.

You can't afford to accept a secret nostrum as a substitute for this remedy of known composition. Sick women are invited to consult Dr. Pierce, by letter, free. All correspondence is guarded as sacredly secret and womanly confidences are protected by professional privacy. Address Dr. R. V. Pierce, Buffalo, N. Y.

Dr. Pierce's Pleasant Pellets the best laxative and regulator of the bowels. They invigorate stomach, liver and bowels. One a laxative; two or three a cathartic. Easy to take as candy.

Fiftieth Session of the West Texas Conference.

Gonzales is one of the oldest towns in the State, and around it there gathers a volume of early Texas history. Our valued correspondent, "H. G. H.," gives us glimpses of this. The town has improved much since we were there at the conference of 1900. Many old structures have disappeared, and handsome brick buildings have taken their places. It is a clean, well kept town, and it has indications of thrift. It has many prominent and leading citizens.

We have a good church building of brick, and it is convenient and nicely furnished. The pastor, Rev. A. W. Wilson, has done a good work, and he is deservedly popular with his people. He cared for the conference in fine style.

Wednesday morning came in with a clear sky and a bracing air. The preachers were largely in place at the 9 o'clock hour. Bishop Key never looked fresher and better. He arose and called the conference to order, leading in the doxology. After this he read the Scripture containing the sending out by the Master of the seventy to preach the gospel, making practical comments as the reading proceeded. The hymn "Come, Thou Almighty King," was announced and sung with much spirit. The Bishop led in a most unctious prayer. The conference then sang "Alas, and Did My Savior Bleed," and its volume was inspiring.

Sterling Fisher, the former Secretary, came forward and called the roll, most of the preachers answering to their names. A silence fell upon the conference when the name of Rev. Buckner Harris was called. He had been transferred to the conference above. So it was in the case of Rev. J. C. Russell. Rev. Sterling Fisher was re-elected Secretary. He is a most efficient official. He was given several assistants, and the conference was ready for business. This was the fiftieth session of the conference, the first one having met at Goliad November 9, 1859, Rev. Jessie Boring presiding. There are but two of the charter members of that original body, Rev. H. G. Horton and Rev. J. S. Gillett; the others have all passed to their reward. All of them made good records, and their names are held in sacred memory. Since that long ago the conference has held its annual sessions six times in Gonzales, including the present one. Bishop Kenner held the one in 1874, Bishop McTyeire in 1879, Bishop McTyeire in 1885, Bishop Hargrove in 1892, Bishop Candler in 1900, and Bishop Key in 1908.

The connectional papers were referred without reading to their respective committees. The names of the old guard were called, several of them speaking tenderly to the conference, and they were referred to the Committee on Conference Relations. Rev. Wm. Monk, the grand old man of the conference, was not present, but sent the conference a message. Rev. W. J. Joyce was too feeble to be at conference, but also sent a word of good cheer to his brethren.

The presiding elders were called. Rev. J. M. Alexander, of the Austin District, reported a good year; had good revivals, made progress in church buildings and parsonages, and the finances are in good shape. All the finances are full and a little over. The preachers of the district presented him and his wife with a handsome silver pitcher, waiter and goblet.

F. B. Buchanan, of the Beeville District, reported good revivals and accessions. All collections are full and a little over. Making progress along all lines. Building some churches and parsonages and extending the work.

Rev. R. A. Rowland, of the Cuero

District, reported a number of revivals and many accessions. Many of his charges paid out in full; crops not very good, and this is why all of the charges did not pay in full. His work is in good condition. Is making material improvements.

Rev. Theophilus Lee, of the Llano District, had a large number of accessions; something over five hundred. Collections in full in every charge but one. Material improvements going on.

Rev. W. T. Renfro, of the San Angelo District, reported well, notwithstanding the dry weather. Nearly all charges full in finances. About one thousand conversions. A great deal of material improvement.

Rev. A. J. Weeks reported the San Antonio District; made a fine report. Every charge paid out in full and a net increase in membership of six hundred.

Rev. D. K. Porter, of San Marcos District, said he had not had a remarkable year, but the work had steadily gone forward. Finances had increased, and the most of the charges are up in full. Some of them paid an excess, putting the conference collections out in full.

We have never heard better reports from the presiding elders of this conference, and we have been listening to them this is the eleventh time.

The preachers were called and they reported. Rev. A. W. Wilson, of Gonzales, reported fifty-one accessions on profession and a raise of \$200 in his salary. Rev. M. K. Fred, of Luling, reported general progress. Rev. H. M. Whaling reported ninety-five accessions to the Church at San Marcos. The other preachers of the district made good reports. Sterling Fisher reported the Coronado Institute in good condition. The opening of the school was fine, and there is present an excellent student body.

Rev. V. A. Godbey, of Tenth Street, Austin, was not present, having remained at home on account of the great Stuart meeting then in progress. C. H. Booth, of the University Church, reported progress in the new enterprise. The building is now up and the roof is going on. Rev. J. F. Webb, of Bastrop, reported things in full, and in some instances there was an excess. He did a good work the past year. J. W. Rowland, of Columbus, reported a good year. His collections were in full and the spiritual state of his work is good. The same is true of Eagle Lake, under J. E. Morgan. Rev. O. F. Hatfield, of Smithville, had had a great deal of affliction, but did a good work. The brethren made him a contribution to help out in his expense. His good wife recently died. J. D. Worrell had a good report of the Weimar charge. All matters were in full. W. T. Hale withdrew from our Church in good order, and he has gone to the Protestant Episcopal Church. The brethren spoke kindly of him.

W. A. Govett filled Alice Station and had a well rounded report; no deficits, and good progress religiously. I. T. Morris, at Beeville, reported good progress. J. M. Perry said that his charge at Corpus Christi had made good progress. His people paid during the year something over thirteen dollars per member. Did not have a revival, but made some progress. A. L. Scarborough, of Floresville, reported his charge in good spiritual state, but a decrease in membership. A little pruning in the membership had greatly improved it. The young people are good workers, and the collections are all in full. More than seven hundred dollars contributed to benevolent purposes. J. M. Lynn, of Goliad, reported an increase in all lines of work. He had charge of one of the historic towns in the conference. Kenedy did well under Rev. J. W. Black. He is a son of the late Rev. M. A. Black, and he is a promising

young man. Rev. C. F. McKinney was the only man in the class of the fourth year. He served at Marble Falls, and his work was a large success.

There was no applicant for elder's orders from the ranks of the local ministry. One local elder was recognized, whose application was from another Church—George W. Miller. He preaches largely among the Mexicans, and he is a man of usefulness among them.

Dr. Duncan, of the Correspondence School at Nashville, was given an opportunity to address the conference on the interests of that great work. He was given a close hearing. Many of our Texas young ministers are taking advantage of this school and are systematically studying this course in the Correspondence School.

Dr. Nelson addressed the conference in the interest of the Port Mission at Galveston. It is the purpose of this mission to look after the foreign immigrants who are landing by the hundreds every month in that port of entry. A mission home is to be erected and equipped for work of this sort. The importance of this work can not be overestimated. Dr. Nelson gave a most interesting account of this work at Galveston. He has thoroughly mastered this character of work, and he speaks out of a full heart and a thoroughly well-stored mind. No wonder that the conference gave him individual attention as he presented this matter.

In the afternoon Rev. T. G. Woolfs preached a most eloquent sermon. It was as beautiful as a prose poem. Its diction was pure, its thought was lofty, its periods were perfect, its pathos was tender, and its spirit as sweet as the perfume of flowers. At one time in the years gone Brother Woolfs was a member of the conference, and filled important appointments, but of his own accord he located; but during these years of his local ministry he has often filled charges as a supply. The past year he had Cotulla Station. He is now perhaps sixty-five or seventy years of age, but we have never heard a sweeter and a more evangelical sermon than the one he preached Thursday afternoon.

At night we had a service in behalf of the Laymen's Movement. The address was delivered by the Hon. W. B. Stubbs, Secretary of the movement. It was a masterful deliverance, dealing with the great fundamental principles of the gospel as related to the spread of the Christian religion among the peoples of the world. It made a profound impression upon the audience, and it will bear fruit to the glory of God.

Friday morning Rev. I. Z. T. Morris conducted the opening service. Rev. H. J. Holland was received from the Cumberland Presbyterian Church. He served the Gordon City charge last year and had phenomenal success. His reports were all full. The brethren received him gladly. He is a valuable man.

Rev. J. T. Gillett, one of the veterans of the conference, arrived and was greeted affectionately by his brethren. For years he did faithful service in the conference, but he is now an old man and on the retired list. But he is sweet in spirit, cheerful in disposition and happy in the hope of eternal life.

Rev. A. G. Nolen has been a member of the conference since 1874. He greatly enjoyed the fellowship of his brethren. They all love and reverence him.

Rev. N. W. Keith is another old member of the body, but he is now feeble, yet he was present and his sunny spirit was a benediction.

A committee of ministers and laymen, with Rev. H. G. Horton the first on the list, was appointed to get up data for a history of Methodism in

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Is there one who does not understand that Jell-O can be made into a hundred, or two hundred, or any number of different dessert dishes, and every one so beautiful and so good that its presence on the table will always be hailed with delight by every member of the family?



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Texas. This is in keeping with the movement inaugurated recently at Waco, asking the several conferences to co-operate in this work. The other conferences will do likewise and then all these committees will act in harmony; and the result will be an authentic history of Texas Methodism.

Rev. T. G. Woolfs was unanimously readmitted into the membership of the conference. This is as it should be, and this dear brother again takes his place as a member of that body.

The call of the elders was again taken up. J. W. Cowan, of Cuero; Rev. W. A. Dunn, of El Campo; Rev. A. Y. Old, of Edna, all made fine reports with accessions and with collections all full.

P. B. Summers, of Flatonia, and B. H. Passmore, of Ganado, and J. T. H. Miller, of Hallettsville, did fine work, and reported all matters in full and progress along all lines. Also J. A. King, of Nixon, and Carper Williamson, of Port Lavaca, did likewise. Williamson asked for a superannuated relation.

C. G. Hill, of Stockdale, made a good increase in the membership of his charge. Good Epworth Leagues and collections in full.

Rev. G. W. White's health failed him at Victoria, and he asked for a superannuated relation.

V. G. Thomas had one of the best reports in the conference. He served Yoakum Station.

At this stage six young men were called to the bar of the conference as applicants for admission into the conference, and the Bishop addressed them. He told them that just fifty-eight years ago he stood at the bar of the conference asking for admission. Bishop Capers addressed that class. No man is now living who was present on that occasion, except the Bishop

himself. Hence he spoke to the young men out of a full heart and a rich experience. He told them that he believed in the most liberal education, but that the important thing for them to know is, how to approach men and help save them from sin. In order to this, he enjoined upon them the importance of knowing that they themselves are saved from sin. "It takes a soundly converted man to convert other men. You must be praying men. This will keep you fresh in your experience. Private prayer is essential to spiritual life. Study your Bible—not simply texts, but the Bible. Read it and study it through once a year. This will help you to keep yourselves free of prejudice and a sour disposition. Then you must have a definite and a clear call to preach the gospel. The ministry is a calling, not a profession. God calls his ambassadors. If you are not thus called, your ministry will fail you. When you are called, you will seek to please Him who has issued this call."

The address was deeply spiritual and replete with the most wholesome suggestions. He also gave them a side-wipe on the tobacco habit, and many of the brethren said "Amen" with emphasis.

After the questions were asked, expounded and replied to, the young men were voted into the membership of the conference; and after an earnest prayer by the Bishop and as the song, "Am I a Soldier of the Cross?" was being sung, the brethren of the conference came round and shook hands with the young men. It was a time of holy baptism. The young men will never forget it.

R. L. McIntyre, of Blanco, was not present, but sent in a good report. M. J. Allen, of Burnet, reported 100 conversions and 70 additions to the Church. Collections all full. R. E. Duke, of Boerne, had a number of conversions, and the material progress was good. He did well among the

German people of that section. A. B. Davidson, of Center Point, had collections in full and spiritual condition good. T. F. Sessions, of Lampasas, reported his Church in healthful condition. Had accessions and collections full. County recently voted out whiskey. J. T. King, of Llano, had a number of conversions and accessions. All matters in full. J. P. Rodgers, of Lometa, built a \$4,000 church, had good meeting and got all his collections. I. M. Carter, of Mullins, moved things up along all lines and his charge is in good condition. F. A. White, of San Saba, had thirty-one accessions on profession and paid out in full. R. A. Waltrip, of Willow City, did well. B. L. Glazner asked and was granted a location. J. S. Bowles brought up all matters in good shape. H. M. Glass, one of the veterans, had a fine year at Kempner. He is a supernumate in the Northwest Texas Conference, but does mighty active work in the West Texas Conference. He took fifty people into the Church and paid all assessments.

The twenty odd men on the San Angelo District, under the leadership of W. T. Renfro, made progress in all spiritual and material matters. Many conversions and accessions were reported, and churches and parsonages were built. The San Angelo Collegiate Institute is completed and its apartments are filled with three hundred students. Its prospects are bright and inviting. Rev. W. M. Crutchfield has done a wonderful work with this institution. The brethren out that way have given to him undivided co-operation.

A resolution pledging the conference to the movement to build a "Buckner Harris Memorial Library" on the campus of the San Antonio Female College, was adopted, and Rev. A. L. Scarborough was appointed to take charge of the enterprise, and it is to cost not less than \$10,000. This is a worthy way to honor the name of the good man whom all the ministers and laymen of the West Texas Conference love with tender devotion.

On Thursday afternoon the laymen held a special meeting at the Presbyterian Church and organized a Laymen's Movement in the conference, with R. H. Wester, of San Antonio, as leader. He is a very active young man, and he has associated with him a body of fine men, and their work is now so organized that much good will be accomplished.

At the session of the conference on Friday morning the results of the meeting of the day before were reported and a number of the preachers spoke in commendation of the movement, and they pledged themselves to co-operate with this movement.

Rev. J. B. Sears, of the Texas Conference, and the man who has been back of the Port Mission at Galveston, also spoke on the laymen's work, and he gave a good account of that work. He expressed the hope that the laymen's movement would be a wonderful help to the Port Mission. The brethren manifested great interest in the work.

In the afternoon there was a meeting of the Conference Brotherhood, and Rev. I. T. Morris made the address. The meeting was well attended.

The Educational Anniversary was held at night. A large congregation filled the house. Dr. E. D. Mouzon delivered the address. He is now in charge of the Theological Department at Southwestern University. Thus far his life has been spent in the pastorate, filling our leading city appointments. He is one of the most eloquent and popular preachers. Commanding in appearance, trained in mind, consecrated in spirit and earnest in purpose, he is splendidly equipped for his new position. He has a message out of the ordinary, and he knows how to deliver it. There were and will be no vacant seats when his time comes to speak. He spoke with power

at the West Texas Conference. His speech was clear, direct and to the point; and at times he was genuinely eloquent—eloquent in thought, in spirit and in subject matter. He made a deep impression and the work of the University was greatly magnified.

Saturday morning Rev. M. K. Fred led the devotional services. The call of the preachers was again taken up. The preachers of the San Angelo District were called and every one of them gave an exceptionally good report. The Bishop complimented the work of N. B. Read, at Midland. A fine new church had been built and paid for. Midland has come to the front as one of the best charges in that part of the conference. All that country is rapidly developing, and Brother Renfro and his brave band of preachers have kept the work of the Church to the forefront. They are building houses of worship, parsonages, and they are holding meetings and the people are being converted. That is a most promising field.

Rev. A. J. Weeks and his preachers on the San Antonio District brought up the finest reports in the history of that section. The district covers a wide area, but all its welfare is safely guarded, and its enterprises promoted. This is not only true in the city, but particularly true in the smaller towns and country sections. Uvalde and Pearsall made wonderful progress. The latter paid off its debts, and their house, valued at \$6000, is now dedicated. Rev. Z. V. Liles is the pastor. Rev. C. W. Perkins is the pastor at Uvalde. There they built a handsome new church. Rev. S. B. Beall, at Prospect Hill in the city, did splendid work with his band of workers. They are rapidly growing. Dr. Mouzon made a fine report for Travis Park. His Sunday-school had an enrollment of over 1200. His Church membership is a trifle over 1100. His incidental collections in nickels and dimes during the year amounted to \$1500. Rev. J. E. Harrison not only managed the college, but filled out more than half of the year's pastorate at West End, and he did this extra work with the understanding that the salary should go toward the payment of the debt on the church. He not only did the preaching, but looked after the pastoral work of the congregation. He is one of the most valuable men in Texas Methodism. He has so managed the San Antonio Female College as to make it one of the best schools in the State.

This finished up the call of the entire conference, and not one word of complaint was lodged against the moral character or official administration of a single one of the members. This speaks well for such a large number of men who are laboring under all conditions in life. They are all true and devoted ministers of the gospel of Christ.

The Committee on Books and Periodicals reported; and they treated the Advocate with most favorable consideration. In the next issue we will publish what they said about us. Following this was the report on the Orphanage, and Rev. W. H. Vaughan addressed the conference. He made a good showing for that splendid institution. It was through his effort that the Orphanage has become a great success. As he now retires, he spoke good words for Dr. J. H. McLean, who is to succeed him in the management of this institution.

Rev. Dr. West, Missionary Secretary of the Colored Methodist Church, was introduced and spoke to the conference on the work among the colored people. He gave a good account of his stewardship, and he was given undivided attention. He is a very intelligent man and a worthy representative of his race. His Church has a membership of 300,000, and a publishing house worth \$100,000, and it's paid for; and it has good schools. Back in the seventies our Church organized

the colored Methodist Church, and set it up for itself, and it has done well. At the close of the address the brethren gave Dr. West a good collection.

Rev. Glenn Flinn spoke in the interest of the American Bible Society. He is a fine platform speaker, and he commanded the attention of the conference from start to finish. He will put new life in the work for this great cause in Texas.

The educational report was read and adopted. The three schools—San Angelo Institute, the Coronal Institute, and the San Antonio Female College—are all in good condition, and their work is giving great satisfaction.

The following places were put in nomination as applicants for the next session of the conference—Uvalde, San Marcos, Beeville and Paint Rock. The invitations were cordial and humorous. Uvalde won and it was made unanimous. Following is a unique invitation from that point:

Uvalde, Tex., Oct. 29, 1908.
Rev. C. W. Perkins,

M. E. Conference, Gonzales, Texas.

Dear Bro. Perkins: On the part of the real estate men of Uvalde we take pleasure in inviting you and your brother preachers, their wives and their families to Uvalde on the occasion of the next Annual Conference. In the event that any of the preachers are so unfortunate as not to have any wife we invite the intended one and promise to pay marriage license and preacher's fee. If they have no intended we can supply one in a reasonable time. This we guarantee.

Also we will give a town lot to every preacher who will buy a thousand-acre tract of land. Now, what better inducement do you want?

Yes, invite the conference here by all means. We have all kinds of fresh air, too, and then we have fine prospects for a \$50,000 hotel and the preachers can make out fine on that.

But you know Uvalde, Bro. Perkins, and know our people and know that we can look after these preachers just as well as can Gonzales or any other small place like it. Don't draw any comparison between Gonzales and Uvalde, for Uvalde would not want to make the good people of Gonzales feel bad.

If the preachers believe in the great principle of charity they will no longer slight West Texas. Just think they call it the West Texas Conference and poke off in the eastern extremity and leave the countless miles of the real article uncovered by the mantle of sweet charity.

Let the people of our town be honored by your Annual Conference next October, and let me assure you that the hospitality of Uvalde people will not be lacking nor the glad hand of welcome fail to be extended.

Yours most sincerely,
H. P. HORNBY.

P. S.—I have just seen the President of the Street Car Company, and he says he will fire the first conductor that collects fare from a preacher. I have also arranged with a chicken-raiser to raise 500 Plymouth Rock friers ready for October, 1909, delivery.
H. P. H.

Allan Ragsdale spoke for a few moments for the Epworth League, and especially for "Epworth-by-the-Sea." He is President of the State Epworth League, and he is making it a success.

CONFERENCE NOTES.

H. G. H.
Most of the supernumates appeared to be a rather active lot, according to their verbal reports.

Renfro: In view of the drought last year we have had considerable financial increase.

Uvalde Church was reported to be the prettiest in the conference.

Just across the river and within sight of the courthouse is the mound

The Supremacy of
Mason & Hamlin
ORGANS



upon which Santa Anna stood and smoked cigarettes while his army crossed over into the burning town in 1836.

One preacher reported that he had succeeded in making the devil very busy on his work.

The talk of the Bishop on education Wednesday morning was one of the best we have ever heard.

A. W. Wilson was an ideal host—but what would he have done without the fine band of women assistants?

The parsonage was our home and it was delightful.

Gonzales is the Lexington of Texas, and every school boy and girl seems to know Texas history like a book.

Here was fired the first gun for Texas independence and near the spot lies the body of the noted James C. Wilson.

I stood near the spot where Rev. Wm. Smith delivered a fiery speech to the Texans in 1836, just as the war for independence opened.

It was Buck Harris' vote that brought the conference to Gonzales, and it was fitting that here the brethren should pay tribute to his splendid worth.

B. Harris' first circuit fifty-two years ago was Gonzales Circuit, and here he was loved as no member of the conference was loved.

Two preachers had suffered financial embarrassment during the year from sickness and death, and it was delightful to see the brethren come to their relief.

Among the supernumates Monk, Joyce, J. S. and Theo. Gillett, Killough and Shuford could not be present.

While I am writing these notes the editor of the Advocate is preaching to a great crowd in the church, and I know the work is being well done.

Gonzales Church has in it some of the finest men in West Texas, and its women cannot be excelled.

Old Bro. Hiram Glass is on hand, 83 years old, filling works, having attended a session of the Texas Conference in Gonzales in 1856.

J. T. Gillett reached conference Thursday, strong in health and in fine spirits.

T. J. Pilgrim, the first superintendent of the first Sunday-school started in Texas, died in this city two years ago. The school was organized in Austin's colony in 1824.

On several occasions the conference was nearly worn out by long speeches from special visitors—ungracious as it may seem to say so.

The Galveston News had the good sense to send to the conference a first-class reporter, and the preachers appreciated that fact.

The conference, by unanimous resolution, abolished the office of Conference Treasurer. Hereafter all the

BABY BOY HAD ITCHING HUMOR

Which Broke Out in Different Places—Nothing Would Help Him—Mother Almost in Despair—Skin Quickly Healed Without a Scar and Trouble Has Never Returned

SINCE USING CUTICURA MOTHER GIVES IT PRAISE

"Several months ago, my little boy, now two and a half years old, began to break out with itching sores, I began to doctor him, and as soon as I got them healed up in one place they would break out in another. I was almost in despair. I could not get anything that would help him. One evening I read a testimonial from a lady who had cured her little boy with Cuticura. I began to use the Cuticura Soap and Cuticura Ointment, and after using them three times, the sores commenced to heal. He is now well, and not a scar is left on his body. They have never returned nor left him with bad blood, as one would think. Cuticura Remedies are the best I have ever tried, and they are surely great. I shall always have them in the house, handy, and shall highly recommend them to any one who is suffering likewise. I cannot give them too much praise. Mrs. William Geeding, 102 Washington St., Attica, Ind., July 22, 1907."



lady who had cured her little boy with Cuticura. I began to use the Cuticura Soap and Cuticura Ointment, and after using them three times, the sores commenced to heal. He is now well, and not a scar is left on his body. They have never returned nor left him with bad blood, as one would think. Cuticura Remedies are the best I have ever tried, and they are surely great. I shall always have them in the house, handy, and shall highly recommend them to any one who is suffering likewise. I cannot give them too much praise. Mrs. William Geeding, 102 Washington St., Attica, Ind., July 22, 1907."

ITCHING TORMENTS

From little patches of eczema, tetter, milk crust, psoriasis, etc., on the skin, scalp, or hands of infants, children, or adults are instantly relieved and speedily cured, in the majority of cases, by warm baths with Cuticura Soap and gentle anointings with Cuticura Ointment, the great Skin Cure, assisted, when necessary, by mild doses of Cuticura Resolvent. Cuticura Remedies are guaranteed absolutely pure.

Cuticura Soap (25c.) to Cleanse the Skin, Cuticura Ointment (50c.) to Heal the Skin, and Cuticura Resolvent (50c.) for the form of Chocolate Coated Pills, 25c. per vial of 60) to Purify the Blood. Sold throughout the world. Potter Drug & Chem. Corp., Sole Mfrs., Boston, Mass. **Get Mailed Free, Cuticura Book on Skin Diseases.**

"I Shall Be Satisfied When I Awake With Thy Likeness."

Continued from Page 2

nate and interminable stretches to the beginning of things? It is to be doubted if science knows much about the subject in hand, and the evidence it offers, based entirely upon the uncertainties of speculation, is not to be blindly accepted in rebuttal of more rational testimony.

Let this question be determined: Why would God create the body subject to death? Death is an enemy; it is dishonor. It is abhorrent to God; it is abhorrent to man. It is foreign to his economy; it is the discordant note in the universal symphony. Why would he introduce discord in the midst of harmony? It is contrary to all reason that he should do so; it is contrary to the nature of God who works along the lines of perfectness and harmony. Would God mock his own creature whom he brings into existence by determining as a circumstance of that existence that that creature should be the helpless victim of the ruthless enemy of his economy to be racked in every fiber of his being by the jarring discord of death? The thought does not comport with the nature and character of God.

The argument in support of this theory based upon the presence of the tree of life in the garden of Eden is likewise not such as to be conclusive. Because God drove man from it lest he eat of it and live forever is not conclusive that that tree was possessed of certain virtue for the purpose of preserving in perpetual life, upon his partaking at stated periods of its fruit, man's otherwise mortal body, and was supplied by God for that purpose. That the tree of life possessed such virtue as was calculated to preserve in perpetuity the life in man's body upon his eating its fruit is nowhere stated in the Scriptures, and consequently the argument that the existence of this tree is the evidence of the original mortality of the body does not carry great weight. It has only the force of doubtful speculation, and speculation which is largely against the rational.

There can be no certainty as to the mission of the tree of life, but a more plausible, and at once a rational, theory is that it answered the purpose of a sacrament, a divine ordinance not necessarily belonging exclusively to the days subsequent to the fall. The partaking its fruit, as the partaking the bread and wine of the Lord's supper, or submission to the application of water in baptism, or of circumcision as in former days, was to be the outward visible sign and seal of covenant relations between God and man. This sacrament was to be an act of worship, or means of grace, as our present sacraments, upon whose use in love man was to continue in God's favor. By its neglect the divine presence would become veiled and ultimately upon its continued neglect depart, whereupon, as now under like circumstances, man would be left to his own wisdom, but not necessarily to his final fall, for that was conditioned upon his eating of the tree of the knowledge of good and evil. This he might escape and returning in love to this means of grace live on in the immortality of soul and body, having restored to him the divine presence. That man was to and did eat of this tree of life is plain, for God said to him: "Of every tree of the garden thou mayest freely eat," only "of the tree of the knowledge of good and evil thou shalt not eat." How many times he may have used, by eating, this means of grace, and how many times neglected before his final fall there is no way of knowing, but that he did eat from time to time there is every reason to believe, and that he did finally neglect is plausible upon the principle that the man of God does not fall away from his righteousness and enter upon willful sin without some antecedent neglect of one or more duties. It was probably in a state of neglect of this sacrament as a means of grace that he, being left to his own wisdom by the veiling of the divine presence, was suddenly

overtaken by the overpowering temptation and led to the violation of the divine injunction, not to partake of the tree of the knowledge of good and evil, receiving therefore its penalty, the mortality of his body.

There is no escape from the conclusion that man being created a duality, soul and body, God's original design was that this duality should continue a perpetual and indivisible unity, and that consequently it was not originally subject to dissolution by death or otherwise. But the plain fact of its dissolution, and that by death, now casts its defiance full in the face, because the body is now mortal and subject to the ignominy of the disintegration of the grave.

The proposition under discussion is that nothing is perfect that is not in that complete state in which God created it, and in the realm of consciousness nothing is felicitous that is not in that state of perfectness. Establish this proposition as the minor, and it once is made good the major, that the disembodied souls of men now in heaven are not satisfied. We find that man being created a duality it was the divine plan that this work should remain an indivisible unity; but that this unity, in the case of disembodied souls, is dissolved, and that therefore there is the consequent absence of perfectness, and resultant from this state a necessitated infelicity upon the part of consciousness. Wherefore it follows that by reason of this state of imperfectness and its consequent want of entire and perfect felicity, the disembodied soul in heaven is not satisfied. "I shall be satisfied when I awake with thy likeness."

Honor the body. Christ so honored it he died to redeem it from death. The redemption of the soul alone would have been but half a redemption, if indeed such a thing were possible, but he died to redeem the body equally with the soul and to save both alike in heaven.

As we deposit the bodies of our dead loved ones in the grave, we do well to weep from breaking hearts at this their dishonor. So it was more than infinite love and compassion could endure that man's body should remain in death, but impelled by divine yearning, incomprehensible to the human mind, Christ by his own sufferings redeemed the body from death and declared it should come forth again in his likeness.

Why not honor the body? The song of youth and inexperience is: Let the worthless body be cast at death ignobly aside, it matters not. But the mature thought of experience cries: Do no dishonor to this lifeless but noble frame; lay it gently away; treat it reverently, and robe it in habiliments of honor and purity. Mark the spot where thou has laid it, and deposit there the evergreen and the jessamine. Its expectant and disembodied soul awaits its awakening and coming forth again in the likeness of Christ, when it shall be satisfied. Instrument of transcendent power, some day thou wilt sing a grander song; nobler deeds and sweeter words will be thy unending employ. Those lusterless eyes will speak a diviner love, and more honored grow those wasted hands. This body—not another, thank God—will come forth again bringing its triumph, satisfaction. Honor the body.

Awakened to reverie in contemplation of an ancient and lonely grave admonition was given that a mother had lain in that narrow and abandoned compass for fifty-eight years. What day-dreams followed fast one upon another. Leaping across the intervening years, the mind witnessed the burial scene there enacted. The open grave, the loved ones gathered round, the lowered casket, the rumble of harsh clods, the rounded mound, the fragrant flowers, the last words, the departing friends, and the cry of breaking hearts were witnessed again. The coming and the going of the seasons began and lengthened into years and decades. Loved ones passed away and friends followed in quick succession. Mother was forgotten! Reading the inscription there: "Died in full hope of heaven," imagination, still musing, witnessed the inexpressible happiness of this disembodied soul and exclaimed:

Though neglected and forgotten here, yet fifty-eight years in heaven is thy reward and thou art satisfied. But back flashed the answer: "No! I shall be satisfied when I awake with thy likeness."

A vision now sweeps before the mind. It is the vision of an unknown day—an unmarked future day. The merchant is busied with his traffic in wares; the lawyer implores the bar of justice; the physician pursues his mission of mercy; the blacksmith toils at the forge; to the ring of the carpenter's hammer the rising structure towers upward; the crack of the wagoner's whip resounds through the forests; the farmer sings with the birds the song of sowing time; the thundering express and rumbling freight shoot the curves and tangents; the merchantman and the warship traverse the paths of the ocean; the good goes on, and vice stays not its hand. All things move in their accustomed way, when with sudden impulse everyone, quitting his task, rushes aimlessly with impetuous motion under the subtle influence of some mysterious terror. The saint accosts the sinner; the virtuous woman her that is unclean; the high the low; the rich the poor; all precipitated to a common level by a universal fear, cry to their companions in distress: What means this universal awe? And now, as with one voice mingled with exultant shouts and walls of bitter anguish, hear the general cry: "The resurrection!" Behold! the dead arise. See! from mountain top and valley; from hill and plain; from forest and field the bursting graves give up their dead. The ocean yields its store, and from every clime and nation the dead appear—the small and great; the young and old; the peasant and the king; all, one common lot, come forth, for the King appears in his glory, having chained to his royal chariot the prostrate and broken form of this universal enemy—death. The body again animated by the soul awakes in the likeness of Christ.

"With thy likeness." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." Now the sons of God, but what we shall be doth not yet appear, so transcendently glorious shall that be. Inspiring thought! But this we do know—that when he shall appear we shall be like him, and the evidence of it is: we shall see him as he is. The material cannot behold the spiritual, and if we see him as he is it will be because we shall be changed to the spiritual like unto him. And though transformed, yet it shall be this body and not another. Though a spiritual body, yet, blessed be God, this body. O to be like him! King of kings, when shall he thy appearing? A spiritual body. There is a spiritual body—not an unidentified non-entity, but a moving, acting, seeing, thinking, animated body. What its form we know not, but we do know that with it we shall be like Him.

In his likeness. Sown in corruption, raised in incorruption; sown in dishonor, raised in glory; sown in weakness, raised in power; sown a mortal body, raised an immortal; sown a natural body, raised a spiritual. Sown a son of God, raised what it doth not now appear—in his likeness! That likeness was seen on the mount of transfiguration when his face did shine as the sun, and his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. It was revealed to Saul of Tarsus on the way to Damascus when his glory shown above the brightness of the noonday sun; and again to John on the Isle of Patmos when he saw one "like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and hairs being white like wool, as white as snow, and his eyes as a flame of fire, his feet like brass as if they burned in a furnace, and his voice as the sound of many waters."

Shall man be like Him? The thought dies a-borning. Notwithstanding, here is the desire of the soul; here is felicity, perfect and entire; here only is satisfaction. But 'twere not for man to



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THE YOUTH'S COMPANION, BOSTON, MASS.

tell it, nor painter's brush portray; too great by far the meaning, man's feeble thought to say. "I shall be satisfied when I awake with thy likeness."

THE MODERN PILGRIM.

The way led into a distant land; Doubt said, "Stay; cultivate the flowers about you; sing His praise from an exalted place." Reason opened the door of Wisdom, but the light was insufficient; the Modern Pilgrim could not clearly see the path. Faith was summoned. Doubt was vanquished. The Modern Pilgrim said: "I must go on, following the star-lit path." By the wayside Pessimist delved into a mountainous landslide, complaining, "My search reveals only faults and failures; if I could find human perfection I might be persuaded to accept Christ and the Church." The Modern Pilgrim answered: "Though these faults and failures have carried injury and destruction before them, the authors of the same have thrown them off and have gone on to higher heights; if in faults and failures you seek perfection you will forever remain on their level.

Further on, Benevolence stood, moodily regarding a growth of his own planting. In disappointment he said: "It bears no fruit!" After carefully taking note of conditions and environments the Modern Pilgrim replied: "Perhaps it were better to uproot the unfruitful tree; you have planted Charity where the Gardner would have sown Justice."

Then she looked out across the sea and was made sad at the sight of a derelict.

In a life-boat, as near as safety would admit, there lingered one who would attempt the rescue of the treasures on board the fated ship. But the soul asleep heeded not the danger, nor opportunity for safety. The Modern Pilgrim knew that, though the ship went down, the buoyance of the life-boat held it safe from the swirl of the waters. She passed into a hall whose walls were hung with mirrors. In each she saw her own reflection; over one was the word "Friendship," and the original said: "I am grateful;

I may profit by that I have been shown; my faults, as well as my graces, have been faithfully pictured."

There was the mirror of "Love." Then she said, "Flatterer; yet your hiding my faults has inspired me to blot them out."

There were mirrors of Jealousy, Censure, Enmity, etc. From these she turned in indifference. Then there was the mirror of the "Law." To this she turned, saying: "Unto this I will look that I may become that I should be." Then she came to a garden; on the lake's surface there rested a lily in the golden sunshine and a perfect atmosphere. There had been a storm; a storm of criticism and censure.

The Gardner turned the waters from the spring of Truth, that flowed from the growth of Justice, into the lake which washed away the sand of wind and wave, and left the lily with its glowing beauty undimmed, with its heart of gold.

MAY WILSON MARRS, Winsboro, Texas.

NERVOUS WOMEN

Take Horsford's Acid Phosphate To quiet the nerves, relieve nausea, sick headache, and to induce refreshing sleep.

WHY HIS MARRIAGE WAS A FAILURE.

He did all the courting before marriage. He never talked over his affairs with his wife. He thought only of his wife as a cheap housekeeper. He never dreamed that a wife deserved praise or compliments. He thought his wife had a very easy time. He married an ideal, and was disappointed to find it had flaws. He paid no attention to his personal appearance after marriage. He treated his wife as he would not have dared to treat another woman.—Selected.

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The merits of the Texas Wonder, you would never suffer from kidney, bladder or rheumatic trouble. \$1 bottle, two months' treatment. Sold by Druggists or by mail. Send for testimonials. Dr. E. W. HALL, 2926 Olive Street, St. Louis.



BLAYLOCK PUB. CO. Publishers

Office of Publication—416-418 Jackson Street.

Published Every Thursday at Dallas, Texas

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

G. C. RANKIN, D. D. Editor

SUBSCRIPTION—IN ADVANCE.

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Northwest Texas, Waco, Texas.....Nov. 11
Bishop Candler—
North Texas, Greenville, Texas.....Nov. 18
Texas, Beaumont, Texas.....Nov. 25

AN APPRECIATION.

By Rev. J. H. Brunner, D. D.

Kept at home by infirmities, I find great pleasure in reading the Advocate and other publications that come to my address. Especially am I interested in the sterling Methodist paper published at Dallas, Texas, and edited by George C. Rankin, one of my former college "boys," whose grandmother's house was one of my preaching places on the Newport Circuit in 1852 and 1853. Aside from my attachment for its editor, the paper has claims upon my attention. It has a stronger clientele than any other of the Southern Methodist Advocates, and is sound in its doctrine and progressive in its policies. Wide-awake, it scents hurtful heresies from afar, gives the alarm, and, if need be, goes forth to battle. One can but admire its prowess in its fight against the combined forces of King Alcohol—the direct foe of the human race. How thrilling its battle cry, "On with the battle!"

Its strictures on the frequent erratic utterances of our central organ at Nashville deserve special notice and commendation. Freedom of speech and freedom of the press are allowed to all, but contemners of Methodism should keep out of Methodist pulpits and Methodist publishing houses. They should gang with the outside crowd.

Hiwassee College, Tenn., 1908.

Polytechnic College is to have a great day in Fort Worth next Sunday. All the Methodists in the city are to join in a great occasion in the interest of the institution. Bishop Hendrix will be present and make the principal address; and other distinguished speakers will take part in the exercises. Dr. Boaz and all the preachers are pushing the matter, and they are expecting one of the greatest days in the history of the college. First Church will be packed with the friends and patrons of the school. The Daily Record is showing itself a friend to the college; and its columns, editorial and otherwise, have been replete with interesting accounts of the coming occasion.

Rev. V. A. Godbey, of Tenth Street Austin, did not get to the conference on account of the great Stuart meeting in progress at the time. He felt that such was the importance of that revival that he ought to remain and take care of its results. The brethren missed him very much.

Most wicked men change their views when death stares them in the face.

THE WEST TEXAS CONFERENCE AND THE ADVOCATE.

The West Texas Conference always stands by the Advocate, its editor and its publishers. At the session last week the following paper was enthusiastically adopted:

"The Texas Christian Advocate was never more popular with our preachers and people than now. It is meeting all the demands of the Church. It is orthodox and practical in its treatment of all questions involved in our doctrines and polity; and thoroughly sound in all its deliverances. It is bold and out-spoken in its positions on the questions of moral and civic reforms. It has done more than any one influence in our midst to arouse the people on the matter of prohibition; and we heartily endorse the Advocate in these matters; and we re-pledge our co-operation with the editor and the publishers in the great work they are doing.

"The Church is to be congratulated on the re-election of Dr. G. C. Rankin to the editorship of the Advocate for another year. We also congratulate the publisher, Louis Blaylock, on securing for the Advocate a permanent home in its new quarters in the city of Dallas, which will enable the paper to accomplish still larger work for the Church."

We appreciate such words coming, as they do, from one of the noblest bands of workers in our Texas Methodism.

A SUNDAY IN LOCKHART.

By special agreement we were sent over to Lockhart from the West Texas Conference last Saturday to preach for the Methodists and to speak at night on the subject of "Prohibition." While there we were entertained by Judge and Mrs. A. B. Story. They are good Presbyterians, but asked the pleasure to have us. The Judge is a leading citizen of that section of the State, and a politician of more than ordinary standing. We found him to be an excellent gentleman, well acquainted with all that part of the State, and a lawyer of wide practice. He told me a great deal in the way of recollections of Andrew Jackson Potter, and other noted Methodist ministers of that day.

Lockhart is a place of five thousand population, and it is an anti-prohibition town. The pros are arranging for a local option election in the county to come off some time next month. Sunday morning we had a large congregation and a good service. Our Church is reasonably strong, and they have a good house of worship and a new parsonage. We met many who greeted us most cordially for our work's sake. In the afternoon we spoke to a company of colored people and tried to interest them in the coming local option election. At night we had a great congregation at Blank's Hall. All the Church services were called off and the hall was crowded. For an hour and a half we discussed the question of prohibition with reference to the approaching election in that county. It was an enthusiastic meeting, and we think the cause was strengthened somewhat. At night we took supper with Mr. and Mrs. J. T. Gillett. Bro. Gillett is a son of Rev. J. T. Gillett, of the West Texas Conference, and he is a useful citizen of his community. What a pleasure it is to find our preachers' boys doing well, and nearly all of them are of that class. After speaking we spent the night till after 12 o'clock at the good home of Bro. Gillett and then took the Katy for Dallas.

G. C. R.

BISHOP KEY.

Bishop Key was in perfect health at the West Texas Conference. In fact, we have never seen him looking better. He presided with great satisfaction and dispatched all the business without rush or hurry. Nothing was neglected and everybody who wanted a hearing received it. The Bishop was uniformly kind and brotherly. Not an impatient look came to his face, and the brethren seemed perfectly at home in his pres-

ence. His addresses and sermon were wise and evangelical. He looked like a loving father handling his children. In the Cabinet the elders said his uniform kindness and courtesy were all that could be desired. He necessarily had to make many changes; but not one was made simply for the purpose of changing men. His appointments gave general satisfaction, and the brethren parted from him reluctantly. He is one of our clearest-headed and most eminently wise members of the Episcopal College. More and more he grows on us as the "Grand Old Man" in Southern Methodism.

The National election came off last Tuesday, and Judge W. H. Taft, Republican, was elected over W. J. Bryan by an overwhelming majority. He carried New York, Indiana, Ohio, Illinois, Maryland, and all other States heretofore reported doubtful. We hope to make some observations on the moral phases of the election in a later issue.

CONFERENCE NOTES.

Rev. Sterling Fisher and his helpers make almost ideal Secretaries of a conference. They kept the proceedings accurately and expeditiously.

Rev. A. W. Wilson and his good people gave the conference a splendid entertainment. No delegate or visitor lacked in comfort and convenience. Bro. Wilson remains as pastor of the Church at Gonzales.

Rev. H. R. Kimbler, now a local preacher, but formerly a member of the Texas Conference, was a visitor to the conference. Just as soon as he succeeds in closing up some of his business relations he will apply for readmission. He has made business a success, but he longs for his old and loved employ.

Rev. H. G. Horton was present and as active as ever. His recent experience under the surgeon's knife relieved him of his physical trouble, and his health is reasonably good. The readers will find valuable contributions from his valuable pen in this issue.

Rev. Thomas Gregory, after three years' of a most successful pastorate at Lockhart, goes to Uvalde. His people at Lockhart confidently expected his return; but they get in his place one of the most valuable men in the conference, Rev. J. M. Alexander. He finished an excellent four-year term on the Austin District, and the Lockhart people will find him number one.

This editor, along with Rev. F. B. Buchanan, Dr. J. E. Harrison and Rev. and Mrs. J. M. Alexander, were delightfully entertained at the elegant home of Col. Hugh Lewis. He is one of the oldest citizens in Gonzales, a prosperous man, and a good member of the Baptist Church. We had a delightful time in his hospitable home. It was our good fortune to abide with him when the conference met there in 1900.

There are many noble laymen who are always at the conference as delegates or members of important boards. Among them are J. E. Pritchett, V. M. West, D. B. Orgain, E. G. Gillett, G. G. Johnson, Bro. Williams and others. No conference has a more faithful body of laymen than the West Texas.

Rev. J. D. Scott has fully recovered his health and taken his place again in the ranks of the workers. For two years his health was under repair, but at the conference he looked strong and well. No man has done better work in the conference than J. D. Scott.

Rev. E. D. Mouzon, D. D., has taken his place as Professor of Theology in Southwestern University, after four years' of most successful work at Travis Park Church. He is one of the most gifted men in our Texas

Methodism and his position at the University is an accession to that department of our work.

Rev. F. B. Buchanan, after three happy and useful years on the Beeville District, takes the agency of Coronal Institute. The officials of that institution laid violent hands on him, and the Bishop gave him to the work after careful thought. Bro. Buchanan is a popular member of the conference, having the love and esteem of all his brethren. He is known as the "Sunny Jim" of that body.

Rev. A. L. Scarborough leaves station work and mounts up to that of the presiding elder, now having charge of the Beeville District. For years he has been one of the most competent men in his conference, a good preacher, active in the missionary interests of that section and a faithful pastor. He will take with him into the "eldership" a rich religious experience, and years of study and prayer.

Rev. S. H. C. Burgin, a transfer from the Missouri Conference, goes to Travis Park Church. He has just closed a four-year pastorate at Fayette, the seat of Central College, and he is said to be a fine preacher and a devoted pastor.

Rev. N. B. Read goes from Midland Station to the Austin District. Some years ago the General Conference ceded the Oak Cliff charge to the North Texas Conference, cutting Bro. Read off from the Northwest. After some years he returned to his old conference, but the last General Conference cut him off with Midland to the West Texas Conference, and now after these years of vicissitude he goes to the forefront in our Texas Methodism. In every place the Church has placed him, whether in large or small appointments, he has done his duty, and we predict for him a successful career in his new station.

The West Texas Conference has some splendid distances. For instance, Rev. N. B. Read in traveling from Midland by way of Fort Worth to Gonzales and return traveled 1400 miles. Some of the brethren in the San Angelo country did nearly the same. Of course the direct distance would not be so great, but the route taken to travel by railway includes the above estimates.

Everybody missed the face and the sweet companionship of Rev. Buckner Harris, who had gone to the conference beyond the river. At the memorial service Sunday afternoon a striking tribute was paid to his memory and that of Bro. Russell. They were long and faithfully connected with the conference and their names abide as a sweet savor among their brethren.

Rev. G. W. Perkins goes from a most successful pastorate at Uvalde to Kingsville. He had one of the best reports at the conference. He contended manfully for the next session of the conference, and as a result it went to Uvalde. He will do well at his new charge.

Rev. V. G. Thomas goes from Yoakum to Corpus Christi. He was exceedingly popular among his people, and Corpus Christi is to be congratulated upon securing him. He and Rev. J. M. Perry exchanged places. Bro. Perry did well at Corpus Christi, and his people at Yoakum will find him a brother beloved. He is a new man in the conference, but a good one. The brethren readily took to him.

The publisher was entertained in the home of Mr. and Mrs. W. M. Fly. Old-time Southern hospitality always abounds there. They have a peculiar knack of making every one feel at home. Mr. Fly is the son of the late Major G. W. L. Fly, who perhaps was one of the most widely and favorably known men in that section of the

State. His widow, who now resides in San Antonio, visited the conference and added much to the entertainment of the guests at the home of her son and daughter. Added to the duties of her home, Mrs. W. M. Fly was in charge of the choir, and yet, so gracefully does she entertain, she seemed to have time to spare. The week was pleasantly spent by all the guests in this home—and they were many.

Miss Ragsdale, of the Advocate force, was comfortably and pleasantly entertained in the home of Mr. and Mrs. J. H. Booth. Mr. Booth is Mayor of Gonzales. He and his good wife are staunch Methodists and warm friends of the Advocate.

Sunday was a great day in Gonzales. Bishop Key had charge of the services at the Methodist Church just at the close of a great love feast occasion. He gave to them a most spiritual sermon, and it was greatly appreciated. At its close the class of deacons were ordained. A memorial service was held in the afternoon, following which the Bishop ordained one member an elder. At night Rev. W. W. Pinson preached a stirring sermon. The other pulpits of the town were generally filled by our preachers.

Monday morning the Board of Missions made their final report. It was a most inspiring report. It showed that all the charges in the conference save three or four had paid every cent of their assessment for this cause, and some of them were in excess. The conference was stirred by the report. Then followed the reading of the appointments, and the session adjourned and became history.

PERSONAL.

Rev. W. F. McMurry, D. D., of the Church Extension Board, passed through the city the other day on a western trip and called pleasantly on the Advocate force.

We stated some time back that in 1887 there were only three dry counties in Texas; but Bro. H. A. Ward, of Anson, tells us that we will have to add Jones County to that list, making four instead of three. Jones County has always been right.

Rev. H. A. Bourland, D. D., and his good wife are now in San Antonio for the benefit of Mrs. Bourland's health. They are located at 928 Main Street, and will be there for the winter. Let the brethren who wish to communicate with the Doctor address him as above.

Rev. W. A. Sampey, one of our most honored superannuates, writes us a most brotherly letter endorsing the Advocate and its position on prohibition. Brother Sampey is still active, though on the nominal list. He does good work still, just as he did good work when in the active field.

Rev. Ellis Smith, of Jacksonville District, Texas Conference, was in the city the past week and made the Advocate a very pleasant visit. He is closing out a most successful year. Collections full, about 2000 conversions and 1500 additions to the Church. Bro. Smith is making good as a presiding elder.

Our young friend and brother, Rev. Geo. M. Boyd, has been accepted as a missionary, and he goes to Rio, South America. He is a Texas boy, educated in Polytechnic College, and he is the son of Rev. and Mrs. G. F. Boyd, of Gatesville, Texas. Texas has a special interest in him, and may God's richest blessings rest upon him. He and his wife will visit the father and mother on their way to their foreign field.

DEDICATION.

The church will be dedicated at Pleasant Mound the second Sunday, November 8. Dr. G. C. Rankin will preach the sermon of dedication at 11 a. m. All the people of this charge are invited to be present, and all former pastors. M. C. DICKSON, P. C.

Epworth League Department

GUS W. THOMASSON, EDITOR

Van Alstyne, Texas.
 All communications intended for publication in this department and all papers with articles to be commented upon should be addressed to the League Editor.
 The following rules should be observed in remitting money on account of the State Organization: Local Chapter dues should be sent to Frank L. McNeely, Dallas. Assembly funds should be sent to Theo. Bering, Jr., Houston.

STATE LEAGUE CABINET.
 President—A. E. Ragdale, Dallas.
 First Vice-President—Tom C. Swopes, Houston.
 Second Vice-President—Miss Mattie Harris, Dallas.
 Third Vice-President—F. W. Horn, Houston.
 Fourth Vice-President—Dr. E. E. Hall, Austin.
 Secretary-Treasurer—Frank L. McNeely, Dallas.
 Junior Superintendent—Miss Ella Mae Christopher, Arlington.
 Secretary Board of Trustees—A. J. Weeks, San Antonio.
 Syndicate Press Correspondent—Roland H. Stoker, Dallas.

NOTES.
 Miss Mabel Montgomery, League Editor of the Southern Christian Advocate, sends us the following note: "On the League page of a recent issue of your Texas Advocate I noticed your item that the Southern had failed to visit you since July, so I have had your name again placed on its mailing list and trust you will receive it regularly. We small South Carolinians do not like our friends, the Texans, to remain in ignorance of our Epworth League doings even though they do not measure up to the achievements of Texas Leaguers." We are awfully glad this little lady has restored us to her charmed circle. The Southern came to us this week and we find the League page brim full of news. They are preparing to get out a State Directory and their First Vice-President, after a summer in Chicago University, is preparing a series of articles for publication on the work of the first department, the chapter at Columbia has organized a new Mission Study Class and enrolled nearly every member in it, the officers of the Chapter at Ridgeland have just been installed and are planning a vigorous campaign for the winter, Miss Ida May Fishburne, of Walterboro, has been appointed Second Vice-President and Mrs. J. M. Bull, of Columbia, has been appointed Junior Superintendent, while Matthew Lyle Spencer contributes a column article on "A Weakness in the Devotional Department." This does not look to us like small doings! We make our best courtesy to the South Carolinians, for they are a hustling lot of folks and the League movement is being developed wonderfully by them.

We said something recently about some one having made the first reservation for the Encampment in 1909. Now comes Brother V. B. Hudson, of Bryan, an attendant upon the 1908 session, and says: "I would like to engage now for next year's Encampment two rooms in Epworth Inn on first floor on east side overlooking bay."

Brother C. W. Godwin, pastor of our Church at Moore, writes as follows: "My Leagues have raised their money for four bonds. Now they are contributing some certain amount each month to Miss May Dye. Where shall this money for Miss Dye be sent? We are booming things out here. I can take 100 to Epworth next year!"

Brother Ben M. Landan writes from Taylor to say: "We have paid our pledge in full, \$25.00, and hope that this amount, though small, may be a benefit to the work." This League subscribed for a bond at Epworth during the late Encampment. G. W. T.

FROM FRIENDSHIP AND TRACY.
 Tracy: Officers elected October 25, 1908: President, Mr. W. F. Gran.; First Vice-President, Mrs. W. H. Lyon; Second Vice-President, Mrs. Laura Edemon; Third Vice-President, Mrs. Ed Jimmis; Fourth Vice-President, Mrs. Ida Laird; Secretary, Miss Sallie Beesley; Treasurer, Miss Lillie

Davis; Epworth Era Agent, Miss Malissa Hobbs.

Friendship.
 Officers elected October 4, 1908:
 President, Mrs. Hattie Walker; First Vice-President, Mrs. A. M. Morris; second Vice-President, Mrs. Minona Strickland; Third Vice-President, Miss Gwyneth Ross; Fourth Vice-President, Miss Rhoda Crossland; Secretary, Miss Hettie Walker; Treasurer, Mr. Huling Walker; Era Agent, Miss Lucy McCormick.
 E. J. HAMMONS, P. C., Davilla, Texas.

WHAT A MISSIONARY THINKS OF BRO. PARKIN.
 Brother Parkin arrived in Rio de Janeiro on a Saturday, preached for the seamen in our Central Mission building on Sunday, took his first Portuguese lesson Monday morning and began active work in the mission at once. He has shown great interest and enthusiasm in the work. The second Sunday there were two conversions under his preaching. I doubt if any missionary landing on the field can show a better record than this. He and his wife give promise of great usefulness in the mission. There is in the city of Rio de Janeiro a large English-speaking population and they, being formerly from England, at once called forth sympathy and interest from the English-speaking community. We look for great results in their work, especially among the seamen and in connection with the large British interests that we find in the city of Rio de Janeiro. They are already making active progress in the acquisition of the Portuguese language. Brother Parkin has a great desire for open-air preaching, and house to house visitation.
 H. C. TUCKER.

THE SERPENT OF THE STILL.
 I remember when a child of reading in one of the old school readers a story of the "Serpent of the Still." In my childish fancy I could see a huge snake coiled, with head erect, his eyes glistening like two large beads imbedded in a great cushion, his forked red tongue darting in and out of his terrible jaws like chains of lightning playing hide and seek in some dark thunder head. With a shudder I would close my eyes to shut out the thought of his great ugly, sleek form as he swayed back and forth upon his circular base of rising folds, that towered fold above fold, spitting his venomous poison upon those who chanced to pass his way, ready to inflict his deadly wound or crush him in his Anaconda grip. My childish imagination has passed away with time. In my maturer years I can see a dread "Serpent of the Still" even greater than he in my childish fancy. I can see him in all his heinousness, with his fiery tongue and deceitful, lurking eyes, striking at our country's heart core. Boldly does he sit upon his throne of "legitimate rights" and sends forth his curse upon the world.

Looking back to the dawn of creation, when the world was in the morningtime of life, fresh from the hands of the Creator, not one blight upon its mantle of nature's beauty, there it lay pure and fresh as the thought of God himself. In all this beautiful world there was one spot beloved by the Heavenly Father over all the world besides, the most beautiful spot in all nature's kingdom, a blissful paradise, a heaven on earth, and out of this fertile soil grew trees and shrubs of all kinds pleasant for sight and smell. There were many little rills that ran in and out, here and there, watering each plant and flower, which grew lavishly on hill, plain and dale—here joining a little truant stream from some dark passage forming a rivelet that watered in its course the grain-laden fields, where the morning sun, wrapped in his gorgeous robes leaves his chamber in the east, first plants his warm kiss from studs of living light. Here in this sacred place the Divine Gardener planted his garden,

and in this paradise was placed the heavenly pair, the emblem of purity. Thus they stood in this Eden, and under open sky adored the God who made the sky, air, earth and heaven. Here in this blissful abode was ordained that hallowed place called home, the magic circle within which every spirit may find refuge. Home! how that name touches every fiber of the soul and strikes every chord of the human heart with its angelic fingers. Yet within this sacred place that was the type of heaven itself entered the enemy of mankind in the form of a serpent, and with fraudulent temptations brought sin and sorrow into that happy home and into the world. So it was then, and for more than six thousand years, all along the stram of time, from that day when Satan was allowed to roam on earth at will, and crept into the home of God's chosen pair, and through whose black and cunning art drove them from their paradise, he has in varied forms done his diabolical work. We have him today, in the guise of the Serpent of the Still, robbing homes of all their peace and happiness, sowing the seeds of disgrace, crime and poverty. Dear readers, for a moment let's follow this terrible serpent on his trail of evil work as he goes forth on his mission of woe. First let's stop here. This is one of his headquarters where you see those bright lights shining and can hear the sweet strains of music. If you will look there above the door you can see six large, bright letters. The first is an "s," the last is an "n." That's his sign of legitimate business. "The cross bones and skull would be more appropriate." Within that door men pass and barter their manhood, ambition, health, pride and hard-earned money for this poison which is handed out to them in dainty little glasses over a well-polished bar by one of the hired agents of this enemy of the world. But let's follow this trail a little farther. See, he has turned in here to this poor but neat home. There by that light sits a once beautiful and promising woman. Note the pallor of countenance, save those roses of the grave upon her hollow cheeks. Hers is a sad story. See how she stitches her life away, making immortal "hood's song of the shirt,"

"Stitch! stitch! stitch!
 In poverty, hunger and dirt,
 Sewing at once, with a double thread,
 A shroud as well as a shirt."
 A few years ago she stood as a bride in her beauty and pride upon the threshold of her new married life, the future lay out before her pure and white. This vile serpent left his trail across life's bright page, that life whose atmosphere was flooded with the sweetest aspirations and whose matrimonial sky was set full of starry thoughts and visions of delight. But he who pledged his love to this fair young girl dropped that sacred promise in the wine cup and drank it down—listened to the tempter's deceitful tongue and fell by the wayside—and she, whose very thoughts were wedded to him, was left through dreary hours and days alone. Night after night she sat alone and heard the ceaseless ticking of the clock on the little shelf, listening for him who had squandered her happiness in the dram shop. How tired she would grow as she looked out on the great sea of love upon whose beach she sat down a few short years ago for life, thinking to feel forever the love breeze from its boundless billows of happiness, and to clasp within her arms the silver surf that ran only to wreck itself upon her heart-broken bosom; but day by day it ebbed and receded till the sand grew hot and dry, and the old hull of hope that so many thousand have sent out on that faithless sea since woman loved and man has fallen a victim of this Serpent of the Still. How many such wrecks do you ask? Ask the recording angel. He may know; the world doesn't. We will stop here a moment at this tumbledown place, and I will show you a picture that should make Satan himself weep. Yes, he has entered the

home nest of this poor, frail mother, give it truth's impressions and teach it of God. The great truths of temperance are fundamental facts to children, and a great mistake is made if you do not bring them directly to your child. "The hand that rocks the cradle rules the world." Here is where lies the mother's opportunity. In the home are the laws of a country made. There she cradles in her hand of love the child who will be our future law-maker, who shall be led by the heart through her spiritual discernment. The things said in the home have greater weight upon the undeveloped character of your child than any sermon, lecture or book. There has never been a time when woman's power did not have weight, but within less than the last century she has pushed her way in the great arena of life. She has asserted her rights to be heard in literature, education, social reform, and even in politics. Thus she has proven she has the capacity to cope with man in any avocation in life. But whatever has been her recent conquests, home constitutes her ancient realm, her Eden, and here is where lies her power for the good of her country. Here is where you will train your boy against the evils of intemperance. Put before him the right kind of literature on this great subject. Let him be in sympathy with this question that is before our State of Texas now—whether we shall drive this enemy across the border or not. We are a part of what we read. Train his heart and mind on this subject by your own personal example. You may so live that the very atmosphere in your home will keep your boy on the right side of temperance.

**"Rouse, woman, in your quiet power,
 Your heart's man-withering frown,
 Your hand that rules the festal hour,
 And crush the monster down!**

**"You shape the human form and soul,
 You mark the infant's way,
 Youth's fancy you can control—
 Man's actions you can sway;**

**"Bend every blessing of your life
 To fight its deadliest ill.
 Strike, daughter, maiden, widow, wife,
 This Serpent of the Still."
 (MRS.) ROBERT MASSIE,
 Ozona, Texas.**

PUZZLE SOLVED
Coffee at Bottom of Trouble.

It takes some people a long time to find out that coffee is hurting them. But when once the fact is clear, most people try to keep away from the thing which is followed by ever increasing detriment to the heart, stomach and nerves.

"Until two years ago I was a heavy coffee drinker," writes an ill stockman, "and had been all my life. I am now 56 years old.

"About three years ago I began to have nervous spells and could not sleep nights, was bothered by indigestion, bloating, and gas on stomach affected my heart.

"I spent lots of money doctoring—one doctor told me I had chronic catarrh of the stomach; another that I had heart disease and was liable to die at any time. They all dieted me until I was nearly starved, but I seemed to get worse instead of better.

"Having heard of the good Postum had done for nervous people, I discarded coffee altogether and began to use Postum regularly. I soon got better and now, after nearly two years, I can truthfully say I am sound and well.

"I sleep well at night, do not have the nervous spells and am not bothered with indigestion or palpitation. I weigh 32 pounds more than when I began Postum, and am better every way than I ever was while drinking coffee. I can't say too much in praise of Postum, as I am sure it saved my life." "There's a Reason."

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

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

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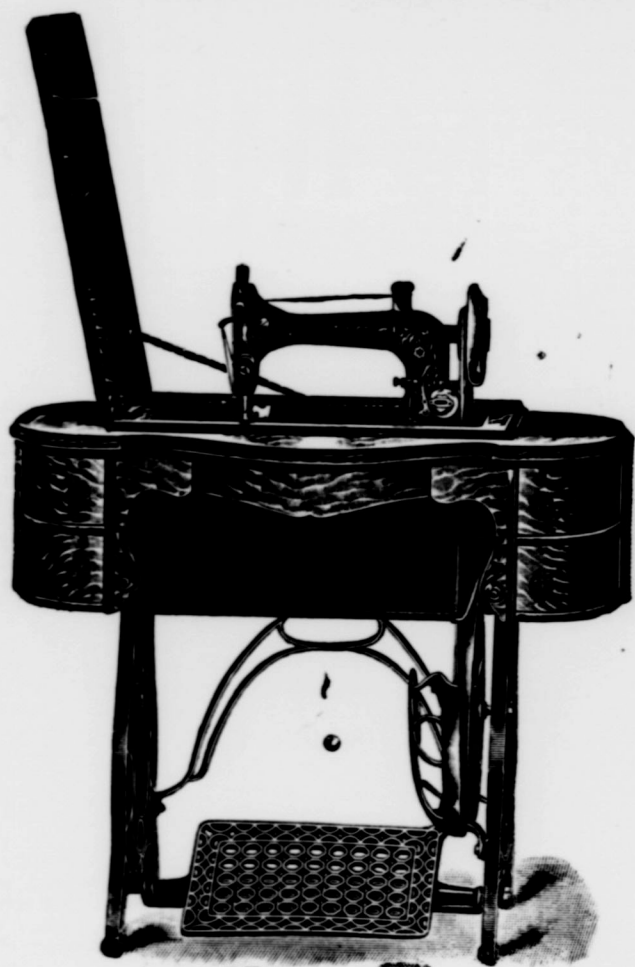
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The "Improved" Texas Advocate SEWING MACHINE



Description

Ball Bearing. Fully Warranted for Ten Years.

IN GENERAL.—The Sewing Machine illustrated is, in every respect, a first-class one. It is the full equal of the well-known, high-priced machines, and each and everyone is sold with that distinct and unequalled guarantee. You may pay more for a sewing machine but you cannot buy more. A trial order will demonstrate this fact to your entire and lasting satisfaction.

THE SEWING HEAD has an extra high arm, the actual clear space underneath being 8 3/4 x 5 1/2 inches. This allows room for the convenient and easy handling of the most heavy and bulky materials. Limited space allows only mere mention of the following improvements and labor-saving devices which distinctly place this machine in a class above all others: Disc Tension with ingenious device which automatically releases all pressure on thread when presser bar is raised; Positive Cam Driven Takeup, Gear Releasing Device, Automatic Bobbin Winder, Steel Forged, Double Width Four Motion Positive Feed, Steel Cupped Needle-Bar, Self-threading Shuttle, Automatic Stitch Regulator and Bessemer Steel Working Parts hardened in Oil.

THE CASE is of an unusually attractive and substantial colonial design. It is built throughout of the finest quarter-sawed, mirror finished Oak, and has four roomy, well-built side drawers with handsome embossed pulls, convenient center drawer, inlaid tape-measure in table and patented, unbreakable steel chain and lever Automatic Lifting Device.

THE STAND has ball bearings in the wheel and pitman which operate noiselessly in micrometer ground steel cones. The Pitman is made of steel and is unbreakable. It has non-binding, adjustable connections at either end which, in themselves, are an effectual guarantee against hard and noisy running.

The Stand is fitted with an ingenious device (hanging directly over the wheel) which automatically re-bolts both wheels when sewing head is raised to position for use.

THE STEEL ATTACHMENTS, furnished free of extra charge and packed in brass-trimmed, velvet-lined oak box, are very complete and satisfactory. The full set consists of Ruffler, Tucker, Blinder, Eraser, four Hemmers of varying widths, Feller, Shirring Slide, Quilter, Cloth guide, Two Screw Drivers, Six Bobbins, twelve Needles, filled Oil Can and elaborately illustrated Book of Instructions covering their use and care.

SUPPLIES.—Statements of sewing machine agents to the contrary, we are prepared to furnish needles and all parts at all times at prices that are much lower than those obtainable by agents.

Why Pay

Three Prices for a Sewing Machine

When one-third the money will buy an equally good Machine
The Advocate Machine, manufactured by a leading factory and fully guaranteed, will be placed at your nearest freight depot (free of freight charges) for \$24, and this includes one year's subscription to the Texas Christian Advocate, either a new subscriber or a renewal. If the Machine does not measure up to our statements, it costs you nothing. You can have your money back and we will take the Machine off your hands. Address, inclosing amount,

Blaylock Pub. Co.,

143 South Ervay, St. Dallas, Texas.

Notes From the Field

Kosse.

We have just had two gracious meetings: one at Bremond and one at Kosse; they were meetings of great spiritual power. A number of conversions, and the Church put on a higher spiritual plane. Bro. E. N. Parrish, of Joshua, Texas, conducted these meetings. He is a great power in revival work. I regard him the best revivalist in Texas Methodism to-day. He loves the Methodist Church and her preachers, and will be a blessing to any pastor.—A. C. Biggs.

Cumby.

After five weeks of sickness we are trying to get ready for conference. We have served a kind and obliging people. Cumby is a most delightful place to live. We will report 70 conversions and 70 or more accessions. We will also dismiss quite a number. The emigration move is still going on in this country. The cotton crop is short and will soon be gathered. If more Methodists would subscribe, pay for and read the Advocate, Church affairs would take a new turn.—N. C. Little.

Como Charge.

We have had our fourth Quarterly Conference for Como Circuit. Bro. Alderson was with us and did some good preaching. The charge is behind with preacher and presiding elder, but expect to get out or very near out by the time conference convenes. We have made some advance on the charge this year; had some forty conversions and half that number of additions; however, we will not be able to report again, as we have lost a member by death and then so many are moving away. We have made advance in a material way; have repaired the parsonage to the amount of \$275, and we are building a church at Como which will cost \$2500 when completed. We have a good parsonage and Home Mission Society; they have about eleven members; have raised and expended \$144.75, and have in the treasury \$78.44. We are winding up for conference. While we will not be able to report everything in full, yet we will have the best report this charge has made for several years.—W. A. Pritchett, P. C.

Stamford.

We are fast rounding to the close of another triumphant year. Have had four meetings under the direction of our Church, resulting in at least 225 public professions of religion; have received 240 members, and expect to make it 250 before conference. Had to leave the church house in May for lack of room and we are now worshipping in a large tabernacle. We have two of the finest woman's societies in the conference. Misses Davies and Head were with us October 26 and 27 in an institute, giving us plans and discussing methods. These women of God are powers and their stay with us gave a thrill to the whole Church. Our Sunday-school is paying fifty dollars a month to foreign missions and one class in the Sunday-school is planning to take a scholarship in a mission school for next year. Bro. and Sister Woodward have organized a Students' Volunteer Band at the College and about twelve of our choicest young people are on the altar for foreign mission fields; three of them from the local Church, the others from the student body. We will report about \$5,000 raised for all purposes. We thank God for all of his blessings.—Robert E. Goodrich, Oct. 28.

Sayre, Okla.

We are now on our last round on the Pioneer Circuit; one more appointment will tell the story. The Lord has been good to us, whereof we are glad. We have witnessed the conversion and reclamation of seventy-five or more souls this year and have received seventy into the Church, and the whole Church standing upon

higher ground, conference collections all up, P. E. and P. C. salary one-third behind, and no hope of coming out. Wind, wind; hail, hail—the farmers blown out in the spring, hailed out in the summer and fall, until they think they are helpless, and say they can't help themselves. Yes, these are a good people and no preacher need to shudder at coming to the Pioneer Circuit, for there are some heroes out here who are willing to sacrifice for the Church, and as these disasters don't come every year we look forward to this to be one of the best circuits in Western Oklahoma. We now have two subscriptions out to build two churches on the work, and hope the next preacher will take up the work where we leave it and build these churches; it can be done and must be done before we can ever succeed in this country. May God bless the Advocate and editor, may her banner ever wave and her editor never hold his peace until the last liquor dealer is driven from the good old State. On with the battle!—J. M. Holt, Oct. 27.

Silverton Circuit.

We are very glad to report a good year. We finished one church building and have taken subscriptions to amount of \$516 to build another. We have also taken another subscription amounting to \$800. Some of the lumber is being hauled to build those churches. We will pay our collections ordered by the Annual Conference in full. We have had 91 conversions on the charge, and 76 accessions to the Church. We have organized two Methodist Sunday-schools, one Senior League and one Home Mission Society. Rev. S. J. Vaughan, of Merkel, did the preaching in the Silverton meeting—40 conversions, 25 accessions to the Church. I will say that Brother Vaughan did some fine preaching, which was very highly appreciated in Silverton. He is very fine help in a meeting. Rev. T. N. Lowry, of Merkel, held one meeting for me at Vigo Park. It was a great success for a sparsely settled country; had 40 conversions. He is very fine help and does good, solid, permanent work. I will say to the preachers of the Northwest Texas Conference that if you need any help Brother Lowry cannot be excelled. He also helps the Church to appreciate their pastor.—G. R. Fort, Oct. 26.

Guall Circuit.

We have been too busy during the year to write much. A word from us, however, is now due the faithful workers of this charge. We have undergone many financial disasters, panics, crop failures, etc., etc. But amid all this the people have stood faithfully by the Church and the cause of our Master. They have proven their loyalty in many ways during the past year. The charge has had a steady growth all the year. Our revivals have been good. Bro. Hudson, of Wellington Station, rendered very valuable service in two of my meetings; he is excellent help in a meeting. About 50 were received by ritual as the result of our summer campaign. Our conference collections are in hand with some little excess. Salary was raised \$100 at the first Quarterly Conference. The charge will maintain its usual record of paying out in full. Last Saturday and Sunday Bro. Howard held our fourth Quarterly Meeting; preaching and directing the business of the Quarterly Conference to the entire satisfaction and delight of all present. It is not out of place to say the people of this charge are delighted with Bro. Howard as presiding elder, and are very anxious for his return to the district. He has the affairs of the district well in hand and the district needs him another year. Brothers John and Arthur Aaron were licensed to exhort at our last Quarterly Conference. The pastor will find in them true friends and good helpers. They

are loyal to the Church and true to the pastor as are the other two exhorters—Bro. Jones and Bro. Ingram. The charge is in a healthy, growing condition. Peace and harmony prevails. This is a deserving people, true to the principals of right, loyal to the Church and pastor, and liberal according to their means. May the blessings of our Heavenly Father abide with them.—Sam'l L. Culwell, Oct. 30, 1908.

Graham Mission.

About one year ago I transferred from the Alabama Conference to the Northwest Texas Conference, which convened at Amarillo, Texas, which is the coming city of the Plains. When the appointments were read I was read out to the Graham Mission and I went to my field of labor determined to accomplish all that was possible. There I met with many who were strangers to me, but not to the Lord. We may take knowledge of many of these people and say they have been with Jesus. The people of this work love God and his cause, and they prove their zeal by their works. There is a prayer-meeting on the work that has been going on for fifteen years. It is the best I have ever seen. We have had a good year; the Church has been greatly revived, and we feel that we are in better condition to fight the enemy of our souls than ever before. Our fourth Quarterly Conference was held on October 23. Rev. M. K. Little, presiding elder, was present, and preached a fine soul-touching sermon, which I trust will bring forth much fruit. The stewards were on hand ready to make their reports, and with delight they made them. Each place paid up in full, and all except two, a nice sum over. All the collections ordered by the conference are paid in full. We are trying to get the parsonage in good shape by conference, so it will be ready for the new preacher, or the old one as the case may be. We hope and pray for great things on the Graham Mission next year.—F. M. Atchison, Oct. 31.

Floydada.

At the conference at Amarillo the writer was received on trial and sent to his charge. Last year the charge consisted of Floydada, Lockney and Harmony. It was divided and Floydada and Harmony were left in the charge and two country appointments put on at schoolhouses. There were then at Floydada 74 members, Harmony 22 and eight at a schoolhouse. To the field this year under the blessings of God there have been added to the charge 81 new members—19 by vow, 27 by baptism and 35 by certificate. Four new rooms and three halls and two galleries added to the parsonage. The church has been repapered and repainted and a nice picket fence put around the parsonage. Our assessments will come up in full for conference. This charge is looking to a station next year. They asked \$100 from the Board of Missions this year to help pay the salary of \$600 to the preacher and presiding elder, but we hope to see the salary assessed at \$900, and nothing asked from the Board. I am writing this for the benefit of friends who assisted me last fall. I have not been idle, brethren, and I shall not be another year if sent to another charge or left here. I believe if a man is what he ought to be, it will not be, where am I, but what am I? The Lord is always ready to help, and any man who is in earnest can find plenty to do in any field, and the work will be blessed. We had no prayer-meeting here and no League, and we now have a splendid prayer-meeting of from 30 to 85 present, and a Senior League of about 50 members, and a Junior League of about 28. If I am sent to Cuba I would do just as much as if I were sent to the First Church, St. Louis. All I want is a living and a place to work.—J. W. Smith.

Cisco.

This closes our fourth year on this delightful charge. Our collections are all full and over; we have had over 250 conversions this year, built the best parsonage in the district, have

