

Texas Christian Advocate.

LETTER FROM GEORGIA.

The late session of the North Georgia Conference was memorable for its brevity. For a large conference, numbering between 200 and 250 men, with such an immense amount of work to do as such an old conference must have, to begin on Wednesday and close by Monday noon is not an easy thing to do. I am not yet prepared to endorse the wisdom of going so fast. Bishop Hargrove said that he hoped to see the day when conferences would meet and adjourn between Sundays. To have 200 preachers away from their pulpits on one Sunday, he said, meant a great loss to the church. That would be keeping up the pastoral life almost without a break. The same argument I have urged in favor of eliminating Sunday from our district conferences. In the middle of the best season of the year for effective preaching, for a preacher to miss one appointment on a four weeks' circuit, is to have a hiatus between appointments at that place of two months, with a possibility of its becoming three by rain or some other providential cause; but the cases are not analogous. As a rule, the business of a district conference is completed in three days. We could easily meet Wednesday morning and adjourn Friday afternoon. In that way all the preachers could get to their Sunday appointments. Besides, a district conference is intended to be chiefly a love-feast on a large scale. The annual conference is the time for reunions—old friends meet and talk over the experiences of the year, discouraged hearts are filled with hope, and the brother who had about decided to retire from the field buckles on the armor, his soul is fired with new zeal, and he goes forth to battle another twelve months or fall with his face to the foe. There is danger, by making our annual conferences exclusively or chiefly business meetings, of losing more of spiritual benefit to the preachers than is gained by the membership of the church in hurrying through and getting back to the work. At least I am not prepared to say that the new way is the best way.

In the chair, in the pulpit, in the cabinet, as well as in social life, Bishop Hargrove is all that the most critical could desire. As president of the conference, by his courteous bearing toward his brethren, his prompt attention to business, his thorough knowledge of the law, he impressed the body with his eminent fitness for the place. His sermon on Sunday was clear, strong, Scriptural, helpful. If there were any among the preachers under the dominion of the love of money they will not soon forget the merciless exhortation which the spirit of covetousness received at his hands. The picture he drew with masterly touch of his fearful work upon soul and conscience and life, wrenching all away from light and love and hope to the night and death of a soulless miser, will not fade from the memory of those who heard it. I have served in the cabinet with some of the wisest, most sympathetic and careful of our bishops. None looked more carefully into the condition of the preachers and their families or manifested more interest in them, none moved more cautiously in investigating the work in all its various needs, none displayed more wisdom in appointing men to places. The presiding elders were well pleased with his spirit and his methods.

The changes at conference were many, the upheavals few. Our machinery has reached such a degree of perfection that moving a preacher from one place to another is like taking a peg out of one hole and putting it in another. Some valuable men came to us by transfer, notably Dr. W. W. Bays, from Holston; Walker, Lewis from Tennessee, and Dr. T. R. Kendall, from South Georgia, returning to his old conference after an absence of three years. These brethren are stationed at Rome, Trinity and Athens respectively, three of the best appointments in the North Georgia Conference. This is the way we treat transfers. Dr. Morrison came to us from Louisville and was stationed at the leading appointment in the conference, First Church, Atlanta. They simply fare like the rest, no favors nor discriminations.

The reports of the preachers indicated steady growth at every point. While the number added on profession of faith was large, the net gain was small. Building railroads and opening mining regions bet a disposition among our people to improve their fortunes. Old homes are deserted, long moves are made, or in the changes thousands forged or lose their church certificates. This accounts, in large measure, for the small net gain. Still this is a large conference, about 85,000 members. The question of division is sprung now and then, but it meets with little favor. The time will come when it will be wise to divide Georgia into three conferences, so that South Georgia can have the benefit of better climatic conditions.

The records of this conference session chronicle the death of one of the very greatest men Southern Methodism has produced, Dr. Jesse Boring. In his early ministry he was timid, shrinking, self-distrustful, and so indifferently did he succeed at preaching that he decided at one time to retire from the ministry. But the fire of that strange eloquence began to burn within him, his masterful will asserted itself, he learned to study and determined to succeed. As a pulpit orator he rose to the very highest place. His voice, deep, solemn, majestic, at times awed you by its sepulchral tone, and suddenly rising, swelling, it burst upon his audience like terrific thunder. At one time, in the prime of his manhood, he preached a sermon of stupendous power in Columbus, Ga. He was describing

a lost soul. Such was the effect that the congregation arose and fled in terror from the house. I have never heard any one whose articulation was so distinct. The fundamental doctrines of Methodism and of the Bible had no abler expounder or apologist than Dr. Boring.

Others of our brethren of less notoriety, but none the less true and faithful, had passed away during the year, among them, Dr. James L. Pierce, father of Revs. T. R. and James L. Pierce, of Texas. Tom has inherited the grace of style and faultlessness of diction which his father possessed in such an eminent degree. As to James L. I have not seen him since I was his pastor in Greene county, Georgia. I rejoice that he will perpetuate his father's name in the Methodist ministry, and pray that the father's virtues may reappear in the life and character of the son. Since the new year began one of the oldest and best men has passed away, Rev. W. A. Simmons. No more lovable, Christly man lived among us.

Having closed up my four years on the Augusta district, the revolution of the wheel landed me on the Rome district. I am living in a hired house in Rome, 250 miles nearer Dallas than Augusta is. I reach out my hand across the intervening space and greet the editor of the ADVOCATE and his readers with the salutations of the New Year. W. P. LOVEJOY.

THE POOL OF BETHESDA.—JOHN V. C. The brief allusion to the pool of Bethesda, while discussing Christ as a "friend of the friendless," stirred anew the desire which has long been cherished to publish certain verses which I entertain about this noted pool. And I desire this the more because of the omission of a part of the account given in the authorized version by the New Version translators, to which the editor alludes.

I do not understand the editor to indorse the action of these translators, or to set forth any opinion of his own with respect to the omission. With regard to the action of these New Version translators and their way of excluding and retaining passages of Scriptures, which have been the subjects of controversy in times past, I have only to refer to the fact that they retained Mark xvi from the eighth verse to the end of the chapter, while admitting that Mark did not write it. And most certainly the internal evidences of this passage plainly declare that no inspired hand penned it. The translators make this admission in a book which they published when the translation was first given to the public.

With respect to this omitted matter (John v, part of verse 3 and verse 4 entire) Dr. Adam Clark remarks: "We are obliged to believe the relation just as it stands * * * or take the desperate flight of the infidel, and thus get rid of the passage altogether." Mr. Wesley remarks: "Many undoubtedly thought the whole thing to be purely natural," and adds: "The Greek word implies that he [the angel] had ceased going down." This is significant, backed as it is by Mr. Wesley's splendid reputation as a grammarian of the Greek language. The authorities can be cited at almost any length on one side and on the other. It seems preferable, therefore, that the question should be settled dispassionately in a wholly different way. And that is why I claim a place in the ADVOCATE—I desire to do my humble part in the settlement of this question. But let no one suppose that I am sanguine in the belief that it will ever be so settled that some will not still controvert and contend.

Suppose, then, to make a beginning, that we show the weakness of the arguments which oppose the miraculous in the cures effected by the pool of Bethesda. For this is the real trouble—the supernatural. Having great respect for the editor, we take his statement of the case first. And the rather because I do not understand him to advance any opinion, but to voice the view of the New Version translators and of those who think with them, viz: "the pool of Bethesda had become famous for supposed medicinal properties. There was some sort of disturbance of the waters—perhaps the effect of chemical action. It was believed that whoever stepped in first after this 'troubling of the waters' would be cured of any disease whatever." In the same line, but different—Dr. A. Clark tells us: "So we have imagined that the sanative virtue was communicated to the waters by washing in them the entrails of the beasts which were offered in sacrifices." And adds, "These waters healed a man in a moment of whatsoever disease he had. Now, there is no one cause under heaven can do this."

This great man does not doubt the cures; and no one reading the account without prejudice can doubt that the people of that time, and they were just as intellectual as the moderns, and probably not far from being just as intelligent as the people of this time (certainly so with respect to phenomena wholly within the range of popular and unscientific observation), believed in the sudden and certain cures effected by this pool. In the five porches which surrounded in part or wholly this pool, "lay a great multitude of impotent folk, of blind, halt, withered." [At this point the N. V. omits "waiting for the moving of the water," and the entire fourth verse.] They had great confidence in the curative property of these waters; they evidently had no doubts. It will probably be asked: "But does the fact of undoubted confidence in the virtue of these waters prove anything more than that bounded credulity ever associates with superstitions and fetiches?" We will answer the supposed querist from the fifth verse of this chapter, and fortunately

we have a first-class witness. (God would not have introduced any other kind.) The important man who lay in one of these porches had been afflicted thirty-eight years, and while it is not said he had attended the pool and sought its benefits all these years, it is highly probable that he had spent many a sad, weary day, hoping and praying that matters would be propitious, or that some compassionate soul, seeing his most piteous plight, would volunteer the needed help, and that he should be the first to reach the water when the token of its health-giving virtue should appear. We know that he had a more or less protracted experience of this sort, for when the Master asked him if he wanted to be made whole, he replied in the affirmative, not categorically, but by necessary implication, saying: "Sir, I have no man, when the water is troubled, to put me into the pool, but while I am coming another stepped down before me." Mark well, he does not use a past tense, which he would have done had he only one such experience—he says "while I am coming," just as if he had said, "As often as I have attempted to be first in the pool, another has stepped down before me." It was a uniform experience; how often experienced cannot be told, possibly thirty-eight times multiplied by as many times as these angel visits occurred in each year. Now it is evident this was a first-class witness. (1) He was an intelligent man. (2) He had personal and a very full and satisfactory knowledge of the matters of which he testified.

If there had been no virtue in this water to cure, he would have been compelled to know it. In that case he could not have answered Christ as he did, saying, substantially: "Yes, I am anxious to be cured, and there is a remedy at hand, but I am unable to avail myself of it." Again, if it had not been true that only the first man to come in contact with the water after it had been put in motion was cured, then his answer would have been no response to the question, but the idle and impertinent statement of a superstition, which he knew to be unworthy of credit. He must have known that the first man alone had the benefits of the curative effect of contact with these waters. But if any will allege that this could not be true, it will follow, of necessity, that he charges that he himself, when there was no motive prompting to the utterance of an untruth. Who can believe it?

If the cure had been on account of medicinal properties of the waters, or of account of sediment, or anything else floated in the water: (1) It would not have cured immediately. There were never any waters of this kind discovered, in any clime, in any age of the world. (2) If, possibly, some water, as hot water, for instance, could have given almost instant relief in cases of congestion or acute pain, it could not certainly cure alike all manner of afflictions. But here lay "a multitude of impotent folk, of blind, halt, withered." And there seems no reason to doubt that they were all equally confident. No one, we would judge, doubted that could they be the first to reach the water they should be cured, without respect to the nature of his or her infirmity, or the length of its standing.

If the virtue had been in the water, it could have made no appreciable difference whether a man entered the water first, or three seconds later. If it had been that a discharge of gas, or anything else, added special and very extraordinary virtue to the water of the pool, at a particular time, and this were known, then twenty or even more men could have rushed down simultaneously into the water, and as many more, only one step behind these first, would have about as much advantage as the first line to enter enjoyed. So that thirty or fifty could have enjoyed more or less of the benefits conferred by the medicinal property of the water, and we are very sure that they would not have been slow to avail themselves of these benefits. In that case the answer of the impotent man would not have been to the point, and Christ could have replied to him that he should have done his best, and come as near being the first in as possible, that in the course of time he might have been healed. There were, no doubt, instructions given, so that the regulation restricting the number to one, who might enter the water upon the recurrence of the angel's visit, was fully understood. The answer of the impotent man implies this. If this pool, which is a sort of Melchisedec, there being no register of its beginning or ending as an institution for healing, had cured two or more at one time it would have been useless as a teaching institution—telling in symbolic language the tale of salvation by Him who is a fountain.

If two or more persons had gone into the pool at the same moment neither could have received any benefit whatever. Because the water could not be ostensibly clean to any man while he saw in the same reservoir a diseased man, supposedly, passing his sickness to the water, or if he should not remit his disease to the water, it would be in the water nevertheless.

Unclean water cannot picture Christ any more than stagnant water can. One would affirm his moral unfitness to be a Savior, and the other would represent him as a dead Christ, and therefore unable to save. Neither unclean water nor still water can picture to us the divine procedure—justifying the ungodly and washing the foul who believe in the name of the only begotten Son; for the bases of the throne of judgment are laid in righteousness, and the armine of the Judge is stainless; and as to the latter, water in a state of rest cannot represent (pictorially) anybody doing anything. Lastly, as to this line, though not of this line strictly. Our Savior did not disabuse the mind of any of these. If they

were the subjects of a foolish superstition which cost them and their friends much time and money, and the public no little expense to build and maintain these porches, while we dare not affirm that he would have uttered any corrective, it certainly presented a fine opportunity to point a lesson of instruction, and that he did not do this raises a strong presumption in favor of the claims of this water as first touched it when moved. Jesus knew the claims made for these waters, otherwise he could not have asked him "wilt thou be made whole," i. e., do you desire to be made whole? Here again we make the point that this was not water for regaining health, as proposed when men use water having medicinal virtue, but water which cured in a supernatural way and instantly all manner of infirmities.

By this time the fair-minded reader will have seen that all the men who ever met at Westminster, or who shall at any time assemble there to revise, cannot successfully get rid of the third and fourth verses of John v, unless they can in the same way dispose of verses 5 to 8, for these refer to and demand the whole of the matter contained in verses 3 and 4, except the presence and work of the angel. The water might have been caused to move at certain seasons, and it is just possible for anything so extraordinary to suggest the presence and action of a heavenly messenger. I do not say this because I have any trouble with the text with the angel in it, but because I merely propose to claim that the rejected verses are fully restored by that which has been retained except as to the angel. And now we present that which follows, believing it to be true, and that it comes to the assistance of the rejected text. In the xii chapter of Zachariah, first verse, the prophet says: "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness." Here we have Christ brought to view as a fountain. We remember that our Savior said: "If any man thirst let him come unto me and drink." And that in Jeremiah xvii:13 the Lord speaks of himself as a "fountain of living waters." Wherever in the Scriptures water is used ceremonially to picture the Divine agency, it is—living water. And in Jeremiah, as quoted above, the Most High is "a fountain of living waters." It was would quench his thirst, in a spiritual sense, he drinks of the Living Christ. If he ceremonially unclean, water is thrust upon him. The leper, to be cleansed, Leviticus, had living water mingled with the blood of a clean bird thrust upon him seven times by a priest. But where in the Bible do we see Christ in this fountain idea pictured—the fountain of living waters symbolized? You will search in vain for it, I opine. The statement is ever before us in the bleeding victim, but Christ as a fountain, and his wonderful grace to cleanse or heal, by a touch, is seen in no physical picture in the book—certainly not so vividly, if at all, as in the pool of Bethesda, when its waters were troubled by the hand of the angel. And why the angel? (1) Because the water of the pool was stagnant until moved. (2) That there might be no questions as the cleanness of the water, which should symbolize him who is spoken of as "a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness;" and that the ebullition of the water, or whatever form of motion it took from the hand of the angel, should cause it to be ostensibly living water—a fountain. It will be remembered that the ashes of the red heifer, in Numbers 19, are called "a purification for sin," because, doubtless, they were used with [in] living water, which water sprinkled upon a subject served the purposes of a ceremonial purification. It has ever been held that physical cures, when miraculous, in Bible account, picture spiritual healing. And assuredly none but God can cure soul or body. A: Jerusalem the pool of Bethesda, converted into a fountain by the angel hand, cured instantly all diseases alike. And here we realize that the God who said: "Thou shalt have wings as the eagle, covered with silver, and her feathers with yellow gold," (Isaiah lxiii:1), re-announces his gracious character and workings in another form, the words giving place to the beautiful picture of a healing, cleansing fountain. But it is the same gracious God and Savior, whether heard in the words of inspired psalmody or seen in the angel-touched fountain curing instantly all manner of physical ailments. This further appears from the fact that only one could be cured on each occasion of a visit of

the angel. Do you ask how? The answer is at hand: When one had been healed the water was no longer ostensibly pure, clean water, because actually, or symbolically, it had removed a disease. Suppose it were a case of leprosy which received cure: The mind of the people would see much, if not all, in the agency of the water itself, and in the same way they would regard confined water, which had cleansed a case of leprosy, as leprosy water, and as such wholly unfit to cure any other one of any description of malady. Simply, no one can bring a clean thing out of an unclean thing. If the matter should be looked at symbolically, then, in the same way, water which could not flow on as Jordan, but was confined within four walls, was symbolically unclean when one diseased body had been symbolically cured. Seen in a strictly theological way, the water must be living water when and wherever a divine action or agency is pictured. The true theology presents man as de-purged. Hence, water cannot picture the divine action whereby a dead soul is quickened and raised into life—an unclean, morally leprosy soul is made white as the driven snow, unless it be living water, and actually moving at the moment. It is impossible to express agency by being entirely still—motion or influence by being wholly at rest. Hence, living water, always. Once more. Should God have permitted the use of stagnant water to picture the Savior, or to symbolize any action of Christ, or of the Holy Ghost—a thing wholly preposterous—or living water, which had been used before, and was hence ostensibly not entirely pure to express divine agency we should have been confused, not to say confounded. We should have queried: "How can he be righteous in all his works and holy in all his ways?" Finally, the pool of Bethesda shows beautifully how that whoever touches but the hem of his garment by the finger of faith, is made whole every whit. "Wilt thou be made whole?" H. V. PHILPOT.

BYVAN, TEXAS.



ONE ENJOYS

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North CO. PARING to a day was a cold. I failed to heaten was "I we want drooping drive t streets c of chie city bec few peo up all enj bors ac coachm from th growing We st stonec there w street I in the v of the n Christe below: "Usto u plicity a had a del nerves, I and beca true th rendered the semi-c carved sa staine I g all wrap that in I suppose gan senser, devoti heart. T simple, p tensified I of the n evoked the congr out of sig per as th gown, no prayer, I tered thei moments palians of the pulpit Italian, F and Gree the beauti ment give another." His praye seemed o Queen, E and all t seemed a l concluded temporee good serm the cadent Methodist with u ed. The again no m and approp year. The no flows deently bea a finer ser After the s in his cog I told him that I had gretted th "Why is be because with the ri surprised at As we liv on our retin The corpse air on every flowers, n wreaths of members o lowed on crape. The passed ver horses at more decor cortege w through the ate pace, ad mud and e A sister of staying in from London Weldon has with Mis don is an ex about an fifty-finger-tips, that Gounod was in lea ways stayed husband w hold and the Gounod wro that I s the refused in Figaro, in things ag were said by will revile e stituted a su count to n for \$10,000 and for that feet on Eng that on a Queen Viet Gounod's m ship, and w ing her to kingdom, b has had one in London, and althoug gone her me a delight to l Mr. L. has tea with hi to London, painting a po and is one of in London. meet "Her The other y show me L have little or Jan. 1: 1 w

DEPARTMENT OF

North Texas Female College

CONSERVATORY OF MUSIC,

(SHERMAN, TEXAS.)

PARIS, Dec. 28.—I went out this morning to attend a Methodist Church. The day was clear and sunny, but intensely cold. In selecting a carriage I was careful to ask the driver, "Is it well heated?" and on being assured that it was "very warm," I jumped in and off we went. The keen frosty air and brilliant sunshine revived my somewhat drooping spirits, and I quite enjoyed my drive through the comparatively quiet streets of Paris. At 10 o'clock in the afternoon that great city begins to show her brilliant side. The few people hurrying by were all hunched up with the cold (Frenchmen do not really enjoy cold weather as their neighbors across the channel do), and my companion slipped his hand vigorously from time to time to keep them from growing stiff.

We stopped before a handsome gray stone edifice in the Rue Rognepine, and as there was another church across the street I took the precaution to ask a lady in the vestibule whether or not this was the "Eglise Methodiste." She said, no; that it was across the street. I went over and entered a vestibule containing a sign like a mile post, "This way for the English services," another the way to the French services were indicated. I, of course, went into the English chapel.

The first thing my eyes rested on was the Christmas decorations—a silver star and below the holly-enriched inscription: "Unto us is born a Savior." The simplicity and stillness of the little church made a delightful resting effect upon my nerves, fatigued by the ostentatious pomp and beauty of the old cathedrals. It is true that beautiful music, beautifully rendered, throbbing and thrilling through the semi-tinted of a gorgeously decorated church, has upon my emotional nature an effect I cannot describe. The carved saints, the old paintings, the rich stained glass and the odor of the incense, all wrap me in a delicious ecstasy, but I suppose, of the senses of the purely pagan sensuous enjoyment, not of that higher, devotional feeling that comes from the heart. The tranquilizing effect of this simple, primitive-looking church was intensified by the solemn, austere character of the music that some artist's hand evoked from the organ that was back of the congregation, in an elevated gallery, out of sight. The music sank to a whisper as the minister, robed in a black gown, mounted the pulpit and knelt in prayer. I noticed that as the people entered their pews they also knelt a few moments in silent prayer, as the Episcopalians do with us. On the way back of the pulpit, in seven languages, English, Italian, French, German, Hebrew, Latin and Greek, was written in large letters the beautiful verse, "A new commandment give I unto you, that ye love one another," followed by several other verses that come immediately after.

After the minister rose he began reading a service almost identical with the Church of England ritual. The choir and congregation chanted the litany alternately with his readings from the service. His prayers even were from a book. It seemed odd to hear him pray for the Queen, Edward Albert, Prince of Wales, and all the royal family. After what seemed a long and tedious time to me, he concluded this book service, prayed extemporaneously, and preached a short, good sermon. Then they sang a hymn, the cadences of which were entirely identical with any which I am acquainted with. The text was, "We will return again no more this way"—very suggestive and appropriate for the last Sunday of the year. There was no attempt at oratory, no flowers of rhetoric, and yet they were certainly more impressive than many a finer sermon that I have listened to. After the services the minister came down in his gown and shook hands with some of his congregation. He came to me and I told him I was an American Methodist; that I had enjoyed the services and regretted that I could not follow them. "Why is that?" he asked. I told him it was because in America we had disensed with the ritual altogether. He seemed surprised at this.

As we drove rapidly through the streets on our return home we passed a funeral. The corpse lay in a hearse open to the air on every side, and was covered with flowers, natural and artificial, and wreaths of head-work. All the male members of the family and friends followed in a foot, wearing mourning, and craped on their hats. The procession passed very slowly. You see no trotting horses at funerals here. Things are more decorously conducted. A funeral cortege will sometimes go for miles through the city along that deliberate pace, as they are dragging through the mud and slush of the streets.

A sister of Mr. G. (one of the artists staying here in the house) has come over from London, and the famous Georgina Weldon has a son come from Normandy to be with Miss G. for a week. Mrs. Weldon is an exceedingly fascinating woman, about fifty-four—a "monstrous" in her finger-tips. It was to her and her brother that Gounod wrote most of his music. It was in her home in London that he always stayed when there. Mrs. Weldon's husband was an officer of the royal household and they entertained a great deal. Gounod wrote some music for Mrs. Weldon that he afterwards wanted and she refused to give it up. The Figaro, in Paris, began to insinuate things against her, things that were said by Gounod. How these artists will revile each other. Mrs. Weldon instituted a suit for damages in London courts and received a verdict in her favor for £10,000. Gounod has not paid her, and for that reason he cannot put his feet on English soil. Mr. G. told me that on a grand musical occasion recently Queen Victoria wanted to have some of Gounod's music under his own direction, and wrote to Mrs. Weldon requesting her to allow him to come in the kingdom, but she would not do it. She has had one of the most beautiful voices in London. She sang for us last night, and although the voice itself is nearly gone her method is so charming that it is a delight to listen to her.

Mr. L. has invited me to take 5 o'clock tea with him in his studio when I come to London. As I told you before, he is painting a portrait of the Princess Beatrice, and is one of the first artists of his kind in London. Who knows but what I may meet "Her Gracious Majesty" if I go! The other young artists say they will show me London if I come over, but I have little or no desire to go there. Jan. 1: I wish you "une Bonne Année."

Sunday-school Lesson.

PREPARED BY REV. CHAS. O. JONES, A. M.

FIRST QUARTER, LESSON V.—FEB. 1.

STUDIES IN THE KINGS.

ELIJAH AT HOREB.—I Kings xix: 1-18.

GOLDEN TEXT: Fear not, for I am with thee, and will bless thee.—Gen. xxv:24.

TIME: B. C. 907.

PLACES: Beer-sheba; Mount Horeb; Damascus; Abel-meholah.

RULERS: Ahab; Jehoshaphat.

OUTLINE.

I. Despondency.—Verses 1-4. II. Comfort.—Verses 5-8. III. The Still Small Voice.—Verses 9-18.

INTRODUCTION.

In the last lesson we considered Elijah's triumph over the prophets of Baal. It was such a signal victory that even Ahab was convinced of Jehovah's power and was willing for the priests of Baal to be slain as impostors. Elijah naturally thought that idolatry was overthrown, and that the true religion would be reestablished by royal decree. The clouds gathered and in the midst of a driving tempest Ahab drove to Jezreel, where he had a summer palace. Elijah, who had withstood him on religious grounds, now reverts him the respect due from a royal subject and runs before his chariot "to the entrance of Jezreel." He will stand by his side and help him in his good resolutions. But the contest at Carmel produced an effect upon Jerebel that even Ahab did not anticipate. Her hate against Jehovah and Elijah was intensified at the defeat of her gods and the death of her prophets. She resolves on vengeance and at once issues her murderous proclamation for the death of Elijah.

I. DESPONDENCY.—Verses 1-4. 1. Ahab told Jerebel—some have thought that Ahab tried to convince Jerebel that Jehovah was indeed the only God and so bring her to the true religion, but when she heard all that Elijah had done her fury knew no bounds, and she resolved on the prophet's death. Calmly either softens or hardens; defeat at the hand of God either causes unconditional surrender and loving service, as in the case of Saul of Tarsus, or blasphemous resistance, as in the cases of Pharaoh, King Saul and Jerebel.

2. Jerebel sent a messenger to Elijah—in her impetuosity she forgot prudence, or she scorned to lay hands on him without the bravado of telling him her intention, certain that he could not escape, or she really desired him to flee, fearing to punish him in the present temper of the people, as afterward, for the same reason, the chief priests and Pharisees refrained several times from arresting Christ (Matt. xxi: 46; xxv:5). The notice was providential, giving him an opportunity of escape. So let the gods to do me—an oath meaning, "If I do not kill you tomorrow, may the gods slay me."

3. When he saw that—that Ahab was under Jerebel's thumb and could not protect him. He went for his life—his faith and courage failed him, and he fled like soldiers in a panic. To Beer-sheba—at the southern extremity of the land, on the border of the desert of Tin. It was ninety-five miles from Jezreel, and Elijah must have traveled night and day for two days. Which belongeth to Judah—and therefore not under the control of Aha and Jerebel. Let his servants there—who was doubtless worn out with travel; besides Elijah would be safer alone.

4. Went a day's journey in the wilderness—his depression is such that he fears lest Jehoshaphat may deliver him up on Ahab's demand. He seems to have had no place in view, but desires only to escape. Under a juniper tree—a retem, or broom-tree; a large shrub whose shade, Robinson says, affords protection from the sun, or from the wind at night, to Arabs or other travelers in the deserts of Sinai. Requested . . . that he might die—despondency becomes despair; a few days ago a conqueror, now a fugitive; worn out with travel, faint from lack of food, alone in desert solitudes, reacting from overstrained feeling, overmastering depression comes upon him and he who was destined never to die, prays to die. It is enough—I have seen conflict and sorrows enough; it is no task to contend longer for the true religion; I can do no good; worn out, unless, let me die. I am not better than my fathers—sailed, honored, victorious, he may have had a touch of self-congratulation, spiritual pride, as Paul was tempted to have (II Cor. xii:7); he morbidly analyzed himself, his conscience upbraided him for cowardice, irresolution, and lack of faith, and he said, I am not better than my fathers.

II. COMFORT.—Verses 5-8. 5. An angel touched him—wearing and grief worn, the prophet slept (Luke xxi:15), to be awakened by the gentle touch of an angel. Angelic ministry was common in those early days. In this same wilderness an angel directed Hagar, and Jacob had his vision (Gen. xxi:17; xxviii:12). Arise and eat—God had not sent him into the desert as to the brook Cherith or to Zarephath, but he will care for him as he did for Jonah when fleeing from duty.

6. A cake baked on the coals—it is not necessary to suppose that the angel had kindled a fire and cooked the bread, although such supposition does no violence to the narrative. Elijah, on awaking, found a loaf in the shape of a thin cake, such as the Arabs of the present day are said to bake on smooth stones, heated by coals of fire. The bread and water were supernaturally provided.

7. The journey is too great for thee—Elijah is to go to Horeb, nearly two hundred miles distant, and not to go

direct, but to travel slowly or to wander about in the wilderness for forty days, as the children of Israel did for forty years. The angel presses him to catch a second time in preparation for the long journey and long fast.

8. In the strength of that word—"meat" here means food of any kind; forty days and forty nights—Moses and Christ fasted the same length of time. Unto Horeb—Sinai was the name of the mountain range, and Horeb one of the peaks. The mount of God—here God appeared to Moses and gave the Ten Commandments to his people.

III. THE STILL SMALL VOICE.—Verses 9-18. 9. Come thither unto a cave—where as some suppose, Moses stood when the Lord passed by (Ex. xxxiii:22). What dost thou here, Elijah—an emphatic rebuke, as if God asked him, "Why hast thou left Israel? What business hast thou in this desert solitude?"

10. I have been very jealous for the Lord God of hosts—he speaks seemingly in a spirit of fault-finding, as if he had done everything possible, and God had not properly supported him. 85. Moses said: "Lord, wherefore hast thou so evil entreated this people? . . . neither hast thou delivered this people at all" (Ex. vi:22, 23). Elijah then recites four particulars of Israel's wickedness: (1) They have forsaken thy covenant—turned to other gods; (2) Thence down thine altars—to abate the true worship; (3) And slain thy prophets—making the restoration of God's cause impossible by removing all teachers of the law; (4) I, even I only, am left, and they seek my life. Elijah looked only on the dark side. He forgot that Obadiah had saved a hundred prophets, that the drought had ended, and that idolatry had just been defeated at Mount Carmel.

11, 12. Stand upon the mount before the Lord—where Moses may have stood at the giving of the law (Ex. xix:9-16). The Lord passed by—and in His passing caused the natural phenomena mentioned. The Lord was not in the wind . . . the Lord was not in the fire—in a sense the Lord was in them all; they were the symbols of His presence and power; but He wished to teach Elijah a lesson which these symbols could not convey, and in this respect He was not in them. A still small voice—whether an articulate voice, or the sighing of the wind as the tempest ceased; it, too, was symbolical and taught Elijah to expect a further revelation. The meaning of this natural parable is "that God intended to display Himself to mankind not in judgment but in mercy; and that as the wind, the earthquake, and the fire, were only the forerunners of the still small voice, which proclaimed the benignity of the Father of spirits, so the law and all its terrors were only intended to introduce the mild spirit of the gospel of Jesus, proclaiming glory to God in the highest, and on earth peace, and good will unto men."

13. Wrapped his face in his mantle—as a sign of respect and awe. Moses hid his face; for he was afraid to look upon God (Ex. xxxiii:6). The mantle was a cloak or cape, perhaps of sheepskin. 14. See notes on verse 10. Elijah repeats his statements, seemingly unaffected by the natural commotions just enacted.

15. Go return—the Lord does not argue the case, but sets him upon new and active duties. To the wilderness of Damascus—where he would be secure from Jerebel, and convenient both to Damascus and Israel for performing what God had commanded. Anoiat Hazael—the general of Benhadad II, king of Damascus, whom God had appointed as the scourge of Israel.

16. Jehu the son of Nimshi—the grandson, but probably brought up by the grandfather. Elisha the son of Shaphat—a farmer in the Jordan valley. 17. It shall come to pass—Hazel and Jehu were to execute judgment upon Israel, especially upon Ahab's house (II Kings vi:16).

Shall Elisha slay—in that he prophesied disaster and war, as is said, "I have hewed them by the prophets: I have slain them by the words of my mouth" (Hosea vi:5). 18. Seven thousand in Israel—many thousands, using a definite for an indefinite number. The courtiers and many residents of cities had apostatized, but doubtless the majority still worshipped God in secret. Every mouth which hath not kissed him—idolaters sometimes kissed the image (Hosea xiii:2), and sometimes kissed their hand to the image (Job xxxi:27).

PRACTICAL.

1. Depression follows exaltation. Elijah triumphs on Carmel, despairs on Horeb. Christ is tempted after He receives the Holy Ghost. Peter denies his Lord after fighting for him. After a great revival a church is in danger of lethargy and backsliding. This reaction may be due to weariness, hunger, mental strain, apparent failures, loneliness, and temporary lack of faith. The quality of thought and religious fervor are largely dependent on bodily conditions. The Savior said to the three disciples, fallen asleep, "What! could ye not watch with me one hour?" yet His gentle thoughtfulness made some excuse for them when He added, "The spirit indeed is willing, but the flesh is weak" (Matt. xxvi:40-41). Blessed Master, we thank Thee for understanding these various conditions of body and spirit and for Thy compassion on our weakness.

2. The Lord never leaves one in this depressed state without trying to help him out of it. He cured Elijah's depression by giving him sleep and food, by putting him to work, and by removing that sense of loneliness resulting from the belief that he was alone in worshipping God. We may not be able to prevent reaction from lofty religious

experiences, but we should use God's remedies for such depression. After unswerving faith, the best cure is unceasing industry. A busy Christian has no time for doctrinal megrims. A church that puts its converts to work in a revival and keeps them at it after the revival, systematically training them in religious duties and labors, will not have many sufferers from spiritual ennui. Ardent and loving labor for Christ is a sure cure for this most distressing malady that made the hero prophetic long for death.

For the time being Elijah was a pessimist. If after such a glorious victory, he must flee, what hope for the true religion! I only am left, and they seek my life. How many of us look on the dark side. We think that the world is growing worse, the church is more worldly than ever, and we are the only Elijahs left. Some would be poor indeed if deprived of the luxury of grumbling. The difference between their view and the true state of the case is as the difference between Elijah's number and God's: I only am left—Seven thousand . . . have not bowed unto Baal. It should encourage us to know that many besides ourselves are working for God. Enthusiasm wins in religion as in everything else. Optimists are the successful ones!

Old and Young. AN INQUISITIVE BOY. GEORGE COPPER. From early dawn he rained about, With glance inquisitorial, And in the house, likewise without, He left some sad memorial. No one could tell from those mild eyes What his remote intention was; He loved to pry and to surprise, And starting his invention was.

A PEZZLED JAPANESE OFFICIAL. A distinguished Japanese official visited New York recently, and a member of the municipal government, who had been in Japan and can speak the language of that country, undertook to show him around. "Is that officer making an arrest?" asked the Japanese, as he saw a man stop a milk-wagon. "Not exactly," replied the official. "He is a milk inspector, and his duty is, under the law, to see that no impure milk is sold in the city. If the milk is all right he will let the milkman pass on, otherwise he will arrest him."

"What is impure milk?" "Milk that is mixed with chalk or water." "Is chalk a poison?" "Oh, no; it impairs the quality, that is all." "Does water in milk make anybody sick?" "Why, of course not! But when a person pays for milk he wants milk not water, which he can get for little or nothing when he desires it. It is swindle on the public to put water in milk." "But you say no one is hurt by it?" "Feelings are hurt—that is all."

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struck his head against a lamp-post and fell heavily on the sidewalk, where he lay for an hour. "What is the matter with that man?" asked the foreigner from Japan. "Full of benzine," replied the municipal officer with a glance of disgust. "Benzine? What is that?" "It is the name we have in this country for poor liquor—poor whisky, you understand."

"Is there any good whisky?" "Oh, yes, there is good whisky; but some saloons can make more money selling bad whisky." "Bad whisky is poison?" "Deadly poison, sometimes." "Has the man a license to sell whisky, same as the milkman has to sell milk?" "Of course, or he couldn't carry on business."

"And do you inspect the whisky as you do the milk?" "Never." "Yet there may be poison in it, while milk is adulterated with chalk or water, that does no harm in particular, you say?" "Ahem!" said the city official, twisting about uneasily, "let's look at the markets." At the markets they found officials inspecting the meat that was on sale. "What do they do that for?" asked the Japanese. "To see that the meat is healthy," was the reply. "If a man should eat a piece of unhealthy meat would he stumble on the sidewalk and split his head open against a lamp-post, as the man did coming out of the saloon? Would watered milk do it?"

"Why, certainly not?" "Yet you inspect meat and milk, and let men sell poisoned whisky, that kills people, as much as they please. I can't understand your country." "And we ask you can?—Texas Siftings."

LITTLE PUT-OFF. "I think you had better study your lesson before you go out to play, Mollie." "Oh, mamma, I want to play a little first," was the reply. "Your lesson takes you only about fifteen minutes." "I want to go and play a little while with Carrie Brooks, mamma, and then I'll come and study."

"And you must not forget the reading of your chapter to grandma." "No, mamma, I'll come very soon." "Carrie is not at home," said Carrie's mother. "She has gone over to Lulu Rand's."

"Then I think I'll go and see Kitty Morton," said Mollie to herself. She thought of the unlearned lesson at home, but did not feel any more like going to it than she had before. "Kitty has gone to Lulu Rand's," said Mrs. Morton. "How is it that you are not there? Lulu has a little party this afternoon," she concluded. "It was a great surprise to hear this. Lulu was my dearest friend. How could she be having a party and she not invited? Very mournfully Mollie went home. If all the other girls had gone to Lulu's, it was no use going to see any of them. She lingered in the garden for awhile, and then went to grandma's room.

"I have been waiting almost all the afternoon for the dear little eyes," said grandma. And Mollie felt ashamed and sorry that she had not come sooner, when grandma could see to read very little for herself. "It was almost tea-time when she went down stairs, and tea was over before she went to look for her book."



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TEXAS CHRISTIAN ADVOCATE. Only \$2 a year. Subscribe for it at once. "What's this?" she said, as a note fell from it. "It's a note Lulu Rand gave me after dinner to give to you," said her brother Jack. "I slipped it into your book so you'd be sure to find it. Poor Mollie gave a woful wail. "It's the invitation to Lulu's party," she said. "If I had studied my lesson at first, I could have gone. Oh, dear, I'll never put off things again!"—Sidney Dwyer in New York Advocate.

COLDS. When one is conscious of having taken cold, he should instantly take measures to throw it off. A hot foot-bath, accompanied by hot drinks and a warm, even temperature, will, if taken in season, often avert most serious consequences. Sub-acid fruits eaten in connection with this mode of treatment are very useful. The aim should be to open all the natural excretories of the body, that of its own motion it may remove the foreign matters that clog its membranes and tissues. Hot lemonade, hot sage tea and drinks that promote perspiration are good. Cold in the head is an inflammation of the lining membrane of the nasal region, and is likely, unless checked, to extend down till it reaches the throat and the bronchial tubes, inducing cough and lung trouble. The quickest way of checking this trouble is to keep an unvarying temperature, meantime abstaining from food, or eating only acid fruits. When the lungs become affected, hot foot-baths and mustard plasters applied over the lungs, either on the chest or between the shoulders, will draw the blood to the extremities and surface and give immediate relief. Mustard plasters applied to the soles of the feet, or to the ankles and wrists, have the same effect. Cloths wrung from hot soda or salaratus water and fastened about the chest, covered with flannel to exclude the air and retain the moisture, give relief. One can sleep in these all night with advantage. All these devices are within the reach of every house-keeper, and if resorted to in season may prevent the necessity of calling in a physician. It is always better when it can be done to apply remedies to the outside of the body rather than to the inside, and leave the wondrous interior mechanism to regulate itself without any aid from poisonous drugs.

We need to remember that pneumonia, bronchitis, pleurisy, quick consumption all begin with slight colds—colds so slight that the patients think they are "not worth minding." If we take care of the beginnings of disease we may find the task easy. If we neglect them, medical skill may be powerless to aid us.

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SHAW & BLAYLOCK, Publishers.

OFFICE OF PUBLICATION—CONNER MAIN AND STAMMERS STREETS, DALLAS, TEXAS. ENTERED AT THE POSTOFFICE AT DALLAS, TEXAS, AS SECOND-CLASS MAIL MATTER.

SUBSCRIPTIONS—IN ADVANCE. One Year, \$3.00; Six Months, \$1.50; Three Months, \$0.75; To Preachers (half price), \$0.37.

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TO PREACHERS. The Pastor's Memorandum Book, compiled by Rev. J. T. L. Annis, is now in the hands of the printer and will be pushed to completion. When ready for delivery announcement will be made in the ADVOCATE.

AN EDUCATIONAL INVASION.

The most dramatic and sensational society in the Methodist Episcopal Church, North, is the Freedmen's Aid and Southern Education Society. It was organized at Cincinnati, August, 1866, and has announced its prospectus for the Quarter-Centennial Jubilee to be celebrated the present year. It was founded to educate the freedmen, but its scope was enlarged to take in the white race also; hence the latter part of the title given only a few years ago. The first financial transaction was to borrow \$1500 to send teachers to the South. In 1890 the total income was \$266,684. During this first quarter-century about three million dollars has been expended, of which \$2,500,000 was spent among the negroes. The society has school property worth \$1,500,000, and in addition endowments of over \$300,000. There are forty schools of academic or collegiate grade, with 315 teachers and 8336 students. There are special and professional schools turning out artisans, dentists, pharmacists, physicians, lawyers, teachers and preachers. The principal schools for whites are Fort Worth University, Little Rock University and U. S. Grant University at Athens and Chattanooga, Tenn. Even to the eye of prejudice this society has done a great work in the first twenty-five years of its existence. After heavy discounts the negro race and, by consequence, the South have been lifted upward by what has been done.

The secretaries are planning large things for the jubilee year, appealing to the church at large, to individual congregations, to presiding elders and pastors, and to the young people for enlarged contributions. They have even a grand army, annual fee \$10. They call on old people for donations on the annuity plan; ask to be remembered in wills, and finally solicit an interest in prayer. Whatever the motive, they are tremendously in earnest and this is the secret of their success. A people that will give \$3,000,000 for a cause, with more to follow, are not children playing with bubbles.

In the address of the secretaries we see a striking change of heart. At first the policy was to educate white and black together as social equals. But

conferences and schools divided on the color line. The mistake is now clearly seen, and as wise, practical men, they no longer try to join together what God has put asunder. The secretaries quote from Judge D. M. Key, who, in an article on "Sectionalism in the South," explains why negro nominees of the Republican party cannot be elected to office in Republican districts. "Sectionalism has nothing to do with it. It is the pride and prejudice of race." On this the secretaries say, "Our observation confirms the above statement."

"The feeling is so strong that it rides over church relations and political affiliations. It is apparent that no political organization can stem this tide. Whatever is claimed for this or that party is largely campaign material." We have waited a long time for this official admission that we understood better than they the question of social equality. All things come round to him who waits. What is to be done with this "unamerican and unchristian" prejudice? They say:

"It is the slow process of a broader education. Time is an essential factor. It is not the work of days, but of years. 'This will cost money and men. The time of heroic effort is not passed. When the cry is for surrender, then comes the increased demand for courage and heroism.' 'If this tide is to be checked, if this country is to be unified, if brotherhood is to be realized, if political parties confine at the evil, if churches divide on the issue, what is left but the slow process of education? Let us gather the children and train them to a broader vision, a nobler purpose, and a truer manhood; one that recognizes character, and not race, as the fundamental idea of society.'"

This is good rhetoric. This is the expression of a purpose which, if carried out, and they will do their best to make it succeed, will issue in certain and logical results that it may not be pleasant for Southern people to contemplate from every point of view. As von Moltke studied the map of France, and before war was declared had planned the campaign, even to the victorious entry of the German army into Paris, so this society has spied out the South for an educational invasion. Disintegration and absorption are no longer talked of, but education is to be the "solvent."

What shall we do about it? As a church, during this quarter century, we have done comparatively nothing. Paine and Lane Institutes are to be set over against the forty institutions, 315 teachers, 8336 students and nearly \$2,000,000 in school property. The assessment for negro education on 42,217 Methodists of the North Texas Conference for 1891 is \$400; less than 1 cent per member. At the last session Commissioner Hayes announced that the total amount collected for Paine and Lane Institutes was \$300, and "this conference, thus far, was the banner conference." The Southern States have done nobly in public appropriations for negro education; they are almost beyond criticism in this respect. But can we, as a church, expect to bind our brother in black by ties of grateful love stronger than old-time bonds of slavery unless we do more for him than we are doing? It will be a calamity to Southern institutions if Northern educational societies are left by us to educate the teachers and preachers who shall mold the thought and direct the conscience of the negro for the next fifty years. If social equality ever come, it will be through "the slow process" of education. We cannot beat back these invaders armed with the spelling book and arithmetic. We can preoccupy the territory. Unless we do this we have no right to complain if they take our crown. The unfruitful tree must give place to a fruit-bearing. This is the order of nature and of grace.

THE SABBATH AND COLUMBIAN FAIR.

Strange question that, but unless Christian people bestir themselves another step will be taken toward the "Continental Sabbath." Doubtless a consensus of the Christian churches will say close. The papers representing the different denominations will voice their sentiments on the subject. The Independent publishes the names of such Senators and Representatives in congress as were willing to express their views; and it is gratifying to know that the majority say close. The ADVOCATE regrets that only two Texans answered the question propounded, but regrets their answers more than it does the silence of the others. The following is from the Independent of January 8:

SHALL THE COLUMBIAN EXPOSITION BE OPEN ON SUNDAY? This is one of the most important questions now before the American people. It is not a question raised by sectarian or financial sentiment, but is one in which every American citizen is deeply concerned. It really rises to the dignity of a national question. The exposition in Chicago is not to represent the people of Chicago or Illinois; it is to represent the people and the government of the United

States. The question of its location was settled by congress, and congress has made a large appropriation for its expenses. It has provided for the appointment of commissioners to conduct it. It is, therefore, a question of national concern. It can never be a matter of indifference to the masses of our people whether their representatives in national or State government regard or disregard an institution which is not simply Christian, but has become national. There are strong intimations that the local sentiment of Chicago is in favor of opening the gates of the exposition on Sunday. This is the day that is observed throughout the country as a day of rest and as a day of public worship. It is protected by the laws of every commonwealth, which compel cessation from all business except works of necessity. It is quite clear that the opening of the gates of the exposition on Sunday would be in utter disregard of the wishes of the people of the laws of the country, and, as we think, of the interests of the general public.

There is no question as to the views and wishes of the great masses of church-going people. They would regard it as an act of desecration to open the gates of the exposition on Sunday—national transgression both of divine and statute law. The letters we have published elsewhere show that the majority of Senators and Representatives in congress hold the same views. We venture to say that this is by far the most significant expression that has yet been given on this subject. We publish letters from 119 Senators and Representatives. Of these only twenty-four express themselves as unqualifiedly in favor of Sunday opening; nineteen think that the gates might be opened on certain restrictions to open the art department alone, for the afternoon, without traffic of any kind, and with the machinery silent; two think that the exposition should be open for a series of religious exercises, and six are either undecided or do not care to express an opinion. All the rest are strongly opposed to the opening of any part of the exposition on Sunday. This indicates a large preponderance of sentiment in favor of following the rule observed in 1876 and keeping the gates closed. It seems to us very significant that the most significant expression is by far the most significant expression that has yet been given on this subject. We publish letters from 119 Senators and Representatives who are unqualifiedly opposed to Sunday opening while only twenty-four should be found unqualifiedly in favor of Sunday opening. Neither the Senate nor the House is a religious body, and the exposition is not a religious one. It is a secular one, and therefore, we are entitled to say that they are the views of fanatics.

Those who read the letters carefully will notice that the reasons assigned by those who favor Sunday opening are chiefly that the masses of working people may have an opportunity to see the exposition. Many of them would not countenance Sabbath desecration, but think the exposition can be so managed that there shall be really no violation of the fourth commandment. They would have no traffic, no sale of goods, and no machinery running. This is simply impossible. The machinery of the exposition must be opened without having traffic. It would create a vast amount of traffic for the railroads centering in the city, and for all lines of city conveyance; nor could traffic in the exposition itself be avoided. If working people have no other opportunity to see the exposition on Sunday, would they be satisfied to see it with all the machinery quiet? Will not one of the greatest attractions of the exposition be its machinery in motion? It seems to us that there can be no compromise on this subject; that either the gates shall be opened on Sunday, as on any other day of the week, or it must be strictly closed.

REV. W. T. THORNBERRY.

This veteran of the West Texas Conference fell at his post of duty January 19, 1891. He was born February 8, 1822; was converted September 20, 1841, under the ministry of S. Carlisle; joined the Methodist Episcopal Church September 20, 1841; was licensed to exhort in March, 1842, and to preach in October, 1845, John Hartrell being the presiding elder on the Fayetteville district, Arkansas Conference; was admitted to trial into the Arkansas Conference at Van Buren, October, 1846, Bishop Paine presiding; was ordained deacon by Bishop Capers at Camden, Ark., October 25, 1851; was ordained elder by Bishop Paine at Clarksville, Ark., in October, 1852. He located in 1857 and moved to Texas and entered the Texas Conference in 1861. He was born of religious parents and was baptized in infancy. His mother often informed him of his dedication to God, which he thought settled his vocation in life.

Of Bro. Thornberry's last moments and triumph we have the following from one of his comrades, and some one else will tell of his faithfulness in the ministry:

I write simply to notify you that another old veteran of the West Texas Conference has fallen, W. T. Thornberry. A suitable "comrade in arms" will write his obituary in due time. He fell at his post doing full work. I watched him breathe his last yesterday, January 19, at about 1 o'clock. He died at Benton, Arkansas county. I believe he was in conference at Benton last Saturday and Sunday, week ago (10th and 11th). It was his last meeting with the church below, and it was an enjoyable occasion to him. On Monday he took me in his buggy to Rev. Bro. Newton's for dinner, en route to Lyle's, where I expected to take the care for home. Arriving at Bro. Newton's, he stepped from his buggy he said: "I think I have a dumb chill," which was true. He then stated that he had had a few before. He could eat but little, and I left him sick with high fever. The next, or last Friday, I passed through Benton to hold quarterly conference on the Amphion circuit, and found him in Benton county sick, but his doctor was hopeful. I returned from Amphion circuit yesterday, arriving at Benton at about 12:30, and in less than an hour he was dead. His disease, I believe, perhaps in connection with pneumonia, had its effect upon the mind, which caused him to become flighty toward the close, and for several hours before death, entirely lost to this world. He said Saturday or Sunday that he thought his stewardship was at an end, and though observing no one, evidently had visions of the Divine Glory within a few hours of his death. Yesterday morning at about 3 o'clock he commenced to sing with full, sweet voice, the 897th hymn, beginning with, "I will sing you a song of that beautiful land, the far away home of the soul," which he continued to sing, and was then stopped short from hiccupping. A few minutes after, Bro. Chapman said his face brightened,

and raising his hand, as he gazed upward, he exclaimed: "The vastness of the vastness!" He was very gentle and patient through all his sufferings, and though deprived of the presence and last week ministrations of his children, will say for their comfort and satisfaction that he was in the bosom of Dr. White's family, his beloved Christian friend and physician, who ministered to his every want, both day and night, and who bowed his face in his hands and wept when he saw death doing its work. Moreover, Sister White, the doctor's wife, with her grown children, hung about his bed with tenderness and love, weeping when they could do no more; and the brothers and sisters of the church and friends who had learned to honor and love him were faithful and constant in their attentions. He was as comfortably situated and as tenderly cared for as could be, even in his last hours, and mind on, as long as he was able to think or talk on the subject. He helped to blaze the way for Christ's host in this once far-off West. We have entered into his labors; may we prove ourselves as valiant and brave.

ALANSON BROWN.

THE COLLECTION.

THERE is no desire or propensity so strong as the desire to live, and yet many neglect to seek life where it can only be found—in Christ Jesus.

INTELLECTUAL pride and ambition are the most fruitful source of infidelity. To be wise above what is written and considered so is the screen which excludes the light from many a soul. "How can ye believe, which receive honor one of another and seek not the honor which cometh from God only?"

THIS paper is a week behind in reporting the appointment of delegates to the Ecumenical Conference. By delay in the mails or some other cause the copy reached us one day too late for last issue. We are gratified to see the names of our bishops on the list. They have evidently yielded to the sentiment of the church at that point.

A BILL has been presented to the Texas Legislature to prevent prize fighting in this State. We hope the bill will become a law. It would be wise for our sons to pass a law also to prevent that low and vulgar form of sport—chicken and dog-fighting.

REV. W. A. STEEL, of Little Rock, Ark., utters the following kind words for the TEXAS ADVOCATE in a private letter, which we will be pardoned for printing:

"You are giving us a grand paper. It comes each week freighted with good reading, and each issue brightens with the reports of the 'field hands.' God bless them. They deserve the happy poundings and cordial greetings as they enter and re-enter their work. Hope this may be the best year for the ADVOCATE."

THE city of Dallas will be before the legislature for a new charter. This is said to be in the interest of the material welfare of the city. Has any one thought to urge the moral and social interests of the city also? Would not this be an opportune time for the moral element of the city to petition the legislature to make the city conform to the State law on the observance of the Sabbath and other matters?

"ERUDIA," the book noticed in the ADVOCATE in a former issue, is published by Barbee & Smith, Nashville, Tenn.

WE are in debt to the Rev. C. I. McWhirter, of the North Texas Conference, for a copy of their minutes. Bro. McWhirter did well last year, but he did better this year.

WE have received from the editors, Revs. D. F. C. Timmons and G. A. LeClere, a copy of the minutes of the East Texas Conference. The only objection we have to the minutes is the small print. This, however, enabled them to get more matter in the same space, and those who have good eyes will not object.

WHEN one boasts of his own honesty or other virtue, he will bear suspicion. The Master said: "If I bear witness of myself my witness is not true." Whatever one's worth is there will always be a bear witness to the fact, and the man who cannot trust others to bear witness to his worthiness will not himself do to trust too far. But the best witness of all is work—the fruits. The doing bears witness of the doer.

"SEARCH the Scriptures." Many things are hidden and can be found only by diligent search. The Scriptures are like a mine which grows richer as the miner goes deeper in search of the precious metal. The more you dig in this mine the greater the reward. The precious truths of revelation are seen cropping out, it is true, at the surface, but the richest discoveries are for those who search. The one grand truth of the Scriptures is the Christ who, like a mountain, may be seen from a great distance, but grows on you as you approach him.

THE Independent seems to think that the demand to open the Columbian Fair on Sunday is from the laboring classes. No doubt many nonchristian laboring people would be glad to see the gates of the World's Fair open on Sunday, but we feel sure that the real demand is from those who wish to make

money out of it. It is another instance of speculation on the sentiment "for the poor," and to turn the Lord's rest day into gain. Judas Iscariot made the same argument for the poor when Mary poured the precious ointment on the Savior.

THE DAILY PRESS FURNISHES THE FOLLOWING:

There came near being a bloody tragedy on the streets of — this morning. For several hours a man, say No. 1, laid in wait with a shotgun for another man, say No. 2. The latter learned of No. 1's wrath and kept away. No. 2's brother went to him to learn the cause of his wrath. It seems that there was a dance one night which No. 2 attended. No. 1's wife was there and No. 2 danced with her. While waiting he embraced the woman with more ardor than was necessary, and No. 1 disapproved of it, as did his wife, who felt greatly insulted. The husband was determined on having blood for a time he rejected all overtures of peace, and finally the Sheriff and a policeman were called upon to arrest him and place him under a peace-bond. Before they arrived he agreed to drop the matter, so he put up his gun and went about his business.

And yet there is said to be no harm in this very innocent amusement. The surprise is that one who engages in such innocent amusement should become offended at the common and natural consequence of the indulgence.

THE Austin (white) Conference of the M. E. Church, North, held its annual session in this city the past week. We heard Bishop Foss preach an excellent sermon Sunday morning. After the sermon he ordained one deacon, and in the afternoon two elders. Looking on the results of this white work of the M. E. Church, North, in the South forces us to admire the judgment of the negro presiding elder of that church, who said to Bro. Hays: "We are wasting missionary money on a few white members down here. I wish you all would take them off our hands."

THE following item is suggestive: The Rev. John Wesley, the great Methodist preacher, gave his last sermon to the people of England, February 23, 1791. He preached sixty-one years, and delivered in that time 42,400 sermons. As a rule he delivered fifteen a week, and only ceased a few days before his death. The Methodist ministers throughout the world will preach a sermon on the life of this great man Sunday, February 22, 1891.—Exchange.

Bishop Galloway makes the following suggestion to the Methodists of Mississippi through the New Orleans Advocate: March 2, 1891, is the one hundredth anniversary of the death of John Wesley. Let that day, or Sunday, the day before, be observed throughout Mississippi as "Methodist Scholarship Day" in all our Colleges. Sermons and addresses on the life and labors of our great founder should be delivered, and offerings solicited for this and other scholarship funds. In England a fund of \$10,000 has been raised in honor of this anniversary, to be used in refitting Wesley's Chapel, and in erecting a monument to Mr. Wesley on the grounds adjoining. In no section of American Methodism plans have been adopted for a proper observance of the occasion. Let Mississippi Methodists make it memorable by establishing educational scholarships such as those to which Mr. Wesley himself was so much indebted.

Texas Methodists ought not to let this day pass unnoticed. A sermon on the history and principles of Methodism would at least be in order on that day.

SOUTHERN METHODISM. News, Views and Personalities. —The Rev. Dr. C. K. Marshall, of Vicksburg, Miss., a man whose name was known in all Southern Methodism, died at his home in that city on the 15th inst. —Nashville Advocate: It is authoritatively stated in the evening Banner of the 17th inst., that Bishop G. P. Fitzgerald will go to California to live after the May meetings. He will find a cordial welcome on the Pacific coast; and will leave a host of friends behind him in Nashville.

Episcopal Methodist: A dispatch from Staunton, Va., says that Rev. A. A. Eakridge died on the afternoon of the 17th inst. in the ninety-third year of his age. He was a member of our conference [Baltimore] for sixty-three years, but for the past fifteen years has not been active in the ministry because of old age. He was greatly beloved by the people of all classes and denominations.

Nashville Advocate: At the meeting of the Book Committee on the 16th inst. Rev. H. M. Dubose was elected editor of the Pacific Methodist, and his election was confirmed by the Board of Bishops. Having already been nominated for the place by the conference in that section, he will of course be an acceptable editor. Dr. Barbee will go to San Francisco in a few weeks.

Nashville Advocate: Mrs. Amelia Townsend McTeire, widow of late Bishop H. N. McTeire, died at her residence on the campus of Vanderbilt University on the morning of the 14th instant, and was buried by the side of her husband, near Wesley Hall, at 2:30 p. m. on the 15th instant. The funeral services were conducted by Bishop Keener and Fitzgerald, and Drs. R. K. Brown and J. A. Orman. A large concourse of friends were present. Mrs. McTeire was a most excellent woman. Fully identified with the interests of her husband and family, and absolutely faithful to all her duties, she modestly and quietly avoided public notice. A Christian of consistent type from her girlhood, she ripened for heaven as age came on; and at last fell sweetly asleep in the arms of the Lord.

The following is the list of delegates appointed by the Bishops of our church to the Ecumenical Conference, which meets in Washington City, October, 1891: Clerical Delegates—Bishop J. C. Keener, Bishop A. W. Wilson, Bishop J. C. Granberry, Bishop R. K. Hargrove, Bishop W. W. Duncan, Bishop C. B. Galloway, Bishop E. R. Hendrix, Bishop J. S. Key, Bishop A. G. Haygood, Bishop G. P. Fitzgerald; Rev. J. S. Simmonds, D. D., Pacific Conference; Rev. George Needham, Denver Conference; Rev. D. F. Watkins, Central Mexico Conference; Rev. J. O. Keener, Alabama Conference; Rev. C. B.

Riddick, D. D., North Alabama Conference; Rev. H. J. Jewell, White River Conference; Rev. J. A. Anderson, Arkansas Conference; Rev. P. H. Whigner, D. D., Baltimore Conference; Rev. Josephus Anderson, D. D., Florida Conference; Rev. E. E. Hoes, D. D., Holston Conference; Rev. E. L. Southgate, Kentucky Conference; Rev. C. W. Carter, D. D., Louisiana Conference; Rev. J. W. Lewis, D. D., Louisville Conference; Rev. R. H. Mahon, D. D., Memphis Conference; Rev. E. H. Moulter, Mississippi Conference; Rev. J. D. Hammond, D. D., Missouri Conference; Rev. L. W. Crawford, Western North Carolina Conference; Rev. F. L. Reid, D. D., North Carolina Conference; Rev. W. B. Murrah, D. D., North Mississippi Conference; Rev. W. A. Candler, D. D., North Georgia Conference; Rev. W. P. Harrison, D. D., South Georgia Conference; Rev. James Campbell, East Texas Conference; Rev. H. McLean, D. D., North Texas Conference; Rev. W. W. Pinson, West Texas Conference; Rev. I. G. John, D. D., Texas Conference; Rev. S. B. Jones, D. D., South Carolina Conference; Rev. J. C. Morris, D. D., Southwest Missouri Conference; Rev. B. M. Messick, D. D., Arkansas Conference; Rev. J. M. Wright, D. D., Tennessee Conference; Rev. P. A. Peterson, D. D., Virginia Conference; Rev. T. S. Wade, Western Virginia Conference; Rev. C. F. Reid, China Mission Conference; Rev. Frank Richardson, D. D., Holston Conference; Rev. A. D. Smith, D. D., South Carolina Conference; Rev. W. H. Potter, D. D., South Georgia Conference; Rev. W. V. Tudor, D. D., Virginia Conference. Lay Delegates—Gov. Thos. Seay, of Alabama; Gov. Thos. J. Jarvis, of North Carolina; Senator Alfred H. Colquhoun, of Georgia; Hon. E. B. Prentiss, of Texas; Judge A. D. Bright, of Tennessee; Hon. E. B. Prentiss, of Maryland; Chancellor Edward Mayes, of Mississippi; Dr. James H. Carlisle, of South Carolina; Hon. Walter B. Hill, of Georgia; Chancellor Landon C. Garland, of Tennessee; Dr. J. W. Brown, of Arkansas; Col. C. E. Nelson, of Indian Territory; Hon. W. L. Nugent, of Mississippi; John A. Carter, Esq., of Kentucky; Gen. Robert B. Vance, of North Carolina, and A. G. Clarke, Esq., of Montana.

TEXAS PERSONALS.

—The Rev. N. A. Keen made us a pleasant call this week. —The postoffice address of the Rev. John B. Dunn is Lyons, Texas. —The Rev. D. C. Ellis, of Arlington, came in to see us this week. He reports his work progressive. —The Rev. Mr. Bounds, editor of the Christian Advance, M. P. Church, made us a pleasant visit this week. —The postoffice address of Rev. G. W. Owens is Oak Cliff, Texas, an office having recently been established at that place. —Bro. D. W. Winn, a layman from Ennis, came in to see us this week and reported affairs moving prosperously in his city. —The Rev. W. F. Clark was in this office this week. He is enjoying much better health than when we saw him a short while since. —W. R. Crockett writes that his child, who has been quite ill, has recovered and extends thanks to friends for assistance during its sickness.

—The Rev. G. A. LeClere, of Nacogdoches, in a business letter says: "I am getting along first-rate and am well pleased, and Bro. Frick is doing well." —The ADVOCATE heartily tenders sympathy to the Rev. J. S. Kennedy, of the West Texas Conference, who is bereaved in the death of his wife. Let the brethren remember him in their prayers. —Van Alstyne News: Rev. J. F. Archer preached an able and eloquent sermon to the young people last Sunday night. Such sermons on special subjects are to be commended. —The Rev. F. M. Winburne, of Midlothian, writes, January 21: "The grocery house of the Dillard Bros., of this place, burned this morning about 2 o'clock. They were insured for \$1500—not sufficient to cover their loss. Besides, two widow ladies keeping a restaurant near the same building lost nearly all they had by the fire. The day has been spent in trying to relieve their necessities. God has graciously blessed the effort."

—Bro. J. A. G. Merrill, of Ladonia, says: "I have been a subscriber to the ADVOCATE only one year and have been greatly benefited. It does my soul good to peruse its columns. I think it should be in every family in Texas. I hope that Bro. Joseph P. Rogers, our preacher in charge, will stir us up along this line." The ADVOCATE feels sure Bro. R. will look well to the credit of the paper. He never neglects the "junior preacher."

—Bro. J. N. Brown, a leading layman of our church in the Texas Conference and a member at Brenham, has removed from that place to San Antonio. Bro. Brown was a lay delegate to the last General Conference, and has been for several years the faithful Sunday school superintendent at Brenham. On leaving the school passed resolutions expressive of their regret at his departure and appreciative of his services in that office. He will be a noble acquisition to the church in San Antonio. —The Rev. A. G. Scruggs, of Lindale, writes under date January 23: "For eight days I have been confined to the house, and most of the time to my bed, under treatment of the doctor. I am just able now to sit up, and one reason for my sitting up is blisters that are enough to keep a man from lying down. I am suffering with a gripe—it has attacked my lungs—and a catch of the liver. There is a great deal of sickness in all the country; the doctors are kept busy. Some excitement about small-pox; have one case between Mineola and Lindale, on the railroad; it is creating some excitement. Cannot tell what the result will be."

NORTH TEXAS CONFERENCE.

Our settlement with the First National Bank, of Texarkana: We received a sight draft for \$588.20 Certificate of deposit due April 23, '91, for 2,106.06 Certificate of deposit due July 23, '91, for 2,106.06 Certificate of deposit due Oct. 23, '91, for 2,106.06 Total \$7,006.38 The certificates of deposit bear 6 per cent interest from January 23, 1891. Brethren will see by the above that the first payment will not be received in time to pay the second installment to our missionaries, hence the necessity of continuing the collections ordered by the board under Bro. Allen's urgent appeal.

The half of the amount above, viz., \$7068.18, belongs to the Parent Board at Nashville. F. H. WELCH, Treas.

CONFERENCE MINUTES.

I am still begging for my work's sake. I hope the editors of minutes or secretaries in the Texas Conference will send me a copy of the minutes of the last sessions of your conferences. I saw you in bulk, now I want to know where you all live. I may go to see you this summer. God bless you. W. M. HAYS. COVINGTON, GA.

Devotional.

"HE HAD THIS TESTIMONY, THAT HE PLEASED GOD."

E. H. HOWE.

Like him whose mighty soul escaped When Dagon's temple fell, Hold thou the truth, though for its sake Thy name the ranks shall swell...

Hold fast thy faith, though chariot fall, And Christ delay to come; We know not what the future hath...

WHAT IS MEANT BY BUILDING ON CHRIST?

We answer that you are to renounce all idea of saving yourself, and trust Jesus to save you. As you have no strength, Jesus promises to put His infinite arms beneath you...

It Christ's work within is genuine, you must be a better man or woman, more truthful, kind, honest, loving, and pure. A man cannot have Jesus in his soul and no one find it out...

"By their fruits" Christians must be known. The best looking tree that bears no apples is a lie. Faith without works is dead. A well-built life is a structure where tongue and hand and brain and heart are each day adding a godly word or deed...

THE EIGHTH COMMANDMENT.

It is perfectly certain that there is a judgment which overtakes fraud in the end. Even for the immediate object of national wealth, honesty would be a better policy. Should an individual suffer here or there for his exceptional integrity, the slow working laws of righteousness, by which Almighty God rules, will bring him speedily compensation in the long run...

Obituaries.

The space allotted obituaries, twenty to twenty-five lines, is about 175 to 200 words. The privilege is reserved of condensing all obituaries unless desired such notices to appear in full as written, should result money to cover excess of space, to-wit: at the rate of ONE CENT per word. Money should accompany all orders.

and its market places, we shall in no wise enter into the kingdom of heaven. -J. Oswald Dykes, D. D. FAINT hearts seldom win. It is the man of intelligent faith who commands respect. When great things are to be done for Christ the Holy Spirit inspires men of courage to do them.

MARRIAGES. FAIN-STANLEY.—At the residence of the bride's father, near Kyle, Hays county, Texas, Jan. 14, 1891, by Rev. W. J. Joyce, Mr. N. E. Fain and Miss Mamie Stanley.

HILLIARD-MITCHELL.—At the residence of the bride, near Kyle, Hays county, Texas, Jan. 15, 1891, by Rev. W. J. Joyce, Mr. A. W. Hilliard and Mrs. Julia Mitchell.

BRANDON.—Pleasant Lonzo, son of J. A. and A. Brandon, was born April 26, 1890, and died December 30, 1890. His illness lasted a little more than three weeks, during which time he suffered intensely.

BRUNER.—Sister Rachael Bruner, wife of John Bruner, died in the seventeenth year of her age at the residence of her daughter, Mrs. J. M. Bruner, on the 12th inst. at Brazos county, Texas, January 1, 1891.

WYCHE-HIBBETTS.—At the residence of the bride's father, Rev. J. D. Hibbetts, Jan. 11, 1891, by Rev. J. O. Jordan, Mr. H. C. Wyche and Miss M. S. Hibbetts, all of McLennan county, Texas.

GAY-HARRILL.—At the residence of the bride's parents, on lower Cherokee, Dec. 28, 1890, by Rev. W. H. Killough, Mr. A. D. Gay and Miss Nettie Harrill, all of San Saba county, Texas.

WARNER-HERROD.—At the residence of the bride's father, Mr. T. J. Herrod, three miles west of Grapeland, Texas, on the evening of Jan. 14, 1891, by Rev. J. Weeks, Mr. W. T. Warner, of Angelina county, and Miss O. L. Herrod, of Houston county.

SHARRETT-VATGIN.—At the residence of the bride's father, Mr. Scruggs, January 20, 1891, by Rev. J. W. Thompson, Mr. M. Sharrett and Mrs. Mary E. Vaughn, all of Bastrop county, Texas.

REZZELL-DABBS.—At the residence of the bride's mother, near Bremond, Texas, January 8, 1891, by Rev. J. M. Armstrong, Mr. J. F. Rezzell and Miss Minnie Dabbs.

NICHOLSON.—Infant daughter of Bro. Davis Nicholson and wife, of Cathrons, Little Coreen was born on December 10, 1890, and the angels took her home on January 11, 1891. She stayed long enough to be loved and then was kissed away as the morning dew. Its mission seems to have been to gather up the affections of its parents and carry them back to heaven with it.

GLOVER.—Hon. Joseph Glover was born in Nashville, Tenn., July 13, 1816; came to Texas 1845; was married to Miss Mary C. Johnson December 3, 1850. Ten children were born to them—eight of whom, with his wife, still survive.

SMITH.—Little Leslie, son of A. B. and Annie Smith, was born April 26, 1890, and died January 3, 1891. Little Leslie was a bright and promising child, but was afflicted with cholera from infancy. His father and mother, as those who have no hope; your babe is in heaven. May you so live that you may meet your babe in heaven, where sickness and parting are no more. Amen. JAS. R. HAMILTON.

SPENCER.—Omar Otan died Dec. 10, 1890, aged ten months and eight days, the only child of Bro. D. E. and Sister D. I. Spencer, near Audubon, Wise county, Texas. We deeply sympathize with the bereaved parents and trust that this sad dispensation of God's providence may be for their eternal good.

WEBB.—It has become my sad duty to chronicle the death of another promising young man, Willie E. Webb, who departed this life at Cathrons on January 12, 1891. He was the son of Sister Nicholson by a former marriage.

BRANDON.—Pleasant Lonzo, son of J. A. and A. Brandon, was born April 26, 1890, and died December 30, 1890. His illness lasted a little more than three weeks, during which time he suffered intensely.

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WARNER-HERROD.—At the residence of the bride's father, Mr. T. J. Herrod, three miles west of Grapeland, Texas, on the evening of Jan. 14, 1891, by Rev. J. Weeks, Mr. W. T. Warner, of Angelina county, and Miss O. L. Herrod, of Houston county.

SHARRETT-VATGIN.—At the residence of the bride's father, Mr. Scruggs, January 20, 1891, by Rev. J. W. Thompson, Mr. M. Sharrett and Mrs. Mary E. Vaughn, all of Bastrop county, Texas.

REZZELL-DABBS.—At the residence of the bride's mother, near Bremond, Texas, January 8, 1891, by Rev. J. M. Armstrong, Mr. J. F. Rezzell and Miss Minnie Dabbs.

NICHOLSON.—Infant daughter of Bro. Davis Nicholson and wife, of Cathrons, Little Coreen was born on December 10, 1890, and the angels took her home on January 11, 1891. She stayed long enough to be loved and then was kissed away as the morning dew.

GLOVER.—Hon. Joseph Glover was born in Nashville, Tenn., July 13, 1816; came to Texas 1845; was married to Miss Mary C. Johnson December 3, 1850. Ten children were born to them—eight of whom, with his wife, still survive.

McDONALD.—Mrs. Jane McDougle was born in North Carolina, December 17, 1830; was married in Alabama to Mr. B. F. McDougle about 1847. Her eldest child cannot tell of the time of her profession of faith in Christ, for she was, no doubt, religious from a child, but he and all others who knew her can tell of her zeal, consecrated living service to God.

BRIGHT.—Sammy Bright was born in Moscow, Polk county, Texas, January 4, 1870, and died in Trinity, Texas, January 16, 1891, aged twenty-one years and twelve days. He was the son of Jas. Alex. and Anna Bright, who were both members of the M. E. Church, South, and she was commonly bright up under Christian influence.

JOHNSON.—Thomas Johnson (colored) was born in one of the states of the Union in the year 1840; was brought to Texas and hired to Major Holmes, of Wise county, in 1863. At the close of the war which set him free he remained with Holmes taking charge of his farm and stock, and by industry and strict integrity gained a comfortable living.

HILLIN.—Ida Brown Hillin, daughter of T. B. and Stella Hillin, suddenly passed away in one of the departments of the year 1890; was brought to Texas and hired to Major Holmes, of Wise county, in 1863. At the close of the war which set him free he remained with Holmes taking charge of his farm and stock, and by industry and strict integrity gained a comfortable living.

TRACY.—Henry S. Tracy was born in the Republic of Texas, at Houston, Oct. 4, 1844; was married to Miss Betsey Cook, Monday, Jan. 21, 1878, by Rev. Chas. W. Thomas, who still lives, and died at the residence of his wife, on the 11th inst. at the residence of his wife, on the 11th inst.

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How Is Your Appetite. If it is not good you need a tonic. S. S. S. aids digestion makes you enjoy what you eat and cures you of dyspepsia. Gained 44 Pounds. Mr. James J. McCalley, of Monet, Mo., says he had dyspepsia for eight years, which made him a wreck, sick and suffering during the whole time. After trying all the remedies, including all the doctors in season, he discarded everything and took Dr. S. S. S. He increased from 114 to 158 pounds, and was soon a sound and healthy man.

