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## YOUTH RENEWED LIKE THE EAGLE'S.

JEAN PAUL.

It has been supposed that the poet in Psalm ciii:5 had in view the annual moulting of birds, resulting in rejuvenation so far as plumage is concerned. But since in Hebrew the term for eagle is the same as that for the mythical phoenix whose periodical rejuvenation was complete, I'm inclined to believe that the latter was meant. According to mythology phoenix, of solitary existence, at the expiration of consecutive cycles of 500 years, would ignite his nest, suffering himself to be consumed and out of his ashes rise a new bird, more beautiful than before. Thus we derive an expressive illustration of regeneration and resurrection.

1. The new birth is a thorough change. Not an abandonment of vices and practice of virtue merely. An old garment may be cleansed and remade; but it is the old remnant nevertheless. The same is true of a leaky ship repaired and repainted. A few months of rustication may restore the bloom of health to our wan cheeks and add materially to our weight, but it is the same body all the same! All this is but improvement, but a partial change. In the new birth old things pass away; behold all things become new.

In true repentance the sinner, after the manner of the phoenix, prepares for the destruction of the old. Distressingly restless in our nest of sin, the Holy Spirit applies the fire divine. Fuel for this fire furnish our carnal loves and hates, hopes and fears, all our worldly ambition and idols. The entire old Adam is consumed. Out of the ashes arises the new man, which, after God, is created in righteousness and true holiness.

I fear that only few of the reputed conversions are really genuine renewals of heart. Frequently the conviction of sin is not sufficiently intense, the grief on account of having incurred God's wrath not crushing, the determination never again to sin against God not unreserved and absolute—in a word, repentance very superficial. But superficial repentance results inevitably in superficial conversion. 'Tis but like the eagle's moulting of his plumage; not a renewal after the manner of phoenix.

2. The resurrection of the body will be accomplished after the manner of phoenix's rejuvenation. Death, decomposition, incineration, ensue. Dust to dust, ashes to ashes. But out of the ashes the identical, though rejuvenated bird arose.

I'm conscious that the idea of resurrection, as taught in the Bible, transcends human reason. Some held that the body, decomposed, the constituent parts dispersed, absorbed by other bodies, ceased to be an integral entity. Possibly bodies were furnished on the last day to the inhabitants of heaven and hell, but they would be more the product of creation than resurrection. Such assumption is as unscriptural as it is absurd. The inhabitants of hell, being furnished with newly created bodies, could readily prove an alibi—being punished in bodies not identical with those contaminated with sin.

Others supposed that certain stamina of the human body proved themselves superior to the process of incineration. These stamina constituted the quintessence of the body; the other, bulky, matter, having during life undergone repeated changes, was unchangeably earthen and would remain so. On the last day God would call forth from the earth these indestructible stamina and develop them into new bodies, but development, like creation, is not resurrection.

Many interpret I Cor. xv:35, etc., that St. Paul had taught that the resurrection would transpire after the manner of germination—a stalk arising from the seed-corn. But the apostle did not teach this. Changing the faulty punctuation, we will find that he simply alludes to this manifest phenomenon in vegetation as a proof of God's mighty working whereby he is able to subdue all things unto himself. God, whose omnipotence is seen in nature, can readily change this vile body that it may be fashioned like unto his own glorious body.

The risen phoenix was identical with the one consumed by the flames, not another. Here we have a solution of a mystery. The aged, haggard and decrepit; the deformed, limbs uncouth, even lacking; those born blind, deaf, mute; infants with body undeveloped—will they all appear, when risen from the grave, as they were in life? No. The old not as old, the infant not as such. All will rise from the grave in the bloom of youth. As the aged were in youth, as the infant would have been in youth if life had been spared, the dead will rise from the grave.

NEW ORLEANS, LA.

## MAZATLAN, MEXICO, NOTES.

This scribe has been in this city three weeks. Let the reader get his map and hunt up this place, and he will see how far we have gone on this side of Mexico. Here we have a congregation and work established by Bro. Scoggins. He did a good work while here, and it is now in charge of Rev. T. S. Rivera. The work is very encouraging and ere long hundreds redeemed from sin will be rejoicing in Christ. Mazatlan will be the centre of a grand work in the State of Sinaloa.

The more intelligent seem to be liberal and I have seen no kind of persecution, though we have had a visit from the new bishop. For several days the faithful had been preparing to give him

a grand reception. The church and streets were decorated with evergreens, flowers, streamers, banners, etc. He arrived Sunday morning at 8 o'clock, and amid the firing of guns and ringing of bells he was hurried to the church followed by 2000 or 3000 people. I happened to be on the street at the time, and it was equal to a circus in Texas, so far as drawing a crowd was concerned. A Frenchman standing by me when he passed said, "They don't kneel down now and take off their hats when he passes like they used to. Only the ragged ones run after him now." We expected to feel his influence, but as yet nothing has been done to indicate that he has been here.

I had often heard of the "Carnival" but had never seen it until I came to this place. On Sunday morning when it was to commence, the authorities had notices posted on nearly every corner prohibiting the use of flour, but it did no good. They had been preparing for weeks by making masks to sell or hire, painting eggshells and filling them with flour, and could not let the occasion pass. Masked men went alone and in crowds throughout the city talking, singing, dancing, etc. The thing continued three days, and had it continued another day, I do not know what would have been, for it got worse every day. They throw these eggshells at each other, rub flour lime, paint, etc., in their faces, heads and clothes.

During the last day the business houses were closed and the day given to the "carnival." In crowds they went from place to place, each one carrying a little bag of flour, eggshells or paint. Some got in hacks, others on horse-back, throwing at everybody and every house. No one escaped. This scribe did not venture out during the day, but they gave the "padre Protestant" a few shots in passing. They caught the Senor Cura on the way to church to say mass, and floured him well. He expostulated, begged, threatened excommunication, but without success. Sometimes eggs instead of shells were thrown and these were more effective in knocking out eyes. This was ahead of anything I ever saw in the way of white coats and heads and painted faces. The following day the streets looked like there had been a snowstorm of eggshells and flour. Had Bro. Sutherland been here he could have appreciated this egg business, having participated in something similar a few years ago in San Antonio. So far as I can see this place excels all others in wearing sandals, and drunkenness. People otherwise well dressed and doing well wear sandals. I suppose it is on account of hot weather. The drunkenness and moral condition of the people are truly pitiable. When we consider the ignorance, superstition and vices of the masses, the wonder is that any are ever saved. But the gospel comes to this great mass of sin and darkness and pulls one poor lost soul out here and another out there, enlightens, cleanses and saves him, and then sends him out to heaven the lump. We must not lose sight of the present salvation of the individual in trying to lay a foundation to save the nation in the future. We want our preachers and people to be so filled with faith and the Holy Ghost that they will snatch a few brands from the eternal burnings. Save the individual, and the nation will take care of itself. Thank God, some are being saved. Let us pray that many more may be. Amen. J. F. COBBIN.

MAZATLAN.

### ALLEGED "MANNERISM" IN PRONUNCIATION.

PROF. FORSTER SMITH.

My attention was called at the time it appeared to an article entitled "A Species of Mannerism," in the TEXAS ADVOCATE, April 12, 1888, signed "Jabez." Recently the request then made, that I reply, has been repeated.

First, then, if, as Jabez affirms, the pronunciation, alms, palm, psalm, calf, half, calf, pass, laugh, is "used by an overwhelming majority of educated people in this country," as it certainly is by a majority of the people whom I have heard speak, it simply proves that the majority even of the educated are careless in their pronunciation. There is no authority for such pronunciation. Whether Webster adopted it at first, as Jabez says, I do not know, but certainly he is wrong in saying that this dictionary retained it until the revision in 1860. I have before me a copy printed in the year 1848, in which the pronunciation of the words cited by "Jabez"—alms, balm, calm, palm, psalm, calf, half, pass, laugh—is indicated by two dots over the 'a'; i. e. just as they are indicated in the latest edition of Webster, except that now Webster marks grass and pass with one dot over the 'a', which is nearer the sound Jabez prefers—namely, like 'a' in last. 'Amen' is the only word referred to by Jabez in which he is right. As Jabez must have misunderstood these signs, I quote Webster's explanation, from the edition of 1848. (Introduction p. lxxix): "The fourth or Italian sound of 'a' is designated by two points over the letter."

I am at a loss, moreover, to know from what source Jabez got his information as to the pronunciation, alms, balm, etc., (short 'a' as in hat), being "still preferred by Worcester, the standard dictionary of Great Britain;" for Worcester marks these words exactly as Webster, gives the same value to the marks, and does not even hint that there is any other possible way to pronounce the vowels in question. He has probably confounded Worcester with Walker who has been the champion of the short 'a' in words like pass-

grass, (see Webster's principles of pronunciation § 6, note), though even he pronounced alms, balm, calm, half, calf, palm, psalm, as Webster and Worcester.

Again Jabez is misleading when he indicates the "mannerism" against which he inveighs by writing arms, barn, carn, parm, psarm, larf, grass, pass, for though most of us constantly sin against the 'r' by pronouncing as if it were broad 'a' or 'ah', it would have been better to designate the pronunciation in question by alms, balm, calm, etc.

Now the truth of the matter is that although even educated people may pronounce such words as those given above, in this section or that, in the way Jabez prefers, it is simply wrong, and his statement that from his boyhood he has been taught to consider the system he likes "the purest and most correct that is known to the English speaking world," proves nothing but that he has been mistaught. Nor does it help matters to misread the diacritical marks in the dictionaries in order to support one's prejudices.

Where the idea originated that the revisers of Webster's dictionary, sometime near the beginning of the war, did violence to the accepted pronunciation of certain words I do not know, but it is certainly current. Only recently I heard a very intelligent man vehemently denouncing the revision of Webster, as if it were an anti-Southern system; and some time after the war a preacher in Alabama expressed his grief at the change in Webster in the following style: "They tell me," he said, "that those Yankees say palm, calm, alms, and they do say they are going to put this pronunciation into the new edition of Webster. I declare, Bro., I believe those Yankees are all going to—"

Now the brethren who say alms, balm, calm, etc., are the only ones among us who pronounce correctly. We will not quarrel about grass and pass—and it is to be hoped they will have the courage of their convictions and continue to pronounce correctly. The preacher ought, above all men, to have the courage to do right, even if he is sneered at occasionally. Three-fourths of his congregation probably look to him as a guide in pronunciation, as well as in doctrine, and he ought not knowingly to lead them astray. But he will be confronted by two difficulties, if he is bold enough to follow his convictions, and the best guides in pronunciation. First, he will be sometimes misunderstood, as the Rev. Welborn Mooney, of the Tennessee Conference, found once to his sorrow. Mr. Mooney determined to pronounce as the dictionaries indicated, but his beginning was unfortunate. He saw the calf in the yard and called to his negro boy: "Jabe, drive the calf out." "Sir?" said Jabe, wholly at a loss what to do. "Drive the calf out of the yard I say," repeated Mr. Mooney in a louder tone. "Sir?" said Jabe, without moving. "Oh, pshaw! drive the calf out." "Yes, sir!" said Jabe, as he flew at the animal.

In the second place, the man who says calf may be sure that he will have many "Jabez" in his congregation, and will probably feel the first time he so pronounces from the pulpit as did a young preacher at McKendree once. He was reading the parable of the Prodigal Son, in which calf occurs three times. As he read he saw the word ahead, and felt as the boy did who got run over by that animal. He reached it, half way hesitated, his heart almost failing him, and his tongue reluctant; but an effort carried him over, and he said calf. A few verses further on he met the animal again, but it was tractable, and he called it without difficulty, calf. He had won the victory over the calf and over himself, and now he says in any company not only calf, but palm, psalm, half, and is an influence for good in the line of pronunciation wherever he speaks.

VANERBILT UNIVERSITY.

### "THE DEAF SHALL HEAR."

In 1856 the legislature, realizing the sad and neglected condition of the deaf, appropriated and set apart \$10,000 for the establishment of this institution. From time to time appropriations for enlargements and improvements have been made till the value of the property here now belonging to the State will reach about \$125,000. The institution is built upon a tract of land containing about sixty acres. It is south of the Colorado river, about one mile from the court-house.

In a small, one-story, frame building the first session opened, Jan. 3, 1857, with four pupils in attendance. During this year 12 were enrolled, and about twice that number the next. For a few years the school progressed very nicely. During the war the attendance was very small. The school went through a severe struggle. Was without money, and no improvements were made. The large pupils were called home to support their mothers and the little ones. The small children remained in the institution four years without vacation and without seeing their parents. Employes and children had to employ great ingenuity, industry and economy to maintain existence. They cultivated a garden, sold vegetables, spun, wove and made their own clothing. \* \* \*

For several years after the war the state paid but little attention to the school. The cause of the deaf was sadly neglected. Many grew up without any education whatever; with no idea of God and the duties of citizenship. Finally, by improvements in the buildings

and renewed effort on behalf of the management the attendance began continually to increase. In 1885 twenty-four new pupils were admitted. The daily attendance reached 122. Last session the superintendent reported 170 names enrolled. To-day there are 156 present, 97 boys and 63 girls. A few have gone home. They are here from all parts of the State. The greater number, however, is from the northern part. There are probably 100 deaf children in the State now of scholastic age who have never been in school. They ought to be at once. But they may know nothing of the school and we know nothing of them. Hitherto, no census of the deaf has been taken, no attention given to the number of scholastic age, their names or residences. Hence nothing but an approximate estimate can be given. Here the laws of our state seem to be at fault; for they are silent on this subject. Such information would afford invaluable assistance to the superintendent in getting this unfortunate class into school.

The institution has had five superintendents, Van Nostrand, McCulloch, Ford, Shepard and Kendall. Three of whom, by the way, are Methodists.

Capt. W. A. Kendall, our present superintendent, has been here since a short time after Ross's inauguration. He is a man with much energy and is making a good, progressive superintendent. Has made some desirable improvements about the institution; has done a great deal in various ways for the education and advancement of the deaf. He has his interest at heart and carefully looks after the school in all its departments.

C. W. SIMPSON.

AUSTIN.

### SOUTHWESTERN TEXAS.

I spent a night last week at the ranch of Mr. Nutt, on the Medio. Mr. Nutt is a cattleman, but three or four years ago began farming. He has a large body of land lying on the Medio and Blanco creeks. Last year he raised 4000 bushels of corn. His opinion is that it takes twenty bushels per acre is about an average crop, and most farmers with whom I have conversed agree with him in this estimate. I believe that much of the land under the most favorable circumstances, most favorable in seasons and culture, will produce forty or fifty bushels of corn and one bale of cotton. I mean this is the full capacity of the best land.

Mr. Nutt raised on eight acres 1400 bushels of sweet potatoes. He was selling the red variety when I was there at twenty-five cents per bushel and the yams at forty cents. He had been raising grapes and peaches many years. The vines and trees are large and vigorous, and last year yielded wonderfully. These lands lie east of Beville about ten miles.

I was also west of Beville last week, about ten miles, and tarried a few hours at the pleasant home of Mr. Ross. He and his aged wife live alone in the midst of farmer abundance. At dinner we had milk and butter, Irish and sweet potatoes, canned and pickled peaches, pickled cucumbers in vinegar made on the place, and bacon, as a part of the bill of fare. The neighbor of Mr. Ross, Mr. Boyce, supplies his table in a similar way from his farm. The corn potato and peach crop on these farms last year were very fine. I fed my horse from corn Mr. Ross was satisfied with forty bushels to the acre. From my observation I should say that one-sixth of Bee county is first-class land, two-sixths second, but very fair; two-sixths sandy, but fine for all vine crops, especially watermelons, peas, potatoes, peanuts, etc., and one-sixth hilly, rather gravelly; but the vineyard part of the county in the judgment of the people, though not thoroughly tested yet: As it is in all countries, some men say that such and such fruits will not grow, and of course do not try to raise them; others have faith, try, and succeed. The orchards are few as yet, but need not be. I have now seen three different sections of Bee county and the land and the productions are about the same. The titles are undisputed. No trouble now. There is no constant running water in the creeks and branches of Bee county. In the larger streams the water stands in pools the most of the summer, and here the cattle water in part. The main dependence, however, is in artificial pools and tanks. Many ranches, perhaps the most, are supplied with wells, from which the water is pumped by wind wheels. Water is found at depths varying from thirty to 150 feet; the most common is perhaps forty feet. The water is, for the most part, clear, limestone and healthful.

The fencing is done by post and wire. Half the land, and perhaps more, in the county will furnish the posts for this purpose. They are placed from twenty to fifty feet apart and usually three wires make a fence. The hog law prevails, and those wishing to raise hogs must do so in their own enclosures. It is a fine country for hogs, but fencing material is so scarce that the business is greatly restricted. The lumber yards furnish material for house building mostly, as there is but little stone anywhere. The whole country is almost free from stone or gravel.

I am receiving inquiries from friends. I refer all such to these plain letters—letters written for plain, farming men—who do not propose to speculate, but to farm. W. J. JOYCE.

BEVILLE, TEXAS.

### THE FORCES WHICH HAVE PRODUCED THE GROWTH OF METHODISM.

BY W. N. McLEROY, D. D.

God works by means. While he is the supreme force in the universe he accomplishes his purposes by subordinate agencies. Let us look at some of these agencies as manifest in the growth of Methodism.

Doubtless our Arminian Methodist theology has been an important factor in the problem of our success. Arminian Methodism is the theology of common sense, as the Scotch philosophy is said to be the philosophy of common sense. Evangelical Arminianism is opposed to the five points of hyper-Calvinism, has been a considerable force in producing our growth. An atonement for all, instead of an atonement only for the elect; free salvation to whosoever comes to Christ, and believes in him; the witness of the Holy Spirit certifying to both the work of regeneration and entire sanctification; the possibility of apostasy, and the need of constant vigilance, watchfulness, and prayerfulness, in order to the retention of the Christian life.

We are sometimes twitted by our Calvinistic brethren about "falling from grace." Doubtless we have practiced the doctrine far too much, to our shame be it spoken. If it had not been for this, we would possibly to-day be one in three of the population instead of one in thirteen.

But allowing what we will for our theology, that alone has not, and could not have, produced the results we see. The same theology in various forms, alongside of the Calvinistic theology, was in the church from the beginning. A divergence of views growing out of different philosophical bases, and not out of scriptural indefiniteness. The fathers were divided upon these points. So were the reformers. The mightiest internal conflicts in the Roman church have been over these doctrines. Among the brightest names in the galaxy of theology long before Wesley are found those of Arminian theologians. In England Stillfleet, Barrow, Burnet, Tillotson and others, and on the Continent such names as Grotius, Causobon, LeClerk, Arminius and hosts besides.

The human agents who were prominent in the work had much to do with the results of it. The man who succeeds is always an important factor in success. The most interesting figure in any work is God's man who does it. The Methodist preacher has heretofore been a remarkable man.

The Methodist fathers, technically, were not men of great learning, and yet in their true sense they were educated men, and some of them learned men. The saddle was their study and the "saddle bags" their book-case. In the pathless forest, on the trackless prairies, in the rude cabin—in deep communion with thought and nature they read, observed, pondered, studied, grew. They delved into philosophy, they read theology, they mastered tongues, dead and living, they became good historians and versed in the best literatures, and above all they poured over the Word of God, learned its truths and absorbed its spirit.

"There were giants in those days," and what was more important than all else of a human kind, they were in sympathy with the people and knew how to approach them along the line of their own thought and feeling. They read and understood men, not as an art, but without being conscious of it.

The early Methodist preachers were natural in their manner of preaching. Taught in the school of nature and of active work in the field they preserved their individuality and furnished to the people variety. They were of the people, adapted to the people, in sympathy with the people, and they won the people. They were not weak nor boorish. They were gentlemen in the truest sense; not patterned after the Chesterfield or French school, but of a higher, more polished and refined type. Such men anywhere would leave their mark for good, and they have left it, as Methodism and the nation both attest.

The polity of Methodism has exerted great influence in the success which has attended it. "The one man power," with proper checks, guards, balances, is the mightiest human power known among men for accomplishment. Without our episcopacy and itinerancy we could not have done the work which has been done. That splendid discipline which our economy renders possible, which moves every commander of a battalion in the Methodist army to the point where he is needed, threw out the picket line on the front of the army of emigration and pre-occupied the country for Christ. The presiding eldership has been the right arm of this power, and is so to-day. May it stand unimpaired for a thousand years to come.

But the crowning force of all has been the clear, warm, joyful, Christian experience of Methodist believers. The spiritual fervor and fire, the life that thrilled, and pulsated, and beat, and throbbled, and moved, and lived, and loved in the consciously saved. A zeal, fervor and power that sometimes verged upon mysticism and fanaticism; extremes which are at some time or other in the character and lives of all deeply religious natures. Jesus, as the highest, clearest, acutest, brightest intellectuality hangs blazing on the pole where the mind vibrates upon the verge of insanity, so the highest religious state lies right upon the border land of mysticism and fanaticism.

The olden Methodists were everywhere born of God, and knew it. Sometimes they passed through awful depths of darkness into the light, but when they got into it they knew it, and they let everybody else know it. The pentecostal baptism was accompanied with the "tongue of flame," and it turned their tongues into flame where words burned as they fell.

The religion that has life and power in it moves mankind. The breath upon dry bones causes commotion, the "four winds" falling upon them make them "to live." The Holy Spirit manifest in the spiritual life and experience of Methodists, has been the principal force which has accomplished what has already been done. "The aspiring flame" was "kindled by the spark of grace" and constrained by the love of Christ; like the converts in the apostolic age, "they went everywhere preaching the word." May it always be so.—Central Advocate.

### A TEMPEST IN A SKILLET.

Bishop Goodsell, of the Northern Methodist Church, recently held the Texas Conference, which is composed of colored brethren save one man. The pastor of our church at Paris, the seat of the conference, had stated to the presiding elder that he would entertain the bishop and his wife during their stay in the town. Arriving at the seat of the conference, however, the bishop and his wife elected to put up with the colored presiding elder, although duly informed of the Southern Methodist pastor's invitation. After two or three days the bishop became sick of cold and sore throat and sought "the less airy accommodations of a hotel," where he was joined by the other white visitors (connectional officers) to the conference.

Now the foregoing is the plain, unvarnished history of a Texas episode that seems to have wonderfully excited some of the stalwart saints "up yonder." One Dr. J. O. Peck, who seems to speak for the bishop, waves the bloody shirt in quite a frantic manner in a long article in the New York Advocate, and the Southern pastor, and the old South, are severely taken to task for their alleged "indignities" to these apostles of social equality from the North. But we fail to see wherein these brethren have just cause for complaint. Bishop Goodsell and his wife exercised their choice, as they had a right to do, in accepting the hospitalities offered them in a Southern town. No one objects to this. This is a free country, and everybody, even a Northern bishop, has a right to choose his associates. But it is not the custom in this country for white people to accept the hospitality of their colored friends. Bishop Goodsell knew this, but he essayed the task of working a social revolution. The result was he was very properly ignored—yes, "ostracized," as Dr. Peck puts it—by the white people of Paris. The Southern pastor did go so far as to send his servant to inquire after the comfort and health of the bishop, but his home was not again opened to him.

What of all this? Is the mission of the Northern church in the South to force social equality upon us? Then why do they not practice it among themselves? No one knows better than Bishop Goodsell himself that the Northern Methodists do not practice social equality at home. Even in the South they draw the color line and have their white and their colored conferences. When Bishop Goodsell presides over Northern conferences he does not elect to stay with colored people, nor are the homes of the white people up North open to colored guests. Some years ago when the Book Committee met in Cincinnati, homes were provided for all of the white members among the people, but the colored brother, though a "D.D.," had to be entertained at a boarding house. The same thing occurs at every session of the Northern Methodist General Conference.

We are sick and tired of all this hue and cry of our Northern brethren about "the fearful sin of caste." It is all sham and pretense of the hollow kind. Neither the North nor the South, the whites nor the blacks, desire social equality; and certain it is, it cannot be forced on the South by all the Goodells and Pecks in creation. The habits and traditions of the race for hundreds of years will be maintained, though the heathen rage and Dr. Peck imagines it a vain thing.

We hope Bishop Goodsell will be remembered in all his subsequent visits to the South, and that he will be allowed to gratify his taste in selecting his hosts while among us. By all means let the brother in black have him.—Southern Christian Advocate.

True prayer presupposes the promise of God, just as it implies the consciousness of wants. Faith, which is the life of prayer, clings to the divine promises and pleads them.—[Abram Gosman, D. D.]

Those who make young children prodigies, act as wisely as if they would pour a pail of water into a pint measure.—[Selected.]

All fact-collectors, who have no aim beyond their facts, are one-story men. Two-story men compare, reason, generalize, using the labors of the fact-collectors as well as their own. Three-story men idealize, imagine, predict; their best illumination comes from above, through the skylight.—[Oliver Wendell Holmes.]



THE LOST ATLANTIS.

For many centuries there has been a tradition of a long lost island called Atlantis.

The Greek geographers located it in the Atlantic Ocean, west of the north-west part of Africa and the Pillars of Hercules.

All the legends agree that it was a vast island, of inexhaustible resources, and inhabited by a race of superior people.

So the bigoted medical fraternity goes groping about in the dark, seeking for an Atlantis or Esculapius, when if they would investigate, they would behold the lost Atlantis at their very door.

Why? Because humanity will not be benefited? Not at all, but because their specialism did not make the discovery.

Yet they concede that there is no remedy known to their materia medica that will cure an advanced kidney malady and the diseases arising therefrom.

A few of the more honest physicians admit that Warner's Safe Cure is a valuable remedy, and a great blessing to mankind.

Nevertheless, the world is fast becoming satisfied that the cure for kidney and liver diseases, in whatever form or condition, has been discovered.

The late eminent physician and writer, Dr. J. G. Holland, published in Scribner's Monthly, and showed his opinion of such bigotry, and no doubt was satisfied that Atlantis might possibly be discovered in a proprietary medicine, when he wrote editorially, as follows:

"Nevertheless it is a fact that many of the best proprietary medicines of the day were more successful than many of the physicians, and most of them, it should be remembered, were first discovered or used in actual medical practice.

According to a correspondent of the Germantown Telegraph, the business of orange growing in Florida has been overdone, although the demand for the fruit in the North is continually increasing.

SANGERS' GREAT STORE.

The Dallas Mercantile Journal thus describes one of Dallas' enterprising mercantile establishments:

The article in this issue concerning John Wannamaker's great store will remind many of our readers of the similar establishment here in Dallas, for what Wannamaker's is to Philadelphia, Sanger Bros' is to Dallas and the Southwest.

The hope of Bartimeus was in the readiness of Jesus to help those who called on him out of their helplessness. Not because of what he was, but because of what Jesus was, did Bartimeus call on Jesus in confidence.

Coming thus to Jesus, in a sense of personal need, in a recognition of the present hour as the accepted time, and calling on him as one who can help and who is ready to do so, we must never cease our trustful call until help is given to us.

About the Lesson.

LESSON XII, SUNDAY, MARCH 24.

BLIND BARTIMEUS.

Mark x:46-52.

GOLDEN TEXT.

"Thou son of David, have mercy on me." (Mark x:46)

MEMORY-VERSES, 51, 52.

QUESTIONS OF THE LESSON.

1. What great miracle had Jesus worked not long before this? The raising of Lazarus.

2. Where had he been for sometime? On the farther side of Jordan.

3. In what city? Perea.

4. Where was he now going? To Jerusalem.

5. What city was he passing through? Jericho.

6. Who sat by the way-side begging? Bartimeus.

7. Who was he? A blind beggar.

8. Who was with Jesus? A great multitude.

9. What did the blind man do? He cried out, "Jesus, thou Son of David, have mercy upon me."

10. What did the multitude do? They commanded him to hold his peace.

11. Did he heed their order? No, he called out the louder.

12. What did Jesus do? He stood still, and commanded him to be called.

13. What did Bartimeus do? He cast away his garment and ran to Jesus.

14. What did he ask? For his sight.

15. Did Jesus grant his prayer? Yes; he opened his eyes.

16. What did Bartimeus do? He followed Jesus in the way.—[Illustrated Lesson Paper.

LESSON SUMMARY.

Here is a lesson showing us how to pray so as to get an answer, and what to do when we have got it. We must know our need. We must recognize our opportunity. We must call on Him who is able to help.

There are persons who were born blind, yet who have never learned the fact that they cannot see. They have been trained to believe that their faculties are as good as those of other persons; and they employ the language of sight and observation with their own imperfect idea of its meaning.

Of course, such persons have no understanding of their greatest need. And as it is in the matter of physical blindness, so it is in the matter of mental and spiritual blindness; there are many who have never had sight, yet are not aware of the fact.

Understanding our need, we must be keen to observe our opportunity of having that need supplied. Only Jesus of Nazareth had power to give sight to Bartimeus. Bartimeus seems to have understood that. The one hour in all the life of Bartimeus when there was well-grounded hope of his restoration to sight was while Jesus was passing near him.

It was not enough that Bartimeus knew his need and recognized his opportunity; unless he had called on Jesus, Jesus would have passed by without giving him help. God chooses to pivot his choicest blessings on their asking by those who need them.

What the fireman said of the horse was true. He had been to school from whence he graduated with distinguished honors. There are many interesting things in New York, but there are a few things more interesting than the school from which this particular horse graduated.

After an exchange of greetings Miss Mason carefully opened one box and took out an exquisite piece of Japanese workmanship. It was a Cloisonne vase. This was brought by Rose Lapham; and she was called upon to tell something about it. Then she described how the metal foundation is prepared, the gold wires put on for the outline of flower and leaf, the colors added and burned, and the whole ground down and polished to perfection.

The school in New York educates horses for the fire service only. It is a more important institution than most people at first thought may imagine it to be. Intelligent horses are almost as indispensable as intelligent men.

Intelligent horses are almost as indispensable as intelligent men. A stupid, slow or a balky horse may at times cost the loss of thousands of dollars, and perhaps many lives. The delay of two or three seconds in getting a fire-engine out of an engine house sometimes gives a fire an impetus that is unnecessarily damaging to life and property.

The horses selected come mainly from the West. It requires some skill to pick out horses for use in the fire department. Big and clumsy horses are of no use. But the horse must be speedy and strong. The horses selected

are usually sixteen hands high, weighing from 1200 to 1450 pounds, and their ages range from four to six years.

Younger horses are not strong enough to drag heavy fire-engines, and older ones are too old to train.

As soon as the horse is bought he is sent to school, and Dr. Shea, who is in charge of this institution, says that in his opinion horses and boys are very much alike, and must be managed in very much the same manner.

There are some wonderful horses in the New York fire department, but the champions are Joe and Charley, the splendid team that are attached to engine company 17, in Chambers street.

These were the prize-winners at the World's Fair at the American Institute in 1883, and they are still the champions. They are the two most famous scholars ever turned out from the New York school.

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It is well for a man to know when not to take advice, even from conscientious advisers. The best thing to do when we are poorly advised is to do what we are advised not to do.

We ought to know what is our one great need when we go to God in prayer. Yet there are many who could not tell, if they were asked, what one need of theirs is that which they long to have supplied.

He is still blind who does not see that the only right and safe course in this world is in following Jesus.—[Sunday-School Times.

Now, Pussy Gray, Come here, I pray; Listen to what I have to say. Sit on the cushion at my side And have your ribbons neatly tied.

"That's the best educated horse in New York. He is the most intelligent horse that ever came out of school."

Robert Sayles wanted to take his baby sister as the greatest curio he knew about. Jack Strong, who had seen electric lights in a city, so longed for one of those to carry.

After an exchange of greetings Miss Mason carefully opened one box and took out an exquisite piece of Japanese workmanship. It was a Cloisonne vase.

The next box contained a bird of paradise, and the owner told about its home and surroundings, and made his hearers admire more than ever its wonderful structure.

Then came a specimen of Chinese carving in ivory, a ball within a ball, each cut in beautiful designs. Alice Swan brought East Indian embroidery in gold thread upon silken fabrics, and showed how the women sit and ply the needle so skillfully.

Benny Stone brought one pressed flower from the spot nearest the North Pole where there is any vegetation, and told the story of brave explorers who had gone through such hardships to reach that latitude.

more earnest in our persistent purpose of gaining his ear, and so his response, by continuing to call on him.

He who has once seen Jesus clearly, will never want to turn away from him. It is one thing to grope blindly after Jesus in the hope of having our eyes opened by him.

And so it is that we can seek and secure and use new gifts from Jesus.

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feet of peat. It was an object rich in suggestions, and carried the company back long centuries.

One brought a bit of amber, with imprisoned insects, and another a quaint figure, half human, half monkey, found buried with the mummies in Egypt.

How the young faces lighted up as different facts were unfolded and their minds stimulated to gain further information! Indeed, next to the exercise of the affections and giving happiness to others, there is probably nothing so pleasurable in life as acquiring knowledge, learning about the wonders of nature and art.

Miss Mason skillfully inserted question and comment, and made her guests feel how rich their lives might be in great thoughts, whatever their surroundings.

The curio party was, indeed, a success; and the hostess will long be remembered for her kind thoughtfulness.

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Texas Christian Advocate.

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TO CORRESPONDENTS. Address all matter intended for publication to "Texas Christian Advocate," Dallas, Texas.

THE NAME AND CIRCUMCISION.

"And when eight days were accomplished for the circumcising of the child, his name was called Jesus."

Jesus and circumcision means salvation and obedience. "Thou shalt call his name Jesus, for he shall save his people from their sins," and every one who is circumcised "is debtor to do the whole law."

THE MORE EXCELLENT WAY.

From all the facts that have come to our knowledge we conclude that Bishop Goodsell proposes while engaged in his Southern visit to accept the hospitality of both whites and blacks, with a preference for the blacks over the whites of the M. E. Church, South.

RESPONSIBILITY OF KINSHIP.

The benevolence and wisdom of the Creator is abundantly manifested in the natural instincts. Passing by the great diversity of this manifestation in the various ways in which life is protected and provided for, there is a deep laid and universal filial and parental instinct in the nature of living creatures.

Heavenly Father appeals time and again as the strongest motive to influence human conduct, and the best illustration of the mutual relation between himself and his human creatures.

Now, the natural and instinctive affections serve as one of the most powerful safeguards against utter moral wreck. The depths of corruption into which many would fall, if not restrained by the desire for the welfare of their offspring, or if not influenced by these relations, is beyond our computation.

As long as there is a respect and affection for father and mother and kin—even in those otherwise immoral—there remains a powerful motive to which the Divine Father may appeal for respect, love and obedience. This may serve as the lever with which the Father-love, revealed in the gospel of the Son, may lift the otherwise hopeless one into a higher sphere of life.

On the other hand, he who makes the care of his own excuse for withholding charities from others has never entered the spirit of the gospel. While the gospel offers no substitute for the family obligations, it proposes to deepen, broaden and elevate them; and as a matter of fact the best fathers, mothers, sons, daughters, brothers and sisters make the best Christians.

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great Christian nation. When Africa is fully opened for settlement let the negroes of this country be prepared to enter and take possession. The country is theirs by inheritance. Here they are strangers and sojourners in a strange land. That all the negroes in this country can ever be removed to Africa we know is hardly possible.

DR. PECK VS SOUTHERN HOSPITALITY.

As much as we dislike to recur to the above subject again, in justice to the brethren and the church involved, we cannot withhold additional and important facts connected with the matter, and which clearly exonerate those accused of inhospitality towards a sister church.

As a good deal has been said about Bishop Goodsell's visit to Paris, and the treatment he received from the pastor and members of our church, please allow me to give you and your readers the facts in the case: As soon as he had been in the M. E. Church, South, for some of our members that we must provide entertainment for the Bishop, and all were willing and glad to provide for him.

THE COLLECTION.

We have received a private and brotherly letter from Bishop D. A. Goodsell, in which he disclaims that he left the negro presiding elder's house through any discourtesy to that brother, but on account of sickness contracted before he reached Paris, and which was aggravated by the best accommodations the colored brother could give him.

J. W. FULTON'S STATEMENT.

The truth is, that the whole truth has not been told in regard to the entertainment of Bishop Goodsell while in Paris. Some two months, perhaps, before the conference, and at divers other times, I told the official members (several of them) and the presiding elder of the Paris district, that I would be glad to entertain the Bishop, and expected to do so until the day before the Bishop arrived.

THE REV. J. H. CHAMBLISS, PASTOR OF THE M. E. CHURCH, SOUTH, AT CALVERT, AND IN THE TEXAS CONFERENCE, FURNISHES THE ADVOCATE WITH FURTHER INFORMATION ON THE SOCIAL PREFERENCES OF BISHOP GOODSSELL IN THIS STATE.

I have just read the items in the ADVOCATE of this week concerning Bishop Goodsell's travels in Texas. It seems that nothing has yet been said of his visit to Calvert. As there seems to be a disposition to stir up strife and condemn Southern people for entreaining the good bishop, I herewith send you some of the facts connected with his visit to Calvert.

H. S. T.: Department Reports—Pauperism.

Before the late civil war public paupers were almost unknown in Texas. Now this unfortunate class is found in almost every county. There are reported in the State for the year 1887, 1881 of the pauper class. Of this number Bexar county furnishes 167-114 (foreign born and ten colored). The average cost per month of each pauper is \$7.67.

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The reports furnished these figures in reference to marriage and divorce. During the year 1887 there were in Texas 21,993 marriages, and 1574 divorces. In the number of divorces Grayson county takes the lead, there having been in the year reported in that county 105 divorces, and 460 marriages.

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he met his cabinet. During our talk, I invited the bishop to preach in our church, and through him extended the invitation to the other brethren visiting the conference. The bishop said he could not, having his hands full already, but he did not send us a man to preach for us. I mention these matters to show that we did show a fraternal disposition, and we feel that we went just as far as we could.

PROMOTION sometimes reveals the size of a man. The sergeant is confident of his ability to command a company; the clerk believes he could manage the establishment; the preacher has no doubts of his qualifications for the office of bishop. The friends of these inferior office-holders regard them equal to any responsibility. Promotion will not be denied. Those who have seen a man trying to fill a place which was too large for him often have been amused and sometimes indignant.

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of certain cities as reported by assessors whose duty it is to take the scholastic census; and he also gives what purports to be the population of the same places. The first column below gives the names of the cities; the second the scholastic population as reported by the assessors, except Dallas, (which is given approximately, from the number of scholars in actual attendance, as reported by Superintendent Cooper, of the Bureau of Education.) The third column gives Mr. Foster's estimate of the present population. The fourth I have added to show what the population would be, allowing those of school age to constitute one fourth of the whole.

Table with 4 columns: City Name, Scholastic Population, Present Population, and Population with School Age as 1/4 of Whole.

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as a regenerating process, thus cleansing them from sin as well as restoring the vigor of the body. This is an utter perversion of the season, and we would be glad to know that society is misrepresnted. But our observation confirms the representations as given. We have known "society" to dance up to the very minute of the commencement of the forty days, go through the form of observance, sigh for its close, and then dance the first night after Easter. There was no saving efficacy in the season for them. They observed it because it was the fashion. They separated themselves from the world for the time being with the deliberate intention of spending the twelve months, less forty days, in precisely the same manner as heretofore, trusting to the observance of the ensuing Lent to make expiation for all their misdeeds. Such is deliberate presumption.

THE FORT WORTH "TORCHLIGHT APPEAL"

(colored) thinks that respect for the negro depends upon the negro himself: "The 'Negro Problem' can only be solved by the negro; race conflict and animosity will continue to exist as long as the race continues one-sided in politics. The separate railroad car question being the most prominent example, is set down upon by the best friends of the race in this State; this same class of Southerners provides ample schooling for their own children, and normal, for our race, we enjoy almost every inalienable right that any one else enjoys. To perpetuate and promote our rights and State for us is the unalienable right of the Almighty has destined for his children to enjoy, we should seek to educate, accumulate wealth and take part in everything with our brother in which that tends to advance civilization, peace and prosperity in the city or community in which we reside. Let our votes be scattered, and the best of the South will be broken; the reign of Ku-Klux will soon come to an end.

THE TIMES-DEMOCRAT GIVES SOME FACTS ABOUT AMERICAN CHARITIES AND FOREIGN IMMIGRATION.

No country in the world equals the great State of New York in its charities, none makes better provision for the destitute, the blind, the deaf, the dumb, the insane, and the report, therefore, of its Board of Charities is well worthy of careful study, as illustrating what an advance civilization has made. The value of the charitable establishments of New York is \$54,316,000, and is increasing at the rate of a million a year; the amount cost of the maintenance was \$14,592,000 last year, as against \$13,635,000 in 1887; the number of dependents cared for was 64,322. Of these the insane, idiotic or epileptic numbered 16,282; the deaf, blind, dumb, and feeble-minded 21,717, or one-third; young offenders, including the Elmira reformatory youth, 12,000; insane paupers and poor persons other than blind, deaf, dumb, or feeble-minded, 16,070, or one-fourth; hospital patients and disabled soldiers, 4,347. There was a decrease in all these classes save the insane, who, thanks to the practice adopted in Switzerland, England and elsewhere of assisting the local insane in this country as emigrants, continue to increase. The charity tax of New York is \$3.40 for each person in that State, and is increasing. An examination shows that this is not due to any increase in poverty, to any great sickness, physical disability or similar causes, but mainly to increasing inability, produced by the advanced system of immigration inspection, which allows all persons to come into the country, whether paupers, idiots or thieves. The five States of New York, Pennsylvania, Ohio, Indiana, and New Jersey expend some \$42,400,000 annually for charity, and it is safe to put the total cost for the Union at \$100,000,000 a year. The records of our hospitals show that the bulk of this large sum goes toward supporting persons of foreign birth who are unable to support themselves, and are in order to get rid of them, which should never have been allowed to enter this country to be maintained by the charity of the American people.

SOUTHERN METHODISM.

News, Views, and Personal. —Sam P. Jones in Wesleyan Advocate: There is pressing need here in the two conferences of California for at least fifty more effective preachers; no other sort would remain if they came. —Two church lots have been secured in Los Angeles, Cal., and a chapel is being erected upon one of them. When churches are built on both we will have four churches in that city. There has been an addition of eighty members to Trinity Church. —G. S. Smith in Raleigh Advocate: The best of men when they begin to debate on religious questions, are apt to speak too severely of those who oppose them, and yet their hearts are free from all bitterness toward the man. Many a time have I had to pass my pen through a sentence which I thought expressed only the truth, and which I could not do so severely in discussions. —W. M. Letwith in Southwestern Methodist: It is now confidently affirmed that the new Hymn book will make its long-wished-for appearance the present month. The music editions will consist of a 12mo. with round notes and another of a 12mo. with character notes, and a square 12mo. double character note book for the pew. In addition to these there will be an annotated edition edited by Dr. T. L. Hunt, in which each hymn will have appended interesting notes showing when and by whom written, with a short biographical sketch of the author. It is hoped that no further delay will have to be endured. —Sam Jones in Nashville Advocate: Southern Methodism has had a long, hard struggle in California. Our church has grown more in the past five years than in the thirty years preceding. When Bro. Christian was stationed at Sacramento, five years ago, he had 17 members. We have now here a strong Church of 150 members, paying a good salary to their pastor. Our church grows rapidly everywhere except at San Francisco. No Methodist has accomplished much in seaport towns, for it has taken a back seat from Boston to Galveston, and from Lower California to Portland. Our brethren are all hopeful, and look forward in the near future when God shall give them sweeping victories all over the State, and the people be saved to God, God and gamblers, speculators and racers, Sabbath-breakers and voluptuaries, and on their last legs in California.

THE HOME CONFERENCES.

Personal. —E. M. Myers, of Rheinhardt, called at our office. —R. V. J. T. L. Anis requests the announcement of change in his postoffice address from Belle Plaine to Abilene, Texas. —The Rev. A. P. Taylor, pastor of Missouri Avenue Methodist Church, at Fort Worth, is conducting an interesting revival in his church. —The following brethren have called to see us this week: Rev. O. S. Thomas, Z. Parker, C. I. McWhittier, G. W. Owens, Judge J. W. Stevens. —The Rev. J. Fred Cox, presiding elder of the Fort Worth district, is re-joining in the prosperity of his district; one of the best in the conference. —Will our friend, the Rev. W. L. Nelms, be so kind as to inform us how he is progressing in the study of the Hebrew, and whether Christian baptism is necessary to constitute a rabbi a good teacher? —The effects of the great revival at Cleburne are clearly manifest. The way the young converts speak in class meeting and the interest they manifest in church work is a mark of a genuine conversion. The Rev. J. H. Colvard serves a working church. —Southwestern Methodist: Rev. C. O. Jones was in the city for a few days last week and returned to his charge at Honey Grove, Texas, on the 8th inst. He expressed for himself and family, great satisfaction with his church and his home at the parsonage. —The Rev. H. E. Simpson, of Bertram Circuit, Burnett county, passed through this city and called to see us. He spent last Sunday with Rev. W. L. Nelms at Fort Worth

and reported large congregations and interesting meetings at Fourth-street Methodist Church.

—Rev. J. W. Horn, of the Texas conference, has been quite sick, but is now convalescing.

—Cameron Herald: Rev. G. R. Wright, the popular pastor of the Cameron Methodist Church, was presented last Tuesday evening by his numerous friends with a fine buggy and set of harness. The buggy was awarded to him as a token of personal esteem and of appreciation of his work in the moral vineyard during the past full year.

—A. Voto. W. J. Bindworth, Gilmer: "I am for the change of time for holding the annual conference."

—Gonzales. L. D. Shaw: There is a slight error in the notice of my tract, by Bro. A. F. Cox. They are 50 cents per dozen, instead of 40 cents, as stated in that notice.

—Mineral Wells. W. L. Harris, March 11: Praise the Lord for victory; have just closed a glorious revival at this place; seventy or seventy-five conversions and sixty accessions. Hallelujah.

—Sulphur Springs. J. W. Adkinson, March 15: Great revival in the church at Sulphur Springs. Central College abreast with the front of the battle, with shouts of victory all along the line.

—Denison. W. F. Hodnett: The prospects for good are very flattering; good congregations and great interest manifested. Ten penitents Sunday night; Christian-expected and praying for a revival this summer.

—Brethren, pray for a boy who is on his first trial, and who is a preacher in the hands of the ministry, that God may prosper his cause in the hands of his servants.

—Howe. F. M. Sherwood, March 11: We are having a glorious revival of religion in the town of Howe. Twenty conversions to date, and still it goes on. Several of the old hard sinners have been converted. W. F. Clark is with me. He is a great power; also Bro. Miller, Vinson, Fuqua, Jay, and Bro. Merrick a Presbyterian, and Bro. Druce a Christian minister, have been with us, all doing good work for the Master.

—A Presiding Elder Founded. M. A. Black, March 13: On Tuesday evening March 13, the ladies of Llano made a visit to the residence of the presiding elder, and after holding a prayer-meeting service, left a number of nice presents with the family. Among these presents were found money, something to eat, and a pleasant surprise. The spirit of this brings sunshine into the home-life, and stimulates to greater efforts to do acceptable work. These Llano people are right hand to excel in good deeds, and ladies are unsurpassed. When Bro. J. B. Denton brings home his blushing bride he may look out.

—Campbell. Z. Parker, March 13—Second quarterly meeting embraced second Saturday and Sunday of this month. Friends of Our Presiding Elder, George T. Nichols, was on hand Friday night. Preached four excellent sermons. We were all delighted with him. Our meeting was a success all the way through—a spiritual feast and a time of praise. This pastoral charge is moving up, spiritually, day it continues. Four acres of ground were secured for church and burying ground. The church building is much needed at that place. We never fail to talk for the ADVOCATE.

—Rockwall. R. N. Brown, March 13: The hearts of the preacher and his family were made glad by the good people of Rockwall last Friday evening, when they came to the parsonage, bringing with them neckties, handkerchiefs, for the table and wardrobe. Each member was remembered and received something nice for which we return our sincere thanks. The Ladies Aid Society has made an addition to the parsonage by building a cook-room, which gives much comfort and pleasure to the pastor's wife. May the blessing of God rest upon his people in this pastoral charge.

—Commerces. W. W. Horner, March 13: We have been struggling with a parsonage debt, but our ladies went to work in real earnest and got up a supper for the benefit of the parsonage, and they had a grand success—net proceeds \$70.10, which I had \$125.25 of liquidating the entire debt. Our thanks are due the noble-hearted ladies for their self-sacrificing interest manifested in this worthy enterprise. We hope now that the country people will pay the balance of the debt.

—Howe. W. F. Clark, March 14: The meeting closed at Howe on Tuesday night. Fine interest at the close—forty of fifty men came forward for the prayers of the church. We had quite a number of conversions, among whom were ten or twelve of the leading business men of the town. I trust the revival influence will continue until all the hearts shall be savedly brought to Christ, and bless the Lord for his good and his good people in their labor of love. I will be with Bro. Archer next week at Sherman, the week following at Pottsboro, and the week after at Basson Springs, on the 6th of April with Bro. Milam at Clarksville. My address in the future will be Dallas, care of Shaw & Blacklock.

—Trinity. A. J. Frick, March 11: Our first quarterly conference was held last Saturday, and we are happy to report it a success. A liberal assessment was made for the parsonage in charge; the money was raised fifty dollars over last year. Quarterly well nigh up. We are all in good spirits, hoping and praying that success is awaiting. Our first presiding elder came on Friday and stayed till Monday evening; preached three well developed sermons to large and attentive congregations, held quarterly conference at a parsonage, and a juvenile missionary society with forty-one members. We are glad to report \$101 raised on our general collection in cash and contributions; also nearly all our district parsonage assessment. We were greatly disappointed in not having more than thirty with us, for, indeed, we believe if she had been here we would have had a Woman's Missionary Society in addition to what was done. We believe Bro. P., when alone of the kind in spiritation of a double portion of the zealous spirit of the "society folks"; feeling the responsibility, he works all the time. May God bless him and his, and his too.

—Honey Grove. E. S. Boyd, March 13: That wonderful thing called pounding, deviating a little from the usual course, came this week striking us with an indelible force about 10 o'clock last Thursday morning, continuing at intervals with increasing momentum till about 8 o'clock at night, when a large negro man came to our doors with a large basket packed to overflowing with various articles in the dry goods line which were nice and useful, and were greatly needed and truly appreciated. Two dollars in silver were also presented us. We are very much pleased with these gifts because they are tokens of disinterested kindness and of love for the cause which we represent. We have said that this pounding is out of the ordinary course because it was not by the people we serve but by the good people of Honey Grove whom it is the good fortune of our worthy Bro. C. O. Jones to serve. The blessing of the Lord be upon them. And now if my people on Honey Grove will bring us something to eat and relieve us of worldly care, we will have more care and strength to care on the church. The good Lord bless you and help you do your duty.

—Little, "But Enough." As Merrett said of his wound. We refer to Dr. Pierce's Little Pills, which are small, swift, and sure, in cases of sick headache, biliousness, constipation, and indigestion.

—Canton. J. C. Calhoun, March 16: Glad to tell you that this preacher and his wife now enjoy the comforts of the new parsonage. We moved into it last Wednesday. The house is not yet quite complete, but the carpenters are pushing the work rapidly to completion. When finished the Canton circuit will have a perfect gem, which will do great credit to Methodism here. We expect to try to organize a "Ladies Aid" Society, by which we hope to be able to furnish the parsonage out and out for the next preacher read out to Canton.

—Houston. Jno. E. Green, March 14: A memorial service, in honor of our sainted Bishop McVeyre, was held in Shearn church last Sunday night. The Methodist congregations of the city, including German brethren, united in the service. The several pastors and Bro. J. E. McCashan, layman, delivered addresses on the life and work of the great leader of the Methodist hosts. The service was impressive and profitable. The large gathering of Methodist people, as they realize more fully our great loss, seemed to catch more of the missionary spirit, and we trust they will henceforth have greater love and appreciation of our Methodistism.

—Kingston Circuit. J. T. Stanley: I noticed some time since a very significant hint to correspondents to confine themselves to news in writing for the paper. Well, we have a few new things we would like to call your attention to. First, we have a brand new fence around our camp ground. (Harrell's). The camp-meeting will embrace the fourth Sunday in July; and we should very much like to have you, Mr. Editor, with us. Then we have a new garden fenced; which also embraces our fruit trees; two rooms of the parsonage newly papered, and paper enough in the house for another third. We will finish up our new church at Celeste in the near future. This circuit has eight church organizations; four of which worship under their "own vine and fig tree."

—Meridian. W. V. Jones, March 14: The second quarterly meeting for Meridian station was held yesterday. Rev. E. A. Bailey, our presiding elder, was present, looking after the interest of the church. He preached a good sermon last night, and will preach again tomorrow, by a morning and evening. We had a good quarterly conference. The financial report was better than last year. The collections ordered by the annual conference are secured by good subscription. The church is in a good position for the last annual conference, but it is made up of a good, clever, liberal, religious people. We will have Bro. Mulkey with us in April, and he is praying for a glorious revival. Our faith is strong that we will have it. Pray for us.

—North Texas Female College. L. A. Kidd, March 15: In a late issue of the ADVOCATE I observe that Bro. Hughes acknowledges the amounts he has received on the subscriptions taken at Denison to build additional music rooms at the North Texas Female College. I subscribed \$50.00, and have forwarded to me—\$50 by Bro. Geo. T. Nichols and \$10 by Bro. S. C. Riddle. The following amounts have been subscribed in the last month: Mrs. S. K. Hooper, \$10; J. F. Crisler, \$10; Mr. J. W. Hearne, \$30; Roberts, Hardwick & Taylor, \$25; Fielder & Bro., \$10; Farnell & Co., \$10; H. Miller, \$25; N. L. & C. M. Andrews, \$10; Marshall, \$10.

—Frazar. J. T. Hosmer, March 13: Our second quarterly conference has come and gone. Bro. Haralson, our presiding elder, arrived at the parsonage, in Greer county, last Friday, and left for Vernon yesterday. He came, as he always does, with a pleasant smile and many good things to say, and he knows how to say them to the salvation and edification of the people. Saturday was a cold day—snowing some, so our charge was not very well represented on account of the inclemency of the weather. Sunday we had two good sermons, all of the Holy Ghost, and a very interesting one. M. K. Irvin, our junior preacher, is alive to the work committed to his charge, doing good work for the blessed Master and his church. We have such work to do in visiting, collecting our congregations, organizing, etc. Our charge is indeed a mission charge, and by the grace of God we expect to have our people organized and all in church work ere the annual conference convenes.

—Dallas Preachers' Meeting. Dallas preachers convened Monday morning at Floyd Street Church. Present—Wm. H. Hughes, president; Fuller, Manning, Brown, Smith, Religious service by Bro. Manning. Floyd Street—Several conversions, four accessions. Pentecostal meeting at 5 o'clock. The purchase of parsonage lot will be closed this week. The meeting will be continued during the week. E. Campbell, editor of the ADVOCATE, preaches next Sunday at 11 o'clock.

—Trinity and Oak Lawn—Services at Oak Lawn well attended. Bro. Reynolds in the morning and Bro. Manning at night preached at Trinity. Contract let for papering and painting of Trinity Church.

—Mission—Bro. Manning reports an interesting Sunday school. Bro. Hughes at Key service in the morning. Bro. W. F. Clark preached at night service. The contract for church on Ross and Allen streets let today.

—Oak Cliff—Preaching morning and afternoon at Oak Cliff. Good congregations at West Dallas at night service. Good Sunday-schools. Work commenced this week on Oak Cliff Church.

—Kildare. J. W. Lively: We ran down to this town to be with Bro. Hudgins in a meeting. Found him earnestly at work, and his people getting greatly blessed of the Lord. Bro. Pickett, once their pastor, was on hand, and, as usual, was dealing out some straight-forward truths to the people against all ungodliness. Sin and Satan were stirred, but the angels were hitting everybody's home. For years they have not had it this way. Quite a number claimed conversion; twenty-five have become Methodists. To-day many were seeking the grace of entire sanctification. Both men and women, not a few, gladly heard the word that said, "You are now a present delivery from all sin, both actual and latent, or original, as our discipline states it. We were struck with the stir that there is a powerful shedding of sin, and a certain popular form of sin, as riding on Sunday trains, dress going, tobacco, card-playing, etc. Deep conviction was on the church, and they were moving to try their collective hands toward the money to Rev. W. W. Pinson, San Antonio, Tex. H. S. Thralle, Pres. Board of Miss. W. T. Conference. SUGGESTION: March 13.

—NOTICE. Change. Rev. Thomas H. Baker has been appointed to Martindale mission in place of Henry T. Pitman, who has given up the work.

—J. W. JOHNSON, P. E. CENTER, TEXAS, March 12.

—Fort Worth District Conference. The district conference for Fort Worth District, Northwest Texas Conference, will convene at Alvarado, on Wednesday, May 22, 1889, and close on Saturday at 10:30 a. m. The district Sunday-School Convention will be held at 3 p. m. Thursday. Let every member of the Sunday-school in the district send at least one delegate. The missionary anniversary will open at 8 p. m. Friday. Recording stewards will please see that their quarterly conference records are on hand for examination. J. F. COX, P. E.

—A PLEASING SENSE. Of health and strength renewed and of ease and comfort follows the use of Syrup of Figs, as it acts in harmony with nature to effectually cleanse the system when constive or bilious. Sold in 50c and \$1.00 bottles by all leading druggists.

Why is it so many suffer from rheumatism, aches, pains, kidney diseases, liver complaints, heart affections, etc? It is simply because they will not come and be healed. All diseases begin from a want of iron in the blood. This want of iron makes the blood thin, watery and impure. Impure blood carries weakness and distress to every part of the body. Supply this lack of iron by using Hood's Sarsaparilla. It will purify the blood, and you will soon find yourself enjoying perfect freedom from aches, pains and general ill-health.

—A CHANCE TO GET TWO GOOD BOOKS, AND AT THE SAME TIME HELP THE FAINE AND THE LANE INSTITUTE. Dr. Rogers of the Illinois Conference of our church is the author of a small treatise on baptism. I heard Bishop McVeyre give it a strong endorsement from the chair during the session of the Conference last November.

Brother Rogers offers to give for my work the entire profits of all the copies ordered through me. It is well bound, price twenty-five cents. Miss Annie M. Barnes has written one of the most interesting books of the day, "The Life of David Livingstone," published by our house. Name your price in dollar postpaid. They allow her forty cents on every copy she sells, or that is sold through my office. I will send you a copy of my work half this amount on every copy sold through me as her agent.

You cannot get a better or more instructive book for your Sunday school library, your children, or for yourself. The book, too, is one of the most handsomely bound that has ever been sent out by our house. It would make an elegant birthday or holiday present. Send me one dollar and get this book. By so doing you will not only help in a good cause and get a valuable gift for some young person, but you will encourage the commendable efforts of a young lady who deserves the love of our church. Fraternally, W. C. DUNLAP, COVINGTON, LA.

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WEST TEXAS CONFERENCE. To the Preachers of the West Texas Conference:

The missionary money has come in so slowly this year that we have not yet been able to pay our domestic missionaries one dollar. The first quarter's appropriation should have been paid by Feb. 1 at least. What quarters are now due, and the money not in hand, are wholly dependent on the appropriations for support. They need the money; they ought to have it. With it to get it for them? Their stewards, the pastors, I am in receipt of a letter asking if this money is to be paid, and auring me it is the last drop on which the work leans. One missionary wants to know if he can depend on it. If not, he must go to something else in order to live. Besides this consideration of simple justice, a late beginning does not promise a good ending. It will be difficult to catch up with this accumulating deficit and come out of the year with a clean balance sheet. Some allowance is due for the excessively bad weather of this winter, but now that the spring is opening up let the first interest be paid to the missionary collection. Let us pay off the first and second quarter drafts at once. Respectfully, W. W. PINSON, Treasurer.

There will be a meeting of the fiscal members of Farmer circuit at Hawkins Chapel, March 30, at 2 o'clock, p. m. (Object: To thoroughly discuss the dues of our members. S. J. VAUGHAN, FARMER, TEXAS, March 12, 1889.

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TO PURIFY AND BEAUTIFY THE SKIN Cuticura Remedies



My daughter, Mary Cecilia Birtwell, was afflicted with the worst case of eczema ever seen by the doctors who treated her. She was literally covered from head to foot with scabs. These physicians tried their best to cure her, but I believe they were only experimenting. They kept experimenting for over ten months, but, instead of getting better, the child got worse, and I did not know what course to pursue. My wife took her, after we had paid all we could afford for medical treatment, to a medical college in New York. There, some twenty or thirty doctors assembled, but the case baffled them all. My wife had to go every day, and sometimes twice a day. In fact, the medicine they gave her did not have time to act, even if it was changed so often by orders of the doctors. The latter part of January, after everything had failed, and patience and money were both exhausted, I made up my mind to quit all doctoring and try the CUTICURA REMEDIES. I did so, and now I can say that my daughter is cured, sound in health, and well, to the surprise of hundreds.

The druggist, Mr. H. M. Krueger, corner Chautau and East Second, is so much astonished at my cure. The CUTICURA REMEDIES have worked a complete cure, and we have used but a little more than three-fourths of a bottle of CUTICURA RESOLVENT, and a proportionate amount of CUTICURA SOAP. I am ready at any time to make affidavit that my daughter had the worst case of eczema, as the doctors all admit, ever seen in this city, and that she has been cured solely by the CUTICURA REMEDIES, after the best physicians and remedies failed.

I shall be glad to have any one call upon or write me who has a child similarly afflicted, or any person who is troubled with a skin disease, that he may see for himself what your CUTICURA REMEDIES have done. I do this in gratitude for the cure that has been effected in my case. CHAS. E. BRINOLD, 295 Grand Street, St. Louis, Mo.

For cleansing, purifying, and beautifying the skin, and curing every species of agonizing, humiliating, itching, burning, scaly, and pimply diseases of the skin, scalp, and face, and humors, blotches, eruptions, sores, scabs, crusts, ulcers, swellings, abscesses, tumors, and loss of hair, whether simple or venereal, the CUTICURA REMEDIES are simply infallible. CUTICURA, the great skin cure, instantly allays the most agonizing itching and inflammation, clears the skin and scalp of every trace of disease, heals ulcers and sores, removes crusts and scales, and restores the hair. CUTICURA SOAP, the greatest of skin beautifiers, is indispensable in treating skin diseases and baby humors. It produces the whitest, clearest skin and softest hands, free from pimples, spots, or blemish. CUTICURA RESOLVENT, the new blood purifier, cleanses the blood of all impurities and poisonous elements, and thus removes the cause. CUTICURA REMEDIES are the only infallible cures for every form of skin and blood disease, from pimples to scalds.

CUTICURA REMEDIES are sold by druggists and chemists throughout the world. Price: CUTICURA, 5



RADWAY'S PILLS

The Great Liver and Stomach Remedy For the cure of all disorders of the Stomach, Liver, Bowels, Kidneys, Bladder. Nervous Diseases, Female Complaints, Loss of Appetite, Headache, Constipation, Costiveness, Indigestion, Biliousness, Fever, Inflammation of the Bowels, Piles and all derangements of the Internal Circulation. Purely Vegetable, containing no Mercury, Minerals, or deleterious drugs.

PERFECT DIGATION will be accomplished by taking Radway's Pills. By so doing

Dyspepsia.

Sick Headache, Foul Stomach, Biliousness, will be avoided and the food that is eaten contributes its nourishing properties for the support of the natural waste of the body.

Observe the following symptoms resulting from Disorders of the Digestive Organs: Constipation, Inward Piles, Fullness of the Head, Acidity of the Stomach, Nausea, Heartburn, Distention of Food, Fullness or Weight in the Stomach, Sour Eructations, Sinking or fluttering of the Heart, Choking or suffocating sensations when in a sitting posture, Dizziness of Vision, Dots or Webs before the Sight, Fever and Full Pulse in the Head, Difficulty of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Chest, Limbs, and Sudden Flushes of Heat, Burning in the Flesh. Few doses of RADWAY'S PILLS will free the system of all the above named disorders. Price 25 cents per box. Sold by all druggists. Send a letter stating to DR. RADWAY & CO., No. 32 Warren Street, New York. Information worth thousands will be sent to you. TO THE PUBLIC: Be sure and ask for RADWAY'S and see that the name "RADWAY'S" is on what you buy.

Spring Birds, Spring Flowers, Spring Music.

Are just at hand. MEDICAL SOCIETIES and others do well who read of the season with the practice of CANTAS or Glee Collections.

Among many good Cantatas, we publish THAYER'S HERBERT AND ELSA, (75 cts. \$2.75 per doz.)

ROBERTSON'S SONG OF THE BELL, (60 cts. \$5.40 per doz.)

BUCK'S 40TH PSALM, (\$1.00, \$9.00 per doz.)

RUTHERFORD'S BISHAZAR, (\$1.00, \$9.00 per doz.)

ANDERSON'S WRECK OF THE HESPERUS, (65 cts. \$5.75 per doz.)

BUCK'S MENTO, (\$1.50, \$13.50 per doz.)

THORNTON'S HEROES OF '76, (\$1.00, \$9.00 per doz.)

HODGES' REBUCK, (65 cts. \$6.00 per doz.)

ANDREWS' RUTH AND BOAZ, (60 cts. \$6.00 per doz.)

SCHOOL COMMITTEES, SUPERINTENDENTS AND TEACHERS cannot do better than to adopt our New, Tried and True School Cantatas. All good quality. No money asked for trial. No money asked for trial. No money asked for trial.

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JESSE FRENCH, Piano and Organ Co. CARROLL, NASHVILLE, TENN. In writing mention this paper.

EASTER MUSIC

THE KING OF LOVE, I. R. MURRAY. SAVIOR VICTORIES, J. E. HALL. EASTERN MORNING, J. E. HALL. THE RISEN CHRIST, J. E. HALL.

THE PLACE WHERE JESUS'S NAME IS

"All the missionary reports dwell on the wonderful results of women's work among the heathen. One of the most remarkable comes from Madura, in the Indian Archipelago, and is published in the Missionary Herald. It appears that a Bible woman gathered a little class of native women together, and used to speak to them about Jesus, reading to them and explaining his life of love. One day a woman who had been a most attentive listener interrupted her with: 'Are all the things you read and tell us about Jesus written in that book?'"

"Yes, and much more than I have yet told you."

"I want a book like it; will you bring me one to-morrow?"

"Yes, I will bring one; but of what use will it be to you? You cannot read it."

"But I must have the book that tells about Jesus."

The next day, when the book was given to her, she clasped it eagerly with both hands, and pressed it lovingly to her lips. Then opening the book, she said:

"Show me the place where Jesus' name is."

As soon as it had been pointed out to her she kissed the sacred page reverently. Before the Bible woman left the happy owner of the Bible asked that the place might be marked so that she would always find the name of Jesus.—[Australian Christian World.

ESTEY PIANOS & ORGANS are the best and cheapest because they excel and outwear all others. Sold at low prices on time or for cash. Fully warranted. Send for illustrated catalogue.

ESTEY & CAMP, 916 & 918 Olive St., ST. LOUIS. MENTION THIS PAPER.

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SEEDS GIVEN AWAY. Buckeye Bell Foundry, Vanuzen & Tift, Cincinnati, O.

BUCKEYE BELL FOUNDRY. Vanuzen & Tift, Cincinnati, O.

McShane Bell Foundry. Cincinnati Bell Foundry Co.

Devotional.

NEARER MY GOD TO THEE.

Nearer my God to Thee. List to those wavering, faltering tones, Earth's dwells within their cadence. Sorrow's wail, and sorrow's moans; For an idol has been shattered; Lord, thy mercy let us see; 'Tis above a bier they are singing— Nearer my God to Thee.

Nearer my God to Thee. What can mortal aid avail? Low in yonder narrow casket, Rests a form serene and pale; Earth's perplexing cares are over; And the prisoned spirit is free; Greet with rapture, angel loved ones— Nearer my God to Thee.

Nearer my God to Thee. Let thy grace be all sufficient, For the anguish-stricken souls; May the blivens not submerge them, Though in stormy wrath they roll; In the hour of deepest sorrow, Let thy wondrous love be free; Calm the troubled waters, Savior— Nearer my God to Thee.

Nearer my God to Thee. When earth's pilgrimage is ended, And we stand upon the shore Of that broad and trackless ocean, Waiting the pale boatman's oar, When our ills are all forgotten, And we have solved life's mystery, Lo, through the shadows, heaven's sunshine— Nearer my God to Thee.

Nearer my God to Thee. No more trials, nor more heartache, Safe beyond the darkness mist; Beautiful home, eternal mansion; Welcome them in snowy garments, Shout the anthem glad and free, Perfect rest, and life eternal— Nearer my God to Thee.

WILLIS, TEXAS. —Katie W. Turner.

"RELIGION CONSISTS IN A HOLY LIFE"

Guthrie illustrated the emptiness of a mere profession by the simile of a tree lying across the path, apparently a fair and mighty object; but the foot lightly placed upon it breaks through the bark, and sinks down into the body, for insects and poisonous fungi have attacked the core, and hollowed out the heart. "Take care," said he, "that your heart is not hollowed out, and nothing left but the crust and shell of empty profession."

There are some who began the Christian life full of warmth, ardor, and zeal, who are still regular attendants at religious services, but scarcely the fruit-bearing branches that witness nearness to the Master; it would be possible to live beneath their roof in a state of unconsciousness as to religious influences, which certainly ought not to be the case with any who name the name of Christ. Religion is not a matter for Sundays only, for outside respectability, or even a mere matter of subscriptions and religious work, but it is a vital every-day concern, affecting the heart. It is an easy thing, but a dangerous condition, for us to glide into the customary groove of attending meetings and performing good works, thereby increasing our responsibilities the more, while our own souls are full of worldly tendril. It has been truly said that it costs but little nowadays to multiply copies of the Bible in our homes; our personal concern must be that God's word is hidden within our hearts, and that it is the rule and chart whereby we are steering the bark of our every-day life, not only in perilous places when storms seem threatening, but when all around us things betoken fair weather and prosperity.—[Quiver.

shadows lengthen, may the treasures laid up in heaven give us a familiar, home-like feeling as to the mansion where they shall be our gain, and the very hopes whose failure cast a cloud over earlier years may thus shed over our declining days a genial light, that shall grow brighter and brighter, till it is merged in the pure radiance of heaven.—[Dr. A. P. Peabody.

THE REASONS WHY.

How different people come into the kingdom of heaven. We were at a prayer-meeting the other evening, when the pastor asked those present to state in a single sentence the direct occasion, so far as they could determine it, of their coming into the Christian life. Fifteen or twenty testimonies were at once forthcoming, and it might almost be said that no two were precisely alike. A mother's prayer and efforts, a Sunday-school teacher's word in season, a sermon in a tent, an expressed longing of a friend, the tender interest of a pastor, a series of sermons printed in a newspaper—these were a few of the human instrumentalities to which the speakers ascribed their conversion. The substance of their testimony was, in short, that they had become Christ's followers because, a long or short while ago, somebody had cared enough for their souls to point them to Him.—[Congregationalist.

Marriages.

HILL-SPENCER.—At the residence of the bride's father, Feb. 27, 1889, by Rev. Jno. W. Blackburn, Mr. Henry Hill, of Forestburg, Texas, and Miss Lou Spencer, of Rock Hill, Texas.

STEWART-DILLABENT.—By Rev. Wm. A. Edwards at the bride's father, in Mt. Pleasant, Texas, March 18, 1889, Mr. Geo. Stewart, of Sherman, and Miss Millie Dillabent, of Mt. Pleasant, Texas.

WILSON-EDWARDS.—By Rev. Wm. A. Edwards at the M. E. Church, South, in Mt. Pleasant, Texas, Feb. 27, 1889, Mr. W. H. Wilson, of Collinsville, and Miss Carrie L. Edwards, of Mt. Pleasant, Texas.

GREEN-HERBERT.—At the residence of M. H. Smith, Hawkins, Texas, Feb. 27, by Rev. Wm. A. Edwards, Mr. W. T. Green and Miss Lillie Herbert.

WARR-FLANAGAN.—By Rev. R. M. Powers, in Texas, Texas, March 11, 1889, Mr. John A. Warr, of Longview, Texas, and Miss Horace B., daughter of Hon. Webb Flanagan.

Obituaries.

The space allowed obituaries, twenty to twenty-five lines of about 70 words each. The privilege is reserved of condensing all obituary notices. For desiring such notices to appear in full as written, should remit money to cover excess of space, to wit: at the rate of ONE CENT per word. Money should accompany all orders.

PETRY CAN IN NO CASE BE INSERTED.

Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price 60 cents per copy.

CRUTEFIELD.—Robert A. Crutefield was born in Graves county, Ky. Died of consumption at his father's residence near Madisonville, Texas, Monday night, at 11:30, Jan. 28, 1889. His mother was a kind and true friend, and had a host of friends. He professed religion and joined the M. E. Church when young, and had many friends. He was a true and devoted man until his death. His wife spoke of death often and said he was ready to go at any time. Before he died he talked to the family, asking in perfect health, she seemed exceedingly sad. He met his heavenly father, and telling them not to grieve for him. He bore his suffering with Christian fortitude and patience. Every thing he loved, and every friend he loved, he left behind him. He was a true and devoted man until his death. His wife spoke of death often and said he was ready to go at any time. Before he died he talked to the family, asking in perfect health, she seemed exceedingly sad. 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