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HOME CONFERENCES.

[Wanted for this department all the church news. Send facts—not comments, nor sermons, nor lectures, nor exhortations; but send every item of news concerning the church in your charge.]

NORTHWEST TEXAS CONFERENCE.

East Waco and Tenth Street.

C. N. N. Ferguson, Nov. 21: We have been blessed with a splendid revival at Tenth Street Church recently. Bro. Chas. Davis was with us three days. We have had 150 conversions this year and 106 accessions. The collections will all be in full, I think.

Gatesville.

G. F. Boyd, Nov. 16: We are closing out a good year. God bless the good women who have recently fitted up a nice study for the pastor. Our presiding elder, Rev. E. A. Bailey, is busy finishing four successful years on this district. The district has dressed him from head to foot for conference.

Sipe Springs.

Geo. F. Fair, Nov. 20: I am just recovering from an attack of bilious fever; am very weak; fear I can't attend conference next week at Corsicana, but the Lord's will be done. I am very anxious to attend, though. Bro. W. J. Davidson, an exhorter in my charge near Sipe Springs, died in great peace, on the 14th inst. and was buried with Masonic honors on the day following in Sipe Springs cemetery.

Corsicana Circuit.

H. M. Glass, Nov. 16: Grape Creek church has been repainted and furnished with blinds, new vestibule and organ. The funds have mostly been obtained by the efforts of the ladies. Pleasant Grove building has been improved, and the Ladies' Aid Society has about enough money on hand to repaint it. Mill's Grove has been also substantially improved. Forty-four have been received into the church this quarter; twenty-three infant and fifteen adult baptisms. Finances not full yet. Observing the week of prayer.

Hubbard City.

W. J. Lemons: The Mulkey and Burnett ten days meeting has been held. I have delayed writing my report in order to see the effects of the meeting. I can truthfully say that their work was honored by the presence of the Holy Spirit in the salvation of sinners and in forming new and better resolutions in those who were not converted. The churches were greatly benefited. There were seventy-seven who gave their names for membership in the various churches; thirty-four in the Methodist. I heartily approve of their manner of preaching and conducting their services. They are Methodist.

Breckenridge.

A. P. Payne, Nov. 14: We have had a happy and prosperous year in many respects. Additions fifty-one, professions fifty. Assessments for conference collections, $158; collected, $200; presiding elder's assessment paid; preacher in charge paid, with $14 excess; total collections, $1065. From conference until now there has been a continual stream of kindness. The value of presents amounts to $118; the last was two nice quilts presented by the Eolian neighborhood; my wife and I appreciate them very highly. Our membership has increased from 202 in the last four years to 387, after losing twenty by change of appointments.

Haskell.

J. N. Snow, Nov. 16: To-day we wind up the business of Haskell station for this conference year. As usual the close is favorable. Presiding elder paid, preacher in charge paid in full, and all the conference collections up. We met at the church this morning, preacher and stewards, and had quite a good meeting, almost a revival. We sang old-fashioned songs in the old-fashioned way, and our parting was with sadness. For two years I have served these people and am proud of them as a town, congregation and church. They deserve the best regards from the Northwest Texas Conference for their past record and the advancing attitude in which they as a church now stand.

Amarillo.

B. F. Jackson, Nov. 16: I have just closed my second year on Amarillo mission. I have received this year ninety-seven into the church. The presiding elder's salary, my salary and all my assessments are paid in full. Yesterday, my last day on the work, was a perfect triumph. I asked my people at Amarillo for $20 to finish out my conference collections; this they paid. At close of last night's service a Cumberland Presbyterian brother proposed to raise $50 to present to me as a token of appreciation. The collection resulted in $78. Only those who have experience such as this can know just how it makes a preacher feel. I was overcome with gratitude, and looking up through tears saw my wife weeping. We came home with happy hearts and resolved to so live as to be more worthy of such appreciation.

Coleman.

M. B. Johnston, Nov. 18: We have just closed the greatest revival of the West at this place. Opening up on the fourth Sunday in October we closed with the third Sunday in November. Our first work was to get the co-operation of all the pastors and their congregations. Meeting with perfect success in this we prefaced the revival with a week of prayer meetings at the Methodist Church, in which the presence of God was manifest. Bro. J. H. Collard (our Jim) and his singer, Bro. Moore, opened the fight with renewed vigor on the 31st with the sword of the Spirit and the gospel in song, and speedy capitulations began from Satan's ranks till 200 souls or more humbled themselves at the feet of Jesus and professed salvation from sin. The last night of Bro. Collard's stay with us there were forty or more applications for church membership. All the young people gave up the dance, circus, theater, gambling and strong drink, and the old people said they would aid them in keeping their pledge by the discontinuance of wine festivals, progressive euchre parties, etc., in their homes and elsewhere. Old feuds were settled, men and women passing through the great crowd to shake the hand of former foes. Although Bro. Collard had to leave us the meeting went on without abatement of interest till the close. A grand rally of all the people on last Sunday night, with brief talks from all the pastors, sweet songs, fervent prayers and great rejoicing closed the services. About 150 persons gave their names for membership in the churches, 105 of whom were for the Methodist Church. We received sixty-five and baptized two children at the close of the 11 o'clock service last Sunday, with more to follow next Sunday, thus ending the grandest year Coleman ever saw. Our beloved presiding elder, Bro. Mussett, closes his first year on the district, with a warm place in the hearts of our people. Full of faith and the Holy Ghost he has gone in and out among us pushing the interests of the church to successful issues. I desire to conclude this report with these statements: Bro. Collard's methods are without objection. He makes no breach between the pastor and his people; presents Methodism in its original purity and power and urges the necessity of pastors holding their own meetings, assuring the people that the same co operation with the pastors that is given the evangelist would result in great revivals in every instance. The Lord bless Bros. Collard and Moore and continue to give them souls for their hire.

Abilene District.

John A. Wallace, P. E.: We are winding up the work of the year in the Abilene district very satisfactorily, considering the times. In nine counties, which embraces more than half our territory and twelve of the seventeen pastoral charges, there has been no rainfall since June. No wheat has been sown and stock water is scarcer than I ever saw it. The other six counties had good rains in September, but suffered from a drouth in the early part of the year. The preachers are hard at work, and nearly all of them will bring up full reports. This closes my fourth year on this district and the ninth year of my ministerial labor "in this part of the Lord's vineyard." Nine years of hard work, but full of enjoyment. There have been twenty-one churches built and dedicated to God in the bounds of the Abilene district within the last four years. Eight new parsonages have been built and the others enlarged and beautified. The foundations of Methodism have been well laid, both in doctrine and good works. I feel sad when I thing of leaving this field of labor in which and for which I have lived for the past nine years. May God's grace continue to abide with these people. We all look for a pleasant and profitable session of the annual conference at Corsicana.

Mullin Circuit.

G. W. Templin, Nov. 18: I have returned home; have completed my last round on Mullin charge. As I look back over the conference year that is at a close, I get down in the dust of humility and give God all the glory for the good that has been done. This has been a very profitable year to both pastor and people. The work was in an unorganized condition, which has required hard work, but that is all right. Labor is rest and pain is sweet if thou my Lord art here. There have been 130 conversions; received into the church 151 persons; baptized twenty-nine children. May the good Lord bless all the brethren who have aided me in my meetings this year. The people have been very kind, for which we feel very thankful. There are as noble-hearted people in Mullin charge as can be found anywhere. Some of them are like faithful Aaron, holding up the preacher's hands. The good people of the town of Mullin have presented the pastor with a very nice suit of clothes. I do not know who has taken the lead in this. I could make mention of all who contributed, as I have a list of their names. They are of the town of Mullin. May the good Lord let his richest blessings rest upon them and reward them in heaven. May the Lord keep his arms around the people of Mullin charge.

Bartlett.

H. A. Boaz, Nov. 19: The work of this conference year is nearly finished. The results are very gratifying. God has blessed us abundantly during the whole time, for which we are very grateful. Although we are in a cotton country and money is very scarce, the collections ordered by the conference will be reported "full." The membership of the church has been growing constantly for the past two years. Since the close of our last conference in Abilene 218 names have been added to our roll, the greater part of which have been received on profession of faith. Over 200 conversions this year. God has wrought a great work in our midst. Two years ago when the circuit was first organized we had a small membership and no house of worship; in fact no property at all save a tent held for the use of preachers during camp-meetings. Now we have four churches and a parsonage large enough to domicile one man (without a wife) very comfortably. Two of the houses of worship are incomplete yet, but have been in use for some time. At Bartlett we have a beautiful church which is now ready for dedication. The dedicatory service has been announced for the first Sunday of December. The sermon will be preached by Bro. Bishop, our present presiding elder, whom we hope will be continued on the district. The people of this circuit are a kind and pleasant people. It would be safe to insure the next pastor a hearty welcome. There is much life in the church and future prospects are pleasing. A good people to serve.

Belknap.

N. B. Bennett, Nov. 18: After partially recovering from a sharp attack of fever and having a final settlement with the stewards at our fifth quarterly meeting (and I suppose most all our preachers know what the fifth quarterly meeting means), I started with wife and the three children to Belknap to pay my father and mother a visit. November 3rd came through Seymour and found Bro. Dunn engaged in a protracted meeting, that I very much hope was a success Spent one night and half of next day very pleasantly with Bro. and Sister McClain, and on to Belknap, the place where the Lord recaptured me from the thraldom of sin, and started me as I am now going (to heaven). And here I met with many of my old friends, and some relatives, and finding so many of them yet in their sins, for there is no preaching at this place except once a month by the C. P. My zeal overbalances my weakness and brings me to an engagement in a protracted meeting, which has resulted up to the present in nine deeply penitent ones at the altar crying aloud for mercy, and we are expecting a gracious outpouring of God's grace upon this people. So mote it be. Belknap, situated within three miles of the center of Young county, on the north bank of the Brazos river, is perhaps one of the oldest towns in Northwest Texas. To look upon the partly standing old stone walls, chimneys and old cellars, would remind one of the description of ancient cities of the Old World. I am told it was once a city of 1500 or 2000 inhabitants, but now it has a population of about 100, but to me there are many precious memories associated with old Belknap, for, as I before stated, I was here reclaimed to God; it was here I was licensed to preach by Rev. A. K. Miller. Here I preached my first and last sermon, and, thank the Lord, some of the old brethren say I have improved some in my preaching, and here I have laid away many of my friends in the old Methodist cemetery. Yes, there is a plat of land deeded to the M. E. Church, South, for a church-house and cemetery. I think this land was deeded in 1856 under the ministry of the sainted J. Fred. Cox, for if I mistake not he was preacher in charge of Belknap mission in 1856. I wish, in conclusion, to say for the people of the Benjamin mission, whom I have served for the last three years, that though they be few in number they cannot be excelled for true fidelity in Texas. The stewards made a liberal assessment for their preacher, and while the assessments are not up in full the people have done what they could. We have built a neat little church-house, value $1560, and paid on the assessments what they could. Money matters unusually close, so much so that the tax collector had not at my leaving received a single dollar for taxes, for the money is not in the country to pay with. If the money had been in the country our assessments would have been paid in full. The preacher who serves Benjamin mission next year will serve a good people and live well.

Mangum Charge.

Thos. Duncan: We are through with our work for this year and on our way to conference. Our work this year has been gathering in members and organizing them into societies. At the beginning of the year we had two societies with eighty-three members. Now we have seven societies with 187 members. Twelve adults and eight infants have been baptized. Our finances are behind, but when we get organized properly we shall do better. Mangum expects to build a church and a parsonage next year. So the next preacher will have a Methodist house to live in and another to preach in. Our people are poor, but most of them are willing to do what they can for Christ and the church.

WEST TEXAS CONFERENCE.

Nursery.

S. H. Brown, Nov. 14: We reached this circuit November 13, 1890. Found five appointments and no house to live in. Preached at this place November 16. On the 30th at Mission Valley commenced raising money to build a parsonage. December 1st organized a society at this place of fifteen members—it now has forty-four; two weekly prayer meetings, a good Sunday-school, and in January 1891 we moved into a good parsonage. The good people at Terryville, headed by Bro. and Sister Williams, furnished us a good stove for the house, and since then we have had dug a fine well that furnishes abundance of water, built a good stable, and everything in good repair for the preacher. We had some good meetings and forty-six additions. The spiritual condition was above the average except at two points. We regretted to leave those dear people. Bro. J. H. Moore knifed us finely. Sisters Debroah and Adkinson with other ladies at Hope made and quilted two elegant album quilts, and gave us. Mission Valley gave us a good pounding, and the young people at Thomaston, on our way to conference, gave us two nice suits of clothes. Bro. Shanks a good watch, besides many other kindnesses shown by nearly all on the work. May the good Lord make Bro. DePew a blessing to them, and may they prove a blessing to him. May God bless them all.

San Marcos.

J. W. Vest, Nov. 18: Early Saturday morning, November 6, Dick and I left the beautiful city of San Marcos for Nockenut, our field of toil for the present year. The road through the lovely valley between our starting place and the hospitable town of Seguin was so delightfully pleasant compared to our last year's "bouldering over the devil's backbone," that we hardly knew but that we were on the electric car. A five hours' drive brought us to Seguin, the home of my predecessor, the Rev. H. G. Horton. We found him at home and as pleasant and "lovely as a Tennessee maple." One hour more we reached our people and found the junior preacher, our own ADVOCATE, preparing the way for the coming preacher. I only hope my people may be as well pleased with the senior as they are with the junior. I send you by today's mail fourteen new subscribers. I wish to say to my sympathizing friends that I have found sympathy right where the Bishop's "old darkey found it in the dictionary." My work is not a hard one in many respects. It is the softest work that I have had in a ministry of thirty years. When we struck that noted sand-bed between Seguin and Nockenut, I almost felt like I was on a Pullman sleeper Dick said nothing, but did his part well We traveled at the rate of three miles an hour. I found this a good place to study. We came to a place that made me think of the Egyptian that Moses hid in the sand. How I did wish for Bishop Keener to help me out. We are pleased, and our people seem satisfied. I trust we shall have a profitable year.

TEXAS CONFERENCE.

Milano.

H. T. Hart, Nov 16: I wish to thank the young men of Prairie Point for their liberal contribution in money to this pastor and also for a suit of clothes. God bless the donors.

Calvert.

O. T. Hotchkiss, Nov. 12: This year is one of the pleasantest of my ministerial life, and one of the best in the history of the church here. Have had fifty-six additions, all our collections full, and presiding elder and preacher overpaid considerably. Besides, the pastor will have a new suit, hat and shoes, presented by friends. God bless the people of Calvert and send them the right preacher next year; and whoever he may be he will have a kind, noble, generous, spiritual people to labor with and for. Our church and citizens generally extend a cordial invitation to the conference to hold its next session here, and for the good of the cause I think the brethren ought to accept the invitation and come.

Hearne.

Abe Mulkey, Nov. 17: You wrote last week in your ADVOCATE "Heaven—Hempstead; Hearne and Hell." We find after a twelve days' stay here that Hearne is the nearest station to heaven; we have proven her, and can say she does not deserve this slander, and she can no longer be classed as before. We have not served a finer people in the State. We were met at the depot by a committee who said: "We are at your service; go where you say go, and do what you say do." So you see, we had the right footing to begin on. At once they carried us to our homes. Bro. Burnett stopping with Bro. Burgess and wife; wife and I with Bro. and Sister Lewis, a deep-water Baptist family and a suburban home, with every comfort; were entertained on the Louisiana style, started in the morning at the break of day with a cup of palace car coffee, and closed at night with lemonade and cake, which, you know, we have always been used to. Bro. Keith, Methodist pastor, and Bro. Sanders, Baptist pastor, stood shoulder to shoulder with us, offering themselves and their flocks to do everything for the good of the meeting. Can say the same of Presbyterian members who had no pastor; also of some Episcopalians; they all worked well and in perfect harmony. We held three services a day, for we felt Hearne must be the nearest place to heaven, and in order for this, or to move her from the present locality, we had to get a move on everything and everybody. Two days we held four services and the people's minds and hearts were absorbed with the one thing; and husbands, wives and children and neighbors were converted and made happy. There were 100 who gave their names for membership and 43 more gave hands last night saying they would join some church soon, so I think about 150 professed conversion and reclamation. There were on an average 300 colored people present. One special service was held for them with about 1000 present. They scotched for me all along the way, while I preached with such lifts as 'Dat's so, honey," "Preach de gospel, buddy," "I wants my race to hear dat truth," "God speed dat chile on his journey"—a fellow that can't get there under such circumstances ought to quit. Heaven's remuneration was more than we deserved by twice. God bless her people forever. Then Bro. Lewis, my host, whose heart is as big as he is, suggested that they give Bro. Mulkey a start on a new tent. I then rose and made the following statement: I want the business men here (and I add every reader of the ADVOCATE) to take notice, we have conducted thirty-three meetings under this tent, which seats 1500; cost $400. If the people were required to build sheds seating 1500 would have cost $400, so the tent has saved $12,800. Have preached an average of thirty times a meeting in it, which means 990 times to an average crowd of 800, which makes the grand total 792,000 having heard the gospel of Jesus Christ preached under her wings. Drunkards have been saved, quarrelers have made peace, thieves have been made honest, men have restored thousands of dollars, many collections have been taken for the poor, people have sought forgiveness; shouts have been heard; sweet songs of Zion have been sung; men have been called to preach; exhorters have been awakened to duty; 6400 spiritual wagons have been built and repaired, for which we give God alone the glory. All the nations of the earth has been welcomed under it; people said to be worth their millions have worshiped under her shadow by the side of the man in tattered garments, and where God has blessed us in distributing the gospel, they each accepted their portion and never looked to see who was sitting beside them. So after the above statement, I cried out with a loud voice (because after seeing all these results I was happy): Who wants to help Hearne start a new tabernacle fund, which will cost $500? Then the people came in a rush with their offerings, while the choir sang "Move Forward" they marched to the music to the tune of $120. Gentiles, Jews, Irishmen, negroes, children, drummers, preachers and everybody; I expected about $25, but by this you can judge of their greatness I thought what Paul said "about fourteen years ago," etc., etc. Now if anybody wants to help this fund for a new tabernacle, send contributions to my address, Corsicana, Texas. Hempstead is our next point; we hope to remove this station somewhat upward, and in connection with the grand junction (heaven). Bro. B. is housed up for repairs; will be at conference perhaps at Corsicana. The Texas Central furnished a gospel train between Calvert and Bryan for this point, which added many to our crowd and much to the interest of meeting. Dear Lord, let us forget our name, but not the many kindnesses shown us there by a host of friends. May God reward abundantly. Praise God from whom all blessings flow. Amen and amen. Bro. Burnett and I will work separately for the present, or during the winter, after the Lockhart meeting on December 4. Those who want to engage Bro. B. will address him at Oak Cliff; me at Corsicana, Texas.

EAST TEXAS CONFERENCE.

Homer.

C. B. Smith, Nov 15: The fourth quarterly conference for Homer circuit is a thing of the past. Finances behind, but think we will go out, hope so at least. Bro. Smith (J. T., you know,) was on hand; came in fact a week before the time; went to Stanley and preached seven doctrinal sermons; exposed in a kind, brotherly way the errors of the Campbellite Church. I reckon they won't get mad at the name as they are divided themselves, see F. F., October. Bro. Smith preaches the Bible in his doctrinals and in a way to do good.

Linn Flat.

James S Wilson, Nov. 16: The protracted meetings for Linn Flat circuit are over. Conversions and reclamations about 125; church powerfully revived; the old run-down shoe has straightened up. Religion is getting to be quite popular. Some very old sinners (grandfathers) convicted, repented, sought God and obtained mercy; many new family altars erected. The assessments will all be met. I expect to report no deficits on Linn Flat circuit for 1891 Bro. M. Donegan, S. A., on the work, says such a report has not been made for this circuit in thirty years. To God, who has so wonderfully revived us, be all the honor, glory and majesty forever. Amen!

New York.

D. W. Towne, Nov. 18: Our last and sixteenth quarterly conference was held last Saturday and Sunday for New York circuit. We feel thankful that Dr. Adams, our presiding elder, was spared and enabled to meet every appointment on the circuit for the four years, and he gets better all the time. He gave us three of his best sermons on his last visit. Sunday he drained all the water out of salvation and the congregation believed when he got through that the Holy Spirit has a work to do in man's salvation, and not a pool of water and some one to dip him. This closed Dr. Adams' four years' work with us. Suitable resolutions, expressive of the high appreciation we have of this venerable servant of God, were offered. May he live long to do the work his life has been given to. Like resolutions of the writer were offered. This is the best year of the four. The people by their kindness have endeared themselves to us. Finances are behind, but we will push them to the close.

Melrose.

J. M. Smith, Nov. 18: We have just closed our round of protracted meetings on Melrose circuit; had a good revival at each appointment save two. The circuit is in a good spiritual condition. The Lord has been good to us, and we feel grateful to him for the manifestations of his power and grace. Our presiding elder, Dr. A. J. Frick, came to us on our fourth quarterly meeting, feeble in health, but preached us two excellent soul-stirring sermons. He is an earnest, faithful servant of God; has his work on his heart, and does it well on all lines; and his preachers and his people all love him. He is the man for the place, the district. The preacher's and presiding elder's claim lacks but a few dollars being out; will be paid in full, so say the brethren. We have four new churches to report at conference, at a cost of $3000, all frame buildings, two complete. We are a few hundred dollars behind on them; want to secure help from the Church Extension Board. The amount spent this year on Melrose circuit for all church purposes, $3 841 50. We have been at work down here you see. We had the efficient help at our camp-meeting of Bros. G. R. Hughes and W. L. Pate.

Lufkin Station.

V. A Godbey, P. C.: Lufkin charge has had a prosperous year. The general advancement of all departments of church work has been of such a nature, and to such an extent as to insure permanency, I think, to Methodism in this locality. Lufkin has made a beginning in the direction of a parsonage: two rooms have been built out of good lumber, and are complete without, and within except painting, which the charge is not able to do at present. The church buildings have been improved at both Lufkin and Wells, to the amount of $200 by the addition of furniture, etc. Expended for churches and parsonage during the year, $475, and we will report no church debt at conference. Presiding elder's salary in full, and my own perhaps a few dollars short, though I believe all will be paid. Conference collections are all up in cash. I believe the charge is spiritually stronger than it was at the first of the year. J. T. Smith makes a good presiding elder. He helps his preachers and looks well to the general interests of the church. I have been kindly treated by the people.

Carthage.

L. C. Ellis, Nov. 20: The conference year is rapidly winding to a close with us, and we'll soon go up to Henderson to report and be hired out again. We are finishing up, in many respects, a good year on the Carthage charge. Have had good revivals at all three of the appointments. Have received nearly sixty new members, and will have a net gain of thirty-six for the year. Finances are behind, but confidently hope to bring up a good report on that line. Our people are a noble people, and he who has the good fortune to serve them as pastor another year, whether he be your humble scribe or some other, he will find them so to be. Our people at Carthage have recently enjoyed a great treat in the way of a series of doctrinal sermons by Rev. J. S. Weaver, of the North Texas Conference. He began on Saturday night of the 14th instant, and preached us ten of his masterly sermons on some of the leading doctrines of the Bible, and per consequence, the doctrines of Methodism. His visit and sermons are a godsend to our people. Methodists, as a rule, are too liberal in their attitude toward other denominations, for they go to hear them preach, and allow them to assail and ridicule our doctrine to their own face, and take it patiently. This is good, provided our preachers be allowed to preach our doctrines, and defend from the pulpit our side of this great denominational question. The Baptists and Campbellites seem to think that we, as Methodists, have no right to defend what we understand to be the doctrines of the Holy Bible; that they only are of God, set for the defense of the truth, and that we have no part nor lot in this matter. And while they, themselves, from their own pulpits denounce us to our face, and ridicule our doctrines, and we must shut our mouths, ha? For one I confess that I have not come fully up to my ministerial obligation in "banishing and driving away all strange and erroneous doctrines," but I promise to-day, by the help of the Lord, and in the spirit of the Lord, I will exercise greater diligence hereafter in declaring and defending the pure doctrines of the church of God. Bro. Weaver has done us good work. His labors will bear fruit in days to come. Our people can now give an intelligent reason for being Methodists. We recommend Bro. W. to all of our brother pastors who need some strong, unanswerable Methodist doctrinal preaching. He's the man. God bless him.

NORTH TEXAS CONFERENCE.

Bellevue.

W. W. Graham, Nov. 19: Last night was remarkable for being the darkest, rainiest night of the season, yet it did not deter the good people of Bellevue from attending prayer-meeting as has been their wont for years, and with one impulse, they all called at the parsonage as they went, each leaving a valuable token of cheer and good will, all of which taken either in detail or aggregate, constituted a genuine pounding most gracefully delivered on the one hand, and received on the other. If any of the North Texas brethren can excel this as to time and place, let them now speak, for the ball has opened in real, good earnest.

Pottsboro.

E. Josie Crutchfield, Nov. 20: On our return from conference we were greeted, individually, with hearty handshakes and expressions of pleasure at our return. I was collectively welcomed by the presentation of a beautiful gold watch and pearl chain. These words of Cowper come to my mind as I think of this pledge of friendship:

> "Oh, friendship! cordial of the human breast!
> Thy blossoms deck our unsuspecting years."

This pretty gift shall teach me to watch my thoughts and actions, and chain them to the service of our Father, so that I may be a help to these noble people among whom I live.

TEXAS PERSONALS.

—The postoffice address of the Rev. W. Monk is San Marcos, Hays county, Texas.

—The Rev. J. D. Crockett writes: Rev. I. D Dunevant, M. D., died at his home at Eagle Springs, the 20th inst., after about three months' confinement to his bed. I suppose a suitable obituary will appear soon.

—We were pleased with calls this week by the Revs. S. N. Barker and wife, of Martha Washington College, and W. C. Carven and wife, of the Holston Conference. They are doing Texas by the courtesy of the Virginia Press Association. After having traversed this land of prairies will, no doubt, return to the old Dominion with broader *views* than ever before.

—Nacogdoches Chronicle: The annual conference of the M. E. Church for East Texas will meet in Henderson, Rusk county, on the 9th of December. New appointments will be made for the ensuing year. The Nacogdoches people have become very much attached to our present pastor, Rev. G. A. LeClere, and a petition will be sent up to have him returned to this work. He is a true Christian gentleman, an able preacher and has instilled himself into the love of the Nacogdoches Methodist congregation and is universally liked by all citizens.

—We have received the following sad intelligence from the Rev. G. C. Hardy, under date of November 10, at Wills Point, Texas: "We buried Sister Cullen, the wife of Bro. D. P. Cullen, yesterday evening. She died at Canton just before 8 p. m. on the 8th, after a week's sickness." Bro. Cullen is a member of the East Texas Conference. His brethren will join their hearts with him in sympathy in this great bereavement. May God's grace be sufficient, and it will be.

—This sad note comes from Liberty Hill, under date of November 9: "We are bereft of our dear father, Lawrence W. Simpson, who was born in Tennessee, October 13, 1798, and died at his son's, D. H. Simpson, near Burnet, Texas, November 6, 1891, at the ripe old age of ninety-three years and twenty-three days. Father was a life-long Methodist, a man of faith and prayer. He trusted in God and his end was peace. Blessed be God for the "lively hope" of the resurrection from the dead. We shall meet again.—R. H. SIMPSON." Our brother and relatives have the sympathy of many warm hearts.

—The Rev. J. A. Lyons, of Gonzales, Texas, writes: Having told quite a number of the brethren at San Marcos that it was not my purpose to transfer to the West Texas Conference, it is in order now to state that my consent to this relation was given while Bishop Fitzgerald was on his way to the church to read the appointments. Proposing to take work merely as a supply, my reluctance in severing my connection with the Holston Conference was overcome by the cordial Texas welcome experienced during the conference session. Courtesy, if nothing more, requires that this explanation be made through your columns—the only adequate channel of communication.

—Resolutions adopted at the fourth quarterly conference of the Tenth Street M. E. Church, South, at Austin, Texas: "Resolved, That language is not sufficient to express our feelings occasioned by the unexpected removal of our pastor, Rev. E. B. Chappell, to St. Louis, Mo., but as far as we can do so we wish hereby to express our profound appreciation of his service of love to the entire membership of our church and to each of us personally during the three years last past, and while as loyal members to the church of our choice, we cheerfully acquiesce in her call to him to take up his work elsewhere, we can not conceal and do not wish to conceal our deep and sincere regret at his departure; and we do assure him that our love and friendship will follow and remain with him wherever the call of duty may place him."

NOTICES.

To Preachers of West Texas Conference:

Will every preacher whose postoffice does not correspond with the name of his circuit or mission please notify me at once, that his postoffice address may appear correctly in the printed minutes of the conference? STERLING FISHER.
EDNA, TEXAS.

I will be glad to meet all the pastors of Greenville district, who can conveniently come, at the district stewards' meeting in Greenville, Friday before the second Sunday in December, at 2 p. m., at the Methodist Church. J. A. STAFFORD.
MCKINNEY, TEXAS.

ANNUAL CONFERENCE NOTICES.

East Texas.

The class of the first year, East Texas Conference, will meet the committee in Henderson at the Methodist Church, December 8, at 9 o'clock a. m.

J. C. CALHOUN,
ATHENS, TEXAS. Chairman Committee.

"It leads them all," is the general reply of druggists when asked about the merit or sales of Hood's Sarsaparilla.

CORRECTION.

There is a mistake in the statement of the collection raised at West Texas Conference for the German Cuero parsonage. It ought to have said $64 60 instead of $70.60. WM. LIESER.

What is more attractive than a pretty face with a fresh, bright complexion? For it use Pozzoni's Powder.

Texas Christian Advocate.

THE FAMILY—ITS IMPORTANCE AND ITS PERIL.

Reform Needed in the Celebration of Marriage.

Marriage is the most important act of any human being between the cradle and the grave. More depends upon it than upon any other single act of life. It is fraught with issues that involve the happiness of the parties interested, not only for time, but in many instances for eternity. A misstep here is fatal, and may result in a blighted life on earth, and eternal misery in the world to come. God made men and women for each other, and life on earth can not find its completion except in the marital state—the union of one man and one woman into "one flesh." In such a union wisely made there is complement in each for each other's lack, and the issue is untold happiness. Marriage not only concerns the two who unite their destinies, but it concerns their offspring and society as well. It lies at the foundation of the social system, and more than we can perhaps at first believe, does the well being and good order of the social body depend upon well-regulated marriages. There are three orders or conditions of people interested in every marriage and that need to be protected in the matter of marriage by the forms of law. They are the parties themselves, the parents or guardians of the parties who marry, and the State or society at large. Very young persons frequently desire to marry long before they are sufficiently matured in judgment to weigh all sides of the question, and to make a wise choice of a partner for life. Besides, physical or mental infirmities may incapacitate for the proper discharge of the functions of married life, or for the rearing of a family. For these and other reasons parties who desire to marry should be protected by the forms of law so that they can not hastily contract a union that brings only harm instead of good. Then the parents or guardians who have reared children and who are vitally interested in their well-being, and who perhaps need the support which their children give them, or, it may be, feel unable to take upon themselves additional burdens in the way of an increased family, they must have protection afforded them—at least until such time as their sons and daughters arrive at an age when they become by law master of their own actions. Moreover the State—organized society—must have such protection as will secure its members from the disorder and confusion that result from libertinism and uncontrolled marital unions.

Every careful student of our social status and of the laws regulating marriage can hardly have failed to note how surprisingly inadequate our laws are for the proper control of this fundamental fact of society, and for affording the needed protection to all parties interested. Not only is the prevailing interpretation of our common law (the Kent doctrine that parties can marry themselves) a fundamental error of the first magnitude, but there is in nearly all of the United States a distressing lack of attention in the existing laws to the details of the subject. Our lawmakers must have thought that either marriage was not a matter of much importance, or else that the people were so universally wise and good that mistakes would not be made nor wrongs perpetrated. When we read the laws in Europe and note how carefully every point is guarded, and then think how loosely our own are drawn, we wonder, no that we have so many unhappy marriages and divorce suits, but rather that we have so few, all things considered.

To afford the needed protection referred to above, the marriage laws of the State should aim at three things: 1. Simplicity; 2. Certainty; 3. Publicity. In a proper sense of the word, marriage should be encouraged, not discouraged. Hence the laws that regulate it should be few enough and simple enough to be remembered, understood and easily obeyed. This much for the parties who marry. Viewed from the standpoint of society, marriage is a civil contract, and so the State is specially concerned as to the certainty of its occurrence. If there is doubt here it matters not from what cause it arises, there is trouble ahead for the parties themselves and for the State. Then, in the interest of certainty, and for the benefits of all concerned, the third element of the law, publicity, should be carefully sought. This is of the highest importance, as on it depends nearly every fact of consequence connected with the marriage celebration. And just here is perhaps the weakest point in the laws of most of our States on this subject. In the European countries, whose laws on marriage have been previously quoted in these papers, it was seen that in every possible way publicity is sought. If banns are published they must be announced in the parish church for three successive Sundays—not in one church only, but if the parties live in different parishes, then in the church where each lives. If a license is sought, the application must give a full description of the parties, their names, age, where they live, names of parents, etc. In England, if the marriage is to be solemnized by certificate of the registrar, the certificate giving all the facts concerning the parties must be posted conspicuously for twenty-one days before the marriage. The application is entered in a book open to the inspection of the public at all reasonable times. In addition to all this, the marriage can only be celebrated between the hours of eight in the forenoon and three in the afternoon. With such laws as these there is almost no chance—indeed there is none—for a clandestine marriage. How is it here? In most of the United States there is no authority of marriage by the publication of banns. That passed away with the colonial system. Marriage in nearly all of the States (I believe in all save South Carolina) is by license. This is well enough if care were taken to insure its publicity. Nothing of the sort is done however. Speaking for the State of Texas chiefly now: Nothing enters into the license as descriptive of the parties except their names; no place of residence, no age, no names of parents, or any thing of the kind. Nor does the license specify, as in some of the European countries, that the marriage must occur in daylight, between certain hours in the forenoon and afternoon. But on the contrary the parties are allowed to unite at whatever time that suits their own sweet will, even if that be in the dead hours of the night and in the deepest darkness. The law does not require any delay before marriage. Armed with the license, the parties may marry in one minute after it is issued, even though they may not have known each other for an hour, and the agent of the State may never have heard of them before, and knows not where they came from or intend going. Worse still, in many instances, the clerk, instead of "posting the license in a book open to the inspection of the public at all reasonable times," as they do in England, consents to withhold it from record for awhile, that no knowledge of the marriage may leak out to the public. Thus it appears that if our law makers had sought to have clandestine and uncertain marriages, they could scarcely have devised a better scheme than our present limping law. No delay required between the issuing of the license and the marriage, no publication of the fact, that objections if any may be brought forward, no witnesses required except the officiating clergyman or magistrate, no description of the parties save their names, no hours prescribed in which the marriage must occur, nor place where it shall occur designated, its legality not being affected if it takes place at midnight, in the dark, on the highway, or on the prairie.

One of the benefits which publicity in marital matters secures is the protection thus offered to the parents or guardians of the parties. Parental consent to marriage, as long as the persons marrying are under age, ought to be an indispensable prerequisite. As is well known there are many marriages in this country without the consent of the parents, and that too in spite of the fact that the law prohibits the clerk from issuing license to parties under age where there is objection on the part of the parents. But such a law amounts to but little when it does not have the aid of a just penalty for false swearing in these matters. The result is, that in most instances the marriage has occurred before the parents have any idea of the application for license. Now if the law would require a delay of a few days or weeks between the issuing of the license and the celebration of the marriage, and should require that the issue of the license be made public in some way, with the additional statement that parental objection any time before the celebration of marriage would render the license nugatory, there would be very few marriages in this country against the will of the parents.

A grave defect in the statutes of Texas (and it exists in nearly all of the States) is that they do not prescribe more carefully to whom license to marry shall be issued. For example, parties seeking marriage license are not required to be citizens of the county where it is issued, nor even of the State of Texas. A man may live in one portion of the State, the woman of his choice in another portion, hundreds of miles away, and they may meet by stealth and elope to still another part of this great commonwealth, where they were never heard of before, and there procure license and be married. More than that, they may come from another State into this, or go from this into another, and procure license and marry in a State where the husband would not be allowed to vote for lack of citizenship. A case in point was reported in the papers a few days ago. Parties living in Southern Alabama, ran away and went to Montgomery and applied for license to marry. They could not make a satisfactory showing to the officer, and the license was refused. Nothing daunted, they boarded the train and went 100 miles further, to the nearest Georgia city, and in less than one hour after landing on the soil of that State, they had procured license and were husband and wife. The same thing can occur here any day in the year. This is a flagrant evil that demands immediate correction. It is so manifest a violation of every legitimate right of citizenship, and the just rights of the State, that we can only wonder at its being allowed to continue so long. The issuing of the license ought to be confined to the county in which the woman lives, and if the man resides in another county there should be public notice in that county also.

Another matter that needs the attention of our legislators is the prescribing of a special penalty for forgery of parental consent, or for perjury or false swearing upon the part of those applying for license. It will not do to say that the general law against perjury and forgery is sufficient. Not so, for, marriage being both a civil contract and a Divine institution, should be taken out of the category of ordinary matters, and special penalties prescribed for fraud in its consummation. Everything about marriage law should be definite and simple, so that those who would practice fraud may be deterred therefrom.

Another matter that should be looked into and remedied is this: All "regularly ordained" clergymen are allowed to celebrate marriage. That is, they are declared to be authorized agents of the State for that purpose. Then, by all means, they should be required to exhibit proofs of their being "in orders" to some qualified and designated officer of the State before they have the right to act for the State in the matter of performing the marriage ceremony. The gravity of marriage, and the issues involved, demand that it be guarded at every point. There are, perhaps, other weak points in our laws on marriage, but these are enough to note in one paper.

W. F. LLOYD.

FORT WORTH, TEXAS.

HORACE ON THE FALL OF ADAM.

It occurs to me that Horace in his discursive flights of imagination has allowed himself to enter the fields of speculative theology and indulge in poetic fancies that have not been very profitable to the readers of the ADVOCATE or creditable to the distinguished divine from whom that long series of articles emanated which we are reviewing. He very truthfully says that men will continue to discuss the fall of man and his relation to the race. All this we readily granted, but in our discussions of this profound problem we ought always to avoid going into wild and gratuitous speculations, and should never drift away from the moorings of eternal truth or depart from the teachings of the infallible Word of God and the received standards of Methodist doctrines as this bold adventurer seems to have done. Let us see now what Horace says in regard to the "Benefits of the Fall."

He says: "To consider some of the benefits of the fall let us look at man as he was and as he must have continued to be unfallen. (1) One great lack which the race would have experienced was the ability to know good as correlated. He would have needed some acquaintance with the opposite of good that the full significance of good might be conceived. At any rate we are so constituted since the fall that joys and pleasures are heightened and zest is added by a knowledge at least of their opposites."

Now it occurs to me that Horace is certainly mistaken here. Let us look into his logic and weigh it in the balances of reason. Is it really necessary to man's happiness for him to know the opposite of good or for him to know "good as correlated?" The opposite of obedience is disobedience or rebellion. It is not necessary for man to disobey or rebel against rightful authority in order to know the advantages of obedience, is it? If so, then let all disobey God for awhile that we may learn the untold benefits to be derived from a life of submission to God. The opposite of sobriety is drunkenness and debauchery. Now is it necessary for us to wallow in dissipation and folly in order that we may learn and enjoy the ineffable sweetness and happiness of a life of temperance and sobriety? The opposite of virtue is social impurity. Is it necessary for man to bestialize himself or indulge his depraved appetites in order that he may enjoy the immense advantages of a virtuous life? Do we really have our "joys and pleasures heightened by a knowledge of their opposites," as Horace says?

If so, why not take your boys to the saloons and you girls to the ball-room that they may have a knowledge of these fascinating evils and soul-destroying-pleasures of sin, and then afterwards taste the unutterable joys of religion and know the wonderful difference between good and evil as opposites.

Does a boy have to hear the disgusting and heart-sickening obscenity of the dives of iniquity to be able to appreciate the sweet smiles and kind words of a loving mother, or a pure, gentle sister? Surely not. Then why should man have to know both good and evil in order to be completely happy?

Again, Horace says: "Prayer is the Christian's vital breath," but it would have had no place in paradise. This, one of the noblest instruments or means of communion with God, would have had no place under the Edenic constitution." It seems to me that the good Doctor is mistaken here also. Why would prayer have had no place in Eden. Let us look at the definition of prayer as Webster gives it, in the following words: 'Especially the act of addressing supplication to God, the offering up to the Supreme Being of adoration, confession, supplication and thanksgiving, the practice of communion with God in devotional address, worship and supplication."

Now when we consider that man was a dependent being, that he was a needy creature, even in his unfallen state, that he was capable of communion with God; we see that prayer could have had a place in Eden even if man had not fallen. Of course man, since the fall, feels the need of prayer more sensibly than he would have done otherwise, but to say that prayer would have had no place at all in the Edenic state is to go too far, I think.

Again, Horace says: "At creation Adam received the image and likeness of God upon the plane of the natural. Jesus Christ, the second Adam, who was declared to be 'the express image of the invisible God,' 'the brightness of his glory,' and 'the exact image of his person,' took man's nature in the form of the seed of Abraham, and that made men capable of partaking of his heirship to all things."

Just what Bro. H. means by "Adam receiving the image and likeness of God upon the plane of the natural," I confess I do not exactly understand. This image of God certainly could not consist in anything physical or corporeal, but was of a moral or spiritual character, or as Paul expresses it, "In righteousness and true holiness." Just at this point I wish to show our readers what Dr. Pope says on this subject. He says: The image of God is made the first note and attribute of human nature; the first revealed truth concerning our race declares the peculiarity of man as a new thing in creation to be this, that he should bear in himself the likeness of his creator. It was the Divine purpose, spoken before the creating fiat was executed, that this should be his distinction from every other creature. Hence this image must belong to his inmost creaturely constitution. As such it was essential and indestructible; the self-conscious and self-determining personality of man, as a spirit bearing the stamp of likeness to God and capable of immortality, was the reflection in the creature of the Divine nature. While all creatures up to man reflect the perfections of their Creator, it is man's distinction, made emphatic in the act of his Creation, that he alone should bear his image. This, therefore, is the ground of his dignity, and, while that dignity belongs to his nature as a whole, it necessarily is found in that part of his nature which is not natural and therefore imperishable. (Pope's Theology, Vol. 1, pages 423-4.)

Now we see that man received the image of God upon the plane of the spiritual instead of "upon the plane of the natural," as Dr. Philpott seems to think; that is, provided Dr. Pope is correct, as I think he is beyond question.

The good Doctor refers us to Wesley's Sermon on Rom. 5 for proof of his theories. I have re-read that wonderful sermon, but it is quite clear to me that Horace goes much further than Wesley and it is not safe to follow him in his far-fetched, hair-splitting, metaphysical disquisitions.

That we have received incalculable benefits from the atonement made by our Lord Jesus Christ, I am profoundly glad to admit. Let us all, with one accord, join in ascriptions of praise, honor and glory to our blessed Christ who redeemed us from the curse of the law; but let us not lose sight of the all-important fact that man is totally depraved and needs regeneration of heart in order to see God in peace. The Doctor says that his work in writing the series of articles under review has been a love work with him and that it has afforded him great pleasure. But it does seem to me that if he could see the dangerous tendencies of his writings, and that his views are so utterly incompatible with the Bible and our received standards of doctrine, that it would give him great pain instead of great pleasure. He says, "I would say to my would-be critics that I cheerfully welcome them to all they can make of good out of their work." Thank you, Doctor, we think some good will result from this discussion, and that we, perhaps, will stick the closer to the time-honored doctrines of our grand and glorious Methodism after reading your articles than before. Whether or not I shall have the thanks of the brethren for writing this candid and honest review of Horace, is but a small matter to me. It has been a "work of faith and labor of love" to me to prove, as I think has been done, that the doctrine of depravity as taught by Watson, Wesley, Clarke, Fletcher, Ralston, Marvin and Pope is true, and that man must be born again, born from above in order to have an entrance into the celestial city of God, where nothing impure can ever go.

In conclusion, I wish to say that I have been thoroughly honest and sincere in all that I have written, and that I have had the best of motives in all that I have done. I have not written simply to find fault with the articles of Horace, but to show the truth from a different standpoint from that occupied by our good brother.

Hoping that much good may result from this discussion, and that preachers and people may investigate these questions more closely, I am yours for the truth,

W. W. HORNER,

Alias ARMINIAN.

ARMINIAN IN THE ADVOCATE.

It is almost grounds for despair that brethren seem purposely to misunderstand me that they may be able to misrepresent me. Arminian wonders at me and "widely differs with me and says he does not think depravity is removed by the new birth, nor even by sanctification." That is just the position held and defended by me when I show that sin and depravity can not be one and the same thing, otherwise sanctification should remove it.

And Bro. Geo. G. Smith calls me a Pelagian because I deny depravity; whereas I have said it "is the ground plan upon which the edification of a Christian character proceeds."

Again Arminian: "This same inherited depravity which you" (speaking of me) "are trying so hard to get rid of." I heartily wish he would try right hard to get rid of some of his inherited depravity so that he would not wholly misrepresent my arguments. Again he fails to comprehend me when I speak of Adam's act determining the "destiny of the race, although I explain in the same paragraph what I mean by that phrase by saying, "Without our choice Adam degenerated us." Does it not follow that the race was made to be depraved, etc., by his act? And is not this its destiny? I did not intimate that Arminian theology teaches that the final destiny of any individual is fixed by anything Adam did or that anybody else can do. But the race was made to be a degenerate, depraved race. This was its destiny fixed by Adam's act, and, lo! he steps in to defend Arminian theology from my "aspersion." Having so shamelessly misrepresented my position, he compares me to Pelagians and Campbellites.

Why does not this writer attack with argument my denial of the federal headship of Adam? He knows full well that he cannot do it successfully. Quoting Watson et al. is of no avail. I was not trying to repeat what Watson and Ralston said. Dr. Watson will have little children baptized to secure the Holy Ghost in those secret influences whereby the children which die in infancy are regenerated. (Institute, page 721.)

The reader will please bear in mind that in my second article on depravity I referred to the argument in my third article of this series, and requested that "in any attempt which shall be made to answer the arguments going to show that depravity is not a misfortune or an evil, that the arguments which are there made be first met," and showed why they should be first met, if men honestly desired to reach a conclusion at all satisfactory. He quotes Ephesians 4:24, but makes nothing of it. Why does he not meet my argument with something like an argument? The highest authorities say that *kata* means "after, in the sense of according to." It refers to plan, or manner; and my use of certain names who wrote on games simply illustrated the use of the word. Then we have the sentence, "which according to God is created," etc.; that is to say, in the way in which God operates and according to the philosophy of the plan of salvation. See Rom. 6:4, and everywhere in the book where the subject of the new creature in Christ Jesus is referred to.

I would like exceedingly if some man of first-class ability would attack, with the best arguments for such a use, every position I have set forth and defended in the articles signed Horace in the TEXAS CHRISTIAN ADVOCATE. But if any man attacks them who fails to understand what I write, and is incapable therefore of helping me or the church, he will waste energy. I am seeking truth with all the honesty of my nature, and will be thankful for help.

H. V. PHILPOTT.

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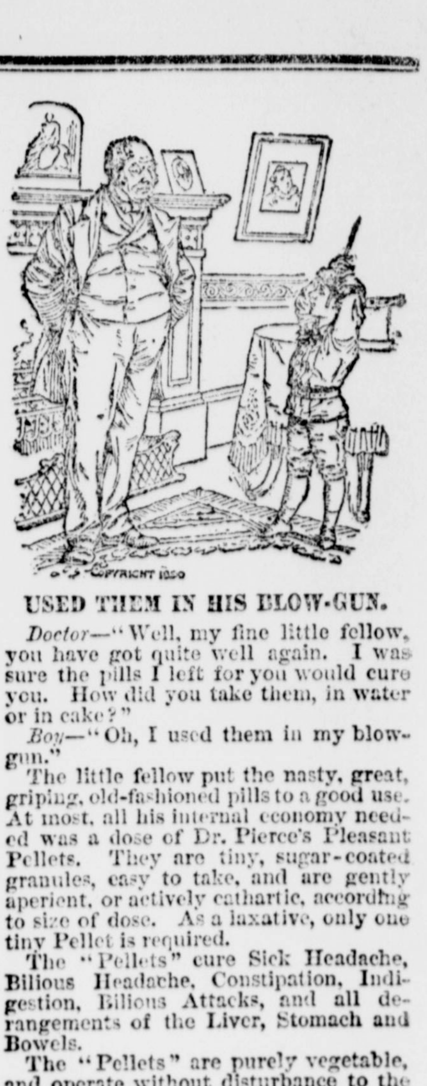

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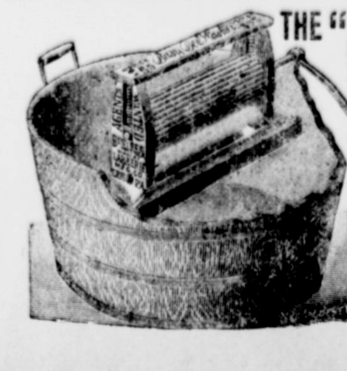

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...SHERMAN, TEXAS...

PIERRE DOUILLET'S FOUR HISTORICAL PIANO-FORTE RECITALS,

With Explanatory Remarks by Mrs. Z. Holt.

First Recital on Wednesday, Nov. 11, '91, at 8 O'Clock P. M.

PROGRAM.

1. a Sonata E Minor (Pastorale)
   b Sonata F minor (Allegro Vivaccissimo)
   [Domenico Scarlatti: 1683-1757.]
2. Theme and Variations,
   [J. Ph. Rameau: 1683-1764.]
3. a Bourree A minor,
   b Prelude and Fugue C minor,
   c Toccata and Fugue D minor,
   [Joh. Seb. Bach.: 1685-1750.]
4. Sonata F minor op. 57, (Appassionata,)
   [L. Van Beethoven: 1770-1827.]

Second Recital on Wednesday, Dec. 16, at 8 O'Clock P. M.

PROGRAM.

1. a Fantasia C minor,
   [W. A. Mozart: 1756-1791]
   b Toccata B flat major,
   [Muzio Clementi: 1752-1832.]
   c Invitation to the dance,
   [C. M. Von Weber: 1786-1826.]
2. a Menuetto B minor,
   b Moment Musical,
   c Ballade "Erlking,"
   [F. Schubert: 1797-1828.]
3. a Songs Without Words,
   b Rondo Capriccisso,
   [F. Mendelssohn: 1809-1847.]

Third Recital on Wednesday, Jan. 13, at 8 O'Clock P. M.

PROGRAM.

1. 12 Etudes Symphoniques,
   [R. Schumann: 1810-1856.]
2. a Sonata B flat minor op. 35,
   b Nocturne D flat major op. 27,
   c Three Etudes, F minor op. 25, G sharp minor op. 25, C minor op. 10
   d Berceuse op. 57,
   e Polonaise A flat op. 53.
   [F. Chopin: 1802-1849.]
3. a Etude D flat major,
   b Spinning song after Wagner,
   c Rapsodie-Hongroise N 2,
   [F. Liszt: 1811-1886.]

Fourth Recital on Wednesday, Feb. 17, at 8 O'Clock P. M.

PROGRAM OF LIVING COMPOSERS.

1. Sonata F sharp minor op. 2,
   [Johannes Brahms.
2. a Humoresque op 6 N 2..........Edward Grieg
   b Barcarolle G major..........Ant. Rubinstein
   c Polonaise from "Onegin."...P. Tschaikowski
3. a Sonata E minor (Allegro)
   b Serenade A flat minor,
   c Gavotte D minor,
   [Pierre Douillet]

THE ORIGIN OF THE PIANO.

In the beginning the first of a series of pianoforte recitals, we think it possible that our hearers may take some interest in a brief account of the origin of the instrument itself. The piano is about 150 years old. The first instrument, from which it was probably developed afterwards, was called the monochord. This instrument had only one scale and was used for theoretical purposes, the strings being played with the fingers. When the keyboard was first used for the organ, the idea was suggested that it might also be used for the monochord, which then took the name of clavichord. At this same time cymbals, a triangular instrument in a square frame, received the keyboard—so that it is really difficult to say from which of the two instruments the piano was developed. Christafare, an instrument maker in Florence, was the inventor of the hammer, which had not been used previous to that time. By the use of the hammer the sound was modulated from soft to loud. Before this time the strings were not pushed by the hammer, but by some other mechanical contrivance which always produced sounds of the same degree of volume. For this reason Christafare called his invention "Piano-forte," or "soft-loud," and dropping the second part we still call it piano. This invention was afterwards improved into the piano of to-day. As the waters of the shallow brook are merged into the deep-sounding sea, so we find the insignificant clavichord or cymbals becoming the grand instrument which combines all the forces of a mighty orchestra. Christafare was born in Padua in 1653, and died in Florence in 1731. In 1731 his invention was made known to the world through the medium of the Italian press. In the same epoch we find Scarlatti, Rameau and Bach, the composers on our program this evening. These musicians lived in the day of classic music. For the benefit of those present who may not understand exactly the difference between the classic and the romantic schools in music, we will define classic art work as that which the beauty of form is never sacrificed to the force and expressiveness of the idea. The classic in music belonging to the field of formula rather than that of romanticism. Our first recital is strictly classic. The second will be partly so. In Weber the romantic school being already faintly foreshadowed. In the third recital we find the romantic school fully developed; while the fourth will be a continuation of the romantic—ours still being the romantic period in music.

Again I turn to the first composer on our program, Domenico Scarlatti, who was born at Naples in 1683 and died in 1757, in the same place. As to his early studies we have little definite knowledge. He was first known through an opera, written for the Roman stage. Scarlatti's fertility in composition was enormous; he wrote 349 piano and organ compositions besides operas and cantatas. His influence can be traced in the works of many succeeding composers. As a piano virtuoso, he was one of the best of his day. Cardinal Ottoboni introduced him in 1708 to Handel as a representative Italian organist and pianist. With Handel he held a musical contest in which neither was victor, both being equally good. Two of Scarlatti's sonatas will be played to-night. They are all in one part and in song form. Scarlatti's style is homoform and ornate, his productions being chiefly remarkable for their graceful melody and skillful construction. His compositions were the model to Haydn in his piano works.

[To be Continued.]

Sunday-school Lesson.

Prepared by Rev. Chas. O. Jones, A. M.

FOURTH QUARTER, LESSON X.—DECEMBER 6.

STUDIES IN THE GOSPEL OF JOHN.

Christ Crucified.—John 19:17-30.

Golden Text.—*For Christ also hath once suffered for sins.*—I Pet. 3:18.

Time: A. D. 30.

Place: Calvary.

OUTLINE.

I. On the Cross.—Verses 17-24.
II. Filial Love.—Verses 25-27.
III. It is Finished.—Verses 28-30.

INTRODUCTION.

John omits many of the details of the crucifixion given by the other evangelists, but on his part gives details omitted by the others. It is necessary to study all four accounts. We should do so with tender and grateful love to Him who died for us. The final scene in the tragedy of the ages is recorded in our lesson. Christ's sufferings culminated in the agony of crucifixion. He came to die and proved his supreme love for sinful man in self-sacrifice, such as the world never saw before.

I. On the Cross.—Verses 17-24.

17. *He bearing his cross*—Rev. Ver. reads, "bearing the cross for himself;" this was customary for condemned criminals, but Christ was so exhausted by his previous sufferings that he could not carry the cross the entire journey; when he broke down beneath the weight, Simon, the Cyrenian, was compelled to bear it for him (Matthew and Mark); indeed Mark intimates (15:22) that Jesus himself had to be supported to Calvary, so faint was he from the torture to which he had been subjected. *Went forth*—outside the gate of the city (Heb. 13:12). *The place of a skull*—so-called either on account of its shape or because skulls had been thrown or found there. *Golgotha*—the Hebrew equivalent of Calvaria, Calvary. It was the place of execution. Tradition makes Mount Calvary a slight elevation in the northwest quarter of the present city, the site of the church of the Holy Sepulcher.

18. *They crucified him*—none but God knows the depth of meaning here; we stand amazed at the love that constrained him to suffer such a death. *Two others with him*—called by the other evangelists "thieves," "malefactors." *Jesus in the midst*—as the chief malefactor. Thus Isaiah 53:12 was fulfilled, "and he was remembered with the transgressors."

19. *Pilate wrote a title*—the custom was to write the name of the person and the crime for which he suffered and put it on the cross. *Jesus of Nazareth, the King of the Jews*—Matthew gives the inscription thus: "This is Jesus, the King of the Jews;" Mark, "The King of the Jews;" Luke, "This is the King of the Jews"—none pretending to give the exact words. John probably is actually correct, as he stood by the cross from beginning to end.

20. *This title then read many of the Jews*—the crucifixion was public and witnessed by a great multitude. *Nigh to the city*—just outside the wall. *In Hebrew, and Greek, and Latin*—at that time the three principal languages representative "of religion, of empire, and of intellect."

21. *Then said the chief priests*—"the King of the Jews" was a Messianic title, and the chief priests thought it treated with contempt when applied to Christ; therefore they complained to Pilate asking to change the inscription from the direct to the indirect statement, *write not The King of the Jews, but that he said I am King of the Jews.*

22. *What I have written, I have written*—Pilate had his revenge on the chief priests in the inscription. He would be glad for the world to see how scornfully he treats the Jews, and ridicules their religious hopes.

23. *Then the soldiers*—there were four—a *quarternian*—and a centurion in charge (Matt. 27:54). *Took his garments*—by law the perquisites of the executioners. *Also the coat*—the under tunic, or shirt, consisting "of two oblong pieces of cloth, fastened at the upper ends upon the shoulder with a clasp or buckle, and hanging down before and behind to the feet."

24. *Let us not rend it, but cast lots for it*—before the victims were dead, these hardened soldiers sat down to gamble. During the present year what the priests claim to be the seamless coat of Christ has been on exhibition at Treves, and thousands of pilgrims have paid to see it—a sham worthy of the darkest ages. *That the Scripture might be fulfilled*—that the details of this transaction should have been specified a thousand years before and now fulfilled *to the letter* is most remarkable (Psa. 22:18). *These things therefore the soldiers did*—they were unconscious but responsible actors in fulfilling the Scriptures.

II. Filial Love—Verses 25-27.

25. *There stood by the cross of Jesus his mother*—she had followed him from Bethlehem to Calvary. Nothing can destroy a mother's love. *Mary the wife of Cleophas*—according to Eusebius, Cleophas was brother to Joseph, the husband of the Virgin. He married the Virgin's sister, called Mary also; their children were first cousins to Jesus. *Mary Magdalene*—out of whom Christ cast seven devils, and who exhibited the strongest love and gratitude to Jesus. The common opinion that she was saved from a life of shame finds no warrant in the history. Meyer thinks there were four women at the cross: (1) Mary the Virgin; (2) Salome, John's mother; (3) the wife of Cleophas; (4) Mary Magdalene.

When Jesus therefore saw his mother—soon to be childless and already a widow, for the silence concerning Joseph can be explained only by supposing that he was dead. *The disciple . . . whom he loved*—John omits his own name, but mentions the descriptive clause to show why Jesus gave Mary into his care. *Woman*—a title of respect. *Why did he not call her mother?* "The title used indicates that officially he was a son no longer. Her maternity is transferred to another."

27. *Behold thy mother*—each was to sustain and comfort the other in their great grief. *From that hour*—probably taking her away at once that she might not witness the last pangs of her dying Son, and the soldier's spear-thrust. If John took her home immediately, he himself returned and remained until the last.

III. It is Finished.—Verses 28-30.

28. *After this*—toward the close of his sufferings. *All things were now accomplished*—with especial reference to Psa. 40:7, 8, "Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God." *I thirst*—thirst causes deeper suffering than hunger. Christ uttered this cry not that his pangs might be alleviated, but because the prophets had mentioned it as one of the signs of the suffering Messiah (Psa. 42:21).

29. *A vessel full of vinegar*—the sour wine drunk by the Roman soldiers, brought to quench the intense thirst which accompanies death by crucifixion. *Put it upon hyssop*—a plant unknown to us. *Put it to his mouth*—either in compassion or mockery (Mar. 15:36), but he accepts the vinegar, which revives him for his last words, and "the effort of a willing surrender of his life."

It is finished—the fall of man now has the possibility of reparation, and heaven closed to the human race on account of sin is now to be opened, conditioned upon faith. *He bowed his head*—John writes as an eye-witness, *Gave up the ghost*—literally, "delivered up the spirit;" the expression is used only of our Lord, and denotes the voluntary offering of his life. John fails to record five other sayings of Jesus on the cross. Bishop Westcott gives these seven sayings in the supposed order of their occurrence and relation to the stages of his death:

(a) Before the darkness:
(1) "Father, forgive them; for they know not what they do." (Luke 23:34).
(2) "To day shalt thou be with me in Paradise." (Luke 23:43).
(3) "Woman, behold thy son!" "Behold thy mother." (John 19:26).
(b) During the darkness:
(4) "My God, my God, why hast thou forsaken me?" (Matt. 27:46; Mark 15:34).
(c) After the darkness.
(5) "I thirst. (John 19:28).
(6) "It is finished." (John 19:30).
(7) "Father, into thy hands I commend my spirit." (Luke 23:46).

PRACTICAL.

1. The death of Christ shows the power of sin. Animal sacrifices, penance, the bestowment of money, the most resolute will, not even an archangel could unloose the spell of sin over the race. So mighty is the chain of slavery which binds men to the service of Satan that but one hand in the universe can break it, the hand of the slain Lamb, the Son of God. Christ came to deliver the captives, to open the prisons, and set free those bound of the devil. This he did in his death and resurrection, and therefore the cross of Christ is the power of God unto salvation to every one that believeth.

2. His death also set forth the worth of humanity. If man had been of no more value than a tree, or a beast, or a precious stone, he would have been left to die without any effort for his salvation. The achievements of men show their dignity and power. The pyramids, the Suez canal, the Pacific railroad, the Brooklyn bridge, the telegraph, the telephone and all the marvelous works of the past and present; the productions of mind in literature and art, the aspirations of the soul which earthly things can not satisfy—all prove that man is only a little lower than the angels and crowned with glory and honor. But the crowning proof of the value of humanity is the death of Christ; to redeem him the Son of God was willing to be found in fashion as a man and to pay the sinner's ransom in his own precious blood. This reflection ennobles humanity, and should constrain us to live up to our exalted privilege and rank, even as the son and heir of the king should do nothing to bring reproach upon the crown.

3. The kingliness of Christ is seen even in his death. Pilate proclaimed in the three great tongues of earth, *This is the King of the Jews* He wrote more than he knew. Jesus spoke seven times on the cross and referred to himself only twice. With royal assurance he prays to the Father to forgive his persecutors; conscious of power he promises the penitent thief immediate entrance into paradise; with rare unselfishness he forgets himself and thinks of his mother, providing for her declining years; with perfect confidence he commends his departing spirit into the hands of God. The purity of his life, the majesty of his death, extorted from Rosseau the declaration, "If the life and death of Socrates were those of a sage, the life and death of Jesus Christ were those of a God."

One of Solomon's wise sayings is that "a good man shall be satisfied from himself." (Prov. 14:14). Such a man has the sources of happiness in his own spiritual condition; and these he carries with him wherever he goes. He is anchored in God, and on good terms with him; and this one fact is to him a perpetual fountain of joy.—*New York Independent.*

Old and Young.

NOBILITY.

True worth is in being—not seeming;
In doing each day that goes by
Some little good—not in the dreaming
Of great things to do by-and-by.
For whatever men say in blindness,
And spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth.

We get back our mete as we measure—
We can not go wrong and feel right;
Nor can we give pain and get pleasure,
For justice avenges each slight.
The air for the wings of the sparrow,
The bush for the robin and wren,
But always the path that is narrow
And straight for the children of men.

We can not make bargains for blisses,
Nor catch them, like fishes, in nets;
And sometimes the things our life misses
Help more than the things which we get;
For good lieth not in pursuing,
Nor gaining of great nor of small;
But just in the doing, and doing,
As we would be done by, is all.

Thro' envy, thro' malice, thro' hating,
Against the world early and late;
No jot of our courage abating—
Our part is to work and to wait;
And slight is the sting of his trouble
Whose winnings are less than his worth;
For he who is honest is noble,
Whatever his fortune or birth.

—*Detroit Free Press.*

A LIFE.

'Twas only a poor seamstress who lay dying one bright June morning, when the sun had been on duty only a few hours. She had been on duty only a few years, but what a lifetime of sorrow had been crowded into those years! That pale, patient face almost told the story; and by that sweet, contented smile we are assured that she is glad to be called home, to rest ever more in Jesus' love. It does not speak well for the inhabitants of mother earth that one so young should wish to pass from their midst into that "unknown country from whence no traveler ever returns;" for, though we all are, or should be, striving for this home beyond, while young and happy we naturally cling to the present life. Why then this paradox? She is unhappy? Yes, but why—who is to blame? We all set up an earnest protest at once, "not I, not I, to be sure." But wait, let us hear the story of her life, though we may have not been instrumental in her unhappiness, there are others whom we—"No, no! "—Listen!—she speaks: "The story of my life? How often I have longed to tell it to some one; it would have eased the pain at my heart; but no one seemed to have time to listen to me; I was so lonely, too. Oh, brother! my own brother, why did you go? Must I die all alone?"

There was silence for some time, then she resumed:

"There were only we two, and father and mother. It is the old story of speculations, a fortune lost, a family reduced to poverty; the father unable to bear the reverses dies; the broken-hearted mother soon follows her husband, and two children are left to the care of a careless world."

Such things occur every day and no one thinks of the untold misery in the hearts of those who are left." (Will probably drop a tear, a small one, for the "dear departed one" and pass the living, desolate one without even a kind word.) "My brother and I soon found that old 'earth had cares enough of its own' and if we grieved 'twould be alone. We were twins, and so young, only fifteen. We—I'm nearly eighteen now. If some one had only been kind to us, I am sure it would have been different. Brother was so sensitive; his poor, loving heart was wounded every day by those who had been friends; they did not mean to be unkind, but were thoughtless." (Listen to that, we thoughtless ones! will God excuse it thus?) "I can not tell you how miserable I have been since the first time I saw my brother under the influence of liquor. Yes, my own, bright, beautiful brother reeled into my room one Sunday morning and the last ray which was left to brighten my life began to fade. A year followed, a year of such awful misery that I often wonder how I lived through it. In vain did I plead with my darling to quit drinking, to be a man. "No, sister," he would say, "it is not a man that is wanted in this world; it is money. I must drink. I will not remember how my friends have treated me; that is what has ruined me. They don't know how it hurts me, but it has broken my heart, sister; I must drink."

Three months ago he was brought home with a deep gash across his temple. He only lived long enough to kiss me and whisper, "Ask Jesus." He could not finish, but He who readeth men's hearts understood; and I was left alone, all alone. "Oh, brother, my brother! you have gone—where? If I only knew that I could die happy."

Thanking me for "letting her talk" she sank into a kind of stupor. Three hours later she went to heaven. That is all. Why this silence? Ah! we all know but too well that our skirts are not clear and are forming good resolutions. How many will remember and act upon them, I wonder?

Hers was not an uncommon life; would that it were, but

"That loss is common would not make
My own less bitter, rather more:
Too common! Never morning wore
To evening but some heart did break."

We come in contact with such lives unawares. So let us be kind always. We can not always give money to the needy, but we can bestow loving kindness and thereby comfort many an aching heart. MERLE.

LITTLE JOE'S GIFT.

Grandpa and Grandma Stebbins had the Bible in their home, but they seldom read it. It lay upon an upper shelf, and the dust was often allowed to collect upon it. They were so intent upon gathering together this world's goods that they found little time to think of the world to come. Joe, their grandson, was a brave little boy, and they laid by every cent they could spare in order that they might educate him. It was for Joe that they toiled early and late. When he first went to the district school, how proud the old couple were of the reports of his behavior! No boy gave less trouble to his teacher, nor was more loved by her.

This teacher was a Christian, and she told Joe of Jesus, and the boy's tender heart was touched, and that evening he ran all the way home in his haste to tell grandpa and grandma the story. The aged parents had long been familiar with it, and they listened, not untouched by the child's enthusiasm.

Joe kept the story in his heart, and pondered often of the blessed Jesus who died for sinners.

While Grandpa Stebbins was never idle, yet he had not prospered as many another, and his heart hardened as he thought of what he would, but could not, do for his boy. When vacation came, Joe, who was bright and active in work as well as study, said, "Grandpa, I'm not too young to lend a hand."

So, when grandpa went to the woods with his ax to hew down trees, Joe went too, determined to help. The old man was proud enough of the little man who ran by his side, and grandma, as she watched their departing forms from the window, smiled as she resumed her knitting a pair of warm stockings for Joe.

Grandpa could never tell how it happened, but when the oak at which he was hewing fell, Joe fell too, crushed beneath its trunk. One leg must be taken off, the surgeon said, and the little fellow clung to grandma's neck, striving vainly to smother the sobs which shook his frame.

It was a sad household, and Joe, as he lay upon his bed, strove vainly to cheer the hearts of his grandparents. "Don't cry, grandma," he would say; "I can get around on one leg, and there's lots of things a boy with one leg can do."

He made a rule to speak to them each day of Jesus. In his sufferings the dear Lord was very near to him, and he thought often and wonderingly of the life and death of the Savior.

One day his teacher brought him a mission paper, and in it was the story of a child who worshiped idols, when told of Jesus wept for joy, and said, "Tell father, too," and turning from the wooden image, he bowed his knee to the living Jesus.

Joe's form daily wasted, and his dear ones saw that his earthly life was short. "Grandpa," he said one day, "have I cost you much?" The old man hid his face and sobbed. "I want to know, grandpa," Joe continued, "just how much I cost you in a year."

"Not much, my boy, not much; not more than one hundred dollars."

"Well, grandpa, I am going home soon, and I want you to give that money to some other boys to teach them of Jesus, that they may come to the same home where I am going."

Grandpa sobbed "yes," and the boy stroking the white hairs of his head, said: "Won't you and grandma come, too?"

This is how Joe performed his work for missions, and brought his grandparents into the kingdom.

Soon the wasted form was laid to rest, but the aged couple never forgot their promise to little Joe. The Bible was brought down from the shelf, and each year into the mission fund there came the offering of $100, bearing the words, "Little Joe's Gift."—*Sallie V. DuBois, in the Christian Intelligencer.*

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TEXAS ANNUAL CONFERENCES.

East Texas Conference—Henderson.........Dec 9

THE TEXAS CONFERENCE.

FIRST DAY.

The Texas Conference is the oldest of all the Texas conferences, and is the mother of them all. It was organized at Rutersville in 1840, when it included the whole State of Texas. One by one conferences have been set off and divided until there are five besides the German Mission, Mexican Border and New Mexico Conferences, which are included wholly, or in part, by the State of Texas. The mother conference met in its fifty-second session November 18, 1891, at 9 a. m., in the basement of Tenth Street Church, Austin, Texas, Bishop O. P. Fitzgerald in the chair. The Bishop conducted the opening religious services. The hymn was No. 228, "And are we yet alive." The prayer was earnest and comprehensive. The Bishop lead the conference in singing one or two stanzas, beginning, "O! to grace how great a debtor." The Scripture lesson was the thirteenth chapter of I Corinthians. The Bishop made a few pointed comments on the lesson, and then the Rev. E. S. Smith lead the conference in prayer. The Bishop delivered unto the conference a congratulatory address. He said that his motto for Texas in the church and State is unity—not centralization, but unification—in the church one great organ for the Texas conferences, and in educational work great care should be exercised not to fritter away our strength in the multiplication of too many schools. Dr. H.V. Philpott, the secretary of the last session, called the roll. There were but few absentees. Seth Ward and H. V. Philpott were put in nomination for secretary. Seth Ward declined the nomination. A motion was made to elect by ballot, then a motion to lay that on the table, which was lost. John R. Morris was nominated and also declined. It was then decided that as the vote was to be by ballot no nominations were necessary. John R. Morris and O. T. Hotchkiss were appointed tellers. Dr. Philpott said he had served the conference and had borne the expenses of the office twenty-five years, and urged his friends not to vote for him, and the ballot proceeded. Fifty-five ballots were cast. There was no election on first ballot. W. Wooton received twenty votes, Seth Ward eighteen, and Dr. Philpott ten, others scattering. Second ballot, sixty-one votes cast. Seth Ward received forty-two votes and was declared elected. John R. Morris, W. Wooton and D. H. Hotchkiss were elected assistants on nomination of the secretary. The bar of the conference was fixed. The hours 9 a. m. and 12:30 p. m. were fixed for the meeting and adjourning of the conference. The presiding elders, a standing committee on nominations, nominated the following committees, and after amendment, they were adopted by the conference:

On Public Worship.—E. S. Smith, C. A. Hooper, F. E. Hammond and H. C. Pritchett.

District Conference Records.—G. H. Collins, J. W. McMahan, J. M. Adams, C. M. Keith, E. W. Solomon, A. J. Badford, R. B. Gill, J. S. Hulon, T. H James and H. T. Compton.

Bible Cause.—J. M. Wesson, H. T. Hart, W. T. Keith, C. A. Evans, John E Green, T. H. Ball, B. J. Baskins, R. J. Price, W. A. Craig and J. Chase.

Books and Periodicals.—J. T. Browning, W. F. Brinson, W. W. Horner, J. W. Kelley, Sam P. Brown, J. N. Hamilton, T. B. Stone, M. Y. Randolph, W S. Conoly and Wm. Hoskins.

Conference Relations.—E. H. Harrison, J. B. Sears, H. M. Haynie, G. H. Phair, J. M. Armstrong, J. R. Morris, and J. P. Childers.

Temperance.—S. C. Littlepage, F. O. Favre, G. C. Stovall, E. G. Hocutt, J. W. Horn, H. C. Brant, A. J Brown, D J. McDonald, W. A. Craig and J. H Shapard.

Publishing the Minutes.—Seth Ward, J. R. Morris and J. F. Follin.

W. W Horner was appointed on the Church Extension Board, vice I Z. T. Morris, at the request of Bro. Morris. A committee of five on the State of the Church, to be appointed by the chair, was ordered by the conference.

Various papers and communications were presented and referred to the appropriate boards and committees.

A communication from the General Board of Missions was read and referred to the Conference Board of Missions.

The following brethren were introduced to the conference by the Bishop in his own felicitous way: B. Harris, Wm. Monk, J. D. Scott, J. A. Lyons, J. W. Holt, of the West Texas Conference, R. Bruck, pastor of M. E Church, Dr. David Morton, R. P. Wilson, Jas. Campbell, Bros. Nichols, Summers and others.

The Rev. B. Harris, of the West Texas Conference, stated that he was here to represent his conference in reference to the establishment of an orphans' home.

A committee consisting of A. E. Goodwyn, H. V. Philpott and E. S. Smith was appointed to confer with the committee of the West Texas Conference on that enterprise.

The Bishop then called the presiding elders to make a statement of the year's work in their several districts They all represented their districts to be in good condition and that they had had prosperous years.

Question 1 was called and John C. Moore (local deacon, single), from Chappell Hill district; John W. Morris (local deacon, married), from same district; Erastus M. Myers, from same district; Thos. R. Cain (single), from Calvert district, and J. P. Skinner (local elder), from same district, were admitted on trial.

Question 2, "Who remain on trial?" was taken up and the following names were called: W. T. Stoddard, Wm. D. White, Thos. S. Williford, Harry May, Wm. T. McDonald, Ira B. Gordon and John W. Brazelton. These all passed and were continued on trial, save W. F. Stoddard who was discontinued at his own request, and Harry May was continued in the class of the first year. J. M. Sitton and J. L. Russell were also called under this question, and they were continued on trial.

The Bishop announced the following Committee on the Spiritual State of the Church: E. H. Harmon, E. W. Solomon, H. M. Sears, S. H. Morgan and W. Wootton.

After usual notices the conference adjourned with the doxology and benediction.

SECOND DAY.

The conference opened at 9 a. m., Bishop Fitzgerald in the chair.

The Rev. S. P. Wright, of the Northwest Texas Conference, conducted the religious services. The hymn was, "A charge to keep I have."

The minutes of the last session were read and approved. The roll was corrected by the insertion of the names of lay delegates who were not present yesterday.

W. Lieser, of the German Mission Conference; S. P. Wright, of the Northwest Texas Conference, and E. B. Wright, of the Presbyterian Church, were introduced to the conference.

Question 1 was resumed and no applications were made.

Question 2 was resumed and W. H. Brooks was called and continued on trial in the class of the second year.

Question 1 was resumed and J. J. Calloway and A. M. Eubanks were admitted on trial.

W. B. Rankin, Agent of the American Bible Society, and T. Del Valle, of the Mexican Border Conference, were introduced.

E. W. Solomon was elected to fill a vacancy on the Board of Missions.

Question 4 was called and S. H Morgan, H. G Williams, E. D. Mouzon and D. H. Hotchkiss were called, and by vote of the conference their characters passed, and they were admitted into full connection.

Question 1 was resumed and Geo. E. Clothier (local elder, married), was admitted on trial.

Dr. David Morton addressed the conference on Church Extension matters.

T. H. Ball was added to the Board of Church Extension.

The Rev. E. S. Smith announced that a photographer wanted to take the picture of the conference at 2 o'clock on the capitol grounds. The conference accepted the invitation.

Dr. Law, of the Baylor Female College of the Baptist Church; Bros. Huffman and Julian, of the M. E. Church; Acton, of the Swedish M. E Church, and Denton, of the Cumberland Presbyterian Church, were introduced to the conference.

A communication from Chappell Hill Female College was read and referred to the Board of Education.

An invitation from the superintendent of the asylum for the blind to visit that institution was read to the conference.

Dr. W. B. Rankin, Agent of the American Bible Society, made his speech, to which the Bishop responded with words of encouragement.

There were no applications for readmission.

The seventh question was called. J. W. McMahan was called, his character passed and he was continued in the class of the third year. J. W. Harmon was called, his character passed and he was advanced to class of the fourth year. L P. Davis was called, his character passed and he was continued in the class of the third year. J. M. Gober was passed to class of fourth year, and O. A. Dukes was passed from second to the third year class.

A communication from the faculty of the Texas University inviting the conference to visit the university was received, and the conference accepted the invitation.

The time for taking the conference picture was postponed until to-morrow.

After the usual notices the conference adjourned with the doxology and benediction.

THIRD DAY.

The conference opened with religious services, conducted by the Rev. Jas. Campbell; Bishop Fitzgerald in the Chair. The opening hymn was No. 528, "Teach me, my God and King." After prayer the conference joined the Bishop in the stanza, "His name yields the richest perfume." The minutes were read and approved. Question 12 was called and C. A. Hooper, J. M. Adams, and G. J. Leath, were elected to elders' orders. Dr. W. M. Hays, Commissioner of Education for the Colored M. E. Church, and Dr. Jno. H. McLean, Regent of Southwestern University, were introduced to the conference. The report of the Board of Curators of the Southwestern University was read and referred to the Board of Education. The question, "What local preachers are elected deacons?" was taken up. (S. W. Turner and Sam'l Morriss, of the Northwest Texas Conference, were introduced, at this point.) R. J. Fort, from Galveston district; Sam'l W. Holt, E. M. Sweet, Jr., Sam J. Rucker, J. L. Russell, J. M. Sitton, from Austin district; R. H. Butterfield, from Chappell Hill district, and W. C. Bracewell, from Huntsville district, were elected deacons. The Rev. R. T. Woolsey, who had voluntarily surrendered his credentials, asked for the restoration of same. The request was granted.

Under question 14, Jno. W. Thompson, D. J. McDonald, Geo. H. Stovall, and A. M. Eubanks were elected to elders' orders.

Under question 5, Robt. Woolsey was readmitted. An invitation to visit the Confederate Home was received and accepted. The joint report of the Boards of Colportage of the several annual conferences was read in connection with the report of the Conference Board which recommended the adoption of the joint report. It was adopted.

Question 1 was again called and the name of E. L. Shettles was presented for admission on trial. He was admitted.

The case of Harry May, wherein he was continued in the class of the first year, was reconsidered and he was advanced to the class of the second year.

Dr. Morton asked the conference to pay $35 to pay the deficit on church extension, and $40 was collected.

The Rev. R. P. Wilson, business manager of the Pacific Methodist Advocate, addressed the conference in the interest of that paper. The General Conference appropriated to this enterprise $10,000 for the present quadrennium, but in order to save this amount if possible to the house, Dr. Barkee is taking a missionary collection for the publishing house by means of canvassing the church at large for subscribers for this paper.

The Committee on an Orphans' Home reported, recommending that no action be taken by the conference in reference to that enterprise.

The examination of character was then taken up under question 20: The names of H. V. Philpott, J. B. Sears, and J. W. Horn were called and their characters passed. J. A. Lyons represented the Publishing House at Nashville in a brief talk. The committee on publishing the minutes recommended that 1200 copies be published and that the Joint Board of Finance prorate the necessary amount to pay for their publication among the various boards of the conference. An invitation to visit the lunatic asylum was received.

After the usual notices the conference adjourned with the doxology and benediction.

FOURTH DAY.

The conference opened with religious services, conducted by H. M. Sears, Bishop O. P. Fitzgerald in the chair.

The opening hymn was No. 319 and the Scripture lesson was taken from the eighteenth chapter of Luke. After prayer the Bishop led the conference in singing his favorite stanza, "O! to grace how great a debtor."

The minutes were read and approved.

Rev. John A. Wallace and C. C. Armstrong, of the Northwest Texas Conference, were introduced.

The names of John H. Davidson, J. M. Turner, J. W. Whipple, Wm. Shapard, C. W. Thomas, Wesley Smith, W. G. Nelms, F. A. McShan, T. W. Blake, Jas. M. Wesson, A. Mizell and W. K. Turner were called and referred to the Committee on Conference Relations for the Superannuated Relation. D. H. Linebaugh and C. M Farrington were referred to the Committee for the Supernumerary Relation.

Question 20 was resumed and the names of E. W. Solomon, J. B. Cochran, J. E. Green, J. P. Childers, S. P. Brown and T. B. Graves were called and their characters passed. At this point Dr. W. R. Lambuth was introduced. He addressed the conference, after which the Bishop led in singing a stanza. The Bishop then called the candidates for admission into full connection, asked them the Disciplinary questions and delivered to them an interesting, instructive and soul-stirring lecture, and D H Hotchkiss, S. H. Morgan, H. G Williams and E. D. Mouzon were admitted into full connection by vote of the conference and the right hand of fellowship.

Drs. Garrett and Calloway, of the Baptist Church, and Rev. D. Matthaei, of the M. E. Church, were introduced to the conference. The Board of Education made their report. Dr. J. H. McLean, Regent of Southwestern University, and Dr. E. W. Tarrant, President of the Chappell Hill Female College, addressed the conference. The report recommended an assessment of $1500, of which $900 is to be applied to Southwestern University, and $600 to Chappell Hill Female College. It also recommended a Christmas offering for more buildings at the Southwestern University. The report was adopted. The Bishop also made pertinent and felicitous remarks about his visit to Georgetown, and what he saw of the University and its needs. He was very much delighted with what he saw. The Rev. Dr. Dabney, of the Presbyterian Church, and one of the professors of the State University, was introduced to the conference. He said, in a few words, that he fully indorsed Christian education by the church. A resolution petitioning the Senate of the United States to ratify the Brussels treaty, prohibiting the slave and rum traffic in the Free Congo State, was offered and adopted. The Committee on the Spiritual State of the Church made their report. It stressed the necessity for evangelistic work by our own pastors, and suggested that the presiding elders give direction to such work in their districts, and if practicable to procure district tents, to be used as the necessity may demand. The conference adjourned with the report pending, and after the usual notices with the doxology and benediction.

FIFTH DAY.

The conference opened with religious services conducted by the Rev. S. W. Turner, Financial Agent of Southwestern University. The hymn was No. 485, "Ye servants of the Lord." After prayer, "O! to grace how great a debtor," was sung. The minutes were read and approved. The secretary also read the minutes of a night session at which E. D. Mouzon and D. H. Hotchkiss were elected to deacons' orders. The report of the Committee on the State of the Church, which was pending at the adjournment of Saturday morning session, was adopted. The clause referring to the use of a tent was stricken from the report before its adoption. Question 20 was resumed and the names of G. S. Sandel, (Rev. J. A. Biggs, and J. A. Greening, of the West Texas Conference, and A. J. Adkisson, of the C. P. Church, were introduced), F. E. Hammond, J. A. Savage, W. T Keith, J. W. Davis, W. Wootton, J. T. Browning, G. H. Collins, H. M. Haynie, G. C. Stovall, E. B Chappell, (J. B. Pinkerton, of the Campbellite Church, was introduced), C. H. Brooks, A. E. Goodwyn, E. H. Harmon, (Revs. H. E. Lathrop, of the Congregational Church, and John Powell, of Northwest Texas Conference, were introduced), J R. Morris, S. C. Littlepage, W. F Brinson, H. T. Hart, A J. Anderson, E. W. Tarrant, J. C. Mickle, Seth Ward, J. W. Kelley, I. Z. T. Morris, W. H. LeFevre, F. O. Faver, G. Powledge, I. G. John, F. L. Allen, O. T. Hotchkiss, H M. Sears, J. M Armstrong, C. M Keith, W. W. Horner, C. A. Evans, G H. Phair, B. J. Guess, J. F. Follin, E. G. Hocutt, were called one by one and their characters passed.

The Bishop announced that he had ordained the following persons deacons: D. H. Hotchkiss, E. D. Mouzon, J. M. Sitton, J. L. Russell. S. W. Holt, S. J. Rucker, E. M. Sweet, Jr., R. J. Fort, R. H. Butterfield and L. W. Carlton.

Elders—C. A. Hooper, J. M. Adams, G J. Leath, J. W. Thompson, D. J. McDonald and A. M. Eubank.

The Joint Board of Finance made their report, which was adopted. The amounts collected and distributed to the conference claimants are as follows:

Collected from the charges	$3278 60
Received from Preachers' Aid Board	153 20
Publishing House fund	326 40
Maysfield circuit after conference last y'r.	15 00
Total	$3773 20

This amount, less $38 appropriated for printing minutes, was distributed to the claimant as follows:

W. K. Turner	$100 00
Children of J. R. White	60 00
Children of M. H. Porter	70 00
Mrs. Stacy	85 00
Mrs. Lena Durham	158 00
Mrs. Jane McGuire	50 00
Mrs Amanda Graves	75 00
Mrs. J. W. B. Allen	50 00
Mrs. Hannah Graves	275 00
Mrs. Whitworth	80 00
Mrs. Wooldridge	125 00
Mrs. V. A. Windsor	135 90
Mrs. L. J. Hinkle	100 00
Mrs. Lizzie Cravens	75 00
Mrs. R Alexander	50 00
Mrs. Sue C Kerr	210 20
Mrs. R. J. Fisher	130 00
Mrs N. J. Burriss	100 00
Mrs. Alice Stovall	100 00
Mrs. Julia Dashiell	125 00
Julius Johnson	70 00
James M. Wesson	170 00
F. A. McShan	200 00
Jos. Turner	150 00
Wesley Smith	100 00
W. G. Nelms	200 00
J H. Davidson	200 00
Mrs. Fetina Lemons	165 00
Miss Annie Miller	50 00
C. W. Thomas	125 00
J. W Whipple	80 00
A. Mizell	90 00

A motion was made and carried to meet an arrest at 2:30 p. m on the capitol grounds to have a conference picture taken. The Board of Church Extension made its report. The Sunday-school Board made their report. B. W. Orgain was re-elected a member of the Preachers' Aid Board. D H Hotchkiss was elected to fill a vacancy on same board. The conference also made change in the constitution of the same board. The Committee on the Bible Cause made their report. It resolved to collect 1 cent per member for that cause. Dr. Lambuth told what the A. B. S. was doing for the cause of missions in China and Japan. The report was adopted. The conference adjourned to meet at 3 p. m.

AFTERNOON SESSION.

The conference met at 3 p. m., Bishop Fitzgerald in the chair. The Bishop announced the hymn which was No. 437. W. Wootton led in prayer.

The minutes of the morning session were read and approved.

Marlin, Calvert, Shearn Church Houston, Navasota, Bryan and Brenham were put in nomination as the seat of the next conference. H. M. Sears represented Marlin, O. T. Hotchkiss, Calvert; H. V. Philpott and E. W. Solomon, Shearn Church; a communication from Navasota, and J. McMahon and J. M. Wesson spoke in favor of that place; E. H. Harmon spoke for Brenham; J. F Follin represented Bryan; J. R. Morris spoke for Navasota. Calvert was elected.

The Committee on Temperance made their report which was adopted.

The Board of Education made a supplemental report assessing $200 for Paine and Lane Institutes. The report was amended by the substitute of $300 for $200 and then adopted.

The Rev. E. S. Smith presented a memorial to the General Board of Missions to lessen the assessment for foreign missions by one-half, so that this conference can raise that amount to do missionary work among the Germans in the bounds of the conference. The Board of Missions made their report to the conference.

The Committee on District Conference Records submitted their report and it was adopted.

The Committee on Conference Relations reported and the following names were put on the supernumerary list: C. L. Farrington and D. H. Linebaugh, and the following on the superannuated list: J. W. Whipple, T. W. Blake, Wesley Smith, J. M. Turner, W. K. Turner, William Shapard, A. Mizell, J. H. Davidson, F. A McShan, W G. Nelms, James M. Wesson and C. W. Thomas.

The conference then adjourned to meet at 7:45 p. m.

EVENING SESSION.

The conference met at the appointed time in the auditorium of the church, with religious services conducted by the Rev. E. W. Solomon. The opening hymn was No. 473, "Nearer, my God, to thee."

The minutes of the afternoon session were read and approved. J. A. Savage was located at his own request. J. F. Gibbons was located at his own request. The Committee on Books and Periodicals offered report No. 1, on the TEXAS CHRISTIAN ADVOCATE, which was adopted. The report is as follows:

DEAR BRETHREN: We, your Committee on Books and Periodicals, submit the following report:

When we consider the power of the press, the wonderful influence that printed truth has upon the mind and heart, and the fact that impure and pernicious literature is so widely circulated all over the land, we realize more than ever the absolute importance of putting our church literature into the homes of our people. With iconoclastic fury and satanic hate the infidel press is waging relentless warfare against our holy religion and these attacks must be met and confuted by the church press. We recognize in the TEXAS CHRISTIAN ADVOCATE, the organ of Texas Methodism, an able, live and aggressive paper, setting forth as it does the grand and glorious doctrines of our beloved Methodism and exposing the popular vices and evils of the day. We are gratified to know that Rev. James Campbell has been re-elected editor, and we hereby pledge ourselves to give the paper our hearty support and patronage. We are also glad to know that the prospects for improvement and enlargement of the paper in the near future are very favorable. We offer for adoption the following resolutions:

1. That we, as preachers and laymen, use our best endeavors to put the TEXAS CHRISTIAN ADVOCATE into every Methodist family within our bounds.

2. That we feel it to be our duty as preachers to remove all erroneous impressions that prevail among the people in regard to the subscription price, and also the advertisements that appear in its columns.

3. We recommend also that the traveling expenses of the members of the Joint Board of Publication to their annual meeting be paid from the funds that are in the treasuries of the different Boards.

4. We recognize the importance of variety of matter in our conference organ, and in order that this end may be as largely attained as possible, we respectfully urge our conference editor to do more writing for the paper than he has heretofore done.

Respectfully submitted,

JOHN T. BROWNING,
W. W. HORNER,
J. W. KELLEY,
W. F. BRINSON,
S. P. BROWN,
J. W. HAMILTON.

The committee then read report No. 2, which was a good report on our Publishing House and the various publications sent out from that House. The Statistical Secretary then made the statistical report, the more important items of which are as follows:

DISTRICT.	No Local Preachers.	No. White Members.	No. Colored Members.	Total Members this Year.
Galveston....	19	3021	4	3025
Austin	14	3794	..	3794
Chappell Hill	28	3303	..	3303
Huntsville...	18	2940	..	2940
Calvert	20	3765	..	3765
Total	99	16,823	4	16,827
Increase....	..	......	..	2289
Decrease...	..	......	1	

DISTRICT.	Total Mem's last year.	Add'ns on Prof of faith.	Add'ns by cer. &otherwise.	Rem'ls by death, cer. and otherw'se
Galveston....	2481	536	327	380
Austin	2970	797	267	284
Chappell Hill	3.56	462	172	537
Huntsville...	2533	449	217	321
Calvert	3299	573	267	389
Total	14,138	2817	1250	1909
Increase....		1087	155	426

DISTRICT.	Infants Baptized.	Adults Baptized.	No. of Churches.
Galveston....	224	172	24
Austin	124	461	24½
Chappell Hill	118	233	30
Huntsville	207	204	37
Calvert	179	291	30
Total	852	1361	143½
Increase....	204	491	....
Decrease....	....	....	½

DISTRICT.	Value of Ch's.	No. of Par'ges.	Value of Par'ges.
Galveston....	$113,353 00	10	$ 7,306
Austin	65,140 00	11	15,785
Chappell Hill	57,175 00	13	14,400
Huntsville...	37,010 00	11	7,620
Calvert	34,975 00	12	10,150
Total	$307,653 00	57	$55,261
Increase...	$ 6385 50	4	$4571

DISTRICT.	Value of Other Church Property.	Money Expended for Churches and Parsonages
Galveston....	$ 36,675	$ 5611 20
Austin	1,340	4335 90
Chappell Hill	37,370	2499 85
Huntsville...	850	2793 60
Calvert	150	4759 42
Total	$76,385	$19,999 97
Increase....	$13,566	....
Decrease...	....	$7,126 21

DISTRICTS.	Paid P. E.	Paid P. C.	Paid Bishop.
Galveston	$1,489 80	$9,984 45	$107 00
Austin	1,443 95	10,376 80	120 05
Chappell Hill...	1,092 48	7,314 00	96 55
Huntsville	914 10	6,115 30	73 00
Calvert	1,096 55	7,770 50	89 05
Total	$6,036 88	$41,561 05	$485 65
Increase	....	$3,238 76	....
Decrease	$127 52	....	$165 95

DISTRICTS.	Paid Con. Cl'mts.	Paid For. Mis.	Paid Do. Mis.
Galveston	$766 95	$1197 05	$466 45
Austin	785 65	1063 00	502 70
Chappell Hill..	583 90	894 55	388 65
Huntsville	498 35	867 00	338 70
Calvert	618 70	1047 25	442 75
Total	$3253 55	$5069 05	$2139 25
Increase	....	$835 93	$34 10
Decrease	$32 75	....	....

DISTRICTS.	Paid Church Extension.	Paid Education.
Galveston	$257 40	$168 30
Austin	356 30	186 30
Chappell Hill...	289 60	149 65
Huntsville	180 50	111 30
Calvert	346 25	170 45
Total	$1430 05	$786 00
Increase	$199 15	$ 35 35

DISTRICTS.	Other Objects.	Total from all Sources
Galveston	$1917 85	$22,213 90
Austin	3657 20	19,335 05
Chappell Hill...	864 10	12,340 18
Huntsville	571 70	10,624 45
Calvert	1829 60	15,792 84
Total	$8840 35	$80,306 37
ncrease	$1055 54	$16,223 84

SUNDAY-SCHOOLS.

DISTRICT.	No. of schools.	No. officers and teach's.	No. schl's.	Am't Col. for S.-S.
Galveston....	34	252	2161	$1466 05
Austin	38	328	2302	904 69
Chappell Hill	26	228	1604	408 45
Huntsville ..	30	178	1523	456 51
Calvert	29	227	1852	768 21
Total	157	1213	9442	$4003 91
Increase ...	16	114	1102	$605 50

DISTRICT.	Am't Col. for Mis.	Am't Col. chil's day.	Am't Col. other obj's.	Am't rais'd
Galveston..	$ 280 00	$ 26 95	$ 26 95	$ 1903 45
Austin	171 50	23 40	23 40	1323 19
Chappel Hill	154 75	2 75	2 75	686 45
Huntsville	166 90	20 15	20 15	756 63
Calvert	111 80	45 10	45 10	958 86
Total	$ 884 95	$ 118 25	$ 605 72	$ 5628 64
Increase	$ 247 40	....	....	$ 612 85
Decrease	....	67 21	84 51	....

Resolutions of thanks to C. A. Hooper and the citizens of Austin for hospitable entertainment, and to sister churches and lines of railway which had granted favors, were adopted by a rising vote.

A motion to adjourn *sine die* was carried, and the Bishop arose and announced the hymn, "Blest be the tie that binds." While this hymn was being sung with great force and spirit, we were compelled to leave to meet a previous engagement, having obtained, however, from the Bishop a paper which we have every reason to believe was read to the conference after our departure, and the contents of which are as follows:

Galveston District.

J. B. SEARS, P. E.

Galveston, St. Johns—B. H. Greathouse.
St. James—J. W. Horn.
West End Mission—Harry May.
Houston, Shearn Church—E. W Solomon.
Washington Street—J. R. Morris.
McKee Street—D. H. Hotchkiss.
City Mission—J. E. Green.
Bolivar—R. J. Fort (supply).
Richmond—A. J. Wheeler.
Cedar Bayou—J. W. Holt.
Velasco—J. F. Follin.
Velasco Circuit—S. P. Brown.
Alvin Circuit—W. R. Campbell (supply).
Columbia and Brazoria Circuit—J. M. Cropper.
Matagorda Circuit—J. W. Morris.
Eagle Lake Circuit—G. C. Summers.
Patterson Circuit—G. S. Sandel.
Wharton and Hungerford—J. W. Kelley.

Austin District.

E. S. SMITH, P. E.

Austin, Tenth Street—G. W. Briggs.
Twenty-fourth Street—G. C. Rector (supply).
First Street—C. A. Hooper.
Merrilltown Circuit—J. W. Harmon.
Manchaca Circuit—J. W. Brazelton.
Webberville Circuit—J. L. Russell.
Elgin and Manor—S. H. Morgan.
McDade Circuit—G. J. Leath.
Bastrop Station—Weems Wootton.
Winchester, West Point and Smithville—J. M. Cooper.
Cedar Creek Circuit—H. B. Watts (supply).
Alum Creek Circuit—E. L. Shettles.
LaGrange Station—Geo. E Clothier.
Columbus Station—G H Collins.
Weimar Circuit—H. M Haynie.
Flatonia Station—G. C. Stovall.
Muldoon Circuit—I. B Gordon.

Huntsville District.

J. C. MICKLE, P. E.

Huntsville Station—Seth Ward; C. L. Farrington, supernumerary.
Prairie Plains Circuit—J. R. Murray.
Zion Circuit—T. R Cane.
Navasota Station—C. M Keith.
Anderson Circuit—L. P. Davis.
Madisonville Circuit—J. M. Adams.
Willis Station—To be supplied by G. A. LeClere.
Montgomery Circuit—H. G. Williams.
Conroe Mission—To be supplied.
Cold Springs Circuit—W. T. McDonald.
Dodge Circuit—W. C Bracewell (supply).
Plantersville and Courtney Circuit—J. M. Nickels.
Hempstead Station—F. O Favre.
Hockley Mission—To be supplied.
Millican Circuit—G. Powledge.
Missionary Secretary—I. G. John.

Chappell Hill District.

C. H. BROOKS, P. E.

Chappell Hill Station—A. E. Goodwyn.
Brenham Station—E. H. Harman.
Giddings Circuit—R. T. Woolsey.
Caldwell Station—E D. Mouzon.
Lyons Circuit—J. M. Gober.
Cameron Station—J. T. Browning.
Cameron Circuit—H. T. Hart.
Davilla Circuit—W. F. Brinson; D. H. Linebaugh, supernumerary.
Maysfield Circuit—W. H. Brooks.
Milano Circuit—E. M. Myers.
Rockdale Station—J. W. McMahan.
Pleasant Hill Circuit—J. W. Thompson (supply).
Lexington Circuit—J. P. Skinner.
Sealy and San Felipe—A. S. Blackburn.
Bellville Circuit—J. C. Moore.

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The superior purity, strength and wholesomeness of Royal Baking Powder is never questioned. While other baking powder makers are exposing the impurities and shortcomings of the powders of their competitors, and the official tests by the Government are revealing the improper ingredients, the low strength, and lack of keeping qualities of other brands of baking powder, no question is raised, no doubt is entertained of the great qualities, the absolute purity and efficiency of the Royal Baking Powder. It stands alone, above suspicion.

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Chappell Hill Female College—E. W. Tarrant.
Missionary to Japan—O. A. Dukes.

Calvert District.

F. L. ALLEN, P. E.

Calvert Station—O. T. Hotchkiss.
Marlin Station—H. M. Sears.
Bremond and Reagan—J. B. Cochran.
Hearne and Wheelock—A. J. Anderson.
Kosse Circuit—F. S. Williford.
Franklin Circuit—W. W. Horner.
Bald Prairie Circuit—J. L. Yeats.
Jewett and Buffalo—B. J. Guess.
Centerville—G. H. Phair.
Fairfield Circuit—T. B. Graves.
Bryan Station—H. V. Philpott.
Durango Circuit—E. G. Hewitt.
Wilderville Circuit—W. D. White.
Elliott Circuit—C. T. True (supply).
Center Point Mission—A. M. Eubanks.
Rogers Prairie Circuit—J. J. Calloway.

TRANSFERRED—C. A. Evans, F. E. Hammond, W. H. LeFevre, S. C. Littlepage, J. M. Armstrong, I. Z. T. Morris, to Northwest Texas Conference; W. T. Keith, to East Texas Conference; E. B. Chappell, to St. Louis Conference; J. M. Sitton, to Missouri Conference; J. White Davis, to Louisiana Conference.

CONFERENCE NOTES.

—The Alvin circuit of this conference reports four colored members.

—A brother who had baptized a good many infants was asked how he got so many to baptize, and replied that he preached on the subject. "The argument was strong and the circuit plentiful in babies and that is Methodistic," said the Bishop.

—The session of the Texas Conference of the M. E. Church, South, held at Austin, during the week, and likely to close to-morrow has been a "season of refreshing" to church people, as well as an occasion of general interest. The Methodists are a power in the land numerically as well as by the force of their methods and organization. Their system of changing the locations of ministers every few years, while a hardship upon the preachers in most or a great many instances, is well calculated to make them rustlers and effective servitors in the work of the church.—*San Antonio Express.*

—The missionary anniversary was held Saturday night. Dr. W. R. Lambuth was the speaker of the occasion, and he did his work well. Nothing is more eloquent than facts when wisely and earnestly presented. The doctor being a returned missionary both knows the facts and how to present them. He asked the audience to undertake the support of J. L. Hendry in the mission field. Over $800 were subscribed at the anniversary and perhaps more subsequently.

—Shearn Church at Houston we learned from the pastor, the Rev. E. W. Solomon, paid over $800 the past year for foreign missions.

—When it was announced that a conference picture would be taken, Dr. Morton arose and wanted to know if Dr. McLean was present. He said that when he was at the Ecumenical he and Dr. McLean stood on either side of a colored brother while a group was being taken and he called the picture a Ham sandwich. He wanted one with the Ham left out.

—Bishop Fitzgerald called attention to the fact that the young men have more revivals than the older ones. He attributed this to the more ardent zeal of youth. We once heard a lawyer explain the matter thus: He said that when a young man begins to preach he thinks he can convert the whole world in a short time and undertakes it, but when he learns to the contrary his zeal correspondingly weakens.

—In the absence of the pastor of Tenth Street Church, who transferred to the St. Louis Conference, the Rev. C. A. Hooper has had the work of entertaining to do, but had an able assistant in Bro. Tom Murrah. The conference has not lacked for attention on the part of these brethren. Nothing was left undone for the comfort of their guests.

—Dr. H. V. Philpott, the retiring secretary, has served the conference faithfully and well for twenty-five years past, and the new secretary, Seth Ward, begins with the prophecy of equal success.

—As to the presiding officer of the Texas Conference, Bishop O. P. Fitzgerald, his graceful sway as its ruling spirit shows that the church made no mistake in his case, as indeed it seldom does in any instance, in the selection of its chiefs. He is evidently a man, not only of great consecration in the work of the church, but of strong powers of concentration and adaptability and receptivity to the inspiration of circumstances and demands of duty, or rather the demands of inspiration under all circumstances. He is withal a very attractive man in the pulpit as well as in the conference as was demonstrated by his sermon here to-day, with which all were delighted, and which was pronounced grand by many of other denominations who were present. It was a powerful doctrinal discourse, and at the same time appropriate to the consecration by the Bishop of candidates for deacon orders presented by the conference. The text was from John 15:8: "Herein is my Father glorified, that ye bear fruit; so shall ye be my disciples."—*San Antonio Express.*

—The several presiding elders made reports of their work, which was mainly of so encouraging a character as to induce the Bishop to remark that in the face of the low prices of cotton and the general depression of the finances of the people, God had surely been generous to the church, and suggested the singing, which was done, of the words of the good old hymn, "Thy saints in all this glorious war shall conquer though they die," etc.—*San Antonio Express.*

—The church extension anniversary was held Thursday night. Dr. Morton made the speech and Bishop Fitzgerald took the collection. Both were happy in their efforts. Following are the amounts collected:

Cash collected at anniversary	$ 256 80
Unpaid subscriptions at anniversary	170 00
Cash collected in conference room	40 00
Unpaid subscription in conference room	5 00
Total raised at conference	$ 471 80

—The Texas Annual Conference, now in session in this city, is a fine looking body of men; all of them pleasant, genial men of ability, good companions as well as leaders in the religious world. To the people who do not understand the workings of the Methodist denomination it is always matter of wonder how it keeps its churches supplied, how no church is ever left without a pastor and no pastor is without a church, and how it is constantly enabled to enlarge its boundaries and carry its work into new and unoccupied fields. In other denominations very often pastors grow old and gray in the midst of one flock, and are laid to rest at last beside those whom they baptized in infancy, for whom they performed the marriage service, whom they have visited in sorrow and comforted in bereavement. There is no doubt that the ties formed in this way must be very tender ones, and it is inexpressibly touching to see a pastor growing old in the midst of his people. With these Methodist preachers, however, a different line of life is laid before them and faithfully followed out. None of them can remain in charge of one church longer than four years. Very many of them know that they must count on a shorter term. As they go through life they leave behind them lovely homes, tender associations, faithful and congenial friends, the graves of their loved ones. They must continually turn their faces to ever new scenes. There is abundant hardship in such a life. But those who shall attend the closing meeting of this conference and hear the appointments read will learn many things. They will see the undaunted courage, the lovely resignation of these brave, true hearted men, and will find that one and all they feel that they are being divinely led into the field where they can labor with the best and the most far-reaching results. Truly it is a wonderful church they represent, and these are wonderful men.—*Austin Statesman.*

—Following is the report of the Committee on the Spiritual State of the Church, published by request:

To the Bishop and Members of the Texas Conference, Methodist Episcopal Church, South:

DEAR FATHERS AND BRETHREN—We, your Committee appointed on the Spiritual State of the Church, beg leave to submit the following report:

The mother conference of Texas

(Continued on eighth page.)

WANTED—ACTIVE LADY OR GENTLEMAN to travel and appoint Agents; also Soliciting Agents in every town and county in Texas. Room 5 cor. Commerce and Akard, Dallas, Tex.

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The Lord's Anointed, DR. ROBERT LOWRY'S New Service (No. 14) will be found in the front rank. The new songs, as well as the introduction of familiar hymns in which all can join, make it a very excellent and desirable Christmas Exercise. **Price, 5 cts by mail.**

The Christmas King. A kindergarten service for the little folks, by MRS. WILBUR F. CRAFTS. **Price, 5 cts by mail**

Christmas Annual No. 22 furnishes new carols for this season by experienced composers. **Price, 4 cts by mail**

Recitations for Christmas Time, No. 2, sent on receipt of two 2 cent stamps.

A large line of Octavo Anthems for choirs, etc. A full catalogue of Christmas Music sent on request.

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WANTED!

A married Methodist minister of two years' experience in teaching, wishes to take charge of a school in town or well settled country place. First grade certificates. Teaches all the usual branches including Latin and higher English studies. Engagement desired for 1892. References given. Address
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CARTER'S LITTLE LIVER PILLS.

CURE

Sick Headache and relieve all the troubles incident to a bilious state of the system, such as Dizziness, Nausea, Drowsiness, Distress after eating, Pain in the Side, &c. While their most remarkable success has been shown in curing

SICK

Headache, yet CARTER'S LITTLE LIVER PILLS are equally valuable in Constipation, curing and preventing this annoying complaint, while they also correct all disorders of the stomach, stimulate the liver and regulate the bowels. Even if they only cured

HEAD

Ache they would be almost priceless to those who suffer from this distressing complaint; but fortunately their goodness does not end here, and those who once try them will find these little pills valuable in so many ways that they will not be willing to do without them. But after all sick head

ACHE

is the bane of so many lives that here is where we make our great boast. Our pills cure it while others do not.

CARTER'S LITTLE LIVER PILLS are very small and very easy to take. One or two pills make a dose. They are strictly vegetable and do not gripe or purge, but by their gentle action please all who use them. In vials at 25 cents; five for $1. Sold everywhere, or sent by mail.

CARTER MEDICINE CO., New York.

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GOOD NEWS
FOR THE MILLIONS OF CONSUMERS OF
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It gives Dr. Tutt pleasure to announce that he is now putting up a

TINY LIVER PILL

which is of exceedingly small size, yet retaining all the virtues of the larger ones. They are guaranteed purely vegetable. Both sizes of these pills are still issued. The exact size of TUTT'S TINY LIVER PILLS is shown in the border of this "ad."

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CURES CATARRH ASTHMA CONSUMPTION BRONCHITIS HAY FEVER.

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A Medicated Oxygen Home Treatment for Diseases of
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Separate Specifics for Catarrh and Hay Fever.
It Softens Tubercles, Quiets Coughs, Heals the Lungs and Purifies the Blood, and Relieves Hay Fever, Bronchitis, Asthma, Nasal Catarrh, La Grippe, Catarrhal Deafness and Nervous Prostration.
A REMEDY PRESCRIBED BY PHYSICIANS.
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HAIR ON THE FACE, NECK, ARMS OR ANY PART OF THE PERSON
QUICKLY DISSOLVED AND REMOVED WITH THE NEW SOLUTION
÷ MODENE ÷
AND THE GROWTH FOREVER DESTROYED WITHOUT THE SLIGHTEST INJURY OR DISCOLORATION OF THE MOST DELICATE SKIN.

Discovered by Accident.—IN COMPOUNDING, an incomplete mixture was accidentally spilled on the back of the hand, and on washing afterward it was discovered that the hair was completely removed. We purchased the new discovery and named it MODENE. It is perfectly pure, free from all injurious substances, and so simple any one can use it. It acts mildly but surely, and you will be surprised and delighted with the results. Apply for a few minutes and the hair disappears as if by magic. It has no resemblance whatever to any other preparation ever used for a like purpose, and no scientific discovery ever attained such wonderful results. **IT CAN NOT FAIL.** If the growth be light, one application will remove it permanently; the heavy growth such as the beard or hair on moles may require two or more applications before all the roots are destroyed, although all hair will be removed at each application, and without slightest injury or unpleasant feeling when applied or ever afterward. MODENE SUPERCEDES ELECTROLYSIS.

—*Recommended by all who have tested its merits—Used by people of refinement.*—

Gentlemen who do not appreciate nature's gift of a beard, will find a priceless boon in Modene, which does away with shaving. It dissolves and destroys the life principle of the hair, thereby rendering its future growth an utter impossibility, and is guaranteed to be as harmless as water to the skin. Young persons who find an embarrassing growth of hair coming, should use Modene to destroy its growth. Modene sent by mail, in safety mailing cases, postage paid, (securely sealed from observation) on receipt of price, **$1.00** per bottle. Send money by letter, with your full address written plainly. ☞ Correspondence sacredly private. Postage stamps received the same as cash. (ALWAYS MENTION YOUR COUNTY AND THIS PAPER.) Cut this advertisement out.

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The Mammoth King Corn, as represented by this cut, is the largest corn in the world. Has produced 100 bushels per acre; 5 ears a full feed for one horse; often 16 inches long, weighing 1¼ pounds.

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Large starting package *FREE* to all brother farmers. Send stamps for mailing to
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Is the only Mammoth Corn I ever saw; would fully mature in 100 days. Stalks one-third taller and larger than any other; also great fodder producer. I make this offer to introduce it, depending on future orders for my profits, knowing that all who see it will buy it. One ear, postpaid, 25 cents or stamps; sacked at depot, 50 cents, peck; $1.50 per bushel. I paid 80 cents per pound for my first start, which is over $33.00 per bushel. First come, first served, as my supply is limited. Last season I filled over 400 orders for this Wonderful Corn.

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The Announcements in this advertisement and those which will follow will enable the friends of THE COMPANION to judge somewhat of the scope and character of the reading that will be given in its columns during 1892—the sixty-fifth year of its issue.

Nine Illustrated Serial Stories.

The Serial Stories for the coming year will be of rare interest and variety, as well as unusual in number.

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A Young Knight of Honor. The Story of a Boy who stood at his Post while Death was all around him; by **Miss Fanny M. Johnson.**
A Boy Lieutenant. A True Narrative; by **Free S. Bowley.**
Smoky Days. A Story of a Forest Fire; by **E. W. Thomson.**
Touaregs. A Story of the Sahara; by **Lossing G. Brown.**
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Articles of great value to Young Men who desire to educate themselves.

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President Timothy Dwight, of Yale University.
President E. H. Capen, of Tufts College.
President G. Stanley Hall, of Clark University.
President Francis L. Patton, of Princeton College
Professor James Bryce, M.P., author of the "American Commonwealth."

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The Habit of Thrift; by **Andrew Carnegie.**
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Housekeeping at Windsor Castle; by **Lady Jeune.**
How Queen Victoria Travels; by **H. W. Lucy.**
The Story of Kensington Palace; by **The Marquis of Lorne.**
How I Met the Queen; by **Nugent Robinson.**

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The Safest Part of a Train; by **Col. H. G. Prout.**
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His Day for the Flag.
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In the Burning Pineries.
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On a Cattle Steamer in a Storm.

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Send Check, Post-office Order, or Registered Letter at our risk.

Woman's Department.

CONDUCTED BY MRS. FLORENCE E. HOWELL.

[All matter intended for this column should be addressed to Mrs. Florence Howell, 28 Masten street, Dallas.]

WOMAN'S MISSIONARY SOCIETY—NORTH TEXAS CONFERENCE.

Mrs. A. C. Owen will take the place of Mrs. R. C. Gillespie as secretary of the Terrell district; also, Mrs. Bettie Woodson will take the place of Mrs. DeJernett as secretary of the Jefferson district. Each of these ladies is well qualified to fill the important offices made vacant by our worthy sisters, DeJernett and Gillespie, on account of family and other duties. Mrs. A. C. Owen's address for a time will be Kosciusko, Attala county, Miss., after which it will be Terrell, Texas. Mrs. Woodson's address is Daingerfield, Texas.

MRS ABBIE ALLEN.
Pres W. M. S., N. T. Conference.

WOMAN'S WORK AND MISSION.

[Written by Miss Emma Jones, of the Woman's Missionary Society, and read before a large audience assembled at the Methodist Church on the night of October 18, 1891, at Collinsville, Texas.]

In enlightened and Christian nations the true nature, position and capacity of woman are felt and appreciated. Here she is everywhere considered as man's equal and fills the office for which our Heavenly Father at the creation designed her; but look at those nations who know not that God whom we adore and how different is the result. Woman is bound by shackles at every turn and is a slave to man's every whim. No opportunity is given her to improve her intellectual qualities or her social condition. What is the cause of this vast difference? It is Christianity that has exalted the ideal of womanhood, not by changing it, but by showing that the true life of woman, which is love, is the very essential attribute of God himself; for it is written, "God is love." The mission of woman, which is sacrifice and service, has been exalted by our Lord Jesus Christ, not by changing it, but by making it his own in that "He came not to minister unto, but to minister and to give his life a ransom for many."

It is natural to mankind to have some object of worship, and it is appalling to think that out of the one and one half billion of inhabitants upon this earth, only about one fourth are followers of the meek and lowly Jesus.

It is said that the poorest and most ignorant, as well as the most enlightened, in Mexico own an image of some saint, and to this they make all their appeals. In heathen countries these images are called gods. For every form of ills in life a patron saint is found to whom penance is paid or suffered, and the silly, superstitious legends of their remarkable answers to prayers can only be believed by those whose spiritual perceptions have been blunted. What can be more repulsive to truth than to behold viands of tempting food placed before some waxen image? What can be more grieving to our "Father in heaven" than to see men and women torturing themselves in the most horrible manner, seeking to gain the pardon of some angry saint? How contrary to the assurance that "ye are not bought with corruptible things as gold and silver, but with the precious blood of Christ."

The good that is being done by women for the advancement of her sex in heathendom can hardly be estimated. Many women of culture and refinement have forsaken home, friends and everything dear in this life, and gone among these nations to teach them the way to life eternal. Ignorance and superstition of the very darkest kind reigns supreme, hence the work is naturally slow, but finally right triumphs.

For the uplifting of womanly hearts to Christ woman has a peculiar adaptation. The old proverb: "The axhandle is of wood; the tree is cut by a branch of itself," is here demonstrated. The granite barriers interposed by heathenism between woman and all male teachers and missionaries shut her up in total ignorance of the love of Christ unless she hears the blessed story from the lips of a woman. Condemned to utter seclusion, with no development of the loving capabilities of her sex, only the gentle touch of a woman's hand can rouse her from the deadly apathy, as "placing the lamp of life on the hearthstone, she uncovers to the benighted one, Him, who is the life, the truth, the way."

Some women are educated as physicians, and are thus qualified to minister to the sick in body as well as in soul, who but for woman's own sympathy and help would be doomed to suffer on in silence. Whatever difference of opinion may exist as to the expediency of women engaging in medical practice in England and America, there is no question that a lady physician has a wide field of usefulness and much hard work awaiting her in China and Japan.

Let us look for one moment at what Christianity has already done for these nations: "Less than a century ago the whole pagan, papal, Moslem world was barred against the gospel of the grace of God. Japan had closed her sea-gates against Christianity and commerce. China was literally a walled kingdom. Africa was only as the feeder of the slave trade. England had a foothold in India; but her East India Company was a foe to Christianity. The isles of the sea were infested with cannibals more brutal than beasts. Papal lands forbade the preaching of the true gospel, or the circulation of the Bible. Now the barriers are all broken down. Omnipotence has opened the doors and thrown upon us the responsibility to exercise the human agency by entering in. This opportunity with all its glorious promises of success is ours, and we are confronted with the risk of awful failure."

Each one of us has some task in the Master's vineyard, which we and we alone can do. Some one may ask, "What is my mission? What can I, a poor, weak and perhaps uneducated woman, with no influence or influential friends, do for the advancement of the cause of Christ?" "Let us do with our might what our hands find to do." Let us remember the parable of the talents and not bury any one of them lest we forfeit the benefits we might receive from all. There is nothing however small but has its mission. Insignificant though we be, we must remember there was a design in our creation, and it behooves us with diligence to find out and perform our part in the great drama of life. Christ gives us the key-note of blessing when he says, "Inasmuch as ye have done it unto one of the least of these my little ones, ye have done it unto me." Even the cup of cold water given in the Master's name shall not be without its reward.

The Woman Board at the last conference reported twenty-nine representatives in foreign fields. All reports from them are full of encouragement. Schools are prospering; seeds of truth bearing fruit and the opportunities for opening new work ever increasing. The oft-repeated cry of "more workers" comes from every field. The already organized work is being carried on, but at the sacrifice of the health of noble women.

There's a cry to holy service which is borne on every breeze. 'Tis a call to self-denial; 'tis a call from worldly ease, and its voice is low, persuasive, as it speaks from heaven above:

Go ye forth to teach the nations; tell them of a Savior's love.

"Lo! the heathen sit in darkness,
Who will give to them the light?
Who will carry them the Bible,
With its train of blessings bright?

Who themselves will take the burden
Which the Lord would have them bear?
That these unenlightened children
May his benediction share?"

Before closing I beg you to bear with me while I urge one point more. A little more than a year ago we organized our society, and in the flush of zeal and young love we worked well for a time. Then came the season of despondency, or rather the "don't-feel-like-it" spirit crept upon us, against which the doors of our heart should have been barred, and our membership has dwindled down to a very small number. Then the thought occurs and is expressed: "What is the use?" "Had we better disband?" We have enlisted in the Master's service, and have no right to withdraw or relax our efforts. "He that having put his hand to the plow and looketh back is not fit for the kingdom." and besides there is a double responsibility. We have workers in the field deputized by us, for we have pledged by enrolling our names our part for their support. The cry comes from every mission field, and should strike conviction to our hearts and arouse us from our lethargy, and we should see that our society does not disband while we have power to help. Let us resolve:

"True-hearted, whole-hearted, faithful and loyal,
King of our lives, by thy grace we will be
Under thy banner exalted and royal;
Strong in thy strength we will battle for thee.

Sisters, dear sisters, the call is resounding;
Will ye not echo the silver refrain,
Mighty and sweet, and in gladness abounding,
True-hearted, whole-hearted, singing again?

Peal out the watchword and silence it never:
Sing of our spirits, rejoicing and free—
True-hearted, whole-hearted, now and forever,
King of our lives by thy grace now will be."

One of the new professors at the Kansas University astonished his class recently by the following question: "Who dragged whom about the walls of what, when, why and under what circumstances?"

I've been a sufferer, from rheumatism for years and have been unable to obtain any relief at all. Salvation Oil gave me entire relief and I heartily recommend it. HENRY WINKEL, Baltimore, Md.

What so wonderful, as a severe cough cured by Dr Bull's Cough Syrup for 25 cents. Try it.

Editor—The only way to succeed in the newspaper business is to give the people what they want. Friend—Have you got a ten-dollar bill you can let me have?

An Old and Well-tried Remedy.

MRS. WINSLOW'S SOOTHING SYRUP for children teething should always be used for children while teething. It softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhoea.

Cholly, at sea-beach—I say, old boy, what shall we do this evening? Old Boy—Let's go round to the Bangup hotel hop and see the gurls dawnce with each other.

Brave Youth, swimming to the rescue—Courage, Miss! Try and— Struggling Young Woman, from Boston rebukingly—You should (gurgle) say "try to!"

The greatest medical experts agree that duration of life depends more than anything else upon saving the vital forces, and bridging over critical periods with the least possible pain. It is pain more than anything else that saps and weakens the vitality.

The greatest pain alleviator known is Mansfield's Magic Arnica Liniment, the prompt use of which, whether for man or animal, tends to prolong life, and give opportunity for greater activity and usefulness.

The man or woman who suffers pain needlessly, or who allows the dumb creation around and depending upon them to suffer, when it can be so quickly and surely avoided by this wonderful utilization of nature's best anodide, is guilty of a neglect that may cause them serious regret, and the saddest consequences

Not only the physical, but the mental powers are dependent upon this avoidance of pain, and no family should be without this wonderful palliative to use instantly in case of accident, or for any affliction that is accompanied by pain.

Be sure and get the genuine article from your druggist, or send to Mansfield Drug Company, Proprietors, Memphis, Tenn.

Young Bohrer, diffidently—Yes, Miss Lucy, they do say that I am clever at base-ball. Lucy, yawning—I should so (yawn) dearly love to see you make a (yawn) home run.

Dr. Gray, a well-known physician of Miss. writes: "that he had a very interesting patient, a young girl suffering with a very severe case of suppressed menstruation. After treating her for some time, without any apparent benefit, he thought the case was almost hopeless, when suddenly he noticed a very decided improvement in the case. Surprised at the very rapid improvement, he questioned the girl's mother, and found that she had, without his knowledge, procured a bottle of DR DROMGOOLE'S FEMALE BITTERS, and was giving her daughter this. Dr. Gray says, "that he has always prejudiced against proprietary medicines, but hereafter he will prescribe this one in his practice."

Young Lady, familiar with museum collections—What are those South Sea Island slaughter clubs for? Dealer, blandly—Those are parasol handles.

Use it for Pain, Externally or Internally. It is a great remedy for Piles—*Pond's Extract.* *Avoid base substitutes for the Genuine.*

"All that I am or ever hope to be I owe to my wife," said Marrowfat. "That's right," retorted Hicks; "blame everything on your wife. It's the manly thing to do."

☞ Don't shake and shake and shake but the king of tonics take. It's name is Cheatham's Tasteless Chill Tonic and you can rely on its curing chills and fever every time. That's what it's here for. Guaranteed. 75c.

Miss Esmerelda Longcoffin—I hope that you will make me happy after we are married. Mr. Hamblepie—I will, indeed I will, if you have no objection.

The order which a little girl brought into a Lewiston drug store: "Mister Druggist, please send ipecac enough to throw up a four-year-old girl."

TO SUBSCRIBERS.

The date opposite the name on address-label shows the subscriber when the subscription expires. As the months of January, July and June are often confused, we give below a full explanation of the abbreviations used in mail-list:

Jan — January
Feb — February
Mar — March
Apr — April
May — May
Jne — June
July — July
Aug — August
Sep — September
Oct — October
Nov — November
Dec — December

If the label on your paper shows—

12 Jan 91

it indicates that your subscription expired January 12, 1891.

Ethel, fishing for a compliment—I wonder what he saw in me to fall in love with. Clarissa—That's what everybody says. But men are curious creatures, dear.

The Best Authorities,

Such as Dr. Dio Lewis, Prof. Gross, and others, agree that catarrh is not a local but a constitutional disease. It therefore requires a constitutional remedy like Hood's Sarsaparilla, which effectually and permanently cures catarrh. Thousands praise it.

Hood's Pills cures liver ills, jaundice, biliousness, sick headache, constipation and all troubles of the digestive organs.

Suitor—I have come, sir, to ask you to give me your daughter's hand. Paterfamilias—Why, sir, when I last saw it, it was in your possession.

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(Postage Prepaid.)

100 75
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(Fac simile.)

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SOUTH.

I hereby agree to contribute during the present Conference year as follows:

FOR—
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Domestic Missions.....
Conference Collection...
Church Extension......
Education..............
Bishops' Fund.........
Bible Cause............
Total..................

☞ The foregoing is not a LEGAL but simply a MORAL obligation. Unless paid within one week before Conference, it will be returned to the signer.
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SHAW & BLAYLOCK, Dallas, Tex.

Church Notices.

1891	Sunday	Monday	Tuesday	Wednes	Thursd	Friday	Saturd	1891	Sunday	Monday	Tuesday	Wednes	Thursd	Friday	Saturd
Jan.	...	...	...	...	1	2	3	July	...	...	...	1	2	3	4
	4	5	6	7	8	9	10		5	6	7	8	9	10	11
	11	12	13	14	15	16	17		12	13	14	15	16	17	18
	18	19	20	21	22	23	24		19	20	21	22	23	24	25
	25	26	27	28	29	30	31		26	27	28	29	30	31	...
	...	...	...	...	...	...	...	Aug.	...	...	...	...	...	...	1
Feb.	1	2	3	4	5	6	7		2	3	4	5	6	7	8
	8	9	10	11	12	13	14		9	10	11	12	13	14	15
	15	16	17	18	19	20	21		16	17	18	19	20	21	22
	22	23	24	25	26	27	28		23	24	25	26	27	28	29
	...	...	...	...	...	...	...		30	31	...	...	...	...	...
Mar.	1	2	3	4	5	6	7	Sept.	...	...	1	2	3	4	5
	8	9	10	11	12	13	14		6	7	8	9	10	11	12
	15	16	17	18	19	20	21		13	14	15	16	17	18	19
	22	23	24	25	26	27	28		20	21	22	23	24	25	26
	29	30	31	...	...	...	...		27	28	29	30	...	...	...
Apr.	...	...	...	1	2	3	4	Oct.	...	...	...	...	1	2	3
	5	6	7	8	9	10	11		4	5	6	7	8	9	10
	12	13	14	15	16	17	18		11	12	13	14	15	16	17
	19	20	21	22	23	24	25		18	19	20	21	22	23	24
	26	27	28	29	30	...	...		25	26	27	28	29	30	31
May	...	...	...	...	...	1	2		...	...	...	...	...	...	...
	3	4	5	6	7	8	9	Nov.	1	2	3	4	5	6	7
	10	11	12	13	14	15	16		8	9	10	11	12	13	14
	17	18	19	20	21	22	23		15	16	17	18	19	20	21
	24	25	26	27	28	29	30		22	23	24	25	26	27	28
	31	...	...	...	...	...	...		29	30	...	...	...	...	...
June	...	1	2	3	4	5	6	Dec.	...	...	1	2	3	4	5
	7	8	9	10	11	12	13		6	7	8	9	10	11	12
	14	15	16	17	18	19	20		13	14	15	16	17	18	19
	21	22	23	24	25	26	27		20	21	22	23	24	25	26
	28	29	30	...	...	...	...		27	28	29	30	31	...	...

WEST TEXAS.

LLANO DISTRICT—FIRST ROUND.

Brady sta	Nov 28, 29
Pontotoc	Dec 5, 6
Richland Springs	Dec 12, 13
San Saba sta	Dec 19, 20
Llano sta	Dec 26, 27
Llano cir	Jan 2, 3
Blanco cir	Jan 9, 10
Round Mountain	Jan 16, 17
Fredonia cir	Jan 23, 24
Cherokee cir	Jan 30, 31
Honey Creek	Feb 1, 2
Mellbourne	Feb 8, 9
Willow City	Feb 15, 16

District stewards will please meet me in Llano, Nov. 25, at 7 p. m. Brethren, be sure and come.
I. T. MORRIS, P. E.

CUERO DISTRICT—FIRST ROUND.

Edna cir, at Edna	5th Sun in Nov
Waelder cir, at Waelder	1st Sun in Dec
Rancho cir, at Rancho	2d Sun in Dec
Nursery cir, at Thomaston	3d Sun in Dec
Hallettsville cir, at Hallettsville	4th Sun in Dec
Clear Creek cir, at Clear Creek	1st Sun in Jan
Leesville cir, at Leesville	2d Sun in Jan
Williamsburg cir, at Williamsburg	3d Sun in Jan
Weesatche cir, at Bethel	4th Sun in Jan
Yoakum cir, at Yoakum	1st Sun in Feb

District stewards meeting at Cuero, Friday, November 20, at 7 p. m. Let every charge be represented. Meet at the church.
JOHN S. GILLETT, P. E.

BEEVILLE DISTRICT—FIRST ROUND.

Beeville sta	Nov 28, 29
Goliad sta	Dec 5, 6
Corpus Christi sta	Dec 12, 13
Laredo sta	Dec 19, 20
San Diego mis	Dec 26, 27
Oakville and Tilden	Jan 2, 3
Floresville and Stockdale	Jan 9, 10
Pleasant Grove mis	Jan 16, 17
Lavernia cir	Jan 30, 31
Shiloh mis	Feb 6, 7
Lagarto cir	Feb 13, 14
Helena cir	Feb 20, 21
Rockport cir	Feb 27, 28

I hope the preachers in charge of circuits and missions will let me know at what place their first quarterly conference will be held. Also give me their post offices. I hope to meet every official member on the first round. Brethren, please have good reports at first quarterly conference and then we will not be embarrassed at the end of the year. District stewards will please meet me at the Methodist Church in Beeville, November 25, at 7 p. m. ROBT. J. DEETS, P. E.

SAN ANGELO DISTRICT—FIRST ROUND.

Sherwood cir, at Sherwood	1st Sun in Dec
Sterling City mis, at Water Valley	2d Sun in Dec
San Angelo sta	3d Sun in Dec
Paint Rock mis, at ——	4th Sun in Dec
Kerrville and Center Point, at Center Point	1st Sun in Jan
Mason mis, at Mason	2d Sun in Jan
London mis	Wednesday after 2d Sun in Jan
Junction City cir, at Junction City	3d Sun in Jan
Bandera cir, at Bandera	4th Sun in Jan
Ingram mis, at Ingram	5th Sun in Jan
Monteil mis, at ——	Wednesday after 5th Sun in Jan
Del Rio sta	1st Sun in Feb
Sonora mis, at Sonora	2d Sun in Feb

District stewards will please meet me at Kerrville Thursday morning before the fourth Sunday in November. This place is selected now because of my weak condition. M. A. BLACK, P. E.

SAN ANTONIO DISTRICT—FIRST ROUND.

Carrizo Springs, at Batesville	Nov 29
Tenth Street, at Tenth street	Dec 6
Benton cir, at Oak Island	Dec 13
Uvalde sta, at ——	Dec 20
Eagle Pass cir, at Eagle Pass	Dec 27
Travis Park sta, at ——	Jan 3
Devine mis, at Devine	Jan 10
Amphion cir, at Amphion	Jan 17
Pleasanton cir, at Pleasanton	Jan 24
Boerne cir, at Brownsboro	Jan 31
West End, at Alazan	Feb 7

ALANSON BROWN, P. E.

SKIN DISEASES SWAYNE'S OINTMENT ABSOLUTELY CURES.

The simple application of "Swayne's Ointment" without any internal medicine, will cure any case of Tetter, Salt Rheum, Ringworm, Piles, Itch, Sores, Pimples, Erysipelas, &c., no matter how obstinate or long standing. Sold by druggists, or sent by mail for 50 cts. 3 Boxes, $1.25. Address, Dr. Swayne & Son, Philadelphia, Pa. Ask your druggist for it.

As to the great virtues of "Swayne's Ointment," we are permitted to refer to the Publishers of the TEXAS CHRISTIAN ADVOCATE.

SAN MARCOS DISTRICT—FIRST ROUND.

Harwood cir, at Harwood	5th Sun in Nov
San Marcos cir, at Harris' Chapel	1st Sun in Dec
Belmont cir, at Nixon's S. H.	2d Sun in Dec
Seguin sta, Seguin	3d Sun in Dec
Kyle cir, at Kyle	4th Sun in Dec
Dripping Springs mis, at Liberty Hill	1st Sun in Jan
Nockenut mis, at Nockenut Chapel	2d Sun in Jan
San Marcos sta, at San Marcos	3d Sun in Jan
Luling and Prairie Lea, at Luling	4th Sun in Jan
Gonzales sta, at Gonzales	5th Sun in Jan

District stewards will please meet at Lockhart, Thursday night, December 3, at 8 o'clock, at the Methodist Church. W. H. H. BIGGS, P. E.

NORTH TEXAS.

GAINESVILLE DISTRICT—FIRST ROUND.

Broadway	Nov 21, 22
Denton Street	Nov 28, 29
Gainesville cir, at Spring Grove	Dec 5, 6
Mt Springs cir, at Zion	Dec 12, 13
Rosston cir, at Hardy	Dec 19, 20
Era cir, at Era	Dec 22
Valley View cir, at Beckham	Jan 9, 10
Greenwood mis, at Greenwood	Jan 15
Decatur sta, at ——	Jan 16, 17
Decatur cir, at Oliver Creek	Jan 19
Aurora mis, at Walnut Creek	Jan 21
Denton cir, at Jackson	Jan 23, 24
Aubrey cir, at Friendship	Jan 29
Denton sta, at ——	Jan 30, 31
Dexter cir, at Mt Zion	Feb 6, 7
Marysville cir, at Marysville	Feb 13, 14

Let every steward do his best to bring up at least one-third of the salary at the first quarterly meeting, thus avoiding the heavy strain in the fall. C. L. BALLARD, P. E.

EAST TEXAS.

PALESTINE DISTRICT—FOURTH ROUND.

Grapeland cir	Nov 28, 29
Trinity cir, at Trinity	Nov 30
Palestine sta, at Palestine	Dec 5, 6

J. T. SMITH, P. E.

MARSHALL DISTRICT—FOURTH ROUND.

Beckville cir, at Allison's Chapel	Nov 28, 29
Henderson sta, at Henderson	Dec 5, 6

T. P. SMITH, P. E.

BEAUMONT DISTRICT—FOURTH ROUND.

Woodville cir, at Chester	Nov 28, 29
Moscow cir, at Barnum	Dec 2
Livingston cir, at Corrigan	Dec 5, 6

F. J. BROWNING, P. E.

TYLER DISTRICT—FOURTH ROUND.

Lawndale, at Cottonwood	Nov 28, 29
Tyler sta	Dec 6, 7

JOHN ADAMS, P. E.

SAN AUGUSTINE DISTRICT—FOURTH ROUND.

Center and Timpson, at Timpson	Nov 28, 29

A. J. FRICK, P. E.

NEW MEXICO.

EL PASO DISTRICT—FIRST ROUND.

La Mesa	5th Sat and Sun in Nov

J. M. STEVENSON, P. E.

EDDY DISTRICT—FIRST ROUND.

Eddy	1st Sun in Dec

I. N. CRUTCHFIELD, P. E.

The Prince of Wales is entitled to wear seventy different uniforms, but he never puts on more than one at a time. This is his uniform habit.

When Baby was sick, we gave her Castoria.
When she was a Child, she cried for Castoria.
When she became Miss, she clung to Castoria.
When she had Children, she gave them Castoria.

Mr. Benedick—Will you be my wife? Miss Beatrice—Yes. Mr. Benedick—Oh, Miss Beatrice, this is so sudden. Give me time to reconsider.

PASTOR'S BOOK.

FOR SALE BY SHAW & BLAYLOCK,
DALLAS, TEXAS.

PRICE, 50 CENTS.

I have just received a copy of the Rev. J. T. L. Annis Pastor's Book, which I think I shall like very much; have not examined it thoroughly.
E. K. DENTON.
GONZALES, TEXAS.

I have received the J. T. L. Annis Pastor's Book; am well pleased with it. Would recommend it to all who wish to keep things straight.
M. A. TURNER.
FREDONIA, TEXAS.

Without qualification I pronounce the J. T. L. Annis Pastor's Book the most thorough and complete Pastor's Memorandum Book I have ever seen.
E. L. BEARD.
BUENA VISTA, ARK.

I have just received a copy of the Rev. J. T. L. Annis Pastor's Book. I think it complete and the most convenient form for keeping a complete account of pastor's work I have ever seen. I am well pleased with it.
E. R. BOWDEN.
JUNCTION CITY, TEXAS.

I have received and examined the Pastor's Book, by Rev. J. T. L. Annis, and find it just the book I have long needed and wanted. It is complete in every respect. Every preacher should have one if he wishes to keep a complete record of his work. This is the book needed.
ROBT. M. CHERAULT.
FORNEY, TEXAS.

I am just through examining the J. T. L. Annis Pastor's book, and it is just the thing that I have been wanting. Brethren, get one, and keep square up with your work.
C. J. FOWLER.
SHERMAN, TEXAS.

I am using the J. T. L. Annis Pastor's Book. I am well pleased with its convenient arrangement.
J. M. SEWELL.
ROYSTON, GA.

The J. T. L. Annis Pastor's Book, ordered from you some days ago, was promptly received. I am highly pleased with it. It comes nearer meeting the wants of the Methodist pastor than any similar book I have examined. I heartily recommend it to all our preachers.
A. B. EARLE.
SENECA, S. C.

I take pleasure in recommending J. T. L. Annis Pastor's Book. It is well arranged. Every pastor should have one.
W. K. SIMPSON.
EAST WEATHERFORD CIRCUIT.

I have received the J. T. L. Annis Pastor's Book. It is one of the completest books for preachers' general memoranda that could be invented. It has almost all kinds of headings or division necessary for any preacher in charge. I would not do without one for three times its value. It is a good system of book-keeping, and calculated to assist young preachers on this line.
W. R. CROCKETT.
MASON, TEXAS.

I have examined the Annis Pastor's Book and find it indispensable in the hands of the pastor in keeping all his official accounts systematically.
W. H. HUGHES.
PILOT POINT, TEXAS.

The J. T. L. Annis Pastor's Book is as near perfection as could be. It is very nearly adapted to the wants of any pastor. I am well pleased with it.
P. R. EAGLEBARGER.
MAXEY, TEXAS.

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AND ALL POINTS BEYOND.

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W. H. WINFIELD, Gen. Pass. Agt., Lines in Tex TEXARKANA, TEX
S. G. FLEMING, Gen'l Manager and Chief Engineer, Lines in Tex TEXARKANA, TEX.

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TO RID THE HUMAN BODY OF
The Poison of Disease
IS TO FORCE IT OUT THROUGH THE SKIN.

SWIFT'S SPECIFIC

always does this effectually. It treats the disease instead of the symptoms, and removes the cause, thereby making a cure.

Mrs. E. J. ROWELL, No. 11 Quincy St., Medford, Mass., says that her mother has been cured of Scrofula, by the use of four bottles of S. S. S., after having had much other treatment, and being reduced to quite a low condition of health, as it was thought she could not live.

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	Daily South.			Daily North.		
	4:30 a m	4:40 p m	Lv......Minecla......Ar	10:20 a m	10:20 p m	
	5:25 a m	5:45 p m	Lv......Tyler......Ar	9:15 a m	9:15 p m	
	6:00 a m	5:30 p m	Lv.....Longview.....Ar	10:00 a m	9:50 p m	
	7:20 a m	8:01 p m	Lv...Jacksonville...Ar	7:20 a m	7:33 p m	
	8:30 a m	9:05 p m	Ar.....Palestine.....Lv	6:15 a m	6:20 p m	
9:00 a m	5:35 p m	8:45 a m	Lv.....Houston.....Ar	9:35 p m	10:40 a m	4:20 p m
10:50 a m	7:25 p m	5:25 a m	Ar....Galveston....Lv	7:45 p m	9:00 a m	2:40 p m
	1:35 p m	1:06 a m	Lv......Hearne......Ar	2:05 a m	1:15 p m	
	2:32 p m	2:04 a m	Lv......Milano......Ar	1:08 a m	12:28 p m	
	4:30 p m	4:10 a m	Lv.......Taylor.......Ar	11:10 p m	10:45 a m	
	5:10 p m	5:50 a m	Lv.......Austin......Ar	9:30 p m	9:10 a m	
	10:00 p m	9:35 a m	Ar....San Antonio....Lv	6:00 p m	5:45 a m	
		4:15 p m	Ar.......Laredo......Lv	11:05 a m		
		8:20 p m	Ar.....Monterey.....Lv	11:55 p m		
		7:10 a m	Ar......Saltillo......Lv	8:25 p m		
		5:05 p m	Ar..San Luis Potosi..Lv	10:40 a m		
		1:15 p m	Ar..City of Mexico..Lv	2:30 p m		

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Devotional.

DON'T STOP AT THE STATION DESPAIR.

We must trust the Conductor, most surely;
  Why, millions of millions before
Have made this same journey securely,
  And come to that ultimate shore.
And we, we will reach it in season;
  And ah, what a welcome is there!
Reflect, then, how out of all reason
  To stop at the station Despair.

Ay, midnights and many a potion
  Of little black water have we
As we journey from ocean to ocean—
  From sea unto ultimate sea—
To that deep sea of seas, and all silence
  Of passion, concern and of care—
That vast sea of Eden set Islands.
  Don't stop at the station Despair!

Go forward, whatever may follow—
  Go forward, friend-led, or alone;
Ah me! to leap off in some hollow
  Or fen, in the night and unknown—
Leap off like a thief; try to hide you
  From angels, all waiting you there!
Go forward! whatever betide you
  Don't stop at that station Despair!

—*Joaquin Miller, in the Independent.*

JOHN WESLEY ON PERFECT LOVE.

Dr. Stephenson, president of the Wesleyan Methodist Conference, England, responded to the addresses of welcome at the Ecumenical. Toward the close of his magnificent address he said:

What we want is that each one should give himself fully to God. John Wesley used to insist that it was by the experience and preaching of perfect love that the greatest revivals were secured and the mightiest spiritual triumphs achieved. I was talking to Dr. Osborn a couple of years ago. You know that he was the last link between the present generation and early Methodism. He knew Dr. Coke personally. Dr. Coke used to go and stay at his father's house in Rochester, and he could tell us many tales of the early Methodist preachers. He knew almost all the men who had been associated with Wesley in his later days. I said to him one day: "It has often been said that Mr. Wesley, although he wrote a great deal about perfect love, never professed to possess it. What is the fact of that?" He replied: "I was once talking to some old preachers and they told me this story. Some of them were talking to John Wesley, and they ventured—for they were in considerable awe of the old gentleman, and did not take liberties with him—they ventured to say: 'Mr. Wesley, will you tell us what is your own feeling about this, and what are your own experiences?' He paused for a moment and said: 'This is my experience:

"Jesus, confirm my heart's desire
  To work, and speak, and think for Thee;
Still let me guard the holy fire,
  And still stir up Thy gift in me.

"Ready for all Thy perfect will,
  My acts of faith and love repeat,
Till death Thy endless mercies seal,
  And make the sacrifice complete.'

'That is my experience,' said John Wesley."

Somebody has said that Charles Wesley's hymns are not only the liturgy but the creed and theology of Methodism. I believe that if you would take these two stanzas and think them over you will find that a more completely balanced and more perfectly guarded definition of the highest Christian love you could scarcely find.

"Jesus confirm my heart's desire"—

"I have it already, but I want Thee to strengthen it."

"To work, and speak, and think for Thee"—

"With hand and lip and brain consecrated to that work."

"Still let me guard the holy fire"—

"For even that holy fire for which thou hast implanted with me must be guarded carefully lest I lose it."

"And still stir up Thy gift in me"—

"For I can not maintain the fire by the mere effort of my own will. I must have Thy interposition; Thy constant 'stirring' up of blessed fire."

"Ready for all Thy perfect will"—

"For I lie with absolute submission at Thy feet."

"My acts of life and love repeat"—

"For that submission is not the mere lying quiet in spiritual rapture, but a submission which continually carries me on to work, and speak, and think for Thee"

"Till death Thy endless mercies seal,
And make the sacrifice complete."

I apologize to the theologians here for venturing to indicate this interpretation, but it is John Wesley's own experience. And, brethren in Methodism and in Christ, if you had that, and I had it and we all had it always, the world could not stand before our force, and the revivals of the old days would be repeated an hundred-fold. Methodism all over the world would awake with a new power, and we should on every side rejoice as our fathers rejoiced.

THE DIVINE LIFE.

It is no part of my purpose to enter into this mystery of divine life. What is manifested we may well receive with devout thankfulness. The nearness of heaven to earth, the coming of God to men, the majesty of human life which could contain the incarnation, the grace and power of the divine indwelling, the eternal life, which is brought to light in the divine presence, the assurance which is given that we shall see him as he is and shall be like him—this should fill our hearts with a quiet and joyful trust wherein we may know the "manner of love" which the Father hath bestowed upon us.

There is no one with whom to compare our Lord, as there is no life like his. There is no explanation which can content us, and no illustration which can greatly assist our thought. It is easy to point to inspired prophets and apostles, and to men of lofty genius and high spiritual endowment. But we can have here a life which in its very being is different from these and beyond them. The chief service is in contrast rather than in comparison.

I make no attempt at illustration here. Even from such analogy as might be imagined between nature and the Lord of nature we should withdraw our thoughts. I venture upon a crude suggestion which has been of interest. One stands upon the shore and looks out upon the ocean, whose waters reach far as he can see, and farther than he can see. They are boundless in his vision, though beyond they may touch another continent, and passing it return to the Western World. But here the coast line curves and forms a hollow place into which flows the vast sea. We call this the bay, the harbor. It is really the ocean. There is no division of the waters. The tides of the ocean reach the bending shore, and from the strand the ship moves into the open sea. With its whole force the great deep presses upon the bay, and the currents of its life are felt where the boy sails his boat, where the timid vessel flies for shelter when the storm comes on. The ocean is in the harbor, bounded by its shores. The harbor is of the ocean.

The divine life is infinite. The imagination descries no boundaries. It is everywhere, always "beyond creation's view." But it has entered the life of Jesus of Nazareth, and abides in his humanity. There we meet it, rest in it, bestow our love, render our service. He is a man, but God dwells in him. He has his limits, but the limitless is in him. Nothing separates. The whole of the divine is felt, and to it the whole man responds. When we have the presence of him in whom God is incarnate, we have God. No meridian need be crossed to find the Father when we have the Son. The Father may be where the Son is not perceived. "He that hath seen Me hath seen the Father;" My Father is greater then I;" "I and My Father are one."—*The Rev. Alexander McKenzie, D. D., in "Christ Himself."*

Marriages.

KIRK—COOPER—At the residence of the bride, in Ellis county, Mr. W. Y. Kirk, of Cedar Hill, Texas, and Mrs. Roena Cooper, of Ellis county, Texas, on October 25, 1891, by the Rev. B. A. Thomasson.

DERR—MASSEY—At the Methodist Church in Cedar Hill, Texas, October 25, 1891, Mr. P. K. Derr and Miss Belle Massey, all of Cedar Hill, Texas, by the Rev. B. A. Thomasson.

Obituaries.

The space allowed obituaries, twenty to twenty-five lines; or about 170 to 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written, should remit money to cover excess of space, to-wit: at the rate of ONE CENT per word. Money should accompany all orders.

POETRY CAN IN NO CASE BE INSERTED.

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FURGESON.—Mrs. Bettie Furgeson (nee Carroll) near Duncanville, Texas, October 25, 1891. Sister Furgeson was a good woman. She died happy and went home to heaven. Nearly the last thing she said was, "I'm going home." She leaves a husband, five little children and a host of kindred to mourn her loss.

B. A. THOMASSON.

PRUITT.—Euphrates Pruitt, infant son of M. J. and Adelia C. Pruitt, was born April 10, 1891, and died August 20, 1891. Little Euphrates was a promising child. Weep not, my brother and sister, your family circle is not broken but, enlarged; since God took your dear child to himself the circle extends through heaven.

W. W. WATTS.

HICKMAN.—Dora, infant daughter of Bro. J. N. and Sister Susan Hickman, was born January 18, 1891; died November 10, 1891. Our Heavenly Father allowed little Dora to remain but a few short months in this sinful world, then took her to himself to live with Jesus and the angels forever. Dear parents, she is "waiting and watching" for you. May the Lord gather you all to his heavenly folds, is the prayer of your pastor,

SAM J. FRANKS.

RISING STAR, TEXAS.

MARTIN.—J. W. Martin, the eighteen-year old son of Daniel and Sarah Martin, was born May 9, 1873; was thrown from a horse about the 4th of September, 1891, from which he received injuries that resulted in his death September 7, 1891. Jimmy was a good boy, kind to all and especially to his mother. He was a penitent at my camp-meeting held in his neighborhood. He lay unconscious for four days and then quietly passed away. We pray God's comforting presence to ever be with the bereaved, and especially his heart-broken mother. M. J. ALLEN.

LONDON, TEXAS.

ANDERSON.—Edith Udora, the infant daughter of Rev. J. N. and Sister Laura A. Anderson, was born February 19, 1890; died November 10, 1891. Edith was a sweet, affectionate little child, much loved by the parents, brothers and sisters. How sad to give up these little darlings, to lay them out of sight, "but how sweet it will be in that beautiful land, so free from all sorrow and pain, with songs on our lips and with harps in our hands, to meet one another again. Cheer up, fond parents, God has taken the little one to himself, you shall see her "in the sweet bye-and-bye."

SAM J. FRANKS.

RISING STAR, TEXAS.

GAGE.—Little James Elbert, son of J. E. and S. R. Gage, was born April 13, 1886, and fell asleep in the arms of Jesus November 12, 1891. Little Jay was the jewel of a mother's home and the pride of a father's heart. He was a boy of remarkable piety for one so young. Often he was observed leading the way to church and Sunday-school, but now has led the way to heaven. May his father, mother, sisters and brothers who are now so much bereaved, be consoled over the thought that God in his providence has only come down to the garden of humanity to gather a rose for heaven that not fade or lose its fragrance, but will bloom forever. May God bless the weeping ones and help them to ever feel the One that said, "Of such is greatest in the kingdom of heaven" will not leave them comfortless. M. M. SMITH.

CRYSTAL FALLS, TEXAS.

WOOLDRIDGE.—In Collinsville, Texas, at the residence of her daughter, Mrs. P. I. Shores, Mrs. M. J. Wooldridge, on Sunday, October 18, 1891; she was born February 1, 1826. Sister Wooldridge was for more than fifty years a member of the Methodist Church. For the last few years of her life she has been a great sufferer, but bore her suffering with Christian fortitude. She left no dying testimony, having been unconscious during her last illness, but she had lived a life of righteousness and we have no doubt but that her glorified spirit has gone to the paradise of God. She leaves seven daughters and four sons to mourn her loss and to them we would say, imitate her Christian example, trust in your mother's God and some sweet day you may meet her where sorrow and death never come. IDA E. ROBERTSON.

ROBERTS.—Parthenia Roberts was born May 25, 1866, and departed this life Oct. 3, 1891. She professed religon at twelve years of age. She said to her mother some time before she died I am sanctified. Mrs. Roberts was afflicted for four years before her death with an abscess in her side. On the night of her death she awoke her husband, saying, "I am dying." He ran for a neighbor, but before they could do anything for her she had gone to reap her reward. She was a kind, affectionate daughter, a loving sister and devoted companion. May God's richest blessings rest upon her bereaved husband; may he remember that he must die, as well as her dear brother, sister, mother and friends, and be prepared to meet where all afflictions and trials are no more. Pray on, loved ones, we will all soon be there. SUE COX.

CLIFTON.—Death has entered the home of Rev. J. W. and Nannie Clifton and has plucked their precious darling, little Ida, who for nineteen months was the joy and sunshine of their home. Little Ida was born March 7, 1890, and died October 24, 1891. Sad and lonely will be the home on earth without the little darling, but Jesus has passed through the valley of death and he said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Oh, how it comforts the drooping hearts to think when our little ones fall asleep they are safe in the arms of our dear Savior. Then, dear brother and sister, look up for beyond the river of death, safe at home in the paradise of God your little Ida awaits your coming, and, if you are faithful, soon you shall meet your darling where there is no death and partings are unknown. May God bless this great sorrow to your good, is the prayer of your sister, IDA E. ROBERTSON.

COLLINSVILLE, TEXAS.

LENTZ.—Thos. B. Lentz was born in Bastrop county, Texas, January 20, 1858, and died in San Antonio, Texas, October 24, 1891. For the past twelve years he has been a consistent member of the Methodist Church. My personal acquaintance with Bro. Lentz began one year ago, when I became his pastor at this place. After an intimate association I wish to bear testimony to courage and purity of his daily life. Though engaged for several years in a business which is usually run on the Lord's day, he steadily refused to break the Sabbath. For the past six months he served on the police force of the city, winning the reputation of a brave but quiet, temperate and obliging officer. The last enemy was met with the calm faith in our Savior, which always brings peace and triumph. I have witnessed few deaths which called forth such general and genuine sorrow. In the prime of life, with a faithful wife, and four promising children, the death of our brother seems so untimely. But all our times are in the hand of God, and our stricken hearts may find rest in his promises. A. E. RECTOR,

SAN ANTONIO, TEXAS.

BROOMFIELD.—Timothy Mays Broomfield was born in Illinois. In his infancy his parents emigrated to Texas and settled in Throckmorton county. On November 22, 1871, he was married to Miss Virginia Laningham and to this happy pair were given eight children, two of whom preceded him to the happy home above. The widow and other six survive to mourn his loss. He professed religion in the summer of 1886 and joined the M. E. Church, South, and lived a consistent member until the day of his death, which occurred at his home at Evant, Coryell county, Texas, on the 14th day of November, 1891. The last twelve months he was a great sufferer and his mind was sometimes deranged, but when at himself he was zealous for his Master's cause. The writer has seen him go back in the congregation to plead with sinners when he was unable to walk without help. He did not hesitate to talk about dying and always said he was ready, and the last audible whisper that escaped his lips was, "I'm going home," and thus passed to the beautiful beyond. Our loss is his gain, and while we mourn here below, he is rejoicing above. We tender to the bereaved ones our sympathies, and pray God to grant them that consolation they need. R. S. HEIZER.

BEE HOUSE, TEXAS.

CUNNINGHAM.—Baxter Cunningham was born in Pickens county, Alabama, September 22, 1850; came to Texas February, 1861, and was married to Miss Ella McMichael October 21, 1880. They had four children born to them, the first a boy who died in infancy, and three little daughters now living to mourn the loss of their father, who came to his death October 19, 1891, by accidental lesion. His love and devotion for his wife and children was to the extreme, and his attention, care and love for his aged widowed mother, for whom he was caring, was not to be exceeded. About 5 o'clock p. m. on the 20th of October, we lowered the mangled remains of Baxter Cunningham to their final resting-place in the Millican cemetery in the presence of a sorely strickened wife, children and mother (a wound has been made that time can never heal), and a large concourse of people, both black and white, in the midst of many tears. Baxter Cunningham was converted and joined the M. E. Church, South, here at Millican in 1885. He was a modest and faithful Christian. During this year, by the influence of a devoted wife and single brother, he took up the cross of holding family prayer, after which he began to grow in grace, and stated to the writer that it was so much easier to do right than wrong; that since he had taken up family prayer he enjoyed religion so much better. His place in the church is hard to supply; he was one among our strongest financial members. We sympathize with his loved ones left behind. May God's blessing rest upon them. G. POWLEDGE, P. C.

MILLICAN, TEXAS.

HARGUS—Wm. L. Hargus was born in Navarro county, Texas, in 1857; was married to Miss M. F. Powers September 30, 1888; was converted and joined the Methodist Episcopal Church, South, at a camp-meeting near Eastland, September, 1891. Soon after his conversion he was taken sick with slow fever, from which he never recovered. He died in great peace at his home near Eastland, October 25, 1891. He bore his sickness with patience, and left the world in triumph. He told his mother he was going home and it was a happy place, and asked her if she wanted his father, who had preceded him to the better land, to come for her. Just before the end he drew his mother-in-law close to him and said, "It is all right," and with a smile of delight on his face his spirit took its flight to the glory world. Bro. Hargus was a good citizen, an obedient and affectionate child, and a kind and loving husband and father. He leaves a wife and child, a widowed mother, brother and sisters to mourn their irreparable loss. To all of them I would say: "Weep not as those who have no hope, for you know that if you are faithful you will see him again. God will heal your broken hearts and wipe away the tears of bereavement from your eyes, and bless this sad affliction to your good, and lead you safely to the home where parting will be no more.

D. B. KEAHEY.

ROARK.—October 13, 1891, at the home of her father, H. C. Hamilton, ten miles north of Ranger, Texas, passed from this to the life eternal, Mrs. Mollie K. Roark, wife of our fellow-citizen, D. B. Roark; born at Fulton, Ky., December 2, 1866, she was therefore twenty-four years nine months and thirteen days old. She leaves to mourn her departure from them a large circle of friends and relatives, but saddest, of course, is her husband and daughter, Lillie, aged seven years. Fortunately Mrs. Love, D. B. Roark's mother, is left and permitted to come and supply the place, as far as any one can substitute, the real mother to the child. Sister Roark was, by nature, gentle and attractive in person and manners, and the refining influences of Christian religion and suffering from disease, added to the charm and soothing influence of her presence. She professed religion and joined the M. E. Church, South, at Cisco, Texas, in 1886, since which time she had lived the most exemplary Christian life in the performance of every social duty and devotion to the Master and his cause. All who knew her will greatly miss her presence here, but knowing in whom she trusted we know where to find her. A precious memory of saintliness is left for husband and child, and an assured hope, if they are faithful, of rejoining her where there will be no more parting. To God's grace we commend them.

JOHN W. HAMPTON.

MORRISON.—Sister Kate Morrison, wife of Capt. T. J. Morrison, was born in St. Louis county, Missouri, January 24, 1821; was married August 22, 1849; professed religion and joined the M. E. Church, South, at Clinton, Ark., in 1851, and died triumphantly in their beautiful home at Walnut, Texas, October 28, 1891. She naturally possessed those virtues which make woman amiable and lovely, and these, refined by divine grace, drew around her a host of warm friends. The writer spent two happy years of his itinerant life in her lovely Christian home. When requested by her husband to preach her funeral sermon had to decline, stating I could almost as nearly preach my own mother's funeral. Sister Morrison's Christian life was beautiful, constant and regular; and her devotion to her husband and home almost unsurpassed. Many an itinerant will read these lines with a sad heart, for she was the preacher's friend. She was a constant reader of the church papers, and was always ready to defend the doctrines of her church and the cause of Christ. Having pleanty of this world's goods, she was like an angel of mercy among the afflicted and destitute—but the greatest and best part of her record cannot be chronicled here; it is recorded above. May God give her sorrowing husband grace to sustain him till they meet in deathless triumph in the bright beyond.

H. C. JOLLY.

HARDEMAN.—J. W. Hardeman was born February 2, 1804, in Hardeman county, Tennessee; departed this life October 15, 1891, aged eighty-seven years eight months and fourteen days. He was first married to Mary Hardeman in May, 1828. They lived happily together until 1857, when death severed the tie that bound them together nearly thirty years. From Tennessee he went to Mississippi in 1829, remaining there six years; thence to Texas in the year 1835, settling in Nacogdoches county. Soon after reaching this county the Mexicans, under Santa Anna, commenced their bloody march on Texas soil. Sam Houston, the invincible, ordered our people to fall back across the Sabine river as a matter of expedience. When Gen. Houston met Santa Anna, he routed his army and captured their leader, and the result was Texas was declared an independent Republic. After this Bro. Hardeman settled in Washington county and remained twenty years. Then came to Ellis county in 1856 He was married the second time to Mrs. M. Jennings, of Dallas, who also preceded him over the river. He professed religion some fifteen or sixteen years ago, but joined no church, but just before his departure he wished to be taken into the church. He left the happy testimony that all was well, and he was going home. He was a prominent citizen, filling many of the civil offices of the State. He was a true soldier, philanthropist, patriot, kind father, an affectionate husband. Could the veil of humanity have been drawn aside when Bro. Hardeman was making his last fight with death, and the angels hovering around shouting him to the battle, we would have seen the flag of victory waving in triumph as he charged the last foe, and the shout of gladness falling upon the ear as the voice of many waters. May all the children meet death as the father and meet him in heaven.

B. M STEPHENS.

STROTHER.—Wilford D. Strother was born in Pike county, Alabama, August 28, 1864. In December, 1869, his mother, then a widow, moved with him to Greenville, Texas. She was married to C. C. Ratliff September 6, 1871. In December, 1882, they moved to Limestone county, bringing young Wilford with them. In June, 1884, he graduated in the Commercial Department of Trinity University, after which he made his home in Dallas, Texas, where he was married to Miss Annie Burt, May 8, 1889. In the spring of 1890 he returned to Limestone to regain his health which had failed, but his trouble proved to be consumption, and he gradually declined till October 18, 1891, when he was relieved by death from all suffering. The above is a synopsis of a short but grandly successful life. Character, not length of days, constitutes life's worth. Consecration to God is the highest type of character. This made the life of our lamented brother a blessing to himself and to all with whom he was associated. Endowed by nature with the love of truth and reared under its sacred influences, at the age of fifteen years he embraced the truth as it is in Jesus, and united with the M. E. Church, South. By that truth he was made a new creature and henceforth lived not unto himself but unto Him who died for him. The Christian is the highest type of man. Bro. Strother was a high type of Christian. In everything that constitutes the strength and beauty of Christian character, he seemed to excel. His religious convictions were deep and abiding. He impressed you with his stability and earnestness and likewise with his gentleness and goodness. He was no mere nominal, but a living, active, zealous member of the church of God. His faith was strong and he proved it by his works. He was, therefore, like the wise man who built his house on a rock. In the floods of great waters, they did not come nigh unto him. Jesus whispered consolation. It was a means of grace to visit him in his sickness and learn how cheerful and happy faith in Christ can make a soul when all earthly hopes have fled. "Life," said he, "is as dear to me as to any of you, but if it is God's will I am ready to go." When the time of his departure drew near and loved ones stood around him weeping, he said, "Shed not a tear, I am happy." "He is not dead, but sleepeth." He lived unto the Lord, died unto the Lord, and being absent from the body is with the Lord forever. His precious mother, loving sister and devoted wife should be thankful to God for the gift of so good a son, brother and husband, and from grateful and loving hearts say, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord"

W. H. MOSS.

GROESBECK, TEXAS.

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Cottolene?

Cottolene is a pale yellow material of the consistency and texture and substance of lard. It approximates to the color of natural butter. It is without odor and has a neutral flavor to the taste.

Cottolene is a simple preparation of cottonseed oil and beef suet. It contains no other material. It contains no salt, no water and no coloring matter. It meets the public demand for a pure, healthful, digestible substitute for swine fat.

The name Cottolene, is registered in the Patent Office and is fully protected. All persons are hereby warned against infringement, and imitations will be prosecuted to the fullest extent of the law.

HOW TO USE COTTOLENE.

Directions are clear and simple. Use Cottolene exactly the same as lard, but use only one half the quantity of Cottolene that would be required of lard.

Remember Cottolene is the same price as lard and thus you save just half your money.

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The Cheapest and Best Medicine for Family Use in the World.

NEVER FAILS TO RELIEVE PAIN.

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Colds, Coughs, Sore Throats, Inflammation, Rheumatism, Neuralgia, Headache, Toothache, Asthma, Difficult Breathing, Influenza.

CURES THE WORST PAINS in from one to twenty minutes. NOT ONE HOUR after reading this advertisement need anyone SUFFER WITH PAIN. It is truly the Great

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And has done more good than any known remedy.

For Sprains, Bruises, Backache, Pain in the Chest or Side, Headache, Toothache, or Any Other External Pain, a few applications rubbed on by the hand act like magic, causing the pain to instantly stop.

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From 30 to 60 drops in half a tumbler of water will in a few minutes cure CRAMPS, Spasms, SOUR STOMACH, NAUSEA, VOMITING, HEARTBURN, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Dysentery, Colic, Flatulency and all internal pains.

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Chills and Fever, Fever and Ague Cured.

There is not a remedial agent in the world that will cure Fever and Ague and all other malarious bilious and other fevers (aided by RADWAY'S PILLS) so quickly as RADWAY'S READY RELIEF.

Price, 50c. per bottle. Sold by druggists.

Have You Got Piles

$100.00 FOR AN INCURABLE CASE. Itching Piles known by moisture like perspiration, cause intense itching when warm. This form and Blind, Bleeding, or Protruding Piles YIELD AT ONCE TO DR. BO-SAN-KO'S PILE REMEDY, which acts directly on parts affected, absorbs tumors, allays itching, and effects a permanent cure. 50c. Druggists, or mail. Circulars free. Dr. Bosanko Med. Co. Philadelphia, Pa

For $2.50 WE WILL SEND THE TEXAS CHRISTIAN ADVOCATE one year to any address and a copy of Thrall's History of Methodism in Texas. The retail price of the book is $1. Cash to accompany all orders. The above applies to renewals as well as to new subscribers.

A Positive Cure for All Female Complaints and Irregularities,

ENGLISH FEMALE BITTERS

It removes and regulates all monthly suppressions and excesses. It cures Leucorrhoea, Pain in the Back or Side, Falling of the Womb, &c. It adds Iron to the blood, strengthens the weak and feeble, and will cure when all else fails.

PRICE, $1.00, of all Druggists.
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It is an old-fashion notion that medicine has to taste bad to do any good.

Scott's Emulsion is cod-liver oil with its fish-fat taste lost—nothing is lost but the taste.

This is more than a matter of comfort. Agreeable taste is always a help to digestion. A sickening taste is always a hindrance. There is only harm in taking cod-liver oil unless you digest it. Avoid the taste.

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Your druggist keeps Scott's Emulsion of cod-liver oil—all druggists everywhere do. $1.

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THE BANNER LAMP GIVES THE STEADIEST, WHITEST, LARGEST LIGHT IT COSTS MUCH LESS than other lamps, yet is equal to the most expensive for practical purposes. DO NOT BE PUT OFF WITH ANY OTHER. If you cannot get them from your dealer, WRITE US.
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"Down With High Prices."
SEWING MACHINES FROM $40 TO $10!
Prices Lower than the Lowest on Buggies, Carts, Sleighs, Harness.
[illegible] Family or Store Scale, $1.00
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Farmers, do your own Repairs.
Forge and Kit of Tools.... $20.00
1000 other Articles at Half Price.
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$8.75 FOR A Double Breech-Loader
Shot Guns from $2.00 to $10.00.
Winchester Rifles, $8.75 to $12.00.
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Send 2c. stamp for 8-page Catalogue and save 25 per cent.
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All kinds cheaper than elsewhere. Before you buy, send stamp for illustrated Catalogue to The Powell & Clement Co. 166 Main Street, Cincinnati, Ohio.

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THE MOST PERFECT OF PENS.

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Best quality Copper and Tin BELLS for Churches, Schools, &c.
Also CHIMES AND BELLS.
Price and terms free. Name this paper.

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BEST QUALITY COPPER AND TIN BELLS FOR CHURCHES, SCHOOLS, &c.
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CANTON CLIPPER PLOWS

In presenting to the farmers of Texas an illustration of the CANTON CLIPPER, we say without fear of successful contradiction that it is the Best in the world for our Texas Black, Waxy Soil. Has no superior for sandy land. Our statement is based upon a spotless record of seven years in Texas, the black soil of which is acknowledged to be the most difficult in the World to handle. Nothing but the very best Soft Center Steel is used in our Mould Boards. (Many of our competitors are using ordinary plow share steel in Mould Boards which is soft and has no scouring qualities). We have good space between bottom of handles, allowing dirt and trash to pass through without choking. All Taps on bottom are set high, preventing the bottom from filling up and causing plow to run out. Above all we give you honest size and ample weight, which is absolutely necessary to a perfect black land plow. Many makers of plows are actually swindling the farmer by giving dishonest sizes; for instance, they take a regular eight-inch plow and spread the point to measure nine inches and sell it to you for a nine-inch and charge you for the price of a nine-inch plow, when in reality you are getting an eight-inch. This explains why the CANTON CLIPPER will cost you a little more than many other plows. We do not guarantee them to scour in Black Land, but the turn of the mould peculiar only to the CANTON CLIPPER, and the high grade of material used, render them capable of carrying less dirt and come nearer scouring than any other plow made. Ask your dealer for them and take no other. If you can't get them of him, write us direct. Mention this paper for special prices.

HONEST SIZE. AMPLE WEIGHT.
Ask Your Dealer for Them and take no other.
YOU ASK WHY THE SECRET of OUR SUCCESS? Because we make a strictly Honest Plow.

PARLIN & ORENDORFF CO. Manufacturers and State Agents, DALLAS, TEXAS.

A WIFE AND MOTHER SPEAKS.

WORDS OF VALUE TO ALL PARENTS AND FAMILIES.

A Family Safeguard from Coughs, Colds, Catarrh, Influenza, La Grippe and All Diseases of Winter.

A Stitch in Time Saves Nine.

Mrs. J. W. Reynolds, of Elkton, box 46 Columbiana county, Ohio, says she has suffered with congestion of the lungs, catarrh in the head, and was troubled with a bad cough. She had tried a number of physicians, but they all failed to cure her. She was induced to try Pe-ru-na, and immediately a marked change took place. After using Pe-ru-na her cough ceased, and in a short time her other ailments were cured. She is now completely restored to health, and gives all the credit to Pe-ru-na.

At least two people out of three sometime during the winter months have a cold more or less severe. Very few indeed escape entirely. Although a cold is not often directly fatal, yet it is the most productive source of incurable diseases that is known to the medical profession. At least one-third of the deaths in the United States are easily traced to the effects of cold. Croup, bronchitis, asthma, catarrh, consumption, pleurisy, diphtheria, pneumonia, rheumatism, acute heart disease, Bright's disease of the kidneys, neuralgia and paralysis, are, in a thousand instances, directly traceable to a cold. A cold is the most frequent, the most dangerous and the most neglected ill of life.

The treatment of colds ought to begin with the appearance of the first symptoms. Many years' observation has convinced thoughtful people that hot drops, quinine, hot slings, Dover powders, ginger drinks, and a host of similar remedies, are not only unreliable, but often injurious, as they all alike have the effect of causing unnatural perspiration, which is liable to be checked by the slightest exposure, and the cold increased thereby. Since a cold has the invariable effect of producing congestion of some mucous surface, the remedy for it ought to operate there also. The compound Pe-ru-na was devised with especial reference to this effect. It operates by increasing the circulation in the mucous membranes of the whole body, and, no matter where the cold may have settled—whether in the head, throat, lungs, kidneys or urinary organs—Pe-ru-na will immediately relieve the congested membrane and stop the discharge.

Whether the cold has settled in the head and produced catarrh or deafness, or settled in the throat and produced enlarged tonsils or hoarseness, or settled in the bronchial tubes and lungs, producing cough or asthma, or settled in the kidneys or bladder, producing Bright's disease or gravel, Pe-ru-na is the remedy to be invariably relied upon for treatment of these cases.

Thousands of cases of colds, in all stages and phases, are treated every year with Pe-ru-na, and the combined experience and testimony is, that Pe-ru-na is the most speedy and permanent cure yet discovered. Pe-ru-na is equally valuable to prevent, to cure, and to entirely remove the effects of a cold. No family, especially at this season of the year, ought to be without this excellent preventive and cure for that most insidious, ever-present, disease-breeding malady called a cold.

For treatise on Catarrh, Coughs, Colds, Consumption, and all climatic diseases of winter, send for Family Physician No. 2. Address Peruna Medicine Company, Columbus, Ohio.

* * *

Sober Passenger, angrily—Look where you step, man. Tipsy Passenger, apologetically—Y-yes, I do; the tr-trouble is to—hic—step where I look.

* * *

Small Son, weeping—Papa, it ain't right, is it? I wa-was whaled again in school today! It—it's—'s an outrage, isn't it? Papa—No, my son; it's just and proper. Haven't you read that whales always go in schools?

Some merchants get the best they can; some get the meanest they can.

Your dealer in lamp-chimneys--what does he get for you?

There are common glass and tough glass, tough against heat. There are foggy and clear. There are rough and fine. There are carefully made and hap-hazard.

You can't be an expert in chimneys; but this you can do. Insist on Macbeth's "pearl top" or "pearl glass" whichever shape you require. They are right in all those ways; and they do not break from heat, not one in a hundred.

Be willing to pay a nickel more for them.

Pittsburg. GEO. A. MACBETH & CO.

PASTOR KOENIG'S NERVE TONIC

A Perfect Success. VII

The Rev. A. Antoine, of Refugio, Tex., writes: As far as I am able to judge, I think Pastor Koenig's Nerve Tonic is a perfect success, for any one who suffered from a most painful nervousness as I did. I feel now like myself again after taking the Tonic.

Cured Entirely.

CINCINNATI, Ohio, Feb., 1888.

I, the undersigned, hereby state that my son had epileptic fits over two years, but was cured by Pastor Koenig's remedy—entirely. I make this statement out of gratitude.

522 Race Street. JOHN NUENLIZT.

The undersigned, knowing the above-named J. Nuenlizt's family, is fully convinced of the truth of above statement.

P. M. SCHAEFER,
Pastor of St. Franciscus Church.

FREE—A Valuable Book on Nervous Diseases sent free to any address, and poor patients can also obtain this medicine free of charge.

This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind., since 1876, and is now prepared under his direction by the

KOENIG MED. CO., Chicago, Ill.

Sold by Druggists at $1 per Bottle. 6 for $5
Large Size, $1.75. 6 Bottles for $9.
In Dallas by Trinity Drug Co., 954 Elm St

OPIUM and WHISKEY HABITS cured at home without pain. Book of particulars sent Free. B. M. WOOLLEY, M. D., Atlanta, Ga.

Holy Land Tour, $475.

A select party sails March 9, 1892. Monthly excursions to Italy $380. Best ticketing facilities. Send for "Tourist Gazette."
H. GAZE & SONS, 940 Broadway, N.Y. (Est. 1844)

THE TEXAS CONFERENCE.

Continued from fifth page.

Methodism greets her four children with a kiss of love and bids them godspeed. Though small in territory and forced to cope with a seeming incongruous element in our Western civilization, yet she steadfastly maintains her fealty and devotion to revealed truth, and marches forward from victory to victory.

This has been a year of great prosperity throughout our borders, for which we render devout thanksgiving to the great Head of the church. More than 2000 souls have heard the good news of redeeming love and their vows of eternal fidelity to the Son of God are registered in heaven. We speak of members as simply indicating spirituality and not as its final expression. Cold, dry figures can not measure the immeasurable, nor can they even suggest a proper conception of the wealth of spiritual power lodged in redeemed souls by the Holy Ghost.

Fidelity to the truth and the well-tested methods of our fathers, are weapons that have won us victory and we must continue their use, if we would have victory in the future. We rejoice that God has set the clear and unmistakable seal of his approval upon our doctrines and methods.

Methodism meets all the demands for evangelistic work, for Methodism is itself an evangelism. Every Methodist pastor is pre-eminently an evangelist; and no man who travels about without authority or responsibility can take the place or do the work of the pastor.

We do not hesitate to emphasize our disapproval and condemnation of that superficial humanitarianism which seeks to make reformation synonymous with the new birth and which is offered to our people by some of these irresponsible evangelists.

Whilst we honor the men whom God honors, yet we insist that the pastor is truly an evangelist, and the only one recognized by the Methodist Episcopal Church, South.

If our system does not meet fully the demands of evangelistic work, then Methodism has no place in this sinful world. But while this is true it is the sense of your committee that an organized effort for our entire territory is necessary; therefore, in order to meet the demands upon us and thus enlarge our usefulness, we submit the following resolution as embodying our matured and prayerful views on this subject.

Resolved, That each presiding elder call his preachers together at some suitable place, early in the conference year, to counsel, advise and plan a thorough organization for a co-operative, earnest, zealous evangelization of the entire district, so that he and his preachers may understand each other; and that they may be subject to his call to help at any place at any time for the glory of God and the salvation of souls. [Signed]

E. H. HARMAN,
E. W. SOLOMON,
H. M. SEARS,
WEEMS WOOTTON,
S. W. MORGAN.

EXPLANATION.

Just a word to the readers of the ADVOCATE and to all concerned:

A few months ago, referring to what Rev. J. B. Sears had published in a small paper edited by him with respect to the late district conference for Galveston district, wherein he said he did "not know who was responsible for the confusion," I said he did know who was responsible for the confusion, for I had told him all about it, or words to that effect. The statement so made by me challenging the truth of his statement had reference to the change of place of holding the conference made necessary by Bro. Childers' refusal to entertain the conference at Wharton, the place selected by the district conference last year. Bro. Sears explains that his statement that he "did not know who was responsible for the confusion," did not have reference to the change of place from Wharton, for that it was my duty to change the place of holding the conference under the circumstances; but to the insufficiency of the notice of the change when made, by reason of which there was needless confusion and inconvenience. This places the whole matter in a totally different light, and relieves him of any imputation of false statement, for there was inadequate notice to some of the brethren. Had I seen and understood his statement in this sense, I should not have thought of writing what I did, and can only regret that it was written at all.

H. V. PHILPOTT.

NORTHWEST MEXICAN MISSION CONFERENCE.

Held in El Paso, Texas, Nov. 12 to 15, 1891.

Bishop A. G. Haygood opened the conference at 9 a. m. Thursday. Rev. A. H. Sutherland conducted devotional exercises in Spanish. Eight ministers and four lay delegates responded to their names. Two missionaries, W. D. King, Guaymas, and J. C. Cavener, La Paz, and three native ministers, were prevented from attending conference, owing to distance and expense. The Bishop announced the transfer of Rev. S. G. Kilgore to the Mexican Border Conference, thus necessitating the election of a secretary. J. F. Corbin was selected. The conference unanimously accepted the offer of Rev. W. Robinson to hold their sessions in the American church. An account of the work of God during the past year was presented by the three presiding elders of the conference—S. G. Kilgore, Chihuahua; J. F. Corbin, Sonora, and A. DeLeon, Durango. J. C. Cavener, who has labored during the year in Lower California, was received into the work from the North Texas Conference. One missionary and two natives remain on trial. One preacher was granted a supernumerary relation, one missionary was received into full connection and three Mexican preachers were ordained elders. A Mexican preacher was admitted into the conference from the Baptist Church and his elder's orders recognized.

The report of the Committee upon Books and Periodicals contained some excellent resolutions which were adopted by the conference, and some good advice was given by Bishop Haygood to the preachers on sustaining their own paper—"El Evangelista." "You cannot do without it," said the Bishop, "any more than the Texas preachers can do without the TEXAS CHRISTIAN ADVOCATE. It takes less sense to find fault with a paper than for anything else in the world. Get up a page, rich with news from the churches; every preacher wants to know what is doing elsewhere. The most interesting part of the TEXAS ADVOCATE is its page of condensed news of the churches. A postal card will contain all that is necessary. If a man writes an essay of the good work in his charge the news is lost in the words. The trouble comes from the pride that makes a man shrink from writing unless he can be a writer. Great generals report battles and victories very briefly, but a captain of a company on dress parade wants to write two columns to tell how they marched. Nearly all the trouble that comes to a paper is from writing what ought never to have been written. A man that writes simply for debate is mischievous. A man that gets mad with the editor because he won't publish his article, is as weak as a child who cries because its mother won't allow it to play in the mud with its new dress. In some conferences recently held in the United States the preachers agreed upon a certain Sabbath to preach on education, and ask for subscribers for the church papers. The result was a very large increase of subscribers to the three organs of those conferences. I want you to do the same and then report to the 'Evangelista' the result."

Miss K. McFarren, Durango, and Miss B. Gilbert, El Paso, spoke of the good work among the children in their day schools.

The statistical reports were very cheering. The three districts report ten local preachers and 615 members—an increase of 25 per cent on the year. One hundred and seven children were baptized and 122 adults—a gain of fifty-one on the past year. There are twenty-three Sunday schools—a gain of five; fifty-two teachers—a gain of eleven and 573 scholars—a gain of seventy six.

The collection for conference demands was $56.12. The Bishop said he doubted if any conference in Southern Methodism had collected as much for this object in proportion to their numbers; $760 was collected for missions. "If every conference would do as well as that we should be out of debt," remarked the Missionary Secretary; $102 42 was raised for church extension. We have five churches in the conference and four houses, valued at $18 500.

Bishop Haygood, though very unwell, preached two excellent sermons on the Sabbath. A short session on Monday was necessary to finish the business of the conference. Rev. S. G. Kilgore was transferred to the Border Mission, J. F. Corbin was made presiding elder of the Chihuahua, and W. D. King, of the Sonora district; J. C. Cavener goes to Durango, and R. C. Elliott to Phœnix, A. T.

The conference was a very pleasant one and the evening preaching services were attended by such numbers of our Mexican brethren that the chapel would not hold them.

R. C. ELLIOTT.

EVERY SKIN, SCALP, & BLOOD DISEASE Cured by CUTICURA

EVERY SKIN AND SCALP DISEASE, whether torturing, disfiguring, humiliating, itching, burning, bleeding, scaly, crusted, pimply, or blotchy, with loss of hair, from pimples to the most distressing eczemas, and every humor of the blood, whether simple, scrofulous, or hereditary, is speedily, permanently, and economically cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood and Skin Purifier and greatest of Humor Remedies, when the best physicians and all other remedies fail. This is strong language, but true. Thousands of grateful testimonials from infancy to age attest their wonderful, unfailing and incomparable efficacy.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by Potter Drug and Chemical Corporation, Boston, Mass.

Send for "How to Cure Skin and Blood Diseases."

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Rheumatism, Kidney Pains, and Muscular Weakness relieved in one minute by the CUTICURA ANTI-PAIN PLASTER. 25c.

TO WHOM IT MAY CONCERN.

As agent of the Southwestern University I will be in attendance upon the coming sessions of the several annual conferences and notice is hereby given to all parties, who have heretofore given notes or obligations, which are due or past due, to please arrange to settle same at their respective conferences. Those brethren who will not be at conference, but who have given notes, can send up the amount by their pastors or presiding elders. We hope that every brother included in this notice will bear this matter in mind and attend to it promptly. I have for collection all the notes taken by former agents that are unsettled. Any one who desires to do so can settle by correspondence with me at Tolbert, Wilbarger county, Texas.

S. W. TURNER,
Financial Agent S. W. U.

C. E. Cole, Buckner, Mo., advertises his mammoth King Corn. Samples sent this office more than verify all his claims for this remarkable product.

North Texas Conference Assessments for 1891-92.

DISTRICTS.	Bishops	Conference Claimants	Foreign Missions.	Domestic Missions.	Church Extension.	Southw'tern University.	Paine and Lane Institutes.	Total per Districts.
Dallas	$177	$592	$1075	$699	$302	$162	$43	$3045
Terrell	154	532	968	630	272	145	39	2741
Jefferson	154	532	968	628	272	145	39	2738
Greenville	154	532	967	628	272	145	39	2738
Sulphur Springs	154	532	968	630	272	145	39	2740
Paris	163	562	1021	664	287	153	40	2890
Bonham	163	562	1021	664	287	153	40	2890
Sherman	177	591	1075	699	302	162	43	3044
Gainesville	154	532	968	629	272	145	39	2739
Montague	154	532	968	629	272	145	39	2739
Total	$1594	$5500	$10,000	$6500	$2810	$1500	$400	$29,304
As'm'ts last yr.	$840	$5000	$10,000	$650	$2810	$1500	$400	....
Increase	$754	$500	....		....	....		$1254

This is an assessment of 62 cents per member. Let the presiding elders cut out this and keep it for their district stewards, and let them please assess to each charge a correct proportion, the assessments to each charge without using the fraction of a dollar.

J. M. McWHIRTER,
Secretary of conference.

DR. PRICE'S Cream Baking Powder.

Used in Millions of Homes—40 Years the Standard.

LAREDO SEMINARY AND WEST TEXAS CONFERENCE.

At the session of our conference held in San Marcos, the work of the above institution was brought into very favorable notice, the Board of Education specially commending it, and it was resolved by the conference to set apart the first Sunday in December to bring its work before our people, and take up collections to aid in the erection of a building to be used as a boy's department of the seminary. Already there are about fifty boys in attendance, and they occupy a private residence on the bank of the Rio Grande, within a stone's-throw of the seminary, but it is entirely too small, and it is desired to be able to build as soon as possible. The boy school is under strict military discipline, and is doing a grand work, both amongst American and Mexican boys, and by its religious influence it is helping greatly in the struggle with the corrupt Roman Church. Of course the Woman's Board do not ask this collection; it is simply to be a free-will offering, in view of the importance of this border work. Brethren, let us do what we can to aid these godly women. Send collections to Mrs. R. T. Davis, Goliad, Texas.

C. J. OXLEY.

LAREDO, TEXAS.

Salvation Oil, the people's liniment, is guaranteed to be the best. Only 25 cents a bottle.

A fat man in Washington, who used to be an invalid, took to Dr. Bull's Cough Syrup and now he walks right over the very slenderest dudes, and don't care at all. This remedy costs 25 cents.

FROM REV. W. R. LAMBUTH.

Dear Brethren of the North Texas Conference:

I want to thank you again for the promptness and cheerfulness with which you provided at the late session of your conference at Terrell for Rev. W. E. Towson, missionary in Japan. I have written Bro. Towson of the fact, and requested him to write you quarterly letters through the TEXAS ADVOCATE.

Subscriptions unpaid can be paid the treasurer of your Conference Board of Missions, or be forwarded by you to Thos. B. Holt, Treasurer Board of Missions, Nashville, Tenn. In either case indicate the specific purpose for which the amount is sent. The peace of God be with you.

WALTER R. LAMBUTH.

MORRILLTON, ARK.

JEFFERSON DISTRICT—FIRST ROUND.

Texarkana sta	5th Sun in Nov
Atlanta sta	1st Sun in Dec
Queen City cir, at Queen City	2d Sun in Dec
Daingerfield cir, at Omaha	3d Sun in Dec
Jefferson sta	4th Sun in Dec
Hughes Springs cir, at Harris' Chapel	1st Sun in Jan
Coffeeville cir, at Asbury Chapel	2d Sun in Jan
Linden cir, at Douglassville	3d Sun in Jan
Texarkana city mis	4th Sun in Jan
Bowie mis, T. C. Junction	5th Sun in Jan
Three Springs mis	1st Sun in Feb
Dalby Springs cir	2d Sun in Feb
Boston cir	3d Sun in Feb
Kildare, at Kildare	4th Sun in Feb

The district stewards will please meet at Jefferson at the church, 1 p. m., Thursday, December 17.

O. P. THOMAS, P. E.

GREENVILLE DISTRICT—FIRST ROUND.

Greenville sta	5th Sun in Nov
Farmersville sta	1st Sun in Dec
Kingston	2d Sun in Dec
Roberts mis	3d Sun in Dec
Emory mis	4th Sun in Dec
Lone Oak	1st Sun in Jan
Floyd	2d Sun in Jan
Merit	3d Sun in Jan
Celeste and Leonard	4th Sun in Jan
Weston	1st Sun in Feb
Nevada	2d Sun in Feb
Allen	3d Sun in Feb
Anna mis	4th Sun in Feb
Kyle and Orangeville	1st Sun in March
Wylie	2d Sun in March

The district stewards will meet at the Methodist Church, in Greenville, Friday before the second Sunday in December. Let there be a full attendance.

J. A. STAFFORD, P. E.

SULPHUR SPRINGS DISTRICT—FIRST ROUND.

Commerce cir	Nov 28, 29
Campbell cir	Dec 5, 6
Black Jack Grove cir	Dec 12, 13
Sulphur Springs sta	Dec 19, 20
Carrollton cir	Dec 26, 27
Fairlee cir	Jan 2, 3
Sulphur Bluff cir	Jan 9, 10
Mount Vernon cir	Jan 16, 17
Barrett cir, at Bridge's Chapel	Jan 23, 24
Mount Pleasant sta	Jan 30, 31
Cooper cir	Feb 6, 7
Winnsboro cir	Feb 13, 14
Gilmer cir	Feb 20, 21
Pittsburg sta	Feb 27, 28
Leesburg cir	March 5, 6

The pastors will write me where the quarterly meetings are to be held, as no information was given me. The district stewards will meet at Sulphur Springs, December 18, at 10 a. m.

W. L. CLIFTON, P. E.

The publishers of the TEXAS CHRISTIAN ADVOCATE heartily indorse the merits of Hawkes' Crystallized Lenses.

BONHAM DISTRICT—FIRST ROUND.

Bonham sta	Nov 28, 29
Honey Grove sta	Dec 5, 6
Wolfe City	Dec 12, 13
Ladonia	Dec 19, 20
Brookston, at Brookston	Dec 26, 27
Petty and White Rock, at Petty	Jan 2, 3
Dodds cir, at Dodds	Jan 9, 10
Fannin cir, at Round Prairie	Jan 16, 17
Gober cir, at Prairie Point	Jan 23, 24
Ben Franklin cir, at Ben Franklin	Jan 30, 31
Randolph and Baily, at Randolph	Feb 6, 7
Bonham cir, at Ravenna	Feb 13, 14
Lannius cir, at Lannius	Feb 20, 21

The district stewards' meeting at Honey Grove, December 5, at 1 p. m., at the Methodist Church. Let all be present. Will all the stewards see that at least one-fourth be paid at first quarterly conference?

J. M. BINKLEY, P. E.

MONTAGUE DISTRICT—FIRST ROUND.

Bowie sta	Dec 5, 6
Alvord cir, at Alvord	Dec 5, 6
Montague and Belcher, at Montague	Dec 12, 13
St Jo sta	Dec 12, 13
Dye Mound cir, at Mount Tabor	Dec 19, 20
Bellevue cir, at Bellevue	Dec 19, 20
Henrietta sta	Dec 26, 27
Sunset cir, at Sunset	Jan 2, 3
Bonita and Illinois, at Bonita	Jan 9, 10
Post Oak cir, at Fanintown	Jan 16, 17
Burlington and Nacoma, at Burlington	Jan 16, 17
Benvanue mis, at Plainview	Jan 23, 24
Wichita Falls sta	Jan 23, 24
Cambridge and Doss, at Cambridge	Jan 30, 31
Iowa Park mis, at Iowa Park	Jan 30, 31
Holiday cir, at Stewards	Feb 6, 7
Archer mis, at Archer	Feb 13, 14
Chico cir, at Pleasant Grove	Feb 20, 21
Crafton cir, at Newport	Feb 27, 28

It is plain to all that I can not hold all the quarterly conferences on this district on Saturday and Sunday, I put two meetings on the same days, and will get the brethren to help each other, and thus give each a Saturday and Sunday. Also it would put off some too long to attempt to hold all myself on Saturday and Sunday. The district stewards will meet at Bowie, Thursday, December 24, at 7 p. m., 1891.

W. S. MAY, P. E.

For beauty, for comfort, for improvement of the complexion, use only Pozzoni's Powder; there is nothing equal to it.

SHERMAN DISTRICT—FIRST ROUND.

Whitesboro sta	Nov 28, 29
Pilot Point sta	Dec 5, 6
Collinsville cir, at Tioga	Dec 12, 13
Whitewright and Marvin	Dec 19, 20
Sherman sta	Dec 26, 27
Van Alstyne sta	Jan 2, 3
Bells and Savoy cir, at Bells	Jan 9, 10
Gordonville cir, at Cedar Mills	Jan 16, 17
Sherman cir, at Pecan	Jan 23, 24
Pottsboro and Preston	Jan 30, 31
Denison sta	Feb 6, 7
Howe cir, at Howe	Feb 13, 14
Pilot Grove cir, at Cross Roads	Feb 20, 21
East Sherman mis	1st Sun in March

District stewards will please meet me at Travis Street M. E. Church, South, December 12, at 1 p. m.

W. D. MOUNTCASTLE, P. E.

TERRELL DISTRICT—FIRST ROUND.

Terrell sta	1st Sun in Dec
Forney sta	2d Sun in Dec
Garland sta	3d Sun in Dec
Rockwall and Royse sta	4th Sun in Dec
Mesquite cir	1st Sun in Jan
Pleasant Mound cir	2d Sun in Jan
Kaufman sta	3d Sun in Jan
Poetry cir	4th Sun in Jan
Wills Point sta	5th Sun in Jan
Wills Point cir	1st Sun in Feb
Kemp cir	2d Sun in Feb
Prairieville mis	3d Sun in Feb
Mt. Zion cir	4th Sun in Feb
Crandall cir	1st Sun in March
Chisholm cir	2d Sun in March

District stewards will meet me in Terrell at the M. E. Church, South, at 10 a. m., Tuesday, December 8. Let pastors urge the attendance of the stewards from the several charges. Indeed, I shall be most happy to have all the pastors attend this meeting. Come, if possible. I am dependent upon pastors for information as to place of quarterly conferences in the several circuits. Where new circuits have been formed let the pastor consult the resident stewards as to most suitable place for first quarterly conference and make the appointment. Where works have been divided, leaving no district steward, or the new work, it will be well for one of the stewards to represent such work in the district stewards' meeting. Let all the charges be fully and well represented. My address will be Terrell, and by the Grace of God and the co-operation of the district, we will build a district parsonage at Terrell.

GEO. T. NICHOLS, P. E.

Its Excellent Qualities

Commend to public approval the California liquid fruit remedy Syrup of Figs. It is pleasing to the eye and to the taste and by gently acting on the kidneys, liver and bowels, it cleanses the system effectually, thereby promoting the health and comfort of all who use it.

City Boy, his first sight of a cow—An' that thing with horns is what you get your milk out of? Country Boy—O' course, stupid; an' butter, an' cheese, too. City Boy—Whew! If you only could get yer coffee an' sugar from her, she'd be a regular walkin' grocery store.

"Have you heard the eight-year-old violin virtuoso?" "Oh, yes. Twelve years ago in Vienna."

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Is a constitutional and not a local disease, and therefore it cannot be cured by local applications. It requires a constitutional remedy like Hood's Sarsaparilla, which, working through the blood, eradicates the impurity which causes and promotes the disease, and effects a permanent cure. Thousands of people testify to the success of Hood's Sarsaparilla as a remedy for catarrh when other preparations had failed.

Catarrh

"I will say I have been troubled for several years with that terribly disagreeable disease, catarrh. I took Hood's Sarsaparilla with the very best results. It cured me of that continual dropping in my throat, and stuffed up feeling. It has also helped my mother, who has taken it for run down state of health and kidney trouble." MRS. S. D. HEATH, Putnam, Conn.

"I have used Hood's Sarsaparilla for catarrh with very satisfactory results. I have received more permanent benefit from it than from any other remedy I have ever tried." M. E. READ, of A. Read & Son, Wauseon, O.

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The Holiday time and near approach of season's close are two great levers to make busines.

The latter continually reminds us of the necessity for pricing goods so as to make them move faster than ordinary, whilst the former reminds you of urgent needs. The two together shall make the balance of '91 the most memorable in our history for

Low Prices and Large Sales

All departments have been made to put forth equal efforts and though their offerings be not named here, they will be found in their proper places.

IN OUR MILLINERY DEPARTMENT

We offer all our Untrimmed Felt Hats that have been sold at 85 cents to $1.25 at the uniform low price of 50 cents each **50c**

All our Untrimmed Felt Hats that have sold at $1.50 and $1.75 at the uniform low price of 75c each........ **75c**

All our Untrimmed Felt Hats that have sold at $2.00 and $2.50 at the uniform low price of $1.00........ **$1.00**

This means that the best French Felt Hat made can be bought of us now for $1.00.

We also offer a lot of close curled Ostrich Tips at

$1.00 a Bunch, reduced from $2.00.

Also a lot of Birds, assorted, in various shapes and colors, at

75c Each that were sold at $1.50.

Our 3 Specials in Trimmed Millinery--$5, $7.50, $10.

Are still THE features of the department, but to make matters doubly attractive, we have added some $2.50 and $3.50 Hats THAT ARE ALSO WORTH DOUBLE.

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