

The Texas Christian Advocate.

SUBSCRIPTION, PER ANNUM, \$2 00.

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

TO PREACHERS, \$1.00.

VOL. XXXIV.

DALLAS, TEXAS, THURSDAY, FEBRUARY 16, 1888.

NO. 23.

TO CALIFORNIA AND RETURN.
REV. SAM'L. P. WRIGHT.

San Diego is situated on the bay of the same name, and is 120 miles south of Colton—the nearest point on the Southern Pacific Railroad—and fifteen miles north of the Mexican line.

When the King of Spain expelled the Jesuits from Baja, or Lower California, he sent the Marquis de Croix to civilize Alta, or Upper California. The viceroys appointed Padre Junipero missionary president of the province, and gave him fifteen friars from the convent of San Fernando as assistants. The padre, with his company, landed at what is known as Old Town, July 1, 1769, and fifteen days after the foundations of the old mission were laid on the hill overlooking the river at this point. A portion of the ruins of the old Presidio is still to be seen. This was the first mission in the chain which the zeal of the church of Rome extended as far north as Sonoma county. It had varying fortunes. Having been moved from their first site, the headquarters were established six miles up the San Diego river, where the buildings and their whole contents were burned during the night of Nov. 4, 1774. Two years later the rebuilding of the church and quarters was commenced, but they were not finished until 1784. It is the ruins of these buildings that may be still seen at this spot.

The municipality of San Diego is the oldest in the State, the Pueblo having been organized Jan. 1, 1835. Considering the advantages of its location San Diego seems to have been very slow in making any development until within a very few years past. Not until May 29, 1851, did it have a newspaper, the publication of which was suspended in 1856, from which time no newspaper was published here until October, 1868. The growth and development of the place in the last two or three years has been phenomenal. From a population of from 3000 to 5000 three years ago to a present population of 25,000, is what I heard claimed by citizens. The value of property and the wealth of the people has shown a like wonderful growth. Assessed value of property in 1880 was \$5,540,325. In 1886 it was \$13,447,547, and in 1887 it is \$18,737,000. There are now six daily papers published here, three weeklies and four monthlies.

The hotels are excellent, first among which stand the St. James, the Horton House and the Florence. The last named stands upon what is called Florence Heights, a lofty eminence overlooking the bay. Some of the buildings are very fine. The Pierce-Morse building, corner of E and 6th, if I remember correctly, is one of the finest I have seen anywhere. Five stories high and fitted in every part for offices, an immense business is carried on within its walls. Diagonally opposite the post-office, it is admirably located for a business point. I wish I had ascertained what it produces in rent, to give the readers of the ADVOCATE some idea of the immense way in which things are carried on here. The elevator in this building is run by a 70-horse power engine, which also furnishes several other buildings with the incandescent light.

Speaking of rents reminds me that I did ask Mr. Roberts in the office of Hubbard & Garvy to walk around the city with me and assist in acquiring some information upon that subject. He readily complied, and taking my arm lead me to the opposite corner of the street, and pointing to a very plain two-story brick building, some 25x50 feet, such a one as would cost, exclusive of lot, some three thousand dollars in Dallas or Ft. Worth, said, "You see that building? Our firm needs a little more room and has just leased it for five years, intending to cut it into offices at our own expense. We pay twenty dollars a day for it, and have been offered a thousand dollars a month to sub-rent to another party." We walked into some small offices, 12x34 feet, built of wood and box style. The whole four could not have cost more than three hundred dollars. Their occupants told us that they paid fifty dollars per month. A little further down we went into others about the same size, and parties told us that they paid fifty and sixty dollars per month for them.

A Fort Worth man, whom I met, had leased a lot for five years for one hundred dollars per month, had erected at a cost of \$8500 a corrugated iron house, two-stories, upon it, and had rented it for six hundred dollars per month.

Such a rush I never saw anywhere. Everybody is in a trot or nearly so. If a man who is a millionaire as to time were to go there he would get in a hurry. If he did not he would get run over, that is all.

Do the readers wish to know what business is being done to cause such a rush? All sorts, but principally real estate. It is incredible how wild these people are. No price is fabulous. Nobody knows how many real estate agents are in San Diego. I do not think it is an exaggeration to state at a venture that three-fourths of the business houses in the city are real estate offices. How they do advertise! Out of his little pigeon-box of an office the agent rushes with chalk in hand, and upon one of his nu-

merous bulletin boards spreads the news of a splendid bargain that is in his hands "until 10 a. m. to-morrow," when this unprecedented offer will be removed from the market. While he writes, a half dozen "tenderfees" have gathered, gazing around him. Why, as incredible as it may seem, some of these agents actually hang placards, advertising themselves and their bargains, around the canopy top of their phaetons, that they may, in their drives on the beach with their wives and children, utilize the time and place in preparing to turn the honest penny. I saw a turnout at church decorated in this manner.

You see the rush everywhere. You feel it when you go after your mail. If one has not directed letters to be sent to the care of some friend who has a box, his chances of getting them are slim. With three general delivery windows, one can never get nearer than thirty to forty feet upon first going. One hour and a half to two hours is what is required to make one's way to his turn at the window. I asked a gentleman why the government had not been petitioned for better accommodations. He answered me that it had been done time and again. Says he: "We have telegraphed a thousand words in one message, begging for relief, but somehow we fail to get it."

My next letter will give such description of the bay and beach as I am able; also of the suburbs of San Diego. In it I will also try to offer some rational ground for the Pacific Coast boom and its continuance.

THE ECCLESIASTICAL BEGGAR.

"It's a shame, it's a downright shame. Such contemptible conduct ought to be denounced and the offender punished."

"What's the matter now, Uncle Billy? Who is the offender you would have punished?"

"Why our preacher has been begging again. It makes me blush to be with him. I gave him a good talking about asking Brown for that fine gun of his; for Brown had been talking about Methodist preachers being beggars, and I told him it was just because he was prejudiced against Methodist preachers; when he called my attention to the fact that my own preacher was not entirely clear, far, said he, 'don't you remember when you and your preacher were in Bro. Seward's store how he picked up a piece of tobacco and said, Bro. Steward, charge this to the Lord? What do you call that but begging? Then after that to have him, right in my presence, to say, 'Bro. Brown, you never did make me a present; give me that gun; it will just suit me; you can get you another.' It was too much; and Brown smiled, and winked at me so contemptuously that it made the goose-bumps rise over me. As we walked back home I told him how such conduct was viewed by others, and how it would injure him in his ministry. I have just heard through Sister Farewell that he had been teasing her by begging for her buggy. It would just suit him, and she contemplated getting a carriage any way; he thought she ought to do that much for a poor Methodist preacher."

"Uncle Billy, he don't call that begging."

"That may be, but it is nevertheless."

"He has gotten in such a habit of it that it seems to come natural, but are we to put up with such conduct as that? The tramps that are going around from door to door begging for a single meal to relieve their hunger are denounced as unworthy the confidence of all honest people; but here is a man that begs on a larger scale, and he is received by respectable people; why is that?"

"Uncle Billy, your question is easily answered, the ecclesiastical beggar is a preacher, and belongs to the most respectable denomination in the nation, while the tramp that begs for bread has no honorable backing; and after all, Uncle Billy, isn't the church to blame to some extent for all this? Don't you remember when old Brother B. was on our circuit and he went to Bro. Jones and got a half bushel of potatoes and two dozen eggs and a pound of butter, and said nothing about it at the quarterly meeting? And don't you remember when Bro. Steward went to Bro. Jones for quarterage he told him he had paid his to the preacher. And don't you remember how Brother C.—who, by the way, is not a Methodist preacher, but a minister in a respectable church—told us how he had to borrow money from his members and just give them credit for that amount of church dues in order to get enough to live on? Now, Uncle Billy, what do you think ought to be done with members of the church who force their preachers to such unbecoming tricks in order to get a living?"

"They ought to be labored with to cure them of such meanness, and if they won't cure, I say cut them off; and I say cut off such preachers as go whining around about their needy circumstances and begging. Are we never to cure these disgraceful evils? Let us begin at once to cure by first paying our preachers a competent salary and make every member help pay it, according to their several ability; and, secondly, if our preacher goes round hinting for

presents, we will give him no orders and that we know that begging is just as disgraceful in preachers as in tramps, and if that don't cure him we will make complaints against him at the next conference. We must stop this thing to save our character. What say you?"

"Uncle Billy, I think you are right; and the sooner we begin the better."

"We owe it to our preachers and to ourselves to cure these evils, for these ecclesiastical beggars not only get in the stewards' way and keep the charges from getting due credit for what they are doing, but they make it fearfully hard for the next preacher that comes on the work."

"Now, Uncle Billy, I am going to send the result of this interview to the ADVOCATE, and if they will publish it we will have another talk about some little things that ought to be corrected sometime before long."

HOPKINSON.

EDEN'S FINAL DRAMA.

BISHOP J. C. KEENER, D. D.

I see that you keep yourself in proper equipoise, Mr. Editor, despite the advice pressed upon you from several quarters that you should carefully "read between the lines" of what has been suggested in respect to the site of Eden. But when critics encourage and protect each other, is it not plain that the atmosphere of this fascinating theme has imparted to them somewhat of the "time of man's innocency?"

But we can patiently afford to be advised, for we have at last secured a firm footing on the banks of the Ashley—the first that has been found for centuries—upon the fossilized relics of the Original Home of Man. Here we can make a stand for the Mosaic record against the speculations of those Cosmogonists who toss the history of creation about as a kitten plays with a ball. These relics tell a wonderful story. As far back as 1850 Professor Agassiz pronounced the remains of marine vertebrata in the Charles-on basin to be "the greatest cemetery he ever saw." And Prof. Tuomey's report said: "The most remarkable feature of the fauna of the period of the deposition of these beds was the vast number of cartilaginous fishes. It would seem as if about the close of the Eocene period these voracious monsters, conscious of their approaching end, had congregated here to die." At that time but few specimens of the remains of quadrupeds had been found upon the Ashley. Collectors had been searching in the marl beds, not in the overlying beds. Since then a vast deposit has been uncovered of fossilized bones and teeth of mastodon, megatherium, diatherium, elephant, deer, horse, cow, hog, muskrat, intermingled with the remains of marine animals and phosphate nodules.

These phosphate rocks and fossils lie intermingled but two or three feet below the surface and nearly parallel with it, extending over many miles, yielding an average of over 600 tons to the acre. They contain sixty per cent. of "bone phosphate." The working of these beds has come to be an industry of amazing proportions. As much as 432,757 tons have been taken out and shipped this present year, and during the past eight years the enormous sum of 2,546,143 tons. The whole tonnage of lake, river and ocean steamers in the United States is 1,221,206 tons. So that the product of these Carolina beds would have loaded them twice over with full freights. Large ships and steamers and fleets of dredges and flots are employed in the working and exportation of this fossil and phosphate wealth. Millions of dollars have already been realized from this burial place of the antediluvian world. The beds are exhausted; far more so than the Siberian deposits of gigantic elephants, great as they have proved to be.

We naturally inquire: Where did this mass of bones come from? They once lived. How did these herbivorous and carnivorous herds meet together; these marine and land creatures? What sound called them? They must have lived together, to have been buried together. How is it that the more domestic animals, which are always found on the outskirts of men, if not with them, are also mixed with these saurians as well as with the huge mammalia? How came it that they all sleep high and dry, near the very latest formation and within three feet of the earth's surface? Nor could they possibly have been floated here. They are *in situ*, "in place," where they fell, there they lie. Had such a float started from the shores of Europe, it must have speedily been strewn over the waves and found its rest in 10,000 distinct burial places at the bottom of the ocean. On the other hand, how could the huge, swollen carcasses of quadrupeds have been detained in one spot until their remains could form an evenly-disposed stratum and be covered over by red and yellow soil?

The Noachian flood doubtless did its share of the work, and that quickly, with these and all air-breathing creatures that inhabit the land. Yet in these mighty records, which no mind, however speculative, can afford to pass by, there is

disclosed a history which must have preceded that universal disaster.

As these creatures of field and flood were widely scattered over the waters and the estuaries of the continent, not only for subsistence, but by the laws of their distinct natures, the imagination of man cannot supply a satisfactory theory for their simultaneous herding just before the instant of their destruction. Within a limited area, those who heard the first mutterings of the universal storm and were near by on the hills would seek shelter in grots and caverns, in company with man himself. But the action was too rapid, too wide, and, in the nature of such overflow and such pluvial torrents, after the first half hour there was no opportunity afforded man or beast for flight. So, whatever means was employed for massing these herds, it must have preceded the flood by many weeks or months.

The buffalo slowly started its long lines of movement and came in thousands to the appointed place of rendezvous. The huge bulls and cows of the mastodon and the elephant took up their stately march as to a funeral; the elk of vast strength and width of antler; the light-footed deer; the lion, with lordly gait erect, one of God's police; the cautious, soft-stepping tiger, his rage for blood hidden behind the beauty of his skin; and all the lesser tribes of creatures—the boar with foam upon his tush; the furtive wolf, now walking meekly in line with flocks of docile sheep; the bearded goat, with port of dynasties unborn; last of all, the horse, with quivering life restrained—all these and many more, as if by preconcerted signal, conveyed to the one center. Why not? They were about to leave their bones, at the bidding of their Maker, upon the plains of earth, or else to contribute the noblest of their kind to a world that should come after.

Doubtless instinct had brought the older individuals of them more than once back to the first centre of animal life, to enjoy its salt-licks and its luxuriant herbage, well charged with grateful phosphates, until the motion of herds had marked traces and lines of travel reaching far away from the precincts of Eden to distant pasture grounds.

Along with these there could have been seen flocks of birds stretching their flight from every quarter of the heavens. The wavy columns of the snow-white swan, crimson-plumed flamingoes, screaming eagles with light devouring eye; the strong winged goose, diling the sky in his flight with clarion call; the brilliant, noisy parrot; the richly colored bird of Paradise; the tiny humming-bird as flocks of sunshine waiting with the flowers; the peacock trailing his gorgeous wealth, and pigeons swift of wing, ever at the service of man, and among them the very one that by and by brought out of the ocean's waste an olive leaf! These lighted, or rose or circled over these beautiful plains of tropical verdure, dotted with islands of richly laden fruit trees and forest growth that still remained to man.

We can scarcely surpass the truth in trying to paint the life and color of this part of the home of the race, originally planted by God with every tree that is pleasant to the sight and good for food, as it gleamed under the golden haze of its setting glory. Nor of the event about to transpire would it be possible to surpass the reality in attempting to realize the minute ordering and preparation which the Divine presence outlined in His direction to Noah. And when the final hour came everything was ready and went forward as if by the exact weight and measure of a creative purpose.

The extended plain and surrounding hills of Western Eden formed a shallow basin, destined presently to become the scene of the great catastrophe, and the recorded evidence of the truth of sacred history. Through the centre of this fertile plain there ran Eastward a clear, wide stream. The Eastern entrance to it was bounded by a cliff, whose walls rose sheer like those of the Yosemite, and whose heights were crowned with beetling crags of opal, amethyst, emerald, sapphire and chrysoptasus—the angel-guarded ramparts of Paradise, where, it was thought, might be seen at sunrise and at sunset the sword of the cherubim shooting its lines of fire far out on every side. And when the night set in, the fire of God in jagged maze, dashed continuously behind the clouds that circled its top. And at the deep hour of midnight some heard the wheels of a thousand chariots, spirit driven, raging round its heights; but others heard a thousand golden lutes with organ pipes, and, at intervals, voices crying: "Holy! holy! holy!"

On the opposite side of this entrance was the crystal rapids of the "arrow-swift" Hiddekel, making its way Eastward to the sea, presently to be parted into "four heads." Between the river and the cliff lay the route of the vast panorama that presently started for the ark.

spired procession of life—wild and tame—as it moved Eastward in majestic tread and order, self segregated and self-divided into bands of sixteens and fours; the great males in front and the females following and lowing for their young now left behind forever.

The primeval year commenced about the nearest new moon to the Autumnal equinox. The rains began the 17th of the second month, say about the 8th of November. On the 1st day of November, by the command of God, Noah began to take in the live part of his cargo. The stream of moving beasts and flocks continued for one week. The birds circled in from above, all excepting the firm-stepping ostrich, who went in by the gangway, until the three decks of the mighty craft were securely stowed and the hatches fastened down. It was on Friday that the labor of the week ended, yes, of a hundred years. Noah had placed his wife and sons and sons' wives on board. As a preacher of righteousness, he had warned the vast crowds that from time to time gathered to see the world-famed structure, and, as they thought, the immeasurable folly of an old man's life. The Spirit of Christ was with him, until one window after another of the proffered mercy closed upon them and judgment alone remained.

Meanwhile, though stunned by the silent column of creatures which mysteriously confirmed the warning, yet, as the sun never shown fairer nor was the earth ever more solid under the tread of daily life, they rallied each other with timbre and dance near the ark until the very day that Noah entered it, and up to the very hour when its door was secured by the divine hand.

Then, in a few moments after, the wind moaned, the sky darkened and nature gave signs of universal distress. The tornado was already on the wing; all around its dark nipples lowered. The crash came; floods fell in huge water-spouts; the sea came in; the waters rose thirty feet in an hour, and so continued every hour for forty days and forty nights. The work of death was swift. All that breathed the air only died, old and young, man and beast, from the mastodon to the mole. For the most part they were choked where they stood not knowing whither to escape from the all-surrounding waves.

Presently marine monsters, the huge carnivorous saurian and the yet more terrific shark, were borne in. The color and scent of blood brought them in shoals. They found the feast prepared for them, upon which they gorged and fattened month by month. In two hours the plains of Eden became a lake covered with the bodies of quadrupeds, birds and men. The cutting dorsal fin of gigantic sharks flashed everywhere, leaving behind them a crimson wake. Huge land carnivora and sea monsters closed in the unequal death grapple. Every hour brought in fresh schools of saurian squadrons, sea lions and huge crocodiles. Here they stayed and fattened upon fish, and the Eden of man became the habitat of gigantic creatures of the sea.

When by and by the ark grounded on Ararat, then the waters of the flood retired more swiftly than they rose. The vast congregation of sea monsters, detained too long upon the feeding grounds, were at the last stranded by the rapid exit of the water. They, too, must needs encounter the death struggle at the end of the catastrophe, as the creatures of the land had at its beginning. All their bones were mingled together and formed the greatest of cemeteries on the banks of the Ashley.

It was probably at this period of reconstruction and subsistence that the high plateau itself of Eastern Eden, the parterre of heaven, with its groves of glory, where Adam and Eve ate and drank before God, now disappeared, with the other features of that part of Eden. Havilah, Ethiopia, the "Cadam" Assyria, circled and watered with rivers; those streams whose sands were gold and pearls and gems, all disappeared, leaving us only their memories and their names. It could no longer now be said "the nearer the ark the nearer to Paradise," for the ark rested on a far distant shore—where, in the Orient, the world began anew; with new divisions of the human race and of human language, and new centers of animal life. To us only Western Eden remained.—*Southern Christian Advocate*, CAIRO, ILL.

ARMINIANISM AND CALVINISM.

We have been asked recently by several correspondents to state the essential differences between Arminianism and Calvinism. They ought to know that this can hardly be done in the space assigned to a newspaper editorial. It is probable they have never seen ponderous volumes filled with the discussions of the theologians on the "Five Points" in dispute between these antagonistic systems. Methodist preachers who read or study "Fletcher's Checks," and make themselves acquainted with the history of the famous theological conflict in which they were produced, will tell you that happily they have less use for them than their fathers in the ministry. And those older Methodists whose memories serve them to restore in fancy the

preaching of forty or fifty years ago, are glad that the Calvinistic controversy is not what it was in their youthful days. The situation is widely different now from what it was then. Arminianism is preached to-day by the Methodist preachers as it was by their fathers, and has proven itself the conquering theology. Calvinism is in the Westminster Catechism just as it was then, but it is no longer preached in what we call Calvinistic Churches as it was in those days. And this is the reason why our younger Methodists are asking us to point out the differences between these leading theological systems that were once in open and continual conflict. They hear Calvinistic ministers preach and the doctrine is not different, so far as they can see, from that taught in Methodist pulpits.

Arminians and Calvinists alike accept the Bible as an inspired revelation of God's will and a history of God's people; and they do not differ as to the essential and saving truth taught in the Scriptures. They can repeat the Apostle's Creed in concert and are one in regard to the essential elements of Christian character, and the rules of holy living. But with the same Bible open before them, and with like intelligence and piety—the old Calvinists used to deny this, but their sons generally concede it—and loyalty to the truth and Christ, they construct different systems in regard to God's dealing with men, that is the "Plan of Salvation." These differences, as we have said, are classified under five specific heads, which cluster about the doctrines of election and predestination.

Taking the Westminster Catechism as the popular symbol of Calvinism, it teaches that God from eternity selected certain of the human race for salvation, and totally irrespective of their merits; that Christ died only for the elect; that God makes no offer of salvation to any others—the non-elect—nor can they escape eternal wrath, however much they may desire and seek to be saved; and that all who are called, having once believed, are gifted with a perseverance that makes their salvation certain. The Arminians deny this statement of doctrine from beginning to end. They believe that God treats all men with equal consideration, mercy, justice and love, and that no one is damned for the glory of God and in vindication of God's sovereignty, that Christ died for every soul born of Adam; that an honest offer of salvation is made to all men who hear the Gospel of Christ, and to all others through the enlightenment of the Holy Spirit; and that men who have once believed may fall away and be lost. They believe in the sovereignty of God, the Trinity, the depravity of man and the future punishment of the wicked, as firmly as the Calvinists.

The differences are those that arise from a difference of exposition of the Scriptures. Calvinism claims a philosophical basis, and conforms its exposition of the Scriptures to what we cannot but regard as a fatalistic scheme of philosophy. Arminians prefer to take the plain teaching of the Scriptures in regard to Christ and his salvation, and preach a full and free salvation to all who will repent and accept Christ as their Savior. And the results of their preaching have brought in so great a revival of spiritual religion, such as has not been since the apostolic days, that they do not doubt their exposition of the Scripture is the correct one; justified by the favor of God upon their labors and the common-sense of men. The growth of the Arminian denominations has changed the whole tenor of Calvinistic preaching. Arminianism is no longer treated as a heresy, and the old Calvinism is no longer heard in the pulpits of ministers who keep pace with the growth of Christianity. In fact the Christian world through evangelical preaching has outgrown these teachings of Calvin and other barbarians, such as burning men for what the stronger party called heresy. The indefensible side of the inheritors of the Westminster catechism is that they cling to it as a symbol when they no longer preach its distinguishing doctrines.—*Central Advocate*.

POSTSCRIPT.

SINCE 1854, seventy-five Sandwich Islanders have gone as foreign missionaries.

THE value of the gifts and money secured by the pope, in honor of the Jubilee, it is thought, will reach \$20,000,000, and will be used in propagating the Romish faith.

ANOTHER important book soon to appear is an elaborated study of Christianity in the United States, by Dr. Daniel Dorechester. The work will go over the whole growth of American history, showing the beginnings of the Catholic and Protestant churches, and describing the various phases of religious thought. The writer will also aim at giving a succinct view of the progress of Christianity in the United States down to the present year.

DR. JOHN HALL is finishing the twentieth year of his pastorate of the Fifth Avenue Presbyterian Church, in New York. His pastorate has been a great success. He is a man of colossal proportions, with the smoothest shaved ruddy face of a Catholic Bishop, and all the dignity of the pope himself. His church is the wealthiest in the Presbyterian denomination, and last year \$31,758 was reported as contributed by his church to outside benevolent objects.

Texas Christian Advocate.

Old and Young.

THE COMFORT OF THE LILLY.

Lily that rises Out of the sod, Sweet pale face Turned up to God, One lesson true We learn to-day, Earthly sweetness Passeth away, Yet He that giveth The sun and rain Heaven's own beauty Bringeth again.

THE SIN OF OMISSION.

Margaret R. Sangster.

It isn't the thing you do, dear, It's the thing you leave undone, Which gives you a bit of heart-ache At the setting of the sun. The tender word forgotten, The letter you did not write, The flower you might have sent, dear, Are your haunting ghosts to-night.

The stone you might have lifted Out of a brother's way, The bit of heartsome counsel You heuried too much to say, The loving touch of the hand, dear, The gentle and winsome tone, That you had no time nor thought for, With trouble enough of your own.

These little acts of kindness, So easily out of mind, These chances to be angels Which even mortals find,— They come in night and silence, Each chill, reproachful writh, When hope is faint and flagging, And a blight has dropped on faith.

For life is all too short, dear, And sorrow is all too great, To suffer our slow compassion That tarries until too late, And it's not the thing you do, dear, It's the thing you leave undone, Which gives you the bitter heart-ache At the setting of the sun.

THE OVER-WISE YOUNG MAN.

"Be not wise in thine own eyes," says Solomon. In fact, the preacher seems to have been particularly severe upon conceited people, for he says in another place, "Seest thou a man wise in his own conceit? there is more hope of a fool than of him." Possibly, he had some of those disagreeable fellows about the royal palace who knew all there was to know and could be taught wisdom. If so, we do not wonder at his severity. The race to which he alludes has survived to the present day. We frequently see the over-wise young man at the street corner, vigorously engaged in holding up the lamp-post and puffing a cheap cigar. Sometimes he affects to be more or less a dude, and wears his hat rakishly on one side and carries a huge cane. But his chief characteristic is that "he knows it all." He usually leaves Sunday-school at a very early age, but if he happens to stay the teacher is not wise enough to explain any thing to him. He lolls listlessly about in the seat, preserving an attitude of lofty disdain, while he dingers his chain noisily or snaps his watch case. He knows too much to treat his pastor or elders respectfully, and the only person whom he ever treats with anything like politeness is the pink and white young lady with whom he happens for the moment to be flirting. He is as impervious to good advice as a rhinoceros hide is to raindrops, because "he knows it all." He will drink and smoke, and bet on the base ball game if he chooses, in spite of the entreaties of his father, for doesn't he know more than "the old man"? Yes, decidedly, Solomon was right. "There is more hope of a fool than of him."

THE SECOND SERVICE OF FOOD.

Family Living on \$50 a Year. Apart from the fact that every particle of food capable of being served the second time must be presented in attractive form under our present scheme of economy, there are times when the appetite craves the lighter dishes of poultry, fish, and lean meats, and they are so important that a brief glossary of characteristics may prove useful, the application in detail being left open to the requirements of occasions, the suggestion being made that these dishes may take the place at breakfast or family dinners of steaks or chops, or be served with either as a substitute for a large meat dish. Too much attention cannot be paid to this second service of meats; much of the success of this scheme of living depends upon it, for by it alone can the residue of unused dishes be transferred to the credit balance. A succession of roasts, steaks, chops, and never a savory rechauffe, would make a failure a foregone conclusion; for there is no more expensive fare, and the most difficult people to cater for are those who like "a good, plain table—just a broiled steak or a bit of roast." Much of the cook's success in these dishes depends upon a keen taste and appreciation of relative flavors, the general rule being to preserve individual flavors, and thus extend the variety of warmed-over dishes. While high seasonings is permissible, there is nothing more fatal than the injudicious combination of many seasonings constantly employed. The fat meats and poultry seem to call for sage above all other herbs; mint has an affinity for lamb and green peas; and beef never yields its flavor more completely than when stimulated with horseradish or mustard. A little vinegar subdues the tough fiber of meat, and, mixed with sugar, overcomes an excess of salt. A dish of sliced cucumbers with fish in any form heightens the flavor. Salt meats in hash or mince require the foil of a

vegetable component. Game rewarmed has its flavor intensified by any acid jelly. The numberless rechauffes, or warmed-over dishes, which are the glory of European cooks, are composed in accordance with these principles; for instance, brown sauces are used with beef, mutton, venison and dark game, and white sauces with the lighter meats and poultry. If acids are required, lemon juice and white wine vinegar are suitable for poultry and the white meats; dark acid fruit jellies and vinegar for the dark meats and game. The judicious cook holds in reserve for insipid dishes the least touch of that alliacious magician—old Homer's "wholesome garlic"—with which Arsinous' golden-haired daughter "crowned the savory treat." It is not every housekeeper who realizes how great is the economical importance of increasing the nourishment of such so-called small dishes by always serving with them some cheap farinaceous or vegetable food. Stale bread as toast, baked or boiled potatoes or cold potatoes warmed in gravy, or boiled rice, samp, or macaroni, make a dish of fish, chops, liver, tripe, sausages, ham, fried eggs, or omelet hearty enough to satisfy a vigorous appetite which would not be content with the mere addition of bread and butter. Only this point must never be forgotten: the success of any sauce or gravy depends upon its consistency and flavor; a thin, watery, or greasy sauce is simply disgusting; but a rich, smooth, savory sauce, whether brown or white, more than doubles the satisfaction one feels with the dish it accompanies. Learn to make a good sauce before the day passes; mark your for unate day with a white sauce instead of a white stone.

A BEAUTIFUL FATHER.

"Tell your mother you've been very good boys to-day," said a school teacher to two little new scholars. "O," replied Timothy, "we hasn't any mother." "Who takes care of you?" she asked. "Father does. We've got a beautiful father. You ought to see him." "Who takes all the care of you when he is at work?" "He takes all the care before he goes off in the morning and after he comes back at night. He's a house painter, but there isn't any work this winter so he's doing laboring till spring comes. He leaves us a warm breakfast when he goes off, and we have bread and milk for dinner, and a good supper when he comes home, when he tells us stories and plays on the life, and we cut out beautiful things for us with his jackknife. You ought to see our father and our home, they are both so beautiful."

Before long the teacher did see that home and that father. The room was a poor attic, graced with cheap pictures, Autumn leaves and other little trifles that cost nothing. The father who was at the time preparing the evening meal for his motherless boys, was, at first glance, only a rough, begrimed laborer; but before the stranger had been in the place ten minutes the room became a palace and the man a magician.

His children had no idea they were poor, nor were they so with such a hero as this to fight their battles for them. This man, whose graceful spirit lighted up the otherwise dark life of his children, was preaching to all about him more effectually than was many a man in sacerdotal robes in a costly temple. He was a man of patience and submission to God's will, showing how to make home happy under the most unfavorable circumstances. He was rearing his boys to put their shoulder to the burdens of life, rather than to become burdens to others in the days that are coming.

He was, as his children had said, "a beautiful father" in the highest sense of the word.

SWEEPING.

These whose rooms are heated by stoves have doubtless noticed that dust gathers sooner and more readily under them than anywhere else in the room. The hot air rising from the stove draws the dust as well as the cold air toward the partial vacuum created under the stove. Taking a hint from this, it is a good plan to sweep toward the stove and gather all the dirt on the zinc under it. The stove covers down the dust and keeps it from flying all over the room.

There are times, as in sweeping a large room, when one can avoid raising dust by sweeping only a small area at a time; and taking up the dirt in a dust-pan or with a carpet-sweeper as one goes along. This saves carrying a large amount of dirt over the carpet or floor, and is easier as one practices it. To sweep a room clean without raising very much dust is easy to those who have learned to use the broom with art and skill. Dust is the enemy of bric-a-brac and fine furniture, and the abhorrence of every nice housekeeper.

Some sweepers insist on moving everything movable out of a room before giving it a thorough sweeping. Others are content to move out pieces of furniture, sweep where they stood, and then move them immediately back again. This method leaves the room in order as one progresses save the immediate place where they are sweeping, and for expeditionness is preferable to the former method. The stroke in sweeping should be short and rapid; a long stroke sends the dirt into the air and fails to bring away the dirt thoroughly. The broom should barely leave the floor at the end of each stroke. The more continuous the contact of the broom with the carpet after it touches it at the beginning of each stroke, the less the dust raised. A careful sweep-

er does not omit to brush the dust as she moves along from the chair board and other places where it has settled, thus anticipating the work of the duster and leaving less for it to do.

After a carpet has been carefully swept, if it is gone over with a mop or a cloth wrung from clear water, its brightness will be increased and its cleanness also.

A BIRD SERMON.

Youth's Companion. The very first snow of the season had come; just enough to slide on, without going in over your boots.

It was a sunny November day, and Ted and Mamie were out on the terrace, all ready for fun. Mamie wore her blue hood and red mittens. Her eyes matched the hood, and her cheeks matched the mittens. She wanted the first slide down the terrace.

"Oh, please let me, Teddy!" she begged, in a happy flutter. "No," said Ted; "I'm going to slide first, 'cause I'm the oldest. 'Sides, it's my sled."

"Then you're a mean boy," said Mamie. "Say much, and I'll slide all the time," answered Ted coolly.

Wasn't it a pity that a quarrel should cloud the beautiful bright day? Mamie thought so. She had opened the window to get a handful of fresh snow, and she heard it all.

"Ted! Mamie!" she called, "I'm going to give Tony and Cleo a bath. Don't you want to see?" They came, hanging back a little. "O yes!" cried Mamie.

It was yet one of her delights to watch the new canaries bathe.

Ted didn't say anything; he didn't care much about such fun himself; but he looked on while mamie took off the cage bottom and set the cage over a glass dishful of water on the oilcloth mat.

Tony hopped to the lowest perch with an eager flutter, and dipped his yellow bill in the water. Then all at once he seemed to remember something. He looked up at Cleo.

"Chip! chip! chip!" he said. Cleo understood. "Cue-up!" she answered softly.

Then down she came, and into the water she went, while Tony stood by and sang as if he meant to burst his little throat.

When Cleo had finished her bath, he took his, scattering the water drops like rain.

Mamie looked at Teddy. "What do you think of it?" she asked, with a twinkle.

"I think Tony's a little gentleman," answered Ted, promptly. "And I'm going to be one, too. You can slide first, Mamie."

"No, you can," said Mamie. It was to see who shouldn't be first, this time! But Teddy conquered.

WHAT OUGHT WE TO DO?

Guiding Star. "Patty, come here; for I want to ask you some curious questions that my mother has been asking me. What ought we to do in March, when the wind blows?"

"What ought we to do? Why, hold our bonnets fast, that they may not be blown away."

"Yes; but that is not the answer. I will tell you what it is: We ought to love one another."

"Very true; but I did not think of that."

"Now, for another question: What ought we to do in April, when the showers fall?"

"Why, put up an umbrella, or run under a tree, or into the house."

"You have not given me the right answer, now. This is the right answer: We ought to love one another."

"That is just the same as the other."

"Yes, it is. And now for my last question: What ought we to do when May comes, with its flowers?"

"Why, 'love one another,' I suppose."

"You are right, Patty. Let the month be what it may—whether the wind blows, the showers fall, and the flowers spring, or not—just the same—every month of the year, and every hour of the day, we ought to keep the commandment of the Savior, 'Love one another.'"

A LITTLE GIRL'S TALK.

Selected. A few Sundays ago I heard a little girl's talk over her pocketbook, before church time. Her brother said to her: "Where's your money? There will be a contribution to-day."

She went to get her pocketbook. "I have two silver ten cents and a paper one."

Her brother said: "A tenth of that is three cents." "But three cents is such a stingy little to give. I shall give this ten cents. You see I would have had more here, only I spent some for myself last week; it would not be fair to take a tenth of what is left, after I have used all I wanted."

"Why don't you give the paper ten cents? The silver ones are prettier to keep?" "So they are prettier to give. Paper ten cents look so dirty and shabby. No, I'll give good things."

So she had put one ten cent in her pocket, when some one said: "I hope we can raise that three hundred dollars for home missions to-day." Then that little girl gave a groan. "Oh, is this Home Mission Day?" Then that other silver ten cent has to go too." And she went to get it with another doleful groan.

"I said: 'If you feel so distressed about it why do you give it?'" "Oh, because I made up my mind to always give twice as much to Home missions as anything else, and I shall just stick to what I made up my mind to."

Now this little affair set me to thinking: First, We should deal honestly with God in giving. "It is not fair," said the little girl, "to count your tenth after you have used all that you want."

Second, We should deal liberally in giving. If the fair tenth is a potty sum, let us go beyond it and give more."

Third, Let us give our best things. That which is the nicest to keep is also the nicest to give.

Fourth, Let us give until we feel it.

TWO KITTIES.

Youth's Companion. Little Patty went to visit her cousin Mabel, who lived in a city.

Patty had often heard about what a fine place the city was, and she saw a great many nice things which she liked very much.

One day Uncle George took her on his lap and said: "Well, Patty, don't you think the city is the greatest place you ever saw?"

But Patty shook her head doubtfully, and said, with a sober little face: "Well, I don't know, Uncle George; I s'pose it's a great place, but, you see, it's all so crowded up with houses that you can't tell much about it. There isn't a single thing in it like grandpa's big meadow."

"That's very true, Patty," said Uncle George, as he laughed and kissed her.

One day, when Uncle George was going home to tea, he saw something in a store window, and said to himself: "That's the very thing for my little country lassie." So he bought it and carried it home.

"A little white kitty!" said Mabel. "Oh, I like kitties!" said Patty. She was going to give it a hug, when Uncle George said: "Wait a moment."

He took a key and wound up something that sounded to Patty like grandpa winding up the great clock at home. It was only a make believe pussy, such as you see in the toy shops, but—it began wagging its tail exactly like a real one!

"Isn't that nice!" cried Mabel. "I've seen them before, Patty. They're just to look at, for they cost three dollars and a half."

"I got it for you, Patty," said Uncle George. "Don't you like it?"

Patty looked at the wagging tail for a moment and then said: "Is that all it can do?"

"Yes." "Can't it walk?" "No." "Nor drink milk, nor catch mice?" "No."

"Nor roll 'round a marble, nor climb up a cherry tree?" "No."

"Why, Uncle George, I have a kitty at home that can do all those things and wag her tail too. And then she jumps into my lap, purring and loving me when I stroke her pretty fur. And she didn't cost a cent, for old Miss Bland gave her to me for nothing. I'm exactly the same obliged to you, Uncle George," (Patty was always polite.) "but you see this kitty can only wag her tail, so course she isn't quite as nice as my kitty at home."

And Uncle George laughed again as he said: "I think you are exactly right, Patty."

I think so too, don't you?

SUPERSTITIONS ABOUT BABIES.

Harper's Bazar has collected the following interesting superstitions about babies. Some of them are familiar sayings in every country, others are new:

It is believed by many that if a child cries at its birth, and lifts up only one hand, it is born to command.

It is thought very unlucky not to weigh the baby before it is dressed. When first dressed the clothes should not be put on over the head, but drawn on over the feet, for luck.

When first taken from the room in which it was born, it must be carried up stairs before going down, so that it will rise in the world. In any case, it must be carried up stairs or up the street, no down stairs or down the street, the first time it is taken out.

It is also considered in England and Scotland unlucky to cut the baby's nails or hair before it is twelve months old.

Born on Monday, fair in face; Born on Tuesday, full of God's grace; Born on Wednesday, the best to be had; Born on Thursday, merry and glad; Born on Friday, worthy given; Born on Saturday, work hard for a living; Born on Sunday, shall never know want.

This is known, with very few changes, all over the Christian world. One deviation from the original makes Friday's child "free in giving." Thursday has one very lucky hour, just before sunrise.

The child that is born on the Sabbath day Is bonny and good, and little and gay.

While He who is born on the New Year's morn Will have his own way, as sure as you're born: And He that is born on Easter morn Shall never know care or want or horn.

100 PER CENT PROFIT AND SAME LIES FREE TO MEN CANDIDATES FOR DEPT. BELTS, BRUSHES, ETC. ONLY SUCH AS WANTED FOR ELECTRIC CORSETS. QUICK SALES. WRITE AT ONCE FOR TERMS. DR. SCOTT, 816 H'WAY, N. Y.

HELP WANTED. \$25 A WEEK AND EXPENSES PAID. STEADY WORK. NOW GOING. CAPITAL FREE. J. E. HILL & CO., AUGUSTA, MAINE.

PATENTS OBTAINED SUITS CONDUCTED. KNIGHT BROS., COR. BROADWAY AND OLIVE STS., ST. LOUIS, MO. ESTABLISHED 1844.

WE WANT YOU TO send your name and address on a postal card for a free sample copy of our paper and illustrated premium list. Twenty pages; beautiful, unique and useful articles given away. Free and post-paid. Address: Texas Farm and Ranch Pub. Co., Dallas, Tex.

Quite as Bad as Bullets

An Old Soldier Talks of His Campaign in Virginia—The Enemy in Ambush—Twenty Years After.

SELMA, N. C., Feb. 11, 1887.

Gentlemen:—Yours inquiring whether or not I had been benefited by Kaskine, and if so to what extent, &c., to hand. In reply will say that my health has not been as good in twenty years now. I suffered with chills from malarial poison contracted while serving in the Confederate army on the Peninsular Campaigns in Virginia. Did not miss having a chill at least once in twenty-one days, and more frequently once in seven days, for more than fifteen years.

In this condition I visited New York in November, 1885, on business. While there I stopped with Mr. E. D. Barker, of the University Publishing Company. I told Mr. Barker of my condition. He called my attention to your Kaskine and procured for me a bottle. After my return home I took the pellets as directed and found much relief afforded thereby. Of this change I wrote Mr. Barker, who sent two or three bottles during the past year. My health greatly improved. I increased in weight from 105 pounds to 200 pounds, my present weight. I believe the Kaskine did it. Quinine had failed, as had other remedies usually administered in such cases.

Now, unless in case of exposure to extra bad weather, I do not have chills, and my general health is quite good. I turned over half a bottle to a young lady friend a few weeks since. I learn from her mother that she was much benefited by it while it lasted.

I trust you may be able to introduce Kaskine generally in this country, in which many suffer from diseases consequent upon malarial poison in the system. From my own experience I can emphasize its excellence for such diseases. If I can serve you call on me.

I am very truly yours,

JOHN C. SCARBOROUGH.

Seven years ago I had an attack of bilious remittent fever, which ran into intermittent malarial. I tried all the known remedies, such as arsenic, mercury and quinine. The latter was administered to me in heavy and continued doses. Malaria brought on nervous prostration and dyspepsia, from which I suffered everything. Last winter I heard of Kaskine and began using it. A few bottles of the wonderful drug cured me. Malaria and dyspepsia disappeared, and as you have seen a June day brighter for the summer storm that had passed across the sky, so the cloud left my life and my health became steady and strong.

MRS. J. LAWSON,

141 Bergen St., Brooklyn, N. Y.

Mr. Gideon Thompson, the oldest and one of the most respected citizens of Bridgeport, Conn., says: "I am ninety years of age, and for the last three years have suffered from malaria and the effects of quinine poisoning. I recently began with Kaskine which broke up the malaria and increased my weight 22 pounds."

Other letters of a similar character from prominent individuals, which stamps Kaskine as a remedy of undoubted merit, will be sent on application. Price \$1.00, or six bottles, \$5.00. Sold by Druggists, or sent by mail on receipt of price.

The Kaskine Company, 54 Warren St., New York, and 35 Farringdon Road, London.

SPECIAL ANNOUNCEMENT.

THE CINCINNATI Commercial Gazette, For the Year 1888.

This will cover a period of great importance in BUSINESS AND POLITICS.

The election of the nominee of the Chicago Convention, June 19, 1888, means: The Protection of our Coasts against Foreign Enemies; The Maintenance of American Ideas in All Things; Honesty and Economy in All Departments of Government—National, State and Municipal; to Elect one a Fair Vote and an Honest Court.

PROTECTION AGAINST THE PAUPER WAGES OF EUROPE is the true policy for American Labor. Fair Pay for Fair Work insures a Home Market for Home Products of all kinds.

These headlines indicate Republican Principles and the policy of the COMMERCIAL GAZETTE. It will also contain all the news, domestic and foreign. The World as it is.

Subscribe for and read a paper that will have ALL THE NEWS, and give no uncertain political sound. The Best Paper is always the cheapest.

The Weekly Gazette. One year, \$1.00; six months, 50c. Sample copy FREE. Sent for one.

Terms of the Daily Commercial Gazette. Sunday and Daily... \$1.25 \$1.50 \$1.75 \$2.00 \$2.25 Daily except Sunday. 1.00 3.00 6.00 12.00

The Commercial Gazette Co., Cincinnati.

HELP WANTED. \$25 A WEEK AND EXPENSES PAID. STEADY WORK. NOW GOING. CAPITAL FREE. J. E. HILL & CO., AUGUSTA, MAINE.

100 PER CENT PROFIT AND SAME LIES FREE TO MEN CANDIDATES FOR DEPT. BELTS, BRUSHES, ETC. ONLY SUCH AS WANTED FOR ELECTRIC CORSETS. QUICK SALES. WRITE AT ONCE FOR TERMS. DR. SCOTT, 816 H'WAY, N. Y.

PATENTS OBTAINED SUITS CONDUCTED. KNIGHT BROS., COR. BROADWAY AND OLIVE STS., ST. LOUIS, MO. ESTABLISHED 1844.

WE WANT YOU TO send your name and address on a postal card for a free sample copy of our paper and illustrated premium list. Twenty pages; beautiful, unique and useful articles given away. Free and post-paid. Address: Texas Farm and Ranch Pub. Co., Dallas, Tex.

HENRY LINDENMEYER, Paper Ware House. NO. 15 & 17 BEEKMAN ST. BRANCH STORE 37 EAST HOUSTON ST. P. O. BOX 2865. NEW YORK.

REAL ESTATE. J.P. MURPHY, CHAS. F. BOLANZ, Not. Pub.

MURPHY & BOLANZ, ESTABLISHED 1874.

REAL ESTATE

Collecting Agents

No. 751 Main St., Head of Martin St. DALLAS, : : TEXAS.

BARGAINS! Dallas City Property.

We are offering the following bargains for a few days: 40 1/2 ACRES on Ross Avenue, adjoining the new Episcopal college, now being erected by Bishop A. C. Garrett. The situation is high, overlooking the entire city. Ross Avenue is now being macadamized, and is the most fashionable residential street in Dallas. This tract would make the most desirable suburban addition to the city. The adjoining property is now selling in 5-acre lots at \$1,250 per acre. Price for 40 1/2 acres, \$40,000. Also ten acres in South Dallas, on Letimer Avenue, only one mile from center of business, and one-fourth mile from City Park. Fine oak grove on south end of this tract. Adjoining property is now selling in one and half acre lots at \$1,800 per acre. Price for ten acres, \$18,000. Terms easy. Also a few other bargains. Call and see us.

GANO & BROS. 1101 Elm Street, Dallas, Texas.

S. H. McBRIDE, REAL ESTATE

COLLECTING AGENT, AND NOTARY PUBLIC.

No. 1507 Elm St. (Central Hotel Building.) DALLAS, : : TEXAS.

Acting as Agent exclusively for Owners of Property and charge for services a reasonable commission. I now offer for sale a beautiful building Property. I also have a few Special Bargains for any one desiring to make a Cash Investment. I also have Farms, Ranches and Wild Lands in all parts of the State at a reasonable figure and on easy terms. I make a specialty of Renting Houses, Rendering for and paying taxes for Non-Resident owners. Correspondence solicited.

BANKS.

JNO. N. SIMPSON, No. 222, N. A. McMILLAN, President. ROYAL A. FERRIS, Cash. W. H. GASTON, 2d V-Pres. JNO. H. GASTON, Vice-Pres. Ass't Cash.

ESTABLISHED 1875. NATIONALIZED 1887.

The National Exchange Bank, OF DALLAS.

DIRECTORS—John N. Simpson, W. H. Gaston, Royal A. Ferris, J. S. Armstrong, S. D. Blake, E. P. Cowen, N. A. McMillan.

Paid-up Capital.....\$300,000.00 DALLAS, TEX.

Flippen, Adoue & Lobit, BANKERS,

CCR. ELM & FOYD'S STREETS, Dallas, Texas.

American National BANK, Dallas, - - - Texas.

Designated U. S. Depository. CAPITAL, \$200,000. SURPLUS, \$75,000. OFFICERS: W. H. THOMAS, Pres. C. C. SLAUGHTER, V. P. E. J. ANTON, Cashier. Accounts of banks, corporations and individuals solicited.

LEGAL CARDS.

SHEPARD & MILLER, Attorneys-at-Law, No. 739 Main Street, DALLAS, TEXAS.

ROBERT H. WEST, Attorney-at-Law.

505 ELM ST., DALLAS, TEXAS.

W. M. CROW, ATTORNEY-AT-LAW.

COMMERCIAL AND LAND PRACTICE A SPECIALTY. 70 MAIN ST., DALLAS, TEXAS.

W. H. HOWELL & BRO., DRUGGISTS.

67 Elm Street, DALLAS, TEX.

B. O. WELLER & CO., Staple & Fancy Groceries.

We buy all kinds of Country Produce. Cor. Harwood and Elm Sts.

H. HAMILTON, LATE DESIGNS OF Window Shades, Wall Paper, AND DECORATIONS,

Artists' and Painters' Supplies, Window Glass, Etc., Etc. Schneider & Davis IMPORTERS AND Wholesale Grocers.

Write us for prices and samples before placing your order. DALLAS, TEX.

Texas Christian Advocate.

G. W. BRIGGS, EDITOR.

ASSOCIATE EDITORS. J. S. FINLEY, D. D., East Texas Conference; S. J. HAWKINS, North Texas Conference; R. S. THRELL, D. D., West Texas Conference; E. S. SMITH, Texas Conference; HORACE BISHOP, Northwest Texas Conference.

SHAW & BLAYLOCK, PUBLISHERS. Joint Board of Publication of the Five Texas Conferences.

TEXAS CONFERENCE.—H. V. Philpott, D. D., N. F. Law, J. F. Polin. WEST TEXAS CONFERENCE.—J. G. Walker, B. Harris, J. B. Dibrell. NORTHWEST TEXAS CONFERENCE.—J. Fred Cox, Horace Bishop, Sam'l P. Wright. EAST TEXAS CONFERENCE.—S. J. Hawkins, W. F. Battering, J. H. McLean, D. D. EAST TEXAS CONFERENCE.—R. S. Finley, Jno. Adams, R. W. Thompson.

OFFICERS OF THE BOARD. J. H. McLean, D. D., President; S. J. Hawkins, Secretary; Sam'l P. Wright, Treasurer.

TO CORRESPONDENTS. No notice can be taken of anonymous communications. Whatever is intended for insertion must be authenticated by the name and address of the writer; not necessarily for publication, but as a guaranty of good faith. Persons desiring the return of their manuscripts, if not accepted, should send a stamped and directed envelope. We cannot, however, even in that case, hold ourselves responsible for their return. Authors should preserve a copy.

THE OLD DISCIPLE.

The darkest part of death is the long act of dying—old age. If the strong man rejoicing in his strength, could, when his work is done, pass by some sudden, swift transition from earth to heaven, death would lose half its terrors. But this is not our fate. Or at least, it is in human experience the exception and not the rule. The rule is slow, long, persistent, bitter failure and decay. The eye becomes daily a little dimmer, the limbs a little feebler, the vital power a little lower, the mind's eye a little more clouded, until, at length, the strong man, now helpless as a child, is cast as God casts children, upon the ministry of others.

Why, under the rule of a merciful and loving God, and in a world redeemed by the blood of Christ, should such an experience be permitted, yea, be made the rule and not the exception? To this question many answers have been given. Most of them are unsatisfactory. There are two thoughts, however, in this connection, that will commend themselves to the thoughtful mind and the devout heart. 1. Old age, it may be, is God's solemn sermon on sin. By the phenomena of bodily decay the All-Merciful would warn us of the terrors of spiritual decay. If sin can so paralyze and destroy the body, what may it not do for the soul? If sin can make the bodily frames of men powerless, deformed, repulsive, what may it not do for their spirits? If sin can so enfeeble, and at length so destroy those we love that we must allow rude hands to take them out of our sight and cast them into the "outer darkness" of the grave, where the worm dieth not and where the fire is not quenched until every feature that we loved is consumed, may it not also so destroy the soul that the all-loving God shall at length be compelled to cast his own child into an outer darkness that even the terrors of the grave cannot typify? Here is the lesson that God through old age and death would teach. Let us take care that we learn it well.

2. There is another reason, however. "God in cursing," says one of the most devout singers of our time, "gives better gifts than men in blessing." This is thoroughly true. The sternest of God's laws are at the heart full of his own tenderness. Old age and death, in calling forth tender and unselfish ministries, make themselves more useful to us, being what we are, than would their abolition. Only recently we read the following: "I know a home in which an aged patriarch is the center of a circle of loving, tender, devoted services, which make the home heaven-like, and might well make him content to suffer that he might learn how much he was loved." In such a home the old disciple could not for very shame feel that he was a burden. And what a blessing to those who minister to him. It is by loving the weak, caring for the old and feeble, nursing the sick, comforting the bereaved, and giving the hand grasp of helpfulness to those that have no helper that men and women grow to be like God. It is by this means, as one has said, that we rob the devil of the ruin he would work by suffering, and risethrough it to the nearer fellowship of the Lord.

Let us take care of the old disciple. God commits him to our charge. He leaves him with us that he may touch the springs of our human tenderness and draw forth the hand of our human ministry. Greet with instinctive reverence the aged saint. Let the plea of his gray hairs and his tottering frame be all-powerful. Listen for every whisper of his aged lips as for the mandate of a king. Let every movement of his trembling hand be as the movement of a scepter. Count it all joy if it falls to your lot to guide his feeble footsteps to the tomb.

But it is not all sadness with this old disciple. God thinks of him. "The hoary head is a crown of glory if found in the way of righteousness." "Thou shalt rise up before the hoary head, and honor the face of the old man." And if the aged Christian has his peculiar infirmities, he has also his peculiar joys. The past is full of "Ebeneszer's"; the present not all "labor and sorrow"; and

the future a broadening field of life and love. To him comes the fullest revelations of God and the most "comfortable words" of Christ, the sweetest visitations of the Spirit. The secret of the Lord is with him.

And, thank God, he will not always be "old." When the eye shall grow so dim that visible things shall altogether fade, it shall look upon the glories of the Jeweled City. When the ear shall become too dull to drink in the sweetest tones of earth, it shall suddenly catch the rapture of celestial music. When the lips shall stammer and babble and refuse to fashion the best loved name, there shall suddenly come the power to speak those words which the apostle heard, and which are not lawful to speak on earth.

What though his earthly temple Fast falleth day by day, His soul, with faith increasing, Pursues its heavenward way. And when the mists of Jordan Shall from his sight be rolled, He will shine in youth and beauty Where saints no more grow old.

THE WEEK OF PRAYER.

Week before last we gave to our readers Bishop Galloway's appeal in behalf of the week of prayer and self-denial. The time chosen by the Board of Missions is April 1-5. In another column Dr. Thrall calls attention to the fact that the West Texas Conference set apart no special season for this service, and suggests the adoption of the time chosen by the Parent Board. It is not probable that any objection will be raised. Indeed, April 1-5 will no doubt be the week observed by every conference in Texas and throughout the church. The main thing now is to prepare for it, lest it come upon us unawares. Dr. Allen's proposition is before the church and needs no further comment. The men and women for whom it was intended have received it, it is upon their consciences; let us hope and pray that there will be a swift and hearty response. The week of prayer and self-denial is for the rank and file; for people with fortunes and without them; for all who love the Lord Jesus in truth and sincerity. Its success depends in a measure upon the press and the preachers. This paper and the pastors who support it have a responsibility in the matter which they cannot afford to neglect. We shall strive to set before our readers their duty in as clear and convincing a light as possible. There are many Methodists in Texas, however, that we cannot reach. They do not see their church paper. If our preachers will add them to our growing congregation we shall be glad to give them line upon line. We will do the sowing while the preacher wields the sickle. But, after all, the great responsibility is the pastor's. He must inform, instruct, convince, appeal, collect, in every household, as well as in every church. He cannot begin too early. Let us work while it is called to-day and make the coming season one to be long remembered.

A NEW DISCOVERY.

A recent issue of the Alabama Baptist asks the question, "Was George Washington baptized?" The editor answers by quoting our neighbor, the Texas Baptist and Herald, to the effect that "about a year ago Gen. R. M. Gano, of Dallas, Texas, informed us in a private conversation, that his great-grandfather, John Gano, a Baptist minister, baptized George Washington in the Potomac river." * * * It was done in the presence of about forty-five witnesses, all of whom are dead." The Alabama Advocate comments as follows:

"Surely our Baptist brethren are the most 'reaching-outest' people we ever knew. We admire them for their pluck and energy, but this looks as if they were a little greedy. Besides, it seems to us that the brethren are a little late in putting in their claim. For nearly a century the Episcopal Church has held undisputed claim on the religious life of the 'Father of his Country,' and it seems to us that the statute of limitations would bar our Baptist brethren from claiming a partnership. Not satisfied with John the Baptist and Roger Williams, they begin at this late date to claim George Washington as a practical immersionist. We suspect that George was out fox hunting and perhaps fell into the river and got a ducking, and so out of this little misfortune grew the tradition that he was immersed. If this tradition becomes well established among the brethren, we shall not be surprised at any time to learn that somebody's grandfather immersed Columbus, also. He had something to do with America, and the brethren seem determined to have the whole thing. As Adam was a distant relative of Columbus and George Washington, and was incidentally connected with the discovery of America and the American war, who knows but what we shall soon hear of a tradition that settles the question of his immersion in one of the streams of Paradise by somebody's great-grandfather. Truly this is an age of discovery! What a pity that all the witnesses are dead!"

THE AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers of this institution was had at the Bible House on Thursday, Feb. 2, 1888. The Hon. Enoch L. Fletcher, LL. D., President, in the chair. Grants of books were made for gratuitous distribution to the value of about \$488. Funds were also granted to the American Board of Commissioners for foreign missions, for Bible work in Austria, to the amount \$750. Among the communications from foreign lands were letters from the British and Foreign Bible Society, proposing a new version of the Bible in Mandarin Colloquial, to be made by the Bible Societies jointly; from Mr. Prince, of St. Petersburg, with an extended account of the operations of the Russian Bible Society; from Mr. Milne announcing the sailing of his assistant, Mr. Penzotti, for

Peru, to resume the work already inaugurated by Mr. Milne; from Mr. McKim, of Cuba, and Mr. Hamilton, of Mexico, with reports of the past year's work; from Mr. Clark, of Austria, with an account of Bible distribution in 1887, and from various correspondents.

The Board of Managers accepted an invitation to take part in a missionary conference to be held in London next June, and will be represented on that occasion by one of the secretaries.

The cash receipts in January were \$72,749.11. Issues from the Bible House during the same month, 57,628 volumes; issues since April 1, 1887, 864,786 volumes.

EDITORIAL BRIEVITIES.

As has been announced by the daily papers the editor of the ADVOCATE happened, on last Tuesday night, to a painful accident. Descending to the lower hall about half past nine or ten o'clock in search of a newspaper, left there in the afternoon, he encountered a burglar, who on being discovered fled up the stairway. Mr. Briggs gave chase. The intruder ran through the hall to a small gallery at the rear of the building, and either leaped or slipped down one of the supporting pillars. The night being dark, Mr. Briggs had reached the low gallery railing before he knew it, and losing his balance leaped to save himself from falling. In the passage downward, a distance of twelve or fourteen feet, an awning rod struck the left arm throwing him violently to the ground on his shoulder. The left arm was broken about three inches above the elbow; and several painful bruises sustained. The injuries, under the careful attendance of Dr. Rufus Whittis, assisted by Dr. Egan, are rapidly yielding to treatment, and the editor, able already to do his usual amount of work with the aid of an assistant, hopes in a few days to be in his office. He is under obligations to Dr. W. H. Howell, Rev. W. F. Clarke, Rev. T. R. Pierce, Rev. R. M. Powers, Judge Robt. West, Bro. Louis Blaylock, Dr. J. W. Heldt, Bro. W. J. Clark and others for the relief their cheerful visits have given to the temporary confinement of the sick room.

BISHOP GALLOWAY is expected to spend a while in Little Rock and Seary during this month.

BISHOP GHANBERY wants two more men for our mission work in Brazil, to start there in May or early in June.

PERHAPS Dr. Kelley only withdrew his withdrawal tentatively.

THE REV. H. A. M. HENDERSON, D. D., contemplates settling in Frankfort, Ky.

THE REV. C. E. W. SMITH, of the St. Louis Conference, has left for his California appointment. His home paper says of him: "He is a true Methodist preacher and will do good anywhere."

THE preacher in charge of El Paso circuit, White River Conference, Rev. R. P. Harwood, will leave his work and go to Florida. He is completely broken down in health.

THE postoffice address of Dr. W. C. Dunlap, agent Palme Institute, is Covington, Ga.

THE following appears to be Sam Jones' program for the summer: The first Sunday in March at Toronto, Canada; the second and third at Lake De Faniak and Lake Weir, Chattanooga, in Florida; March 31 at Cleveland, O.; April 15 at Louisville, Ky.; May 5 at Fulton, Mo.; May 15 tabernacle meeting at Rome, Ga.; June 1 South Carolina; latter part of June Minnesota; July and August in Georgia, New York, Canada and Missouri.

CHRISTIANITY is now the faith of over 2,000,000 of the Indian population, a number ten times as large as that of those who follow the teachings of Buddha; whereas in 1850 there were only 27,000 native Protestants in all India, Ceylon, and Burma; in 1871 there were 518,261. The government expends \$170,000 per annum in supplying the spiritual wants of the troops and the civil service.

PRESIDENT D. H. WHEELER, writing on "Organic Church Union," in the Western Christian Advocate, says, concerning the present discussion on Christian unity: "There seems to be an Episcopalian notion that our General Conference has the right and the power to turn us all over to the Protestant Episcopal organization. It has no right or power to admit or dismiss any single man—only to make the rules under which individuals shall be admitted or expelled. Wholesale transfer to another church is completely beyond the General Conference jurisdiction. The only way for the Episcopal brethren to get us in to convince us man by man. If the General Conference did transfer us by resolution, the rest of us would be free to go on being Methodists, and would do so. As much may be said of other Christian bodies. Free personal adherence is the rule under ecclesiastical organization, and no limitations can be placed on the rule without assailing Christian liberty."

THE Methodist Church in Greenville, Miss., receives \$1,500, Grenada Female College, \$1,000, and a religious fund in Louisville, Ky., \$250 from the estate of Mrs. Theobald, whose death was recently announced.

THE Evangelist, Rev. E. P. Hammond, is holding meetings in Los Angeles.

THE Central Methodist claims that our next General Conference will have before it a very important question touching the scope and power of the Board of Church Extension. This question came up at the recent meeting of the Board in Louisville, upon a proposition to send Dr. Morton, the secretary, to Mexico, with a view to assist church building there. One party claimed the power of the Board to extend wherever our church is represented, and its duty to look after the building of houses while the Board of Missions supplies the laborers. The other held that the Board was limited to our home church, and should be so administered. The former view prevailed, and Dr. Morton was instructed to go to Mexico and personally investigate the needs of the work in that field.

THE Holy Land is becoming an object of increased attention from year to year. The Russians are building a tower on the highest point of the Mount of Olives, which is to be high enough to command a view of both the Mediterranean and Dead Seas from its top. Seven Christian graves were unearthed by the workmen who dug the foundations, and on one of the tombs was the word "Stephanus." At the same time the Palestine Society of German Catholics has bought a tract of one hundred and fifty acres on the Northern shore of Lake Gennesaret. They are also building a church at Cana of Galilee, in honor of St. Bartholomew, a native of Cana.

THE Baptist Union is not quite pleased with the charges brought against it by Mr. Spurgeon, and appointed a deputation, hoping to put the matter in a more satisfactory form. The communications are not satisfactory, and Mr. Spurgeon is not inclined to heal the breach nor make his arrangement of the Union

more specific. The following resolution was passed, which indicates the conviction and feeling of the Union: "The council recognizes the gravity of the charges which Mr. Spurgeon has brought against the Union previous to and since his withdrawal. They consider that the public and general manner in which they have been made reflects on the whole body and exposes to suspicion brethren who love the truth as dearly as himself; and, as Mr. Spurgeon declines to give the names of those to whom he intended them to apply and the evidence supporting them, those charges, in the judgment of the council, ought not to have been made."

THE publishing committee of the patronizing conferences of the Arkansas Methodist make through their chairman, Dr. Andrew Hunter, the following announcement: "After careful and prayerful deliberation, investigation and counsel, we have elected Rev. Z. T. Bennett, of the White River Conference, editor of the Arkansas Methodist. He has also purchased Mrs. Winfield's interest in the paper. He has had many years' experience in the newspaper business, both as editor and proprietor, and won an enviable distinction as a successful business manager and a writer of more than ordinary ability. An associate editor is yet to be elected, but due care will be exercised, and the most suitable person at our command will be chosen." We wish the new editor great success.

A RECENT writer on the higher spiritual life institutes the following suggestions in regard to those who profess it: "Have we the love which suffers long and is kind; which never knows what it is to utter a bitter, biting and unfriendly word; which never indulges an envious thought, or harbors an ungenerous suspicion or unworthy prejudice, and whose courtesy of manner only reflects the purity and tenderness of heart? Have we the love that is gentle and gracious and patient; that is ever ready to communicate, and find a joy in communicating; that rejoiceth with the truth, and is willing to make sacrifice for the truth? Have we the love which is full of sympathy with sorrow, which pities even the diviner, which waits and watches and toils on in his Christ-like effort to save men, unwearied by disappointment? Have we, in short, the love whose impassioned devotion to Christ constrains us to love and work for his brethren?"

CLIPPED AND CONDENSED.

Arkansas Methodist: Begin early preparing the mind and heart for the week of prayer and self-denial.

Cumberland Presbyterian: The power of choice is necessary to the dignity, nay, to the manhood of men.

Central Advocate: In a Christian Republic there must be a party of conscience devoted to moral reform.

Richmond Advocate: Dr. Kelley's last communication is long, entangled, opaque—a kaleidoscope of soot!

Alabama Advocate: Alabama alone ought to give Dr. Allen fifty thousand dollars for missions before he sails for China.

The Apostolic Guide: As the family is the foundation of the social, civil and religious state, disregard for its authority must lead to lawlessness.

Western Advocate: THE TEXAS ADVOCATE, that understands the times and rises to the greatness of the occasion, says Texas must take a tenth of Allen's "one hundred."

Religious Herald: "Our colleges want more money!" Yes sir, and will want it as long as they live. The dead only ask for no more. You spent no more money on your dead child after you put him away in his little coffin; but your living child—you find every day something you may do for him.

DR. ALLEN, CHINA AND THE DEBT.

Dr. Allen has come among us and gone. His visit was brief, touching only at two or three chief points in our State. The severe weather which prevailed at the time of his coming hindered him and kept his audiences away. Where he spoke he deeply impressed the people and left food for reflection. Perhaps no man has shown the church so early the real issue in the question of Christian missions among the heathen. A residence of thirty years among the 400,000,000 in China, and consequent familiarity with their social customs, mental cast and religious life, have fitted him to speak with oracular authority, and plainly to tell the church what is wanted. He may be considered as a Christian statesman of Asia, asking Christian America to make practical the theory of religion; to institute large plans for the spread of the gospel throughout all heathendom, and thus subject them to the elevating influence of Christian civilization. Dr. Allen has lived long enough to see the fulfillment of prophecy in the open doors and favoring mind of nearly every heathen people and tribe. Christianity is no longer a despotic and unadvised system of faith and philosophy, even among the worshippers of false gods, Fuku-sawa is called "the leader of young Japan"—"the great real emperor of the East." The cause he almost unaided has broken away from the prejudices of education and the traditions of twenty-five centuries—a Buddhist and a Confucianist—and opened an everywhere avowing Christianity and Christian civilization to be the "light of the nations"—"the leading his people, like Joshua, the land of promise, he made us ready for Christ, but to hands to carry the gifts of the cross and the lips to announce the message of the gospel of the Kingdom of God. The noble band in the front have waited and hoped, and hoped and waited, fasted and prayed "for the coming of the day," while the crowd of the masses has done nothing but taken pleasure and well-kept crushed their cherished hopes. The appeal of Dr. Allen, published in the ADVOCATE, is most plain, bold and prophetic. It is a call to action and its undertone and seen the unwritten between the lines. A private letter before me utters a voice filled with the words of the sea, and throws light upon the subject. Here are some of his words: "The Board, the conferences, the churches, the men and women everywhere have received me most cordially, and my message has been heard with great interest, but I am burdened. The Board is in debt, and all our missionary work is crippled by delay and want of means and reinforcements. Oh! my dear brother, do help me—help the Board—help the cause in Texas, and you will help the whole church to the ends of the earth. I pray you help me mightily. I am in debt in earnest about this relief, and it must come by May, or else I will return to China to prison and chains." The thought is intolerable. The Board is looking up—only \$30,000 behind. Can't that be wiped out? The cause is worthy and who gave it in charge to us? "How can I return to China to prison and chains? Our veteran missionary in the 'Celestial Empire,' our Southern Methodist statesman, editor, educator, translator, leader of thought among the Chinese in their own land; honored with rank and high place by the Emperor of China; with a record of a score and a half years of the most self-sacrificing, unremitting toil that ever defied 'death' on 'the face' or made the 'head hoary.' Oh! let the church repeat: 'Return to prison and chains. How can I?' The old apostle to the Gentiles, spared of his own 'ambassadors in bonds,' and from his dungeon walls he uttered the piteous plea to the church, 'Pray for me.' And the church said in reply, 'Could so poor a boon be denied the hero of apostolic times? The church then was without wealth and worldly

power, but she gave what she had, and on these the imprisoned servant firmly stood, and opened his mouth boldly to make known the mystery of the gospel. Now the church is wealthy and worldly power, and our modern apostle to the churches of Asia pauses in his mighty mission and raises the cry, '800,000 to pay a debt, or prison and chains.' Far better these than the bondage of disappointment, agony of soul, 'hope deferred making the heart sick, and desire deferred making the soul weary and left to perish. I am persuaded better things of our loved Zion, though there are cruel pages of her history showing that she is 'economical as to dollars, but extravagant as to men.' The martyrs for the cause of the church are not confined to the early times, nor is our Methodism much less than *perpetuus criminis* to their martyrdom. They speak to us from their graves, and warn us of our peril. Dollars are of less value than men. They are made for men, for Christian work, to be used for God, not self. They are not ours in sight of him who needs them. Andrew Carnegie, the Scotch-American millionaire, told a truth with native business when he said: 'The man who dies worth a million, dies in disgrace.' It is true to the letter. He might have reduced the sum to thousands and stated the same truth. A fortune at the time of death is *prima facie* evidence of broken faith and misuse. As Dr. Allen would us at Fort Worth the dying man appears before God as an embezzler of his Lord's money, and then adds to his crime by willing away what does not belong to him—1-inger—a moral embezzler in life; a deluded thief in death. These are strong words, but something must be said and done to open the eyes of believers. On this tremendous question. We have the money, but not the grace of giving. With the aggressive force of Southern Methodism, her purity of doctrine, her itinerant ministry and cheering experience, if she could abound in practical benevolence, meeting out her offerings in large measures said—'moderately and running over,' no sacred sin or Satan could withstand her march. On to the world's jubilee she would hasten, carrying the uplifted cross to every tribe and tongue.

The duty of the Methodist Episcopal Church, South, in Texas at this crisis in our country's history, is easily calculated and plain as correct figures. One-tenth of the entire membership belong to the Texas conferences, and although a large area of our territory has been stricken with drought and desolation, I think it can be shown that no part of the South is free from debt and mortgage. Texas as a whole—preachers and people, it is said—are largely land owners, and well-to-do. They can divide this debt by ten and take \$5000 of the \$50,000 and pay it by May, the first of the year. They are a willing man. No pause for discussion, fault-finding or distrust. The money! The money! This is the argument. All over the earth the cry is freedom! The champions of liberty will rise upon every platform and stump, and shout their shibboleth. In parliament, before the courts, in the shops, by the market of trade, the plea rings the air: 'Let freedom's banner wave!' Shall the church be less generous than the world? No, the prison doors shall be opened and the prisoner broken and the prisoner be free. The debt shall be paid, and God be honored with our offerings. This done, reinforcements will go forward at once. The calls of the nation will be heeded. New courage will swell the bounding hearts of the toilers in the field. The energy will nerve their arms. Broader plans will be formed and vigorously prosecuted, and the gates of idolatry will tremble on their mighty hinges. Meanwhile the church will feel the warm breath of higher Christian life flowing through her veins and in the hallowed sweetness of her new joy she will learn that the time when it is better to pay than to pray—yes more, that to pay is often to pray. This paper will close with an incident. July, 1878, Dr. Allen was in attendance upon the commencement exercises of Emory College, Georgia. The Board of Trustees had requested Bishop Pierce to confer upon the honorary degree, LL. D., with some remarks as seemed to him appropriate. No man was happier on an occasion of this kind than the silver-tongued Bishop. His words were like apples of gold in pictures of silver. "The scene was deeply interesting. The large graduating class had just received their diplomas, and Dr. Haysgood, the President of the College, had just concluded a most masterly baccalaureate address, and announced the honorary degrees, except the one reserved for the Bishop. The audience was in a breathless expectation of further announcements. The spacious platform was occupied with the leading men of the State, and among them sat Dr. Allen. Bishop Pierce arose and addressed him, conferring the degree amid deafening applause. When quiet was restored the Bishop continued, saying something like the following: 'Twenty years ago this institution sent you forth an honored alumnus. In God's providence you accepted an appointment from the church as missionary to China, with a young bride leaning on your manly arm; you turned away from home and fortune and friends, and after six months of weary travel you reached your distant field of toil. With strong convictions of duty you entered upon your work, and have prosecuted it with faith in God and the ultimate success. When the late war severed all communication with you, there was no abatement of your zeal. Your high qualifications gave you place and position in the Chinese University, and access to the learned men of the Empire. We have watched your career with affectionate interest, and rejoiced you all the time as our own. Now sitting at the feet of your alma mater, we join you in your joy, and place new blessings on your head. You will soon return to China, and be assured you carry with you our prayers, our love, our deepest sympathy. You go in the name of a great church as God's ambassador to the heathen. Offer them the peace of our King; urge them to accept it. They may slow to break away from long cherished idolatries, but at last the idols will crumble and will be lifted. The pledges of prophecy are with you: 'A nation shall be born in a day.' It is said in Scripture that on one occasion Lord entered Jerusalem, riding on the foal of an ass, while loud hosannas filled the air, and branches of palm and evergreens were spread for his coming. So my brethren, you, carrying the gospel of the Kingdom of God, ride in triumph into Pekin, the Celestial capital, amid the plaudits of Emperor and people, redeemed from the bondage of ignorance and sin, and the vast Empire ring with the song of victory, 'Jesus the Conqueror, reigns.' The speaker has gone to his reward. The prophetic remains. May it be fulfilled: 'Who will give \$300?'

THE HOME CONFERENCES.

Personal.

—The postoffice address of Rev. Robt. C. Allen is Seguin, Texas.

—Rev. G. W. Owens was among the visitors this week at the ADVOCATE office.

—Dr. Jas. Laf Leslie, of Van Alstyne, was a visitor at the ADVOCATE office the past week.

—Rev. R. W. Thompson, presiding elder of Marshall district, paid the ADVOCATE office a pleasant visit the past week.

—Geo. R. Hughes, Woods: Dr. S. W. Crawford died at his house near Timpson, Jan. 21. In the death of Bro. Crawford the church has lost a faithful member. He was one of the best men we ever knew. Pray for his bereaved family.

—A card from Rev. L. Z. T. Morris announces the fact that Bishop McTyeire has transferred Rev. P. H. Crumpler from the South Georgia Conference, and he has been stationed by Bishop Duncan at Huntsville, in the Texas Conference.

—Dr. J. W. Holdt, of Southwestern University, filled the pulpit of First Church, Dallas, on Sunday morning, preaching from the text: 'And man became a living soul.' The edition and light of a large congregation. At night he filled the pulpit of Floyd Street Church.

—The Richmond Opinion of last week says: "The Rev. W. Woolton returned home Saturday eve, and held services in the Sunday-school and church. Our readers will be sorry to learn that after the services he was so prostrated that his medical adviser had to be called in, when he was informed that it would be necessary for him to leave Richmond to regain health. Mr. Woolton has done much good work in the last two years, and his probable departure will be a source of regret to his church and the citizens generally. Bro. Woolton, in a letter to the editor, says: 'I feel that I am in the hands of the Lord, and he doeth all things well. Pray for me.'"

Belle Plaine College. —R. R. Raymond, Agent, Cleburne, Texas: Please allow me through our paper to thank the following for the sum of money deposited in their names: C. F. Simmons, \$100; S. M. Kennard, \$25.00; Samuel Cuppes, \$10.00; A. A. Wallace, \$10.00; Isaac Baker, \$5.00. These are donations from St. Louis for Belle Plaine College.

Quero. —N. W. Keith, Feb. 7: The first quarterly conference for the Yorktown circuit was held January 28, 29. Rev. Robt. J. Deets, presiding elder, in the chair looking closely after all the interests of the church, full of spiritual life and power. Rare representation of officials; provided liberally for the support of the preacher; precious communion service on Sunday.

Round Rock. —J. M. Bond, Feb. 8: I am here assisting Rev. W. A. Derrick in a meeting. Up to date thirty-five conversions; twenty-two joined our church. Congregations very large. They come through the winter with great interest at this time, and we expect great things from the Lord. Bro. D. is doing a good work here. We are expecting a hundred conversions.

Week of Prayer—West Texas Conference. —H. S. T., Seguin: Our conference did not, by resolution, fix a week to be specially observed as a week of self-denial and prayer. The general Mission Board has designated the week including April 1-5 as a week to be generally observed. I suggest that in West Texas we all adopt that special week. Let presiding elders and preachers make arrangements, as far as practicable, for special daily services and collections. The collections are for the specific purpose of paying the missionary debt and enlarging the work, and are not to be counted as a part of the assessment upon the churches.

Menard. —F. A. Knox, Feb. 6: Am sick at Bro. Job Shirley's house on Bluff—complaint pneumonia. This is the eighth day of the fever. Trust the Lord will heal me soon. It is so hard to be sick. The grace of patient endurance, accompanied by strong faith, is something which, I suggest, cannot be attained. How often have I wished I was strong and well to work for the Master. But he knows my weakness. Trust the brethren will bear with me in a failure to reach my appointment, and that Bro. Thrall will wait for my report of missions.

Graplend. —W. P. Pledger, Feb. 8: The people of Graplend circuit received their boy very kindly, and I think, willingly. I am in the midst of a good and generous people. Our first quarterly conference convened the 14th of January. Bro. Patterman, presiding elder, was with us. We did not have preaching on account of the inclemency of the weather.

Zion and Bedian. —James M. Adams, Feb. 4: This is my first year in the conference. My people received me kindly, and their doors have been thrown open to me. Our people are nice, and live well enough. Our church houses are comfortable, and now we only lack one thing. O how much is lacking—the fire of the Holy Ghost. God grant that this heavenly fire may come down and burn and catch until the flames shall warm every heart, and every soul shall have the testimony of the Holy Ghost.

Cochran and Caruth. —C. I. McWhirter, Feb. 13: I send today to the treasurer at Nashville, \$34.00 for foreign missions to the credit of Cochran and Caruth charge. Yesterday at Cochran, to a comparatively small congregation, Bro. Powers made a plain, earnest call for contributions to meet the demands of the conference year, and the result was \$132.00 in cash and subscription. This means success this year. At the quarterly conference on Saturday, about one-fourth of the assessment for support of the ministry was paid. The bad weather appears now to be at an end and the way open to a prosperous year. This is a most pleasant and excellent charge.

Homer. —S. M. Thompson, Feb. 6: The first quarterly conference for Homer convened on the 28th of January, at Homer, Rev. R. M. Sproule was present, and looked after the interests of the church with intense zeal. His sermon on Sunday was admired by all who had the pleasure of hearing him. We had a very large attendance of the stewards. Three churches—Homer, Lufkin and Redland—paid one-fourth their assessments. We have a good, kind people on the Homer circuit, and a more religion—a general revival of religion. I am trying to place the ADVOCATE in the hands of every family. It is an excellent journal and pray that every household may have the ADVOCATE. May its circulation reach the utmost limit.

Buffalo. —A. L. P. Green, Feb. 10: We arrived at Buffalo on Dec. 27, 1887, and was received by Dr. Lotter and family and well cared for until the next evening, when we took possession of the parsonage. The people at once began to show their appreciation of the new preacher and family by sending substantial gifts sufficient for the occasion, which lasted until Jan. 28, when it terminated with a crowd coming in with many tokens of love and sympathy. We then supposed that it was over; but alas, on Feb. 6, we received a box from the ladies of Oakwood containing many things that only a preacher and family could appreciate. It was expressed and prepaid to the parsonage by a kind depot agent, for all of which we thank God and the good people and hope and pray that never again such blessings may be poured upon them.

Emberson. —L. F. Palmer, Feb. 7: Three years ago last fall we left the parsonage on Emberson circuit by order of the Bishop to go to Maryville circuit, where we served a kind people for two years, and in the fall of 1887, we left Maryville for Lone Oak circuit, where we served a kind people for two years, and in the fall of 1887, we were at Mt. Tabor, Emberson circuit, filling our first appointment as presiding elder, and three years from the circuit many changes have occurred. Some have died and some have moved. We are at home and we are at home. I feel that I am among friends who will care for us. They have given us a kind and brotherly welcome. We are at work to have a successful year with this people. On Friday night, Feb. 3, a dozen of our kind friends made their appearance at the parsonage, and bringing in their hands tokens of love—flour, hams, sugar, jelly, canned fruits, pickles and butter and more to follow. These special favors do good in two ways and unite pastor and people in what is best of all—love. May God bless Emberson circuit abundantly this conference year.

A Centenarian—Almost. —H. S. T., Seguin: On Sunday afternoon, February 4, followed by an immense concourse of sad children, grandchildren, great-grandchildren, relatives and friends, we buried in the grave yard, on the banks of the Jernon, a kind and noble man, who was mortal of Mrs. Priscilla Calvert, near Jackson a few days, ninety-two years. Her maiden name was Smithers. She was born in Northumberland county, Virginia, in 1796; married to her native State, and in 1816 removed to Huntsville, Alabama, where the family remained until 1845, when they immigrated to Seguin, Texas. She was a devoted and pious woman, and her husband died, and this has been her home until her death. In 1870, by a fall, she met with an accident which resulted in her being confined to her bed for several months. She bore her confinement and frequent severe sufferings with commendable fortitude, patience and cheerfulness. In a letter to the editor, she says: 'I feel that I am in the hands of the Lord, and he doeth all things well. Pray for me.' She was a sweet spirited, Christian

Devotional.

VIA SOLITARIA.

Alone I walk in the peopled city, Where each seems happy with his own; O, friends, I ask not for your pity— I walk alone.

No more for me you take rejoices, Though moved by loving arms of June; O, birds, your sweet and piping voices Are out of tune.

In vain for me the elm tree arches Its plumes in many a feathery spray; In vain the evening's starry marches, And sunlit day.

In vain your beauty, summer flowers; Ye cannot greet those cordial eyes; They gaze on other fields than ours— On other skies.

The gold is rifled from the coffer, The blade is stolen from the sheath, Life has but one more boon to offer, And that is—Death.

Yet well I know the voice of duty, And, therefore, life and health must crave, Though she who gave the world its beauty Is in her grave.

I live, O lost one, for the living, Who drew their earliest life from thee, And wait until, with glad thanksgiving, I shall be free.

For life to me is as a station Wherein apart a traveler stands— One absent long from home and nation In other lands;

And I, as he who stands and listens, Amid the twilight's chill and gloom, To hear approaching in the distance The train for home.

For death shall bring another meeting, Beyond the shadows of the tomb, On yonder shore a bride is waiting Until I come.

In yonder fields are children playing, And there—O, vision of delight! I see the child and mother straying In robes of white.

Thou, then, the longing heart that breaketh, Stealing the treasures one by one, I'll call thee blessed when thou makest The part—done.

THE BELIEVER'S WEALTH.

God does not intend that any of his children shall pass through this world in abject poverty. The provision which he has made is ample for every one. Have we any care or difficulty? His promise guarantees a sufficiency for all present or future need—a promise given over his own signature. There is no power, above or beneath, that can erase or even mutilate that writing. "All the promises of God in him are yea, and in him amen." When Satan is doing his utmost to disturb us, either by direct assault or through others, the covenant God has made with his dear children is then the most certain, the drafts which they then make upon the resources of heaven are most quickly honored by him. This is available, imperishable wealth. Earthly riches certainly make themselves wings; they fly away as an eagle toward heaven; but it is not so with heavenly riches. Therefore rejoice in thy vast estate, O believer. "Happy is the man that findeth wisdom, and the man that getteth understanding; for the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her."

THE RETIARIUS.

The gentlemen and ladies and the howling mob of old Rome, as they gazed from the galleries of the amphitheater into the arena to see men kill each other for their amusement, often saw the Retiarius approach his adversary, holding a net in one hand and a three-pronged, sharp-pointed fork in the other. The net he tried to throw over his adversary, and then when he had him entangled he stabbed him to death with his trident.

MARRIAGES.

MATTHEWS—DAVIS. In Belton, Jan. 19, 1888, by Rev. H. A. Bourland, Mr. L. W. Matthews and Miss Nettie Davis. CLEVELAND—BROOKS. In Belton, Jan. 21, 1888, by Rev. H. A. Bourland, Mr. C. S. Cleveland and Miss Bessie Brooks. GRANGER—WATSON. In Coleman, Jan. 18, 1888, by Rev. H. C. Jolly, Mr. Sanford G. Granger and Miss Nettie Watson, both of Coleman county, Texas. CREVELL—KRAEHL. At the residence of Mr. Kraehl, Feb. 2, 1888, by Rev. J. D. Davis, Mr. J. B. Turbeville and Miss Emma Keay. HORTON—DEES. In Smith county, Texas, Jan. 1, 1888, by Rev. P. O. Tunnell, Mr. L. Horton and Mrs. E. J. Dees. BELL—ELLIS. In Tyler, Texas, Feb. 2, 1888, by Rev. P. O. Tunnell, Dr. B. F. Bell and Miss Lulu J. Ellis, of Tyler. BR—SMITH. At the residence of Mr. H. J. Chamberlin, Feb. 1, 1888, by Rev. Fred Allen, Mr. B. A. Rasmussen and Miss Daisy Smith, all of Williamson county, Texas. NEWTON—VATGIAN. At the residence of the bride's father, near Cooper, Texas, Jan. 29, 1888, by Rev. J. T. Birdworth, Mr. E. J. Newton and Mrs. E. A. Vaughan. FERRIS—NEWTON. At the residence of the bride's father, in Floresville, Texas, Jan. 29, 1888, by Rev. J. T. Birdworth, Mr. W. T. Ferris and Miss Lulu Newton. ELLIS—GIBSON. At the residence of the bride's father, in Floresville, Texas, Jan. 29, 1888, by Rev. J. T. Birdworth, Mr. John F. Ellis, of Memphis, Tenn., and Miss Carrie L. Gibson, of Canton, Miss. FERRIS—CALAHAN. At the residence of the bride's father, in Floresville, Texas, Jan. 29, 1888, by Rev. J. T. Birdworth, Mr. L. A. Ferris and Miss Alice Calahan, both of Collins county, Texas. STEVENSON—BROOKS. At the residence of the bride's father, Jan. 24, by Rev. A. P. Payne, Mr. H. M. Stevenson, youngest son of the late Rev. J. P. Stevenson, and Miss Visula Brooks, all of Stephens county, Texas. DENN—SNELL. At the residence of the bride's father, Feb. 1, 1888, in Houston, Texas, by Rev. J. L. Hendry, Mr. A. E. Dunn and Miss A. C. Snell. GRAHAM—WILBURN. At Irone, Texas, Jan. 11, 1888, by Rev. J. T. Atkinson, Mr. Lee Graham and Miss Julia Wilburn, daughter of Rev. F. M. Wilburn, of North-west Texas Conference. SEAT—AOKER. At the residence of the bride's father, in Floresville, Texas, Jan. 29, 1888, by Rev. J. C. Russell, Mr. S. D. Seal and Miss Maria Ager, both of Floresville, Texas. LEATH—GREEN. At the residence of the bride's father, in Floresville, Texas, Jan. 29, 1888, by Rev. J. T. Birdworth, Mr. J. Leath, of the Texas Conference, and Miss Anna Green, daughter of Rev. A. L. P. Green, of the Texas Conference. SARTO, TEXAS.

QUICK TRUTH.

When Chrysostom was brought up before the emperor, the potentate thought to frighten him into obedience to him, and said, "I'll banish you." "No, you can't," said Chrysostom, "for you can't banish me from Christ." "Then I'll take your life," cried the irate monarch. "You can't," was the reply, "for in Christ I live and have my being." "Then I'll confiscate your wealth."

Obituaries.

The space allowed obituaries, twenty to twenty-five lines, or about 170 to 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written, should remit money to cover excess of space, to-wit: at the rate of \$1.00 per word. Money should accompany all orders. Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price 50 cents per copy.

THOUGHTS BY THE WAY.

A word sometimes lasts longer than a marble slab. True eloquence consists in saying all that is proper, and nothing more. The Lord gets his best soldiers out of the highlands of self-ethon.—Spurgeon. Give what you have. To some one it may be better than you dare to think.—Longfellow. The highest form of Christian life is self-denial, for the good of others.—Rev. Dr. Park. We attract hearts by the qualities we display; we retain them by the qualities we possess. No man has a prosperity so high or firm but two or three words can dishearten it.—Emerson. Words are spiritual forces, angels of blessing or of cursing. Unuttered, they control them; uttered, they control us. To obtain perfection it is not necessary to do singular things, but to do common things singularly well.—Francis De Sales. The year has linkings, just as goblets do: The old year is the lining of the new.—Filled with the wine of precious memories; The golden was done line the silver is.—Selected. Conduct is the great profession; behavior is perpetually revealing us; what a man does tells what he is.—F. D. Huntington. Do not fret. It only adds to your burden. To work hard is very well; but to work hard and worry, too, is more than human nature can bear.—Mrs. Annie A. Brown. Even for the dead I will not bind My soul to grief; death cannot hold divide; For it is not as if the rose that climbed My garden wall had bloomed the other side.—Alice Carey. Life is history, not poetry. It consists mainly of little things, rarely illuminated by flashes of great heroism, rarely broken by great dangers or demanding great exertions.—Ledy. The mind is like a merchant's ledger, it requires to be continually posted up to the latest date. Even the latest telegram may have upset some venerable theory that has been received as infallible for ages.—Hancock. He that has light within his own clear breast May sit 'till the center and enjoy bright day; But he that hides a dark soul and foul thoughts, Brightest walks under the midday sun, Himself in his own dungeon.—Milton. Before I commit a sin it seems to me so shallow that I may wade through it dry-shod from any guiltiness; but when I have committed it, it often seems so deep that I cannot escape without drowning.—Folger. It may not be ours to utter convincing arguments, but it may be ours to live holy lives. It may not be ours to be subtle, and learned, and logical, but it may be ours to be noble, and sweet, and pure.—Canon Farrar. We have no strength to walk unless thou lead us; Sin hides each side, the straight and narrow way; Our hungry souls must faint, except thou feed us; Help us, we plead, to live aright to-day.—Mrs. M. E. C. Bates.

Obituaries.

OLIVER. Little Patia, infant daughter of Bro. and Sister Oliver, of Elgin, died Jan. 10, 1888, at two years. She was too sweet and pure to remain with us longer. While her little voice is hushed around the fire-side, she has joined the angels in the eternal song of praise in her Father's house of many mansions above. Sleep, dear child, sleep; In life's hour of rest, In life's hour of rest, In life's hour of rest, Even death cannot divide.—PASTOR. BARNETT.—John Wilson Barnett, son of G. W. and Mrs. G. W. Barnett, died at Elgin, Texas, Jan. 22, 1888. Little John Wilson's stay on earth was short—not quite three years. He was a sweet, obedient, and kind child. His last words were, "Mamma, take me." "A precious one from us has gone; a voice we loved is at rest. A place is vacant in our home; which never can be filled. A glad eye has recalled the boon his love has given; And, though the good moulders here, the soul is safe in heaven."—G. W. OWENS. DENN.—Inez Josie, infant daughter of R. F. and Luella Denn, was born in Sweetwater, Texas, March 21, 1885, and died in Baird, Jan. 23, 1888, at two years ten months and two days. She was a sweet and obedient child, and her parents were left with a suffering child to live in the presence of Him who said, "suffer little children to come unto me, for he that will receive one of these little ones, I will receive him." Her death has cast a shadow over our home, but heaven has greater attractions for us now than ever before, and we feel that the things which are true and good, while we are resigned to God's will.—HER PASTOR. DAVIS.—Died Jan. 2, 1888, in Hays county, Texas, little Joanna, daughter of Jno. E. and Emma C. Davis. Little Joanna was three years and nine months of age. She was a sweet and obedient child, and her parents were left with a suffering child to live in the presence of Him who said, "suffer little children to come unto me, for he that will receive one of these little ones, I will receive him." Her death has cast a shadow over our home, but heaven has greater attractions for us now than ever before, and we feel that the things which are true and good, while we are resigned to God's will.—HER PASTOR. DAVIS.—Died Jan. 2, 1888, in Hays county, Texas, little Joanna, daughter of Jno. E. and Emma C. Davis. Little Joanna was three years and nine months of age. She was a sweet and obedient child, and her parents were left with a suffering child to live in the presence of Him who said, "suffer little children to come unto me, for he that will receive one of these little ones, I will receive him." Her death has cast a shadow over our home, but heaven has greater attractions for us now than ever before, and we feel that the things which are true and good, while we are resigned to God's will.—HER PASTOR.

DIAL.—Nanna U. Dial, daughter of A. Polan and wife, was born in Bedford county, Texas, Aug. 4, 1819, and dedicated to God by baptism, in 1836. At the age of seventeen years she was happily converted to God and joined the M. E. Church, South, and has since been a devoted member. She was married to Jos. Smith, with whom she lived a short time, when she was left a widow with one child. She then married Bro. E. A. Dial, with whom she lived until his death, in 1871, about 1 1/2 o'clock, when the Savior, whom she loved and served so long, took her place in heaven. She was a devoted mother, and a large family of relatives and a host of friends to mourn their loss. Sister Dial never worked for the Lord. She always felt that she was suffering from a disease which the writer can testify, Pastor to her ashes.—HER PASTOR. THOMPSON.—It has pleased God in his mercy to take from our midst D. S. Palmer, Bro. Palmer was seventy years and one month old when he passed away to a brighter world than this. He was a devoted member of the M. E. Church, South, when he was twenty-two years old, and lived a faithful and useful life. He was a good neighbor and kind friend. He loved his church and did all he could for his preacher. We all miss him. He leaves a wife and a family of children, and a host of friends to mourn their loss. He is waiting for thee on the other shore. May the Lord bless his wife and children and save them all in heaven.—Pastor to her ashes. THOMPSON.—It has pleased God in his mercy to take from our midst D. S. Palmer, Bro. Palmer was seventy years and one month old when he passed away to a brighter world than this. He was a devoted member of the M. E. Church, South, when he was twenty-two years old, and lived a faithful and useful life. He was a good neighbor and kind friend. He loved his church and did all he could for his preacher. We all miss him. He leaves a wife and a family of children, and a host of friends to mourn their loss. He is waiting for thee on the other shore. May the Lord bless his wife and children and save them all in heaven.—Pastor to her ashes.

EMMONS.—Sister Mary Emmons, wife of James Emmons, was born Sept. 15, 1817, and was married in Monroe county, Alabama, Oct. 13, A. D. 1844; and died Jan. 15, A. D. 1888. She was a devoted member of the church in early life, and lived and died in the faith of our Redeemer. Well do I remember listening to her feeble voice last summer as she shouted praise to God for his mercies in her death. Sister Emmons was the daughter of Rev. Lewis Pipkins, a local preacher of the Alabama Conference, who separated from his daughter and her son in Arkansas, and died in his home in heaven. Doubtless he left her as Elijah did Elisha, with uplifted hand exclaiming, "My father, my father." And she leaves a wife and a family of children, and a host of friends to mourn their loss. He is waiting for thee on the other shore. May the Lord bless his wife and children and save them all in heaven.—Pastor to her ashes. SMITH.—Capt. A. G. Smith was born in Virginia, April 10, A. D. 1814, and died at his home in Buffalo, Leon county, Texas, Jan. 20, 1888. He died of pneumonia. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled on the soil near his home. He was a man of high standing in the community, a stirring energy and undaunted courage. He left Virginia in his sixteenth year, came to Alabama, stayed about four years, went back to his native land, raised and fought a company of soldiers as captain, entered the war with the Indians in Alabama, of 1858, remaining with his close, and then settled

