





DR. RADWAY'S Sarsaparillian Resolvent, THE GREAT BLOOD PURIFIER, For the Cure of all Chronic Diseases.

Chronic Rheumatism, Glandular Swelling, Hacking, Dry Cough, Bleeding of the Lungs, Dyspepsia, Water Brash, White Swellings, Tumors, Pimples, Bores, Bruises on the Face, Ulcers, Hip Diseases, Neuritis, Diarrhoea, Female Complaints, Gout, Dropsy, Rickets, Scurvy, Rheumatism, Consumption, Kidney, Bladder, Liver Complaints, etc.

HUMORS AND SORES Of all kinds, particularly Chronic Diseases of the Skin, are cured with great certainty by a course of RADWAY'S SARSAPARILLIAN. We mean obstinate cases that have resisted all other treatment.

SCROFULA whether transmitted from parents or acquired, within the curative range of the SARSAPARILLIAN RESOLVENT. Cures have been made where persons have been afflicted with Scrofula from their youth up to 20, 30 and 40 years of age by

Dr. Radway's Sarsaparillian Resolvent. A remedy composed of ingredients of extraordinary medicinal properties, essential to purify, heal, repair, and invigorate the broken down and wasted body. Sold by all Druggists. One dollar a bottle.

Radway's Ready Relief Cures and Prevents Colds, Sore Throat, Inflammation of the Lungs, Kidneys and Bowels, Rheumatism, Neuralgia, Toothache, Headache, Pains in the Back, Chest and Limbs, used externally. Internally for Croup, Sore Throat, Cough, Flatulence, Heartburn, Diarrhoea, Cholera, Headache, Indigestion, Stomachache, Scurvy, and all internal pains. 25 cents a bottle.

Dr. Radway's Regulating Pills. Purely Vegetable, Perfectly Tasteless, for the cure of all Disorders of the Stomach, Liver, Bowels, etc. Sold by Druggists. 25 cents a box. RADWAY & CO., 32 Warren Street, N. Y.

TUTT'S PILLS "THE OLD RELIABLE," 25 YEARS IN USE. The Greatest Medical Triumph of the Age; Indorsed all over the World.

SYMPTOMS OF A TORPID LIVER. Loss of appetite, Nausea, bowels costive, Pain in the Head, with a dull sensation in the back part, Pain under the shoulder blade, fullness after eating, with a distention to exertion of body or mind, Irritability of temper, Low spirits, Loss of memory, with a feeling of having neglected some duty, weariness, Dizziness, Fluctuation of the Heart, Dots before the eyes, Yellow Skin, Headache, restlessness at night, highly colored Urine.

IF THESE WARNINGS ARE UNHEeded, SERIOUS DISEASE WILL BE DEVELOPED. TUTT'S PILLS are especially adapted to such cases, and have effected a permanent change of feeling as to assist the sufferer.

They increase the Appetite, and cause the body to take on flesh, and the system is nourished, and by their Tonic Action on the Digestive Organs, Regular Stools are produced. Price 25 cents.

TUTT'S HAIR DYE. GRAY HAIR or WHISKERS changed to a Glossy Black by a single application of this DYE. It is permanent, does not fade, and is sold by Druggists. Sent by express on receipt of \$1. Office, 44 Murray St., New York.

HOMOEOPATHIC SANATIVE CORDIAL PURIFIES THE BLOOD, ERADICATES MALARIAL POISON, Reinvigorates the System, Fits, Fevers, Dyspepsia, Summer, and Liver Disorders. Recommended by best physicians.

Pronounced Medicine by United States Revenue Department. For sale by all Druggists and Dealers Generally. Principal Office and Laboratory, Nos. 24 and 26 North Main Street, ST. LOUIS, MO.

"I owe my Restoration to Health and Beauty to the CUTICURA REMEDIES." Testimonial of a European.

DISFIGURING HUMORS, Humidifying of Eruptions, Itching Tortures, Scrofula, Salt Rheum, and the Humors cured by the CUTICURA REMEDIES.

CUTICURA REMEDIES are the new blood purifier, cleanses the blood and neutralizes all impurities and poisonous elements, and thus removes the cause.

CUTICURA, the great Skin Cure. Instantly allays Itching and Inflammation, cures the Skin and scalp, heals Ulcers and Sores, and restores the Hair.

CUTICURA SOAP, an exquisite Skin Beautifier and Toilet Preparation, prepared from CUTICURA, is indispensable in the cure of Skin Diseases, Bony Humors, Skin Blemishes, Chapped and Oily Skin.

CUTICURA REMEDIES are absolutely pure and the only infallible Blood Purifiers and Skin Beautifiers sold everywhere. Price, CUTICURA, 50 cents; Soap, 25 cents; Resolvent, \$1. POTTER DRUG AND CHEMICAL CO., BOSTON, MASS.

WHY WILL ANY ONE SUFFER FROM CORNS? CORN REMOVER - a certain and painless remedy for Corns. There are no other remedies for Corns. It is a certain and painless remedy for Corns. It is a certain and painless remedy for Corns.

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THE CHILDREN. FROWNS, OR SMILES?

Where do they go, I wonder, The clouds on a cloudy day. When the shining sun comes peeping out, And scatters them all away.

How many 'I would make-one cloudy sky! I think I should like it better A sunny day to take, And out it down for clouds and smiles— What beautiful ones I would make!

Enough for all the dear little girls, To drive the snows and frowns away. Just like the sun on a cloudy day. —Signed, "Dag," in St. Nicholas.

Little Sermons on Little Texts. NUMBER TWELVE. Be Diligent. A lazy boy or girl is out of place in a world like this.

Stretching Things. "I'm most dead! It is as hot as fire, and I've been more than a dozen miles after that coil!"

Who Received the Prize? FOLKS call me a smart boy. Perhaps it would sound better to say I am not.

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loved her Uncle very dearly and thought much of his kind gift. To Hattie, who was older, he brought a beautiful French work-box.

At first she was equally delighted with her gift and used it in helping Nellie to make dresses and other articles as she had done.

Feeling that it might get broken, as Hattie was never very careful with her own things, Nellie thought of the gift that had been taken out and begged her sister to stay and play with it there.

But no, it was Saturday, and nothing would do but she must have the doll to take to school on the next morning.

So she went to her room and took the doll to school with her, and she was very proud of it.

But on the next morning, when she went to school, she found that the doll was gone.

She was very angry and went to her room to look for it, but she could not find it.

She was very sad and went to her mother and told her what had happened.

Her mother was very kind and told her that she would look for the doll.

She was very happy and went to school with her mother.

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of the cataract almost joined at the top, yet, separated by an abyss of immense depth, present of that appearance which so often astonishes and appals the travelers that frequent the Grampian mountains.

Down one of these rugged and almost perpendicular descents the dog began without hesitation to make his way, and at last disappeared by entering a cave, the mouth of which was almost level with the torrent.

The shepherd with difficulty followed; and on entering the cave, what were his emotions when he beheld his infant Percy lying in such satisfaction the case which the dog had just brought him.

A Curious Bird. "Come, Percy, let me show you a bird that walks on the water," said Aunt Helen.

"Well, that's curious, and quite a new thing under the sun, isn't it?" said Percy.

"Why, yes. And just look what long slender legs the fellow has, just like bits of wire! What is he doing away off in the middle of a pond, or walking on the water?"

"After his dinner," replied Aunt Helen. "I wouldn't give much for all he'll get out there," said Percy with a laugh.

"He'll take care of that. Birds and beasts never grow what we call colds or errands. They always go to the right thing at the right time and in the right place."

"What is he walking on then?" asked Aunt Helen. "Well, on great broad leaves," said Percy.

"What's that?" asked Percy. "That's the name of the bird," said Aunt Helen.

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ROYAL BAKING POWDER Absolutely Pure.

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

Send for Jack Screw Price List. RUMSEY & CO., 336 Fourth Ave., LOUISVILLE, KY.

BEWARE! IMPURE WATER with filling of prepared charcoal, water, and disinfectant.

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Texas Christian Advocate.

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SHAW & BLAYLOCK, PUBLISHERS.

THE DUTY OF THE CHURCH TO "THE MAN OF GOD."

"Many of the preachers are going in debt for the common necessities of life. Some of them have not received up to date more than enough to pay their current expenses. Bills are being constantly run up by some of our most faithful men."

So writes a faithful presiding elder, in another column. Such a state of affairs will go far to defeat any effort the "Man of God" may make to rise upward to the ideal outlined last week. Your minister cannot be the wise guide, the judicious administrator, the effective preacher, the faithful pastor, that you need and demand if you allow worldly cares to sap his strength, waste his time and blunt and secularize his spirit. There is a deep philosophy, a divine wisdom, in the words of our Lord when he says that not only the deceitfulness of riches, but the cares of the world choke the Word and render it unfruitful. There is a worldliness which comes from bitter poverty; there is a cowardly shrinking and timid trembling at impending disaster; there is a wearing and carking care which makes it impossible for many a pastor to rise to the heights of spiritual thought and life. He cannot rise because the heavy, clogging cares of this world are dragging him down to the very earth. It is easy to set before the hard-worked preacher of the gospel a high ideal of piety, of study, of brave self-denial; but too often he is utterly unable to approximate the ideal because he is crushed into utter helplessness by the grinding pressure of daily cares. How is he to go in and out among his people as a "Son of Consolation" when he is bearing in his own heart a fiercer fire of suffering and of trial than the man he goes forth to comfort and sustain? How is he to have the leisure and the heart for study when brain and heart are absorbed in the thought of how he shall find bread for his children? These things weigh heavily upon the hearts of many who do not and will not expose their sorrow. That man who meets you as your friend; who is cheerful at your fireside; who listens to the story of your sorrows and counsels you in difficulty; that man may, for aught you know, go home and shut the door of his closet and pour out to his Father in heaven the sorrows and cares that are breaking his heart and hindering his ministry in the church. For all this the church is responsible, up to the measure of its ability, to relieve the pressure. Think: you are not slow to set a high standard before your ministers—to make upon them a large demand. You want them to be men of spirituality, severed by that very spirituality from the errors and infirmities of the world. You want them to be helpful, kindly, companionable. You set before them a high standard of their duty to you as ministers of Christ and stewards of the mysteries of God. But how far do you help them to attain it? How earnestly have you striven to help them to be all that you say and believe they ought to be? That question must be left to be answered by every man's conscience.

LEADING secular newspapers are fond of making jocular allusion to the insignificant number of conscientious endorers of legal prohibition. Of all such the Western Advocate says happily: "The advocates of the sale of intoxicating liquors do not, as a rule, highly estimate the number of their opponents. They are as blind to the divine forces that work eternally for the dominance of the right as was Elisha's servant, before his eyes were opened to the army of chariot-angels. They endure and see Him that is invisible. They are like Balaam, oblivious to the angel that obstructed his pathway, and belaboring the donkey he bestrode, until the outraged beast at last found utterance. The donkeys that have hitherto been ridden and driven by the liquor interest have also begun to talk. The proposition to mark, with life-long felony, every man who sells 'one' drop of adulterated liquor," which was made the other day in congress, by a representative who favors freedom, and boasts that he is personally "acquainted" with all sorts of wines and liquors, is a sign of the times." Make and execute such a law as that, and two-thirds of the brewers and saloon-keepers will speedily pass into bankruptcy. Let us welcome any odium cast upon the infamous traffic, even if by its advocates; but let us never forget that the very "stars in their courses" fight for unconditional prohibition.

THE public schools of Galveston are the largest in Texas. More than three thousand pupils are enrolled and sixty-five teachers employed. The buildings are second to none in the South. In order to secure greater uniformity in management and in methods of teaching and discipline, regular monthly "Teachers' Institutes" are held. At the institute held Thursday, Feb. 26, the able and experienced superintendent, Prof. Wm. M. Crow, chose for the subject of his lecture "Moral Training in Public Schools." The substance of this lecture will be found on the first page of this issue of the ADVOCATE. Prof. Crow, at our request, kindly consents to its publication. We expected to make it the occasion of some remarks on the question of State and Church Schools now agitating the public mind. Matter that cannot be deferred will delay these remarks until next issue. In the meantime we trust that the lecture will be carefully read.

THE GOLDEN BOWL BROKEN!



THE LATE BISHOP LINUS PARKER, D. D.

These lines will not reach our readers before the telegraph will have brought to most of them the sad intelligence of the death of Bishop Parker, which occurred at his home in the city of New Orleans, Thursday evening, March 5, 1885, at half-past six o'clock. His death was sudden and most unexpected. On Sunday he seemed to be in perfect health, and conducted the service at his old church, Louisiana Avenue, preaching from the text, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth." Tuesday night following he became suddenly ill, the result, it is thought, of a stroke of paralysis; and for many hours before he breathed his last, was unconscious. He was buried from St. Charles Avenue Church, Friday afternoon, at 3 o'clock. The pulpit and altar during the funeral service were occupied by Dr. J. B. Walker, Dr. C. W. Carter, Dr. John Mathews, Dr. C. B. Galloway, Dr. J. B. A. Ahrens, Rev. S. H. Werlein, Rev. B. Carradine, Rev. B. F. White, Rev. T. B. White, Rev. J. L. Wright and Rev. J. H. Kimball. Many ministers from other churches were present, among them Dr. B. M. Palmer. The remains were borne to the church by Messrs R. M. Wamsley, John G. Parham, B. D. Wood, W. B. Thompson, Dr. J. J. Lyons, and John Thompson, and placed in front of the communion table, on which were flowers and birds arranged to represent the opening gates of Paradise. The church was heavily draped with crape, and the auditorium filled to its utmost capacity with a vast gathering of sincere mourners. The service was under the direction of Dr. J. B. Walker, the presiding elder of the New Orleans district, who embalmed the good man's memory with a grace, a knowledge and a pathos that deserved. At the conclusion of the service the body was entombed at the Fireman's Cemetery.

Bishop Linus Parker was born in Rome, New York, in 1829. He was converted at nine years of age, while on his knees reading the Bible in his own room. At the age of sixteen he moved to New Orleans, and entered his brother's store in that city, as a dry goods clerk. Connecting himself with the Sunday-school of the old Poydras street Methodist Church, and becoming a member of the Bible-class of the venerable and lamented Wm. Sherry, he was soon moved to make an open profession of his conversion and unite with the church. Later on, feeling called of God, and moved by the Holy Ghost, to take upon himself the work of the ministry, he applied for, and was granted license, to preach the gospel. In due time he received on trial by the Louisiana Conference, and stationed at Algiers. His next charge was Lake Providence, which he served for two years, and was moved to Shreveport. From Shreveport he was sent to the city of New Orleans, where he served Felicite, Carondelet and Louisiana Avenue, and was appointed several times presiding elder of the district. On the election of Dr. J. C. Keener to the Episcopacy, he was called to the editorial chair of the New Orleans Christian Advocate, which responsible position he filled with eminent ability for twelve years. At the General Conference which met in Nashville, 1882, he was honored with the highest official trust in the gift of the church. His first two years of Episcopal labor were spent in Texas, where, by his courtesy, his faithfulness, his humility, his modesty, his firmness, his abounding charity, and his ability in the pulpit and on the platform, he proved himself well fitted for the office and work of a bishop in the church of God. His death, after one year more of such fruitful labor, seems to us a strange providence. He was not worn by age nor enfeebled by disease. He was in the full possession of all his physical and mental powers. Why was he not spared to perform for many years to come the duties of that high office which he had thus far filled with such great usefulness and distinguished ability? It may be that God would teach us how little he needs the best human counsel and the strongest human arm. He buries his workmen, but carries on the work.

To the sorrowing wife and three bereaved sons the sympathies of the whole church will be extended. They will not be forgotten in their grief. May it comfort them in this their hour of supreme sorrow to know that they will find a place in thousands of sympathetic hearts, and in the prayers of God's people. In introducing his remarks at the funeral service, Dr. Walker stated that what he had to say grew out of a most intimate relationship, extending unbrokenly over a period of thirty years. From that eloquent and truthful eulogy we take the following:

My brethren, we come to bury a good man, old, well-tried friend; a faithful pastor; an honored, beloved bishop; and affectionate husband and father. As a pastor Bishop Parker was most punctual, faithful and useful, visiting from house to house and acquainting himself with the spiritual condition of each member of his flock. As an editor he stood at the head of his class as a religious journalist; he wrote in the purest English; his editorials were models of their kind; were eminent for ability, most instructive and useful, and had a wide and well-earned popularity. As a presiding elder he was prompt and constant in his attendance on the duties of his office, carefully looking after the temporal and spiritual interests of the district confided to his care. As a bishop, though young in office, reports from all parts of his widely extended work said that he had won all hearts by his urbane manners and kindly sympathy. He filled the chair of the annual conferences with dignity, ability and wisdom. The appointments of the preachers, the greatest of the episcopal prerogatives, was done with painstaking and prayerful regard for the glory of God, the good of the people and the welfare of the preachers. As a student he was diligent in a number of studies, and considering his various and pressing duties, he attained a respectable scholarship. He was widely and variously read, especially in Biblical literature. As a preacher, his methods were clear and simple, no time was thrown away in the discussion of abstractions and unprofitable speculations, but always practical and useful. As an expositor of the Scriptures he excelled, and impressed you that he had drunk in the Spirit's deepest meaning and must himself be one who daily walked with God. Bishop Parker, though regarded by all who knew him as an advanced and eminently spiritual Christian, had the humblest opinion of his own spiritual attainments; his piety had not a rigid feature, nor any ostentatious display; not saying to others, "I am holier than thou." He was among the most modest of men, shrinking from rather than seeking places of distinction. The large parastates, presiding elderships, the editorship, the episcopacy, all sought the man rather than the man seeking them. The public sentiment of the church indicated his eminent fitness for these places of responsibility and distinction, and imposed them upon him. In all his relations he was a man of peace, no controversialist in the pulpit or in the editorial sanctum, and carefully excluded, as far as he might, controversies from the columns of his paper, and sought to fill it with matter "good to the use of edifying."

He was eminently charitable in his judgments of men, manners and opinions, allowing to every man the right of his own conscience, and broad enough for others, he was a Methodist in doctrine and discipline. He was notable for his firmness and consistent devotion to duty and to principle. He was remarkable for his equanimity and chastened cheerfulness; his conversation was sparkling, but always pure. He was so gentle and affable that the most unlettered and humble felt easy and at home in his company. "He spoke evil of no man," and endeavored to extenuate and excuse, as far as truth would allow, the short comings and delinquencies of others, and if there was anything good in a character under criticism, he called attention to it and gave the man credit for it. He was a man of frequent and fervent prayer and mighty in faith. I remember an incident that illustrates this characteristic of our beloved friend. It occurred during the fearful epidemic of 1878. Our esteemed Brother Mathews, as many of us well remember, was stricken with a second relapse of the yellow fever. Brother Parker called on the morning of the critical day. He met the attending physician, who remarked: "Brother Mathews will die, for I have never heard of a man recovering from a second relapse of the yellow fever." Brother Parker said to the doctor: "Go back to his bedside and exert yourself to the utmost of your ability, and I will go to the parlor and pray God to spare his life." For over two hours did Bishop Parker plead to God to grant this favor, and on his approaching the sick chamber the physician met him and said: "There is a marvelous change in Brother Mathews. It was not wrought by human skill; it is the hand of God." Altogether his character was most symmetrical, beautifully rounded and lovely to contemplate. Bishop Parker's sicklikeness was short, his death sudden and silent. It needed not that he should speak of able and luminous sermons, and above all, his life of prayer and love had sufficiently testified his devotion to his Master. Wherever in the realm of space heaven is, he is there. Wherever the good and the glorified are gathered and bonded, he is with them. Whatever of benediction and blessing God graciously bestows on those who love Him, he enjoys in full fruition. Let us embalm in our hearts the memory of his virtues, emulate his example and follow him as he followed Christ.

The New Orleans Times-Democrat pays the following tribute to our deceased bishop: Bishop Parker was a fine example of the self-educated man. Coming to New Orleans as a youth, he began life as a clerk in the dry goods store of his brother, and while so engaged prepared himself by close study for the profession of a lawyer. His heart had been early enlisted in the cause of the oppressed, and his great humility, his clarity of vision, his nobility and his devotedness to duty, were both in the pulpit and in the conduct of the journal, and which owed so much to his earnest and well-directed efforts. With all this he was a man of great firmness, and pursued the work he had chosen to perform without swerving even in the least from the rigid line of self-imposed duty. He was a graceful speaker, and possessed the happy faculty of bringing out the latent meaning of the text selected for his discourse. In his personal intercourse his manners were urbane and easy, and he was ever ready to sympathize with the sorrows and troubles of his fellow-men. As a pastor he was always diligent and faithful. The loss of such a man is a severe shock, not only to his afflicted family, but to his many warm and devoted friends as well.

The following, from Zion's Herald, is worth reading a half dozen times: "Some people are always busy, yet accomplish nothing. Like drones in a beehive, they keep on the wing, but gather no honey. Lacking purpose, will, and effort, they flit from book to book, or from task to task, but neither gain knowledge nor do any useful work. They are busy idlers; of whom the clear-minded Baron says, 'To be impertinently busy, doing that which conducteth to no good purpose, is in some respect worse than to do nothing. Of such industry we may remark with the preacher, 'The labor of the foolish wearieth every one of them.' They who spend their time in this unworthy manner dwarf their own powers, and rob society of services which by nature they were fitted to perform. They finally lapse into that mental stupidity indicated in these words of the wise man: 'Slothfulness catcheth into a deep sleep; and an idle soul shall suffer hunger.'

THINGS SAID AND DONE.

Prohibition in Georgia seems, from all accounts, to have secured in the counties where it is enforced the following items of substantial progress: 1. Trade is better. 2. Labor is more reliable. 3. Forty per cent. fewer indictments. 4. Good results lessened by the sale of liquor in adjoining counties.

It looks now as if President Cleveland, in the very outset of his administration, would be confronted by a most serious division in his own party on the silver question. He is in favor of suspending the further coinage of silver dollars; and to this position the silver Democrats, who seem to be the majority of the party, are opposed.

The case of ex-Governor Moses, formerly Governor of South Carolina, recently came before the Superior Court at East Cambridge, Mass., on the charge of obtaining thirty-four dollars from T. W. Higginson under false pretenses. He made an earnest plea for mercy; but the court sentenced him to six months in the House of Correction.

The monument erected to the memory of Rev. R. T. Nabors, on the campus of Vanderbilt University, is of Italian marble. The head-stone is a large vase or urn, garlanded with flowers, and bearing upon the face of its pedestal this simple record: "R. T. Nabors, Born July 13, 1850. Died April 1, 1884." On the sides of the pedestal are these two appropriate inscriptions: "The angel touched his lips with a coal from the altar." "How is the strong staff broken, and the beautiful rod?" Another urn, somewhat smaller, forms the foot-stone.

Roller-skating rinks have degenerated into public nuisances in many quarters. In a circular exchange we find many items that show this. In Bordentown the Common Council have passed an ordinance restricting the hours of attendance for school-children and the sale of intoxicating liquors. A bill has been introduced in the Minnesota House providing that males and females shall not be allowed to use or occupy the floor of any roller-skating rink at the same time. In another place, the name of which we have not preserved, the Board of Education gave notice that the attendance of any public school teacher at the skating-rink would be considered the equivalent of resignation.—New York Observer.

Joseph Cook advocates a new political party. He says: "Let the new organization be called the National Reform Party. While making constitutional prohibition a main issue, this party should adopt all the better measures of current politics in relation to other vital matters, such as anti-polygamy civil service reform, national aid to education, the Indian and the Chinese questions, the purity of the ballot-box, integrity in candidates for office, economy in administration, regulation of the tariff. I know that there is danger in making a political party too broad; there is danger, also, in making it too narrow. The National Reform Party should stand thunder on all the four quarters of the political sky."

The Herald and Presbyter, of Cincinnati, says: "Ohio led every state during 1884 in the number of murders committed. It does not alter the fact to say that some of these were victims of the late mob, for it is an indisputable fact that the highest degree of lawlessness, and the greatest number of horrible crimes, followed the free and unrestrained traffic in intoxicating liquors. The same paper states that 'three-fourths of the liquor business is done in the Northern States; that New York, Pennsylvania and Ohio pay more than half the revenue on fermented liquors; that seven out of eight dealers are foreign born, and that the States having prohibition or local option laws, North and South, pay the smallest per cent. of tax on the traffic, and have the lowest record of crimes committed.'"

It is a very sad and unwelcome announcement which the medical attendants of General Grant have to make to the public. It had been hoped that the cancerous growth at the root of his tongue could be controlled; but it seems to be entirely beyond the skill of his eminent physicians, and it must, in all human probability, take its fatal course. There is no man living so dear to the nation's heart as General Grant. He is our great, indeed our matchless military hero. His deeds as a soldier will never be forgotten, and his fame will grow after he shall have passed away. The dread disease from which he is now suffering so much is the result of excessive smoking. He found—too late, it is to be feared—that tobacco had infused a subtle poison into his system, and gave it up. How pitiful it is that one who came safely through the perils of a great war should, at last, be slain by a useless but dangerous habit.—New York Independent.

"Gilderoy" says of the Witness of the Spirit: "This, thanks be unto God, is the best and the highest of all knowledge. It is the privilege and the birthright of every son and daughter born into the family of God. That which cannot be seen by the eye, nor heard by the ear, nor conceived by the heart, is revealed unto us by the Spirit of God. We know not by intellection as men know, but by the revelation of the Holy Ghost to our spirits, as none but the children of God can know. In this way, and in this way only, can we apprehend our spiritual relation to God. Religion is a revelation, not contrary to but all the way above mere human reason. It is in the heart, in the spirit, in the soul. It is further back and deeper down than the brain, the intellect, the reason. Our best and highest knowledge of men comes through spiritual comprehension or apprehension, and should it be thought strange that we get our best and highest knowledge of God in the same way?"

Bishop William Taylor surprised his church by a letter addressed to the Book Committee, asking that he be granted a salary from the "Episcopal Fund." But his status is that of a missionary bishop, and the salary of a missionary bishop must be drawn from the missionary treasury, according to General Conference enactment, "in the same manner as in the case of other missionaries." He is to superintend not only his own independent work in Africa, but the African mission of the Missionary Society, and is entitled, therefore, to support from the Missionary Society, to which the Bishop, it seems, had his own appeal for aid applying. The refusal of the Book Committee to accede to his request is in accordance with the rule of the church. The Missionary Society is ready to pay his salary; but it is to be hoped, in order that the plan of self-support may be given a fair trial, that the Bishop will not accept its offer for a year or two. If such a vast enterprise can be carried out without fund, missionary societies will be glad to learn the lesson.

The President of Harvard University and the President of Princeton College met for a friendly discussion with the Nineteenth Century Club in New York city, week before last, on Wednesday evening. The subject was the expediency of giving to college students the liberty of choosing what studies they shall pursue. President Eliot was in

favor of giving the student the option of studies, allowing him to follow the bent of his own nature, and to judge what would serve to aid him in the course he had marked out for his future. At eight o'clock he should enter college, and by that age the mind was sufficiently developed for the exhibition of these distinctive qualities of the several students, and they could then decide for themselves.

Dr. McCosh contended that the college should teach to the younger classes such a course of studies as the wisdom and experience of the past had found to be the best fitted to develop the mind, and in the latter part of the course give students the choice of certain studies. For such a course of study colleges are founded, and a degree is the testimony that the student has not merely been a member of college, but has mastered certain studies essential to a liberal education.

Harper's Weekly says: The absurd custom of printing in the Congressional Record speeches that are not delivered has been vigorously attacked by Senator Vest, and its folly is well illustrated by the fact which has appeared that two such speeches are identical in the same. A thrifty gentleman who turned a penny by supplying statesmen with sound views upon public questions properly expressed, measuring, with apparent justice, the present importance which the statesmen themselves and the public would attach to their views, sold the same speech to two statesmen, and it was duly printed as proceeding from both. During the last four congresses it is stated that six hundred speeches have been published in the Record which were never delivered. This is a wanton squandering of what those statesmen would call "the people's money," and it opens the door to all kinds of abuses. A member may prepare "a campaign document" in the form of a speech, and have it printed and circulated at a nominal price. It is an abuse which ought to be summarily reformed. It is undoubtedly true that some excellent and instructive speeches would be excluded from the Record by the abolition of the custom, but the authors of such speeches would be the very men to agree that the abuse ought not to be tolerated.

Rev. H. M. DuBose, writing to the Southern Christian Advocate, Charleston, South Carolina, says:

Houston, the city from which I greet the readers of the Southern, in this epistle, has been for many years the gateway to the great Southwest. It is emphatically a railroad city, nearly all the great railroads penetrating the Lone Star State having their terminal here. The eastern and western divisions of the Southern Pacific Railway, now furnishing uninterrupted transportation and travel from the Atlantic cities to San Diego and the Golden Gate, unite here. Houston has now a population of some 23,000 people, and is, what very few Western towns of its size can be called, a Methodist city. Methodism, indeed, holds here an almost regal sway; and it will no doubt surprise many Methodists of the Old States to know that there are in this little city already four well appointed and prosperous Southern Methodist churches, while the seeds of others are already germinating in the fallow soil. At the Shearn Memorial First Church, where your correspondent has the honor to be pastor, we have a beautiful and commodious structure, finished about one year ago at a cost of some twenty-five or thirty thousand dollars, with a large and active membership. The second in age and importance of our churches is the German Methodist, perhaps the largest and wealthiest of all our German congregations. At Washington Street Bro. C. H. Wright, a Vanderbilt boy, is pastor. The congregation began, some years ago, the erection of a brick church by the side of their now small-grown chapel. With a slight letting up of the present financial pressure, the work will be finished the present year. At Liberty Street, Fifth Ward, Bro. C. H. Buchanan, also a Vanderbilt student, is just entering upon the first year of his pastorate, with a new church building of tasteful architecture, and well situated, a young and hopeful congregation, in a populous and growing part of the city.

Joseph Cook opened his last lecture with a touching prayer for Gen. Grant. His prelude was devoted to the Indian question. He reviewed the relation of the Government to the Indian tribes during the last five years. The wonderful success of Gen. Crook in quieting and developing civilization characteristics among the Apaches—the wildest of the tribes—has been esteemed by a co-venturing test of the possibility of civilizing the whole body of Indians. Indian citizenship and the possession of the ballot afford the only permanent solution of the question. To be prepared for this, he must be evangelized. The address was instructive, but did not awaken the usual applause, which seemed to somewhat affect the speaker. He remarked that the audience was peculiarly impassive on the subject. Among the questions answered was one relating to the Chinese. The speaker did not think the Chinese immigration was a matter to occasion any serious anxiety. Let us rub out, he said, all reference to a color line in our statutes. He found no marked objection to the Chinese in Oregon. The leading men of Portland, unlike those of San Francisco, are Christians. What about the college tiff? Mr. Cook stood up bravely for the classics. No man is a liberal-ly educated man without a thorough training in the classics. He paid a high tribute to the late report of President Warren, which was warmly cheered. The National Prohibition Party, he thought, does not yet cover the whole ground of the lecturing platform, but may come to it. Mr. Cook discussed the question of receiving the testimony of atheists, defending the present condition of our law in this matter. He opened his main lecture with an exclamation in reference to the holiness of the revelation of Jesus in the New Testament. No other perfect, sinless man has appeared in the records of man. Was he natural or supernatural? The world's history has presented no such picture as is found in the New Testament. Infidelity has even borne testimony to the beauty and purity of this picture. Mr. Cook then entered upon the argument for the belief that the gospels were written in the first and second centuries—too early to have given currency simply to myths. It must have been a true picture, or it was invented. Who invented it? No one of the writers of the age, or of any age, could have done it. The early Christians acted as if they fully believed the picture. With twelve hands producing so many copies of one person, how could they all have agreed in this amazing unity of outline, if there were fraud in it? How has it happened that the early Christians and all ages have received this one picture as the foundation of their faith? It follows that the picture was a true portrait of the sinless Christ, and the Christ of the picture was not natural, but supernatural.

What Church Shall I Join?—This is a plain question plainly answered by the Rev. C. L. Chilton, of the Alabama Conference. It can be had from our Publishing House at Nashville at a cost of 10 cents. It is a valuable tract. We quote a paragraph: "That church will best help you on to heaven that will get the most Christian work out of you. As a rule, what you get out of the church is proportionate to what the church gets out of you. The church that will allow you to do least is going to give you least help; and the church that gives you most to do will give you most strength and growth. You might as well join the catacombs as to join a church where you are not required to give, not allowed to pray, and not expected to sing—a church where the minister does your praying, the endowment or establishment does your paying, and the choir does your singing." The Church.—In this neat volume of one hundred and ninety-two pages Rev. J. A. Parker, of the Louisiana Conference, discusses the nature and origin of the church. We have not yet had time to read it, but it must be a valuable contribution to theological literature to have called forth from Dr. J. B. Walker the following commendation: "I know of no volume that contains so much that is valuable and clearly expressed in so small a space. The reader gets at what he wants without circumlocution or loss of time. I heartily commend it to the favor of our people. I hope our preachers will buy it and give it a wide circulation among us."

The Railroad.—Prof. Alex. Hogg, M. A., superintendent of the public schools in Fort Worth, in a pamphlet of twenty-two pages, discusses the railroad as an element in education. It is the reproduction of an able address delivered before the State Teachers' Association of Texas, June 28, 1883, in the Pavilion at Galveston. We quote a paragraph: "I believe the whistle of the Texas and Pacific locomotives will carry our civilization, our enterprise, our religion, and our language into the rocky Sierra Nevada, until not only Mexico, but from the lakes to the gulf, and from ocean to ocean will be ours, and that, too, without a battle-flag."

A Short Method with Modern Doubt.—This pamphlet will be of peculiar interest to Texas readers from the fact that Part I. is a reproduction of a series of articles contributed a few years ago by the author, Dr. D. C. Kelley, to the TEXAS CHRISTIAN ADVOCATE. To these articles is appended a discourse on "The Laws of Nature," forming Part II. It is bound in paper covers and sold by the House at 20 cents. It merits a wide circulation, and will undoubtedly find it. We are not surprised to hear that the proceeds of the sale are to be devoted to the cause of foreign missions. That is just like Dr. Kelley. He is nothing if not spending himself for others. The Homiletic Review.—The March number of this periodical is fresh and vigorous. The opening paper by Principal Dawson, "The Relations of the Natural to the Spiritual," will secure attention. Prof. George P. Fisher, of Yale College, presents an instructive paper, "The 'Modern Sermon.'" Dr. Palmer, of New Orleans, in a brief article, sets forth the characteristics of the late Dr. Stuart Robinson as a preacher. Dr. Ludlow's article, "The Poetical Imagery of the Book of Revelation," shows great familiarity with the subject, and will be read by Biblical students with keen zest. The sermons in the number (seven in all) are by such preachers as Dr. John Hall, Dr. R. S. Stors, Dr. Cuyler, and Dr. Alexander MacLaren. The miscellaneous and editorial sections contain valuable contributions. The "Current Thought" section, which closes the number, is unusually full. Published by Funk & Wagnalls, 10 and 12 Dey street, New York. \$3.00 per year; 30 cents per single number. The Scriptural Mode of Baptism.—Rev. Wm. Price, of the Northwest Texas Conference, has given more than twenty-five years study to the Sacrament of Baptism. He has made himself an authority upon that subject. We shall read the book before us with great interest. In the meantime we print the following strong communication from the pen of Rev. M. H. Wells, of Weatherford: "A New book; and it is the production of a Texas author. It ought to be our special pleasure to foster Texas genius. All other things being equal, whatever is purely Texas, should commend itself to the attention of Texans. Rev. Wm. Price, a member of the Northwest Texas Conference, is the author. He has devoted much of his time for the past thirty years to the study of the Sacrament of Baptism. This book has in condensed form the result of those studies. In ninety-six pages he has compressed much valuable information. Its title page is comprehensive: 'The Scriptural Mode of Baptism compared with the origin and history of immersion for five hundred years.' In tracing the history of immersion, he proposes to give you its cradle-time, place and circumstances of its birth—and will leave you in no doubt as to his willingness to furnish it a grave. His convictions are strong. Thousands of persons over the country are interested in this matter, and will read this book with delight and profit. It is commended to their attention. Price 50 cents. Order from the author, at Weatherford, Texas."

Your Life Work.—This address to boys and young men by the Rev. A. W. Mangum, of the North Carolina Conference, and Professor in the University of North Carolina, is a pamphlet of eighty pages, in paper cover, and can be had from our Publishing House in Nashville for twenty cents. This book ought to go into permanent binding and become a part of every Sunday-school library in the land. We do not believe that a book of more real usefulness has ever been sent out from the house. We quote from the author's preface: "Constant intercourse with boys and young men has impressed me with their need of a small pocket volume that will give them plain and faithful counsel in regard to their choice of a life work. A matter of so much importance should not be left to mere accident, or to the opinion of those who for any reason are incompetent to give trustworthy advice. It is a subject that deserves the most patient deliberation. In every instance it involves, to a great degree, the destiny of a life and all its influence. It requires all the aid that thought and conscience can render. It is eminently worthy of the best instruction of the best men. While my humble but sincere effort is addressed directly to boys and young men, it is hoped that its suggestions will prove beneficial to other classes, and in some measure enhance their usefulness. If any reader has chosen a wrong and unfortunate occupation, he will find here appropriate directions for making the proper change. The light that guides to the right choice at first is the true light to guide in changing, when duty demands a change."

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A Short Method with Modern Doubt.—This pamphlet will be of peculiar interest to Texas readers from the fact that Part I. is a reproduction of a series of articles contributed a few years ago by the author, Dr. D. C. Kelley, to the TEXAS CHRISTIAN ADVOCATE. To these articles is appended a discourse on "The Laws of Nature," forming Part II. It is bound in paper covers and sold by the House at 20 cents. It merits a wide circulation, and will undoubtedly find it. We are not surprised to hear that the proceeds of the sale are to be devoted to the cause of foreign missions. That is just like Dr. Kelley. He is nothing if not spending himself for others.

The Homiletic Review.—The March number of this periodical is fresh and vigorous. The opening paper by Principal Dawson, "The Relations of the Natural to the Spiritual," will secure attention. Prof. George P. Fisher, of Yale College, presents an instructive paper, "The 'Modern Sermon.'" Dr. Palmer, of New Orleans, in a brief article, sets forth the characteristics of the late Dr. Stuart Robinson as a preacher. Dr. Ludlow's article, "The Poetical Imagery of the Book of Revelation," shows great familiarity with the subject, and will be read by Biblical students with keen zest. The sermons in the number (seven in all) are by such preachers as Dr. John Hall, Dr. R. S. Stors, Dr. Cuyler, and Dr. Alexander MacLaren. The miscellaneous and editorial sections contain valuable contributions. The "Current Thought" section, which closes the number, is unusually full. Published by Funk & Wagnalls, 10 and 12 Dey street, New York. \$3.00 per year; 30 cents per single number.

The Scriptural Mode of Baptism.—Rev. Wm. Price, of the Northwest Texas Conference, has given more than twenty-five years study to the Sacrament of Baptism. He has made himself an authority upon that subject. We shall read the book before us with great interest. In the meantime we print the following strong communication from the pen of Rev. M. H. Wells, of Weatherford: "A New book; and it is the production of a Texas author. It ought to be our special pleasure to foster Texas genius. All other things being equal, whatever is purely Texas, should commend itself to the attention of Texans. Rev. Wm. Price, a member of the Northwest Texas Conference, is the author. He has devoted much of his time for the past thirty years to the study of the Sacrament of Baptism. This book has in condensed form the result of those studies. In ninety-six pages he has compressed much valuable information. Its title page is comprehensive: 'The Scriptural Mode of Baptism compared with the origin and history of immersion for five hundred years.' In tracing the history of immersion, he proposes to give you its cradle-time, place and circumstances of its birth—and will leave you in no doubt as to his willingness to furnish it a grave. His convictions are strong. Thousands of persons over the country are interested in this matter, and will read this book with delight and profit. It is commended to their attention. Price 50 cents. Order from the author, at Weatherford, Texas."

Your Life Work.—This address to boys and young men by the Rev. A. W. Mangum, of the North Carolina Conference, and Professor in the University of North Carolina, is a pamphlet of eighty pages, in paper cover, and can be had from our Publishing House in Nashville for twenty cents. This book ought to go into permanent binding and become a part of every Sunday-school library in the land. We do not believe that a book of more real usefulness has ever been sent out from the house. We quote from the author's preface: "Constant intercourse with boys and young men has impressed me with their need of a small pocket volume that will give them plain and faithful counsel in regard to their choice of a life work. A matter of so much importance should not be left to mere accident, or to the opinion of those who for any reason are incompetent to give trustworthy advice. It is a subject that deserves the most patient deliberation. In every instance it involves, to a great degree, the destiny of a life and all its influence. It requires all the aid that thought and conscience can render. It is eminently worthy of the best instruction of the best men. While my humble but sincere effort is addressed directly to boys and young men, it is hoped that its suggestions will prove beneficial to other classes, and in some measure enhance their usefulness. If any reader has chosen a wrong and unfortunate occupation, he will find here appropriate directions for making the proper change. The light that guides to the right choice at first is the true light to guide in changing, when duty demands a change."

TEXAS PERSONALS.—The postoffice address of Rev. Samuel Morris is Mount Cain, Hill county Texas.—Rev. E. S. Smith, returning from Waco, reports Prof. Romsavall improving, with great hope of a complete recovery from his severe illness.—Gen. L. M. Lewis, writing from Dallas, says: The Rev. Weems Wootton, is my brother, my near confere, a faithful, consistent, itinerant—true as steel to his religion and his church. Never was a baser slander than the assertion that he had deserted his church. He never dreamed of such an act. He has already done a great work for Floyd Street, and if nothing happens to prevent, will make a splendid showing when the year ends. I know no truer man.—The following note from Rev. Jas. Campbell, Marshall, tells of a painful accident

which, we regret to learn, has lately befallen Rev. R. W. Thompson...

TEXAS CORRESPONDENCE.

—Rev. H. B. Henry, Lampasas: Our first quarterly conference is over. Presiding elder present, and remained until Tuesday morning...

—Rev. C. H. Maloy, Llano: The outlook on Llano circuit is encouraging. The work done last year seems to have been substantial...

A FEW WORDS.

To the Brethren of San Marcos District: The missionary treasury is empty—worse than empty—in debt. See Dr. Kelley's earnest call in late ADVOCATES...

Organize all our Sunday-schools into missionary societies as directed in the Discipline. The children will greatly help you in raising your assessments...

—Rev. J. F. Denton, Beville: We had preaching in our church twice yesterday (Feb. 15), and it was: had a fair congregation, and a much larger one at night...

—Rev. P. P. Norwood, Marlin: We have been in Marlin two months, and have never before spent that length of time more pleasantly or among a more Methodist people...

—Rev. W. W. Horner, Annona, Feb. 27th: Our first quarterly conference was held at this place last Saturday and Sunday...

REVIVAL AT WHITNEY. We have a grand and glorious revival going on in our town under the direct management of the evangelists, Robt. L. Harris and Robt. L. Averill...

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NOTES FROM ENNIS STATION.

Ennis station has a membership of about two hundred and fifty. As it is everywhere, quite a number of these have gone away, either for a time or for all time, without letters...

Ennis, Texas.

Revival at Dallas. Five accessions to the church at Floyd Street today; a gracious power rested on the congregation...

The Holiness Association. By invitation of the pastor and official board of the M. E. Church, South, in Meridian, the Northwest Texas Holiness Association will hold its spring meeting at this place...

All who are coming to the Holiness meeting, at Meridian, Texas, will please notify me at once when and how they will come...

Notice to the Pastors and Official Members of Abilene District. The pastors of the following churches will please call together the members of the quarterly conferences...

Brant and Stratton's Business and Short Hand School, St. Louis. We are agents of the U. S. Stenograph Co. for qualifying shorthand writers on the shorthand machine...

Glass cloth has fallen to become a popular fabric, though its price is only \$20 a yard. Pears its comparative cheapness is against it.

VICK'S FLORAL GUIDE. A beautiful work of 150 pages, Colored Plate, and 1000 illustrations. It is the only book of the kind in the English language...

GLENN'S SULPHUR SOAP. The most effective external remedy for the cure of Skin Diseases and for Beautifying the Skin. It is a perfect skin cleanser...

BURN

EUPIUM, THE FAMILY SAFETY OIL! Battle of the Books

The WATERLOO of the LITERARY Revolution was supposed to have been met about three years ago. The merry millionaire-publisher laughed and said "I told you so," and dreamed of the return of old-time prices...

COUPON. This coupon will receive in full of 10 cents any price of any book above named, if sent within 10 days from date of purchase...

SEEDS "EVERYTHING FOR THE GARDEN." PETER HENDERSON & CO., 35 & 37 CORTLANDT STREET, NEW YORK.

CASTORIA for Infants and Children. Castoria is so well adapted to children that it is recommended as superior to any preparation...

CENTAUR LINIMENT. An absolute cure for Rheumatism, Sprains, Pain in the Back, Burns, Galls, &c. An Instantaneous Pain-relieving and Healing Remedy.

BUFFALO LITHIA WATER. PHYSICIANS RECOMMEND IT FOR THEIR OWN CASES AND PRESCRIBE FOR OTHERS. BUFFALO LITHIA WATER In Gout, Rheumatism, Stone in the Bladder, Bright's Disease of the Kidneys, Etc.

12 STOP ORCHESTRAL ORGANS REDUCED TO ONLY \$45.00. And Shipped on 10 days' test trial before payment is required. STOCK, INSTRUCTION BOOK, DELIVERY ON BOARD CAR FREE.

BEST TRUSS EVER USED! ELASTIC TRUSS. HAVE YOU FOR SALE STOCK, CATTLE, HORSES OR TEXAS LANDS? Then for reasons that would prove satisfactory to you, write your name and postoffice on postal and address to E. S. GRAHAM, Graham Texas.

FREE! TO ANY LADY. CORNISH & CO. WASHINGTON, N.J. SILKS FOR PATCHWORK. ROSES, 16 for \$1.00. GERANIUMS, 16 for \$1.00.

CUTLER'S POCKET INHALER AND INHALANT. A cure for Catarrh, Bronchitis, Asthma, and all diseases of the Throat and Lungs...

BARNABEE'S SONGS: AN EVENING WITH BARNABEE. The many thousands of delighted hearers who have spent "Evenings with Barnabee" will be more than pleased to see his famous songs gathered in this book...

Merry-Making Melodies. A Vocal Visitor to Cheer the Children. By Wade Whipple, who understands the children's taste, and provides for them 20 attractive Nursery and other Songs, with accompaniments for Piano or Organ...

Gems for Little Singers. For Primary Schools and the Kindergarten. By E. E. Emerson & G. Swaine. A great success. Full of sets of songs with pictures, illustrations, 20 sets, \$2.00 per set.

North Texas Female College. SHERMAN, TEXAS. JUDGE I. M. ONINS, President. This Institution the property of North Texas Conference is located in the most desirable part of Texas...

East Texas Normal School. PITTSBURG, CAMP CO., TEXAS. W. S. BURKS and JOHN M. RICHARDSON. ASSOCIATE FOUNDERS.

THE DINGEE & CONARD CO'S BEAUTIFUL PAPER-BOUND ROSES. Our Great Specialty in growing and distributing ROSES...

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GULLIVER AS A MISSIONARY.

The quarterly conference is an important institution. As little as one may think of it, it is the most powerful body in the whole family of conferences. It is the Appellate Court for the great mass of our membership; it is in full and absolute possession of all the church property; it is the only power that can enforce the responsible authority of preaching the gospel. It is a kind of "middle-chamber" through which all must pass who would arrive within the sanctum sanctorum of the highest ministerial prerogatives. The character and functions of the members of this body are well defined in our Book of Discipline, and it is not too much to say that a quarterly conference, composed of the requisite material, is not only a powerful institution, but a grave and dignified body also.

The influence of this conference, in our stations, is on the wane; but on the large circuits and on missions it is still in the enjoyment of its primitive powers and prerogatives. The several societies "log-roll" and "lobby" to have it honor them with its sessions; and that brother is accounted a favorite of fortune under whose honored roof its president—the elder—reposes his sacerdotal limbs.

There is something peculiarly sacred even about the elder's horse. No ridding, "huckling" nags, but grave, sober and "solemn-cholli." Not a rick of bones, but generally fat and well caparisoned. I remember the first one I ever saw. It was a large, bay gelding, with strong arms, long in the reach full breast, high withers, wide between the eyes and large nostrils. He was shod all round, and had one white hind foot. He was tied to a swinging limb; and while other nags and palfreys brayed and neighed, pawed the earth and slipped their bridles, this reverend steed stood quietly, his large, sentimental eyes, bent solemnly on the ground, and his well-shaped lips set decently together. Perhaps he comprehended the dignity of his station; who can tell? But I am wide of the mark. I return to the M. and E. mission and our first quarterly conference there.

That body convened at 10, and was composed of about thirty members, some of whom traveled fifty miles to reach the place of its sitting. But the representation was fair, and on Saturday we met the elder at the little log-cabin, that answered the combined purposes of school-house and chapel. The news had gone abroad that the presiding elder would be present on this occasion, and a large crowd met him at 11 a. m. The elder "swung clear," and we had a good time. The text was Rom. v: 10, and as the preacher struck the peroration and began to enumerate the blessings that flow to us through the intercessions of the "Living Christ," the fire came down and consumed the sacrifice, and Baal was put to shame that day before the God of Elijah! The quarterly conference was announced to meet at 3 p. m.; after which the people were dismissed for dinner. Of course the preachers all dined at the same place, and shortly afterwards we were joined by several laymen, who came to see the elder: Being the junior preacher, and not yet of age, I observed a prudent silence; but I played the part of a good listener, and laid up the words of my spiritual chief securely in my heart! "No," said the elder, in answer to some observation of my senior, "a young man who is studious and prudent need have no fears! There is always room in the front ranks. Men," continued he, "are very much like potatoes in a market-wagon: they will generally settle to where they belong in the course of the journey." Many other remarks were made calculated to encourage and edify us; after which, the hour having arrived, we repaired to the church and proceeded with the quarterly conference. I had brought a suit of clothes, at the earnest solicitation of a young dry-goods friend, and I expected this conference to enable me to meet the payment. But I rise to remark that there is a real and substantial difference between the promise of a board of stewards—at least of some boards—and a slight draft on a good national bank!

Sunday, at a protracted or camp-meeting, in the more thickly settled parts of the country, is lamentably denominated by the devout, "show-day." This is the grand occasion for the "duke" and his counter-part, the "du-dine." All the fringes and frizzles, the bouffes and furbelows are out; and the archaic wave of worldly vanity often chills the warm gulf stream of Christian communion. But, the reader asks, "Doth the duke infest the frontiers?" He certainly does. Not in the same style, to be sure, but with the same vanity and ostentation. See that broad white hat, that scarlet over-shirt, those long boots and bell spurs; mark that big moustache and that swaggering air—"Oh, see the duke," etc. There is a charming dash about the Western "du-dine" that, for "taking" qualities, quite rivals the attractions of her better-dressed Eastern cousin. See that jaunty little turban, that well-fitting red jacket, and them "store shoes." But I have lost my latitude again.

Sunday morning, at eleven, an immense crowd assembled to hear the elder. The air was just a little too crisp for outdoor worship, and the church (it was far too small to accommodate the people. But it was thought best to worship in-doors, and the elder opened the service accordingly. The crowd on the outside was very quiet, and many stood peeping at the preacher between the logs of the cabin throughout the entire service. Two men specially attracted my attention. They stood in easy reach of where I sat, and I had an opportunity not only to observe them, but to catch some fragments of a broken conversation that they carried on in a whisper. One of them was a long-eyed man, who looked out from under huge, shaggy eye-brows. He sucked a short-stemmed clay pipe, turning his mouth to one side, ever and anon, to blow away the smoke, but keeping his eyes fixed upon the speaker most constantly. His elbow neighbor was a short, thick man, with blood-shot eyes; he chewed his tobacco with great violence and rapidity. "Aint he a bully?" half questioned, half ejaculated our long-eyed friend. "Bet yer life!" answered the other, in the same absent-minded way. "Beats them boys all hollow!" This criticism was by our friend with the red eyes. "Them other fellers is just out here a-practicin'!" observed our smoking listener. The last I caught was from the fat man. The sermon was nearly done, the elder was capping a grand climax. "Golly!" said the enthusiastic preacher, "and that's a elder; them fellers can't preach!"

After the congregation was dismissed we had a little session on another line. I never knew a good meeting to pass off without some satirical interference! Uncle George Gatewood, who is as well versed in Old Nick's capers as any man, says: "If the devil finds an enterprise of the Lord; if the cannot checkmate, he hitches himself to it and runs off with it." My senior had a good, gentle jaded he had never shown disposition either to "huck" or run away. But some one had slipped a few rebuffs under the saddle-blanket; and when his master backed him, the pony gave unmistakable signs of uneasiness. The rider first tapped him gently with his quirt;

but that did no good. The rascal began to switch his tail with great violence; then placing his head between his forelegs, he threw his tail in the air, humped his back, cowered in a twinkling, and, but for good girls and experienced horsemanship, my colleague would have been laid!

"Low! the dust!"

Chaos being vanquished and order enthroned, we marched in triumph to the house of a good brother, where we found a well-stuffed turkey, flat on his back, surrounded by other delicious eatables corresponding in taste and proportion. These were green spots in the desert of missionary privation. I used to stop regularly, on my monthly rounds at this oasis; and the good sister always gave me either a turkey or a stall-fed hen!

But feasts and fasts followed each other as we revolved around the mission. Sometimes we found ourselves in the homes of affluence, and then again in the hovel of poverty. Tonight we sleep on a bed of down; to-morrow night we repose our weary limbs on a buffalo rug, on the ground. To-day, in the parlor, blessed by the tender endearments of female association; to-morrow, in the dirty "rag-out" of the boorish squatter, or in the raw-hide tent of the reckless cow-boy. But Pope is right:

"Unless contentment have its seat And center in the breast, We may be wise, or rich, or great, But never can be blessed!"

Three days after this pleasant Sunday dinner, on my way to an appointment, I halted in front of a small cabin and asked if I could get my dinner. I had not broken my fast for nearly twenty-four hours, and had traveled some sixty miles. The good man came to the door, and said, "My store is scanty, sir; but what I have I give you freely." I alighted, tied my horse to a post, and walked into the cabin, followed by the landlord. He invited me to a seat, and taking a piece of dried venison from a nail on the wall, he laid it on a rude table, saying, "Sir, this is my fare at present; I give it in the name of the Lord. We have had great affliction here; I have buried, in the last two weeks, my wife and two daughters. They sleep just on the hill side there; you can see their graves from here. My sons are gone to G. to buy food; until they return, I must do the best I can. But you do not know," continued he, "how good the Lord has been to me! My dear wife and my lovely children died in the triumph of faith. Bless God!" and the Christian philosopher burst into a flood of joyful tears. "O, yes, young man, he is able, he is able! You have not sought his face, let a man, who has tried to serve him for nearly forty years, bear witness of his abundant mercy!" He was sitting on the opposite side of the table, and these last words were spoken with hands clasped, and his eyes streaming with tears. I am happy to say, good father, said I, that I know your Master, by a faith that, until now, I thought was robust and strong; but your patience in tribulation and your unflinching trust far surpasses me. You have taught me much in the science of religion; I desire an interest in your prayers. I am a preacher—a Methodist preacher—and perhaps our common Master hath sent me hither that you might teach me how, under the hand of affliction, hardness could be endured by a good soldier of the cross! "Not hardness, my young brother," interposed, the old man, "not hardness, but 'love beyond degree'! Just to think that a wretch like I should be so filled with the Holy Ghost! Why, it is indeed as the poet sings, 'Amazing grace.' So it was in the widow's house; so it was at the home of Mary and Martha; and so it was here! Jesus was among the lowly. O, what flexibility of the divine nature! From the Imperial throne of universal dominion to the manger; from the uncreated palaces of eternal blessedness to the hovels of the poor and the homes of wretchedness! But I forbear. I took my leave of this old soldier; and mounting my horse rode off in the direction of my appointment. The old man had furnished me a sermon, and I chose for the text the 13th chapter of John. We will meet with this old Christian again in the course of the year.

There is no attraction like a beautiful skin. Pizzoni's Medicated Complexion Powder gives it. For sale by all druggists. Pizzoni's Medicated Complexion Powder is the best—has a record of 20 years. For sale by all druggists.

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Mrs. Homespun—"And how is the patient, doctor?" "Well, convalesced, beyond a doubt," Mrs. Homespun—"Mercy! He isn't as bad as that, is he?" Doctor, completing his sentence—"But he isn't convalesced," Mrs. Homespun—"Well, there's some comfort in that!"—Boston Transcript.

"Oh! Cast that shadow from thy brow." You can't do it if you have liver complaint or dyspepsia. The darkened countenance is the story of inward commotion and rage. Clear your stomach, strengthen your digestion, regulate your liver, tone your nerves, and then away goes the shadow from your brow, and you are happy because you are well. Mrs. M. J. Alston, of Littleton, N. C., says, "I recommend Brown's Iron Bitters to the nervous and debilitated. It greatly benefited me."—Chicago Herald.

"This is very trying weather," she remarked of the day, "I am convalesced," said her sympathetic friend, "it does give one's husband an excuse for hanging about the house."—Chicago Herald.

The Dyspeptic's Refuge. "Parker's Tonic cured me of dyspepsia of fifteen years standing. It is the dyspeptic's refuge," writes Mr. Charles H. Watts, of West Somers, N. Y.

"Ah, Jimmy," said the teacher, shaking her head, "I fear you will never get anything to do in anybody's gas-olite. I can't get traction into your head."—Louisville Courier Journal.

Alexander the Great, every form there was to be made for. His work Herb Bitters conquers every form of disease. G. H. Vandikirk, of 206 North Fourth Street, Philadelphia, had suffered long from an aggravated form of dyspepsia. After using three bottles of your Herb Bitters," he writes, "I am happy to say that I am entirely cured. I can eat anything without harm."

"What shall I give the children? I want to make them a handsome present, you know," said a railway magnate. "Why don't you give them some of the stock in your road?" asked his wife. "What are you thinking of?" cried the magnate in amazement, "do you want to drown the children?"—Boston Transcript.

A Cough or Cold, if not promptly attended to, may result in an incurable lung disease. For all diseases of the throat, breast and lungs, give the simple and effective, "AFTER THE TWO-BIT COUGH SYRUP" is a pleasant and certain cure. It promotes expectoration and removes all disease, and restores the sufferer to perfect health. Ask your druggist for it, and take none other.

A Scotch farmer determined, in spite of the bad times, to pay his rent if it were his last shilling, and saying to the landlord who received it, "It is my last shilling, but I throw down a coin of mine. The money counts, and you and me." "There is £30 too much," "Oh, man," said the farmer, "I put my hand on the wrong pouch."—Newark News.

Splendid Honors. The public should note the fact that the only proprietary medicine on earth that ever received the highest honors was the great International World Fair, Industrial Exposition and State Fairs, is St. Jacobs Oil. After the most thorough and practical tests, in hospitals and elsewhere, this universally triumphed over all competitors, and was proclaimed by Judges and Jurors, including eminent physicians, to be the best-pain-remitting remedy in existence.

"He that runs may read" is a very ancient expression. It is at times susceptible of a very appropriate application. As for example, in the case of a sign worded "Beware of the dog." He who reads may run—or it is likely to, if he is the least bit timid.—Inverell Critic.

CHURCH NOTICES.

PORT WORTH DISTRICT—SECOND ROUND. Whitneye cir., at Bagdets' chapel, 3d Sun in March. Whitneye cir., at Center Point, 4th Sun in March. Whitneye cir., at Grand Prairie, 1st Sun in April. Whitneye cir., at Rock creek, 2d Sun in April. Whitneye cir., at Covington, 4th Sun in April. Whitneye cir., at Grand View, 1st Sun in May. Whitneye cir., at Grand View, 2d Sun in May.

EASTLAND DISTRICT—SECOND ROUND. Granbury, 3d Sun in March. Eastland, 4th Sun in March. Eastland, 1st Sun in April. Eastland, 2d Sun in April. Eastland, 3d Sun in April. Eastland, 4th Sun in April. Eastland, 5th Sun in April. Eastland, 6th Sun in April. Eastland, 7th Sun in April. Eastland, 8th Sun in April. Eastland, 9th Sun in April. Eastland, 10th Sun in April. Eastland, 11th Sun in April. Eastland, 12th Sun in April. Eastland, 13th Sun in April. Eastland, 14th Sun in April. Eastland, 15th Sun in April. Eastland, 16th Sun in April. Eastland, 17th Sun in April. Eastland, 18th Sun in April. Eastland, 19th Sun in April. Eastland, 20th Sun in April. Eastland, 21st Sun in April. Eastland, 22nd Sun in April. Eastland, 23rd Sun in April. Eastland, 24th Sun in April. Eastland, 25th Sun in April. Eastland, 26th Sun in April. Eastland, 27th Sun in April. Eastland, 28th Sun in April. Eastland, 29th Sun in April. Eastland, 30th Sun in April. Eastland, 1st Sun in May. Eastland, 2d Sun in May. Eastland, 3d Sun in May. Eastland, 4th Sun in May. Eastland, 5th Sun in May. Eastland, 6th Sun in May. Eastland, 7th Sun in May. Eastland, 8th Sun in May. Eastland, 9th Sun in May. Eastland, 10th Sun in May. Eastland, 11th Sun in May. Eastland, 12th Sun in May. Eastland, 13th Sun in May. Eastland, 14th Sun in May. Eastland, 15th Sun in May. Eastland, 16th Sun in May. Eastland, 17th Sun in May. Eastland, 18th Sun in May. Eastland, 19th Sun in May. Eastland, 20th Sun in May. Eastland, 21st Sun in May. Eastland, 22nd Sun in May. Eastland, 23rd Sun in May. Eastland, 24th Sun in May. Eastland, 25th Sun in May. Eastland, 26th Sun in May. Eastland, 27th Sun in May. Eastland, 28th Sun in May. Eastland, 29th Sun in May. Eastland, 30th Sun in May.

SAN MARCOS DISTRICT—SECOND ROUND. Lockhart cir., at Clark's chapel, 3d Sun in March. Lockhart cir., at Cray Creek, 4th Sun in March. Lockhart cir., at Liberty Hill, 1st Sun in April. Lockhart cir., at Harris' chapel, 1st Sun in April. Lockhart cir., at Blanco, 2d Sun in April. Lockhart cir., at Gonzales, 3d Sun in April. Lockhart cir., at Prairie Lea, 4th Sun in April. Lockhart cir., at Waco, 5th Sun in April. Lockhart cir., at Waco, 6th Sun in April. Lockhart cir., at Waco, 7th Sun in April. Lockhart cir., at Waco, 8th Sun in April. Lockhart cir., at Waco, 9th Sun in April. Lockhart cir., at Waco, 10th Sun in April. Lockhart cir., at Waco, 11th Sun in April. Lockhart cir., at Waco, 12th Sun in April. Lockhart cir., at Waco, 13th Sun in April. Lockhart cir., at Waco, 14th Sun in April. Lockhart cir., at Waco, 15th Sun in April. Lockhart cir., at Waco, 16th Sun in April. Lockhart cir., at Waco, 17th Sun in April. Lockhart cir., at Waco, 18th Sun in April. Lockhart cir., at Waco, 19th Sun in April. Lockhart cir., at Waco, 20th Sun in April. Lockhart cir., at Waco, 21st Sun in April. Lockhart cir., at Waco, 22nd Sun in April. Lockhart cir., at Waco, 23rd Sun in April. Lockhart cir., at Waco, 24th Sun in April. Lockhart cir., at Waco, 25th Sun in April. Lockhart cir., at Waco, 26th Sun in April. Lockhart cir., at Waco, 27th Sun in April. Lockhart cir., at Waco, 28th Sun in April. Lockhart cir., at Waco, 29th Sun in April. Lockhart cir., at Waco, 30th Sun in April. Lockhart cir., at Waco, 1st Sun in May. Lockhart cir., at Waco, 2d Sun in May. Lockhart cir., at Waco, 3d Sun in May. Lockhart cir., at Waco, 4th Sun in May. Lockhart cir., at Waco, 5th Sun in May. Lockhart cir., at Waco, 6th Sun in May. Lockhart cir., at Waco, 7th Sun in May. Lockhart cir., at Waco, 8th Sun in May. Lockhart cir., at Waco, 9th Sun in May. Lockhart cir., at Waco, 10th Sun in May. Lockhart cir., at Waco, 11th Sun in May. Lockhart cir., at Waco, 12th Sun in May. Lockhart cir., at Waco, 13th Sun in May. Lockhart cir., at Waco, 14th Sun in May. Lockhart cir., at Waco, 15th Sun in May. Lockhart cir., at Waco, 16th Sun in May. Lockhart cir., at Waco, 17th Sun in May. Lockhart cir., at Waco, 18th Sun in May. Lockhart cir., at Waco, 19th Sun in May. Lockhart cir., at Waco, 20th Sun in May. Lockhart cir., at Waco, 21st Sun in May. Lockhart cir., at Waco, 22nd Sun in May. Lockhart cir., at Waco, 23rd Sun in May. Lockhart cir., at Waco, 24th Sun in May. Lockhart cir., at Waco, 25th Sun in May. Lockhart cir., at Waco, 26th Sun in May. Lockhart cir., at Waco, 27th Sun in May. Lockhart cir., at Waco, 28th Sun in May. Lockhart cir., at Waco, 29th Sun in May. Lockhart cir., at Waco, 30th Sun in May.

DALLAS DISTRICT—SECOND ROUND. McKinney cir., 3d Sun in March. McKinney cir., 4th Sun in March. McKinney cir., 1st Sun in April. McKinney cir., 2d Sun in April. McKinney cir., 3d Sun in April. McKinney cir., 4th Sun in April. McKinney cir., 5th Sun in April. McKinney cir., 6th Sun in April. McKinney cir., 7th Sun in April. McKinney cir., 8th Sun in April. McKinney cir., 9th Sun in April. McKinney cir., 10th Sun in April. McKinney cir., 11th Sun in April. McKinney cir., 12th Sun in April. McKinney cir., 13th Sun in April. McKinney cir., 14th Sun in April. McKinney cir., 15th Sun in April. McKinney cir., 16th Sun in April. McKinney cir., 17th Sun in April. McKinney cir., 18th Sun in April. McKinney cir., 19th Sun in April. McKinney cir., 20th Sun in April. McKinney cir., 21st Sun in April. McKinney cir., 22nd Sun in April. McKinney cir., 23rd Sun in April. McKinney cir., 24th Sun in April. McKinney cir., 25th Sun in April. McKinney cir., 26th Sun in April. McKinney cir., 27th Sun in April. McKinney cir., 28th Sun in April. McKinney cir., 29th Sun in April. McKinney cir., 30th Sun in April. McKinney cir., 1st Sun in May. McKinney cir., 2d Sun in May. McKinney cir., 3d Sun in May. McKinney cir., 4th Sun in May. McKinney cir., 5th Sun in May. McKinney cir., 6th Sun in May. McKinney cir., 7th Sun in May. McKinney cir., 8th Sun in May. McKinney cir., 9th Sun in May. McKinney cir., 10th Sun in May. McKinney cir., 11th Sun in May. McKinney cir., 12th Sun in May. McKinney cir., 13th Sun in May. McKinney cir., 14th Sun in May. McKinney cir., 15th Sun in May. McKinney cir., 16th Sun in May. McKinney cir., 17th Sun in May. McKinney cir., 18th Sun in May. McKinney cir., 19th Sun in May. McKinney cir., 20th Sun in May. McKinney cir., 21st Sun in May. McKinney cir., 22nd Sun in May. McKinney cir., 23rd Sun in May. McKinney cir., 24th Sun in May. McKinney cir., 25th Sun in May. McKinney cir., 26th Sun in May. McKinney cir., 27th Sun in May. McKinney cir., 28th Sun in May. McKinney cir., 29th Sun in May. McKinney cir., 30th Sun in May.

WEATHERFORD DISTRICT—SECOND ROUND. Whitt, at Black Spring, 3d Sun in March. Whitt, at Millapp, 4th Sun in March. Whitt, at Springtown, 1st Sun in April. Whitt, at Edora, at Booneville, 2d Sun in April. Whitt, at Jacksboro, 3d Sun in April. Whitt, at Salt Hill, 4th Sun in April. Whitt, at Graham, 5th Sun in April. Whitt, at Graham, 6th Sun in April. Whitt, at Graham, 7th Sun in April. Whitt, at Graham, 8th Sun in April. Whitt, at Graham, 9th Sun in April. Whitt, at Graham, 10th Sun in April. Whitt, at Graham, 11th Sun in April. Whitt, at Graham, 12th Sun in April. Whitt, at Graham, 13th Sun in April. Whitt, at Graham, 14th Sun in April. Whitt, at Graham, 15th Sun in April. Whitt, at Graham, 16th Sun in April. Whitt, at Graham, 17th Sun in April. Whitt, at Graham, 18th Sun in April. Whitt, at Graham, 19th Sun in April. Whitt, at Graham, 20th Sun in April. Whitt, at Graham, 21st Sun in April. Whitt, at Graham, 22nd Sun in April. Whitt, at Graham, 23rd Sun in April. Whitt, at Graham, 24th Sun in April. Whitt, at Graham, 25th Sun in April. Whitt, at Graham, 26th Sun in April. Whitt, at Graham, 27th Sun in April. Whitt, at Graham, 28th Sun in April. Whitt, at Graham, 29th Sun in April. Whitt, at Graham, 30th Sun in April. Whitt, at Graham, 1st Sun in May. Whitt, at Graham, 2d Sun in May. Whitt, at Graham, 3d Sun in May. Whitt, at Graham, 4th Sun in May. Whitt, at Graham, 5th Sun in May. Whitt, at Graham, 6th Sun in May. Whitt, at Graham, 7th Sun in May. Whitt, at Graham, 8th Sun in May. Whitt, at Graham, 9th Sun in May. Whitt, at Graham, 10th Sun in May. Whitt, at Graham, 11th Sun in May. Whitt, at Graham, 12th Sun in May. Whitt, at Graham, 13th Sun in May. Whitt, at Graham, 14th Sun in May. Whitt, at Graham, 15th Sun in May. Whitt, at Graham, 16th Sun in May. Whitt, at Graham, 17th Sun in May. Whitt, at Graham, 18th Sun in May. Whitt, at Graham, 19th Sun in May. Whitt, at Graham, 20th Sun in May. Whitt, at Graham, 21st Sun in May. Whitt, at Graham, 22nd Sun in May. Whitt, at Graham, 23rd Sun in May. Whitt, at Graham, 24th Sun in May. Whitt, at Graham, 25th Sun in May. Whitt, at Graham, 26th Sun in May. Whitt, at Graham, 27th Sun in May. Whitt, at Graham, 28th Sun in May. Whitt, at Graham, 29th Sun in May. Whitt, at Graham, 30th Sun in May.

WACO DISTRICT—SECOND ROUND. Thornton cir., at Thornton, 3d Sun in March. Thornton cir., at Waco, 4th Sun in March. Thornton cir., at Waco, 1st Sun in April. Thornton cir., at Waco, 2d Sun in April. Thornton cir., at Waco, 3d Sun in April. Thornton cir., at Waco, 4th Sun in April. Thornton cir., at Waco, 5th Sun in April. Thornton cir., at Waco, 6th Sun in April. Thornton cir., at Waco, 7th Sun in April. Thornton cir., at Waco, 8th Sun in April. Thornton cir., at Waco, 9th Sun in April. Thornton cir., at Waco, 10th Sun in April. Thornton cir., at Waco, 11th Sun in April. Thornton cir., at Waco, 12th Sun in April. Thornton cir., at Waco, 13th Sun in April. Thornton cir., at Waco, 14th Sun in April. Thornton cir., at Waco, 15th Sun in April. Thornton cir., at Waco, 16th Sun in April. Thornton cir., at Waco, 17th Sun in April. Thornton cir., at Waco, 18th Sun in April. Thornton cir., at Waco, 19th Sun in April. Thornton cir., at Waco, 20th Sun in April. Thornton cir., at Waco, 21st Sun in April. Thornton cir., at Waco, 22nd Sun in April. Thornton cir., at Waco, 23rd Sun in April. Thornton cir., at Waco, 24th Sun in April. Thornton cir., at Waco, 25th Sun in April. Thornton cir., at Waco, 26th Sun in April. Thornton cir., at Waco, 27th Sun in April. Thornton cir., at Waco, 28th Sun in April. Thornton cir., at Waco, 29th Sun in April. Thornton cir., at Waco, 30th Sun in April. Thornton cir., at Waco, 1st Sun in May. Thornton cir., at Waco, 2d Sun in May. Thornton cir., at Waco, 3d Sun in May. Thornton cir., at Waco, 4th Sun in May. Thornton cir., at Waco, 5th Sun in May. Thornton cir., at Waco, 6th Sun in May. Thornton cir., at Waco, 7th Sun in May. Thornton cir., at Waco, 8th Sun in May. Thornton cir., at Waco, 9th Sun in May. Thornton cir., at Waco, 10th Sun in May. Thornton cir., at Waco, 11th Sun in May. Thornton cir., at Waco, 12th Sun in May. Thornton cir., at Waco, 13th Sun in May. Thornton cir., at Waco, 14th Sun in May. Thornton cir., at Waco, 15th Sun in May. Thornton cir., at Waco, 16th Sun in May. Thornton cir., at Waco, 17th Sun in May. Thornton cir., at Waco, 18th Sun in May. Thornton cir., at Waco, 19th Sun in May. Thornton cir., at Waco, 20th Sun in May. Thornton cir., at Waco, 21st Sun in May. Thornton cir., at Waco, 22nd Sun in May. Thornton cir., at Waco, 23rd Sun in May. Thornton cir., at Waco, 24th Sun in May. Thornton cir., at Waco, 25th Sun in May. Thornton cir., at Waco, 26th Sun in May. Thornton cir., at Waco, 27th Sun in May. Thornton cir., at Waco, 28th Sun in May. Thornton cir., at Waco, 29th Sun in May. Thornton cir., at Waco, 30th Sun in May.

VICTORIA DISTRICT—SECOND ROUND. Chero cir., at Victoria, 3d Sun in March. Chero cir., at Victoria, 4th Sun in March. Chero cir., at Victoria, 1st Sun in April. Chero cir., at Victoria, 2d Sun in April. Chero cir., at Victoria, 3d Sun in April. Chero cir., at Victoria, 4th Sun in April. Chero cir., at Victoria, 5th Sun in April. Chero cir., at Victoria, 6th Sun in April. Chero cir., at Victoria, 7th Sun in April. Chero cir., at Victoria, 8th Sun in April. Chero cir., at Victoria, 9th Sun in April. Chero cir., at Victoria, 10th Sun in April. Chero cir., at Victoria, 11th Sun in April. Chero cir., at Victoria, 12th Sun in April. Chero cir., at Victoria, 13th Sun in April. Chero cir., at Victoria, 14th Sun in April. Chero cir., at Victoria, 15th Sun in April. Chero cir., at Victoria, 16th Sun in April. Chero cir., at Victoria, 17th Sun in April. Chero cir., at Victoria, 18th Sun in April. Chero cir., at Victoria, 19th Sun in April. Chero cir., at Victoria, 20th Sun in April. Chero cir., at Victoria, 21st Sun in April. Chero cir., at Victoria, 22nd Sun in April. Chero cir., at Victoria, 23rd Sun in April. Chero cir., at Victoria, 24th Sun in April. Chero cir., at Victoria, 25th Sun in April. Chero cir., at Victoria, 26th Sun in April. Chero cir., at Victoria, 27th Sun in April. Chero cir., at Victoria, 28th Sun in April. Chero cir., at Victoria, 29th Sun in April. Chero cir., at Victoria, 30th Sun in April. Chero cir., at Victoria, 1st Sun in May. Chero cir., at Victoria, 2d Sun in May. Chero cir., at Victoria, 3d Sun in May. Chero cir., at Victoria, 4th Sun in May. Chero cir., at Victoria, 5th Sun in May. Chero cir., at Victoria, 6th Sun in May. Chero cir., at Victoria, 7th Sun in May. Chero cir., at Victoria, 8th Sun in May. Chero cir., at Victoria, 9th Sun in May. Chero cir., at Victoria, 10th Sun in May. Chero cir., at Victoria, 11th Sun in May. Chero cir., at Victoria, 12th Sun in May. Chero cir., at Victoria, 13th Sun in May. Chero cir., at Victoria, 14th Sun in May. Chero cir., at Victoria, 15th Sun in May. Chero cir., at Victoria, 16th Sun in May. Chero cir., at Victoria, 17th Sun in May. Chero cir., at Victoria, 18th Sun in May. Chero cir., at Victoria, 19th Sun in May. Chero cir., at Victoria, 20th Sun in May. Chero cir., at Victoria, 21st Sun in May. Chero cir., at Victoria, 22nd Sun in May. Chero cir., at Victoria, 23rd Sun in May. Chero cir., at Victoria, 24th Sun in May. Chero cir., at Victoria, 25th Sun in May. Chero cir., at Victoria, 26th Sun in May. Chero cir., at Victoria, 27th Sun in May. Chero cir., at Victoria, 28th Sun in May. Chero cir., at Victoria, 29th Sun in May. Chero cir., at Victoria, 30th Sun in May.

MARSHALL DISTRICT—SECOND ROUND. DeBerry cir., at Walnut Springs, 3d Sun in March. DeBerry cir., at Port Caddo, 4th Sun in March. DeBerry cir., at Church Hill cir., at Hartwood Hill, 1st Sun in April. DeBerry cir., at Hartwood Hill, 2d Sun in April. DeBerry cir., at Hartwood Hill, 3d Sun in April. DeBerry cir., at Hartwood Hill, 4th Sun in April. DeBerry cir., at Hartwood Hill, 5th Sun in April. DeBerry cir., at Hartwood Hill, 6th Sun in April. DeBerry cir., at Hartwood Hill, 7th Sun in April. DeBerry cir., at Hartwood Hill, 8th Sun in April. DeBerry cir., at Hartwood Hill, 9th Sun in April. DeBerry cir., at Hartwood Hill, 10th Sun in April. DeBerry cir., at Hartwood Hill, 11th Sun in April. DeBerry cir., at Hartwood Hill, 12th Sun in April. DeBerry cir., at Hartwood Hill, 13th Sun in April. DeBerry cir., at Hartwood Hill, 14th Sun in April. DeBerry cir., at Hartwood Hill, 15th Sun in April. DeBerry cir., at Hartwood Hill, 16th Sun in April. DeBerry cir., at Hartwood Hill, 17th Sun in April. DeBerry cir., at Hartwood Hill, 18th Sun in April. DeBerry cir., at Hartwood Hill, 19th Sun in April. DeBerry cir., at Hartwood Hill, 20th Sun in April. DeBerry cir., at Hartwood Hill, 21st Sun in April. DeBerry cir., at Hartwood Hill, 22nd Sun in April. DeBerry cir., at Hartwood Hill, 23rd Sun in April. DeBerry cir., at Hartwood Hill, 24th Sun in April. DeBerry cir., at Hartwood Hill, 25th Sun in April. DeBerry cir., at Hartwood Hill, 26th Sun in April. DeBerry cir., at Hartwood Hill, 27th Sun in April. DeBerry cir., at Hartwood Hill, 28th Sun in April. DeBerry cir., at Hartwood Hill, 29th Sun in April. DeBerry cir., at Hartwood Hill, 30th Sun in April. DeBerry cir., at Hartwood Hill, 1st Sun in May. DeBerry cir., at Hartwood Hill, 2d Sun in May. DeBerry cir., at Hartwood Hill, 3d Sun in May. DeBerry cir., at Hartwood Hill, 4th Sun in May. DeBerry cir., at Hartwood Hill, 5th Sun in May. DeBerry cir., at Hartwood Hill, 6th Sun in May. DeBerry cir., at Hartwood Hill, 7th Sun in May. DeBerry cir., at Hartwood Hill, 8th Sun in May. DeBerry cir., at Hartwood Hill, 9th Sun in May. DeBerry cir., at Hartwood Hill, 10th Sun in May. DeBerry cir., at Hartwood Hill, 11th Sun in May. DeBerry cir., at Hartwood Hill, 12th Sun in May. DeBerry cir., at Hartwood Hill, 13th Sun in May. DeBerry cir., at Hartwood Hill, 14th Sun in May. DeBerry cir., at Hartwood Hill, 15th Sun in May. DeBerry cir., at Hartwood Hill, 16th Sun in May. DeBerry cir., at Hartwood Hill, 17th Sun in May. DeBerry cir., at Hartwood Hill, 18th Sun in May. DeBerry cir., at Hartwood Hill, 19th Sun in May. DeBerry cir., at Hartwood Hill, 20th Sun in May. DeBerry cir., at Hartwood Hill, 21st Sun in May. DeBerry cir., at Hartwood Hill, 22nd Sun in May. DeBerry cir., at Hartwood Hill, 23rd Sun in May. DeBerry cir., at Hartwood Hill, 24th Sun in May. DeBerry cir., at Hartwood Hill, 25th Sun in May. DeBerry cir., at Hartwood Hill, 26th Sun in May. DeBerry cir., at Hartwood Hill, 27th Sun in May. DeBerry cir., at Hartwood Hill, 28th Sun in May. DeBerry cir., at Hartwood Hill, 29th Sun in May. DeBerry cir., at Hartwood Hill, 30th Sun in May.

GAINESVILLE DISTRICT—SECOND ROUND. Gainesville cir., 3d Sun in March. Gainesville cir., 4th Sun in March. Gainesville cir., 1st Sun in April. Gainesville cir., 2d Sun in April. Gainesville cir., 3d Sun in April. Gainesville cir., 4th Sun in April. Gainesville cir., 5th Sun in April. Gainesville cir., 6th Sun in April. Gainesville cir., 7th Sun in April. Gainesville cir., 8th Sun in April. Gainesville cir., 9th Sun in April. Gainesville cir., 10th Sun in April. Gainesville cir., 11th Sun in April. Gainesville cir., 12th Sun in April. Gainesville cir., 13th Sun in April. Gainesville cir., 14th Sun in April. Gainesville cir., 15th Sun in April. Gainesville cir., 16th Sun in April. Gainesville cir., 17th Sun in April. Gainesville cir., 18th Sun in April. Gainesville cir., 19th Sun in April. Gainesville cir., 20th Sun in April. Gainesville cir., 21st Sun in April. Gainesville cir., 22nd Sun in April. Gainesville cir., 23rd Sun in April. Gainesville cir., 24th Sun in April. Gainesville cir., 25th Sun in April. Gainesville cir., 26th Sun in April. Gainesville cir., 27th Sun in April. Gainesville cir., 28th Sun in April. Gainesville cir., 29th Sun in April. Gainesville cir., 30th Sun in April. Gainesville cir., 1st Sun in May. Gainesville cir., 2d Sun in May. Gainesville cir., 3d Sun in May. Gainesville cir., 4th Sun in May. Gainesville cir., 5th Sun in May. Gainesville cir., 6th Sun in May. Gainesville cir., 7th Sun in May. Gainesville cir., 8th Sun in May. Gainesville cir., 9th Sun in May. Gainesville cir., 10th Sun in May. Gainesville cir., 11th Sun in May. Gainesville cir



