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TEXAS CHRISTIAN ADVOCATE

Rev. H. S. Thrall, - - - Editor.

Shaw & Blaylock - - - Publishers

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GALVESTON, TEXAS, MAY 17, 1884

JUBILEE EDITION.

The publishers made a special arrangement with Rev. H. S. Thrall by which he had entire supervision of the matter published in this Jubilee Edition. He prepared all reading matter except where the names of writers are given. Any letters, therefore, intended for the editor of this special edition should be addressed to REV. H. S. THRALL, No. 32 Belvin Street, San Antonio, Texas.

EXPLANATORY—APOLOGETIC.

First. The JUBILEE is not an essay, nor a series of essays on given topics; but a newspaper, with articles on subjects believed to be of interest.

Second. It is not a volume of biography, but contains brief sketches of not a few who have been prominent in our history as a church.

Third. It is not a history of either our church or state, but contains historical memoranda of both. A kind of skeleton presentation of facts, believed to be interesting.

Fourth. It does present a good many facts and incidents believed to be appropriate to the semi-centennial of Texas History and Methodism; and of the centennial of organic Methodism, both in Europe and America.

Fifth. Some articles were sent too late for insertion and in not a few cases we failed to procure cuts, and sketches desired.

Sixth. It is believed that the "Jubilee Advocate" is a paper worthy preservation for permanent reference.

Seventh. No doubt some will note the absence of many things that ought to have been printed in this edition, and some may adversely criticise the publication. There is one course open to all critics: Invoke the potency of printers' ink and presses and issue a jubilee paper of your own ere the centennial year closes. It will we think be admitted that the church greatly needs both the brains and pen of any man who can surpass what the editor of the JUBILEE ADVOCATE has achieved in this paper. The publishers embrace this occasion to gratefully acknowledge their indebtedness to him, and they believe the whole church in Texas would willingly do likewise.

SHAW & BLAYLOCK.

REV. R. T. NABORS.

This talented young preacher, who died in Nashville, Tennessee, last April, having gone to his reward, it is meet and proper that the undersigned should publish some incidents connected with his work in Texas that are not generally known. The publication is made as a tribute to his memory, and in grateful acknowledgment of his kindness to us and his valuable services to the ADVOCATE.

Mr. Nabors was in charge of St. James Church (Galveston) when the present publishers took charge of the TEXAS CHRISTIAN ADVOCATE. The paper at that time had reached a point where it had few friends, and they were ashamed of it; and where its commercial reputation was fearfully unsavory. The paper did not pay even running expenses; and (we being unknown as a firm, our capital limited, and the reputation of the paper such that it operated as a bar to commercial credit,) if we had not used the revenue arising from a good run of job printing, we must have succumbed to the difficulties surrounding us. To detail the numerous methods adopted to prevent emergency pressing us to the wall, would be more tedious than entertaining. Suffice it to say, Mr Nabors was cognizant of all of them—being fully in our confidence. He at all times expressed himself as willing, free of charge, to do any thing he could to assist us. He often refused to enter into any arrangement looking to monetery remuneration. He frequently expressed his approval of the programme we had laid out to build up the ADVOCATE, and predicted certain ultimate success if we could persevere in it. He recognized, too, the great importance to Texas Methodism involved in that success. Hence he was not only willing, but eager to help; and right nobly did he do it. He was always ready with sound counsel—the outgrowth of a judgment beyond his years; but his best work was in his writings for this paper. As a preacher he had few equals—and yet we doubt whether all the sermons he ever preached have been fruitful of as great good as have the articles he furnished this paper. Beginning in 1874 and ending in 1883, the editorials he furnished the TEXAS CHRISTIAN ADVOCATE, at the request of the publishers, would make a large volume—and one, too, which would make no mean figure in the world of books. His work for Texas continued long after Texas ceased to be his home. His last letter, written after his arrival at Nashville as chaplain to Vanderbilt, said: Can't I serve you in some way. You know anything I can do, I am willing to do.

During the times when the ADVOCATE was making its war upon popular vices—when its influence was felt in every neighborhood in Texas—when every issue was an almost unendurable shock to evil-doers and corrupt officials—the pen of R. T. Nabors was not idle. In those times the paper was always full-freighted with editorials bought by the publishers—but none of those did they consider as effective as those furnished by Mr. Nabors—"without money and without price." He gave them without thought of reward, either in money or fame; for he never dreamed that the time would come when his services could be thus publicly acknowledged.

He has gone to a greater reward—but it is just that the publishers should say that among the hundreds of articles which they have secured for the editorial columns of the ADVOCATE—by purchase and otherwise—none have done more—few, if any, as much—to make the paper a power by making it a character, than those of R. T. Nabors. It is proper that the acknowledgment should be thus made for another reason: Mr. Nabors was little known in Texas outside of Houston and Galveston—and yet all Texas is, with us, debtor to him for his labors among us. His works live after him.

SHAW & BLAYLOCK.

The name of Tom Padgitt, of Waco, is familiar in all Northwestern Texas. The reputation of his goods is such that once used Padgitt is not forgotten. Anything in the line of Saddlery, Saddlers' Hardware, Leather, Boot and Shoe Findings, etc., can be had of Padgitt.

ORIENTAL.

CANTO I.

One night, the poor disconsolate
Young heiress in her boudoir sate,
"Would I were beautiful, or dead!"
"Why so?" asked Jenny. "Don't you see
DeSmyth won't fall in love with me!
What's gold to me? What's jewels? What
The splendid mansion I have got?
With half my wealth I'd gladly part,
If I could win my Alfred's heart."
"Give me a thousand dollars, Miss,
And you shall have that much prized bliss."
"One thousand, Jenny!" Julia said,
"I'll double that the day we're wed!"
"'Tis done!" exclaimed the lady's maid,
"And don't go back from what you've said."

CANTO II.

That night the magic rites begin,
With a mysterious compound, which
Made her complexion white and rich:
Freckles and pimples faded away,
Like darkness, at the smile of day.
"How was it done?" now fair Julia cries.
"I'll tell you how," the maid replies;
"That peerless skin's bright snowy gleam
You owe to *Oriental Cream*."
To close the story, let me say
The pair were married yesterday,
And sent, for darling Cupid's sake,
(Gouraud T. Felix) a mighty slice of cake.

SOME TEXAS CHURCHES.

Space does not permit this ADVOCATE giving a detailed history of Methodism in all the cities of Texas. It has therefore been deemed best to omit all except in the few cases where we present engravings of church buildings:

Methodism in Georgetown.—Williamson county was created by the first legislature of the State of Texas in 1846. Georgetown, the county seat, was named for an old citizen, George W. Glasscock. Previous to that, that section of country had been included in what was called Nashville circuit. Georgetown first appears on the minutes in 1852, George Tittle preacher. The successive preachers on the circuit were, in 1853, Wm. A. Smith; 1854, Thomas F. Windsor; 1855, R. Y. King; 1856, James Rice; 1857, Robert G. Rawley; 1858 and 1859, Hiram M. Barrows; 1860, Thomas G. Gillmore; 1861, Joshua B. Whittenburg; 1862 and 1863, J. W. Ledbetter; 1864, Thomas G. Gilmore; 1865 and 1866, J. W. Ledbetter; 1867, J. Fred Cox; 1868, Geo. W. Graves; 1869, James Peeler; 1870, Wm. Monk; 1871 and 1872, J. Fred Cox; 1873 and 1874, J. S. Lane.

When the Southwestern University was located in Georgetown in 1873 there were but thirteen members of the church in town. In January, 1874, the number had increased to thirty-seven, and it was determined to have regular services every Sunday in the chapel of the University, with Sunday-school and prayer-meeting. In 1875 J. S. Lane was assisted on the circuit by James Campbell; and the next year Horace Bishop and James Campbell were the preachers. In 1878 it became a half station, in connection with Round Rock, George W. Graves, preacher that year and the next. In 1880 it became a full station, and was served two years by James Campbell. When A. A. Allison took charge in November, 1881, there were 107 members and 4 local preachers. From that until the present time A. A. Allison has been the preacher. The necessity for a church building was pressing, both for the congregation and for the commencement exercises of the University, and under Mr. Allison's administration the basement story of a most elegant and commodious church edifice was built and fitted for use. At the late session of the Northwest Texas Conference there were reported in the Georgetown station 7 local preachers, 263 church members, a church valued at $5500, and a parsonage valued at $1800.

In a letter to the JUBILEE, dated February 25, 1884, Bro Allison writes:

"We now have 9 local preachers, 289 members, 1 Sunday-school 236 scholars 1 woman's missionary society, 61 members; and a flourishing juvenile society. All of the collections ordered by the conference paid."

M. E. CHURCH, SOUTH, GEORGETOWN, TEXAS.

Methodism in Galveston.—R. Alexander was the first regular Methodist preacher that visited Galveston Island. Preaching was then held in the cabin of a government vessel at the wharf. In the summer of 1840, Thomas O. Summers, sent as a missionary from the Baltimore Conference, arrived on the Island and commenced his labors. At the first conference, held by Bishop Waugh, in Rutersville, in the fall of 1840, Mr. Summers was appointed to Galveston and Houston. The Galveston City Company donated two lots to each of the churches wishing to build. Those for the Methodist were on the corner of Twenty-second and Church streets. The building was erected in 1842, Mr. Summers spending the summer and fall in the North soliciting funds. A located preacher, Mr. Ryland, of Washington City, having given $1,800 toward this building, it received the name of Ryland Chapel. On Sunday morning, at 12 o'clock m., Nov. 20, 1842, H. S. Thrall landed at the wharf from the steamship Neptune. That night Mr Thrall preached to a small company assembled in the parlor of Judge John B. Jones, on Market street. Mr. Summers was still absent, but when it became known that a Methodist missionary was in the city, a desire was expressed that he should preach in the new church. It was still in the possession of the builder, who had nailed a batten across the door. Jacob L. Briggs, F. S. Wood, and perhaps others, tore off the batten, opened the church, and Mr. Thrall preached in it on Tuesday night, Nov. 22. Mr. Summers was returned to the charge the next year; and the church was formally dedicated by him. He was assisted in the services by Mr. Henderson, the Presbyterian preacher. Rev. B. Eaton, of the Episcopal Church, was present, but took no part in the services. In 1843 Richard Walker was the preacher. In 1844 John Clark was appointed to Galveston, but left in the spring to attend the General Conference and never returned to the South.

In 1845 Isaac M. Williams was the preacher. During this year a parsonage office was built. This was enlarged so as to answer the purposes of the preacher's family during the next year in which Robert Alexander was pastor. In 1849 and 1850 James M. Wesson was pastor. He was succeeded by H. S. Thrall, who was pastor during the years 1850 and 1851. During Mr. Thrall's pastorate, a gallery was built to Ryland Chapel; and a church built for the colored people on Broadway street. In 1852 and 1853 N. A. Cravens was the preacher. In 1854 G. L. Patton was appointed to the charge, but died in the summer, and his place was filled by C. C. Gillespie, editor of the Texas Christian Advocate. For six years following the station was filled for two years each, by W. H. Seat, Lewis B. Whipple, and James M. Wesson. After the commencement of the civil war in 1861 Galveston Island was nearly deserted, and for four years the station disappears from the minutes. During this time, L. H. Baldwin, and other preachers connected with the Confederate army, preached to the few citizens and the soldiers occupying the Island. In the fall of 1865 H. V. Philpott was appointed to Galveston. He reorganized the church, and at the close of the year reported 150 church members. In ante-bellum times the leading officers of the Congregation were J. W. Rice, S. S. Robinson, Jacob L. Briggs, F. S. Wood, Allen Lewis, J. J. Thompson, John Howard, B. P. Davis, E. D. John, and at a subsequent period, Thompson McMahan, and others, most of whom have closed their earthly mission. Mr. Philpott was succeeded by L. M. Lewis, who continued in the charge until the close of 1870. During Mr. Lewis' administration the new St. John's church was erected. It is situated on the corner of Broadway street and Bath Avenue.

The last service held by our people in the old Ryland Chapel was in February, 1871. The new church was dedicated February 12, by Bishop Marvin. It is of brick; gothic in its style of architecture; 55x100 feet, including thickness of walls, which are for the basement 20 inches and for the second story 16 inches. The rear of the building has an alcove for the pulpit, 9x19 feet. A tower stands on the left hand front 16 feet square at the base, the brick walls rising 55 feet, and the bell tower and spire reaching 140 feet from the ground. The basement contains the stair-room 16x52 feet, two class rooms 20 by 22 feet. The remaining space is most admirably fitted up for a Sunday-shool, having reversible seats, and every convenience for the accommodation of teachers and scholars. In the second story the entrance room is 16 by 52 feet. The main audience room is 52 by 80 feet, with a height extending into the roof of 40 feet. It is furnished with 140 walnut pews; arranged in a semi-circular row around the pulpit; all cushioned; the whole area covered with a beautiful carpet. Over the entrance room in front the organ loft is furnished with a fine pipe organ. The building cost over $60,000.

J. B. Walker succeeded Mr. Lewis in Galveston, and served the charge four years. He was succeeded in 1875 by T. W. Rogers. W. Shapard followed Mr. Rogers. A. E. Goodwyn followed Mr. Shapard. From 1880 to the close of 1883 G. W. Briggs was pastor. W. J. Young is the present pastor of St. Johns.

ST. JAMES.

There being an evident necessity for a church in the eastern portion of the city, the venerable David Ayers interested himself especially in this enterprise, and through his munificent gifts and personal exertions St. James was built in 1873, and Robert Alexander was appointed to the charge. In 1874 and 1875 R. T. Nabors was pastor of St. James. The two next years I G John was pastor. He was followed the two next years by G. W. Briggs. In 1881 H. M. Dubose was pastor. He was succeeded by H. M. Sears, who is still in charge. In 1883, St. John reported property worth $60,000 and St. James the amount of $20,000. St. John reported 175 members and St. James 118.

In October, 1883, Mr. Thomas Hamsworth a citizen of Galveston, dying, eft in his will some money and very valuable property to the trustees of St James Church. This will enable them to complete the building according to the original plan, an engraving of which appears in this column. Up to this time only the lower story has been in use.

ST. JAMES CHURCH, GALVESTON.

Methodism in Austin.—Austin, Travis county, became the seat of government for the Republic of Texas in 1840; but in 1842, owing to Mexican raids in the West, president Houston and his cabinet removed to Houston; and the government was not returned to Austin until 1845. During the period between 1840 and 1842 John Haynie was the preacher; and C. Richardson acted as chaplain to one house of congress. J. W. Whipple was pastor in 1842, after which Austin disappears from the minutes until 1846, when H. S. Thrall was appointed to the charge. A Sunday-school and church were organized, and the second year of Mr. Thrall's administration a small frame church was built on the Avenue, west of Pecan street. The church was dedicated, out of debt, December 19, 1847. William Young was pastor in 1848; James M. Follansbee in 1849; James E. Ferguson in 1850-51; S. B. Cameron in 1852; and J. W. Phillips in 1852 and 1853. During the latter year the old church was sold to the Christian denomination, and a new one erected on a hill to the south of Congress Avenue, near the land office. In 1855 James M. Wesson was preacher; 1856, H. W. South; 1857, J. W. Shipman; 1858, Buckner Harris; 1859-60, William H. Seat; 1861, B. F. Perry. There were then reported 162 members. 1862, J. W. Phillips; 1863, William Rees; 1864, J. M. Whipple; 1865 and 1866, J. W. Whipple; for the next three years J. W. Phillips; 1870 and 1871, F. C. Wilkes. During this period a small house was built in the rear of the church for a parsonage. 1872 and 1873, Oreneth Fisher; during the next four years H. V. Philpott was pastor. From 1878 to 1880 William Shapard was pastor. There were then reported 102 members, and a church valued at $10,000; and parsonage worth $1,500. 1881, H. V. Philpott; from that time forward A. E. Goodwyn has been pastor.

THE NEW CHURCH.

Our new church in this city occupies a commanding position on the hill east of Congress Avenue, at the corner of Brazos and East Mulberry streets. The material is brick trimmed with stone; its dimensions—including buttresses and projections—104 by 56 feet; the lower story 13 feet in the clear; the upper story 18 feet to top of walls; open-timbered roof, finished in oil and varnish. The walls of the first story rise nine feet above ground in the rear, and are two feet thick; those on the second story twenty inches thick. On the southwest corner there is a tower built in a square fifty feet; it is then changed to an octagon and rises twenty-six feet; and a spire and finial covered with slate fifty feet more, making the whole 126 feet in height. In the rear of the building there is a semi-circular alcove. The building presents a very fine appearance; well proportioned; its height, length and breadth, and its doors and windows, all combining to render the whole an object of beauty.

To the lower story, which alone is at present complete, the entrance is through the main door, 8 feet wide and 11 feet high, and from which a double staircase leads up to the main audience room. There are also two doors on the sides near the rear of the building leading into the Sunday-school room, which is 55 by 48 feet. Back of this room is the pastor's study, 14 by 14 feet, with stairway up to pulpit. On the northwest corner there is an infant class room 18 by 22 feet including the alcove circle. On the northeast corner is the Bible class room, 14 by 14 feet. The lower story finished and furnished in fine style. The main audience room when completed will be 70 by 48 feet, not including alcove; with a gallery over front vestibule; including gallery and alcove it will be 96 by 48 feet. The first cost of the building was $20,000; not including the seats and pulpit furniture, etc. An engraving of the building appears in this paper.

See Engraving on eighth page.

Methodism in Waco.—The city of Waco stands on the Brazos river, at a point formerly occupied as a village by the Waco Indians. The city was laid in 1849, by George B. Erath; and the county of McLennan named for an old settler, the next year. In 1850 a Methodist class of fifteen members was organized. The first time the name appears in our minutes was in 1852, when P. M. Yell was on the Waco circuit. A small frame church was immediately built, which served the congregation for several years. In 1853 George Tittle was the preacher; and the next two years James H. Addison. In 1856 Waco became a station, under the pastoral care of L. B. Whipple, who reported 135 members. In 1857 F. C. Wilkes was pastor and agent for Waco Female College. He was followed by O. A. Fisher in 1858, when a new church was built, on the corner of 3d and Franklin streets, at a cost of $8,000. The pastors, up to the civil war, were, successively, S. C. Littlepage, R. Alexander, U. C. Spencer and Joel T. Daves. In 1863 and 1864 it was left to be supplied. In 1866 James M. Wesson was pastor. He reported 160 members. The next preacher was Wm. McK. Lambdin. He was followed by John Carpenter and Thomas Stanford. The old church having been sold, a new one was built, in 1870, on 5th street, at a cost of $20,000. A cut of this beautiful edifice may be seen in our columns.

In 1872 W. R. D. Stockton was pastor; 1873, M. D. Fly; 1874-75, M. H. Wells. J. D. Shaw was pastor for the four following years, and was succeeded in 1880 by James Mackey, who still fills the station.

The Waco Female College was founded in 1855, and the building completed in 1858 at a cost of about $20,000. In 1876 a parsonage was built on Fifth street, at a cost of about $2,500. A congregation was organized in East Waco in 1877. They worship in a neat Frame church, and a membership of 105 is reported.

There are, also, in Waco two churches belonging to the colored Methodists; and the A. M. E. Church has an institution of learning there, under the presidency of Bishop Cain. It is known as the Paul Quinn College.

M. E. CHURCH, SOUTH, WACO, TEXAS.

Methodism in Brenham.—The organization of the church at this point antedates the laying out of the town of Brenham. The society has maintained a continuous existence since 1841; but anterior to that J. W. Kenney preached in the neighborhood, and some who united with the class formed in 1834 lived in that locality. In 1838 it was embraced in the Washington circuit—R. Alexander, preacher. The next year Robert Alexander was presiding elder of the Rutersville district, and Jesse Hord on the Washington circuit. The next year Oreneth Fisher was preacher. He was followed by J. W. Kenney. R. B. Wells and William C. Lewis. In 1847 R. B. Wells issued in Brenham the first number of the TEXAS CHRISTIAN ADVOCATE. Up to this time the congregation had worshiped in the Academy building, and a Sunday-school was regularly held, under the supervision of E. D. Tarver, assisted by J. D. Giddings. In 1848 and 1849 H. S. Thrall was pastor of the old Washington circuit. The stewards of the circuit at that time were Fletcher, W. Hubert, William Dever, William Kesee, J. D. Giddings, Wm. P. Kerr, William Chappell, B. F. Reaville, John M. Brown, Amos Gates and R. E. Campbell. During the year 1848 the first church was built; J. D. Giddings being chairman of the building committee, and giving liberally toward its erection, and giving it his personal attention. Bishop Andrew preached the first sermon in it on the last day of 1848.

W. C. Lewis was again pastor at Brenham in 1850 and 51. Robert Alexander in 1852. The successive pastors then were Allen M. Box, W. C. Lewis, C. W. Thomas, Henry D. Hubert, William Rees, Eugene R. Smith, Thomas Wooldridge, F. A. McShan, H. V. Philpott, and Urban C. Spencer.

In 1866 the venerable Judge Tarver, who had been superintendent of the Sunday-school from its organization, died, and J. D. Giddings became superintendent.

F. C. Wilkes was appointed to the Brenham station in 1867, and remained three years. During his administration an addition was made to the church building, and both the church and the town enjoyed a season of great prosperity. He was followed in 1870 and 1871 by F. A. Mood. The two years following H. S. Thrall was stationed preacher. During this period the parsonage was erected. C. M. Daniels was chairman of the building committee and gave the business his personal attention. The four succeeding years B. D. Dashiell was pastor. He was followed in 1877 by E. S. Smith. 1878-82, F. T. Mitchell was pastor. The old church building having now become entirely too small for the congregation, in 1878 plans were selected and preliminary steps taken for the erection of a new church. On June 8, 1878 the pillar of the Brenham church, J. D. Giddings, by being thrown from his carriage, received such injuries that his death followed, almost immediately. Texas never had a more faithful Sunday-school worker than J. D. Giddings. A correspondent writes: "It is a current remark that Mr. Giddings never failed to be on hand when not out of the State; that, wherever he might be in the week, he could be found at his post on Sunday morning. His devotion and fidelity were certainly remarkable, and his name is held in grateful memory. The writer has never witnessed a more general and heart-felt sorrow than around the open grave of J. D. Giddings. The different Sunday-schools of the city attended in organized bodies, and in tears and sobs bore a share in the bereavement, as if the loss had been their own. It was in honor of this distinguished man, and in recognition of his fifty years' service as a liberal Methodist, that the second quarterly conference after his death resolved that the building, then in contemplation, should be called 'the Giddings Memorial Church'."

The corner-stone of the new edifice was laid with imposing ceremonies, June 10, 1879. The structure—a cut of which is given in this edition of the ADVOCATE—is a two-story brick, dressed with stone. The basement, used for lectures, Sunday-school, and for social gatherings, is 44 by 80 feet, with a projection or cross on the east end. It is well furnished and will accommodate about 400 persons. The upper story is larger and finished and furnished in an elegant style. The congregation moved into the lower room, June 8, 1880. The following year the main audience room was completed, and on the first of January, 1882, Bishop Keener dedicated the edifice, free from debt.

At the death of Mr. Giddings, in 1878, Patrick H. Swearingen was elected superintendent of the Sunday-school, and discharged the duties of the office with great zeal and fidelity until his death, in March, 1880. This was the third superintendent who had filled the position from the time of his first appointment until his death. At Colonel Swearingen's death Mr. J. N. Brown was elected to the office; and is still the efficient superintendent of the school. "Loving hearts," says our correspondent, "have adorned the church with two beautiful windows in tender recollection of departed worth; the one on the right is sacred to the memory of J. D. Giddings; the other on the left to the memory of P. H. Swearingen." "In spite of numerous removals, the burden in the building of a new and costly edifice, the death of some of its most liberal and useful members, the church has maintained its numerical strength, and is now in a better and more prosperous condition than ever before." At the close of Mr. Mitchell's four years' pastorate he was succeeded by E. S. Smith (1883), and he in turn by W. Wootton, he present pastor.

See Engraving on fifth page.

Methodism in San Antonio.—The population of this old Texas city is cosmopolitan, and our church has grown but slowly. Of course, up to the period of the Texas revolution, in 1834-6 no Protestant worship was tolerated. In April, 1844, the city was visited by Rev. J. W. DeVilbiss, of the Methodist Church, and Rev. John McCullough, Presbyterian. Mr. DeVilbiss preached in the office of one of the county clerks, which stood where Bell Brother's jewelry store now stands, on Commerce street. His text was, I Timothy, iv: 4-8: "For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

Two years later he was sent as missionary to San Antonio, and in the latter part of April, or the first of May, 1846, he organized a church of eleven members, four of whom are still living: Mrs. Rachel Kerr, Gustavus Elly, Martha L. Kerr—now Mrs. J. W. DeVilbiss, and Mrs. M. G. Cotton. As this was just after the division of the M. E. Church, we had but little missionary money, and Mr. DeVilbiss taught school to defray his expenses. His school room was used for Sunday-school and church purposes.

In 1848 William Young was pastor. During this year Dr. J. M. Follansbee was licensed to preach, and entered the itinerant ranks from San Antonio. In 1849 R. H. Belvin was preacher; 1850, J. M. Follansbee; 1851, William Young; 1852-53, Lewis S. Whipple. Through the exertions of the pastor and J. W. Whipple, cordially seconded by Messrs. Belvin, DeVilbiss and such laymen as Asa Mitchell, M. G. Cotton, Richard Jones and others, a two story-stone building was erected on Soledad street named in honor of one of our bishops, *Paine Chapel*. The succession of pastors were: In 1854, Wm. H. Seat; 1855, J. W. Phillips; 1856, John S. McGee; 1857, Horatio V. Philpott; 1858, B. F. Perry; 1859 to 1861, Jesse Boring. During this period Joseph Cross and his excellent wife carried on a school for young ladies in the basement of the church. In 1862, H. G. Horton was pastor; 1863 and 64, E. P. Thompson; 1865 B. T. Kavanaugh; 1866, John S. Gillett; 1867 and 68, J. G. Walker; and the next four years Buckner Harris. In 1873, John S. Gillett; 1874 and 75, H. G. Horton; 1876, 1877 and 1878, H. S. Thrall; 1879, C. M. Rogers; and the four succeeding years, W. J. Young.

The old Soledad church having become entirely too small for the growing congregation, in the third year of Mr. Young's pastorate he urged the necessity of having a new church. A building committee was accordingly appointed, consisting of W. J. Young, Jas. T. Thornton, F. Crider, S. C. Bennett, G. B. Johnston, W. L. Thompson and William Votaw.

By the kind offices of colonel J. T. Thornton an eligible lot was secured opposite Travis Park, on the corner of Navarro and Travis streets. The corner-stone was laid Feb. 25, 1883. The new building is of dressed stone, two stories, and bears the name of "Paine Church," but will be known in the city as the Travis Park Church. The basement was first occupied by the congregation on Sunday, Jan. 27, 1884; conducted by M. D. Reynolds, the pastor.

At present it is all in one room, but will, finally be divided into rooms for a study for the pastor, class rooms, and a Sunday-school and lecture hall. The walls are beautifully frescoed. The ground recedes toward the rear of the building, and an entrance to the basement is on Travis street. Two stairways connect the basement with the main audience room. That room is 44 by 70 feet; 28 feet high at the walls—an arched ceiling reaching 44 feet in the center. The main entrance is on the northeast corner, through a circular tower 18 feet in diameter, which, when completed will rise to a height of one hundred feet from the base. There is another entrance on the southeast corner, through an arched doorway. The main window in front is designed as a memorial window for the venerable J. W. DeVilbiss, the first Protestant preacher in San Antonio. It is hoped the thousands in Western Texas who have been edified by the ministry of this patriarch of the conference will contribute to the erection of this memorial. It is 12 by 20 feet. The other windows are seven by fifteen and a half feet. The style of the structure is improved Roman; and it has been put up under the personal supervision of the Mr. F. Crider, who has seen every stone and every piece of timber put in place. Altogether it is one of the most beautiful public buildings in Texas.

In 1877 a new mission was projected, and James S. Woolls appointed missionary. In 1878 a society was organized, and a small frame building erected on Tenth street, near the Sunset railroad depot. Mr. Woolls died before the close of 1878. In 1879 and 1880 J. W. DeVilbiss filled the mission. He was succeeded by I. Kingsbury in 1881. Then for two years it was united with the main church on Soledad street, though a Sunday-school was kept up, and there was occasional preaching at the Tenth street chapel. In the summer of 1882 C. C. Armstrong took charge of the 10th street chapel; reorganized a church, and Sunday-school, and is still the pastor. He has good congregations, and there is a fine prospect for success.

Connected with the M. E. Church, South, there is a congregation of Mexicans, worshiping in a rented hall; with a regular pastor, Sunday-school, etc. A day-school is also taught in the same building by Professor P. C. Bryce.

The Methodist Episcopal Church has three congregations in the city; all worshiping in stone edifices: the Trinity M. E. Church, for Americans, on Avenue C; the German Church; and a church for colored people. The African Methodist Episcopal has a large congregation and a good frame church building in a western suburb of the city.

See Engraving on fourth page.

Methodism in Houston.—The city of Houston was laid out by the Messrs. Allen in the summer of 1836, and soon became the seat of government of the young Republic. In 1837 Lyttleton Fowler served as one of the chaplains to congress. The city was also visited by Dr. Ruter, who preached before the congress and delivered an address on education. Mr. Fowler secured from the proprietors a most excellent lot, or lots, on Texas Avenue, in a central part of the city, and the trustees have exercised the good judgment to retain it to the present time. In 1839 Houston was embraced in the Egypt circuit, Jesse Hord and L. L. G. Strickland, preachers. An idea of the extent of the circuit may be gathered from the places of the quarterly meetings for this year: At Egypt, Velasco, Texana and Houston. Mr. Alexander also visited and preached in the city, and organized a church of fourteen members. Houston first appears on the minutes for 1840, L. Fowler, presiding elder; Edward Fontaine, preacher. In 1841 Thomas O. Summers was preacher at Galveston and Houston. March 2, 1842, Mr. Summers had a building committee appointed, of which Charles Shearn was chairman. It was determined to build of brick, and one year from that date the corner stone was laid, Colonel James Riley delivering the address. In due time the house was ready for use. After Mr. Summers left Texas, in 1843, J. W. Whipple became the pastor, remaining there two years. In 1846 and 1847 Oreneth Fisher was pastor. In 1848 Robert H. Belvin was pastor; 1849-50, J. W. Phillips; 1851, S. B. Cameron; 1852, James M. Follansbee; 1853, F. S. Petway; 1854, J. E. Ferguson; 1855, L. B. Whipple; 1856, Calvin H. Brooks; 1857-58, J. F. Ferguson; 1859, W. R. Fayle; 1860, Wm. McK. Lambden. This year there were reported 165 members. In 1861 Wm. H. Seat was preacher 1862, T. T. Smothers. During the remaining years of the war J. E. Carnes, then editing the ADVOCATE, filled the pulpit. In a very severe storm the front of the church gave way, and for a considerable time the congregation worshiped in a frame building which had been erected for the colored people on the same lot in the rear of the church. In 1866 and 1867 William Rees was pastor. In the meantime a frame church was built upon the old site—mainly by the exertions and individual contributions of the venerable Charles Shearn. Mr. Rees having died of yellow fever, B. T. Kavanaugh was pastor from 1868 to 1871. He was succeeded by P. W. Archer in 1872-73, and by N. A. Cravens in 1874. In 1875, S. C. Littlepage was pastor. R. T. Nabors followed him and remained four years. Halsey Werlein succeeded Mr. Nabors and remained until the close of 1883.

During Mr. Werlein's pastorate an elegant parsonage was built on the church lot, and the old wooden structure removed and a new and elegant brick edifice erected on its site. He had the pleasure of preaching the dedication sermon in the new building on the last Sunday of his stay in Texas; his successor in the pastorate, G. W. Briggs, being present and assisting in the services. It is very appropriately named the "Charles Shearn Memorial Church," built of brick, trimmed with stone, and is in the old English Gothic style of architecture, topped with galvanized iron cornice fronting on Texas Avenue. On one corner there is a tower and spire, 130 feet high. The interior is finished with open-timbered wood—pine and black walnut. The choir is placed in a raised chancel, with vestry rooms on either side, the pulpit being below. The auditorium is square, being about 64 by 64 feet; furnished with elegant black walnut cushioned pews. There are three memorial windows—one for Mr. and Mrs. McShan, one for Mr. Charles Shearn, and one for the House family. The windows are of stained cathedral glass. The building cost about $22,000.

In 1869 and 1870 H. S. Thrall was appointed to the Houston City Mission. He was succeeded in that appointment by B. T. Kavanaugh. In 1873, under the labors of F. T. Mitchell, the Washington Street Church was organized and a house built. In 1875 and 1876 I. Z. T. Morris filled that charge; in 1878, P. P. Reese; 1879, G. H. Phair; 1880, E. F. Wilson. In 1881 R. E. Collison was appointed to this work, and in 1882 P. E. Nicholson. In the fall of 1883 S. H. Dean was sent to Washington street and B. F. Johnson to Fifth ward.

See Engraving on fourth page.

Methodism in Palestine—Anderson county was organized in 1846, by the first legislature of the State of Texas. Lying between the Trinity and Neches rivers, in the very heart of Texas, and having abundant railway facilities, it is one of the choicest counties of our great State. Palestine signifies "the home of the wanderer," but the name was probably selected as being appropriate to a section of Texas, so nearly resembling the home of the chosen people on the Eastern shores of the Mediterranean Sea.

The late period in which the photograph of the projected new Methodist church in this thriving city was secured, precludes the possibility of obtaining the necessary data for a history of Methodism in Palestine. The annual minutes afford but meager details—very brief, and very dry. The name of Palestine circuit first appears on the minutes in 1848, with H. D. Palmer as preacher. He was succeeded by Andrew Cumming and M. F. Cole. In 1851 Palestine district appears, with J. T. P. Irvine presiding elder. He was followed by O. Fisher, J. W. Fields, N. W. Burke, J. B. Tullis, on the district. The successive preachers were, J. W. Fields, Jefferson Shook, Neil Brown, R. S. Finley, Samuel Lynch and M. C. Simpson. For ten years after the war, elders were, J. W. Ellis, John Adams, L. P. Lively and L. R. Dennis; and the preachers, U. B. Philips, F. J. Patillo, John Adams, S. W. Turner and E. F. Boone. Palestine sometimes appears as a station, and then as a circuit, and was at one time connected with Larissa, and at another with Mound Prairie. In 1880 John Adams was elder, and R. S. Finley pastor. In 1882 R. S. Finley was presiding elder, and U. B. Philips pastor. At the last conference there were reported 205 members, one church, valued at $1000, and a parsonage valued at $1500. R. W. Thompson is the presiding elder, and U. B. Philips preacher. The congregation fixed upon a most eligible location for the new church edifice—one that accommodates both old and new Palestine.

After the above was in type, the following was received from Rev. U. B. Phillips, present pastor of the church: The Methodist church of Palestine had its origin in the private house of Mr. Roland Box, who resided in old Fort Houston near the present residence of Hon. J. H. Reagan two miles west of Palestine.

This society or class was organized by the

(Continued on fourth page.)

Centennial Celebration Themes.

Addresses should be delivered showing how completely Methodist doctrines comprehended the great cardinal principles of the gospel the fall of man, and consequent depravity; redemption by Christ; procuring remission of sins; the regeneration and ultimate sanctification and salvation of the believer.

Another fruitful theme might be found in Methodist economy: its organization into classes, with regular supervision, churches, circuits, districts, conferences, etc., each with its regularly appointed supervisor, class-leaders, stewards, church, quarterly, district, annual general, and ecumenical conferences, including the Methodists of the world.

The cheap publications furnish another fruitful theme, begun by Mr. Wesley himself in religious tracts and larger volumes; periodical literature, magazines, newspapers, reviews and the scores and hundreds of Advocates published throughout the world, all teeming with religious truth and glowing with religious intelligence.

The Methodist schools, first established by Mr. Wesley, especially for the education of preachers' children; and for training men for the itinerant ministry, and finally for general education. The support of our institutions of learning is one of the main objects for which collections are to be taken during this centennial and jubilee year.

Methodist missions, which include a history of the extension of the Methodist movement from Oxford throughout England and Great Britain, and into America, the continent of Europe, Asia, Africa, Australia, and throughout the habitable globe. A branch of this work is the building of houses of worship. Collections are also to be taken for the cause of missions, and for a legitimate branch of that work, Church Extension.

Perhaps the most difficult centennial day for the majority of preachers to provide for and make interesting, will be the children's day. Let the Sunday-school children bear a conspicuous part in the exercises; in singing, brief recitations, etc., and let the addresses to the children and youth be brief, and eminently serious. A religious fervor should characterize all the exercises.

A few topics are suggested for addresses during the centennial celebrations, especially for the masses of the people:

Necessity for an evangelical awakening in the eighteenth century, as indicated by the low state of public morals and the general indifference to religion.

Providential origin of Methodism as seen in the collection of a company of godly young men at one of the principal seats of learning in England.

The books thrown in their way; the Greek Testament; Thomas A. Kempis—Imitation of Christ; Law's Serious Call to a Holy Life, and kindred devotional publications.

Methodist movement toward the neglected masses: first into the prisons and almshouses; then toward the long neglected poor who never entered ordinary churches. To reach those masses, extemporaneous preaching was adopted; then preaching by laymen; itinerant preaching; field preaching.

Social gatherings for prayer, exhortation: the relation of Christian experience.

Methodist hymnology: differing from the ordinary church psalmody, in being more lively; and while clothing in beautiful verse the leading doctrines of the gospel, these hymns of the Wesleys formulated and gave expression to every shade of religious experience. The rythmic verses were adapted to the most soul-inspiring and cheerful music.

The joyous experience and happy deaths of many of the fathers and founders of Methodism, and of members of our communion in all times and places where Methodism has gained a foothold, might prove an agreeable and entertaining theme. Our people die well.

Another appropriate theme might be the perils of Methodism. Methodism must encounter the perils to which Christianity has always, in all its forms and modifications, been subjected. It is in danger of being chilled by formalism; spoiled with a system of philosophy, falsely so called; we must guard against worldliness, in all its insinuating forms. We must still contend for a distinct religious experience; keep up our social means of grace, and continue an aggressive movement along the whole line on the powers and forces of the enemy.

It is suggested that during the centennial celebrations only Wesleyan hymns be used. The incomparable hymns of Charles and John Wesley are adapted to every occasion, and to all congregations assembled for worship.

Our celebration will be interesting and successful largely in proportion to the time and pains the committees take to make it interesting.

OUR THANK-OFFERINGS.

At the session of the General Conference of the Methodist Episcopal Church South, in Nashville, Tennessee, May 25, 1882, the following resolution was passed:

"*Resolved*, That in grateful acknowledgment of God's signal mercies and of our increased prosperity and responsibility, we will endeavor during the year 1884 to raise the sum of two million dollars, to be applied equally to the cause of education, church extension, and foreign missions, save where the donors shall give special directions to their gifts, under the supervision of a committee to be herein after named."

At a meeting of the committee named in the above resolution, held in Nashville, May 4, 1883, the following resolutions were adopted:

That special attention be given to raising funds for educational purposes. That the Centenary Committee of each Annual Conference, the Central Committee concurring, may designate the institution or institutions for whose benefit contributions are made, provided that all donors may give directions to their contributions; and that all funds contributed for educational purposes, and not otherwise directed, shall be forwarded to the Central Committee, to constitute "A Centenary Educational Fund," whose administration shall be determined by the next General Conference.

That the cause of Church extension be strongly urged upon the attention of our people as a leading object for their contributions in 1884, and that we seek to raise a Loan Fund of $500,000.

That the Anglo-Chinese University, at Shanghai, the mission-house and church-edifice in the City of Mexico, the mission school at Rio de Janeiro, be recommended as special objects for Centenary contributions in our mission-fields.

That the Executive Committee, provided for in Article 7, be constituted a temporary Board of Trust, who shall take charge of, and administer, all funds coming into the hands of this committee, until the creation of a permanent Board of Trust, except funds for missionary and Church Extension purposes, which latter they shall receive and pass over to their appropriate Boards.

At a preliminary centennial meeting in the McKendree Church, Nashville May 5, 1883, Bishop Keener closed an appeal for liberality in the following language:

And now I appeal to all of you, and each of you here, to estimate what this blessed Christ has been worth to you. I want you to go back upon your history, and think what you would have been or done without him. Also think of the noble spirits, the learned scholars, the great preachers, the flaming heralds, the patient missionaries, the wise counselors, the skilled writers, the profound theologians, the almost inspired poets, which have graced our church in every period of its history, think of the men we have known—Capers, and Olin, and Fisk, and Hedding, McKendree and Soule, Andrew and Bascom and Paine—was their ever a people so blessed of God? I can understand now why it was that the Holy Ghost waited until the Savior had ascended above all height before he sent down apostles, prophets, and martyrs to the Church below; that loaded with all the spoils of his victories, and all the heritage of his manhood, he might create a spiritual nobility on earth which would answer to the angelic hierarchies in heaven; for, as sons of God, we may yet rank them. I thank God for the atmosphere of this church, and for the streams that makes glad this city of our Jerusalem, as sweet as any we shall ever taste, even in heaven—the fountains of His life who loved me and gave himself for me.

Southern Methodist Foreign Missionaries: *China*.—Rev. J. W. Lambuth, D. D., and wife; Rev. Y. J. Allen, D. D., and wife; Rev. G. R. Loehr; Rev. W. W. Royal, and wife; Miss M. Allen; Miss Anna J. Muse, all Shanghai. Rev. A. P. Parker, and wife; Rev. C. F. Ried, and wife; Rev. W. R. Lambuth, M. D., and wife; Rev. W. H. Park, M. D., all Soochow. Rev. O. G. Mingledorf and wife; Rev. D. L. Anderson, and wife; Miss Lochie Rankin, Miss Dora Rankin, all Nantziang. *Central Mexico*.—Rev. W. M. Patterson, D. D., and wife; Rev. R. W. MacDonald and wife; Rev. R. N. Freeman and wife; Rev. D. W. Carter and wife; Miss Blanche Gilbert, all City of Mexico. Rev. Joseph Norwood and wife, Toluca. Rev. J. W. Grimes, and wife, San Louis Potosi. *Brazil*.—Rev. J. J. Ransom, Rev. J. L. Kennedy, and wife, Rio Janeiro; Rev. J. W. Koger and wife; Miss M. H. Watts, Miss Mary Newman, Rev. J. E. Newman, all Piracicaba, Rev. J. Tarboux and wife, San Paulo. Rev. Samuel Elliot, Capivary. *Mexican Border*.—Rev. A. H. Sutherland, San Antonio, Texas.

Our Missionary Machinery.—Our missionary operations are carried on by different boards of missions. That having charge of foreign missions is located in Nashville, Tennessee, and operates under a charter granted by the legislature of that State. There are three laymen and four bishops, and some twenty ministers selected as managers. R. A. Young, secretary, and D. C. Kelly, treasurer, are the only paid officers. At the last meeting of this board $180,355 were appropriated to missions in China, Brazil, Central and Border Mexican missions, Indian missions, missions to the Germans, and to aid the mission work of some eight or ten frontier conferences. To raise this amount assessments are made upon the several annual conferences. The board of missions of the annual conference distributes the amount to be raised to the several districts, and the district stewards to the respective pastoral charges; and the preacher is expected to raise the money.

Two public collections are ordered in each pastoral charge for the cause of missions. One for the foreign board as stated above; another for what are called domestic missions, within the bounds of the several annual conferences. This fund is administered by the conference board of missions; and distributed to pastoral charges within its bounds too weak to support the preacher. The amount assessed by the foreign board, to be raised the present year, is as follows: East Texas $4,000, North Texas Conference, $6,000, Northwest Texas Conference, $6,000, Texas Conference, $4,000, West Texas Conference, $2,500. In our conferences the assessments for domestic missions vary according to the needs of the work.

In 1878, during the session of the General Conference at Atlanta, Georgia, provision was made and a woman's missionary society organized. This board already has three boarding schools and nine day schools in China; has a boarding school at Laredo, Texas, and one in Brazil. A summary of its work shows that it has one periodical published in Nashville; in the home work it has 1,189 auxiliary societies; with 30,785 members; employs twelve missionaries and assistants; has five boarding schools, ten day schools, and employs six Bible women. From 1879 to January 1, 1883, this society raised the sum of $83,636 69.

OUR LIVING BISHOPS.

It does not comport with the purpose of this *Advocate* to say much about the living, either in the way of compliment or criticism. But our readers may wish to know something of our chief shepherds:

From Harper's Weekly.

George F. Pierce.—Our Senior Bishop, son of the late Dr. Lovick Pierce, was born in Georgia in 1811; converted at fifteen years of age, and entered the Georgia conference in 1831. After having been 23 years in the itinerant ministry, at 43 years of age, he was elected Bishop in 1854. He was then president of Emory College, Oxford, Ga.; his residence is Sparta, Ga.

From Harper's Weekly.

Holland N. McTyeire—Was born in South Carolina, in 1824; converted at 13 years of age; joined the Virginia conference in 1845, and after having been a member successively of the Alabama and Louisiana conferences, and having served as editor successively of the New Orleans and Nashville Christian Advocates, in 1865 was transferred to the Montgomery conference and stationed at Mongomery, Ala. While filling this station, he was in 1866, elected Bishop. Beside filling the Episcopal office, he is president of the Board of Trust of the Vanderbilt University. His residence is Nashville, Tennessee.

From Harper's Weekly.

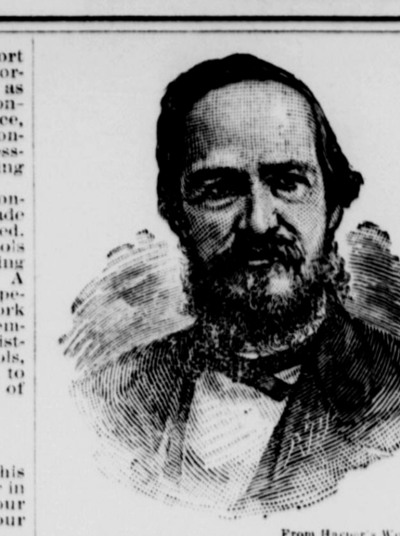
John Christian Keener—Is a native of the city of Baltimore; born in 1819; converted at 19 years of age; graduated at the Wesleyan University, Middletown, Connecticut; and entered the Alabama conference in 1843. Most of his itinerant life has been spent in New Orleans. While editing the New Orleans Advocate, he was in 1870 elected Bishop. His residence is still in New Orleans. He has the oversight of the Central Mexican mission of our church.

From Harper's Weekly.

Alpheus Waters Wilson—Was born in 1834, in the city of Baltimore; his father being an eminent member of the Baltimore conference; he was converted at 15 years of age; and entered the Baltimore conference at 19. In 1878 he was elected Secretary of the Board of Missions; and in 1882 elected Bishop. He lives in his native city of Baltimore.

From Harper's Weekly.

Linus Parker—Was born in New York, in 1829; but in early youth removed to New Orleans where he was converted and entered the Louisiana conference when 21 years of age. When Dr. Keener was elected Bishop, Dr Parker became editor of the New Orleans Christian Advocate, and was filling that position when elected Bishop in 1882. He still lives in that city. For two years, Bishop Parker has presided over the five Texas conferences.



From Harper's Weekly.

John Cooper Granbery—Is a native of Virginia, born in 1829; converted at 15 years of age; graduated at Randolph-Macon College, and entered the Virginia conference in 1848. In 1875, called to a professorship in the Vanderbilt University, and elected Bishop in 1882. Resides in Richmond, Va.

From Harper's Weekly.

Robert Kennon Hargrove—Is a native of Alabama born in 1829; converted at 11 years of age; graduated at the University of Alabama; and entered the Alabama conference in 1857. He was not a member of the general conference in '82, at which he was elected Bishop. He was then Presiding Elder for the Clarksville District. Has no permanent residence. It was expected he would, in the fall of, 1883 visit our missions in China; but the unsettled condition of China, politically, rendered the visit impracticable. He can be addressed at Nashville, Tenn.

Religious Bodies in the United States.—In a chart prepared by Francis A. Walker of the Census Bureau showing the ratio of church accommodations to the population over ten years of age, it appears that the Methodist Church furnishes more than one-fourth of all the church accommodations in the United States. The Baptists rank next to the Methodists, then the Presbyterians, Roman Catholics, etc.

In the following States the Methodists take the lead: Alabama, Delaware, Florida, Illinois, Indiana, Iowa, Kansas, Maryland, Michigan, Mississippi, Missouri, Nebraska, New Jersey, New York, North Carolina, Ohio, Oregon, Pennsylvania, Tennessee, Texas, Virginia, West Virginia, District of Columbia.

The Baptists take the lead in the following States: Arkansas, Georgia, Kentucky, Maine, Rhode Island. The Roman Catholics take the lead in California, Louisiana, Minnesota, Nevada, Wisconsin and in the Territories; the Congregationalists have the largest church accommodations in Connecticut, Massachusetts, New Hampshire and Vermont. The Presbyterians, Episcopalians, Disciples and others are scattered through nearly all, but do not take the lead in any of the States.

The Atonement, *As held by the Methodists*.—*By Dr. H. B. Ridgaway*:—1. It should be recollected that the doctrinal statements which have come down to us were not settled in the way of unmeaning concessions and compromises, but by thorough analysis, a clear discrimination of conceptions, and an exact use of them. 2. I wish to say, too, that the very wealth of Christianity for the intellect, the heart, and life has gathered about the great doctrines and usages bequeathed to us by the fathers. The saving, cleansing, conquering and productive religion of every age has been the religion of the blood. One main reason why Athanasius stood immovably for the doctrine of the godhead of Christ, his equality with the Father, was that he regarded the doctrine of the supreme divinity of Jesus as radically affecting the doctrine of the atonement. If Christ was not God, then he could not have made a sufficient atonement; and without a sufficient atonement neither he nor the world could be saved. Without shedding of blood was no remission of sin. And it is a singular fact that from his day to ours, wherever the godhead of Christ drops out of theology, it is followed by the dropping out of vicarious atonement and of the radical depravity and helplessness of human nature. Now, whatever of theology you have that has supernatural power and self-consistency; whatever of poetry that has inspiration for the faith of the believer; whatever of music that possesses any capacity for the exciting of the devotional feelings, the preaching which grips human consciences and brings trembling sinners to God; the prayers which besiege the throne of God and bring down his helping hands to enfeebled and struggling humanity, all, all were begotten of the blood. "The life is in the blood." Give us, then, the theology, the hymnology, the liturgy, the literature, the religion of the cross. The cross of Christ is at once the symbol and the substance of Christianity. 3. Nor may we overlook what the faith of the church has cost—at what expenditure of life and treasure it has been handed down to us. 4. We must be struck in such a review as this with the stability of Christian doctrine, and the Christian church as ground of hope and encouragement. The element of stability is a fundamental condition not only of happiness, but also of efficient work.

The Bishop's Council.—It is somewhat remarkable that a body so important as that of the 'cabinet,' or bishop's council is neither enjoined, mentioned, or even alluded to, in the Methodist discipline. It meets at the call of the bishop presiding in an annual conference, and arranges the plan of the entire work, districts, circuits, missions and stations, for the ensuing year: and advises in and assigns the ministers to their work. In the discipline the bishop or president of the conference for the time being is supposed to do this work; but in reality it is the joint work of the bishop and presiding elders; though the bishop is the ultimate responsible party. During Bishop Asbury's active presidency of the conferences he, being well acquainted with the work and the preachers, made all the appointments without consultation with anyone. In 1808 William McKendree was elected bishop. At first he was regarded as only an assistant of Bishop Asbury, and both attended the conferences together—Bishop Asbury making a tentative list of appointments which was submitted to his junior for suggestions. McKendree generally presided in the conference room, as his senior was in feeble health. Bishop McKendree felt that the responsibility of fixing the appointment of so many preachers was too great for one man, and he instituted the custom, which has now become in one sense the law of the church, of calling together the presiding elders for consultation, in planning the work and making the appointments. This arrangement has proven eminently wise and satisfactory.—(See sketch of Bishop Soule.)

Annual Conference Minutes.—Considering that one hundred years has elapsed since American Methodism received its organic form, it is astonishing how defective our Annual Minutes still are. But in that hundred years great improvements have been introduced.

Elders are first mentioned in 1786, with from two to four charges under each elder.

In 1789 the name of presiding elder first appears, with from four to fourteen pastoral charges in each district, though the districts are not named until 1801.

In 1802 Annual Conferences are first named. Heretofore they had been called districts. At that time each question was asked but once, with no intimation by what conference a minister was received on trial.

In 1807 the particular conference is named before each question.

In 1824 the Minutes of each conference is separately kept; all questions except the one: "Who have died?" being answered in each Conference. All the deaths were recorded at the end of the Minutes for that year.

In 1839 the time of the meeting of each conference is first named. In 1854 the place is given, and the name of the bishop presiding The next year the name of the Secretary first appears.

In 1869 the number of baptisms, and conference and missionary collections are reported; and in 1882 an alphabetical directory of each conference is appended.

Great pains is taken at the General Conference to see that the Annual Conference journals are carefully kept. But this does not appear to be a matter of much importance. Very few of the facts are reported in the General Minutes, and not much pains taken to preserve Annual Conference records. The records of the Texas Conference for thirty years, and the conference trunk, have disappeared. Ten years ago the Conference trunk of East Texas was lost; the manuscript journal of one of the other Texas Conferences was left at Nashville, or somewhere else at our late General Conference. It is not possible to supply these losses.

While Dr. Summers lived, as the reports from the Annual Conferences reached him, a synopsis appeared in the Nashville Advocate, and one who chose to preserve the figures could do so. Since his death no such notices have been published, and we have to await the publication of the General Minutes to get any information about Annual Conferences, except the mere appointments of the preachers. In question xxiv in quarterly conferences twenty answers about churches, parsonages, pay of preachers, etc., are furnished the Annual Conferences, of which no notice is taken in our General Minutes. Probably during the next hundred years we shall see some further improvement.

Local Preachers—When Mr. Wesley gave Thos. Maxwell authority to preach and expound the Scriptures to such as chose to hear him, he opened a door of usefulness to laymen into which tens of thousands have since entered. It is from the local ranks that the corps of itinerant preachers is constantly recruited. Many hundreds of these men who had originally no intention of devoting themselves to the pastorate, finding preaching so congenial to their own taste and so useful and acceptable to their hearers, have given up their temporal vocations and devoted themselves entirely to this work. But all have not alike succeeded. Some have developed the very highest type of ministerial gifts; while a few, after trying it for a longer or shorter period, have found in themselves a want of adaptation, and have been returned to the local ranks, from which they were first recommended to the conferences.

In Great Britain these lay preachers are always regarded as laymen, and are never ordained, and so are not invested with full ministerial functions. The American General Conference, in 1789, made provision for ordaining local deacons; and in 1812 for ordaining them elders. To improve the character and increase the efficiency of the local ministry, the Southern General Conference has required the bishops to lay down a course of study for preachers upon which they have to pass an approved examination before they can be either licensed or ordained.

In section seventy-nine of our revised Discipline the duties of local preachers are laid down. No labor is absolutely forced upon them; but it is made the duty of the preacher in charge to apply to them at the beginning of the conference year to ascertain what amount of service they are able and willing to perform. They are required at the fourth quarterly conference to present a written report of their labors during the year.

In almost every part of Texas local preachers have been the pioneers of the gospel—like John the Baptist they have paved the way for the operations of the regular pastors. Their voices have been raised in the cabins in most remote settlements; by their labors many rough places have been made smooth, and many crooked ways made straight. Even at present, while there are so many itinerant ministers, we hardly hear of a camp-meeting in which local preachers are not found laboring side by side with the regular itinerants.

Earnest efforts are being put forth to stimulate the zeal of our local ministry. For many years there has been a national local preachers' association; and recently there was organized in Limestone county a Texas local preachers' association, of which Isaac Towers is secretary, and David Coulson of San Antonio, president.

The First Texas Class-Leaders.—Colonel Samuel McMahan was appointed leader of the class organized on Ayish Bayou, near the town of Milam in 1834. He was noted for his piety and zeal in the Master's cause. It is said no young man ever lived about his house who long remained unconverted. Among those thus converted in his family, three—J. T. P. Irvine, Enoch P. Chisolm and Acton Young—all became traveling preachers, and all married Mr. McMahan's daughters. One of his sons, James B. McMahan, became a local preacher, and died a few years since in Madison county. The end of Colonel McMahan was peace, and his last resting place is in a grave-yard near the McMahan church, named in his honor. There were forty-eight members in his class, all of whom have gone to join their leader.

In the west the first class was organized, by Mr. Kinney, near his residence in Austin county, September 5, 1834. There were twenty-eight names enrolled, of whom the venerable John Ingram, of Blanco county, is the only surviving member. John Rabb was the leader. When the preacher opened the door of the church, Mr. Rabb was the first to take the preacher's hand, exclaiming, "I belong to Jesus forever!" He was a man of most exemplary life, great faith and mighty in prayer. He pitched his tent at thirty-six camp meetings; and his table was always bountifully supplied with provisions for the worshiping multitude. Though uneducated, he was one of the founders of Ruterville College, and gave liberally to all the great enterprises of the church. His son George died in the itinerant work. His daughter, Melissa, married Rev. William Rees, and both she and her husband died of the yellow fever in Houston, where he was stationed in 1867. During the most of his life, Brother Rabb resided in Fayette county, but his last days were spent near the city of Austin, at Barton's Spring. He died June 5, 1861. His excellent wife, whom everybody knew as Aunt Polly, died October 15, 1882. They lie side by side until the resurrection morn. Faithful class leaders! May their number be multiplied!

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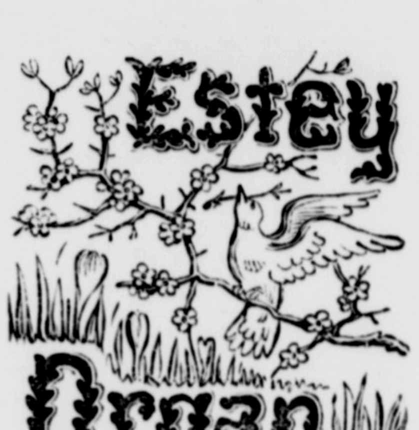

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I have taken a number of papers, but I never had one I like as well as THE ARGOSY. To sit before the fire these cold evenings and read it is the best enjoyment I know of. To-night I am reading my old papers over again. W. S. KNOWLTON, Portland, Me.

I should take the ARGOSY another year if I had to sit up nights to earn the money to pay for it; enclosed is $1.75. ED. L. PEMBERTON, Ansonia, Conn.

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I have been a reader of the ARGOSY the last year, and cannot now do without it, let it cost what it will. D. E. BROTHWELL, Wakefield, Kan.

THE ARGOSY is the very best paper of the kind published. I would not do without it for twice $1.75. FRANK G. JOHNSON, Painesville, O.

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NOTICES FROM THE PRESS.

THE GOLDEN ARGOSY is handsomely printed on tinted paper, and is freighted with reading matter that can be safely placed in the hands of our youth.—*Herald*, Norristown, Pa.

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Parents and guardians who would place fascinating, as well as instructive, reading before their children, would do well to subscribe to it.—*Church Union*, N. Y.

Full of life and vim, it commends itself to those desiring to be entertained and instructed. The illustrations are superb. We commend it to the reading public.—*Vanity Fair*, San Francisco, Cal.

It has taken a leading place among the best papers of its class. The publisher evidently understands boys' tastes.—*Times*, Indianapolis, Ind.

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PARAGRAPHS.

The British Wesleyans report a net increase the past year of 13,000. The number of accessions during the year was 60,000.

While Mr. Capers was in England he procured various autographs. Richard Watson wrote: "The two great pillars on which the system of Wesleyan Methodism rests, are Universal Love and Universal Holiness."

Bishop Capers was a decided Methodist and expressed the sentiment, that "he who is not zealous for religion in that form of it which he most approves, can illy pretend to be zealous for it in some other form."

Methodism, organized into a church one hundred years ago, among the poor, now has a larger number of literary institutions under its control, and a larger number of students in attendance than any other Christian body in the country.

It is estimated that the Methodist population of the world is about 20,000,000. The actual membership of all the bodies is 4,986,758, with 32,200 itinerant preachers and 88,993 local preachers. How great a matter a little fire kindled!

The report of the commissioner of education for 1880, gives the names of fifty-eight colleges and universities under the control of the Methodists in the United States, and eighty schools of secondary grade under the same control.

The ADVOCATE having applied to General Seaton of the Census Bureau for the reports in reference to churches, collected when the census was taken in the summer of 1870, that officer, under date December 17, 1883, answers that "the report of this office on said subject has not yet been published."

John Ingram, now of Blanco county, is a veteran of the country, and a veteran of the Cross. He fought Indians in Texas more than half a century ago; was a soldier of San Jacinto, and joined the first Methodist class organized by Mr. Kinney at the camp-meeting in Austin county in 1834. Out of the twenty-eight who composed that pioneer Methodist class he is the only one living.

Fifty years before Robert Raikes started his Sunday-school in Gloucester, England, John Wesley had a school in his parish in Savannah, Georgia; and Mrs. Susannah Wesley was conducting one in England, seventeen years before Mr. Raikes started his scheme in 1781. One of the first, if not the very first, schools organized in America on Mr. Raikes' plan, was by Mr. Asbury, in Virginia, in 1783. How appropriate it is then to make the Sunday-school work prominent in our centennial celebration.

In 1784, when Wesleyan Methodism in England assumed its legal existence and organic form, there were in Great Britain 64,165 members in Society, with 195 preachers; and in America, when the celebrated Christmas Conference of 1784 was held, there were reported 14,988 church members, and 83 preachers, making in all, 79,143 members and 278 preachers. All these preachers and members had been introduced into the church in the period between 1739, when his first society was organized, and the organization of these religious societies in both Europe and America, in 1784, into regular churches.

Isaac L. C. Strickland, who sleeps in an unmarked grave, under a live oak tree, on the Bell plantation, near Columbia, organized the first Methodist church in Columbia, Brazoria county, in 1839, consisting of the following members: Morgan Rector and Amelia Rector, his wife; Mrs. Mary Knox, who became the wife of Rev. Jesse Horde, and died near Goliad about a year ago; Miss Celia Rector, still living; and Miss Amelia Rector, still living—the wife of Thomas D. James, Esq., of Guadalupe county.

Bishop George F. Pierce recently celebrated his golden wedding. He was married in Savannah, Georgia, by Rev. Richard I. Wynne, then stationed in St. Mary's, Florida, and a member of the Georgia Conference, having joined in 1827. Mr. Pierce was then a member of the South Carolina Conference, and was stationed in the city of Charleston with W. M. Kennedy. Mr. Wynne now resides in Sulphur Bluff, Hopkins county, Texas.

The following statistics are gathered from Peterson's Hand Book of Southern Methodism, giving the number of church members in each State: Georgia, 99,543; Tennessee, 91,910; Texas, 89,978; Virginia, 85,000; North Carolina, 84,?6; Kentucky, 64,268; Alabama, 66,676; Missouri 57,668; Mississippi, 50,504; South Carolina, 49,137; Arkansas, 47,986; West Virginia, 19,354; Louisiana, 17,567; Florida, 13,199; Maryland, 7,997; Indian Territory, 6,156; California, 5,328; scattering, 18,168. Except for Texas, the above figures were for 1882. It is probable the present total membership amounts to 900,000. There were reported in 1882 9,921 church edifices, valued at $11,731,290; and 15,244 parsonages valued at $1,569,596. Value of colleges and other church property, $1,872,804.

1884 might be appropriately celebrated as the jubilee of the Foreign Missionary work among American Methodists. It is true Melville B. Cox reached Liberia in 1833, but soon died and the work was hardly inaugurated until 1834. At the division of the church, ten years later, there were two Foreign Missions; one in Liberia and the other at Buenos Ayres, in South America. The two churches entered China simultaneously, in 1847. The M. E. Church commenced its mission in India in 1856 and in Japan in 1872; and in the meantime had established missions in Germany, Scandanavia, Italy, Bulgaria, etc. The M. E. Church, South, commenced its Mexican border mission in 1871, and that in Central Mexico two years later, and that in Brazil in 1875. It is thus seen that all of our missions are of recent origin, but they are full of promise.

The year 1739 was in more respects than one the year of the foundation of Methodism. Not only was the first society organized that year by Mr. Wesley, but the very first day of the year was famous as being the one during which the first Methodist love-feast was held at Oxford. There were present at that meeting, Charles Wesley, Whitefield, Hall, Kinchin, Ingham, and others, and while engaged in devotional exercises a most extraordinary divine influence fell upon them. In speaking of it at a later period, Whitefield called it a "Pentecostal season," saying, "the Holy Spirit came mightily upon them," so that all were awed into silence, and some fell to the floor insensible; and the whole assembly, when it recovered a little from the amazement which the divine majesty had inspired, broke out with one voice in the ascription of the te deum: "We praise thee, O God; we acknowledge thee to be the Lord."

Both Whitefield and Charles Wesley entered into the "Methodist movement" before John Wesley. The latter was not at the famous love feast held January 1st, 1739; nor was he present at the first conference held four days later. This was at Islington, and is thus described by Whitefield: "We fasted and prayed until after three o'clock in the afternoon, when seven ministers—despised Methodists—parted with a full conviction that God was about to do great things among them." A little later in the same year, Whitefield "broke the ice," by boldly taking his position on the commons—a mound at Kingswood, and preaching to such multitudes as no church in England could hold. At Whitefield's invitation the more cautious John Wesley passed the Rubicon, and opened his message in the open air at the same place.

AN ASBURY RELIC.—In the early years of this century Bishop Asbury gave to George Askins, an itinerant preacher of the Baltimore Conference, his watch seal. Mr. Askins was an uncle, or at least married an aunt of Dr. W. E. Arnold, now of Whitesboro, Texas. On the death of Mrs. Askins, in 1847, the seal passed into the possession of her brother, the father of Dr. Arnold, of Whitesboro. Application was made to know if the present possessor would not deposit it in the museum of the Southwestern University. In answer, Dr. Arnold writes, "For years I have intended bequeathing it to the senior Bishop of the Methodist Episcopal Church, South, with the request that it descend to his successor, forever."

METHODIST MISSIONS.—It is inspiring to take up a map of the world, and look at the points marked as missionary stations of American Methodism. To begin south of the equator: missions in Africa, missions in South America, missions raised to the dignity of annual conferences, in Germany, and sweeping up the Baltic and North Seas—missions in Denmark, in Norway and Sweden—up to the Arctic circle. Then turning to the southeast: missions in Bulgaria, in Turkey, in Italy, under the very shadow of St. Peters. Then still further in the same direction, crossing into Asia, where our race was cradled: there are missions in India—North India and South India. Deflecting toward the northeast from the Indian ocean to the China sea, and the sea of Okotsk, there are stations in Japan, and the four grand divisions of the populous Chinese empire. It is the boast of British statesmen that the sun never sets upon the dominions of their venerated Queen. The same may truthfully be said of the mission stations, foreign and domestic, of American Methodism. The Mission Board of the Methodist Episcopal Church, at its meeting in November, 1883, appropriated for foreign missions $370,898, and a grand total for missions, foreign and domestic, of $700,188.

In a cargo of African negroes landed on the coast of Texas, by Monroe Edwards in the early days of the Republic, there was one who received the name of Prince. It was said all the others treated him with great respect, and for a considerable time obeyed him implicitly. It was reported that Prince was the son of a powerful chief in Africa, and after he learned to speak English he told his master that if he would send him back to his native land, his father, who was a king, would pay thousands of dollars for him. Prince was one of the first of the Africans to embrace Christianity, and was, we believe, a preacher. He was a negro of uncommon sprightliness; truthful, reliable, and faithful to every trust. He finally became a slave of the Mills Brothers, and was sent to the Warren plantation, in Matagorda county. He was there entrusted with the management of the stock of cattle and horses belonging to the estate. Prince, with his gang of hands, traveled over the range, and it was said, that when it was customary to brand mavericks, Prince never put his brand on a calf that did not belong to the stock. He was universally respected as a trustworthy, excellent man. If Prince is still living, he must be old and feeble by this time.

Our Educational Institutions—Texas.

The first institution of learning inaugurated in Texas, by the Methodists, was at Rutersville, Fayette county. This was in 1838 or 1839. An excellent league of land was purchased, a town laid out, and lots sold, every deed to which was forfeited if the purchaser sold or allowed the sale of spirituous liquors on the premises. Mr. Richardson, the first president and agent of the college succeeded in securing large donations of land, from congress, and from private individuals. The land was sold and buildings erected—the main one still standing, and still in use, after forty years. But the congress of the Republic utterly refused to place the institution under the control of the church, and after some fifteen years of successful operation, the Texas Conference adopted a number of other colleges and academies, and church patronage was mostly extended to the new schools. Under these circumstances, the trustees of Rutersville secured a change in the charter, and for a number of years it was a military institute. After the civil war it passed for awhile under the control of a German Lutheran synod. In October, 1881, the main college building was sold to a real estate company, for $655. It is now, we understand, occupied as a school by the German Methodists.

Two years after the establishment of Rutersville College, Wesley College at San Augustine was commenced. But here the same difficulties were encountered; no charter for a church institution could be obtained. There was some defect in the title to the ground. The church in 1847 gave up all connection with the college, and in 1868 it was accidently burned.

Simultaneously with these colleges, the McKenzie Institute was established near Clarksville. After a most successful career, in 1859, Mr. McKenzie, the proprietor and principal, conveyed the property to the East Texas Conference.

During the prosperous era which succeeded the annexation of Texas in 1846, a good many schools were commenced under the auspices of church patronage; but the want of a central college was felt, and in 1865 Soule University, at Chappell Hill, was founded. There were then but two annual conferences in the State, both of which cordially pledged a support to the new institution. A large stone building was erected, and two professorships endowed. But in the general wreck of fortune by the war the endowment notes became worthless. In the meantime population had gone so far to the north and west that Chappell Hill ceased to be near the center of church influence in the State.

In 1870 a convention of leading ministers and laymen was held, at which it was determined to establish a new institution of a high order, to be centrally located, and under the control of boards of trust appointed by all the Texas Conferences. In 1873 the institution received the name of Southwestern University, and it was located at Georgetown. Its motto is, "Non quis sed quo," which being liberally interpreted, means, "Not who teaches, but what is taught." Patriotically, it might have been, "e pluribus unum"—from many, one; as its vignette represents it as springing full grown from the skeletons of four others—something as Minerva was fabled to have sprung from the head of Jupiter; or, changing the figure of speech, architecturally the new institution may be conceived as resting upon four corner pillars, located in the north, east, south, and west—McKenzie, San Augustine, Chappell Hill, and Rutersville.

The institution was organized and went into operation in 1873. After ten years an official publication draws the following contrast between the two years:

1873—Thirty-three students were enrolled.
1883—Three hundred and twenty-six.
1873—Seven towns and counties were represented.
1883—One hundred and twenty-seven.
1873—Three professors served on starving salaries.
1883—Thirteen instructors find support.
1873—Of thirty students, six were dismissed for bad conduct.
1883—Of three hundred and twenty-six, one was dismissed for idleness and two for bad conduct.
1873—At the close of the session but six students were enrolled as members of the church.
1883—At the close of the session one hundred and thirteen students were professed disciples of Christ.
1873—Our main building was incomplete, unsightly and uncomfortable; there was neither library nor apparatus. Now there is a commodious and handsome building, containing ten large lecture-rooms, with a chapel for daily use; a library of seven hundred volumes; chemical and scientific apparatus, worth five hundred dollars; a large and commodious chapel for Sabbath use and commencement exercises, partially completed; eight thousand acres of land, all encumbered with debt of no kind whatever, and worth sixty-three thousand dollars.
1873—Mistrust and doubt pervaded both the ministry and the church at large as to the probable success of this new venture in advanced education. Now interest and confidence and, in many minds, great enthusiasm obtains in reference to the present status and future prospects of the University. The moneyed men of the church, now satisfied that all that was needed to secure grand results was the unity of the church in Texas, are offering their thousands for endowment; the ministry in large numbers give character and enthusiasm to the commencements by their presence, and all things betoken a future career of usefulness for the University as extended as the domain of Methodism in Texas and as enduring as its existence.

At the session of the Northwest Texas Conference in Georgetown, November 1st, 1883, the movement for an endowment received form and substance, in the shape of $35,000 pledged for this purpose. Before this jubilee-centennial year closes it is confidently expected that our Central University will boast an endowment of not less than one hundred thousand dollars; probably two hundred thousand dollars.

Without enumerating all the institutions which have from time to time been placed under the patronage of the annual conferences, the reader may be glad to see the names of those reported at different periods to the General Conference as being under the patronage of our church. At the General Conference in 1854, there were reported in the Texas Conference: Rutersville College; Bastrop Male and Female Academy; Andrew Female College, Huntsville; Paine Academy, Goliad; and Chappell Hill Male and Female Institute.

In East Texas Conference: Fowler Institute, Henderson; Young Men's High School, Clarksville—including Female Department; Methodist Female Institute, Tyler; Cedar Mountain Academy, Dallas county.

In 1858 the Texas Conference reported Soule University, worth $67,000; Bastrop Military Institute, worth $35,000; Bastrop Female Academy; Andrew Female College, worth $7,000; Chappell Hill Female College; Paine Institute, Goliad, worth $5,000; Waco Female College, worth $4,000.

In East Texas, besides Soule University, in which both conferences were equally interested, Starrville Female High School, worth $5,000; Foster Institute, worth $3,000; Paris Female Institute, patronized by the conference; and McKenzie Institute, worth $30,000.

After the civil war no educational statistics are found in the Journals of the General Conference until 1874, when the following Texas institutions are mentioned: Soule University; Chappell Hill Female College; Andrew Female College; Austin Female College; Marvin College; Dallas Female College; Texas University—name afterward changed to Southwestern—Owensville High School; Waco Female College; Sherman Institute.

In 1878 there were mentioned besides most of those above, Alexander High School, in Gregg county; Coronal Institute, San Marcos; Sulphur Springs District Conference High School.

The Journal for 1882 reports the following Methodist Institutions in Texas:

Southwestern University, Georgetown—8 teachers; 182 students; valuation of property, $50,000.

Young Ladies' High School, Georgetown—11 teachers; 110 students; valuation of property, $5,000.

Soule College, Chappell Hill—valuation of property, $3,000.

Female College, Chappell Hill—3 teachers; 80 students; valuation of property, $5,000.

Alexander Institute, Kilgore—4 teachers; 90 students; valuation of property, $——

Fredericksburg College, Fredericksburg—100 students; valuation of property, $7,000.

Laredo Female School of W. F. Missionary Society—2 teachers; 75 students; valuation of property, $6,000.

Sulphur Springs District Conference School—3 teachers; 120 students; valuation of property, $8,000.

Honey Grove High School—4 teachers; 180 students; valuation of property, $10,000.

North Texas Female College, Sherman—6 teachers; 90 students; valuation of property, $17,500.

Andrew Female College, Huntsville—

Dallas Female College—5 teachers; 100 students; valuation of property, $20,000.

Coronal Institute, San Marcos—5 teachers, 60 pupils, $12,000 property.

Fairfield College, Fairfield—valuation of property, $8,000.

OUR INSTITUTIONS IN 1883.

The following is a summary of the statistical reports of the different institutions at the sessions of the several Texas Conferences in the fall of 1883:

The Southwestern University, Georgetown, is the joint property of the five conferences: reports in male department, 14 instructors; 226 students; property valued at $83,000. In female department, 8 teachers; 103 pupils, and property worth $20,000.

Coronal Institute, San Marcos—7 instructors; and 178 pupils, including both sexes, and property valued at $12,000.

San Saba College—4 teachers; 118 pupils, both sexes, and property worth $6,000.

Stevensville Institute—3 teachers; 60 pupils, and property worth $15,000.

Granbury High School,—9 teachers; 372 pupils of both sexes, and property worth $16,000.

Soule College, Chappell Hill—Male—4 teachers; 78 pupils and property valued at $3,000.

Chappell Hill Female College—5 teachers; 60 pupils and property worth $12,000.

Fairfield School—property valued at $1,000.

The same year the Methodist Episcopal Church was originated steps were taken to found a college. It was located at Abingdon, Va., and named in honor of the two bishops, Cokesbury. A building one hundred and eight feet long by forty feet wide was erected and the school went into operation in 1785. Ten years later it was totally consumed by fire. This discouraged Bishop Asbury who had labored with untiring zeal in establishing the school. But friends in Baltimore came to his relief and bought, in that city, other buildings adapted to the purpose. But alas! hardly had the school been reopened there when another fire destroyed this also. In the two fires the church lost about forty-five thousand dollars. These successive calamities set back the cause of education in the Methodist Church for more than a third of a century.

In the General Conference of 1828 Dr. Fisk, from the Committee on Education presented a very able report, in which it was stated that six or seven institutions were now under the direction of the church. This opened a new era in the history of Methodist educational institutions. D. Fisk was then in charge of Wilbraham Academy, Massachusetts.

In 1830 the college at Middletown, Conn., passed into the possession of the Methodists, and Dr. Fisk was called to its presidency; a position he declined to give up even for the office of Bishop to which a subsequent General Conference elected him.

Then the college at Meadville, Pennsylvania, became a Methodist institution, and Dr. Ruter was placed in charge. He had previously had charge of Agusta College, Kentucky.

In 1833 Dickinson College, a Presbyterian institution at Carlisle, Pennsylvania, was transferred to the Methodists, and Dr. Durbin placed in charge.

1832 saw the commencement of Randolph Macon College, Ashland, Virginia, and as a guarantee of success, Dr. Olin was elected president, and Drs. W. A. Smith and John Early appointed college agents. After Olin's death Dr. Doggett was president.

In 1834 McKendree College, Illinois, was established, Dr. Merrill, president, and B. T. Kavanaugh, agent.

In 1837 the Indiana Asbury University was commenced at Greencastle. Dr. Simpson was early called to this institution.

In 1835 Lagrange College, Alabama, was inaugurated—Robert Paine, president; John N. Maffitt professor of elocution, and Lyttleton Fowler, agent.

Three years later gave birth to Emory College, Georgia; Ignatius A. Few, President; assisted and succeeded by Drs. Longstreet, Means, Mitchell, Lane and others; until it was placed under the administration of Dr. A. G. Haygood, who, like Dr. Fisk, declined Episcopal ordination rather than give up his important charge. The princely munificence of George I. Seney has placed this institution on a firm financial basis.

In 1839 the Wesleyan Female College was founded at Macon, Georgia; the first college for women, with a regular course, in the United States. Doctors George E. Pierce and Ellison were at the head of this institution, which has also experienced the munificent liberality of Mr. Seney.

In 1842 the Ohio Wesleyan University was founded at Delaware. Two Bishops, Thompson and Harris, have presided over this institution; which is still enjoying a vigorous youth.

After the division of the church, Trinity College was founded in North Carolina. In 1852, Centenary College, at Jackson, La., and a college of the same name in Missouri, of which Carl W. Pritchett was president. Even before the division, East Tennessee had a college which still continues its useful career—Emory and Henry—so long under the administration of Dr. E. W. Wiley.

In 1856 a university was established at Greensboro, Alabama, and about the same time, the Hiwassee college, in East Tennessee.

Ten years ago there sprang into being, as if by magic, a grand university, at Nashville, Tennessee. The munificence of Comodore Vanderbilt and of his son, Wm. H. Vanderbilt, has placed this institution in the first rank of colleges in the United States. Space does not permit the mention of other and worthy institutions.

Texas Delegates in our General Conference.

In 1844—Lyttleton Fowler, John Clark. Mr. Clark remained in the North after the division of the church.

1845—Louisville Convention—L. Fowler, R. Alexander.

1846—First General Conference, M. E. Church, South: East Texas—Francis Wilson, Texas—R. Alexander, C. Richardson.

1850—Texas—R. Alexander, C. Richardson, East Texas—Robert Crawford, Wm. C. Lewis.

1854—Texas—R. Alexander, H. S. Thrall, J. M. Wesson, J. W. Whipple. East Texas—S. A. Williams, O. Fisher, J. Shook.

1858—Texas—R. Alexander, J. W. Philips, J. W. Whipple, W. H. Seat, R. W. Kennon, M. Yell, W. C. Lewis. East Texas—C. C. Gillespie, J. W. Fields, S. A. Williams, J. B. Tullis, N. W. Burks.

1866—Texas—R. Alexander, Wm. McK. Lambdin, T. Stanford, W. G. Veal, A. Davidson, I. G. John, J. W. Whipple, W. H. Seat. East Texas—W. H. Hughes, J. B. Tullis, L. R. Dennis, J. M. Binkley, J. W. P. McKenzie. Rio Grande Conference—Jesse Boring, J. W. DeVilbiss.

1870—This was the first conference to which laymen were eligible. Texas—R. Alexander, I. G. John, J. W. Whipple. LAY—J. D. Giddings, W. W. Browning. East Texas—L. P. Lively, Jeff. Shook. LAY—J. F. Taylor. West Texas—R. H. Belvin, O. A. Fisher. LAY—W. Headen, D. A. T. Woods. Trinity—R. Lane, J. M. Binkley. LAY—Asa Holt, W. J. Clark. N. W. Texas—T. Stanford, L. B. Whipple. LAY—J. R. Henry, R. Q. Mills, J. S. McCarver substituted T. Stanford part of the session.

1874—Texas—R. Alexander, I. G. John, H. V. Philpott. LAY—J. H. Stone, J. D. Thomas, L. W. Moore. East Texas—D. Morse, John Adams. LAY—L. V. Grear, W. M. Shumatte. Trinity—J. H. McLean, J. M. Binkley, M. H. Neely. LAY—W. J. Clark, Wm. Howeth. N. W. Texas—Thomas Stanford, W. G. Veal, Wm. Price, W. G. Connor. LAY—W. A. Fort, E. A. Martin, B. A. Philpott, J. H. Bishop. West Texas—B. Harris, J. G. Walker. No laymen.

1878—Texas—R. Alexander, H. V. Philpott, I. G. John. LAY—J. D. Giddings, J. C. C. Winch. East Texas—R. S. Finley, B. W. Thompson. LAY—D. H. Connolly, James F. Taylor. North Texas—J. H. McLean, R. Lane, W. F. Easterling, M. H. Neely. LAY—Asa Holt, W. J. Swaine. N. W. Texas—W. G. Veal, J. D. Shaw, W. G. Connor, T. Stanford. LAY—J. R. Henry, O. F. Davenport, T. H. Shugart, J. Richards. West Texas—H. S. Thrall, J. S. Gillett. LAY—M. N. Shive, P. C. Wood.

1882—East Texas—S. W. Turner, John Adams. LAY—Haston Twomey, W. W. Davis. North Texas—J. H. McLean, M. H. Neely, J. M. Binkley W. H. Hughes. LAY—J. W. Fulton, W. A. Allen, N. H. Welch, Young Burgher. N. W. Texas—J. D. Shaw, Wm. Price, Horace Bishop, C. E. Brown, A. Davis. LAY—B. A. Philpott, J. R. Henry, W. W. Treadwell, D. H. Snyder, J. T. Yeargin. Texas Conference—E. S. Smith, H. V. Philpott. LAY—J. T. Swearingen, R. D. Orgain. West Texas—A. H. Sutherland, W. J. Joyce. LAY—M. N. Shive.

METHODISTS AMONG ENGLISH-SPEAKING PEOPLE.—According to Whittaker's Almanac for 1884, the numbers of the several religious denominations among English-speaking communities throughout the world are as follows:

Episcopalians	20,900,000
Methodist, all descriptions	15,650,000
Roman Catholics	14,200,000
Presbyterians, all descriptions	10,500,00
Baptists, all descriptions	8,160,000
Congregationalists	6,000,000
Unitarians	1,000,000
Free Thought	1,000,000
Minor Sects	2,000,000
Of no particular religion	8,500,000

Upon what basis, we would inquire, does this statistician make his estimates? The common basis is to count seven attendants to one communicant in a church. Leaving other denominations out of this count, by the statistical tables furnished at the Ecumenical Conference in 1882, there were in the British Islands and their dependencies, 937,950 Methodist preachers and members; and in the United States and Canada, 4,091,591: in all, 4,999,541; in round numbers, five million of people and preachers. Counting seven attendants to each communicant this would give thirty-five millions of attendants upon the Methodist ministry. But counting five to one we should have twenty-five millions of attendants, which gives us three millions more than the numbers assigned to the Episcopalians. Numbering our Israel and comparing ourselves with others, may prove a snare to us, nevertheless, we believe it is a momentous fact that more English-speaking people worship at Methodist altars than at the altar of any other Christian denomination.

EARLY METHODIST PREACHING ON RED RIVER.—The venerable James Graham writes that he has information from Mr. Martin G. Ragsdale, an old citizen of the Red River country, that as early as 1816 William Stephenson preached at a place known as Pecan Point, on the North side of the river, and also at Mr. Wright's on the Texas side of the river. It is further stated that in 1817 a class was formed at Jonesborough, and a Mr. Tidwell appointed class-leader. The next year a camp-meeting was held a little higher up the river, at which people from both sides of the river attended. The preachers were William Stephenson, Green M. Orr, and Rucker Tanner.

Both Pecan Point and Jonesborough are on the old maps, but both have long since disappeared. The boundary of Texas was not well defined then, and Arkansas claimed to the Sulphur Fork of Red River.

William Stephenson was admitted on trial in the Tennessee Conference in the Fall of 1815, and in 1816 was appointed to Belvue; in 1817 and 1818 he was at Hot Springs; in 1819 and 1820 he was on the Black River district, and also the preacher at Mound Prairie and Pecan Point. In 1821 he was presiding elder on the Arkansas district. He subsequently labored in Louisiana.

In 1821 Washington Orr was the preacher at Pecan Point, and Henry Stevenson at Hot Springs. In 1836 J. W. P. McKenzie and John B. Denton were received into the Arkansas Conference. In 1837 James Graham joined the conference and was sent to Yellville. The same year Jacob Whitesides was at Sulphur Fork. In 1839 Graham was sent to Jackson; and in 1840 to Pine Bluff; 1842–43 to Sulphur Fork. In 1841 McKenzie was at Sulphur Fork, and the same year Jefferson Shook was at DeKalb. In 1844, when the East Texas Conference was set off by Bishop Janes, Daniel Payne was appointed presiding elder of the Red River district.

The Outlook.

Occupying the position we do at the close of the first century of organic Methodism, both in Europe and America, comparing and contrasting the condition of a few religious societies with the present organic state of the Methodist Churches, the outlook is encouraging to a high and satisfactory degree. It is true our churches are not what they ought to be in zeal and efficiency; in aggressive movement and power; but upon the whole there has been a steady progress up to the present auspicious period; and the enthusiasm with which our people are entering upon the centennial celebration is a favorable augury for the future. It is true Methodism has its perils; perils common to all Christian organizations; perils which environ and threaten Christianity in all its forms and organisms; perils from within and without; from the spirit of worldliness in the church, and infidelity and sensuality from without. All Christians have to arm themselves against these foes; and Methodism, being a peculiarly active and aggressive form of Christianity, must be especially prepared for this contest.

There are other reasons why we may not achieve as great success in the future as in the past. One hundred years ago there was very little truly evangelical, extemporaneous preaching outside of Methodism. Now there are thousands and thousands of ministers in different churches who preach, substantially as did the Methodist fathers in the ministry. Again, one hundred years ago there was a vast and rapidly extending frontier destitute of churches and preachers. This population had been raised to believe in religion and to respect its ministers. They were favorably disposed toward the gospel, and when the itinerant preacher appeared in the settlement, the hardy settlers flocked to hear the gospel message from his lips. Thus thousands raised under other church influences readily came into the Methodist Church. Now we have lost that vantage ground, as other churches are sending their missionaries with the ever-advancing tide of outflowing populations.

While we recognize the fact that to be successful now in competition with other evangelical agencies, we must display still greater zeal and fidelity, we can but rejoice that these other agencies are in successful operation. We have learned to rejoice at the success of all Christians in their efforts to supply the people with the gospel. In other respects, however, we stand upon high vantage ground over our fathers at the beginning of the last century.

We now have literary institutions in great numbers, institutions for training preachers; for educating our children, both male and female; institutions for training men for the missionary work, and from these schools we have not a few men now engaged in translating the Bible and other good books into foreign languages—languages of races of men unknown to our fathers.

Again, we now have printing presses and publishing houses in every section of Methodism throughout the world; and these presses are using steam power to throw off newspapers, magazines, pamphlets and books by the ton, to be sent to all parts of the world. The press is proving a wonderful power in the world; a lever to elevate mankind in the scale of intelligence and piety, and Methodists are utilizing it more and more.

Again, we now have efficient missionary organizations—organizations including all the church members; men, women and children. We have discarded the idea that mission work is something outside of the church, to be managed by different "boards" and "societies." Our theory now is, that the whole church is, per se, a missionary society.

Again, one hundred years ago the means for journeying from one country to another were few and tedious. Now steamships, steamboats, rail cars, with their locomotives, carry our missionaries in an inconceivably short time to any part of the inhabited globe.

FIRST PRESIDING ELDERS.—A brother writes to know who were the first presiding elders in Texas. In 1837 Martin Ruter was superintendent of the Texas Mission. In 1839 Lyttleton Fowler was presiding elder of the Texas Mission District, Mississippi Conference. In the fall of 1839 two districts were formed; L. Fowler presiding elder in the East, and Robert Alexander in the West. At the organization of the Texas Conference, by Bishop Waugh, at Rutersville, in the fall of 1840, three districts were formed, L. Fowler, presiding elder of the San Augustine district, S. A. Williams of the Galveston district, and R. Alexander of the Rutersville district. The next year F. Wilson was presiding elder of the San Augustine district, R. Alexander of the Galveston district, and John Clark of the Rutersville district. The same elders remained on their respective districts the ensuing year. The next year there were four districts. Wilson and Alexander remained on the same districts, L. Fowler was sent to Lake Soda district, and C. Richardson to Rutersville district. At the close of 1844 six districts were formed in the two conferences. In the East F. Wilson, L. Fowler, and Daniel Payne were the elders; and in the West, R. Alexander, M. Yell and C. Richardson, were elders.

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NINTH ANNUAL EXHIBIT OF THE
East Texas FIRE INSURANCE CO.,
OF TYLER, TEXAS.
JANUARY 1st, 1884.

ASSETS:	
CASH IN BANK	$12,984 63
Premiums uncollected and in hands of Agents	18,145 47
Market value $92,000 eight per cent. Municipal Bonds	99,082 00
Loans on Bonds and Real Estate	22,403 00
Coupons and Interest due January 1st, 1884	7,728 15
Real Estate and Office Furniture	25,362 75
Total	$185,706 00
LIABILITIES:	
Cash Capital	$100,000 00
Reserve for unearned premiums	40,000 00
Reserve for all Loses adjusted and unadjusted	29,847 80
Surplus over all Liabilities	15,858 8?
Total	$185,706 00
Surplus as to Policy Holders	$115,858 8?
Losses paid in Texas since organization	$300,666 00

T. R. BONNER, Secretary. J. H. BROWN, President.
Tyler, Texas, January 1st, 1884.

$290 For a SQUARE or UPRIGHT ROSEWOOD 7⅓ Oct PIANO,

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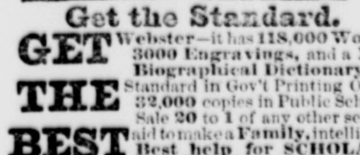

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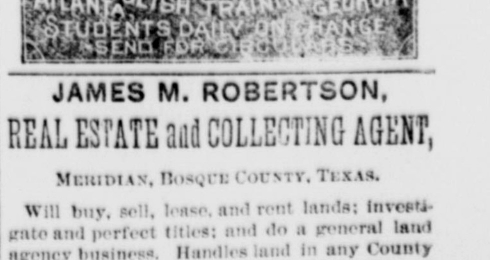

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Continued from first page.

Rev. John Wilson, a supply on the Crockett Mission in the month of May, 1840. Brother H. D. Palmer was appointed to the mission by the authorities of the Mississippi Conference, but his health failing, Rev. Lyttleton Fowler, the Superintendant of the Texas Mission Field, sent John Wilson to the work in his stead.

This society continued to worship at the residence of Roland Box, until Anderson county was formed out of Houston county, and served by Carrol and other true and good men.

When Palestine, the present county seat of Anderson, was located in 1845, the membership moved to the new town and built a nice church (for that day) on the lot where the church of Palestine now stands. This was the first permanent church organization effected in the county of Anderson, and Palestine station may safely be called the hive from which has swarmed many societies now prosperous in Anderson County.

The church from the day of its organization in Palestine in the year 1845 until the present has been a power for good in the land.

Hundreds now are sleeping in the various cemeteries of Texas who found the "pearl of great price" around her altars, and their names have been transferred from the register of the church militant to that of the church triumphant. Hundreds have gone into other fields and swelled the lists of membership who were baptized at her altar and converted under her ministry. And to-day she has a membership of two hundred and twenty-five with the pleasing prospect of many additions in the near future.

The footprints of many of the clerical standard bearers who have from time to time been appointed to this charge are still visible, and the impress of their sanctified lives and earnest zeal, still speaks out on the side of right in the community, and will live for good long years after their bones are in the clay.

Unfortunately we have no journal from which we can select the names of the pastors who served this charge in its early career. We give a few names of those only, whose written works are now before us. These are now prominent members of the East Texas Conference save one, Brother H. B. Phillips, who is now an efficient local preacher in connection with Palestine Quarterly Conference. They are as follows: R. S. Finlay, John Adams, H. B. Phillips, E. F. Boone, S. W. Turner, and a host of others whose names I have not before me now.

For some years, owing to the large and rapid influx of population into Palestine the dimensions and antiquated appearance of the mother church has been unsatisfactory to many, and a desire for a change of locality, and a new building somewhat in keeping with the purse and tastes of the present membership, has resulted in the determination to build, the present year, a house of which an engraving appears in this paper; and to consummate this desired and long prayed for end, the following judicious and efficient building committee, are now laboring: Dr. W. M. Shumatte, Gideon Gooch, Chas. Sterne, W. F. Broyles, James Conaway, J. Ozment. Until the capstone is laid we wait and watch and pray.

(See engraving on fifth page.)

Write to

Shaw & Blaylock for their terms to agents on fast selling books.

LOCAL PREACHERS IN TEXAS.

The publishers sent circulars to all the presiding elders in Texas requesting a list of local preachers and their postoffices. We give all the names furnished us in the different conferences.

Reports have been received from the presiding elders of the following districts, Northwest Texas Conference:

Georgetown district, furnished by G. W. Graves:

L. C. Williams........O'Enaville, Bell county
E. F. May............O'Enaville, Bell county
V. H. Iley............Rodgers, Bell county
J. E. King......Corn Hill, Williamson county
W. H. Anderson............Jollyville
W. W. Hampton..........Killeen, Bell county
J. H. Hodges......Georgetown, Williamson co
M. L. Hallenback..Georgetown, Williamson co
J. J. Bruce........Georgetown, Williamson co
J. W. Ledbetter..Round Rock, Williamson co
R. F. Cates...Liberty Hill, Williamson county
Harper Burnet..................Burnet county
J. M. Porter..............Salado, Bell county
J. C. Huddleston..........Belton, Bell county

Weatherford district, furnished by C. H. Ellis:

R. C. Hendricks.......Graham, Young county
J. A. Lafferty.........Graham, Young county
B. J. Ball.............Bridgeport, Wise county
Joseph B. Collier....Bridgeport, Wise county
D. P. Newsom........Boonsville, Wise county
S. J. Vaughan..........Whitt, Parker county
E. F. McClanahan.......Whitt, Parker county
Wm. F. Pickett..Weatherford, Parker county
J. D. Burk..............Millsap, Parker county
B. G. Gilleland.....Springtown, Parker county
J. R. Oxford.......Springtown, Parker county
E. J. Canafax.......Cartersville, Parker county
J. F. Swafford...Weatherford, Parker county
John R. Henson.......Jacksboro, Jack county
S. O. Gafford..........Jacksboro, Jack county
R. A. Eddleman, Mineral Wells, Palo Pinto co
J. A. Eddleman.......Graham, Young county
James D. Scarlett.....Weatherford, Parker co
J. DuBose..............Millsap, Parker county
J. H. Miller..............Garvin, Wise county
J. H. Newbill.......Springtown, Parker county
J. P. Martin.........Springtown, Parker county

Abilene district, furnished by J. T. L. Annis:

J. P. Holloway..Belle Plain, Callahan county
Paul Bently..........................Cottonwood
E. C. Austin...Cross Plains, Callahan county
J. R. Richardson......Rising Star, Eastland co
J. H. Collard, Sr.......Jewell, Eastland county
J. L. G. Tanner....Merriman, Eastland county
H. S. Anglin.........DeLeon, Comanche county
J. C. Turner.........Sweetwater, Nolan county
J. C. Strickland........Abilene, Taylor county
M. M. Norris...........Abilene, Taylor county

List of local preachers in the West Texas Conference:

James P. Aikin.....Medina City, Bandera co
Manuel Alfara......Floresville, Wilson county
R. A. Allison..........................San Antonio
David Alva, supply......Laredo, Mexican mis
T. Atkins..........Oakville, Live Oak county
J. R. Barden.....Double Horn, Burnet county
G. W. Barnes.......Tilden, McMullen county
Henry Beadle.......Field Creek, Llano county
T. S. Ballard..........Luling, Caldwell county
W. H. Biggs..............................San Saba
John Box..............................Shady Grove
F. A. Bridges........Wimberly, Hays county
F. Butler...........Seguin, Guadalupe county
Adolph Careras.......................San Antonio
Cyrus M. Carpenter.......Dupre, Hays county
Hose Chaves....Eagle Pass, Maverick county
John Chaves...................Monclova, Mexico
David Coulson.......................San Antonio
J. W. Cooley.....Meyersville, DeWitt county
J. Craven..................................San Saba
Wm. M. Crow..................................Blanco
F. A. Dickinson.....Terryville, DeWitt county
Jeremiah Farmer..San Saba, San Saba county
O. S. Farwell.....Thompsonville, Gonzales co
D. W. Fly.........Hondo City, Medina county
Pablo Garcia.......San Antonio, Bexar county
J. A. Garrison.....Dripping Springs, Hays co
Robert J. Gill..................................Blanco
Senor Luis Gomez..................Bexar county
B. M. Grace......Williamsburg, Lavaca county
J. G. Gorman...............Bluff, Fayette county
L. Gregory.............Lavernia, Wilson county
Alex. Gunn..Thompsonville, Gonzales county
H. M. Hall..............Cuero, DeWitt county
Dr. W. G. Hancock..Eagle Pass, Maverick co
John L. Harper....Waresville, Uvalde county
J. W. Harrington, Round Mountain, Blanco co
Jones —.............Waresville, Uvalde county
W. H. Keck.............Cotulla, Lasalle county
Wm. E. Kersey......Weesatche, Goliad county
James A. King..........................San Saba
Wm. H. Killough...San Marcos, Hays county
George B. Killough..San Marcos, Hays county
Frank Lancaster....Prairie Lea, Caldwell co
Thomas A. Lancaster..Hondo City, Medina co
W. G. Lilly.......Prairie Lea, Caldwell county
Cruz Martinez........Concepcion, Duval county
J. L. Martin..........Lavernia, Wilson county
A. S. May..........................Shady Grove
Gains M. McGehee..................San Antonio
B. Merchant.........Rockport, Aransas county
W. C. Newton..........Benton, Medina county
W. C. Quesenbury......................San Antonio
Gumercindo Paz....Rio Grande City, Starr co
C. M. Rogers.......Banquette, Nueces county
W. L. Ridout..........Luling, Caldwell county
J. J. Rylander.......San Marcos, Hays county
A. Scott.........Williamsburg, Lavaca county
S. Smith...................................San Saba
A. H. Steagall..........................San Antonio
T. J. Stockton............Hope, Lavaca county
Thos. R. Stewart.........Carizo, Dimitt county
Professor Thomas....Del Rio, Kinney county
David Thompson...Seguin, Guadalupe county
Manuel Trevenio...........Lampazos, Mexico
T. W. Uzell.......Barksdale, Edwards county
Mateo Vilareal.....Floresville, Wilson county
J. C. Warrell.......................Camp San Saba
L. G. Watkins.....Leesville, Gonzales county
W. W. Whitby.....Floresville, Wilson county
J. T. Williamson...Brady City, McCulloch co
Withers...............................Field Creek
Temple G. Woolls....Fairview, Wilson county

Texas Conference, Galveston district, furnished by T. W. Rogers:

G. E. Clothier..............................Galveston
C. L. Dealey................................Galveston
G. F. Freeman..............................Galveston
James Nellins..............................Galveston
P. E. Nicholson...Websterville, Harris county
R. S. Dingman.......Gabion, Galveston county
William Arnold.....Caney, Matagorda county
J. H. Shapard.......Columbia, Brazoria county

Calvert district, furnished by F. L. Allen:

William Dean......Calvert, Robertson county
J. M. Lewis.......Franklin, Robertson county
J. Perry.........Wheelock, Robertson county
John R. Padgett.....Kosse, Limestone county
J. H. Padgett.......Kosse, Limestone county
W. L. Kidd...........Kosse, Limestone county
W. Sodors...........Kosse, Limestone county
H. T. Hart...........Kosse, Limestone county
J. R. Gillis..........Kosse, Limestone county
T. O. Lummus....Bremond, Robertson county
J. R. Taylor.....Groesbeck, Limestone county
G. W. Turner.......Mexia, Limestone county
G. W. Walker............Buffalo, Leon county
Augustus Eubanks......Buffalo, Leon county
James Davis.............Buffalo, Leon county
W. R. Ellis................Jewett, Leon county
Ezekiel Cox...............Leona, Leon county
A. J. Boykin..........Centerville, Leon county
L. J. Wright...............Leona, Leon county
— Sprinkells.............Buffalo, Leon county
— Carroll...........Fairfield, Freestone county

Chappell Hill district, furnished by I. Z. T. Morris:

David G. Bowers.....Burton, Washington co
A. C. Delaplaine..Deanville, Burleson county
C. W. Lathrop..........Milano, Milam county
J. W. Williams.........Milano, Milam county
E. A. Martin............Davilla, Milam county
J. W. Baldridge..........Davilla, Milam county
J. N. Robinson....San Gabriel, Milam county
W. T. Sealey............Davilla, Milam county
H. J. Norwood.......Rockdale, Milam county
T. H. Brannum.......Rockdale, Milam county
J. B. Gregory........Rockdale, Milam county
Geo. V. Ridley....Hempstead, Waller county
W. J. King..........Cameron, Milam county
W. W. Hopkins.......Cameron, Milam county
J. C. Womack........Cameron, Milam county
R. H. Ross..............Ad Hall, Milam county
D. C. Robinson..........Ad Hall, Milam county
G. W. Livingston.....Jones Prairie, Milam co
R. K. Fontain....Jones Prairie, Milam county
John Spence...........Bellville, Austin county
G. R. Runckles.....Caldwell, Burleson county
V. H. Shelton......Caldwell, Burleson county
T. E. Johnson.........Krohne, Burleson county
T. A. Garrison....Deanville, Burleson county
Bass Nalley..........Yegua, Burleson county
J. B. Westrop..........Yegua, Burleson county
Z. Minor................Lexington, Lee county
H. C. Collins..........Maysfield, Milam county
John Thompson....Ledbetter, Fayette county

Beaumont district, East Texas Conference, furnished by George A. LeClere:

R. H. Leonard...Beaumont, Jefferson county
F. R. McMahon..........Jasper, Jasper county
B. W. Powell.......Farrsville, Newton county
B. Z. Powell.......Farrsville, Newton county
R. M. Steward.....Farrsville, Newton county
W. B. Gilbert.......Burkville, Newton county
W. A. Droddy......Burkville, Newton county
J. F. Johnson..........Newton, Newton county
E. B. Sherod...........Snell's, Newton county
Peter Cook............Kountze, Harden county
W. J. Davis.........Colmesville, Tyler county
D. M. Stovall.........Woodville, Tyler county
Thomas Wilson......Woodville, Tyler county
Chas. H. Martin......Mt. Hope, Tyler county
W. J. Sayers.........Homer, Angelina county

F. A. Crager.........Rhodes, Angelina county
Allen Squires........Rhodes, Angelina county
E. P. Angell...........Moscow, Polk county
S. B. B. Dunnam.......Livingston, Polk county
Geo. H. Stovall.........Moscow, Polk county
P. J. Waldrip............Moscow, Polk county
Thos. J. Lockhart.......Hatten's, Polk county
Jesse G. Gilbert......Livingston, Polk county

San Augustine district, East Texas Conference, furnished by J. W. Johnson:

R. D. Wright........Hemphill, Sabine county
Berry Irvin.............Milam, Sabine county
F. N. Nash.........................San Augustine
C. G. Sullivan.......................San Augustine
Wm. R. Carnes...Linn Flatt, Nacogdoches co
G. W. Langley.......Beckville, Panola county
J. D. Burk...........Beckville, Panolo county
E. L. Ragland...........Center, Shelby county
W. H. White............Center, Shelby county
Thomas McKnight.....Center, Shelby county
J. H. Windom.....Shelbyville, Shelby county
T. J. Lumsford.......Caledonia, Rusk county
F. E. Bayard............Woods, Panola county
A. P. Haliberton.......Woods, Panola county
J. A. Wilson....Melrose, Nacogdoches county
J. R. Cox..............................Nacogdoches
J. T. P. Howard.......Pine Hill, Rusk county
J. R. Smith............Pine Hill, Rusk county
F. A. Smith............Pine Hill, Rusk county

Marshall district, furnished by John Adams:

J. F. Riggs...................................Marshall
R. G. Hammil...............................Marshall
D. C. McFarlin..............................Marshall
J. I. Irvine...................................Marshall
Joseph Westmoreland....DeBerry, Panola co
J. H. Westmoreland........................DeBerry
J. M. Dry.......................................DeBerry
B. L. Terry..........Longview, Gregg county
Job Taylor..................................Longview
S. K. Stovall...........Troupe, Smith county
J. F. Spruce.............Omen, Smith county
T. M. Pledger.........Henderson, Rusk county
W. P. Martin..........Killgore, Gregg county
B. W. Brown...............................Longview
G. J. Spruce...............................Henderson
A. J. Smith.................................Henderson
Duke...Henderson

Atlanta circuit, East Texas Conference, furnished by Rev. B. T. Hayes:

Wm. Crawford..........Atlanta, Cass county
Dr. J. J. Davis...........Atlanta, Cass county
James W. Graves........Atlanta, Cass county
Frank J. Jones...........Atlanta, Cass county
Thomas B. Teas.........Atlanta, Cass county

Linden circuit, North Texas Conference, furnished by Rev. L. L. Pickett:

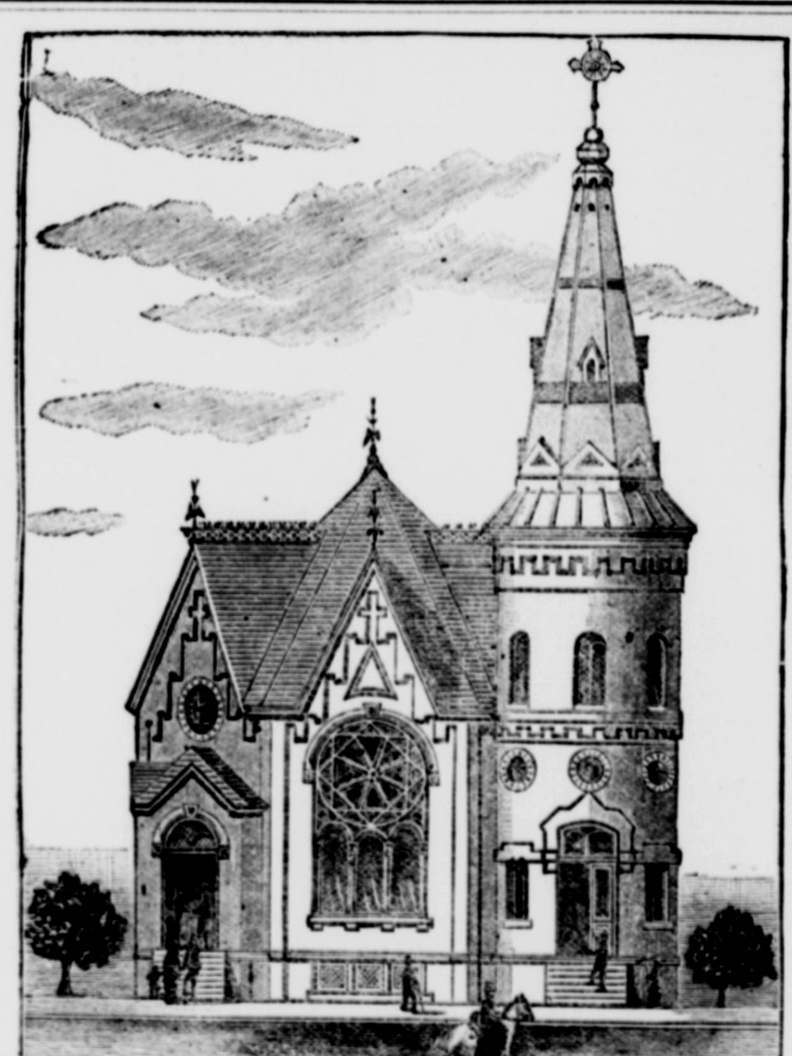
R. A. Morris.............Linden, Cass county
A. Stockbridge...........Kildare, Cass county
J. M. Green.....Mt. Vernon, Franklin county

Sherman district, North Texas Conference, furnished by Rev. J. K. P. Dickson:

— Matthews...........Bonham, Fannin county
J. W. Walkup..Whitewright, Grayson county
L. W. Webster......Whitewright, Grayson co
James Christian...Griderville, Fannin county

Brownwood district, Northwest Texas Conference, furnished by J. K. Lane:

F. M. Cary............Atoka, Coleman county
H. H. Childers........Atoka, Coleman county
M. L. Coker.....Comanche, Comanche county
— White........Comanche, Comanche county
A. M. Weatherby, Williams Ranche, Brown co
W. B. Cross.......Brownwood, Brown county
A. L. Gribble.....Brownwood, Brown county
G. W. Huffman...Brownwood, Brown county
T. P. Miner.......Brownwood, Brown county
W. A. McAnally.......Thrifty, Brown county
W. G. Gattys..........Thrifty, Brown county
J. W. B. Allen.........Thrifty, Brown county



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DEFECTIVE HISTORY—In 1882 our Nashvill Publishing House issued a small volume entitled "Missions of the Methodist Episcopal Church, South;" highly endorsed by Dr. Summers, book editor. In this history a little over one page is devoted to Texas. After mentioning the names of Stephenson and Ruter and the organization of the Texas Conference by Bishop Waugh, the author of this history says:

"The Rev. Robert Alexander, D. D., was one of the first of that heroic number, and still lives to enjoy the fruit of his labor. He is an honored member of the Texas Conference. The Rev. T. O. Summers, D. D., gave some of the labor of his earlier life to Texas. So did the Rev. J. B. Walker, D. D., now of New Orleans, and others who still remain among us."

This author seems to have restricted his view of missionary labors in Texas almost entirely to Galveston. And even here there is a considerable hiatus which the author leaves unfilled. Summers labored in Galveston in 1839-43; Alexander in 1846-47. Both these venerable men have since died. Between the time of Alexander and Walker the following brethren, still living, were pastors in Galveston: Wesson, Thrall, Cravens, Seat, John and Lewis. Dr. Walker began and ended his missionary labors in Texas as pastor of St. John's Church. Attention is directed to this subject, so that if a second edition of the "history" should be called for, the author may supply omissions.

The following incident, illustrating the possible effect of earnest prayer offered in faith and humility is recorded by Bishop Wightman in his life of Capers. Dr. Capers was critically, dangerously ill, and thought to be near his end: "Mrs. Capers was kneeling at his bedside, with one of his hands clasped in both of hers. The present writer, then stationed in Charleston, stood at his head bathing his forehead with ice water, when a venerable African, Castile Selby, one of the holiest and best men of the colored charge in the city, a class leader of long standing, highly respected by Dr. Capers, came into the chamber of death. 'I am glad to see you, Father Castile,' says Dr. Capers: 'You find me near my end, but kneel down and turn your face to the wall, and pray for me; and all of you pray.' Castile's prayer was memorable; full of humble submission to the divine will, but full of pleading, mighty faith in the great mediator. He asked of God the giver of life, that the life of his beloved pastor might be spared to the church. This prayer was memorable, too, in its immediate results. The first words from the sick minister after its close were, 'I feel better.' Shortly after, Dr. Dickson made his morning visit, and pronounced the crisis past. A rapid convalescence ensued and he was soon in the pulpit again."

THE following paragraph is from an essay read at the Methodist Ecumenical, by Dr. J. M. Reid, of the M. E. Church:

"When Methodism leaped across the ocean it became apparent that it was peculiarly adapted to the exigencies of the new world. It could go uncalled, unsalaried and ungowned, into any field. It needed no Cathedral for its services, nor ritual for its prayers, nor manuscript for its sermons. It was salvation unfettered by conventionalities or antiquated restraints, let loose among the common people. It was the gospel on horseback, outstripping the pioneer's wagon, to be on the spot to welcome him, homesick and weary, to his wilderness home, and cheer him with 'songs of joy and hopes of heaven. It could found a church without a bishop, in a state without a king, that should afterward achieve some of its greatest victories under Episcopal supervision and beneath imperial sway. Like a willow whip, it could live and grow with either end stuck in any soil. To these qualities of the Methodist Itinerancy the United States is chiefly indebted for the cementing of its ever receding border into a homogeneous Christian Society."

John Wesley advised his preachers to read biography; and nothing is more inspiring for a young preacher than that kind of reading. The catalogue of the Southern Methodist Publishing House is specially rich in that department. Lives of Coke, Tevis, McKendree, Bascom, Capers, Marvin, Andrew and others. It is expected the life of Soule by McTyere will soon be added to the catalogue.

The permanent free school fund of Texas in September, 1883, was $5,112,571; permanent university fund, $612,415. Both these funds will be immensely augumented as their valuable lands are disposed of.

ITINERANT PREACHERS IN TEXAS.

The figures at the left indicate the year they commenced their ministry in Texas.

ROLL OF NORTH TEXAS CONFERENCE.

Y'R	NAME.	Y'R	NAME.
1883	Agee, Harvey K.	1878	Lively, J W
1875	Allen, J R	1865	Lively, L P
1851	Angell, J L	1875	Manning, W R
1872	Archer, P C	1871	Martin, D J
1873	Armstrong, S	1874	May, W S
1873	Ashby, H S P	1882	McBride, R T
1875	Ashburn, I S	1853	M'Dougal, A C
1882	Ashburn, S A	1871	M'Dugald, J
1882	Ayres, W T	1860	M'Lean, J H
1883	Ball, S G	1879	M'Whirter, C I
1854	Bates, W E	1872	Milam, T J
1873	Beverly, John	1880	Miller, F O
1879	Blackburn, J W	1881	Miller, T L
1870	Blackburn, M C	1882	Minnis, J B
1880	Bludworth, J T	1880	Montcastle, W D
1880	Bludworth, W J	1881	Morton, T W
1881	Bounds, B H	1874	Moss, W H
1877	Bourland, H A	1856	Neely, M H
1872	Brewer, A H	1881	Nelson, R R
1871	Brown, R N	1881	Nunn, G J
1857	Binkley, J M	1868	Palmer, L F
1852	Chalk, J W	1875	Parker, Z
1882	Clark, J W	1877	Pierce, T R
1877	Clark, W F	1880	Pickett, J L
1882	Clifton, W L	1881	Pierson, F C
1853	Cock, C J	1877	Powers, R M
1868	Connor, W G	1858	Rabb, J B
1883	Coppege, Chas H	1877	Rainey, R G
1880	Coppedge, W A	1852	Reed, W P
1883	Crowson, Wm	1879	Reynolds, J H
1877	Crutchfield, I N	1879	Riddle, S C
1877	Crutchfield, S	1877	Robbins, W M
1874	Cullum, M H	1882	Rogers, H C
1882	Davis, W R	1881	Rogers, M T
1881	Deets, R J	1876	Rosser, F A
1879	De Jernett, E C	1873	Shearer, M W
1883	Dixon, J K P	1883	Shelton, W M
1872	Duff, W R	1881	Sherwood, C J
1883	Eaglebarger, P R	1872	Sherwood, J F
1873	Easterling, W F	1881	Sherwood, F M
1854	Ellis, L B	1872	Sherwood, T E
1882	Evans, F V	1861	Shook, W A
1883	Everett, Henry P	1881	Shrader, H P
1843	Fields, J W	1883	Smith, J C
1883	Finley, John F E	1883	Smith, J B
1878	Fladger, C B	1873	Smith, L P
1872	Fuller, D F	1873	Stafford, J A
1852	Gatewood, G S	1879	Stanley, J T
1879	Gorsline, R	1883	Stevenson, W H
1841	Graham, J	1883	Sullivan, B B
1880	Griffith, W L	1882	Sweet, E M
1867	Hawkins, S J	1876	Thomas, O P
1881	Hay, W	1882	Thomas, O S
1877	Hayes, B T	1883	Vinson, John E
1883	Heiley, G W	1877	Walker, J E
1876	Hill, J W	1870	Weaver, J C
1879	Horn, J W	1883	White, J H
1873	Horner, W W	1872	White, L M
1883	Jackson, Wm J	1872	Whitehead, J D
1876	Jones, S W	1882	Williams, C C
1870	Lamb, C E	1878	Williams E S
1858	Lane, R	1880	Worley, A J
1882	Landreth, J B	1879	Wyatt, J A

ROLL OF NORTHWEST TEXAS CONFERENCE.

Y'R	NAME.	Y'R	NAME.
1847	Addison, O M	1866	Lewis, L M
1857	Allen, J W B	1879	Little, M K
1881	Allison, A A	1861	Long, A
1881	Anderson, A	1883	Lantz, Leonidas
1877	Annis, J T L	1876	Mackey, J
1857	Armstrong, E L	1875	Martin, M L
1877	Armstrong, R C	1876	M'Carver, C S
1881	Badgett, B F	1866	M'Carver, J S
1876	Bailey, E A	1873	M'Quarry, H J
1868	Baird, J C S	1858	Melugin, W T
1881	Baker, J M	1872	Miller, A K
1875	Barcus, E R	1883	Mills, Isaac L
1882	Barcus, J M'F	1875	Mills, Marion
1881	Bates, E T	1868	Mood, F A
1883	Benson, Albert C	1870	Morgan, D
1858	Bishop, Horace	1880	Morris, R M
1883	Bloodworth, J T	1870	Morris, S
1872	Bond, J M	1879	Murphy, J A
1883	Bond, J W	1864	Mussett, J P
1872	Brown, C E	1877	Nelms, W L
1879	Brodie, W C	1880	Nelson, J R
1871	Burnett, R H H	1878	Owens, G W
1873	Campbell, J	1883	Pearson, B T
1855	Carpenter, John	1868	Peeler, J
1877	Collard, J H Jr	1873	Perry, RJ
1873	Collins, L F	1850	Powell, John
1869	Cox, J Fred	1870	Price, Wm
1871	Chamberlain, L S	1877	Putnam, J G
1869	Crawford, R	1853	Ray, Fountain P
1879	Crockett, J D	1874	Reeves, I N
1883	Culbertson, A F	1878	Riley, G W
1879	Daniel, C W	1872	Robinson, W D
1845	Davis, Andrew	1883	Rogers, L G
1872	Davis, J J	1879	Rowland, C
1869	Davis, J S	1883	Sampson, John W
1879	D.ckinson, J W	1876	Scott, S S
1881	Dunn, R F	1872	Shirley, J J
1882	Durham, R A	1871	Shook, O A
1883	Edwards, G M	1879	Shutt, C G
1874	Ellis, C H	1874	Simmons, E W
1883	Ellis, Jesse T	1878	Smith, E A
1878	Ellis, S B	1883	Smith, A C
1874	Fair, G F	1855	South, H W
1883	Fields, Chas S	1875	Stanfield, J P
1873	Franks, S J	1866	Stanford, Thos
1876	Gallaway, R V	1879	Starke, D C
1881	Gardner, J A	1877	Stephenson, F C
1876	Gassaway, B F	1858	Stockton, W R D
1880	Gilleland, W A	1880	Stone, B F
1853	Gillmore, Thos G	1882	Strange, D C
1855	Glass, Hiram M.	1875	Swafford, G W
1874	Grant, J	1882	Taylor, A P
1861	Graves, Geo W	1880	Thomas, B J H
1881	Graves, W F	1872	Thomasson, B A
1850	Gravis, Peter W	1878	Trammell, H C
1870	Haggard, D P	1883	Trimble, A B
1883	Harris, J J	1878	Trimble, J H (sup.)
1875	Harris, W L	1878	Tunnell, J S
1882	Harris, W L Jr	1860	Vaughn, W
1881	Hawkins, J B	1877	Vaughan, W H
1876	Henderson, W W	1874	Walkup, J A
1875	Henry, H B	1873	Walkup, J W
1877	Hightower, A P	1879	Wallace, J A
1868	Hines, J F	1877	Wellborn, R W
1879	Hosmer, J T	1874	Wells, M H
1875	Hulse, J P	1880	Winburne, F M
1850	Johnson, J M	1881	Wiseman, J H
1875	Johnston, M B	1874	Womack, J R
1844	Jones, J M	1881	Wood, J B
1877	Keene, N A	1881	Woodward, W E
1877	Kizziar, J W	1873	Wright, Sam P
1874	Lane, J K	1880	Wyatt, G S
1879	LeFever, W H	1854	Yarborough, S S
1881	Lemmons, J W	1844	Yell, Mordecai

ITINERANT PREACHERS IN TEXAS.

The figures at the left indicate the year they commenced their ministry in Texas.

ROLL OF TEXAS CONFERENCE.

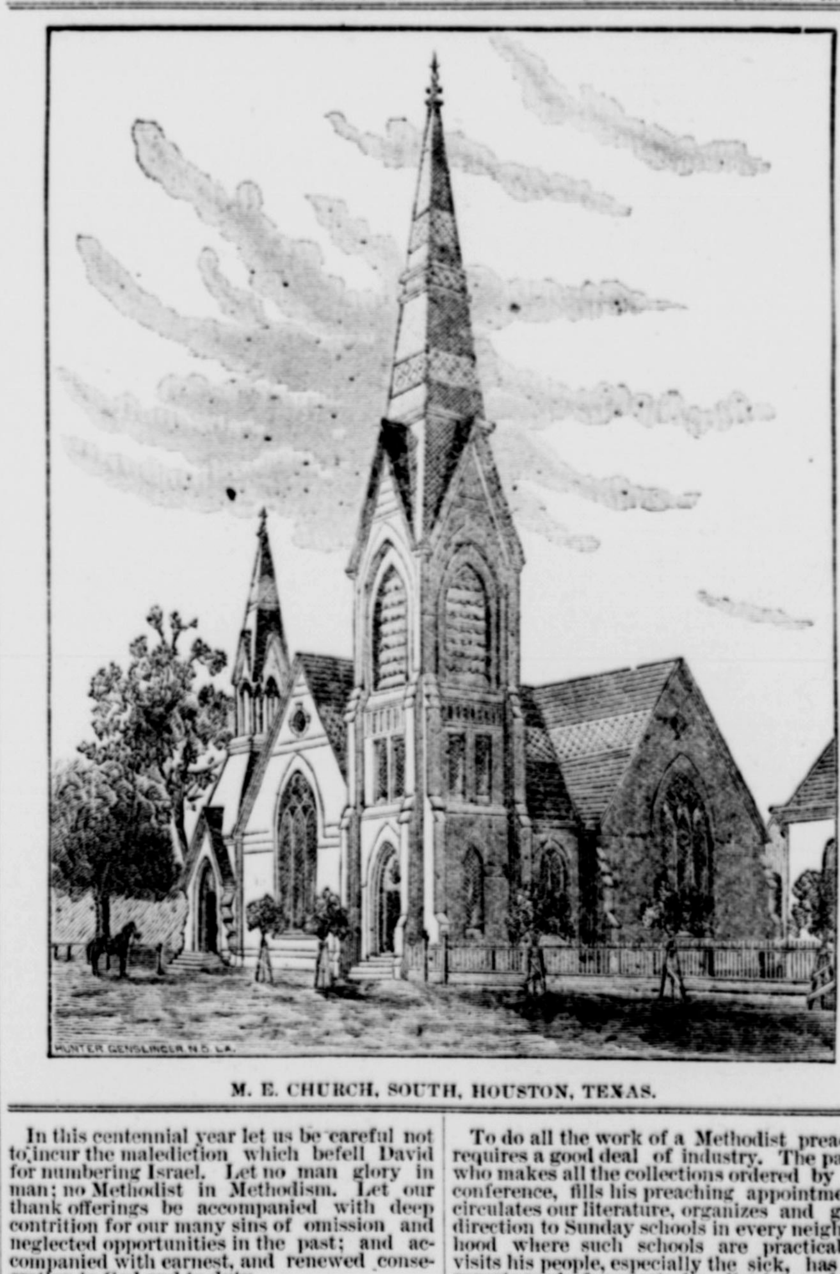
Y'R	NAME.	Y'R	NAME.
1883	Adair, J. B.	1882	Linebaugh, D. H.
1866	Allen, Fred L.	1858	Littlepage, S. C.
1881	Barker, S. N.	1860	Matthews, Jacob
1876	Beasley, R. F.	1852	M'Shan, F. A.
1859	Blake, T. W.	1878	Mickle, J. C.
1879	Briggs, G. W.	1864	Mitchell, F. T.
1854	Brooks, Chas. H.	1874	Morris, I. Z. T.
1881	Brooks, W. H.	1877	Murray, J. L.
1872	Brown, S. H.	1849	Nelms, W. G.
1871	Bryce, G. R.	1881	Norwood, P. P.
1873	Campbell, Jas.	1868	Peeler, J.
1875	Canafax, J. J.	1874	Phair, G. H.
1877	Chambliss, J. H.	1879	Phillips, W. J.
1882	Chappell, E. B.	1856	Philpott, H. V.
1880	Childers, J. P.	1872	Pitts, E. D.
1877	Collard, J. H.	1854	Porter, M. H.
1849	Cravens, N. A.	1882	Powledge, G.
1852	Davidson, J. H.	1855	Rogers, T. W.
1877	Dimmitt, T. F.	1862	Sandle, G. S.
1881	Dubose, H. M.	1883	Savage, J. S.
1883	Dukes, O. A.	1882	Sears, H. M.
1878	Duncan, J. A.	1883	Sears, J. B.
1880	Dunn, J. R.	1868	Shapard, C. R.
1883	Evans, Columbus	1876	Shapard, Wm.
1870	Farrington, C. L.	1872	Sims, B. B.
1874	Follin, J. F.	1881	Simpson, J. T.
1877	Goodwyn, A. E.	1876	Smith, E. S.
1883	Graham, Wm. P.	1855	Smith, Wesley
1872	Graves, S. J.	1883	Tarrant, E. W.
1881	Graves, T. B.	1883	Taylor, W. J.
1865	Green, A. L. P.	1841	Thomas, C. W.
1883	Green, John E.	1866	Turner, J. M.
1851	Hinkle, A.	1882	Turner, W. K.
1882	Hocutt, E. G.	1873	Vaughn, S. C.
1878	Hotchkiss, M. S.	1881	Walker, W.
1875	Hotchkiss, O. T.	1881	Ward, Seth
1847	John, Isaac G.	1866	Weaver, S.
1882	Jones, Henry	1866	Weaver, W. E.
1879	Johnson, B. F.	1843	Wesson, Jas. M.
1841	Johnson, Jas. G.	1859	Whipple, J. M.
1882	Keith, C. M.	1841	Whipple, J. W.
1877	Kelley, J. W.	1882	Woolsey, R. T.
1882	Law, N. F.	1877	Wootton, W
1881	Lawson, J. M.	1879	Young, W. J.
1871	Lemons, J. L.		

ROLL OF EAST TEXAS CONFERENCE.

Y'R	NAME.	Y'R	NAME.
1857	Adams, John	1883	Hughes, Geo. R.
1855	Alexander, Isaac	1871	Johnson, J. W.
1882	Allen, J. O.	1865	Kirby, R. M.
1882	Archer, J. F.	1879	LeClere, G. A.
1872	Ardis, W. H.	1875	Little, A.
1883	Armstrong, T. S.	1858	Mathis, J. S.
1881	Blocker, M. E.	1883	M'Anally, W. W.
1881	Bolton, B. R.	1882	M'Carter, I. M.
1872	Bond, J. M.	1882	M'Dow, W. R.
1857	Bonner, W. N.	1883	Menifee, R.
1858	Boone, E. T.	1870	Mills, J. M.
1873	Boone, Lacy	1851	Morse, Dan'l
1876	Booth, H. M.	1881	Murrish, J. T.
1873	Booth, T. T.	1877	Parks, A. D.
1877	Brashear, E. T.	1878	Patterson, W. B.
1870	Bridges, J. N.	1876	Phillips, U. B.
1879	Browning, F. J.	1857	Rogers, E. P.
1883	Browning, Jno. T.	1857	Rogers, J. P.
1883	Burk, L. A.	1876	Sampey, W. A.
1882	Calhoun, J. C.	1875	Smith, C. H.
1881	Carter, I. M.	1881	Smith, J. M.
1879	Crawford, W. H.	1875	Smith, J. T.
1854	Crouse, L. C.	1878	Smith, T. P.
1867	Cullen, D. P.	1878	Sproule, R. M.
1857	Daves, Joel T.	1872	Thomasson, B. A.
1879	Dawson, J. L.	1857	Thompson, R. W.
1870	Donegan, M.	1881	Towns, D. W.
1883	Ellis, L. C.	1873	Truitt, J. M.
1883	Everett, H. P.	1848	Tullis, J. B.
1855	Finley, R. S.	1873	Turner, S. W.
1875	Fowler, L. M.	1877	Vaughn, H. H.
1875	Hall, J. B.	1872	Wages, J. R.
1883	Helpenstel, John	1866	Watkins, D. S.
1875	Henderson, J. F.	1875	Wilson, G. D.
1870	Huckabee, J. C.	1842	Woollam, J. C.

ROLL OF WEST TEXAS CONFERENCE.

Y'R	NAME.	Y'R	NAME.
1876	Acosta J	1879	Knox Felix A
1882	Adams Wm M	1860	Leaton R M
1882	Andreas S M	1883	Malloy Calvin H
	Armendaris T	1880	M'Donald Rush
1884	Beasley M J F	1854	Monk Wm
1847	Belvin Robt H	1880	Montgomery J W
1874	Biggs W H H	1859	Myers Thos
1880	Biggs A C	1874	Nolan A G
1871	Black Mark A	1876	Norwood Joseph
1878	Brown Alanson	1883	Madero Manuel M
1867	Brown J W	1878	Palomares R V
1882	Brown Sumpter	1876	Paz Gumercindo'
1879	Bryce P C	1867	Potter Andrew J
1881	Burke W T	1883	Quinones Emer
1880	Carter J R	1883	Rector E A
1879	Chavez Ulalio	1880	Rivero Y S
1871	Cook John F	1878	Robertson Elias
1880	Corbin J F	1877	Roderigues C A
1879	Coughran Jos	1878	Roderigues J P
1856	Cox A F	1883	Roderigues E
1878	DeLeon Alex	1883	Romo Santos
1876	Denton J F	1879	Russell J C
1842	DeVilbiss J W	1858	Seale Eli Y
1877	Dibrell James B	1880	Scoggin J D
1865	Duval E G	1854	Seat Wm H
1856	Fisher O A	1883	Seat A F M
1883	Fisher Sterling S	1884	Shaw S S
1882	Flores Manuel	1879	Shockley W M
1876	Garrett Thos S	1880	Shuford J M
1857	Gillett John S	1881	Soto Vacillo
1861	Gillett Theo J	1883	Soldan A Felipe
1869	Glass Thos W	1869	Stevenson Jas M
1873	Graham Jas T	1881	Stovall J W
1864	Graves H A	1868	Sutherland A H
1881	Guzman Jose M	1876	Tafolla Jas
1883	Hammond Jones	1883	Tarantino S
1856	Harris Buckner	1861	Thornberry W T
1876	Hill Henry T	1842	Thrall H S
1881	Hinson George	1878	Trevenio Matilde
1869	Holbrook E H	1869	Tucker J H
1858	Hord Jesse	1873	Vernor J E
1858	Horton H G	1873	Vest J W
1880	Jackson Flem S	1883	Vilareal Ygnacio
1872	Jones Wiley V	1883	Vilareal Maximo
1856	Joyce W J	1882	Waldron R H
1873	Keith N W	1866	Walker J G
1880	Kilgore S G	1878	Waller I K
1857	Killough A A	1881	Ward George
1875	Kingsbury I	1880	Ygnacio S Rivera



M. E. CHURCH, SOUTH, HOUSTON, TEXAS.

In this centennial year let us be careful not to incur the malediction which befell David for numbering Israel. Let no man glory in man; no Methodist in Methodism. Let our thank offerings be accompanied with deep contrition for our many sins of omission and neglected opportunities in the past; and accompanied with earnest, and renewed consecration to God and to duty.

Those District Conferences act wisely that send the same laymen to the annual conferences from year to year. We have in all the Texas conferences efficient laymen who are becoming aswell posted in the manner of doing business in an annual conference as our oldest preachers. The services of such men are invaluable, especially on the boards having control of our financial and educational interests.

Write Shaw & Blaylock for employment.

To do all the work of a Methodist preacher requires a good deal of industry. The pastor who makes all the collections ordered by the conference, fills his preaching appointments, circulates our literature, organizes and gives direction to Sunday schools in every neighborhood where such schools are practicable, visits his people, especially the sick, has his reports ready for quarterly, district and annual conferences—the preacher who neglects none of these duties, must get to his work early, prosecute it vigorously, and stick to it closely; and when he has done all that, he will be exceedingly fortunate if, when he comes to review his year's labor, he does not find to his grief that he has left some gaps open; some duties omitted.

SHAW & BLAYLOCK can give anybody employment that will insure good salary.

HEPATOZONE !

DR. TOBIN'S GREAT

Liver Medicine!

CURES

DISEASES of the LIVER

IN ALL ITS

Various Forms.

SUCH AS

DYSPEPSIA, HEADACHE, NEURALGIA, WATER BRASH, CONSTIPATION, OR ANY

IRREGULARITY OF THE BOWELS

THIS IS A COMBINATION of Saline and Vegetable materials, and contains no Mercury or any drastic vegetable cathartic, such as Mandrake and Aloes, and is far superior in its action, as it never debilitates or produces any unpleasant effects. It will remove all diseases incidental to a disordered state of the liver and is therefore recommended in all Liver Complaints. It will set thoroughly on the liver in from two to four hours' time, and does not produce nausea or griping pains in the bowels.

Dr. Tobin having suffered for years with liver disease, and after trying every known remedy without success, has succeeded in preparing this remedy—and by its use alone restoring his health—now offers it to the public for the cure of all liver troubles, and sells it under a guarantee that after taking three or four doses of the medicine, and satisfaction is not given, you can have your money refunded by returning the bottle and wrapper.

HEPATOZONE has, since its introduction, proved one of the most valuable medicines discovered. Its merits and success has been as gratifying to the proprietors as its effects have proved beneficial to those using it; almost daily testimonials are received, speaking in the highest terms of its efficacy in its action on diseases for which it is recommended. There is no doubt of the value of Hepatozone. It is efficacious, mild and thorough in its action, and there is not to-day a medicine which can equal it as a regulator of the liver and corrector of the bowels. As an indication of its worth, we will state that though every bottle is guaranteed to give satisfaction, yet out of over 20,000 bottles sold, we have had only two bottles returned to us. We append a few unsolicited testimonials of its value:

DEAF AND DUMB ASYLUM, AUSTIN, Tex., May 8, 1882.

Drs. J. J. & W. H. Tobin:

Dear Sirs—Your Hepatozone has had a rather extended trial in this institution, among officers and pupils; it has proven a safe and certain remedy in affections of the liver. It is also a valuable and cheap aperient. It removes constipation of the bowels, relieves indigestion, and can be taken at any time without any bad effect. I cheerfully recommend its use in all cases involving derangement of the functions of the liver, and in many cases where the stomach and bowels are involved.

Truly yours,
JOHN FORD, Supt.

Letter from the Hon. Ex-Comptroller:

AUSTIN, Tex., Mar. 30, 1883.

Drs. J. J. & W. H. Tobin:

Dear Sirs—Having, during the past year used the remedy prepared by you, known as Hepatozone, I take pleasure in stating that it has proved to be what its name implies, a Liver Remedy. I have found no alterative and purgative more certain or freer from unpleasant effects, and none so efficacious in arousing a torpid liver to the performance of its proper functions. W. M. BROWN.

Letter from Hon. A. W. Houston, President pro tem. of the Senate:

SAN ANTONIO, Tex., Jan. 1, '83.

Drs. J. J. & W. H. Tobin:

Gentlemen—Your Hepatozone has been used in my family for over a year, and I unhesitatingly say it is the best remedy I have ever used for my liver trouble or constipation of the bowels. I would not be without it.

Respectfully, A. W. HOUSTON.

From our prominent bankers:

AUSTIN, Tex., April 9, 1883.

Drs. J. J. & W. H. Tobin:

I have thoroughly tested the merits of your Hepatozone as a remedy for any liver trouble, dyspepsia or constipation. It is indeed a wonderful medicine and the best remedy for these troubles that has ever been given. I could not do without it. Respectfully,

FRANK HAMILTON.

From the Rev. Dr. Whipple:

AUSTIN, Tex., Nov. 19, 1883.

Drs. J. J. & W. H. Tobin:

Dear Sirs—I take pleasure in recommending your great liver medicine, Hepatozone, and from experience think it would be well for no family to be without it. It is so efficient, mild, and yet certain to accomplish what is proposed by its use. J. W. WHIPPLE

Mrs. M. H. Newton, Milano Junction, writes April 22, 1884:

I find it is the very medicine I have been needing for fifteen years. I have tried many remedies for sick headache but found nothing that benefited until I tried your Hepatozone. Please forward two bottles at once, as I don't want to be without it a single day.

INSTITUTION FOR THE BLIND, AUSTIN May 10, 1883.

Dr. Tobin:

Your Hepatozone as a gentle purgative has no equal. It moves the bowels without making the patient feel sick, weak or languid. It is often the case that we feel a little bilious, have some headache perhaps, and are feeling unwell generally, and only need an easy purgative to relieve us; your Hepatozone is the medicine for that condition. I relieved a case of dysentery with it in a very short time. We use it largely in this institution.

FRANK RAINEY,
Supt. Institution.

From Z. T. Fulmore, County Judge:

AUSTIN Tex., June 20, 1882.

Dr. W. H. Tobin, Austin:

I have tried your Hepatozone as a sort of last resort to prevent the frequently recurring headaches to which I have been subjected for eight or ten years, and unhesitatingly pronounce it more beneficial than any medicine I have ever tried. Its results upon my system are all and more than claimed for it.

Yours, etc. Z. T. FULMORE.

From Rev. Dr. Shapard, Superintendent of Deaf and Dumb Asylum:

"I have been using Dr. Tobin's Hepatozone for about eighteen months, and have found it to be a valuable medicine, so much so that as soon as the last dose is out of one bottle forthwith I procure another.

W. SHAPARD.

Deaf and Dumb Asylum, Austin, Texas, March 26, 1884."

SEE HOW IT SELLS.

BRENHAM, Texas, March 5, 1884.

Messrs. J. J. & W. H. Tobin, Gentlemen:

We were induced by one of our esteemed customers to order one dozen Hepatozone on the 27th day of January, 1883, merely for trial, he assuring us that we would find ready sale when once introduced, and beyond our greatest expectations we had to renew our order on February 17th, making it one gross, the demand being so great, and so on to the present time we have sold SIX AND A HALF GROSS. We take pleasure in recommending it to our customers, well knowing it will give satisfaction.

In our experience since we have been in the Drug business we have yet to hear of the first complaint against Hepatozone, which we can say of but few advertised medicines. Please send us one more gross, as we cannot afford to be without Hepatozone. Yours truly,

WALKER & CO.

DRS. J. J. & W. H. TOBIN

Wholesale and Retail

DRUGGISTS,

Congress Ave., Austin, Texas.

Price, - $1.00 Per Bottle.

FOR SALE BY ALL DRUGGISTS.

TEXAS.

Compared With Other States.—Perhaps we cannot better give the reader an impression of the magnitude of Texas than by instituting a comparison with other States.

First as to Size.—The area of Texas is larger than the States of Virginia, North Carolina, South Carolina, Georgia, Alabama, Mississippi, Tennessee and Louisiana. It covers eleven degrees of latitude and thirteen and a half of longitude, and contains one hundred and seventy-five millions of acres of land—or about four acres to every man, woman and child in all the United States.

Its measurement with Northern areas is hardly less startling. The area of all the Eastern and Middle States, including Maryland and Delaware, is a 100,000 square miles less than Texas. You must add to New England, New York, Pennsylvania and all the Middle States, Ohio and Indiana, to make up its sum. Take a few other figures. From Denison, three miles from the northern line, to Galveston, on the Gulf of Mexico, is about the same distance as from Boston to Washington; while from Texarkana, the most eastern town, to the extreme western point on the Rio Grande, is over 600 miles—as far as from New York to Cincinnati. The territory of this empire can be set forth in still another form. Massachusetts contains 7,800 square miles; Texas 275,000, nearly, or thirty-five times the area of Massachusetts. It is six times as large as New York; seven times as large as Ohio; four times as large as all New England; 200 Rhode Islands could be placed within her limits, and have room for a dozen more. The great West we have dinged in our ears for half a century, meaning thereby the Western States east of the Mississippi—Ohio, Indiana, Illinois, Wisconsin and Michigan. Their bountiful area fall short of the area of Texas by some 40,000 square miles, or another State as big as Ohio. If you cross the Mississippi, you must put Kansas, Nebraska, Iowa and Minnesota together to catch up with Texas. Thus it will be seen that this single State is more than half the whole old slave territory; more than half the old free territory east of the Missouri; or almost a fourth of the rest of the United States, as they were organized at the beginning of the war, east of the Rocky Mountains; more than one-fourth, if you subtract Nebraska and Kansas from the group. If we lay Texas five times over, it will more than cover all the rest of the United States from Dakota and Colorado to the Atlantic shore.

Topography.—In a country of such vast extent and varying altitudes, there must, of course, be a great variety of soils, great variations in climate, and great diversities in products and productive capacities.

If the reader will glance at a map of the State he will see a coast line of nearly 375 miles, extending from the mouth of the Sabine to the mouth of the Rio Grande, on the Gulf of Mexico. From the seacoast inward for a distance varying from fifty to one hundred and fifty miles, stretches a level plain, mostly prairie, with skirts of timber along the water courses. This land, especially along the water courses, has a soil of unsurpassed fertility—equaling the Delta of the Nile. Leaving the coast region, gentle swells appear in the landscape. In East Texas the hills are covered with dense pine forests. Central and Western Texas are mostly prairie, with the streams skirted with excellent timber for fencing and building purposes. This vast region is traversed by the Trinity, the San Jacinto, Brazos, Bernard, Colorado, Lavaca, Guadalupe, San Antonio, Medina and Nueces rivers, with the Red river and the Rio Grande on the borders. This is probably the largest body of excellent, arable land found on the American continent, if not on the globe. North and west of the above described territory the surface is more undulating, occasionally mountainous. In this section there are some fine table lands, and even the more precipitous mountain ranges are intersected with valleys and canons of great fertility, portions of which may be irrigated from the mountain springs. This is called the stock-raising and the mineral region of the State.

Farm and Other Products.—Is the question asked: What can be raised in Texas? It would be much easier to enumerate what cannot be here produced; for, except coffee—and possibly tea, though this is cultivated with some success—there is hardly an article of prime necessity that is not, or may not, be raised in Texas.

Food.—Every acre of arable land in Texas will produce corn in the greatest abundance; and in the southwest two crops a year have been gathered. North of about the 30th degree of north latitude common wheat and rye may be grown, and may be relied upon for good, paying crops. South of that latitude the Nicaragua wheat and anti-rust oat is successfully cultivated. Potatoes, both sweet and Irish, can be everywhere produced in any desirable quantity. Truck gardening is here practiced to great advantage, the season being a full month earlier than in any other Western State. Texas furnishes St. Louis with its earliest spring vegetables. Rice, upland and swamp, may be raised; and tobacco, if that is counted one of the cereals. Broom corn is raised and made into brooms for the housewives, and palma-christi for such purposes as it is used.

Water Products.—Our rivers, bayous, bays, etc., abound in all kinds of fish, oysters, turtle, etc. In many of our rivers German carp, and other kinds of fish have been introduced, and they are multiplying with great rapidity. For years the canning of fish and oysters has been a lucrative business in some of our sea-coast towns.

Flesh.—It is useless to speak of our beef, as Texas supplies St. Louis, Chicago and New York with her delicious beef. And goats, sheep, hogs, and poultry multiply so fast that it is difficult to keep them from destroying the range.

Saccharines.—South of the 30th degree, north latitude, the ribbon cane grows to great perfection, and sugar, equal to that raised in Louisiana, is produced in paying quantities, and the quantity might be indefinitely increased. Sorghum, like our common corn, can be raised on every arable acre of land in the State. Its production is being rapidly increased, and cheap mills for grinding, and evaporaters are found in all parts of the State. Texas is a perfect paradise for the honey bee. Many apiarists take honey by the ton. But the bee, in its native state, is found in hollow trees, and in the West many mountain caves are alive with bees and stocked with honey.

Clothing.—In ancient times men were clothed with the skins of animals. If that fashion should be revived, Texas can furnish the rawhide! But now they are generally clad in cloth made of cotton or wool. As to cotton, Texas is the first cotton-producing State in the Union, if not in the world. And as to wool, it ranks second to no State, except California, if it does not now even outrank that State in the number of its sheep. But if our ladies wish finer fabrics, we have immense herds of the Angora goat, and some of our females are even producing silk from the silk-worm. If Texas does not manufacture her raw material into cloth and clothing, it is simply because it pays so much better to produce the raw material than to manufacture the leather, the cloth, etc. But the time is not distant when our immense water-power will be utilized for manufacturing purposes all over the State, as it is now done at New Braunfels, and some other places.

Our Railways.—Texas is becoming pretty well intersected and bisected with railways—those great arteries of travel and commerce. Beginning at the coast and running into the interior, we have the Sabine Pass and East Texas Road running from Sabine Pass on the Gulf of Mexico in a northwesterly direction through the counties of Jefferson, Hardin and Tyler to Rockland, 104 miles, crossing the Texas and New Orleans road at Beaumont. It is projected to run through the counties of Angelina, San Augustine, Nacogdoches, Shelby, Panola and Harrison to Marshall, where it will form a connection with the extensive system of roads in Northeast Texas.

Two prominent roads have a terminus in Galveston—the Galveston, Houston and Henderson, connecting the cities of Houston and Galveston, and the Gulf, Colorado and Santa Fe Road. This latter is a Galveston enterprise, which has been kept out of either Gould or Huntington syndicates, or other corporations that have swallowed up so many of our roads. It starts from the wharf at Galveston and after crossing the bay to the main land one branch runs to the City of Houston, and another, the main one, passing through the counties of Brazoria and Fort Bend, crosses the G., H. & S. A—the Sunset Road—at Rosenberg Junction; and through Austin county, crosses the western branch of the Texas Central at Brenham, and traversing Washington, Burleson, Milam counties, crossing the International at Milano—and thence through Bell, McLennan, Bosque, Hill, Johnson and Tarrant to Fort Worth, 345 miles. From Temple a Western branch runs through Bell, Coryell and Lampasas county to Lampasas, 56 miles. From Cleburn a branch runs Northeast, 53 miles to Dallas. And from Summervell via Navasota a line extends 58 miles to Montgomery.

From Houston the East and West Narrow Gauge runs in an easterly direction through the counties of Harris, Montgomery, San Jacinto, Polk, Angelina and Nacogdoches, 140 miles to the old town of Nacogdoches. It is projected to connect with the Texas & St. Louis Narrow Gauge Road. The branch of this road running Westward has been built 52 miles to Sealy, where it strikes the G., C. & S. F. Road.

From Houston a branch of the International and Great Northern Road runs south to Columbia on the Brazos, 50 miles. The main line runs north through the counties of Harris, Montgomery, Walker, Trinity, Houston and Anderson to Palestine, and forming a junction with another branch of the same road, runs northeast through Cherokee, Smith, Rusk and Gregg to Longview, a distance of 332 miles from Houston; with branches from Phelps to Huntsville; from Troupe to Mineola, and from Overton to Henderson.

The Houston & Texas Central passes from Houston in a northerly direction through the counties of Harris, Waller, Grimes, Brazos, Robertson, Limestone, Navarro, Ellis, Dallas, Collin and Grayson, to Denison, 341 miles. In ca 1873 this road, at Jefferson, formed a junction with the M., K. & T. Road—now the Missouri Pacific. This was our first connection by rail with the great Western system of roads. Fifty miles from Houston, at Hemstead, the western branch leaves the main line and runs through Washington, Lee and Bastrop counties, 115 miles to Austin. At Bremond another branch leaves the main line and runs through the counties of Falls, McLennan, Hill, Bosque, Hamilton, Erath, Comanche, Eastland, Stephens and Shackleford, 231 miles to Albany. Another branch runs from Garrett to Roberts, 52 miles.

The total mileage of the Houston and Texas Central is about 750 miles.

From Austin a narrow gauge road runs through Travis, Williamson and Burnet counties, 60 miles to the town of Burnet. All the roads mentioned point from the interior toward the coast, and were intended to draw trade to our ports. Going still further west, a road commencing on tide water at Indianola, traverses the counties of Calhoun, Victoria and De Witt, terminating, for the present, at Cuero, 67 miles from the starting place. It is proposed to extend it so as to connect with the Sunset road at Gonzales, or more directly to San Antonio.

Another road extends from Brazos Santiago to Brownsville, 22 miles. Still another road crossing parallels of latitude, running from Fort Worth, in a northwest direction, through the counties of Tarrant, Wise, Montague, Clay and Wichita, to Wichita falls, 114 miles. Its ultimate terminus is Denver, Colorado.

We will now trace lines running across the State. A narrow gauge road, operated by the Huntington combination, runs from Corpus Christi through the counties of Nueces, Duval, Encinal and Webb, 162 miles to Laredo. At this point it crosses into Mexico, and is in operation through Monterey to Saltillo, and is projected to the City of Mexico. It is known as the Texas-Mexican road.

A road, known as Count Telfner's, commences at Rosenburg Junction, and runs through the counties of Fort Bend, Wharton, Jackson and Victoria, to the city of Victoria, on the Guadalupe river. It is projected westward to the Rio Grande, and eastward to Houston. It operates 92 miles.

The railway system of East Texas centers in Houston, from which, as spokes from a hub, roads start out in almost every direction. The first road commenced in the State, starting on Buffalo Bayou, was called the Buffalo Bayou, Brazos and Colorado road. It is now the Galveston, Houston and San Antonio, or Sunset road, and constitutes a link in the Southern Pacific, running from New Orleans to San Francisco. Coming from New Orleans, eastward, it crosses the Sabine at Orange, and running through the counties of Orange, Jefferson, Liberty, Harris, Fort Bend, Wharton, Colorado, Fayette, Gonzales, Caldwell, Guadalupe, Bexar, Medina, Uvalde, Kinney, Crockett, Pecos, Presidio, and El Paso, to the city of El Paso, where it crosses the Rio Grande into New Mexico. From the crossing of the Sabine to the crossing of the Rio Grande is 983 miles, in nearly a direct line through Texas soil, crossing all the leading rivers draining the table lands of Texas. This road has a number of branches: From Pierce Junction, 8 miles to Harrisburg; from Alleyton to LaGrange, 31 miles; from Harwood to Gonzales, 12 miles; from Spofford Junction to Eagle Pass, 34 miles. This is likely to become a very important link, as it is being pushed into the heart of Mexico, and toward San Blas, a prominent shipping point on the Pacific coast.

Another road from Louisiana enters Texas at Waskom, in Harrison county, and at Marshall forms a connection with the system of roads penetrating all parts of our State.

The leading trunk, Transcontinental road, enters Texas from the northeast, at Texarkana, a town named for the three States of Texas, Arkansas and Louisiana. The Texas Pacific road, entering the State in Bowie county, passes through the counties of Cass, Marion, Harrison, Gregg, Upshur, Wood, Smith, VanZandt, Kaufman, Dallas, Tarrant, Parker, Palo Pinto, Stephens, Eastland, Callahan, Taylor, Nolan, Mitchell, Howard, Martin, Tom Green, Pecos, Presidio and El Paso, on the Rio Grande, twenty-six counties; distance, in nearly a direct line, 529 miles. Another branch of this road, starting from Texarkana, passes through the counties of Bowie, Red River, Lamar, Fannin, Grayson, Denton, and Tarrant, to Fort Worth, where it re-unites with the main line; distance, 234 miles.

From Longview Junction, on the Texas and Pacific, the International and Great Northern road branches off toward the southwest, passing through the counties of Gregg, Rusk, Smith, Cherokee, Anderson, Robertson, Milam, Williamson, Travis, Hays, Comal, Guadalupe, Bexar, Atascosa, Medina, Frio, La Salle, Encinal, and Webb, to Laredo, on the Rio Grande. Here the river will be bridged and the road extended into the heart of the country, and it is expected to reach the City of Mexico. In Texas it traverses twenty-one counties; distance, 496 miles. This road operates the following branches: Roberts to Ogden, 63 miles; Mineola to Troupe, 45 miles; Round Rock to Georgetown, 10 miles; Henderson to Overton, 16 miles.

A narrow gauge road, starting at Jefferson, runs through the counties of Marion, Cass, Wood, Franklin, Hopkins and Collin to McKinney, 155 miles.

The Missouri Pacific enters Texas at Denison, from St. Louis. One line runs in a southwest direction through the counties of Grayson, Denton, Tarrant, Johnson, Hill, McLennan, Falls and Williamson, 258 miles to Taylor, where it strikes the main line of the I. and G. N. road. A southeastern line runs from Denison through the counties of Fannin, Hunt, Rains and Wood, 108 miles to Mineola, on the Texas Pacific road.

From Dallas there is a road in operation, 38 miles to Denton.

During the year past the Texas and St. Louis, a narrow gauge road, has opened a new route of traffic from Texas to the Northwest. Entering the State at Texarkana it runs in a southeast direction through the counties of Bowie, Morris, Titus, Camp, Upshur, Smith, Henderson, Navarro, Hill, Limestone, McLennan and Coryell, to Gatesville, a distance of 305 miles, and reaching eleven counties. Of this road ex-Governor Hubbard is one of the principal managers. What is called the Gould combination operates the Missouri Pacific, the Texas and Pacific, and the International and its branches, a total of over 2500 miles. The Huntington combination operates the Houston and Texas Central, the Texas and New Orleans, the Southern Pacific, and the Gulf and West Texas road—in all something over 2000 miles. Most of these roads were built with money borrowed from the State school fund, and are largely indebted to that fund at this time.

M. E. CHURCH, SOUTH, PALESTINE, TEXAS.

Railway Facilities.—Without any concert of action among different corporations, railroads have been so planned and constructed as to reach almost every section of our great State. Taking the city of Houston as an initial point, a person may, by rail, reach the State line, or very near it, at all the following points: Sabine Pass, Orange, Nacogdoches, Marshall, Texarkana, Denison, Wichita Falls, El Paso, Del Rio, Eagle Pass and Laredo, and the various points on the Gulf of Mexico. At a considerable number of places there are competing lines which make it the interest of all parties to afford every possible facility for travel and commerce. A general State law fixes the rate for carrying passengers on all lines at three cents a mile.

Wintering Stock.—Of course it is the part of wisdom to cut and put up a few stacks of good hay to keep stock through the winter. It is true that in ordinary winters on a range not overstocked animals will do about as well on the range in winter as in summer. But we occasionally have exceptionally hard winters, when there are a succession of cold northers, with sleet and ice. That was the case in the winter of 1882-3. In such cases, however, Texas has resources not found elsewhere. Millions of acres in the west are covered with prickly pear. The leaves are thrown into a fire to burn off the thorns, and the cattle will eat it with great avidity, and keep in good order on this food. It is equally good for sheep and goats. The soto, also a mountain growth, found in great abundance, furnishes an admirable food on which to winter live stock. In the severe drouths of our summers the sheep and goats find in our prickly pear, with its juicy and succulent leaves, both food and water, while hogs will fatten on the apple. This is a fruit that looks very tempting, as it fringes the leaves with its beautiful red; but it is said to be unhealthy, and to produce chills and fever if in its raw state eaten.

Fence Cutting.—One of the most serious disturbances which has afflicted Texas since the suppression of the Regulators and Moderators in 1843, occured in the summer and fall of 1883. It grew out of the fencing in of immense bodies of land in pastures, excluding outside stock from their ordinary watering places. In some instances pasture fences were cut, where public land had been inclosed in an unauthorized manner, but in numerous other instances the fences were destroyed when they only inclosed the land owned by the stockmen.

"Ill fares the land, to hastening ills a prey,
Where cows accumulate and men decay."

Water Supply.—All the principal rivers between the Canadian on the north, and the Rio Grande on the southwest, have their sources in or near the elevated plateau known as the "Staked Plains." In the valleys and canons skirting and penetrating this mountainous region there are hundreds, perhaps thousands, of springs. Some of them, like the Salado, the Barton's Spring, San Marcos, San Antonio, San Felipe, etc., are of immense volume—good-sized rivers bursting out from under the rocks. These springs are not perceptibly affected by local rains; hence the region in which they have their rise must have an abundant rainfall.

Eastern and Middle Texas is fairly well supplied with running streams. In the west not a few of the running streams issuing from the rocks clear as crystal, and running boldly for a longer or shorter distance, finally lose themselves in their sandy beds; but generally a slight excavation in the beds will furnish plenty of water, and toward the coast all again become bold streams.

In almost all parts of the State water can be procured by digging wells of ordinary depth; and where a large quantity of water is desired for a rancho, by the erection of a wind-mill, with a cistern to hold the water, any reasonable quantity can be readily obtained. Tanks, also, are found in many pastures. These are formed by putting a dam across a shallow drain, and the ground is excavated until an abundance of water can be collected and saved for stock. There are in Western Texas not a few tanks that have not been dry for years.

Artesian wells have been successfully bored in different parts of the State—in Kaufman county, at Hearne, Robertson county; near Burton, Washington county; at Yorktown, De-Witt county; and quite a number in the west, on the line of the Texas and Pacific railroad, as at Toyah, at Murphysville, at Sierra Blanco, near Fort Quitman, at Monahan's Wells, in Tom Green county, and in various other places.

Anyone, in any part of the State, who has a roof can, by preparing to save the water that falls upon it, have plenty for all ordinary purposes.

It is true that in Western Texas we are subject to long continued dry spells, but such is the nature of our soil that crops can be made with very little rain; and unquestionably, in time, crops will be selected that can be matured with even the small quantity of rain that falls in our dryest seasons.

Our Wealth—Aggregate and Productive.—In 1866 the first assessment after the close of the war, the total value of property returned in the state amounted to $122,749,123. Ten years later in 1876 the value of property assessed was $248,415,859. Six years later, in 1882 it amounted to $411,925,476. At this present writing the complete reports for the year 1882-83 are not in; but enough are already reported at the Comptroller's office to know that the increase in values for the year just closing will amount to more than one hundred millions of dollars.

From a carefully prepared statement of the productive wealth of Texas, as estimated from the transportation of our products by different lines of railway—as collected by the Galveston *News*—it appears that the cotton crop of Texas for the year closing August 31, 1883, that over a million and a half bales of cotton had been produced and shipped, as follows:

COTTON CROP OF TEXAS, YEAR 1882-83.	BALES.
Missouri Pacific system	620,883
San Antonio railway system	146,654
Fort Worth and Denver	11,255
Gulf, Western Texas and Pacific	18,365
Gulf, Colorado and Santa Fe	225,077
Texas Western	4,261
Houston East and West Texas	19,065
Houston and Texas Central	416,242
Galveston receipts by water craft	12,500
Houston wagon receipts	4,550
Red River movement (estimated)	35,000
	1,513,310

The above figures will be found approximately correct. No mention is made of such a line, for example, as the Texas and St. Louis railroad, the cotton from that line being largely credited to the Santa Fe at McGregor station. The only estimate proper in the above is the Red River movement, an estimate believed to be under rather than above the mark, a great deal of Texas cotton having been hauled in wagons to the New Orleans Pacific road at Mansfield, La., and elsewhere, and here credited to the Red River movement. The following is an exhibit of the amount and value of State products shipped—principally exports—for the year ending August 31, 1883:

	Values.
Cotton, 1,513,310 bales	$75,665,500
Wool, 22,780,230 pounds	4,100,441
Hides, 13,312,746 pounds	1,464,402
Cattle, 763,642 head (including the drive)	16,346,980
Horses, 19,224 head	480,600
Lumber and shingles	9,226,413
Grain and hay	5,674,815
Cotton seed, cotton seed cake and oil	3,428,516
Miscellaneous products	2,876,419
Sugar and molasses	642,210
Total	$119,906,296

Deducting the value of lumber and shingles, and half the amount of grain and hay appearing above, which are not, properly speaking, exports, being consumed within the State, there remains a grand total of $107,842,889 as the value of exported products from Texas during the past year. The exhibit is magnificent. To the railroads of the State, and the developments they have fostered and encouraged, all this is largely due. Twenty years ago Texas was little better known to the world than as a huge area of unproductive and undeveloped territory. Now she ranks among the foremost States of the Union. The value of exports for the year ending August 31, 1881, amounted to $84,960,930; for the year ending August 31, 1882, $85,736,129; for the year ending August 31, 1883, to $107,842,889. This is a large sum of money, representing, as it does, only the value of products exported from the State. No attempt is here made to arrive at the value or volume of the State's entire production of food-stuffs that enter into consumption in the feeding of now perhaps 2,250,000 inhabitants. The progress and prospects of the State of Texas are simply magnificent. The statistics here furnished, being accurate in all essentials, speak more eloquently of what Texas really is than would any amount of rhetorical eulogy.

Texas Newspapers.—Probably no State in the Union is better supplied, according to its population, with newspapers than Texas. According to the best information Texas had, in 1883, 312 periodicals, 28 daily, 257 weekly, and others, bi-monthly, monthly, etc. Of this number 13 were religious, of which our ADVOCATE stands at the head; 8 were devoted to agriculture, and some others to special interests. These papers were issued in 133 counties, and in 173 towns and villages. Of the five hundred newspapers in the United States devoted to religion, 66 are Methodist.

Corrections in History.—One of the most popular volumes recently issued from the American press is "Ridpath's History of the United States." It must be confessed that the general style of the book is fascinating; but if all the author's statements were as wide of the truth as some of his references to Texas and our history, it would hardly do for a standard authority.

1. First error found on page 477. He says of General Houston: "He gained a military fame in the Siminole war." Houston won fame not in the Seminole war, but in that with the Creeks, especially in the battle of the Horse Shoe. He took no part in the Florida war.

2. Second error on page 448. "Mexico, in rearranging her civil administration had united Coahuila and Texas—the two frontier States east of the Rio Grande—under one provisional government;" all wrong. A large part of Coahuila lies southwest of the Rio Grande, and is still intact, and the union of the two States was not provisional, though the Texans contended that it was intended to be only temporary. Saltillo was then, and is still, the capital of Coahuila.

3. Error third, same page. "Texas being successful in her struggle with Mexico naturally claimed that her own independence carried with it the independence of Coahuila, and therefore the territory of the latter became an integral part of the new Texan republic." All wrong again. The Texans never set up such an absurd claim to the State of Coahuila.

4. Error Fourth. "This theory the Joint Legislature of Coahuila and Texas made haste to put into statutory form by a resolution of December 19, 1836." Wrong again. The Joint Legislature had no session after 1835, when the attempt was made to squander several hundred leagues of Texas land. The resolution referred to was passed by the Texas Congress, fixing our western boundary at the Rio Grande. By this resolution Texas claimed, not the whole of any other Mexican State, but portions of the States of Tamaulipas, Nueva Leon, Coahuila, Chihuahua and Santa Fe, taking more territory from the latter, on the upper Rio Grande, than from any other State, a claim which Mexico finally conceded at the treaty of Guadalupe Hidalgo in 1848, after the Mexican war.

In the old maps Texas bears the name of New Philipians, or Estremadura. The Mexican State of Tamaulipas extends to the Nueces river, and up that stream to the mouth of the Frio. Next the State of Nueva Leon crosses the Rio Grande and runs up nearly to the Medina river, not far from San Antonio; north of this Coahuila takes a portion of the present State of Texas, and then Chihuahua and New Mexico cross the Rio Grande, and are marked as having an indefinite line eastward into Texas and toward the Indian Territory.

Texas a Unit.—The resolution of the United States Congress, incorporating Texas into the Union, in 1845, provided that four additional States might be carved out of the territory. In the compromise measure, known as the Omnibus bill, passed in 1850, a similar provision was incorporated. This was done to form other Southern States, to enable the South to retain its influence in the United States Senate. Since the abolition of slavery, there is no longer any special reason for keeping up the equilibrium between the two sections. There is now a very general and very positive sentiment throughout Texas against any division of the State. Our capital is located near enough the geographical center; the expenditure of a million of dollars in the erection of a new one; and the asylums, university, Supreme Court rooms and other public buildings, adapted to an empire State, as Texas now is, render it impolitic to ever divide. The old veteran heroes who fought for the independence of the country are, to a man, opposed to a division. As railroads have been constructed to the various extremities of the State, it has become much easier to reach the capital, and what little sentiment there once was in favor of division has been finally put to rest. Let Texas remain a unit, one and indivisible. She is now the empire State of the South, and will in time become the empire State of the Union.

M. E. CHURCH SOUTH, BRENHAM, TEXAS.

Postoffices in Texas.—There are in Texas about fifteen hundred postoffices. Of this number, under the latest classification, only four are what are called first-class offices: Austin, Dallas, Galveston and Houston. In these offices the salaries of postmasters are over three thousand dollars. The second class offices are: Denison, El Paso, Fort Worth, Gainesville, Marshall, Palestine, San Antonio, Sherman and Waco. In these the salaries range from two thousand to three thousand dollars per annum. There are forty-nine of the third-class, whose salaries range from one thousand to two thousand dollars. These three classes of offices are filled by the nomination of the President. The postmasters in minor offices are appointed by the postmaster-general.

Timber Supply.—There is a general impression that Texas, being a prairie State, is destitute of timber for fencing and building purposes. To some extent this is true, especially in the west; but Eastern Texas is well supplied with the very best of timber for all purposes, and thousands of mills are converting it into plank and shingles which railroads are transporting to the more destitute regions of the west. In all the central portions of the State there may be found along the water courses, and on the hills, forests of oak, cedar, mulberry, hickory, black walnut, black jack, etc., and hardly any considerable tract of country is destitute of fire wood. In the far west the mesquite grows with great rapidity, and wherever the fires are kept out in a few years the whole country becomes covered with a dense undergrowth, which soon acquires a size that it may be utilized for fire wood, and posts and poles for fencing. In the northeast there is a great abundance of the bois d'arc.

For building purposes excellent brick can be anywhere manufactured at little cost, and in the whole western country there are inexhaustible quarries of the finest rock.

Everywhere mesquite and mulberry and cedar posts are found in such abundance as to supply the posts necessary for putting up the wire fencing, which is now coming into general use. The baldest prairies of the Pan Handle country have an inexhaustible supply of fuel in the shape of mesquite roots. When the fires destroyed the growing bushes above ground, the roots beneath the surface grew to an immense size and now around one stump may be grubbed up a wagon load of excellent fuel. Coal, too, of excellent combustible qualities has been found in several localities, and is being quarried out and extensively used as fuel in private families, mills, and to run the cars.

Is Texas Healthy?—The fact that it is the health resort for thousands, from all parts of the United States, ought to be a sufficient answer to this question. Undoubtedly it is one of the healthiest portions of the American continent. It is true that in the low lands and along our river and creek bottoms, especially in wet years, we have some malarial diseases; but they are of a mild type and yield readily to proper medical treatment. Formerly, in our coast cities, there was a dread of yellow fever, a disease that never spreads in rural districts. But for many years a rigid quarantine has kept this fearful scourge from us; and it is said the disease never originates in our climate. Yes, Texas *is* healthy, and our pure and balmy atmosphere annually restores thousands of invalids to vigorous health and strength, who come here from more northern latitudes.

Room for Immigrants.—Yes, ample room in our empire State for all classes of useful people. Preachers of the various churches will find fields white unto the harvest, and but few reapers. The new towns along the extended lines of our railways need lawyers, doctors, merchants, mechanics of all kinds. As to farmers, let them come by the ten thousands. If a farmer wishes to purchase he can find eligible places for sale of all sizes and prices, so he can readily secure a home. If without means, in all our agricultural districts he will find land of the very best quality to rent, on reasonable terms, and tenement houses in which he can place his family. If he is entirely destitute, planters will furnish teams and provisions and other necessaries until the first crop is made, when he will be comparatively independent. Journeymen mechanics, book-keepers, clerks, day laborers, all kinds of working men and women are wanted in Texas, wanted by the thousand. Come on, then, and you will find a cordial welcome, and plenty to do.

Figures vs. Figures.—It is said figures do not lie, but sometimes they are liable to make an erroneous impression. For instance, in the year 1880 we had several very carefully prepared estimates of the live stock of Texas. On comparing these figures they are found to diverge quite widely apart. Take for instance the number of horses and mules in the State. The Comptroller's report for 1881 gives 999,752 in number, valued at $22,684,458. The report of the Agricultural Department at Washington gives the number as 1,206,856, valued at $35,906,856, while the census report gives the number as 805,606, but does not estimate the value. For the same years the Comptroller's report gives the number of cattle as 4,843,908, valued at $41,152,200, while the Agricultural Department estimates the number at 4,327,583, valued at $45,715,798, and the Census Bureau gives the number at 4,084,509. The Comptroller's report gives the number of sheep as 3,771,242, the Agricultural Department as 6,023,628, and the Census Bureau as 2,411,633. The discrepancies thus pointed out show that perfect reliance cannot be placed upon columns of figures said to have been prepared with great care.

Fifty Years Ago.—Fifty years ago the aggregate wealth of Texas amounted to a few millions, now it amounts to more than five hundred millions of dollars. Fifty years ago Texas exported, according to the estimate of Almonte, after a careful examination, $1,080,000 worth of produce. Now we export more than one hundred millions. Fifty years ago the little cotton raised was transported across the Rio Grande on the backs of mules and donkeys; now the million and a half bales, after being pressed and compressed, is carried with the rapidity of steam-cars to distant factories of the North. Fifty years ago there were three little schools in Texas, at San Felipe, at Brazoria, and at San Antonio, with an aggregate of about sixty pupils. There were last year reported 5483 school communities organized in 127 counties, having nearly 170,000 pupils enrolled in school. Fifty years ago there was not a post-office in Texas, now there are about fifteen hundred, and most of them have one or more daily mails.

An Expedient.—In September last Governor Ireland issued his proclamation announcing that the money belonging to the public school fund might be invested in county bonds. The Commissioners' courts of a great many counties immediately adopted measures for utilizing this fund, sending to the State Treasurer bonds for bridge building, constructing sewers, the erection of courthouses, jails, etc. The sentiment is a very popular one, that the present generation is under no obligation to provide for posterity.

Cotton Centennial.—The year 1884 will be celebrated as a centennial by a grand international cotton exposition in New Orleans. The first exportation of the fleecy staple from an American port was just one hundred years ago, in 1784.

Cotton Producing Counties.—From the census report we learn that six counties in Texas produced over 20,000 bales of cotton in the year 1880. Fayette, which leads all, produced 24,666 bales, others in the following order: Lamar, Fannin, Collin, Dallas and Washington. The following counties produced over fifteen thousand bales and under twenty thousand: Grayson, Ellis, Robertson, Red River, Harrison, Smith, Cass and Colorado. And fifteen produced over ten thousand bales and under fifteen thousand: Bastrop, Johnson, Austin, Navarro, McLennan, Falls, Grimes, Denton, Cook, Rusk, Tarrant, Milam, Hunt, Kaufman and Panola.

Local Option as to Education.—So far as has been reported through the press of the State there is not a single instance, so far as remembered, where the voters have been asked for an additional school tax that it has not been granted. Further, while hardly any community would, at first, vote a tax to support a school of high grade, there is not a city in which the common schools have been efficiently maintained that will not vote a tax to support such schools of high grade, so soon as a considerable number of its youth are prepared to enter these higher grades. Possibly under this process of gradual development there may grow up such a class of central classical institutions as was dreamed of by President Lamar. Such institutions are not the creation of legislative enactment, but a growth from gradual development.

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SYNOPTICAL AND CHRONOLOGICAL HISTORY OF TEXAS.

From Its First Discovery in the Sixteenth Century to 1884.

Adventurers in the Sixteenth Century.—Most of the Europeans, who in the sixteenth century visited the American continent, were in search of the fabled Eldorado, or land of gold. The discovery of such quantities of the precious metals in Mexico and Peru stimulated the hopes of adventurers and the result was, that although most were disappointed, the continent was pretty thoroughly explored. At this distance of time it is difficult to trace accurately the routes of travel pursued by these pioneers of civilization. We give the probable visits of some of these adventurers to Texas.

1522.—DeNarves, going from Mexico to Mobile, passed through Texas. We have no journal of his travels.

1537.—Marcus DeNisa, a Franciscan from Mexico, visited Isleta, the present county seat of El Paso county. He found it inhabited by Puebla Indians, who have not materially changed until the present time.

1540.—Coronado, in the name of the Spanish crown, took possession of Isleta and passed through the country to Red River. He is the first to mention the Texas Indians; the tribe which gave its name to our State.

1541.—DeSoto is said to have penetrated as far as the San Marcos river. Doubtful.

1542.—After the death of DeSoto, some of his men landed on Galveston Island.

1582.—Espejo visited Isleta and the natives embraced the Catholic faith.

1595.—Spaniards, under Espejo, settled El Paso and Santa Fe.

The French in Texas.—While the Spaniards were possessing themselves of Central and South America the French had established posts on the great lakes, at the head of the St. Lawrence river, in the center of the continent. LaSalle, one of the most enterprising of these pioneers, had descended the great river of the continent to its mouth and was preparing to plant a colony on the Gulf of Mexico; that gulf which Philip II. of Spain threatened to convert into a Spanish lake. The fleet was drifted too far to the west.

1685.—LaSalle landed in January on the coast, near Copano. Finding himself too far west he started eastward, and on February 18—Joutel says 13—landed on the west side of Matagorda Bay, which he named San Bernardo. One of his ships was lost on the bar. March 5, two of his men were killed by Indians. Beaujeau, the naval commander, in a pet, took one of the best vessels, with a large portion of the supplies, and sailed for France, leaving LaSalle but one ship, which was wrecked in the bay during the summer. LaSalle had now about 180 persons left. In June, for a better location, he crossed the bay, and established a fort, called Fort St. Louis, at what is now Dimmitt's Point, on the Lavaca river.

1686.—In January, LaSalle, with twenty companions, started eastward. One of his men was devoured by an alligator in the Brazos, which he named *Malign* river. Having lost five of his men, he returned to his fort in March. About the last of April he, with twenty companions, started to the mouth of the Arkansas river, where he expected to meet his lieutenant, De Tonti. While on the Trinity, or Neches river, LaSalle and his nephew were prostrated by a malignant fever, and while they were sick, the men wasted the ammunition, so that he had to return to the fort for a fresh supply. He reached the fort with only eight men, in August.

1687, January 12—LaSalle, with seventeen men, started again across the continent. When at his former camp, on the Neches river, some of his men conspired against him, and he was killed March 13. The Indians captured the few left at the fort.

The Spaniards—Missions.—1689—Alonzo De Leon was sent by the Viceroy from Monclova to Texas to dislodge the French. He found Fort St. Louis in ruins.

1690.—DeLeon entered Texas the second time. This time to hold the country. He established the Mission of San Francisco, near Fort St. Louis. First mass said May 25. He penetrated the country as far as the Neches, marking out the old Nacogdoches and La Bahia road. The same year the Mission San Juan Bautista was commenced at Presidio.

1691—Domingo Teran succeeded DeLeon as commander at Monclova.

1692—First permanent settlement on San Antonio river, near the head.

1693—Indians nearly broke up the missions, commenced in Texas.

1708—Mission San Francisco DeSolano founded on Rio Grande.

1714—St. Dennis, with a company of Frenchmen, proceeded from Natchitoches to Presidio, opening the old San Antonio and Nacogdoches road. The same year Teran projected the mission of Our Lady de Guadalupe; perhaps Mission Valley.

1715—Gaspardo Anaya, Governor, name of Mission de Solana, changed to San Antonio de Valero, and transferred to the head of the San Antonio river about the same time the Orquisaco Mission was commenced on Galveston bay; and in East Texas the missions of Nacogdoches, Adaes, and Ayish, for Indian tribes bearing those names. Probably the Mission of La Bahia was founded the same year.

1716—St. Dennis made a second trading visit to the Rio Grande.

1719—War between France and Spain. The French, under LaHarpe, penetrated Texas as far as San Antonio, when the Spaniards drove them back to the Sabine.

1721—The French, under DeBienville and Belisle, attempted to form a settlement on Nacogdoches bay, but were unsuccessful. De Acuoyo revived the Mission LaBahia.

1729—The Indians of Texas and Louisiana formed a league to expel the French and Spaniards from the country. St. Dennis attacked the Natchez Indians and dissolved the league.

1730—Sixteen families from the Canary Islands arrived at San Antonio November 28. The city was erected into a Presidio.

1731—Mission San Jose completed March 5. Foundation of Concepcion, San Juan and La Espada commenced the same year.

1734—Sandoval, Governor. Mission San Saba, founded by missionaries from Santa Fe.

1744—Foundation of the Church of the Alamo, formerly San Antonio de Valero; laid May 8.

1758—San Saba Mission broke up by the Apaches.

1762—Louisiana ceded to Spain, and free trade carried on across the Sabine.

1778—Foundation of the old Stone House laid in Nacogdoches. Coahuila and Texas formed the intendency of San Luis Potosi.

1790—Mission of Refugio founded. The last of the old missions built by the Franciscans.

1794—Texas missions secularized by Don Pedro de Nava.

1795—DeGalvez, Governor of Louisiana, which at the close of his administration extended along the coast from the Rio Grande to Mobile Bay, and northward to the great lakes.

1800—Louisiana reconveyed to France. S. Davenport and Robert Barr settled on the Neches river. Philip Nolan, with twenty companions, entered Texas to survey the country, probably in the interest of Aaron Burr; but avowedly to capture Mustang horses.

1801, March 21—A Spanish force under Muequis attacked Nolan's block-house near Tehuacana. Nolan was killed and his men captured; they were taken first to Nacogdoches, then to San Antonio; from whence they were sent to the interior of Mexico.

1803—France sold Louisiana to the United States. The Spaniards prohibited the Americans from entering Texas.

1805—Dispute between the United States and Mexico about the boundary of Texas. The Viceroy sent Herrera to the Sabine with a body of troops to enforce the Spanish claim.

1806—Herrara and Wilkinson avert war by establishing "The Neutral Ground" between the Sabine and the Arroyo Hondo. It is supposed Wilkinson exposed and defeated the project of Aaron Burr.

Magee's Expedition.—1812—Augustus W. Magee and Bernardo Gutierres organized a filibustering expedition for the conquest of Texas.

July—The "Republicans," as they called themselves, took possession of Nacogdoches without opposition.

September—Moved West.

October—Took possession of Goliad, or la Bahia, the Spanish soldiers joining their ranks.

November 7—The town vigorously attacked by the Royalists under Herrera and Salcedo. Royalists defeated.

November 20—Artillery having arrived from San Antonio, the Royalists made another vigorous but unsuccessful assault upon the town. After this they laid a regular siege to the place.

1813, February 10—Salcedo and Herrera made a final and desperate attack upon the beleaguered garrison. They were again defeated; after which they withdrew to San Antonio, and were followed by the exultant Republicans, who were under the command of Kemper, Magee having died at Goliad.

March 2—The two armies met on the Rosillo Creek, nine miles below San Antonio. The Republicans were again victorious, and entered the city in triumph.

March 6—The Spaniards in the Republican ranks were guilty of an act of inexcusable brutality. Fourteen Spanish officers who had surrendered as prisoners of war were cruelly put to death.

June—A Spanish army, under Elisondo, from Mexico, arrived near San Antonio.

June 5—The battle of Alasan was fought a little west of the city. Spaniards were badly defeated, and driven back to the Rio Grande.

August 18—The battle of Medina was fought. In this battle the Royalists were commanded by Arredondo, the commander of the eastern internal provinces, and the Republicans by the no less celebrated Alvarez Toledo. In the heat of the fight one of the Mexican companies, in the Republican ranks, deserted to the enemy. This decided the day against the hitherto victorious Republicans. Defeated and demoralized, they retreated out of the country.

At Galveston.—1816, September 11—Herrera, the Mexican envoy to the United States, and Commodore Aury, formerly of the navy of Carthagena, took formal possession of Galveston island in the name of the Mexican Republic.

September 12—A provisional government was organized, with Aury for military governor.

(CONTINUED ON EIGHTH PAGE.)

BIOGRAPHY.

Susannah Wesley—The mother of John and Charles Wesley, and seventeen other children, was a most remarkable woman. Dr. Adam Clark, who had thoroughly studied her character, pronounced her the greatest of the daughters of Eve. Her father, Samuel Annesley, was a distinguished non-conformist divine of the XVII century. Before the daughter was 13 years of age she had studied the points of difference between the Established Church and dissenters, and boldly entered the Church of England. Samuel Wesley, her husband, had passed through a similar experience when, in youth, he was studying for the ministry among the dissenters. Mrs. Wesley's system of family government was most thorough, wise and successful. At a certain age each child was taught his letters, and under her instruction usually mastered the entire alphabet in one day. The good rector at Epworth was not her equal in point of patience. Why, said he, one day to her, do you tell that child the same thing twenty times? Because, quietly she replied, if I tell him but nineteen he will forget it, and I lose my labor. The twentieth time he remembers it. She was a good Christian as well as a zealous church woman. In his literary pursuits the rector was frequently absent from the parish. On such occasions she collected her family and read and expounded the lessons for the day. Others beside the family were attracted to these services, until she had a considerable congregation to whom she thus expounded the Word of God. Her husband wrote to her desiring that she should desist from these irregular proceedings; and suggesting that she should get one of the parishioners to conduct these services. She wrote back that none of the parishioners could read in an intelligible manner; but that she would desist if he commanded her to do so.

"Mind," says Isaac Taylor, "is from the mother: Such we conclude to be a law of nature, on the evidences of very many bright instances. The Wesleys had the advantages of this law; and their mother, a woman of extraordinary intelligence and force of mind, of correct judgment, and vivid apprehension of truth, conferred also upon her sons whatever advantage they might derive from her composite excellence as a zealous church-woman—yet rich in a dowery of non-conforming virtues. The Wesleyan organization of an after period which gave life, consistency and permanence to Methodism, may we not trace it up to its spring head in the conforming non-conformity which the brothers had imbibed with their mother's milk? A bold following out of a conscientious belief, still governed by the love of order and an abhorrence of anarchy, and of individual willfulness. The Wesleys' mother was the mother of Methodism in a religious and moral sense; for her courage, her submissiveness to authority, the high tone of her mind, its independence and its self-control, the warmth of her devotional feelings, and the practical direction given to them, came up and were visibly repeated in the character and conduct of her sons.

When Mrs. Wesley, writing to her husband concerning the irregular service she had carried on in the rectory kitchen, for the benefit of her poor neighbors, said: do not advise, but command me to desist, she was bringing to its place the corner-stone of the future Methodism. In this emphatic expression of a deep compound feeling—a powerful conscientious impulse, and a fixed principle of submission to rightful authority—there was condensed the very law of her son's course as the founder and legislator of a sect. This equipoise of forces which, if they act apart, and when not thus balanced bring to nothing so many hopeful movements, gave that consistency to Methodism to which it owes its permanence. If the Wesleys had started on their way—let us suppose it—fired with the same angelic zeal, but impelled also by the modern political fanaticism, which assails every authority as a stronghold of Satan, that zeal would quickly have given place in their own bosoms to a turbulent rancor, and in the time that followed toward the close of Wesley's course, every Wesleyan congregation throughout England would have been a club, fraternizing with those of France.

The last years of this Methodist matriarch were spent in London with her son John, and on many occasions, she aided him with her wise counsels. On one occasion, when Mr. Wesley was absent from London, it was reported that Thomas Maxwell, one of his lay leaders, had been preaching. He hurried back to the metropolis to put a stop to this unwarranted assumption of the clerical office. His venerable mother said to him: "John, you know what my sentiments have been; you cannot suspect me of favoring readily any theory of this kind. But take care what you do, with respect to that young man, for he is as surely called of God to preach as you are." Thus cautioned, Wesley heard Maxwell preach, carefully observed the fruits of his labors, and being fully convinced of his call to the ministry, gave him authority as a lay helper. Thus originated the Methodist ministry, as a class distinct from Episcopally ordained clergymen. Thus, by the advice of his mother, John Wesley called into existence one of the most powerful forces of Methodism. Mrs. Wesley lived to a good old age. Some of her biographers, misconstruing a line in Charles Wesley's memorial poem, have inferred that she did not receive the witness of the Spirit until late in life, and when receiving the cup in the communion at the hands of her son Charles.

The following paragraph is taken from an address by Bishop McTyeire before the great ecumenical conference in London, in 1881: "Greater than Helen, or Monica, or Ursula, there lived a woman in England, known to all Methodists, even to the children in our Sunday-schools in my country, and of whom it might be said in the presence of those I have mentioned—many daughters have done virtuously, but thou has excelled them all; I mean the wife of the rector of Epworth, and the conscientious mother of his nineteen children; she that transmitted to her illustrious son her genius for learning, for order, for government, and I might also say for Godliness; who shaped him by her counsel; sustained him by her prayers; and, in her old age like the spirit of love and parity, presided over his modest household; and when she was dying, said to her children: 'Children, as soon as the spirit leaves the body, gather round my bedside and sing a hymn of praise.'"

John Wesley—The founder of Methodism—was the son of a clergyman of the Church of England, and was born at Epworth, Lincolnshire, June 17, 1703, O. S. We can give only a brief outline of his life—noting especially such incidents as have a bearing upon the rise of the Methodist societies. During his infancy a fire consumed the rectory at Epworth and this child was rescued with great difficulty. This incident impressed his mother with the conviction that this son was spared for some special purpose, and she determined to give extraordinary attention to his education. In reference to it Mr. Wesley took for his motto, "Is not this a brand plucked from the burning?" In childhood he received the careful attention of his gifted mother; at eleven he was placed in the Charterhouse School, London, and at sixteen he entered Christ Church College, Oxford. At twenty-three he was elected a fellow of Lincoln College. In 1725 he was ordained deacon, and three years later, a priest. In 1729 the two Wesleys, John and Charles, and a few other devout scholars, formed a religious club. They took the sacrament weekly, and every evening met to read the Greek Testament, and enquire into each other's spiritual state. The hours of the day were divided with mechanical precision between their studies, their devotions and their visits to the prisons and the poor. Recreation, they took none. Their methodical habits secured for them from their fellow students the name of *Methodists*. At thirty-five John Wesley was still without any settled plan of life. He had been to Georgia and returned to England dissatisfied with his religious experience.

His Conversion—While attending a Moravian prayer-meeting, May 24, 1738, he "felt his heart strangely warmed," and left the meeting with an assurance that his sins were pardoned, and that he enjoyed a constant religious peace. He henceforth preached with more zeal and earnestness, and multitudes flocked to his ministry. As a result the pulpits of the Establishment were closed against him, and he commenced preaching in the open air. This was April 2, 1739, at Bristol, and during the year he preached between four hundred and five hundred sermons in the same neighborhood, and only eight of them in churches.

Organized His First Society—In November of this year he organized in London the first Methodist society proper. Their number constantly increasing, in the early part of 1743, Mr. Wesley drew up and published the first of those cheap tracts with which he subsequently reached the masses of English readers. It was entitled, "The nature, design and rules of the united societies in London, Bristol, Kingswood, and Newcastle, upon Tyne. Price 1d." The document was signed by John Wesley alone, and the concluding sentence was in the singular number: "These are the rules of the society, and if there be any among us who observe them not, I will admonish, I will bear with him;" in a second edition two months later, Charles Wesley's name appears. Observe 1. That John Wesley claimed absolute authority to govern those who joined his society. 2. That Methodism was then a *united* body. One hundred and forty years have passed since that document was written, and the eight or ten persons who formed the first society in London have multiplied to nearly as many millions, and are found scattered through all languages, and in almost all the inhabited portions of the globe, and yet all these people are governed by substantially the same rules drawn up by the far-seeing Wesley.

1. *Evangelical Agencies Employed—Class-Leaders* as under-shepherds of the flock, to watch over each individual member of the society.

2. *Lay preachers.* Some of these leaders developed extraordinary gifts and usefulness, and were finally employed by Mr. Wesley as preachers; and with their employment came the institution of an itinerant ministry; changeable at Mr. Wesley's direction.

3. *Regular Conferences for Consultation*—The first was held in June, 1744, and consisted of six clergymen and four lay preachers. Since that period Methodist Conferences have been regularly held wherever the preachers have gone.

4. *The Erection of Houses of Worship*—While field-preaching attracted thousands, as soon as societies were formed it became evident that these societies must have a place for regular meeting, and numerous plain buildings were erected for worship. With these came the necessity of stewards and trustees to manage the financial affairs of the societies, and a system of finance calculated to reach every member. Unless extremely poor every one was expected to contribute "a penny a week and a shilling a quarter."

5. From the commencement of his evangelistic labors, Mr. Wesley used the printing press as a great means of helping in his work. Besides the rules, etc., before noticed, he published, at intervals, his "Journals," a hymn book prepared principally by his brother Charles, and numerous cheap tracts on doctrinal and practical subjects; and in 1749 he commenced the publication of the Christian Library, containing some fifty volumes of valuable books. Numerous editions of his sermons and some controversial pamphlets were thrown off from his press in London. In 1778 he began the Wesleyan Magazine which has been regularly issued for more than a century.

6. *Schools*—In 1744 he established a school at Kingswood and soon afterward another school and orphan house at Newcastle. The Kingswood school became emphatically a school of the prophets, and there scores of distinguished Methodist preachers were educated and trained for the itinerant pastorate.

7. *Methodism Independent*—A body hampered by an unnatural subordination to another, not in sympathy with its movements, could only succeed under great disadvantages. Mr. Wesley finally saw that Methodism must, from the very necessities of its existence and work, become independent of the Establishment. In 1784 he enrolled in Chancery a deed, which has been called the Magna Charta of Methodism. By this deed one hundred preachers, and their successors in office, became the legal Wesleyan Church in Great Britain; hold all the chapels, control all schools, and station all the preachers. Thus, after the death of Wesley, Methodism in Great Britain became an independent church of our Lord Jesus Christ; with all the rights of other dissenting churches in the empire.

8. *American Methodism*—In the same year, by the ordination of Dr. Coke to the Episcopal office, and the joint action of the American Methodist preachers, assembled in Baltimore, on Christmas day, 1784, became an independent church under the name Methodist Episcopal Church. 1884 is therefore the hundredth year since our regular church organization—the year we are celebrating as our centennial.

Seven years after these effectual means for continuing the Methodist movement both in England and America and throughout the world Mr. Wesley died in the eighty-eighth year of his age, and was buried in the ground near City Road Chapel, London. He had outlived all his persecutions and his persecutors, and millions wept when he died. His is a growing fame. A few years since, at the instance of Dean Stanley, a tablet to his memory was placed in a conspicuous place in Westminster Abbey.

Thomas Coke.—Was born in Bregon, Wales, September 9, 1747, eight years after the organization of the First Methodist society in London. At seventeen he became a gentleman commoner of Jesus College, Oxford. He having taken orders in the Church of England, took charge of a parish in South Petherton, Somersetshire. Having formed the acquaintance of Mr. Wesley, he soon began preaching with such zeal and fidelity that opposition sprung up in his parish church, and among his brother clergymen, and he resigned his living and threw himself entirely under the control of the great founder of Methodism. By Mr. Wesley's direction, Dr. Coke presided over the Irish Conference, and after his death was frequently elected President of the British Conference. At the close of the revolutionary war, Mr. Wesley, realizing the want of organization, and of the Christian Sacraments among the Methodists in the new world, solemnly set apart Dr. Coke as superintendent of the work in the new world, and sent him to preside over a conference and to ordain ministers. The conference met on Christmas day, 1784, and Francis Asbury was ordained to the Episcopal office, to act jointly with Bishop Coke. Dr. Coke was thus the first Protestant bishop to exercise episcopal functions in the new world.

Previous to this, the doctor had established a number of missions in foreign lands, by Mr. Wesley's direction. He was the "Foreign Minister" of Methodism. In the prosecution of this work he crossed the Atlantic eighteen times. On one occasion, when crossing the ocean with three additional missionaries for Nova Scotia, the vessel was driven by a storm into the West Indies. Believing this to be providential, he at once commenced his labors in that new field, and the result was that at his death there were seventeen thousand church members in those Islands. As an illustration of his energy, it may be stated that finding the local government in one of the Dutch West Indies opposed to his movements, on recrossing the Atlantic he visited Holland and procured from the Dutch government an authorization of his work. He had past his three score years he was president both of the British and Irish Conferences, and a bishop of the Methodist Episcopal Church, and superintendent of all its missions on the American Continent; but this did not satisfy his ardent zeal for the cause of Christ. His thoughts constantly turned toward the benighted East. Having carefully studied the career of Francis Xavier, "O," said he, "for a soul like his"! Introducing the subject of a mission to India into the British Conference, his brethren objected to the expense. He removed that by proposing to bear all expenses of the mission—estimated at thirty thousand dollars—out of his own pocket! And he actually expended all his patrimony, and that of his wife, with her consent, in the mission work. Some of the conservative members still objecting, he burst into tears, stating it would kill him if this favor was refused. "He rather would be cast naked upon the shores of India as a missionary than to remain in England a peer of the realm"! What did his brethren do? What could they do, but bid him go in the name of his Divine Master. With six young men whom he had enlisted for the mission, he sailed on the last day of the year 1813. On the 3rd of May, 1814, he was found dead in his berth on the ship, having, it is supposed, died of apoplexy during the night. His mortal remains found their last resting place in some cavern of the Pacific Ocean. His weeping companions proceeded on the voyage and successfully prosecuted the work he had projected. It is supposed that Coke traveled more miles than even Wesley himself in evangelistic labors; and certainly since his death no evangelical laborer in any department has equaled Thomas Coke. "A Minister of Christ," said Asbury, when the news of his death arrived—"a minister of Christ, in zeal, in labors, and in services; the greatest man of the last century."

Mr. Wesley, who declared himself as truly an Episcopal as any man in England, gave Dr. Coke the following certificate of ordination:

To all to whom these presents shall come: John Wesley, late fellow of Lincoln College in Oxford, Presbyter of the Church of England, sendeth greeting:

Whereas, Many of the people of the Southern provinces of North America who desire to continue under my care and still adhere to the doctrine and discipline of the Church of England, are greatly distressed for want of ministers to administer the sacraments of baptism and Lord's Supper according to the usage of the same Church: and, *Whereas*, there does not appear to be any other way to supply them with ministers; know all men that I, John Wesley, think myself to be providentially called at this time to set apart some person for the work of the ministry in America. I, therefore, under the protection of Almighty God, and with a single eye to his glory, on this day set apart as a Superintendent, by the imposition of my hands and prayer, (being assisted by other ordained ministers,) Thomas Coke, Doctor of Civil Law, and Presbyter in the Church of England, and a man whom I judge to be well qualified for that great work. And I do hereby recommend him to all whom it may concern as a fit person to preside over the flock of Christ. In testimony whereof, I have hereunto set my hand and seal, this second day of September in the year of our Lord 1784.—JOHN WESLEY.

Francis Asbury.—If Dr. Coke had the honor of performing the first ordination among Protestants on the American Continent, Francis Asbury is among Methodists universally esteemed as the pioneer bishop to whom the Methodist Episcopal Church is indebted for the compactness of its ecclesiastical organism, and for the perpetuity and efficiency of its itinerant ministry, presided over by an itinerant general superintendency.

Mr. Asbury was born in Staffordshire, England, August 20, 1745. At thirteen years of age he was converted, and became a local preacher at sixteen, and at twenty-two entered the itinerant ministry. In 1771 Mr. Wesley sent him as a missionary to America. The next year he was appointed as Mr. Wesley's assistant, and entrusted with oversight of the preachers and societies. At the breaking out of the revolutionary war most of the English preachers left the continent, but Asbury seeing the ample field for ministerial usefulness determined to remain and share the fate of the struggling colonists. He was suspected of a want of sympathy with Americans, and for nearly two years remained in comparative seclusion at the house of his friend, Judge White, of Delaware. But the church continued to grow even in these troublous times. When Asbury landed in America there were about six hundred members and only four or five preachers. At the close of the war, in 1783, there were 83 ministers and about 13,000 members. Up to this time, though Mr. Asbury had exercised the authority of a general superintendent of the work in America, he was only a layman, unauthorized to baptize or administer the holy sacrament.

The year 1784 marks an era in the history of American Methodism. Dr. Coke arrived, having been set apart by Mr. Wesley as a general superintendent, or bishop, with authority to organize the Methodist societies into a regular church. On Dr. Coke's arrival, probably the most important ecclesiastical body convened in Baltimore which this continent has witnessed. It was the first American General Conference of the ministers in connection with John Wesley. Out of the eighty-three preachers sixty-eight were present. Dr Coke presided, assisted by Mr. Asbury. Although the latter had been appointed a joint superintendent with Dr. Coke by Mr Wesley, he declined to accept the appointment, until the conference had, by a unanimous vote, elected him to that office. He was ordained deacon on the 25th of December, 1784; elder on the 26th, and superintendent, or bishop, on the 27th. One of the ministers, who joined in the ceremony of ordination was Mr. Otterbine, of the Moravian Church. Methodism was no longer a mere society, but became a regularly organized church, in which the sacraments were duly administered and provision made for a regular ministry, consisting of deacons, elders and bishops. Both Mr. Wesley and all the American preachers preferred an episcopal form of government, and hence took the name of "Methodist Episcopal Church." As Dr. Coke soon returned to England, and found ample work in connection with the British and Irish conferences and the numerous foreign missions started under his direction, the work in America was left largely under the direction of Bishop Asbury.

The O'Kelley Controversy—For eight years Asbury had presided over the conferences and stationed the preachers, and had done this on his own sole authority. There was some complaint of his arbitrary course, and at the conference in 1792 James O'Kelley, presiding elder in Virginia, brought forward the following resolution, which, for three days, was discussed with much warmth:

"After the bishhop appoints the preachers at the conference to their several circuits, if any one think himself injured by the appointment, he shall have liberty to appeal to the conference and state his objections; and if the conference approve his objections, the bishop shall appoint him to another circuit."

As Bishop Asbury's character and acts must pass in review in the discussion, he declined to be present, that the debaters might express themselves with perfect freedom. He sent the following note to the conference.

"*My Dear Brethren*—Let my absence give you no pain: Dr. Coke presides. I am happily excused from making laws by which myself am to be governed: I have only to obey and execute. I am happy in the consideration that I never stationed a preacher through enmity or as a punishment. I have acted for the glory of God and the good of the people, and to promote the usefulness of the preachers. Are you sure if you please yourselves that the people will be as fully satisfied? They often say, 'let us have such a preacher,' and sometimes, we will not have such a preacher—we will sooner pay him to stay at home.' Perhaps I must say, 'his appeal forced him upon you.' I am one—ye are many. I am as willing to serve you as ever. I want not to sit in any man's way. I scorn to waste votes. I am a very trembling, poor creature to hear praise or dispraise. Speak your minds freely: but remember, you are only making laws for the present time. It may be, that as in some other things, so in this: A future day may give you further light. I am yours, &c., —FRANCIS ASBURY.

After three days' discussion, the resolution was lost, only a small majority finally voting for it. Mr. O'Kelley and a few others withdrew from the conference and organizd a new church under the name of "Republican Methodist Church." It enjoyed but a brief existence. Episcopal Methodism, under the indefatigable labors of Asbury, continued to extend its borders and multiply its converts. We may not pursue this faithful man of God in his annual journeys around his continental diocese. Dr. Bangs, in his history of Methodism, gives the following estimate of Asbury's labors:

"During the forty-five years of his ministry in America, allowing that he preached on an average one sermon a day—and he often preached three times on the Sabbath—he delivered not less than 16,425 sermons, besides his addresses to the societies and meeting classes; allowing him six thousand miles a year, which it is believed he generally exceeded, he must have traveled during the same time about 270,000, much of it on the very worst of roads; from the time of the organization of the church in 1784, to the period of his death, thirty-two years, allowing an average of seven conferences a year, he sat in no less than two hundred and twenty-four annual conferences, and in their infancy their entire business devolved on himself; and he probably consecrated, including traveling and local preachers, more than four thousand persons to the sacred office. Here, then, is a missionary bishop worthy of the name, whose example may be held up for the imitation of all who engage in this sacred work.

As an indication of the frame of mind in which this great man passed his last years we transcribe an entry in his journal, made October 21, 1815: "My eyes fail. I will resign the stations to bishop McKendree. I will take away my feet. It is my fifty-third year of ministry, and forty-fifth of labor in America. My mind enjoys great peace and divine consolation; my health is better, which may be in part because of my being less deeply interested in the business of the conference. But whether health, life, or death, good is the will of the Lord. I will trust him. He is the strength of my heart and my portion forever. Glory! Glory! Glory!"

His death took place near Fredericksburg, Va., on Sunday, March 31, 1816. At the ensuing General Conference in Baltimore, May 10, his remains were deposited for their last resting place in a vault of the Eutaw Street Church, in that city.

For nearly half a century after the death of this lustly illustrious man no secular historian mentioned his name among distinguished citizens of the Republic. Recently, however, Mr. Bancroft, in his History of the Constitution, pays a well-merited tribute to the memory of Asbury and his coadjutors in evangelical labors.

We copy a paragraph from a tribute to his memory by Abel Stevens, the historian of Methodism, and formerly a member of the Texas Conference:

"He sent his preachers across the Alleghanies, and kept them in the very van of the westward march of emigration. The first ordination in the valley of the Mississippi was performed by his hands; and it is a grave question what would have been the moral development of the mighty States throughout that imperial domain had it not been for the brave itinerant corps of Asbury, which carried and expounded the Bible among log cabins at a time in our national history when it was absolutely impossible for the American churches to send thither regular or educated clergymen in any proportion to the growth of population. If what is called the Methodist itinerancy has done any important service for the moral salvation of that vast region, now the theater of our noblest States, the credit is due in a great measure, to the unparalleled energy of Francis Asbury. He not only pointed his preachers thither, but led the way. No records of frontier adventure show greater endurance and courage than Asbury's travels beyond the mountains. Armed hunters, twenty-five or more in number, came to escort him from point to point to protect him from the Indians, and great were the gatherings and grand the jubilees wherever he appeared."

Freeborn Garretson.—The first Methodist preacher raised up in America was born in Maryland, August 15, 1752. At twenty-three years of age he was converted and exhibited such zeal in the Master's cause that he was the same year employed as an itinerant preacher. This was the commencement of the revolutionary era, and the Methodists were suspected as being sympathizers with Great Britain. Mr. Asbury sought shelter in the house of Judge White in Delaware. Garretson's circuit lay in Queen Anne's and Kent counties, Maryland. He was shamefully beaten by a man calling himself a magistrate. While suffering this indignity, Garretson, seeing some one approaching with a rope, by a desperate effort made his escape; but was pursued, knocked down and left in a senseless condition. A kind-hearted lady came to his relief. He was also thrown into prison. Finally, when his persecutors ascertained that he was a native of the State and owned property in it, he was released.

He soon took rank among the foremost of the noble band of preachers. When Dr. Coke arrived in 1784 with authority from Mr. Wesley to organize the Methodist Episcopal Church, Garretson was one of the first to whom this project was unfolded. His answer was, Mr. Wesley directs, and the measure is not to be debated but obeyed. He flew, says Coke, like an arrow to the South, to summon all the preachers to the great conference at Baltimore. At the organization of the church, Garretson was the first to be elected to the office of elder, and at the close of the conference was sent as a missionary to Nova Scotia. The thirteen United Colonies did not afford scope enough for that band of Evangelists. He remained there three years, and at the end of that period Methodism in that province became independent of the American Church. They desired to have Mr. Garretson for their bishop, and both Mr. Wesley and Dr. Coke favored the measure. But he declined the episcopal honor and returned to the United States. In his published account of his labors while there he says:

"I traversed the mountains and valleys frequently on foot, with my knapsack on my back, guided by Indian paths in the wilderness, where it was not expedient to take a horse; and I had often to wade through morasses half-leg deep in mud and water, frequently satisfying my hunger with a piece of bread and pork from my knapsack, quenching my thirst from a brook, and resting my weary limbs on the leaves of trees. Thanks be to God! he compensated me for all my toil, for many precious souls were awakened and converted to God."

As yet Methodism was unknown north of Westchester, along the Hudson, in New York and Vermont. In 1788 Mr. Garretson was appointed presiding elder of a district to be formed in Eastern New York and Vermont, on Lake Champlain. Twelve active and zealous young men were placed under his charge. Under the wise leadership of their elder, the young men went out to their respective fields of labor and met with such success that Methodism soon took rank as one of the leading denominations of that portion of the country. We cannot follow him in his labors. For fifty-two years he was a most laborious and successful evangelist.

In 1791 he married Miss Catharine Livingston, a sister, we believe, of Chancellor Livingston, who administered the oath of office to President Washington, a lady of fine culture, wealthy and influential family and deep piety. From this time his house at Rhinebeck became a home for the itinerants, where a kind welcome, a generous hospitality and words of cordial sympathy cheered them in their work. "Mr. Garretson," says Dr. Bangs, "was a great friend to all our institutions, literary and religious. To the American Bible Society, and to our missionary and tract societes, he was a liberal contributor and a firm advocate. Nor were the worn-out preachers, their widows and orphans, forgotten in his benedictions. When acting in the capacity of a presiding elder, I have known him to receive, and then give away to some poor preacher, his wife, or some dependent widow, his share of the quarterly allowance, as well as make special efforts among our wealthy members and friends to replenish the funds instituted for these needy and deserving objects.

William McKendree.—If Francis Asbury has the honor of being the first pioneer bishop in America, William Mc Kendree enjoys that of being the first American bishop. He was born in King William county, Va., July 6, 1757, and his early life was passed in labor upon his father's plantation, and occasional attendance upon the "old field school" of the neighborhood. During the revolutionary struggle he enlisted in a military company raised in his county, and rose to the rank of adjutant and was employed in the commissary department. He was present at the surrender of Lord Cornwallis, at Yorktown, the victory that virtually closed the war. He was converted in 1787 and the next year joined the Virginia Conference. For five years he traveled on circuits, making full proof of his ministry, winning many converts and securing the love and confidence of his brethren. Then for four years he filled the office of presiding elder in the Virginia and Baltimore Conference. During the fall of the first year of the century he accompanied Bishops Asbury and Whatcoat to the West, and was left in charge of that vast field as presiding elder over the newly settled territories of Kentucky, Tennessee, Ohio and West Virginia, with a mission in Illinois, and another at Natchez, Mississippi. Thenceforth he became the Apostle of Methodism in the Great West and for eight years led the advancing host of itinerant preachers who were subjugating this growing empire to Christ. In the eight years of his labors in the West the little band of preachers had increased to sixty-six; the one district to five, and the number of church members from 1,741 to 16,887.

The session of the General Conference in Baltimore, in 1808, was important in many respects. At this session the restrictive rules were adopted, and provisions made for a delegated General Conference; heretofore there had been no restrictions upon the action of the body, which was composed of all the itinerant elders. Bishop Whatcoat was dead, Dr. Coke still absent in England, and Bishop Asbury in feeble health. It was evident to all that another Bishop must be elected and consecrated. The names of several prominent preachers had been mentioned in connection with the office—Ezekiel Cooper, Jesse Lee, Freeborn Garretson, and others. McKendree had participated in the great revivals at the celebrated camp-meetings in the West, and was the favorite with Western delegates. "He was," says Dr. Bangs, "personally unknown to most of the younger members of the conference, yet a sermon which he delivered in the Light Street Church on the Sabbath morning previous to the day of his election, had such an effect on the minds of all present, that they seemed to say, with one accord, 'this is the man of our choice, whom God hath appointed to rule over us.' He was accordingly elected and set apart for the Episcopal office; and his subsequent course vindicated the wisdom of the selection.

The Presiding Elder Question.—In 1800 an effort had been made to make the office of presiding elder elective, but failed to prevail. In 1808 the same measure was brought forward, and after full discussion was lost; fifty-two only voting for it, and seventy-three against it. In 1812 the same question was introduced and again discussed. It was lost this time by only three votes—forty-two voting for it, and forty-five against it. Again the question was introduced into the conference in 1816, and after still further discussion was again negatived; this time by a decisive vote—only thirty-eight voting for and sixty-three against the measure. The interminable question was again brought forward in 1820 and a resolution passed, requiring the presiding bishop in an annual conference to nominate three times as many men as were wanted for the conference year, and in electing from the number thus nominated; and the elders were to be the advisory council of the bishop in stationing the preachers. This passed the conference by a vote of sixty-one to twenty-five. It was now thought a quietus had been put upon the question which had so long agitated the church, but not so. We copy again from Bangs: "Rev. Joshua Soule, who had been elected to the episcopal office, after a prayerful and mature consideration of the subject, signified to the conference that if consecrated a bishop, inasmuch as these resolutions were adopted after his election, and were, in his judgment, unconstitutional, he could not consistently with his views of duty, be controlled by them; and Bishop McKendree, whose health would not permit him to participate much in the doings of the conference, on the 23d, three days after their passage, came into the conference, and after assigning sundry reasons entered his objections against them as unconstitutional, and, in his apprehension, subversive of the grand system of an efficient and general superintendency and itinerancy." After the views of these distinguished men, upon whom would devolve the administration under the rule, had been given to the conference, that body suspended its operation until the next General Conference, when it was indefinitely suspended. Will it continue to sleep?

Both McKendree and Soule were very emphatic in their protests against the proposed rule. The former stated to the conference that "believing as I do that this resolution is unauthorized by the constitution, and therefore not to be regarded as a rule of the Methodist Episcopal Church, I consider myself under no obligation to enforce or enjoin it on others." The bishop elect said, in a communication to the bishops, "I cannot consistently with my conscientious convictions of propriety and obligation, enter upon the work of an itinerant general superintendent. I was elected under the constitution and government of the Methodist Episcopal Church, *unimpaired*. On no other consideration but that of their continuance would I have consented to be a candidate for a relation in which were incorporated such arduous labors and awful responsibilities. I do not feel at liberty to wrest myself from your hands, as the act of the General Conference has placed me in them; but I solemnly declare, and could appeal to the Searcher of Hearts for the sincerity of my intentions, that I cannot act as superintendent under the rules this day made and established by the General Conference."

At that period the bishops had no veto power over acts of the General Conference; but in 1824 the General Conference of the Methodist Episcopal Church, presumptuously and impiously usurped that power, and the bishops thought any measure unconstitutional, they might present their protest, and the measure fail unless, after this protest, two-thirds of the conference voted for its adoption.

These proceedings produced an intense excitement in the General Conference, and at one time threatened a serious schism in the body. But the resignation of Bishop Soule, and the suspension of the objectionable rule, together with the proposition of Bishops George and Roberts to undertake the entire Episcopal work, in view of Bishop McKendree's increasing age and infirmities, restored partial peace, and time effectually healed the threatened breach.

Bishop McKendree continued to labor as his health and strength would permit until the close of his long and useful life. He had preached almost fifty years; had been twelve years a presiding elder and nearly twenty-seven a bishop. He died at his brother's, near Nashville, Tennessee, March 5, 1835. A sketch of his life before us says:

"Bishop McKendree was one of the most eminent of all the preachers and pastors of his age. From the time of his first efforts he was marked as a man of the most vigorous genius, the most genuine modesty, and the most devoted piety. Although not classically educated, his broad and grasping mind went on acquiring and growing until it had digested and could wield at will a vast and varied knowledge. His imagination was grand and fervid, but always healthy; and could give to his knowledge the freshness of romance, or to his judgment the spell of prophecy. His utterance was copious and forcible, and his voice rich, deep and flexible. These elements of mind and means employed by a strong and pathetic heart, baptized by the Holy Ghost, made him not only the most truly eloquent bishop that his church has ever possessed, but one of the best preachers of any church or age. As a pastor his administrative abilities were unrivalled. He found the economical methods of the church crude and indefinite, and imparted to them a systematic vigor; and he was a distinguished promoter of her benevolent institutions. As a man and a Christian he was honored by every class of society. His labors were mighty in laying the deep foundations of evangelical religion in the Mississippi valley, and his genius and devotion are still a power in the churches, and his memory is blessed."

In 1860 an admirable life of the Bishop was given to the church by Bishop Paine, in two volumes, and at a later period, that was condensed into one, by Bishop McTyeire, both published at our Publishing House, Nashville.

Joshua Soule.—Take him all in all, this Advocate looks at the name of Joshua Soule as the grandest that adorns the annals of American Methodism. He was three years old when the conference was held that organized the Methodist Episcopal Church, and he entered the itinerant ranks in the last years of the eighteenth century. He was twelve years a presiding elder, and four years book agent and editor in New York. Forty-three years he exercised the Episcopal office. In early life he was the associate and fellow-laborer of Asbury, McKendree and the fathers and founders of American Methodism; and he lived three years after the close of our late civil war. As a member of the General Conference of 1808 he drew up the restrictive rules—what he appropriately denominated the constitution of the Methodist Episcopal Church. One of the youngest members of that august assemblage, he, from the sheer force of intellectual superiority, stood peerless—dominant and in a noble sense dominating the body. And this grand old man and Methodist, after spending nearly seventy years in the ministry—the connecting link between the old and new generations of Methodists—is only sparingly and disparagingly mentioned by Abel Stevens, the historian of Methodism. Strong & McClintock's Cyclopedia gives him, grudgingly, about two inches of space in one of their half-page width columns; the space allotted to the late Quinn M. Menefee of the Texas Conference.

The church, like a ship at sea, passes through many perilous seasons. In 1820 the Methodist Church was subjected to such an ordeal. This time it was the mode of appointing presiding elders. The third restrictive rule—written, as we have seen, by Soule—declared that the General Conference should not "change or alter any part or rule of our government so as to do away with Episcopacy, or destroy the plan of our itinerant general superintendency. A revolution was introduced into the General Conference providing for the election, by the annual conferences, of the presiding elders. On this exciting question the conference was pretty equally divided—the North and East favoring election, and the West and South wishing the bishop to appoint, as had always been done. Pending this discussion, Joshua Soule was elected a bishop. The resolution for the election of presiding elders passed after his election, and he declined to be consecrated. The resolution was denominated a "compromise measure," introduced to calm the troubled waters of strife, and avert a division of the church. But like most compromises it pleased neither party. Mr. Soule especially looked upon it as striking a deadly blow upon the main pillar that sustained the Methodist itinerancy; and at once, and emphatically, pronounced it a violation of the constitution. After its passage, the bishop elect addressed the bishops a letter in which he declared, that, "in consequence of an act of the General Conference, passed this day, in which I conceive the constitution of the Methodist Episcopal Church is violated, and that Episcopal government which has heretofore distinguished her, greatly enervated, by a transfer of executive power from the Episcopacy to the several annual conferences, it becomes my duty to notify you, from the imposition of whose hands alone I can be qualified for the office of superintendent, that under the existing state of things I cannot consistently with my convictions of propriety and obligation enter upon the work of an itinerant general superintendent. 'I solemnly declare, and could appeal to the Searcher of Hearts for the purity of my intention, that I cannot act as superintendent under the rules this day made and established by the General Conference."

Bishop McKendree, in feeble health, had gone out into the country, near Baltimore; but when he received this letter he hastened into the city and presented it to the General Conference. This brought a storm of abuse upon the bishop elect, who was spoken of in very unkind terms as a would-be tyrant, who wished to dictate to the General Conference; but Bishop McKendree also protested against the new rule, and it was said Bishop Roberts, too, believed it unconstitutional; while Bishop George remained silent. The views of three bishops and of the bishop elect, had the effect of inducing the conference to suspend the operation of the obnoxious rule for four years, and no effort was ever afterward made to re-enact it. The following letter written by Mr. Soule to Bishop M'Kendree during this trying period is worthy of reproduction, as indicating the state of the writer's mind:

"*Dear Bishop McKendree*—I cannot doubt you will think me sincere when I assure you that the labor of my mind, in the extraordinary situation in which I am placed, has weighed down my spirits, and in some measure broken down that firmness of resolution which dignifies the human character, and of which, I trust, I have not been altogether destitute, while I have encountered that portion of adversity which, in the administration of providence, has fallen to my lot.

"I entered the Methodist Episcopal Church when I was but a child. I have grown up in her bosom, and my attachment to her institutions has increased with my increasing years. My happiness has been engrafted on her communion, and I have contemplated her apostolic order with admiration and delight. The constitution which secures her government, and guards the powers and privileges of her members and ministers I have ever held sacred. To touch it in any other than that which is provided in the constitution itself, awakens my sensibility and gives me indescribable pain. In this state of things the important question is, how shall I act? O! that wisdom from above might guide my decision!

"I was elected to the office of superintendent when the constitution and government were untouched; but in an extraordinary train of occurrences, between my election and consecration to office, a law has been passed with special reference to the Episcopacy, which, in my judgment, transfers an important executive prerogative from the Episcopacy to the annual conferences, and which law I cannot conscientiously administer, because I firmly believe it to be unconstitutional, and therefore doubt my right to administer it. If I receive the imposition of hands under these circumstances, without an open and honest declaration to the body which elected me, how shall I sustain the character of *integrity*? What shall I answer, when, in the course of my administration, I am placed at issue with the law? I have seriously reflected on this subject in a partial occasional visitation of the conferences. I have attempted to analyze this in relation to our plan of interant general superintendency, and I perceive a dissonance which I cannot harmonize. I apprehend, that my path, should I proceed, would inevitably lead me to a point where I should be at issue with my predecessors and seniors in office. I declare to you, my dear sir, that these considerations, connected with a train of consequences which must follow, drink up my spirit and involve me in a torrent of difficulties and responsibilities which that portion of fortitude that providence has imparted to me is not sufficient to sustain. If this is weakness, I am weak. By many I shall be considered an enthusiast, and shall probably sink in the estimation of all; but my conscious integrity I hope to retain as long as I live. And rather than practice the least deception, I will cheerfully suffer the loss of all I hold dear on earth.

"From these considerations, the final decision of my mind (not unaccompanied with prayers and tears) is, that I cannot receive the imposition of hands without a full and undisguised development of my situation to the General Conference.

"To every man who spoke to me on the subject previous to my election, I unqualifiedly declared my adherence to the old-established plan, and that I stood or fell with the constitution and the government. I believe no one can say, with a knowledge of my sentiments, that I have deceived any man. I have betrayed no trust. I cannot say that I feel no sensibility at the thought of losing those friends to whom I have been bound by the most sacred ties for a succession of years; and if I am doomed to suffer in your estimation, suffer me to entreat you to consider fully the difficulties of my situation, and ascribe to the frailty of human nature that which I most solemnly assure you is dictated neither by perverseness of will nor impurity or motive. And whatever lo

TEXAS CHURCHES.

Texas German Methodism.—In 1846, the year in which annexation was consummated, there was a flow of German immigration to Texas, and the same year a Methodist German Mission was started in Galveston, and measures taken to build a church. For a number of years the work continued to prosper, until in 1856 there was a German presiding elder's district, with eight pastoral charges, eleven itinerant and three local preachers, and 378 members. By some assistance from the Board of Missions a German paper was published in Galveston. In 1874 an annual conference was organized, including not only the German missions in Texas, but those in Louisiana. In Texas there were two presiding elders' districts, fifteen pastoral charges, nineteen itinerant preachers employed, three local preachers and 577 members. The falling off of the membership is accounted for by the organization of German missions in Texas by the M. E. Church; though taking all the German church members in Texas, the number is small, and has not kept pace with the rapid increase of our German citizens by immigration.

At the conference held by Bishop Parker in Lee county, December 6-10, 1883, fifteen traveling preachers received appointments in Texas; having a pastoral oversight of about 1000 members. There are two presiding elders' districts, and one district high school. Two periodicals, *The Family Friend* and *The Child's Paper*, are published in New Orleans in the German language.

Methodist Episcopal.—At the division of this body, in 1844, all the Methodists in Texas adhered to the Church, South. After the civil war, in 1867, Bishop Simpson visited Galveston and organized a conference. In 1874 two other conferences were organized by Bishop Harris; and a fourth in 1875 by Bishop Peck. Two of these conferences are composed almost entirely of colored members—the Texas and West Texas Conferences. They have, according to Bishop Andrew's report, in 1883, 184 itinerant preachers, and 17,288 members, 2 literary institutions, 196 church buildings, valued at $120,432; 39 parsonages, valued at $13,420. The Southern German Conference has 31 itinerants, and 10 local preachers, and 1463 church members, 28 churches, valued at $47,850; 17 parsonages, valued at $9700; 30 Sunday-schools, 263 officers and teachers, and 1250 scholars. The Austin Conference, white, has 24 itinerant and 18 local preachers, and 1072 church members, 17 churches, valued at $69,200; 10 parsonages, valued at $9075; 19 Sunday-schools, with 175 officers and teachers, and 1290 scholars. There are reported as belonging to this church in Texas, 5 literary institutions, with 15 teachers and 395 scholars. The value of these institutions aggregates in buildings and sites, $32,000. The total membership in the State is 19,873.

NUMBER OF METHODISTS IN TEXAS.

Methodist Episcopal Church, South	92,354
Methodist Episcopal Church	19,873
African Methodist Episcopal Church	10,000
Colored Methodist Episcopal Church	11,632
Methodist Protestant Church	10,000
Free Methodists	1,000
Total membership	134,754

In the smaller bodies the estimates are from the latest available sources of information.

Mexican Border Mission Districts.—Although our first Mexican preacher, Alejo Hernandez, was received on trial in the conference in 1871, the work did not actually commence among the Mexicans until three years later. Hermandez was sent to the city of Mexico, and only returned to Texas to find a burial where he first found the Savior. In 1874 three Mexican brethren were admitted on trial in the West Texas Conference, and a district was projected with A. M. Sutherland, presiding elder. The next year 300 members were reported; two others were received on trial, and eight appointments were provided for. In 1879 there were reported 600 members and two local preachers; and besides the presiding elder, 12 preachers received appointments, and two places were left to be supplied. In 1880 two districts were formed; A. H. Sutherland and Joseph Norwood presiding elders. The next two years James Tafolla was presiding elder of the San Diego Mexican district. At the late conference in San Marcos, in the twenty-one pastoral charges there were reported 1024 church members, of whom 222 had been received during the year. There had been 154 adult and 139 infant baptisms; 12,500 people attended preaching, and 1,188 children received Sunday-school instruction. Eight churches were reported, valued at $21,795. At Laredo the Woman's Missionary Society has an elegant building for a Female Seminary for training young women for useful occupations, especially for church work. There are now three presiding elders' districts, presided over by A. H. Sutherland, general superintendent, and Elias Robertson and Crecencio A Rodrigues. The work is manned by 22 Mexicans and 4 American missionaries. The converts among the Mexicans are thoroughly instructed in the Methodist doctrine of the witness of the Spirit, and the necessity of holiness of heart and life. As soon as they profess faith in Christ they are expected to meet in class, hold family prayer, and bear their testimony in religious meetings.

Roman Catholics.—Fathers of the Order of St. Francis were the first missionaries to the new province of Texas. While under Spanish and Mexican domination, no religious denomination except the Roman Catholic was tolerated. During the period of the Republic, a diocese was established in Galveston under Bishop Odin. The Cathedral Church in Galveston was erected in 1847-8. When Bishop Odin was transferred to New Orleans as Archbishop, he was succeeded in Galveston by Bishop DuBois, who is now assisted by Bishop Gallagher. In 1874 a new Bishopric was created in San Antonio, under the administration of Bishop Pellicer; and he, about one year since, was succeeded by Bishop Neraz. In 1874, a vicarate apostolic was established in the Southwest, with headquarters at Corpus Christi. It was administered by Bishop Manucy until January, 1884, which Bishop was transferred to the Archiepiscopal See of New Orleans. In 1875 there were reported in the three Dioceses, 83 priests, 85 churches, 165 chapels. In 1879 there were 112 churches and chapels, 101 priests, 9 ecclesiastical students, 6 colleges, 25 convents and academies, and a population variously estimated at from 100,000 to 200,000. This church is very wealthy, having, in addition to its valuable churches, convents and colleges, extensive hospital and asylum buildings in all the principal cities of the State.

Presbyterian Church, South.—At the breaking out of the civil war, in 1861, the Presbyterian Church in the United States divided into two general bodies, which, by way of distinction, are called Northern and Southern. The Austin Presbytery of what is known as the Northern division was organized in 1868, there being then three ministers and three churches represented. In 1875 there were twelve churches; nine ministers—one licentiate; 429 church members and 709 members of their Sabbath-schools. During that year $8,787 were raised for church purposes. The official report for 1883 shows 1 Synod, 3 Presbyteries, 33 ministers, 50 church organizations, with about 32 church buildings, 1422 communicants and 1942 Sunday-school scholars and teachers. Raised for all purposes during the year ending April 1, 1883, $23,000. A striking peculiarity of this church is that there are more members of their Sunday-schools than communicants in their churches.

The Baptist Church—When this church first arose in Germany it was called Anabaptist, Ana meaning New, because they repeated the rite on those who joined them. This name however was soon discarded. In England the name was first assumed, and the Baptist Church organized about the year 1633, or, as others say, 1640. A company in a Congregational Church, by studying the scriptures, satisfied themselves that babtism should only be administered to adult believers, and by immersion. A church was formed of those adopting these sentiments. No preacher having joined them, the first immersion was by a layman, who in turn was immersed by other layman. In like manner the church originated in the United States: Roger Williams, founder of Rhode Island, was baptized by Ezekiel Holliman, a layman; and Williams in turn baptized Holliman. This was in 1639; just about the time the Baptist Church was organized in Great Britain. Williams afterward withdrew from the organization, but others joined, and it continued to increase and multiply. The progress however was not rapid. In 1762 there were only 56 churches reported and less than 6,000 members. At the breaking out of the American Revolution, in 1776, there were about 150 churches with 13,000 members. Henceforward its progress was rapid. In 1870 there were reported 799 associations; 17,745 churches, 10,818 ordained ministers; 1,419,492 members, with 473,694 scholars in Sunday-school.

The latest statistics of this denomination at hand report in Great Britain 2,600 churches and 250,000 members; in the United States, 18,400 churches; 13,354 ministers and 1,761,710 members. Total in Great Britain and the United States, a little over 2,000,000.

There are two classes of Baptists in Texas. Of what are called the Old, Anti-Mission Baptists it is known that they have some churches and associations, but we have no statistics at hand. In February, 1884, the venerable Z. N. Morrell died in Kyle. Mr. M. entered Texas in 1835 and in his reminiscences says he, in 1837, organized in the town of Washington the "first church organized in Texas on gospel principles."

The first Baptist Church organized in Texas was in 1833; in 1837 a church was organized in Washington; in 1838 in Nacogdoches; 1839 at Independence, at Travis, at Plum Grove. In 1840 the Union Association was formed. Three years later an association was formed on the Sabin, five churches being represented. The Lake Soda association was formed in 1847 and those of Trinity and Red River in 1848, the same year the Baptist state convention was organized at Anderson, Grimes county.

In 1879 there were fifty-two associations of white Baptists in the State, and twenty-three of colored Baptists; and three general associations or conventions among the whites and one among the colored.

The Baptist Year Book for 1881 reports in Texas, white and colored, 81 associations; 1,010 church organizations; 1,111 ministers; and a total membership in the State of 107,578.

According to the Babtist Year Book for 1882 there are throughout the world, 28,505 Baptist churches; 17,681 pastors or missionaries; and 2,473,088 members.

At the general Baptist State convention held a San Antonio, October 6, the work was represented as in a most satisfactory condition; especially with the mission work of the denomination. Representatives were present from Saltillo, Mexico, and preliminary steps taken to establish an orphanage and female college at Saltillo; the government giving the site and favoring the institution in other ways. It is also proposed to establish similar institutions at Paras, and perhaps at other points in the state of Coahuila.

Congregationalists.—Probably the first Protestant church organized on the American continent was the Congregational Church, at Plymouth Rock, in 1620. Before the American Revolution this church was established by law in Massachusetts and Connecticut, and was the prevailing religion in all the New England States. Subsequently many of these congregations became Unitarians; but orthodox Congregationalism is still the predominant form of religion in the States of Connecticut, New Hampshire, Massachusetts and Vermont, and has a large number of organizations throughout the Middle and Western States. Immediately after the close of the war, the American home missionary association vigorously undertook the work of education among the freedmen—establishing the Fisk University at Nashville, Tenn., and other institutions in many places in the South. There is an institution at Austin, Texas, Tillotson Institute, under the auspices of this society, and many parochial schools in the State.

The North Texas Congregational Association was formed in Dallas, October 18, 1883. There are reported in Texas among the whites six organized churches, with five church buildings, valued at $25,000; five pastors and four other ministers, and 200 communicants. Among the colored congregationalists there are seven churches, with the same number of pastors and church buildings. All the congregations have Sunday-schools.

The Church of Christ, or Disciples of Christ.—This religious body, generally known as Campbellites, from Alexander Campbell, had its origin in Pennsylvania, in 1812. Thomas Campbell was first a Presbyterian or seceder preacher. Then he organized a Congregational Church, and ordained his son Alexander to the gospel ministry. Both finally became dissatisfied with their infant baptism and were baptized by a Baptist preacher. They, however, did not remain connected with the Baptists, but formed an organization, in which they repudiated all written creeds. While they baptize only adults and by immersion, they freely commune with all Christians. They are Arminian in their general teachings, and have itinerant ministers who labor with great fidelity to propagate their peculiar tenets. Alexander Campbell was a thorough scholar, and a most earnest and faithful preacher. He died in 1866. At his death there were, in connection with him, 1,642 preachers and 420,250 church members.

From the days of the republic preachers of this order have been successfully laboring in Texas. Their churches and congregations are found in almost all parts of the State. We have no very accurate statistical reports. In 1881, at the general convention of the body, it was said they represented 30,000 church members. At the State convention held in Fort Worth, July 11, 1882, it was estimated that there were 200 preachers and 40,000 members in the State. They have a college called Ad Ran, at Thorp's Springs. An official report for 1880 gave for the Disciples in Texas, 165 churches, 138 preachers, and 16,500 members.

Protestant Episcopal Church.—On the 4th of February, 1785, Drs. White and Provost of this church, were consecrated bishops at Lambeth Chapel, by the Archbishops of York and Canterbury. In July, 1789, a general convention met in Philadelphia, over which Bishop White presided, and the Protestant Episcopal Church was duly organized. From that time forward the church has had a steady growth, and in the large commercial cities of the country its congregations are large and wealthy. In 1878 there were 62 bishops, 3,211 presbyters and deacons, and 302,069 communicants; that year $6,500,000 were contributed for missionary and church purposes.

In 1838 two parishes of this church were organized in Texas; one in Matagorda, and one in Houston. These were in the jurisdiction of Bishop Leonidas Polk, of Mississippi, who visited the republic in 1840. In 1844 Rev. G. W. Freeman was consecrated missionary bishop of Arkansas and Texas. The diocese of Texas was organized at Matagorda, January 1, 1849; Bishop Freeman presiding. In 1859 Texas was constituted a separate diocese, and Rev. Alexander Gregg, consecrated bishop. In 1874 two new missionary dioceses were organized—Western Texas; cathedral church at San Antonio, Rev. W. B. Elliott, bishop; Northern Texas, cathedral church at Dallas, Rev. Alexander C. Garret, bishop.

Bishop Elliott, in his annual report of the missionary diocese of West Texas, reports for 1883, 9 priests, and 3 deacons; and 30 parish and mission stations, 20 churches, 4 rectories and 3 schools. There are 1153 communicants, 231 individuals connected with parishes and stations. 1074 children attend Sunday-schools. Contributions-parochial, $12,646; special, $1013. Property—church, $69,300; rectories, $6,250; schools, $15,900.

Presbyterian Church.—The first Presbyterian Church organized in the United States was in Maryland in 1690. The Philadelphia Presbytery was organized in 1706, and a synod of four presbyteries in 1716. In 1789 the General Assembly was organized. At that time there were in the United States about 200 ministers, 250 churches, and 25,000 church members.

In 1858 Presbyterian Churches were organized in San Augustine, Independence, Galveston and Houston. The Brazos Presbytery was organized at Gay Hill, Washington county, April 3, 1840, and in 1851 a synod was organized. This church has an institution of learning—Austin College—at Sherman.

The thirty-third annual session of the synod met in Victoria, November 7, 1883. There were six presbyteries represented by thirty-one ministers, six of whom were doctors of divinity, and fourteen elders. In the published proceedings the only statistics given are that there are one hundred and ninety churches, having between seven thousand and eight thousand members. Though comparatively few in number, this body has a wholesome and commanding influence in most of the cities and larger towns of the State.

Cumberland Presbyterian Church—This church had its origin in Tennessee during the great revivals which signalized the early years of this century in the Western States. Seeing the dearth of ministers, and the urgent demand for ministerial labor, this body dispensed with the requirements of a classical and theological training in the ministry, and adopted a creed which greatly modified the high Calvinism of the old Presbyterian Church. It took the name Cumberland from the name of the first Presbytery organized on the Cumberland river, in Tennessee, in 1810. Three years later a synod was formed, and the first General Assembly of this body met in 1829.

Sumner Bacon, of this church, became a citizen of Texas in 1828. He was then a colporteur of the American Bible Society; and also of the Tract Society. The first church was organized on the Red River, in 1834. First presbytery met in San Augustine, in 1837; a synod was organized at Nacogdoches in 1842—Sumner Bacon, moderator. The Brazos Synod was organized in 1849, and that of Colorado in 1853. They have a newspaper, published at Dallas, the location of the Trinity University. The principal institution of learning of the church in Texas is at Tehuacana. In 1879 there were reported four synods; sixteen presbyteries, 185 ordained ministers, 37 licentiates, and 37 candidates for the ministry, about 400 congregations, and about 18,000 church members.

There were reported in 1883, 9 synods, 20 Presbyteries, 254 ordained ministers, 49 licentiates, 46 candidates for the ministry, 435 congregations and a total membership of 18,758; total value of church property $180,800. The college at Tehuacana is valued at $30,000. In this institution there are ten professors and tutors, and 225 students. There is another high school under the patronage of the church.

The following table exhibits the membership and ministry of the Methodist Episcopal Church, South, for the years 1882 and 1883:

	1883.	1882.	Increase.	Decrease.
Traveling preachers	3,962	3,736	227	
Superannuated preachers	313	309	4	
Local preachers	5,805	5,849		44
White members	888,094	861,544	26,550	
Colored members	4,256	4,111	145	
Total preachers and members	902,328	875,299	26,949	
Infants baptized	29,352	27,305	2,047	
Adults baptized	43,994	38,832	5,162	
Sunday-schools	9,870	9,649	221	
Sunday-school teachers	65,574	65,198	376	
Sunday-school scholars	509,964	483,428	26,536	
Collected for Conf. claimants	$87,116.07	$81,432.82	$5,713.25	
Collected for missions	$237,640.26	$207,720.06	$29,987.20	

CONNECTIONAL OFFICERS.—The following are the General Connectional officers, elected by the General Conference of the M. E. Church, South: William P. Harrison, General Book Editor, Nashville; O. P. Fitzgerald, Editor Nashville Advocate; John B. M'Ferrin, Book Agent, Nashville; Robert A. Young, Missionary Secretary, Nashville; D. C. Kelly, Missionary Treasurer, Nashville; W. G. E. Cunnyngham, Sunday School Editor, Nashville; David Morton, Secretary Church Extension, Louisville, Kentucky.

CENTENNIAL CELEBRATIONS.

Methodist.—The past decade has been fruitful in centennial celebrations commemorating important events in our national history—notably that of "the Boston Tea Party" in 1873, the great centennial in Philadelphia, July 1, 1876, and of the surrender of Cornwallis at Yorktown, October 19, 1881.

There have already occurred two Methodist centennial celebrations—that of the organization of the first Methodist Society in London in 1839, and that of the introduction of Methodism into the United States in 1866. On these occasions thank-offerings were made for the great benefits which Methodism had conferred upon its members. The Methodists of Great Britian contributed over one million of dollars in 1839, and those of the United States upward of six hundred thousand dollars. About one-half of the amount raised in America was given to the support of superannuated preachers, their widows and children; one-fifth to the support of missions, and the remainder to the cause of education. Dr. Bangs, in writing the history of this American celebration, says: 'We humbly trust that the true spirit of Christian love was excited and diffused by this centennial celebration. It gave us an opportunity of reviewing first principles, of estimating anew the numberless blessings bestowed upon us as a people; of praising God for the past, and of clustering together motives for future trust and diligence. Nor is it doubted but that the thank-offerings which were poured out upon the altar of God, from so many poor hearts, had a tendency to enkindle and increase the gratitude of thousands of devoted souls, as well as to nourish the spirit of pure benevolence and charity. With these views and feelings, the event was commemorated, and so long as they are cherished, so long shall we continue to bless God for giving to the world such a man as John Wesley!

Centennial Celebrations in 1866.—The first Methodist society in America was organized in the city of New York in 1766; and in 1866 the Methodist Episcopal Church celebrated the hundredth anniversary of that event with appropriate religious services and gifts. The South had just passed through a desolating war, and the Methodists of the M. E. Church, South, did not participate in this celebration. The Methodists of the North observed it "with devout thanksgiving, by special religious services and liberal thank-offerings" in the month of October, of that year. Dr. Whedon, in Strong & McClintock's Cyclopedia, says the contributions aggregated the enormous sum of $8,709,498.39.

Centennial Celebration of 1784.—The year 1784 was a remarkable year in the history of Methodism. Up to this period the Methodist organizations were called "societies" and all were considered as members of the Church of England. On the 29th of February, of this year, Mr. Wesley, by a deed in Chancery, formally drawn up and legally recorded, constituted one hundred itinerant preachers, named in the document, the legal Methodist Conference of Great Britain. From that time forward the Wesleyans have been as truly and scripturally a Christian church, as the Church of England, the Presbyterian, the Baptist, or any other Christian organization.

The year 1784 is also famous in the history of American Methodism. On the 4th of November, Dr. Coke arrived in New York with authority from Mr. Wesley to organize his followers in America into an Episcopal Church. After preaching in New York and Philadelphia, Dr. Coke, with Messrs Whatcoat and Vasey, proceeded into the State of Delaware, where they met Francis Asbury. Mr. Asbury was surprised, shocked at first, with the novel project of ordaining Methodist preachers, and utterly refused to act in the capacity of superintendent to which Mr. Wesley had appointed him, unless the preachers would unanimously elect him to the position. The most of the preachers, however, said, "Mr. Wesley has determined the point, and therefore, it is not to be investigated but complied with." At Asbury's instance a General Conference was called to convene in Baltimore on the ensuing Christmas eve. Freeborn Garretson was sent like an arrow to the South to summon the preachers, and instructed to send word to those he could not reach.

On Christmas eve, at Baltimore, began the great Conference which organized the Methodists of America as a separate fold in the one "flock of Christ." Of the eighty-one American preachers nearly sixty were present, most of them young. Here Coke took his seat as superintendent, and here, taking to himself priesthood, he consecrated Francis Asbury as a superintendent for America; here eleven or more persons were elected elders, and all of them who were present were consecrated; here Asbury, who refused to receive the office of superintendent at the will of Wesley alone, was unanimously "elected bishop or superintendent by the suffrage of the whole body of Methodist ministers throughout the continent, assembled in the General Conference;" and here Coke, obeying the directions of Wesley, took to himself at least the canonical number of presbyters, and ordained him. Francis Asbury, as "a superintendent of the Methodist Episcopal Church in America." In the ordination sermon delivered on that day, and published at the time, Coke asserts his own "right to use the Episcopal office," and defines the title of superintendent as the equivalent of "Bishop."

The Jubilee—Was one of the most remarkable of all the Festivals of the Jews. The term signifies "Joyful Shout," and it was ushered in by the clangor of trumpets, proclaiming "the year of Liberty." Celebrated only twice in a century, no individual could participate in but one such Festival. The enactments in reference to the Jubilee required:

1. That the land should have rest, by lying fallow on the fiftieth year. Perpetual tillage exhausts the soil and diminishes its productive capacity; hence God provided this Year of Rest, that it might renew its fertility. Because the Jews failed to observe this law, God sent them into captivity for seventy years that the land might have its rest from cultivation.

2. A reversion of the land to its original proprietors. At the Jubilee all estates reverted again to the tribe, family and legitimate heirs of the original proprietor. This provision effectually prevented a few rich men from monopolizing all the good land and water privileges; and equally prevented extreme poverty by giving every Jew a predial estate. If the father was prodigal and wasted his patrimony, it would return to his son at the ensuing Jubilee.

3. Slaves were manumitted; especially all slaves born of Jewish parents. By law a man might sell his time and his children for a period in cases of extreme poverty and distress, but at the return of the Great Feast, the year of Jubilee, all were set free again, to commence life on their own paternal inheritance.

Josephus asserts that at the Jubilee all debts were cancelled, and all debtors released from their obligations, though other Jewish writers deny this.

The Jubilee was ushered in with every demonstration of joy. There were family reunions after long and painful separations. Even slaves wore garlands and feasted with their late masters, and every ceremony of the great occasion reminded the Jew of the redemption of his race from Egyptian bondage.

In imitation of this Jewish Festival the Roman Catholic Church has held many Jubilee Celebrations. One was held in the year 1300, under the Pontificate of Boniface VIII, one was held at Rome, when plenary indulgence was granted to all pilgrims who, at the shrines of St. Peter and St. Paul would make a confession of their sins. Multitudes of pilgrims from all parts of the Christian world flocked to Rome, and it was estimated that there were not less than 200,000 through the summer; though they were constantly arriving and departing. Another Great Jubilee was held in 1350 at which there were not less than one million of pilgrims visited Rome. Rome celebrates a Jubilee every twenty-five years.

This is the Jubilee of Texas; especially of Texas Methodism, and it is proposed to make it a memorable year. To do this there must be an advanced movement along the whole line of evangelical effort. Our literary institutions must be lifted out of their poverty and placed upon a permanent and living basis. Our missionary work must receive a fresh impetus; our people must provide themselves with new and spacious churches; and our preachers with parsonages, furnished with at least heavy furniture. Sound the trumpet! the year of Jubilee has come.

THE JUBILEE.

BY CHARLES WESLEY, A. M.

Blow ye the trumpet, blow,
The gladly solemn sound;
To earth's remotest bound,
Let all the nations know,

The year of Jubilee is come;
Return, ye ransom'd sinners home.

Jesus, our Great High Priest,
Hath full atonement made:
Ye weary spirits, rest:
Ye mournful souls, be glad,

The year of Jubilee is come,
Return, ye ransom'd sinners, home.

Extol the lamb of God,
The all-atoning lamb;
Redemption through His blood
Throughout the world proclaim;

The year of Jubilee is come;
Return, ye ransom'd sinners, home.

Ye slaves of sin and hell,
Your liberty receive,
And safe in Jesus dwell,
And blessed in Jesus live;

The year of Jubilee is come;
Return, ye ransom'd sinners, home.

Ye who have sold for nought
Your heritage above,
Receive it back unbought,
The gift of Jesus' love;

The year of Jubilee is come,
Return, ye ransom'd sinners, home.

The gospel trumpet hear,
The news of heavenly grace;
And, saved from earth, appear
Before the Savior's face;

The year of Jubilee is come;
Return, ye ransom'd sinners, home.

1846.

Two Generations at Work!

An Active Blessing

FOR THE SICK.

1884.

Extracts from an Editorial.

"A not unnatural prejudice exists in the minds of many people, in regard to so-called 'Patent Medicines.' The ultimate fate of a family medicine is invariably governed by its real merits, and it is only proper that this class of remedies be required to stand the rigid test of time and experience, and Pond's Extract pre-eminently fulfills these conditions.

"For nearly 40 years this well-known vegetable remedy has been in use among the people and the medical profession, and its claims have been repeatedly and thoroughly tested, and triumphantly vindicated by all. This statement is corroborated by thousands of written certificates from all parts of the world, and from all classes of society—from the armies and navies of the United States, Great Britain and other countries, from the Judicial Bench, and finally from all ranks and conditions of men. If any value attaches to human testimony, these testimonials must be regarded as unimpeachable and overwhelming.

"The medical profession justly ranks as a conservative class, and contrary to general usage, Pond's Extract has received numerous public indorsements from professional sources of the highest character among the disciples of Æsculapius. Scientific investigation has only planted more firmly the true value of this wonderful healing extract. An elaborate series of experiments discovered an original and peculiar method termed by scientific experts the 'refinement of distillation.' By aid of this process, the entire curative virtues of *Hamamelis* are obtained in the purest and most perfect form. The learned Dr. Hering very truly described the most salient qualities of Pond's Extract as being a union of Aconite and Arnica combined with an invaluable tonic property, which renders it far superior to both." We introduce a few other

MEDICAL TESTIMONIALS.

HEYWOOD SMITH, M. D., M. R. C. P., &c., &c., &c., of the Hospital for Women in Soho Square, London, writing to "The Lancet," under date of Aug. 23, 1879, says: "POND'S EXTRACT is a good preparation. I have used it for some time (ten to fifteen minims) with marked benefit in cases of passive uterine hemorrhage."

D. A. E. SUMNER, of Brooklyn, N. Y., writes in the *Medical Union*: "Out of 120 cases of Egyptian Ophthalmia, 120 cases were cured by POND'S EXTRACT."

DR. H. G. PRESTON, of Brooklyn, N. Y.: "I know of no remedy so generally useful in a family."

DR. ARTHUR GUINNESS, F. R. C. S., of England, says: "I have prescribed POND'S EXTRACT for Hemorrhages of various kinds, for Hemorrhoids, and for affections of the eye, and also in Rheumatic inflammatory swelling of the joints, with great success."

Also supported by the following able physicians:

Dr. Okie, Dr. A. Freeman, Dr. Thayer, Dr. Bernard, of England; Dr. Maberly, M. R. C. S., of England; Dr. Cheverton, F. C. S., of England, and others.

READ THE FOLLOWING:

TRUE THEN: TRUE NOW:

1848:

The following is an extract from a letter referring to POND'S EXTRACT, written by the Hon. John C. Spencer, late Secretary of War and Secretary of the Treasury of the United States:

"ALBANY, June 17, 1848.

"I have no ambition to be classed among those who so freely give their certificates in favor of new medicines, and I acknowledge some reluctance in appearing in that character. But, upon reflection, I am convinced that it is a duty to humanity and to the cause of medical science to state publicly what I have frequently communicated to my friends and acquaintances. I know the article from which the liquid is obtained, and can affirm that it is a simple and pure extract. Its general specific quality is that of a **Sedative.** Its effect in calming and quieting **nervous agitation** is surprising. It is a remedy perfectly invaluable, and is so *gently astringent, so soothing* and so *healing*, that it cannot injure. It not merely relieves but **cures** all sorts of **Aches, Pains** and **Inflammations,** when it can be applied directly to the diseased parts."

SUBDUES INFLAMMATION!
CURES ALL HEMORRHAGES!

It has an absolute power over **Inflammation** and **Hemorrhages** that nothing has ever been found to equal. It subdues the one and checks and cures the other promptly, swiftly, and surely.

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**University

(CONTINUED FROM FIFTH PAGE.)

November 21—General Xavier Mina arrived on the island with a few ships and about 200 men; and Perry, formerly with Magee, had collected about 100 at Bolivar Point. Aury's cruisers captured a good many slavers with their cargoes. On the island, negroes sold at one dollar a pound.

1817, April 12—The forces of Aury, Mina and Perry sailed from Galveston for the conquest of the town of Soto La Marina, on the Santadar river, in Mexico. The place was taken, but Aury returned to the Texas coast, and for a short time remained on Matagorda bay. Perry started back to Texas by land, and was killed at Goliad. Mina carried some successes, but was finally overpowered.

November 11—Mina shot at Remedios.

Buccaneers—On the day after Aury left Galveston, some thirty or forty persons, who had formerly been connected with Lafitte at Barrataria, met and organized a government. Lafitte joined them in September, and remained in possession of the island until 1821, when he was driven off by Commodore Kearney, of the United States navy. During his reign there, he enjoyed the title of Lord of Galveston and Governor of Texas.

1819, February 22—Treaty formed by John Quincy Adams and De Onis, fixing the Sabine river for eastern boundary Mexican territory.

Long's Expedition.—1819, June 17—Gen. James Long, with seventy-five men, started from Natchez, Mississippi, for an invasion of Texas. At Nacogdoches organized an executive council, and sent parties to occupy various points in the country.

October—The garrison of Long in East Texas were defeated by the Spaniards under Colonel Perez. Long escaped to Louisiana, but soon returned to Bolivar Point, opposite Galveston, where he remained through the rest of 1820.

1821—In the summer Long sailed down the coast of Texas to capture Goliad. The soldiers there professed to be Republicans, and Long allowed himself to be taken prisoner. He was sent to the City of Mexico, liberated, and afterwards assassinated in the city. Mrs. Long remained at Bolivar Point until the arrival of some of Austin's colonists in 1822.

Colonization Under Empresario Grants.—1820—In December, Moses Austin visited San Antonio to obtain permission to plant a colony of Anglo-Americans in Texas.

1821, January 17—Moses Austin obtained his first empresario, or grant. While making preparations to fulfill his contract he died in Missouri, leaving the fulfillment of the contract to his son.

July 16—Stephen Fuller Austin entered Texas with a few followers.

August 15—Austin reached San Antonio.

August 28—Mexico threw off the Spanish yoke and became a Republic.

December 31—First families arrived on the Brazos river. The schooner Lively lost at sea. There were a few Americans on Red River and in East Texas before Austin's colonists reached the country. Emory Rains, John Stiles and others lived on Red River. William Robbins established a ferry at the crossing of the San Antonio road, on the Trinity river.

1822—A good many of Austin's colonists stopped temporarily on Red River. Among these were the Rabbs, Crownovers, Nat Moore, John Ingram, the Coopers, Hensleys, Ad Lawrence, Henry Smith—afterwards governor. On the Neches, the Pooles kept a ferry at the old Texas Village. Among their neighbors were the Allcorns, McNeeses, the Teds, etc. Captain Dill and his son-in-law, Joseph Durst, lived at Nacogdoches. On the Brazos, Andrew Robinson and his son-in-law, Joan W. Hall, kept a ferry, at Washington. In this neighborhood were the Cates', Kuykendalls, Champits, J. P. Cole and Warner. A vessel was wrecked at the mouth of the Brazos, and three of the men on her, Shubal Marsh, William Little and Lovelace, ascended the river in a dug-out to Richmond. William Morton settled opposite the present site of Richmond. Also near Ran Foster and James Fisher, the Churchills, Fulchers, Thomas Barnet, Bell Bailey, Walter C. White; and on the Colorado, the Bucknors, Burham, Beeson, Dewees, Powell, Ross, the Tumlinsons.

1822—Mr. Kinchelow made a settlement at Wharton. In June Messrs. Kinchelow, Chrisman, Daniel Rawles and others landed at the mouth of the Colorado in the schooner "Only Son." A few days later another landed at the same place, having on board Samuel M. Williams, Nicholas Clopper, Jonathan Peyton and Mrs. Peyton, afterwards Mrs. Eberle. The goods of the two vessels were left in charge of four young men, while the others went up the country. The four young men were killed by the Caranchua Indians and the goods destroyed.

1823—Austin was in Mexico. Two Alcaldes' districts were formed by Peinclos, the Governor. Josiah H. Bell was Alcalde on the Brazos and John Tumlinson on the Colorado. In the fall Le Garcia became Governor, with headquarters at San Antonio. Settlements multiplied. John H. Moore, the Rabbs and Crownovers, J. S. Lester, Grassmeyer, etc., settled in Fayette county, on the Colorado. Randall and Henry Jones, Stafords, Dvers, Bordens, Hodges, Pettys, Darsts, Beards, Shipmans, Fenns, etc., on the Brazos. Wm. Pettus and M. L. Choate on the San Jacinto. James Lynch and John R. Harris on Buffalo Bayou.

1824, October 1—Horatio Chriesman surveyed the first league of land in Austin's colony; the league upon which Amos Cates lived in 1878, seven miles below Washington. The Cherokees and other civilized Indians settled in East Texas. Alley and Lay killed, and John Clark wounded, by the Caranchuas, at the mouth of Skull Creek. Indians severely chastised by the companies of Kuykendall, Burnham and Chriesman.

1824, July—The Land Office opened at San Felipe by Baron de Bastrop, the Commissioner.

September—Captain Randall Jones had a severe fight with the Indians on Jones Creek, Brazoria county. Bailey, Singer and Spencer were killed.

October 4—Federal Constitution proclaimed in Mexico. Texas temporarily attached to Coahuila. Raphael Gonzales, Governor.

1825, April 15—A general colonization law having been passed, Green DeWitt took a contract for introducing 400 families on the Guadalupe River, above DeLeon's grant.

April 24—Austin took an additional contract for 500 families; and Robert Leftwich for introducing 800 families, to be located above the San Antonio road, on both sides of the Brazos river. This was the colony afterwards settled by Sterling Robinson. Haden Edwards agreed to introduce 800 families into Eastern Texas, in the neighborhood of Nacogdoches.

October 6—Martin DeLeon agreed to settle forty-one families near his ranch on the Guadalupe river. The name was changed to Victoria; and four leagues of land given to the town, as the same quantity was given to San Felipe, San Patricio, Bastrop, Teran on the Neches, Tenosticlan, Gonzales and Liberty. During the summer, Austin banished the Caranchuas from his colony. They found a refuge at the old mission at Goliad, which had been established for their benefit.

1826—Victor Blanco, Governor; Saucedo, political chief, with headquarters at San Antonio. Difficulties at Nacogdoches between the new colonists of Edwards and the old Mexican residents. Green DeWitt, Francis Berry, Henry S. Brown, Edward Moorehouse, Elijah Stap, and others, formed a settlement at the town of Gonzales.

July 4—While the inhabitants of the infant settlement were celebrating the 4th, over on the Colorado, the Indians attacked the few left in the settlement, and killed John Wright and wounded Basil Durbin. The settlement was abandoned for the time.

October 2—The disturbance having become so serious that the Alcaldes could not enforce the laws of Nacogdoches, Blanco, the Governor, annulled the grant to Edwards, and banished Haden Edwards and his brother, B. W. Edwards, from the province. Instead of leaving Texas, the Edwards' party formed an alliance with some of the Indians in the neighborhood and prepared to resist by force.

December 18—The legislative council was organized and flag of Fredonia unfuried.

1827, January 4—The stone-house in Nacogdoches, which was occupied by the Fredonians, was attacked by the Mexicans under Norris, the deposed Alcalde. Norris defeated. Soon afterwards the Edwards party evacuated the place and their territory ceded to Burnet, Vehelen and Zavalla for colonization.

November—S. F. Austin took a contract (his third) for settling 100 families on the Colorado, above the limits of his previous settlements. At this time there were seven Alcalde's districts in Austin's colonies.

1828—An Appellate Court, called *Ayuntamiento*, was organized at San Felipe, composed of all the Alcaldes in the district. Heretofore, Austin had exercised the functions of a Superior Judge. This was a year of comparative peace and prosperity.

August—The schooner "Only Son" started from New Orleans with about ninety passengers. On the voyage the yellow fever appeared on the vessel, and about half of the passengers died. Among those who survived were James Morgan, of Morgan's Point, and Abraham Clare, of Jackson county.

1829—The Mexicans began to exhibit a jealousy of the American colonists in Texas.

July—Guerrero, President of Mexico, issued a proclamation abolishing slavery throughout Mexican territory. During the summer the Tehuacana and Waco Indians became hostile and troublesome, and A. Kuykendall, Oliver Jones, Bartlett Sims and Henry S. Brown organized companies to chastise them. The Indians were overtaken near the mouth of the San Saba, and badly defeated. A law was enacted exempting headright leagues from forced sale. No adequate provision had been made for granting titles to land in Eastern Texas, and Padilla was sent into that district as Land Commissioner. While he was engaged in giving titles to the American colonists, the Mexican settlers complained, and he was arrested. The hostility to the Americans went so far that they were prohibited from carrying on mercantile operations in the province.

1830—Letona, Governor. Father Michael Muldoon visited Austin's colony and administered Christian ordinances. In the absence of a priest parties had been married by bond.

April 6—President Bustamente prohibited Americans from entering Texas. All empresario contracts suspended. The further introduction of slaves interdicted. Teran, the commander of the eastern internal provinces at Monterey, sent soldiers to garrison the different towns in Texas. Troops were stationed at San Antonio, Tenoxticlan, Anahuac, Velasco, Goliad, Nacogdoches, and Fort Teran, on the Neches river. Bradburn, the officer in command at Anahuac abolished the ayuntamiento at Liberty and established one in connection with his headquarters at Anahuac.

1831—Two departments formed in Texas. Each one had a political chief, an officer with extraordinary civil and even military power. Austin's colony was attached to the Bexar district, of which Ramon Musquis was political chief. Heretofore the colonists had paid no duties. Custom-houses were established at Nacogdoches, San Antonio, Copano, Velasco and Anahuac. But Bradburn closed all the ports except Anahuac. This was a great hardship to Austin's colonists, as Anahuac was outside of the colony and had but a shallow depth of water. The commissioner, Madero, who had been sent into East Texas to issue land titles, was arrested and the granting of titles suspended.

November 20—A small party of whites under James and Resin Bowie had a severe fight with the Indians near the old San Saba mission. Indians driven off with great loss.

1832—At Anahuac Colonel Bradburn exercised a despotic sway. His soldiers were permitted to pilfer without punishment; escaped slaves were harbored and enlisted as soldiers, and he finally proceeded so far as to seize citizens and imprison them. Among those thus incarcerated were Fat C. Jack, William B. Travis, Monroe Edwards, and others, whom he threatened to send to Vera Cruz for trial.

Roused to indignation by these arbitrary acts, a large number of colonists rallied in the neighborhood and effected a military organization under Frank W. Johnson. A demand was made for the immediate and unconditional release of the prisoners. In the meantime a company of Bradburn's scouts had fallen into the hands of the colonists. Bradburn agreed that if his soldiers were set at liberty, the citizens should also be released; but, after the soldiers were sent into the fort, the citizens were still detained. Bloodshed was averted by the arrival of Colonel Piedras from Nacogdoches, who suppersceded Bradburn and released the colonists held in the stockades. At this time Santa Anna was the great leader of the Republican party in Mexico.

June 13—A large and influential meeting of colonists was held at Turtle Bayou, which declared for Santa Anna and the Constitution of 1824. The Texans, anticipating that they might need a cannon, sent from Anahuac to Brazoria for one. Ugartieche, the commander at Velasco, though he had promised to remain neutral, refused to let the vessel with the gun pass Velasco.

June 26—Battle of Velasco. The Texans had 130 men; two companies on the land, commanded by John Austin and Henry S. Brown; Wm. J. Russell commanded the vessel. After several hours' fighting the fort surrendered. Mexican loss, 25 killed and 45 wounded; loss of Texans, 8 killed and 7 wounded.

August 1—Fight at Nacogdoches. Most of the Mexican soldiers in Texas were professed Republicans; but Colonel Piedras, in command at Nacogdoches, was a monarchist, and opposed to Santa Anna, the rising chieftain of the Republicans. Piedras was attacked by a company of Texans, who had hastily organized under

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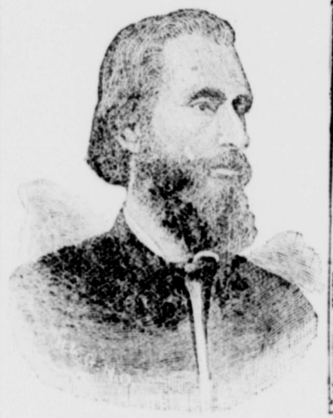

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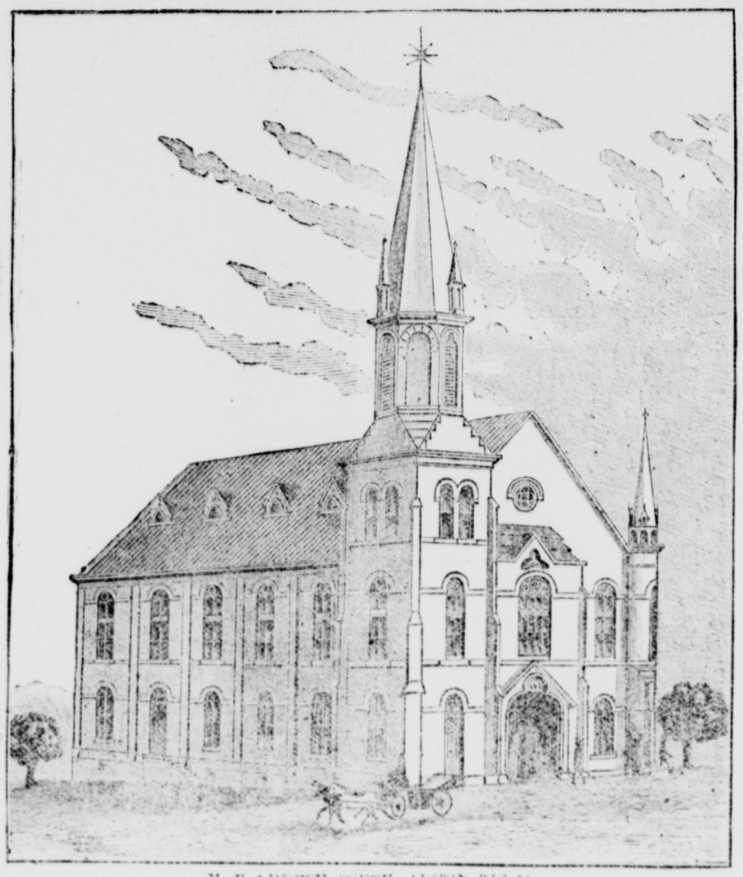

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Colonel Bullard. The Mexicans were worsted, and that night retreated to the west.

August 2—Piedras and party captured on the Angelina River. After this, all the Mexican soldiers in Texas left for Tampico, to join in the revolution against Bustamente.

October—A consultation of leading citizens held at San Felipe. Municipality of Brazoria created. John Austin, Alcalde.

1833—Santa Anna having been elected President of Mexico, abandoned the Liberal party and became the leader of the Centralists. Texas had a population sufficient for a separate State, and it was very desirable to cut loose from Coahuila.

March—Elections were held in the different municipalities for delegates to a convention to form a Constitution for Texas, as a separate Mexican State.

April 1—The convention met at San Felipe, Wm. H. Wharton President. Austin, Houston, Burnet, Archer, Miller and other prominent citizens were delegates. A Constitution was formed, and a strong memorial drawn up by Burnet was sent to the supreme government at Mexico. Three commissioners were to go to the City of Mexico to secure the adoption of the new Constitution. But Austin alone undertook the journey. Austin, with all of his influence, failed to secure for Texas a separate State government, and started back to his home.

December—Austin, who had reached Saltillo, was arrested by order of Farias, the Vice-President, taken back to Mexico and thrown into prison.

1834—The people of Nacogdoches protested against the further introduction of Indians from the United States. Three departments created in Texas. Ruiz was still political chief at Nacogdoches; J. B. Miller at San Felipe, and Juan N. Seguin at San Antonio. Municipalities were created at Matagorda, Ira Ingram, Alcalde; at San Augustine, at San Patricio, and Mina (Bastrop). S. Wolfenberger, Alcalde. Coahuila in a state of revolution, with two governors and two capitals. Santa Anna, meditating an invasion of the province, sent his trusted lieutenant, Almonte, to survey the country and suggest plans for its capture. In the summer Gabriel Martin was killed by Indians on Red River. John H. Moore, R. M. Williamson, Phil Coe and C. W. Barnett, with their companions, made a campaign against the Tehuacana and kindred tribes on the Trinity.

The Revolution.—1835—The years 1835 and 1836 are denominated the revolutionary period of our history. Austin was still a prisoner in Mexico; Coahuila still in a state of revolution; and except the Alcaldes and political chiefs, Texas was without officers, as she had no representation in the Legislature, and recognized neither of the men claiming to be Governor of the Siamese-twin-sister State, west of the Rio Grande. To protect themselves against Indians, and to be prepared for contingencies, the colonists formed vigilance committees.

April—General Cos dispersed the Legislature of Coahuila.

May 11—Santa Anna gained a great victory over the Republicans under Governor Garcia, of Zacatecas; after which, Texas alone disputed the power of the usurping despot.

July 17—A Council of Safety organized at San Felipe, R. R. Royall, president.

July 19—A meeting of the citizens of Jackson county declared for Texan independence. Ugartechea, with about 500 soldiers, landed on Matagorda Bay, marched to San Antonio, and took possession of the city.

September 17—Austin having been liberated by Santa Anna, arrived in Texas. He became chairman of the Council of Safety, at San Felipe. Ugartechea had ordered the arrest of certain prominent Republicans, including the patriot, Zavallo, F. W. Johnson, R. M. Williamson, Robert H. Williams, Moseley Baker, John H. Moore, J. M. Caravahal and John Zembrano. Except the two last named, who lived in San Antonio, the Alcaldes refused even to attempt to arrest the proscribed parties.

October 2—Castonado, sent to take a cannon belonging to the town of Gonzales, was defeated by the Texans under John H. Moore.

October 5—Santa Anna issued a decree suspending the functions of all State Legislatures, and became absolute dictator. In Texas an election was held, in which each municipality selected five delegates to a general consultation.

October 9—Collinsworth and Milam captured Goliad.

October 12—Austin, who had become commander of the Texans, crossed the Guadalupe river at Gonzales and started for San Antonio.

October 20—Austin arrived at Mission Espada, nine miles below the city.

October 27—A reconnoitering party of Texans, under Fannin, advanced to the Mission Concepcion, two miles below San Antonio.

October 28—Battle of Concepcion. Fannin, with only 90 men, was attacked by Mexican cavalry, infantry and artillery. The Mexicans driven back to the city with heavy loss, leaving their cannon on the battlefield.

November 8—General consultation met at San Felipe. The same day Captain Westover captured the post of Lipantitalan, on the Nueces river. At San Antonio the Texans took a position at the powder-house, one mile east of the city.

November 13—Provisional government organized at San Felipe; Henry Smith, Governor; J. W. Robinson, Lieutenant-Governor; and Sam Houston, Commander of the forces in the field.

November 26—The grass fight. Texans defeated a party sent out to cut grass for the Mexican cavalry.

November 28—Austin resigned the command of the army to go as a commissioner to the United States. Edward Burleson became commander by the choice of the soldiers in camp.

City Captured—A council of war, held in the Texan camp, had determined to assault the city.

December 5—The assaulting party, in two divisions (one under Milam and the other under F. W. Johnson) entered the city by two parallel streets. This day the Texans had one killed and fifteen wounded.

December 6 (Second Day)—Texans had five wounded.

December 7 (Third Day)—Texans, with crowbars, dug their way into a house in an advance position. Milam was killed and two privates wounded.

December 8 (Fourth Day)—The Texans succeeded in gaining a house on the main plaza. One private wounded.

December 9 (Fifth Day)—Cos surrendered the city, with about 1200 soldiers, and all their munitions of war, to Burleson.

December 12—The consultation passed a decree calling a general convention of representatives from all the municipalities, to meet in Washington, March 1, 1836.

1836, January—The Executive Council, charged with the administration of civil affairs, quarreled with Governor Smith.

January 12—The Council deposed the Governor and installed Lieutenant-Governor Robinson; but Smith declined to surrender his authority, and the controversy continued until the meeting of the convention—some officers obeying Smith and others Robinson.

February 1—General election of delegates to the convention. Santa Anna started from Saltillo with about 6000 soldiers for the invasion of Texas. J. W. Fannin was in Goliad and W. B. Travis at San Antonio. Houston had been elected to the convention from Refugio.

February 22—The advance of Santa Anna's army reached San Antonio, when Travis, with about 150 men, retired to the Alamo.

February 24—Santa Anna summoned the Texans to surrender. It was answered with a cannon shot.

February 28—Urrea, in command of the Mexicans, advancing along the coast, reached San Patricio. Colonel Johnson and four companions escaped in the night.

February 29—Urrea captured Colonels Grant and Morris, and about forty men, on the Agua Dulce, west of the Nueces river. Nearly all the Texans were put to death.

March 1—The convention met at Washington. Richard Ellis, President; H. S. Kimble, Secretary.

March 2—Convention declared the independence of Texas. Captain John W. Smith piloted thirty colonists from Gonzales into the fortress of the Alamo.

March 6—This was the thirteenth day of the siege. Before daylight the place was vigorously assaulted by the whole Mexican army. After several repulses, a breach was made in the wall and the fortress carried by storm. Its brave defenders, including Travis, Bowie, Crockett, Bonham, and others, were cruelly put to death; numbering about 180.

March 11—Houston arrived at Gonzales and took command.

March 12—The Texans retreated from Gonzales. In evacuating the town most of the houses were burned.

March 14—At Refugio Captains Ward and King were attacked by a company of Mexicans under Captain Portella. Mexicans repulsed. Ward and King, in evacuating the place, became separated.

March 16—King, with forty-one men, captured by the Mexicans; and by order of Urrea, put to death near the Mission of Refugio. On the same day, the government *ad interim* was organized at San Felipe by the convention. David G. Burnet was elected President; Lorenzo De Zavalla, Vice-President; and Sam Houston, Commander-in-Chief of the Army in the Field. Urrea arrived, with his advance army, at Goliad; and Fannin prepared to retreat to Victoria, in obedience to orders from General Houston.

March 17—Battle of Coleta.—Fannin, while marching to Victoria was overtaken by Urrea, at the Coleta Creek, where a desperate battle was fought, in which the Texans had decidedly the advantage.

March 18—The Texans, being destitute of water, and of the means of retreating in the face of an overwhelming force of the enemy, and unwilling to leave their wounded, surrendered as prisoners of war and were marched back to the fortress at Goliad.

March 18—From the 18th to the 24th Houston's army was encamped on the Colorado river, opposite the present town of Columbus. In the retreat the houses of Mr. Burnham and Mr. Dewees were burned.

March 27—The Fannin Massacre.—Fannin's men expected, according to the understanding when they surrendered, to be released on the tenth day. But, by the imperial order of Santa Anna, they were taken out of their fortress and shot. The number killed was 390. The surgeons and a few mechanics were spared, and a few made their escape.

San Jacinto Campaign.—March 28—Houston, in his retreat, reached San Felipe.

March 29—Camped in the Brazos bottom, opposite Groce's, where he remained until April 12th.

March 31—Santa Anna and his personal staff left San Antonio for the interior. His army had been several days on the march.

April 7—Santa Anna reached San Felipe, having left his artillery and most of his infantry at the Colorado. The Texans had burned the town before the Mexicans arrived. A company of Texans, under Moseley Baker, defended the crossing of the Brazos, and the Mexicans went down the country.

April 11—The Mexicans at Powell's, on the Bernard river.

April 12—Houston, having seized the steamer Yellow Stone, commenced crossing the Brazos river at Groce's; the advance of Santa Anna's army crossing the same day at Richmond.

April 15—Houston, at Donoho's, received two guns, which had been shipped as hollow-ware from Cincinnati. They did good execution at San Jacinto. The Mexican army was at Stafford's, where a supply of provisions was obtained, and, on return, the gin-house was burned.

April 16—Santa Anna reached Harrisburg and burned the place, destroying the office of the *Telegraph*, an edition of which had just been printed.

April 18—The Texans reached Harrisburg a few hours after the place had been evacuated by the Mexicans, who had gone to New Washington, where they came near capturing President Burnet, then on his way to Galveston.

April 20—Houston left the sick and baggage of his army, and crossed Buffalo Bayou, and descended the stream to the mouth of the San Jacinto. On the same day Santa Anna, after loading a boat with provisions and starting it up to Lynchburg, burned New Washington. He soon afterward learned from his scouts that Houston's army was at Lynchburg, and he started for the same point, where he arrived and went into camp about the middle of the afternoon. Just before night the Mexicans appeared in a threatening attitude before the Texas camp, and a skirmish ensued, in which the Mexicans retreated to their breastworks. The Texans had one man wounded and several horses killed. General Lamar distinguished himself.

April 21—Battle of San Jacinto.—Mexicans numbered about 1600 men under Santa Anna, the President of Mexico. The Texans 783, under Sam Houston. Early in the morning, by Houston's order, the bridge on Sim's bayou was burned, destroying the chance for a retreat. The two armies faced each other, but neither seemed anxious to commence the fight. At 12 M. a council of war was held at the Texan headquarters, and a plan of attack arranged. A little after 3 o'clock the bugle sounded for the Texans to parade for action. Under the cry of "Remember the Alamo!" "Remember Goliad!" the Texans furiously and irresistibly charged the enemy's breastworks. The battle lasted but a short time. The Mexicans were driven into the swamp, in the rear of their camp. They lost 630 killed, 208 wounded, and 730 prisoners. The Texans lost eight killed and twenty-five wounded.

April 22—Santa Anna, who had escaped to the prairie the day before, was discovered and brought a prisoner into the Texan camp.

April 25—Fillisola, the Mexican officer next in rank to Santa Anna, was joined at Powell's, on the Bernard, by the division of Urrea, from Matagorda, and that of Caosa, from Bastrop, and he then had 4000 troops. But a council of war advised a retreat across the Colorado.

May 1—President Burnet and cabinet arrived at the battle-ground from Galveston.

May 3—An armistice agreed to between the Texans and Santa Anna. The latter pledged himself to acknowledge the independence of Texas, and instructed Fillisola to continue his retreat from Texas.

May 5—General Houston, who had been severely wounded in the great battle, resigned the command of the army, and went to New Orleans for surgical aid. Rusk became commander, and Lamar took Rusk's place in the cabinet as Secretary of War.

May 8—President Burnett, with his cabinet, and the most distinguished prisoners, removed from Lynchburg to Galveston, and thence to Velasco, which became the seat of government. The country, greatly excited over the disposition to be made of Santa Anna; some wanting him tried by a court martial and shot. The President insisted on sparing his life, as had been agreed upon in the treaty.

May 19—Parker's Fort Massacre—The fort of the Parker family, near the present town of Groesbeck, was attacked by Indians. Five Americans were killed and four taken prisoners. Twenty who escaped were six days in the wilderness without food. Of those taken prisoners, Mrs. Kellogg was with the Indians six months, Mrs. Plummer over a year, her son about years, Cynthia Ann Parker twenty-four years, and Cynthia's brother, if living, is still with the Indians.

June 1—Santa Anna was placed on the Texas war schooner Invincible, to be sent to Vera Cruz. He was to be accompanied by Vice-President Zavalla and Secretary Hardiman, who went as commissioners to Mexico to secure the fulfillment of the treaty. Many of the citizens of Texas protested against the liberation of the prisoner, and a company of volunteers having just arrived at Velasco, forcibly brought Santa Anna on shore again. He was then in possession of Colonel Patton, of the army, and taken up the Brazos river to the residence of Dr. Phelps, and kept closely confined. So great was the excitement growing out of this question that an attempt was made to abduct President Burnett, and take him to army headquarters to be tried for some imaginary crime. It was fortunately frustrated by the prompt action of some of the citizens, aided by a company of "Buckeye Rangers" that had just arrived from Cincinnati.

July—On the Rio Grande, Urrea was collecting another army for the invasion of Texas, but a revolution in Mexico furnished employment for the troops at home. To overawe the Indians in East Texas, Colonel Gaines, with a company of United States troops, for a short time, took possession of Nacogdoches. Henry M. Morfit sent by President Jackson to ascertain and report upon the resources and population of Texas.

July 23—President Burnet issued a proclamation for an election under the constitution which had been prepared by the convention in March.

September 5—General election. Sam Houston elected President, M. B. Lamar, Vice-President. The constitution was adopted, and a nearly unanimous vote was polled for annexation to the United States.

October 3—First congress of the republic met at Columbia.

October 25—Houston and Lamar formally inaugurated.

December 22—Congress adjourned to meet in Houston, for its second session.

December 25—Stephen F. Austin, the father of Texas, died at Columbia. He was Secretary of State at the time of his death.

December 26—Though congress had refused to authorize the act, President Houston released Santa Anna, Almonte, and other prisoners, who went on horseback across to the Mississippi river, where they embarked on steamers to Pittsburg, and thence to Washington; and were forwarded to Vera Cruz by President Jackson.

1837, January 7—The Rangers, under George B. Erath, had a fight with the Indians, in Robinson's colony; Indians defeated. Texans lost Frank Childress and Davie Clark—killed. There was also several fights in February and March.

March 2—The United States acknowledged the independence of Texas.

May 5—Congress met for its second session in the new city of Houston. Urrea, on the Rio Grande, commenced preparing for another march to Texas, but was called off to quell the insurrection under Montezuma.

October—Lieutenant Van Benthuysen conducted a scouting party towards the head waters of the Trinity, and had a severe fight with Indians. He lost Lieutenant Miles and eight men out of the eighteen in his company.

December 20—Masonic Grand Lodge of Texas organized at Houston.

1838, April—While Messrs. Sparks, Berry and Holland were surveying on Richland creek, Navarro county, they were all surprised and killed by Indians.

During this year England and France entered into commercial treaties with Texas.

September 3—Lamar elected President, and Burnet Vice-President of the Republic.

Indians very hostile. On Leon creek, near San Antonio, Moses Lapham and a Mr. Jones, out surveying, were killed by the Comanches. A party of Texans following the Indians, seven were killed.

October 16—General Rusk had a fight with the Kickapoos, in which eleven Indians were killed and a number of whites wounded. About the same time a large party of surveyors in the southwestern part of Navarro county, on Battle creek, were attacked by the Indians, and seventeen persons killed.

October 25—Col. John C. Nail discovered and

Continued on page 10.

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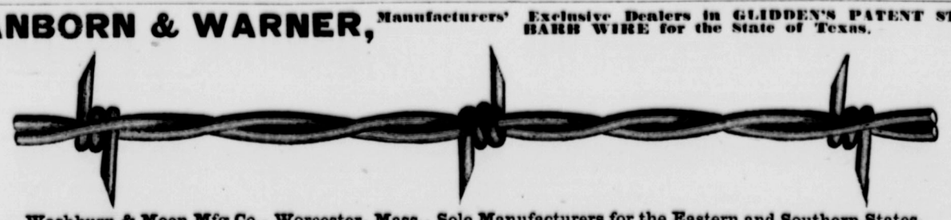

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CALVINISM AND ARMINIANISM.

An article in the July number of the Southern Methodist Quarterly Review, by professor Tillett, draws nicely and fairly the distinction between Calvinism and Arminianism. Foreordination forms the germ of Calvinism. The Westminster confession of faith declares that, "God hath from all eternity unchangeably foreordained whatsoever comes to pass in time, especially concerning angels and men." It is claimed as a fair, logical deduction from this premise, "that God does everything." We copy from the Review:

"And we lay down this proposition, that *what determines whether a man is a Calvinist or an Arminian is his view of the human will.* If he believes that the volitions of the human will are caused or determined by, or the result of, previous volitions put forth by the divine will—that is, that they are the necessary result of the divine decree—then he is, or should be, a Calvinist. If, on the other hand, he believes that the human will is possessed of "the power of contrary choice" and of "self-determination"—that is, that its volitions are put forth with full power to the contrary and are determined, as a necessary result, by nothing antecedent to themselves, then he is, or should be, an Arminian. It is really his faith on this point that determines his faith on all other points of doctrine wherein the two systems differ.

"The Calvinistic system, then, embraces the following cardinal points: (1) God decrees to create the human race, and make the first man to be the federal head and representative of his race who shall stand their probation in him. (2.) He decrees to permit the fall. (3.) As a result of this fall all of Adam's race became sinners, and as such as justly punishable as was Adam, the guilt of whose sins is imputed to them, he having acted as their federal representative. Original sin, consisting of the guilt of Adam's sin and the corruption of his nature, is conveyed by natural generation to each of his descendants, which renders them as justly punishable as Adam became by actual, voluntary transgression, sin meriting punishment because it is sin, regardless of its voluntary or involuntary origin. (4) Out of this race of fallen men, all of whom merited punishment, and could have been justly left to bear the just consequences of their sin, God determined to save some; the reason for the election of some rather than others, or rather than all, being entirely in the divine mind. (5) All others God determined to leave to the just consequences of their own sin. Reprobation is simply non-election. Had he done the same for the non-elect that he did for the elect, they too would have been saved. He does not owe the non-elect a probation, seeing that they enjoyed this in Adam, their federal representative. (6.) God sent his Son to save those and those only whom he thus elected to salvation, and his coming secured (i. e., rendered necessarily certain), their salvation. (7.) This result is secured by the Holy Spirit, who, working irresistibly, fulfils in, through and with them, all necessary conditions. These conditions He works out in the following order, logically distinct though not necessarily chronologically separate: regeneration, faith, repentance, justification, sanctification and final perseverance. (8.) The particular mode whereby the Holy Spirit effects the fulfillings of these conditions is by working *ab intra* upon the human will. The predetermined result is secured by the Holy Spirit, causing the human will to put forth the volitions necessary thereto. "*He makes them willing.*" Such control of the will, it is said, is not incompatible with its highest freedom of action. It remains free because the Holy Spirit, in accomplishing the predetermined results, works through the will rather than against it or independently of it.

"Thus the system began with an act of the divine will, decreeing all things, and it closes with the act of the human will; but the latter is only one of a long series of necessary results determined by the former.

"The Arminian system embraces the following cardinal points: (1.) God creates man a moral free agent in a state of holiness, with the capacity and liberty to continue therein or to sin. (2.) Adam sinned, not by God's permission, but by his own free choice. God limited himself by creating the human will, and hence cannot prevent a moral free agent from sinning if he chooses to do so. This is a self-imposed limitation, necessarily involved in the creation of moral free agency, which means the power to sin or not to sin according as the will of the creature may determine. It is impossible to prevent the will from willing or a moral free agent from sinning if he chooses to do so, it being both confusion and contradiction in thought to affirm otherwise; and it is no limitation of power, even in God himself, to say that he cannot work an impossibility. God cannot make water to be ice and yet retain its liquidity which is the very property that distinguishes the one from the other; nor can God cause the human will to act necessarily in a certain way and yet preserve the property of freedom; as soon as a free volition becomes a necessary volition, it loses the property of freedom. To say that a will can act freely and necessarily at one and the same time, in putting forth a certain volition, is a contradiction. If I can, by mesmerism or other influences, so manipulate a free being as to bring his will under the certain control of my will, so that I can cause him to put forth any volition that I will, then he becomes a free agent only in name.

He is no better than a puppet or a machine. If *any* power or influence, human or divine, can cause the will to put forth a necessary volition, predetermined by that other power or influence, then to that extent and for the time being it has no freedom at all. The power of contrary choice and of self-determination is, at all times and under all circumstances, a necessary condition of free agency.

"For God to secure absolutely and limitatively the one possible volition of the agent and yet leave him a free agent, is, in our view, a contradiction; as genuine a contradiction as for God to cause a heavier body to ascend and yet preserve the law of gravitation. The requirement that God's sovereignty must jealously *cause* and *secure*, as well as limit, every act of the agent, in our estimation, reduces God from His position as a sovereign to the predicament of a machinist. He is no longer King of free beings, but a mover of automatons.

"God's omnipotence can in truth control the human will and cause it to put forth any volition, but not without taking away for the time being its proper freedom. God can make water to become ice; He can make a heavier body to ascend. But He can not make water to become ice and preserve its liquidity; nor can He make a heavier body to ascend without destroying for the time being the law of gravitation with reference to that body. So God can, so far as power is concerned, cause the will to put forth a certain volition; but He can do so only by destroying the law of human freedom for the time being with reference to the will so controlled. We will not say, nor does our system demand that we say, that God never causes the human will to choose one thing rather than another. This He may and probably does, for the accomplishment of His ends. But if He does, we say: (a) that such volition on the part of the creature is *not according to law, but is of the nature of a miracle*, as truly as is the ascension of a heavier body produced by supernatural means; (b) that such volition could not be properly called a free volition of the creature; (c) that while divinely produced volitions may be used by God for the accomplishment of various good ends, yet personal salvation is not, according to the divine arrangement, determined by such volitions. A *free* volition thereto is a necessary condition of every individual's salvation; otherwise there is no moral accountability with reference to salvation."

"The Calvinistic order is: (1.) Predestination of things that shall be; (2.) Out of all things predestinated an election, and further predestination of some to different ends from others; (3.) Certain fore-knowledge of all things, *because* predestinated and elected. The Arminian order is: (1.) Fore-knowledge; (2.) Election; (3.) Predestination; with this distinction, however, that God's fore-knowledge, antecedent to the predestinating decree, apprehends things simply as they may be, while His fore-knowledge, subsequent to the decree, apprehends three classes of events: (1.) Things that *may* be, or rather *might have been*—(possible events;) (2.) Things that *shall* be—(necessary events;) (3.) Things that *will* be—(contingent events.)

"Wesleyan Arminianism differs from the Arminianism of the early Remonstrants, chiefly in this: That, while accepting and indorsing the foregoing system in its entirety, it has yet given in its preaching peculiar emphasis and marked prominence to five of its most practical doctrines, viz: *The universality of the atonement; justification by faith alone; the witness of the Spirit as the only satisfactory evidence of experimental religion; the possibility and danger of apostacy,* and *sanctification.* These five doctrines are the common property of universal Methodism, and have given character to its theology and to its preaching the world over. The emphasis thus everywhere given to them, and the consequent familiar and widespread knowledge of them in their nature and bearings, renders unnecessary any lengthy discussion of them in this connection, except to call attention to the prominent position which they occupy among the doctrines of the system."

Some points not touched by Prof. Tillett deserve a moment's consideration. The high Calvinists fix predestination from all eternity. The more modern Calvinists—those who hold that the offers of salvation may be freely made to all sinners and that any sinner may accept and be saved—hold that the human will is free to that point. After that, predestination and a divine decree come in, and the one thus pardoned is practically no longer free. He cannot possibly be lost. The act of pardon covers all sins—past, present and to come. To use one of their own common expressions, such an one "is as sure of heaven as though he were already inside of the walls, the gate locked and the key lost."

These moderate Calvinists believe that a man must live in sin until he dies; and that St. Paul, in Romans vii, where he speaks of the conflict between good and evil principles, describes a state in which all Christians continue until death sets them free from sin. Armenians believe that the blood of Jesus Christ has power to cleanse from sin, without the intervention of death to complete the work.

The semi-Calvinists also have a great deal to say about "the perfect righteousness of Christ," which is indeed perfect; and whose atonement is complete and provides for the pardon of all sin. But it is not true, in the sense in which it is assumed, that the righteousness of Christ is imputed—transferred to the sinner; or that the sins of men are imputed—transferred to Christ. And to Arminians it appears an unwarranted assumption to suppose that a sinner wrapped up in the seamless robe of Christ's righteousness changes his real character, and through this cloak, covering up a wicked and impenitent heart, can slip into heaven. The soul that sinneth it shall die! This is God's unalterable and eternal decree, and the one who does this, whatever may have been his profession, or his previous experience, if he sins and dies in impenitence, he will be damned. That is the plain way to state the lamentable fact. These semi-Calvinists believe that a man may go astray after his conversion, may commit many and heinous offences, but that irresistible grace will force him back to the true path, and he will finally be saved. Arminians believe they may fall away, and if they continue impenitent and unbelieving, will finally be lost. Probation does not end at conversion, but at death.

TEXAS METHODIST STATISTICS.

A list of all the Annual Conferences held in Texas, including the time of Session, Place, President, Secretary, number of Itinerant and local Preachers, Members, and Missionary and Conference Collections,

Year.	Conference.	Month.	Place.	President.	Secretary.	Preachers. Itinerant.	Preachers. Local.	White Members.	Colored Members	Missionary Collections	Conf'rence Collections
1838	Texas Mission		Mississippi			3		450			
			On Red River, Ark			2		60			
1839	Texas Mission		Mississippi			2		754	43		
			Red River, Ark			1		73	2		
1840	Texas	Dec. 25	Ruterville	Waugh	Summers	17	25	1,623	230	$1,000 00	
"	Red River		Arkansas			2		120	9		
1841	Texas	Dec. 23	San Augustine	Morris	Summers	23	36	2,352	407	217 15	
"	Red River		Arkansas			3		355	25		
1842	Texas	Dec. 22	Bastrop	Alexander	Summers	36	40	3,223	530		
"	Red River		Arkansas			3		601	51		
1843	Texas	Dec. 13	Walker Co.	Andrew	Summers	41	55	4,114	856		
"	Red River		Arkansas			5		580	80		
1844	East Texas	Jan. 8	San Augustine	Janes	Richardson	29	39	2,743	424	26 60	$10 65
"	Texas	Jan. 8	" "	Janes	Richardson	21	16	1,627	417	155 87	
1845	East Texas	Feb. 4	Marshall	Soule	Crawford	30	48	3,625	694	268 35	
"	Texas	Jan. 7	Houston	Soule	Richardson	29	20	1,703	501	223 60	13 50
1846	East Texas	Mar. 31	'47] Clarksville	Paine	Fields	29	34	3,622	764		230 39
"	Texas	Mar. 10	'47] Chappell Hill	Paine	Richardson	32	39	2,645	569		163 75
1847	East Texas	Dec. 8	San Augustine	Capers	Fields	23	70	4,160	637	247 36	41 45
"	Texas	Dec. 29	Chappell Hill		Richardson	31	54	2,414	700	270 00	60 12
1848	East Texas	Dec. —	Henderson	Andrew	J. M. Williams	29	70	4,699	491	534 86	47 17
"	Texas	Jan. 3	Lagrange	Andrew	Richardson	37	54	2,769	791	308 60	60 26
1849	East Texas	Nov. 14	Paris	Paine	J. M. Williams	32	85	5,347	563	414 06	17 61
"	Texas	Dec. 6	Seguin	Paine	Richardson	42	54	3,315	358	326 05	147 50
1850	East Texas	Nov. 27	Palestine	Williams	Fields	40	171	6,955	908		35 00
"	Texas	Dec. 16	Richmond	Andrew	Richardson	46	71	3,534	939		190 05
1851	East Texas	Nov. 28	Henderson	Williams	Fields	48	111	6,955	908	434 55	
"	Texas	Dec. 13	Bastrop	Alexander	Richardson	52	80	4,259	1,118	2,849 56	273 70
1852	East Texas	Dec. 2	Rusk	Paine	Fields	49	111	9,955	962	720 00	93 95
"	Texas	Dec. 22	Bastrop	"	Thrall	55	86	7,761	1,180	3,041 43	210 90
1853	East Texas	Nov. 30	Marshall	Andrew	Fields	55	134	9,234	1,488	1,229 00	315 35
"	Texas	Dec. 21	Huntsville	"	Thrall	68	101	6,234	1,855	1,159 88	344 55
1854	East Texas	Nov. 29	Tyler	Early	Fields	68	153	19,115	1,488	1,956 30	163 15
"	Texas	Dec. 13	Chappell Hill		Thrall	73	114	6,406	1,855	3,438 72	186 74
1855	East Texas	Nov. 21	Marshall	Pierce	Brown	65	151	17,657	1,954	2,058 85	204 75
"	Texas	Dec. 12	Galveston	"	Thrall	93	146	8,969	2,634	2,800 00	375 00
1856	East Texas	Nov. 6	Paris	Paine	Irvine	71	176	17,029	2,095	3,137 35	695 00
"	Texas	Dec. 3	Gonzales	"	Thrall	106	171	10,416	3,316	6,459 80	516 95
1857	East Texas	Nov. 18	Rusk	Kavanaugh	Gillespie	73	192	12,590	1,959	3,787 18	631 00
"	Texas	Dec. 9	Waco	"	Shipman	128	178	11,308	3,198	5,732 88	516 95
1858	East Texas	Nov. 10	Tyler	Pierce	Fields	87	192	14,166	2,398	3,105 00	610 00
"	Texas	Nov. 24	Austin	"	Shipman	137	193	13,984	3,163	7,760 80	841 13
1859	East Texas	Nov. 30	Palestine	"	Fields	91	218	15,824	2,451	6,169 80	1,288 00
"	Texas	Nov. 16	Lagrange	"	Shipman	119	175	12,629	3,979	9,677 70	1,080 50
"	West Texas	Nov. 9	Goliad	Boring	DeVilbiss	28	23	1,634	193	3,615 03	160 80
1860	East Texas	Oct. 24	Jefferson	Andrew	Fields	89	241	15,881	2,849	2,921 98	532 00
"	Texas	Nov. 14	Chappell Hill	"	Shipman	124	180	12,925	4,262	13,053 95	1,443 65
"	West Texas	Nov. 29	San Antonio	"	DeVilbiss	31	30	1,858	249	3,047 84	149 25
1861	East Texas	Oct. 23	Marshall	Early	Fields	88	225	15,806	2,150	515 25	295 75
"	Texas	Nov. 6	Huntsville	"	Shipman	123	168	12,093	4,039	6,642 00	492 00
"	West Texas	Nov. 20	Corpus Christi	De Vilbiss	I. H. Cox	27	27	1,827	251	3,565 15	97 80
1862	East Texas	Nov. 19	Crockett	Finley	Maston	*					
"	Texas	Nov. 4	San Marcos	A. Davidson	Shipman	*					
"	West Texas	Oct. 22	Goliad	DeVilbiss	Cox	*					
1863	East Texas	Oct. 14	Sherman	Hughes	Maston	*					
"	Texas	Oct. 28	Columbus	Alexander	Shipman	*					
"	West Texas	Nov. 11	Sutherland Springs	Belvin	Cox	*					
1864	East Texas	Oct. 12	Jefferson	Tullis	Fields	*					
"	Texas	Nov. 2	Waco	Alexander	Shipman	*					
"	West Texas	Oct. 5	Helena	Boring	DeVilbiss	*					
1865	East Texas	Oct. 11	Paris	Hughes	Seaton	*					
"	Texas	Nov. 1	Chappell Hill	Andrew	Shipman	*					
"	West Texas	Oct. 4	San Antonio	DeVilbiss	Belvin	*					
1866	East Texas	Oct. 10	Marshall	Marvin	Petty	84	75	5,955	1,120	$173 35	
"	Texas	Oct. 24	Galveston	"	Morse	50	60	3,581	862	207 00	$192 11
"	West Texas	Nov. 7	Seguin	"	Belvin	41	36	2,113	761	69 00	131 85
"	N. W. Texas	Sept. 22	Waxahachie	"	Ray	39	85	3,870	525	54 73	49 50
1867	East Texas	Oct. 23	Rusk	McTyeire	Tullis	32	75	5,955	1,120	175 45	408 49
"	Texas	Dec. 11	Houston	"	Philpot	48	50	4,024	421	1,095 26	222 44
"	N. W. Texas	Nov. 6	Waco	"	Crabb	36	89	4,011	595	663 50	61 50
"	West Texas	Nov. 27	Seguin	"	Belvin	36	36	2,738	675	464 50	103 70
"	Trinity	Oct. 9	Sulphur Springs	"	Young	46	28	7,495	588	292 21	283 00
1868	East Texas	Dec. 2	San Augustine	Kavanaugh	Shook	30	108	6,676	950	698 32	564 98
"	Texas	Nov. 25	Brenham	Doggett	Philpott	58	71	3,904	390		370 50
"	N. W. Texas	Nov. 11	Springfield	"	McCarver	44	120	6,325	547	679 55	742 10
"	West Texas	Dec. 9	Corpus Christi	"	Belvin	31	42	3,028	430	1,055 35	175 57
"	Trinity	Oct. 28	Dallas	"	Young	47	121	8,694	550	526 79	437 88
1869	East Texas	Oct. 20	Henderson	Wightman'	Shook	36	119	7,415	865	974 63	718 96
"	Texas	Dec. 22	Lagrange	"	Philpott	53	58	4,222	33	1,805 98	590 48
"	N. W. Texas	Nov. 17	Weatherford	"	Ray	47	127	7,011	273	864 00	186 00
"	West Texas	Dec. 8	Goliad	"	Belvin	32	48	3,051	271	1,084 62	240 00
"	Trinity	Nov. 3	Paris	"	Young	58	146	9,780	711	952 11	620 00
1870	East Texas	Nov. 2	Carthage	Marvin	Morse	34	100	7,490		528 65	781 70
"	Texas	Dec. 14	Chappell Hill	"	Philpott	61	77	4,957	50	2,441 00	385 00
"	N. W. Texas	Nov. 16	Waxahachie	"	Ray	50	159	8,474		1,843 15	528 00
"	West Texas	Nov. 30	San Marcos	"	Belvin	32	41	3,193	177	785 50	105 00
"	Trinity	Oct. 12	Jefferson	"	Young	69	149	13,652	1,778	1,000 00	1,132 00
1871	North Texas	Oct. 18	Sherman	"	Wm. C. Young	63	155	12,467		660 00	1,342 00
"	East Texas	Nov. 15	Crockett	"	T. W. Rogers	43	102	9,261		983 77	622 22
"	Texas	Dec. 6	Galveston	"	Philpott	54	87	6,011		1,580 31	632 00
"	N. W. Texas	Nov. 1	Corsicana	"	McCarver	57	154	10,218		1,793 75	658 30
"	West Texas	Dec. 20	Leesburg	"	Joyce	32	58	3,672		720 45	138 27
1872	North Texas	Nov. 6	Sulphur Springs	Keener	W. A. Shook	87	166	14,834		1,596 66	1,154 00
"	East Texas	Nov. 20	Tyler	"	T. W. Rogers	51	102	9,263		1,101 00	910 70
"	Texas	Dec. 4	Bryan	"	Philpott	61	77	6,213		3,229 10	850 00
"	N. W. Texas	Oct. 23	Belton	"	McCarver	77	177	11,679		1,500 08	703 00
"	West Texas	Dec. 18	Victoria	"	Joyce	36	38	3,832		1,068 45	471 55
1873	North Texas	Oct. 29	Dallas	Kavanaugh	W. A. Shook	87	183	15,238		1,118 65	1,488 75
"	East Texas	Nov. 12	Palestine	"	E. F. Boone	48	103	9,237		1,317 65	1,120 70
"	Texas	Dec. 10	Austin	"	Philpott	68	84	6,718		2,302 72	710 00
"	N. W. Texas	Nov. 26	Waco	"	McCarver	94	210	11,356		1,545 45	1,102 00
"	West Texas	Dec. 18	Lockhart	"	Joyce	36	44	3,981		979 47	497 15
1874	North Texas	Nov. 4	Denton	McTyeire	W. A. Shook		188	18,224		1,924 96	1,345 00
"	East Texas	Dec. 9	Marshall	Keener	E. F. Boone		108	10,950		902 27	859 33
"	Texas	Dec. 16	Houston	"	Philpott		76	6,721		2,231 68	701 90
"	N. W. Texas	Nov. 18	Weatherford	McTyeire	F. P. Ray		272	15,381		1,806 00	1,147 40
"	West Texas	Dec. 2	Gonzales	Keener	O. A. Fisher		62	4,529		1,184 15	516 34
1875	North Texas	Nov. 3	Paris	Pierce	W. A. Shook	98	219	18,992		2,980 55	1,181 76
"	East Texas	Nov. 24	Carthage	"	S. W. Turner	52	118	11,928		1,730 49	750 49
"	Texas	Dec. 8	Brenham	"	Philpott	58	59	6,730		2,724 56	767 87
"	N. W. Texas	Nov. 10	Corsicana	"	F. P. Ray	185	228	17,481		3,949 37	1,383 55
"	West Texas	Oct. 20	San Antonio	"	O. A. Fisher	52	62	5,018		1,234 85	383 47
1876	North Texas	Oct. 11	Longview	Doggett	W. A. Shook						
"	East Texas	Dec. 13	Henderson	"	S. W. Turner						
"	Texas	Nov. 21	Huntsville	"	Philpott						
"	N. W. Texas	Nov. 8	Calvert	"	Ray						
"	West Texas	Oct. 25	Seguin	"	T. G. Woolls						
1877	North Texas	Nov. 7	Bonham	Wightman	W. A. Shook	98	224	20,936		1,200 00	1,167 10
"	East Texas	Dec. 12	Crockett	"	S. W. Turner	55	123	11,481		1,421 00	764 80
"	Texas	Dec. 19	Galveston	"	Philpott	69	65	7,530		1,845 30	1,090 85
"	N. W. Texas	Dec. 5	Waco	"	Ray	119	276	22,184		3,074 10	1,229 10
"	West Texas	Nov. 21	Corpus Christi	"	T. G. Woolls	58				1,230 37	562 40
1878	North Texas	Nov. 20	Terrell	Keener	Shook	94	232	21,957		1,620 15	920 36
"	East Texas	Dec. 11	Tyler	"	Turner	54	120	11,432		1,500 43	860 00
"	Texas	Dec. 4	Chappell Hill	"	Philpott	62	69	7,361		1,513 74	986 80
"	N. W. Texas	Oct. 30	Belton	"	Swafford	131	316	24,008		2,678 78	
"	West Texas	Oct. 16	San Marcos	"	Woolls	66	71	62,88		1,148 07	1,316 00
1879	North Texas	Nov. 5	Sherman	McTyeire	S. J. Hawkins	110	251	23,354		2,958 56	1,425 90
"	East Texas	Dec. 3	Palestine	"	S. W. Turner	58	149	14,212		1,724 34	1,295 20
"	Texas	Dec. 10	Austin	"	Philpott	73	60	8,192		2,003 00	1,035 10
"	N. W. Texas	Oct. 29	Fort Worth	"	Ray	151	323	26,965		3,367 70	1,663 35
"	West Texas	Oct. 29	Gonzales	"	Woolls	66	73	7,027		1,436 56	615 00
1880	North Texas	Nov. 17	Dallas	Pierce	Hawkins	118	262	23,711		4,148 39	1,620 00
"	East Texas	Dec. 1	Marshall	R. S. Finley	Boone	55	147	11,578		2,318 95	1,140 15
"	Texas	Dec. 8	Brenham	R. Alexander	Philpott	63	66	8,182		2,135 42	739 97
"	N. W. Texas	Nov. 10	Waco	Pierce	Ray	158	329	27,834		4,840 75	1,894 25
"	West Texas	Oct. 13	Luling	"	Woolls	70	68	6,467		2,023 21	686 70
1881	North Texas	Nov. 30	Greenville	Kavanaugh	N. A. Bourland	124	255	24,188		4,883 02	1,505 00
"	East Texas	Dec. 14	Jacksonville	"	Boone	62	190	14,414		2,544 20	1,183 40
"	Texas	Nov. 23	Houston	Keener	Philpott	57	56	7,973		2,346 58	1,064 72
"	N. W. Texas	Nov. 16	Waxahachie	Kavanaugh	Ray	167	340	28,760		5,344 01	2,057 44
"	West Texas	Nov. 16	Goliad	Keener	Woolls	79	73	6,968		2,509 85	735 45
1882	North Texas	Nov. 15	Gainesville	Parker	Bourland	134	257	26,377		5,634 53	1,656 74
"	East Texas	Nov. 29	Henderson	"	Boone	69	154	15,541		3,002 72	1,251 44
"	Texas	Dec. 13	Bryan	"	Philpott	91	114	12,302		2,422 37	1,977 55
"	N. W. Texas	Nov. 1	Cleburne	"	Ray	149	272	23,299		6,089 25	2,193 30
"	West Texas	Oct. 18	Seguin	"	Thrall		103	8,446		3,176 49	875 08
1883	North Texas	Nov. 14	McKinney	"	H. A. Bourland	127	234	27,429		6,681 00	1,972 00
"	East Texas	Nov. 28	Tyler	"	E. F. Boone	68	142	16,550		3,119 00	1,244 00
"	Texas	Dec. 12	Flatonia	"	H. V. Philpott	84	111	11,371		3,971 00	1,564 00
"	N. W. Texas	Oct. 23	Georgetown	"	F. P. Ray	143	276	24,501		6,560 00	2,273 00
"	West Texas	Oct. 17	San Marcos	"	H. S. Thrall	95	98	8,842		4,001 00	1,008 00

Recapitulation by Decades of Ministers and Members in Texas.

Year.	Preachers. Itiner'nt.	Preachers. Local.	Members.	Year.	Preachers. Itiner'nt.	Preachers. Local.	Members.
1840	19	25	1,743	1870	239	526	34,772
1850	86	182	10,480	1880	466	856	80,833
1860	244	461	30,661	1883	617	861	88,704

*No Report during the war.

RELIGIOUS DENOMINATIONS IN TEXAS.

The following table is from Rand, McNally & Co.'s Universal Geography for 1883. It purports to be copied from the United States' Census Reports for 1880:

Denominations.	No. Churches.	No. Preachers.	No. Members.	Proportion of Preachers to Members.
Roman Catholics	101	117	120,000	1 to 1225
Methodist Episcopal Church, South		414	82,939	1 to 200
Baptist	1460	754	76,857	1 to 102
Methodist Episcopal	172	193	17,701	1 to 93
Christian Disciples	165	138	16,000	1 to 116
Cumberland Presbyterian	378	310	13,387	1 to 64
Methodist Episcopal, Colored	87	56	9,372	1 to 107
Southern Presbyterians	154	89	5,306	1 to 60
Protestant Methodist	24	94	5,000	1 to 53
Protestant Episcopal Church	52	46	3,666	1 to 80
Northern Presbyterian	35	25	1,031	1 to 41
Unitarians	2	26	800	1 to 31
Anti-Mission Baptist	12	16	700	1 to 44
Congregationalists	11	8	280	1 to 36
Jews	6	5	250	Populat'n 3300
Seventh-Day Adventists	4	1	250	1 to 250
The Brethren (Dunkards)	2	2	100	1 to 50
Universalists			95	1 to 14
Free Methodists	5	6	62	1 to 10

STATISTICS OF THE VALUE OF CHURCH PROPERTY

As reported in the Five Texas Conferences.—For the Years 1878 and 1883.

Conferences—1878.	No. Churches.	Value of Churches.	Number Parsonages.	Value of Parsonages.	Value of other Church Property.	Total Values.
North Texas	135	$133,500 00	31	$16,155 00	$53,840 00	$203,655 00
East Texas	155	96,044 00	14	8,750 00	2,898 00	107,762 00
Texas	74	169,225 00	8	6,550 00	80,035 00	255,810 00
Northwest Texas	110	127,605 00	28	19,965 00	36,705 00	184,395 00
West Texas	50	55,960 00	10	7,570 00	19,752 00	75,652 00
Totals	524	$582,334 00	91	$58,990 00	$193,230 00	$887,214 00
1883.						
North Texas	189	$182,795 00	66	$41,470 00	$49,655 00	$273,820 00
East Texas	158	102,915 00	29	17,710 00	11,195 00	133,820 00
Texas	125	262,357 00	36	28,795 00	53,265 00	334,417 00
Northwest Texas	150	190,575 00	64	39,560 00	97,465 00	327,500 00
West Texas	88	111,316 00	31	30,175 00	11,786 00	153,277 00
Totals	710	$851,958 00	229	$147,710 00	$223,366 00	$1,212,834 00

The above totals show an increase in five years of 186 Churches, 138 Parsonages; and an increase in the value of Church Property of $325,820.00.

SUPPORT OF THE MINISTRY.

The following table shows the total amounts contributed in each of the five conferences for the support of the ministry for the years 1871, 1878 and 1883, and also shows the average amount raised by each preacher, and contributed by each Member:

	Conference.	Amount paid Preachers.	Average pay of each Preacher.	Average am't paid by each Member.
1871	North Texas	$17,985 00	$315 00	$1 47
	East Texas	11,465 00	285 00	1 25
	Texas	18,667 00	346 00	3 45
	N. W. Texas	13,009 00	240 00	1 29
	West Texas	9175 00	300 00	2 51
1878	North Texas	25,293 00	258 00	1 20
	East Texas	17,870 00	331 00	1 48
	Texas	25,035 00	417 00	3 40
	N. W. Texas	29,334 00	235 00	1 22
	West Texas	17,540 00	292 00	2 79
1883	North Texas	48,856 00	444 00	1 85
	East Texas	24,152 00	402 00	1 55
	Texas	36,472 00	480 00	2 90
	N. W. Texas	43,502 00	357 00	1 48
	West Texas	18,899 00	331 00	[illegible]

Texas bore a part in the centennial celebration of the origin of Methodism in 1839. R. Alexander, Jesse Hord and others held a most successful camp-meeting at what was called the centenary camp-ground, in Washington county. There were about one hundred conversions. At the close of the meeting D. N. V. Sullivan arose to make a few concluding remarks. After announcing some appointments for preaching on the circuit, he announced another big camp-meeting, though the time was not definitely fixed. It would be held on the bank of a river near a big spring, whose waters were clear as crystal. The grounds would present an appearance of surpassing beauty, shaded with trees bending with fruit. None of the campers would suffer with sickness; all would be superlatively happy, as they would leave sorrow and sighing behind them, and God would wipe tears from all eyes. They would need no lights; God himself would illuminate the scene; indeed there would be no night there, and the sun would never more set. As to death they would never more witness the sad spectacle. Those who pitched their tents on the bank of that river would never die. The wreaths they wore would be fadeless; the songs they sung would roll on in harmonious numbers forever! This little talk was made with inimitable pathos, and with his fine poetic taste. As the congregation began to catch his meaning an irresistible tide of religious emotion rolled through the assembly, and there was a real old-fashioned Methodist shout. Mr. Sullivan came to Texas from South Carolina as a local preacher, and in 1838 commenced a school in Ruterville. He died in 1847, and was then presiding elder of the Washington district.

Our Sunday-school Literature.—The Sunday-school literature, published by the Southern Methodist Publishing House at Nashville, is gradually forcing its way into very general circulation throughout our State. It is found on the center tables of the finest parlors in our cities, on the book shelves in the houses of farmers and mechanics, and on the window sills of log cabins in the extreme frontier settlements. It is slowly but surely displacing much of the popular yellow-backed literature so popular a few years since. Our people are becoming so well informed on the Scriptures, its history, biography, geography, etc., that it is a real pleasure to preach to and converse with persons who understand these topics. Half-grown children in our Sunday-schools are now better posted in the Scriptures than some of the early preachers were when they received license to exhort. How reasonable the recommendation of our discipline that we should advise our people to patronize our own periodicals, and use our own Sunday-school literature. None better can be found.

Health Resorts.—The whole prairie and mountainous region of Texas might well be denominated a grand sanitarium—so pure our atmosphere, and so free from malarial diseases. But we also have special health resorts; as yet not as noted as Saratoga, the White Sulphur Springs of Virginia, or the Hot Springs of Arkansas, but some that are attracting favorable notice, and visited by thousands of invalids seeking restoration to health. Such are the Sour Wells of Hardin county, and the still more noted Lampasas Springs. Four years ago, a gentleman living in one of the most beautiful and picturesque places in Texas, in Palo Pinto county, at an elevation of about one thousand five hundred feet above the sea level, surrounded with hills on three sides, with a lovely valley on the other, in boring for water struck a mineral stream which has been found to possess almost miraculous healing properties. The place is named Mineral Wells, and is situated eight miles from Millsap, on the Texas and Pacific Railway. See advertisement.

Our Twenty-five Articles of Religion.—The discriminating judgment of John Wesley is seen in the careful revision he gave to the articles of religion prepared for the Methodist discipline. His veneration for antiquity did not prevent him eliminating whatever he disapproved in the formulated doctrines of the Established Church.

In the first article which declared that "there is but one living and true God, everlasting, without body, parts or passions," etc., he left out *passions*. The reason for this omission need not be stated.

Of the thirty-nine articles, he omitted fourteen, leaving but twenty-five. The third, of Christ going into hell, is left out. Also the eighth, about the three creeds. Article thirteen, which declares that good works done before justification, "have the nature of sin," is left out. The fifteenth article, Christ alone without sin, is omitted, as it seems to contradict the doctrine of Christian perfection as taught by Wesley.

But the most important of all his omissions is article seventeen, "of predestination and election." "Predestination to life is the everlasting purpose of God, whereby, before the foundations of the world were laid, he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honor. Wherefore they which be endued with so excellent a benefit of God be called, according to God's purpose, by his spirit working in due season; they, through grace, obey the calling; they be justified freely; they be made sons of God by adoption; they be made like the image of his only begotten Son, Jesus Christ; they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity." Here the doctrine of eternal election is as strongly avowed as in the Calvinistic creeds; but nothing is said about reprobation. Mr. Wesley's sermon on free grace took the broad ground that salvation is provided for all; hence he eliminated the article which, by implication at least, made the salvation of the non-elect an impossibility.

Of articles omitted there was one which anathematized certain parties who hold to salvation by being connected with a sect; that about the authority of General Councils; of preaching without proper authority; of the validity of the sacraments administered by unworthy ministers; of unworthily partaking of the Lord's Supper; of the treatment of persons excluded from the communion of the church; of the homilies; of the consecration of bishops and ministers; etc., etc.

In revising the Ritual, Mr. Wesley eliminated that prayer which thanked God for the regeneration of the baptized infant.

Article twenty-three, in reference to the rulers of the United States, was not prepared by Mr. Wesley, but incorporated by the American General Conference.

Of the twenty-four articles prepared by Mr. Wesley, the late Dr. A. T. Bledsoe—*Southern Review*, October, 1876—says: "Mr. Wesley did one great thing for theology, which has never been fully appreciated, either in Europe or America. We allude to the twenty-four articles of religion, which he provided for the use of his followers in this country. We have studied these articles for more than forty years, not only in the works which have been written upon them, but also in the light of the Holy Scriptures and in the silent hours of our private meditations; and we are now firmly and confidently persuaded that they constitute the most perfect confession of faith under the sun."

SUNDAY-SCHOOL STATISTICS

Of the Five Texas Conferences.—For the Years 1870, 1875, 1880, 1883.

Conferences.	1870. Schools.	1870. Teachers and Officers.	1870. Scholars.	1875. Schools.	1875. Teachers and Officers.	1875. Scholars.	1880. Schools.	1880. Teachers and Officers.	1880. Scholars.	1883. Schools.	1883. Teachers and Officers.	1883. Scholars.
North Texas	86	373	4065	125	670	5938	168	1130	9223	197	1332	9,659
East Texas	49	186	1955	97	475	3745	135	732	5630	160	915	6,655
Texas	38	298	1917	45	360	2741	70	511	2113	168	867	6,120
Northwest Texas	50	295	2024	119	741	5892	221	1546	11283	191	1358	10,855
West Texas	43	227	1621	49	273	1903	79	361	2955	75	672	5386
Totals	266	1369	11,582	435	2519	20,219	673	5280	31,172	791	5084	38,675

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BAPTISMS IN THE SEVERAL TEXAS CONFERENCES

For the years 1877, 1880, and 1883, with the amounts contributed for building and repairing Churches and Parsonages for the year 1883:

Conferences.	1877. Baptisms. Infants.	1877. Baptisms. Adults.	1880. Baptisms. Infants.	1880. Baptisms. Adults.	1883. Baptisms. Infants.	1883. Baptisms. Adults.	1883. Contributed for Building, etc.
North Texas	1544	922	1264	1488	1138	1917	$38,107 00
East Texas	478	923	563	425	944	1292	12,115 00
Texas	474	502	463	428	561	544	46,694 00
Northwest Texas	1250	1759	1634	567	1119	1344	18,011 00
West Texas	465	498	467	384	617	578	22,557 00
Totals	4211	4604	4391	3292	4079	5695	$137,484 00

Dr. Carl Murray.—Amongst the professional men of Dallas, Texas, none are entitled to higher rank than Dr. Carl Murray, who has, during the past eight years, treated at his medical rooms, in Dallas, more than three thousand cases. The treatment of all female diseases a *specialty*. He also treats successfully all throat diseases and nasal catarrh. Persons who suffer from chronic and nervous diseases should either visit or correspond with Dr. Murray. Office and rooms 935 Elm street, Dallas, Texas.

The Avenue Hotel, of Austin, Texas, has recently changed hands. D. M. Wilson, formerly of the Wilson House, of Laredo, is the proprietor. Mr. Wilson keeps a first-class hotel, and those who visit Austin should make a note of this.

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IMPORTANT.

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600 elegant rooms fitted up at a cost of one million dollars, reduced to $1 and upwards per day. European Plan. Elevator. Restaurant supplied with the best. Horse cars, stages and elevated railroad to all depots. Families can live better on less money at the Grand Union Hotel than at any other first-class hotel in the city.

Nashville College for Young Ladies.—Here is a church enterprise which has almost at a bound reached the front rank of institutions for the higher education of girls. For years Nashville, though the center of Southern Methodism, had no representative school for the daughters of the church. Upon the urgent solicitation of leading men of the Methodist Church, Rev. George W. F. Price opened a private school in Nashville, September, 1880, which was the nucleus of the present very flourishing college for young ladies. As a correlated branch of Vanderbilt University, the advantages offered by the institution are of the finest character. The splendid new college is now entirely filled with pupils. The standard of education is exceptionally high. Education, not graduation, is the motto of the school. For those who send their daughters beyond our State to be educated, no institution offers greater inducements than this college, which now enrolls over two hundred pupils from a dozen States.

Methodist Reunion in Canada.—Fifty years ago there was a strong tendency among Christian bodies to divide upon questions of comparatively small importance, both doctrinal and economical. The tendency now is in the opposite direction, and toward a union of all who agree upon certain great fundamentals of the gospel. For about ten years the different Methodist bodies in Canada have been discussing the question of a union, and on the 20th of August last, representatives of four out of the five Methodist Churches met at Bellville, Canada, and on the 3d of September articles of union were agreed upon by an overwhelming majority of all the representatives. The new body is called "The Methodist Church." Instead of bishops for life, two superintendents were elected to hold office for twelve years. Drs. Rice and Carman were elected Itinerant General Superintendents. The united church will have the pastoral oversight of the Methodists in the Dominion of Canada, Newfoundland and the Bermudas. The following are the statistics as reported to the United General Conference:

Methodist Church of Canada—Probationers for the ministry at college, 41; at work, 126; effective ministers, 880; superannuated, 134; supernumerary, 35; total ministers, 1216. Members on trial, 8375; full, 120,369; total, 128,744.

Methodist Episcopal Church—Probationers at college, 7; at work, 24; effective ministers, 189; superannuated, 35; supernumerary, 4; total, 259. Members on trial, 1883; full, 23,788; total, 25,671.

Primitive Methodist Church—Probationers at college, none; at work, 10; effective ministers, 64; superannuated, 14; supernumerary, 1; total, 89. Members on trial, 1413; full, 6577; total, 8990.

Bible Christian Church—Probationers for the ministry at college, 1; at work, 10; effective ministers, 53; superannuated, 11; supernumerary, 2; total, 79. Members on trial, 480; full, 6918; total, 7398.

Grand total—Probationers for the ministry at college, 49; at work, 170; effective ministers, 1186; superannuated, 194; supernumerary, 42; total, 1633. Members on trial, 12,151; full, 157,-752; total, 169,903.

Methodist Church—Total value of church property, $8,809,817. Methodist Episcopal $1,523,514. Primitive Methodist, $402,236. Bible Christian, $395,210. Total churches, 3150. Total value of property, $9,130,807.

Methodist Church—Sunday-schools, 1938; teachers, 16,781; scholars, 132,320; meeting in class, 17,352; volumes in library, 223,732.

Methodist Episcopal—Schools, 432; teachers, 3182; number of scholars, 23,938.

Primitive Methodist—Schools, 152; teachers, 1172; scholars, 9365.

Bible Christian—Schools, 1150; teachers, 1299; scholars, 9399; meeting in class, 1178; volumes in library, 17,439.

Grand totals—Schools, 2797, teachers, 23,434; scholars, 173,032.

As the Liver is Easily Disordered and a great deal of Bilious Distress apt to prevail during the spring, Doctor Jayne's Sanative Pills are of seasonable efficacy, as they restore the Liver to healthy action, and remove all Biliousness.

Write to Shaw & Blaylock for terms to sell books.

Continued from Eighth Page.

defeated a party of Comanches near Fort Graham.

December 10—Lamar and Burnet inaugurated President and Vice-President.

1839, January 1—The house of Mr. Morgan, six miles above the falls of the Brazos, attacked and five persons killed.

January 10—Mr. Marlin's house attacked. The Indians repulsed with loss. After the savages retreated, the whites prepared to follow, commanded by Benjamin Bryant.

January 16—A large party of Anadaqua Indians, under their chief, Jose Maria, was overtaken and assaulted. After losing ten killed and five wounded, the whites were commanded to retreat.

February 15—Col. John H. Moore destroyed an Indian village on the upper Colorado. He lost one man and killed about thirty Indians.

March—Cardova, a Mexican emissary, seeking to excite the Indians to hostilities, was found near Seguin, and severely chastised by Burleson. Some of Cordova's party having escaped from Burleson, were overhauled by Lieut. James O. Rice, on the Colorado, and the party completely broken up, and their papers captured.

April—Austin was selected as the seat of government. Seven new vessels purchased for the navy.

April 30—Mrs. Coleman and her son killed near Webberville. Indians were pursued by the settlers under Burleson.

April 21—A severe battle fought on Brushy creek. Jacob Burleson, James Gilleland, Edward Blakie and John Waters killed, and some others wounded.

May 27—Capt. John Bird left his camp at Fort Milam, near the falls of the Brazos, for an Indian scout. The Indians were found on Little river, and a fight ensued, in which a good many of them were killed. The whites lost four men, including Capt. Bird.

During the summer Mr. Webster, with his wife, three children and fourteen men started from Austin, to form a settlement on the north Gabriel river. On Brushy creek this party was attacked by Indians and all the men killed, and the women and children taken prisoners.

July—In pursuance of President Lamar's policy, which was to banish all Indians from the territory of the Republic, arrangements were made for expelling the Cherokees and other civilized tribes from East Texas, where they had settled, with the permission of the Mexican authorities. Vice-President Burnet and Gen. A. S. Johnson, Secretary of War, were sent to try to persuade the Indians peaceably to leave. This they declined to do. In anticipation of such refusal, the President had ordered the regiments of Burleson, Rusk and Landrum into the neighborhood of the Indian villages on the Angelina river.

July 15—All negotiations having been broken off, the whites, under command of Gen. Douglass, attacked the principal Cherokee village; after pretty severe fighting the Indians retreated, having lost eighteen of their warriors. The Texans had three killed and five wounded.

July 16—The Indians were overtaken at the Neches river, where they had selected a strong position for defence. They fought desperately; but after losing about one hundred in killed and wounded, they retreated in disorder, and made no further stand, until they escaped across the Sabine. In the last day's fight the whites lost five killed and seventeen wounded.

September—A number of adventurers—partly Texans, thrown out of employment by the disbanding of the army; and partly Mexicans, on the west side of the Nueces river—proclaimed "the Republic of the Rio Grande." Among the Texans were S. W. Jordan, Wm. S. Fisher and Reuben Ross. Among the Mexicans were Colonels Canalis, Zapata, Gonzales and Seguin. For more than a year the Republicans operated along the valley of the Rio Grande, and thus secured Texas against a Mexican invasion.

October—The President and heads of departments removed to Austin, the new seat of government. Captain Thomas B. Howard, of the Rangers, defeated a party of Indians on Little river.

December—Colonel Burleson had a fight with Indians on Cherokee creek, San Saba county. Among the prisoners captured were the wife and children of the celebrated Cherokee chief, Bowles, who had been killed on the Neches in the summer.

1840, March 20—A party of Comanches visited San Antonio to enter into a treaty. Twelve chiefs, armed, entered into the council house. They were charged with not having delivered all the prisoners held by them, including Mrs. Webster and her children. A quarrel ensued, followed by a fight, in which the twelve warriors in the council house, twenty others and three women and two children were killed. Among the whites, seven were killed and eight wounded.

April 3—Brazos Presbytery of the Old School Presbyterian Church organized at Gay Hill, Washington county.

July—Comanche invasion.

August 4—About four hundred Indians crossed Plum Creek, in Caldwell county, on their way to the coast.

August 6—The Indians reached Victoria, and partially burned the town.

August 8—Early in the morning, burned Linnville, on Lavaca Bay. Three families in the place took refuge on a small sailing vessel in the bay. Mr. Watts, Collector of Customs, was killed and his wife taken prisoner. From this point the Indians hastily retreated with all their booty and some prisoners. In the raid twenty-one whites had been killed. As the news of this invasion reached the settlements, the people rallied under their favorite leaders to intercept them. The companies of C. L. Owen, Ben. McCulloch, Ed. Burleson, Mr. Caldwell, T. W. Ward, J. W. E. Wallace and Monroe Hardiman collected at Plum Creek, where they were placed under the command of General Felix Houston.

August 12—Just as the savages were leaving their camp, they were furiously charged by the whites. Twenty-seven Indians were killed and many wounded. The Indians, finding they could not escape with their female captives, shot them. Mrs. Crosby was killed; but the arrow was withdrawn from Mrs. Watt's breast, and she recovered.

October 8—Union Baptist Association organized at Travis, Austin county.

October 24—Colonel John H. Moore destroyed an Indian village on the head waters of the Colorado. Over one hundred Indians killed. In the village the whites found some of the goods carried off from Linnville in the previous summer. Thirty-four prisoners were taken.

December 25—Texas Conference of the Methodist Episcopal Church organized at Rutersville, Fayette county.

During the year 1840 England, Holland and Belgium acknowledged the independence of Texas.

1841, Santa Fe Expedition—The portion of the Santa Fe lying northeast of the Rio Grande was claimed as belonging to our Republic. President Lamar was anxious to divert the Santa Fe trade from St. Louis to our ports; and early in 1841 preparations were made for sending an expedition to that distant part of the country.

June 20—The expedition started from Brushy creek, in Williamson county. General Hugh McLeod was the military commander. He had one company of artillery and five companies of mounted infantry—in all 270 men. Messrs. Wm. G. Cook, R. F. Brenham, and Jose Antonio Navarro were sent as commissioners to treat with the authorities of Santa Fe. Wm. Kendall was a guest of the party; and there were about fifty traders with goods to barter. Failing to secure proper guides the expedition got lost in the Wichita mountains and suffered incredible hardships.

August 11—Messrs. Howland, Baker and Rosenberg were sent forward for supplies, and were imprisoned by the Mexicans. Subsequently the expedition separated into parties, and the advance party reached the village of Anton Chico, on the Calinas river, September 10th, and were immediately arrested and disarmed. To add to the misfortunes of the expedition, one of the captains, Wm. P. Lewis, proved a traitor, and betrayed his companions into the hands of the Mexicans, so that all found themselves prisoners of war. They for more than a year languished in the prisons of St. Jaco, Perote and Puebla. Col. Navarro was kept in the castle of San Juan Deulloa until 1844.

December 13—Sam Houston inaugurated President second term; Edward Burleson, Vice-President.

1842—The policy of introducing a population through colonial contracts was revived, and contracts entered into with W. S. Peters, Henry Castro, C. F. Mercer, Fisher and Miller.

March 7—Vasquez, with 700 Mexican soldiers, took possession of San Antonio. Another, but smaller party, appeared at Refugio and Goliad. Two days later all parties retreated toward the Rio Grande.

March 10—President Houston and the members of his cabinet retired from Austin to Houston.

June 27—Congress met in Houston.

September 11—Gen. Adrian Woll, with about 1200 soldiers, took possession of San Antonio. He took Judge Hutchinson, who was holding the District Court, and a number of the lawyers in attendance, and some of the citizens.

September 17—Battle of Salado. Woll advanced as far as the Salado creek, a few miles east of San Antonio, where he encountered the Texans under Caldwell and Hays. The Mexicans suffered a severe defeat, and started to retire to the city. Their loss as reported by Col. Caldwell, was sixty killed. The Texans had one killed and nine wounded. On the way to the city Wool fell in with a company of men from Fayette county under Captain Dawson. Dawson's company was badly cut up; thirty-six were killed; a few escaped, and a few who surrendered were spared by the enemy. Woll immediately retreated to the Rio Grande.

November 12—Two hundred men, under Col. Bennett, with Somervell's permission, left the army for home.

November 14—Congress convened by order of President Houston in Washington. Texas navy was on the coast of Yucatan. Gen. Somervell in commad of about 700 men on the Rio Grande.

December 8—The Texans occupied the town of Laredo without opposition.

December 16—Somervell crossed the river and took possession of Guerrero Canalis, the commander retiring without a fight.

December 18—Recrossed the river into Texas.

December 19—Somervell's army disbanded by the general's order.

Mier Expedition—When Somervell's army disbanded, about 300 men determined to effect the capture of the town of Mier. Wm. S. Fisher was elected commander. Boats were procured and part of the men and baggage placed on board to float down to the town. Thomas J. Green had charge of the boats.

December 21—A detachment of Texans entered the town, then unprotected, and demanded provisions, and took the Alcalde as a hostage to secure the supplies. While the Texans were waiting at their camp on the river for the needed supplies, Gen. Ampudia took possession of Mier, with a force of several hundred soldiers; and, of course, the supplies were not forthcoming.

December 25—The Texans marched toward the town. At the Alcantra creek encountered the soldiers of Ampudia, and drove them into the place, where the fighting continued all night. The Texans had lost sixteen killed and twenty-five wounded; among the latter was Col. Fisher, the commander.

December 26—About noon the Texans surrendered as prisoners of war.

December 25—The Synod of the Cumberland Presbyterian Church organized near Nacogdoches.

1843, February 11—At Salado the Mier prisoners overpowered the guard and escaped; but most of them were subsequently recaptured.

March 24—By order of Santa Anna, the recaptured prisoners, still at Salado, were decimated. In the lottery, seventeen drew black beans, and were immediately marched out and shot.

The Snively Expedition—The Santa Fe traders, going to St. Louis, passed through Texas territory. It was known that a richly laden train would pass along this route in the spring of 1843; and President Houston authorized his Adjutant General, Jacob Snively, to organize a company for its capture—"according to the rules of civilized warfare."

April 27—Snively left his camp, near the present town of Denison, on the Red river.

May 27—Reached the Santa Fe, near the Arkansas river; soon afterward, part of the men becoming dissatisfied, left for their home, under Capt. Chandler; and a few days later, Capt. Philip St. George Cooke, of the United States Dragoons, sent to protect the train, disarmed Snively and his men.

The question of annexing Texas to the United States again excited the public mind. To prevent this Santa Anna sent Ex-Governor J. W. Robinson, who had been taken prisoner at San Antonio, with propositions looking to an adjustment of existing difficulties.

June 18—Through the good offices of the British Minister in Mexico, a temporary armistice was agreed to between Texas and Mexico.

September 26—C. W. Hockley and S. M. Williams were appointed, on the part of Texas, to meet similar commissioners for a permanent armistice. To this Mexico was inclined, to prevent the annexation of Texas to the United States. Serious trouble in Eastern Texas between the "Regulators" and "Moderators."

December 9—Anson Jones and Kenneth L. Anderson inaugurated President and Vice-President of Texas.

1844, April—The United States Senate rejected the bill introduced by Mr. Calhoun, for the annexation of Texas, but the measure was evidently growing in favor with the people, both in the United States and Texas. During the pendency of the question, Gen. Zachary Taylor, of the United States army, had a corps of observation on the Sabine river, in Louisiana.

November—At the Presidential election, Mr. Polk, the annexation candidate, was elected President of the United States.

1845, February—The United States Congress passed the joint resolution for the annexation of Texas to the Union.

March 1—President Tyler signed the annexation bill.

June 16—The Congress of Texas convened in Washington, under a proclamation of President Jones.

June 23—Texan Congress passed the bill approving the annexation of the Republic to the United States. President Jones and heads of department removed to Austin, which became again the seat of government.

July 4—Convention of delegates of the people of Texas met in Austin. Thomas J. Rusk, President. On the same day passed the annexation bill.

Gen. Taylor's army transferred from the Sabine to Corpus Christi, Texas.

August 28—The convention adjourned, after preparing a constitution for the State of Texas.

October 18—General election in Texas. The people voted by an overwhelming majority in favor of annexation. The constitution was adopted.

December 27—A bill passed the United States Congress for the admission of Texas as a State of the Union.

1846, February 16—Annexation consummated. United States postal service extended over Texas. Her Senators and Representatives admitted to their seats in Congress. Anson Jones, the last President of the Republic, surrendered the executive department to J. Pinckney Henderson, the first Governor of the State of Texas. The result of annexation was a war between the United States and Mexico.

March—Gen. Taylor's army removed from Corpus Christi to the Rio Grande. Capt. James Gillespie, with a company of Texas Rangers, captured the town of Laredo.

May 2—Texas called upon to furnish two regiments of cavalry and two regiments of infantry for the Mexican war. Gov. Henderson became their commander, with the rank of Brigadier General of Volunteers, and Lieutenant-Governor Albert C. Horton became acting Governor.

May 8—Battle of Palo Alto.

May 9—Battle of Resaca de la Palma, soon after which the American army crossed the Rio Grande and left Texas territory.

August 24—Santa Fe captured by Col. Kearny.

September 23—Battle of Monterey.

December—A territorial government organized under the authority of the United States, in Santa Fe.

1847, February 22—Battle of Buena Vista.

September 14—Gen. Scott, in command of the American army, entered the City of Mexico, virtually terminating the war. Harris & Morgan purchased the steamships Palmetto and Galveston thus establishing the celebrated "Morgan Line."

December 21—George T. Wood inaugurated Governor, and John A. Greer Lieutenant-Governor. Controversy between the United States and Texas about the possession of Santa Fe, which was claimed by both.

1848, February 22—Treaty at Guadalupe Hidalgo. Mexico relinquishes all title to Texas, and sold to the United States Upper California, Nevada, Arizona, and portions of Utah and New Mexico.

The Texas Legislature passed a bill to extend the State laws over Santa Fe, and Judge Beard was sent there to hold courts; but Col. Monroe, in command there, interfered with the holding of Texas courts, and ordered an election for a territorial delegate to Congress who was admitted to his seat.

Colonels Ford and Hayes opened a road from San Antonio to El Paso.

Baptist State Convention organized at Anderson, Grimes county.

1849—The Santa Fe controversy still unsettled. The whole country excited over the question.

The Protestant Episcopal Convention organized at Matagorda, by Bishop C. W. Freeman, of Arkansas.

October 1—First convict received at the penitentiary, at Huntsville.

December 21—P. Hansborough Bell inaugurated Governor; John A. Greer, Lieutenant-Governor.

1850—Santa Fe sold to the United States for $10,000,000; one-half of which was paid to the State in United States bonds; and the other half retained in the treasury of the United States, to satisfy the public creditors of Texas.

1851—Bell re-elected Governor; J. W. Henderson, Lieutenant-Governor. General Edward Burleson, former Vice-President, died in Austin. The building of a new land office commenced in Austin.

1852—July 4—Corner stone of the new State House laid on Capitol Hill, Austin.

1853—Territory south of the Gila river, known as the "Gadsden purchase," bought from Mexico by the United States.

December 21—Elisha M. Pease inaugurated Governor; D. C. Dickson, Lieutenant-Governor. Twenty miles of the Buffalo Bayou, Brazos and Colorado railroad, the first in the State, put in operation. Houston and Texas Central commenced; it was chartered at first as the Galveston and Red River road. The Legislature passed laws for the establishment of asylums for the blind; for lunatics; for the deaf and dumb. $2,000,000 of the money received for Santa Fe set apart for a school fund.

1854—The Legislature appropriated $300,000 for river and harbor improvements; and the people of various localities subscribed as much more to the same purpose. Canal opened from Galveston Bay to the Brazos river.

June 24—Fearful tornado in Cook county.

September 17—Fearful storm at Matagorda.

1855—It appearing that the $5,000,000 reserved in the United States Treasury was not enough to satisfy all the demands of the creditors of Texas, Congress added $2,750,000 to the amount. With this sum all the debts of the old Republic were liquidated. The Legislature passed a general railroad law granting sixteen sections of land to each mile of completed road; and loaning $6000 per mile to the roads out of the school fund of the State. The money received from the United States from the sale of Santa Fe enabled the State to remit the taxes to the counties to build jails and courthouses. Trouble between the citizens and Mexican cartmen in the west.

December 21—Pease and Dickson inaugurated Governor and Lieutenant-Governor for the second term.

1856—Railroad commenced from Houston to Columbia. Ex-Governor George T. Wood died at his home on the Trinity river.

1857—Asylums opened in Austin for lunatics, for the blind and for the deaf and dumb. Thomas J. Rusk, who had been in the United Senate since annexation, died. Ex-Governor Henderson, appointed Senator in his place, died before taking his seat. The people of Galveston voted to pay $100,000 to build a railroad bridge from the island to the mainland.

Congress appropriated $80,000 to run the line on the northern boundary of Texas. Major Emory, the commissioner, agreed that Pease river should be our upper line; but this was afterward objected to, and the controversy for the ownership of Greer county, lying between the forks of Red and Pease rivers, is still undecided, though Texas claims all the territory, and has set apart a large portion of the lands for educational purposes.

December 21—Hardin R. Runnels inaugurated Governor; Frank R. Lubbock, Lieutenant Governor. During the year a number of scattered tribes of Indians were collected by R. S. Neighbors, the agent, and placed on reservations in Young county.

1858—In the spring Colonel John S. Ford had a fight with the Indians on the Canadian river, in which he killed about seventy of them. Soon afterward, Earl Van Dorn, of the United States army, had a fight with the Indians near the Wichita village. Fifty-six Indians were killed. Among the soldiers one lieutenant was killed and Major Van Dorn wounded.

1859—Major George H. Thomas, under instructions from Washington, removed the Indians from their reservations in Texas to the Indian Territory. M. B. Lamar, ex-President of Texas, died at his home near Richmond, on the Brazos. Trouble on the Rio Grande border.

October 1—Juan N. Cortina took military possession of the city of Brownsville, but was soon driven back across the Rio Grande.

December 21—Sam Houston inaugurated Governor; Edward Clark, Lieutenant Governor.

1860, January 24—Telegraphic communication established between Galveston and Houston, and was soon extended to the principal cities of Texas.

February 1—Trains crossed the Galveston railroad bridge. At the close of this year, the Sunset route, as it is called, was in operation from Harrisburg to Alleyton; the Houston and Texas Central from Houston to Millican; San Antonio and Mexican Gulf road from Lavaca to Victoria; Texas and New Orleans road from Houston to Beaumont; Southern Pacific from Shreveport to Waskom's. The country greatly excited over the election of Mr. Lincoln, some of the Southern States threatening secession from the Union. Incendiary fires in Northern Texas. Indians troublesome on the frontier.

1861, January 8—By a common agreement the people elected delegates to a convention.

January 21—By proclamation of Governor Houston the Legislature convened in extra session at Austin.

January 28—The secession convention met in Austin, and its authority was promptly recognized by the Legislature.

January 29—Trains first crossed the Brazos bridge on the western branch of the Texas Central road.

February 1—The convention, by a vote of 166 to 7, passed the ordinance of secession.

February 16—Government property at San Antonio, surrendered by General Twiggs, the officer in command, to the commissioners appointed by the secession convention to take charge of the same.

February 21—Property at Brazos Santiago surrendered to the Texans under Colonel John S. Ford.

February 23—The people voted on the question of secession: 39,415 for the measure and 13,841 against it.

March 16—Governor Houston, having declined to take the oath of allegiance to the new Confederacy, which had been proclaimed at Montgomery, Alabama, was displaced, and Edward Clark became Governor.

April 15—Fort Bliss surrendered, and about the same time William C. Young, with a party of Texans, crossed Red River and captured Fort Arbuckle. By the terms of agreement with General Twiggs, the soldiers west were permitted to march to Indianola and embark for the North on transports to be sent by the United States authorities.

April 17—The steamer Star of the West, sent to transport the Federal soldiers from the Texas coast, was captured by General Van Dorn.

April 24—No Federal transport appearing, 450 soldiers embarked at Indianola on two schooners for the North. They were recaptured by Van Dorn in Matagorda bay, having failed to obtain a pilot. These were the same that General Twiggs had surrendered at San Antonio.

April 29—Military authorities at New Orleans took possession of the Morgan steamers, and all legitimate commerce ceased.

May 9—Colonel Reeves, with 318 soldiers from the frontier, surrendered to Van Dorn near San Antonio. This was the last of the 2500 soldiers guarding the frontier of Texas when the civil war was inaugurated.

1861, July 2—Galveston blockaded by a Federal fleet. This was soon followed by the blockade of all the Texas ports.

July 26—General John R. Baylor captured the town of Mesilla.

November 7—Francis R. Lubbock inaugurated Governor; John M. Crockett, Lieutenant-Governor. Expedition to Arizona.

December—A brigade under the command of General Sibley left San Antonio for the Rio Grande.

December 16—At Fort Bliss General Sibley proclaimed the Confederate laws in force in the valley of the Rio Grande.

1862, February 21—Battle of Val Verde.

March 7—Battle of Glorietta.

April 25—Battle of Peralta. After this battle the Sibley Brigade returned to the interior of Texas. General Hebert was in command of the Confederate forces in Texas.

May 17—Commodore Eagle, of the blockading fleet, demanded the surrender of Galveston; but it was not surrendered.

October 4—The Confederates withdrew from Galveston to Virginia Point, on the mainland. A few soldiers of the 42d Massachusetts landed and occupied one of the Galveston wharves.

November—General J. Bankhead Magruder became the commander in Texas. He commenced his preparation for the reoccupancy of Galveston.

December 31—Late at night Magruder's forces silently entered the city of Galveston, while two bayou boats, which had been fitted up as gun-boats, steamed toward the wharves. The Federal gun-boat Harriet Lane was boarded and captured, her commander and first lieutenant having been killed. The soldiers on the wharf surrendered. The Westfield, the flagship of Commodore Renshaw, was aground. To prevent her from falling into the hands of the Confederates she was blown up, and by a premature explosion the Commodore and fifteen men lost their lives.

1863—Ex-President Sam Houston died.

September 8—Battle of Sabine Pass; a small fort had been erected to guard the pass. Forty-one men successfully resisted an attack by a formidable Federal force. The Confederates captured the steamer Clinton and the gun-boat Sachem.

November 5—Pendleton Murrah inaugurated Governor; Fletcher S. Stockdale, Lieutenant-Governor. On the same day that Murrah was inaugurated, General Bee evacuated Brownsville, on the Rio Grande, the principal cotton port of Texas during the preceding part of the war.

November 6—Brownsville occupied by the Federals under General Banks, who immediately advanced along the coast.

November 30—The Federals reached Pass Cavallo, the Confederates having evacuated Fort Esperanza, on St. Joseph's Island.

December 13—Federals took possession of Indianola.

December 26—They occupied Lavaca.

December 29—In a severe storm and norther fourteen men belonging to Captain Rugely's company of Confederate troops perished while attempting to cross Matagorda Bay.

1864, March 13—Federals evacuated Matagorda Bay and the coast of Texas, leaving a small garrison at Brownsville.

April 8—Battle of Pleasant Hill, Louisiana.

April 9—Battle of Mansfield.

April 14—Battle of Blair's Landing.

April 18—Battle of Yellow Bayou. Soon after this most of the Union troops were taken from the southwest to join in Sherman's march to the sea, or to assist Grant in the campaign before Richmond. General E. Kirby Smith was in command of the Trans-Mississippi Department, and General J. G. Walker of the District of Texas.

1865, January 8—A severe fight took place between a considerable party of State and Confederate troops with a band of Kickapoo Indians, on Dove Creek, in Western Texas. The whites lost seventeen killed and twenty-five wounded. The loss of the Indians was not quite so heavy.

May 13—The last blood shed in the great civil war was in a conflict between small parties of Federal and Confederate soldiers who met on the old Palo Alto battle-ground. This was four days after the surrender of General Lee at Appomattox Courthouse.

May 23—Soldiers in Houston and Galveston threw off the control of their officers and seized public property.

June 2—Generals Smith and Magruder went on board a Federal ship in Galveston harbor and formally surrendered the Trans-Mississippi Department.

June 19—Emancipation day. General Granger announced that all slaves in Texas were now free.

July 25—Andrew J. Hamilton, at Galveston, issued a proclamation, announcing his appointment as Provisional Governor of Texas, by President Johnson. After leaving Texas, ex-Governor Murrah died in Mexico.

November 25—Governor Hamilton issued a proclamation for the registration of voters in Texas, preparatory to an election for delegates for a convention to form a constitution.

1866, January 8—Election of delegates to the first reconstruction convention.

February 10—Convention met and organized. J. W. Throckmorton, president.

April 2—Convention having completed its work, adjourned.

June 4—At a general election the constitution was adopted.

August 9—The legislature met at Austin.

August 13—J. W. Throckmorton inaugurated governor; G. Wash. Jones lieutenant-governor.

Indians on frontier very troublesome. A report to the legislature estimated that during two years 162 persons had been killed by them, and twenty-four wounded; but the Federal commander would not permit the organization of State troops for protection.

1867, March 2—Congress was displeased with President Johnson's plan of reconstruction, and declared the governments of Texas and Louisiana provisional, only.

April 15—General Griffin, in command at Galveston, prohibited all popular elections in Texas.

April 17—He issues an order putting colored men on juries. Preparatory to the registration of voters, fifteen registration districts were formed, corresponding with the judicial districts of the States.

July 30—By order of General Sheridan, the commander of the fifth military district, at New Orleans, J. W. Throckmorton was pronounced "an impediment to reconstruction," and removed from office. E. M. Pease was appointed governor.

During the fall there was a general registration of voters. There were registered 56,678 white, and 47,581 colored voters.

1868, February 10 to 14—Election held for delegates to a second Reconstruction Convention.

June 1—Second Reconstruction Convention met in Austin, Edmund J. Davis, president. After this body had been in session nearly three months, and had not completed its work, a bill was passed and sent to General Reynolds for his approval, asking a further appropriation of $25,000 to defray its expenses. In the General's reply he says: "The convention has now been in session eighty-five days, and has expended an appropriation of $100,000. The resolution is respectfully returned without approval."

August 31—The convention took a recess until the first Monday in December.

December 7—The day for the reassembling of the convention; but there was no quorum.

December 8—Convention met and proceeded to business.

1869, February 5—This was the last day the convention had a quorum, as a number of its members resigned, and others had indefinite leave of absence.

December 6—There being no quorum present, President Davis declared the convention adjourned, and directed the secretary to turn over the constitution and all ordinances, etc., to the Adjutant-General of the Fifth Military District. During the year there was a general removal of civil officers throughout the State, especially such as could not subscribe what was called the "iron-clad oath."

July was the time fixed by the convention for a general election, but it was deferred by order of General Grant.

September 30—Governor Pease resigned, and for three months the Executive functions were discharged by an adjutant in charge of civil affairs.

November 30 to December 3—General election. Constitution adopted. General Reynolds, after canvassing the votes, announced that Edmund J. Davis was elected governor, and J. W. Flanagan lieutenant-governor.

1870 January 18—General Davis reached the capital, and by the appointment of General Reynolds, became governor.

February 8—By order of General Reynolds, the legislature met in Austin, and the proposed amendments to the constitution of the United States were ratified.

1870, March 30—Congress passed the bill approving the constitution of Texas, and her senators and representatives were admitted to their seats.

April 16—General Reynolds relinquished all control over the civil affairs of Texas, and Davis and Flanagan were formally inaugurated to their respective offices.

April 26—Legislature reassembled. Bills were passed for organizing a State police; for employing troops to protect the frontier; and a homestead bill gave to each head of a family 160 acres of public land; and 80 acres to single men. Ex-President David G. Burnet died in Galveston.

1871—A period of great prosperity: Bureau of Immigration created; free public schools inaugurated; counties and cities authorized to aid works of internal improvement; the western branch of the Houston and Texas Central road reached Austin; the Waco Tap road was completed; Houston and Great Northern commenced; Texas Pacific opened to Longview, and the International built from Hearne to Jewett.

1872, November 12 to 15—General election. The Democrats elected the entire congressional delegation, and a majority in both branches of the State legislature. During the year over 90,000 immigrants entered the State. The main line of the Houston and Texas Central road reached McKinney. The S. A. and M. G. road was built from Indianola to Victoria. The H. and G. N road extended to Palestine, and the International to Longview.

1873—Law creating a State police repealed. The railroads were rapidly pushed forward. The Tyler branch of the International was built to Mineola and westward from Hearne to Rockdale. At Denison the H. and T. C. road formed a junction with the M., K. and T. road, thus opening railroad communication with St. Louis. The Sunset route reached Schulenburg. The M., G. and West Texas and Pacific road was extended from Victoria to Cuero, and a road built from Point Isabel to Brownsville.

December 2—State election. The Democrats carried the State by about 40,000 majority.

Ex-Governor Hardin R. Runnels died at his home in Bowie county.

1874 January 2—The Supreme Court, *ex parte*, decided the election law of the Fourteenth Legislature unconstitutional.

January 12—Governor Davis issued a proclamation prohibiting the meeting of the legislature.

January 13—Both houses met and organized, but the governor declined to recognize them. Fears were entertained of a serious collision, but fortunately none occurred.

January 16—Richard Coke inaugurated governor, Richard B. Hubbard lieutenant-governor.

January 26—Supreme Court re-organized with one Chief Justice and four associates. Sessions to be held at Austin, Galveston and Tyler.

January 28—Railroad communication opened with St. Louis *via* Texarkana.

May 19—Corpus Christi ship channel completed. Railroad re-opened from Houston to Columbia. Sunset route reached Luling.

November 3—Congressional election. Six Democrats elected.

1875, January 12—The legislature met.

March 8—Passed the International Compromise bill, giving the company lands instead of State bonds, and exempting the property of the road from taxation for twenty-five years.

August 2—Election of delegates to a Constitutional Convention. For the convention, 69,583; against it, 30,549.

September 6—Constitutional Convention met in Austin; E. B. Pickett, president.

September 15 to 17—Severe storm on the coast. Three hundred and twenty-one lives reported lost and a great amount of property, especially in the city of Indianola.

November 24—Having completed its work, the Constitutional Convention adjourned. Military telegraph constructed along the frontier of the State, from Fort Sill to Fort Concho.

1876, February 15—General election. State officers re-elected. Votes for the constitution, 136,606; against it, 56,652.

February 28—Military telegraph completed to Fort Stockton and Brownsville.

March 21—Railroad opened from Sherman to Paris.

April 18—Fifteenth Legislature met.

April 22—Morgan's steamer Clinton ascended Buffalo Bayou to the new town of Clinton at the mouth of Sim's Bayou.

April 25—Richard Coke and R. B. Hubbard re-inaugurated under the new constitution.

May 5—Governor Coke elected to the United States Senate.

May 16—Military telegraph completed to San Antonio; whole length, 1650 miles.

July 20—Texas Pacific Railroad opened to Fort Worth. The International reached Round Rock.

August 9—Sunset Route reached Seguin.

August 12—Northern Branch Southern Pacific opened to Texarkana.

September 13—Morgan's road opened from Clinton to Houston.

October 1—State Agricultural College opened at Bryan.

November 7—Congressional election. Democrats again elected the entire delegation.

November 29—Texas and New Orleans road re-opened to the Sabine river.

December 1—Governor Coke having resigned, the Lieutenant-Governor, Richard B. Hubbard, became Governor.

December 15—The International railroad reached the city of Austin.

1877, February 15—The Sunset road reached San Antonio.

Since 1871 the penitentiary and its convicts had been leased to Ward, Dewey & Co.

April 2—The State resumed control of the penitentiary, and transferred it from the control of Ward, Dewey & Co. to Burnett & Kilpatrick. Besides the building and machinery so transferred, there were 1588 convicts.

Houston Narrow Gauge opened to Patterson. Railroad completed from Overton to Henderson.

May 16—E. & W. N. G. road finished from Houston to the San Jacinto river.

June 8—Fire in Galveston. Loss over $1,000,000.

September 6—Steamship Western Texas enters the trade on the Texas ports between Galveston and Brazos Santiago.

October 13—County officials displaced by a mob in El Paso.

December 16—Penitentiary leased to E. H. Cunningham.

December 19—Mob in El Paso county overcame a small band of State troops, and killed three citizens.

1878—The month of January was exceedingly cold.

January 5—Bark Edward McDowell stranded near Velasco. Dredge boat McAlister lost between New Orleans and Galveston.

January 10—Six citizens killed by Indians near Presidio. Sixteen citizens killed by Indians or robbers in McCulloch county.

January 26—Stage robbed near Weatherford.

February 22—Express car robbed by masked men near Dallas.

March 18—Express car robbed near Hutchins.

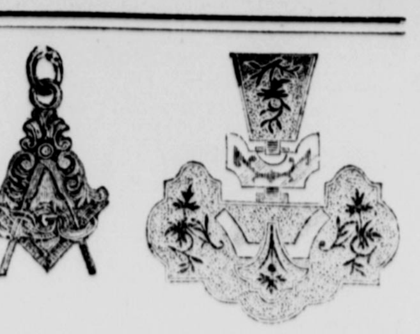
April—Robberies were perpetrated near Eagleford on the 4th, and Mesquite on the 11th.

May—Wheat crops unusually fine; and good rains secured good crops of corn and cotton.

June 8—Street railroad opened in San Antonio.

June 16—With a company of United States soldiers Gen. McKenzie crossed into Mexico.

Continued on Eleventh Page.



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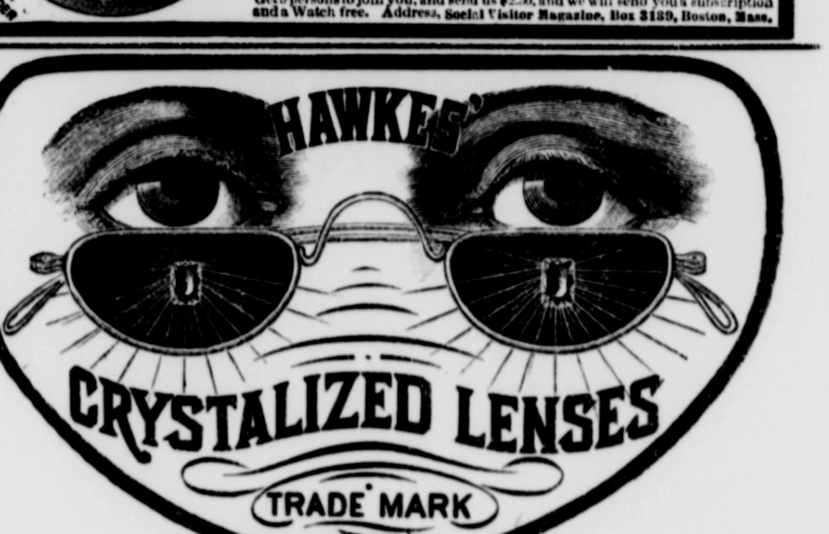

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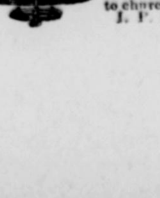

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Concluded from Tenth Page.

June 24—Indian raid through Kimble, Tom Green and Pecos counties.
July 1—Stage line opened from Fort Worth to Fort Yuma, 1000 miles.
July 9—Water works put in operation in San Antonio.
July 17—Democratic State Convention met in Austin.
July 20—Street cars commenced running in Paris.
July 24—Water works in operation in Waco.
August—During the first week quarantine proclaimed against New Orleans.
August 16—Gen. McKenzie again crossed into Mexico.
September 7—Cloud-burst deluged Fort Concho.
September 28—Masked men robbed stage between San Marcos and Austin.
October 2—Fire in Palestine; loss $100,000.
October 7—Three children killed by Indians in Kerr county.
October 31—Stage robbed near Fort Worth.
November 5—General election. Entire Democratic ticket elected by overwhelming majorities.
November 14—Governor Hubbard revoked quarantine orders.
December 27—Gen. Trevenio and staff, of the Mexican army, entertained by Gen. Ord, United States army, in San Antonio.
1879, January 1—George McCormick became Attorney-General.
January 5—Contractors turned over penitentiary at Rusk.
January 14—Legislature met. Wells Thompson, President of the Senate; Leigh Chambers, Secretary. John M. Cochran, Speaker of the House; Will Lambert, Chief Clerk.
January 21—Oran M. Roberts inaugurated Governor, and Joseph D. Sayers, Lieutenant-Governor. John B. Jones became Adjutant-General, and John D. Templeton, Secretary of State.
January 26—Telegraphic communication opened with El Paso.
February 20—Legislature passed a bill for the erection of a new State House, reserving one million acres in the pan handle counties to pay for its construction.
February 21—Congress passed bill creating the Northern Judicial District of Texas.
February 28—Stage robbed near Fort Worth.
March 11—Railroad finished from Denison to Whitesboro. Road opened from Navasota to Plantersville. General drouth in Northern and Western Texas.
April 1—Frost in Northern Texas.
April 14—Dr. Rutherford appointed State Health officer.
April 29—L. J. Story elected President of the Senate, *pro tem.*
April 25—Quarantine declared against infected ports.
May 1—East Line road completed from Jefferson to Sulphur Springs.
June 10—Legislature convened in extra session.
June 21—Water spout did great damage at Albany and Fort Griffin; several lives lost.
July 1—Captain Peak had a fight with Indians on North Concho.
July 2—Houston water works completed.
July 10—Legislature adjourned.
July 18—Texas quarantined against Memphis.
September 1—John S. Ford appointed Superintendent of Deaf and Dumb Asylum.
September 5—Railroad opened to Waxahachie.
September 11—Corpus Christi road opened to San Diego.
September 27—Palestine lit with gas. J. H. Dinkins appointed Fish Commissioner.
October 6—Sam Houston Normal school opened with fifty pupils.
October 8—Commissioners' Court of Errors organized, composed of Richard S. Walker, A. S. Walker and George Quinan.
October 28—H. H. Smith appointed Principal of Normal school.
October 30—George Clark appointed Judge of Court of Appeals.
November 1—Quarantine removed. Free mail delivery established in Galveston and Dallas.
November 9—Railroad opened to Gainesville.
November 15—Governor Roberts issued proclamation against organized resistance to the collection of the revenue.
November 18—Fire on Strand, Galveston. Board of Directors of Bryan College displaced all the faculty.
November 22—Waco branch, Texas Central road, reached Whitney.
December 3—Railroad opened from Navasota to Montgomery.
1880, January 1—Franklin became the county seat of Robertson county.
January 21—Trains crossed the Sabine on railroad bridge near Orange.
January 23—Jay Gould became President of Texas Pacific road, and work commenced west of Fort Worth.
February 4—Courthouse at Dallas burned.
February 19—Runnels county organized; Runnels the county seat.
March 9—Texas Narrow-gauge road reached Mount Pleasant.
March 27—Telegraphic communication opened between Fort Worth and Weatherford.
March 30—Brown county courthouse and jail burned.
April—Texas and St. Louis railroad reached Pittsburg. Railroad communication opened with Lake Charles, Louisiana.
April 2—Gulf, Colorado and Santa Fe road reached Brenham.
April 20—Democratic State Convention met in Galveston.
May 15—Telegraphic communication opened with Georgetown and Liberty Hill.
May 26—Texas Pacific road reached Weatherford.
May 28—An immense fall of water at Brackettville.
May 29—The village of Savoy nearly destroyed by a cyclone.
June 15—Telegraphic communication opened with Brownwood.
July 10—St. Louis and Texas road reached Tyler.
July 15—Santa Fe road reached Caldwell.
July 21—Board of Education appropriated $862,000 to public free schools. Three dollars per scholar. Scholastic population increased 20 per cent.
August 6—Frontier telegraph reached Coleman. Democratic State Convention met at Dallas. Governor Roberts renominated on first ballot.
August 25—Republican State Committee put forth a full State ticket, with E. J. Davis candidate for Governor.
August 30—Railroad communication opened with New Orleans.
September 15—Telegraphic communication opened with Cleburne.
October 15—Texas and Pacific road reached Eastland. Telegraph line reached Cameron.
October 18—Victorio, the Apache Chief, killed in Mexico.
November 16—The Capitol Board fixed the price of land reserved to build a new State House at fifty cents an acre. N. I. Norton and Joseph Lee appointed superintending commissioners.
November 17—Corpus Christi road reached Benavides.
November 19—Railroad reached New Braunfels. E. P. Turner appointed United States Judge, vice Judge Duval, deceased.
November 26—Dallas and Wichita road reached Denton.
December 1—The State electors met and cast the vote of Texas for Hancock and English. St. Louis and New Orleans road reached Athens.
December 7—Gen. E. O. C. Ord placed on the retired list. Gen. Augur succeeded to the command of the Texas department. Stage robbed near Brownwood.
December 15—Arthur J. Watts appointed a Commissioner of Appeals, vice Judge Watts, who became a District Judge.
1881, January 1—Railroad opened to La Grange.
January 3—Mail robbed near Williams' rancho.
January 11—Seventeenth Legislature met. J. P. Whitehead, Secretary of the Senate; George R. Reeves, Speaker of the House, and Will Lambert, Clerk.
January 15—Texas and Pacific road reached Taylor.
January 18—O. M. Roberts inaugurated Governor second term; L. J. Story, Lieutenant-Governor; J. Harvey McLeary, Attorney-General.
January 20—Governor Roberts nominated John B. Jones Adjutant-General; T. H. Bowman Secretary of State and A. W. Spaight Commissioner of Statistics and History.
February 1—San Antonio and El Paso stage robbed near Kerrville.
February 4—Brownsville connected with Tampico by telegraph.
February 11—Santa Fe road reached Belton.
February 16—Texas and Pacific reached Tebo.
March 2—Railroad reached Pilot Point.
March 5—Dr. Richard M. Swearingen appointed State Health Officer.
March 15—Road reached Sweetwater.
March 31—Marion Martin elected President, *pro tem.*, of the State Senate.
April 1—Legislature adjourned.
April 14—Severe frost injured fruits and early corn.
April 16—Texas Central road reached Cisco.
May 1—Governor issued quarantine proclamation.
May 10—Railroad communication opened between Fort Worth and Texarkana. Texarkana also connected with Corsicana *via* Texas and St. Louis road.
May 19—The General Assembly of the Cumberland Presbyterian Church met in Austin.
May 23—Gould purchased the G., H. & H. road.
June 1—Gould acquired control of the I. & G. N. road.
June 16—Some Texas rivers stocked with shad.
June 23—Missouri Pacific road opened from Denison to Mineola.
June 29—Southern Pacific road reached Eilasario.
July 21—W. H. King appointed Adjutant-General, vice General Jones, deceased.
August 2—Texas & St. Louis road reached Waco.
August 15—Texas trunk road opened from Dallas to Kaufman.
August 26—Monument to San Jacinto heroes unveiled at Galveston before being transferred to the battle-field.
September 6—General election. Proposed constitutional amendments defeated. University located at Austin; medical department at Galveston.
September 26—Day of general humiliation—Garfield buried.
October 10—Wilbarger county organized; Vernon the county seat.
October 26—Santa Fe road reached Cleburne.
November 2—Chief Justice Moore resigned on account of failing health, and Justice Gould was appointed in his place. J. W. Stayton was appointed Associate Justice.
November 5—Railroad reached Uvalde.
November 9—State capitol building destroyed by fire.
November 18—Stage robbed near Laredo.
November 21—Railroad bridge completed across the Rio Grande, at Laredo.
November 25—Stage robbed near Oakville.
November 26—Court-house burned at Decatur.
December 1—Santa Fe road reached Fort Worth, and the T. & P. road formed a junction with the Southern Pacific, the latter thus reaching El Paso.
December 10—Railway communication opened with New Orleans *via* Shreveport.
December 15—I. & N. G. road reached Laredo.
October 16—The Governor issued his proclamation convening the Legislature in extra session, second Tuesday in January.
October 17—Abilene selected as the county seat of Taylor county.
November 18—The Supreme Court decided adversely to the claims of the Mercer colony contractors; a claim involving about 3000 square miles of territory.
December 1—El Paso selected as the county seat of El Paso county. There was a good deal of fence-cutting and pasture burning during the fall.
1884—Agreeably to the proclamation of Governor Ireland, the Eighteenth Legislature met in extra session January 8. The constitution limits extra sessions to thirty days, and restricts legislation to topics presented in the proclamation calling the body together.

One of the topics referred to the investment of the permanent school fund on hand in county bonds. It having been approved by the people, an amendment to the constitution adopted, the Governor and Educational Board decided that no legislation was necessary, and a great number of counties hastened to issue bonds, which should draw the money from the treasury; and it was all exchanged for county bonds before the Legislature met.

During the period of reconstruction laws were passed prohibiting the sale of public and school lands, except in small tracts to actual settlers. The Sixteenth and Seventeenth Legislatures made more liberal laws; so liberal, indeed, that before the meeting of the Eighteenth Legislature it was thought more certificates had been issued than there was unlocated public land in the State. Companies and corporations acquired land in vast quantities, up to hundreds of thousands of acres, and surrounding their purchases with barbed wire fences. It is reported that six of these landed companies own and control over thirteen millions of acres of land. These large pastures were complained of:

1. Public highways and neighborhood roads were closed up.
2. In many instances land belonging to others, generally small farmers with a few cattle and horses, were inclosed and their property rendered practically worthless.
3. Immense bodies of school lands were thus inclosed and monopolized by these large corporations without authority.
4. The running streams and permanent water holes were inclosed so that outside stock were excluded from their ordinary watering places.

Agrieved parties seeing no hope of relief, in September, 1883, began to cut these wire fences, at first to open highways and routes for watering their stock; but the evil increased until comparatively small pastures, all owned by the parties inclosing them were destroyed. Finally, not only were fences cut, but posts and grass in many instances burned. To arrest this rapidly growing evil the legislature was called together. That body, during its thirty days session, provided:

1. For opening public highways and neighborhood roads, and requiring gates to be erected every three miles in direct pasture fences.
2. It made it a felony to cut these fences.
3. It declared it a misdemeanor for anyone to fence in land not belonging to him, or over which he had not a legal control.
4. The governor was furnished with men and means to arrest and bring criminals to justice. It now behooves all good citizens to co-operate with civil officers and the State police in executing the laws.

1882, January 15—Electric light tested in Galveston. The month unusually cold and rainy.
February 9—J. D. Thomas elected President Board of Directors of Bryan College.
February 15—Cotton, yarn and cloth manufactory put in operation at Terrell.
March 6—Missouri Pacific road reached Temple.
April 6—Legislature met in called session.
April 11—Governor Roberts signed the bill reducing railway fare to three cents per mile.
April 15—Railroad opened to Decatur.
April 21—Express car robbed at Ranger.
April 25—Railroad reached Woodville.
May 1—Missouri Pacific road opened to Taylor.
May 15—Samuel A. Wilson appointed Judge of Court of Appeals, vice C. M. Winkler, deceased.
May 19—Wilbarger county organized, making 168 organized counties.
July 6—The Teitfener road opened from Rosenburg to Victoria.
July 16—Road opened from Fort Worth to Henrietta.
July 18—State Democratic Convention in Galveston; John Hancock, President.
August—Yellow fever on the lower Rio Grande.
August 22—Republican State Convention met in Austin; J. G. Tracey, President.
September 1—Mexican National road opened from Laredo to Monterey.
September 6—North wall of temporary capitol building washed down.
September 12—Missouri Pacific road reached Belton; Houston Narrow-gauge road reached Lufkin; Texas Central reached Terrell; El Paso road reached Chihuahua.
October—An excellent month for saving the large crop of cotton.
November 7—General election. The Democratic State ticket elected. The same party elected ten out of the eleven Congressmen.
November 15—Branch of Sunset road reached Eagle Pass.
November 17—Corner-stone of State University laid at Austin. Penitentiaries released, but requiring the sanction of the Legislature, which was not given.
December 12—Waco, by nearly a unanimous vote, favored a school tax.
December 25—Most Texas cities prohibited the use of fire-crackers and Roman candles.
December 27—Corner-stone of a Masonic temple laid in Galveston.
1883, January 1—Wells, Fargo & Co. opened their express business *via* Southern Pacific road from New Orleans to San Francisco. Santa Fe road extended its track into Houston.
January 9—Eighteenth Legislature met. A. W. Houston elected President *pro tem* of the Senate; William M. Ramey, Secretary; C. R. Gibson, Speaker of the House; J. W. Booth, Chief Clerk. John D. Templeton became Attorney-General; R. M. Baker appointed Secretary of Board of Education.
January 17—John Ireland inaugurated Governor; Marion Martin, Lieutenant-Governor.
January 22—Governor Ireland signed the bill withdrawing public lands from sale. County seat of Jackson moved from Texana to Edna. Richard Coke unanimously re-elected to the United States Senate.
February 2—First regular train passed through Texas *via* Southern Pacific road from San Francisco to New Orleans. Railway bridge across the Rio Grande at Eagle Pass.
February 15—Provision was made for a second lunatic asylum, to be erected at Terrell. Huntington bought the Morgan interest in the Texas Central road.
March 13—John Lubbock appointed fish commissioner.
March 29—The House of Representatives refused to confirm the contract leasing the penitentiary.
April 13—Legislature adjourned.
April 28—Santa Fe road extended to Navasota.
Supreme Lodge, Knights of Honor, of the United States, met in Galveston.
May 9—The Twenty-eighth Annual Session of the Southern Baptist Convention met in Waco. The old fortress of the Alamo sold by the Roman Catholic bishop to the State of Texas for $20,000.
May 18—Houston Narrow-gauge road reached Nacogdoches.
June 4—George Ball gave the city of Galveston $50,000 for a public school building.
July 2—The summer normal schools opened.
August 14—Election on the adoption of proposed Constitutional amendments. Vote light, but amendments adopted.
August 31—Fort Duncan abandoned by United States troops.
September 15—Texas State University opened with 103 students.
September 28—Governor Ireland issued a proclamation against fence-cutters, and against those who, without authority, inclosed land not belonging to them in pastures.

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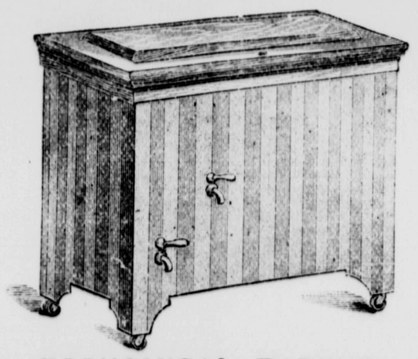

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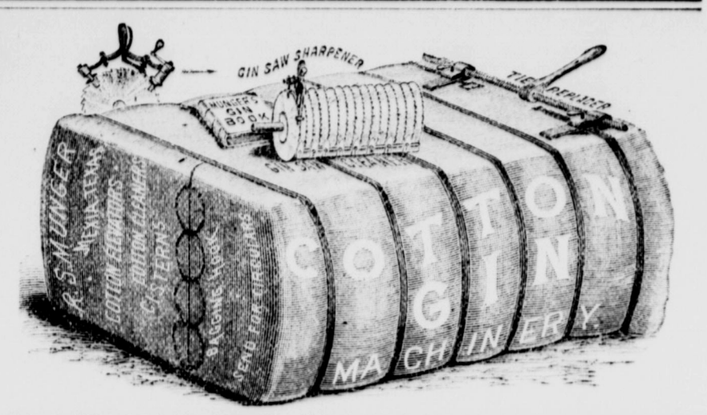

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171 Strand, Galveston, Texas.

CHURCH EXTENSION.

History of Church Extension in the Methodist Episcopal Church, South.—By Rev. David Morton.—"The Board of Church Extension of the Methodist Episcopal Church, South," was created by the action of the General Conference of 1882, in obedience to the wish of the Church, which for several years had been expressing itself in various ways, and had before the General Conference met, crystallized into several Annual Conference Boards. Prompted by the success which had been achieved by other denominations in their Church Extension work, some of our brethren in the West, without the aid of any organization, had collected funds enough to erect, on the frontier, a good many creditable houses of worship, and had thus elicited an interest in this work which, but for these efforts, would not have existed.

So far as we are informed, the Rev. E. J. Stanley, of the Montana Conference, was the pioneer in this field—the church built by him in the Boulder Valley, Jefferson county, Montana, being the first fruits of his intelligent and persistent attempts to compass an end, which else could not have been attained.

We will be pardoned for expressing our gratification that this church is built within a few yards of a school-house, in which the present writer assisted Brother Stanley in holding a revival-meeting, and in organizing, in December, 1876, the first church of any kind ever formed in that Valley.

We thank God that the "labor" of those cold and stormy days and nights was "not in vain in the Lord."

In the Bishops' address, submitted on the first day of the last General Conference, the subject of Church Extension was commended to the attention of the Conference in these words:

"An organization without complex machinery, simple but efficient, and of Connectional extent, by which the strong could help the weak in the work of Church Extension, would meet a want that has found a general expression among our people. The Missionary Board cannot conveniently aid feeble societies in new settlements in securing suitable houses of worship, and thus occupying new stations. This is aside from its main purpose, and, in the opinion of some, trenches upon its constitutional powers."

And on the same day this resolution was adopted:

"*Resolved*, That a committee, consisting of one member from each Annual Conference, to be called the Committee on Church Extension, be appointed.—D. L. MacAnally, N. T. Lupton.

In keeping with this resolution the following were appointed as "the Standing Committee on Church Extension," which was subsequently organized by the election of D. R. McAnally as Chairman, and of L. D. Mullins as Secretary:

John Adams, W. M. Prottsman, J. R. N. Bell, E. B. Prettyman, J. B. A. Ahrens, J. W. Tucker, J. W. Portis, Frank Park, A. H. Quillian, J. Ditzler, C. C. Mayhew, R. Hiner, T. P. Summers, J. T. Swearingen, W. H. Browning, J. Anderson, G. B. Hester, W. J. Joyce, Thos. R. Curtis, H. D. Hogan, B. F. Alexander, W. C. Doub, Anson West, L. B. Stateler, John A. Carter, L. D. Mullins, H. F. Johnson, P. H. Perkins, H. J. Adams, S. A. Steele, J. W. Fulton, J. R. Henry, W. F. Goad, F. A. Connor, J. S. Key, D. R. McAnally, Wm. Burr, R. Irby, F. B. Carroll.

On the ninth day of the session this committee submitted their Report No. 1, which was afterward taken up and fully discussed, and, by sundry amendments, converted into the following Constitution:

"The work of Church Extension shall hereafter be conducted under the following provisions and regulations:

Article 1. There shall be a Board of Church Extension, consisting of a President, Vice-President, Corresponding Secretary, Treasurer, and thirteen Managers, to be elected quadrennially by the General Conference, and to continue in office until their successors are elected and accept.

The Bishops shall be *ex-officio* members of the Board.

The Board shall fill all vacancies that may occur during the intervals of the General Conference.

Art. 2. The officers elected by this General Conference shall, as soon as practicable, procure, under general or special law of the State of Kentucky, an incorporation, whereby they and their successors in office, in perpetual succession, shall be made a body corporate, under the name of "Board of Church Extension of the Methodist Episcopal Church, South," with powers of contracting and being contracted with, suing and being sued, and all other powers deemed necessary for the successful prosecution of the work, not inconsistent with these articles.

Art. 3. The Corresponding Secretary shall conduct the correspondence of the Board, under its direction, and shall be subject to the authority and control of the Board, by whom his salary shall be fixed and paid.

He may be a member of any Annual Conference, but shall reside where the Board is located.

Art. 4. The Board shall be located in the city of Louisville, Ky., and shall meet at least annually at the time the Board shall determine, and at such other times as the President and Corresponding Secretary may appoint.

Nine shall constitute a quorum at an annual meeting, and seven at a called meeting.

Art. 6. The Board shall have authority to regulate its own proceedings, to determine what amount each Annual Conference shall be asked to raise by collections for the use of the Board during the ensuing year; to appropriate money to pay incidental expenses; to determine what amount may be donated or loaned to each applicant; and to do such other business as may be legitimate and proper for them to do.

Provided, however, that no money shall be appropriated in the general work for other purposes than the purchase or securing of church-lots and the erection or securing of church-buildings; and provided, further, that the Board shall not involve itself in debt.

Art. 7. The Board shall have authority to raise and administer a Loan-fund, which shall be held separate from funds raised for general distribution, and which shall be used only in loans on adequate security, to be determined by the Board; to receive and hold in trust for the Methodist Episcopal Church, South, any real or personal property, and to sell and convey the same for the uses and objects herein declared.

Art. 8. All applications for aid shall set forth:

1. A description of the building for which aid is asked.
2. The estimated and probable cost when completed.
3. The amount of cash and reliable subscriptions now on hand.
4. The nature of the title, its validity, whether held in trust for the Methodist Episcopal Church, South.
5. The names of the Boards of Trustees.
6. The number of Church-members, Sunday-school children, and population of the place, if within town or city.
7. Any additional facts that may be required by the Board, or that may be deemed necessary or useful to the Board in making a decision.

Art. 9. Each Annual Conference shall organize a Conference Board of Church Extension, which shall be auxiliary to the Parent Board, and shall have charge of all the interests and work of Church Extension within the Conference.

The preachers shall take up a collection in every congregation annually for Church Extension, and of the funds thus collected, or in any other way coming into the hands of the Annual Conference Boards fifty per cent. shall be turned over to the General Board, to be expended under its direction, but devisers may give directions to their donations.

Art. 10. It shall be the duty of the presiding elders to bring the subject of Church Extension prominently before the District and Quarterly Conferences, and see to it that the most efficient plans are adopted for raising the amounts apportioned to the charge; and the Bishops shall call for report of the Annual Conference Board in the regular order of Conference proceedings, and direct attention to the subject.

Subsequently the Board was constituted as follows:

President, James S. Lithgow, Louisville, Ky.; Vice-President, Presley Meguiar, Louisville, Ky.; Treasurer, John W. Proctor, Danville, Ky.; Secretary, David Morton, Louisville, Ky.

Managers.—James G. Carter, Louisville, Ky.; Charles B. Seymour, Louisville, Ky.; J. C. Woodward, Lexington, Ky.; F. B. Carroll, Parkersburg, West Va.; G. D. Shands, Senatobia, Miss.; C. I. Vandeventer, St. Joseph, Mo.; C. E. Brown, Waxahachie, Tex.; J. C. Morris, Louisville, Ky.; H. C. Settle, Louisville, Ky.; W. F. Harris, Brownsville, Tenn.; W. F. Compton, Ukiak, Cal.; Joseph Emory, Corvallis, Or.; James H. Carlisle, Spartanburg, S. C.

The above Board held its first meeting in the city of Louisville on the 24th June, 1882, eleven members being present and among the items of business transacted were the following:

The Annual Conferences were asked to assess and raise at least fifty thousand dollars for the ensuing year, and this sum was divided among them on the basis of the last assessment for Foreign Missions.

Steps were taken to have the Loan Fund provided by the General Conference created at once.

Each Annual Conference was requested to organize an Auxiliary Board, and to hold at its approaching session a public meeting in the interest of Church Extension.

A committee was appointed to secure articles of incorporation and a few simple bylaws were adopted.

The next meeting was held August 25, 1882, and at which arrangements were made to supply the church with architectural plans for churches and parsonages and to make a special appeal to our people for $3,600 for our work in New Mexico.

The circular of the General Board to the Annual Conferences for the current year was read and approved, and the Secretary instructed to attend as many of these conference sessions as he could.

He succeeded in reaching twenty-one conferences of this round.

At all the conferences auxiliary boards were formed and the assessments were accepted and divided. At most of these public church extension meetings were held and collections were taken, from which the Parent Board received nearly $1500.

In response to the appeal in behalf of New Mexico nearly $2500 were received and the important work proposed at Los Vegas, Albuquerque, and Socorro was accomplished.

At the first annual meeting held in May, 1883, at Louisville, Ky., interesting anniversary exercises were held and much important business transacted. This meeting agreed upon a form of charter which has since been passed by the Kentucky Legislature, and it also adopted a carefully prepared system of by-laws, and provided for blank forms to be used in the conduct of its business.

Sixty applications for help were made to this meeting, twenty-five of which, aggregating $15,625, were granted with the understanding that these grants were not to be construed as debts but were to be paid when the money reached the treasury through the usual channels.

At the date of this writing, seventeen of these, aggregating $12,975, have been paid, and the money is in hand to pay the others. During the fiscal year just closing, $376.50 worth of church plans have been sold.

We are now so near the close of our second fiscal year that I regret that this statement could not be deferred until it is past and embrace a full report of the year's work, but the demand for "copy" is inexorable, and we send the following, which is accurate as far as it goes, but incomplete because five conferences have not yet reported in full. Out of thirty-eight conferences, nine have overpaid their assessments, one is just full, and two are nearly full and will pay up. In all, twelve, which, nearly one-third of the whole, will stand thus on the first assessment ever levied. Los Angeles Conference leads the list, having paid more than five times the amount asked of it.

The General Board has received during this year: *

On assessments	$16,823 38
As special donations	983 65
For sundries—including tracts, plans, etc.	289 33
From Conference Boards on account of reports delayed from last year	165 26
Total	18,261 62
To which add one-half of assessments retained by conference boards	16,823 38
And you have a grand total of	$35,085 00

* To this will be added supplemental reports to come in from several conferences.

Of the twenty-five churches helped and which we are now ready to help, 7 are in New Mexico, 7 in California, 6 in Colorado, 1 in Louisiana, 1 in Nebraska, 2 in Kansas and 1 in Arizona.

The annual conference boards as far as heard from have helped 97 churches, and it is estimated that the Baltimore, Illinois, South Carolina and White River Conferences, which are yet to report, will help 7 others—making a total of 104, to which add 26 which will be helped by the General Board, and you have a grand total of 130, or just two and a half churches per week. In our judgment 100 of these would never have been built but for the help thus afforded. Extended and careful preparation is now going on to secure the half million proposed as a Centenary Loan Fund; but as it is not yet raised, the history may not yet be written—and just here we forbear.

Church Architecture.—By Rev. David Morton.—One of the prime ends to be served by our Church Extension movement is to improve our church architecture. This implies that it both needs improvement and is susceptible of improvement. The former statement will hardly be questioned, and the latter can be verified by any competent architect. A right observance of the rules of architecture is necessary to safety, economy, healthfulness, and appearance in our church building.

A chief element of *safety* in any house is strength, and this is eminently desirable in buildings exposed to hard winds, or long-continued rains, or deep snows, or severe colds, or hot sun—all of which climatic conditions are met with in the widespread domain of our Church, and must be provided against as only scientific architecture can. How often have elegant and expensive buildings, in a little while, been disfigured and become unfit for use by sagged roofs, or warped sides, or cracked walls—all of which might have been averted by a reference to the plainest principles of architecture. The means of egress from most—may I not say from all our churches—is inadequate, and here is a fruitful source of inconvenience and of danger. At this point there ought to be a radical reform even at the expense of other things. Many of our churches are simply traps in which human lives are fearfully exposed. The remedy is simple. From our architects learn how to build houses with floors near the ground, and with many doors, and doors opening out. I saw four thousand people leave the Mormon tabernacle at Salt Lake City in less than two minutes.

How much can be *saved* in the construction of houses, and what contributions may be made to the convenience and comfort of congregations by familiarity with the rules of building, will surprise those who have not looked closely at the matter. Durability and economy of space are both promoted by attention to these same rules, and so, too, the liability to accident by fire is greatly diminished. Incompetent workmen, with no guide but the directions of uniformed committees, are likely to inflict, at any time, irreparable damages.

The *sanitary* condition of churches is an item of the gravest importance. Just how to keep them warm enough, and not too warm; how to secure proper ventilation, and avoid improper draughts; how to save the preacher's voice, and let the people hear; how to light the house, and not glare the eyes, are questions which cannot be settled by a novice or a bungler. All the scientific information we can secure and all the practical sense we have are necessary to their right adjustment.

To the *appearance* of our church edifices how much could be added by scientific skill. It is due to the community which furnishes the money that a sightly house be erected whenever it can be done, and the builders will be wise to render it attractive. Let that heaven-born instinct, the love of the beautiful, express itself in the temples erected to the worship of God, as well as in other public buildings and in the homes which we provide for ourselves. I believe there is such a thing as the religion of taste, or, if you prefer, that we may make our taste religious. Surely He who bedecks the skies, and tints the clouds, and colors the rain-bow, drapes the mountains, and dresses the fields, and paints the flowers, would have us, when we can, come beneath canopied ceiling, or carpeted floor, within frescoed walls, to preach and praise and pray.

Titles to Church Property.—By Rev. David Morton.—One whose attention has not been called to the subject, would be surprised to find by what sort of tenure much of our Church property is held.

In some instances there is no written title at all.

We know a Church, built about forty years ago, in a city of over 100,000 inhabitants, at a cost of near $25,000, and which has been occupied by our people ever since, to which no deed can be found. The house was built under the direction of one of our best business men, and the charge has been served by some of the first preachers of the Church, and has always had an efficient Board of Trustees, who have regularly reported to the Quarterly Conference "title perfect," and yet, marvelous to relate, no deed exists, and no one can account for this strange state of affairs.

Another equally notable case is that of a church built in 1819, and not deeded until 1869, because of jealousy and desagreement between its two wealthiest members. The want of title was known and submitted to by preachers and people till the old men and their children slept with the fathers, and then the children's children conveyed the property.

Written titles are sometimes irrevocably lost by failure to remove from the office in which is recorded the deed, until both record and original are destroyed by fire. It doubles the chance of preserving your deed to have it, as soon as recorded, taken to some other than the building in which the records are kept.

In many instances deeds are not recorded. The deed, though lodged for record in the proper office, has perhaps not been signed by all the grantors, and if signed has not been acknowledged by all, and the clerk puts it in his file of "deeds not fully proven," and there it remains for years.

Then, again, the tax required by many of the States on all conveyances of realty is not paid, and the clerk, declining to advance it, the paper goes into the bundle of deeds "not recorded for want of tax," and slumbers there for a generation.

Occasionally, and only occasionally (we have seen in a life-time not a half-dozen), you find a clerk who demands his fee before recording, or waits without saying anything about it to be paid, and because no one knows he is waiting he is not paid and the deed is not recorded.

Sometimes when everything is in due form, and all items of expense have been met, the deed will be forgotten by the clerk and trustees, and after a while disappears, and then what trouble!

Deeds regularly executed and duly recorded are sometimes sadly defective.

The wife of the man who makes the deed is under age when she signs, and her conveyance is invalid, and after her husband's death she claims dower.

Possibly the grantor, before making a deed to the five acres for the Church, had mortgaged the whole tract, and when the debt is collected by decree and sale, the church-lot is included.

When the ground was sold years ago, a lien was retained by the grantor to secure deferred payments, which fact was not known at the time of the last purchase, and now that the accrued interest has made it a debt worth looking after, himself or his executor enforces the lien. It may be that the debt was discharged, but the lien was not released on the books, and some thriftless descendant sees a chance to turn a penny, and presses his claim till he is paid to quit.

When boundaries are incomplete or inaccurate, and neighbors encroach, what is the remedy?

A special warranty conveying the vendor's interest may give a perfect title, but this should be known beyond question before it is accepted.

Clauses giving to others the use of the house when not occupied by us, or providing that title shall revert, in certain contingencies, are to be ever deprecated.

Proper pains by competent persons will generally secure a perfect title.

It is always desirable to have the services of an attorney, one who so understands the law as to be able to suggest what facts should be known, and who can and will direct an intelligent investigation of titles by some one immediately interested, and with *time* for the work. Hurry and incompetency will alike prove disastrous. Boards of Trustees can well afford to pay liberally for such an investigation when it cannot be had otherwise.

In the preparation of the deed, Methodist law, as well as civil law, should be consulted, and those clauses of the form prescribed in the Discipline, which are designed to guard our Connectional rights, and conserve our itinerant system, and minister to the independence and purity of our pulpits, should never, under any pretense, or for any reason, be omitted. Houses and congregations have been lost to us by the want of precaution at this point.

The Parent Board of Church Extension, fully alive to the importance of this subject, is giving it prominence in the requirements made of those who ask help at its hands, and in all the constitutions adopted by the several Conference Boards specific provisions enforcing its claims have been incorporated. Thus, titles to property in any way connected with the Church Extension movement are likely to be duly guarded, and this example, we trust, will be followed by all our people who build churches.

Church Extension in the M. E. Church—By Rev. W. M. Prottsman, D. D.—The work of Church Extension was organized in the M. E. Church by the direction of the General Conference of 1864, and the legal incorporation was effected in 1865. The first money was received by the treasurer in October of the same year; and the first appropriation was made in the spring of 1866. During the twelve years of active work which followed the organization, the collections and disbursements were over *one million dollars*. Of this sum $290,-520 belonged to the Loan-fund, from which churches were aided only by loans. Of this Loan-fund, $100,791 had been returned to the treasury and re-loaned to other churches.

During those twelve years, the Board of Church Extension aided, in all, 2,132 churches.

The last four years, or fourth quadrennium of the operation of this board, the annual receipts have averaged $81,300.83.

The plan for the Loan-fund was adopted in 1867, and the first receipts were in 1868. The average receipts per annum on the Loan-fund, for the second quadrennium were $28,380.05, and for the third, $34,299.96.

The loans returned the second quadrennium were rather small, as the Loan-fund itself was small, and the first loans were made during this period. The average loans returned during the second quadrennium were but $3072.-44 per annum, more than half of which were returned during the last of the four years.

The average loans returned for the third quadrennium were $11,453.14 per annum, and for the fourth, $22,888.18 per annum.

This Loan-fund is operating admirably. The annual increase of the fund is considerable, and great good is being accomplished by it. To help a people to help themselves, is better than a donation, for it cultivates a spirit of self-reliance, and thereby prepares them for greater efficiency in all the work they are expected to do.

In the general work of Church Extension, the receipts increased something over $17,000 the last year; 287 churches were aided—an increase of 23 over the previous year.

These churches are scattered through 40 different States and Territories.

We have not the statistics at hand to show the operations of the board for present year, but we have seen it stated in a leading paper of this church, that they are now completing two church-houses each day of the year.

Up to January 1, 1880, the Board had aided, in all, 2,683 churches; most of them by donations, many by loans, and some by donations and loans.

The board closes a general summary on the operations to the date given above, thus: "Place the churches aided by the board side by side, allowing 60 feet front to each, and we have nearly thirty and a half miles of churches. Put them in a line three miles apart and they would extend across the continent, from the Atlantic to the Pacific, nearly three times, or more than eight times across from the Gulf to our northern boundary, and we are now adding to this line at the rate of over 750 miles a year, and yet we are failing below the necessities and opportunities that God opens before us."

We conclude, all who believe in the Apostle's Creed should also accept the Apostle's exhortations, and "consider one another to provoke unto love and to good works."

Methodist Doctrines.—Dr. Harrison, book editor of the Methodist Episcopal Church, South, thus summarizes the doctrinal belief of the Methodists:

1. The universality and impartiality of God's grace to man, as manifested in the Atonement.
2. The freedom of the will and personal responsibility to God.
3. The absolute necessity of holiness in heart and life.
4. The impossibility of man's restoration to the Divine favor, and to a perfect life, by his own power.
5. The perfect provision for every man's necessities in the Plan of Salvation.
6. The sole condition of entrance into this new life is faith.
7. The conscious witness of the Spirit to adoption into the family of the Divine Father.

G. J. Stevenson, A. M., a leading layman of London, gives, in Strong & McClintock's Cyclopædia, a more extended synopsis of these doctrines:

1. That there is one God, who is infinitely perfect, the creator, preserver and governor of all things.
2. That the Scriptures of the Old and New Testaments are given by Divine inspiration, and form a complete rule of faith and practice.
3. That three persons exist in the Godhead—the Father, the Son, and the Holy Ghost—undivided in essence and coequal in power and glory.
4. That in the person of Jesus Christ the Divine and human natures are united, so that He is truly and properly God and truly and properly man.
5. That Jesus Christ has become the propitiation for the sins of the whole world; that he rose from the dead; and that he ever liveth to make intercession for us.
6. That man was created in righteousness and true holiness, but that by his disobedience Adam lost the purity and happiness of his nature, and in consequence all his posterity are involved in depravity and guilt.
7. That repentance toward God and faith in our Lord Jesus Christ are necessary to salvation.
8. That justification is by grace through faith; and that he that believeth hath the witness in himself, and that it is our privilege to be fully sanctified, in the name of the Lord Jesus Christ and by the spirit of our God.
9. That man's salvation is of God, and that if he is cast into hell, it is of himself; that men are treated of by God as rational, accountable creatures; that it is God that worketh in us to will and to do of his own good pleasure; and that we are to work out our own salvation with fear and trembling; that it is possible for man to fall finally from grace.
10. That the soul is immortal and that after death it immediately enters into a state of happiness or misery.
11. That the observance of the Christian Sabbath is of perpetual obligation.
12. That the two sacraments, Baptism and the Lord's Supper, are institutions of perpetual obligation.

Of the innumerable gifts that science has bestowed upon man there are none more promotive of his happiness than the means afforded to assist disordered vision. To relieve an organ that is a source of such infinite pleasure is surely to be desired by all those who wear spectacles. Thousands in this State alone are suffering from injured and diseased eyes, caused by wearing inferior and carelessly adjusted glasses, obtained of inexperienced and irresponsible dealers. Mr. A. K. Hawkes, of Austin, Texas, has gained a national reputation as a practical optician, and his celebrated spectacles and patent eye-glasses are known throughout the United States. We are writing this article with a pair of his new crystallized lenses, and they seem to be as transparent as light itself, and with them the finest print is as clear as in youth. Mr. Hawkes is the inventor of a patent spring eye-glass, which can be adjusted to any nose, and be worn with perfect ease. None of his glasses are genuine unless the name of Hawkes is stamped on the frame. Send to him for his book on the use and abuse of spectacles. It also contains price-list, etc., and directions for insuring a perfect fit. Also see his advertisement in this issue.

Centenary College, Lampasas, Tex.—This institution is to be, in the strictest sense, a *centenary* monument. Its projector, the Rev. R. H. H. Burnett, of the Northwest Texas Conference, was appointed last fall to the Lampasas station. The wonderful beauty of the young city and of the country surrounding it; the business thrift, intelligence and refinement of its citizens; its inevitable future prominence as a social centre, because of its springs and other attractions; the annual visitations of many thousands of the wealthiest and most cultured people of this State and of other States; the absence of any established institution of learning of high grade; the very general desire of the people to have such an institution and to have it under the auspices of the Southern Methodist Church, on account of its thorough organization and its brilliant history as a great educating power; and the inspiration of the idea, "Centenary Year of Methodism," that is setting every man that loves his church and his Master's cause to quicker, stronger and truer thought than ever before—all had their part in suggesting to Mr. Barnett the idea of the establishment, at Lampasas, of a great Centenary College.

After the most deliberate thought and the most earnest prayer to God for his blessing and direction, the work was begun. The people responded liberally. A temporary Board of Directors, made up from the best citizens of Lampasas, was organized to manage till the next Quarterly Conference should meet. When the conference met a Board of Trust was created according to the laws of the church. The property was then formally conveyed to the church.

The Board of Trustees is full; a Board of Curators has been appointed; a president has been elected, the Rev. Marshall McIlhany, for years one of the leading educators of the church, both in this State and in Missouri.

The sum of five hundred dollars has been paid for the plan and specifications of the building. It will be, in its arrangements, one of the most complete, and its appearance, one of the most magnificent in the State.

Under the energetic and enthusiastic canvass of Mr. Burnett, the balance of the money necessary to the completion of this grand enterprise will be realized; and the school, from the beginning, under the management of President McIlhany, will be a success.

Read the advertisement in the Jubilee Advocate. Respond to the call. Let Methodism continue to be the mightiest educational power in the land. Multiply and establish the possibilities of educating the present and the following rising generations for Christ and for heaven.

But two Sacraments.—There are two sacraments ordained of Christ our Lord in the gospel; that is to say, baptism and the Supper of the Lord. The latter commemorates the sufferings and death of Christ, and is to us a pledge of his second coming.

"Art. XVII. Baptism is not only a sign of profession, and mark of difference, whereby Christians are distinguished from others that are not baptized, but it is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the church."

As to the church membership of children, Christ found it there, and left it there. The apostles found it there, and left it there. The reformers of the sixteenth century found it there, and left it there. The Methodists found it there, and left it there; and there let it remain until the Master orders a change.

As to baptism, Methodists do not believe that it represents, in any way, the death and burial and resurrection of Christ. The other sacrament does that. It does not refer to the death of Christ as explained by John. His baptism was unto repentance, and represented forgiveness of sins; not according to the explanation of the apostles, for by them it represented the washing of regeneration, and the renewing of the Holy Ghost. In baptism, John could have had no reference to Christ's death, for of that he knew nothing. When Christ commanded his disciples to baptize, he made no reference to his death; nor did the apostles in any of the numerous baptisms recorded in the Acts. In a highly figurative allusion of St. Paul, he speaks of being buried with Christ; and of being planted; and of being crucified; but all of these are figurative, and it destroys their force to give them a literal signification.

Methodists believe that in baptism the water should be applied to the subject. John baptized with water, not in it; in the most ancient churches in the world there are baptismal fonts—small basins made of rock, to hold water for baptism, in which case immersion was out of the question. The earliest pictorial representations of baptism represent the administrator as applying the water by affusion.

Baptism symbolizes the outpouring of the Holy Ghost, which is represented as being poured out, shed forth, etc. The scriptures have numerous instances in which the Greek word was used where immersion was out of the question. Methodists believe they are following scriptural precepts and examples when they have their children baptized, and when they receive the ordinance by affusion, or pouring. But they do not deny the validity of the ordinance when administered by the submersion of the entire body under water, if the candidate so prefers.

We call the attention of our lady readers to the advertisement in our columns of James Pyle's Pearline, for laundry and kitchen purposes. An article so popular and widely circulated, must possess merits that commend it to the favor of housekeepers.

The report of the Commissioner of Education for 1880 gives the names of fifty-eight colleges and universities under the control of the Methodists in the United States, and eighty schools of secondary grade under the same control.

The engraving of the new Methodist church at Austin, Texas, will attract attention. The architectural beauties of the building should be credited to Messrs. Nixon & Wilson, who have an advertisement elsewhere.

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OUR DECEASED BISHOPS.

Henry Bidleman Bascom.—Prince of pulpit orators—was a native of New York, but raised in a very humble sphere in Pennsylvania, where he joined the church at fifteen years of age, and was licensed to preach at seventeen. His wonderful oratorical power soon attracted attention. He was graceful in his person; a born gentleman. Some of the old preachers thought him foppish. There was, at that time, a large scope of country, including portions of Fayette, Nicholas and Logan counties, in West Virginia, which was known among young preachers as "Brush College." Here young Bascom was sent to graduate. An account before us states that during the year he traveled over this mountainous region three thousand miles, preached four hundred times, and received for his pay, $12 10. He had performed a faithful year's labor, and went up to conference expecting and hoping to be admitted into full connection and ordained deacon. In this he was disappointed. Some of the elder brethren still complained that he was foppish; that he was too ornate in his style; in a word, he would never make an old-fashioned Methodist preacher. In this conjecture they were correct. At the close of the third year there was still opposition and he was continued on trial. Finally he proposed to withdraw from the work, if his brethren so desired, but the bishop came to his rescue, and proposed that if the conference would receive him and elect him to orders, he would immediately transfer him to another conference, and he was received and transferred to the new conference in Tennessee; but he here experienced the same opposition. When he was eligible to elder's orders he was only elected by one majority, and after his friends had made a strong effort in his favor. After being elected he was stationed in the city of Louisville. Six years later he was chaplain to Congress. After the adjournment of that body he preached at camp-meetings in Maryland and Pennsylvania, and was unhesitatingly pronounced the grandest pulpit orator in the world—the man who had never had three years' schooling in his life, and who had to stand a probation of six years before he could fully graduate to elder's orders in the Methodist itinerancy. After this he was successively agent of the American Colonization Society; professor in Augusta College; President of Transylvania University; Editor of the Methodist Quaterly Review, and a Methodist Bishop, in the Southern division of the church. After holding one annual conference he died in Missouri, September 3, 1850.

John Early—Brusque and business-like—was perfectly at home in the counting-house of the merchant, in the pulpit, on the platform, or in the chair presiding over an annual conference. He was born in Virginia in 1786, and at twenty-one years of age entered the Virginia Conference. He was a member of all the General Conferences from 1828 until the division of the church—was a member of the Louisville convention and of all the General Conferences of the Church, South, until he was elected bishop in 1854. There being no bishop present at the meeting of the first General Conference in Petersburg, in 1846, Mr. Early was elected president, pro tem., and presided with dignity until the arrival of Bishop Andrew. The same conference elected him book agent—an office he filled with distinguished ability and success until he was made bishop. When elevated to the episcopacy he was sixty-eight years of age. He managed the book agency with remarkable fidelity and success; and was satisfied that the true interest of the Southern Church would be best subserved by continuing to have our books published by contract by other publishers without establishing a house of our own. In this his views were cordially endorsed by the leading Texas delegates in the General Conference; and the same delegates were ardently in favor of his election to the episcopacy. That fall he held the Texas conferences. He displayed great energy, not only in the conference room, but also in the cabinet. A half hour was spent in a prayer meeting before calling the conference to order; and at Chappell Hill mourners were called at these morning prayer-meetings. Before the conference came to a close some of the leading brethren so anxious for him to be made bishop freely expressed the opinion that they thought he was too old for the office. He was placed on the retired list in 1866, and died in 1873.

William Capers.—The courtly—was descended from a French Huguenot family; born in South Carolina in 1790, at eleven years of age he was sent to an academy to commence a classical course, in 1805 he entered the sophomore class of the South Carolina College. The next year, while attending a camp-meeting, he was awakened to a sense of his lost condition as a sinner. In 1808 he left college and began the study of law. At a camp-meeting during the fall of that year a number of the Capers family became truly converted and William joined the church, though not yet fully satisfied of his conversion. By invitation, three weeks later, he started with Rev. William Gassaway around the circuit, merely to enjoy his company, and became more and more confirmed in his religious purposes. The first day, after Gassaway had preached, he called on young Capers to exhort. He had never heard that word used in the Methodist sense, and he hardly knew what to do. He thought, exhort must come from the latin, exhoro, or exhorter. While he was endeavoring to comprehend what was wanted, the preacher repeated the demand two or three times, and then Capers arose and began earnestly to beseech the people to become religious. After this exercise he fell into this kind of a soliloquy: "I am not a preacher; never can be a preacher, and how can it be right for me to stand up in a pulpit or anywhere else to exhort?" Nevertheless he continued around the circuit, and soon became recognized not only as an exhorter, but as a young preacher of extraordinary promise. He was duly licensed to preach and received into the South Carolina Conference in the fall of 1808.

Four years later he married. Contrary to the general custom he did not immediately locate; but two years of itinerant married life satisfied him of the impossibility of securing a support for his family in the work, and he located to settle his inherited slaves on a farm. As a farmer he was not a success. His wife died. There was then no pastoral charge vacant and he opened a school. He soon married again and in the fall of 1817 re-entered the conference. He represented his conference in the General Conferences of 1820, 1824, and 1828. The conference of 1824 directed the bishops to send a delegate from America to the British Conference. The bishops could not agree on the man. McKendree and Soule wanted Capers, while George and Hedding wanted to send Fisk. The matter was deferred to the General Conference of 1828, when that body sent Capers, who had the honor of being the first American representative to the British Wesleyan body. In 1835 he was professor of the South Carolina College and editor of the Southern Christian Advocate; 1836-40, superintendent of missions in the Southern States; 1840-44, superintendent of missions to the people of color. At the first General Conference of the Methodist Episcopal Church, South, he was elected bishop.

On the morning of December 29, 1847, some twenty-five preachers met at a hewed log schoolhouse, two miles above Chappell Hill, for the eighth session of the Texas Conference. Bishop Capers was to hold it. There were no telegraphs, and our mails were very irregular in those days. Not a word had been heard from him since he left St. Louis, in October. While waiting somewhat despondingly, Mr. Alexander's attention was directed to a nice looking old gentleman, mounted upon a milk-white pony, riding toward the school-houses. It was Bishop Capers, and his appearance dissipated the anxiety of the preachers. He had staid with Mr. Jackson, a Baptist brother, only two miles from the seat of the conference the night before; and before he left had sold his horse. He had bought the horse in Missouri and rode him a thousand miles without his ever stumbling. A gentleman in Arkansas had given the bishop a fine saddle which he took with him to South Carolina. The old horse-back itinerants will be glad to read the tribute the bishop paid to his faithful horse: "He was equal to the best horses I ever traveled with, and except one, decidedly superior as a traveler, both for the easiness of his action and his progress on the road. I sold him at a word for what he cost me, and would not have taken $30 more for him, if he had been in South Carolina. A very pleasant horse was Mac., and very lucky was I in procuring him: white, nearly every hair of him, just fifteen hands high, thin-shouldered, deep-chested, light-footed; bought and sold for sixty dollars." So writes the bishop. Had he waited until he reached the school house, he could have sold him as easily for $100. We all fell in love with the good bishop. His sermon on Sunday was about the servant plowing and feeding cattle in the field. It was remarkable for its simplicity; but still it was eloquent, and stirred the hearts of the young itinerants. On Monday a norther blew up; the school house was open; the bishop was suffering with the asthma; the last sessions of the conference were held, for his accommodation, in an upper room in Father Chappell's house, about a mile west of the present village. This writer had married during the previous year; and now stood, with no little nervousness, to learn where his appointment would be for the ensuing year. It was to the circuit in which the conference was held and within the bounds of which he had married—the one he would have selected if he had made his own choice. Bishop Capers died at Anderson, in his native State, January 29, 1855.

Enoch Mather Marvin.—Was, on his mother's side, of Puritan stock; a descendant of that distinguished family to which belonged Cotton Mather, of New England. What a wonderful system is that which, taking a young, untrained boy in the wilds of the West, and so developing his powers that he takes the lead among the most learned scholars, and the greatest orators of the continent. Marvin's youth was spent in exacting and exhausting labors on a farm, with an occasional term at an old field school. When but about eighteen years of age—note how young many of our bishops became preachers—he entered the Missouri Conference, young, timid, dressed in homespun, and totally unacquainted with the usages of what is called cultivated society; but bounteous nature, with supervening grace, had so endowed him that he readily adjusted himself to his great calling, and made his mark as a preacher of no ordinary promise. For his year's labor on his first circuit he received $33 23.

At the conference at St. Louis, in September, 1844, young Marvin preached his first sermon at a conference, and at its close was appointed as a second preacher in the city. Subsequently he filled various circuits and stations, and in 1852 was presiding elder on the St. Charles district. He was a member of the General Conference in 1854 and 1858. In 1853 he was presiding elder and agent of St. Charles College. In 1855 he was stationed again in St. Louis, and from that time until the breaking out of the war, his pastoral work was in that city. At the breaking out of the war he came South, and during its continuance acted as army chaplain in General Sterling Price's Division. In this capacity he traveled extensively, and his labors were greatly blessed. After three years' separation from his family, finally, by special permission from President Lincoln, Mrs. Marvin and her children were permitted to pass through the lines, and she joined her husband in Louisiana. The close of the war found him stationed in Marshall, Texas. His long absence from his Missouri home prevented him from being elected to the General Conference; but that body, appreciating his worth and ability, elected him a bishop. While in Texas, and when he had no home, and no prospect before him but poverty and want, he was solicited to become editor of a paper. "No," said he, "as long as God gives me and mine coarse clothes, and corn bread, I'll preach the gospel." His "journey to the East by the Way of the West" has introduced him to the general reading public. But he was in feeble health, and a constitution, naturally weak, gave way under the excessive fatigues of the trip. He died in St Louis, in November, 1877.

See Portrait on another page.

David S. Doggett.—Was also a Virginian, and of the olden type, gentlemanly, cultivated, highly polished in manners, and celebrated as the Chrysostam of our church. His oration on Methodism deserves to be ranked with that of Edward Everett on Washington. Though differing in temperament, Doggett and Early were intimate personal friends. He succeeded Bascom as editor of our Quarterly Review, and made an excellent periodical. He was elected bishop in 1866, and died in Richmond, Virginia, in 1880.

See Portrait on another page.

Robert Paine.—Prince of parliamentarians—was born in North Carolina in the last year of the last century, but reared in Tennessee. When but nineteen years of age he entered the Tennessee Conference and at once took a position among its leading men. He was a member of the General Conference in 1824, and of every other one until 1844, when he was a member of the famous committee of nine. From 1830 to 1846 he was president of Lagrange College, Alabama. In 1846 he was elected bishop of the Church, South. As a presiding officer he has had no superior in the Episcopal College. As a pulpit orator he was unequal: sometimes his sermons were of overwhelming power; at others, he, like many extemporaneous speakers, seemed to lack the true oratorical spirit; but his discourses were always edifying and instructive. His life of Bishop McKendree is a valuable contribution to Methodist literature. He died at his home in Aberdeen, Mississippi, October 20, 1882.

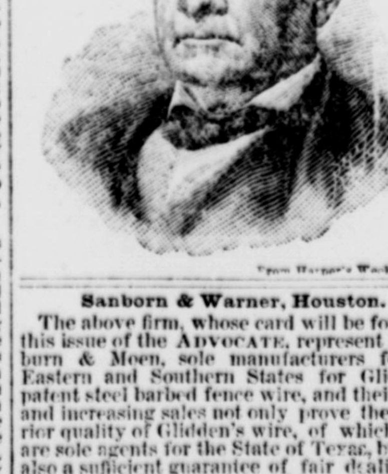
From Harper's Weekly.

William M. Wightman.—The scholarly biographer of Capers—was born in South Carolina in 1808 and at twenty years of age was received into the South Carolina Conference. Before the division of the church he was a member of two General Conferences, those of 1840 and 1844. In 1842 he became editor of the Southern Christian Advocate, and continued in that office until 1854, when he was elected president of Wofford College. The same year he came within one vote of being made bishop, to which office he was duly elected in 1858. A man of nice sensibilities; warm-hearted, and well balanced; successful and popular in all the varied fields of labor to which his church called him. He died, February 15, 1882.

See Portrait on another page.

H. H. Kavanaugh—Was born in Clark county, Kentucky, January 14, 1802. When 13 he was apprenticed to learn the printer's trade. He was converted at 15 years of age and joined the Methodist Church. He was licensed to preach in 1822, when twenty years old. In 1823 he was editor of the *Western Watchman*; and during the same year he joined the Kentucky Conference. From the beginning, Bishop Kavanaugh took rank among our foremost men, filling many important positions with acceptability until 1854, when at the General Conference held at Columbus, Georgia, he was elected Bishop of the M. E. Church South, with Bishops Pierce and Early. During the late war he had supervision of our church within the Federal lines; and, although positive and pronounced in his convictions and in full sympathy with the South, his devotion to the "one work" of a minister, gained him the trust and confidence of even those who differed with him. The following tribute to Bishop Kavanaugh is from the pen of Bishop Keener: "Bishop Kavanaugh possessed the rare gift of the rhythm of prose and a wonderful use of words. He was one of a number of very great orators of Kentucky, such as Jonathan Stamps, Marcus Lindsey, Wm. Gunn and Henry Bascom. Not long since, while preaching in Arkansas, the audience were so carried away by his eloquence that they rose and stood on the top of the pews. He was a great theologian, and discussed his subject with great perspicuity before permitting his theme to lift him into the realms of eloquence."

Another writer says of him: His character was marked with simplicity, modesty, transparency, and goodness, yet resting on clear, strong convictions and fixed principles. His intellectual powers were of the highest order, developed in well-balanced symmetry and strength, and all elevated by piety and consecrated to God. He had a chaste, beautiful imagination, a wonderful variety of images and adaptation of language, a superior, ready memory. He very happily combined fervid, melting oratory with keenest logic and masterly reasoning. Bishop Kavanaugh was of Scotch-Irish descent. His father was Rev. William Kavanaugh; his mother was Hannah Hubbard Hinds, daughter of Dr. Thomas Hinds, formerly of the British army. After their marriage, location seemed a necessity of the traveling preachers of that date, and Mr. Kavanaugh became an Episcopal minister, one of the earliest of that order in our State. Hubbard Hinds Kavanaugh was born near Winchester, in Clarke county, Kentucky, January 14, 1802; was mainly educated by Rev. John Lyle, a Presbyterian minister, at whose house he was converted, and was in the training for the ministry in that church. Providence ordered it otherwise. "Free grace and the integrity of the divine invitation to all men" led him into the Methodist ministry. In his fifteenth year he formally united with the M. E. Church. In 1823 he was admitted on trial in the Kentucky Annual Conference, at Maysville, Ky. In 1839 Governor Clarke appointed him Superintendent of Public Instruction, and at the close of the year Governor Wickliffe asked his continuance. He served as agent for Augusta College. He died at Columbus, Mississippi, March 19, 1884, at the age of 82, having been a minister over sixty years.



From Harper's Weekly.

Sanborn & Warner, Houston.

The above firm, whose card will be found in this issue of the ADVOCATE, represent Washburn & Moen, sole manufacturers for the Eastern and Southern States for Glidden's patent steel barbed fence wire, and their large and increasing sales not only prove the superior quality of Glidden's wire, of which they are sole agents for the State of Texas, but it is also a sufficient guarantee of fair dealing on their part. The great demand for wire fencing in Texas should furnish ample cause for the encouragement and patronage of this superior style and make of wire, and the sale of it now exceeds $1,000,000 annually. Customers can procure this wire from some one leading merchant in nearly all the towns of the State.

MARVELOUS GROWTH OF METHODISM.

One of the marvels connected with the progress of religion during the last hundred and fifty years is the origin and growth of Methodism. Mr. Wesley started out with no new doctrines and fixed in purpose against the formation of a new Christian sect. He was bigotedly attached to the Established Church, and gave no countenance to dissenters. And yet, with a determination not to originate a new religious denomination, he did organize a church which to-day includes in its ranks a larger number of English-speaking people than the Established Church of England, or any other religious organization. Beginning without plan or preconcerted measures, as contingencies arose he adopted a system of religious propagandism equal to any that the history of the church has witnessed since its establishment in the world.

Wherein does the strength of this modern ecclesiastical giant lie? While Christianity was yet in its infancy, and while to profess it was to incur contempt and persecution, St. Paul declared that he "was not ashamed of the Gospel of Christ, because it was the power of God unto salvation." If the Wesleys and their heroic coadjutors of the last century were not ashamed to encounter the sarcasm of the infidel wits of that age, and the fury of mobs, surely their followers of this generation ought not to shrink from a bold avowal of Methodistic principles. Methodism is no longer a tentative system on trial. It is a fixed fact and potent factor in the evangelistic movements of the nineteenth century. To what is Methodism indebted for its extraordinary success? In other words, what are the sources of its power?

1. *A Doctrinal Basis.*—The early Methodists assumed that the scriptures were true; divinely true. They believed in the fall of man, and the consequent depravity of the race. But they also believed in the redemption of the world, the unlimited love of the Father and the universality of the atonement. They believed in heaven and in hell, and that their hearers would soon be summoned to give an account of their stewardship. That the righteous would be saved and the wicked would be damned; and they proclaimed their belief in clear, strong language—language that the most ignorant could understand; and the old doctrines thus vividly presented in new and forcible terms had all the effect of a new revelation. Multitudes flocked to hear, and were powerfully wrought upon—awakened to a new and realizing sense of their sin and danger. The Methodists, believing in the divine sovereignty, honored God; and combining with that belief a due sense of the dignity of human nature and man's free agency, they appealed to men as the arbiters of their own destiny. They must themselves determine whether hell or heaven was to be their final abiding place!

2. *A Spiritual Power.*—When, in a Moravian prayer-meeting, John Wesley "felt his heart strangely warmed," and declared, "I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that He had taken away my sins, even mine," the key-note of Methodism was struck, and its corner-stone laid in a conscious religious experience. A system of theology may be taught in the schools; doctrines may be handed down from teacher to pupil; but every Christian must have an experience of his own, and peculiar to himself; an experience that illustrates and determines his personal relation to the Divine Savior—must know, or may know, that "my sins, even mine, are pardoned," through the blood of the lamb. Every Methodist preacher throughout the world has answered such questions as these in the affirmative: "Do you know God as a pardoning God? Have you faith in Christ? Are you going on to perfection? Do you expect to be made perfect in love in this life? Are you groaning after it?" This constant reference to a personal religious experience, if not peculiar to Methodism, is at least one of the unquestioned sources of its spiritual power. A few days after Mr. Wesley's conversion he preached a sermon at St. Mary's, Oxford, in which he describes the state of one truly converted, as follows: "Such an one has, first, freedom from guilt for all past sins; second, freedom from servile fear; and third, freedom from the dominion of sin. All who have such faith are pardoned, have the witness of adoption, and are able to avoid actual sin." "This sermon," says an eloquent writer, "was the first manifesto of real Methodism. It is the doctrinal essence of the whole system. It, and it alone, with its logical implications, is the whole of what Mr. Wesley preached throughout the next fifty-three years of his life. Upon it the whole ecclesiastical system of Methodism in both continents is based and constructed. It is the essence of all Catholic Caristianity in all ages and churches."

In the whole history of the Church no religious body has so effectually developed and utilized—

3. *The Social Element.*—As it has been done by the Methodists. The subdivision of the societies into classes was an expedient resorted to to meet a financial emergency; but the Christian fellowship which the class meeting inaugurated is one of the very vital essentials of Methodism. It was in this that Mr. Wesley's ideal of a religious society was finally reached. Such a society is "no other than a company of men having the form and seeking the power of Godliness; united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation." It was in this social meeting of a few select brethren that the laymen first learned to pray extemporaneously to edification. But they must needs have sacred songs, and Charles Wesley, the sweet singer of Methodism, furnished them by the score and the hundred—songs, full of the very marrow of the gospel, and voicing in sublime poetic numbers every shade of the soul's religious experience in his Christian warfare. These songs were set to popular music, and Methodists went singing all over Great Britain, across the Atlantic ocean, through the American continent, and bid fair to go on singing around the globe and adown the ages!

In the larger assemblies of the brethren for social worship, occasionally one would be found endowed with more than ordinary ability to speak to edification. The outbursts of eloquence from plain, unlettered men, would occasionally thrill the multitudes; outsiders would come in, and, without premeditation, a rousing exhortation was delivered, and finally without any design of such an innovation,

4. *Lay Preaching*—Was introduced among the Methodists. Thomas Maxfield, one of the London leaders, had been left in charge of the society in Mr. Wesley's absence. He began, without authority, first, to expound the scriptures, and finally to take texts and preach. When Mr. Wesley heard it he hastened back to the metropolis to put a stop to these unauthorized proceedings, but, being cautioned by his venerable mother, he heard the young man himself, and being convinced of his divine call, he gave him license as a lay preacher among the Methodists. The Rubicon was passed. Wesley, being excluded from the churches, preached in the open air; and in his absence gave his converts authority to preach, if they were endowed with gifts and grace for the work. What would have been the moral and religious condition of the great American continent if the people had received no preachers but those classically educated and ordained after the formalities of the English Church? We believe Christ still exercises his prerogative of calling men to preach from the fisherman's net, the farm, the shop, the store, the factory, from any calling or vocation; and men so called and endowed, the church must recognize as true ministers of the Word.

5. *The Itinerancy.*—Both the Wesleys and Whitefield were emphatically traveling preachers; and one of the first and most imperative rules proclaimed at the first Methodist Conference was, that those who were authorized to preach should in all things obey Mr. Wesley—go where he directed, and remove to some other point when he thought it best. This plan of an itinerant ministry was always observed by the Wesleyans in Great Britain, and was engrafted on the American Methodist Church. Not only an itinerant ministry, but an itinerant general superintendency. Look, for a moment, at the practical workings of this system as it appears now, when celebrating its centennial. Bishops, obeying the authority of the General Conference, and the directions of their own body in council; presiding elders reporting to bishops; preachers in charge visited quarterly by the presiding elders, and all responsible to the Annual and General Conferences, and moved as often as the good of the work demands. With us, the office of bishop may well be spelled with a big *B*. He has authority to say to preachers *go!* and they *go!* Everywhere hunting up the scattered population of our frontier country. This is one of the prime agencies contributing to the success of Methodism. No system ever adopted is so well calculated to organize new churches in frontier settlements; or to supply pastors to any given number of churches already organized; or to afford a given number of ministers greater opportunities for constant and useful pastoral work, than that known as the Methodist itinerancy.

6. *Ministerial Power.*—These itinerant ministers traversing the country were men of varied gifts, and some of them possessed remarkable pulpit power. They were largely endowed with what the Latins called *virtus*. They were holy men of God, and possessed moral power; were divinely called to this work, and, therefore, preached with the Holy Ghost sent down from heaven. They preached with the courage of their convictions; denouncing sin in no measured and honeyed terms. Their language was so plain and their tones so terrific that sinners trembled as they heard portrayed their approaching doom. Opposers sometimes became exasperated and threatened personal violence. But these preachers were no skulking cowards, and their stalwart forms and brawny arms intimidated their boasting foes and served a good purpose in self-defence. Not only so: physical courage and endurance were very necessary to men exposed to all the vicissitudes of the weather, and braving dangers of every kind on the frontiers of the nation. These preachers had lung power. When Bishop Coke landed in America and surveyed the field, he cried out, "Oh! for the voice of a trumpet and the wings of an angel," that he might fly upon his mission and reach the most distant settlements with his trumpet tones. The early Methodist preachers did not whisper their messages with bated breath to select audiences. The forests and hills re-echoed the tones of their stentorian voices as they preached Christ to multitudes assembled at their camp meetings. When the giant, Olin, preached in city churches the sexton had to remove the pulpit lamps, lest in some of his flights of oratory the sweep of his long arm might send them crashing to the floor. In nearly all our new States the first outbursts of genuine eloquence heard by the people were on camp grounds, when the vast assemblages were addressed by these extemporaneous preachers. It has been frequently remarked that the most effective political speakers on the stump had selected some distinguished Methodist preacher as his model.

While we adhere to the doctrines of the Gospel as expounded by the Wesleys; maintain our personal piety; our social means of grace; our itinerancy, and our zeal and fidelity to every trust, Methodism will continue to be a *power* in the land.

METHODIST FATHERS.—The Methodist feels an honest pride in contemplating the character and labors of the fathers and founders of his church.

Of this group, John Wesley was the acknowledged leader and legislator. For governing men, Macauley said he was not inferior to Richelieu.

George Whitefield was the unrivaled pulpit orator. Not only did the masses, both in Europe and America, hang with breathless silence upon his lips, but the greatest statesmen, scholars, poets and distinguished men of both continents paid homage to his eloquence.

Charles Wesley, the poet. The most sublime, prolific, poetic, doctrinal and pathetic hymnologist who ever lived. Forty-two volumes of his poetic effusions, containing several thousand separate hymns, were issued during his lifetime; and it is doubtful if a single hymn-book has been published since his death in which his compositions are not found, and in many of them they constitute a large proportion of the hymns.

Adam Clarke, the learned commentator and expositor of the Holy Scriptures, whose commentary is found in almost every preacher's library.

Richard Watson, the theologian, whose institutes have been pronounced by competent judges the most complete system of theology ever given to the press in any language.

William de la Fletcher, the saintly controversialist, whose writings have done more to popularize the Arminian doctrines of free grace, free will and possible full salvation than any other writer upon the Arminian side of the great quinquarticular controversy.

Joseph Benson, the consecrated scholar, teacher, writer, preacher, pastor and model president of the conference.

Thomas Coke, the great modern missionary, whose labors both at home and abroad have not been excelled since the days of St. Paul.

Francis Asbury, the pioneer American bishop, who traveled more miles by private conveyance, presided over more conferences and ordained more preachers than any two or three of his successors in this grand field of Episcopal labor.

This catalogue might be indefinitely extended, but we forbear. It is no wonder that Mr. Wesley enjoined upon his preachers to make biography an important part of their reading. It is in reading the lives and labors of our fathers in the ministry that the present race of itinerant preachers catch new inspiration for their work.

DOCTRINAL BASIS OF METHODISM.—At first Methodism was pre-eminently practical; but on organizing his society Mr. Wesley soon found that it was necessary to have a well-defined doctrinal basis. The first heresy he encountered, and from which he withdrew, leaving two-thirds of his society behind among the Moravians, is known in theology as Antinomianism. That the reader may understand what this is, we transcribe an interview with a teacher of this class from Wesley's journal. The interview took place at Birmingham. Antinomianism signifies opposition to law:

Wesley.—Do you believe you have nothing to do with the law?

Antinomian.—I have not. I am not under the law. I live by faith.

Wesley.—Have you, as living by faith, a right to do everything in the world?

Antinomian.—I have; all is mine since Christ is mine.

Wesley.—May you, then, take anything you will, anywhere—suppose out of a shop, without the knowledge or consent of the owner?

Antinomian.—I may, if I want it; for it is mine; only I will not give offense.

Wesley.—Have you also a right to all the women in the world?

Antinomian.—Yes, if they consent.

Wesley.—And is not that sin?

Antinomian.—Yes, to those who think it a sin; but not to those whose hearts are free.

Here the colloquy ended. Is it any wonder that John Wesley withdrew all fellowship with a sect whose principles sapped the foundations of all virtue, honesty, chastity and truth? Could he have done otherwise?

In 1740 Mr. Wesley preached and published a sermon on free grace that gave great offense to Mr. Whitefield, who, while in America, had imbibed the Calvinistic theory of a limited atonement and special grace to the elect. This produced an alienation between the two friends, which affected, to some extent, all the Methodist societies. In Bristol, John Cennick, one of Wesley's helpers, adopted the Calvinian view, and sowed the seeds of discord in the society, producing a schism in which about fifty withdrew from the Wesleyan body and formed a new Calvinistic society in connection with Whitefield. This was the first and only doctrinal schism which Wesleyanism ever experienced. At Oxford, Wesley had thoroughly studied the questions involved in this controversy, and adopted the the Arminian view. While maintaining a friendly feeling toward Calvinists, he objected to their theological system. "That logically it renders all preaching superfluous; that it takes away all motive to personal exertion; that it nurtures a pharisaic coldness of temper; that it contradicts the Bible, and that it represents God as dissembling, unjust and cruel." The writings of the Wesleys, Fletcher, Watson, Clarke, and other early Methodist fathers have popularized the theological views of James Arminius, and given them a wide currency, both in England and America. There have been many divisions among the followers of Wesley, but that at Bristol was the only one on doctrinal grounds. So far as we know no Methodist preacher has ever gone to another communion on account of disagreement in doctrine with our standards; nor, so far as we have read, because the Methodist Church did not afford an ample field for ministerial usefulness. Many have left, but for other reasons. Occasionally Methodist preachers have drifted away from orthodoxy into agnostic seas, amid bleak and barren coasts, and crushing icebergs. As yet they have failed to discover a short passage to their imaginary paradise, and these venturesome explorers of hyperborean theological seas have failed to report any substantial progress. Benumbed and befogged, and still afloat in the boundless sea of incertitude, their deluded followers look in vain for one crumb of comfort from the other side of the impassable gulf separating orthodoxy from agnosticism.

VENERATION FOR WESLEY.—John Wesley was, under God, the founder of that system of religion known as Methodism. The term was first applied in derision, but accepted as appropriate. Wesley's enemies denounced him as a pope. Methodists are not man-worshipers, but they hold in profound veneration the memory of their great founder; and taken in their proper sense they are willing to apply to him the highest ecclesiastical titles. He believed he was as much an episcopus—bishop—as any man in England, though, until the close of the American war, he declined to exercise episcopal prerogatives. Methodists are willing to concede to Wesley the title and prerogatives of bishop, archbishop, patriarch, hierarch, primate, or even pope; taking the word in its proper signification—father. When he was interred, Dr. Bunting, in reading the service, substituted the word father for brother, committing his body to the ground, Father Wesley. Much as he was maligned during his lifetime the present generation has witnessed the erection of a monument to his memory in Westminster Abbey, that mausoleum of England's greatest kings and queens, statesmen, warriors, philosophers, poets and preachers.

BAPTISM AND RE-BAPTISM.—In the first discipline of the Methodist Episcopal Church, published after the Christmas Conference, 1784, the following questions and answers are found:

(See Emory's History of the Discipline, page 45.)

Question 45.—Is there any direction to be given concerning the administration of baptism?

Ans.—Let every adult person, and the parents of every child to be baptized, have their choice either of immersion or sprinkling, and let the elder or deacon conduct himself accordingly.

Quest. 46.—What shall be done with those who were baptized in their infancy, but have now scruples concerning the validity of infant baptism?

Ans.—Remove their scruples by argument, if you can; if not, the office may be performed by immersion or sprinkling, as the person desires.

WESLEY'S NOTES ON THE NEW TESTAMENT.—The twenty-five articles of religion in the Discipline being silent on the subject of the witness of the Spirit, Christian perfection, the possibility of apostasy, etc., all Methodist Churches have recognized Mr. Wesley's notes on the New Testament as a doctrinal standard. Evidently, the committee which recently gave the public a revised edition of the New Testament had Mr. Wesley's notes before them. They have followed his example in dividing the books into paragraphs according to sense, and discarded the subdivision into verses, except to note them in the margin. The revisers have also, in very many instances, accepted Wesley's phraseology in preference to what is called the authorized version.

Mr. Wesley prepared these notes while convalescing from a severe spell of sickness in the winter of 1753-54. In his preface he writes apologetically for remaining at the Bristol Hot Wells: "I can do nothing else, being prevented by my present weakness, from either traveling or preaching. But, blessed be God, I can still read, and write, and think. Oh! that it may be to his glory!" We add another sentence from his preface, showing the truly catholic spirit of the great man: "My own conscience acquits me of having designedly misrepresented a single passage of Scripture, or of having written one line with a purpose of inflaming the hearts of Christians against each other. God forbid that I should make the words of the most gentle and benevolent Jesus a vehicle to convey such poison! Would to God that all the party names and unscriptural phrases and forms that have divided the Christian world were forgot, and that we might all agree to sit down together as humble, loving disciples, at the feet of the Master, to hear his Word and imbibe his spirit, and to transcribe his life into our own."

DR. RIVERS, who had been a pastor at Summerfield, where Bishop Andrew lived, gives this touching illustration of the warm-hearted friendship and piety of the venerable bishop: "I spent the last night in the hospitable village in the family of Colonel Thomas Baker. He was a close neighbor of Bishop Andrew. In the evening I went over to bid a sad adieu to my venerable friend. He said, 'I will see you in the morning.' I told him I had to leave at three o'clock in the morning, in order to meet the train at Selma on the next morning. About fifteen minutes before three o'clock the bishop came over to hold prayer with us. Oh, that prayer! It was the last I ever heard from his hallowed lips. He had left his own warm bed and comfortable room to bid us all good-bye, to bestow upon us his blessing and to offer to the Father one more prayer for me and mine. It was the most touching evidence of affection I had ever received even from him. I can never forget that prayer, offered by one that was nearer to the blessed Master than any one I ever knew."

OUR CENTENARY OFFERING.—*By A. H. Sutherland.*—From every point of the compass, from every grade of intellect, from every shade of opinion and from every degree of experience, there will come suggestions as to the best way of signalizing the centenary of organic Methodism in the United States and the Jubilee of Methodism in Texas. As an humble beneficiary of Methodism, I ask the privilege of giving "mine opinion" also.

Schools of every grade are wanted; more and better churches all over the land are needed; missions in many climes are to be planted; in a word, all the institutions of the Church ought to receive a hearty support from every friend and member of the same. These institutions have fostered the advanced civilization of the land; and are the hope of its continuance and still greater development. So patent is this fact that it is now considered not merely a badge of Christian fealty to support them, but an essential of true statesmanship to protect and encourage them. But it is not to these that we call special attention at this time. Back of these is the spirituality of the Church. As essential to the efficiency of the institutions of the Church is spirituality as is vitality to the right use of the members of any individual body. This spirituality proceeds from the Holy Spirit of God. It is not inherited nor inculcated, but imparted. Nor from any of the sacraments, ordinances or ministrations of the Church of God. It may accompany them; but it never originates in them, nor flows from them. It is the prerogative of the Holy Spirit Himself, and which He guards with jealousy, never delegating to another; and should we ever attain thereto, it will be when the "love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." At no other date, and in no other way.

And may we not say *as* we seek as well as *when* we seek, we shall find? If God says, *In the day* that thou seekest me with thy whole heart, I will be found of thee, does he not also say, *According* to your faith be it done unto you?

There is not only a time, but a way to seek the Lord. And while He promises to bless abundantly above all we can ask or think, yet this is no warrant to ask without thinking, any more than it is an assurance that he will bless us without either asking or thinking. In a word, and not to be too metaphysical, sound doctrine is as essential to sound spirituality as is genuine spirituality to the true and efficient operations of the institutions of the Church. If I do not correctly perceive I can not correctly pursue. If the Psalms are called the anatomy of the soul, the Epistles may be termed the analysis of the mind. If those are the flow of feeling, these are the glow of truth. Yea, here is where truth eternal, saving, divine, shines with white heat. Glory be to God! it burns on and in till sin is all consumed and only the imperishable is left. Her fires die not out, but last forever; the frail body itself being purified therein till all of mortality is consumed, then it is raised in immortality and received into glory.

But of that truth—that special, definite and blessed truth—we wish to speak, which is the centre and support of all other practical or experimental truths—which, not like its Lord, "dwelling in light which no man can approach unto," but like Him on earth, was intended to "go about doing good." That truth, which, were it clearly perceived, fully believed, definitely sought and humbly enjoyed, would wipe out every stain on the skirts of her who should ever be presented unto the Lord a chaste virgin; and soon, oh, so soon, draw by the beauty of her face, the beneficence of her presence, and the warmth of her love, all the wandering ones of earth to the fellowship of the Father and of the Son and the communion of the Holy Ghost. Every blessing of earth is tributary to that of Perfect Love. Every doctrine taught is to elucidate that of Entire Sanctification. Every previous experience is intended as a stepping stone to the Perfection of Holiness in the fear of God. This is a trinity of terms, but the unity of all to hope and all to fear. Every member of the Church should be pressing forward to this attainment; and every preacher should ever have this in view as the one great object of all his ministrations, public and private. He should teach it; explain its nature and its relation to every other doctrine and experience; and enforce it by all the sanctions of Scripture denunciation and promise. For its attainment is held up as the greatest prize of all effort; and the greatest responsibility of our vocation. Whether it be in the first blessing, or the second blessing, or the hundredth blessing, let the process be repeated until the blessing be had. Then "tell to all around what a great Savior you have found." Hide not thy light, lest denying it to others, you destroy it in yourself. As you have found Christ a perfect Savior, walk in Him, and your growth in all knowledge and in every grace will be steady, swift and everlasting. Why all this? All this care and labor. Why? Because "without holiness no man shall see the Lord." Is not this reason enough? Let us stop amid all the rush and roar of modern invention and enterprise and solemnly consider if we have not lost to a sad degree our reckoning. Let us ask for the "old paths" wherein our fathers trod, and were made great, and bequeathed to us so great a heritage. The poetry of this celebration sings, "Onward, to fairer fields and pastures green!" But the safety of it will be in "inquiring for the old paths and walking therein." These reach not only back to the beginning, but they lead onward to the perfection of all good here below, and the "palms of victory and the crowns of glory" above.

WOMAN'S FOREIGN MISSIONARY SOCIETIES.—*By Mrs. Hollie W. Armstrong, San Antonio, Texas.*—"Because there is no avenue for woman's work in the Methodist Church," was the reply of Mrs. Anna Davidson, of Baltimore, to Dr. Olin, who had asked her why she worked in a woman's missionary society outside of her church. "Then create one," said he. "How?" she inquired. "Organize an association for missionary effort." "In what field?" she next asked. "China is now open," said he. Mrs. Davidson returned from the house where she was calling, and laid the matter before God in prayer; after which she resolved to make the effort, which resulted in the formation of the "Ladies' China Missionary Society," of Baltimore, in 1848.

This society lived and worked through all the hardships of the war, sending to China three single women and building the Baltimore Female Seminary at Foochow, China, at a cost of $5,000. Dr. Wentworth, in an appeal to the Society to build the seminary, set forth the fact that has made the woman's missionary work a necessity: "That woman in the seclusion of Eastern homes can only be reached by woman;" adding, "China needs an army of women ready to lay down their lives if need be for their own sex."

After the war this society divided, and one called "The Trinity Home Mission," afterward "Woman's Bible Mission," was organized by those members adhering to the South. This was the first woman's missionary society in the Southern Methodist Church, and was strictly domestic in its work. In 1872 it stretched out its feeble arms to foreign work and began forming connectional societies with the intent of embracing the entire Church, South. The "Woman's Bible Mission" lived and prospered until 1878, when the "Woman's Missionary Society of the Methodist Episcopal Church, South," was organized at Atlanta, Georgia, by the General Conference. Mrs. Juliana Hayes, who had been president of the Woman's Bible Mission, was elected president of the new organization, into which it was absorbed, and still worthily holds that honorable position. It is a striking instance of divine direction that none of the general officers have ever been changed; a few have resigned on account of ill-health and some have "fallen asleep," but none have proven unworthy or inefficient. The first year, through the indefatigable efforts of the officers, fifteen conference societies were organized, more than 5,000 members enrolled and over $4,000 collected; the next year doubled these numbers, and the next quadrupled them, and the receipts of our last fiscal year, which was our fifth, amounted to $29,106 31, with 34,000 members. The sum of receipts for the five years is $91,808 09. We have fourteen missionaries employed and two more preparing at our expense. We are aiding a girl's school in the Indian Territory, and our board has charge of five boarding schools, with one hundred and thirty-nine pupils, seventeen day schools and employs two Bible women. These schools are in China, Brazil, Mexico and one on the border of Texas. We are building a hospital and dispensary in Soochow, China, which will be taken in charge next year by our medical graduate—Miss Mildred Phillips. We have a monthly paper published in Nashville with a circulation of 5,000, from which we have realized a profit of $500 per annum for three years, and over 700,000 pages of tracts and leaflets have been sent out at our expense.

The second annual report of our society shows a few auxiliaries in three of the Texas conferences. The last Annual Report shows a flourishing conference society in each of the five Texas conferences, with 3,101 members and $1,552 31 paid during the year. But Texas has a grander record still: four of her daughters have offered themselves living sacrifices on the missionary altar. Mrs. Burford and Misses Toland and Williams have already been engaged in the work, while Miss Dona Hamilton is preparing in a Kentucky college; and all over the State the fire is kindling which is to cast its blessed glow into the long darkened hearts and homes of heathendom. Though restricted in space I can not close this sketch without mentioning the last and holiest effort of her in whose consecrated heart and brain our society had its birth—which was to collect from the bereaved memorial offerings of their dead, with which it was her intention to build an Orphanage in China. Mrs. Davidson had planned for this broadly and in faith, and her holy enterprise moves right on, though she "rests from her labors." The amount paid to her successor, Miss M. Baker, last year, amounted to more than $1,000. It requires no stretch of faith looking down the years to see many, many friendless waifs gathered into this home, which was the "desire of her eyes," who shall be saved from evil and go up from useful lives to shine in her "crown of rejoicing" forever and ever.

TEXAS STATE HOLINESS ASSOCIATION.—*By Rev. James A. Graves.*—This Association was organized in the month of October, 1878, at a camp-meeting held at "Rake Straw Lake," in Navarro county, Texas, conducted by Rev. W. B. M. Colt, at which time James A. Graves, of Calvert, Texas, was elected president; John A. McKinney, vice-president; E. E. Reeves, corresponding secretary, and C. T. Hogan, of Ennis, secretary and treasurer, with quite a number of local vice-presidents.

A constitution was adopted for the government of the Association, in which the object of the Association was declared to be "For the Spread of Bible Holiness Over these Lands."

Our second meeting was at a camp-meeting held near Corsicana, in Navarro county, conducted by Rev. William Brush, D. D., presiding elder of Austin District, Methodist Episcopal Church, at which meeting he was elected vice-president.

At this meeting Mr. Wesley's "Plain Account of Christian Perfection," was added to our constitution as our definition of Bible Holiness.

This meeting was one of the most successful camp-meetings we have ever known in our beloved State of Texas. Something over four hundred persons, men and women, reporting themselves sinners, were saved by grace during the meeting; and about two hundred professed the blessing of "entire sanctification," many of them remaining to this day, but "some have fallen asleep."

Several of the above number are now approved ministers of the Gospel of Jesus, preaching a free, full and complete salvation by faith from all sin through the merits of the Lord Jesus Christ.

We have held annual camp-meetings each year up to the present time. One in 1880, at or near Dallas; one in 1881, at Bosqueville; and two, 1882 and 1883, at our tabernacle grounds near Bremond, in Robertson county, at which place we have six acres of land in a beautiful grove, trimmed up and nicely laid out, with a substantial tabernacle, built of good lumber, and 40 by 60 feet, with an upper apartment, floored and finished off for a preacher's tent.

We have another meeting appointed at the last mentioned place, to commence on the third day of July, 1884, to which every man and woman who professes or wants the blessing of "perfect love" in or out of Texas, is invited. Come in the fullness of the blessing of the Gospel of peace, and the Lord come with you.

Our meetings are held for the conversion of sinners and the sanctification of believers.

This Association is composed of Christian men and women from the different denominations, who have experienced the blessing of "perfect love" or "entire sanctification" as set forth in Mr. Wesley's "Plain Account," and who are members in good standing of some evangelical church or denomination. It is not run in the interest of any sect or order, but we aim to get the people saved from sin, and then exhort them to attach themselves to some regularly organized church, and, as shown above, they must belong to some church before they can be recognized as members of this Association.

At our meetings heretofore the Lord has greatly blessed our efforts, and at our meeting in July next we have the promise of efficient help from men able to set forth the doctrines of Justification and Sanctification in their proper light, as taught in the blessed Word of God.

The present officers of the Association are: James A. Graves, of Calvert, president; Rev. G. L. Hickey, of Hillsboro, vice-president; Mrs. M. V. Hogan, corresponding secretary, and C. T. Hogan, of Ennis, secretary and treasurer.

Our camp-meetings from first to last have been self-supporting, as will be the one in July next, except those who are invited as workers. They will be provided for on the ground.

Those attending the meeting near Bremond by rail will have conveyance from depot to grounds free of charge

DECEASED TEXAS ITINERANT MINISTERS.

The following is a tolerably complete list of those who have died in the itinerant ranks in Texas, arranged in chronological order. The figures at the left margin indicate the year in which they died. The figures after the name, the number of years they had labored in the ministry in Texas, counting from the year of commencing until they died. If they had been local for a portion of the time that is not deducted. The name of the place at the right hand shows where they were buried.

DIED.	NAME.	Years S'rvic.	WHERE BURIED.
1838	Martin Ruter D D	1	Washington
1839	L G Strickland	2	West Columbia
1839	John B Denton	1	Denton County
1841	Moses Spear	2	Walker "
1843	Wm G O'Connor	1	....
1845	Daniel Poe	3	San Augustine
1846	Littleton Fowler	8	Sabine County
1847	D N V Sullivan	5	Houston
1848	H B Kelsey	3	Marshall
1848	David L Bell	2	Liberty County
1849	Wm. G Booker	4	Goliad
1850	Andrew J Harris	1	....
1850	George W Rabb	1	Montgomery
1851	C Richardson A M	12	Ruterville
1854	John Patton	2	Ft. Bend County
1854	Garrett L Patton	2	Galveston
1854	John W Addison	2	Houston
1853	William Young	7	Mississippi
1853	Simon B Cameron	3	Houston
1854	H L M'Elroy	1	....
1856	Henry Fullingen	4	....
1857	John W Cope	1	....
1857	Jasper K Harper	6	Oak Island
1857	A L Kavanaugh	6	Nacogdoches
1858	William F Hubert	9	Calhoun County
1858	T H Ball*	..	Huntsville
1858	Bennett Elkins	5	Cherokee
1859	H B Hamilton	15	Cherokee County
1860	M C Robertson	7	....
1860	John Haynie	10	Lagrange
1860	Henry D Hubert	5	Bastrop
1861	James C Wilson	4	Gonzales
1861	George W Burruss	6	Freestone County
1861	N S Johnson	9	Dangerfield
1862	Byron S Carden	12	Anderson
1863	B M Scrivner	4	Upshur County
1863	Robert N Drake	9	Tennessee
1863	Rob't H Mangham	4	Middletown
1864	William A Shegog	11	Bosque County
1865	John W Kenney	30	Kenney
1865	Danniel Carl	26	Victoria
1865	J W Ellis	3	Tyler
1865	William Craig	24	Henderson
1865	C L Hamill	10	Harrison
1866	Sam'l A Williams	28	M'Mahan's Chap'l
1866	George Tittle	8	Confeder'e Army
1866	Jos'ph H D Moore	14	Richmond
1866	Thos F Windsor	13	Brazoria County
1866	John Carmer*	..	Chappell Hill
1866	Nichol's H Boring	6	Washington Co.
1867	Thomas F Cook	18	Texana
1867	William T Harris	10	Lavaca
1867	Oliver B Adams	10	Victoria
1867	William Rees	11	Houston
1867	James M'Leod	13	Houston
1867	R T Heflin	..	Huntsville
1867	Quinn M Menifee	10	Oso, Fayette Co.
1867	Thos Wooldridge	22	Montgomery
1867	John N Hamill	14	....
1867	A W Goodgion	14	San Augustine
1867	Samel Lynch	18	Cherokee County
1867	Wm M'K Lamdin	10	Waco
1867	John K Tanzy	1	Comal County
1867	William G Foote	14	Alleyton
1867	Joseph Bond	2	Moscow
1867	William A Smith	16	Austin
1867	James W Shipman	10	Chappell Hill
1867	Francis Wilson	28	Louisiana
1868	Asbury Davidson	13	Gonzales
1868	Asbury H Shanks	10	Rusk
1868	Felix G Fawcett	11	Pleasant Hill
1868	Jackson L Crabb	12	Springfield
1868	Isaac N Mullins	12	Waco
1869	H D Palmer	20	Upshur County
1869	John R Burke	9	Bushville
1870	Green Boyd	5	Boston
1870	G C McWilliams	3	Acton
1870	H S Laferty	24	Dewitt County
1870	Sol T Bridges	16	Columbus
1870	D Kinnison	3	....
1870	Sam'l C Box	22	Cherokee County
1870	James H Neeley	5	Grandview
1871	James H Addison	23	Bryan
1871	James T P Irvine	29	Kaufman
1871	Lewis B Whipple	21	Waxahachie
1871	Jerome B Annis	5	"
1871	Milton Maupin	4	Gainesville
1871	C P Turrentine	3	....
1871	James M Boyd	13	Bremond
1872	William K Wilson	29	Kaufman
1872	Hiram G Carden	18	Fayetteville
1872	Jefferson Shook	28	Rusk
1873	Levi R. Dennis	12	Tyler
1873	N W Burks	28	Henderson
1873	Thomas J Hutson	3	Port Sullivan
1873	Benj A Kemp	29	Gatesville
1874	John W Mills	4	....
1875	A Albright	4	Georgetown
1875	R B Womack	18	Waxahachie
1875	Francis M Harrell	4	Charlston, Delta C.
1875	James A Light	16	Lavaca County
1875	A G Stacey*	..	Austin
1875	Atejo Hernandez	4	Corpus Christi
	J F Ferguson	18	Salado
1876	Alex Albright	4	Georgetown
1876	Allen M. Box	24	Marshall
1876	S H Scales	..	Dallas
1876	W W Thomas	..	Wheelock
1877	A L Duval	17	Seguin
1877	James R Bellamy	19	Panola County
1877	John E Aiken	2	Graham
1877	S W Flournoy	2	Waco
1877	Rice R Harris	..	....
1878	James S Woolls	3	San Antonio
1878	William L Kistler	17	Chatfield Point
1878	Jol M Baker	33	Jefferson
1878	Joseph M Blanton	4	....
1878	Thos. Whitworth	21	San Felipe
1878	J C Miller*	..	Chappell Hill
1879	W F Compton	..	Freestone Co.
1879	Jose M Casanova	4	San Diego
1879	Drury Womack	25	Centerville
1879	Thomas M Smith	16	Pilot Point
1880	A C Allen	6	Fort Worth
1880	Ezekiel Couch	23	....
1880	A R Dickson	22	Decatur
1880	William C Lewis	38	Brenham
1880	Orceneth Fisher	41	Austin
1880	J C Kopp, German	4	Llano County
1880	H Eiers, German	4	Industry
1880	S D Akin	13	Graham
1881	J C A Bridges	11	Pine Hill
1881	J W P M'Kenzie	40	Clarksville
1881	John W Piner	20	Honey Grove
1881	M C Simpson	28	Kaufman County
1881	Joseph P Sneed	42	Port Sullivan
1881	John R White	25	Limestone Co.
1881	Isaac N Cravens	14	Grayson County
1881	T W Hines	14	Weatherford
1881	C N M'Guire	11	Belton
1881	Jackson T Perry	..	Gatesville
1881	Rob't W Kennon	25	Independence
1881	Fred F Wilson	3	Columbus
1881	Urban C Spencer	24	Hempstead
1881	Jonath'n Burford	10	Burlson County
1881	Alfred B F Kerr	35	San Marcos
1881	Roswell Gillett	21	Beeville
1882	John A Clarke	..	Weatherford
1882	Thos J Blackburn	3	Palo Pinto
1882	Thomas Parker	12	Coryell County
1882	A Cumming	30	Kaufman County
1882	E C Haislip	11	Pilot Point
1882	J F Armstrong	..	Denton County
1882	R Alexander D D	45	Chappell Hill
1882	Benj D Dashiell	30	Brenham
1882	Henry B Stocking	4	Eagle Lake
1882	J S Krouter, Ger'n	..	....
1882	F C Wilkes	25	Lampasas
1882	Joseph Parker	..	San Saba County
1883	Rob't G Sewell	8	Luling
1883	J B Allison	4	Waco
1883	William E Bates	29	....
1883	T B Buckingham	20	Chappell Hill
1883	C J Lane	26	Flatonia
1883	L B Ellis	21	Sylvan, Lamar Co
1882	Francis M Stovall	40	Moscow
1883	J S Lane	16	Georgetown
1883	James Hiner	13	Granbury
1883	J R D Taylor	8	Tyler County
1883	James H Shaw	5	....
1884	A D Gaskill	10	Waxahachi
1884	R T Nabors	6	Nashville
1884	E P Rogers	..	....

*Teacher.

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GALVESTON'S COMMERCE.

A Resume of the City's Trade During the Past Eight Months.

The Showing a Favorable One, Despite the Dull Times.

That portion of the business season embraced within the period commencing on the first day of September and ending with the first day of May has compared favorably with its predecessors. when the general quietness pervading all lines of trade throughout the country is taken into consideration. The large falling off in the receipts of cotton at this port, in consequence of the shortness of the crop, has exercised a depressing effect upon that branch of trade in so far as the volume of trade is concerned, but on the other hand the producer has been partially recompensed by an enhancement of values. The progress of Galveston during the period mentioned has been steadily onward and upward, and the assessment rolls of the county, for the present year, will show an increase of at least a million and a half of dollars over that of 1883, with the present very moderate system of assessment, where real estate is placed at about three-fourths of its actual value and personal property at less than half. While there has been no extensive amount of new railway construction throughout the State since last August, the replacing of the old rails on established lines by new material has caused the importation through Galveston, from coastwise ports, of nearly 10,000 tons of steel rails from the rolling mills of the East, and foreign material has thereby been almost entirely excluded from this section of the country. The outlook for the coming season is generally favorable, fair crops of small grain having been raised within the State, and corn and cotton, though backward on account of the late spring, are generally promising, and, with no extended period of unpropitious weather, promise a bountiful yield; and so far as cotton is concerned the season of 1884-85 is expected to be marked with a red letter as showing the largest receipts at Galveston on record. The following is an approximation of the gross sales of cotton and general merchandise at this point since September 1st:

Cotton	$15,300,600
Groceries	14,000,000
Boots and shoes	3,514,000
Clothing	1,219,844
Dry goods, etc	9,400,000
Hardware	1,614,000
Crockery	152,000
Drugs	494,000
Liquors, etc	1,216,550
Lumber, shingles, etc	965,000
Oils, paints, etc	194,000
Bagging and ties	710,000
Coal	414,000
Grain and feed stuff	650,000
Live stock	247,000
Coffee	775,400
Total	$48,866,394

Imports

At the Port of Galveston, Texas, from foreign countries, from July 1st, 1883, to May 1st, 1884:

Beer, ale, etc., in bottles (9,609 gals)	$7,436
Brandy (969 gals)	2,194
Cordials, etc., (214 gals)	379
Other spirits (631 gals)	429
Cement (9,441 bbls)	12,449
Coffee, from Mexico, (589,415 lbs)	70,629
Coffee, from Brazil, (6,046,110 lbs)	552,467
Cigars (246 lbs)	414
Coal (31,998 tons)	72,152
Crockeryware	4,030
Cotton ties	83,068
Fruits, preserved	461
Fruits, tropical	753
Fire brick (number, 107,300)	825
Furniture	623
Gum chicle (10,037 lbs)	2,809
Glassware	5,064
Ginger ale (1,656 gals)	1,052
Honey (3,348 gals)	1,676
Household effects of emigrants	8,695
Jute bags	10,819
Mineral waters (38,525 gals)	7,283
Musical instruments	3,418
Olive oil (830 gals)	960
Paving stones	1,968
Petroleum, bbls	49,404
Sardines	4,996
Sheep wash, cresylic	3,525
Salt (11,929,724 lbs)	19,369
Soda, bicarbonate, (22,492 lbs)	329
Steel railway bars (2,611 tons)	76,385
Vegetables, canned	417
Vinegar (22,597 gals)	1,900
Wine in casks (13,268 gals)	5,259
Wine in bottles (366 doz)	1,425
Willow baskets	1,371
All other articles	9,654
Total	$1,026,177

Cotton.

In consequence of the partial failure of the crop the receipts at this point since August 31st show a marked falling off as compared with the large crop year of 1882-83, but are in excess of those for the year 1881-82. Much of the cotton received here is direct from interior points for foreign and domestic markets, and seeks tide water at this point, but does not enter into the saleable stock. Prices exhibit a sharp advance as compared with September 1st, and the comparison is as follows:

	SEPT. 1.	MAY 10.	ADVANCE.
Low Ordinary	Nom'l	Nom'l	——
Ordinary	7⅞	9½	1⅝
Good Ordin'ry	8¾	10½	1¾
Low Middling	9¼	11¼	2
Middling	9 9-16	11½	1 15-16
Good Middling	9 13-16	11¾	1 15-16
Middling Fair	10 1-16	11 15-16	1⅞

The receipts, exports and sales of cotton at Galveston, for the eight months ending May 1st, as compared with previous years, is as follows:

RECEIPTS.		EXPORTS.	SALES.
1883-84*	586,052	603,781	247,260
1882-83	863,104	871,181	401,949
1881-82	442,860	476,891	246,241
1880-81	694,661	687,347	383,774
1879-80	480,352	485,296	233,428
1878-79	564,309	568,258	300,121

* Eight months.

The compressing, wharf and storage facilities at Galveston, for the expeditious and careful handling of cotton, are unsurpassed in the South.

Exports—Coastwise.

MONTHS.	1883-84.	1882-83.	1881-82.	1880-81.
September	31,039	39,527	20,190	27,483
October	40,611	39,737	26,445	27,545
November	43,231	27,662	28,162	20,276
December	46,300	40,312	39,361	21,340
January	24,502	38,371	25,045	31,282
February	14,615	28,218	14,323	16,229
March	19,010	31,551	12,532	11,204
April	17,683	24,208	15,504	10,677
May	......	28,254	11,929	9,254
June	......	22,967	9,473	4,944
July	......	13,948	1,881	7,269
August	......	13,570	9,956	14,933
Total	237,651	349,8 5	214 801	201,786

Total Exports.

MONTHS.	1883-84.	1882-83.	1881-82.	1880-81.
September	38,962	50,384	40,911	38,701
October	113,316	102,165	62,069	75,719
November	116,822	101,214	55,429	65,257
December	95,290	111,595	74,172	87,066
January	98,945	106,144	56,404	116,213
February	69,399	74,028	48,698	58,644
March	57,117	90,961	53,358	72,044
April	23,000	59,566	35,828	52,917
May	......	47,271	24,920	51,406
June	......	34,205	13,515	25,351
July	......	13,948	1,881	16,805
August	......	19,597	9,956	27,094
Total	603,781	871,181	476,891	687,347

Cotton Sales in this Market.

MONTHS.	1883-84.	1882-83.	1881-82.	1880-81.
September	37,285	44 560	42,557	34,487
October	59,218	63,631	36,134	51,565
November	39,036	54,981	48,610	52,484
December	41,005	49,848	25,957	56,350
January	28,653	48,187	27,689	33,321
February	20,614	34,498	9,421	34,415
March	14,824	31,053	23,547	27,751
April	6,645	24,336	11,406	19,260
May	......	21,777	9,364	20,871
June	......	10,459	2,863	11,765
July	......	5,455	918	7,253
August	......	13,164	7,971	14,252
Total	247,260	401,949	246,241	383,774

Monthly Statement

Of the receipts, exports and sales of cotton, at Galveston, during the past four years:

RECEIPTS.

MONTHS.	1883-84.	1882-83.	1881-82.	1880-81.
September	71,830	73,739	72,637	65,050
October	148,836	142,276	78,779	91,407
November	122,933	132,545	70,745	107,682
December	117,214	145,769	86,033	112,445
January	51,288	104,498	38,855	84,036
February	30,089	67,628	23,894	73,698
March	37,070	72,865	21,986	62,570
April	6,792	46,150	17,609	30,042
May	......	26,084	13,296	18,923
June	......	14,617	2,411	11,933
July	......	12 072	852	9,550
August	......	24,861	15,763	26,595
Total	586,052	863,104	442,860	694,661

Exports—Foreign.

MONTHS.	1883-84.	1882-83.	1881-82.	1880-81.
September	7,923	10,857	20,721	11,218
October	72,705	62,428	35,564	48,204
November	73,581	74,182	27,267	44,981
December	51,990	71,283	34,811	65,726
January	71 383	127,773	31,350	85,031
February	45,694	45,810	34,385	42,405
March	38,137	59,413	40,826	60,840
April	5,317	35,358	23,691	42 840
May	......	19,017	9,524	42,152
June	......	11,398	4,042	30,407
July	......	......	......	9,596
August	......	3,857	......	12,161
Total	366,730	521,376	262,090	485,561

Receipts,

By weeks, at Galveston and all United States ports, up to May 1st:

Week End'g Friday.	1883-1884. Galveston	1883-1884. All Ports.	1882-1883. Galveston	1882-1883. All Ports.
Sept 7	9,625	33,281	1,526	5,040
" 14	15,212	64,644	9,706	28,909
" 21	21,440	96,156	13,599	49,034
" 28	21,615	124,951	19,448	76,929
Oct 5	27 060	164,330	26,513	135,950
" 12	35,411	228,100	29,334	177,933
" 19	38,129	255,480	32,950	204,801
" 26	29,931	252,625	31,178	241,205
Nov 2	29,108	239,280	31,179	240,964
" 9	24,698	267,025	29,401	252,430
" 16	30,117	240,027	32,123	259,974
" 23	28,265	219,586	30,027	256,839
" 30	32,988	224,144	31,412	239,357
Dec 7	31,299	264,074	32,669	254,684
" 14	31,602	279,924	25,548	245,072
" 21	21,430	246,423	36,423	258,510
" 28	24,213	201,831	37,706	254,448
Jan 4	14,804	134,199	31,731	252,125
" 11	11,202	90,521	39,202	224,702
" 18	12,008	108,833	27,047	172,002
" 25	9,900	103,035	18,617	148,752
Feb 1	12,408	116,460	12,434	135,161
" 8	11,226	109,577	21 992	225,085
" 15	6,715	104,067	15,852	163,578
" 22	4,583	60,960	17,265	144,498
" 29	7,201	73,286	15,659	131,156
Mar 7	9,369	68,935	18,134	133,783
" 14	5,009	50,127	19,718	122,628
" 21	4,141	42,326	15,049	109,636
" 28	3,664	*90,941	19,616	101,509
April 4	2,368	38,785	11,977	85,725
" 11	1,608	30,363	11,304	76,305
" 18	1,542	30,135	15,041	70,682
" 25	1,249	20,912	7,708	65,616
May 2	1,353	20,031	11,007	59,126
" 9	311	15,577	9,590	48,172
" 16	......	......	8,122	50,035
" 23	......	......	5,703	42,513
" 30	......	......	3,778	37,980
June 6	......	......	3,549	30,278
" 13	......	......	5,207	25,240
" 20	......	......	2,800	20,555
" 27	......	......	1,499	10,562
July 4	......	......	4,117	10,880
" 11	......	......	2,938	11,366
" 18	......	......	3,100	11,000
" 25	......	......	2,209	8,994
Aug 1	......	......	3,627	8,458
" 8	......	......	1,479	6,916
" 15	......	......	2,321	10,789
" 22	......	......	4,341	10,282
" 29	......	......	5,528	11,431
" 31	......	......	12,101	22,974
Total	586,528	4,724,649	863,104	5,982,483

*Including 38,105 bales for corrections.

General Commerce.

The foreign importation, as compiled from the official records during the past eight months, exhibit a falling off in value as compared with previous years, one of the consequences being the superseding of railroad material of foreign manufacture by the product of domestic rolling mills. The imports of salt also show a decrease, as the greater portion of the interior of the State is now supplied by the output of American mines. As compared with last year the importations of coffee exhibit a slight decrease as compared with last season, and the condition of the trade has not proven entirely satisfactory in consequence of the great speculative movement at New York, which was accompanied by a collapse a few weeks since. After cotton, the principal article of export to foreign countries has been cotton seed oil cake, which has been of large volume. Shipments of flour have been made to a limited extent to continental ports, and some 27,000 bushels of wheat have also been exported to foreign countries. The trade with Mexico has been confined to cotton, lumber, flour, and a small extent of miscellaneous merchandise, coffee, and tropical fruits having been imported in return. The volume of domestic and foreign trade is concisely set forth in the subjoined tabulated statements:

Receipts of Domestic Productions, From Points in the Interior of Texas and Adjacent States, Up to May 1st.

	THIS YEAR.	LAST YEAR.
Apples, barrels	5,896	6,423
Apples, boxes	2,462	2,987
Beeswax, packages	544	615
Bacon, boxes	7,641	8,316
Beer, barrels	34,678	35,922
Brooms, dozen	2,174	2,966
Cotton seed, sacks	51,882	68,729
Cotton, sacks	9,114	15,441
Eggs, cases	12,900	13,418
Guano, sacks	942	1,187
Hides, bales	2,144	2,687
Hides, bundles	3,497	3,778
Hides, loose	6,421	6,980
Lime, cars	54	59
Lard, cars	110	141
Molasses, barrels	4,061	5,214
Oil (cotton seed), barrels	4,296	5,918
Oil cake, packages	41,411	56,799
Potatoes (Irish), barrels	9,687	11,944
Potatoes (sweet), bushels	7,642	8,985
Rice barrels	3,415	4,920
Sugar, hogsheads	728	814
Sugar, barrels	39,894	41,271
Corn, bushels	554,700	575,860
Oats, bushels	715,966	784,686
Wheat, bushels	614,975	611,460
Wool, sacks	8,774	9,210
Onions, barrels	3,584	4,215
Watermelons	115,000	110,000
Lumber, million	37	41
Shingles, million	6	7
Brick, million	14	19
Bones, tons	6,427	6,950
Flour, barrels	8,726	9 580
Flour, sacks	35,784	38,512

Exports of Domestic Productions From the Port of Galveston to Foreign and Domestic Ports Up to May 1st.

	THIS YEAR.	LAST YEAR.
Apples, barrels	1,464	1,398
Bacon, boxes	1,967	2,122
Beer, barrels	1,906	2,451
Corn, sacks	8,966	8,151
Hides, bales	3,687	4,115
Molasses, barrels	1,588	1,963
Oil, (cotton seed) barrels	8,561	10,115
Oil cake, packages	85,997	115,960
Oats, sacks	4,894	5,112
Wheat, bushels	28,542	10,114
Wool, sacks	8,529	8,990
Lumber, feet	78,000	196,000
Guano, sacks	942	1,187
Bones, tons	5,989	6,450

Imports of Leading Articles from Ports on the Atlantic Coast, up to May 1st.

	This Year.	Last Year.
Apples, bbls	2,142	3,687
Bacon, boxes	1,495	2,244
Candles, boxes	10,850	14,292
Coal, tons	54,500	61,287
Canned goods, cases	115,490	125,216
Lemons, boxes	16,774	18,612
Nails, kegs	54,920	61,849
Oils, bbls	3,966	4,181
Onions, bbls	7,949	8,727
Potatoes, bbls	10,222	11,448
Railroad iron, tons	9,677	4,292
Turpentine, bbls	1,466	1,927
Boots and shoes, cases	51,781	64,989
Dry goods, cases	31,440	36,737
Bagging, rolls	9,980	15,449
Rosin, bbls	2,124	2,741

INCREASE OF VALUES IN TEXAS IN TWENTY-FIVE YEARS.

The following figures taken from Reports of the State Comptroller, indicate the changes in values in leading property in a quarter of a century.

ARTICLE.	NUMBER.	TOTAL VALUE.	Value Land per Acre. Stock per Head.
1858.			
Acres Land	44,809,220	$ 73,915,178	$ 1 60
No. Horses	259,887	11,711,601	33 43
No. Cattle	2,218,055	13,347,821	6 00
1870.			
Acres Land	49,296,887	79,026,564	1 60
No. Horses	1,825,515	20,527,467	20 00
No. Cattle	3,413,355	18,932,010	5 50
1878.			
Acres Land	76,480 450	145,083,572	1 90
No. Horses, etc	952,491	21,068,948	20 00
No. Cattle	3,413,355	18,932,010	5 60
1881.			
Acres Land	87,469,032	160,471,630	1 83
No. Horses, etc	952,491	21,088,948	22 00
No. Cattle	4,027,837	25,680,625	6 37
No. Sheep	3,262,107	5,001,619	1 51
1882.			
Acres Land	94,152,501	171,760,740	1 82
Horses, etc	969,752	22,684,458	22 67
Cattle	3,771,242	41,152,200	8 48
Sheep	3,771,242	7,031,789	2 26
1883.			
Acres Land	101,685,974	216,954,163	2 13
Horses, etc	1,054,452	27,678,508	26 00
No. Cattle	6,054,488	71,393,319	11 62
No. Sheep	4,491,600	9,228,234	2 00

We append the summary tables of assessments for the years 1882 and 1883. It will be seen that the increase averages over twenty-five per cent. during the year, and that the increase in the value of lands was more than one-third, and that of cattle more than fifty per cent. Will these continue to appreciate in value in the future as in the past?

1882.

SUMMARY STATEMENT OF ASSESSMENTS OF PROPERTY IN THE STATE OF TEXAS FOR 1882, AS SHOWN BY ASSESSMENT ROLLS ON FILE IN COMPTROLLER'S OFFICE.

CLASSES OF PROPERTY TAXED.	NUMBER.	VALUE.
Land, acres	94,152,501	$177,760,740
City or town lots		64,285,584
Railroads, including appurtenances and rolling stock, miles	4,216 78/100	30,410,350
Telegraph, including appurtenances, miles	7,639 25/100	280,243
Land certificates, acres	701,091	111,580
Steamboats, sailing vessels, wharf, barges or other water craft	304	425,291
Carriages, buggies or wagons of whatsoever kind	168,291	5,829,974
Manufacturers' tools, implements and machinery, including steam engines and boilers		5,304,206
Materials and manufactured articles		408,382
Horses and mules	969,752	22,684,453
Cattle	4,843,908	41,152,200
Jacks and Jennets	5,810	212,953
Sheep	3,771,242	7,031,783
Goats	412,808	401,334
Hogs	1,023,950	1,322,480
Goods, wares and merchandise		22,311,922
Money on hand		9,794,312
Miscellaneous property		22,199,618
Total value		$411,925,476

1883.

Summary Statement of Assessments of Property in the State Texas for 1883, as shown by Assessment Rolls on file in Comptroller's office.

CLASSES OF PROPERTY ASSESSED.	NUMBERS.	VALUES.
Land assessed in acres	101,685,974	$216,954,163
Town lots		74,546,150
Railroads, assessed in miles	5,610	39,620,568
Telegraph, lines assessed in miles	9,671	467,016
Land Certificates, acres	472,691	93,702
Steamboats, sailing vessels, etc	308	436,485
Carriages, wagons, etc	171,083	6,411,089
Manufacturers' tools, implements, etc		6,059,387
Materials and manufactured articles		155,645
Horses and mules	1,054,452	27,678,508
Cattle	6,054,488	71,393,319
Jacks and jennets	4,776	247,325
Sheep	4,491,600	9,228,354
Goats	441,454	317,691
Hogs	1,044,782	1,673,298
Goods, wares and merchandise		35,469,181
Money on hand		12,178,159
Miscellaneous		26,336,082
Total values		$520,037,380

REMARKS.—Add to $520,037,380, the total value of the taxable property above given, $7,500,000, as the approximate total of assessments for 1883 on lands in unorganized counties owned by non-residents, and the total value of property for 1883 is $527,537,380, and total ad valorem tax $1,582,612 17. The assessments of 1883 show an increase of twenty-five per cent. over the assessments of 1882.

To'al State ad valorem tax	$1,582,612 17
Total State revenue and school poll tax	464,120 50
Grand total	$2,046,732 6

TEXAS EXECUTIVES FOR FIFTY YEARS.

The following is a complete list of the Governors of Texas, in chronological order. During the Republic—1836-1846—the executives were called Presidents.

1834 was a revolutionary year in which half a dozen persons claimed to be governor of Coahuila and Texas.

Official Term.	NAME OF EXECUTIVE	Year of Death and Place of Death.
1835	Henry Smith	1853 California
1836	David G Burnet	1858 Galveston Tex
1837-38	Sam Houston	1863 Huntsville "
1839-40	Mirabeau B Lamar	1859 Richmond
1841	David G Burnet V P	1858 Galveston "
1842-44	Sa.a Houston	1863 Huntsville "
1845	Anson Jones	1858 Houston
1846	J Pi'kney Henderson	1857 Washington?
1847	A C Horton (Lt Gov)	1865 Wharton
1848-49	George T Wood	1856 Polk County
1850-52	P Hansborough Bell	Still liv. in N Caroli.
1853	J W Henderson	1880 Houston
1854-57	Elisha M Pease	1883 Lampasas
1858-59	Hardin R Runels	1873 Red River Co
1860	Sam Houston	1863 Huntsville, Tx
1861	Edw Clark (Lt Gov)	187- Marshal?
1862-63	Francis R Lubbock	Still living in Austin
1864	Pendleton Murrah	1865 Mexico
1865	Alex. J Hamilton	1875 Austin
1866	J W Throckmorton	Still liv. Congr'smn
1867	E M Pease	1883 Lampasas
1870-73	Edward J Davis	1883 Austin
1874-76	Richard Coke	Still liv. U S Senat'r
1877	R B Hubbard	Still living in Tyler
1879-82	Oran M Roberts	Still living in Austin
1883	John Ireland	Present governor.

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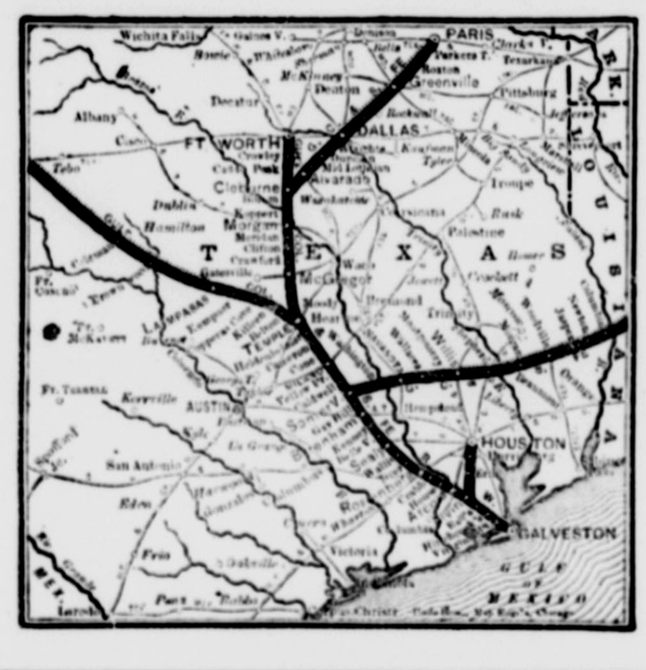

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At ARCOLA—With the I. & G. N. R. R. for Columbia and towns in Brazoria County.

At ROSENBERG—With the G., H. & S. A. R'y System for all stations west on that line, including El Paso and points in California. N. Y., T. & M. R'y for all points on this line; also for Cuero and Indianola.

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At MORGAN—With the H. & T. C. R'y for Hico, Alexander, Dublin, Cisco and Albany.

At CLEBURNE—With the Dallas Division G., C. & S. F. R'y.

At FORT WORTH—With the T. & P. R'y for Mineola, Longview, Marshall, Shreveport, El Paso and California points. Missouri Pacific R'y for Denison and intermediate points. T. & P. R'y, Transcontinental Division. F. W. & D. C. R'y for Wichita Falls and intermediate points.

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Special Notice.

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OUR PUBLIC FREE SCHOOLS.

From the earliest settlements in Texas, its leading men have favored a liberal system of public education. The amendment of the school law was one of the topics presented to the extra session of the Legislature, in January last, for their consideration.

The law, as amended, provides for a large addition to the permanent and available school fund; and, by a vote of two-thirds of the tax payers in any district or community, an additional tax is provided for.

Cities have the control of their own schools, and elect superintendents and teachers.

A State Superintendent is provided for, to be elected by the people. The county judges are superintendents in their respective counties. It is made the duty of the county court to divide the county into school districts.

Heretofore the scholastic age was from eight to fourteen years. It is now from eight to sixteen years. Tuition is free.

School must be continued for six months in each district; and pupils under or over the scholastic age must pay tuition.

Teachers must pass an examination; must be exemplary in their department, and have a good moral character. First-class teachers receive $75 per month; second-class, $50 per month, and third-class, $35.

Fifty-three counties in the State are exempt from the operation of this law. In these counties school communities may be organized. But schools must be taught six months in each year in every district and school community.

STATE INSTITUTIONS OF LEARNING.

The State of Texas has four collegiate institutions for higher education:

Agricultural and Mechanical College.—The first established was the Agricultural and Mechanical College, at College Station, near Bryan, Brazos county. This was founded by a donation of lands by the United States government. The lands were sold and the proceeds invested in State bonds. The interest accruing on these bonds amounts to $14,280 per annum. The buildings were erected by the State. The College was organized in 1875, and has since that been in successful operation. By the constitution adopted in April, 1876, this institution became a branch of the State University, "for instruction in agriculture, the mechanic arts, and the natural sciences connected therewith." In January, 1884, 109 students were reported in this institution.

Sam Houston Normal Institute.—This institution for the training of teachers went into operation in October, 1879. It is located in Huntsville, Walker county, and occupies the buildings formerly known as the Austin College. State pupils are boarded, and have the use of their rooms and tuition free. The first year there were 74 State pupils; the second, 93; the third, 130, and 35 private pupils who pay no tuition; and for the present year provision was made for 155 State pupils. They are sent from the different Senatorial Districts, and selected by competitive examination. The Peabody fund contributes handsomely to the support of this institution; and also for the Prairie View school.

A note from Professor H. Carr Pritchett, of January 24, 1884, says: "We have enrolled this year 184 students. Of these 98 are young ladies, and 86 young gentlemen; 130 of them are State students; the remainder pay their own board only. No student is admitted under 18 years of age, and then only when a pledge is taken to teach after leaving the institute. We have a fine body of students; moral: most of them religious. The faculty is composed of earnest, religious men and women. The Bible is read and prayer offered every morning, at the opening exercises." All experienced teachers have been more or less annoyed by having their pupils away from recitations, preparing for public balls and attending them. This institution, without deciding upon the morality or immorality of dancing, laid down the law, at its organization, that it was injurious for Normal students to attend public balls, and that rule has been rigidly enforced. The result has been most beneficial, and we are assured that while President Baldwin has charge of the Normal Institute, this rule will not be relaxed.

Prairie View Normal School—Is located near Hempstead, and occupies the buildings formerly used by Mrs. Kirby, as the Alta Vista Female College. It is for the training of colored students for the work of teaching. All reports represent this institution as one well managed, and doing a successful work for our colored population. It is under the supervision of the Directors of the Agricultural and Mechanical College, at Bryan.

Texas State University.—By the popular vote of the people, Austin was selected for the literary department of the University, and Galveston for the medical college. The Board of Regents organized for business November 15, 1881. In 1882 a contract was let for erecting what will be the west wing of the main building, and after some delay that was fitted up for occupancy at the opening of the second session, in January, 1884. The session opened temporarily in September, in the capitol building. The Board of Regents, in their report to the governor, say:

"The university building is a grand and imposing structure, and is solid and durable work. It is probably superior to any public building in the State, and worthy the great State of Texas, and well adapted to the noble work to which it is consecrated. It is the intention to complete the balance of the university building, and to erect such accessory buildings as are needed when there shall be accumulated sufficient available funds from the means belonging to the university."

The regents further say: "There are six professors in the academical departments and two in the law department; in all, eight, constituting the faculty and four assistant instructors. The regents beg leave to state that this number, however competent and zealous, is incompetent to impart the comprehensive knowledge which the people have a right to look for in a university of the first-class."

Upward of two hundred students matriculated during the fall session of 1883. It is stated that the sum of $34,000 per annum will pay the present professors and employes. The medical department has not been put in operation.

A general law provides for summer normal institutes to be held during the months of July and August, in each senatorial district.

Illiteracy in Texas.—The report of the Census Bureau for 1880 estimates the total number of white persons in Texas over 10 years of age, at 808,931. Of this number there were reported unable to write, 123,912, or fifteen and three-tenths per cent. Of the same number 106,962 were foreign born, of whom 26,414, or about one-fourth, were unable to write. At the same time there were reported colored persons over 10 years of age to the number of 255,265, of whom 192,520, or a little more than three-fourths, were unable to write.

PUBLIC INSTITUTIONS.

Blind Asylum.—This institution is beautifully situated in the northwestern suburbs of the city of Austin. Properly speaking it is not an asylum, or home for the blind, but an educational institution for that unfortunate class. The census report shows that in 1880 there were in the State 1375 blind persons, 751 males and 624 females; of this number 358 were colored. For ten years past this institution has been under the superintendence of Dr. Frank Rainey. During the last scholastic year ninety-one persons under twenty-four years of age were admitted into the institution. The curriculum consists of orthography and reading, embossed and point, arithmetic, geography, history, general and special etymology, English grammar, composition, algebra, physical geography and English literature. For several years the superintendent has added to this course readings at night from various newspapers, selecting telegraphic dispatches, local, state and city news, and such articles concerning political movements as may add to the general knowledge and information of the pupils. In addition to a fair English education, pupils are taught music, piano tuning, mattress making, chair seating, broom making, sewing and bead work, so they may be able to make a support for themselves after leaving the institution. In every case the studies are suited to the capabilities of the pupils. The superintendent says he does not exaggerate when he asserts that ninety per cent. of the pupils who are capable and remain in the institution until the course prescribed is finished, are able to support themselves. The blind, he says, when properly taught—all things being equal—unless they fall into evil habits, as seeing persons do, generally make good traders and do well in business. Blind organ grinders and beggars, he says, nine times out of ten, never attended school and are uneducated. There was one graduate last June, and during the session two pupils were sent home, their eye-sight having been restored. Since the employment of an oculist there have been between forty and fifty pupils whose sight has been restored, and who, without the services of a skilled oculist, would have remained blind forever.

In his annual report Dr. Rainey gives an elaborate description of a new pipe organ, with a notice of the musical attainments of the pupils. He also announces that "we have introduced Froebel's system of kindergarten teaching for young children; we have about thirty pupils, whose ages run from seven to twelve years." "Kindergarten," he says, "is a German word, meaning children's garden." And he proceeds to describe the exercises, in this garden or play-house, where "the child thinks it is having a nice time at play, yet the shrewd teacher is quietly and cunningly cramming its little noddle with the meaning of many practical words and technical terms."

The doctor also ventilates his views on the subject of free schools: "I would not advocate making this a free school for those who are able to pay for board and tuition, although there are very few of that class in school; yet parents who are able, pay the taxes and are allowed to send their children to any free school. I am of the opinion, however, that neither this school nor any of the free schools should admit, free of charge, those who are able to pay; for it seems the very essence of folly that the *law* should tax a man to educate his own children as well as the children of indigent persons."

Lunatic Asylum.—On the 20th of January, 1883, Dr. A. H. Denton was appointed superintendent of the lunatic asylum at Austin. There were then in the institution 197 males and 162 females; total, 359. On the 1st of November following there were: Males, 286; females, 243; total, 629. During this period the percentage of deaths was only three and eight-tenths per cent. The grounds and buildings have been greatly enlarged and improved, the Legislature, on the 15th of February, having passed a bill appropriating $75,000 for this purpose. At the same time a bill was passed for establishing a second lunatic asylum in Northern Texas. This institution has been located at Terrell, Kaufman county; and since the location an artesian well has been opened on the premises selected and purchased. Workmen are now engaged putting up the necessary buildings. The census report for 1880 assigns to Texas 2716 persons of this unfortunate class, classified as follows: 1321 males and 985 females: native born, 2180; foreign born, 96; whites, 1636; colored, 640. It is probable that by this time the number of deranged in the State falls but little short of 4000; so the Legislature was justified in declaring that the bill creating a second asylum must be passed with an emergency clause requiring to be immediately put in operation. New York has fourteen insane hospitals and asylums; and Massachusetts, with but few more insane than Texas, has eight asylums. It is not considered best to congregate them in very large number in one institution.

Asylum for the Deaf and Dumb.—This institution was commenced in 1857, under the administration of Dr. J. W. Nostrand, who continued in charge for nineteen years. Since his removal, Gen. H. E. McCulloch and Col. John S. Ford each had charge four years, until last December, when Col. Ford resigned, and Rev. Wm. Shapard was appointed to fill the vacancy. During the school term ending in September, 1883, there were 91 pupils in attendance. There is in the institution a printing office, belonging to the State, and the report of the Superintendent claims that this more than supports itself. There is a farm and garden belonging to the grounds, and one thousand dollars worth of garden vegetables and farm products were raised in 1883. Owing to a delay in the repairs on old buildings, and the erection of new ones, the school did not re-open in September last, as was expected. The total fund of this institution is over $60,000, on which the annual interest is $3700. According to the United States census, there were in the State in 1880, 771 deaf mutes; of whom 447 were male and 324 female. Of this number 53 were foreign born and 157 colored.

Report of Adjutant-General.—From this report you learn that Texas has four regiments of infantry—one colored—and one of cavalry. There are reported one major-general, the governor; two brigadier-generals, twelve aids-de-camps, five colonels, six lieutenant-colonels, four majors, thirty-six captains, thirty-six first lieutenants, thirty-seven second lieutenants, and one thousand and seventy-nine privates. A frontier battalion, of one hundred and twenty officers and men has been kept in the field. No Indians have raided in Texas during the past year or two. The report states that the frontier battalion had arrested 31 for murder, 18 for assault to kill, 106 for theft, and had restored 576 horses, cattle, etc., to their owners, having captured them from thieves. The Adjutant-General states that, from vouchers on file in his office, the United States government is indebted to Texas in the sum of $569,677 for moneys expended by the State in protecting the frontier from Indians during the period from 1865 to 1873.

MONEY ORDER OFFICES IN TEXAS.

(From the U. S. Postal Guide.)

Offices marked * are *first-class* money-order offices.

Offices marked "B" are British international money-order offices; "C," Canadian international money-order offices; "G," German international money-order offices; "S," Swiss international money-order offices; "I," Italian international money-order offices, and "F," French international money-order offices.

Office.	*County.*
Abilene	Taylor
Albany	Shackelford
Alvarado	Johnson
Anderson	Grimes
Athens	Henderson
Atlanta	Cass
Aurora	Wise
Austin,* B. C. G. S. I. F.	Travis
Baird	Callahan
Bandera	Bandera
Bastrop	Bastrop
Beaumont	Jefferson
Belle Plain	Callahan
Bellville	Austin
Belton, B. C. G. I. F.	Bell
Blanco	Blanco
Boerne	Kendall
Bonham	Fannin
Brackettville	Kinney
Brazoria	Brazoria
Breckinridge	Stephens
Brenham, B. C. G. I. F.	Washington
Brownsville, B. C. G. I. F.	Cameron
Brownwood	Brown
Bryan	Brazos
Buffalo	Leon
Burton	Washington
Caldwell	Burleson
Calvert	Robertson
Cameron	Milam
Canton	Van Zandt
Carthage	Panola
Castroville	Medina
Center	Shelby
Centreville	Leon
Chappell Hill	Washington
Chico	Wise
Clarksville	Red River
Cleburne	Johnson
Coleman	Coleman
Collinsville	Grayson
Colorado	Mitchell
Columbus, B. C. G. I. F.	Colorado
Comanche	Comanche
Cooper	Delta
Corpus Christi, B. C. G. I. F.	Nueces
Corsicana	Navarro
Crockett	Houston
Cuero	DeWitt
Daingerfield	Morris
Dallas,* B. C. G. S. I. F.	Dallas
Decatur	Wise
Denison City	Grayson
Denton	Denton
Dexter	Cooke
Eagle Pass	Maverick
Elmo	Kaufman
El Paso	El Paso
Ennis	Ellis
Fairfield	Freestone
Farmersville	Collin
Ferris	Ellis
Flatonia	Fayette
Floresville	Wilson
Forney	Kaufman
Fort Concho	Tom Green
Fort Griffin	Shackelford
Fort McKavett	Menard
Fort Worth	Tarrant
Franklin	Robertson
Fredericksburg, B. C. G. I. F.	Gillespie
Frio Town	Frio
Gainesville	Cooke
Galveston,* B. C. G. S. I. F.	Galveston
Gatesville	Coryell
Georgetown	Williamson
Giddings	Lee
Goliad	Goliad
Gonzales, B. C. G. I. F.	Gonzales
Graham	Young
Granbury	Hood
Grand View	Johnson
Greenville	Hunt
Groesbeck	Limestone
Hallettsville	Lavaca
Hamilton	Hamilton
Hearne	Robertson
Hempstead	Waller
Henderson	Rusk
Henrietta	Clay
Hico	Hill
Hillsboro	Hill
Homer	Angelina
Honey Grove	Fannin
Houston,* B. C. G. I. F.	Harris
Hubbard	Hill
Huntsville	Walker
Independence	Washington
Indianola, B. C. G. I. F.	Calhoun
Industry	Austin
Jacksborough	Jack
Jacksonville	Cherokee
Jefferson	Marion
Jewett	Leon
Kaufman	Kaufman
Kerrville	Kerr
Kosse	Limestone
Kyle	Hays
Ladonia	Fannin
La Grange	Fayette
Lampasas	Lampasas
Lancaster	Dallas
Laredo	Webb
Ledbetter	Fayette
Liberty	Williamson
Linden	Cass
Livingstone	Polk
Llano	Llano
Lockhart	Caldwell
Longview, B. C. G. I. F.	Gregg
Lovelady	Houston
Luling	Caldwell
McKinney	Collin
Mansfield	Tarrant
Marlin	Falls
Marshall	Harrison
Mason	Mason
Matagorda	Matagorda
Meridian	Bosque
Mesquite	Dallas
Mexia	Limestone
Milford	Ellis
Millican	Brazos
Mineola	Wood
Montague	Montague
Montgomery	Montgomery
Moody	McLennan
Mount Pleasant	Titus
Mount Vernon	Franklin
Navasota	Grimes
New Braunfels, B. C. G. I. F.	Comal
Oakville	Live Oak
Orange	Orange
Overton	Rusk
Palestine	Anderson
Palo Pinto	Palo Pinto
Paris	Lamar
Pilot Point	Denton
Pittsburg	Camp
Plano	Collin
Pleasanton	Atascosa
Queen City	Cass
Rio Grande City	Starr
Roanoke	Denton
Rockdale	Milam
Rockport	Aransas
Rockwall	Rockwall
Round Rock	Williamson
Rusk	Cherokee
Saint Jo	Montague
San Angela	Tom Green
San Antonio,* B. C. G. S. I. F.	Bexar
San Augustine	San Augustine
San Diego	Duval
San Marcos	Hays
San Saba	San Saba
Savoy	Fannin
Schulenburg, B. C. G. I. F.	Fayette
Seguin	Guadalupe
Seymour	Taylor
Sherman*	Grayson
Stephenville	Erath
Sulphur Springs	Hopkins
Taylor	Williamson
Temple	Bell
Terrell	Kaufman
Texana	Jackson
Thorp's Springs	Hood
Trinity	Trinity
Troupe	Smith
Tyler	Smith
Uvalde	Uvalde
Victoria	Victoria
Waco, B. C. G. I. F.	McLennan
Waelder	Gonzales
Waxahachie	Ellis
Weatherford	Parker
Weimar	Colorado
Wharton	Wharton
Whitesboro	Grayson
Whitney	Hill
Willis	Montgomery
Wills Point	Van Zandt
Winnsboro	Wood
Yorktown	DeWitt

COUNTIES—COUNTY SEATS—POPULATION.

COUNTY.	COUNTY SEAT.	Population of Co. 1880.
Anderson	Palestine	17,395
Angelina	Homer	5,240
Andrews	Unorganized	31
Aransas	Rockport	996
Archer	Archer	596
Armstrong	Unorganized	1,052
Atascosa	Pleasanton	4,217
Austin	Bellville	14,429
Bandera	Bandera	2,158
Bastrop	Bastrop	17,215
Bailey	Unorganized	....
Baylor	Seymour	715
Bee	Beeville	2,298
Bell	Belton	10,520
Bexar	San Antonio	30,481
Blanco	Blanco	3,583
Borden	Unorganized	35
Bosque	Meridian	11,217
Bowie	Boston	10,965
Brazoria	Brazoria	9,780
Brazos	Bryan	13,580
Briscoe	Unorganized	12
Brown	Brownwood	8,415
Burleson	Caldwell	9,242
Burnet	Burnett	6,855
Caldwell	Lockhart	11,757
Calhoun	Indianola	1,739
Callahan	Belle Plain	3,453
Cameron	Brownsville	14,957
Camp	Pittsburg	5,931
Carson	Unorganized	....
Cass	Linden	16,723
Castro	Unorganized	....
Chambers	Wallisville	2,187
Cherokee	Rusk	16,724
Childress	Unorganized	25
Clay	Henrietta	5,045
Cochran	Unorganized	....
Coleman	Coleman	3,692
Collin	McKinney	25,985
Collingsworth	Unorganized	6
Colorado	Columbus	16,673
Comal	New Braunfels	5,446
Comanche	Comanche	8,608
Concho	Paint Rock	800
Cooke	Gainesville	20,391
Coryell	Gatesville	10,924
Cottle	Unorganized	34
Crockett	Unorganized	127
Crosby	Unorganized	82
Dallas	Dallas	33,490
Dallam	Unorganized	....
Dawson	Unorganized	24
Deaf Smith	Unorganized	38
Delta	Cooper	5,597
Denton	Denton	18,145
DeWitt	Cuero	10,061
Dickens	Unorganized	28
Dimmitt	Carrizo Springs	665
Donley	Clarendon	160
Duval	San Diego	5,732
Eastland	Eastland	4,855
Edwards	Unorganized	266
Ellis	Waxahachie	21,294
El Paso	Ysleta	3,845
Encinal	Unorganized	1,902
Erath	Stephenville	11,796
Falls	Marlin	16,241
Fannin	Bonham	25,509
Fayette	La Grange	28,004
Fisher	Unorganized	136
Floyd	Unorganized	3
Fort Bend	Richmond	9,380
Franklin	Mt. Vernon	5,280
Freestone	Fairfield	14,922
Frio	Frio Town	2,130
Galveston	Galveston	24,126
Gaines	Unorganized	8
Garza	Unorganized	36
Gillespie	Fredericksburg	5,228
Goliad	Goliad	5,832
Gonzales	Gonzales	14,840
Gray	Unorganized	6
Grayson	Sherman	38,108
Gregg	Longview	8,530
Grimes	Anderson	18,606
Greer	Unorganized	....
Guadalupe	Seguin	12,202
Hale	Unorganized	36
Hall	Unorganized	....
Hamilton	Hamilton	6,365
Hansford	Unorganized	18
Hardeman	Unorganized	50
Hardin	Hardin	1,870
Harris	Houston	27,985
Harrison	Marshall	25,175
Hartley	Unorganized	100
Haskell	Unorganized	48
Hays	San Marcos	7,556
Hemphill	Unorganized	149
Henderson	Athens	9,734
Hidalgo	Hidalgo	4,347
Hill	Hillsboro	16,550
Hockley	Unorganized	....
Hood	Granbury	6,127
Hopkins	Sulphur Springs	15,400
Howard	Big Springs	50
Houston	Crockett	16,700
Hunt	Greenville	17,229
Hutchinson	Unorganized	50
Jack	Jacksboro	6,629
Jackson	Edna	12,723
Jasper	Jasper	5,778
Jefferson	Beaumont	3,489
Johnson	Cleburne	17,912
Jones	Anson	546
Karnes	Helena	3,270
Kaufman	Kaufman	15,440
Kendall	Boerne	2,763
Kent	Unorganized	92
Kerr	Kerrville	2,169
Kimble	Junction City	1,343
King	Unorganized	40
Kinney	Brackettville	4,483
Knox	Unorganized	77
Lamar	Paris	27,191
Lamb	Unorganized	....
Lampasas	Lampasas	5,421
LaSalle	LaSalle	789
Lavaca	Hallettsville	13,642
Lee	Giddings	8,939
Leon	Centerville	12,818
Liberty	Liberty	4,999
Limestone	Groesbeck	16,246
Lipscomb	Unorganized	69
Live Oak	Oakville	1,994
Llano	Llano	4,964
Lubbock	Unorganized	25
Lynn	Unorganized	9
Madison	Madisonville	5,395
Marion	Jefferson	10,985
Martin	Unorganized	12
Mason	Mason	2,655
Matagorda	Matagorda	3,940
Maverick	Eagle Pass	2,967
McCulloch	Brady	1,533
McLennan	Waco	26,933
McMullen	Tilden	701
Medina	Castroville	4,492
Menard	Menardville	1,239
Milam	Cameron	18,659
Mitchell	Colorado City	292
Montague	Montague	11,257
Montgomery	Montgomery	10,154
Moore	Unorganized	....
Morris	Daingerfield	5,032
Motley	Unorganized	24
Nacogdoches	Nacogdoches	11,592
Navarro	Corsicana	21,705
Newton	Newton	4,359
Nolan	Sweetwater	640
Nueces	Corpus Christi	7,669
Ochiltree	Unorganized	....
Oldham	Tascosa	425
Orange	Orange	2,938
Palo Pinto	Palo Pinto	5,885
Panola	Carthage	12,218
Palmer	Unorganized	....
Parker	Weatherford	15,871
Pecos	Fort Stockton	1,807
Polk	Livingston	7,191
Potter	Unorganized	28
Presidio	Fort Davis	2,873
Rains	Emory	3,035
Randall	Unorganized	3
Red River	Clarksville	17,145
Refugio	Refugio	1,594
Roberts	Unorganized	32
Robertson	Franklin	22,385
Rockwall	Rockwall	2,984
Runnells	Runnells	980
Rusk	Henderson	18,987
Sabine	Hemphill	4,171
San Augustine	San Augustine	5,085
San Jacinto	Cold Springs	6,186
San Patricio	San Patricio	1,010
San Saba	San Saba	5,325
Scurry	Unorganized	102
Shackelford	Albany	3,037
Shelby	Center	9,524
Sherman	Unorganized	....
Smith	Tyler	21,856
Somerville	Glenrose	2,645
Starr	Rio Grande City	8,304
Stephens	Breckenridge	4,726
Stonewall	Unorganized	104
Swisher	Unorganized	4
Tarrant	Fort Worth	24,678
Taylor	Buffalo Gap	1,736
Terry	Unorganized	....
Throckmorton	Throckmorton	711
Titus	Mt. Pleasant	5,959
Tom Green	San Angela	3,615
Travis	Austin	36,974
Trinity	Groveton	4,925
Tyler	Woodville	5,825
Upshur	Gilmer	10,266
Uvalde	Uvalde	2,541
Van Zandt	Canton	12,619
Victoria	Victoria	6,290
Walker	Huntsville	12,840
Waller	Hempstead	9,024
Washington	Brenham	27,584
Webb	Laredo	5,273
Wharton	Wharton	4,549
Wheeler	Mobeetie	661
Wichita	Wichita Falls	433
Wilbarger	Vernon	126
Williamson	Georgetown	15,156
Wilson	Floresville	7,118
Wise	Decatur	16,605
Wood	Quitman	11,212
Yoakum	Unorganized	....
Young	Graham	4,727
Zapata	Carrizo	3,634
Zavala	Unorganized	410

TEXAS' STATESMEN.

Sam Houston.—The name of Sam Houston will ever shine conspicuously in Texas history, and every true son of our soil will cherish a grateful remembrance of the services of the hero and statesman whose bravery secured our independence at San Jacinto, and whose statesmanship did much towards laying a firm foundation for the future progress and prosperity of our magnificent State. We copy a few paragraphs from the sketch of Houston in "Thrall's Pictorial History of Texas." It is the purpose of the same author, in the near future, to give an extended volume to the public on "the life and times of Sam Houston." The following paragraphs refer to the incidents in the life of Houston immediately after he resigned his commission in the United States army:

"He now determined to devote himself to the law, and commenced its study. In 1819 he was elected district attorney of Davidson county, and at the same time major-general of the militia. In 1823 he was elected to congress, and re-elected in 1825. At the close of his second congressional term he was elected governor of Tennessee; in January, 1829, he married a Miss White. No man ever enjoyed a higher degree of popularity than did Houston at that time. He was elected by an overwhelming majority; and there was scarcely a breath of opposition to his administration in either branch of the legislature. To all outward appearance he and his beautiful bride lived in perfect conjugal felicity. One morning in April the citizens of Nashville were thunderstruck with the announcement that Mrs. Houston had returned to her father's house in Gallatin, and that Houston had resigned the gubernatorial chair and fled the city in disguise. But it was so. He had taken passage on a steamer and gone to rejoin his old companions among the Cherokees, then living on the Arkansas river, in the Indian Territory. Curiosity has in vain attempted to ascertain the cause of the domestic trouble. The lips of the two persons most deeply involved remained sealed until they were forever closed in death; and the mystery is still unsolved.

"On the 29th of October, 1829, he was formally admitted to citizenship among the Cherokees. In 1832 he visited the city of Washington, in the interest of the Indian tribes, and secured the removal of some unworthy agents. This provoked opposition, and Houston had a personal rencounter with a member of Congress from Ohio. He was arrested and fined five hundred dollars, but President Jackson remitted the fine. When he left the capital he bore in his pocket a commission as confidential Indian agent, among the tribes of the Southwest, to whom he was sent to negotiate treaties.

"This opens a new era in Houston's life. Such a man, conscious of his own ability, and who, in early life, had been so remarkably successful, could not long remain content in the solitude of the wilderness, with no companions but the half-civilized Aborigines. His visit to Washington, and the cordial reception given him by his former commander, had revived his love for civilized life, and his ambition to re-enter the political arena. The circumstances were auspicious. He had already been meditating a settlement in Texas, and the establishment of a stock rancho on one of her beautiful prairies. He determined to visit the province, partly to look for a new home, and partly to fulfil his mission to the Indian tribes within her territory. He crossed Red river, at Jonesborough, December 10, 1832, and proceeded to Nacogdoches, passing but two houses on the route. At San Felipe, he met James Bowie, who invited him to go to San Antonio, and have a talk with some Comanche chiefs, encamped in the neighborhood of that city. From this period Texas became his home, and for thirty years his character forms her principal historical figure; and her soil entombs his mortal remains. Houston had his faults: who has them not? But, with all his faults, he was the man for the times; and the man that Texas needed at that period of her history. He had had large experience as a legislator, as an executive, and as an officer in the United States army. His youth had been passed in severe struggles with poverty, and nearly his whole life had been spent on the frontier. He was a poineer among those hardy adventurers who are constantly enlarging the boundaries of civilization. He was still in the prime of manhood, and his fine physical form pointed him out as one born to command. Around the camp fires, in the company of his comrades in arms, he was jovial, perfectly at home; could barbecue his own meat, and, if he enjoyed such a luxury, could perpare his own cup of coffee. Self-reliant and self-helpful, he exacted no service from his soldiers he was himself unwilling to undertake. When planning a campaign, or conducting a battle, he was equally self-reliant, but more reticent, seldom advising with his brother officers. He also possessed the wonderful gift of popular oratory. He could sway the multitude as the trees of the forest are moved by the passing tornado. He could, on any occasion, on a moment's notice, address his fellow-citizens or his fellow-soldiers, in such strains of convincing eloquence as inspired his auditory with his own lofty sentiments. The advent of such a man into Texas properly forms an epoch in our history."

To trace his subsequent personal history would be to write the history of Texas, up to the period of the late civil war. He had not only seen that history of the progress of our State, but he might have adopted the language of the old Roman, *Magnum pars fui!* The preparation of the story of that eventful life, has been, to the writer, a labor of love; and in due time the public will have an opportunity to judge of the merits of the performance. Space does not permit us here to do more than introduce the old hero to the present generation of Texans.

Stephen Fuller Austin.—The immigrant entering Texas to-day soon learns that the capital of our State, and one of its oldest counties, bears the name of *Austin;* further than that he knows, or hears, or perhaps cares but little for the great statesman and pure patriot, father and founder of Texas—*Stephen Fuller Austin.* Fifty years ago the first inquiry would naturally be for Austin, the empresario; for, under the colonization laws, an application for a homestead must have his signature, and all looked to him as a friend and counselor who would help the colonists in selecting and securing their quota of the public domain. Fifty years ago the name of Austin was upon every tongue, and his situation excited universal inquiry and sympathy. Austin was lying in the prison of the Inquisition in the City of Mexico; deprived of books, papers, and for a time of pen and ink, and was prohibited from seeing his friends in his miserable dungeon! It was not the first time he had been in the capital of the Montezumas. A dozen years before he had brought a few families to the banks of the Brazos—the advance guard of the immortal 300 that constituted his first colony—when, finding that a revolution had taken place in Mexico, he was compelled to visit the national capital to secure a confirmation of the grant made to his father by the imperial government of Spain. He made the perilous journey on horseback, escaping the murderous savages and no less dangerous bandits, and reached the city in safety; but only to encounter active opposition or careless indifference to his colonial enterprise. He proceeded patiently—conciliating enemies, enlisting friends and gradually overcoming all obstacles. In the meantime he studied the language and institutions and laws of the country. He at last succeeded in obtaining a confirmation of his contract from the parent government, with the signature of all the officers of the executive department, and with Baron de Bastrop for land commissioner. He returned to Texas to issue titles to his colonists. The new town laid out, was, by order of the Governor of Coahuila (who supposed Austin's name to be San Felipe), named *San Felipe de Austin.* The town still bears the name of San Felipe; the county that of Austin.

His colonization scheme had succeeded beyond his most sanguine expectations. The 300 of the first contract had been introduced and settled; other contracts had been entered into and completed. Other empresarios had engaged in similar enterprises, and in 1833 it was thought Texas had a sufficient population to form a State by itself. A convention assembled in San Felipe, prepared a constitution, and Austin was sent to the City of Mexico to secure for Texas the separate State government to which her population entitled her. He was coldly received, not personally, for all classes respected his pre-eminent worth and abilities; but revolutionary parties distracted the government and the American colonists were distrusted. The cholera broke out in the city and all business was suspended. Under one pretext and another Austin was put off week after week until months had elapsed, and nothing had been done. Under these circumstances Austin confesses that he became impatient.

In the City of Mexico there was no stable, reliable government. It was uncertain one day who would administer the public offices the next. Coahuila was in a state of revolution, with two Governors—one at Monclova and the other at Saltillo. Under this state of things, the representative of Texas wrote to the municipality of Bexar, advising the immediate organization of a State government, with or without the sanction of the national authorities in Mexico. This was more than necessary, as a company of land sharks had captured the so-called Legislature at Monclova, and were, under fictitious names and surreptitious claims, issuing fraudulent titles to hundreds of leagues of the best lands in Texas. It was said these speculators in Texas land had some hand in Austin's subsequent arrest and imprisonment. Despairing of success, Austin started for Texas. Santa Anna had retired to his Hacienda; and Farias, Vice-President, was administering the government. At Saltillo an imperative order reached Austin, demanding his arrest and return to the City of Mexico. He was taken back and thrown, as we have seen, into the prison of the Acordada. Months rolled away, leaving Austin languishing in his loathsome dungeon. Finally Farias was displaced, and Santa Anna returned to power. The latter mitigated the rigors of Austin's captivity, and even expressed a willingness that he should be liberated. But no judge of any court could be found willing to try the case, and in Mexico there was no writ of *habeas corpus*. Austin, ignorant of the charges against him, still remained a prisoner, though allowed more liberties.

But Texas was restless, and Santa Anna was wily. In various interviews with Austin he made liberal promises. Austin, frank and confiding in his nature, trusted to Santa Anna's fair promises and was, of course, deceived. He returned to Texas, believing that the Mexican president would grant us a separate State government. And undoubtedly the president expected Austin to use his unbounded influence with the colonists to harmonize Texas with the central government which was soon to be proclaimed. When Austin returned he was everywhere cordially received. He issued an address deploring the distractions which he found existing in the colonies, and declared that Santa Anna would do justice to Texas. But his eyes were soon opened to the real designs of the Mexican president, and henceforth Texas had no more ardent advocate of independence than S. F. Austin.

Soon after reaching home he was placed at the head of the volunteer army on the banks of the Guadalupe river. He moved westward. A few minor battles had been fought, and the ancient and strongly fortified city of San Antonio invested, when another convention of the people of Texas commissioned him as a special envoy to the United States, to secure for the struggling colonists the sinews of war. Thus it happened that he was absent when the great and decisive battle of San Jacinto was fought. Returning he became Secretary of State, when Houston was inaugurated president. In this office he performed only one important service, that of preparing letters of instruction to the newly appointed minister to the United States, when he sickened and died, leaving the nation to mourn his untimely end.

Had Mr. Austin lived to the period granted to most active men, he would undoubtedly have filled the office of President of Texas, or Governor of the State, or he might have been sent to the United States Senate. He had talents for any of these positions. But he died when but little past forty-three years of age. Dying as young, comparatively, as he did, he has left a reputation with no stain; a character as lovely and enviable as the pages of history furnish.

In the days of the republic there was seen hanging in many of the cabins of the old colonists a rudely executed but exceedingly appropriate likeness of the Empresario. It represented him standing under a huge live oak tree, on the bank of the Brazos. He was clad in a hunter's garb; his shot-pouch over his shoulder; his rifle standing against the tree, and his dog lying at his feet. Across the river some deer were looking inquisitively toward the unbidden intruder into these primeval forests. The likeness of Austin, destroyed when the old capitol was burned, represented him as standing on a carpeted floor, with law books, compass, and plotting surveyor's instruments around him. The rural scene in the first picture was best and most appropriate.

WHISKEY.—There are unmistakable indications that whiskey is losing its potency, and that the saloons must go. At the last election for United States Senator in Texas, the candidate that fixed his headquarters at a saloon was not elected. At the last State Democratic convention in Texas a candidate, whose friends had chartered a drinking house for headquarters, were forced by a pressure brought upon them to remove into more respectable quarters. At the last election in Ohio nearly 350,000 votes were cast for prohibition. During the canvass for the speakership before Congress met in Washington in December last, it was telegraphed through the country that the temperance question was entering into the contest. On the third day of the session Mr. Blair introduced into the Senate a joint resolution proposing an amendment to the Constitution of the United States in reference to alcoholic liquors. The proposed amendment prohibits the manufacture or sale of distilled alcoholic intoxicating liquors, except for medicinal, mechanical, chemical and scientific purposes, or use in the arts, in the States and Territories, and the importation of such except for the purposes named, and a bill to provide that should the amendment not be ratified by three-fourths of the States before the last of December, 1890, that the prohibition proposed shall take effect as an act of Congress at the expiration of ten years.

Senator Blair's bill may fail, probably will for the present, but as the tax-payers are awaking to the fact that largely more than one-half of the money collected in taxes is expended to arrest and feed and punish crimes committed under the influence of drunkenness, they will, with an emphasis, declare that saloons must go.

State Officials for 1883-84.—John Ireland, governor; Marion Martin, lieutenant-governor; Joseph W. Baines, secretary of State; W. J. Swaine, comptroller; W. C. Walsh, commissioner general land office; John D. Templeton, attorney general; F. R. Lubbock, treasurer; W. H. King, adjutant general; B. M. Baker, secretary board of education; H. P. Brewster, commissioner of insurance, statistics and history.

Supreme Court—Holds regular terms at Galveston, first Monday in January; Austin, first Monday in April; Tyler, first Monday in October. Hon. A. H. Willie, chief justice; Hon. C. S. West and Hon. J. W. Stayton, associate justices.

United States District Court—Holds regular terms at Galveston, first Mondays in March and November; San Antonio, first Mondays in May and November; Dallas, first Mondays in June and December; Brownsville, first Mondays in January and July; Jefferson, second Mondays in February and September; Austin, first Mondays in February and August; Waco, first Mondays in April and October; Tyler, second Mondays in January and May; Graham, first Mondays in February and August.

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BIOGRAPHY—TEXAS.

Martin Ruter.—Martin Ruter, Superintendent of the Texas Mission, was a native of Massachusetts; born a few months after American Methodism received its organic form in Baltimore in 1784. At fourteen years of age he experienced religion, and when just past sixteen entered the itinerant ministry. He was a member of the first delegated General Conference in 1808, and of every other General Conference as long as he lived. In the early years of his ministry he was stationed in Boston, in Montreal, Canada, in Philadelphia, and other leading charges. In 1818 and 1819 he had charge of the new Market Academy; two quadrennial terms he conducted the book agency at Cincinnati. From this place he was transferred to the presidency of Augusta College, Kentucky, and in 1834 elected president of Alleghany College, Meadville, Pennsylvania. From this point he was sent as Superintendent of the Texas Mission, in 1837. The Ohio River being unusually low, he put his family on a small craft and paddled his own canoe down to Marietta, where he found a steamboat on which he embarked to New Albany, Indiana, where he left his family, and proceeded alone to Texas. Landing at Rodney, Mississippi, he traveled on horseback to Gaines Ferry on the Sabine, where he met Robert Alexander, then on his way to the Mississippi Conference. At Houston, Dr. Ruter found the Congress of the Republic in session, and laid before its members plans for an institution of learning. After traversing all the settled portion of Central and Western Texas, having taken the names of some three hundred persons who had been members of the church in the States, he arrived at Washington on his return eastward. He had determined to attend the meeting of the bishops and Mission Board in New York, and ask for twelve additional laborers. He crossed the Brazos and traveled one day's journey; but feeling unusually bad, he returned to Washington for medical attention where he finally died, May 10, 1838.

In early life the doctor received only an ordinary English education, but by persevering study, even amid the labors of the itinerant ministry, he acquired an acquaintance with the classics, and a knowledge of the sciences. In 1818 a college in Baltimore gave him the degree of A. M., and in 1822 the Transylvania University conferred upon him the degree of Doctor of Divinity. He was the first Methodist in America, if not in the world, to receive that honor. Dr. Fisk received the title in 1820; and both these distinguished ministers died within a month of each other, in 1838. But before that time Dr. Bangs had received the title, and since that time, by the kindness of literary institutions, Methodism has had no lack of doctors.

Lyttleton Fowler.—Lyttleton Fowler was born in Tennessee in 1802; but when only seven years of age his family removed to Kentucky, and he always claimed to be a Kentuckian. He was converted in 1819, and licensed to preach by Thomas A. Morris, then a presiding elder. After traveling a number of circuits, and having been stationed in Cynthiana, Maysville, Bowling Green and Louisville, his health being feeble, he was transferred to the Tennessee Conference and stationed at Tuscumbia. From 1833 to the summer of 1837 he was agent for LaGrange College. In August, 1837, he was appointed a missionary to Texas, and arrived at Nacogdoches, October 10, and preached his first sermon. After the death of Dr. Ruter, Mr. Fowler was appointed Superintendent of the Texas Mission. In 1839 he married Mrs. Porter, of San Augustine. At the organization of the Texas Conference in 1840 he was appointed presiding elder of the San Augustine district. He represented Texas in the famous General Conference in 1844 and in the convention of Southern Methodism in Louisville in 1845, and died in great peace the following year. Mr. Fowler was a high-toned, sweet-spirited Christian gentleman; amiable in disposition, winning in his manners and zealous in the cause of his Divine Master. Mrs. Fowler subsequently married Rev. John C. Woollam, and is still living. One son is a member of the East Texas Conference.

J. W. P. McKenzie.—Pioneers in every department of labor are justly held in grateful remembrance. One of the first and most successful institutions of learning established and carried on in Texas was the "McKenzie Institute," near Clarksville, Red River county. As a pioneer educator Dr. McKenzie stands preeminent in our State, having had under his tuition a goodly number of the youth of Texas, of both sexes, during a period of thirty years—from 1841 to 1871. Today, students formerly of "McKenzie," are found in many honorable positions, in church and state.

J. W. P. McKenzie was born in the old North State in 1808. He commenced his literary studies in the University of North Carolina, but graduated from the University of Georgia, and for a time filled the chair of ancient languages in his alma mater. Subsequently he taught two years in Gainesville, in the same State; married in 1829, and in 1836 migrated to Tennessee. In 1837 he joined the Tennessee Conference, but immediately transferred to Arkansas. For three years he was a missionary to the Choctaw Indians. In 1839 in his name appears as preacher on Sulphur Fork circuit, Texas. The next year he opened his institute. Here he found his congenial and successful life-work. He had usually from two hundred to three hundred students. He had assistant teachers, but the institution was peculiarly his own—a kind of paternal monarchy in its government. He was an original thinker, a splendid lecturer, and he governed with a strong hand—albeit he was as tender-hearted as a woman. His personal magnetism was such that a word from "Old Master," as he was familiarly called, would usually quiet the most turbulent youngster. But if it did not, he did not hesitate in the use of the rod. Many a wild boy, who would have rebelled under a correction at home, tamely submitted to McKenzie's "thrashing," as he called it. If a boy was unusually contrperous, Old Master sometimes suspected him to a castigation the first week, or even the first day in school. Subordination he would have. Brawny and brainy, he compelled obedience to his will and his strong arm. As an illustration of his mode of government it is reported that one of his insubordinate boys determined to leave without permission. He had saddled his horse and mounted for his journey. Mr. McKenzie said to him in a very insinuating tone: "You are not going off without telling Old Master good-bye, are you?" The youth rode back and gave the president his hand. It was seized with a lion's grasp. The young man was jerked from his horse and generally thrashed, until he expressed a great desire to remain. He was permitted to do so, and made a good student.

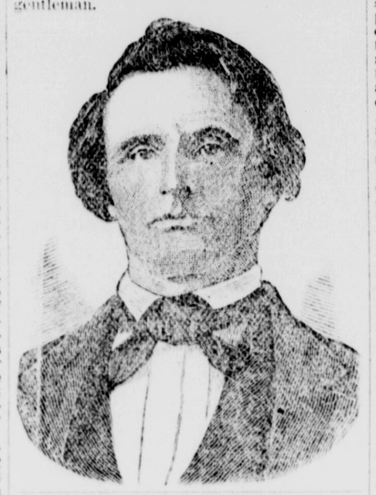
During a period of thirty years there were at McKenzie Institute almost every year glorious revivals of religion. It was truly a Christian institution.

In 1870 the buildings and grounds, valued at about $40,000, were tendered to the East Texas Conference; but this change of ownership did not materially affect the fortunes of the institution.

In 1871 Dr. McKenzie was called to the presidency of Marvin College, at Waxahachie. His position here was not congenial. The institution was in debt. New text-books had come into use, and an altogether new style of teaching and government. "Old Master" found it difficult to adjust himself to the new order of things. Age, with its infirmities, was pressing upon him. He had about completed his life-work. He had done that work thoroughly, successfully, and drawing near to the period of three-score and ten years, he resigned his position and retired to his old home near Clarksville to spend the evening of his days. He was a member of the General Conference in 1846; and in 1878 received from Emory College the degree of Doctor of Divinity. He died at his home, June 24, 1881. His last words were: "Gone to a fairer world than this."

Samuel A. Williams.—As the "minutes" contain no memoir of this distinguished minister, we are compelled to rely upon a small volume, now out of print, called "A History of Methodism in Texas," for the following account of Samuel A. Williams: "He entered the Tennessee Conference in 1834, in the same class with David Coulson and S. S. Yarborough, who both now live in Texas; followed Ruter, Fowler and Alexander to Texas in 1838. With a feeble constitution he labored to the full measure of his strength for twenty-five years in the bounds of the East Texas Conference, filling most important circuits, stations and districts. Twice he presided over the sessions of that body; three times represented it in the General Conference, and finally passed away, dying in 1866. His record is on high."

Chauncy Richardson, A. M.—Chauncy Richardson, the first president of Ruterville College, was a native of the State of Vermont; born in 1812. At nineteen years of age he professed faith in Christ, and at twenty-one was licensed to preach, by Wilbur Fisk. His health not proving equal to the itinerant work, he subsequently located and attended the Wesleyan University, over which Dr. Fisk had been called to preside. After leaving Middletown, Mr. Richardson took charge of a female college at Tuscumbia, Alabama; and in 1839 came to Texas and organized Ruterville College, and was its financial agent and first president. He represented the Texas Conference in the Louisville Convention and the General Conferences of 1846 and 1850. From 1845 to 1851 he was secretary of the Texas Conference. Two years he edited our paper, the Texas *Western Banner*. The publishing committee having, as Mr. Richardson thought, reduced the salary of the editor below a living point, he resigned, and was appointed presiding elder on the Galveston district. He died on the 11th of April, 1852, and was buried on the hill in front of the college in Ruterville. He was a finished scholar, especially in English; a beautiful speaker and reader; a chaste and perspicuous writer, and a model Christian gentleman.



Thomas Osmond Summers.—Thomas O. Summers was born in Dorsetshire, England, October 11, 1812; came to America in 1830; was converted and joined the Methodist Episcopal Church in 1832, and was received on trial in the Baltimore Conference in 1835. After two years on circuits he was stationed in Baltimore, and from that city came as a missionary to Texas in 1839. At the organization of the Texas Conference at Ruterville, December 25, of that year, by Bishop Waugh, Mr. Summers was elected secretary. Galveston and Houston were his fields of ministerial labor during the four years he remained in the Republic. Under his labors, Ryland Chapel, on Galveston Island, was erected and dedicated for worship. For four years he was the conference secretary.

In the fall of 1844 he transferred to the Alabama Conference, and was stationed successively at Tuscaloosa, Livingston and Mobile. He was elected to the Louisville Convention, and was assistant secretary. From that time until his death he was a member and secretary of every General Conference of the Methodist Episcopal Church, South. At the General Conference that year he was elected one of the editors of the *Southern Christian Advocate*, and from that time until his death he was connected with the publishing interests of the church—filling the office of editor of the *Nashville Advocate*, of Sunday-school periodicals and books, and general book editor, and for a time editor of our *Quarterly Review*. At the organization of the Vanderbilt University he became dean of the theological faculty, filling especially the chair of systematic theology.

Dr. Summers was a thorough scholar and a life-long student. It would be tedious to enumerate in this brief sketch even the titles of the numerous books and pamphlets of which he was author or editor. He was an Englishman, and in his selection of books to be republished by our house at Nashville, it was thought he gave a little too decided a preference to books from across the water. He was a model Christian gentleman—always and everywhere; and yet there was at times a brusqueness not uncommon with the English. An instance occurred at his election as secretary of the General Conference in 1882. After his unanimous election, Dr. Summers acknowledged in a few well chosen words the compliment, when the venerable Bishop Paine, addressing him, said: "The only fear I have is, that you will do too much work. Please protect yourself." To this the doctor replied: "I wish nobody will ever say to me that I have been doing too much. It is an insult to me. I can talk, lecture and quarrel."

Three days afterward he was a corpse, and in a few weeks the venerable senior bishop followed him to the spirit land. For more than thirty years Dr. Summers was the Coryphæus of Southern Methodism. As general editor he did more to give direction to the policy and economy of the church than any bishop—possibly more than the whole College of Bishops. His leadership was safe. In doctrine he was rigidly orthodox, after the Arminian and Wesleyan type. He was a faithful expounder and able defender of Methodism—its doctrines and institutions. His style was luminous and his rhetoric and logic almost faultless. Personally, he would probably have desired a little more *form* in our worship, although he was trained among dissenters. He cherished a profound veneration for the fathers, and especially for the form of words they had employed. When the General Conference, in 1854, ordered a change in the creed—substituting the words *Church of God* for *the Holy Catholic Church*—he entered his solemn protest against it; and although he was compelled to make the change in the baptismal service, he still left in the catechisms used in instructing children the old phrase, "Holy Catholic Church."

"The *Faith*," was the last utterance of his dying lips. And it was characteristic. He watched with scrupulous jealousy any departure from the faith; any variation from the sound words in which the fathers had formulated this faith. Some have wondered how he could have consistently written an introduction to Bishop Marvin's treatise on "The Work of Christ." The bishop, in that treatise, coins many phrases peculiarly his own, and his representation of the doctrine of human depravity is very different from that Dr. Summers would have used. The doctor believed in total—almost tectotal—depravity. Bishop Marvin took a milder view; a view sanctioned by Watson, Wesley, Fletcher, etc. Dr. Summers deplored the lax spirit which he believed was creeping into the church, though he thought the Methodist Church less affected than any other by this latitudinarianism. One of the last letters he ever wrote for the press was a caveat against heterodoxy in the church.

Dr. Summers was not a Calvinist; far from it. But we have always suspected that he adhered a little too tenaciously to some of the phrases by which Calvinists described human depravity and the atoning work of Christ. We doubt if he would have given his indorsement to "The Living Christ," a treatise by our present book editor, recently issued from our publishing house. The terms used in describing human depravity and the atoning work of Christ are widely variant from those used by Dr. Summers. But Methodism tolerates a large liberty in theological discussions. So a writer admits the fall of man and his redemption through Christ, his orthodoxy is unquestioned. If we rightly understand Dr. Harrison he does not believe in *total* depravity; but does subscribe to our Seventh Article. He does not believe that, by a fiction of law, Christ so took man's place as to receive the punishment due to man's offences. He discriminates between suffering and punishment for sin. But he does believe—all Methodists believe—that Christ made an atonement for our sins; such an atonement as it pleased the Father to accept; so that he can be just, and the justifier of him that believeth in Jesus. Dr. Summers was orthodox; Dr. Harrison is orthodox; albeit the phrases by which they speak of fundamental doctrines may widely differ.

Dr. Summers was a warm advocate for fraternity between the two branches of American Methodism, but was irreconcilably opposed to organic union. The remotest hint of such an union awakened in him a feeling of strong opposition. A few weeks before the meeting of the last General Conference some secular papers announced that "the air was full of rumors of the reunion of the two great branches of American Methodism." This brought from the doctor a strong protest, which was published in the Nashville and other *Christian Advocates*. A brief extract is appended:

"I have some right to speak on the subject, and some of my friends think it is my duty to speak. Well, I have no ax to grind, no favors to ask, no frowns to fear. I stand where I have stood from the beginning. I have been among the foremost to promote fraternity; the record shows it. I was on the same platform with Dr. Olin, with whom I had a pleasant interview at one of the New York Conferences, pouring the church suit. He said truly, we were shut up to separation; and he who thinks the abolition of slavery alters the case is prodigiously mistaken! This we have shown so often that we need not dwell upon it now. We wish our Northern brethren all possible success; we rejoice especially in their missionary prosperity; we say, in the language of the text on which we heard Dr. Robert Newton preach his great sermon before our General Conference in Baltimore in 1840: 'The Lord God of your fathers make you a thousand times so many more as ye are, and bless you.' Let a religious regard be paid to the Cape May settlement, 'the true inwardness' of which, we were told by members of the commission, was in keeping with the Plan of Separation."

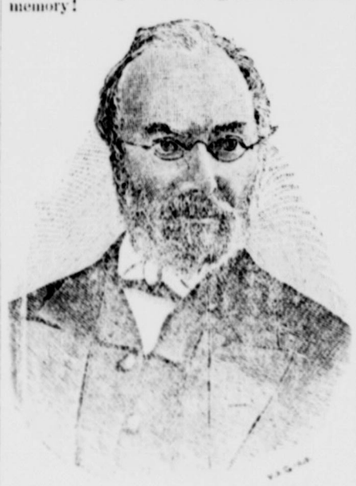
A General Conference is a time of trial to the church. That of 1866 was peculiarly such. During the eight years that had intervened since the last, the great civil war had taken place, and slavery had been abolished. The conference adopted lay delegation, extended the time of a preacher from two to four years, and at one time voted to remove all time-limit to preachers, but subsequently suspended this action until the Annual Conferences could be consulted, when this measure was rejected. After the war, Dr. Summers, as book editor and editor of the *Advocate*, took the position that slavery had very little to do with the separation of the Southern Conferences from the Methodist Episcopal Church, and that chapter in the discipline which gave the action of the General Conference on the subject of slavery as the chief ground for the separation was left out of the discipline.

In requiring a profession of conversion before being received into the church, the Methodist Episcopal Church has undoubtedly departed from the true Wesleyan standard, which only required a profession of a desire to flee from the wrath to come and a corresponding life. On this question Dr. Summers voiced the sentiments of the Southern Church.

So in the constitutional rights and prerogatives of bishops, he unquestionably advocated the views held by Bishops Soule, McKendree, and all the earlier bishops of the Methodist Episcopal Church up to the time of Bishop Hamline, under whose oratorical flourishes a bishop was represented as a mere creature of the General Conference, having no distinct part or lot in the government of the church.

While the doctor protested so emphatically against the union of the Methodist Church, South, with the Methodist Episcopal Church, he cordially approved the project for uniting the different Methodist bodies in Ireland, and also the prospective union of the Methodists of Canada—a project which has since been successfully accomplished.

Thomas O. Summers was a great and good man. His knowledge, to use one of his own favorite expressions, was "encyclopædiac." When he died a prince and a great man in our Israel fell! Let the church to which he devoted the energies of a long life cherish his memory!



Napoleon W. Burks.—Was a native Kentuckian; born in 1809; removed to Texas during the Republic, and was converted and united with the church in Sabine county, Texas, July 4, 1843. He was received on trial in the Texas Conference at San Augustine, January 8, 1845. In the appointments announced by Bishop James at that conference two conferences were provided for, and Mr. Burks fell into the East Texas division. He was of a literary turn, and his appointment was to the charge of the preparatory department of the Wesley College of San Augustine. The next year he was at Shelbyville; 1848 and 1849 he was on the Marshall circuit; 1850, Clarksville; 1851 and 1852, presiding elder on the Clarksville district; 1853, '54 and '55, on the Marshall district; 1856, '57, and '58, on the Palestine district; 1859 and 1860 he was principal of Fowler Institute; 1862 and '63, stationed at Henderson; 1864-5, Tyler district. From 1866 to 1870 in Henderson station; 1871, on the Carthage circuit. The next year he was placed upon the superannuated list. Two years later he died at his home in Henderson. The same year the conference lost three more of its older preachers: Jefferson Shook, Acton Young and Levi R. Dennis. Brother Burks could hardly be called a brilliant preacher; nor was he a sensationalist, or a specialist. He was a good, well-rounded, thoroughly acceptable Methodist preacher; faithful in every trust. Look at his appointments to circuits, stations, districts, schools; and in all he was useful. He represented his conference in the General Conference of 1858, and was several times elected a reserve delegate. For some months before he died he was in declining health, but enjoyed uninterrupted peace of mind. In a letter to Rev. John C. Woollam, he wrote: "I am still in bad health, and am patiently waiting the coming of the Master. All is clear as a sunbeam in that direction. I do not fear it in the least, but rather look forward to that event with sweet and bright anticipations."

See Portrait on another page.

Robert Alexander.—Robert Alexander was born in Tennessee August 7, 1811. His parents were pious members of the Methodist Church. While yet in his youth his father died, and on returning from the grave where he was buried the solemn thought arose in his mind, who will pray for you now? This made so deep an impression that he at once began in earnest to pray for himself, and soon found peace in believing. This was in his seventeenth year. He was licensed to exhort in 1829, and the next year to preach, and was employed by the presiding elder on the Goose Creek circuit. In 1831 he entered the Tennessee Conference. After traveling four years in Tennessee he was sent to the Mississippi Conference and appointed presiding elder on the Chickasaw district. In 1836 and 1837 he was stationed in Natchez. In the summer of the latter year he received his appointment as missionary to Texas—at the same time Dr. Martin Ruter was appointed superintendent, and Lyttleton Fowler a co-laborer in this new and untried field. Mr. Alexander started immediately for his new field, and reached it in advance of either of his co-laborers. He crossed the Sabine river on the 19th of August, 1837. His commission was an indefinite one, "Missionary to Texas." Having traveled a few miles, he found a settlement, and calling the neighbors together delivered his first sermon in a private house. Having dismissed the congregation he retired to a private room to rest. The gentleman of the house, after a short time, entered his room and informed him the people were unwilling to leave without another sermon. They were hungry for "the word."

He remained a short time and before leaving that section of Texas, held a camp meeting in the McMahan settlement on Polygoch creek, where a class had been organized in 1834. He here organized the first Quarterly Conference ever held in Texas. After spending a few days more in forming the San Augustine circuit, Mr. Alexander proceeded westward and cheered the hearts of a few faithful Methodists who, at Washington, had been meeting and praying for a preacher. A second camp-meeting was held near what is now Kenney station on the G., C. and S. F. railroad in Austin county. Here he had the cordial co-operation and assistance of that good man, John W. Kenney, and others. In 1854 Mr. Kenney had organized a class of eighteen members, of whom a goodly number were present at this second camp-meeting west of the Brazos. For another month Mr. A. traveled and preached in the scattered settlements, organizing classes and laying the foundations for future churches. In November he started eastward to attend the session of the Mississippi Conference which met at Natchez, December 6. At the Sabine river he was rejoiced to meet Dr. Ruter who had just entered the Republic to begin his labors. The two pioneers spent nearly the entire night in conversation about the immense missionary field to which they had been sent, and in laying plans for future operations. The early death of Dr. Ruter was a great grief to Alexander. He said he felt as though he had been a second time left in orphanage. Nominally, Mr. Fowler was Superintendent of the Mission; but in reality, he controlled the work in the East, while the work in the West was under the supervision of Mr. Alexander, who was every way well qualified for the responsible position.

He was then twenty-eight years of age, in the prime of a vigorous manhood, with an experience beyond his years; he stood fully six feet five inches high, strongly built and of a robust constitution. His hair was slightly sandy; his complexion florid, his eye keen and piercing, and his courage equal to any emergency; and it was occasionally tested, though it is believed no personal violence was ever absolutely attempted. A sight of his stalwart form and unquailing eye satisfied evil-disposed persons that it might be a pretty serious business to attempt any undue familiarities. He was blessed with an excellent judgment, a sound mind and a mellow Christian experience. He entered into no compromises with sin, and was tenacious of his opinions, and, withal, he was a genuine Christian minister, and earnestly and constantly engaged in the work assigned him. We cannot enter minutely into his labors. Of the forty-five years spent in Texas, he was on circuits and stations 13, 23 presiding elder; 4 Bible agent, and four on the superannuated list. In the absence of a bishop he was four times elected president of the Texas Conference. He was elected reserve delegate of the General Conference in 1844; and was a delegate to the Convention at Louisville that organized the Methodist Episcopal Church, South; and was a member of every General Conference until his death. Late in life one of the literary institutions conferred upon him the degree of Doctor of Divinity.

Without the benefits of a classical education, he obtained a very thorough knowledge of the Bible and of theology, and an accurate acquaintance with the best English writers. He exerted himself during the whole period of his ministry to advance the cause of education in the church; was one of the corporate company that bought the Lewis league upon which the village of Ruterville and Ruterville College were located. That not succeeding to his satisfaction, he removed his family to Austin county, and afterward did For a great Church, in a great State, at the wonderful springs of Lampasas. all in his power to build up the institutions at Chappell Hill. He was also, at one time, agent of the Female College at Huntsville. He was one of the projectors of the Texas Christian Advocate, and in the fall of 1848, in company with H. S. Thrall, went to Houston and entered into an agreement with Messrs. Cruger and Moore of that city for its publication. Mr. Alexander traveled many thousand miles in the interest of the paper, and expended no small amount of money in the enterprise. From the first organization of a missionary society in the Texas Conference until his death, Mr. Alexander was its president. But it is needless to say more. He has left the impress of his character upon every Methodist institution in Texas. In the published memoir of his death it is said: "As a man, Dr. Alexander was just, honorable and brave. As a minister, he was the peer of any of his comrades. Clear, logical and fearless, he preached the Gospel with a consciousness that his authority was not from men but from God. Gentle and kind in his family and with his friends, he made no compromise with sin, nor did he withhold from the sinner or the unfaithful Christian the terrors of the Divine law. No man has done more for the cause of Christ and public virtue in Texas than Dr. Alexander. He has left his impress upon the church of his choice, and every Christian communion in the State is indebted to him for part of its life and growth."

An incident or two serves to illustrate his religious character. On one occasion, when his life was almost despaired of, a brother in the ministry called upon him, and remarked that it must be a great satisfaction to him to reflect that he had done so much for the Master. The invalid begged him to desist. "I," said he, "have done so little, so little, for the Master, and when we have all done all we can, we are but unprofitable servants, and have only done our duty." During his last illness, and when near his end, a brother quoted to him a consoling text, and misquoted it. He said: "You know *in* whom you have believed." "Stop," said the dying man; "that is not correct: I know *whom* I have believed. I cannot allow even a preposition to come between me and my Divine Master."

His last years were spent among his earliest and best friends in Texas, at Chappell Hill. During his last pastoral term with that church two of its earliest and most faithful members and stewards died, B. E. Thomas and B. F. Beaville. The Chappells, Kessee, Hargrove, Hubert, Felder, Browning, Swearingen, Bout, and a host of other dear friends of the old Cedar Creek and Chappell Hill neighborhood had preceded him to the better land.

Orceneth Fisher.—Eighteen hundred and twenty-four—eighteen hundred and eighty—includes the period in which Orceneth Fisher exercised his ministry, and that ministry extended over an area reaching from the great lakes of the North to the Gulf of Mexico, and from the Ohio river, on the East, to the Pacific Ocean; and along the Western coast, from the Columbia river to Central America. That ministry commenced sixty years ago; before the era of steamboats and railways; before even stage-coaches were known in the far West. His health was delicate; his early labors immense, and in six years he was compelled to locate, though even in a local capacity he often preached—the blood, says one who often heard him, often spurting from his lungs while delivering the great message. To the great relief of himself and friends his health rallied, and he re-entered the field of active labor in 1848, in Illinois. In 1849 he paid a visit to the Republic of Texas, and for a few months took charge of the Brazoria circuit, which had been left without a preacher. He transferred regularly to Texas the next year, and continued in the Texas Conference until 1848, when he was transferred to the East Texas Conference. He remained in this conference eight years, most of the time filling the office of presiding elder, and represented his conference in the General Conference of 1854, after which he was transferred to the Pacific Conference. There he filled the stations of San Francisco, Stockton and others.

In 1859, at his own suggestion, he was sent up to Oregon, and there organized what soon grew into the Columbia Conference. Again he labors in California; and then down on the Pacific coast, in Lower California, and other Mexican States. In 1870 he was sent as a delegate from the Pacific Conference to the General Conference, and from the seat of the conference came to Texas, and was transferred to the Texas Conference.

Orceneth Fisher was, like Apollos, "an eloquent man and mighty in the Scriptures." Prayer was his element, his vital breath; and there was about his whole deportment a flavor and savor of deep personal piety. He was an excellent pastor, a profound theologian, an effective preacher, an able controversialist. Take him all in all, it is questionable if he has had any superiors, and very few equals in our ministerial ranks. Being dead, he yet speaketh, by his example of ministerial fidelity and success, and through a son and grandson in the West Texas Conference.

See Portrait on another page.

Daniel Carl.—An original genius was Daniel Carl; *sui generis;* true as steel; faithful as a clock; steady to duty as the needle to the pole; zealous and untiring in the Master's work. Before responding to the call to preach he, in a restless frame of mind, found his way to Texas in 1839. Providentially, he met Mr. Fowler, and at an interview held in the corn-crib of Wm. Kesee, at Chappell Hill, disclosed his impressions in regard to the ministry. His itinerant career commenced the same year. He was not only a faithful soldier of the cross, but a brave defender of the frontier, and did not hesitate at the call of danger to shoulder his rifle to repel hostile marauders. The following is copied from the History of Methodism in Texas: "He died in 1865, having filled the most important circuits, stations and districts in Texas. His preaching was not uniform. There were times when he seemed to be languid; then he was a little prosaic, but always instructive. At other times he became fired with his subject; then his logic was clear; his delivery fluent, and the whole theme became radiant with intellectual light. After more than a quarter of a century of faithful labor he died in great peace, and his body rests on an eminence in the Victoria Cemetery, near the Guadalupe river, on the beautiful banks of which he had had his home, and on which his whole married life had been spent."

See Portrait on another page.

The Oldest Magazine in America.

It is nearly fifty-five years since the first issue of the oldest American magazine appeared; and that it has survived in that period the disastrous influences of panics, and latterly the immense competition of magazine literature, is a striking illustration of the theory that "the fittest survives." It would be difficult to find throughout our broad land a village or hamlet so small that some therein do not remember Godey's Lady's Book. Gray-haired men and women remember it as an entertainer when their hearts were young, and young people associate it with their first introduction to stories of romance. And the rising generation find it as pure and interesting as did its parents, aye, as its grandparents did in days long past. It speaks well for it and our people, that, notwithstanding the enormous efforts made by the publishers of the numerous "penny dreadfuls," it finds such a large patronage; and believing that some of our readers would like to renew their acquaintance with the old magazine (that, by the way, is as bright and interesting as any published), the publishers have made an arrangement by which they can offer, to any desiring to subscribe, to furnish with the magazine a beautiful steel engraving, for framing, of the cutest little baby ever seen.

WHAT IS A METHODIST?—"A Methodist," says John Wesley, "is one who has the love of God shed abroad in his heart by the Holy Ghost given unto him; one who loves the Lord his God with all his heart, and soul, and mind, and strength. He rejoices evermore, prays without ceasing, and in everything gives thanks. His heart is full of love to all mankind, and is purified from envy, malice, wrath, and every unkind affection. His own desire and the one design of his life, is not to do his own will, but the will of Him that sent him. He keeps all God's commandments, from the least to the greatest. He follows not the customs of the world, for vice does not lose its nature through its becoming fashionable. He fares not sumptuously every day. He can not lay up treasures upon earth; nor can he adorn himself with gold or costly apparel. He can not join in any diversion that has the least tendency to vice. He can not speak evil of his neighbor any more than he can tell a lie. He can not utter unkind or evil words. No corrupt communication ever comes out of his mouth. He does good unto all men—unto neighbors, strangers, friends and enemies. These are the principles and practices of our sect. These are the marks of a true Methodist. By these alone do Methodists desire to be distinguished from other men."

J. P. BOONE, who advertises elsewhere, can sell you groceries and save you money. His celebrated He-No Tea is the best. Write him for prices, etc.

CLAIMS OF SUPERANNUATED PREACHERS.—The late United General Conference of the Canada Methodists adopted the following scale of payments to superannuated preachers:

1. A superannuated minister who has traveled five years shall have a claim of $25 for six years, $32 for seven years, $39 for eight years, $46 for nine years, $53 for ten years, $60 above; the claims shall be good for five years only.

2. A superannuated minister who has traveled eleven years shall have a claim of $68 per year, for twelve years $76, for thirteen years $84, for fourteen years $92, for fifteen years $100, which claim shall hold good for a period of eight years.

3. A superannuated minister who has traveled sixteen years shall have a claim of $114 per year, for seventeen years $128, for eighteen years $142, for nineteen years $156, holding good for ten years.

4. A superannuated minister who has traveled twenty years shall have a permanent claim of $170 per year, for twenty-one years $182, for twenty-two years $194, for twenty-three years $206, for twenty-four years $218, for twenty-five years $230, for twenty-six years $244, for twenty-seven years $258, for twenty-eight years $272, for twenty-nine years $286, for thirty years $300.

5. All permanent claimants who have rendered thirty-two years and upwards of effective service shall have a claim of $10 a year for each year of such effective service.

6. Widows of deceased ministers, being members of our church, shall receive two-thirds of the amount their husbands would have received according to the above scale, except such widows as were fifteen years younger than their husbands at the time of their marriage, and were married after their husbands were fifty-five years of age. Such cases shall be referred to the board.

N. T. Ayres & Co.

Among the leading and enterprising business men of Houston may be classed the firm of N. T. Ayres & Co., dealers in boots and shoes, whose name heads this article. This house was established in the year 1880, by Mr. Ayres, the senior member of the firm, since which time it has not only had a steady increase in business, but has constantly grown in public favor. The firm has ample capital, and hence they purchase their boots and shoes direct from the best manufacturers in the United States, which enables them to sell to customers the best articles at low prices. This house is now widely known throughout the State, and orders sent to the house by mail always receive prompt and careful attention. The ADVOCATE takes great pleasure in commending them to the people of the entire State as worthy of their confidence and patronage. In connection with their shoe store the firm have a boot and shoe manufactory, where all lines of work in boots and shoes are done to order, under ample guarantees as to material and quality of work.

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WASHINGTON HOTEL.—We are pleased to announce to half a million of readers that this well known and popular hotel, under the excellent management of Haskins & Carstens, has been a complete success, as evidenced by their increased arrivals each day. They seek the Texas trade and have succeeded in getting the largest share of patronage. A good table, comfortable bed-rooms, attentive and polite employes, most convenient locality (being only two blocks from Union depot and steamer landings) and moderate prices, $3 and $3 50 per day, is the secret of their deserved success. When visiting Galveston try the Washington and be satisfied.

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