

The Texas Christian Advocate.

PUBLISHED FOR THE TEXAN ANNUAL CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH—BY SHAW & BLAYLOCK.

VOL. XXIX.

GALVESTON, TEXAS, SATURDAY NOVEMBER 11, 1882.

NO. 8.

Texas Christian Advocate
OFFICE: NO. 15 MECHANIC ST.
ESTERDAY THE POSTOFFICE AT GALVESTON, TEXAS, AS SECOND-CLASS MATTER.
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SIX MONTHS.....1.00
THREE MONTHS......70
TO PREACHERS, (half price)......51

Northwest Texas Conference.

FIRST DAY.
WEDNESDAY, NOV. 1, 1882.

The Northwest Texas Conference, Methodist Episcopal Church, South, convened in its seventeenth annual session, in the Methodist church, at Cleburne, Texas, Wednesday, November 1, 1882, Bishop Parker presiding.

The opening religious exercises were conducted by the Bishop.

The roll being called, 113 clerical members and 21 lay delegates answered to their names.

F. P. Ray was elected Secretary. The Secretary nominated, and the conference elected, G. W. Swafford, H. B. Henry, W. L. Nelms, Sam'l P. Wright and W. F. Packard as assistants.

From 9 a. m. to 12:30 p. m. were agreed upon as the hours for conference sessions.

Horace Bishop appeared before the conference on behalf of the brethren included in the territory ceded to the Texas and West Texas Conferences, and submitted certain questions of law for episcopal decision:

Brother Bishop, preliminary to submitting the questions, made the following remarks:

1. The membership of a traveling preacher in the annual conference, and not in the pastoral charge to which he is appointed for one year.

2. This being true, a transfer of territory from one annual conference to another cannot change the membership of the traveling preachers.

3. For the General Conference to exercise transfer power would be clearly an invasion of episcopal prerogative, and would be a violation of the third restrictive rule.

4. The transfer of territory could not take place until after the session of the annual conference, else we have the anomalous fact of prosiding elders in Northwest Texas holding quarterly conferences and administering discipline in the Texas Conference, and lay delegates elected in the Texas Conference holding membership in the Northwest Texas Conference.

We furthermore maintain that the Chair is in error in making a ruling as to the facts, as the law declares that the chair decides questions of law, and the application of the law to the facts of the case is with the conference. We therefore respectfully submit for your episcopal decision the following questions of law:

Question 1. Is the membership of a traveling preacher in the annual conference or in the charge to which he is appointed?

Question 2. Has the General Conference the right to transfer a preacher from one conference to another?

The Bishop took the demurrer under advisement, and ruled that the plan of procedure adopted would stand in the meantime. To this ruling Brother Bishop filed exception.

The presiding elders were appointed a committee to nominate standing committees, and were given until Thursday morning to report.

Question 3, "Who are the transfers from other conferences?" was taken up, F. A. Moad and D. Morgan, from the Texas Conference, and A. A. Allison, from the Tennessee Conference, were announced as transfers, and the Bishop introduced them to the conference.

A. A. Allison, J. G. Putman and H. B. Henry were appointed a Committee of Examination for the class to be received on trial—as substitutes for Win. Price, E. H. Barcus and P. W. Gravis, relieved.

Question 20, "Are all the preachers blameless in life and official administration?" was called. The conference passed the characters of J. W. B. Allen, R. Crawford, H. W. South, J. W. Walkup, John Carpenter, Jas. Peeler, M. Yell, J. M. Jones, T. G. Gilmore, John S. McCarver, and their names were referred to Committee on Conference Relations as applicants for the superannuated relation.

The names of F. P. Ray, John Powell, M. L. Martin, J. J. Shirley, James Hiner, S. S. Yarbrough and James Grant were called, their characters passed, and their names were referred to the proper committee as applicants for the superannuated relation.

Question 1, "Who are admitted on trial?" was called. The following, each having been recommended by his quarterly conference, and having passed satisfactory examination before the committee, were received, to-wit: John McFerrin Barcus, from Waco circuit; W. L. Harris, Jr., from Bosqueville circuit; Henry Jones, from Mount Calm circuit; Allen P. Taylor, Corn Hill circuit; R. A. Durham, Cleburne station, and Emerson C. Austin, Rising Star mission.

W. H. Hughes, of the North Texas Conference, was introduced and invited to a seat within the bar.

Question 2, "Who are continued on trial?" was called. The following brethren read their reports; each having passed satisfactory examination,

and having been favorably reported of by his presiding elder, their characters passed, they were continued on trial, and advanced to the class of the second year: Jere Reese, W. J. Lemons, Seth Ward, James T. Simpson, James B. Wood, Andrew Anderson, J. H. Wiseman, John A. Gardner, R. W. Wellborn, R. F. Dunn, Abram Long, J. B. Hawkins, J. M. Baker. A. P. Hightower and B. F. Badgett, not having been before the committee, their characters passed, and they were continued in the class of the first year.

Question 3, "Who are discontinued?" was called. W. A. Wood read his report, and as he had not passed a satisfactory examination, he was discontinued.

After the usual number of announcements, the conference adjourned with the benediction.

MEMORANDA.

The session of the Texas Conference of territory from this conference is generally approved, but the session of the preachers of said territory is only swayed by an effort. The fact of the business is, the Texas Conference seems to be considered the non-goalservative, non-progressive conference of the State.

It seems to be a prevailing idea that a man who has not been in Texas something like a third of a century will be "sat down on" in the Texas Conference. You frequently hear such expressions as "those old brethren down there will slaughter any fellow who opposes them." "I tell you, I'd feel at home in almost any Methodist conference except the Texas." This reporter, being irresponsible after a fashion, drops this paragraph here for our Texas Conference brethren to "chew" on. Perhaps a proper mental mastication of these hints will be of benefit to the cause of Methodism. I say, of course, "perhaps," because I know nothing about the matter.

Cleburne is at this time afflicted with an unusual amount of malarial sickness. Bro. Nelms has been inconvenienced somewhat, but has overcome all obstacles, and is entertaining the conference in a most acceptable manner. His people heartily cooperate with him.

The Cleburne Telegram is published by Rev. Oscar Hightower, a staunch friend of the Advocate, and of all friends looking to the upbuilding of morality. Bro. H. looks just as usual as ever in a conference room, notwithstanding he is now one of the "Bohemians."

Stump Ashby loves the smell of a newspaper and printing office. Therefore it was not surprising that he volunteered to work up a good subscription list for the Fort Worth Gazette. The Gazette shows its enterprise by publishing daily the proceedings of the conference.

The Galveston News has a representative here in the person of Mr. Dealey. The News offers its paper to preachers at half rates.

The leading papers of the State all have representatives here, "doing" the conference.

SECOND DAY.

THURSDAY, NOV. 2.

The Bishop called the conference to order at the appointed hour.

Dr. Moad conducted religious service.

Seven clerical members and four lay delegates, not present the first day, answered to their names.

The minutes of Wednesday were read and approved.

A report was presented by Dr. McFerrin touching our general publishing interests. It was read and referred to the Committee on Books and Periodicals.

Dr. McFerrin addressed the conference in regard to the interest under his control.

A paper in reference to the Colvin bequest to widows and orphans of deceased preachers was read and referred to the Joint Board of Finance.

Rev. J. C. Morton, Secretary of the Church Extension Society, was introduced to the conference. A report presented by him was read and referred to the Board of Church Extension. Dr. Morton addressed the conference upon the great interest under his direction.

Geo. W. Owens was appointed agent for the Quarterly Review.

The presiding elders reported the following committees:

Public Worship—Horace Bishop, W. L. Nelms.

District Conference Records—O. M. Addison, R. H. Adair, L. S. Chamberlain.

Conference Relations—J. Fred. Cox, W. T. Melugin, R. C. Armstrong, A. A. Allison, W. V. Jones, S. S. Scott, E. R. Barcus.

Books and Periodicals—J. P. Mussett, J. B. Allison, C. Rowland, E. A. Bailey, W. F. Graves, E. A. Smith, J. C. S. Baird.

Board of Education—L. M. Lewis, F. A. Moad, Sam P. Wright, W. L. Nelms, J. G. Putman, J. W. Kizziah, J. N. Groesbeck, J. W. Stevens, J. A. Murphy, H. M. Glass, C. C. Stephenson, B. J. H. Thomas, C. W. Daniels, J. N. Lee, J. M. Roberson.

Board of Church Extension—M. H.

Wells, J. C. S. Baird, C. E. Brown, J. T. L. Annis, J. D. Shaw, M. Mills, M. K. Little, Syl Stark, S. B. Jetton, D. H. Snyder, W. A. Duke, W. W. Treadwell, R. V. Galloway.

Sunday Schools—W. H. Vaughan, B. F. Gassaway, M. W. Stanford, W. T. Davidson, R. H. H. Barnett, F. A. Patrick, C. G. Shutt, O. S. Kennedy, M. Simpson, W. C. Brodie, S. R. Switzer, I. N. Reeves, J. M. Richards, E. T. Bates, A. Jackson, W. L. Harris, A. M. Borders, R. J. Perry, J. B. Womack, B. L. Bellamy, E. L. Armstrong.

Tenure—A. D. Gaskill, Samuel Weaver, A. J. McGuire, J. H. Weaver, W. D. Jackson, T. P. Hollingsworth, W. H. LaFevre, J. P. Apperson, L. M. Miger.

State of Church—W. D. Robinson, J. S. Davis, F. M. Winburn, J. S. Lane, M. B. Johnston.

Bible Cause—O. M. Addison, J. J. Davis, J. P. Hulst, H. C. Trammell.

Minutes—W. Price, C. H. Ellis, J. K. Lane.

A communication from Dr. John, editor of the TEXAS CHRISTIAN ADVOCATE, was read and referred to the Committee on Books and Periodicals.

A report of the Board of Curators of Southwestern University, and a communication from the trustees, were read and referred to the Board of Education.

A communication from S. W. Turner touching public education, and asking concurrent action, was read and referred to the Board of Education.

The following visitors were introduced: Dr. H. A. Bourland and Dr. J. M. Binkley, of the North Texas Conference; Judge I. M. Oulis, president of North Texas Female College; S. E. Kennon, pastor of the Cumberland Presbyterian Church at Cleburne; W. L. Monk, of the West Texas Conference; and W. E. Rankin, State Superintendent of the American Bible Society.

The following was presented by Bishop Parker as his decision touching the questions of law referred to him Wednesday:

On the ruling of the chair that the preachers in the territory ceded by the last General Conference from the Northwest Texas Conference to the Texas Conference must report to the latter conference, the following answers have been submitted for decision:

Answer: The membership of a traveling preacher in the annual conference, and not in the pastoral charge to which he is appointed for one year.

Answer: The General Conference has the right, by a change of boundaries of annual conferences, to set off or transfer preachers from one conference to another.

Answer: The General Conference has the right to transfer preachers from one annual conference to another.

Answer: The character of R. J. Perry was passed, and his name referred to the Committee on Conference Relations.

Question 20 was resumed. The name of J. D. Shaw was called. His presiding elder announced that there were current rumors in regard to grave doubts entertained by Bro. Shaw touching the tenets of Methodist doctrine. It was further developed that his status was such as to demand a committee of investigation. Bro. Shaw asked to be heard in a statement he desired to make, touching the rumors as to his heretical beliefs. Bishop Parker ruled that any statement he would make could be made to a committee to be appointed, which committee he then appointed, to-wit: L. M. Lewis, S. S. Scott and J. B. Allison.

On motion, the action by which J. B. Wood was discontinued was reconsidered, and he was continued on trial.

Question 4, "Who are received into full connection?" was called, and the following were received: W. A. Gilleland, Robt. M. Morris, W. F. Packard, Geo. S. Wyatt, B. J. H. Thomas, J. D. Scoggins, W. J. Bludworth, Jno. T. Bludworth, and J. D. Crockett.

D. C. Strange and J. P. Swafford had not been before the committee, and they were continued in the class of the second year.

W. R. Ford and George H. Day had not appeared before the committee. Their characters were passed, and they were discontinued.

The name of C. H. Duffield was called. Rev. Wm. Price reported that the said Duffield had been expelled from the Methodist Episcopal Church, South, by the quarterly conference of Whit circuit. The charges under which he was expelled were falsehood and forgery.

Question 8, "What traveling preachers are elected deacons?" was called, and the answer entered as follows: W. A. Gilleland, Robert M. Morris, W. F. Packard, G. S. Wyatt, B. J. H. Thomas, J. D. Scoggins, W. J. Bludworth, J. T. Bludworth, J. D. Crockett.

A resolution, by Sam. P. Wright, in relation to anniversaries, was adopted. It provides an anniversary night, during conference week, for each of the conference boards, closing with the missionary anniversary Saturday night.

Question 20 was resumed. The characters of the following elders were passed: Thomas Stanford, E. H. Barcus, C. S. McCarver, B. F. Gassaway, S. P. Wright.

R. M. Baker's character passed, and his presiding elder announced that Bro. Baker had withdrawn from the church. George W. Graves presented a resolution in regard to the nomination of conference facilities, which was adopted. The resolution makes it the duty of presiding elders to nominate.

THIRD DAY.

FRIDAY, NOVEMBER 3.

The Bishop was in the chair at the

O. M. Addison conducted religious exercises.

Minutes of previous day approved.

A communication from Stephenville High-school was read and referred to the Board of Education.

The Board of Education reported touching the communication from S. W. Turner, asking concurrent action in a memorial to the legislature to re-extend all legislation, pro or con, relative to the Bible in the public schools. The report recommended concurrence, and L. M. Lewis and F. A. Moad were appointed a committee to draft said memorial in the name of the Northwest Texas Conference.

Question 6 was resumed. The Bishop announced the following transfers: J. S. Tunnell, C. S. McCarver, J. W. Dickinson, J. H. Collier, James Campbell, W. W. Henderson, W. L. Andrews, S. J. Franks, from the Texas to the Northwest Texas Conference; also D. P. Haggard, from the North Texas, and R. T. McBride from the Tennessee Conference.

Question 4 was resumed. The following names were entered as received into full connection: W. A. Gilleland, R. M. Morris, W. F. Packard, G. S. Wyatt, B. J. H. Thomas, J. D. Scoggins, W. J. Bludworth, J. T. Bludworth, J. D. Crockett. The Bishop's address was read, and the delegates deeply impressed them with the responsibility of their sacred calling.

The Committee on Conference Relations submitted their report, giving the superannuated relation of R. J. Perry, John Powell, J. Hiner, James G. W. P. Ray, J. J. Shirley, S. S. Yarbrough, M. L. Martin, Joe F. Hines.

For the superannuated relation as follows: J. W. B. Allen, John Carpenter, J. M. Binkley, R. Crawford, J. Peeler, T. G. Gilmore, M. Yell, H. W. South, J. S. McCarver, J. W. Walkup, M. S. Johnson, James M. Jones and P. W. Gravis.

The Board of Church Extension submitted a report, and also a resolution that a church extension meeting be held in the church at night. The resolution was adopted, the balance of the report being withdrawn for amendment.

W. D. Jackson, a lay delegate from Waco, appeared, presented his credentials, and took a seat within the bar of the conference.

Question 7, "Who are the deacons of one year?" was called. The following brethren read their reports, their characters were passed, having passed approved examinations on the prescribed course of study, they were advanced to the class of the fourth year: J. A. Wallace, W. C. Brodie, J. T. Houser, W. H. LeFevre, J. H. Trimble, M. K. Little, C. G. Shutt, C. V. Daniel, S. B. Ellis, H. C. Trammell, D. C. Stark and C. Rowland not having appeared before the committee, their characters were passed, and they were continued in the class of the third year.

Question 12, "What traveling preachers are elected elders?" was called. G. W. Owens, E. A. Smith, J. W. Kizziah, J. S. Dinnell and L. H. Trimble, having passed satisfactory examinations before the Committee of the Fourth Year, their characters were passed, and they were elected elders: J. C. S. Baird, an elder, read his report, and having passed an approved examination before the same committee, his character passed.

The characters of G. W. Riley and J. B. Womack were passed. As they had not been before the proper committee, they were continued in the class of the first year.

The character of J. W. Carson, was passed, and he was located at his own request.

The committee of investigation in the case of J. D. Shaw submitted their report. The report was, in effect, that the committee had found grounds upon which to base charges of heresy, but Bro. Shaw having signified his willingness to surrender his credentials, they were discontinued.

A motion prevailed that Bro. Shaw be permitted to deliver a farewell address to the conference on the succeeding day.

Question 10, "What local preachers are elected deacons?" was called. The following brethren, recommended by their respective quarterly conferences, were reported: W. L. Harris, Jr., from Bosqueville circuit; B. V. Sanders, Cross circuit; Allan P. Taylor, Corn Hill circuit; J. H. Chubb, Asu Creek circuit; J. W. Lowery, Hillboro circuit; R. Fawkes, Fort Worth circuit; Jos. L. Havins, Lipan circuit; John T. Owens, Stephenville circuit; J. J. Johnson and Patrick M. White, common law circuit; Emerson C. Austin, Rising Star circuit; T. J. Hines, Stans and Gish circuit.

Question 8 was resumed, having each been three years a local preacher, and having traveled one year, were elected deacons.

Question 14, "What local preachers are elected elders?" was called. The following brethren, each duly recommended by his quarterly conference, and certifying in belief in the doctrines and discipline of the M. E. Church, South, were elected elders: Thos. P. Harris, Bosqueville circuit; Jno. H. Hodges, Georgetown; W. O. Menzies, North River circuit; B. H. Baird, was enrolled for ordination, having been previously elected.

A resolution, by Sam. P. Wright, in relation to anniversaries, was adopted. It provides an anniversary night, during conference week, for each of the conference boards, closing with the missionary anniversary Saturday night.

Question 20 was resumed. The characters of the following elders were passed: Thomas Stanford, E. H. Barcus, C. S. McCarver, B. F. Gassaway, S. P. Wright.

R. M. Baker's character passed, and his presiding elder announced that Bro. Baker had withdrawn from the church.

George W. Graves presented a resolution in regard to the nomination of conference facilities, which was adopted. The resolution makes it the duty of presiding elders to nominate.

Question 20 was resumed. The characters of the following elders were passed: Thomas Stanford, E. H. Barcus, C. S. McCarver, B. F. Gassaway, S. P. Wright.

R. M. Baker's character passed, and his presiding elder announced that Bro. Baker had withdrawn from the church.

George W. Graves presented a resolution in regard to the nomination of conference facilities, which was adopted. The resolution makes it the duty of presiding elders to nominate.

FOURTH DAY.

SATURDAY, NOV. 4.

Conference was called to order promptly at the hour.

W. L. Harris conducted religious exercises.

Minutes of Friday approved.

Question 6 was resumed, and Samuel Morris was announced as a transfer from Texas Conference.

S. P. Wright was granted leave of absence.

J. F. Mulky, lay delegate from Ennis station, appeared and took a seat within the bar of the conference.

The committee on Conference Relations recommended E. A. Smith for a superannuated relation; adopted.

Question 20 was resumed; the character of P. W. Gravis passed, and his application for a superannuated relation was referred.

Bro. J. D. Shaw, at the invitation of Bishop Parker appeared and delivered a farewell address to his brethren. [The address will be found on editorial page.]

J. P. Mussett submitted report No. 1 of the Committee on Books and Periodicals, touching the communication from the North Texas Conference, and Dr. McFerrin addressed the conference, forcibly impressing its members with the importance of circulating our church literature. Report adopted.

Dr. Kelly, missionary treasurer, was introduced, and by an address opened the proceedings of missionary day. The proceedings were of a highly interesting character, and sprung the conference to a sense of the importance of emphasizing the importance of operations, Horace Bishop and J. T. L. Annis offered a resolution, to-wit: "That we will collect our foreign missionary money and forward same to the missionary treasurer by Feb. 1, 1883."

Adopted.

M. H. Wells, chairman of the Board of Church Extension, submitted a report, which was read. Dr. Morton, secretary of the parent board, addressed the conference, touching the report, together with the constitution submitted, were adopted.

H. Bishop was substituted for J. D. Shaw on the Board of Church Extension.

A resolution prevailed rescinding the rule calling for the annual selection of one who should deliver a conference sermon.

A communication from Thos. McCormick was referred to the Committee on Temperance. The communication emphasized the importance of action looking to prohibition and general temperance reform.

A communication from Granbury High School, showing the condition of that interest, was referred to the Board of Education.

Dr. Morton pronounced the benediction, and the conference adjourned.

FIFTH DAY.

MONDAY, NOV. 6.

The Bishop was in the chair at the regular hour.

Dr. R. Crawford conducted religious exercises.

A minute was made of the memorial services Sunday night. The Committee on Members at that time read fitting tributes to the memory of John A. Clark, T. J. Blackburn and Joseph Parker. Dr. McFerrin delivered an impressive funeral discourse touching the death of Bishop Parker.

The names of J. F. Hines were referred to the committee on Conference Relations, for a superannuated relation.

A publication in reference to L. N. Reeves caused the friends of that brother, with the full approval of himself, to ask for a committee of investigation. It was appointed as follows: A. A. Allison, E. A. Bailey, J. C. Armstrong.

J. F. Swafford was discontinued at his own request.

J. J. Canafax was referred to the committee on Conference Relations as an applicant for a superannuated relation.

H. C. McQuown was located at his own request.

L. M. Lewis was granted leave of absence for the remainder of the session.

A motion was made to reconsider the action by which J. W. Carson was located; adopted. His character was passed, and he was placed in the class of the third year.

Horace Bishop was elected to succeed J. D. Shaw as a member of the Joint Board of Publication of the TEXAS CHRISTIAN ADVOCATE.

A communication from J. C. Ragan, of San Saba, was referred for action to L. M. Lewis and F. A. Moad. The communication requested a statement as to conference boundaries to facilitate the collection of certain subscriptions to San Saba Col. age.

Question 20 was resumed, and the characters of elders were passed as follows: W. E. Woodward, J. F. Hines, G. W. Graves, A. A. Allison, W. T. Melugin, Jas. Campbell, J. H. Collier, W. W. Henderson, W. H. Vaughan, E. A. Bailey, Wm. Walker, J. S. Lane, Jas. M. Ckey, E. H. H. Burnett, M. K. Little, J. P. Hulst, Sam'l Weaver, H. M. Glass, W. L. Andrews, R. C. Armstrong, F. M. Winburn, Horace Bishop, J. A. Murphy, J. J. Franks, W. D. Robinson, J. T. L. Annis, W. L. Nelms, G. W. Swafford, F. F. Stone, Wm. Price, J. B. Allison, R. H. Adair, E. W. Simmon, W. M. Goode, J. P. Putman, J. K. Lane, L. T. Chamberlain, E. T. Bates, W. V. Jones, M. B. Biss, A. Davis, J. P. Mussett, H. J. McQuary, W. L. Harris, M. B. Johnson, R. V. Galloway, O. M. Addison, S. S. Scott, F. C. Stephenson, F. A. Moad, C. H. Ellis, O. A. Stook, Daniel Morgan, W. D. Stockton, J. J. Canafax, A. K. Miller, W. F. Graves, L. E. Collins, G. F. Fair, C. E. Brown, E. L. Armstrong, Wm. Vaughan, M. H. Wells, J. S. Davis, H. B. Henry, J. J.

Fred Cox, L. M. Lewis, H. S. P. Ashby, A. D. Gaskill.

The Committee on Nominations submitted a report nominating the conference faculty, to-wit:

Advocacy on Trial—F. A. Moad, A. A. Allison, H. B. Henry.

Class of First Year—J. Fred. Cox, R. C. Armstrong, W. L. Harris.

Class of Second Year—L. M. Lewis, W. L. Nelms, J. A. Murphy.

Class of Third Year—J. Campbell, S. J. Franks, J. C. S. Baird.

Class of Fourth Year—Jas. Mackey, F. C. Stephenson, E. A. Bailey.

A report was read and adopted from the Committee on District Conference Records, and report number two from Committee on Education.

J. B. Allison was appointed to succeed J. D. Shaw as a curator in the Southwestern University; and Horace Bishop to fill the vacancy in the same board occasioned by the resignation of William Price.

A motion was adopted to meet at 7 p. m.

Minutes were read and approved, and the conference adjourned.

NIGHT SESSION.

7 p. m., Nov. 6.

The conference room was packed almost to suffocation when the bishop called to order at the appointed hour.

J. B. Allison conducted religious exercises.

The Committee on Conference Relations submitted a report, recommending J. F. Hines and J. J. Canafax for the superannuated relation.

The Statistical Secretary read his report.

The Joint Board of Finance submitted their report, which was adopted, and the funds distributed as follows:

NAME	DELIVERED TO
Sister McWilliams	\$20.45
Sister McWilliams	50
Sister Akib	50
Sister Lamin	50
Sister Mullins	50
Sister Womack	50
Sister Grubbs	50
Sister Compton	50
Sister White	50
Sister Boyd	50
Sister Hines	50
Sister Flournoy	50
Brother Jay	50
Brother Wakup	50
Bro. J. M. Johnson	50
Bro. H. W. South	50

Texas Christian Advocate.

To the Texas Christian Advocate. COME KNEEL BY ME TO-NIGHT. MARY B. LEBLANC.

Written in memory of Mr. Wm. H. Holland, whose words are here embodied, and affectionately dedicated to his wife.

Come kneel by me to-night, you know At each day's close We have together knelt in prayer, And asked God's love and watchful care

To-night I am too weak to kneel, But God will see My kneeling heart, all bowed so low, And bless me as I kneel, I know-- Bless even me!

Beside the invalid's chair she bowed, The loving wife, Her young head on his shoulder lay, Who for four years had been her stay-- Sun of her life!

Low-toned and I humble were the words From lips so wan; Restful and strong seem'd the faith given, To wait them to the throne of heaven, Through God's own Son.

With tender love the water-tries To cheer the hours, And drive the gloom from her own heart; But all in vain seem'd every art, And all her powers.

Uprising fears o'er the mute lips, That faint would cheer, Her thoughts by heaven's sweet voices words A few days since that had heard From him who sear.

This summer an Eden has been, In life to me-- I've had to bear the cheering rod, The strokes, I know, come from God-- His hand I see.

'And you've been so patient and true, Partings must come, you know, you know, To the beautiful land I go, You'll I join me there?'

Now standing where he could not see Her tearful eyes, O'er-mat'd grief, and sudden fears, Left keener than long-kept tears, Unbidden rise.

As her hand smoothed the damp black hair From his pale brow, He felt the trickling fall-tale tear, He said, "Be brave, the time is near; Soon over now!"

The darkness faded, the wan face pale, Taking death's hue, One kiss, one smile, one look above, The soul's farewell, God's love Heav'ward drew.

To the Texas Christian Advocate. The Cameron Quarterly Conference.

The ADVOCATE of the 28th inst. contains a resolution which regrets the course pursued by some local preachers in publishing a call, in the ADVOCATE, for a Local Preachers' Conference, which resolution was passed at the fourth quarterly conference for Cameron and Rock-dales, held at Cameron, Oct. 7, 1882. Said resolution was unanimously passed, and the secretary ordered to forward the same to the ADVOCATE for publication.

Now it is to be regretted that the secretary omitted the name of the district and the presiding officer of said quarterly conference, for an officer who could entertain and permit such a resolution to pass in the conference over which he presided, ought to be more extensively known, so that his administrative abilities might be duly appreciated.

I have nothing to say to these brethren. They have a right, as individuals, to express and publish their opinions on that subject; but as a quarterly conference they have no such right. It would have been more in accordance with the duties and business of a quarterly conference if they had ordered the secretary to forward their financial report for publication--and the more so, as this was the fourth quarterly conference for two circuits. Brethren, did you settle the claims of the church on your circuits? Let us have that report published.

I neither favor nor oppose the contemplated Local Preachers' Conference, because I know nothing about it; but any number of local preachers have a right to hold an annual conference, or general conference, as to that matter, by that eternal principle of law, that whatever is not prohibited is permitted. The fact of meeting can do no harm. That will depend upon what they do after they meet.

To the Texas Christian Advocate. Bishop Paine.

I saw a dispatch in a secular paper a few days ago announcing the death of Bishop Paine. There are often circumstances that make our attachments stronger for some men than for others. I was licensed to preach in the Alabama Conference, October 7, 1847. E. Hearn, presiding elder of the district; but he being absent at the quarterly meeting, A. S. Harris, preacher in charge, signed my license. Two weeks after, at another quarterly meeting, I met the presiding elder, and for the first time tried to preach on Sunday night, having been recommended the day before to the annual conference for admission on trial, with the understanding I was to be sent to Texas as a missionary. Rev. N. A. Cravens, of the Texas Conference, was present when I was licensed to preach, and recommended to the conference; also heard my first effort to preach. The conference met at Montgomery, Alabama, February, 1848. Bishop Paine presided. When my name was presented, and the fact that I wanted to go to Texas was made known to him, he said he did not approve of sending young men, inexperienced, as missionaries, but as Texas needed help, if they could give me a good character and the conference would receive me, he would send me to Texas. I came to Texas, and was by him ordained deacon and elder. He was the first bishop I met in what is called the cabinet. He also ordained my son deacon--who died December 30, 1880, in Nashville, Tennessee--May, 1880. When

I met Bishop Paine in Texas, he inquired after me with much solicitude and expressed to me great satisfaction that I had done so well. At all times and places when I would meet him he drew me near him by his kind words and counsel. He was a man who had much sympathy with young men. From the above considerations I had great respect for him, and the advice he gave my dear son when he ordained him. They have no doubt met in their Father's house, where their relations will not be severed, and their cultivated intellects will find ample employment in the land afar off, now seen by faith alone. May we meet them in the sweet by and by. He worked until he was disabled for full duty, but like kept the harness on, and like Adrian, the armor was on him when he conquered the last enemy, and went up on high as a victor, through Christ, to enjoy the life of immortality provided in the gospel. We still have our old army orders given us by the good bishop. But a change has come over us. We hold the commission to go and to do, but alas! what does it avail if we do go, being broken down, disabled, unfit for service, unable to lift up the voice and cry aloud and warn men to flee the wrath to come? I was told once by a minister that God was not responsible for my loss of voice. That may all be true, but I lost it on the battle field leading the charge on the enemy's breastworks. God did honor in a small way the effort, though feeble it was, and now we must abide our time with the disabled soldiers who can no longer go to the front and lead the charge. Now in the far background we must wait, suffer and endure until we lay our armor by, and then, if we can cross Jordan at the right ford, it will all be satisfactory. What we endure will never be written with ink and paper. The heart will be its own keeper until that day when all things will be known. Our strong men are falling from the walls, and we never hear the prayer to the Master to call others to take their places and push the battle on. But few men are entering the work now, while fields at home and abroad are white; but few are putting in the sickle to save souls for whom Christ died. Let the church lay aside much of her formality, and seek more of the power of the Holy Ghost, then Zion will travail, and the valley of dry bones will begin to rattle. May the breath come, and that soon. If it come not, we will die, and God will call others to do what we should do now. May God's blessings rest with his church forever.--J. B. TULLIS.

To the Texas Christian Advocate. Woman's Work for Woman.

On the night of October 22, the Woman's Missionary Society held their anniversary in our church at Chappell Hill. The congregation was large, and profound attention was given to the exercises, which were rendered quite interesting by a choice selection of songs, a good organist and good singing by the choir and congregation. To this was added the reading of the secretary's report; also of a letter from Miss Rebecca Toland, from Laredo, to the corresponding Secretary of the Texas Conference Society, with the address delivered by the latter, in which the rise, progress and success that the society has attained was clearly presented to the audience. Some pertinent remarks were appended by our pastor, Rev. S. C. Littlepage. They did not take up a collection, but devoted the hour to disseminating the objects and aims of the organization, and the additions to their membership and subscribers to the Woman's Missionary Advocate; in all of which they succeeded to a gratifying extent.

They are engaged in a glorious work, which promises a vast amount of good. The Woman's Missionary Society marks a new era in the church, and is giving to the missionary cause an impetus scarcely dreamed of. It has, and is calling into active co-operation an element in the church which, from a false delicacy and a misconception of the duties and privileges of women, has hitherto laid almost dormant. I am glad to know that the day has come when the genius of woman, with her sprightly mind, and intuitive sense of right and wrong, can be heard, and her noble energies be devoted to the advancement of the grand work of the age, and at the same time her modesty be as apparent on the rostrum, as in the private circle or elegantly furnished parlor.

As a rule they have faith and the spirit of perseverance to a much greater degree in things just, holy, and of good report, than the harder sex. The word failure, I think, they have discarded from their vocabulary, and in place thereof they have inserted the words: onward and onward to conquest and to victory.

I should rejoice to see every society organized into an auxiliary, and every male and female a member of it, and each one contributing one dollar as the price of his or her membership. What a grand sum would roll into the missionary treasury from the eight hundred thousand Methodists; not to speak of the increase derived by their industry and labor at their monthly meetings.

Such a result would bring a thrill

of joy to the Mission Board, and a shout of triumph to our missionaries abroad. While they would see in the near future an army of missionaries to join them in the noble work of carrying the gospel into the heart of China, Japan and the isles of the sea, and the final triumph of the Redeemer's cause and the salvation of the race.

Such a move would electrify our country, and call out the buried treasures of the rich, and move the millionaires to place their wealth in the Lord's treasury, until there should be enough and to spare. Why should it not be so? But few in the church who could not pay one dollar a year, and hundreds and thousands that can pay five, ten, twenty, fifty and one hundred, a thousand, or even ten thousand dollars, and never feel it--so far as their business and their real wants demand.

Let every preacher, itinerant, and local, encourage by word, by presence, by sermons and addresses, these noble women in their heaven-ordained work. Then we shall soon see the missionary fires burning throughout our entire borders, and the hallowed flames of divine love filling all our hearts. May the Great Head of the church hasten the day.--JOHN H. STONE.

To the Texas Christian Advocate. A Missionary Church.

Trinity Church, Atlanta, Ga., stands, I judge, at the head of the list of the most of missionaries, unless the Misses Rankin went from the same society. Rev. D. L. Anderson and Miss Anna Muse, now en route for China, were both members of that church. Some thirteen years ago Mr. Anderson was licensed to preach, and recommended to the North Georgia Annual Conference for admission on trial, and the traveling connection, by Trinity Quarterly Conference; and now that he has resolved to give himself to missionary work, she feels a lively interest in her son. Never had fond mother a nobler boy. Dave Anderson is a true man, loyal to the "doctrine and discipline" of our church, well trained in the school of the itinerancy, cool, prudent, courageous; he knows men and how to deal with them. His purpose to go to China is the result of an entire consecration to the service of his Master, rather than of a direct call, such as men usually have for mission work. The church will have no better representative in the foreign field.

Miss Muse is not a novice in church work. For some time she has been among the foremost in the Sunday-school and local mission labors of Trinity Church. Besides being well educated, she has spent a year or two recently in teaching, equipping herself thereby more thoroughly for her life work. While Miss Muse goes out under the auspices of the Woman's Foreign Missionary Society, Trinity will watch over her with all the anxiety and interest of a devoted mother for a lovely daughter.

In view of the departure of these missionaries from Atlanta, a large congregation assembled at Trinity recently to witness and take part in the farewell meeting. Dr. Hargood was present, and made one of his characteristic speeches, full of missionary fire and good sense.

Bro. Anderson spoke with the earnestness of a man who goes under the impulse of settled conviction. His talk, while it told of the struggle that leaving would cost him, breathed the devotion of a heart loyal to his Master. Dr. Heidt, pastor of Trinity just before the present incumbent, made a ringing speech, which stirred all hearts with its missionary spirit.

Of Rev. O. G. Mingleford, who accompanies Mr. Anderson and Miss Muse, but who was not present on this occasion, I know but little. He is well reported of at Emory College, where he made a name for energy, good sense and piety. He bore away some of the honors of that institution.

I like such meetings as that at Trinity. The whole church has the opportunity of catching the missionary spirit which such occasions inspire. Besides, they serve to check the inevitable tendency in large city churches to narrowness and selfishness. I predict that Trinity will be known henceforth as one of the strongest missionary churches in the entire connection.

The rapid growth of Atlanta is adding largely to the strength of Methodism in this city. Trinity has now 1100 members--the largest society, I suppose, in the M. E. Church, South. Her membership has doubled in five years. Nearly the same is true of First Church, which numbers 1030. I am told by pastors here that Methodists moving to Atlanta rarely fail to identify themselves with some one of the churches in the city.

When celebrities meet for the first time, custom has ordained that the interview should be short. To this custom I bow with profound respect, and beg to retire for the present.--W. P. LOVJOY.

ATLANTA, GA., October 28, 1882.

To the Texas Christian Advocate. Literary Notes.

We have several large publishing houses in the North that are constantly publishing and sending out fine books--books that are well adapted to all times and seasons, and to all grades of society. We only speak of a few whose publications we have read from time to time with much interest and profit.

Houghton, Mifflin & Co., of Boston, publish many fine and useful books, and it is always safe to select a volume from their list of publications for a

friend or for the Sunday-school library. They have published many good books during the summer months, and they are already sending out books designed for the holiday trade.

I have just been reading one of their excellent story books, entitled "The Fisher Maiden," which is a story of Norway, and is invested with all the charm and romance that generally cluster about this country and people. It is often a real relief to throw aside the sensational story books of our own society and country, and read of the simple-hearted people of those countries that have not been polluted by the rules of modern society, and it might be a still greater relief for us to adopt the unassuming ways of the "Norse-Land dwellers." The book is nicely bound and printed.

G. P. Putnam's Sons, of New York, also are sending out many useful books--some of them in paper bindings, designed for those who are not able to purchase more expensive books, as well as many adorned in all the elegance of modern book-binding. "The Dingy House at Kensington" is a fair sample of their cheap books, being one of a series consisting of twelve books. Some might term this book a novel, but if it is one, it is somewhat in advance of the most of novels. It sets up a higher standard of right, and its teachings are better than in the most of fiction. There is one really beautiful character in the story, that of "Little Jack," who at last reaches the beautiful shining city of which he had so often dreamed. The whole story is true to life and human nature, as they are revealed when touched by the religion of Christ. This book contains about four hundred pages, and sells at the low price of sixty cents.

The publishing house of Howard Gannett, of Boston, devotes itself almost entirely to publishing Sunday-school literature, and it has succeeded in many of its work, that it has the confidence of all Christian readers. Its books are pure and full of brightness and sunlight. Who can read such a book as the "Rosebud Mission Band" without being charmed and profited? Such a book cannot fail to lighten young human lives, and to lift them up to a higher standard of purity. Mr. Gannett will be glad to send a catalogue of his books to all who desire pure literature for the family or Sunday-school. His publications ought to go over the land.--MRS. M. A. HOLT.

NEW BERLIN, N. Y.

It is common now for the statistics of the world to be published in all sorts of abstruse calculations about human life and ailments. A vast amount of thought is doubtless expended on the figuring; but seldom do the results tend to teach as wholesome a lesson as the following computation, which Sidney Smith cut from a newspaper and preserved for my use. It is a simple arithmetic problem, and it is worth the trouble of forming a resolution to make the day a happy one to a fellow creature. It is easily done; a left of garment to a man who needs it; a kind word to the sorrowful; an encouraging expression to the struggling; a smile to the lonely; a light as air--will do it almost for the twenty-four hours. And if you are young depend upon it it will tell when you are old; and if old, rest assured it will send you gently and happily down the stream of time to eternity.

By the method of simple arithmetic calculation look at the result. If you send one person--only one--happily through each day that is 365 in the course of the year. And suppose you live forty only after you commence that course you have made 14,600 beings happy--at all events for a time.

We have some old Christian names here. But they tell a great many queer stories of christenings in England. In places it was habitual to name all the children of a family with the same initial letter, and as the Bible was the chief if not the only source of these names, fathers of large families had their progeny taxed to secure the proper appellation for their little ones. One parent whose first initial was M was constrained in time to call two of his girls Mahalah and Mehetabel. The first four boys of a family were named after the four evangelist; on the arrival of the fifth he was christened Acts of the Apostles, and there are instances of two similar instances at Canterbury, where, after the evangelists were exhausted, the fifth child was christened Acts. One hapless boy at White Church, in Dorsetshire, rejoices in the name of Maharsalalshahs.

THE LIVER AID ITS FUNCTIONS. The liver is a well established fact that the liver is one of the most important organs of the human system. It is the seat of the blood, and it is the seat of the life. It is the seat of the soul, and it is the seat of the spirit. It is the seat of the mind, and it is the seat of the intellect. It is the seat of the will, and it is the seat of the power. It is the seat of the love, and it is the seat of the affection. It is the seat of the hope, and it is the seat of the faith. It is the seat of the charity, and it is the seat of the grace. It is the seat of the glory, and it is the seat of the honor. It is the seat of the life, and it is the seat of the death. It is the seat of the resurrection, and it is the seat of the immortality. It is the seat of the kingdom, and it is the seat of the heaven. It is the seat of the glory, and it is the seat of the honor. It is the seat of the life, and it is the seat of the death. It is the seat of the resurrection, and it is the seat of the immortality. It is the seat of the kingdom, and it is the seat of the heaven.

PRICKLY ASH BITTERS. Cures all diseases of the Liver, Kidneys, Stomach and Bowels. For Sale by ALL DRUGGISTS. PRICE, ONE DOLLAR.

NOTHING IN THE WORLD EQUAL TO IT FOR THE CURE OF CATARRH, GONORRHOEA, ULCERS, SCROFULA, PIMPLES, BOILS, SORES, SCALD HEAD, OLD SORES, MALARIA, AND ALL THE AFFECTIONS OF THE BLOOD.

DOCTOR LINDSEY'S BLOOD PURIFIER. Cures all diseases of the Blood, Stomach and Bowels. For Sale by ALL DRUGGISTS. PRICE, ONE DOLLAR.

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530 to 512 1/2 North for HOMES & HOME LIFE GOOD HEALTH, LONG LIFE and HAPPY HOMES. Also the typical Intellectual Moral Training of Children: Home Government, etc., by an eminent and successful Physician, who has valuable information to give and knows how to give it. Sell at sight. Send for circulars and terms.

TEXAS BOOK & BIBLE CO. DALLAS, TEXAS.

READ THIS, YOUNG PEOPLE! MUTUAL AID UNION Office, 133 Gravier St., NEW ORLEANS.

Paying Policies at Marriage! A CARD. NEW ORLEANS, July 29, 1882. This is to certify that I, Ben. F. Cameron, of Metairie, La., did this day receive from the New Orleans Mutual Aid Union, No. 133 Gravier street, their check on the New Orleans National Bank for FIVE HUNDRED DOLLARS in full of all claims under certificate No. 12, terminated by the marriage of Miss C. C. Pook, of Toussaint, Miss. Miss Pook's policy was made payable to me as beneficiary, and cost me for six months only \$15.

TO THE PUBLIC. Our membership is now sufficiently large to guarantee the payment of policies in full, and those desiring to join a matrimonial company are requested to call at this office and examine our plans. One assessment pays four marriage claims. Write to the office for circulars and blank applications, giving full particulars. Agents wanted.

MUTUAL AID UNION, 133 Gravier Street, - New Orleans. P. S.--In addition to above we have paid \$500 on marriage of Elias G. Rawson, and \$500 on marriage of Miss Lilla Calpepper, both of Metairie, Mississippi.

Rev. Father Wilds' EXPERIENCE. The Rev. Z. P. Wilds, well-known city missionary in New York, and brother J. of the late eminent Judge Wilds, of the Massachusetts Supreme Court, writes as follows:

NEW YORK, May 16, 1882. Last winter I was troubled with a most annoying itching humor, affecting most especially my limbs, which itched intolerably at night, and burned so intensely that I could scarcely bear any clothing over them. I was also a sufferer from a severe catarrh and external cough; my appetite was poor, and my system a good deal run down. Knowing the value of AYER'S SARSAPARILLA, by observation of many other cases, and from personal experience in former years, I began taking it for the above-named disorders. My appetite improved almost from the first dose. After a short time the fever and itching were allayed, and all signs of irritation of the skin disappeared. My catarrh and cough were also cured by the same means, and my general health greatly improved, until it is now excellent. I feel a hundred per cent stronger, and a lasting remedy to the use of the SARSAPARILLA, which I recommend with all confidence as the best blood medicine ever devised. I took it in small doses three times a day, and used, in all, less than two bottles. I place these facts at your service, hoping their publication may do good.

Yours respectfully, Z. P. Wilds.

AYER'S SARSAPARILLA cleanses, enriches, and strengthens the blood, stimulates the action of the stomach and bowels, and thereby enables the system to resist and overcome the attacks of all Scrofulous Diseases, Eruptions of the Skin, Rheumatism, Catarrh, General Debility, and all diseases resulting from impure or corrupted blood and a low state of the system.

DR. J. C. AYER & CO., Lowell, Mass. Sold by all Druggists; price 25 cents per bottle.

AYER'S CATHARTIC PILLS. Best Purgative Medicine. Cure Constipation, Indigestion, Headache, and all Bilious Disorders. Sold everywhere. Always reliable.

MERCHANTS AND PARTIES HANDLING COTTON, desiring to open communications with a first class house in the nearest and best market in the State for GROCERIES AND COTTON, are referred to WM. D. CLEVELAND, Wholesale Grocer and Cotton Factor, HOUSTON, TEXAS.

Facts! Facts! Facts are Stubborn Things, and the Truth is Mighty and will Prevail. Below we give the unolicited Testimony of a small portion of the great army of sufferers who have been cured by the

PARR ENGLISH PAD. The only mode of treatment that combines reason and common sense, and which can be relied upon as Absolutely Harmless, Perfectly Reliable, Safe and Effective at all times; a sure cure for all malarial or contagious diseases without drugging the system.

TESTIMONIALS. Our space forbids us giving but few of the many thousands of testimonials and certificates received by us. We hold a larger number of true genuine certificates than any other Pad Company in the world. Read the following and if you will still write to any of the parties and they will gladly send you all we say.

It has proved its merit. Rev. Jos. Org. Bristol, Minn. Feb. 27, 1880. Have been greatly benefited by the use of the Pad. Rev. J. H. Wood, Barbours, Wis. Feb. 23, 1880. Every Pad I sold now makes room for the sale of four dozen more. Dr. E. J. Dwyer, May 14, 1880, Cambridge, Ark. Its cures are marvellous. Elder D. Wood, April 11, 1880. Feasler, Miss. It has done me more good than all the doctor stuff I ever tried. Rev. John Grogan, June 13, 1880. I think it the best thing ever introduced into this country. Rev. H. H. Howard, April 29, 1880. It beats anything I ever tried in my life. Rev. B. D. Lewis, July 1, 1880. Padaw, Ala. Pad has been on trial about two weeks and since that time has been doing wonders. Sparks, La. Rev. W. H. Hunt, So far the Pads give satisfaction.

March 22, 1880. Rev. J. Swiger, Mass. Boston, Va. I am satisfied the Pads will do more for me than all the medicine I ever used. N. H. Parker, Gravel Hill, Ark. Thus far I am encouraged with the effect of the Pad. Rev. A. Helweg, Castown, Ohio. Feb. 21, 1880. The Pad is effecting a cure. James Gathrin, West, W. Va. Feb. 11, 1880. Have been wearing the Pad, and am well pleased with the effect. Rev. S. Dickey, Feb. 12, 1880. Harlem Springs, Ohio. I can see a decided beneficial improvement from its use. J. Phelps, Santa Barbara, Cal. Feb. 17, 1880. The Pads give universal satisfaction. James Harvey, April 23, 1880. The Pad has done me much good. Rev. T. M. Humphrey, April 22, 1880. I intend to do all I can to push the business. The Pad continues to give satisfaction. Rev. J. C. Wagner, April 13, 1880. I have been wearing your Pad for a short time, and they are helping me greatly. Bridgport, Mich. Frederick Armstrong. The Pad has proved beneficial to my daughter. N. C. Hamblin, July 8, 1880. Pads are all giving full satisfaction. Elder J. R. Ferguson, June 11, 1880. Your Pad has done me a great deal of good. Rev. Almer Burk, June 11, 1880. Liberty Church, Ark. Am satisfied the Pad will effect a cure. Tiptonville, Tenn. July 3, 1880. Have tried your Pad and it has done me good. Georgetown, Ky. June 26, 1880. I used one of the Parr English Pads on myself for the Piles of 20 years standing, after trying a great many remedies, but all failing. I applied the Pad which has cured me within three weeks. I am now well as I ever was. Zuni Sta., Va., June 13, 1880. J. E. Stephenson. I believe Parr's English Pad is an effective cure for chills and fever. Big P. Stearns, March 1, 1880. Big Falls, Mich. I am thoroughly convinced that the Pads are and will be the means of restoring thousands to perfect health. Rev. T. H. Carter, Cambridgeport, Mass. March 2, 1880. I believe it will do all you claim for it. J. W. Hobson, Jan. 22, 1880. Mace, Ind.

Manufactured by the Parr English Pad Co., Pittsburgh, Pa., and London, England. Price 25 Cents Each. SOLD BY ALL DRUGGISTS.

Business Directory. GALVESTON. Attorneys. FINLEY & WILSON--Howard Finley, Joseph H. Wilson--Attorneys-at-Law, Goggin building, Galveston, Texas.

Cisterns. R. B. GARNETT, Manufacturer of cheap Cisterns. See advertisement elsewhere for particulars.

Crockery. BALDINGER BROS., CHINA, CROCKERY, Glassware, Lamps, Chandeliers, Decorated Tin Scales, etc., Twenty-second and Mechanic.

Druggists. PHARMACE FRANCAISE--Dumbe Apacherie, C. W. Preston & Co., Druggists, 186 Market St., Agents of the Illuminated Motor and Electric Light.

Educational. ISLAND CITY BUSINESS COLLEGE, Mason's Corner, Business office, 171 Market St., P. O. box 512. Write for catalogue. Joss & Bonish. SCHERRER'S BUSINESS COLLEGE--Book Keeping, Photography, Telegraphy, etc. E. SCHERRER, President, Box 119.

Furniture. SIMONS & SHAW, Importers of and Dealers in Furniture, Carpeting, Mattings, Oil Cloth, etc., etc., 123, 122 and 124 Tremont street.

Founders. CALVERTON IRON WORKS--Iron and Brass Founders and Machinists. Iron and Brass Castings, Mill Gearing, House Fronts, Railings, Bath Avenue, bet. 5 and Grand and Chestnut.

Grocers. DAUL SHAN, Copper, Brass and Sheet-Iron Worker, dealer in Pumps, Pipes and Brass goods. Agent Hancock's Inspirator.

Hotels. WASHINGTON HOTEL--First-class. Nearest hotel to depot and boat landing. Only 25 cents per day. Lamps, Oil, Etc. TEXAS LAMP AND OIL COMPANY, 174 1/2 Front Street, Dealers in Lamps, Fixtures, Illuminating and Lubricating Oils, Oil Stoves.

Hardware. M. P. HENNESSY, Hardware, Stoves, Tinware, Wares, Cutlery, Glassware, Crockery, Silver Plated Ware, etc., Market and Tremont sts.

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BRIDGEFORD & CO., Importers and Wholesale Dealers in Hardware, and Manufacturers of Stoves and Tinware.

J. A. DAVIS, successor to J. W. Wickes, Old-fashioned Manufacturers Agent and Dealer in Farm Machinery, Engines, etc., 207 & 209 Strand.

Marble Dealers. A. ALLEN & CO., Wholesale and Retail Dealers in Marble, Corian, etc., near Cox on Exchange. See other advertisement.

Notarial. W. M. R. JOHNSON, U. S. Commissioner, Notary Public and Commissioner of Deeds, Washington Hotel.

News Dealer. DAUL AUERBACH, Blank Books and General News Dealer, Albums, Scrap Books, etc. Subscriptions taken for all papers and magazines.

Produce Dealers. M. P. TIDD & CO., Northern and Western Dealers of all kinds. Send for prices and catalogues for Thoroughbred Poultry and Eggs.

Stationers, Etc. CLARK & COURTS, Blank Book Manufacturers, Stamps, Printers and Mercantile Stationers, 9 Tremont St., Galveston, Texas.

Tens and Coffees. J. T. ASHTON & CO., Importers and Jobbers of Tens, Steam Coffee Roasters, Spice Mills, and Manufacturers of Baking Powder.

Tents, Etc. J. H. REPSORP--Tents, Awning, Tarpan, etc. Jims, Hammocks, Flaps, Horse, Dray, Wagon Covers, Middle Row St., Galveston & Houston.

Professional. J. T. SWEARINGEN, ATTORNEY AT LAW, Breunhan, Washington Co., Texas.

GRAHAM PAPER CO., 217 and 219 North Main St., ST. LOUIS, Manufacturers of and Dealers in BOOK, NEWS, and FLAT PAPERS, ENVELOPES, PRINTERS' JOB STOCK, Wrapping and Building Paper Twines. Spencian Ink. Extra Black, Blue, Green, Red, Yellow, all of superior quality, chemically prepared, and of special excellence in the manufacture of Blue, Green, Yellow, and Red. Iveson, Blakeman, Taylor & Co., N. Y. EVERYBODY SHOULD READ IT. OUR BRO. IN BLACK. RETAIL PRICE, \$1. Agents will be given a liberal discount. An Agent Wanted in Every County. Address SHAW & BLAYLOCK. BLYMYER MFG CO. BELLS. Church, School, Fire Alarm, Fine-toned, low priced, warranted. Catalogue with 1000 testimonials, etc., sent free. Blymyer Manufacturing Co., Cincinnati, O. BEATTY'S ORGANS 27 & 29 1/2 Sts., Pianos \$27.50, \$30.00, \$35.00, \$40.00, \$45.00, \$50.00, \$55.00, \$60.00, \$65.00, \$70.00, \$75.00, \$80.00, \$85.00, \$90.00, \$95.00, \$100.00. Catalogue free. Ad. Dan F. Beatty, Washington, D. C.

Texas Christian Advocate.

I. G. JOHN, D. D., Editor

Associate Editors: H. S. Finley, H. S. Thrall, S. J. Hawkins, E. S. Smith.

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CONTENTS.

Our first page is occupied with the minutes of the Northwest Texas Conference, which have been carefully prepared by a representative of the ADVOCATE in attendance at the sessions. We are endeavoring to furnish as promptly as possible a complete report of the proceedings of each conference, and suggest that if brethren will carefully preserve these reports for reference during the year, and at the next conference, they will find them of great value.

Many a heart will be touched while reading, on the second page, the beautiful lines by Mrs. Lesene, entitled, "Come Kneel by Me to Night." The faith of the Christian robs death of its terrors. L. Spencer talks with his usual frankness on the question of the Local Preachers' Conference. Our old friend, J. B. Fuller, pays a grateful tribute to the memory of Bishop Payne. We are glad that Bro. Stone makes his earnest appeal in behalf of Woman's Work for Women. We trust the whole church will wake up to its importance. We welcome Bro. Lovoy, of Atlanta, to our list of correspondents. We wish every church in our connection could feel the inspiration of such missionary scenes as he describes. Mrs. Holt furnishes interesting sketches of recent publications.

Were it not that Uncle Ike is a very modest man we would say that his selections this week, on third page, are first-rate. We laughed over how they helped the Deacon, and cried over the death of the Old Wife, and felt better for reading both pieces. Uncle Ike magnifies his office with the little facts.

On our fourth page will be found a letter from Bro. Patterson, of the Central Mission. There was not a member of the mission board who would not gladly have appropriated every dollar called for, but it was not in their hands to appropriate. When will the church respond to this "cry from Macedonia." Let every preacher and member read Bro. Patterson's appeal. The door is open. We must enter, or another will wear our crown. The readers can judge for themselves the merits of the editorials in this paper.

Our Condensed Correspondence, on the fifth page, shows but few reviews in comparison with those reported in the past few months. The preachers are attending conference. We hope the revival season will commence in each conference, with its new year. A revival in every pastoral charge should engage the prayers, the thoughts, the efforts, of every pastor and member.

On the sixth page our readers will find business and secular matter. Folks who fancy patent medicines will always read this page. It has some facts and some fun which the reader can take along with his pills and tonics.

The scientific column is on our seventh page. It contains several interesting items. How much of sorrow and at the same time how much of joy and hope and triumph is revealed in our ordinaries. "Methodists die well." It would be well for preachers and people to examine the choice notices of each number. The work for next year is being laid out on the "bullet board" of the presiding elders' appointments.

Our eighth page contains the continuation of conference proceedings--new jottings, etc.

Will somebody point out the justice of licensing one set of men to manufacture paupers and criminals, and of compelling another set of men to pay the expense of supporting the paupers, and of arresting, trying, and punishing the criminals? That is the way that things are working in this land. The liquor dealer makes the paupers, and criminals; sober, law-abiding citizens have to pay the taxes rendered necessary by pauperism and crime. If the men who sell the liquor were compelled to support all families which are impoverished by drunken husbands and fathers; or if the men who patronize bar-rooms were compelled to maintain the army of criminals whose ranks are filled every year from the ranks of the whisky drinkers, the flagrant injustice of the present order of affairs would be no so glaring. Let sober and law-abiding tax-payers look into this matter!

We copy the following, styled by some "The Devil's Roll," from an exchange. It will be seen that Texas, heralded in New England papers as the land of the lawless, has not half the number of saloons to its population as Massachusetts, Connecticut, Rhode Island, New York, Ohio, Illinois, or Pennsylvania. Will New England virtue note that fact? South Carolina, for those people the pious in certain localities, just after the war, hardly dared to pray, has the smallest number of saloons to its population of any State in the Union. The report from Iowa was taken when the saloons were in full blast. Things are undergoing a remarkable change since the people voted for prohibition. Here are the figures: Nevada, one saloon to every 65 persons; Colorado, one to every 76; California, one to every 99; Oregon, one to every 170; New Jersey, one to every 179; New York, one to every 192; Louisiana, one to every 203; Ohio, one to every 225; Connecticut, one to every 235; Massachusetts, one to every 245; Delaware, one to every 252; Pennsylvania, one to every 263; Rhode Island, one to every 296; Illinois, one to every 267; Maryland, one to every 293; Wisconsin, one to every 301; Minnesota, one to every 311; Missouri, one to every 337; Michigan, one to every 350; New Hampshire, one to every 379; Iowa, one to every 377; Indiana, one to every 380; Kentucky, one to every 438; Nebraska, one to every 457; Tennessee, one to every 522; Texas, one to every 549; Arkansas, one to every 554; Alabama, one to every 608; Georgia, one to every 612; Florida, one to every 633; Mississippi, one to every 654; Virginia, one to every 693; North Carolina, one to every 708; Maine, one to every 791; Vermont, one to every 817; Kansas, one to every 879; South Carolina, one to every 900.

THE POWER OF AN EVIL PRESS.

It is estimated that for one reader of books, there are ten readers of newspapers. The estimate is, doubtless, under the correct figure. Many people who have not read a book for years have a newspaper in their hands every day. The world and the Devil have not overlooked this fact, and keep the press well employed in their service. A large portion of our weekly papers are loaded with trash, or freighted with moral poison, while the trail of the serpent is plainly visible across the columns of our great dailies and popular monthly magazines.

The taint of infidelity found in the minds of so many of the young men in our cities and towns has been, in a majority of cases, implanted there by the newspapers they read. Mixed with much valuable reading matter are subtle suggestions of leading infidel writers, dings at the Christian's belief, irreverent, if not blasphemous allusions to the authority of God and the institutions of his church, and libels on the Christian ministry, which undermine their faith in the Bible, and fill them with contempt for its adherents. One paper gives, without note or comment, an extract from the lecture of a popular infidel lecturer, in which the facts of Holy Writ are grossly perverted, and young men who have never read the answers of Christian writers are staggered by arguments which, from deficient reading on their own part, they are unable to controvert. Another gets off a gross but amusing caricature of Christianity, or exhibits the weakness or frailty of some of its professors, and thus succeeds in presenting religion in a light at once false and absurd, and the young man, who fears a laugh more than the muzzle of a revolver, finds his loyalty to the faith of his father is being severely tried. The misdeeds of some preacher are proclaimed under broad headlines as samples of the morality of the clergy, and the character of the whole fraternity is thus belittled or befooled in the estimation of thousands of superficial readers. The belief of one preacher in the teachings of the Bible has been shaken, and he is exhibited as the Samson who is pulling down the temples of religion, and involving its churches in common ruin. The fact that he is but one among thousands of men fully his equal in capacity, culture and moral endowments, is overlooked by the papers, and the superficial reader infers that the ship is sinking, because one sailor has forsaken the flag. It is not strange that young men who have never read a chapter in a book written in defense of Christianity, but whose minds are saturated with the newspaper sentiment of the day, should fall into the fashion of sneering at religion as a thread-bare superstition, and regard its professors as a company of weak brained fanatics. That the best culture in the civilized world is in the churches; that the most renowned educational institutions in the world are under the auspices of Christianity; that men of scientific research, and statesmen who hold the leadership of mighty empires bow to the divine authority of the Bible, are facts which weigh nothing in the judgment of thousands of young men against the superficial statements of the newspaper reporter, or the authority of a newspaper paragraph. Let any intelligent Christian mingle with the young men in our towns and cities, and listen to their conversation, and he will discover that their opinions are to a large extent simply a reflection of the newspapers which alone supply them with mental pabulum.

The superficial piety that is manifest in many churches may be traced, in a large degree, to the influence of the secular press. Their faith is constantly shocked, and their zeal and piety chilled by the unbelief and irreverence which fill the columns of the papers which they read more regularly than they read their Bibles. The sensational literature provided by the press has so completely vitiated their tastes that useful books will weary them; and hence they are but partially instructed in the faith they profess. To read a book full of solid thought would be with many an intolerable bore. They can spend nights over a novel, and sleep soundly over the pages of Macaulay or Canon Farrar. They must also have sensational preaching, or they listen to the sermon with weariness or disgust. In their estimation the preacher is an actor, and they measure his merits by his ability to draw. In his anxiety to interest them, the preacher often fails to instruct. In his effort to play upon their sensibilities, he seldom broadens their knowledge, convinces their judgment, or really impresses their hearts. The pulpit and the pew often are but the echo and reply of the spirit and utterances of the press.

This supremacy of the newspaper over the thought and character of the age reveals the importance of pressing it into the service of the church. It is folly to lament an evil, and make no effort to arrest it. Men will read newspapers, and the church must meet the demand. They must array the Christian against the infidel press. They must meet the newspaper assailing the cross, with a newspaper which preaches, in every column, Christ and him crucified. They must send the gospel fresh from the cylinder of the power press out into all the thoroughfares of life, that young men who never enter the sanctuary, and old men who have forgotten the faith of their fathers, and boys and girls in the home circle, may be panoplied for the fight with unbelief and irreligion.

Reports from Northwest Texas Conference will appear next week.

THE CHILD IN THE MIST.

Two books, by Methodist authors, have lately been published in the interest of childhood: "Christian Cradlehood," by R. Abbey, and "The Child in the Mist," by W. M. LeFevich. We mention the titles of these books with the hope that those who have not already done so, may send for them. No subject, at this time, is of more vital importance to the church and more worthy of serious consideration than the spiritual nurture of children. Somebody has said that he could paint a picture representing the great conflict of this Republic in this century, it would be the picture of a child in a cradle, with infidelity on one side and Christianity on the other, struggling to answer the question: "Which shall rock that cradle?" Whichever rocks the cradle will rule this great commonwealth.

There is an undefinable charm in all childhood, owing, possibly, to the marvelous possibilities of good or evil slumbering inside its little casement of flesh. There never has been a time when children were not regarded with profound interest. As Adam and Eve looked upon the faces of Cain and Abel in their childhood, they saw, doubtless, a beauty more fascinating than that of any two cherubs that visited their primitive Paradise. No object in nature awakens in us such feelings as does a child. We delight to gaze upon the blue sky, to watch the birds leaping from bough to bough, and the lambs frolicking in the meadow, and the fishes sporting in the amber stream; but how shallow the emotion awakened by these objects, as compared with those that thrill our hearts when we look upon a frolicsome boy or curly-headed little girl.

The morning comes out of the gates of the east, throwing its silver on the lake, its gold on the mountain, and its exquisite fires on the clouds, but it is not half so bright nor beautiful as the sunny morning of life. There are hues and tints on a child's cheek that the sun never paints on landscape nor flower; there is no light in this world like that which flashes from a child's eye, no color like that on a child's lips, no music like that of the voice of childhood. Why? Because of the beauty of innocence in its soul. Jesus Christ saw in childhood the highest types of fitness for his spiritual and heavenly kingdom. On one occasion, when the disciples were quarreling about ecclesiastical greatness, the Son of God set a little child in their midst and said: "Whoever shall become as this little child, the same shall be greatest." Why did he not take a dove, or a lily, or an angel, and say: "Whoever shall become as innocent as this dove, as pure as this lily, as beautiful as this angel, the same shall be greatest?" Because he saw possibilities of innocence, and purity, and beauty, in children that he did not see in dove, or lily, or angel.

The World, the Flesh, and the Devil, a confederate trinity of evil, are trying to mar the innocence, and blast the purity, and blight the beauty of childhood. They can do it; they have done it. The oaths that blister the lips of boys playing marbles on the streets; the "blood and thunder" novels over which youths of both sexes pore with intense interest in the evening, when they ought to be asleep, are but evidences of the process of ruin at work upon our children. That boy who marches through the house like a brass band, that little girl gathering flowers in the garden, are something more than domestic playthings. The one may break upon the world a Nero, flitting over a burning city; a Caligula, wishing that his own people had but one neck, that he might break it at a single blow; a Julian, hating Christianity; a Goiteau, dying under the accumulated execration of fifty millions of people. The other may burst upon society a Jezabel, with a wrecked womanhood; a Lady Macbeth, with her lily white hands incarnadined in human blood.

On the other hand, that boy may develop into a Paul, or Wesley, or Wilberforce, or Howard; that girl into a Florence Nightingale or Hester Ann Rogers--an evangel of love to a sinful world.

The solemn consideration is, whether these young hearts shall culminate at the one of these poles of the moral universe or the other, and is determined largely by the way they are acted upon by parents and by the church.

If we judge of conviction by its outward expression, parents do not appreciate this serious fact. They are particular about the health of their children, and about their intellectual culture, and they talk to them about the importance of appearing well in society; but how few are the parents who take their children into their rooms, and kneel by their side, and pray for them by name! If a man waited until his child was thirteen or fourteen years old before he began its intellectual culture, he would be considered derelict in duty; yet thousands of children in Christian families are allowed to grow up beyond puberty without having learned the alphabet of Christian experience. A mother wept at the death of her young and beautiful daughter. Friends tried to console her in vain. "It is not her death I mourn," said the broken-hearted mother; "I could stand that, but I am afraid she is lost. I saw the world was taking a deeper hold on her heart every day; but from a foolish diffidence I could not warn her, and pray with her, and now she has gone without leaving me one word of hope. It is this that breaks my heart!"

Her heart is not the only one that has been broken thus.

J. D. SHAW.

As much interest is felt by our readers respecting the action of the church in the case of Rev. J. D. Shaw, we furnish the following facts:

On Thursday, November 21, the second day of the session of the Northwest Texas Conference, under the question: "Are all the preachers blameless in their life and official administration?" the name of J. D. Shaw was called in usual form, when Rev. Thomas Standford, presiding elder of the Waco district, arose and stated, that there was nothing against the life and official administration of Bro. Shaw, and that his report of last year's work was satisfactory. However, there were rumors which led people to believe that Bro. Shaw was not in accord with the doctrines of the church. A motion was then made to refer the case to a Committee of Investigation. Bro. Shaw arose and claimed the right of addressing the conference, under answer 3, page 49, of the Discipline. Bishop Parker ruled this out of order. We were not present, but presume the Bishop rested his decision on the rule of the Discipline, section II, page 144, which reads as follows:

"111. Question 4. What shall be done with those ministers or preachers who hold and disseminate, publicly or privately, doctrines which are contrary to our articles of religion?"

Ans. Let the same process be observed as in case of immorality; but if the minister or preacher so offending do solemnly engage not to disseminate such erroneous doctrines in public or private, he shall be borne with till his case be laid before the next annual conference, which shall determine the matter.

Section II, question 2, answer 2, page 142, reads: "When the accusation is preferred during the session of the annual conference, it shall be first referred to a committee of three traveling elders for investigation, who shall report to the conference whether or not they judge a trial necessary," etc.

The Bishop having ruled the motion for the reference to a Committee of Investigation in order, the case was referred to a committee consisting of Revs. L. M. Lewis, J. B. Allison and S. S. Scott.

Bro. Shaw appeared before the committee and made a written statement of his past relations to the church, his fidelity to the trusts she had committed to his hands, the difficulties and mental conflicts he had encountered in his studies, with the following statement of his present belief:

In the course of my investigations I have been forced to modify my views concerning certain dogmas that have long been held in great reverence by the church. These are: 1. The inspiration of the Scriptures. 2. The divinity of Jesus Christ. 3. Vicarious atonement. 4. The punishment of the wicked. 5. The modifications of belief I have expressed are not to the extent that I reject in every sense all or any of these dogmas. In regard to some of them and certain phases of all of them, I am in a state of doubt and hesitation, and can not say that I believe them, nor that I disbelieve them. I will now state without argument and without any of the usual forms of apology, the reasons for my position. I am forced to occupy at this time with regard to each of the above-named subjects:

With regard to the inspiration of the Scriptures, I refer to both the Old and the New Testaments. I believe the Old Testament to be a continuous history, civil and ecclesiastical, of the Jewish nation, from its origin in antiquity down to within about 400 years of the Christian era. The New Testament is a faithful history of Jesus Christ, a history of the Apostles, and various pastoral letters by St. Paul and contemporary writers, containing their views of Christ and his precepts. Whatever is contained in these Scriptures is an immortal, as loving God and loving one another, "feeding the hungry, clothing the naked and visiting the sick," serving our enemies, and doing unto others as we would have them do unto us, carries upon its very face the force of inspiration. Whatever is contained therein of an immoral or vicious character may be a true or a false statement of fact, but should not, in my opinion, be regarded as having been inspired of God. Statements of a historical, chronological or scientific nature should be interpreted by the developments of history, chronology and scientific truth. Statements of a marvellous or supernatural nature, and therefore incomprehensible to a finite mind, should, it seems to me, be left for every one to interpret to the satisfaction of his own faith and reason. No one form of such marvellous words should be made the standard of belief for all men in regard to that which none can understand. Just to what extent those who wrote the Scriptures were inspired or illuminated by the Divine mind, we are not able to say; then, just how much of it men should believe to have been inspired, we ought not to say. You will observe from this statement that I only doubt the idea of plenary inspiration, and believe that we ought to interpret the Scriptures by rational processes of thought.

With regard to the divinity of Jesus Christ--that he was the Son of God by adoption, and that he was the Son of God by nature, and that he was sent to save men from sin, and by the will of God gave men to the uttermost of all that came unto the Father by him, I do steadfastly believe. Further than this I am in doubt, and know not how to believe unless God, by his grace, helps me.

With regard to vicarious atonement, it would do me great injustice to require of me a fixed formula of my belief, because it would be premature. My candor forces me to mention it because I have been led to doubt it. That Christ suffered for us I do not doubt, but that he suffered in our stead I do. Instead of being our substitute, was he not our friend? Instead of regarding him as a victim to appease an offended and implacable Deity, who would only be satisfied after receiving so much suffering for so much sin, I am disposed to regard him as the pledge of God's love, who seeing our need of a Savior, sent one who was willing to come to us in our sin, and show us how to overcome them. He could not do for us what he did without suffering. Instead of saving us from any rash law or angry decree, by receiving the penalty due to us, he saves us from our sinful ways by teaching us the way of righteousness and giving to us the example of a pure life.

I will mention some things that I believe without any doubts or hesitation: I believe in the fatherhood of God and the brotherhood of man, and that in God's love, sympathy and compassion toward all his children, of whatsoever kindred tribe or nation. Therefore, we ought to love him; and as the members of one family, children of one father, we ought to love one another, and minister comfort to one another, as we have power and opportunity; for by so doing we may fulfill the law of Christ. I believe that all who do love God and trust in him as their father, and follow Christ in deeds of honor, virtue and goodness, ought to be adjudged true and faithful Christians, and that to all such there will be awarded an immortality of peace and happiness in the world to come. I believe in humility, meekness, gentleness and peace. I believe in honor, candor, frankness and truth. I believe in chastity, virtue, knowledge and temperance. I believe in love, sympathy, compassion and mercy. I believe in kindness, benevolence, equity and justice. I believe in "doing unto others whatsoever we would they should do unto us." I believe in "feeding the hungry, clothing the naked and visiting the sick." I believe in personal liberty of opinion on all subjects. I believe in the establishment of a just and rightful authority for the extension of good laws and wholesome discipline in state and church. I believe in honest labor, good wages and the payment of debts. I believe in poor-houses, orphan asylums and asylums for the blind, deaf and insane. I believe in education, learning and research. I believe in science, art, literature, and a free inquiry into the history of man and the phenomena of nature. I believe in good books and papers, and good schools, good colleges, and good universities; not to prescribe the bounds of intellect nor stereotype our understanding, but to train our faculties and give wings to thoughts. Finally, I say brethren, "whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report"--these I think on, cherish in my heart, and try to exemplify in my life and aims.

On the 31, after mature investigation, the committee, composed of three chosen men thoroughly versed in the doctrines and usages of the church, of mature age, large experience and blameless in life, made their report. They stated that Bro. Shaw had submitted to them a written statement of his religious views which they had carefully examined, and which they regarded as detrimental to religion and injurious to the church. In his statement, Bro. Shaw had desired, if the committee believed his views were not in accordance with the doctrines of the church, that they would recommend that he be allowed to surrender his credentials and retire from the ministry without a formal indictment and trial for heresy. They accordingly recommended that the conference should so act. The report was adopted, and Bro. Shaw arose and was recognized by the Bishop, who said:

Brother Shaw--In my official ruling yesterday, by which you were refused the privilege of replying before the conference to the accusation brought against you, I may have appeared to be arbitrary and discourteous toward you. I did not intend either, but I acted upon what I conscientiously believed to be the law in the case.

To this Bro. Shaw replied: Bishop--I accept your explanation, though I believed at the time, and believe yet, that justice was done, and that my legal rights were denied me; but I am not here to argue the merits of the case, that would only become me now, but (advancing to the secretary's desk and presenting his credentials) I now return to the proper authority these credentials with which you have honored me, and the satisfaction of knowing that, during the twelve years which I have spent here, not a stain or blot has ever appeared there, and that in these years not a whisper or ought of slander has ever been brought against my moral character. I return them pure and unsoiled as when first committed to my keeping, and I now ask that on to-morrow morning after I shall have had time to prepare it, I be allowed to deliver to the members of this conference my farewell address, in which I desire, in the spirit of Christian charity, to bid you an affectionate farewell, and to thank you for the honors which you have conferred upon me during my connection with you.

In conclusion, I ask to be advised what next to do. I am one of the editors of the Texas Advocate, one of the board of curators of the Southwestern University, secretary of the Conference Board of Missions, a member of the General Board of Missions, and a member of the Board of Publication. Shall I now formally tender my resignation of these positions or not?

On Saturday, November 4th, Bro. Shaw delivered the following farewell to the conference: To the Bishop and Members of the Northwest Texas Conference, W. E. Church, South. Dear Brethren: Yesterday I was constrained to return to you my credentials and retire from the church and ministry. Having been honored by your confidence with a place on the General Board of Missions, secretary of your Conference Board, a member of the Board of Curators of the Southwestern University, a member of the Board of Publication and an associate editor of the TEXAS CHRISTIAN ADVOCATE, I desire, through you, to tender the various bodies my resignation; and, now, brethren, I have come to the end of my official relation to you and the church I love so dearly, and have severed my glory in his service. The order through which I have passed has been a painful one, and I have suffered much anxiety lest I should die in my heart a feeling of opposition or enmity to the church, but I thank God that during these twenty-four hours I have experienced no such feeling. My love and affection for you as well as my high regard for your honor, virtue and integrity, still remain, and I hope they will ever abide in my heart. I hope to walk near you in the fellowship of all the good and pure of earth, and meet you in heaven. With great respect, I am your friend and fellow-servant of God and our fellow-men. J. D. SHAW.

The Bishop received Mr. Shaw's resignation, and Rev. F. A. Mood arose and presented the following resolution, which was unanimously adopted: WHEREAS, Brother J. D. Shaw, late a member of this body, has felt constrained, by a change of his moral views, to sever his connection with us, therefore be it

Resolved, by the Northwest Texas Annual Conference, of the Methodist Episcopal Church, South, That in view of the high moral tone and Christian integrity of Brother Shaw, that it is with deep regret that we part with him, and pray that his future may be so directed by the providence of God as to make him both happy and useful.

The resolutions we doubt not express the feelings of the membership of the church in Texas who are familiar with Bro. Shaw's past religious life. As

associate editor of the TEXAS CHRISTIAN ADVOCATE our relations with him have been of the most cordial and fraternal character, and among all his brethren none will regard our present disavowed relations with deeper regret than do his associates of the ADVOCATE, as they see his name retired from the editorial corps.

MEXICO.

Our Building Necessities.

There is no longer any doubt as to the permanency of the Mexican government, and the maintenance of religious liberty in the country. In many localities there remain many serious difficulties yet to impede the progress of Protestantism, but they are only such as have been already overcome. Clearing the way and planting the seed have cost the lives of some good men, and the property and ease of many others, but its spread into remaining sections of the republic and its further development will be less dangerous and doubtful in the future. The march of civilization and general improvement is right onward, and Protestantism will be seriously discredited if it should be left behind. Its appliances must be left to the demands of the age, and to the peculiar necessities of the people among whom it is sought to be propagated. So far, mission work in Mexico has been a success--and among the most notable successes of the times. The night has been dark, if not cheerless; but it is now well spent, and the "glory-beaming" star of the morning has risen. As the day dawns, and the morning light brings to view waving fields of the ripe, inviting harvest, there is a fresh call to the churches for increased liberality and activity. The time for them to make a vigorous and decisive movement takes the place of awaiting the results of experiment. The fierce conflict of making a beginning must be followed up by wise and generous measures for its continuance and extension. In the advanced lines of an army it falls to the few to discover the position and strength of the opposing force, but victory and its issues depend on the prompt and solid movement of all the columns of the body. And many times has a dearly bought victory, with its glory and spoils, been snatched away because it was not followed up.

But in a more definite line, what shall we say? The emergency of the case compels us to speak. Of course we are most grateful to the Board of Missions for appropriating, and to the church for paying, the amounts we have received in the past for the support and development of our mission work in Mexico, and special gifts are remembered with special gratitude. The annual requests from the Central Mexican Mission have always been very moderate, considering the necessities and opportunities of the work. It has been intended that they should not exceed what the board would heartily approve, and the church ought to pay; and until this year the board has not failed to provide for every request, and every year the expenditure of money and labor by the church has produced ample and gratifying results. At the last May meeting the Committee on Estimates recommended the appropriation we requested for this field; and doubtless the members of the board wanted to vote every dollar the committee recommended, but the \$10,000 for church building, although an extremely urgent claim, was not provided for. Under the circumstances it seemed that no part of this amount could be promised, in addition to other appropriations necessary to be made. Nor did the board appropriate the full amount recommended by the committee for current expenses of the year; therefore the work is necessarily suffering--not only because we are unable to enter new fields that invite and urge our occupation, but even to maintain properly in some localities the work already established.

To be more specific, in addition to having already cut off some of our work, and discontinued some of our schools, we are still straitened and checked at some other stations that remain. At Arizona our church is unfinished, and we must stand still, or perhaps grow weaker, for lack of \$2000 to complete our house. At Cuernavaca a regular church building has been commenced--the necessity for which was by all conceded--but it cannot be carried to completion for lack of another \$1500. In Leon, a city of 100,000 inhabitants, and now becoming a railroad and commercial center, we have been driven from our little hired house, which had been battered and besmeared by the fanatical Catholics, whom a few of our home brethren think to be about as good Christians as themselves. Three or four thousand dollars invested in property of our own in this place would give us respect, security, and much greater success. In Cuantla the house we have heretofore rented is demanded by the owner because her confession to the priest will not be accepted so long as her house is occupied by Protestants. No other house can be rented, but this one; another could be bought if we had \$1000 for this purpose, and another \$1000 would make the necessary improvements for our congregation and school in that city. In the city of Morelia we have rented several houses for our mission work, but after suffering severe persecution have been driven from each one of them. The congregation we had gathered in the place are not willing to withstand such persecution unless we can promise them permanency by the purchase of property. As this city is the center of a large section of country

in which we have been working for two years, and is the key to all that work, we suffer the (temporary?) loss of that entire State for lack of \$4000 with which to purchase a commanding position. In the city Toluca, capital of the State of Mexico, not far from the capital of the republic, and center of a large and interesting missionary district, we have property purchased and temporary arrangements made for our congregation and schools, but every interest languishes because we have not \$3000 with which to build a suitable house, as another mission is doing, which entered that field after we did. Not to mention any more, it is clear that in some of these places we are driven to the point that we must buy and build, or shamefully retreat.

And now, for the first time, I believe, I will mention that the church has not yet spent one dollar for the purchase of a mission house or home in Mexico, the appropriation for that purpose recommended by Bishop Keener and Dr. Wilson last year not having been paid. It has rented good houses for its missionaries, but the best of these are lacking in many of the conveniences and comforts of an American house, and such as are essential to the health of foreigners, and especially of their children.

We have in the City of Mexico a congregation and two schools--and ought to have a Bible school, as heretofore, and hope to have again as soon as we can support it--but there is only one school-house, and that, together with the church building, stands on an obscure street, and in the rear of a large, old, dingy hospital. In front of the church door, in a stall under the hospital, works a blacksmith, who generally seeks to have a job on hand which he is especially anxious to finish by the time preaching has ended. Next door to him is the exit from the hospital, where all the dead and filth of the institution are brought out, and this is often really sickening, and more than Miss Halloran and her girls can well endure. The boys' school is in a rented house, first in one place and then in another.

We have not been urging the purchase of a house or houses to be occupied by the missionaries, but have been content to see all the funds of the church used in the extension of the work. We have not urged the purchase of school-houses and a better church building in this great and populous center, where other missions and the Catholics have better locations and are provided with everything they need, but have preferred to use the money furnished us in other localities, where it would result in the conversion of a greater number of people. There are reasons, however, and strong ones, and more now than ever, why we should be better prepared for our work in this city than we have been before. These reasons I will not enumerate at present, but may say that one year ago the Presbyterians bought a house for their schools here, paying \$25,000, and now they have more pupils than they can well accommodate, and many of them from what is called the "better class." Properly provided with buildings, furniture and teachers, whether teaching English, Spanish or French, we could have any desired number of children attending our schools in a short time. But something more may be said about our schools hereafter.

It seems to be a singular feature in missionary operations that while the church is growing in numbers, wealth and grace, one of its missions--among the youngest--should, for lack of support, be straitened and even checked in its growth, notwithstanding the evident blessing of God upon it. The growth of the mission has been met by a discouraging reduction of its resources, and has to reduce its operations. But this, I believe, will be only for this year. The earnest, pitiful cry of "Come over and help us" is not unheard. The Southern Methodist Church cannot afford, and does not intend, to be heedless to this call, for of this she has given sufficient proof already. She will do her part, which must be a very large part, in Christianizing the inhabitants of this country, and in elevating her "next door neighbor" in the scale of nations. No other shall be able to take her crown. And while the Board of Missions, this year, could not promise all it wished, will not some of the noble-hearted of the church, through special gifts, and out of the best financial prosperity and divine blessing of this "ear, make up the deficiency, at least in some of the points at which we are sorely pressed? Let them give the subject a serious, prayerful, and generous thought.--W. M. PATTERSON. Mexico, October 10, 1882.

DR. JOHNSON gave us one secret of his superior style of writing that he never allowed himself, even in ordinary conversation, to speak inaccurately. He kept a continual watch on his speech. Jenny Lind won for herself the rank of Queen of Song because she tried to excel, whether in circle of friends, before vast audiences, or in the courts of kings. A preacher who always addressed full houses said: "I do my best on all occasions. I do not know that I shall live to preach another sermon." Were we all to make this the rule of Christian life, how high would we mount the scale of spiritual perfection! Ever watching against the most trivial faults of speech or act, ever seeking to measure up to the highest standard of Christian character, we would be, indeed, "lights in the world."

The Pacific Annual Conference lately held in San Francisco seems to have a pleasant occasion. The "California Christian Advocate" gives an extended account of it, and kind feelings between the two Methodisms there seems to have prevailed.

ROYAL BAKING POWDER



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ABSOLUTELY PURE.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low cost, short weight, adulterated powders.

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TUTT'S PILLS

A NOTED DIVINE SAYS!

Dr. TUTT'S PILLS. For ten years I have been a martyr to Dyspepsia, Constipation and Piles. Last spring your pills were recommended to me. I used them (not with faith). I am now a well man, have good appetite, digestion perfect, regular stools, fine eyes, and I have gained forty pounds solid flesh. They are worth their weight in gold.

Dr. H. B. SIMPSON, Louisville, Ky.

SYMPTOMS OF A TORPID LIVER.

Loss of Appetite, Nausea, Bloating, Pain in the Head, or a cold sensation in the back part, Pain under the Shoulder blades, fullness after eating, with a disinclination to exertion of body or mind, Irritability of temper, Loss of spirits, Loss of memory, with a feeling of having neglected something, Vertigo, Dizziness, Fluctuating of the heart, Drops before the eyes, Yellow skin, Headache, Restlessness at night, highly colored Urine.

IF THESE WARNINGS ARE UNHEeded, SERIOUS DISEASE WILL BE DEVELOPED.

Such cases, one dose effects a change of feeling, and a few more will cure you. Try this remedy freely, and you will find it the best medicine for the liver.

TUTT'S HAIR DYE.

Gray Hair and Whiskers changed to a glossy black by a single application of this dye. It is permanent and does not irritate the scalp. Sold by Druggists. Office, 35 Murray St., New York.

DR. TUTT'S PILLS.

Information and useful receipts will be mailed FREE on application.

CARTER'S LITTLE LIVER PILLS.

CURE SICK HEADACHE

Stick Headache and relieve all the troubles incident to a bilious state of the system, such as Dizziness, Nausea, Bloating, Distress after eating, Pain in the Side, &c. While the best remedy, also success has been shown in curing

Trachea, Catarrh of the Little Liver Pills are equally valuable in Constipation, curing and preventing this every complaint, while they also correct all disorders of the stomach, stimulate the liver and regulate the bowels. Even if they only cure

ACHE

In the home of so many lives that have been saved by their use, it is not surprising that they are so well known and so highly valued. They are strictly vegetable and do not grip or purge, but by their gentle action please all who use them. In vials at 25 cents; 50 for \$1. Sold by druggists everywhere, or sent by mail.

CARTER MEDICINE CO.,
New York City.

CASTORIA

Old Dr. Fitcher's remedy for Children's Complaints.

CENTRAL

CURE

Rheumatism, Neuralgia, Sciatica, Gout, Quinsy, Sore Throat, Sprains, Burns, Scalds, Pains in Back and Chest, Tooth Ache, Head Ache, and all other bodily pains and aches.

The Great Healing Remedy.

in all Flesh, Bone and Muscle ailments on Horses and other Animals, its effect is instantaneous and permanent.

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IF YOU HAVE LAND OR OTHER PROPERTY for sale, you need a splendid opportunity of making purchases by advertising in the ADVOCATE.

TO THE TEXAS CHRISTIAN ADVOCATE. BOOKS FOR THE YOUNG.

BY H. M. DEBOISE.

The children of the church are suffering very largely by the religious neglect of the day. A new definition which from its startling significance and phenomenal effect, seems to carry with it the authority and importance of a revelation, has been given the commands and moral culture of the young. A new gospel has been spoken, which is the old gospel and its commands read aright. New and latent forces have been discovered in the realm of Christian sociology. The old paths of discovery have been pushed decisively forward, and more clearly than ever before it is seen that the competing fact and true watchword of Christianity is the *piety of childhood*.

Many influences operate against the incultivation and growth of piety, during the tender season of the soul's influence and impressibility. Unquestionably the greatest of these influences is a corrupt and vitiated taste in our literature, either directly or indirectly affecting thought, feeling and life. The task of the day is so to surround the young with correctives of this, and so to protect their path with truth, that the insidious poison shall be separated from the soul's food, and piety shall be its own recommendation. It has been found that the best way to do this is to have the books they read. Standards of excellence will be no higher than incentives to action. Spiritual or intellectual development depends upon the quality of mind and soul food, with the analogy of physiological laws. An excellent can have no higher moral quality than that derived from the integrity of its motive.

It is less difficult, perhaps, to define a casuistry against any other center of questionable influence, to which the literature and books of questionable teachings. The necessity of doing so, however, must not be underrated. The youthful mind is a thing of wonderful plasticity, and is in the hands of the parent. This is stamped by the books it reads, as clay in the hands of the potter. It is exposed to an extent as from daily association, is already assumed. It is prejudicial, warped, or ennobled, by the thoughts and feelings of its favorite authors, who are thus more or less exposed to an extent as from daily association, is already assumed. It is prejudicial, warped, or ennobled, by the thoughts and feelings of its favorite authors, who are thus more or less exposed to an extent as from daily association, is already assumed.

Neglect, involving the failure of obligation, is always criminal—but doubly so here. Parents, who are careful that their children should form no evil associations, and be brought under no doubtful influences, often waive an examination of the books in their hands, and refer the charge to the school. Many a boy, through this neglect, has found his way to ruin, to prison and the scaffold. A few suggestions are offered as a guide in selecting books for the young: 1. A book should not do violence to the truth. By this, it is to be understood that these well-known and approved methods of enforcing truth by means of metaphors and fables, with pointed morals. Truth is truth wherever found. Reference is made to those books in which truth is skillfully and purposefully violated—books which, though pleasing, are false; like that famous oriental fruit, beautiful to the eye, but ashes on the lip.

No book should be placed in the hands of children that deals with an imaginary character, unless such character be an unmistakable relation to real life. We find many splendid delineations of characters unknown or unrecorded in the realities of human experience. The reading of such books is the passage of a shadow over the mind, leaving only the melancholy reflection that their creations are fanciful dreams, only meant to delude. Such books not only fail to interest and instruct, but they vitiate the taste for better and soul-satisfying food. The young mind in such association loses a proper perspective of its real surroundings. It lives in a region of fancy; feels an abnormal thrill, and the transition to real life chills the emotions, paralyzes the sensibilities, and cynicism is the result.

A book should under no circumstances excuse or palliate crime. The boy who conceives a horror of crime will feel it to his life's end; while he who is wont to his "frightful men" has been smothered may one day embrace its hideous form. Prevention is better than cure. The garish, gaudy style of dealing out crime and scandal in this day is one of the most obvious causes of violence and law-breaking. When Satan determines to carry a point in public morals, he invariably gets a lease upon the press. Its agency seldom fails.

The sentiment which makes a hero of an outlaw and a saint of a murderer is the potent agency of Satan which debases Christian civilization and debases the soul which fills the path of the young with pitfalls and suspends the sword of Damocles above their heads. A book ought to be attractive. So long as the Sunday-school libraries are filled with sentimental-looking, time-worn, and full of blood-curdling stories of martyrs and Romish inquisitions, and tales of boys robbing birds' nests, so long will they be closets for dust and mold. Put wholesome, attractive books in the libraries—books of science, full of just literature, thought and life, and the effect will be seen. A book should have a point, and that point should be adapted to the need and capacity of the child that reads it. We read some books wholly without point or aim, and others which, if a point is ever aimed at, the path has been lost amidst the rocks and reefs. Such books will not poison the mind, but life is too short and time too precious to be spent in gathering dull stones when jewels may be had as easily. Select books conducive to true piety and exalted respect for the church and its institutions. We are to cultivate the young not only for the church, but for our church. Teach the children to love our church. Place in their hands books that are the gift of their spiritual mother, and they will love her.

One of the greatest manifestations of God's care for his own is related in connection with the terrible tornadoes in Ohio. A deacon near Clay, after recovering from the attack of insensibility which was coincident with the total destruction of his old homestead, found another house left in good condition in an adjoining cornfield. Nobody had claimed it and nobody had been able to ascertain whence it came, so the deacon thanks the Lord for it.

CONDENSED CORRESPONDENCE.

12 Accessions.
CROSS, H. MAESTRO, Moscow, Nov. 1: Two papers in the current issue of the Texas Christian Advocate, and Bro. D. M. Stewart's second by Bro. E. F. and Layne Boone, 20th, church greatly revived, and 12 accessions, 21 members taken on the circuit this year.

4 Accessions.
J. M. HUNT, Ocala, Mo., Nov. 4: Our fourth quarterly meeting was held Oct. 20th. Finances were behind. We think the most of our assessments will be paid. Our preacher protracted the meeting over Sunday. Four joined the church at the meeting closed with a shout. The spiritual condition of the church is decidedly good.

69 Accessions—65 Conversions During Last Year.
W. H. ANNS, Manning, Nov. 8: The result of our meeting at Pleasant Hill church, Medina circuit, West Texas Conference, was seventeen accessions and the church greatly revived. Had a good revival at three out of four appointments on the circuit in present address in Manning, West Texas Conference. In a late number of the ADVOCATE there were some slight mistakes in a notice sent by Bro. DeWitt. Instead of fifty conversions and fifty accessions there were sixty-five conversions and sixty-nine accessions. It is Medina No. 10, Medina circuit.

66 Accessions—During the Year.
L. F. BURR, Weston, Okla. county, Nov. 9: The fourth quarterly meeting for Honey Creek circuit, Sherman district, embraced last Saturday and Sunday. We have dedicated two good churches to God this year. One worth \$1000.00, which was nearly completed last year; the other valued at \$2500.00, which has been started and organized in the hands of the church, sixty-six members, and baptized sixteen children. Had some good meetings. Our conference assessments are all paid, and we hope the preacher's and presiding elder's salaries will be met; if not quite paid up to the conference.

N. W. KERR, Harwood, Nov. 9: I preached my usual meeting at Harwood circuit on Sunday, at Harwood. I had a good congregation and perfect order. Harwood is a very quiet railroad town. We met with a very warm reception; the brethren met us with open hands. I anticipate a very pleasant and profitable year.

JOHN R. DUNN, Krumpholtz, Nov. 9: The fourth quarterly meeting of the Honey Creek circuit in Sherman district, embraced last Saturday and Sunday. Collections all in hand or in sight. Preaching and prayer in charge assessments nearly fifty per cent. worked in, but towards having six weeks to be in before the annual conference and crosses being very good, there will be no excuse for their being any behind. I feel that they will be met. I have received in the circuit, at Harwood, I had a good congregation and perfect order. Harwood is a very quiet railroad town. We met with a very warm reception; the brethren met us with open hands. I anticipate a very pleasant and profitable year.

H. G. HARRIS, Seguin, Nov. 9: Bro. J. M. Stewart and wife have been in Seguin since conference, the former quite ill. They leave for Laredo to-day. The Seguin Women's Missionary Society was organized during conference as a conference society; Mrs. Maria Baker, president of the former, and Mrs. M. M. Ireland of the latter, were in the ministry for more than fifty years each. One of our young men, Rev. J. C. Berryman, joined the traveling connection in 1825.

Dr. McFerrin delivered a memorial discourse on the death of Bishop here before the Tennessee Conference at Franklin, Tenn., last week. A hearty and interesting friend and distinguished co-laborer.

Samuel Chicote, the chief of the Creek, or Muscogee Indians, whose country is traversed by the Missouri, Kansas and Texas Rail-road, is a Methodist preacher and a member of the Indian Mission Conference. He presides as governor over his people, and his people and his people the Gospel to a portion of them on one of their circuits.

Bishop Keener returned to New Orleans for a short visit from a tour of annual conferences. He preached on Sunday last at Moreau Street a masterly sermon to a very appreciative congregation. His body is in strength.

The removal of Dr. J. B. Cottrell from Bogalusa, La., to Louisville, is much regretted by his people and his people are rather disposed to protest. His loss will be Louisville's gain.

Mrs. Caroline O'Fallon has given \$5000 to the St. Louis Conference, a proceeds of which to be used for the benefit of the superannuated preachers and the widows and orphans of the who die in the itinerant ministry. Says the St. Louis Advocate.

Bishop Hargrove spent a Sunday at Santa Rosa, preaching and inspecting objects of interest at that place. Next Sunday he preached in the morning to Dr. Anderson's congregation at Longhull, Conn., and on Saturday at Hills streets, and in the evening at Pauls, Bass St., Monday evening intended to take passage on the Orizal for San Luis Obispo, the seat of L. Angeles Conference.

Woman's Missionary Society.

DALLAS, Oct. 30—Please call the attention of the members of the Woman's Missionary Society of the North Texas Conference to the fact that the society will hold its next annual meeting with the conference in Gainesville, 13th of November. Each auxiliary is desired to be represented at the meeting, either by a delegate or by a full report, which can be sent by some one who will attend conference.

Ms. FLORENCE E. HOWELL,
P. O. W. M. S., North Texas Conference.

GEORGETOWN DISTRICT—First R.D. Church, at Willis's Creek, 4th Sunday in Nov. Lamps, 4:30; 1st Sunday in Dec. Burnett St. 3d Sunday in Dec. Burnett St. 4th Sunday in Dec. Burnett St. 5th Sunday in Dec. Burnett St. 6th Sunday in Dec. Burnett St. 7th Sunday in Dec. Burnett St. 8th Sunday in Dec. Burnett St. 9th Sunday in Dec. Burnett St. 10th Sunday in Dec. Burnett St. 11th Sunday in Dec. Burnett St. 12th Sunday in Dec. Burnett St. 13th Sunday in Dec. Burnett St. 14th Sunday in Dec. Burnett St. 15th Sunday in Dec. Burnett St. 16th Sunday in Dec. Burnett St. 17th Sunday in Dec. Burnett St. 18th Sunday in Dec. Burnett St. 19th Sunday in Dec. Burnett St. 20th Sunday in Dec. Burnett St. 21st Sunday in Dec. Burnett St. 22nd Sunday in Dec. Burnett St. 23rd Sunday in Dec. Burnett St. 24th Sunday in Dec. Burnett St. 25th Sunday in Dec. Burnett St. 26th Sunday in Dec. Burnett St. 27th Sunday in Dec. Burnett St. 28th Sunday in Dec. Burnett St. 29th Sunday in Dec. Burnett St. 30th Sunday in Dec. 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