

Texas Christian Advocate

DEPRIVITY.

In a former article I came to the conclusion that Adam did not make his posterity sinners, and now we deny that he made them to be depraved—that he depraved them.

1. If he were not the federal head he had no more right or power to make them (to be) depraved than he had to make them sinners.

2. The fact is he forfeited life and all things, and, of course, this means he forfeited prosperity.

3. Whatever Adam was after the fall he was that by grace—the grace of God in Christ Jesus. In this grace he had life, and the power to produce a posterity, yea, it became his duty to produce a posterity by the divine command.

I will state here once for all what seems to my mind as clear as anything can be, that the habit of regarding the state of the race of man as the effect of which the fall of Adam was the cause is error, and like all error, is fraught with baleful consequences. The effect of the fall was, according to the threat, death. If man did not actually die there were of necessity adequate moral and judicial reasons why he did not die. And this will be found to be the case whether you consider the penalty to relate to physical death or to spiritual death (after the manner defined by Mr. Wesley and others), or to both physical and spiritual death. (We suppose the moral death, if there be any such death, is contained in the spiritual death as defined, as before said.) From this it follows that in contemplation of law Adam died to the whole extent referred to by the threat. In order, therefore, that he might live a physical life there were of necessity adequate moral and judicial reasons therefor.

Spiritually dead, sundered from God and all spiritual and moral good, and wholly incapable of either, man would not have been a moral creature at all, and could no more receive and respond to a command than could the stones and trees. It follows, therefore, seeing man has had laws given to him, and is held accountable for his disobedience, that his deadness has been removed as to spiritual connections and relations, so that he is able to hear and obey whatever God may see fit to command him.

This brings us to consider the condition of man since the fall as a gracious one. If, therefore, there were all proper moral and judicial adjustments as a ground of procedure when man's life was spared, so that physical death in its penal aspect was abrogated, and if the spiritual death was done away with, for like moral and judicial reasons, either the very best thing which could be done for man was done for him, or it was not.

At this point we are met by very interesting inquiries.

Let us suppose that we are answered that the very best that could be done for Adam and his race subsequent to the fall was done, but that it fell short of the needs in their case, that there was a conceivable better for them which was not a possible achievement. We encounter, under this answer, the difficulty, first, that in the original design the Creator launched his frail creature in such a relation to himself that in the event of his fall he would in a measure, at least, be beyond the reach of the maximum grace of God. This challenge the wisdom and the goodness of God, who is regarded as so self-related that his power is limited that it can not do the best thing conceivable for the creature perfectly loved and wearing his own image; and this is so because he made it so. And this was a foreseen difficulty, but not provided against.

But it may be said that the very best thing that could be done for man was not done. This would challenge the goodness of God point blank. And seeing that Christ took man's place under law and made all proper moral and judicial adjustments of man's affairs, it challenges the Divine justice. Man as innocent and pure was clearly entitled to have the best, and if he was so in his accepted surety and Redeemer, the same principle will hold. Hence, it will follow that there was no conceivable better relations for man than what were accorded him. But man is "prone to evil, and that continually." How can this be the best conceivable state and condition, doomed to labor, suffering and sorrow, with physical death as the end, while he is constantly menaced with the danger of eternal destruction? We may not be able to explain to our own satisfaction how this is, nevertheless reason should take hold of the hand of faith and go forward, even though shadows should lie across the path here and there.

Depravity is not the effect of Adam's fall, for the threat told what would be the effect of the fall, and by the statement then made depravity is not only not included but is necessarily excluded. Adam was not permitted to live and propagate a race of beings from the standpoint of the fall; his state and that of his race were then first seen and felt. Judgment and mercy held a joint administration of man's case, and mercy rejoiced against judgment—to use a scriptural expression slightly modified as to its form. Out of this grew the fact that the race was propagated in Christ Jesus with the Adam as the base of being, and the Divine in Christ supplying the fire of spiritual life and energy, containing all moral and spiritual possibilities connected with human life and character.

But this demanded a regeneration of Adam's nature. Merely to have sus-

ended the stroke of divine judgment and justice would not have been enough. That would have been suspending the operation of law in a given direction, and that only. Adam is to be placed in wholly new relations, and accordingly to be responsible under a new law, having a distinctly different object in view, and human nature upon the plane of its primal projection was not competent for the new life and the new destiny. He was to have been happy and innocent in the garden-home prepared for him, but now he is not to be innocent merely—innocent he may possibly be never again—but virtuous and faithful and loving as no angel ever was or ever can be. Reason teaches that a constitution and endowments for one state of things must necessarily be unsuited to a wholly dissimilar state of things.

Listen to what Mr. John Wesley says in his discourse on the new birth, and it will at once appear that if this eminent man of God was anywhere near the truth, then a regeneration of Adam's nature was imperatively demanded, yea, was an absolute necessity:

"In the day thou eatest thereof thou shalt surely die, if it refers to temporal death and that alone * * * the death of the body only * * * makes God a liar." And then refers to Adam's great age at the time of his death, and adds: "It must be understood of spiritual death, the loss of the life and image of God."

It must be evident that a being who was made to be wholly a moral and spiritual impotent was not and could not be made a subject of any moral or spiritual law. He could not understand, and draw him out by proposing one such, "How can a man be born when he is old?" Our Savior promptly pointed out the error which had arisen in the apprehension of Nicodemus. He perceived that his mind turned to natural things, and that category to maternity, and he hastened to correct him, answering, "Verily, verily, I say unto thee, except a man be born of water, and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit." Here it is evident that Nicodemus' error consisted in that he failed to perceive that Christ spoke with exclusive reference to spiritual things and relations. The whole conversation when he said shows this to have been his mistake. But if there had been anything in the first statement of our Savior which related to natural things, then Nicodemus was justified when he said, "How can a man be born when he is old?" What, in brief, is that we contend for is this: had Christ's first statement, "Verily, verily, I say unto thee, except a man be born again, he can not see the kingdom of God," had any reference to maternity, then Nicodemus' answer was in point, and was every way a fitting response to the statement of Christ. And Jesus' subsequent statement, "That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit," does not relieve the situation. It would have required, at least, that Jesus should have advised the justness of the remark of Nicodemus, and afterwards explained that he meant another birth, but this time of wholly a different kind, even of a spiritual sort.

As matters stand, under the accepted exegesis, Christ is made to correct Nicodemus' mistake with something of rebuke in his manner and tone, and wholly inexcusable error, which would have been wholly undeserved had Christ in the first instance referred to a natural birth. Let us see: "Nicodemus, you have been born once of your natural mother, but verily, verily, I say unto thee, you must be born again." Wherein was Nicodemus' petty stupid or carnal understanding of the statement? It simply responds by asking, "How can a man be born of his natural mother when he is old?"

However, I am sure I shall be answered that Nicodemus ought to have had common sense to have known that Jesus was not discussing a natural birth. And I say so, too; but how does it happen that all of my theological friends and acquaintances will persist in seeing it in that light? i. e., that Jesus, when he said, "be born again," referred to maternity and a natural birth. This is just the way this remarkable conversion is taught in all of the homes, Sunday-schools and pulpits of the land at this day. I am entirely certain this teaching is erroneous and should be abandoned. The question is supposed to be asked, for it surely will be, "Whence have we the former birth demanded by our Savior's statement?" The demand for an answer to such a question as this was the occasion upon which the unfortunate supply of a natural birth to meet such a demand was invented. Men have not considered that the common interpretation violates what logicians call category. Natural births and spiritual births belong to essentially different categories. Therefore, to speak of a spiritual birth as a being born again, when the "again" refers to a natural birth, which stands in a wholly different category, violates all the laws of right reasoning. Logic is as truly a science as astronomy or mathematics, and to violate the laws of logic, which are not arbitrary, but strictly necessary and scientific, is wholly inexcusable; and, of course, it is wholly unpardonable to accuse Jesus of Nazareth, who, by the proof of his own enemies, spoke as man never spoke of violating the laws of logic in one of the most explicit, dignified and (to men) the most important utterances of his whole ministry. We find what is very commonly called a birth in the regeneration of Adam's nature concomitantly with the fall. In order to constitute man a moral agent and to fit him for

the place for which he was designed it was necessary that when he lapsed he should at the same instant receive the grace of life and such a renewing of his nature as we have called a regeneration. And when in the right use of the endowments then conferred upon him he lays hold upon God in Christ Jesus he is born again, adopted into the family of God, and is made a partaker of the divine nature as it is in Christ Jesus, and this is fitly called a new birth—a being "born again," a being "born from above"—"born of God." Here no law of category is violated. The two new creations are different chiefly, if not only, in degree—they are both essentially spiritual. But what about depravity? Well, we will talk about that a little more after awhile. HORACE.

"LAS FIESTA"—THE FEASTS.

I translate the following from the Evangelia, based on an article in El Durango City. It is headed "Las Fiestas," the feasts. The article is a pen picture, a true one, by a Mexican, of the moral condition of the people of Durango and Mexico in general. That which contains within itself all of the evils and which thus constitutes itself the principal plague of the Mexican populations are the so-called "fiestas." It would be very tiresome, not to say impossible, to enumerate all of the evils proceeding from this source. There is no doubt but that all municipalities ought not to hesitate a moment in denying license for holding said feasts within their respective jurisdictions. They do not produce any good but much evil, and only evil, and that continually.

In continuation we reproduce a faithful representation of the feasts in a certain city, capital of one of the principal States of the Republic; which representation, we do not doubt, is a true echo of the feasts alluded to above; and not only of those but also of all the feasts we have known. It is not easy to comprehend why the municipal and State authorities permit these things in their midst, and less comprehensible why they authorize them and receive contributions into their treasury, when all and each one of the persons who compose said authorities know very well that besides the complete demoralization of society and corruption of the youth, they cause more expense to the same public treasury in suppressing abuses and punishing crimes caused by the said feasts.

But the true science of government or politics never makes commerce of good morals or the virtue of the people in order to fill its coffers with worldly lucre. For, admitting that the municipalities are grandly enriched by the rents of the feasts, what have the populations to recommend them, with the foundations of a society already sapped, with dead, wounded, robbers, public women, inharmonious youths, insolences, fist, rock, knife fights, etc., already developed in their bosom? These are the things, which sooner or later bring lamentable consequence, even the complete ruin of the people or nation which tolerates them in their midst. There is a God of justice and truth who will call such a people to account and will discharge upon them their merited punishment, and there is neither power nor human science which can deliver a people thus sentenced by God.

Behold the paragraphs which we copy:

"In the plaza of Anasco" (one of the suburbs of Durango) the spectacle which is presented there during the feasts is worthy of attention. There are to be seen all sorts of games of chance which the clever thief has invented to rob the unwary. There you find many individuals, some without shirts, some without hats, who, breathing the repulsive odor of mescal and pulque, lament their condition and bad luck, or in the midst of uncharitably yells and insolences, repulsive to decency, they quarrel and fight with fists

and rocks, which tumults terminate frequently with a knife fight. Further on you see a multitude of saloons, served by the gay daughters of Venus, where many people with sandals and clumbs (i. e. the low class) congregate to render homage to Bacchus, and where you see laying on the ground and senseless those who have not been able to resist the effects of drunkenness.

Among what kind of people are we? Killed, wounded, robbers. There have been some deaths, many wounded and an infinity of robberies in these last days on account of these feasts which are being held in Anasco. Commerce, industry and all classes of society have been injured by these cursed feasts.

PUBLIC WOMEN.

The openness of these iniquitous ones who in these feasts is such that they offend the modesty of the decent families who attend them. Now the families who attend that circle of immorality are very few.

Can not the mayor station a larger number of police, with express orders, to suppress the scandals which occur? S. G. KILGORE.

DURANGO, MEXICO.

BAILEY'S SALINE APERIENT A SPARKLING EFFERVESCENT LAXATIVE. A cure for Biliousness, Headache, Constipation, and all Liver Complaints, and as pleasant to take as a glass of soda water. Price 25 cents, or sent by mail for 60 cents.

READ THIS TESTIMONIAL. "For many years I was a sufferer from severe sick headache and experienced great relief from the use of Bailey's Saline Aperient, and recommend it with confidence to all afflicted with headache or indigestion." R. B. TAYLOR, Pastor First Christian Church, Louisville, Ky.

J. P. DROMCOOLE & CO., LOUISVILLE, KY.

EDUCATIONAL.

The Woman's College OF BALTIMORE. REV. JOHN F. GOUGH, D. D., President. An institution of highest grade for the liberal education of Young Women.

AUGUSTA FEMALE SEMINARY, STAUNTON, VA. Opens Sept. 3, 1891. Close last of May, 1892. Thorough location, buildings, grounds and appointments. Full corps of teachers.

CLENDALE INSTITUTE. Home School for a limited number of boys. Located at Kirkwood, Mo.

WESLEYAN FEMALE COLLEGE. March, Ga. Annual session begins Sept. 23, 1891. Largest patronage in State.

METZGER INSTITUTE. A Home School for Young Ladies. Location in the Cumberland Valley.

LAW SCHOOL. WASHINGTON AND LEE UNIVERSITY, LEXINGTON, VA.

ENGINEERING SCHOOL. WASHINGTON AND LEE UNIVERSITY, LEXINGTON, VA.

HUNTSVILLE FEMALE COLLEGE, HUNTSVILLE, ALABAMA.

THE POLYTECHNIC COLLEGE OF THE METHODIST EPISCOPAL CHURCH, SOUTH. FORT WORTH, TEXAS.

REV. J. W. ADESKISS, A. M., President.

CHAPPELL HILL FEMALE COLLEGE, Washington County, Texas. The Fortieth Session of this institution, the property of the Texas Conference.

WESLEYAN FEMALE INSTITUTE STANTON, VIRGINIA. One of the most thorough schools for Young Ladies in the South.

UNIVERSITY SCHOOL, PETERSBURG, VA. The 27th Annual Session of this School for Boys begins 25th of October, (1st Monday.)

JOSEPH GILLOTT'S STEEL PENS. GOLD MEDAL, PARIS EXPOSITION, 1889. THE MOST PERFECT OF PENS.

BENBROOK SCHOOL FURNISHING CO. 173 & 174 Commerce St., DALLAS, TEX. Church & School Furniture.

New Mexico. Is the coming country and the Mesilla Valley is the Garden Spot.

Weatherford College, Weatherford, Texas. DAVID S. SWITZER, A. M., President.

Wesleyan Female Institute, Stanton, Virginia. REV. E. W. TARRANT, A. M., President.

University School, Petersburg, Va. Goods sent C. O. D. if desired.

IRON & GIRARDET, 404 W. Market Street, LOUISVILLE, KY. Goods sent C. O. D. if desired.



SYRUP OF FIGS. ONE ENJOYS Both the method and results when Syrup of Figs is taken; it is pleasant and refreshing to the taste, and acts gently yet promptly on the Kidneys, Liver and Bowels, cleanses the system effectually, dispels colds, headaches and fevers and cures habitual constipation. Syrup of Figs is the only remedy of its kind ever produced, pleasing to the taste and acceptable to the stomach, prompt in its action and truly beneficial in its effects, prepared only from the most healthy and agreeable substances, its many excellent qualities commend it to all and have made it the most popular remedy known. Syrup of Figs is for sale in 50c and \$1 bottles by all leading druggists. Any reliable druggist who may not have it on hand will procure it promptly for any one who wishes to try it. Do not accept any substitute. CALIFORNIA FIG SYRUP CO. SAN FRANCISCO, CAL. LOUISVILLE, KY. NEW YORK, N.Y.

Advertisement for various jewelry items including Plain Rings, Children's Rings, Set Rings, Diamond Rings, and Initial Rings, with prices ranging from \$2.50 to \$15.00. Includes 'Our Illustrated Catalogue sent Free' and contact information for Iron & Girardet.

DEPARTMENT OF ... North Texas Female College AND Conservatory of Music.

... SHERMAN, TEXAS ...

To the Young Ladies of Texas:

After three years of untiring effort, I feel justified in claiming that no school in the South for young ladies offers in any of its departments advantages superior to those found in the North Texas Female College.

The LITERARY faculty is presided over by Prof. E. F. Powell, who has had fifteen years' experience, teaching in the largest female colleges in the South, and associated with him is Miss Burnley, late of the State Industrial College of Mississippi.

The CONSERVATORY OF MUSIC is under the directorship of Prof. Edmund Ludwig, for five years a pupil of Rubenstein, and, unquestionably, one of the finest concert pianists in America.

Mrs. L. Q. C. Lamar, Jr., has charge of the ART department. Mrs. Lamar has been Paris for the past two years, studying at the Julian Art School and receiving special lessons under Bouguereau and Flury.

With APPARATUS and EQUIPMENTS the College is well provided; including twenty upright pianos, one full concert-grand, and a six-inch lens, "Alvan Clark & Sons" telescope.

The DORMITORIES are all nicely carpeted and supplied with waterworks, incandescent lights and other conveniences.

The PLAY-GROUNDS are large and include two acres beautifully prepared for Lawn-tennis and Croquet.

I will be pleased to send a Catalogue to any who may desire one.

Respectfully, MRS. L. A. KIDD, Sherman, Texas.

Sunday-school Lesson.

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

THIRD QUARTER, LESSON IV—JULY 26.

STUDIES IN THE GOSPEL OF JOHN.

CHRIST AND NICODEMUS.—John 3:1-17.

GOLDEN TEXT: For God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.—John 3:16.

TIME: A. D. 27.

PLACE: Jerusalem.

OUTLINE.

I. The Necessity of the New Birth.—Verses 1-3.

II. What the New Birth Is.—Verses 4-13.

III. The Condition of the New Birth.—Verses 14-17.

INTRODUCTION. Among the most interesting and instructive events in our Lord's life were His private conversations with single individuals. Standing first in order of time, as well as in the character of truths delivered, is the conversation with Nicodemus. It took place probably soon after the first Passover in Christ's ministry.

and His doctrine. Of this number of sincere inquirers was Nicodemus.

I. THE NECESSITY OF THE NEW BIRTH.—Verses 1-3.

1. A man of the Pharisees—the Pharisees were the most influential sect among the Jews; they were formalists; Jesus condemned them for keeping the form and breaking the spirit of the law, and they became His bitterest enemies.

2. Came to Jesus by night—(1) afraid to come by day; (2) he desired a private interview, difficult to obtain at any other time or account of the multitude about Christ.

3. Jesus answered—not replying to the words of Nicodemus, but to his thoughts. He knew that Nicodemus had come to ask about His kingdom.

II. WHAT THE NEW BIRTH IS.—Verses 4-13. How can a man be born when he is old—Nicodemus stumbles at the letter. Physical re-birth is impossible; is not moral re-birth?

III. THE CONDITION OF THE NEW BIRTH.—Verses 14-17. In the hour of trial, Jesus, pray for me, lest by some sin I depart from thee.

16. For God so loved the world—that in the Bible in a sentence; a world of meaning in the word so. God's love is finally proved by the gift of Christ.

17. God sent not His Son... to condemn the world—not to destroy, but to save.

PRACTICAL.

1. Three times in this conversation does our Lord assert the necessity of the new birth. He rises from the subjunctive, except a man be born again, to the imperative, ye must be born again.

2. Nicodemus was a rationalist. To Christ's assertions and illustration of the new birth, he asked, How? How?

3. Christ does not argue with rationalism. To every one he answers, believe. Where reason ends faith begins.

4. Christ does not argue with rationalism. To every one he answers, believe. Where reason ends faith begins.

5. Christ does not argue with rationalism. To every one he answers, believe. Where reason ends faith begins.

6. Christ does not argue with rationalism. To every one he answers, believe. Where reason ends faith begins.

7. Christ does not argue with rationalism. To every one he answers, believe. Where reason ends faith begins.

8. Christ does not argue with rationalism. To every one he answers, believe. Where reason ends faith begins.

9. Christ does not argue with rationalism. To every one he answers, believe. Where reason ends faith begins.

10. Christ does not argue with rationalism. To every one he answers, believe. Where reason ends faith begins.

11. Christ does not argue with rationalism. To every one he answers, believe. Where reason ends faith begins.

12. Christ does not argue with rationalism. To every one he answers, believe. Where reason ends faith begins.

13. Christ does not argue with rationalism. To every one he answers, believe. Where reason ends faith begins.

14. Christ does not argue with rationalism. To every one he answers, believe. Where reason ends faith begins.

15. Christ does not argue with rationalism. To every one he answers, believe. Where reason ends faith begins.

16. Christ does not argue with rationalism. To every one he answers, believe. Where reason ends faith begins.

17. Christ does not argue with rationalism. To every one he answers, believe. Where reason ends faith begins.

18. Christ does not argue with rationalism. To every one he answers, believe. Where reason ends faith begins.

19. Christ does not argue with rationalism. To every one he answers, believe. Where reason ends faith begins.

20. Christ does not argue with rationalism. To every one he answers, believe. Where reason ends faith begins.

21. Christ does not argue with rationalism. To every one he answers, believe. Where reason ends faith begins.

22. Christ does not argue with rationalism. To every one he answers, believe. Where reason ends faith begins.

23. Christ does not argue with rationalism. To every one he answers, believe. Where reason ends faith begins.

24. Christ does not argue with rationalism. To every one he answers, believe. Where reason ends faith begins.

25. Christ does not argue with rationalism. To every one he answers, believe. Where reason ends faith begins.

and many a time before, and always felt rather culpable, as if she might have been a boy just as well as not, if she had not been inconsiderate enough to be a girl.

"Hard times" were the usual thing at the little brown house at the foot of the hill, but just now things were in worse plight than usual.

Now it seemed as if the mortgage was going to make a meal of the house at last, in spite of the years of hard work to save it.

Christ's assertions and illustration of the new birth, he asked, How? How?

Christ does not argue with rationalism. To every one he answers, believe. Where reason ends faith begins.

Christ does not argue with rationalism. To every one he answers, believe. Where reason ends faith begins.

Christ does not argue with rationalism. To every one he answers, believe. Where reason ends faith begins.

Christ does not argue with rationalism. To every one he answers, believe. Where reason ends faith begins.

Christ does not argue with rationalism. To every one he answers, believe. Where reason ends faith begins.

Christ does not argue with rationalism. To every one he answers, believe. Where reason ends faith begins.

Christ does not argue with rationalism. To every one he answers, believe. Where reason ends faith begins.

Christ does not argue with rationalism. To every one he answers, believe. Where reason ends faith begins.

Christ does not argue with rationalism. To every one he answers, believe. Where reason ends faith begins.

Christ does not argue with rationalism. To every one he answers, believe. Where reason ends faith begins.

Christ does not argue with rationalism. To every one he answers, believe. Where reason ends faith begins.

Christ does not argue with rationalism. To every one he answers, believe. Where reason ends faith begins.

Christ does not argue with rationalism. To every one he answers, believe. Where reason ends faith begins.

Christ does not argue with rationalism. To every one he answers, believe. Where reason ends faith begins.

father would only admit that she was as good as a boy, her cup of happiness would overflow.

"No, I will say for you that you couldn't have," said her father magnanimously.

There was a steady market for the little business woman, and as her apples were always polished to the highest degree of shininess, and her popcorn was of the snowiest, and the ginger-nuts of perfection, the wares were always in demand.

She was very happy when the day came that made the little brown house their own, but I think the keenest part of her satisfaction came when her father said: "Well, really, Dorothy, you are every bit as good as a boy, and a deal better than most of them."

Perhaps some of the young people remember that in 1852 every body seemed to be greatly interested, and even excited over something which appeared to be going on in the heavens.

But it was not of the transit of 1852 that I was going to tell you, but the story of the very first transit of Venus ever seen by human eyes.

Night after night he pored over his books, so enthusiastic as to hardly allow himself time to eat or sleep, but finally he came to a solution of the great problem, and told it to a friend who lived in Manchester.

But the very hour when his calculations had led him to expect the visible appearance of Venus on the sun's disc, the bells began to ring for church.

Dorothy gave a little hop and a skip and jump at the thought. She had been on the cars once with her father, and had looked wistfully at the tempting basket of train-biscuits carried along the aisle, and she knew she could fix up just as tempting-looking a basket.

She put the window down again, and Dorothy went on her way, but there was an idea in the brown thatched head that had just found a place there.

Dorothy went on her way, but there was an idea in the brown thatched head that had just found a place there. Why should not she have a little basket of the shining red apples that grew on the tree behind the house, and some little paper bags of ginger nuts, and perhaps popcorn?

Dorothy went on her way, but there was an idea in the brown thatched head that had just found a place there. Why should not she have a little basket of the shining red apples that grew on the tree behind the house, and some little paper bags of ginger nuts, and perhaps popcorn?

Dorothy went on her way, but there was an idea in the brown thatched head that had just found a place there. Why should not she have a little basket of the shining red apples that grew on the tree behind the house, and some little paper bags of ginger nuts, and perhaps popcorn?

Dorothy went on her way, but there was an idea in the brown thatched head that had just found a place there. Why should not she have a little basket of the shining red apples that grew on the tree behind the house, and some little paper bags of ginger nuts, and perhaps popcorn?

Dorothy went on her way, but there was an idea in the brown thatched head that had just found a place there. Why should not she have a little basket of the shining red apples that grew on the tree behind the house, and some little paper bags of ginger nuts, and perhaps popcorn?

Dorothy went on her way, but there was an idea in the brown thatched head that had just found a place there. Why should not she have a little basket of the shining red apples that grew on the tree behind the house, and some little paper bags of ginger nuts, and perhaps popcorn?

Dorothy went on her way, but there was an idea in the brown thatched head that had just found a place there. Why should not she have a little basket of the shining red apples that grew on the tree behind the house, and some little paper bags of ginger nuts, and perhaps popcorn?

Dorothy went on her way, but there was an idea in the brown thatched head that had just found a place there. Why should not she have a little basket of the shining red apples that grew on the tree behind the house, and some little paper bags of ginger nuts, and perhaps popcorn?

Dorothy went on her way, but there was an idea in the brown thatched head that had just found a place there. Why should not she have a little basket of the shining red apples that grew on the tree behind the house, and some little paper bags of ginger nuts, and perhaps popcorn?



PURE! BRILLIANT! PERFECT! The name of these fine glasses has become a household word throughout the country.

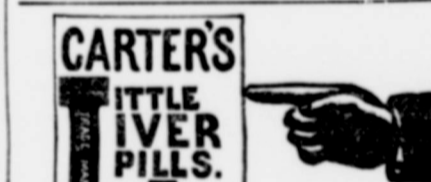
Could he go? The bell's still rang. With one last look at the great arc of the sky Horrox quietly repaired to the house of his Maker and there offered up his humble prayers.

Can anything add to the beauty of this incident? His own modest words do indeed enhance the charm and grace of his regal action.

But it was not of the transit of 1852 that I was going to tell you, but the story of the very first transit of Venus ever seen by human eyes.

SILVER PLATED STAMPED 1847 ROGERS BROS. CO. ARE GENUINE ROGERS' GOODS.

THESE GOODS ARE IN THE STOCK OF EVERY FIRST CLASS DEALER.



CURE SICK HEADACHE. Sick Headache and relieve all the troubles incident to a bilious state of the system, such as Dizziness, Nausea, Drowsiness, Distress after eating, Pain in the Side, &c.

HEADACHE. Headache, yet Carter's Little Liver Pills are equally valuable in Constipation, curing and preventing this annoying complaint, while they also correct all disorders of the stomach, stimulate the liver, and regulate the bowels.

ACHE. Ache they would be almost useless to those who suffer from this distressing complaint; but fortunately their goodness does not end here, and those who once try them will find these little pills valuable in so many ways that they will not be willing to do without them.

ACHE. In the name of so many lives that here is where we make our great boast. Our pills cure it while others do not.

Small Pill. Small Dose. Small Price.

ESTLEY PIANOS AND ORGANS. Always the Best. Now better than ever. Over \$250,000 in Use. No Secrecy. Prices and Terms Most Reasonable. New Illustrated Catalogue Free.

ESTLEY & CAMP. 916 & 918 Olive Street, ST. LOUIS, MO.

EPWORTH ORGANS. for homes and churches. No Secrecy. Prices and Terms Most Reasonable. New Illustrated Catalogue Free.

TENNESSEE BAKE PAN. Unequaled for baking meats, fowls, fish, game, bread, cakes, puddings, etc. Self-flattering. No Parboiling. No Burying. No Secrecy. Prices and Terms Most Reasonable. New Illustrated Catalogue Free.

SEWING MACHINES. Down With High Prices. FROM \$40 TO \$101. Prices Lower than the Lowest on Earth.

TEXAS CHRISTIAN ADVOCATE. Only \$2 a year. Subscribe for 12 at once!

Texas Christian Advocate.

JAN. CAMPBELL, Editor. ASSOCIATE EDITORS. R. S. FINLEY, D. D., East Texas Conference...

OFFICE OF PUBLICATION—CORNER MAIN AND STACORN 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 60. THREE MONTHS, \$1 00.

Joint Board of Publication of the Five Texas Conferences. TEXAS CONFERENCE—H. V. Philpott, D. D., J. F. Follis, J. R. Morris...

To Correspondents. Address all matter intended for publication to "Texas Christian Advocate," Dallas, Texas.

For advertising rates, address the Publishers. The date on label gives the time of expiration.

All ministers in active work in the M. E. Church, South, in Texas, are agents and will receive and receipt for subscription orders.

All remittances should be made by draft, postal money order, or express money order, or registered letters. MONEY FORWARDED IN ANY OTHER WAY IS AT THE SENDER'S RISK.

For \$2.50 TEXAS CHRISTIAN ADVOCATE one year to any address and a copy of Thrall's History of Methodism in Texas.

THE DANGEROUS LEAVEN.

Our Lord called apocryphal leaven—the leaven of the Pharisees. He warned his disciples against it as if it had been a contagious disease. It is a disease which not only spreads until it permeates the whole being of the individual, but is transmitted from one person to another, until whole companies are filled with it.

Be not deceived by the literal derivation of the word. The hypocrites of the Saviour's time loved to be called rabbi, they loved the uppermost seats in the synagogue, and made long prayers, to be seen of men.

Now, selfishness is indigenous to the human heart, and any form of it is very contagious, but none more so than the leaven of the Pharisees, who are ever ready to justify themselves before men.

measure of meal will destroy it however sound the meal. "Beware ye of the leaven of the Pharisees, which is hypocrisy." Beware lest your religion become a systematic round of performances to justify yourselves rather than God before men.

THE CHRISTIAN'S ENCOURAGEMENT.

Fidelity to the cause of Christianity may require sacrifices and bring opposition and persecution from the world, but no others have the consolation and encouragement of the Christian to endure to the end.

And besides all this, if God be for us, who can be against us? No absolute harm from the world, flesh or devil can come to him whose trust is in the Lord, much less from God himself.

Of what value is a sparrow in the estimation of a man? He will pay two farthings for five of them. But however small the value, not one of them is forgotten before God.

Did ever any soldier on the field of battle have one hundredth part so great encouragement to brave deeds? The man who professes to be a Christian, and yet is too cowardly to seal the truth of his principles with his life's blood is unworthy the name of a man.

SISTER J. C. WOOLAM.

We have received the following telegram: Missouri M. Woolam, wife of Rev. J. C. Woolam, of the East Texas Conference, died in Chireno, Texas, July 10, 1891.

THE COLLECTION.

We learn through our traveling man, the Rev. G. W. Owens, that Dr. J. H. McLean was present at the Bonham District Conference representing the Southwestern University, and the conference gave him \$550 for the institution.

very dense indeed, for even in the apology the doctor makes as gross mistakes as the former one. Only one we take time to mention in the Journal's own words:

A membership * * * which some of our Methodist brethren believe are regenerated by the sprinkling of a little water on their head.

The truth is, none of Bro. Cranfill's Methodist brethren believe anything of the kind. John Wesley believed that doctrine when he was a high-churchman, but in becoming a good Methodist he changed his views at that point, and no good Methodist has ever believed in the doctrine of baptismal regeneration from that day until now.

H. G. H.: A German socialist contends that all progress is based on the work of our senses and material production. What about the uplifting of the human soul by Divine grace as the basis of all permanent and civilizing progress?

But it would look queer if for the first 1870 years after Christ the world should have been without the church that Christ himself established.—State Mission Journal.

It would be queer, indeed, if it were true, but no queerer than that the Baptist denomination should have existed in the world fifteen hundred years before any one ever found it out.

H. G. H.: Too many booms, upon which colleges, churches, chautauques, cities and enterprises are expected to float to the sea of success. A town with a boom in a dangerous condition. A church or a meeting that dies without a hurrah or a hallelujah has more gas than Holy Ghost in it.

The fact is, no historian who lived before the sixteenth century ever mentioned the Baptist denomination at all.—Texas Christian Advocate.

The New Testament mentions the fact that John baptized the Saviour, therefore the New Testament is the history of the Baptist denomination, which had no known existence before the sixteenth century!

We have received the catalogues of Coronel Institute at San Marcos, and Alexander Institute at Kilgore. Both these schools are in prosperous condition.

We once wrote to J. E. Carnes, editor of Advocate, and complained of the abundance of drift-wood passing down the current of the paper. The editor said the stream was broad—able to bear the drift-wood.

We try to suit all our readers. As writers differ so do readers, and it is an old saying, you know, that some vessels hold more than others. This is true of both writers and readers.

SOUTHERN METHODISM.

—Florida Advocate: A revival at Cedar Key with fifty additions to the church. —Holston Methodist: The treasurer of the Woman's Missionary Society of the Holston Conference, reported \$3,298.99 collected for the year.

—Raleigh Advocate: The sad news reaches us of the death of another one of our preachers. Rev. J. F. Washburn, of the Western North Carolina Conference, died of typhoid fever at the parsonage in Yadkinville, June 29. For ten years he has fought manfully in the ranks of the itinerancy, and he falls in his prime.

was sold eight years ago, and who has been so prominently connected with its history under the management of its late owner, has recently sold his interest and severed his connection with the institution. * * * The corner-stone of Tryon Street Methodist Church at Charlotte was laid on Monday last.

—Wesleyan Advocate: At the recent commencement at Wofford College, a committee was appointed by the Board of Trustees to transform the college campus into a beautiful park.

—The Rev. A. H. Brewer, of Terrell, made us a pleasant visit this week. He is looking well.

—We had a pleasant visit from the Rev. W. H. Hughes, of Pilot Point, this week. He is looking well.

—Will some one please send to the Rev. J. A. Savage, Webberville, Texas, the address of Dr. W. B. Gudgeby.

—The Kerville and Centre Point charges have given their pastor, Wm. M. Gillespie, a ten days' vacation and paid his expenses to the Seaside Chautauque.

—The Rev. J. H. Reynolds, of Garland, expects to move into a new residence in about two weeks. The house is on the way to completion.

—The Rev. J. M. Bacon reminds us in an amusing way as the president-elect of the Texas Conference, that he is an A. M. graduate of Northwestern University and honors his degree.

ACKNOWLEDGMENT.

In the last report the printer omitted one line in the acknowledgment of shares subscribed. The line omitted was Walnut Springs, 2 shares, \$10; but as the total was correct we will not disturb the column, but simply call attention to the omission as above. The following is the showing to date:

Table with 2 columns: Name and Amount. Includes entries like 'Previously reported', 'Springtown Sunday-school', 'W. M. ad. Sunday-school', etc.

We lack now only about forty-six shares of having enough subscribed to complete the amount needed for the Japan mission. Who will be the first to reduce the number? JOS. S. KEY.

[No, beloved, the line was omitted in the copy, and not by the printer. The omission was observed, but not knowing the name of the school, taking the share we could not make the correction.—Ed.]

A WEEK OF PRAYER—AUGUST 9-16.

To the Preachers and Members of the Methodist Episcopal Church, South: DEAR BRETHREN—The College of Bishops at their annual meeting in May were solicited to set apart a suitable time as a Week of Prayer, with proper humiliation before Almighty God.

Monday, August 10—Prayer for more spiritual-mindedness and a higher estimate of spiritual things for all our people.

Tuesday, August 11—Prayer for the increase of home religion, more family altars and greater fidelity to the religious needs of our homes.

Wednesday, August 12—Prayer for the increase of the church in our Sunday schools, Epworth Leagues and institutions of learning.

carefully. In it you will see that this nondenominational movement to circulate the Bible, and thereby furnish the light of the gospel of Christ to all peoples in their own tongue, has been blessed of God in a manner that should call forth most hearty thanksgiving from every truly devout Christian heart.

Friday, August 14—Prayer for our missions and missionaries in foreign fields.

Saturday, August 15—Prayer for our missionary workers among the unevangelized in our cities and in the frontiers. Your brethren in the Lord, J. C. KEENER, A. W. WILSON, J. C. GRANBERRY, R. K. HARGROVE, W. W. DUNCAN, C. B. GALLOWAY, E. R. HENDRIX, J. S. KEY, A. G. HAYGOOD, O. P. FITZGERALD.

LETTER FROM VE-EZUELA, SOUTH AMERICA.

Many of your readers who were children thirteen, fourteen, fifteen and sixteen years ago, and who now have children of their own, will kindly remember "Cousin Joe," who, for so long a time, wrote them a weekly letter, and will be somewhat surprised to learn that he is now a missionary in the Republic of Venezuela, South America.

During nearly fifteen years of arduous labors among the Mexicans, on the Texas-Mexican border and in the interior of Mexico, we were sustained by the prayers, letters and messages of many of God's people in Texas, and had the satisfaction of baptizing hundreds of children and new converts, and of preaching thousands of sermons in the beautiful Spanish language, and many times to persons who had never before heard a gospel sermon. The blessing of the Lord was upon us in Mexico, and our brethren and friends comforted and cheered us in his work.

Now we are still farther away from the pleasant environments of our homes and native land, and without even the pleasant communion with brother missionaries. This scribe is the only minister of the gospel in the entire Republic of Venezuela. This is an astonishing fact to me after seeing how many there are here who are anxious to hear the gospel.

A young Spaniard, who was converted in his native country through the instrumentality of the missionaries there, came to this country with an excellent English gentleman and his Christian wife, who had adopted him as their son, in the employ of an English railroad company, and began an evangelical work, by first distributing tracts, then Bibles, and afterwards holding prayer-meetings, in which he preached the "glad tidings of great joy" as a hymn. Several souls were converted through his instrumentality.

The American Bible Society has sent several agents to the country who distributed a number of Bibles, and preached when and wherever they had an opportunity. By these means many have been converted from Romanism, and a few I have reason to believe, spiritually regenerated. Here Rev. W. M. Patterson, D. D., did about sixteen months of very valuable service. Judging by the good reports and many kind words that I hear spoken of him, I think I can safely say it was the crowning work of his life. He established the first public Protestant congregation ever established in the republic, but soon afterwards the yellow fever took him away. His body rests in this foreign land, while his spirit no doubt is at peace, awaiting the general resurrection, to be reunited and transferred into a spiritual body, clothed with immortality and glory.

Soon after his death the young Spaniard died of consumption, and a crank by the name of Bright, who is too good (?) to belong to any church, and who had previously come here from Mexico, was left alone in the field. He refused to receive aid from those who were not converted according to his idea, paraded his inaptly to infant baptism, circulated the Baptists' special version of the New Testament in Spanish, in which John the Baptist is called John the Submerger, etc., and did many other cranky things until he ran the work down and returned to Mexico, leaving the Romanists exultant, many of the liberals disgusted with Protestantism, and the Protestants, except his select few, sick at heart and brow-beaten by their enemies.

Therefore this weak servant of God and the human race needs all the aid he can possibly get from any and every source to enable him to meet the responsibilities and discharge the duties that are placed upon him, as he stands, single handed, and alone so far as ministerial aid is concerned, in his very responsible position as agent of that grand institution which is sustained by contributions from members of all Protestant churches in the United States, and which renders each and all of them such invaluable service in their foreign missions; yes, services without which all foreign missions would have been almost, if not entirely, destitute of that powerful agent and instrument—the sword of the Spirit in the foreign language.

Now, my Christian reader, will you do yourself and your God a service? If so, ask your pastor to get you a copy of the seventy-fifth annual report of the American Bible Society and read it

carefully. In it you will see that this nondenominational movement to circulate the Bible, and thereby furnish the light of the gospel of Christ to all peoples in their own tongue, has been blessed of God in a manner that should call forth most hearty thanksgiving from every truly devout Christian heart.

"It ought to be easy enough to make up almost any amount," said the new steward as he glanced anxiously down the list that had just been placed in his hands. "Most of these are wealthy men."

"You can't always judge by that, Bro. Brown," replied the old steward, cautiously. "The bank account and the contribution don't correspond every time. My, my! but I've seen some queer things in my day. You needn't start out with too many expectations, my boy, and then you won't be disappointed."

Bro. Brown was still poring over his list, and made no reply until a name near the bottom of the paper attracted his attention.

"Mrs. Mary Anderson!" he exclaimed. "Why, Bro. Howard, she is very poor! I could hardly have the face to ask her for a nickel, while so many wealthy men are doing so much less than their duty. It would be better not to go there, I think."

"Oh! I wouldn't do that," replied the elder man, out of the knowledge brought by long experience. "She is very poor, and hasn't been here long, but she may be one of the very ones that esteem it a privilege to give. I have known such my boy. Blessings on them! I wish the church were full of them, even though they were all as poor as Sister Anderson. You might not get quite as much money on this round, but it would be money so consecrated that the very power of God would go with it. Sometimes I think that the church is losing its old-time power because of the great sums it gets from men who throw in 'of their abundance' money that comes easily and goes easily and is thrown into the treasury with scarcely a thought of the cause which it is given. Oh, yes, go and see Sister Anderson, by all means."

And so taking this sermon with him the young steward started out on his mission. He found it a wearisome task, though he succeeded well, as men count success. Many of those whose names were on his list gave more than he had expected; many more gave less, but, on the whole, his collections were good. It was not any sense of failure that made his heart sad; it was merely that he had become critical since his conversation with Bro. Howard, and had learned to see that there were different ways of giving. Some gave grudgingly, as though nothing but the pressure of public opinion made them give at all. Some gave complacently, and seemed to congratulate themselves on their open-handed generosity. Some gave indifferently, as though the money were nothing to them, so small a sum was it out of their great hoards. Where was one among them all who esteemed it a privilege to give?

It was late in the afternoon before he found his way to the back street on which faced Mrs. Mary Anderson's house. It was such a poor little house, so plain without, so comfortable within, that his heart failed him when he stood in the open door, but he did go in, and in a faltering voice greeted the woman who rose to meet him. Poverty and sorrow had whitened her hair and filled her face with wrinkles; life-long toil had bowed her form and hardened her hands, but her eyes were bright with the look of peace that comes to those who have come up through great tribulation.

"I am making up our minister's salary," said the young man, his face flushing with honest feeling. They told me to come to you, so—as you might want to give something."

"Oh, I am glad you came," she said, with a smile that made her worn face beautiful. "I have so little to give, but of course I must give that. I have never yet been so poor as to deny myself that pleasure."

She brought out an old purse. It contained two silver quarters. "This is all there is in the house," she said simply. "I will give half of that," and she laid one of the coins in his hand.

He stood for a moment, looking at the money and then at her, and back again. His eyes filled with tears, and something rose in his throat, so that he could not speak. He held her hand an instant and then hurried away, carrying with him the look of one who has just come down from the Mount of Transfiguration.

Away down the street he met a prominent banker, to whom he had gone earlier in the day. He stopped to tell the story. What had gone to his heart with so much tenderness and pathos must surely touch the hearts of others.

"Is that so?" cried the banker with a look of dismay. "Dear me! Half she had! And only 50 cents in the house! Come along with me, Bro. Brown, I want some other people to hear that."



A crown of art for baking powder. Highest of all in leavening strength.—Largest U. S. Government Food Report.

to the driver addressed to Mrs. Mary Anderson, and containing such a roll of bills with a little slip of paper enclosed.

"Bro. Brown," said the banker huskily, "hand me back that book of yours, please. I believe I made a little mistake in putting down what I wanted to give."

He carefully erased the figures he had written so carelessly that morning, and three times the amount went down in its place.

That evening at prayer-meeting the pastor, who had been accustomed to empty benches, was astonished to find the house full.

"To-day you planted the seed, and this is part of the harvest." After awhile tears began to stream down her wrinkled cheeks, and she fell upon her knees, crying:

"Lord, I thank thee! I don't know what I did; nor what seed I planted; but I just knew the door would open some way, and, oh, it has opened, and I thank thee."

JULIA TRUITT BISHOP. HOUSTON, TEXAS.

PARAGRAPH DISCIPLINE. If we examine closely the homes of our people now, and study the above paragraph, we will think our fathers were prophetic when this was written.

And yet that night Mrs. Anderson had stood in the midst of the dry road of groceries, looking at a little slip of paper, on which was written:

"To-day you planted the seed, and this is part of the harvest."

After awhile tears began to stream down her wrinkled cheeks, and she fell upon her knees, crying: "Lord, I thank thee! I don't know what I did; nor what seed I planted; but I just knew the door would open some way, and, oh, it has opened, and I thank thee."

JULIA TRUITT BISHOP. HOUSTON, TEXAS.

PARAGRAPH DISCIPLINE. If we examine closely the homes of our people now, and study the above paragraph, we will think our fathers were prophetic when this was written.

hold, it is on the literature and books at the present day, and he is working it for all it is worth among every class of God's people.

The same motive that prompted the church to publish books ought to move the preacher to sell and the people to buy them.

Then thus far my experience leads me to believe the pastors are the only persons we can get to carry our books to our people.

Let the pastors in Texas watch this subject in hand, study and pray over it, they will soon see how much there is in it.

Let the pastors in Texas watch this subject in hand, study and pray over it, they will soon see how much there is in it.

Let the pastors in Texas watch this subject in hand, study and pray over it, they will soon see how much there is in it.

Let the pastors in Texas watch this subject in hand, study and pray over it, they will soon see how much there is in it.

Let the pastors in Texas watch this subject in hand, study and pray over it, they will soon see how much there is in it.

Let the pastors in Texas watch this subject in hand, study and pray over it, they will soon see how much there is in it.

Let the pastors in Texas watch this subject in hand, study and pray over it, they will soon see how much there is in it.

Let the pastors in Texas watch this subject in hand, study and pray over it, they will soon see how much there is in it.

Let the pastors in Texas watch this subject in hand, study and pray over it, they will soon see how much there is in it.

Let the pastors in Texas watch this subject in hand, study and pray over it, they will soon see how much there is in it.

Let the pastors in Texas watch this subject in hand, study and pray over it, they will soon see how much there is in it.

Let the pastors in Texas watch this subject in hand, study and pray over it, they will soon see how much there is in it.

Let the pastors in Texas watch this subject in hand, study and pray over it, they will soon see how much there is in it.

Let the pastors in Texas watch this subject in hand, study and pray over it, they will soon see how much there is in it.

Let the pastors in Texas watch this subject in hand, study and pray over it, they will soon see how much there is in it.

ous and offensive habit—it certainly seems to me to be in exceedingly bad taste.

We have known very young persons—mere boys—to address men of advanced age, and sometimes in office, by their Christian name, as "Sam," or "Fred," just as though they had been boys together and had sat at the same desk, and recited in the same class in school.

It has always lowered the youth in my estimation, while I felt sorry for his mother. "Father" was given to us as a term to be used in prayer in one formula, but it is far from being evident from that fact that Christ proposed it for any other formula.

It followed "Our," clearly excluding an individual and personal use of it, or its use at all except when used in that formula.

So we think I do not remember ever to have heard a bishop use that term in any other way. I do not remember to have heard any man of eminence in the ministry use this term in an objectionable way.

Young men sometimes use Father instead of Lord—and they sometimes repeat it frequently. Not all young men do this. O, no. We have no mind to say or do ought to the prejudice of any man on account of his age.

There is no better taste, talent or piety than can be found abundantly in the ranks of the young.

Let the pastors in Texas watch this subject in hand, study and pray over it, they will soon see how much there is in it.

Let the pastors in Texas watch this subject in hand, study and pray over it, they will soon see how much there is in it.

Let the pastors in Texas watch this subject in hand, study and pray over it, they will soon see how much there is in it.

Let the pastors in Texas watch this subject in hand, study and pray over it, they will soon see how much there is in it.

Let the pastors in Texas watch this subject in hand, study and pray over it, they will soon see how much there is in it.

Let the pastors in Texas watch this subject in hand, study and pray over it, they will soon see how much there is in it.

Let the pastors in Texas watch this subject in hand, study and pray over it, they will soon see how much there is in it.

Let the pastors in Texas watch this subject in hand, study and pray over it, they will soon see how much there is in it.

Let the pastors in Texas watch this subject in hand, study and pray over it, they will soon see how much there is in it.

Let the pastors in Texas watch this subject in hand, study and pray over it, they will soon see how much there is in it.

Let the pastors in Texas watch this subject in hand, study and pray over it, they will soon see how much there is in it.

ceded well. He has been and is now eminently useful. I hope the book "Erendia" will have an extensive sale. It can be had for \$1 by addressing Rev. Wm. Allen, Rock Hill, Collin county, Texas. D. J. MALVIN.

MISSIONARY NOTES—LA PAZ.

For some months we failed to find a suitable assistant for La Paz mission school, but now we have two under consideration.

You may see in the TEXAS CHRISTIAN ADVOCATE, April 30, 1891, an account of the young priest's conversion. Bro. Elliott wrote the letter from Darango, where he was converted.

Read the article again if you are specially interested in it. It has had an address to the article: "He is still being supported by two missionaries, and it has been arranged that the money be made up of the brethren may be greatly embarrassed."

I received a letter from Bro. Elliott recently in which three of our missionaries unite in recommending the young converted priest as a suitable assistant.

I immediately arranged for the money to bear his traveling expenses and wrote them to send him at once. I have the young hero and let him work for the Master, in my heart's desire.

My latest ADVOCATE (June 18) tells of contributions amounting to \$12. A letter from Bro. Jas. Sherman, Georgetown, tells of \$5 that will be sent soon.

Another letter makes me expect a contribution from Georgia, but I don't know how much. I embrace this opportunity to extend my most sincere thanks to those who have contributed to the raising of this much needed salary.

And may I not as well thank in advance those who are intending to help? My friends if you don't see the great need of mission work as I can see it, surely would be willing to deny yourselves a few of the luxuries of life to increase your missionary contributions so that all of the open doors can be entered and the work of the Master pressed until the blood-stained banner of Prince Emmanuel shall take the place of all the idols, pictures, etc., and all the sons of Adam shall know that one's destiny is somewhat determined by the kind of moral character he has formed.

Catholicism fail to recognize this fact, as I judge from what I see and know in this country. But I did not aim in the outset to lecture my seniors to become more liberal in the support of the various missions.

No matter how much such an extraction is needed, I am not the one to make it. It is not the only plan a cooling help, but surely the cause of the Master demands that we receive such aid as will enable us to cultivate the seed that I have planted, and I believe that I am able to say in saying that the school is slowly breaking down the barriers and preparing the way for a glorious harvest by-and-by.

But I must get close to the text. Some persons are wanting to enter the school now that would not hesitate my taking up a new book. I advised them not to come yet. I do this through fear that the additional work will be more than I could do, without breaking myself down in a few weeks.

At present I have a special class from 7 to 8 a. m., forenoon session from 8 to 11, without any intermission. The afternoon work begins with another special class that comes as soon as their dinner is served leaving at 2 p. m., and stay without intermission until nearly 5; then I walk to another part of the town to meet a class of five girls and one boy for an hour's instruction.

Sometimes I get back in time to sup with the family; if not, I have the tea and coffee ready and am ready to go home? say you. Not at all discouraged. I am glad I'm here. I believe that my coming was of the Lord, and has already commenced to result in good. Success to the ADVOCATE and the cause it represents. J. O. CAYNER.

ENTENARY COLLEGE. Before leaving Lempusa I had intended to write to the ADVOCATE about the changes at Centenary College in view of the health of the students and what I intended to do so. My bronchial trouble has at last terminated in incipient phthisis, and I have been compelled to give up all work.

It was with heaviness of heart that I resigned the presidency of Centenary College, for I had set my heart on the ultimate success of the principles upon which this college is founded. For four long years at the head of this institution I have struggled, hoped, and prayed. The strain was too great, and I sank under its weight.

The last session was a most satisfactory one, both as to the attendance and the progress of the students. The prospects for the ensuing year were never brighter. I loved my faculty and my work. I was sorry to give them up; I am trying to be cheerful and to commit myself to the will of the Lord. A word now in regard to the college. Rev. Marshall McElhenny has been chosen president, and the faculty I had engaged for the ensuing year was retained. The people of Texas know Bro. McElhenny, and no word of praise from me will add to his well-earned reputation as an educator.

- VENON DISTRICT—FOURTH ROUND. Mack City of Marysville chapel... Aug 2, 3; Margaret miss at Towle... Aug 15, 16; Philbrick City and Chillicothe... Aug 22, 23; Quab and... Aug 29, 30; Vernon miss at Harrod... Aug 29, 30; Vernon miss at Harrod... Aug 29, 30; Seymour... Aug 29, 30; Dike miss at Aaron... Sept 5, 6; Vernon miss at Harrod... Sept 12, 13; Mangum miss at Mangum... Oct 3, 4; Fiskard miss at O'Connell... Oct 10, 11; Vernon miss at Harrod... Oct 17, 18; Wellington miss at Mobeetle... Oct 24, 25; Abarillo miss at Washburn... Oct 21, Nov 1; Dika miss at Harrod... Oct 28, 29; Plainview miss at Plainview... Nov 7, 8; District conference will convene at Quab, August 27, at 10 a. m. N. K. LITTLE, P. E.

UNANSWERED LETTERS.

- July 7-J. D. Crockett, sub. J. M. Stiton, sub. W. A. Snicker, o. k. J. T. Owen, sub. M. R. Davis, sub. J. M. Adams, sub. John Keen, sub. J. E. Walker, sub. July 8-Geo. C. Stovall, sub. 2 cards. J. C. Wray, sub. J. M. Adams, sub. W. K. ... sub. J. H. Russell, sub. W. H. Moss, sub. J. H. Trumble, sub. J. M. Adams, sub. J. J. Mays, sub. C. Rowland, sub. J. M. Baker, sub. July 9-W. D. Wheeler, sub. Nov. Harris, sub. Frater miss at Harrod, sub. W. M. O'Connell, sub. J. C. B. ... sub. J. C. Wright, correction made. Sam C. Vaughan, change made. K. A. Hall, sub. Abe Long, sub. Frater miss at Harrod, sub. J. C. B. ... sub. and change. T. B. Vinson, sub. J. F. Denton, sub. J. M. Haynie, sub. W. J. Lemons, sub. Frater miss at Harrod, sub. W. M. O'Connell, sub. J. A. Phillips, sub. J. T. Owen, sub. W. M. Adams, sub. A. E. Rector, sub. J. A. Biggs, sub. B. T. ... sub. July 15-Jere Reese, sub. B. J. H. Thomas, sub. J. M. Adams, sub. C. V. Gossard, sub. M. W. Wheeler, sub. B. L. Ellis, sub. C. E. Statham, sub. N. K. Keary paper stopped. H. S. Anglin, sub. Correction made in account. J. D. Burke, sub. J. A. Baker, sub.

A handsome complexion is one of the greatest charms a woman can possess. Ponzoli's Complexion Powder gives it.

Shoe Dealer—Shoes should not be worn tight about the feet. They should be purchased to get back their shape. Buy two pairs, man and wear one pair one day and the other the next. Fair Customer—Don't you know how to buy shoes? Dealer—Surely would be willing to deny yourselves a few of the luxuries of life to increase your missionary contributions so that all of the open doors can be entered and the work of the Master pressed until the blood-stained banner of Prince Emmanuel shall take the place of all the idols, pictures, etc., and all the sons of Adam shall know that one's destiny is somewhat determined by the kind of moral character he has formed.

Intelligent Readers will notice that Tutt's Pills are not "merely to cure" ailments, but to prevent the return of ailments, and to result from a disordered liver, Vertigo, Headache, Dyspepsia, Fevers, Costiveness, Biliary Colic, Flatulence, etc.

For these they are not warranted inferior, but they are the only ones that are able to make a remedy. Price, 25 cents. SOLD EVERYWHERE.

HENRY LINDENMEYER. PAPER WARE HOUSE. NOS 15 & 17 BEEKMAN ST. BRANCH STORE 81 EAST HOUSTON ST. P. O. BOX 2895. NEW YORK.

For \$4.50 WE WILL SEND THE TEXAS CHRISTIAN ADVOCATE one year to any address and send you a copy of Webster's Unabridged Dictionary, and a copy of the TEXAS CHRISTIAN ADVOCATE. Send for prospectus to REV. D. H. HEALIN, D. D. Pres., Bristol, Tenn.

EDUCATIONAL. ILLINOIS CONSERVATORY. Best instruction in all departments of music. Address: P. O. Box 100, Jacksonville, Ill. SULLINS COLLEGE, BRISTOL, VA.—TENN. A SCHOOL FOR THE HIGHER EDUCATION OF WOMEN. Offer complete literary and scientific course.

VIRGINIA MILITARY INSTITUTE. LEXINGTON, VA. 2nd Year. State Military, Scientific and Technical School. Through courses in general and applied Chemistry, a D. in Engineering, C. in degree of graduation, and a degree in Civil Engineering.

MEDICAL DEPARTMENT. Through courses in general and applied Chemistry, a D. in Engineering, C. in degree of graduation, and a degree in Civil Engineering.

HOLLINS INSTITUTE, VIRGINIA. The 4th Session will open Sept. 16, 1891. Eclectic courses of study in Languages, Literature, Science, Music, Art, Education, etc., are provided under high standards—with fine facilities and ample and comfortable.

TEXAS NORMAL COLLEGE AND TRAINING INSTITUTE. OPENS SEPT. 29th and continues 40 weeks. PRACTICAL EDUCATION FOR TEACHERS. Faculty all regular college graduates. Twenty years experience in the profession. Admitted at any time. Fine advantages for room, food, and board. Expenses very low. Special care for students whose early education has been neglected. Catalogue free on application. J. C. CHITTON, President, Denton, Texas.

THE CANTON ROSE DISK HARROW. For the past seven years this Machine has been thoroughly tested and its superiority over any other make is now proved beyond any doubt. The Long Journal Harrow is a very desirable feature and we guarantee it kept properly oiled it will outlast any other make. Each machine is divided into two parts, thus making the machine compact and easy to handle. It is so constructed that the farmer can adjust it to any soil, and it will distribute seed uniformly. It is so constructed that the farmer can adjust it to any soil, and it will distribute seed uniformly. It is so constructed that the farmer can adjust it to any soil, and it will distribute seed uniformly.

THE SUPERIOR FRAME GRAIN DRILL. has always kept ahead of all competitors and now contains more modern improvements than any Drill made. It is supplied with our new roller system which distributes the seed in two channels for sowing grain, the smaller one for the seed, the larger one for the fertilizer. The roller system will distribute seed uniformly. It is so constructed that the farmer can adjust it to any soil, and it will distribute seed uniformly.

Sick Headache. It is so readily cured by Hood's Sarsaparilla that it seems almost foolish in any one to allow the trouble to continue.

Hood's Sarsaparilla. Sold by all druggists. \$1.50 per bottle. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar. PASTOR'S BOOK. FOR SALE BY SHAW & BLAYLOCK, DALLAS, TEXAS.

PRICE, 50 CENTS. I take pleasure in recommending J. T. L. Annis Pastor's Book. It is one of the most complete books on the subject of the pastor's work that I have ever seen.

I have received the J. T. L. Annis Pastor's Book. It is one of the most complete books on the subject of the pastor's work that I have ever seen.

I have received the J. T. L. Annis Pastor's Book. It is one of the most complete books on the subject of the pastor's work that I have ever seen.

I have received the J. T. L. Annis Pastor's Book. It is one of the most complete books on the subject of the pastor's work that I have ever seen.

I have received the J. T. L. Annis Pastor's Book. It is one of the most complete books on the subject of the pastor's work that I have ever seen.

I have received the J. T. L. Annis Pastor's Book. It is one of the most complete books on the subject of the pastor's work that I have ever seen.

I have received the J. T. L. Annis Pastor's Book. It is one of the most complete books on the subject of the pastor's work that I have ever seen.

I have received the J. T. L. Annis Pastor's Book. It is one of the most complete books on the subject of the pastor's work that I have ever seen.

I have received the J. T. L. Annis Pastor's Book. It is one of the most complete books on the subject of the pastor's work that I have ever seen.

I have received the J. T. L. Annis Pastor's Book. It is one of the most complete books on the subject of the pastor's work that I have ever seen.

I have received the J. T. L. Annis Pastor's Book. It is one of the most complete books on the subject of the pastor's work that I have ever seen.

I have received the J. T. L. Annis Pastor's Book. It is one of the most complete books on the subject of the pastor's work that I have ever seen.

I have received the J. T. L. Annis Pastor's Book. It is one of the most complete books on the subject of the pastor's work that I have ever seen.

I have received the J. T. L. Annis Pastor's Book. It is one of the most complete books on the subject of the pastor's work that I have ever seen.

I have received the J. T. L. Annis Pastor's Book. It is one of the most complete books on the subject of the pastor's work that I have ever seen.

I have received the J. T. L. Annis Pastor's Book. It is one of the most complete books on the subject of the pastor's work that I have ever seen.



Woman's Department.

Conducted by Mrs. Florence E. Howell.

All matters intended for this column should be addressed to Mrs. Florence Howell, 28 Masten street, Dallas.

THE SCARLET BIBLE AND TRAINING SCHOOL.

The success which has attended this the latest enterprise projected by our Woman's Board of Missions, is indeed gratifying and encouraging to us all.

Those who heard the report of the agent, Miss Bennett, at the meeting of the board in Fort Worth have learned how wonderfully her efforts in raising funds for the erection of the buildings have been blessed.

We present to our readers in this issue a true representation of the building from the architect's plan, as forwarded to us by Miss Bennett, with the hope that the inspiring and energetic work of those who are interested in the enterprise will be furthered.

Our children's society of Groveton—'Earnest Workers' reported their earnings yesterday, June 21, and raised \$13.25 to pay for the new hymn books in our Methodist Church.

I hope the ladies of the Woman's Missionary Society, East Texas Conference, will pardon me for not being very prompt in sending minutes to ADVOCATE.

I have the ladies of the Woman's Missionary Society, East Texas Conference, will pardon me for not being very prompt in sending minutes to ADVOCATE.

Kicks—So you think the ministers practice what they preach? HICKS—Why, yes; they preach sermons, and if you lived near one you could hear him practicing it a week beforehand.

This has often been spoken of as an age of sham. Certainly in nothing is there more deception than in some of the so-called hair restorers. They dry up the hair and aid, rather than overcome, baldness.

The greatest thing in favor of the Louisiana Creole Hair Restorer is that it has the public confidence, having established a just claim in thousands of cases where it has been used, extending over a long period of years.

To take the rust out of steel, rub the steel with sweet oil, in a defect two rubs will finely powdered unslacked lime until the rust all disappears, then oil again, roll in woolen and put in a dry place, especially if it be table cutlery.

An Old and Well-tried Remedy. Mrs. WINSLOW'S SOOTHING SYRUP for children teething should always be used for children while any soreness of the gums, or any inflammation of the wind colic and is the best remedy for diarrhoea.

Procure from your druggist a small bottle of ketchup of ketchup, and apply to any fresh wound. It will heal immediately and not get sore.

There need be no fear of Cholera, if, when attacked with Diarrhoea, Dysentery, Flux, or any relaxed condition of the bowels, Maguire's Balm is resorted to at once. It is a bottle. We pay expressage if three bottles are ordered.

When any one runs a nail or wire in the flesh, hold the wound over burning sugar as soon as possible, and it will prevent soreness.

People Who Travel. Change of climate or water very often affect the bowels seriously. If on the first symptoms of any disturbance you would take Dr. Riggs' Huckleberry Cordial much suffering might be averted.

Feed, confidentially to butter—Old ladies home—New Butter—Aged dwelling! Yer good-fer-nothin' hayseed!

My wife was suffering over two weeks with a very severe attack of neuralgia which several physicians failed to relieve. I then got a bottle of Wonderful Eight, which relieved her in five minutes and soon effected a permanent cure.

Mrs. Bannerton—I do so admire your husband, Mrs. Higgins. He is so amiable. Mrs. Higgins—You must have met some other Mr. Higgins.

Pond's Extract, the household remedy for cuts, burns, bruises, etc., cures Pain and Inflammation like a charm. Avoid any spurious imitations.

Wrightman, of Charleston. God has been very gracious to us in all this work.

EASTER OFFERINGS.

Table listing Easter offerings from various churches and conferences, including Alabama Conference, Arkansas Conference, and others, with amounts ranging from \$0.00 to \$54.67.

FROM GROVETON. Our children's society of Groveton—'Earnest Workers' reported their earnings yesterday, June 21, and raised \$13.25 to pay for the new hymn books in our Methodist Church.

I hope the ladies of the Woman's Missionary Society, East Texas Conference, will pardon me for not being very prompt in sending minutes to ADVOCATE.

I have the ladies of the Woman's Missionary Society, East Texas Conference, will pardon me for not being very prompt in sending minutes to ADVOCATE.

Kicks—So you think the ministers practice what they preach? HICKS—Why, yes; they preach sermons, and if you lived near one you could hear him practicing it a week beforehand.

This has often been spoken of as an age of sham. Certainly in nothing is there more deception than in some of the so-called hair restorers. They dry up the hair and aid, rather than overcome, baldness.

The greatest thing in favor of the Louisiana Creole Hair Restorer is that it has the public confidence, having established a just claim in thousands of cases where it has been used, extending over a long period of years.

To take the rust out of steel, rub the steel with sweet oil, in a defect two rubs will finely powdered unslacked lime until the rust all disappears, then oil again, roll in woolen and put in a dry place, especially if it be table cutlery.

An Old and Well-tried Remedy. Mrs. WINSLOW'S SOOTHING SYRUP for children teething should always be used for children while any soreness of the gums, or any inflammation of the wind colic and is the best remedy for diarrhoea.

Procure from your druggist a small bottle of ketchup of ketchup, and apply to any fresh wound. It will heal immediately and not get sore.

There need be no fear of Cholera, if, when attacked with Diarrhoea, Dysentery, Flux, or any relaxed condition of the bowels, Maguire's Balm is resorted to at once. It is a bottle. We pay expressage if three bottles are ordered.

When any one runs a nail or wire in the flesh, hold the wound over burning sugar as soon as possible, and it will prevent soreness.

People Who Travel. Change of climate or water very often affect the bowels seriously. If on the first symptoms of any disturbance you would take Dr. Riggs' Huckleberry Cordial much suffering might be averted.

Feed, confidentially to butter—Old ladies home—New Butter—Aged dwelling! Yer good-fer-nothin' hayseed!

My wife was suffering over two weeks with a very severe attack of neuralgia which several physicians failed to relieve. I then got a bottle of Wonderful Eight, which relieved her in five minutes and soon effected a permanent cure.

Mrs. Bannerton—I do so admire your husband, Mrs. Higgins. He is so amiable. Mrs. Higgins—You must have met some other Mr. Higgins.

Pond's Extract, the household remedy for cuts, burns, bruises, etc., cures Pain and Inflammation like a charm. Avoid any spurious imitations.

AUSTIN DISTRICT—THIRD ROUND. Table listing church members and their offerings for the Austin District Third Round, including Manchaer, Trinity, and other churches.

CALVERT DISTRICT—THIRD ROUND. Table listing church members and their offerings for the Calvert District Third Round, including Calvert, Richmond, and other churches.

GALVESTON DISTRICT—THIRD ROUND. Table listing church members and their offerings for the Galveston District Third Round, including Velasco, Columbia, and other churches.

HUNTSVILLE DISTRICT—THIRD ROUND. Table listing church members and their offerings for the Huntsville District Third Round, including Zion, Milliken, and other churches.

NORTHWEST TEXAS. Table listing church members and their offerings for Northwest Texas, including Gatesville, Meridian, and other churches.

PORT WORTH DISTRICT—THIRD ROUND. Table listing church members and their offerings for Port Worth District Third Round, including First Church, Fort Worth, and other churches.

ABELINE DISTRICT—THIRD ROUND. Table listing church members and their offerings for Abilene District Third Round, including Buffalo Gap, Fairview, and other churches.

BEAUMONT DISTRICT—THIRD ROUND. Table listing church members and their offerings for Beaumont District Third Round, including Jasper, Burdette, and other churches.

PALESTINE DISTRICT—THIRD ROUND. Table listing church members and their offerings for Palestine District Third Round, including Jacksonville, Lufkin, and other churches.

GEORGETOWN DISTRICT—THIRD ROUND. Table listing church members and their offerings for Georgetown District Third Round, including Bertram, Mount Hope, and other churches.

WAXAHACHIE DISTRICT—THIRD ROUND. Table listing church members and their offerings for Waxahachie District Third Round, including Grand View, Rock Tank, and other churches.

WACO DISTRICT—THIRD ROUND. Table listing church members and their offerings for Waco District Third Round, including Abbott, Beaneville, and other churches.

VEARSON DISTRICT—THIRD ROUND. Table listing church members and their offerings for Veardon District Third Round, including Amador, Palovina, and other churches.

GEORGETOWN DISTRICT—THIRD ROUND. Table listing church members and their offerings for Georgetown District Third Round, including Bertram, Mount Hope, and other churches.

WAXAHACHIE DISTRICT—THIRD ROUND. Table listing church members and their offerings for Waxahachie District Third Round, including Grand View, Rock Tank, and other churches.

WACO DISTRICT—THIRD ROUND. Table listing church members and their offerings for Waco District Third Round, including Abbott, Beaneville, and other churches.

VEARSON DISTRICT—THIRD ROUND. Table listing church members and their offerings for Veardon District Third Round, including Amador, Palovina, and other churches.

GEORGETOWN DISTRICT—THIRD ROUND. Table listing church members and their offerings for Georgetown District Third Round, including Bertram, Mount Hope, and other churches.

WAXAHACHIE DISTRICT—THIRD ROUND. Table listing church members and their offerings for Waxahachie District Third Round, including Grand View, Rock Tank, and other churches.

WACO DISTRICT—THIRD ROUND. Table listing church members and their offerings for Waco District Third Round, including Abbott, Beaneville, and other churches.

VEARSON DISTRICT—THIRD ROUND. Table listing church members and their offerings for Veardon District Third Round, including Amador, Palovina, and other churches.

GEORGETOWN DISTRICT—THIRD ROUND. Table listing church members and their offerings for Georgetown District Third Round, including Bertram, Mount Hope, and other churches.

WAXAHACHIE DISTRICT—THIRD ROUND. Table listing church members and their offerings for Waxahachie District Third Round, including Grand View, Rock Tank, and other churches.

WACO DISTRICT—THIRD ROUND. Table listing church members and their offerings for Waco District Third Round, including Abbott, Beaneville, and other churches.

BONHAM DISTRICT—THIRD ROUND. Table listing church members and their offerings for Bonham District Third Round, including Bonham, Mt. Pleasant, and other churches.

DALLAS DISTRICT—THIRD ROUND. Table listing church members and their offerings for Dallas District Third Round, including Trinity, Oak Lawn, and other churches.

JEFFERSON DISTRICT—THIRD ROUND. Table listing church members and their offerings for Jefferson District Third Round, including Coffeyville, Jeff. Sta., and other churches.

SULPHUR SPRINGS DISTRICT—THIRD ROUND. Table listing church members and their offerings for Sulphur Springs District Third Round, including Cooper, French, and other churches.

TEARLE DISTRICT—THIRD ROUND. Table listing church members and their offerings for Tearle District Third Round, including Nevada, Prairie Grove, and other churches.

BEAUMONT DISTRICT—THIRD ROUND. Table listing church members and their offerings for Beaumont District Third Round, including Jasper, Burdette, and other churches.

PALESTINE DISTRICT—THIRD ROUND. Table listing church members and their offerings for Palestine District Third Round, including Jacksonville, Lufkin, and other churches.

GEORGETOWN DISTRICT—THIRD ROUND. Table listing church members and their offerings for Georgetown District Third Round, including Bertram, Mount Hope, and other churches.

WAXAHACHIE DISTRICT—THIRD ROUND. Table listing church members and their offerings for Waxahachie District Third Round, including Grand View, Rock Tank, and other churches.

WACO DISTRICT—THIRD ROUND. Table listing church members and their offerings for Waco District Third Round, including Abbott, Beaneville, and other churches.

VEARSON DISTRICT—THIRD ROUND. Table listing church members and their offerings for Veardon District Third Round, including Amador, Palovina, and other churches.

GEORGETOWN DISTRICT—THIRD ROUND. Table listing church members and their offerings for Georgetown District Third Round, including Bertram, Mount Hope, and other churches.

WAXAHACHIE DISTRICT—THIRD ROUND. Table listing church members and their offerings for Waxahachie District Third Round, including Grand View, Rock Tank, and other churches.

WACO DISTRICT—THIRD ROUND. Table listing church members and their offerings for Waco District Third Round, including Abbott, Beaneville, and other churches.

VEARSON DISTRICT—THIRD ROUND. Table listing church members and their offerings for Veardon District Third Round, including Amador, Palovina, and other churches.

GEORGETOWN DISTRICT—THIRD ROUND. Table listing church members and their offerings for Georgetown District Third Round, including Bertram, Mount Hope, and other churches.

WAXAHACHIE DISTRICT—THIRD ROUND. Table listing church members and their offerings for Waxahachie District Third Round, including Grand View, Rock Tank, and other churches.

WACO DISTRICT—THIRD ROUND. Table listing church members and their offerings for Waco District Third Round, including Abbott, Beaneville, and other churches.

VEARSON DISTRICT—THIRD ROUND. Table listing church members and their offerings for Veardon District Third Round, including Amador, Palovina, and other churches.

GEORGETOWN DISTRICT—THIRD ROUND. Table listing church members and their offerings for Georgetown District Third Round, including Bertram, Mount Hope, and other churches.

WAXAHACHIE DISTRICT—THIRD ROUND. Table listing church members and their offerings for Waxahachie District Third Round, including Grand View, Rock Tank, and other churches.

WACO DISTRICT—THIRD ROUND. Table listing church members and their offerings for Waco District Third Round, including Abbott, Beaneville, and other churches.

VEARSON DISTRICT—THIRD ROUND. Table listing church members and their offerings for Veardon District Third Round, including Amador, Palovina, and other churches.

GEORGETOWN DISTRICT—THIRD ROUND. Table listing church members and their offerings for Georgetown District Third Round, including Bertram, Mount Hope, and other churches.

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:

Table of abbreviations for subscription months: Jan - January, Feb - February, Mar - March, Apr - April, May - May, Jun - June, July - July, Aug - August, Sep - September, Oct - October, Nov - November, Dec - December.

If the label on your paper shows— 12 Jan 91 it indicates that your subscription expired January 12, 1891.

Church Notices.

Table of church notices for 1891, listing dates and church names for various districts.

TEXAS ANNUAL CONFERENCES.

Table of Texas Annual Conferences, listing dates and locations for various districts.

WEST TEXAS.

Table of West Texas churches, listing names and locations.

CUERO DISTRICT—THIRD ROUND.

Table of Cuero District Third Round offerings.

CORPUS CHRISTI DISTRICT—THIRD ROUND.

Table of Corpus Christi District Third Round offerings.

SAN ANTONIO DISTRICT—THIRD ROUND.

Table of San Antonio District Third Round offerings.

SAN SABA DISTRICT—THIRD ROUND.

Table of San Saba District Third Round offerings.

SAN MARCOS DISTRICT—THIRD ROUND.

Table of San Marcos District Third Round offerings.

SAN ANGELO DISTRICT—FOURTH ROUND.

Table of San Angelo District Fourth Round offerings.

TEXAS.

Table of Texas churches, listing names and locations.

CAN YOU BELIEVE IT?

We know it is hard to believe, and yet it is true, that every day persons who seek for CARTER'S LITTLE LIVER PILLS have handed out to them something which looks like C-A-R-T-E-R-S, and yet it is not!

HEED THE WARNING.

Don't be deceived and do not be imposed upon with an imitation of what you want. You want CARTER'S LITTLE LIVER PILLS, because you know their value, and their merit. THEY NEVER FAIL.

When you go to buy a bottle of CARTER'S LITTLE LIVER PILLS, ask for 'C-A-R-T-E-R-S,' be sure you get 'C-A-R-T-E-R-S,' and take nothing but the genuine CARTER'S LITTLE LIVER PILLS.

A POSITIVE CURE FOR SICK HEADACHE. Small Pill Small Dose Small Price.



References—Publishers of the ADVOCATE. Solid Gold Rings for Engagement, Wedding, Souvenir, and Birthday purposes furnished or made to order.

THE BAIN The KING OF WAGONS. Has stood the test of time. It has been before the American people for over 20 years, and wherever it is shown is admitted to be the best.

THE GOLD MEDAL FARMER'S WAGON. Ten years of thorough test and usage in every part of the West has proven this to be the most durable spring and axle combination ever offered.

First—The length of the spring insures an easy motion, and its shape insures a perfect brace. Second—The springs, grasping the axle at the collar, remove the strain and weight from the weakest to the strongest part of the axle.

Third—There is no wood work in the running gear. Everything below the box is steel. Fourth—The body hangs lower than any spring wagon, and is much lighter in the draft, because the draft is all from the axle.

Parlin & Orendorff Co., Manufacturers and State Agents, DALLAS, TEX.

FULL DISCUSSIONS OF THE FARMER'S WAGON. HAS ATTENTION: The Farm and Home, Dairy, Live Stock, Etc.

TEXAS FARMER. THE PEOPLE'S PAPER. Office: Main and Ryecombe Sts., DALLAS, TEXAS.

TERMS: One Year - \$1.00, Six Months - .60, Three Months - .30.

TO BARE ADDRESS. TEXAS FARMER and CHRISTIAN ADVOCATE.

For only \$2.50.

