

Texas Christian Advocate.

FROM A SUPERANNUATE.

I have been thinking for some time of writing to the ADVOCATE, but since we got back from conference we have been greatly afflicted. My wife got her arm broken and her wrist dislocated soon after our return, and I have been suffering from a crippled hand almost ever since conference, and my health was already broken down from the effects of an almost incurable disease before I left my work this fall. No one can imagine the feelings of a worn-out itinerant preacher who is forced out of the work by failing health except one who has had the experience. With two helpless women to support, and one of them a cripple perhaps for life, and with less than \$50 in the world (that is, in cash), and very little of anything else, winter on hand without supplies, and without a home to go to, but I put my case in the hands of an ever-merciful and loving Father with the most perfect confidence that in some way we would be provided for, and I was not mistaken. Some of my friends had come to my home before we went to conference, and I had bought a little newspaper plant at the county seat of Blanco county as a means of making a support, as I knew no other business; but I have been in desperate straits for means to keep it going. I would have greatly preferred to have taken an appointment if I had not been totally disqualified for the work by that terrible and generally fatal disease, diabetes. I have been under the treatment of one of the best physicians in the country and have some faint hopes of being cured, but before happens I want to be ready to live or die as the Lord will, and I am trying to trust him every hour, and for everything. I still feel a great interest in the work of spreading the glad news of salvation among a lost race, and I am trying to do what little I can to that effect. Our new preacher, Bro. Statham, is starting off well, and I think is the very man for the place. He is an excellent pastor and a good preacher, and I have reason to hope that the work will greatly prosper in his hands. He will have a great advantage over me at this particular point, as one of the most liberal and also one of the most religious men that belonged to the Willow City circuit has bought property and settled in Round Mountain. I think he will stir some of the others up to a sense of duty, and I want to move to the county seat the first of January if I get a house, so as to be able to give more attention to my business. I think we will be able to get through the winter safely; thanks to the kindness of some friends who have stood by me when I needed help the most, surely. We will never forget the kind words that were spoken to me at the conference, and I will be able to pay out of debt and make a living by the closest economy and the strictest attention to business.

The prospect in this country has been exceedingly gloomy as our rains ceased almost entirely in the latter part of that time we have had an almost continuous drought, and everybody was becoming alarmed at the prospect; but, thank the Lord, on last Thursday evening it began to rain—very gently at first, but increased gradually to a pour-down, and has continued nearly the ground is about as wet as rain will make it.

Now I want to say before I close that after all that has been said about health resorts, that I honestly believe after an experience of two years that this country is one of the healthiest on this planet, and it is also a fair average country for agricultural purposes. An industrious, sober man can make a good living here about as easy as anywhere in Texas, and I would say to my friends of the lower country, if you want to get rid of chills and fevers and doctors' bills, come up here and try it a year or two, and you will be convinced.

I wish to endorse with all my heart the article in the last TEXAS ADVOCATE written by G. W. L. Fly. It is all true. Our German neighbors are certainly more accessible than the Chinese, and they are here among us, and a large number of them are perfectly content about their future welfare, living only for the present, and yet they are honest, industrious, good citizens. In the main they pay their debts, support their families and educate their children, and it does seem to me that our first duty is to try to save them; and no sophistry about our duty to the Chinese or Japanese will ever convince me to the contrary. I will say in conclusion, that my best wishes and my most earnest prayers are for the greatest success of the preachers who are still in the ranks, and for those old brethren who can only view the battle from afar. May God in mercy be with them all and give them the desire of their hearts in bringing a multitude of souls to Christ this conference year who shall finally be saved.

Allow me to add that I think our two advocates, the Nashville and Texas, are two of the best papers published by the Methodist Church, North or South, and while I do not claim to be able to make a great paper, I believe I do know what a great paper ought to be. I shall still assist the preacher in trying to get subscribers for the TEXAS ADVOCATE, as I think it was never better than it is now.

J. F. DENTON.

ROSEN MOUNTAIN, TEXAS.

WOMAN'S BOARD—A DEFENSE.

A good missionary woman, Miss Hunter, of El Paso, says some hard things about the Woman's Board in last ADVOCATE. Let us fire a stray shot back, even if the women are able to take care of themselves. Along in her letter she says Bishop Haygood and Secretary John seem "burdened with the debt." Good. Now let the church groan with these brethren. Miss Hunter says the brethren of the men's board were governed by heart and not head in making the debt. More heart and head! Soft on the brethren. She says the women have shown hard hearts in monetary matters. We differ, thinking they have shown long heads. The expenditure of money should always be under control of the head. That seems to be the trouble with the men's board. But we are not writing in defense of men. Miss Hunter says the Woman's Board has \$100,000 in bank, and the said Woman's Board refuses to loan money to the men's board even though they offer more interest than the Nashville banks are offering. This good missionary woman seems to think the W-men's Board are hard-hearted right there. Again we differ. They show long headedness right there. The men's board has shown an incapacity to keep out of debt. A man who won't keep out of debt is not very apt to be reliable in paying his debts. Our

women are smart and should be commended. They seem to know the difference between a big bank account and a big note in bank. The men are just beginning to learn what the women know already. Men learn by experience—women see clear through the matter right off. Miss Hunter says she admires the administrative ability of the Woman's Board—but don't admire their policy. We think their administrative ability and their policy are mightily mixed up. Most excellent. Our good friend says she will hereafter help the weakest side—the side of the men. Good. We need her. We are about going to pieces, and most of the good women are disposed to laugh at us. Yes, there is a little hard-headedness when the wife won't loan her impetuous husband her last dollar. Again, our sister wants the women to hold up awhile and give the poor men a chance. No, let the women go ahead and get every dollar they can, and let no man touch a cent of it. The Lord has a hand in this. The Lord knows with whom to trust money. God bless the long-headed and true women of our church! H. G. H.

SHALL WE ABANDON THE FIELD?

The fact that one brother (Rev. J. W. Vest) has spoken out, calling on the church to answer "No!" encourages me to again trespass upon the columns of the ADVOCATE with a few practical thoughts upon this subject, which I hope will tend to arouse more of our people to the importance of this, to my mind, momentous question. Less than half a century ago the United States sent her armies under Generals Scott and Taylor to invade Mexico. These generals were then particular to hold possession of Texas as the base of supplies for their armies. What would the world have thought of their military genius had they marched into Mexico and permitted Texas to be occupied by the enemy and thus cut them off from their base of supplies. During the civil war the United States expended millions of dollars and sacrificed thousands of lives to obtain possession of the Mississippi river, and thus cut off the armies of the east from the supplies from the West. With the fall of Port Hudson and Vicksburg, the Confederacy was thus severed, and as a consequence soon succumbed.

To-day the M. E. Church, South, is waging war upon Romanism. From Texas her hosts are marching across the Rio Grande and achieving glorious victory. But while her soldiers are doing valiant service in Mexico, Rome is taking possession of Texas, cutting off our base of supplies, and giving encouragement to her hosts in Mexico.

Is this good generalship? Can we hope for success in a war thus conducted? And yet, as stated in a previous article, one of our most faithful captains on the conference floor says we must abandon the fields because we are driven out by Catholic Germans and Bohemians. Business men looking after their pecuniary interest do not abandon the field. They either learn the languages of these people themselves or employ clerks who can speak them. We all like to do business with men who can speak to us in our mother tongue. The fact that a merchant puts himself to the trouble to thus accommodate us recommends that merchant to us and the result is we patronize him. So business men secure the patronage of Germans and Bohemians.

Politicians cater to the prejudices and peculiar views of these people and thus succeed; and by their success are engraving these peculiar views upon the law of the land. The M. E. Church has bishops, presiding elders and pastors speaking the German language. At their late conference in Seguin Bishop Hurst preached in German and conducted the business of the conference in that language. Compare the statistics of that church with those of the M. E. Church, South, and see the difference in the result of their management.

Three years ago I wrote to Bro. John, our Missionary Secretary, to know if he could furnish me with Sunday-school literature in the German language, to be used by a large class of Germans I had got together in the Sunday-school of which I was superintendent. His answer was, in substance: "We do not publish any literature in the German language; you can get it from the Publishing House of the M. E. Church." The class I had labored to organize abandoned us and went to the Lutheran Church.

In the same section of which the report of the brother alluded to, said we must abandon it. I have for over thirty years been acquainted with Germans who were true Southern people and made valiant Confederate soldiers. They were Southern Methodists. Of late years their friends from Germany have settled around them, and some four years ago I met the superintendent of their Sunday-school, who informed me that the Southern Methodist had no organization in that community. They had all gone to the M. E. Church. "Why?" I asked him. He answered: "The Southern Methodist could not furnish us with literature in the German language, nor with preachers who could preach in our language. The Northern Church furnished both." Let us think of these things. Let us go to God in prayer for wisdom to direct us in solving this problem. GEO. W. L. FLY.

"SHALL WE ABANDON THE FIELD?"

In the ADVOCATE of December 10, appears a timely article from the pen of my good friend, Major G. W. L. Fly, of Victoria, touching upon what appears to be the beginning of the abandonment by the Methodists of a large portion of Southern Texas to Romanism and infidelity, and, as the ADVOCATE says, "This is a live and important question." I wish to give a

thought on the subject which has for its basis a residence of fifteen years among those Germans as well as some personal knowledge of the Mexican work, which the Major thinks is being carried on at such a great disadvantage. The member of the Cuero District Conference, quoted by Major Fly, no doubt reported a fact when he remarked on hitherto prosperous churches having become so weak that they will have to be abandoned because the Americans are leaving the country to Germans and Bohemians. Now, instead of abandoning such places, I would suggest a change of tactics. Send the American preacher to an American settlement, and in his stead, some one to work among those Germans and Bohemians. We have a German conference which, if given a little more encouragement and assistance than it receives, could increase its usefulness in the work referred to. Let the German conference understand that the Methodist Church is in earnest about evangelizing the German-American citizens of this State, and they will soon make the field. But it must be missionary work of the character which will insure the gospel being preached to the poor. Dollars will be required in this quite as liberally as in any other missionary work. It will not be a very difficult matter to secure among the youth of these Germans and Bohemians many who will gladly attend our church schools and there prepare themselves for the work in question. The Germans as a class take pride in education and regard religion as a great help to morality, and on many questions of morals they are great sticklers. There will be no serious objection to religious education as is the case in many mission fields.

Now about that Mexican work: I tell you the great disadvantage is that there are not one hundred dollars put into it where there is one. But with the limited amount of means and the few workers in the field it is making wonderful progress. The management of this work is what I wish to call special attention to. By reference to the appointments made annually by the Mexican conferences it will be seen that the managers, including the presiding elders, are mostly American, while the pastors are nearly all Mexicans. It seems the native preachers are the most successful with the Mexicans; and there are some fine preachers among them, too, who are abre with Holy Ghost religion. Then there are the schools, commencing with the one at Laredo in charge of Miss Holding. To go through that school and see those children from all parts of Mexico being brought up in the true faith is a sight which would make Ingalls a believer in foreign missions if he knew anything about the sad condition of the children before they were brought there. At San Luis Potosi I had the pleasure of meeting a score or more of theological students, Mexicans and Indians, who are being prepared for the ministry under the direction of Prof. G. B. Winton and a native assistant. Many of these young men have appointments to preach from time to time in neighboring villages, and all of them will soon be ready for their life work. There are many schools similar to one or the other of the above mentioned and there would be a great many more if the money was forth coming—but there is the disadvantage.

So, with the Mexican work before you, there is a pointer to indicate what might be done for the Germans and Bohemians. J. H. T.

HOPE FOR THE GERMANS.

The communication of G. W. L. Fly in a late ADVOCATE savors of the right spirit. By no means should the Germans and Bohemians coming to our borders be neglected by our preachers. True these people come here with religious opinions contrary to ours, and they do not generally seem willing to join in with their new neighbors in religious work, and our people are disposed to stand aloof from them. Strangers are generally a little shy. It is right they should be. We are so ourselves when we go to a new place, and we find our own people are a little shy of us till they find us out. But a Methodist preacher need not be so. He is a privileged character, anyhow, and if he will go to the homes of these newcomers, though Germans and Bohemians, they will receive him kindly and bid him come again. It won't do to abandon a work because of the influx of these foreigners. They are bone of our bone and flesh of our flesh. "We be brethren." A warm reception subdues many a turbid disposition. When the love of God constrains a preacher to go, it constrains the one visited to receive. Love conquers everything. Its influence is irresistible, and shown to a stranger it has a double power.

I know whereof I speak. I was once made welcome to the hospitalities of a Bohemian house. On my way amongst Germans I have been treated as kindly as I ever was amongst English-Americans. One place, I remember, when belated and lost in the night, a German took me in and made no charge. Another made me welcome for the night. He asked a blessing at his table, and after supper, before retiring, gathered his family around the family altar and engaged in family worship. Next morning at the breakfast table he took time for a suitable reading service. His children then said the Lord's Prayer, as I supposed, and then he asked a blessing. All these religious services were performed in the German language. I knew not a word, but I understood the meaning. The Father of us all understand the languages of every human being.

One other incident: Just after the late war I was returning home from a Northern military prison. After traveling two days and a night I reached the city of Baltimore. In crossing the Ohio river at Wheeling I got separated from my comrades. For a whole day I saw no familiar face and was going to a city of strangers. I was hungry and worn out. I had no money. I interceded with a stranger, who turned out to be a German, and he promised to assist me in getting lodging for the night. I followed him up, but he failed and then came my extremity. I went from house to house begging quarters, saying I was a released Southern prisoner and had no money. Houses commenced lighting up; dark was approaching; anxious cares filled my breast. I did not know where to go nor what to do. There were plenty of hospitable homes in that Southern city for returning prisoners, but I did not know where to find them. In my extremity I stepped into a little saloon and told the proprietor my condition. He was a little, lame German. I asked for nothing but a place to sleep. He proved to be a good Samaritan indeed. He took me in. I bowed by the side of the little bunk he gave me in humble prayer to God, and enjoyed a refreshing night's rest. My prayers have often gone heavenward in behalf of that same crippled German.

and my sympathy still goes out after the Germans wherever I find them. And now, as they are pouring into Texas by the hundred and by the thousand, running away from oppression and want, I would say to our Methodist preachers and all others to take them in and make them feel that they are welcome, and that we are their brethren and desire their spiritual welfare. W. J. WILSON.

WORK AMONG GERMANS.

That question is up. Major Fly has given us his argument; Vest has exhorted. Now let Bro. Fly give us his methods. Following items, from the statistical report of German Conference, M. E. Church, 1891, will give a few facts as to what they are doing:

Table with 2 columns: Item and Amount. Includes members, baptisms, church value, and other statistics.

Territory of this conference includes all of Texas and part of Louisiana, two presiding elders' districts and twenty-nine pastoral charges. But little work is being done among the Bohemians and Scandinavians either by this or the conference of the M. E. Church, South. H. G. H.

Advertisement for a medicine or health product, featuring a small illustration of a person and text describing its benefits for various ailments.

Advertisement titled "I CURE FITS!" with text describing a cure for epilepsy and other conditions.

Advertisement titled "FITS STOPPED FREE" with text describing a free cure for fits.

Advertisement titled "GUNS" with text listing various types of firearms and their prices.

Advertisement for "BENBROOK SCHOOL FURNISHING CO." listing school supplies and furniture.

Advertisement for jewelry, listing various types of rings and their prices.

Advertisement for "IRON & GIRARDE" with text describing their products and services.

Advertisement for "THE VOLUNTEER GI" with text describing a bicycle or similar vehicle.

Advertisement for "THE VICTOR COMBINED" with text describing a bicycle or similar vehicle.

Advertisement for "OVERMAN'S SPECIFIC OXYGEN" with text describing its medicinal properties.

Advertisement for "PARLIN & ORENDORFF" with text describing their products and services.

Advertisement for "RADWAY'S PILLS" with text describing its benefits for various ailments.

Advertisement for "PURELY VEGETABLE" with text describing its benefits for various ailments.

Advertisement for "SICK HEADACHE" with text describing its benefits for various ailments.

Advertisement for "ESTEY PIANO" with text describing its features and price.

Advertisement for "ESTEY ORGAN" with text describing its features and price.

Advertisement for "EPWORTH ORGANS" with text describing its features and price.

Advertisement for "B&H LAMP" with text describing its features and price.

Advertisement for "HENRY LINDENMEYER PAPER WARE" with text describing its features and price.

Advertisement for "ORPHANS' HOME" with text describing its services and location.

Advertisement for "ONLY LIVE FISH" with text describing a product and its benefits.

Advertisement for "COMPOUND OXYGEN" with text describing its medicinal properties.

Advertisement for "C. P. Barnes & Bro. JEWELERS" with text describing their services and location.

Advertisement for "REMOVED" with text describing a business relocation.

Advertisement for "OVERMAN'S SPECIFIC OXYGEN" with text describing its medicinal properties.

Advertisement for "PARLIN & ORENDORFF" with text describing their products and services.

Texas Christian Advocate.

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When Matthew Levi was called to follow the Savior he exhibited the true Christian spirit by having the Master to dine with his old friends and companions. He had found the invaluable gift of God and he wanted them to enjoy the same precious gift. He arranged to bring them into social communion with the Great Giver that they might find in him what he himself had found. This gave the scribes an opportunity to make the complaint, which they often made, that Christ ate with publicans and sinners. Eating with them implied the most intimate and friendly intercourse with them. Self-righteousness could see in this nothing but participation in their sins and the moral pollution of the participator. They judged him by his company. From their point of view their judgment was correct. Their whole idea of religion was to save themselves. Nothing is more certain than that men are influenced by their associations. They who indulge the companionship of the wicked will suffer in character by it. Many make shipwreck at this point. The path of the church is strewn with the wrecks of saints who have backslidden under the power of evil associations. They allowed themselves to fall into the company of the wicked and were overcome by the influences which they did not have the strength to resist.

Yet Christ is our exemplar and he ate with publicans and sinners. None ever associated more freely with the low and the vile than he, and yet of him alone can it be said: "Yet without sin." The pollutions of the wicked never left the minutest speck on his snow-white purity. But, on the other hand, many were lifted up out of the miry pit of defilement into the atmosphere of his purity.

The world suffers to-day for such purifying and uplifting companionship. Christians hold themselves too much aloof from the world; that is, from sinners. It is one thing to cast a crust of bread to the beggar at your gate, and quite another to invite him in to enjoy the companionship of a Christian family at least during the consumption of one square meal. To contribute to the collection for the poor, to help build a hospital, to support a professional charity, to pray for the hard-hearted and stiff-necked Sunday morning at church, is all very well, but the world suffers notwithstanding all this for that personal contact with Christian character which alone can inspire in the sin-polluted soul the desire and hope to be elevated into the sunlight of the Father's love. It is not plans and methods and schemes that the church needs to convert the world, so much as holy men and women who will eat with publicans and sinners, and by personal contact bring them into the light of Christianity in the concrete. The man who thinks he is too good to eat with sinners never made a greater mistake in his life. The truth is, he is not good enough. This was the mistake of the Pharisee. Jesus was the good man, while the Pharisee, supposing himself too good for such company, was really farther from God than the publican he shunned.

But how can the Christian associate with the wicked so as to help them and not hurt himself? The answer of the Lord Christ to the scribes and Pharisees is the answer to this question: "They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth. I will have mercy and not sacrifice: for I am come not to call the righteous, but sinners to repentance." It was not to indulge their company for self-gratification that Jesus ate with sinners, but as a physician to the sick. It was to help those who needed help. It was to call them to repentance. There was no self-seeking in it, but the most earnest seeking of their salvation. He indulged no filthy conversation with them; he encouraged no sinful pleasure nor worldly scheme for happiness. Nor yet did he wag the tongue of abuse, nor flourish the forked lightning of Sinai, but he talked of mercy rather than sacrifice. He discoursed of a Father's love willing to embrace with

a kiss the penitent and returning prodigal. Or while he may have talked of none of these things, we know that his conversation was pure, while the love which "seeketh not her own" shone from his countenance, and from his words, and from his acts, until each sinner felt that he was called to lead a better life.

It is one thing to participate by association in the sins of others, but quite another to associate with them with a sincere motive to impart to them a blessing. And the more genuinely sincere the motive, the less ostentatious it will be. There is far too much of the former, which is worldliness, and far too little of the latter in the church.

Many good meaning people also make a great mistake by attempting to allure sinners into Christianity by what they call innocent amusements. This means to fight the devil with fire, but no one can use that weapon so effectually as his infernal wickedness. There is but one fire he fears—the holy fire of love which comes down from above. There is nothing more attractive than the gospel. When any one invents a scheme more winning than the living gospel, the church will have outlived her mission.

If any one have burning in his heart, love which "seeketh not her own," and he "liveth not to himself," let him eat with publicans and sinners, to call them to repentance and to be a physician to the sick. But let him who has no other purpose but to save his own soul, beware of such company. Pure love will overcome evil, but the counterfeit will defile even the sinner.

AN ILLUSTRATION.

The Lord through Noah warned the antediluvians against the impending deluge and prepared an ark for their safety. It then remained for them to enter and be saved, but all the preaching and persuasion of Noah could not prevail on them to enter the ark. That was all that could be done for their salvation; for to have brought them in by compulsion would have made them morally no better, and would have therefore forestalled and rendered void the very purpose of the flood.

In the stonement and mediatorial ministry of Christ, the salvation of all is made entirely possible. It only remains for each one to avail himself of that possibility. The stonement will not save him without action on his part any more than the ministry of the ark and Noah saved the antediluvians without their acceptance of that means of salvation. Any theory of salvation which proposes to save without man's voluntary co-operation contravenes the divine purpose of salvation, which is the best possible moral character, and attainable only through loving obedience to the will of God, which is the highest expression of moral excellence.

The people did not believe the flood would come, but it came and overthrew them, nevertheless. The ark would have saved them had they believed and entered in, but it was powerless to save those who did not enter. They were not destroyed because they refused to enter, but because they were too wicked to live longer on the earth. The flood was the penalty for that class of sins which forfeited to them the privilege of life on the earth. The ark and preaching of Noah did not remove that punishment from them, but it was a merciful provision through which God gave the penitent and believing an opportunity of salvation from it. But they rejected the offer and perished just as though the ark had not been built, only more justly because they rejected the offer. They not only despised the law, but the mercy which proposed to save them from its penalty.

Those who have sinned against the law and will not accept salvation in Christ will perish by the law as though Christ had never died for them, and more justly, if possible, because they would not chose life when they might have done so. But this is an illustration which will not walk on all-fours. That is to say, the ark did not sustain the relation to violated law that the death of Christ does. It illustrates in the point that as the ministry of Noah with the ark could not save the people from the impending punishment for their sins, without their co-operation, neither can the ministry of Christ with the death of the cross save men from the just penalty for their sins without their co-operation.

Many good illustrations are ruined by trying to make them illustrate too much.

SCRIPTURAL POLITICS.

While the ADVOCATE is not in politics it is right amusing nevertheless to watch the political pot boil. It gets as much mixed sometimes as a witch pot. One thing that amuses us is that even the political conscience sometimes seems to twinge under the internal suggestion of

the possibilities that chickens may come home to roost. It happens now and then that the ardent friends of a particular candidate accuse the opposition of opposing him on the ground that he is an anti-prohibitionist. Yet so many who took an active part again in paig offices that I score. Ilician service et al. about haired full c worke

traffic "that their feet are sticking out of the windows," etc., etc., and imagine that if their candidate is not opposed on that ground that he ought to be.

We propose, however, to let the electors elect their representatives in office, praying always that Providence will so overrule them that they will elect the man who will render the best service to the country. We prefer good men in office to bad ones, whether they be Prohibitionists, Democrats, Republicans, Baptists, Presbyterians or Methodists. This much politics is Scriptural. We pray for the men who rule over and make laws for us, that we may lead quiet and peaceable lives in all godliness, and that the blessings of heaven may rest upon our country. Surely then when the responsibility of electing falls upon us, we should vote for the men who will most likely promote the ends for which we pray. Let us have right principles in government, and good men in office to represent them. But as to who are the best men to put in office, each individual voter must decide for himself. He will have to render an account also to God for his vote, just as he will for any other act involving individual responsibility.

We may say further on this general subject, that men who ignore all moral principle in legislation, or make it entirely subservient to material prosperity, are unfit to make or execute laws for a heathen, much less a Christian country. We want not only honest men in office, but men who recognize that the morality of a people is to be counted as the most valuable element in a nation's prosperity. It is better for nations to be poor in material wealth and rich in morality than materially prosperous and corrupt in morals.

A HORRIBLE ACCIDENT.

A horrible accident, in which many lives were lost, occurred the past week at Krebs, I. T., by an explosion in a coal mine. The mine belonged to the McAllister mines and was owned by Mr. Jay Gould. At this writing we have seen no statement of any known cause of the explosion. We can not say therefore whether it was the result of criminal neglect upon the part of the owner, managers or others. Whether there was foreseen danger, which gave sufficient warning to have enabled the managers to have averted the accident, has not been made known. The following, which is the only intimation of the unsafe condition of the mine, was clipped from an account given by a newspaper reporter. This may be taken for what it is worth:

Another victim said: "I have been a tool. I have known of the threatened danger in shaft 11, but have remained at work, thinking that the danger was at least not imminent. Now, in consequence, I am a physical wreck, perhaps permanently incapable of work, while in the past year I have made 365 resolutions not to enter that shaft again."

Without blaming any one in the present instance, it is well enough to be reminded that most horrible accidents in which human life is destroyed by wholesale are sometimes the result of criminal negligence. An ex-railroad employe was once heard to say that the reason why the railroad companies did not use some of the safe car-couplers which have been invented was simply a matter of cost. That if the companies on calculation found it cheaper to crush a brakeman now and then than to introduce the safety couplers they would kill the men in preference. "It is," said he, "just a question of dollars and cents." No longer ago than the past week a leading journal accused a great railroad company of frequent murders by the accidents occurring on their road which might have been prevented by precautionary methods. The principle which makes men murderers in such instances was announced in an old Book thousands of years ago in the following language: "When thou buildest a new house then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence." The owner of the house was to provide against the accident of falling from the roof (which was flat and a place of resort) or else be responsible for the injury to life which might be caused by any such accident. Human life is more sacred

than property, and every possible precaution should be used against its prostration. When injury to, or destruction of, life might have been prevented by proper precaution, the responsible parties ought to be held to such an account as to prevent the re-

PLEASE NOTE

The following pages are mutilated beyond repair. Duplicate pages are filmed on the same frame, with arrow indicating readable copy.

as is desired to spend a few hundred dollars to prevent any one from falling from your roof than to have human blood on your hands.

But if a soul be lost through your negligence, or through your money-getting, how much greater is your sin!

THE COLLECTION.

WE regret very much the delay of the publication of our Georgia letter by Bro. Lovejoy; but it seemed impossible to get in sooner. If Bro. Lovejoy will write again we will try to do better next time.

The "Old Richmond" is out in a brand new dress, and looks as if just starting on a bridal tour. Dr. Lafferty seems to be on his p's and q's. A happy New Year and many new subs.

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THE papers report, on what seems to be reliable evidence, that Garza, the Mexican revolutionist, is supported by a clerical party in Mexico, and that the Roman Catholic bishop of Monterey has been furnishing the sinews of war. This, whether true or not, is in harmony with the historic spirit of Roman Catholicism. When that spirit succumbs to religious liberty it is when her sword, like that of Peter, is forced into its scabbard by a superior power. Peter was commanded to put up his sword once, and he obeyed, never to draw it again. But Rome in this, as in other respects, evidently is not the successor of Peter. It would be well if the church, whether Roman Catholic or Protestant, could learn well that lesson from the history of Peter. If it be true that the Roman Catholics of Mexico are aiding and abetting Garza, it is not a mere local spat, but a deeply laid scheme and more extensive than was expected, and in case of a general revolution our missionary work in that country will suffer. Let the church pray for peace, which is right in the sight of God our Savior, who will have all men to be saved and come unto the knowledge of the truth.

THE Buffalo Advocate thinks there is too much looseness in the selection of Sunday-school teachers and that the superintendent should exercise as much care in selecting them as is exercised by superintendents of public schools to get suitable teachers. There is much truth in the statement. The religious instruction of children certainly is as important as their secular education. The very best teachers to be had ought to teach in the Sunday-schools. Superintendents complain, however, that they cannot always get whom they want and must take whom they can get. This is a shame. Any Christian qualified for this great work ought to be willing to devote all the time necessary to it as a labor of love and privilege.

HERE is a little theological riddle which we would be glad for Drs. Hays and Caradine to solve through the general organ (we ask nobody to solve it through this organ), as they are now wrestling with the controversial difficulties of sanctification. We all agree that "original sin" is an inherited "corruption of nature" "whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually." We all agree that infants have this corruption of nature, else it is not inherited. We all agree that such a corruption of nature can not enter and exist in heaven. We all agree that there is no purgatory after death. We all agree that death does not purify the soul. Then we must all agree that original sin must be corrected in the infant who dies before death, as no infants are damned. Now comes the riddle: Is the work of grace by which God destroys or removes, or corrects the original sin in the infant, regeneration or sanctification? If justification is only the pardon of actual transgressions, the infant can not be justified; for he has no such sins to be pardoned. If regeneration

cleanses only from the pollution of personal transgressions, then the infant can not be regenerated, for he has no such pollution. But if sanctification is a work subsequent to justification and regeneration, then the infant can not be sanctified, as he has been neither justified nor regenerated. Will the

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We earnestly ask all who have faith, and are so disposed, to join us, Acosta and myself, and the Mexican Church, in observing Friday, January 22, as a day of special fasting and prayer for the Holy Ghost to take exclusive charge of the Venezuela mission, and to remember that it is within their power to include and to extend God's saving grasp to all of Spanish speaking Central and South America and the West India Islands. "Canst thou believe? All things are possible to him that believeth."

Why do not some of the Alabama Advocates come to our sessions? Others come, and make their claims by saying our State has sent her people, and we want to follow them with home news. Alabama has given her share to our membership and ministry, why not she come also?—Wm. L. Clifton, Alabama Advocate.

WE presume that the reason is that the Alabama Advocate does not aspire to be a general organ, as that place has been filled by the General Conference with the Christian Advocate. Our people cannot take too many religious papers, but it is pretty well known that it is difficult to get them to take more than one paper. After taking the home paper the Methodists in Texas ought to take the general organ published at Nashville. But when prevailed upon to take some other conference organ the average church member concludes that he does not need the Nashville. The Alabama, the St. Louis and other Advocates have no more claim on the people who come to this State from Alabama, Missouri and other States, than the pastors of those States have on the same people for quarterage. Why not follow them up with stewards?

THE recent utterances of Bishop Foster in the Missionary Committee at Cleveland, Ohio, have sent a thrill of delight to every Southern Methodist heart. If the Bishop belonged to that church he could not do a greater service in advancing her interests than he has already done. He has likewise done a corresponding injury to the interests of the great church which has sent a thrill of delight to every Southern Methodist heart. If the Bishop belonged to that church he could not do a greater service in advancing her interests than he has already done. He has likewise done a corresponding injury to the interests of the great church which has sent a thrill of delight to every Southern Methodist heart.

THIS is another case wherein one of our dearly beloved brethren of the M. E. Church differs from St. Paul, who said, "Whether one member suffer, all the members suffer with it, or one member be honored, all the members rejoice with it." If we are Christians we are all members of one body. How, then, can the advancement of the interests of one church of Christ injure another church of Christ? If Bishop Foster has in any sense advanced the interests of the one, he has correspondingly helped the other, and vice versa. The same writer says the M. E. Church, South, is hypocritical in her profession of being a non-political church. In which very charitable (?) language he differs from the Master in a way which it is not necessary to mention.

FINALLY the lottery company got the requisite number (two-thirds) pledged to its measure in the House, and the bill was introduced by S. O. Shattuck, the representative from Calcasieu. Three times the bill was put upon its passage before it could be accomplished. First one member was taken sick and could not attend; then another was stricken with paralysis as he rose in his seat to vote for the measure; and finally it was passed amid the most violent storm which had ever passed over Baton Rouge, and just as Shattuck, the member who introduced it, gave his vote the State house was struck by lightning, extinguishing all the electric lights in the building.—John C. Wickliffe, in the Forum.

THOSE who hold that regeneration is not an inward work of cleansing by the Holy Spirit are not in harmony with the XVII Article of Religion, which makes water baptism the sign of

Texas Christian Advocate

Editor: S. S. CAMPBELL. Associate Editors: E. S. FINLEY, D. D., East Texas Conference; M. S. HORTON, West Texas Conference; W. S. SMITH, Texas Conference; W. H. BISHOP, Northwest Texas Conference; JOHN B. ALLEN, D. D., North Texas Conference. Publishers: SHAW & BLYLOCK. Office of Publication: CORNER MAIN AND SYCAMORE STREETS, DALLAS, TEXAS. Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter. Subscription - In Advance: One Year, \$3.00; Six Months, \$1.50; Three Months, \$0.75; To Preachers (half price), \$0.375.

SANCTIFIED ASSOCIATION WITH SINNERS.

When Matthew Levi was called to follow the Savior he exhibited the true Christian spirit by having the Master to dine with his old friends and companions. He had found the invaluable gift of God and he wanted them to enjoy the same precious gift. He arranged to bring them into social communion with the Great Giver that they might find in him what he himself had found. This gave the scribes an opportunity to make the complaint, which they often made, that Christ ate with publicans and sinners. Eating with them implied the most intimate and friendly intercourse with them. Self-righteousness could see in this nothing but participation in their sins and the moral pollution of the participator. They judged him by his company. From their point of view their judgment was correct. Their whole idea of religion was to save themselves. Nothing is more certain than that men are influenced by their associations. They who indulge the companionship of the wicked will suffer in character by it. Many make shipwreck at this point. The path of the church is strewn with the wrecks of saints who have backslidden under the power of evil associations. They allowed themselves to fall into the company of the wicked and were overcome by the influences which they did not have the strength to resist.

Yet Christ is our exemplar and he ate with publicans and sinners. None ever associated more freely with the low and the vile than he, and yet of him alone can it be said: "Yet without sin." The pollutions of the wicked never left the minutest speck on his snow-white purity. But, on the other hand, many were lifted up out of the miry pit of defilement into the atmosphere of his purity.

The world suffers to-day for such purifying and uplifting companionship. Christians hold themselves too much aloof from the world; that is, from sinners. It is one thing to cast a crust of bread to the beggar at your gate, and quite another to invite him in to enjoy the companionship of a Christian family at least during the consumption of one square meal. To contribute to the collection for the poor, to help build a hospital, to support a professional charity, to pray for the hard-hearted and stiff-necked Sunday morning at church, is all very well, but the world suffers notwithstanding all this for that personal contact with Christian character which alone can inspire in the sin-polluted soul the desire and hope to be elevated into the sunlight of the Father's love. It is not plans and methods and schemes that the church needs to convert the world, so much as holy men and women who will eat with publicans and sinners, and by personal contact bring them into the light of Christianity in the concrete. The man who thinks he is too good to eat with sinners never made a greater mistake in his life. The truth is, he is not good enough. This was the mistake of the Pharisee. Jesus was the good man, while the Pharisee, supposing himself too good for such company, was really farther from God than the publican he shunned.

But how can the Christian associate with the wicked so as to help them and not hurt himself? The answer of the Lord Christ to the scribes and Pharisees is the answer to this question: "They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth. I will have mercy and not sacrifice: for I am come not to call the righteous, but sinners to repentance." It was not to indulge their company for self-gratification that Jesus ate with sinners, but as a physician to the sick. It was to help those who needed help. It was to call them to repentance. There was no self-seeking in it, but the most earnest seeking of their salvation. He indulged no filthy conversation with them; he encouraged no sinful pleasure nor worldly scheme for happiness. Nor yet did he wag the tongue of abuse, nor flourish the forked lightning of Sinai, but he talked of mercy rather than sacrifice. He discoursed of a Father's love willing to embrace with

a kiss the penitent and returning prodigal. Or while he may have talked of none of these things, we know that his conversation was pure, while the love which "seeketh not her own" shone from his countenance, and from his words, and from his acts, until each sinner felt that he was called to lead a better life.

It is one thing to participate by association in the sins of others, but quite another to associate with them with a sincere motive to impart to them a blessing. And the more genuinely sincere the motive, the less ostentatious it will be. There is far too much of the former, which is worldliness, and far too little of the latter in the church.

Many good meaning people also make a great mistake by attempting to allure sinners into Christianity by what they call innocent amusements. This means to fight the devil with fire, but no one can use that weapon so effectually as his infernal wickedness. There is but one fire he fears—the holy fire of love which comes down from above. There is nothing more attractive than the gospel. When any one invents a scheme more winning than the living gospel, the church will have outlived her mission.

If any one have burning in his heart, love which "seeketh not her own," and he "liveth not to himself," let him eat with publicans and sinners, to call them to repentance and to be a physician to the sick. But let him who has no other purpose but to save his own soul, beware of such company. Pure love will overcome evil, but the counterfeit will defile even the sinner.

AN ILLUSTRATION.

The Lord through Noah warned the antediluvians against the impending deluge and prepared an ark for their safety. It then remained for them to enter and be saved, but all the preaching and persuasion of Noah could not prevail on them to enter the ark. That was all that could be done for their salvation; for to have brought them in by compulsion would have made them morally no better, and would have therefore forestalled and rendered void the very purpose of the flood.

In the atonement and mediatorial ministry of Christ, the salvation of all is made entirely possible. It only remains for each one to avail himself of that possibility. The atonement will not save him without action on his part any more than the ministry of the ark and Noah saved the antediluvians without their acceptance of that means of salvation. Any theory of salvation which proposes to save without man's voluntary co-operation contravenes the divine purpose of salvation, which is the best possible moral character, and attainable only through loving obedience to the will of God, which is the highest expression of moral excellence.

The people did not believe the flood would come, but it came and overthrew them, nevertheless. The ark would have saved them had they believed and entered in, but it was powerless to save those who did not enter. They were not destroyed because they refused to enter, but because they were too wicked to live longer on the earth. The flood was the penalty for that class of sins which forfeited to them the privilege of life on the earth. The ark and preaching of Noah did not remove that punishment from them, but it was a merciful provision through which God gave the penitent and believing an opportunity of salvation from it. But they rejected the offer and perished just as though the ark had not been built, only more justly because they rejected the offer. They not only despised the law, but the mercy which proposed to save them from its penalty.

Those who have sinned against the law and will not accept salvation in Christ will perish by the law as though Christ had never died for them, and more justly, if possible, because they would not choose life when they might have done so.

But this is an illustration which will not walk on all-fours. That is to say, the ark did not sustain the relation to violated law that the death of Christ does. It illustrates in the point that as the ministry of Noah with the ark could not save the people from the impending punishment for their sins, without their co-operation, neither can the ministry of Christ with the death of the cross save men from the just penalty for their sins without their co-operation.

Many good illustrations are ruined by trying to make them illustrate too much.

SCRIPTURAL POLITICS.

While the ADVOCATE is not in politics it is right amusing nevertheless to watch the political pot boil. It gets as much mixed sometimes as a witch pot. One thing that amuses us is that even the political conscience sometimes seems to twinge under the internal suggestion of

the possibilities that chickens may come home to roost. It happens now and then that the ardent friends of a particular candidate accuse the opposition of opposing him on the ground that he is an anti-prohibitionist. Yet so many who took an active part against prohibition in the late campaign have since been promoted to high offices in Texas that it seems strange that there should be any fears on that score. It may be that the old anti-politicians themselves cannot forget the service rendered to Anheuser-Busch et al., and those famous utterances about "long-haired men and short-haired women," and that "hell is so full of such preachers" as actively worked for the suppression of the liquor traffic "that their feet are sticking out of the windows," etc., etc., and imagine that if their candidate is not opposed on that ground that he ought to be.

We propose, however, to let the electors elect their representatives in office, praying always that Providence will so overrule them that they will elect the man who will render the best service to the country. We prefer good men in office to bad ones, whether they be Prohibitionists, Democrats, Republicans, Baptists, Presbyterians or Methodists. This much politics is Scriptural. We pray for the men who rule over and make laws for us, that we may lead quiet and peaceable lives in all godliness, and that the blessings of heaven may rest upon our country. Surely then when the responsibility of electing falls upon us, we should vote for the men who will most likely promote the ends for which we pray. Let us have right principles in government, and good men in office to represent them. But as to who are the best men to put in office, each individual voter must decide for himself. He will have to render an account also to God for his vote, just as he will for any other act involving individual responsibility.

We may say further on this general subject, that men who ignore all moral principle in legislation, or make it entirely subservient to material prosperity, are unfit to make or execute laws for a heathen, much less a Christian country. We want not only honest men in office, but men who recognize that the morality of a people is to be counted as the most valuable element in a nation's prosperity. It is better for nations to be poor in material wealth and rich in morality than materially prosperous and corrupt in morals.

A HORRIBLE ACCIDENT.

A horrible accident, in which many lives were lost, occurred the past week at Krebs, I. T., by an explosion in a coal mine. The mine belonged to the McAllister mines and was owned by Mr. Jay Gould. At this writing we have seen no statement of any known cause of the explosion. We can not say therefore whether it was the result of criminal neglect upon the part of the owner, managers or others. Whether there was foreseen danger, which gave sufficient warning to have enabled the managers to have averted the accident, has not been made known. The following, which is the only intimation of the unsafe condition of the mine, was clipped from an account given by a newspaper reporter. This may be taken for what it is worth:

Another victim said: "I have been a fool. I have known of the threatened danger in shaft 11, but have remained at work, thinking that the danger was at least not imminent. Now, in consequence, I am a physical wreck, perhaps permanently incapable of work, while in the past year I have made 365 resolutions not to enter that shaft again."

Without blaming any one in the present instance, it is well enough to be reminded that most horrible accidents in which human life is destroyed by wholesale are sometimes the result of criminal negligence. An ex-railroad employe was once heard to say that the reason why the railroad companies did not use some of the safe car-couplers which have been invented was simply a matter of cost. That if the companies on calculation found it cheaper to crush a brakeman now and then than to introduce the safety couplers they would kill the men in preference. "It is," said he, "just a question of dollars and cents." No longer ago than the past week a leading journal accused a great railroad company of frequent murders by the accidents occurring on their road which might have been prevented by precautionary methods. The principle which makes men murderers in such instances was announced in an old Book thousands of years ago in the following language: "When thou buildest a new house then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence." The owner of the house was to provide against the accident of falling from the roof (which was flat and a place of resort) or else be responsible for the injury to life which might be caused by any such accident. Human life is more sacred

than property, and every possible precaution should be used against its probable destruction. When injury to, or the destruction of, life might have been prevented by proper precaution, the responsible parties ought to be held to such an account as to prevent the repetition of such negligence. Those who employ men in dangerous positions, or take the responsibility of public carriers, ought to be held strictly accountable for damages from accident resulting from criminal negligence in a penalty commensurate with the crime. A few hundred dollars is no adequate penalty for the destruction of human life. Those who prefer the risk of killing men to the expense of preventives may save money by it, but it is blood money. It is better to spend a few hundred dollars to prevent any one from falling from your roof than to have human blood on your hands.

But if a soul be lost through your negligence, or through your money-getting, how much greater is your sin!

THE COLLECTION.

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enough to make us truly sorrowful if we look within and around us. But there is much also for rejoicing, and there are times when it would be sin to suppress joy by fasting.

THERE are some who make so little of depravity that they think there is no necessity for its correction by a work of Divine grace, and there are others who make so little of regeneration that they think it does not touch that corruption of nature called "original sin" at all. Both classes are extremists according to the Wesleyan doctrines of depravity and the new birth. Mr. Wesley says: "This, then, is the foundation of the new birth—the entire corruption of our nature. Hence it is that, being born in sin, we must be 'born again.' Hence every one that is born of a woman must be born of the Spirit of God." Does every one born of a woman include infants? But if regeneration or the new birth does not touch original sin, why should an infant be "born again?"

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By authority of J. A. Stafford, of Greenville, the Executive Committee of the Conference Board of Church Extension, North Texas Conference, is called to meet February 17, at the ADVOCATE office. All applications must be filed by that time.

WE have received a lengthy communication from the Rev. A. H. Sutherland, in reference to the Venezuela mission, which he is commissioned to establish. It was received entirely too late for this week's issue, but it contains a request which must be made now or it will be too late. Bro. Sutherland will leave the City of Mexico with Bro. Acosta and family (whom Bishop Haygood has appointed to go instead of Bro. Rivera, first appointed) the 23d of this month. His journey will be by steamer from Vera Cruz via Havana, Cuba, where he will remain from January 28 to February 6. We will let Bro. Sutherland make the request in his own words, which let the brethren observe:

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Woman's Department.

CONDUCTED BY MRS. FLORENCE STREET, DALLAS. ALL MATTER INTENDED FOR THE ADDRESS TO Mrs. Florence Street, Dallas.

As George folded the fair young creature to his heart, a dull, cracking sound smote his ears...

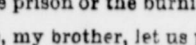
Blithely—Say, Jones, have you any faith in those endowments orders? Jones (sadly)—

PLEASE NOTE

The following pages are mutilated beyond repair. Duplicate pages are filmed on the same frame, with arrow indicating readable copy.

NEW YEARS!

Fellow traveler in the sealing now upon in the voices that invite All the soul to bliss Let a holy purpose bless...



to have to double yours. The district stewards' meeting for San August... the district of the East Texas Conference...

Table with columns: TEXAS, BISHOPS, PRESIDENT, FOREIGN MISSIONS, CHURCH EXTENSION, EDUCATION, MISIONS.

BONHAM DISTRICT—FIRST ROUND.

Table listing church members in Bonham district: Guber church, Prairie Point, Bonham, etc.

TERRELL DISTRICT—FIRST ROUND.

Table listing church members in Terrell district: Kaufman sta., Poehly ch., Willis Point ch., etc.

PARIS DISTRICT—FIRST ROUND.

Table listing church members in Paris district: Milton ch., Liberty ch., Detroit ch., etc.

GREENVILLE DISTRICT—FIRST ROUND.

Table listing church members in Greenville district: Merritt ch., Leonard ch., Wylie ch., etc.

DALLAS DISTRICT—FIRST ROUND.

Table listing church members in Dallas district: Cochran and Garth, Frankfort ch., Plano ch., etc.

SULPHUR SPRINGS DISTRICT—FIRST ROUND.

Table listing church members in Sulphur Springs district: Mount Vernon ch., Mount Pleasant ch., etc.

GAINESVILLE DISTRICT—FIRST ROUND.

Table listing church members in Gainesville district: Decatur ch., Oliver Creek ch., Aurora ch., etc.

SHERMAN DISTRICT—FIRST ROUND.

Table listing church members in Sherman district: Gordon ch., Fossil ch., Sherman ch., etc.

MONTAGUE DISTRICT—FIRST ROUND.

Table listing church members in Montague district: Post Oak ch., Wartin ch., Houston ch., etc.

EAST TEXAS.

Table listing church members in East Texas: SAN AUGUSTINE DISTRICT, MARSHALL DISTRICT, TYLER DISTRICT.

TEXAS.

Table listing church members in Texas: GALVESTON DISTRICT, GULF DISTRICT, AUSTIN DISTRICT.

NORTHWEST TEXAS.

Table listing church members in Northwest Texas: CORSICANA DISTRICT, HUNTSVILLE DISTRICT.

WEST TEXAS.

Table listing church members in West Texas: LLANO DISTRICT, CERO DISTRICT, BEVILL DISTRICT.

SAN ANGELO DISTRICT—FIRST ROUND.

Table listing church members in San Angelo district: London ch., Junction City ch., etc.

SAN ANTONIO DISTRICT—FIRST ROUND.

Table listing church members in San Antonio district: Amphion ch., Pleasant ch., etc.

SAN MARCOS DISTRICT—FIRST ROUND.

Table listing church members in San Marcos district: San Marcos ch., San Marcos ch., etc.

GATESVILLE DISTRICT—FIRST ROUND.

Table listing church members in Gatesville district: Fredell and Hugo ch., Hamilton ch., etc.

WAXAHACHIE DISTRICT—FIRST ROUND.

Table listing church members in Waxahachie district: Avalon ch., Elm Branch ch., etc.

WEATHERFORD DISTRICT—FIRST ROUND.

Table listing church members in Weatherford district: Grant ch., Graham ch., etc.

GEORGETOWN DISTRICT—FIRST ROUND.

Table listing church members in Georgetown district: Corn Hill and Galado ch., East Hill ch., etc.

GISCO DISTRICT—FIRST ROUND.

Table listing church members in Gisco district: DelLeon ch., Long Branch ch., etc.

BROWNWOOD DISTRICT—FIRST ROUND.

Table listing church members in Brownwood district: Coleman ch., Cowan ch., etc.

PALESTINE DISTRICT—FIRST ROUND.

Table listing church members in Palestine district: Ticknor ch., Camp Ground ch., etc.

MARSHALL DISTRICT—FIRST ROUND.

Table listing church members in Marshall district: Hillside ch., Hockley ch., etc.

TYLER DISTRICT—FIRST ROUND.

Table listing church members in Tyler district: Troppe and Overton ch., Fountain Head ch., etc.

BEAUMONT DISTRICT—FIRST ROUND.

Table listing church members in Beaumont district: Orange ch., Branson ch., etc.

PORT WORTH DISTRICT—FIRST ROUND.

Table listing church members in Port Worth district: Mansfield ch., North End ch., etc.

VERNON DISTRICT—FIRST ROUND.

Table listing church members in Vernon district: Atlas ch., Mangum ch., etc.

WACO DISTRICT—FIRST ROUND.

Table listing church members in Waco district: Lorena ch., Lorena ch., etc.

FORT WORTH DISTRICT—FIRST ROUND.

Table listing church members in Fort Worth district: Fort Worth ch., Kenneloe ch., etc.

SAN CARLOS DISTRICT—FIRST ROUND.

Table listing church members in San Carlos district: San Carlos ch., San Carlos ch., etc.

NORTH TEXAS.

Table listing church members in North Texas: JEFFERSON DISTRICT.

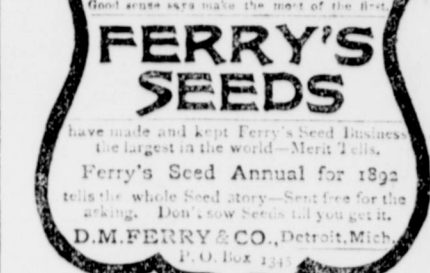
NEW MEXICO.

Table listing church members in New Mexico: ALBUQUERQUE DISTRICT, ALBUQUERQUE DISTRICT.

GERMAN MISSION.

Table listing church members in German Mission: WEST TEXAS DISTRICT.

FERRY'S SEEDS.



JOSEPH GILLOTT'S STEEL PENS.



TO SUBSCRIBERS.

The date opposite the name on address-label shows the subscriber when the subscription expires. As the months of January, July and June are often confused, we give below a full explanation of the abbreviations used in mail-list:

THE TEXAS AND PACIFIC RAILWAY.

It indicates that your subscription expired January 12, 1891. The Texas and Pacific Railway advertisement with various notices.

TAKE THE M. K. & T.

Advertisement for Missouri, Kansas and Texas Railway, including 'FREE RECLING CHAIRS' and 'THE COTTON BELT ROUTE'.

SCROFULA.

Advertisement for Scrofula treatment: 'eczema, tetter, boils, ulcers, sores, rheumatism, and catarrh, cured by taking AYER'S Sarsaparilla'.

BELLS.

Advertisement for Church Bells: 'THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS'.

PILES.

Advertisement for Piles treatment: 'ITCHING PILES, cured by the use of the "Swaney's Ointment"'.

We urge again that our sisters of the Woman's Missionary Society and of the Parsonsage Society will send items regarding their work, or articles written upon the great subject in hand, to this department for publication.

THE WOMAN'S BOARD OF MISSIONS. In the Advocate of December 31 is an article headed, "From the Mexican Mission School," written by Miss Elsie Hunter. I wish to call attention to that part which concerns the Woman's Board in order to place this board in its proper light before our people.

Real Merit. It is the characteristic of Hood's Sarsaparilla, and it is manifested every day in the remarkable cures this medicine accomplishes.

THE LADIES' HOME JOURNAL. Mrs. Norma Oxford, a member of First Methodist Church, Dallas, and leader of its choir, is constant for the price offered by the Ladies' Home Journal.

Collection Cards. MRS. H. T. STEARNS. Dallas, Texas. Marie—He broke her heart—the wretch! 'Chest—Did he hit her? Marie—No, he insisted on her leaving her engagement when she had a better offer.

Does Protection Protect? Certainly in one instance, it does. Hood's Sarsaparilla is the great protection against the dangers of impure blood, and it will cure or prevent all diseases of this class.

How many ladies are on the occasional sick list, but still more about? How many are unable to attend to their household duties with any satisfaction to themselves?

Life—I don't think I shall get a new bonnet this month. I shall have my old one trimmed over. Husband—Bless you, my dear, Wife—Don't bless me. Give me \$25 for trimmings.

An Old and Well-Tried Remedy. Mrs. W. S. GOSWORTHY writes for children: "I have used the Sarsaparilla for years, and it has cured me of many ailments, and it is the best remedy for diarrhoea."

For Sale by SHAW & BLAYLOCK, Dallas, Tex. For \$2.50 WE WILL SEND THE TEXAS CHRISTIAN ADVOCATE one year to any address and a copy of Thrall's History of Methodism in Texas.

