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## "YE OLDEN TIMES."

As Seen in the Advocate Files of 1857-58-59-60.

### RELIGION NOW-A-DAYS.

[Editorial, Dec. 13, 1860.—J. E. Carnes, Editor.]  
Duty to country is never inconsistent with duty to God. They are the same ever in war, and no less so in times of internal commotion. When one hundred and five years ago, the eloquent Davies, of Virginia, was called upon to preach a sermon to Capt. Overton's company of volunteers, raised for defense against the French and Indians, he scrupled not to entitle his discourse, "Religion and Patriotism the constitution of good soldiers." His text was, II Sam. x:12. "Be of good cheer and let us play the man for our people, and for the city of our Lord; and the Lord do that which seemeth good." "And has God," he asks, "been pleased to diffuse some sparks of this martial fire through our country? I hope he has. Cherish it as a sacred heaven-born fire."

He urged upon the soldiers the great importance of religion, not only that they might be ready to die, not only that they might carry the spirit of Christians into the fight, but into the camp, as a preservative against the vices to which they would there be tempted. When the same preacher "preached to the militia of Hanover county, in Virginia, at a general muster, May 8, 1758, with a view to raise a new company of men for Capt. Samuel Meredith," his theme was, "The Curse of Cowardice." Jer. xviii:19. "Cursed be he that doeth the work of the Lord deceitfully, and cursed be he that keepeth back his sword from blood." He shows that "this denunciation is leveled against the coward, who, when God, in the course of his providence, calls him to arms, refuses to obey, and consults his own ease and safety more than his duty to God and country;" and against "shy hypocritical cowards, who undertake the work of the Lord, that is, take up arms, but they do the work of the Lord deceitfully; that is, they do not faithfully use the arms for the purposes they were taken up." His "natural inference" from the discussion is, "that if the defence of our country, in which we can stay but a few years at most, be so important a duty, then how much more are we obliged to seek a better country, i. e., an 'heavenly;' and to carry on a vigorous war against our spiritual enemies, that would rob us of our heavenly inheritance. Therefore in the name of Jesus, the Captain of our salvation, I invite you all to enlist in the spiritual warfare." Excellent inference! And if our people deem it a virtue to be so much in earnest about the interest of a State which they must soon leave, and which must soon pass away, may we not ask them what are their relations to the "kingdom that cannot be moved"—the kingdom whose awards are eternal? There is never any excuse for neglecting religion. And if any man who thinks himself a patriot now, supposes that patriotism is profanity, or intemperance, or reputation, or "sound and fury signifying nothing," he needs to be reminded that it is righteousness which exalteth a nation, and that sin is a reproach to any people. Hardly will any one point to such a patriot, as Davies did to "that heroic youth, Col. Washington, whom I cannot but hope Providence has hitherto preserved in so signal a manner for some important service to his country." Very far, indeed, is it from being true, that the country is served by any man's wickedness, though it is no doubt a melancholy fact that many a man whose abilities might be directed into profitable public service, under the guidance of fear and love of God, wrecks his talents and himself forever, by spreading the sail of personal license to the breeze of popular excitement. To the truly Christian patriot the political tempest is but the storm that roots the oak. The mere surface patriot, is but chaff before the gale. The same causes that quicken the politician's step to the drinking saloon, hasten the Christian citizen's step to the closet.

And there, after all, is the true anchorage of the State. Hidden beneath the tossed and noisy surface—faith in God, though not the obvious, has always been the real support of the country in times of adversity, whatever other agency may have received the glory of the achievement.  
Nor is a time of political trouble unfavorable to the full exercise of the duties of religion by its professors. "Trials lend new wings to prayer," new points to sermons, new interest to all the duties of the Christian life. Besides, excitement may be God's ploy of breaking up the soil for the precious seed. Let husbandmen of Christ only believe that the seed which they scattered hold the germs of eternal life, and, sow in hope, now as heretofore. "Thou canst not tell which shall prosper." If there be any difference in opportunities for good, the present is not the least hopeful. What restraining influences the sermon of Sunday may exert over the community during the week, who can tell? And then how the firmness of the everlasting foundation reveals itself in contrast with the

instability of earthly things. Standing there, the Christian, like the light-house, should seem more calmly bright as the commotion grows more fearful below.  
As in the late time of the drouth, Christian liberality abounded in Texas, so in the present time of turmoil may Christian firmness, charity and usefulness abound.

### THE ADVOCATE—THE CONFERENCE.

[Editorial, Aug. 12, 1858.—J. E. Carnes, Editor.]  
It is fully understood that the ADVOCATE belongs to all the Texas Conferences, and that we, as its editor, are the servant of all. We regard our calling as a sacred one, and, therefore, we add at once, that we are the servant of all solely "for Jesus' sake." Coming into Texas without any connection with the history of the church here, it is not to be supposed that we will at once understand all the details of our work; but we wish to assure our brethren of all the conferences that we feel wholly impartial at this moment and shall keep ourselves hereafter, both from duty and from choice. If at any time we seem to any to do or omit anything, so as to lay the ADVOCATE liable to a charge of partiality, we ask a suspension of judgment, with the assurance that there shall be no ground of complaint in the outcome. We dare no more violate the spirit or the letter of Christianity as an editor than as a minister or man. It would be as wrong in us to use the ADVOCATE as to employ the pulpit for any one-sided policy. No one shall ever truthfully say that we have done so; it will be impossible, because we belong not to any part of the church, but to the church itself. Our whole heart and head and both hands are hers.

To make our duty as clear and as easy as possible, we hope our brethren will not embarrass us with communications conceived in a petulant, fault-finding spirit. If there be any differences to discuss, let facts and arguments be given in candid, Christian language.

Sometimes we receive communications which convince us that the writer had not all the facts and circumstances before him; we feel certain that time will place the whole subject in a different light to his vision, and we are therefore inclined to lay his article aside for the present. Yet, at the same time, we are anxious, for the sake of fairness, that he shall be heard. This dilemma can only be prevented by the spirit of the articles themselves. If they are acrimonious, the difficulty becomes a serious embarrassment; if they are expressed in forbearing speech, they can be published creditably to the writer and to the paper, even though the views urged may not be correct.

Another thing to be observed is, that the course of the paper should not be judged by a single number. We may speak more freely of interests that belong to one conference this week; in the next issue, the interests of another conference may claim a larger share of our attention. To prevent hasty and harsh judgment on this account, we reiterate our equal devotion to all—and this is not only spoken, but meant in the most unqualified sense. Let the preachers keep us fully advised of the interests of the several conferences; let them wait a reasonable time for the discharge of our duty to those interests, and let them, moreover, before they make any charge of design or neglect, see whether some better reason cannot be given for any apparent failure on our part.

### MEXICO AND THE GOSPEL.

[From the TEXAS ADVOCATE, Oct. 20, 1859.]  
Of late, evangelical eyes have been turned toward Mexico; evangelical heads have had their conceptive machinery at work, and evangelical hearts are warmed with interest for the salvation of her people. This is a "sign of the times"—a good sign. Never, in the history of the nation, has there existed such a necessity for the descent of the

"Peace-branch from above"—for the saving influences of the gospel of the Son of God. We want now evangelical hands to work—there is work to do.

How shall we work to the best advantage; best approach, and most successfully put in operation, agencies for the ultimate evangelization of the Mexican people?

I propose, not, indeed, to set the question forever at rest, to present the following for the consideration of those interested in this great work:

1. I propose the establishment of a Spanish missionary paper, by the Methodist Episcopal Church South, to be circulated gratuitously on our western frontier, in Texas, New Mexico, Arizona and California, and in Mexico.

2. That the President, Vice Presidents and Board of Managers of the Parent Missionary society constitute the Publishing committee.

3. The publication and circulation of one third of the requisite number of copies, (say that three thousand copies be a sufficiently large edition at the commencement) to be provided for out of the funds of the Parent society; and the remaining two thousand by the conference societies.

4. Said funds to be raised by soliciting subscriptions to the paper of from one to one hundred copies, at every anniver-

sary and missionary collection, and at any and every convenient season; to be circulated according to the direction of the Publishing committee.

5. Let every preacher, and every friend of the enterprise, become an agent.

6. Let the papers be sent to our preachers among the Mexican population on our frontier, and to persons who would act in the cities of Mexico, Monterey, Zacatecas, Chihuahua, Vera Cruz, and other places, to be distributed among the people.

I believe twice the amount of good can be accomplished in this way than by the expenditure of the same amount of money in sending preachers to Mexico. We could better afford to spend double the amount of money in the publication of our German paper at Galveston, than is at present required, than to discontinue it and appropriate the money to the support of preachers.

The circulation of a properly conducted religious paper among the Mexicans would awaken an interest and desire for knowledge. Ignorance and superstition are the great difficulties in our way. Should we ever succeed in bringing them into the kingdom of Christ, there will be needed a religious paper or papers as much as we need our own publications.

O. A. FISHER.

### VICTORIA, Oct. 19, 1886.

### RIO GRANDE CONFERENCE.

[From the TEXAS ADVOCATE of Oct. 20, 1886.]

SABINAL, UVALDE COUNTY, Sept. 30.—The camp-meeting on the Sabinal closed last Wednesday morning, having continued four days. It resulted in twelve conversions and thirteen accessions to the church. The attendance for a frontier county was very good. It was one of the happiest meetings we have ever attended—the best ever held in this section of the country. The members of the church were most graciously revived. Greater displays of God's power characterized this meeting than any we have ever attended. On Sabbath evening, while the ministers were kneeling around the sacramental board, dedicating themselves afresh to their holy calling, and commemorating the death of our blessed Savior, the glory of God was revealed in a peculiarly powerful manner. Jesus was truly "in our midst." Imagine six preachers, kneeling around the sacramental table, all blending their voices together in one loud and glorious "allelujah" to God. After the administration of the sacrament, seekers of religion were invited to the altar. In ten minutes the altar was thronged with mourning penitents, and within an hour five were happily converted. During the meeting a young lady was brought so powerfully under the influence of the spirit of God that she passed into a trance, her countenance presenting an unearthly and heavenly appearance, and remaining in this situation near twenty-four hours. Long, long, will the meeting be remembered and its influence felt.

Just think, Bro. Carnes, a Methodist camp-meeting seventy miles west of San Antonio, the farthest west of any in Texas. A few years ago, this section was inhabited by the Indians. Now, intelligent citizens have moved in, society organized, schools established, and religious interests in a flourishing condition. "Methodism is Christianity in earnest," and where its members enjoy spiritual religion, a burning power in the soul, it will live, it will progress with civilization. The gospel of Jesus Christ has been preached on the banks of the Rio Grande, and we expect, ere long, the itinerant will penetrate far into Priest-ridden Mexico, and proclaim a full and glorious salvation to that depraved race. May the time hasten when a flood of gospel light will submerge the whole of Mexico, superstition and ignorance be dethroned, and all embrace our holy Christianity. Amen.

The Indians are pretty troublesome in this section at this time. During the past few weeks they have killed several families between this place and the Rio Grande. Last Monday they took a number of horses from Mr. Saunders; and on Tuesday morning they killed a negro belonging to Mr. Ragsdale, and stole one hundred and fifty horses from his ranche, about fifteen miles below this place. A number of citizens are now pursuing them. The Indians are becoming exceedingly bold. The whole country is in a state of excitement.

H. G. HORTON.

[From the TEXAS ADVOCATE of Sept. 1, 1887.]  
SAN MARCOS, Aug. 25.—We are having a glorious meeting in San Marcos. There have been eight conversions and about as many accessions to the church. Bro. John is with us, and labors incessantly and effectually.

Yours,

B. HARRIS.

### APPOINTMENTS OF RIO GRANDE CONFERENCE.

[From the TEXAS ADVOCATE of Dec. 1, 1887.]  
San Antonio District.  
L. H. COX, PRESIDING ELDER.  
San Antonio station—J. Boring, San Antonio Female College—J. Cross, president.  
Jesse Boring, agent for Adams College and San Antonio Female College.  
Mexican Mission—to be supplied.  
San Antonio German Mission—J. F. Bruno.  
Medina Circuit—H. G. Horton.  
Kerrville Mission—to be supplied.  
Uvalde Mission—W. W. Whitley.  
El Paso Mission—J. L. Harvey.  
El Paso Mexican Mission—to be supplied.  
New Mountain German Mission—G. Ely.

Fredericksburg Mission—F. Vordenbaumen.  
Llano German Circuit—A. Engel.

### Helena District.

J. W. DE VILBIS, PRESIDING ELDER.  
Helena Circuit—to be supplied.  
Sandus Mission—E. Y. Seale.  
Gundalup Col. Mission—to be supplied.  
Clinton Circuit—J. W. Cooley.  
Cibola Circuit—F. W. Hobbs.  
New Braunfels Ger. Mission—J. A. Shaper.  
Pleasanton Circuit—J. S. Gillett.  
Frio Mission—J. M. Stringfield.  
Oakville Mission—to be supplied.  
San Antonio River Mex. Mission—T. F. Rainey.

### Goliad District.

R. H. BELVIN, PRESIDING ELDER.  
Goliad Circuit—W. R. D. Stockton.  
Goliad and Yorktown German Mission—A. Tangle.  
Refugio Mission—to be supplied.  
Black Point Mission—T. Myers.  
Brownsville—J. K. Harper.  
Rio Grande City Mission—to be supplied.  
Point Isabel and Brazos Santiago Mission—to be supplied.  
Laredo Mexican Mission—to be supplied.  
K. P. Thompson, Agent for the American Bible Society in the Rio Grande valley and contiguous regions.  
D. W. Fly and L. B. Ferguson transferred to the Texas Conference.  
Robert W. Pierce and John T. Pitman, located at San Antonio.  
The next conference will be held at San Antonio.

### FROM JAPAN.

A Trip to Awaji Island—Japanese Etiquette—Item for the Boys About School Hours—Religious Doctrines in Text Books.

In accordance with our "Intineration Schedule" we will visit Awaji twice a month. Last Wednesday was set apart, but we thought it prudent to postpone until such time as winds and waves were propitious. It is bad enough to be "seasick" on a decent steamer. I know that by a single experience on the China Sea—and there is no special desire to repeat the dreadful sensations on a small craft, where there is no room, nor beds, nor chairs.

Reader, please try sitting on the floor with your feet tucked under you for an hour or so; then bow very low, and deliberately touch the floor with the head; at the same time be careful to watch your neighbor to whom you are "doing the polite;" continue this kind of calisthenics until your back aches, and you will be fairly initiated into Japanese etiquette. A foreigner in the Land of the Rising Sun needs a patent, easy-fitting, elastic spring adjusted to his back, that may bow gracefully and low.

Last Friday morning was a good day; so we packed our bedding and took jirikshas to the steamer's office. Leaving Higo at 11:45, we were at Karia at 1:45, Shidzaki at 2:45, Sumoto at 3:30. At Sumoto we were met by a friend of Mr. Oka, and were escorted to the best native hotel of the town.

Our special object in visiting Sumoto was to call upon Mr. Oka, with whom we had been corresponding.

We found him very busily engaged with his school, and doing the work of two men. His school numbers about one hundred and twenty-five scholars, ranging from seven years to twenty-five. His first class comes in at four o'clock in the morning and his last is dismissed at ten p. m. Just think of that; boys, suppose you were so anxious to have an education as to be at school long before day and late at night. I tell you such boys deserve to succeed.

Mr. Oka has had training in foreign ways, and speaks English very well. His object is to make enough money to travel and finish his education, looking to the profession of Medical Doctor. I hope you will meet the young man in America one of these days.

While at Sumoto we had the pleasure of giving the school a few exercises in English, which were appreciated. It is hoped that the Bible will soon be one of the text-books of the school, and that it will be carefully studied, not only for the good English it contains, but for the truth which it teaches. We noticed that the readers used at the school taught largely the doctrines of the Bible. So you see a Christian literature is being employed in heathen schools where English is taught.

Mr. Oka expressed himself as being anxious to have the Bible taught in his school, and we hope to do what we can on our visits to Sumoto.

On leaving quite a number of the students, together with their teacher, came down to the steamer to bid us adieu. So we came away with many pleasant recollections of our first visit to Awaji.

This week we go to Hiroshima overland. Leaving Tuesday we go in jirikshas, and expect to reach Hiroshima on Saturday, spend the Sabbath and return the following week. Pray for us, that our labor may be blessed of the Lord.

We remember you always in our prayers. Yours faithfully, O. A. DUKES.

Kobe, Oct. 18, 1886.

### CROSS-EYED LOGIC.

Error not only deceives but renders its votaries deceivable. It seems to blind and blunt the judgment. When one has taken a false position, he is ever after less able to discern a true one. People who make a habit of shutting the eyes of reason soon find that reason has gone blind. He who will not see when he might can not see when he would. In nothing is this more apparent than in the blind, fanatical opposition to prohibition. Never was such unreasoning fanaticism manifested on earth as this whisky fanaticism. It is a fanaticism without a

compensating faith or even a decent superstition. It is madness. "It's so if it isn't so" is about the sum of its stubborn resistance to facts and arguments. Prohibition don't prohibit, but it ruins the country because it does prohibit. It is wrong to restrain our personal liberty, but personal liberty is more freely exercised when prohibition prevails, for more liquor is drunk. It is not according to the divine plan to take away temptation from men, but prohibition is wrong because it opens the flood-gates of temptation on the world. It is wrong to prevent the use of a creature of God, but prohibition is wrong because it increases the use of a creature of God. So their logic being loaded at both ends shoots themselves as often as another. They remind one of a man in a mire: when he pulls out one foot he sticks the other deeper in, and you have only to wait and he will soon work himself helplessly into the bog. If we keep sounding the prohibition trumpet, like the hosts of Midian, our opposers will slash and slay each other in their confusion, for the Lord hath set every man's sword against his fellow.

But I took up my pen simply to specify three cases of this strange inconsistency. Yesterday's Daily Statesman (Nov. 3.) in notes on the election makes this pertinent remark: "The closing of the bar rooms is on all sides accredited with the good order that prevailed throughout the day." This is the statement of a very obvious fact, and seems to be endorsed as such. But it is to be remembered that this statement is made by a paper that never loses a favorable opportunity to teach that prohibition does not prohibit and is not the best remedy for the evils of the traffic. In his eye prohibition is the sheerest fanaticism whose advocates will not see facts as they are. Yet in this paragraph it admits both the practicability and the necessity of it. The sale of liquor was prohibited that day and it proved an effective remedy for the evils of drink. The saloons were closed and order and quiet were the results. Give us three hundred and sixty-five election days in a year, what then? If law can prohibit the sale of liquors on a public day, when candidates and their friends are anxious to be generous, and excited crowds thirst for stimulants—a day which, of all days in the year, would bring the largest harvest to saloonists, and therefore on these accounts presenting the strongest temptation to evade or violate the law, and presenting likewise the greatest difficulties to its enforcement, why in the name of common sense can it not be done forever? And if it works such noble results, which no one has the temerity to deny, on election days, why not be a good thing the year round? May be the Statesman is like the young physician who began experimenting on his patients. His wisdom soon culminated in this wise, as was found written in his memorandum book: "This treatment splendid for black mths and carpenters but no go for stone masons." So we are to believe that "prohibition is a splendid thing for election days, but will not do for other days."

If there should seem anything ridiculous in this conclusion, it arises from a cross-eyed logic which, while it fancies it is looking at the heart of society, is really looking three hundred and sixty-four three hundred and sixty-fifths of the time at the stomach of the saloon-keeper. Correctly written, the conclusion would be: "Magnificent remedy for the sick heart of society, but bad on the stomachs of saloon-keepers."

Another case: Not long since I was talking with a good man. He said: "I do not believe in prohibition. I believe in high license. You can't actually prohibit, but you can restrain and limit by high license. Why," said he, "I lived in a town where the license was put at a thousand dollars, and the saloons had to close because they couldn't afford to pay it."

Wasn't that logic? You can't prohibit by law, but you can prohibit by license; you can't close the saloons, but we did close them. Men won't violate a license law, though it amounts to prohibition. A man can't pay a thousand dollars license, therefore he won't sell; but tell him if he sells you will fine him one thousand dollars, where's the odds? O, for common sense! Jack won't steal if you ask him to go to jail for the privilege, but he will if you only put him in jail for the crime. Then, we had better turn all our prohibitory laws into license laws. Put a high license on murder, theft, arson, etc., and stop them.

A lady remarked to a friend of mine the other day, "I don't like prohibition." "Why?" "Because men will do what they are prohibited from doing. People who otherwise wouldn't drink do so when you prohibit."

This is conclusive. It is unanswerable, because, like a great many anti-prohibition arguments, there is nothing in it to answer.

W. W. PINSON.

### GLEAMS FROM LIBERTY'S TORCH.

We have no doubt that on Sunday last many a minister made practical allusion to the event of the previous Thursday. It was an occasion to be improved. We do well to glean and gather as we go all lessons that may help to make our lives better and to add to our usefulness to others.

Every-day events mean much to watchful minds, and such a unique event as that of Thursday yields a store of thought.

Already "Rays from the Colossus" have shed light through these columns, but the subject is not exhausted. The exaltation of liberty has not been a matter of a generation, but of centuries. Some part of the foundation was laid by the barons who dictated to King John of England the terms of Magna Charta. Still more thoroughly did Huss and Luther, Tyndill and Knox, do this foundation work. Statues are not raised in a day. The pedestal on which Barthold's Liberty finds her vantage ground was a work of time, and so through years and centuries there has been building up a pedestal of recognized principles of law and justice that have gained permanent place in the economy of the civilized world. On this stands the Liberty we now enjoy.

Such a statue as that erected upon Bedlow's Island would have been a caricature in the Middle Ages, when the Church of Rome had her hand upon the throats of the nations of Europe, and the rest of the world was in heathen darkness. But like yeast in the bread, liberty has been at work, and the world is by so much a better place to live in than it ever was. Let us have a care than we do not mistake lawlessness for liberty. The former uplifts no torch; it is the herald of desolation and dismay. Away with all that is not founded on the eternal rock of righteousness. The liberty that is founded on this rock may raise her head and lift her hand aloft. She bears a torch kindled at the fires of heaven, and from such a torch go forth the beams that alone can illuminate the wide world. We speak of a foundation rock, and sorely that rock is Christ. Christ and Righteousness are synonyms. Only he whom the Son makes free is free indeed. Not a letter of true righteousness can be found outside of Christ; without the pale of the principles which he laid down for the world's redemption. As directly or indirectly all earthly light is traced by science to the sun, so can all moral and spiritual light be traced to Christ. Those who would ignore Christ and his commands in this or any other land, ignore foundation, pedestal, figure and torch, and then look for light; but of course they look in vain. The carrying out of their principles would bring down upon the world a gloom that would prove impenetrable. There can be no principles enunciated other than those spoken by Him who spake as never man spake, that shall shed a ray of hope for a race dwelling under the dark shadow of sin.—N. Y. Observer.

### THE LAGER BEER SALOON.

The old whisky bar, or rum-hole was had enough; but it had this advantage, that it had the credit of being frankly disreputable. It had no defenders. Lager beer is not so intoxicating as those distilled liquors, but the lager beer saloon is more demoralizing than the old doggeries. The importation of lager beer is the worst evil that has come into this country since slaves were first brought to Virginia. The effect is not immediate, but the evil is progressive and the habit debasing. A young man who has got into the habit of frequenting the lager beer saloon, is pretty nearly ruined.

It is because lager beer tipping is not so disreputable that it is so dangerous. In our cities the lager beer saloon is everywhere and it is patronized by the mass of the workmen. Little children are sent scores to bring a pail of beer to their parents. They are taught to haunt these spots, and to drink from their earliest years. Our modern drunkenness begins on lager beer, so that lager beer makes most of our drunkenness. It is the parent not only of drunkenness, but of all stupid inefficiency and unthrift. It is a besotting drink, where it does not produce absolute intoxication.

The lager beer saloon is the haunt of laziness and crazy fools. It tempts men to sit still and do nothing but talk silliness and mischief. The one danger which threatens the Knights of Labor, comes from the lager beer saloon. Mr. Powderly has again and again warned them of it. If their members can keep free from the lager beer saloon they can be trusted to be clear-headed and diligent. It is the men who hang about the lager beer saloon that stir up differences between employers and employed. We never had a report of a strike, perhaps a just one, degenerating into violence, but that it is out of the saloons that a crowd runs to beat an honest laborer. It is the lager beer saloon that is always the headquarters of violence, lawlessness and anarchy. The Chicago anarchists did their plotting in their saloons. The leaders of the same crew in this city keptlager beer saloons. Saut up the lager beer saloons and you have broken up the whole organization of the anarchists.

The corrupt politics of the day has its center in the lager beer saloons. That is where the pot-house politicians gather, where the candidate sets up a keg for the crowd. Shut up lager beer saloons, and you have done three-fourths of what is necessary to purify the politics of the country.

So we say, whatever else is left, shut up the lager beer saloon. There is a curse in it. It must be abolished. It should have no quarter. The man who sells lager beer ought to be shut out of the church: The man who makes it should be ostracized from decent society. These men are foes to God and their country. There should be no mercy shown to the traffic.—Ezra's.

Texas Christian Advocate.

THE MERCY SEAT. THEOPHILUS LUCK, M. D. The mercy seat! all sprinkled o'er, Ere David's day begun...

AN OPEN DOOR.

To the Women of Texas: Since the church has been at work in church extension work there has been ever and anon an application from some charge for aid for their parsonage.

trict, and of course they are to push the work until every woman in Texas is engaged in this work.

AN AUTUMN WALK.

At no time of the year is woodland scenery more attractive to the true lover of nature than in the grand, solemn, mellow autumn days.

READING THE GOSPEL.

Reading is one of the fine arts. A good reader is hard to be found. The words are often read with indistinct articulation, with a false pronunciation, and with improper emphasis.

to glorify God, and enjoy him forever or advance his kingdom, but to gratify your own selfish appetites.

A CONUNDRUM.

I wish to place before the readers of the ADVOCATE the following conundrum, which I have endeavored in vain to ascertain the meaning of.

THIS AND THAT—A DIALOGUE.

Time, just before conference. Place, at the parsonage. Dramatis personae, station preacher and a country steward.

Steward—Well, I believe you. And that is not all of it either. The salary of our preacher shall go up next year if I am contained in the stewardship, and if my brother objects I will make him draw his book and go to figuring, and if that don't settle him he don't want to be settled.

JAMES PYLE'S PEARLINE. The Great Invention, For Easy Washing, For Hard or Soft, Hot or Cold Water.

Agents Wanted for a new book of "WONDERS." A sure success! The richest business chance of years!

MRS. WHITTEN'S NEW BOOK, Texas Garland, (Illustrated).

DR. PRICE'S BAKING POWDER. MOST PERFECT MADE. Prepared with strict regard to Purity, Strength, and Healthfulness.

Gulliver—Very well, multiply 20 by \$2.50 and you have the amount you spend for wood, which is \$50.

Steward—Well, I don't buy wood; I have got plenty right close by.

Gulliver—That is all right, brother; but I have to buy my wood and pay on an average of \$2.50 a cord.

Steward—Well, now I had not thought of that; I have but little idea how much I use, but I should say about twenty cords.

Gulliver—Yes it does. It costs you just exactly what it will bring in the market.

Steward—Well, there is no use going any further with this business, for you will ring in all your milk and butter, and chickens and eggs, and meat, and (as you have no garden here) your vegetables—the thing runs up toward a thousand dollars, not counting your moving expenses, and your books and reviews and papers.

Gulliver—They are the best financiers in the world, that is why. There is not a class of men on earth who occupy the same social plane in society that has to live on as little as the Methodist preachers of Texas.

Steward—Well, I believe you. And that is not all of it either. The salary of our preacher shall go up next year if I am contained in the stewardship, and if my brother objects I will make him draw his book and go to figuring, and if that don't settle him he don't want to be settled.

Gulliver—I hope you will, my brother, for your preacher needs all the help he can get. Another item neither of us has thought of. The only heritage the preacher can hope to leave his children is a good example and an education.

Steward—Yes, that is a big item. I know something about that—especially where you have to send your children off to school. Well, I am glad this subject came up. I propose to be an honest man, and I trust I am a conscientious Christian, and by the grace of God, with the lights before me, I intend to do my duty henceforth.

Gulliver—(Receiving the cabbage)—These vegetables would have cost me over a dollar at the grocery store.

Steward—(With blue-eyed astonishment)—Well, well! if that don't just beat. Why of course they would. Didn't I get fifteen cents a head for them last week? Well, good-bye, Bro. Gulliver; I'll think over these things, and act too, "and don't you forget it."

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TO PREACHERS. Great care is used at the sessions of the conferences to procure correct postoffice addresses of the preachers...

REV. JOHN W. FIELDS. As we go to press the following telegram reaches us, announcing the death of Rev. John W. Fields...

COL. ROBERT INGERSOLL refuses to defend the Chicago Anarchists. Yet it was most natural that they should apply to him.

EDITORIAL correspondence from the North Texas Conference is at hand, but too late for this issue. It will appear next week.

THE Missionary Secretary, Dr. I. G. John, and Dr. Morton, Secretary of Church Extension, will make the round of the Texas Conferences.

THE editor is visiting the conferences and will not be in the office until after the session of the Texas Conference, which convenes in Brenham, Dec. 1.

REV. B. F. HAYNES, of Pulaski, Tenn., sends \$5 for double sufflers—contributed by Bro. J. H. Newhall of his congregation.

OUR missionary, Bro. Dukes, mentions a significant fact. In the Japanese schools he "noticed that the readers used taught largely the doctrines of the Bible."

BRO. "DICK" BURNETT does not weary in well doing. On the night of the 14th, at Tyler, he preached a sermon for the benefit of the Y. M. C. A. collection followed, resulting in a fund of \$400, of which Cois. Tom Bonner and W. S. Herndon each subscribed \$100.

A Bristol clergyman, who is an earnest advocate of non-resistance, was asked on election day if he was going to carry a prohibition ticket. "No," said he, "I vote with the Republicans and pray for the prohibitionists."

The above comment is characteristic of the News. It copies an indefinite statement about "a Bristol clergyman," and upon such doubtful authority hypothesizes an infernal statement that most prohibitionists are canting hypocrites who publicly profess temperance sentiments, but secretly vote against them.

SOUTHERN Methodist Review: New series, No. 1, W. P. Harrison, D. D., editor, Southern Methodist Publishing House, Nashville, Tenn., \$2 per annum. This bi-monthly for November is before us with an inviting table of contents. Six numbers in the year, containing in the aggregate over eight hundred pages of such thought as seeks expression in publications of this sort, for only \$2, is certainly cheap reading. The demand for cheap literature can surely be pressed no further on this line. The new footing upon which the Review is placed goes upon the assumption that the subscription list will be largely increased. If this expectation is realized, the editor will have it in his power to command the best writers of the country, and we shall have a bi-monthly that will keep pace with the advanced thought of the age; if it is not, we shall have a periodical filled to a large extent with the rapid effusions of common-place writers, whose chief merit is that they work for nothing. In the latter case, dissatisfaction, financial loss to the Publishing House, and final suspension will be the outcome. With over four thousand itinerant preachers and nearly one million members, the Review ought to enter January, 1887, with at least ten thousand subscribers.

The North Texas Conference.

FIRST DAY. DALLAS, WEDNESDAY, NOV. 10, 1886.

The twentieth annual session of the North Texas Conference of the Methodist Episcopal Church, South, met at Cokerell's Hall in the city of Dallas, Texas, Nov. 10, 1886, at 9 a. m.

Bishop C. B. Galloway took the chair and opened the conference with religious services.

The Secretary of the last conference called the roll of members and about one hundred ministers and twenty laymen answered to their names.

E. C. DeJernett was elected Secretary, with C. I. McWhirter and P. C. Archer Assistants, and J. A. Wyatt and T. W. Morton Statistical Secretaries.

The hours for the daily sessions were fixed at 9 a. m. and 12 30 p. m. The bar of the conference was fixed.

The presiding elders were made a committee to nominate the usual committees.

S. W. Miller was announced as a transfer to this, from the North Mississippi Conference.

L. F. Palmer, Business Manager of the Publishing House, presented communications which were referred to the Committee on Books and Periodicals.

The Committee on Nominations named the following: Books and Periodicals—M. H. Neely, J. A. Stafford, O. S. Thomas, W. M. Dunn, S. C. Riddle, A. H. Brewer, W. H. Moss, J. W. Chalk.

Church Property—W. J. Clark, H. H. McLendon, J. W. Houston, B. T. Hayes, T. G. Bradford, J. J. Chitwood, W. A. Coppedge, Z. Parker.

Conference Relations—R. N. Brown, S. Crutchfield, E. W. Alderson, W. A. Shook, D. J. Martin, L. P. Smith, C. E. Lamb.

Public Worship—R. M. Powers, W. P. Wilson, O. F. Thomas, W. F. Clark. District Conference Records—W. S. May, T. J. Finley, F. L. Miller, C. L. Ballard, E. N. Evans, C. J. Sherwood, N. A. Wolverton, F. A. Rosser.

Temperance—J. W. Hill, R. H. Haynes, J. W. Walker, W. H. Graham, H. C. Rogers, I. M. Woodward, Sidney Bass, R. S. Gorsline.

Memoirs—W. H. Hughes, J. W. Adkisson, R. M. Powers.

Communications from Dr. Morton, secretary of the Parent Board of Church Extension were referred to the conference Board.

Reports from the Curators and trustees of Southwestern University were referred to the Board of Education.

The report of the Joint Board of Publication of five Texas conferences was referred to the Committee on Books and Periodicals.

Under question 20, the following were called, reported and their characters passed: S. J. Hawkins, T. R. Pierce, W. M. Shelton, W. F. Eastling, R. M. Powers, W. L. C. Blackburn, W. H. Hughes, W. L. Chitwood.

The following were called, their characters passed and they were referred to the Committee on Conference Relations for the superannuated relation: J. L. Augel, J. C. Randall, W. P. Reed, R. G. Rainey, J. W. Field, Samuel Armstrong.

The names of W. K. Duff, S. W. Jones and F. C. Pearson were called, their characters passed and they were referred to the Committee on Conference Relations for the superannuated relation.

The name of R. Lane was called and his character passed.

Under question 2, "who remain on trial," the names of J. L. Pierce and L. A. C. Durr were called, their characters passed, and having stood an approved examination they were continued on trial and advanced to the class of the second year.

S. M. Thompson was called, his character passed and he remains in the class of the first year.

Under ques. 3, "What traveling preachers are elected deacons?" Eli G. Roberts, Julian Woodson and H. K. Agee were called, their characters passed, and having stood an approved examination they were elected to deacon's orders and advanced to the class of the third year.

J. F. Alderson's character passed, and he remains in the class of the second year.

Under ques. 7, "Who are deacons of one year?" Perry R. Eagleberger and W. R. Manning's characters passed, and having stood an approved examination they were advanced to the class of the fourth year. S. L. Ball's character passed and he was continued in the class of the third year.

W. J. Jackson's character passed, and having stood an approved examination he was advanced to the class of the fourth year, and his name was referred to the Committee on Conference Relations for a superannuated relation.

Under ques. 12, "What traveling preachers are elected elders?" F. V. Evans' character passed, and having stood an approved examination he was elected to elder's orders.

The conference adjourned with the benediction by the Bishop.

SECOND DAY. THURSDAY, NOV. 11.

The conference was called to order by the Bishop and opened with religious service conducted by D. F. Fuller.

The Secretary called the roll and read the minutes of the previous meeting, which were amended and adopted.

A communication from Dr. I. G. John, Secretary of the Board of Missions, was read and referred to the Conference Board of Missions.

A paper looking to the organization of a Colportage Board was read and referred to the Committee on Books and Periodicals.

A paper looking to the organization of a Historical Society was read and referred to the Committee on Books and Periodicals.

Dr. David Morton addressed the conference in the interest of Church Extension.

Dr. A. R. Winfield addressed the conference in the interest of the Arkansas Methodist.

E. L. Armstrong and J. M. Bond, of the Northwest Texas Conference; Dr. Smith, of the First, and W. B. Riggs, of the Second Presbyterian Church of Dallas, were introduced to the conference.

The presiding elders were made a committee to nominate the Conference Boards and Committees of Examination.

G. W. Briggs, editor of the TEXAS ADVOCATE, was introduced to the conference.

Ques. 12, "What traveling preachers are elected elders?" C. C. Williams, C. J. Sherwood, J. B. Minnis, S. A. Ashburn and F. O. Miller were called, their

characters passed and they were elected to elders' orders.

H. G. Rogers was called and his character passed.

O. S. Thomas' character passed and he was located at his own request.

Under Question 8, T. B. Lane's character passed and he was continued on trial in the class of the first year.

Dr. D. C. Kelley addressed the conference in the interest of missions. The Bishop added some earnest remarks on the same subject. The conference then passed the following resolution:

Resolved: That the conference hereby advises that the collections for foreign missions be taken in all our congregations on or before the close of the second quarter.

Ques. 20, "Are all the preachers blameless in their life and official administration?" The characters of the following were passed: C. E. Lamb, W. A. Coppedge, R. S. Gorsline, J. C. Strickland, W. H. Moss, J. W. Hill, R. H. Haynes, W. H. Morrison, W. W. Horner, W. D. Mountcastle, J. A. Wyatt, J. C. Weaver, I. M. Carter, J. A. Stafford, C. C. Ballard, I. S. Ashburn, J. M. Woodward, J. M. Binkley, R. N. Brown, were called and their characters passed.

James M. McKee was announced as a transfer to this conference from the Louisiana Conference.

The conference adjourned with the benediction.

THIRD DAY. FRIDAY, NOV. 12, 1886.

The conference was called to order by the Bishop and opened with religious service conducted by J. M. Binkley.

The minutes were read and approved. Dr. W. T. Postner presented a Science Hill Academy at Shelbyville, Ky., was introduced to the conference and made some remarks in behalf of this institution.

Z. Parker was appointed to take charge of the moneys collected for the Bible cause.

Under Question 2, "Who remain on trial?" H. I. Stephen's character passed and he was continued in the class of the first year.

Under Question 20, J. H. Reynolds, R. R. Nelson, J. W. Chalk, W. M. Robbins, I. N. Crutchfield, T. E. Sherwood, J. R. Wages, D. F. Fuller, T. L. Miller, E. C. DeJernett, W. H. Hill, L. P. Smith, J. W. Blackburn, M. M. Dunn, J. D. Whitehead, M. W. Shearer, H. P. Shrader, O. P. Thomas, W. F. Clark, T. J. Milam, J. R. Allen, W. J. H. Stephenson, B. H. Bounds, W. J. Sherwood, J. P. Sherwood, C. H. Fieger, J. A. McLean, W. A. Edwards, J. S. Smith, were called and their characters passed.

R. Lane was called, his character passed, and his name referred to the Committee on Conference Relations for the superannuated relation.

J. B. Smith's character passed and he was located at his own request.

The characters passed of A. J. Worley, S. Crutchfield, L. F. Palmer, F. M. Sherwood, E. N. Evans, J. E. Walker, S. C. Riddle, A. C. McDougal, W. R. Davis, M. H. Neely, T. W. Morton, D. J. Martin, C. I. McWhirter, Z. Parker, W. S. May, P. C. Archer, A. F. Hendricks, A. H. Brewer, Weems Wootton, B. F. Hayes, A. W. Gibson, John T. Bloodworth, Wm. Hay, F. A. Rosser, P. L. Smith, W. H. Weatherly, J. W. Lively, W. T. Ayers, J. W. Adkisson, J. McDougal.

J. K. P. Dickson's character passed and he was located that he might enter Vanderbilt University.

J. A. Stafford was appointed to take subscriptions for the Woman's Missionary Advocate.

Under Question 1, "Who are admitted on trial?" C. C. Davis, from Woodland circuit, Paris district, was admitted.

Under Question 5, "Who are readmitted?" W. M. Leatherwood, from Lottville circuit, Sherman district; L. M. White, from Dallas City mission, Dallas district were readmitted.

Under Question 10, Jas. P. Hamilton, of Montague district; James Miller, from Galveston district; J. N. Hunter, from Galveston Springs district, local preachers, were elected to deacon's orders.

Dr. J. W. Heldt, Regent of Southwestern University, was introduced to the conference and made a brief address in reference to his work.

Geo. T. Nichols, a transfer to this conference from the Los Angeles Conference, was introduced.

Visiting brethren from the Northwest Texas Conference were announced as present, viz.: D. H. Dickey, H. B. Henry, W. R. D. Stockton, R. C. Armstrong, C. S. McCarver, John S. Davis, M. K. Little, N. A. Kren, W. D. Robinson, A. A. Allison, E. L. Armstrong.

The conference adjourned with the benediction.

FOURTH DAY. SATURDAY, NOV. 13.

The Bishop called the house to order and the conference was opened with religious services, conducted by M. M. Dunn.

The minutes were read and approved. The action relating to the reference of J. L. Augel and S. W. Jones to the Committee on Conference Relations for a superannuated relation was, by motion, reconsidered.

A communication from Horace Bishop with regard to an episcopal residence in the State of Texas was read, and with two other papers from members of this conference, was referred to a special committee, consisting of M. H. Neely, Y. Burgher and W. H. Hughes.

Dr. W. B. Rankin was introduced to the conference, and spoke of the Bible work.

Under Question 10, "What local preachers are elected deacons?" Willis J. Atkins and Thomas B. Strickland were elected to deacons' orders.

Under Question 31, "Where shall the next session of the conference be held?" Honey Grove was chosen as the next place of meeting.

Dr. I. G. John, Missionary Secretary, was introduced and addressed the conference on the interests connected with his charge.

Under Question 4, "Who are admitted into full connection?" Harvey K. Agee and Julian Woodson having been called before the conference and the disciplinary questions propounded and answered, were admitted into full connection.

Dr. Morton made some remarks upon Church Extension.

The committee on the nomination of Conference Boards and Committees of Examination made the following report: EXAMINING COMMITTEES.

Admission to Trial—J. W. Adkisson, W. H. Moss, J. W. Chalk. First year—D. J. Martin, J. R. Wages, T. W. Morton. Second year—P. C. Archer, O. P. Thomas, L. P. Smith. Third year—M. H. Neely, S. C. Riddle, C. B. Fladger.

Fourth year—W. W. Horner, W. H. Stephenson, F. A. Rosser.

Missions—Clerical: J. H. McLean, M. H. Neely, E. W. Alderson, T. E. Sherwood, J. W. Hill, C. E. Lamb, J. A. Stafford, J. H. Worley, T. P. Smith. Lay members: F. H. Welch, Sid Bass, L. H. McCook, J. W. Houston, E. B. Spotts, W. A. Kendall, J. J. Chitwood, F. G. Bransford, H. A. Kelsey.

Board of Education—Clerical: T. R. Pierce, L. P. Lively, J. W. Adkisson D. E. Fullness, J. R. Wages, T. L. Miller, E. N. Evans, J. W. Blackburn, J. E. Walker, Lay: Geo. Bowman, B. H. Scott, J. A. Weaver, F. B. Butler, S. B. Nelson, H. N. Tuck, Horace Jones, R. H. Haynes, J. W. Richardson.

Board of Church Extension—Clerical: J. M. Binkley, C. B. Fladger, E. C. DeJernett, J. E. Walker, C. L. Ballard, B. T. Hayes, F. O. Miller, S. Crutchfield, Lay: W. J. Clark, W. H. Jones, J. W. Fulton, W. E. Shickelofor, M. Weems, B. M. Burgher, A. J. Wolverton, J. W. Campbell, Wm. Boutwell.

Sunday-school Board—Clerical: A. W. Gibson, J. N. McKee, J. F. Sherwood, C. I. McWhirter, I. M. Carter, W. J. Jackson, Lewis White, Lay: S. E. Washburn, W. H. Christian, J. M. Crutchfield, J. R. Cole, W. B. Harrison, F. M. Rodgers, E. F. Shafer, J. C. Bradshaw, Jesse Murray.

Report No. 1, of the Board of Education was read. Dr. Heldt, Dr. McLean and Dr. Bourland addressed the conference; and the report was adopted.

Under Question 2, "Who remain on trial?" J. E. Vinson's character passed and he was continued in the class of the second year.

B. B. Newman, formerly a deacon in the M. E. Church, on recommendation of Whitesboro station, Sherman district, and having certified in writing his agreement with our doctrines and discipline, was recognized as a deacon in the Methodist Episcopal Church, South.

The report of the Committee on Church Property was read and adopted. The conference adjourned.

FIFTH DAY. MONDAY, NOV. 15.

The conference was called to order by the Bishop and opened with religious service, conducted by G. T. Nichols.

The minutes were read and approved. The following report of ordination was made by the Bishop: "On Sunday, Nov. 14, after sermon at 11 o'clock I ordained the following preachers: Eli G. Roberts and Julian Woodson (Itinerant); James P. Hamilton, James Miller, James N. Hunter, Willis J. Atkins, Thos. S. Strickland, Jack S. Hewitt (local). They were presented by E. C. DeJernett; Dr. J. H. McLean read the epistle and Dr. I. G. John the gospel. In the afternoon, after a sermon by Dr. I. G. John, the following were ordained elders: Francis V. Evans, Columbus C. Williams, Chas. J. Sherwood, Jacob B. Minnis, Samuel A. Ashburn, Ferdinand O. Miller. They were introduced by E. C. DeJernett. I. S. Ashburn read the epistle and W. S. Eastling the gospel. Dr. J. G. Eastling and I. S. Ashburn assisted in the laying on of hands."

Under Question 6, the following transfers were announced: Geo. T. Nichols, from the Los Angeles Conference; Henry E. Smith, from the North Mississippi Conference; J. B. Adair, from the Texas Conference; C. N. Higgins, from the St. Louis Conference; S. W. Miller, from the North Mississippi Conference; Jas. M. McKee, from the Louisiana Conference.

The report of the Committee on Temperance was received. It read viz: Your committee to whom was referred the temperance question, beg leave to submit the following report: We are profoundly impressed that there is no question before the church of greater importance than this same temperance question. The untimely evils growing out of the manufacture, sale and use of intoxicating liquors cannot be estimated and their direct and indirect hindrance to church influences and principles is "known and read of all men." These things being true, we hold that the church can no longer afford to sit still, but should take such steps, as shall if possible meet and remove their evils from our midst. We are further persuaded that the question of temperance and that of prohibition have come to mean one and the same thing and that if we would succeed as individuals and as a church, we must declare for the legal prohibition of the manufacture and sale of all alcoholic and malt liquors within our State. Now, Whereas, Such a consummation can be reached only through the legislature, backed up and sustained by public sentiment and popular franchise; and, Whereas, It is the business of the church to lead public sentiment and lead as far as possible the masses in the right way; therefore,

Resolved 1. That as ministers and members of this conference, we will, in every possible way, consistent with honor, prudence and piety, favor those and those only aspiring to legislative honors who shall be in sympathy with the submission of this great question to the people for settlement.

Resolved 2. That we do this independent of party or party affiliations. The report was adopted, after which the conference adjourned with the benediction.

AFTERNOON SESSION.

The conference met at 3 o'clock, M. H. Neely in the chair. Religious service was conducted by D. J. Martin.

The minutes were read and approved. The report of the Board of Education touching the reception of Central College was taken up, and after some discussion was adopted, by which Central College, Sulphur Springs, was received by the conference, and the trustees instructed to confer with the Curators of Southwestern University and correlate the College with the University.

The report of the Board of Education touching North Texas Female College, Sherman, was read. A minority report was also presented.

After discussion the majority report was amended and adopted, which action provides for a new board of trustees and a board of curators to be appointed by the Bishop. The action also instructs the trustees to bond or mortgage the property of the college for such an amount as may be necessary to pay off the debt against it and to make necessary repairs and improvements, provided that this conference shall in no wise become responsible for any such debt. The board were also instructed to sell the property for a sum not less than the indebtedness in case the mortgage above referred to could not be effected.

The report of the Joint Board of Finance was read and adopted. The conference adjourned.

NIGHT SESSION.

The conference met at 7:15 p. m., Bishop Galloway in the chair. The hour having arrived for the memorial service, M. H. Neely announced a hymn and led in prayer.

The memoir of L. M. Lewis was read by D. F. Fuller. W. P. Wilson and W. H. Moss spoke tender and earnest words in memory of the deceased.

A hymn was sung, after which W. H. Hughes read the memoir of Geo. S. Galloway. R. M. Powers and J. M. Binkley spoke of the purity and usefulness of the departed veteran.

Bishop Galloway, after a brief address that found its way to every heart and conscience, announced the visiting committees, Board of Finance and appointments as follows:

APPOINTMENTS. Jefferson District. S. J. HAWKINS, PRESIDING ELDER. Jefferson Station—C. E. Lamb. Shelbyville Circuit—E. Walker. Linden Circuit—W. M. Robbins. Belden Circuit—To be supplied. Texarkana Station—F. A. Rosser. Eysala Circuit—To be supplied by Lee Saunders.

Mt. Pleasant Circuit—E. S. Williams. Coffeeville Circuit—C. M. Coppedge. Gilmer Circuit—J. Sherwood. Atlanta Station—J. M. McKee. Queen City Circuit—P. L. Smith. Commercial Circuit—W. H. Horn. Bivens Mission—J. D. Whitehead.

Paris District. J. C. WEAVER, PRESIDING ELDER. Paris Station—E. W. Alderson. Embury Circuit—I. M. Carter. Dalbey Springs Circuit—To be supplied by J. B. Guber. Bena Circuit—To be supplied by C. B. Parsons.

Roxton Circuit—S. L. Ball. Blossom Prairie Station—J. F. Fuller. Blossom Prairie Circuit—C. L. Ballard. Clarksville Station—J. S. Ashburn. Rosalie Circuit—L. M. Woodard. Cherry Mission—To be supplied. Woodland Circuit—P. R. Eagleberger. Annona Circuit—W. R. Manning.

Sherman District. W. M. SHELTON, PRESIDING ELDER. Sherman—J. M. Binkley. Sherman Circuit—H. N. Brown. Wells and Savoy—T. L. Miller. Van Alstyne Circuit—J. E. Vinson. Denison—T. E. Sherwood. Denison Circuit—T. B. Lane. Boshoro—W. S. May. Gordonsville Circuit—W. J. Bludworth. Pilot Point—W. M. Leatherwood. Whitesboro—W. F. Morton. Albion Circuit—C. N. Higgins. Pilot Grove Circuit—S. W. Miller. Collinsville Circuit—W. A. Edwards.

Montague District. W. F. EASTLING, PRESIDING ELDER. Montague—J. L. Pierce (W. J. Jackson superannuated). Henrietta and Wichita Falls—L. P. Smith. Bowie and Alvord—J. W. Blackburn. Dallas Circuit—C. Williams. Post Oak Circuit—P. O. Miller. Cisco Circuit—M. W. Shearer. Sunset Circuit—To be supplied by Eli Hay. Joe Circuit—H. P. Shafer. Burlington Circuit—T. A. C. Durr. Red River Mission—To be supplied by J. T. Yelton.

Dallas District. R. M. POWERS, PRESIDING ELDER. First Church, Dallas—T. R. Pierce. Dallas City Mission—S. A. Ashburn. Cochran and Caruth—J. B. Adair. Plano Circuit—D. J. Martin. McKinney—W. H. Mountcastle. Bangor Circuit—W. H. Lively. Bethel Circuit—W. H. Moss. Lebanon Circuit—To be supplied by T. F. Angle.

Grapevine Circuit—B. H. Bounds. Keller Circuit—J. B. Minnis. Merritt Circuit—To be supplied by A. C. Benson. Lewisville Circuit—W. H. Stephenson. J. H. McLean, Vice-Regent Southwestern University.

Gainesville District. M. C. BLACKBURN, PRESIDING ELDER. Gainesville—A. J. Worley. Gainesville Circuit—S. Crutchfield. Mountain Springs Circuit—Supplied by J. W. Mumby. Dexter Circuit—L. M. White. Marysville Circuit—F. M. Sherwood. Farmerville Circuit—H. C. Loggers. Deatur—E. N. Evans. Deatur Circuit—H. K. Agee. Bolivar Circuit—M. M. Dunn. Baton Rouge—S. C. Riddle. Denton Circuit—A. C. McDougal. Aubrey Circuit—W. A. Coppedge. Aurora Circuit—F. V. Evans. Denton Creek Mission—To be supplied by E. A. Goodwin.

Terrill District. W. H. HUGHES, PRESIDING ELDER. Terrill—M. H. Neely. Willis Point—J. W. Chalk. Kaufman Circuit—C. B. Fladger. L. P. Lively, superannuated. J. J. Milam. Fomer Circuit—C. I. McWhirter. Foster Circuit—Jas. McDougal. Allen Circuit—H. E. Smith. Mesquite Circuit—Geo. T. Nichols. Robert's Mission—J. L. Augel. Kemp Mission—To be supplied by E. B. Thompson. Rockwell Circuit—J. F. Alderson. Elmo Circuit—Julian Woodson. Duck Creek Station—W. F. Clark. Crandle Circuit—To be supplied by U. M. Jones.

Sulphur Springs. W. L. CLIFTON, PRESIDING ELDER. Sulphur Springs—P. C. Archer. W. A. Shook superannuated. Sulphur Springs Circuit—A. F. Hendricks. Sulphur Bluff Circuit—A. H. Brewer. Greenville—J. W. Hill. W. K. Duff superannuated. Kingston Circuit—R. S. Gorsline. Cooper Circuit—T. B. Bludworth. Leonard Circuit—A. W. Gibson. Lone Oak Circuit—E. F. Palmeg. Campbell Circuit—Wm. Hay. Black Jack Grove Circuit—J. H. Reynolds. Pittsburg Station—E. C. DeJernett. Mesbury Circuit—S. W. Jones. Quilman Circuit—W. H. Weatherly. Winsboro Circuit—Z. Parker. Riley Springs Mission—W. T. Ayers. W. W. Adkisson, Pres. Central College. W. P. Wilson, Agent Central College.

Bonham District. J. B. ALLEN, PRESIDING ELDER. Bonham Station—J. A. Stafford. Bonham Circuit—R. E. Nelson. Fannin Circuit—L. N. Crutchfield. Gober Circuit—B. T. Hayes. Dodd City Circuit—J. A. Wyatt. Honey Grove Station—J. R. Wages. Honey Grove Circuit—W. M. Crowson. Ladonia and Mt. Carmel—J. T. Sherwood. Commerce Circuit—E. G. Roberts. Ben Franklin Circuit—W. R. Davis. Brookston Circuit—W. W. Hornes (T. C. Pearson superannuated). Maxey Mission—C. C. Davis.

TRANSFERRED. Silas M. Thompson, to East Texas Conference. Weems Wootton, to Texas Conference. H. J. Stephens, to Memphis Conference. J. S. Smith, to Missouri Conference.

VISITING COMMITTEES. Southwestern University—W. M. Shelton, W. D. Mountcastle. North Texas Female College—C. B. Fladger, O. P. Thomas. Central College—T. W. Morton, T. J. Milam. Honey Grove High School—W. A. Edwards, L. N. Woodard.

JOINT BOARD OF FINANCE. Clerical—D. J. Martin, T. J. Milam, John T. Bludworth, E. S. Williams, I. S. Ashburn, W. M. Crowson, W. M. Leatherwood, M. W. Shearer, M. M. Dunn. Lay—Beverly Rodgers, W. H. Atherton, George Perkins, R. A. Morris, J. W. Harrison, C. B. Jennings, N. Wilson, R. C. Johnson, T. N. Baker.

The conference adjourn

ENCE. nt this Body Bishop Key, nd pleasant y Dr. I. G. a taken of ions. e collection o DeLeon ereupon the ring, "Glory panish, and "Mexican John taking of the Mexi- earnest atten- Bishop to be faith-conference e following et. ELDER, Rivers; and G ELDER,iguez. ELDER, ra-Manuel arez. rez. ELDEL, H. C. Her- nacio Escu- idenas, H. Miller s Confer- s Angeles report of K. LGORE. EW. hip of the ouri Con- in the sciences and left enemies penetrate he health Virginia His busy of be idle ist. A. Coke elligence, health, the statis- is perso- has been Arkansas Board of selection. position; otism. ooner re- he was and will months. m. The r notice. Angeles, preached ing. He ion in the thing an interest, ch is in od style, with du- Advocate. pt. Rev. Trinity ersary of the past y He be- his con- sermons, traveled n Advo- lon says: the mas- Uganda, Mwanga, and was Christian commit tristians speared, alive to- he New os An- recent 22 bers. It s, \$731, l church o 14 par- ste were ut five her con- workers. re Rev. seventy- Adams, in Ala- d faith- itiner- of much to tell y. The rence will pro- ad noth-

ing else to so much advantage. What is to be done with this fruit of the vine? Some of it may be sent eastward for the table, some of it may be dried into raisins; but the greater part will be changed into wine. Already large quantities of wine are exported to all parts of the world, and it is the principal product of the State. Some of the church members have been already arranged for the manufacture of spirituous liquors.

A correspondent of the New York Christian Advocate says that Catherine Rood, of Hamburg, Vt., aged 103 years, is the oldest Methodist in America. She has been a professing Christian for over eighty years, and when in her prime, was noted for her faith and power in prayer. "On one occasion," writes the correspondent, "Sister Rood was exhorting at a camp-meeting. A young man spoke in a trifling way of the exercises. As she rebuked him, the corner fell as one dead. He soon sought God."

The first sermon Dr. S. A. Steel preached to his new charge in Louisville is said to have been full of inspiration and excited the deepest interest; and was just twenty-three minutes long.—New Orleans Advocate. A twenty-three minutes sermon would, no doubt, excite great interest and produce profound gratification in a city audience. We dread a tedious preacher; but at the same time we have very little use for a twenty minutes sermon—which is usually a mere flash in the pan.—Boston Methodist.

The German Missionary Conference has just closed its session in Houston, Bishop Key presiding. Dr. John Secretary of Board of Missions, and Dr. Ahrens were in attendance. The News correspondent says: The conference, by a unanimous vote, decided to continue its separate and distinct work as a German body for the present. It is thought, however, that eventually it will fuse with the American conferences.

Bishop Key will preach in the German Church, and ordain elders to-morrow (Sunday) at eleven o'clock. At 7:30 p. m. a missionary anniversary will be held at the same place, after which Bishop Key will read the appointments for the next year. The session of conference has been harmonious and pleasant.

MISSIONARY WORK IN TEXAS.

Will you give me space for a little talk with the brethren about our missionary work in Texas? We want to begin next year with the "double your collections," and then we want to make a united and systematic effort to accomplish the result. But we must have the united and systematic effort or fail of the result.

First, let us see to it that our Conference Boards are composed of live men who have taken the pains to study the status and needs of our missionary work. Such a board in each conference could aid very greatly in bringing about the result for which we are to labor. It would doubtless make provision for obeying that clause in the discipline requiring the Conference Board to see that a missionary anniversary is held in each district. This requirement is entirely ignored at present; and yet such a plan carried out under the direction of an intelligent board operating with the presiding elders could not fail of accomplishing its end. The most convenient time for holding these meetings would certainly be during the sessions of the district conference. A program should be carefully prepared, and those to take part should be notified in time to enable them to make studios and prayerful preparation. Let it be understood too that these anniversaries are not for emptying the pockets of the poor preachers, but for spreading missionary zeal and intelligence among both laymen and preachers. These, as they go back to their homes, will take the fire with them.

In addition to these and the conference missionaries, I think we might profitably hold a State anniversary, say in connection with our Summer Chataqua meeting at San Marcos. Here we could come together from all the conferences throughout the State, and spend two or three days in talking and praying with each other and in listening to addresses and sermons from strong and godly men on the various phases of missionary work. The speakers might be chosen and their subject arranged by a committee of one from each annual conference in the State, including our Mexican and German brethren. This committee should be appointed at the ensuing sessions of our annual conferences that the work may be at once inaugurated. For if our collections are to be largely increased next year we must bestir ourselves. Experience has taught us that our long conference resolutions amount to but little unless they embody a plan for work. What we want now is a united and systematic effort to accomplish this definitely proposed end—the doubling of our collections. E. B. CHAPPELL.

SAN ANTONIO, TEXAS, NOV. 18.

THE CHALLENGE ACCEPTED.

In the ADVOCATE this week a challenge is made for a report equal to that presented by the presiding elder of Waco district from one of his charges. By taking into consideration all the statistics, I think I can duplicate said report from a charge in the center of the drought-stricken district of Texas. By adding the additions to the church received during this year to the membership reported last year, allowing a reasonable number for removals, we have the following comparative statistics:

Table with 2 columns: 'The Charge in Waco' and 'The District'. Rows include 'Paid on assessments per capita', 'Raised for building, etc.', 'Paid on salaries per capita', and 'Total'.

The comparison in spiritual state can not be accurately made out in figures, but in the charge of which I write it is good. Now take into consideration that the charge in the Waco district is in one of the most productive sections of the State, where a full average crop has been made, and that the charge of which I write is in the midst of a section where nothing in the way of crops was raised, not even grass for stock, and I think the report is fully equalled.

FRONTIER PREACHER. A FRIEND IN NEED.

The following brief note from Rev. Sam P. Wright is an eloquent tribute to the people of Mooreville: LORENA, Nov. 8.—Bro. Briggs: I asked Mooreville congregation yesterday (Sunday) for fifty dollars to send to you and the Sabins. Pass sufferers. Please find fifty-five dollars enclosed, which you will give proper direction and oblige, "yours truly."

REVIVAL AND OTHER NEWS.

From Five Conferences. —L. G. Rogers: I am now closing up for conference. Have all my collections in full. —C. C. Armstrong, Flatonia, Nov. 10: I have had a good year. We will soon meet at the Great Sanhedrim, whither the sons of God go up to make their excuses. I have mine ready.

—J. G. Putman, Cisco, Nov. 10: In the report of my meeting in the ADVOCATE last week you make me say "forty-five" additions to the church, with forty-two to follow; when it should have been "fifteen" additions.

—Jno. P. Hamilton, Merit, Nov. 8: Dr. Younge, the temperance war horse, happened to pass this way and stopped and lectured last Saturday night. He called for the names of all who wished to join the temperance army. Thirty men and twenty-six ladies enrolled their names, and an organization was effected. He preached for us on Sunday and left for Farmersville. Everybody was pleased with the Doctor's visit. We hope he will come again. The prohibition cause is gaining ground in Hunt county. We expect to vote on prohibition some time in December next. We are trying to run whisky out of the county.

—Abel Long, Granbury, Nov. 11: The fourth quarterly conference for Comanche peak mission is past. E. A. Bailey, presiding elder, present, also our fair attendance of the officials. We had a spiritual communion service on Sunday. We have made some advancement this year. Received seventy-five members, baptized four adults and thirteen children, and by the assistance of some young ladies, we are able to report our assessments for conference claims, bishop's fund, foreign and domestic missions, collected in full.

—Jno. R. Morris, Caldwell, Nov. 8: Like Dorcas, Caldwell is full of good works and almsdeeds. The people have done no special pounding, but have kept up a continuous thumping. Last week they stopped after clothing the preacher cap-apie, and he will be a good standing advertisement at conference for Caldwell. Our collections, though twenty per cent. in advance of last year, will be up in full; and if it were not for his wife being away, and the crowd, Messrs. Mitchell and Littlepage, this preacher would be happy to trust that the brethren mentioned will be easy on us in the examination.

—G. F. Fair, Spee Springs, Nov. 11: Our last protracted meeting at Ebenezer, Comanche county, resulted in about seventeen or eighteen conversions and the church was greatly strengthened. We have had, as nearly as we could ascertain, ninety-five conversions in this, the Bibb mission, this year. The church is generally revived. The people are kind to their pastor, and our drought would have met the assessments; but as it is, only about one-third is paid. Nothing being made to run the people and no money to buy with, times will be very hard until crops are made. The pastors in all this country should have their appropriations doubled.

—John E. Stovall, Huntsville, Nov. 9: We have had a gracious revival at Huntsville. Our meeting closed on Sunday night, Oct. 24, having been continued for three weeks. There were between forty and fifty conversions (according to some methods of counting we should number over one hundred), twenty-seven took the vows of the church and fourteen have been received by letter. Bro. Morris was with us at the beginning of the meeting. Bro. Hendry, of Willis, helped us for several days, doing much good and winning souls for his Lord. Bro. Bolton, of Choctaw, did good work for us for two or three days the last week of the meeting. One important feature of this revival was the ladies' prayer-meeting, which was held every evening at 4 o'clock. The last night of the services nine persons gave me their hands, saying they wanted the God of Jacob for their refuge; several stood up to signify the same desire, and quite a number knelt for prayer.

—N. A. Keen, Irene, Nov. 4: Our fourth quarterly conference just over. We were called to be at home, sick in bed. This kind of our patients, but we made no complaint. Bro. R. C. Armstrong, our most efficient presiding elder, was present. He dedicated our new church at Brandon, which, with much sacrifice, the brethren have just finished. We heard good reports of his sermon and the whole service. Bro. Armstrong raised a missionary collection which cheered us most. We are now building on the work a new parsonage which we hope will be ready for the new man. Several conversions and additions to the church this year. The work owes no parsonage or church debts, and is prospering in every way except the mission cause. A part of the work is not so favorable to missionary work as it ought to be. But we are patient when we remember about one hundred years ago the whole world was in the same condition. When a few more funerals of the great are preached then it will grow in this grace. Finances coming up pretty well.

—Geo. C. Stovall, Hempstead, Nov. 11: This is decidedly a day of parsonages in our church. It is gratifying and encouraging to observe so many reports of new parsonages. We recognize in this a practical expression of the substantial growth of our common Methodism. We have discovered that it is not enough to purchase lots and erect simply church edifices thereon, but to the end that we become that important and established factor in every section that we should, comfortable homes of our own be provided for our preachers and their families. The support of our preachers, as a rule, is of small concern, in the hands of efficient stewards, where their own homes are furnished them. No preacher in the Texas Conference need shudder next December at Brenham, if he be read out for Hempstead. Our parsonage is complete, cosy and convenient; is a pride to our people, and richly rewards the devotion of the earnest members of our "Ladies Aid Society." We are living, moving, and have our being in our Great Essential Head. We are happy to see that the ADVOCATE is increasing with a good increase.

Last night a well developed storm-party "pounded" this parsonage with an astonishing vigor. Flour, bacon, sugar, coffee, apples, potatoes, etc., came in a perfect and most pleasing stream. Neither were the dry goods forgotten. God bless the good people.

Never Open Your Mouth except to put something to eat into it, an excellent motto for the gossip, and the sufferer from catarrh. But while the gossip is practically incurable, there is no excuse for anyone's suffering longer from catarrh. Dr. Sage's Catarrh Remedy is an unfailing cure for that offensive disease. It heals the diseased membrane, and removes the dull and depressed sensations which always attend catarrh. A trial of this valuable preparation will make the sufferer feel like a new being.

SAYINGS OF A CONVERT ON THE ROSSIGNOL CIRCUIT.

The following is furnished by the preacher in charge without the knowledge of the author of the sayings: "If you will do what the Holy Spirit prompts you to do, you will stand up as a witness for the Lord at all times and under all circumstances." "You will pay your quarterly promptly." "You will pray for the preacher in charge." "You will work for and pray for the salvation of sinners." "You will attend church regularly and willingly." "Last, but not least, you will establish a lifetime family altar."

A Nashville doctor's prescription for a lady suffering with neuralgia: A new bonnet, a cashmere shawl, a pair of gaiter boots—and a bottle of Salvation Oil. The lady recovered immediately of course. Travelers should be prepared for the changes of weather and the effects of exposure by providing themselves with Dr. Bull's Cough Syrup.

If a man has simple pleasure in being praised it is a sign that he is not likely to win much praise—or to deserve it. The most astonishingly beneficial results have followed the use of Red Star Cough Cure by those affected with throat and lung troubles. Price, twenty-five cents.

ANNUAL CONFERENCE NOTICES.

NORTHWEST TEXAS. To the Preachers of the Northwest Texas Conference: Dear Brethren—The undersigned, by the appointment of the conference, has prepared a suitable book in which to record brief autobiographies of the clerical members of the same—in regard to the important events of their lives, date and place of birth, time of conversion, of joining the church, admissions into the conference, ordination, fields of labor up to date, together with such other items as may prove of special interest.

Said book is designed for the Committee on Memoirs, who, on the decease of a brother, can here find material for a suitable notice. It may also, eventually, prove verifiable to the recently organized "Methodist Historical Society," to be domiciled at the Southwestern University. The brethren will find the above-named book in the conference room at Lampasas, and can at that time and place make the entry for themselves, or by handing the M. S. to the undersigned can have the same substance done for them. OSCAR M. ADLSON.

BRADSHAW POINT. To the Presiding Elders of the Northwest Texas Conference: Presiding elders will meet Nov. 23, at 2 p. m., in the Methodist Church in Lampasas. GEORGETOWN. JAMES MACKREY. To the Class of the Fourth Year: The class of the fourth year will meet Nov. 23, at 9 a. m., in the M. E. Church at Lampasas. GEORGETOWN, TEXAS. JAMES MACKREY.

The Church Extension Board of the Texas Conference will meet at the Methodist Church in Brenham, Nov. 23, at 7 p. m. A full attendance is very much desired as we have important business before us. I. Z. T. MORRIS, President.

TEXAS. The presiding elders will please give me the information they gave last year, respecting lay delegates and local preachers coming up from their districts for ordination or reception into the conference. Preachers who expect to bring their wives will please inform me. All visiting ministers will please inform me of their coming. JOHN S. MATHEIS.

Any persons coming by other than public conveyance are requested to inform me of their mode of conveyance. All this information should be in hand by the 23rd of November to secure proper arrangements. A. E. GOODWYN, BRENHAM, TEXAS.

To Committees: All the committees and classes will meet at the Methodist Church, Tuesday, Nov. 30, at 9 a. m. and be assigned rooms for examination. BRENHAM, TEXAS. A. E. GOODWYN.

To Applicants for Admission: Applicants for admission on trial into the Texas Conference will meet the Committee of Examination in the Methodist Church in Brenham on Tuesday, Nov. 30, at 9 o'clock a. m. E. S. SMITH, Ch'n.

To the Board of Missions: The Board of Missions of the Texas Conference will meet at the Methodist Church in Brenham on Tuesday evening, Nov. 30, at 7:30 o'clock p. m. Members: L. G. John, J. W. Whipple, J. L. Murray, S. C. Vaughan, N. F. Law F. L. Allen. A full meeting of the Board is desired, as important interests will claim its attention. E. S. SMITH, Ch'n.

To the Members of the Texas Conference: I hereby request all the brethren who expect to make application to our Board for aid at the next annual conference to send to Rev. O. T. Hotchkiss, Houston, and get a blank form. Then fill it out carefully and return it to him, so that when we meet we can tell what demands are upon us. Brethren, don't wait until conference. It is impossible for you to fill the blank at conference. We want to help every church all we can, but we must insist on a strict adherence to the law. I. Z. T. MORRIS, Pres.

EAST TEXAS. All applicants for aid from the Board of Church Extension, if they wish their applications considered, will do well to refer to page 198 New Discipline and embrace in their application the items contained in Article IX. Blanks for application can be procured from F. J. Browning, Marshall, Texas. U. B. PHILLIPS, Pres't of Board.

ATRENS, TEXAS. The annual meeting of the Woman's Missionary Society of the East Texas Conference will be held at Palestine, Dec. 15-18. The following is the program of exercises for the business sessions: Thursday, 3 o'clock p. m.—1 Devotional exercises, 2 Roll call and reading of minutes, 3 Reports of delegates by districts, 4 Report of juvenile societies, 5 Session of prayer for our conference work.

Friday—Devotional exercises; reports from auxiliaries and juvenile societies concluded; report of Treasurer; report of Corresponding Secretary; report of agents for Woman's Missionary Society; election of officers; election of reserve delegate to W. B. Mission; arranging time and place of next annual meeting; miscellaneous business. MES. R. S. FINLEY, Pres't W.M.S.

To the Members of the East Texas Conference, to meet in Palestine, Dec. 15: I hereby earnestly request all the members of the conference who expect to bring their wives or daughters to notify me at their earliest convenience. Also I wish the presiding elders to send in the names of the lay delegates and the local deacons and elders who will be up for orders. And, if they can, please give me their postoffice. We also invite visiting brethren from other conferences; and we would be glad if they would inform us at their early hour, as we very much desire to have accommodations for all. And the ladies belonging to the Woman's Missionary Society, who are not wives of preachers, will please let me know of their coming; that homes may be procured for them also. JOHN S. MATHEIS, PALESTINE, TEXAS.

Some one remarks that "face is what ruffles the men; nowadays?" But he is wrong. Face ruffles the women as usual. It is paying for it that ruffles the men. Hood's Sarsaparilla, acting through the blood, reaches every part of the system, and in this way positively cures catarrh.

Philadelphia has eight women physicians, who have each an annual practice of over \$20,000, and a dozen or more women dentists who make large sums.

WHAT IS BILE?

Bile is taken out of the blood by and in the liver, and is mixed with the food after it has passed from the stomach into the duodenum, or second stomach. IT IS AN ACTIVE POISON. It acts as a partial digester and as a cathartic. If it is not removed by the liver, the complexion gets yellow, the tongue is coated, the breath is offensive, the mouth tastes disagreeably dull, languid feelings prevail, the head feels heavy, one is drowsy and uneasy, and the bowels are inactive.

It is the bile in the food that stimulates activity of the bowels. In this season of the year the LIVER IS PROSTRATED by heat, and but partially does its work of collecting and secreting this bile. A gentle laxative, that rouses the dormant liver, is absolutely necessary, and the testimony of thousands says that for this purpose nothing equals

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DEAFNESS Its cause, and a cure at your own home, by one who was deaf twenty-eight years. Treated by means of the noted specialists without benefit. Cured almost in three months, and since then hundreds of others. Full particulars sent on application. T. S. PAGE, No. 41 W. 51st St., New York City.

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A MOST WONDERFUL REMEDY Cutler's Pocket Inhaler AND CARBOLATE OF LIME INHALANT. A cure for CATARRH, BRONCHITIS, ASTHMA and all diseases of the Throat and Lungs—EVEN CONSUMPTION—If taken in season. It is the KING OF COUGH MEDICINES. A few Inhalations will correct the most OFFENSIVE BREATH. Carried so handsily as a PENKITE. This is the only PORTABLE or POCKET Inhaler approved by Physicians of every school, and endorsed by the STANFORD MEDICAL DEPARTMENTS of the world. OVER 400,000 IN USE. Sold by LUGGISTS for \$1. By mail, \$1.25. W. H. SMITH & CO., Prop. 4, 410 Michigan St., Buffalo, N. Y.

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HOLIDAY CARDS!

Symptoms of a DISEASED LIVER.

Pain in the right side, under edge of ribs, increasing on pressure; sometimes the pain is on the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder and is sometimes taken for rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternating with laxity; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight dry cough is sometimes attendant. The patient complains of weariness and dizziness; he is easily startled; his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low, and, although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it.

LOOK

If you have any of the above symptoms, you can certainly be cured by the use of the genuine Dr. C. McLane's Liver Pills.

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MENTION THIS PAPER.





