



Texas Christian Advocate.

CONTRASTS.

Some weeks ago, on returning from a business errand, I found waiting a call-notice to visit a family with whom I was not acquainted.

Taking in the object of the call I immediately took a seat beside the bed of the suffering man, told him I had come in response to his call and was ready to serve him as best I could.

It was a solemn time, with only us three present; but I verily felt that God was in our midst.

A few days ago I had an "odd Sunday," as we preachers call the day when we have no appointment.

I was engaged in low conversation with the afflicted man, and in no great while I noticed that quite a company were gathering in the house.

REMARKS.

1. Are not these instances sufficient warning to young men? When they mean to be religious before they die, how foolish it is to postpone until they see there is no longer remedy for life here.

2. To some of us it appears that so much preparation is unnecessary; but we utter no complaint.

3. The difference is this: We have our labors in singing, praying and instructing the penitent; they in hunting suitable places, making preparations and immersing.

ROCK HILL, TEXAS.

ODD SIDE OF PREACHER-LIFE.

H. G. H.

Most men, great and small, are made part of iron and part of clay. This puts man on a level with his work.

Preachers are only sanctified men. Sometimes the clay in our composition extends higher than the feet, and even turns the hair red.

Why Mr. Stanley felt such reverence on first beholding the pigmies, and why he felt so strongly on the subject is, I think, explained a little further on when he says of his readers: "They must relieve their minds of the Darwinian theory, avoid coupling man with the ape, and banish all thoughts of the fictitious, small-brained progenitors supposed to be existing somewhere on land submerged since the eocene period.

Roost. But this "rhythmic" idea came to our relief, and on we went safely. When fancy's wing droops, as we pull through the deep sand on our mission field, we think the angel of poetry is only passing through the undertones of this harmony above and beneath.

AN EPITAPH.

"Poets without monuments and monuments without poets," were the laconic words of Lord Byron once, as he rambled along the misty vaults of Westminster Abbey.

But some of these poor little epitaphs, chiseled on these poor little stones, are monuments in themselves.

Westminster, however, is not alone with her cranky, freaky epitaphs. Over this way we Americans sometimes let it crop out.

His custom was to ramble—sometimes along the highways; sometimes into the dark, deep underwood.

But once he rambled thus, and all at once he paused, and sitting down, he seemed to weep, and as he wept he wrote.

Both of these denominations claim to be the only true church of Christ, and that they alone teach the true doctrines of Christ and the apostles.

Here lies a man—a curious one—No one can tell what good he's done, Nor yet how much of evil;

While living here, he oft would say That he must shortly turn to clay And quickly rot.

As sure as he in dust doth lie, He'd die because he had to die— But much against his will.

Stanley and the Pigmies.

In Scribner for January Stanley commences an article with these words: "In my book 'In Darkest Africa,' I have slightly alluded to the complacent self-satisfaction that I derived from regarding anything ancient that belonged to man, or to the work of his hands, and of the reverence I felt on first seeing the pigmy Adam and his female consort in the wild Eden of Ajatikio.

But there is another point of resemblance that I wish to show our readers: that man was otherwise than he is today, viz: a biped endowed with mind."

Both of these churches interpret the Scriptures in a literal sense and deny their spiritual or metaphorical significance in those passages which seem to teach their peculiar theories.

With regard to the Lord's Supper, Catholics teach that when the Savior said, "This is my body and this is my blood," he meant to convey the idea that the bread and wine were literally transformed into the actual body and blood of Christ.

But, again, these two churches are alike in proclaiming to the world that the Bible alone is their guide. They claim this, and then proceed to put their own construction upon the Word of God, in order to establish their pet theories.

Here we are tempted to ask, does the Bible teach all the various and conflicting doctrines found in Catholic and Campbellite books? If so, then who can understand its teachings or reconcile its doctrines with each other?

Now, hear Mr. Rowe, the Campbellite oracle: "We have no human creed to defend. The Bible, and the Bible only, is our rule of faith and practice."

Here we are tempted to ask, does the Bible teach all the various and conflicting doctrines found in Catholic and Campbellite books? If so, then who can understand its teachings or reconcile its doctrines with each other?

Here we are tempted to ask, does the Bible teach all the various and conflicting doctrines found in Catholic and Campbellite books? If so, then who can understand its teachings or reconcile its doctrines with each other?

Here we are tempted to ask, does the Bible teach all the various and conflicting doctrines found in Catholic and Campbellite books? If so, then who can understand its teachings or reconcile its doctrines with each other?

Here we are tempted to ask, does the Bible teach all the various and conflicting doctrines found in Catholic and Campbellite books? If so, then who can understand its teachings or reconcile its doctrines with each other?

Here we are tempted to ask, does the Bible teach all the various and conflicting doctrines found in Catholic and Campbellite books? If so, then who can understand its teachings or reconcile its doctrines with each other?

Here we are tempted to ask, does the Bible teach all the various and conflicting doctrines found in Catholic and Campbellite books? If so, then who can understand its teachings or reconcile its doctrines with each other?

Here we are tempted to ask, does the Bible teach all the various and conflicting doctrines found in Catholic and Campbellite books? If so, then who can understand its teachings or reconcile its doctrines with each other?

Here we are tempted to ask, does the Bible teach all the various and conflicting doctrines found in Catholic and Campbellite books? If so, then who can understand its teachings or reconcile its doctrines with each other?

Here we are tempted to ask, does the Bible teach all the various and conflicting doctrines found in Catholic and Campbellite books? If so, then who can understand its teachings or reconcile its doctrines with each other?

Here we are tempted to ask, does the Bible teach all the various and conflicting doctrines found in Catholic and Campbellite books? If so, then who can understand its teachings or reconcile its doctrines with each other?

Here we are tempted to ask, does the Bible teach all the various and conflicting doctrines found in Catholic and Campbellite books? If so, then who can understand its teachings or reconcile its doctrines with each other?

Here we are tempted to ask, does the Bible teach all the various and conflicting doctrines found in Catholic and Campbellite books? If so, then who can understand its teachings or reconcile its doctrines with each other?

Here we are tempted to ask, does the Bible teach all the various and conflicting doctrines found in Catholic and Campbellite books? If so, then who can understand its teachings or reconcile its doctrines with each other?

Here we are tempted to ask, does the Bible teach all the various and conflicting doctrines found in Catholic and Campbellite books? If so, then who can understand its teachings or reconcile its doctrines with each other?

Here we are tempted to ask, does the Bible teach all the various and conflicting doctrines found in Catholic and Campbellite books? If so, then who can understand its teachings or reconcile its doctrines with each other?

Here we are tempted to ask, does the Bible teach all the various and conflicting doctrines found in Catholic and Campbellite books? If so, then who can understand its teachings or reconcile its doctrines with each other?

Both of these churches interpret the Scriptures in a literal sense and deny their spiritual or metaphorical significance in those passages which seem to teach their peculiar theories.

With regard to the Lord's Supper, Catholics teach that when the Savior said, "This is my body and this is my blood," he meant to convey the idea that the bread and wine were literally transformed into the actual body and blood of Christ.

But, again, these two churches are alike in proclaiming to the world that the Bible alone is their guide. They claim this, and then proceed to put their own construction upon the Word of God, in order to establish their pet theories.

Here we are tempted to ask, does the Bible teach all the various and conflicting doctrines found in Catholic and Campbellite books? If so, then who can understand its teachings or reconcile its doctrines with each other?

Now, hear Mr. Rowe, the Campbellite oracle: "We have no human creed to defend. The Bible, and the Bible only, is our rule of faith and practice."

Here we are tempted to ask, does the Bible teach all the various and conflicting doctrines found in Catholic and Campbellite books? If so, then who can understand its teachings or reconcile its doctrines with each other?

Here we are tempted to ask, does the Bible teach all the various and conflicting doctrines found in Catholic and Campbellite books? If so, then who can understand its teachings or reconcile its doctrines with each other?

Here we are tempted to ask, does the Bible teach all the various and conflicting doctrines found in Catholic and Campbellite books? If so, then who can understand its teachings or reconcile its doctrines with each other?

Here we are tempted to ask, does the Bible teach all the various and conflicting doctrines found in Catholic and Campbellite books? If so, then who can understand its teachings or reconcile its doctrines with each other?

Here we are tempted to ask, does the Bible teach all the various and conflicting doctrines found in Catholic and Campbellite books? If so, then who can understand its teachings or reconcile its doctrines with each other?

Here we are tempted to ask, does the Bible teach all the various and conflicting doctrines found in Catholic and Campbellite books? If so, then who can understand its teachings or reconcile its doctrines with each other?

Here we are tempted to ask, does the Bible teach all the various and conflicting doctrines found in Catholic and Campbellite books? If so, then who can understand its teachings or reconcile its doctrines with each other?

Here we are tempted to ask, does the Bible teach all the various and conflicting doctrines found in Catholic and Campbellite books? If so, then who can understand its teachings or reconcile its doctrines with each other?

Here we are tempted to ask, does the Bible teach all the various and conflicting doctrines found in Catholic and Campbellite books? If so, then who can understand its teachings or reconcile its doctrines with each other?

Here we are tempted to ask, does the Bible teach all the various and conflicting doctrines found in Catholic and Campbellite books? If so, then who can understand its teachings or reconcile its doctrines with each other?

Here we are tempted to ask, does the Bible teach all the various and conflicting doctrines found in Catholic and Campbellite books? If so, then who can understand its teachings or reconcile its doctrines with each other?

Here we are tempted to ask, does the Bible teach all the various and conflicting doctrines found in Catholic and Campbellite books? If so, then who can understand its teachings or reconcile its doctrines with each other?

Here we are tempted to ask, does the Bible teach all the various and conflicting doctrines found in Catholic and Campbellite books? If so, then who can understand its teachings or reconcile its doctrines with each other?

Here we are tempted to ask, does the Bible teach all the various and conflicting doctrines found in Catholic and Campbellite books? If so, then who can understand its teachings or reconcile its doctrines with each other?

Here we are tempted to ask, does the Bible teach all the various and conflicting doctrines found in Catholic and Campbellite books? If so, then who can understand its teachings or reconcile its doctrines with each other?

Here we are tempted to ask, does the Bible teach all the various and conflicting doctrines found in Catholic and Campbellite books? If so, then who can understand its teachings or reconcile its doctrines with each other?

believe that divisions among those claiming to be the people of God have made more infidels than all the writings of Voltaire, Paine, Gibbon, Hume, Owen and every other avowed infidel that has ever wielded a pen on the earth."

Now, notice the arrogance and bigotry of these writers. Campbell cautions his brethren not to raise up a new sect, but this is precisely what they have done, and it is one of the most intensely sectarian of all the sects, except the Catholic Church; and, as we have seen, these two churches are very much alike in doctrine, faith and practice.

Mr. Brents thinks that divisions have caused more infidels than the writings of all the avowed infidels in the world. Well, sir, if that be true, why in the world are you doing so much to help build up your own little sect and thus create more divisions and strife among Christians? For that is precisely what you and your sect are doing now.

Having seen the utterances of Campbell and his followers, on the subject of sects and divisions in the church, let us now turn to a Catholic writer and see the striking similarity between them on this subject also.

I quote now from S. V. Ryan, Bishop of Buffalo, in his work entitled "Protestant Episcopal Claims to Apostolical Succession Disproved," (page 41, part 2):

"That religious questions would arise and differences of opinion eighteen hundred years after Christ, as well as in the first age of the Christian Church, our Lord well knew, and he provided for the solution of these questions and the settlement of those differences, and thereby for the integrity and purity of the Christian faith, by establishing an ever-present, living, speaking authority in His Church, who would be his own mouth-piece and make his people the world over and down through the ages, uni libri, and thus save them from the babel-like confusion into which those sects necessarily fall who reject the authority of an infallible teacher."

Now, we see that both Catholics and Campbellites claim to be the only true church, and that they look upon all others as sects and divisions. Both are laboring to exterminate the other churches; both are arrogant and exclusive; both are animated by the spirit of hatred and malice toward others; both teach baptismal regeneration; both put their own literal construction upon the Bible, and we are compelled to conclude that they are very much alike. More anon.

W. W. HORNER.

A BOON TO WOMAN. Dr. DROMCOOLE'S English Female Bitters. A Powerful Uterine Tonic and Female Regulator, for the Cure of all Female Complaints and Irregularities.

STOPPED FREE. FITS. A Powerful Remedy for the most distressing form of Epilepsy.

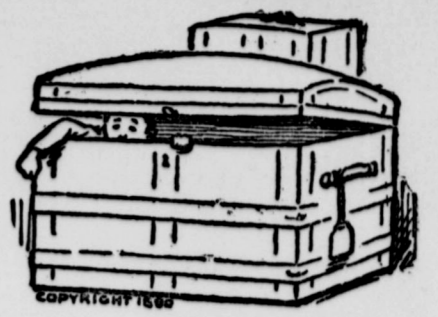
CONSUMPTION. I have a positive remedy for the above disease, by its use thousands of cases of the worst kind and of long standing have been cured.

A Great Discovery. A new, simple, pleasant and permanent cure for Catarrh in the head, throat and lungs; Colds, etc.

ESTEY PIANOS AND ORGANS. Always the Best. Now better than ever. Over \$10,000 in Use. Fully Warranted. Prices and Terms Most Reasonable.

BAILEY'S REFLECTORS. A Powerful Remedy for the most distressing form of Epilepsy.

PIG'S CURE FOR CONSUMPTION. CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes good. Use in time. Sold by druggists.



Checked—the frightful throats of Scrofula and all blood-taints.

Checked—the frightful throats of Scrofula and all blood-taints. Dr. Piroce's Golden Medical Discovery purifies and enriches the blood, cleanses the system of all impurities, and restores health and strength.

It's the cheapest blood-purifier, sold through druggists, (no matter how many doses are offered for a dollar), because you only pay for the good you get.

Your money is returned if it doesn't benefit or cure you. Can you ask more?

AN ASTONISHING TONIC FOR WOMEN. MCELREE'S WINE OF CARDUI. It Strengthens the Weak, Quiets the Nerves, Relieves Monthly Suffering and Cures FEMALE DISEASES.

Mme. A. DARE SPECIALIST IN TREATING THE COMPLEXION. Respectfully calls attention to her preparations for the removal of FRECKLES, TAN, MOLE, PIMPLES, LACERATED, BURNED, SPOTTED, FURFACED, BLACK HEADS, and all other like defects on the outer skin.

DR. E. G. WEST'S NERVE AND BRAIN TREATMENT. Specific for Hysteria, Dizziness, Pits, Neuritis, Wakefulness, Mental Depression, Softening of the Brain, resulting in tremor and leading to urinary decay and death.

USE FERRY'S SEEDS THE BEST. For 1891 will be mailed FREE to all applicants, and to last season's customers. It is better than ever.

Most Worthy Books for Purchase. CHOICE AND POPULAR ALTO SONGS. THE SONGS OF IRELAND. CHOICE SONG COLLECTIONS.

OLIVER DITSON COMPANY, Boston. HENRY LINDENMEYER. PAPER WARE HOUSE. NO. 15 & 17 BEEKMAN ST. BRANCH STORE 87 EAST HOUSTON ST. P. O. BOX, 2868. NEW YORK.

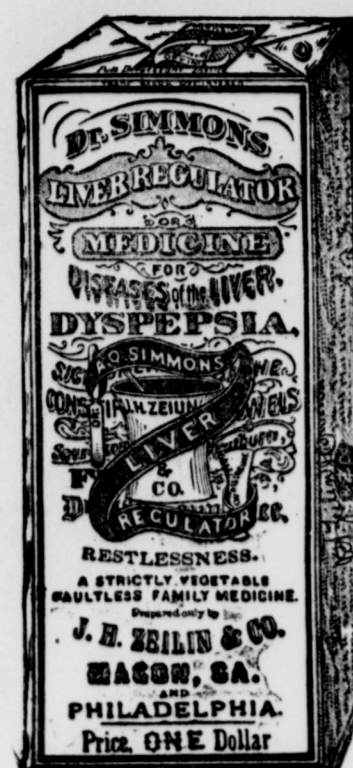








1828 It Originated!



Devotional.

"OTHERWHERE"
Where the light is clearer;
Where the glory that exulteth;
For the Lamb eternal dwelleth
In that wondrous land afar.

Marriages.

DAVIS.—Henry Davis was born in Johnson county, Ill., February 16, 1848; he moved to Boone county, Ark., in 1873, and in 1879 he was married to Miss Melinda Murray, and in 1881 they came to Texas in quest of health for himself, as he had contracted a lung trouble in 1871. He traveled over a large portion of Texas afterward, and at last came to Kimble, where, at a camp-meeting held at Junction City by himself in July, 1890, he was happily converted, then in the last stage of consumption. On the 30th day of October last he quietly passed away in the full assurance of faith. W. M. SIMS.

Mellin's Food advertisement with logo and text: 'THE ONLY Perfect Substitute for Mother's Milk. INVARIANTLY SUCCESSFUL IN CHOLERA INFANTUM AND TEething. A Quickly Assimilated Food for INFANTS AND INVALIDS.'

THE ONLY Perfect Substitute for Mother's Milk. INVARIANTLY SUCCESSFUL IN CHOLERA INFANTUM AND TEething. A Quickly Assimilated Food for INFANTS AND INVALIDS.

Advertisement for 'The International Route' and 'The Direct Line to Houston, Galveston, Austin, San Antonio, El Paso and all points in South and Southwest Texas.'

SCHEDULE IN EFFECT DECEMBER 7, 1890. Table with columns for Daily North, Daily South, and Weekly. Lists train numbers and destinations.

CANON LIDDON ON MISSIONS. Across the triumphs and failures of well-nigh nineteen centuries the spiritual ear still catches the accents of the charge on the mountain in Galilee; and as we listen we note that neither length of time nor change of circumstance has impaired their solemn and enduring force.

MARRIAGES. KNIGHT—SMITH.—At the residence of W. T. Melugin, Lampasas, Texas, on the 5th of January, 1891, Mr. H. E. Knight and Miss Willie Smith, both of Brownwood, Texas, Rev. W. T. Melugin officiating.

OBITUARIES. WALKER.—Mrs. Elizabeth Walker was born in Murray county, Tenn., in 1831; came to Texas and settled in Blossom Prairie in 1850, where she lived until her death, which occurred January 9, 1891. Sister Walker professed saving faith in Christ when but a child, joined the M. E. Church, South, in which she lived a consistent and holy life.

McElroy.—Sister Mary Ann McElroy, wife of Rev. J. L. McElroy, was born May 28, 1828, in Rush county, Arkansas; married December 13, 1850, in Comanche county, Texas. She was converted and joined the church after her marriage to Bro. McElroy, whom she leaves to mourn his loss. She lived a consistent Christian life—ever ready to do any work placed upon her by the church.

McGowan.—Sister Nancy L. McGowan, daughter of Rev. T. S. Newman, was born in Drew county, Arkansas, September 9, 1846, was converted when a girl and joined the M. E. Church, South. Was married to T. H. McGowan January 17, 1867. Moved with her husband to Texas in 1868 and settled in Coryell county, where she lived until October 22, 1890, when she fell asleep in Jesus.

Pacific Railway advertisement: 'THE GREAT ROUTE BETWEEN THE EAST AND THE WEST. THE SHORT LINE TO NEW ORLEANS AND ALL POINTS IN LOUISIANA, TEXAS, OLD AND NEW MEXICO, ARIZONA, CALIFORNIA AND OREGON.'

M. K. & T. advertisement: 'MISSOURI, KANSAS AND TEXAS RAILWAY TO ALL POINTS NORTH AND EAST THROUGH TRAINS CARRY Pullman Sleepers Between Points in Texas and Chicago, St. Louis, KANSAS CITY.'

THE KIND OF RELIGION NEEDED. I do not want to be misunderstood. I am working for a revival of religion—a religion that converts people, renews them in the spirit of their mind, creates them anew in Christ Jesus, delivers them from the bondage of sin, injects new ideas, purer, better than the old, brings them out of the world and separates them unto Christ; a religion that redeems a man from all sin and sets him on holy living—on self-denial, painstaking, circumspection and prayer—that imbues his spirit with love, seasons his conversation with grace and makes him a witness for the truth as it is in Jesus; an example, a model, an Israelite without guile or hypocrisy or wavering.

OBITUARIES. CALDWELL.—Ella Jane was born in Ray county, Tenn., in 1828; she was married to J. K. Caldwell in 1840; before she married she was converted and joined the M. E. Church. Bro. Caldwell moved to Arkansas in the forties, and to Texas in 1861. In Texas they lived in Caldwell and Gonzales, and while there she rejoiced to entertain our West Texas Preachers, Thornberry, Biggs and others. Their home was the preacher's home.

OBITUARIES. CALDWELL.—Ella Jane was born in Ray county, Tenn., in 1828; she was married to J. K. Caldwell in 1840; before she married she was converted and joined the M. E. Church. Bro. Caldwell moved to Arkansas in the forties, and to Texas in 1861. In Texas they lived in Caldwell and Gonzales, and while there she rejoiced to entertain our West Texas Preachers, Thornberry, Biggs and others. Their home was the preacher's home.

OBITUARIES. CALDWELL.—Ella Jane was born in Ray county, Tenn., in 1828; she was married to J. K. Caldwell in 1840; before she married she was converted and joined the M. E. Church. Bro. Caldwell moved to Arkansas in the forties, and to Texas in 1861. In Texas they lived in Caldwell and Gonzales, and while there she rejoiced to entertain our West Texas Preachers, Thornberry, Biggs and others. Their home was the preacher's home.

OBITUARIES. CALDWELL.—Ella Jane was born in Ray county, Tenn., in 1828; she was married to J. K. Caldwell in 1840; before she married she was converted and joined the M. E. Church. Bro. Caldwell moved to Arkansas in the forties, and to Texas in 1861. In Texas they lived in Caldwell and Gonzales, and while there she rejoiced to entertain our West Texas Preachers, Thornberry, Biggs and others. Their home was the preacher's home.

Ayer's Cherry Pectoral advertisement: 'The Voice. Is easily injured—the slightest irritation of throat or lungs at once interferes with tone, flexibility, or power. All efforts to sing or speak in public, under such conditions, become not only painful but dangerous, and should be strictly avoided until recovery is restored. To effect a speedy cure no other medicine is equal to Ayer's Cherry Pectoral.'

OBITUARIES. CALDWELL.—Ella Jane was born in Ray county, Tenn., in 1828; she was married to J. K. Caldwell in 1840; before she married she was converted and joined the M. E. Church. Bro. Caldwell moved to Arkansas in the forties, and to Texas in 1861. In Texas they lived in Caldwell and Gonzales, and while there she rejoiced to entertain our West Texas Preachers, Thornberry, Biggs and others. Their home was the preacher's home.

OBITUARIES. CALDWELL.—Ella Jane was born in Ray county, Tenn., in 1828; she was married to J. K. Caldwell in 1840; before she married she was converted and joined the M. E. Church. Bro. Caldwell moved to Arkansas in the forties, and to Texas in 1861. In Texas they lived in Caldwell and Gonzales, and while there she rejoiced to entertain our West Texas Preachers, Thornberry, Biggs and others. Their home was the preacher's home.

OBITUARIES. CALDWELL.—Ella Jane was born in Ray county, Tenn., in 1828; she was married to J. K. Caldwell in 1840; before she married she was converted and joined the M. E. Church. Bro. Caldwell moved to Arkansas in the forties, and to Texas in 1861. In Texas they lived in Caldwell and Gonzales, and while there she rejoiced to entertain our West Texas Preachers, Thornberry, Biggs and others. Their home was the preacher's home.

OBITUARIES. CALDWELL.—Ella Jane was born in Ray county, Tenn., in 1828; she was married to J. K. Caldwell in 1840; before she married she was converted and joined the M. E. Church. Bro. Caldwell moved to Arkansas in the forties, and to Texas in 1861. In Texas they lived in Caldwell and Gonzales, and while there she rejoiced to entertain our West Texas Preachers, Thornberry, Biggs and others. Their home was the preacher's home.

