## Che $\mathfrak{C e x a s}$ Christian Alvocate.



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texas christlan advocate: June 8, 1893.

| Touts Olurstian Amoora |  |  |  |  |  |  |
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| w ${ }^{\text {c }}$ |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  | did | Is this Campbellism? |  |  |  |
| thea kvery Thuranay at Dolita, |  |  |  |  |  |  |
|  |  |  | seled the poor |  |  |  |
|  |  |  |  | quite a while, both in Fort Worth and in Dallas, and it is time to change |  |  |
| ATE EDITOM |  |  |  |  |  |  |
|  |  |  |  |  |  | will tand together, and wilthout prel. udice look the facts straight in the |
|  |  |  | ${ }^{\text {Nor }}$ |  |  | face and deal with conditions rather than with theories, the pot-house polisoon be out of a job. |
|  |  |  |  | 1. The public conscience is not dead; and 2. That the honest preaching of | In the last issue of the Nashville |  |
|  | the election was petitioned and form of votes cast was prescribed. |  | arame | the truth in the language of the people yields as good fruit in this age of the |  | leave the trovah. Whenever a preacher announ ees that |
|  | an |  | The rellglous world moving toward | World as it ever did. The Gospel is |  | Se knows he is not in harmony with |
|  |  |  | Campbellism! going to the ere |  |  | (ee $\begin{aligned} & \text { his miniterial brethren do not agree } \\ & \text { with him, it is time for him to tep }\end{aligned}$ |
| - | the |  |  | Let the preachers everywhere under. | fatitul pastors who have cpurage |  |
|  |  |  |  |  |  |  |
|  |  |  |  | task that is not in harmony with truth |  |  |
|  | out at the back door of oureourthouses. It will be a burning shame to foree | stil | this age and generation endorse; certainly no man has less pati |  |  | g do so he ought to be honest enough to |
|  | ${ }_{\text {l }}^{\text {thi }}$ |  | with mere Church forms than | will be victory all along the line. <br> The same dispatch gives the follow- | to bear the blame of one or transgressors. | of one of these Smart Alecks who ever |
| ${ }^{\text {o }}$ | ery as that which the antit claim in validates their votes. Every lawyer |  | Is this Campbellism? |  |  |  |
|  | and every Jadse in the land with sense |  | wr |  |  |  |
|  |  |  | gent man on many questions-doe |  |  |  |
|  |  |  |  |  |  | PROHIBITION IN MATAGORDA. Rev. J. W. Morris, pastor of our Church at Matagorda, writes under date of June 1: <br> Prohibition carried in this town to- day, three to one. It has been a success for four years. |
|  |  |  |  | visits a house of disrepute when on duty, |  |  |
|  |  |  |  |  |  |  |
| Texat |  |  |  |  |  |  |
| itorial. |  |  |  |  |  | My soul is happy in the love of God to-night.-Sam Jones. <br> Is this Campbellism? |
| how readest thou', |  |  |  |  |  |  |
| ery day there ought to be read in |  |  |  |  |  | THirty four persons were received by certificate and by ritual into the eity last Sunday. |
| Least one chapter of the Holy Scrip. turea. Thoee words are inspired and |  |  |  |  |  |  |
| e Spirit that indicted them will |  |  |  |  |  |  |
| , |  |  |  |  |  | It puts the band on a man's thinker and starts it at the rate of a thousand revolutions a minute when he hears |
| bers of | Te |  |  |  |  |  |
| may nor reouleet even the |  | in the head," and many will be added |  |  |  | a poor penitent on his knees at the al- |
| mpree. |  |  |  |  |  |  |
|  | temptation |  |  |  |  | man's invitation to other sinners justto come up and give him their hands. |
|  | a tae conclusto |  | hold and teach the dogma of baptismal |  |  |  |
|  |  |  |  | rime by the police of that eity, and |  |  |
| Bible in the presence of | comfort, heard with interest, endorsed | 碞 |  |  | heart. | SAM Joses should have an inquiryroom in connection with his meetings er offered and men converted to God. |
| , though he may never have given |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| righteousness stands out as the |  |  |  | the charge, but the end has justifeed |  | The Prohibition Alliance of the State of Arkansas meets at Pine Bluff, June 28. |
| eed |  |  |  |  |  |  |
| ther woris, the realing of the |  |  |  |  |  | Read Prof. Philpott's address printed on our second page. |
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|  |  |  |  |  |  |  |
| Lone. This conscienee if |  |  |  |  |  | Ir is amusing to see the people looking at Sam Jones like he was some strange sort of "varmint." This curiosity causes Sam to choose by what he denominates the "Looker family." $\qquad$ |
| 隹ground work of all that is | witneseses to this statement; but ten | mion |  |  |  |  |
| ase social and in the politual |  |  |  |  |  |  |
| rd or read or seen. How |  |  |  |  | (iny yeara and the very meemory of |  |
|  | bit |  |  |  |  |  |
| hat go to make uf | fell from the lipsof any preacher, ilviog |  |  |  |  | GoD needs you to do his work among the poor, and in serving them you serve him.-Bishop Galloway. |
| of human life. |  |  |  |  |  |  |
| technical to |  |  |  |  |  | I Do not believe simply in reforma. too, but in regeeeration. Never stopontgou havegiven your heart to anuil! you have given your heart toGoones. Is this Campbellism? |
| When the seior | da |  |  | the evangelists and the women, for, |  |  |
| wn lam |  |  |  | the way som | We never hear his name mentioned! |  |
| mphant loy over the fact that the | house politician who spoke and the |  |  |  |  |  |
|  | Mayor of this eity for his alleged |  |  |  |  | THE Rev. George stuart, the co- |
|  |  |  |  | New York Christian Advocate |  | aborer avd neeseary counterpar of |
| , |  | B |  |  |  |  |
|  |  |  |  |  |  | (tainmentes, bat likitalal thoroggh, well- |
|  |  |  |  |  |  |  |
|  |  | extends its thanks most cheerfully. |  |  |  | ducated men, he is as plain and sim. t zeal. In the mind of many he is |
| democratic, but are never will- | the multitudes aga | ves as a Campbellite |  |  |  | the equal if not the superior of Jones himself. $\qquad$ |
|  |  |  |  |  |  |  |
| by which the overwhelming ma- |  |  |  | , |  | Brorusk, if your pattors eermon |
|  | to this question can never be given un- |  | patronize ealoons, but Sam Jonee, who |  | And the Church members can do |  |
|  |  |  |  | me |  | him so. Many a man has been girded for the conflicts of life by a few words of sympathy spoken at the proper time. |
| nite | ${ }_{\text {kno }}^{\text {kna }}$ |  |  |  | and vote as |  |
|  | whil |  | If the |  |  |  |
| adge |  |  | Bishop Garrett correctly a few year |  | and every other debauching | les sorrow for sin and ridicules the altar of prayer is sapping the tree whose fruit he feeds upon, and is unorthy of the conifience and respectfecent people. If a man is a Campbellite, let him cease to feed in the Methodist manger. |
|  |  |  |  |  |  |  |
| "or medicated biters", Then some |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| render his opinion that the election | the history of Dallas, Many change |  | stood at that time, was to augment |  |  |  |
| Wane vola because. Then he, with three oth- |  |  |  |  |  | Every Methodist when he jotned e Church vowed to "support its initutions," What about the member ho will send his children to a Cathohe sehool after that? <br> READ Rev. R. C. Armstrong's paper Romanism, printed on our second ge. $\qquad$ <br> OUR list of "personals" got left out our last lissue; but they are on our th page this time. <br> Sam Jowes said in his sermon on Repentanee" that he was "not speakgof that 'godily sorrow that woorketh sentance,' but of the thing itself. Reentance meant to quit your meanneso ad go to doing right." This is true; |
|  | that affeet public and private morals | , |  |  |  |  |
|  |  |  |  |  |  |  |
|  | viee. The social standard will be ele- |  |  |  | things to mey in its issoue of May init |  |
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|  |  | could be |  |  |  |  |
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