

Texas Christian Advocate.

OFFICIAL ORGAN OF THE FIVE TEXAS CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

VOL. XXXI.

GALVESTON, TEXAS, SATURDAY, OCTOBER 4, 1884.

NO. 3.

TEST YOUR BAKING POWDER TO-DAY!

Brands advertised as absolutely pure
CONTAIN AMMONIA.

Place a can top down in a hot stove until heated, then remove the cover and smell. A chemical will not be required to detect the presence of ammonia.



DOES NOT CONTAIN AMMONIA.

ITS HEALTHFULNESS HAS NEVER BEEN QUESTIONED.

THE TEST OF THE OVEN.

PRICE BAKING POWDER CO.,

Dr. Price's Special Flavoring Extracts,

Dr. Price's Lupulin Yeast Gems

FOR SALE BY GROCERS.

CHICAGO. ST. LOUIS.



THE BEST TONIC.

This medicine, combining iron with pure vegetable tonics, quickly and completely restores the system.

It is an infallible remedy for Diseases of the Kidneys and Liver.

It is invaluable in all cases of general debility, and all who follow sedentary lives.

It does not injure the teeth, cause headache or produce constipation.

It is a powerful stimulant of the blood, stimulates the appetite, and the assimilation of food.

It is a powerful tonic for the nervous system, and restores the vitality of the system.

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Revival News

Conversions, 467—Accessions, 367.

10 Conversions—5 Accessions.

J. A. STAFFORD, Dodd City, Sept. 22: Our meeting at Stephensville resulted in 10 conversions, and 5 accessions. More will join us.

69 Conversions—60 Accessions.

GEO. S. WYATT, Arlington, Sept. 24: Protracted meetings over. Results: 68 converted, 60 added to the church, and the church greatly revived. To God be all the glory.

16 Conversions.

J. T. L. ANNIS, Belle Plaine, Sept. 22: We are in the midst of a gracious revival at this place. 16 or 18 conversions. The oldest, hardest, richest, wickedest, sinners in all this country are down before the "King of Glory."

9 Conversions—5 Accessions.

W. J. BLEDWORTH, Bonham Circuit, Sept. 20: We have had 8 conversions, 5 accessions since my last card. All told: 72 conversions 79 accessions. We are now through with our protracted meetings for this season. Thanks to Bro. Shearer, preacher in charge of Fannin circuit, for the efficient help he gave us.

13 Conversions—6 Accessions.

N. F. LAW, Chappell Hill, Sept. 25: We are enjoying a revival, and consequent upon this sinners are being converted. In a meeting of ten days 13 have been converted, and 6 have joined the church. There are evidences of a glorious work, and we are looking for the walls to fall. We will hear from us again.

18 Conversions—15 Accessions.

W. H. BIGGS, San Saba, Sept. 23: I have just closed a meeting at Babyhead with about 10 conversions, 6 accessions. Also one at Valley Springs, 8 conversions, 7 accessions. The churches at both places were greatly revived, and much and lasting good accomplished. The brethren promised to hold family worship. God grant them courage to do their whole duty in this respect.

12 Conversions—10 Accessions.

C. H. SMITH, Tyler, Sept. 22: The protracted meeting at Bethel Church, Starrville circuit, lasted six days. Results: the church much revived, about 12 conversions, and 10 accessions by profession to our church. Bro. S. W. Turner, P. O. Tunnell, E. D. Ogburn, did good work, and then the laymen did nobly. I have been sick for nearly three weeks, but am better now.

240 Conversions—150 Accessions.

T. L. MILLER, Whitewright, Sept. 27: There has been quite a revival spirit on Whitewright circuit this century year. Up to date we have had 240 conversions and 150 accessions; many backsliders reclaimed; the church greatly revived, and almost a universal promise, on the part of the membership, to live nearer to God. Finances in arrears. Hope to see all the claims met in full, as the spirituality is on the rising scale.

22 Conversions—14 Accessions.

D. W. TOWNS, Harmony Hill, Sept. 20: We closed a meeting of seven days duration last night at Pleasant Hill, with 22 conversions, 14 accessions and the church greatly revived. We buried the hatchet here of dissenting. Wednesday night will long be remembered. Bro. Smith, of Pine Hill, preached a good sermon for us. Some of the brethren on this work want us back next year, for the Lord has been with us this year, and we are glad.

9 Conversions—2 Accessions.

J. S. TENNELL, Old Round Rock, Sept. 25: Our protracted meeting at Round Rock was closed out last night by a fine rain. The meeting was good, with 2 conversions, and 2 accessions by certificate, and some general revival in the church. It is hoped that other fruit will be gathered in the future. The good ladies of Round Rock interested themselves in behalf of preacher and family by making contribution of 80 in cash, and many good things for the family, for which we feel thankful to the donors, and deeply grateful to God.

Round Rock College is prospering under the management of Prof. Brown and his excellent assistants.

31 Accessions.

E. S. SMITH, Bastrop and Hills Prairie, Sept. 22: We closed a two weeks' meeting in Bastrop last night. Eight were received into the church by ritual, all expressing trust in Christ. Of these, six are parents, and of mature age and persons of influence in the community. I have never seen a meeting as well sustained by the zeal of the membership. Dr. Bourland was with us two days and raised \$200 for university endowment, which, considering the ability of our people and the financial pressure, is not a despicable sum. Rev. W. Wootton, of Brehanham station, gladdened his former parishioners with his presence, and for ten days labored in the demonstration of the spirit. To date we have received in this charge 31 members—18 by ritual and 13 by certificate. The finances are well up and will be full, notwithstanding a four months' drought, which continues.

31 Conversions—32 Accessions.

J. N. BUDGES, Palestine, Sept. 20: The Lord has been with us on the Palestine circuit this year. The first meeting was held at Woodland hall. We had 1 accession. The next was at Crawford's schoolhouse, where we had 12 conversions and 14 accessions. Our quarterly meeting was held at Parker's chapel. Our presiding elder, Bro. Thompson, was on hand and did good preaching. We think the seed was sown in good ground. Bro. U. B. Phillips also preached us one sermon. Our camp-meeting at Alder Branch was a success, with 12 conversions and 10 accessions. We had Bro. U. B. Phillips, from Palestine station, and the local brethren of the circuit, and some of our Baptist brethren. From thence we went to Douglass and continued from Sunday at 11 o'clock until Friday night, with 7 conversions and 7 accessions. I preached every sermon, I prayed every prayer.

4 Accessions.

JNO. HELPENSTEL, Shelbyville, Sept. 18: Our fourth quarterly meeting closed last night. Results: Several conversions, 4 accessions. Our presiding elder remained with us to the close of the meeting, which lasted five days. He did faithfully his work as a presiding elder and preacher. Owing to failures in crops, finances are somewhat behind; but the claims on the work will be met. Our labors have been blessed with about 60 conversions and 40 accessions up to date. Local preachers are laboring faithfully with me. God bless them. Two more meetings yet to hold.

15 Conversions—9 Accessions.

A. P. SMITH, Williams' Ranch mission, Sept. 15: I have just closed a very interesting camp-meeting at Bee Branch camp-ground, which lasted ten days, resulting in 15 conversions and 9 accessions and the church greatly revived. As this was the time for our third quarterly conference, we regretted very much that our beloved elder, Bro. J. K. Lane, was not present on account of sickness in his family. Rev. R. H. H. Burnett, of Lampasas, preached a splendid sermon on Sunday, and took up our centenary collection. Our quarterly conference, held at Bee Branch, was a success. Thanks to Bro. R. H. H. Burnett, J. P. Hulstead—Isk, the latter a member of the Cumberland Presbyterian Church, for assistance. Besides these were Bro. G. W. Templin and N. M. Weatherly, local brethren, who labored faithfully. This is the second camp-meeting Bro. Burnett has helped us in this year. In the first meeting he remained ten days, preaching from one to ten sermons every evening. Perhaps this was all the better for our readers; certainly it was more congenial employment to me. The bulletins from the field, appearing on your first page, has told part of the story, but the half has not been told. The fathers in Israel tell us much of the old-time power, but I am bold to say, after a ministry of a quarter of a century, I have never witnessed such displays of saving power. It has been my privilege to aid the brethren and contribute my mite to roll on the wave.

At the ten district conferences I have attended there have been revivals; at Bosqueville, Smithville, Round Rock camp-grounds, at Bremond, Georgetown and other points, it has been my happy lot to preach Jesus, and hundreds have been converted. Some notable features have characterized these revivals. The preaching has been less apologetic than formerly; the preachers have nearly ceased to preach about science, falsely so-called, and have preached repentance and faith and regeneration and a holy life, and upon hell and heaven, and by a manifestation of the truth commending themselves to every man's conscience in the sight of God. It is not our business to prove the gospel, but to preach the gospel. Another feature that would have pleased Dr. Lovick Pierce, has been the clear testimony which the converts have borne to the fact of their regeneration. Heaven save us from the superficial work of these traveling evangelists. It would be too much to say that the mourners' bench is a *non sequitur* to conversion, but I will say, that no soul was ever converted that did not come in the spirit to the mourners' bench. One more feature—Christians have given full and free expression to the pen-up joy of their hearts. While we have thus mingled with the church, we have not been un-mindful of our agency. Since June last, at these meetings, we have increased the endowment by the addition of \$1000. I have never yet seen a revival hurt by a collection. It is in perfect harmony. Why? It is a giving time, and God gives the spirit—this is our experience. The spirit gives the witness. The preachers give their voice and hearts and strength, without stint, and the brethren and sisters give their time and substance. And so we find, as Dr. McFerrin puts it, "It is the milking cow that gives the milk." So it is the giving people who are ready to aid the university, and they are the prosperous people. There is that that will holdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered himself. The century year is passing and no Methodist in Texas since the Christ was dawn of 1841 has made it memorable by the gift of \$10,000 to any of the benevolent enterprises of the church. Will the year close, and no princely sum be given? Oh ye stewards of our Lord's goods, is that of Christ let one of his unworthy servants pray you to give of your abundance. There are so many pressing needs.

I write from Gonzales. Bro. Brown is closing up his fourth year, greatly to the regret of his people, who are loth to part with him and his Christian family. He arranged to begin a meeting at this time. The congregation gave liberally to the Southwestern University on Sunday morning, and Sunday night there were mourners at the altar. Last night we had a meeting, and the work is fairly under way. As the round of conferences will soon begin, we hope to hear from hundreds of our people, reporting their thank-offerings. Write at once to your agent—H. A. BOULAND, Georgetown, Texas.

Only One Steward.

To the Advocate.

I have had on my work this year four quarterly conferences held by the presiding elder, and only one steward present to transact the business; yet we have a board of eleven stewards. Now can that be "capped"? And yet I have worked hard to remedy this thing. Here is the production of a special committee appointed to help me:

To the official members of the Spurger Mission, Beaumont, in strict, E. T. A. Conference, M. E. Church, South.

Dear Brethren—In view of the fact that the attendance upon our quarterly conference is so small, and realizing the necessity of a full attendance, our third quarterly conference, which convened at the Wolf Creek Church, July 6th, appointed a committee of one, whose duty it should be to address a letter to each official member of Spurger mission, calling his attention to this fact, and urging and insisting upon his attendance at the meetings. The fourth and last quarterly

preachers and noble laymen make it, and certainly no one can complain at the work he or she may do. This is my position in the TEXAS CHRISTIAN ADVOCATE. I take another position that no one has a right to abuse the church of which he is a member, and at the time that he is not paid to its institutions? For at least twelve months. People can only criticize when they have done their duty, and not until then. The ADVOCATE should be in every family. I have sent over 100 subscriptions for ADVOCATE this century year, and I shall report over 100 additions to the church. I think any one ought and should do as much who is counted worthy to be entrusted with a church. If one can do this, why not all? Then another interest of great importance: the deeds to our church property. Some deeds, it would seem, were written by school-boys—not men; and even then, these instruments of writing have not been recorded. This question is: Are there any reports from the trustees of church property? It should not be passed over by the presiding elder without a definitely written answer. I have had no little trouble in this line: let us do our work faithfully. I hope and pray that the Waco district, at least, will report every thing paid in full at the annual conference. The presiding elder has worked faithfully, and the preachers, and the stewards should make a hard pull to come up in full. This can be done if all work faithfully. May it be so.

From the Field.

To the Advocate.

For three months past I have been too busy evangelizing to think of writing for the papers. Perhaps this was all the better for your readers; certainly it was more congenial employment to me. The bulletins from the field, appearing on your first page, has told part of the story, but the half has not been told. The fathers in Israel tell us much of the old-time power, but I am bold to say, after a ministry of a quarter of a century, I have never witnessed such displays of saving power. It has been my privilege to aid the brethren and contribute my mite to roll on the wave.

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conference will convene at Spurger in a few days. As the brethren are aware, this is in some respects the most important session of the year. Important business affecting the interest of the church, both for the present and the ensuing year, will have to be attended to at this time. Our account with presiding elder and preacher in charge must be closed up, stewards elected for the next conference year, and full reports from all the churches will be expected, thereby enabling the presiding elder and preacher in charge to present full reports of the charge at the annual conference, and without which they cannot do so. Brethren, our duty in this matter is plain. God has blessed his people in this charge, and we have reasons to believe he will continue the good work until every church shall be revived and strengthened, and increased in spirituality and membership. Shall we then be wanting in the discharge of our duties toward Him who has been so gracious to us? Our duty toward our blessed Master, the best interests of the church, and the welfare alike of pastor and people, all demand our attention to these things. I am persuaded, brethren, that it will only be necessary to remind you of our duty in this matter to secure a full attendance at conference, and thus by our presence and aid cheer the hearts of our ministers, help to lighten their labors, and by unity of purpose and concerted action forward the work of our Lord and Master. Trusting that this may be received in the same spirit in which it is written, I remain your brother in Christ—C. G. HOLLAND, Committee.

So, brethren, here you have it, and still only one steward present to transact the business. What must be done, what can be done to better these evils? I have done all I could, it seems to me. Any advice or suggestions will be received. I have had some very good meetings with apparent success. I have had twenty-four accessions, and a great many conversions. But this quarterly meeting business, how are we to account for that, and how to account for the low finance business? I will say this: I believe in and preach a religion that converts the soul, and with the soul the eyes, the ears, the heart, the hands, the feet from all evil places of amusements; and also the pocket. All religion which does not do this, with the mouth and tongue too, is not worthy to be called the religion of the cross, and therefore will never save a soul in heaven.—J. F. HENDERSON.

WOODVILLE, Sept. 20th.

Chico Circuit.

To the Advocate.

During the first part of the year I was sick, and thought for a long time I would be compelled to give up my work, and may be go home to die. But God was good to me, and restored me to my usual health. Indeed, I think my health is better than it has been since I came to the State. I am now closing my second year in Chico circuit. In many respects I have had two very pleasant years. When I first came to Chico circuit, and for seven months, I thought my heart would break because no one was converted; but God took away that load and trouble by blessing ninety-eight souls, besides greatly blessing the church. Our collection was all paid in full, and I went up to annual conference feeling good. This year God has again blessed us greatly. I could not tell you how many I have seen converted, much over one hundred, and 185 additions to the church and twenty-five babies baptized. I have scarcely ever seen such a time of spiritual power. I have been made to feel at times as if the New Jerusalem was let down in our midst. How good the Lord has been! The work is still going on. We began a meeting at Alvord nearly three weeks ago, intending to close out in one week, but the meeting is still going on with many adults at the altar. Already there have been over thirty converts. Our new church house at Alvord is just completed, and we are worshipping God in a neat new house, fully completed, furnished with nice chandeliers and a good bell on top to invite the people to the house of prayer. Now, Brother Editor, you say I ought to be happy, and you would say so long if I could tell you all I have seen the Lord do for Chico circuit. But I am not altogether happy. First, I have left mourners in every meeting I have closed, and now I may never see them converted. Conference is near at hand, and I am thinking about leaving all of my members and these new converts, and the thought rushes into my mind, Who will take care of them when I am gone to my new appointment? I cannot let myself say, God will send some faithful Methodist preacher who loves the souls of men to look over the flock. God grant it. I close, for my letter is too long now.—T. W. MORGAN.

CHICO, Sept. 24, 1884.

A Tribute of Love.

To the Advocate.

We, the committee appointed by the Sunday-school at Lockhart to draft resolutions upon the death of Bro. T. S. Garrett, offer the following: It is with feelings of profoundest sorrow that we chronicle the death of our pastor and chief Sunday-school superintendent. He had won the hearts of all the teachers and scholars of the school; especially he was beloved by all the scholars up to fourteen years of age, who composed his pastoral instruction class. He has sown in the hearts of these children seeds of righteousness that we believe will bring forth fruit to the honor of our God.

The school, during his sickness, offered up united prayer to God, if it was his will, that he would spare his precious life to us; but God saw it was best to take him, and believing that he doeth all things well, we humbly bow with submission to the Divine will.

Resolved, That we will keep green his memory in our hearts, and try to live up to the precepts he taught us. We pray God's richest blessings upon his wife and orphan children.

Resolved, That a copy of these resolutions be forwarded to the TEXAS CHRISTIAN ADVOCATE for publication, and a copy spread upon the minutes of our church record.

R. R. SAFFARANS,
DONA LANCASTER,
G. S. BROWNE,
J. S. BROWNE,
Committee for Sunday-school.

LOCKHART, CALDWELL CO., TEXAS, Sept. 21.

Rev. T. S. Garrett.

To the Advocate.

To those who gave their names to Bro. Garrett for the ADVOCATE:

DEAR BRETHREN:—When you subscribed to the ADVOCATE, Bro. Garrett became responsible to the publishers. If there is any loss the burden falls on his bereaved family. You all know what is due. Be sure and pay the amount to one of the following brethren as soon as possible after reading this notice: Jno. S. Brown, Robert Cardwell, Wm. Monk, Thos. Blackwell, Frank Reese, W. Callahan, Jos. Motteche, or send it to me at San Marcos.

Again: The stewards will please see all the brethren and ask them not to let the salary of their dead pastor go unpaid. They will meet me at Lockhart, Saturday before the fourth Sabbath in October, to have a final settlement.

The brethren named above are also authorized to collect all subscriptions to the conference collections and the centenary gifts.

Dear brethren and sisters, do not let this sad affliction keep you from doing your whole duty to your late pastor's memory, and to his orphan children.—W. J. JOYCE, P. E.

Waco District Conference.

To the Advocate.

Nothing like a report has ever appeared in our ADVOCATE from the Waco district conference, which was held at this place July 8-12. E. L. Armstrong, presiding elder; Sam P. Wright, of the Bosqueville circuit, secretary. The conference was well and cheerfully accommodated from beginning to end and well sustained by Messrs. Blackburn, Bailey, Rogers, Mathewson and Hughes, and their heroic wives. All the charges were represented except Thornton. Twenty-four preachers, itinerant and local, and twenty-five lay delegates, besides a large number of visitors, male and female. Our Armstrong, in the chair and in the pulpit, showed his manhood and merit to be of a high order, and that all the interests of the church in his hands are in secure custody. The preaching was by men who had courted and obtained the best gifts—the motion of the Holy Spirit and a heavenly sympathy and zeal for the salvation of souls.

The delegates had received the holy baptism, and from the introductory services to the close of the closing most precious results attended the occasion.

The business of the conference was duly and faithfully attended to, important local matters of the church closely analyzed, the best measures adopted to promote the welfare of the district in our centennial revival movements, and everything passed before the devout body of elders and delegates without any friction or dissatisfactions.

Gladly did we welcome our dear friend, G. W. Graves, presiding elder, Georgetown district, whose sermon on the Prevailing of Jacob's Prayer undergirded the faith of the conference and the worshipping church. The active Christian workers at home and from the district convinced us that district conferences, wisely ordered and the business done with an eye to the glory of God in the salvation of sinners, and when the preachers acquaint themselves as men of Christ privileged to preach on such occasions, will become an arm of power in the world.

Our centennial offering in subscription and cash amounted to \$375. The Great Head of the church revived his work; 92 precious souls were converted. 12 joined the church, 15 infants received by baptism. One adult was immersed face foremost at his own request. Our finances are still behind; but we hope to show a good report in due time. This is a fine section of the "cotton belt," and happy will the man be whom Bishop McVeyne shall appoint to serve this people next year.—H. M. GLASS.

MOOREHEAD, SEPT. 22.

CENTENARY THANK-OFFERING.

Crucifixion and the Cross.

A Descriptive Sketch of the Ancient Punishment of Crucifixion.

To the Advocate.

As crime has been prevalent in all ages, so have punishments been resorted to to check its progress, and numerous expedients have been tried to suppress, or at least to lessen, its commission, and in the course of time the subject of this sketch, crucifixion, ranked high in the order of punishments inflicted.

The origin of crucifixion cannot now be ascertained with indisputable accuracy, but it is, undoubtedly, of great antiquity. In Gen. xli:19, Pharaoh's chief baker is mentioned as having been beheaded and his carcass fastened to a cross (English translation, tree), but Joseph states that he was crucified, and, if he is correct, this is then, so far as we are aware at present, the earliest instance of this punishment on record. At any rate, and without endeavoring to solve the accuracy of this particular case, which has, really, but little influence on the subject in hand, crucifixion, without doubt, made rapid strides, and soon became very prevalent.

This mode of death was considered the most ignominious and degrading, and was only awarded to slaves, robbers and the most abandoned criminals, and in times of civil war. The punishment of the cross was common amongst the Romans in particular, but also amongst the Syrians, Egyptians, Persians, Africans, Greeks and Jews, but in the Roman Empire crucifixion was assigned to robbers and murderers, only provided they were slaves (or, otherwise, if they were free, and burgesses of the city, this was considered, whatever the crime might be, too infamous a punishment to inflict.

Of the cross itself there were several kinds. There was that crossing at right angles, one at the top of the other, or with the upright beam protruding a little more than a foot above the one crossing it, or diagonally, on which Saint Andrew is said to have suffered. The cross was composed of two main pieces of wood, with a third, which will be referred to further on. The piece which was placed erect in the ground was usually about eleven feet in length, and to this was nailed, transversely, another piece, three or four feet in length, in the positions already mentioned, but the diagonal cross was composed of two pieces of equal length, placed in the form of an X.

The cross on which our Saviour was nailed was of the form secondly described, with the upright rising above the transverse beam. Some say it was fifteen feet high; that the arms of it were seven or eight feet long; that the top on which the title or superscription indicating the offence for which he suffered, was fastened, was a piece of wood added afterwards, with a board, on which was written, "Jesus of Nazareth, King of the Jews." But this is all conjecture, rather against probability, as it seems from the circumstances narrated that the cross was much lower; so that a person speaking from it could easily be heard; that a foot-soldier's spear could pierce the side of our Lord, and that a reed, or cane, in addition to a person's height, could reach his mouth. Referring again to the highest part of the cross above the head of the criminal, whereon the nature of his crime was written, when there was a promiscuous concourse from different nations, the writing was in different languages. In the case of our Saviour, the alleged charge was written in Hebrew, and Greek, and Latin.

A third, and very prominent, part of the cross has still to be mentioned. From the piece of wood which stood erect in the ground, another piece, about a foot in length, projected to the front. This might sometimes be artificially inserted, or more frequently, tree, or a strong branch of a tree, was selected, from which another branch grew, which served the purpose. On this projecting bar the criminal sat; and he was thus supported thereby. It may be on this account that reference is made to a tree, and not to a cross, in Acts v: 30, x: 39; Gal. iii: 13; 1. Pet. ii: 24. In confirmation of this last feature of the cross, which has been so much lost sight of, when there are to bring forward two or three ancient testimonies. Irenæus, one of the Christian Fathers, who lived in the second century, says: "The structure of the cross has five ends or summits—two in length, two in breadth, and one in the middle on which the crucified person rests." Justin, martyr, who flourished in the same century, speaks of "that end projecting from the middle of the upright post like a horn, on which crucified persons are seated." We may further quote from Tertullian: "A part, and indeed a principal part, of the cross, is any post which is fixed in an upright position; but to us the entire cross is imputed, including its transverse beam, and the projecting bar which serves as a seat."

their king, and to increase the ignominy of the sufferer. After being scourged, the criminal was compelled to bear the cross to the place of crucifixion, possibly to increase the punishment, as it would press heavily on the wounded back. Our Lord was loaded with his cross; and as he sank under the burden, Simon, the Cyrenian, was constrained to bear it instead of him, and with him—Mark xv: 21. Whether the condemned person bore the whole of the cross, or only a part of it, is a question which has raised considerable controversy. It has been strenuously contended by Lipsius that the culprit only bore the transverse beam. Perhaps, as a general rule, this may be admitted; though it should seem at times, when the cross was but light, he bore the whole.

On arriving at the place of crucifixion, the criminal had commonly a cup of medicated wine administered to him, in order to strengthen him, the better to bear his sufferings. Our Lord, on reaching the place, Golgotha, where he was to suffer, was offered a cup of wine, mingled with myrrh, (Mark xv: 23) which is said to have been prepared by a certain honorable woman at Jerusalem, who used to tend it to such criminals as were led forth to execution, but "Christ being about to drink off the most bitter cup of his Father's wrath against our sins, refused this solace; being so mindful of his Father's command, as to be unmindful of himself; and only solitons at once to expiate our sins, even to his latest breath."

Sometimes a fire was kindled at the foot of the cross, by the smoke and flame of which the sufferer might perish, as was desired to lay the body of Jesus in his own tomb; that it might not be thrown undistinguished into the public burying-place.

The agreement of the Scriptural account of our Lord's crucifixion with the foregoing description of the practice, gathered from other sources than the Bible, is no mean proof of the truth of the foregoing narrative. The only point of discrepancy that strikes one is the shortness of the time he lived upon the cross, and which surprised Pilate, because naturally he must have lived longer (Matt. xv: 44), but this is to be accounted for from the intense mental agony, which, from various causes, he was made to endure, and which is thus described in a treatise on the physical cause of Christ's death, by Wm. Stroud, M. D.: "In the garden of Gethsemane, Christ endured mental agony so intense that, had it not been limited by Divine interposition, it would probably have destroyed his life without the aid of his other sufferings; but having been thus mitigated, its effects were confined to violent palpitation of the heart, accompanied by bloody sweat. On the cross this agony was renewed, in conjunction with the ordinary sufferings incidental to this mode of punishment; and having at this time been allowed to proceed to its utmost extremity, occasioned sudden death by the rupture of the heart, intimated by a discharge of blood, and water from his side, when it was afterwards pierced with a spear. Agony, when intense, produces violent palpitation, bloody sweat, oppression of the chest, loud cries, and ultimate rupture of the heart."

While Palestine was under the Romans, the severity of crucifixion was lessened to that mode of punishment; and having at this time been allowed to proceed to its utmost extremity, occasioned sudden death by the rupture of the heart, intimated by a discharge of blood, and water from his side, when it was afterwards pierced with a spear. Agony, when intense, produces violent palpitation, bloody sweat, oppression of the chest, loud cries, and ultimate rupture of the heart.

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There are many cases on record of persons surviving after being taken down from the cross. Herodotus records one: "Darius has formally condemned Sardes to the punishment of the cross. He had been one of the royal judges, and convicted of corruption in his office. He was already on the cross, when the king, reflecting that his services to the royal family exceeded his offences, commanded him to be taken down; thus he escaped the punishment to which Darius had condemned him." Another instance of the same nature is recorded by Josephus: "When I was sent by Titus Cæsar, with Cerealius and a thousand horsemen, to a certain village called Thecoa, in order to

know whether it was a place fit for a camp, as I came back I saw many captives crucified, and remembered three of them as my former acquaintances. I was very sorry at this, in my mind, and went with tears in my eyes to Titus, and told him of them. So he immediately commanded them to be taken down, and to have the greatest care taken of them in order to their recovery; yet two of them died under the physician's hands, whilst the third recovered.

Before sunset the legs of the crucified were broken in order to accelerate their death; and although this was a cruel deed, still it was a considerable mitigation of its endurance. And this was also done to conform to the Jewish law, which forbade the bodies to hang after sundown; but among other things they were suffered to continue long; sometimes till they were devoured alive by birds and beasts of prey, as we before mentioned.

During the sufferer's suspension on the cross a guard was kept in waiting to prevent any of his friends from taking him down and carrying him away. After the expiry of life, however, should any of the friends be ready for burial, such was commonly granted. In the case of our Saviour, his body was granted to Joseph of Arimathea, who solicited it from Pilate, for burial. The Hebrews did not pray for those of their nation who were crucified, at least not publicly in the synagogue; nor did they permit them to be placed in the tombs of their families, till their flesh had been first consumed in the public sepulchres. Persecutors were not allowed to bury their dead; but they were obliged to bury them in their own tombs; that it might not be thrown undistinguished into the public burying-place.

The agreement of the Scriptural account of our Lord's crucifixion with the foregoing description of the practice, gathered from other sources than the Bible, is no mean proof of the truth of the foregoing narrative. The only point of discrepancy that strikes one is the shortness of the time he lived upon the cross, and which surprised Pilate, because naturally he must have lived longer (Matt. xv: 44), but this is to be accounted for from the intense mental agony, which, from various causes, he was made to endure, and which is thus described in a treatise on the physical cause of Christ's death, by Wm. Stroud, M. D.: "In the garden of Gethsemane, Christ endured mental agony so intense that, had it not been limited by Divine interposition, it would probably have destroyed his life without the aid of his other sufferings; but having been thus mitigated, its effects were confined to violent palpitation of the heart, accompanied by bloody sweat. On the cross this agony was renewed, in conjunction with the ordinary sufferings incidental to this mode of punishment; and having at this time been allowed to proceed to its utmost extremity, occasioned sudden death by the rupture of the heart, intimated by a discharge of blood, and water from his side, when it was afterwards pierced with a spear. Agony, when intense, produces violent palpitation, bloody sweat, oppression of the chest, loud cries, and ultimate rupture of the heart."

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The First Monument.

BY MARY RICHARDSON LESSENE.

To the Advocate.

On July 9, 1884, was unveiled in New Orleans the statue of Margaret Haughery. It is five feet in height, and represents the plain, humble woman in whose memory it was erected, seated in her accustomed chair, in her plain, unostentatious clothing, with a worried shawl over her shoulder. One hand rests protectively on the shoulder of an orphan, who stands by her side, looking gratefully up into her face.

The monument stands on a triangle, between Camp, Prytanian and Cloist streets. This little plot has been beautifully decorated with trees, artificial lake, and an artistic bridge.

not sustain the charge about original or birth sin. Now, that would seem to put the seventh article in a relation of antagonism with itself, it claiming more than a legitimate exegesis will warrant; and besides, that is a total shifting of the original question, which was the moral purity, or impurity of children—not their guilt, or innocence, nor whether what is called moral impurity in them while in an irresponsible state is properly rendered by the term "sin."

No, Doctor, that is not the bay upon which we hoisted sails; and if you glide out of sight into curves and bends of strange waters, we may not follow your trackless course.

"Sin" may not be the proper phrase to indicate the inherited moral evil of childhood; but the thing intended to be intimated by it is fact, not fiction. I prefer the phrases moral depravity, instead of those of "sin," and "corruption," in pointing out the moral defects we all inherit. Pelagius did not believe that there was such a thing as original sin at all; and he taught that what the orthodox called original sin was nothing more than following the example of Adam, who sinned with a pure nature, but when we are pure—just as Adam did. But St. Paul says that we do not sin after the similitude of Adam's transgression, but for the moral taint his sin entailed upon all, "for that all have sinned."

"What is man that he should be clean, or the son of man that he should be pure?" So it reads. Why not morally clean, or pure? Something has muddled the great fountain. So far as you seem to agree with me, you seem to agree with the creed; but to what extent is man naturally depraved, unclean, impure? The creed says, "evil continually." Exponents say, "only evil continually," and they also say, "totally depraved." Now, my dear brother, will the facts in the charge of depraved childhood justify the use of such universal phrases? Many of our learned doctors have gone into sentimentalism just at that point—partiality is the great enemy of advanced thought; but it is retrograde action. It has gone back fifteen hundred years, or nearly so, and dug up the wasted skeletons of Arianism, Pelagianism and Socinianism, which the church entombed in the ages gone; and they are striving to clothe them with sinews and flesh and put life into them; but life they can not impart. Some things in your article, dear Doctor, led me to suspect that you had joined that land of modern digressions, those buried heresies. I am glad, indeed, to hear you endorse the creed. Break out one link of that creed and the entire chain is ruined. Ours ceases to be the M. E. Church, South, when her creed is severed. No power upon earth, civil or ecclesiastical, has any right or authority in any way to alter or change any item in that creed. Our polity and ritual may be altered—the creed never.

But our learned divines expect the church to gain by the resurrection of dead issues I can not see. It is true that this is an age of religious tolerance and latitudinarianism; but there is an end to both, as there is a limit to the dominion of the seas. The church can not long tolerate that which destroys her life. We call attention to all committees who examine the undergraduates to see that they are sound on all doctrinal vital points. The creed, the standards of the Bible teach that man, abstracted from remedial provisions, is dead to the good, but alive to the evil—totally depraved. I need not quote to prove these predicates. I trust this will be the end. It is not pleasing to many.—H. A. GRAVES, SEGTIN, Sept. 22.

The First Monument.

BY MARY RICHARDSON LESSENE.

To the Advocate.

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The monument stands on a triangle, between Camp, Prytanian and Cloist streets. This little plot has been beautifully decorated with trees, artificial lake, and an artistic bridge.

On the day of the unveiling 10,000 people assembled to witness the ceremony. Nearly 10,000 orphans, representing the ten asylums of the city, were present, and eight of them were selected to draw the ribbon for the unveiling of the statue. When the group was disclosed, a cheer, loud, enthusiastic, spontaneous and impressive, went up from the vast crowd.

Who was she, this woman, in whose memory America erects her first monument to female greatness? Who was Margaret Haughery, that the purest Carolina marble must be placed under the magic touch of the sculptor to keep in memory her face and form, that the rich and the poor should come up together with their contributions to raise her monumental fund? that the tongue of eloquence should sound her praise, and that thousands of tearful listeners pay tribute to her memory? Was she one of the world's bright stars, flashing with the scintillations of genius in the literary sky? Did wealth, or beauty, or heroic deed, or learned attainments give her claim to greatness and renown?

Margaret Gaffney was a little Irish waif, picked up when three years old on American shores. In her thirteenth year she was for the second time orphaned by the death of her kind foster-mother, Mrs. Richards, living near Baltimore. In that city she found work with the Sisters of Charity, and embraced the Catholic faith. When very young she married Charles Haughery and came with him to New Orleans. He was unsuccessful in business, and deserting her he came to Texas, where he died in 1835. Again Margaret found employment with the Sisters. Her only child died, leaving her alone and grief-stricken in the world. All the wealth of her great heart then flowed toward the orphaned ones whom she found in the New Orleans asylum. By the advice of her friends she then reserved a part of her income and purchased a home. Money flowed into her hands, and was generously dispensed to the different charitable institutions, and benevolent objects that came to her notice. Her influence went with her money, and such was the confidence had in Margaret Haughery that no gentleman held back his wealth when she presented the claims of benevolence.

nearly seventy years of age. The most distinguished sons of the South walked with bared heads in the long, sad procession that followed her to the grave. What a lesson for her sisters shines out in the life of this humble, good woman. Without home or kindred, she succumbed not to grief; but by a sublime life of purity and unselfishness made for herself a home and kindred, for all loved the great worker.

I am proud that the first American monument to woman should be erected to commemorate true greatness. Let that monument prove a beacon light! Let the women of the South learn from it to make their own lives sublime in all noble ends and aims. However humble the sphere, the true sublimity of life may be attained by a consistent, straightforward walk therein.

France, this summer, erected a monument to a woman's memory. It is said that it was with only a half-hearted regard that the people assembled at La Châtre to witness the unveiling of the monument of George Sand. George Sand has left her name so deeply engraved in the literature of France that it cannot be effaced. But is it there for good? Like her master, Rousseau, she was a humanitarian and an idealist. But who shall say that the work of the idealist shall stand? Is the idealist not an anticipator, trying to make a system with no material to build with? And who shall say that the work of Margaret Haughery shall not stand? Oh! it is deathless, and we can look reverently up to it and to her—

"And feel that she is greater than we know."

PALESTINE.

Notes From Chappell Hill.

To the Advocate.

This is the second week Bro. Law has protracted his meeting in the church here, and the indications are that he will continue for several weeks longer. From the day he arrived in his charge, he has been busy gathering all the people into the labor of the vineyard. The sinners in this old town cannot say at the end of the year they have not been faithfully warned. Much good has been done, and the work seems to have just begun. He has had Bros. Morris, (J. N.) Buchanan, and Green (J. E.) to assist him. A revival in a community that only reaches those who are converted does good, but if it is from God, a Holy Ghost power, the coldest member of the church will also be touched. Besides the hundreds that have been converted this year in Texas, there is no counting the influence these meetings, in which they have been converted, has exerted on the church and on those who stood by and looked on.

THE FEMALE COLLEGE.

This institution opened this session with an increase over last year, notwithstanding the short crop. Rev. E. W. Tarrant has proved to his patrons, by telling his friends in Mississippi recommended him to be, viz.: one of the best educators in the South. There is no institution of learning, now in our State, with a more competent man at the head of it than this college has. He has spared no pains, nor money, in securing the best of teachers for his faculty. They stand equal to any in the State. The trustees have shown their confidence in Bro. Tarrant and his faculty, by their liberality in erecting a new boarding hall for the accommodation of the pupils. The religious influence this college has upon all its pupils is seen and felt not only among the young ladies who board with the President, but upon the entire community. The contrast between a godly school and an ungodly one can only be known by experience.

SOUTH COLLEGE.

The trustees of this college have not yet secured a president, so as to be able to announce the day when they will open; but one thing can assure the brethren, when they do announce they will have a man who can command the confidence of all the conference. At no distant day the college will open. A word to the preachers of the Texas Conference. These are the only colleges in our conference. We urge upon the members of our church to keep their vows in supporting the institutions of the church. Let me, too, urge upon you the obligations you are under to these colleges. Shall we let the labors of our fathers in the conference, performed years ago, die with them? Even when I came in the conference, Alexander, Mathew, Weston, Da-hiel, Philpott, and others I might mention, were bearing their burdens in this great work. Some of these are still living and laboring. New I would say to the young members of the conference, let us work, pay and pray for these institutions which our fathers have left us. Do not let the young ladies and young men go anywhere but to our colleges. Now I am done.—I. Z. T. MORRIS.

CHAPPELL HILL, Sept. 24, 1884.

Gradually. "Come thou into the ark!" It is one of the devices of the Destroyer to delude you into fancying that no very decided step is necessary. He is very fond of the word "gradually." You are to become more earnest—gradually. You are to find salvation—gradually. You are to turn your mind to God—gradually. Did you ever think that God never once uses this word or anything like it? Neither the word nor the sense of it occurs in any way in the whole Bible with reference to salvation.—F. R. Haverford.

THE GREAT GERMAN REMEDY FOR PAIN.

Relieves and cures RHEUMATISM, Neuralgia, Sciatica, Lumbago, BACKACHE, HEADACHE, TOOTHACHE, SORE THROAT, QUISSY, SWELLINGS, SPRAINS, Sprains, Burns, Scalds, and all other bodily aches and pains.

Dr. Williams' Pink Pills for Pale People. The Charles A. Vogel Co., Baltimore, Md., U. S. A.

Cooking on Sunday.

To the Advocate.

The reading of D. W. Grounds, on "The Preacher's Wife," suggests to my mind a topic upon which I should like to offer a few thoughts, in the hope that some abler pen may be provoked to pursue the subject and good result therefrom. Bro. Grounds, in enumerating the hardships of the life of a preacher's wife, describes her as pursuing her "cooking" while the sweet streams from her face "on the Sabbath-day, and laments that it brings no rest to her. Now, the writer of this maintains that this is a self-imposed service, which is not only unnecessary, but positively wrong. My good Methodist mother, in pursuance of the old usage, while bringing up her family, always set cold food before them on the Sabbath, and when I left the parental roof to share the vicissitudes of an itinerant's life, I carried with me the principles instilled by the example of my parents, and amid the changes of more than ten years of married life, I have never found it necessary to cook on Sunday. Now, my sister, you who have been accustomed to deny yourself the privileges of the sanctuary and so many other joys that the proper observance of the Sabbath brings, merely to minister to the appetites of family and friends, do you propose that I pen these lines, do you propose to enter upon any train of reasoning by which to prove that this day "is the Sabbath of the Lord thy God; in it thou shalt not do work," etc., but will only ask your indulgence while I briefly give you my plan of avoiding work on this day, in the belief that if you but once try it you will at once and forever abandon cooking on the Sabbath. Saturday, in our home, is the day of preparation for Sunday; the entire house is renovated, swept and dusted, bedding changed, lamps put in order, etc., meanwhile the cooking is going forward; an extra roast or pair of fowls, a loaf of home-made bread, fruit, if obtainable, with some simple cake for dessert, and fresh butter and milk, will make your bill of fare quite full enough. This, however, will be regulated by the tastes of the family and condition of the larder. We have known days when there was nothing to prepare but a loaf of corn-bread, and then how we brought all our skill into exercise that it might be the best of its kind.

Now, if it has not been done earlier, let every article of dress to be worn on Sunday, be subject to inspection and put in repair. Late in the evening, again dust out the rooms that have been used during the day, and a very few minutes will then suffice to put them in order in the morning. Before the children get too sleepy give each a bath, and lastly, see that the shoes are polished and all missing buttons replaced. Now you are ready, and when the light of God's day kisses your waking eyes, parents and children will rise in the sweet hush of a holy atmosphere, feeling that this day is not like unto other days. Have a fire lighted and a kettle of water heated. If it be winter and the preacher-husband have a ride before him, make for him a cup of hot coffee or tea.

Spread your table with fresh linen, and the bright-eyed children, as they gather around to partake of the simple repast, will think it all the sweeter because the dear mother has not had to fatigue herself in its preparation. Wash the breakfast dishes, adjust your attire, and you are ready for church, or for a long, happy day of communion with God, reading the choice accumulations of a week, and the talks with the children that they prize so much. After dinner set the dishes away to be washed on Monday morning, and let supper consist of some handed refreshment. Not a great while in the past, my husband was called to the charge of an institution of learning. At the close of the first term, when commencement Sabbath was approaching, some said to me: "You will have to lay aside your scruples for one day and give a warm dinner." But my dinner was prepared on Saturday, and the honored guests who gathered around our board, by the zest with which they entered upon its discussion, gave the best possible proof of their appreciation of the cold collation. Women of my church, this abuse of the Sabbath is a wide-spread and deplorable evil. Let us have a reform.

An anti-Sunday cooking society, organized last year by a consecrated Christian woman, has done much good in a certain intelligent community which I know. Can we not have more such, or something better?—VIRGINIA.

A Prominent Minister Writes.

Dr. Mozley—Dear Sir: After ten years of great suffering from indigestion or dyspepsia, with great nervous prostration and biliousness, disordered kidneys and constipation, I have been cured by four bottles of your Lemon Elixir, and am now a well man.

From a Prominent Lady.

I have not been able in two years to walk or stand without suffering greatly. Since taking Dr. Mozley's Lemon Elixir, I can walk half a mile without suffering the least inconvenience.

THE CENTENNIAL DAILY.

The Episcopal Methodist will publish a DAILY PAPER during the sessions of The Centennial Conference. TO BE HELD IN BALTIMORE, DEC. 9-17, 1884. There will be eight issues of the paper, and it will contain a verbatim record of all the essays read, the speeches delivered, and of the discussions on the same. It will be mailed on the evening of the day whose session it represents. Price, 40 cents, mailed to all subscribers, who send their names and money before Oct. 25. After that date the price will be 50 cents to everybody. No stamps taken. Be careful to write names and post-offices legibly. Address, Rev. Wm. K. Boyle, Box 502, Baltimore, M. D.

Life and Letters

—OF—

JAMES OSGOOD ANDREW,

BISHOP M. E. CHURCH, SOUTH.

With glimpses at his contemporaries, and at events in church history.

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A HARD NUT TO CRACK.

The Houston Post labors hard to overthrow the position taken by the Advocate on "The Sumptuary Subterfuge;" yet in its first paragraph it surrenders the whole question. It opens thus:

THE TEXAS CHRISTIAN ADVOCATE is an eminently respectable class paper, which defends its opinions with courage and courtesy. The Post is sorry to differ with Dr. John upon the prohibition issue. Under ordinary circumstances we would have remained silent as to Dr. John's opinions on this subject, for so much we are willing to concede, that prohibition is far preferable to unbridled license.

In these statements the Post furnishes ample material for a prohibition platform. It recognizes as unquestionable the right of the State to enact and enforce laws to preserve the health and lives of the people, to ensure good order in society and to restrict or suppress vice and crimes. Why then does the Post object to the exercise of this right for the suppression of the greatest evil that curses the land? Here is its answer:

But this being a campaign year and the prohibitionists have nominated a general who is to lead them to war against the combined political parties, it becomes necessary to intercept a few political opinions into the prohibition doctrine and to test the right of the extremists to force their doctrine upon the country at large.

The Advocate is not the representative of any political party. It regards the suppression of the liquor traffic as a question involving the moral and social life of the nation, and one in which good men of every political faith should be concerned. It profoundly regrets the attitude the two great national parties have assumed respecting this movement, yet it holds itself aloof from all political complications, and appeals to men of all parties to confront and suppress this gigantic evil. But says the Post:

"With all due respect to our good Dr. John, we do not hesitate to give our opinion that prohibition is an imposition upon individual liberty."

Yet the Post said in its opening paragraph: "Prohibition is far preferable to unbridled indulgence." It said: "It is better to prohibit people from doing wrong than to leave them the choice between good and evil;" and again, "The State can reserve the right of interpreting to what extent its citizens are or are not free agents." In all its pleas for prohibition the Advocate never set forth the right of the State to legislate on this question in stronger language than this. If the State has not the right to legislate for the restriction of the liquor traffic, which slaughters body and soul and fills the land with braiins and bloodshed, then all its sanitary regulations and laws for the suppression of crime are invasions of personal liberty, and society must be resolved into its original element, where the might of the strongest shall be the rule of right. In their efforts to fasten on prohibition the offensive brand of sumptuary legislation, the politicians and the press are uprooting all those laws which are essential to the health and safety of the individual and the perpetuity of society. Much as they ridicule the movement, it is perplexing them sorely. They find it a hard nut to crack.

Again says the Post:

"Nature has not intended that any of her good gifts shall be spoiled because some wicked individuals abuse them."

Paul said: "If meat make my brother to offend, I will eat no meat while the world standeth." The strong should care for the weak. It is noble in the strong swimmer to help his weaker brother struggling in the waves. It is heartless to see him sink when an effort might save him.

But, says the Post:

"God created the fruit of the vine--was it created without its purpose?"

Whatever its purpose, it was not that men should get drunk and make earth a hell; yet that is what men do with the fruit of the vine. We protest against charging upon God the consequences of man's miserable handiwork. God never made a drunkard. Man does it himself.

Again the Post says:

"There are men who commit suicide by morphine, chloroform, laudanum and the like--why then do physicians prescribe medical quantities of these poisons?"

But they do not prescribe these poisons as harmless beverages. Were a doctor to do so he would be branded as a lunatic or indicted for murder. That is exactly what, in many cases, should be done with the liquor seller. Nor does the law permit the indiscriminate sale of opium and morphine. It assumes the control of these dangerous drugs, and, in some

States, the apothecary who sells them without a prescription from a physician to the miserable victim of a depraved appetite, incurs a heavy fine, and in some cases a heavier penalty. Whisky, which kills more men than all the poisons registered in the science of toxicology, should be placed under similar restrictions. Will the Post point out wherein this reasoning is illogical or the demand unjust?

The Post is in favor of redeeming the drunkard, but says the remedy is not in prohibition. It says:

"The closing of every grog-shop in the country will not diminish the number of drunkards. So long as God lets the corn and vine grow people will learn the secret of distilling beverages therefrom. Who taught Noah how to get intoxicated? As stated, prohibition will not reduce the cause of intemperance."

The same mail that brought us the Post brought also a paper published in a county where local prohibition has been tested for years, and on its editorial page we find the following:

The Fort Worth Democrat reports seven men in its jail accused of murder. In how many of these cases did the saloons or cantinables play their part? In Jasper county, where local prohibition has been enforced for years, the grand jury has but little work to do.--Texas Christian Advocate.

You are correct, Bro. Advocate. At the recent term of the District Court, only nine felons were returned--there being but one felony indictment. Whisky figures very scantily in this county.--Southwest Texon.

For years Jasper county has enforced prohibition and its people are reaping happy results. A drunken man rarely reels along its highways, its grand juries have but little work, a deadly affray seldom disturbs its good order, and its jail is nearly always empty. This one case fully answers the assertion of the Post that the "closing of the grog-shops will not diminish the number of drunkards." As to Noah's intoxication, we presume he had the same teacher who led Mother Eve astray. We are certain neither God nor common sense ever caused man to misuse the gifts of Providence, nor to degrade God's image to the level of the brute.

The Post says the remedy for the drunkard "consists in education." It wants a "course of physiology in the public schools--a graphic description, by the teacher, of the effects of intemperance upon the human system; in short, an instillation of the principles of temperance in everything on the youthful mind."

All this is good as far as it goes; but education alone does not keep men from forming the fatal thirst for strong drink. The wise man as well as the fool yields to this terrible appetite. Many a physician who could furnish a class a "graphic description of the effects of intemperance" has gone down, with his eyes open, to the drunkard's doom. Yet education is of vast importance. In the absence of this course of study in our schools, the Advocate is doing its best to educate the old and young upon all these points; and we think important results are being achieved. The fact that thoughtful men are demanding such an addition to the curriculum of our public schools indicates how strongly the public mind is being aroused upon this subject. We hope the light will spread. When the people are properly educated respecting the terrible evils that flow from the use of intoxicating liquors, it does not require the ken of the prophet to predict the action they will take. They will close up every grog-shop in the land. They will do it to-morrow if they were properly educated respecting the evils the liquor traffic entails on human life. They would as soon admit the small-pox into their towns as a saloon. Some have already been educated to that level. They would repel it as promptly as a raid of wild Apaches. They would welcome a horse-thief or a burglar as readily as a business which would detach the morals of their sons and manufacture drunkards as husbands for their daughters. Society is moving rapidly to that point. The people are being educated. No one this day defends the liquor traffic. The Post is doubtful about prohibition, but it has no defense for the saloons. The politicians dodge the issue or raise a smoke about sumptuary legislation; but all, when confessed, confess the drinking habit is the great American vice. The people are growing weary of the trifling of political leaders respecting this evil that darkens the entire land. Something must be done.

TEXAS TOPICS.

THE Galveston News intimates that wholesale merchants are growing weary of the drummer system of selling goods, as the tax it imposes on their profits does not pay for their increased sales. There is a certain class of drummers that the ordinary Texas traveler would gladly dispense with. We mean those who always secure the best seat for themselves and their baggage and spread their feet on another, and read the papers or look out the windows when ladies enter the car, and never think of offering them the seats they have monopolized. There is such an animal as a hog without bristles.

T. T. GAMMAGE, United States commissioner for Texas, having addressed a letter to Parker Earle, chief of Department of Horticulture, asking for an acre of ground in the park at the New Orleans Exposition grounds to be set aside as a garden, in which to display the native grasses, shrubs, trees and flora of Texas, has received an answer, stating that an acre, or more if desired, adjoining the Mexican garden, has been set aside for that purpose. Commissioner Gammage calls for applications from practical horticulturists for the superintending of the grounds; and also for contributions from the people of Texas of specimens of flora and horticulture for display in this Texas garden. We commend the call to all interested in having Texas well represented at the Exposition.

A CORRESPONDENT of the Galveston News, referring to the complaint about rowdyism in the park, claims that there is less lawlessness in Galveston than in other cities; yet he closes with the admission that "lawlessness and rowdyism are on the increase," and calls for an increase of the police force. This doubtless will have to be done, no matter how much the tax-payers may grumble, unless a prevention of these evils is provided. When a community consents to the work of the gambling-dens and other places where vice is fostered and lawlessness and rowdyism is manufactured, they may look for an increase of the bill of costs to police the community.

A SPARRING match was announced as one of the attractions at the Houston Fair Grounds, last Sunday evening. Sabbath desecration and such brutal exhibitions have strong affinities. The crowds they draw are made up of the same moral material.

THE papers report a mob in Hood county which warned a sheep-owner, by the name of McWolventon, to leave the county or stay at the risk of his life. He has sold out and will leave. A lady on the Bosque was also notified she must leave or be moved by force. Lawlessness is tyrannical and unjust. The land is unsafe where its spirit prevails. It is as dangerous in crowded cities, when led by the gamblers, as on the frontier, where the revolver is the high court of appeal.

WE are indebted to Superintendent Crow for a copy of the Third Annual Report of the Public Schools of the City of Galveston for the school year ended June 30, 1884. One fact stated in the report, revealing the interest felt in Galveston for the promotion of education, is worthy of record. During the last year \$120,000 have been expended for school property within the corporate limits of the city. This includes the \$80,000 donation for the erection of the Ball building, which is now one of the leading ornaments of Galveston. This expenditure of upwards of \$50,000 has been accomplished without going beyond the limits of the available school fund of the city. The citizens are under obligations to the board for their remarkable efficiency, and the board is to be congratulated in the selection of a superintendent and corps of teachers who are so admirably qualified for their work. There are fifty-six teachers in all departments, and 2129 white and 671 colored pupils enrolled.

THE Whitesboro News puts the gambling question in the right shape. It says:

"We notice a number of newspapers throughout the state that oppose the suppression of gambling, and advocate the passage of a law regulating it. To be consistent, we think it is now in order for them to favor the passage of an act to regulate gambling and all other crimes embraced in the penal code."

The suppression of gambling is always being begun, but never finished. Can anything more injudicious be imagined, or any policy displaying more ignorance of human nature, than to employ the police to enter private apartments to stop unobtrusive vice? The principle is that of the blue laws, and law comes off second best in the long run, when it offers such challenges to personal liberty.--Galveston News.

Let us paraphrase the above. The suppression of theft is always being begun, but never finished. Men steal now as Achan stole the wedge of gold and buried it in the dirt beneath his tent. Can anything more injudicious be imagined than to employ the police to enter private apartments to stop the burglar who, with gentle, unobtrusive footfall, is careful not to disturb the slumber of the household lest a dusty pistol shot should arouse the neighborhood, or the screams of the afflicted family call the policeman from his quiet resting place in the adjoining saloon? The principle of all laws, designed to preserve society from vice and guard the unsophisticated youth from the wiles of the black-leg or the blandishments of the club-room, which is one of the politer names for the gambling-hell, is that of the blue laws, and the law comes off second best in the long run when it offers such challenges to the personal liberty of a class of men who are just as ready to trample down the law that interferes with their infamous vocation as they are to use the six-shooter, which is a well-known part of the gambler's outfit; and more especially will the law come off second best when the secular press champions the cause of lawlessness and justifies the police when it fails to perform its duty.

A SPECIAL to the Galveston News, of Sept. 25, from Waco, tells of more work of the revolver, in the hands of a man mad with drink. He entered a gambling room where several men were betting on a game, in which he joined, and, having lost a dollar, drew his six-shooter and said he would "shoot the chips off of the table." A lawyer present, from another town, told him to be careful how he handled his pistol or he would shoot somebody, when the drunken fool replied, he would begin on him, and commenced shooting. The unfortunate man was shot through the left lung, the hip, and thigh. He may possibly recover, and if he does so he will always be satisfied that a drunken man with a six-shooter is a dangerous animal. It is time the land were rid of them. We hunt down dogs that slaughter sheep, and kill mad dogs, yet we license saloons to make men drunk and shed without cause the blood of their fellow-men. The police are hard after the man who did the shooting. Society would do well to get after the keeper of the gambling-room and the rum seller.

THE PREACHER'S WIFE.

The preacher's wife and her trials are not always appreciated. The preacher has to oversee his church; but the preacher's wife has often to oversee the preacher. He has, now and then, a crooked brother to deal with, and during this time of trouble the wife often has much tribulation in keeping the preacher straight. Should he lose his self-command while dealing with an impracticable brother, affairs will be in a bad plight. A prudent wife in such times is often the preacher's wisest counselor. The church, frequently, becomes formal and worldly, and vital piety rates low in the religious market; and the preacher's wife must see to it that the preacher does not follow in the wake of his church, and seek smooth seas or a quiet harbor, when he should be guiding his vessel out in the broad ocean of Christian zeal and endeavor. Somebody has praised the preacher for his style, or depth, or learning; he feels the inflation, and his sermons, of late, have had in them more flowers than food, more philosophy than gospel. Her hand must be strong yet gentle as she leads the preacher to the foot of the cross, and reminds him that his mission is to save souls. She is a Christian wife indeed if she can do this, for the preacher's praise sounds as sweetly in the ears of the preacher's wife as in his own. The best of preachers sometimes "get in the brush," and then they come out of the pulpit feeling that the church is disappointed, if not disgusted, with them. Then the wife, who, it may be, nearly died under her husband's failure, with loving looks and cheerful words, must heal the sore, and make him feel that the vocation of the humblest preacher is the grandest mission to which a good man can be called. More than once a year the preacher is disheartened because the stewards are indifferent about his support, and from his empty purse he looks to the empty larder or the thread-bare garments of his children, and wonders if law, medicine, farming, or a clerk's position, would not secure his family a better living than is the lot of the average preacher. Now is the time for the wife to show herself a Christian heroine, worthy to be named with that elect sisterhood of the apostolic days whose devotion to Christ and his cause won words of commendation from St. Paul. Her womanly taste makes her appreciate a new dress as highly as any sister in the church, her motherly affections are as deeply concerned for the comfort and appearance of her children as any matron in the congregation, and her wifely impulses are as keenly alive to the failure of the church to appreciate her husband's labors as any wife can be; but deeper and stronger than all these emotions are her conceptions of the solemn responsibilities that rest on the man who has a message of God to deliver to a dying world. She will have to offer many prayers at the throne, and her chastened spirit may have to be purified in many a furnace before, with bright face and sunny smiles, she can speak such brave words to her husband in the hour of his depression, that his soul will kindle with her holier zeal, and he will feel, with such a helpmate by his side, he can travel any path of duty the hand of God may open. More than once he would have abandoned the field had not his wife, with her loftier faith, reminded him that his commission is from God, and that his reward will be sure in heaven. "Go on, husband!" said one of these noble women, when at the close of a year of privation and toil, the preacher said he must leave and seek other employment: "Go on! Take any work the conference will give us. I will go anywhere, I will go in a cart, I will go on foot; but do not let me and the children hinder you in the work to which our Master has called you." She little dreamed that her soul was filled with the same faith that fired the heart of the great apostle when he saw the prison and death in his pathway, and yet could say: "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy." The church knows but little of its obligations to these women of God, who within the humble parsonage, or it may be in their "own hired house," are holding up the hands of the preacher, who would often faint by the way were it not for the true heart and loving faith of his devoted, Christian wife. One of these days their names will be found in an honorable place on the Book of God; and of each one of them the Master will say: "She hath done what she could."

THE attention of the church on the San Marcos district is called to the letter addressed to many of them by Bro. Joyce, respecting matters pertaining to the work of their late pastor, Bro. Garrett.

JEFFERSON STATION.

Bro. Easterling's Pastorate.

Rev. W. F. Easterling was appointed preacher in charge of Jefferson station by Bishop Keener. This writer knows that Bishop Keener is no mean judge of human kind. In so far as the Bishop is known at all, and that is pretty generally in America and to some limited extent in Europe, as he has been there also, he is credited with "sly, sharp inspection," fitting him for the supervision of the Mexican mission or any other work requiring wisdom enough to not be over-reached by the arts of Jesuits. My prelude grows apace, but I mean farther to extend it to say that Bishop Keener had enjoyed ample opportunity to know Rev. W. F. Easterling. He also knew Jefferson station well at the time of making the appointment. He had full time to deliberate on the matter. And although I dissent from the theory which I have heard attributed to Bishop Pierce, (he can't hold it), that God makes all the appointments at the annual conferences, yet I am willing to admit that he made Bro. Easterling's appointment to Jefferson station in the fall of 1872, or at least that a sagacious bishop made it in his love and fear, and that under ordinary circumstances admirable results would have followed.

Was it not a brave station--would agree to pay him \$2000 for one year's preaching, almost on first sight? Yet Jefferson did so promise, and kept her word too.

I will admit, by way of explanation, that he had a hearing before the board of stewards met, and very likely, as the darkey who heard him soon after, declared he could "out-preach any colored man" she "ever did see;" so they may have thought he could well compare with his own race. But I will now be serious. Brother Easterling entered upon his work under very favorable auspices, and prosecuted it zealously and successfully until the second quarterly conference, which was held March 8th, 1873. This quarterly conference condemned our church in Jefferson as unsafe and appointed a committee to secure a house in which to worship the next day, and also for the future indefinitely. The committee entered into negotiations with the Cumberland Presbyterian Church for the "joint occupancy" of their new and beautiful house of praise, or perhaps the phrase "alternate use," would better convey the idea, for their pastor, the eminent and venerable Dr. Modrall, thus shared their temple with Brother Easterling. In a sense, Methodism in the person of her representative had nothing to fear from this friendly contact. Easterling's incisive thought, resonant sentences, instinct with legal astuteness, made him equal to the demands. I would not infringe upon the veneration which all that knew Dr. Modrall feel for him by claiming any superiority for Easterling; yet I will say he did not suffer by comparison even with Dr. Modrall, so justly regarded in his day as the ablest minister of his church in Texas. Nor would I dare intimate that either party was even remotely conscious of any rivalry except such as that which warms the noblest spirits to higher activities.

This alternate preaching continued, it may have been, about three months, during which time our church had undergone expensive but unimpressive repairs. By and by, when the exiled pastor received permission to return, it was to find the loss of all that he might have won in retaining his former congregation and in gaining others besides. Under circumstances thus unfavorable, for it is much more difficult, I find, to restore confidence in a condemned church than in any other public building, Bro. Easterling was regaining his congregation as rapidly as could be reasonably expected, but before this could be fully accomplished, yellow fever in a most fatal form broke out at Shreveport, and from Shreveport found its way to Marshall. The gloomiest apprehensions filled the minds of the people of Jefferson. Henceforth it is questionable whether recklessness or piety continued most to send votaries to the house of worship. This is clear that, providentially, Brother Easterling found his way to most extensive usefulness closed up. This train of Providence carried God's servant westward, and who knows but that, after all, God does in some way make our appointments at conference, and our dis, not our own appointments at conference and everywhere else.--H.

THE protest against gambling comes up from every quarter. It has become a nuisance on ocean steamers between America and Europe. Card tables crowd passengers out of the smoking room. Men who gamble or drink, as a rule, have but slight regard for the comfort of those who do not indulge in these habits. They often demoralize young men, who, to pass away their time, are induced to play, and are often fleeced by sharpers. Officers of the vessels often engage in their games, and, no doubt, share the plunder.

DR. BOURLAND tells us in his letter that the preachers have ceased this year "preaching about science, falsely so-called, and have preached repentance and faith, and regeneration and a holy life, and upon hell and heaven." These were themes discussed by Christ when on earth, and no preacher will ever be wiser than the Master. He knew the moral wants of man and provided the supply. Let the preachers give the people the gospel, and revivals will never leave our ministry.

THE revival is not the culmination but the beginning of the pastor's work with many precious souls. The converts have entered on a new life, not as full-grown men and women, in all the maturity of knowledge and experience, but as babes in Christ. Tenderly, patiently and faithfully each one must be nursed. "Feed my lambs" were among the words that fell from the lips of Christ as he lingered with his disciples between the sepulchre and the mediatorial throne. He meant all the children of the church--the lambs of the flock led still by the mothers' hands, and the young converts just gathered into the Christian fold. A neglected childhood will yield a dwarfed or unhealthy manhood. A convert neglected by the church and the pastor in the plastic days of its early spiritual life will seldom develop into a symmetrical and robust religious manhood. Train them while young in their religion; they are more teachable then than when fixed in their ways. Let them be impressed with their responsibilities and made familiar with the work to which God has called them. "Our people do not read" was the complaint made in the early days of Methodism, and it is a cause of many of our failures now. The Bible, religious literature, the church paper, should be early placed in their hands. Intelligent Christians will be working Christians, and the church needs workers.

"My chief difficulty arises from the fact that our people are not posted as to the wants and movements of the church. Many of them have not heard of the great enterprise I represent, and others have vague and erroneous ideas respecting its plans of operation." The remark was made by a man of large brain and broad views, who has on his hands and heart one of the great enterprises of the church. Some did not know where the enterprise was located, and others had no conception of its design and importance. When they were thoroughly informed they were, with few exceptions, ready to respond to its support; but he had to expend nearly all his time in communicating the information that he had supposed was familiar to every member of the church. Had they been posted as to the work of the church, far greater results could have been achieved by the same effort. These members he said did not take the church paper, and hence he did not find them in intelligent sympathy with the great movements the church has projected for the benefit of its members at home, and the spread of the gospel abroad. If our people would read their church papers, the way of the college agent, the missionary and church extension secretaries, and the stewards on circuits and stations, would be more successful in their work.

READ Dr. Bourland's letter respecting the revival work in Texas. This centenary year will be memorable in the history of Texas Methodism, because of the wonderful displays of Divine power. God is giving freely to his people, and they should be willing to give freely to promote his cause. The revivals of Texas call for a thank-offering. God is converting children and young men and maidens, as well as those of riper years. These converts must be cared for. We must train them for the work to which God has called them. Christian education must complete the work begun among our children and young people in the altar. Soon they will fill the places now occupied by their parents in the house of God. We must build our Christian schools, and qualify them for the work which will be made ready for the coming generation.

SOME seven years ago the Wesleyans of England determined to raise a thanksgiving fund, in view of the blessings divine grace had sent on their work. A report of this fund shows that upwards of \$1,500,000 have been raised. It is proposed to give the Foreign Missionary Society \$300,000 to clear off its debt, and to enable it to open new fields. The extension of Methodism in Great Britain will receive \$225,000, and \$100,000 be devoted to education. The Home Mission Fund will receive about \$100,000, and among other good works a movement for the sailors and soldiers will be projected. It is to be hoped the centenary of American Methodism will yield equal results in our Southern branch of Methodism.

THE Civil Damage law of New York holds the seller responsible for injuries incurred by parties to whom they have sold liquor. Recently the law was tested. A man named Jacob Nee bought beer in a saloon, went home drunk, murdered his wife and then killed himself. A son of fifteen years, unable to care for himself, was left homeless, and without means of support. Suit was brought and judgment obtained against the liquor vendor. The case was appealed, and the court of appeals has sustained the decision. This decision commends itself to the approval of every just mind. The saloons will one day be held responsible for all the crimes they create.

AN ALUM MOUNTAIN.

The discovery of a mountain of almost solid alum of over a mile square, some of the cliffs of which rise to an elevation of 700 feet above the bed of the Gila river, is reported by a surveyor in Colorado. Most of the alum is in an impure state, but some of the cliffs show immense quantities of a nearly pure article.

The Work of Good Women Among the Poor and Lowly.

(Chicago Correspondent Galveston News.) In a big downtown store, where many young girls are employed, a middle-aged woman made her way just at noon time. She was plainly and neatly dressed. Her gray hair was combed smoothly, over a forehead bearing marks of care. In her hand she carried a handsome book.

Proceeding without ceremony to the basement, she found twenty or thirty young women entering their lunch. With a few words of introduction she took a position near them and began to talk in a low, earnest tone.

"Here's the gospel peddler, Mary Ann. Hurry up and get your dose," shouted one of the girls to another who did not appear to be very much interested.

Some of them giggled and others looked solemn. The visitor did not change her expression, but went on reading the book. She read them a chapter from I Corinthians. As she read she explained the meaning of the verses and stimulated inquiry on the part of her listeners. A few of them seemed to have taken an interest in the narrative, but the majority of them were heedless enough. After a friendly chat with three or four of them she withdrew.

That was a Bible-reader. There are many of them in Chicago, though not one person in a hundred would think ought to know about them ever heard of them. They are connected with or are under the patronage of the wealthier churches. They live in houses, usually rented for them by a few well-to-do patrons, but they are compelled to move frequently and are often reduced to severe straits. They are certainly very devoted women and they do a vast amount of good in a very unostentatious way.

The scene described at the opening of this letter is a common one in the downtown shops, offices and stores, though the public rarely catches a glimpse of such a performance. The Bible-readers have their regular appointments in the stores and offices, and ground. Frequently they are in the poorer residence districts, visiting the wives of the toilers, talking to them of temporal and spiritual affairs and learning the wants of mothers and children. They meet with many rebuffs, of course, but the amount of good that they are able to accomplish compensates for all these. At most they wear a few shabby dresses, and during the afternoons they are at the bedside of the sick and the injured.

Seeing the people that they are frequently put in possession of cases of hardship, suffering and crime, which might otherwise be unknown or undetected. Having the confidence of many benevolent people, they have but to bring the cases of destitution which they discover to the attention of their patrons to have them relieved. They find many instances of cruelty to children, and in numerous cases they have been able to supply the wants of parents, who for one reason or another were unable to give their children suitable food and clothing.

"It is a curious thing," said one of these faithful workers to me, "how much good can be done in this world even a great deal. Now I do not disburse much cash, and yet I feel rich when I contemplate the results that have been achieved by my work. I will tell you of one instance. One day last spring, as I was pursuing my way in a miserable tenement-house district in the west division, I came upon a poor woman who was evidently looking two tiny little children were near by, looking the picture of wretchedness and despair, and in the one room occupied by them I found a babe almost dead from hunger and neglect. The terrible condition of the little ones caused me great indignation, and I reproached the woman for her neglect. 'Don't you see,' said I, 'that these poor little children are on the verge of starvation, and here you are drunk.' I expected a storm of abuse, but instead there came a look of despair from the East, and a dissipated husband and despair, had brought her down almost to the lowest depths. I bought some food for her, helped her wash the children, read a few comforting passages from the Bible, and promised to call again the next day with some clothing. This I did, and to my delight I found her sober, and there were evidences that she had made an effort to be tidy. In the course of time I found her children, and she talked with him and read to him. It is as nice a family to-day as you would care to meet, honest, sober, industrious and religious. The little did all.

The idea of the readers is that much of the degradation and misery of the great cities is due to the fact that the women have no religious consolation, encouragement. They believe that the pitiable condition of thousands of little children may be ameliorated by working directly upon the sympathies and religious instincts of their mothers, and thus far they have found abundant proof of the correctness of their idea. The shifting, adventurous and dissipated character of the population of Chicago gives them an excellent field for their work.

Health is Wealth. Ah! never were words more truthful than these as it applies to every living thing. In a Abidin's hall or Sindh's cave, the possession of the Philosopher's stone or wealth of the Indies, what would matter or be worth when you recognize the fact of your bodily and mental weakness haunting you like a night mare, and yet to have the wealth of health, and to anticipate the advent of slight attacks of indigestion, and you can secure that coveted blessing by a judicious daily use of the HOUSE'S ACTIVE CORDIAL.

Long Island geologists claim the existence of a vast submarine swamp off their coast. According to their accounts it is only a question of time when New York will be submerged, as the subsiding of the whole coast, though slow, is sure.

The defeated candidate for mayor of Boston is a "gentleman of approved integrity, a careful financier, and possesses fine qualifications and plenty of executive ability." It is easy to see why he was not elected.

They give full satisfaction.—J. J. DAVIS, LIPAN, TEXAS. Every Sunday-school needs a book for keeping a systematic record of proceedings. Our Sunday-school Record meets the demand. Book for small school, 1 year's record, \$1.00; 2 years' record, \$1.25; book for large school, 1 year's record, \$1.25; 2 years' record, \$1.50. Order of W. A. Shaw & Co., Galveston.

The New York Times gives an incident of the quarrel she has picked in Asia. France has imported the cholera, which will have cost her before the season is over far more than \$2,000,000. This is a fearful calamity, which may perhaps be put in the next bill sent into China by France.

CURE FOR PILES. The first symptom of Piles is an intense itching at night after getting warm. This unpleasant sensation is immediately relieved by an application of Dr. Bosanko's Pile Remedy. Piles, all forms, Hemorrhoids, Kingworm, can be permanently cured by the use of this great remedy. Price 25 cents. Manufactured by the Dr. Bosanko's Pile Remedy Co., Piquette, O. Sold by J. Schott & Co., wholesale and retail, Galveston.

Reading the evening newspaper at the tea table often brings out the real tendencies of the family. "Hello," said Mr. Job Shuttle, "the Chinese have beaten the French." "What's the secret?" eagerly asked the youthful baseball enthusiast of the Shuttle family.

"My wife for years has been troubled with a disease of the kidneys; physicians pronounced it diabetes, but she received no benefit from their treatment. Her kidneys were streptococci or deleterious drug of any kind. Cleanses and tones the stomach, arouses the kidneys and liver and operates finely upon the bowels, making its action prompt and effective even in chronic cases. It has cured only a few weeks in the year, you know."

"How in the world can you content yourself to live in this degraded and filthy city, where I should die if I had to stay here." "Well," replied the rustic relative, "I suppose I should, too; but then the city folks are only a few weeks in the year, you know."

Ladies, Read. I find the Housewife's Library more than I recommended to be. An excellent book for all housekeepers.—S. E. E. SHAW, Prairieville, Texas. This is really nice books in one—being the best of Cook Books; and in addition, treating fully Household Management, Home Furnishing, Home Decoration, Police Department, Games, Amusements, etc.; What to do in Trying Emergencies; Care of Children; and general hints on miscellaneous subjects intimately associated with home. Price—cloth, \$2.50; oil cloth, \$2.50. Lady agents wanted. Any lady can make a living selling this book. Commissions liberal. Address: W. A. Shaw & Co., 171 Strand, Galveston, Texas.

Somerville takes the first prize for a tender-hearted man. He is so sensitive that he can't bear to see or hear anything that would hurt the feelings of the poor creatures in the cage, he puts on his hat and walks out of the house.

Not good on that road—conductor (contemptuously)—"Wot's this?" Passenger—"My ticket book." Conductor—"Tain't good on that road." Passenger, looking at the book, discovers that he has checked out his Testament by mistake—"No, I should say you had no use for it here."—Boston Transcript.

From the Corporal. From the Marine Barracks, Pensacola, Florida, Corporal Ben. Barger, writes of the benefits of Brown's Iron Bitters in that malarious region. He says: "I have used several bottles and must say I am greatly benefited by using it. Several of my comrades use Brown's Iron Bitters, and you may rest assured they all think it is the greatest thing on earth." This kind of testimony comes from all quarters concerning Brown's Iron Bitters—the best tonic.

Isn't it about time to look for some careless man to take command of ocean steamers? All that have been lost this year were captured by very "careful men."—Boston Post.

FEVER AND AGUE and Chills and Fever, shiver fevers and all kinds of malarial fevers are broken up and prevented by using MOILEY'S T-X-S AGUE TONIC. Try it.

Twenty-one thousand widows of soldiers of the War of 1812 are stated to be still drawing pensions from the government.

When the Women of the House are low-spirited and cross, the real trouble is probably indigestion and nervous prostration. Don't scold, but give them the remedy—a bottle of Parker's Tonic.

A few years ago the women of India were not allowed to learn to read. Now there are 125,540 girls attending schools established for them.

Horsford's Acid Phosphate. Beware of Imitations. Imitations and counterfeits have again appeared. Be sure that the word "Horsford's" is on the wrapper. None are genuine without it.

"Fish?" asked a waiter of a visitor at the seaside hotel. "Wall, I dunno," was the reply. "I wait till I get a fish, and then I talk with yer about goin' fishin'."—Boston Bulletin.

Says Father Burke, of the Roman Catholic Church: "When God made us he gave us soul and body together, in all the activity of their powers. The more that either of them is used for a single instant by drunkenness commits an outrage against the author of his nature."

Mr. H. H. Cummer, Newton Brook, York Co., Ontario, Canada, states that he suffered with a painful sore on his right arm, and that a few external applications of St. Jacobs Oil, the great pain-cure, the lump softened and gradually disappeared. Try it.

A disheartened deacon declares that there is no hope for the salvation of a man who will sit on a picket-fence for three hours and hour after hour, and then refuse to go to church with his wife because "them pews is too uncomfortable."

Dr. Price's Special Flavoring Extracts may cost a few cents more than the common kinds, yet they are the cheapest, for they require much less in quantity, and when used in cakes, past, pudding, etc., make the difference in cost and wholesomeness. We have yet to see the housewife that was not satisfied with Dr. Price's Flavor.

Russia possesses 19,674,723 horses, and yet is so alarmed at the export, which has risen from 1000 in 1878 to 35,000 in 1882, that a tax is talked of.

The question whether young women shall pursue the same line of studies as their brothers, seems to find its chief interest in their different physical constitution. Arguments on both sides; but the perfect adaptation of Mrs. Plinians's Vegetable Compound to the needs of ailments attending the feminine organism needs no argument; its works are its proof.

"I have solved the conundrum 'How to get rich,'" said one Boston tramp to another. "We will work our passage to England, steal some good clothes, and return here as lecturers. The Americans will swallow any sort of a lecture, provided we play Englishmen well."—Boston Post.

They give full satisfaction.—J. J. DAVIS, LIPAN, TEXAS. Every Sunday-school needs a book for keeping a systematic record of proceedings. Our Sunday-school Record meets the demand. Book for small school, 1 year's record, \$1.00; 2 years' record, \$1.25; book for large school, 1 year's record, \$1.25; 2 years' record, \$1.50. Order of W. A. Shaw & Co., Galveston.

The New York Times gives an incident of the quarrel she has picked in Asia. France has imported the cholera, which will have cost her before the season is over far more than \$2,000,000. This is a fearful calamity, which may perhaps be put in the next bill sent into China by France.

CURE FOR PILES. The first symptom of Piles is an intense itching at night after getting warm. This unpleasant sensation is immediately relieved by an application of Dr. Bosanko's Pile Remedy. Piles, all forms, Hemorrhoids, Kingworm, can be permanently cured by the use of this great remedy. Price 25 cents. Manufactured by the Dr. Bosanko's Pile Remedy Co., Piquette, O. Sold by J. Schott & Co., wholesale and retail, Galveston.

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Church Notices.

Plan of Episcopal Visitation for 1884. 1st DISTRICT—BISHOP GRAMBERY. Columbia Conf.—Sept. 3—Darton. Los Angeles — Oct. 22—San Bernardino. 2nd DISTRICT—BISHOP M'YERIE. West Texas Conf.—Oct. 29—San Antonio. N. W. Texas — Nov. 12—Sulphur Springs. East Texas — Nov. 26—Longview. Western Miss. — Nov. 27—Houston. Texas — Dec. 3—Galveston.

3rd DISTRICT—BISHOP PARKER. Missouri Conf.—Sept. 17—Shelburne. Western — Sept. 25—Connell Grove. S. W. Missouri — Oct. 1—Jefferson City. N. W. Missouri — Oct. 26—Wilmington. Mississippi — Dec. 17—Yazoo City. Baltimore — M'Ch 11—Baltimore.

4th DISTRICT—BISHOP BARHOVE. St. Louis Conf.—Sept. 21—Louis. West. — Oct. 5—Greenup. Arkansas — Nov. 19—Van Buren. Louisiana — Dec. 3—Batesville. Louisiana — Jan. 8—Minden.

5th DISTRICT—BISHOP PERCIE. Indian Miss. Conf.—Oct. 8—Nashville. Tennessee — Nov. 26—Tullahoma. Georgia — Dec. 1—Savannah. Florida — Jan. 8—Gainesville.

6th DISTRICT—BISHOP WILSON. Kentucky Conf.—Sept. 10—Mt. Sterling. Louisville — Oct. 19—Louisville. N. Georgia — Nov. 26—Atlanta. S. Georgia — Dec. 1—Savannah.

7th DISTRICT—BISHOP KEENER. Holston Conf.—Oct. 22—Bristol. Virginia — Nov. 12—Lynchburg. Mississippi — Dec. 3—Memphis. Alabama — Dec. 17—Opelika.

Bishop McVeyre has charge of the Missions in West. Bishop Keener has charge of the Missions in Mexico. Granbery has charge of the Missions in Brazil.

CHAPPELL HILL DISTRICT—FOURTH ROUND. Dallasville cir. at Bartonville, Oct 4, 5. Barton and Giddings, at Bartonville, Oct 11. Hempstead cir. at Hempstead, Oct 18. Mayfield cir. at Mayfield, Oct 25. Cameron cir. at Cameron, Nov 1. Dallasville cir. at Dallasville, Nov 8. Dallasville cir. at Dallasville, Nov 15. Dallasville cir. at Dallasville, Nov 22. Dallasville cir. at Dallasville, Nov 29. Dallasville cir. at Dallasville, Dec 6. Dallasville cir. at Dallasville, Dec 13. Dallasville cir. at Dallasville, Dec 20. Dallasville cir. at Dallasville, Dec 27. Dallasville cir. at Dallasville, Jan 3.

HUNTSVILLE DISTRICT—FOURTH ROUND. Zion cir. at Zion, Oct 4, 5. Madisonville cir. at Madisonville, Oct 11. Madisonville cir. at Madisonville, Oct 18. Madisonville cir. at Madisonville, Oct 25. Madisonville cir. at Madisonville, Nov 1. Madisonville cir. at Madisonville, Nov 8. Madisonville cir. at Madisonville, Nov 15. Madisonville cir. at Madisonville, Nov 22. Madisonville cir. at Madisonville, Nov 29. Madisonville cir. at Madisonville, Dec 6. Madisonville cir. at Madisonville, Dec 13. Madisonville cir. at Madisonville, Dec 20. Madisonville cir. at Madisonville, Dec 27. Madisonville cir. at Madisonville, Jan 3.

SHERMAN DISTRICT—FOURTH ROUND. Fannin cir. at Mount Pleasant, Oct 4, 5. White River cir. at White River, Oct 11. White River cir. at White River, Oct 18. White River cir. at White River, Oct 25. White River cir. at White River, Nov 1. White River cir. at White River, Nov 8. White River cir. at White River, Nov 15. White River cir. at White River, Nov 22. White River cir. at White River, Nov 29. White River cir. at White River, Dec 6. White River cir. at White River, Dec 13. White River cir. at White River, Dec 20. White River cir. at White River, Dec 27. White River cir. at White River, Jan 3.

CALVERT DISTRICT—FOURTH ROUND. Blue Rock cir. at Franklin, Oct 4, 5. Blue Rock cir. at Franklin, Oct 11. Blue Rock cir. at Franklin, Oct 18. Blue Rock cir. at Franklin, Oct 25. Blue Rock cir. at Franklin, Nov 1. Blue Rock cir. at Franklin, Nov 8. Blue Rock cir. at Franklin, Nov 15. Blue Rock cir. at Franklin, Nov 22. Blue Rock cir. at Franklin, Nov 29. Blue Rock cir. at Franklin, Dec 6. Blue Rock cir. at Franklin, Dec 13. Blue Rock cir. at Franklin, Dec 20. Blue Rock cir. at Franklin, Dec 27. Blue Rock cir. at Franklin, Jan 3.

PORT WORTH DISTRICT—FOURTH ROUND. Port Worth cir. at Port Worth, Oct 4, 5. Port Worth cir. at Port Worth, Oct 11. Port Worth cir. at Port Worth, Oct 18. Port Worth cir. at Port Worth, Oct 25. Port Worth cir. at Port Worth, Nov 1. Port Worth cir. at Port Worth, Nov 8. Port Worth cir. at Port Worth, Nov 15. Port Worth cir. at Port Worth, Nov 22. Port Worth cir. at Port Worth, Nov 29. Port Worth cir. at Port Worth, Dec 6. Port Worth cir. at Port Worth, Dec 13. Port Worth cir. at Port Worth, Dec 20. Port Worth cir. at Port Worth, Dec 27. Port Worth cir. at Port Worth, Jan 3.

BROWNWOOD DISTRICT—FOURTH ROUND. Brownwood cir. at Brownwood, Oct 4, 5. Brownwood cir. at Brownwood, Oct 11. Brownwood cir. at Brownwood, Oct 18. Brownwood cir. at Brownwood, Oct 25. Brownwood cir. at Brownwood, Nov 1. Brownwood cir. at Brownwood, Nov 8. Brownwood cir. at Brownwood, Nov 15. Brownwood cir. at Brownwood, Nov 22. Brownwood cir. at Brownwood, Nov 29. Brownwood cir. at Brownwood, Dec 6. Brownwood cir. at Brownwood, Dec 13. Brownwood cir. at Brownwood, Dec 20. Brownwood cir. at Brownwood, Dec 27. Brownwood cir. at Brownwood, Jan 3.

SULPHUR SPRINGS DIST.—FOURTH ROUND. Sulphur Springs cir. at Sulphur Springs, Oct 4, 5. Sulphur Springs cir. at Sulphur Springs, Oct 11. Sulphur Springs cir. at Sulphur Springs, Oct 18. Sulphur Springs cir. at Sulphur Springs, Oct 25. Sulphur Springs cir. at Sulphur Springs, Nov 1. Sulphur Springs cir. at Sulphur Springs, Nov 8. Sulphur Springs cir. at Sulphur Springs, Nov 15. Sulphur Springs cir. at Sulphur Springs, Nov 22. Sulphur Springs cir. at Sulphur Springs, Nov 29. Sulphur Springs cir. at Sulphur Springs, Dec 6. Sulphur Springs cir. at Sulphur Springs, Dec 13. Sulphur Springs cir. at Sulphur Springs, Dec 20. Sulphur Springs cir. at Sulphur Springs, Dec 27. Sulphur Springs cir. at Sulphur Springs, Jan 3.

TERRELL DISTRICT—FOURTH ROUND. Terrell cir. at College Mound, 1st Sun in Oct. Terrell cir. at College Mound, 2d Sun in Oct. Terrell cir. at College Mound, 3d Sun in Oct. Terrell cir. at College Mound, 4th Sun in Oct. Terrell cir. at College Mound, 5th Sun in Oct. Terrell cir. at College Mound, 6th Sun in Oct. Terrell cir. at College Mound, 7th Sun in Oct. Terrell cir. at College Mound, 8th Sun in Oct. Terrell cir. at College Mound, 9th Sun in Oct. Terrell cir. at College Mound, 10th Sun in Oct.

SAN SABA DISTRICT—FOURTH ROUND. San Saba cir. at San Saba, Thursday after 4th Sun in Sept. San Saba cir. at San Saba, 1st Sun in Oct. San Saba cir. at San Saba, 2d Sun in Oct. San Saba cir. at San Saba, 3d Sun in Oct. San Saba cir. at San Saba, 4th Sun in Oct. San Saba cir. at San Saba, 5th Sun in Oct. San Saba cir. at San Saba, 6th Sun in Oct. San Saba cir. at San Saba, 7th Sun in Oct. San Saba cir. at San Saba, 8th Sun in Oct. San Saba cir. at San Saba, 9th Sun in Oct. San Saba cir. at San Saba, 10th Sun in Oct.

WAXAHACHE DISTRICT—FOURTH ROUND. Waxahache cir. at Waxahache, Oct 4, 5. Waxahache cir. at Waxahache, Oct 11. Waxahache cir. at Waxahache, Oct 18. Waxahache cir. at Waxahache, Oct 25. Waxahache cir. at Waxahache, Nov 1. Waxahache cir. at Waxahache, Nov 8. Waxahache cir. at Waxahache, Nov 15. Waxahache cir. at Waxahache, Nov 22. Waxahache cir. at Waxahache, Nov 29. Waxahache cir. at Waxahache, Dec 6. Waxahache cir. at Waxahache, Dec 13. Waxahache cir. at Waxahache, Dec 20. Waxahache cir. at Waxahache, Dec 27. Waxahache cir. at Waxahache, Jan 3.

WEATHERFORD DISTRICT—FOURTH ROUND. Weatherford cir. at Weatherford, Oct 4, 5. Weatherford cir. at Weatherford, Oct 11. Weatherford cir. at Weatherford, Oct 18. Weatherford cir. at Weatherford, Oct 25. Weatherford cir. at Weatherford, Nov 1. Weatherford cir. at Weatherford, Nov 8. Weatherford cir. at Weatherford, Nov 15. Weatherford cir. at Weatherford, Nov 22. Weatherford cir. at Weatherford, Nov 29. Weatherford cir. at Weatherford, Dec 6. Weatherford cir. at Weatherford, Dec 13. Weatherford cir. at Weatherford, Dec 20. Weatherford cir. at Weatherford, Dec 27. Weatherford cir. at Weatherford, Jan 3.

TYLER DISTRICT—FOURTH ROUND. Tyler cir. at Pleasant Hill, Oct 4, 5. Tyler cir. at Pleasant Hill, Oct 11. Tyler cir. at Pleasant Hill, Oct 18. Tyler cir. at Pleasant Hill, Oct 25. Tyler cir. at Pleasant Hill, Nov 1. Tyler cir. at Pleasant Hill, Nov 8. Tyler cir. at Pleasant Hill, Nov 15. Tyler cir. at Pleasant Hill, Nov 22. Tyler cir. at Pleasant Hill, Nov 29. Tyler cir. at Pleasant Hill, Dec 6. Tyler cir. at Pleasant Hill, Dec 13. Tyler cir. at Pleasant Hill, Dec 20. Tyler cir. at Pleasant Hill, Dec 27. Tyler cir. at Pleasant Hill, Jan 3.

PALESTINE DISTRICT—FOURTH ROUND. Palestine cir. at Crockett, Oct 4, 5. Palestine cir. at Crockett, Oct 11. Palestine cir. at Crockett, Oct 18. Palestine cir. at Crockett, Oct 25. Palestine cir. at Crockett, Nov 1. Palestine cir. at Crockett, Nov 8. Palestine cir. at Crockett, Nov 15. Palestine cir. at Crockett, Nov 22. Palestine cir. at Crockett, Nov 29. Palestine cir. at Crockett, Dec 6. Palestine cir. at Crockett, Dec 13. Palestine cir. at Crockett, Dec 20. Palestine cir. at Crockett, Dec 27. Palestine cir. at Crockett, Jan 3.

GEORGETOWN DISTRICT—FOURTH ROUND. Lompasa sta., Monday night, Sept 15. Corn Hill, at Live Oak, 3d Sun in Sept. Round Rock, at Live Oak, 4th Sun in Sept. Spring Hill, at Live Oak, 5th Sun in Sept. Spring Hill, at Live Oak, 6th Sun in Sept. Spring Hill, at Live Oak, 7th Sun in Sept. Spring Hill, at Live Oak, 8th Sun in Sept. Spring Hill, at Live Oak, 9th Sun in Sept. Spring Hill, at Live Oak, 10th Sun in Sept. Spring Hill, at Live Oak, 11th Sun in Sept. Spring Hill, at Live Oak, 12th Sun in Sept. Spring Hill, at Live Oak, 13th Sun in Sept. Spring Hill, at Live Oak, 14th Sun in Sept. Spring Hill, at Live Oak, 15th Sun in Sept. Spring Hill, at Live Oak, 16th Sun in Sept. Spring Hill, at Live Oak, 17th Sun in Sept. Spring Hill, at Live Oak, 18th Sun in Sept. Spring Hill, at Live Oak, 19th Sun in Sept. Spring Hill, at Live Oak, 20th Sun in Sept. Spring Hill, at Live Oak, 21st Sun in Sept. Spring Hill, at Live Oak, 22nd Sun in Sept. Spring Hill, at Live Oak, 23rd Sun in Sept. 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