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TEXAS CHRISTIAN ADVOCATE

Per Annum, \$2.00 OFFICIAL ORGAN OF THE FIVE TEXAS ANNUAL CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH To Preachers, \$1.00

Vol. XLVII. Dallas, Texas, Thursday, June 13, 1901. No. 42

EDITORIAL.

OUR ORDER OF SERVICE.

As a Church we have our special order of service and our Book of Discipline enjoins its use on all occasions of public worship. This order reads as follows: "The morning service shall be conducted as follows: 1. Singing, the congregation standing. 2. Prayer, the congregation kneeling. 3. Reading a lesson out of the Old Testament, and another out of the New. 4. Singing, the congregation sitting. 5. Preaching. 6. Singing, the congregation standing. 7. Prayer, the congregation kneeling. 8. The benediction."

ALL HONEST WORK IS HONORABLE.

The life of Christ dignifies and makes respectable all pursuits of honest toil. He himself was a carpenter and he followed that vocation successfully until he was called to his destined mission to save the world.

But he was just as conscientious and noble as a carpenter as he afterward was as a Savior. Fidelity to the thing which his hand found to do was the motive of his life. And as we behold him growing up in Nazareth, rendering filial obedience to those who had the care of him, and later on as we get here and there a faint glimpse of his faithfulness as an humble artisan at the bench, he stands out in the beauty of his character and devotion as fully as he did when he sat upon the Mount and opened his mouth and taught his disciples and the multitudes the deeper things of moral and spiritual truth. Everything that his pure hand touched was brought upon a higher and more commendable plain.

These are matters that we need to emphasize daily and hourly, for there is a tendency to so classify vocations as to regard some of them menial and others of them noble and pre-eminent. But this is a false view of life and its callings. The woman who faithfully prepares the food and does her duty well in the kitchen is as queenly in her sphere as was Victoria upon her throne. And the man who conscientiously sweep the street or toils for his daily bread at a meager salary is as noble in the eyes of God as the man who entrances the listening thousands or presides over the destiny of a nation.

"GO FORWARD."

The above is the title of a new paper to be issued from Nashville under the auspices of the Board of Missions and sent out monthly as a sort of bulletin from the front, at twenty-five cents per year. It is the product of the enthusiasm generated at the great Mission Conference at New Orleans, and it is proposed to make it a missionary periodical in addition to the Review of Missions. We are inclined to doubt the wisdom of this move, on the ground that we are multiplying periodicals a great deal faster than we can get people to read them. The Review of Missions practically covers the ground outlined for this new venture, and it looks to us like a useless task to institute a movement with a similar purpose and aim. Would it not be far better to redouble our efforts to obtain subscribers for the periodical now being published monthly rather than undertake the publication of another one? Then, in addition to this reflection, all of our conference papers throughout the connection are more than willing to open their columns to the matter proposed to be published in the new monthly, and give it a far wider circulation than such a paper is able to accomplish. And we can do this weekly instead of monthly. This will not only more nearly reach the masses of our people, but it will enhance the value of the conference papers. And more than this, it will save money to the mission treasury, for it is already demonstrated that the House at Nashville is burdened with publications that are not paying expenses. If we had no means of reaching the masses of our Church membership, then a venture of this sort might be a necessity, but with more papers already on foot than the people are sustaining we doubt the advisability of adding to the number. The Nashville Advocate, our great connective organ, is already greatly hampered by the publications of the several departments at Nashville, and it is time that we make that organ and our other papers a success before we rush another one upon the scene. The mania for starting papers is a sort of fad, and the time has come when the Church ought to go slow in its encouragement. We need to multiply readers just now rather than to multiply things to be read, especially weekly and monthly papers. Now, in conclusion, if the Nashville brethren will send us their "Bulletins from the Front" we will agree to give them to Texas Methodists without additional charge, and in weekly installments in the columns of this paper. We are prepared to do this sort of work and not burden the Mission Board with any further cost.

THE STATE EPWORTH LEAGUE CONFERENCE.

About the tenth of next month the State Epworth League Conference will meet in its annual session in this city and the local Leaguers are making preparation for a most delightful occasion. We trust, therefore, that the League organizations throughout the State will see to it that they are all represented in this gathering. This will bring together a large and representative body of our young people and give them an opportunity to com-

pare notes and to inaugurate such measures and plans as will promote the interests of the work in all portions of Texas. The attendance of only a small number will not conduce to this end, but a large gathering will generate enthusiasm and inspire wide-cooperation. Then, too, we hope that our preachers in the several conferences will take the time to attend this gathering and give to our young people the benefit of their wise counsel and brotherly suggestion. Leaguers and pastors make a good mixture and both receive large benefit from the contact and association. And especially, if any pastor has misgivings as to the wisdom of the League movements, or if any of them are failing to encourage the work of the young people in this department, then this State Conference is the gathering that all such ought to attend, and maybe a remedy will be proposed that will prove helpful in the solution of all such questions.

As the Advocate is and always has been the friend of the League movement, we beg the privilege to make a few suggestions as to the State Conference: 1. Make it a thoroughly spiritual gathering in its proceedings. Give its religious exercises special prominence and emphasis. Have it to begin, continue and end all of its counsels under the direct influence of the Holy Spirit. This sort of guidance will promote harmony and good will and prevent any attempt at vain-glory or outward show. 2. Do not have too many long addresses on a variety of topics. Let the subjects to be discussed be selected with reference to the needs of the League organization, and then let those appointed to do the speaking hold themselves strictly to the matters in hand, and then information and good advice will be imparted. 3. Keep all needless controversy out of the proceedings. The conference is not to pass laws or to interpret laws, but to carry forward the work in its practical phases. Hence it is for counsel, suggestion, and the adoption of plans for effective operation in the days to come. Then let such matters as may tend to irritate or to provoke needless contention be banished, and in their stead let peace and concord have the right of way. Now following suggestions of this character, the coming conference can be made the most profitable gathering of the kind that has yet held its sessions in the interest of the State League work. This we have every reason to believe will be the course that the conference will pursue, for our young people are true and devoted to the promotion of the Master's cause. Therefore we ask our Leaguers to come to the conference in a prayerful spirit and then God will accomplish in their gathering great results for them in the work committed to their hands. That we may have a conference of this character is our devout prayer.

AMONG THE EDITORS.

New York Advocate: The Kaiser is said to have dismissed one of the best-known preachers in Berlin, who was one of the pastors in the garrison Church, for preaching too long. His sermon was in length three quarters of an hour. Emperor William sent word to him to curtail it the next time to a quarter of an hour. But when the Sunday came it was forty-five minutes. So the Kaiser gave instructions to have him removed to another sphere of activity. Where Church and State are united

the sovereign can do many things that would not be allowed in any other situation. The minister heaved the lion in his den, and deserves some credit for his courage, whatever may be thought of his judgment. In England, some hundreds of years ago, when another King interrupted a court preacher, the preacher turned upon him with overwhelming force and said: "When the King of heaven speaks let the King of the earth be silent." This German preacher might have won the King if he had put his whole mental, moral, and physical force in exactly fourteen minutes and sixty seconds. He might have taken for his text: "The King's business isareth haste."

Interior: It is a pity that the silliness of the wealthy and fashionable upper set of New York city can not be kept out of view. Such exhibitions are humiliating to honest patriots, and incite the envious and archaic passions of those less fortunate and intelligent. A young fellow of small means and capacity made his fortune by taking a fashionable lady wading in a public fountain, and scored a final triumph by suggesting a rose for another lady's dress, and now marries millions, and this disgusting stuff is spread before the working people and the people of good morals and good sense all over the country. Some allowances must be made for the exaggerations of a sensational press, but there is enough of a basis of fact to cause a suspicion that the children of the men, who amassed the fortunes show a tendency to degeneracy. It may be, however, that the degenerates are the only ones among them who seek publicity, and that their silliness and their scandals do not exceed the ordinary average in frequency and folly, but it is not good for the general welfare that those who represent the wealth of the country should be exposed to the hatred of the envious and the contempt of all others.

Western Methodist: The belief that Satan hates every good cause is justified by ample evidence, also that there are some causes which he hates more ferociously than others. There are some good things about socialism. Satan hates these good things enough that he has infused into the good a mixture that makes the good very much less desirable than it would be if kept alone, and the bad so exceeding in bad as to make it deadly. Recently we mentioned the case of Professor Heron and the ministers who declined to give him recognition, and now we have to record the marriage of this man to the woman for whom he has discarded his lawful wife. That a minister could be found who would perform the ceremony is a shame to the ministers of the world, but when we know something of the history of the minister and of his Church relations we are not surprised as much as we might be. Whatever is good in socialism has been horribly marred by the course of this man Heron. To some extent socialism of the kind advocated by this man is opposed to Christ. Hence there should not be surprise at the course pursued by him, for it is Christ and the power of his grace which sets up the standard of righteousness and also enables men to abide by the truth. Socialism aims to relieve the oppressed and aid the needy and better the condition of men every where. Satan does not want this work done, hence he effects a union with this effort and some of the most reprehensible things imaginable and the result is that the good the socialists would do they hinder.

All fear, and love, hope and awe, sense of sin and of helplessness, and longing to be other than we are—all should have one issue—to draw us more closely, yet more reverently, to Him in whom alone awe and fear can be hushed, helplessness be staved, sin be blotted out, infirmities healed—He the one source and aim of all holiness and hope and love.—Pusey

WANTED: Special Agents... Do You Want a Watch?... Mechanical, Electrical... College... Special Instruments... Dallas, Texas... Conferences... Arrangements... Mrs. L. Hull...





Secular News Items.

American manufacturers are finding... American manufacturers are finding... American manufacturers are finding...

which was practically swept away by the storm on May 29. Property valued at \$1,000,000 is reported destroyed.

Three Russian officers have been sentenced to six months' imprisonment at Yokohama for mapping Nagasaki harbor in the vicinity of the fortifications... The Chinese Government, says the Chicago correspondent of the Daily Express, has ordered that bonds be prepared for the payment of the indemnity...

and the astronomer may follow any chosen object of observation under as many conditions of light and shade.

Englishmen are making comparison between their own and American built locomotives, many of which are used on English railways. Opinion is given that they cost so much more to run that there is no economy in using them... Fifteen out of the twenty-nine members of the Cuban Constitutional Convention have voted to accept the Platt amendment and make it an appendix to their organic law...

A MODERN MIRACLE

CASE OF LOCOMOTOR ATAXIA CURED NEAR CHICAGO. Victim Lost the Sight of One Eye and Was Unable to Walk—Vision Restored and the Use of Limbs Regained. A Sober Statement. A recent cure that seems almost a miracle was that of Samuel Curnock of 62 Twenty-second avenue, Melrose Park, Ill. The story is best told in his own words. He says: "Early in 1898 I began to experience a worn out feeling and noticed that I became tired after very slight exertion. I continued at my work in the machine shop until July 2, 1898, when I suffered from a fall and after that time grew rapidly worse. A physician was called and pronounced my trouble locomotor ataxia. He treated me for four months and there was no improvement in my condition. I was told that my case was incurable and that I would continue to grow worse until death relieved me. I was not confined to my bed although I spent much of my time lying down and was entirely unable to work. I could hardly stand; it seemed as if my legs would give out from under me, and my movements were like those of a drunken man. A cold numbness came in my right side and I lost the strength of my right arm. Then my eyes began to blur so that I could see nothing distinctly, and in a short time I became totally blind in my right eye. "Last December I began taking Dr. Williams' Pink Pills for Pale People and within a month I was so much improved that I determined to persist in the treatment. At the end of the second month I was able to return to my work and have not lost a day on account of illness since that time. Since I began taking the pills I have gained 30 pounds in weight and walk almost as well as ever and my sight is fully restored. I firmly believe that Dr. Williams' Pink Pills for Pale People saved my life and enabled me to again earn my livelihood. SAMUEL CURNOK. Subscribed and sworn to before me this first day of August, 1900. ADAM DAVISON, P. D. Magistrate. At all druggists or direct from Dr. Williams' Medicine Co., Schenectady, N. Y. Price, 50 cents per box, 6 boxes \$2.50.

Notes From the

Notes From the NORTH TEXAS CO. DENTHAM J. A. Black June 10. I have hundred dollars on how have one of the... C. M. Threlkell June 10. The middle of a great... T. M. Wick June 10. I have hundred dollars on how have one of the... T. M. Wick June 10. I have hundred dollars on how have one of the...

A CHANCE TO MAKE MONEY.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit just put it up cold, keeps perfectly fresh, and cost almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 150 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people just like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for fifteen cents two cent stamps, which is only the actual cost of the samples, post age, etc. FRANCIS CASEY, St. Louis, Mo.

THE SUCCESS SULKEY PLOW.

No Sulkey Plow ever placed on the market has attained anything approximating the results that the Success has. We defy the World to PRODUCE a Sulkey Plow that will give as good satisfaction. It is strictly a High Grade Plow at a medium price. It has the best Mouldboard for sticky soils. It has the best Coupler. It has the best Hitching device. It has the best Landing device. It is the best finished and will please the farmer better than any Sulkey Plow on earth. Ask your dealer for the Success, and insist on having it. If you fail to get it, write us direct for circulars and prices. We manufacture and handle everything that is best in the Implement, Wagon and Vehicle line. PARLIN & ORENDORFF CO., Dallas, Texas.

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Notes From the Field.

NORTH TEXAS CONFERENCE.

DONHAM. J. A. Black, June 10. Have spent about seven hundred dollars on postage and...

PARIS. C. M. Threlkell, June 10. We are in the midst of a great revival in Centenary Church...

COCHRAN AND CALVERT. C. H. Goette, June 10. We have just closed a splendid meeting at Leona...

CUMBY. T. M. Kirk, June 10. Cumby is eleven miles from Greenville on the R. & N. Road...

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TEXAS CHRISTIAN ADVOCATE.

SPECIAL COLORADO SERVICE.

At the close of the most prosperous year in this section's history...

FROM JACKSON, TENN. During a visit to this city of maples and magnolias it was our privilege...

TO THE HOMELESS. There is a little old saying that "All things come to him who waits."

WEST TEXAS CONFERENCE. T. J. Lawter, June 10. On last Sunday night we closed the best revival that has been held in this town...

MASON. D. A. Gregg, with meeting closed here some time since with a revival session to the Church...

SPRINGTOWN. J. L. White, May 2. Know an appointment on the Springtown Circuit...

BLUFFDALE COUNTRY. J. C. Carter, June 1. We are not doing very great things on the Bluffdale Circuit...

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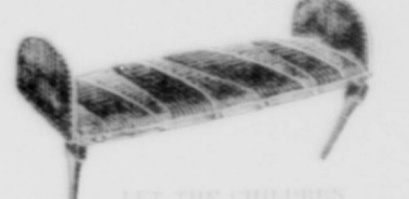
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Bond's Folding Seat



Let the children sit here. This seat is adjustable and can be quickly folded...

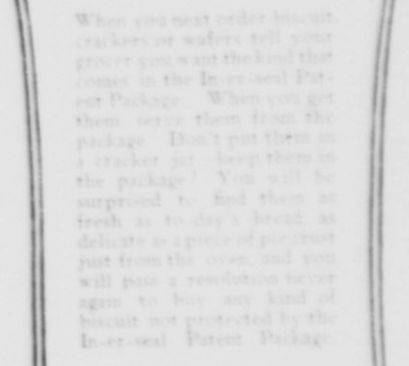
TOM BOND, Sr., Dallas, Texas.

STUTTERING CURED

To Houston, Texas. 218 Main Street. We are pleased to announce...

An Experiment Worth Trying!

When you next order biscuit crackers or wafers tell your grocer you want the best that comes in the In-er Seal Patent Package...



National Biscuit Company. Santa Fe Special Rates.

When you next order biscuit crackers or wafers tell your grocer you want the best that comes in the In-er Seal Patent Package...

Next come some things on law. R. A. Hardin spoke on the reign of law...

While these are but the merest sketches of the revision they serve to give the readers of the Advocate some idea of what is being done...

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Sunday-School Department.

SECOND QUARTER, LESSON 12, JUNE 21.

A NEW HEAVEN AND A NEW EARTH.

Rev. 21:1-7, 22:27.

From the Sunday-school Evangel we quote the following:

Two things must be kept clearly in mind in the study of these closing chapters of the Bible. First, we must know that we are not reading literal descriptions. There was no actual city of seven hundred miles in cubical dimensions. We at once perceive elements of inconceivable contradiction in that idea. For instance, how such a colossal city could be said in any proper sense to be walled, or how it could contain a river, and at the same time that there should be no sea. We are not studying a chapter in descriptive geography. We are dealing with symbolism of the highest order. But in the second place we are also to remember that we are not simply reading poetry for recreation. This is not a great dream of creative genius, like Dante's Paradise, rich in the conceptions of an almost inspired imagination. We are not to lay down the book when we have read those chapters and say, "Alas, that all this, so glorious, so ravishingly beautiful, is but a poet's unattainable dream!" This vision of the New Jerusalem was not a creation of John's mind, but a revelation to his spirit's sight. Nothing that he saw was substantial, literal fact; but everything that he saw stood for immortal reality. Just as this wonderful book opened with a vision of the Son of Man standing in the midst of seven golden candlesticks, holding in his hand seven stars, things of no interest if thought of as literal, material things, but of vast interest to the souls of the Churches; so it closes with a vision of a wonderful city, a radiant symbol of the Church perfected and made immortal. Let us remember that it is the law of symbolism that the thing symbolized is always greater than its symbol.

We can not do better than to accept the popular thought that these closing chapters of Revelation are intended to give us a conception of heaven, the final home of the redeemed. All the suggestions of this marvelous symbolic picture harmonize with all the teachings of the Scriptures with regard to the future state. It implies a place of immeasurable beauty and glory—and surely the Father's house, the King's home, will be that. It describes a state free from things which darken and sadden the present state—no tears, no death, no sorrow, no crying, no pain, no curse, no night. It pictures a state of society in which there shall be no dwelling together of the evil and the good. The fearful and the unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, and whatsoever defileth, or worketh abomination, or maketh a lie—all these things are excluded. It portrays a time when all probation is past and when destiny has become fixed and irrevocable. "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." But above everything else, revealing every other good, and source of every bliss, it represents a state in which God himself is gloriously manifested and intimately identified with the life of his people. The tolerance of God is with men; he will dwell with them, he shall wipe away their tears; he shall be unto them a temple; he shall be their light; they shall see his face and have his name in their foreheads—this is life made full through unrestricted communion with God. There is not an element in all this picture that is inconsistent with the teachings of Jesus concerning the laws of life and the principles of the kingdom of God. There is nothing in it unworthy of the exalted ethos of the Sermon on the Mount or that is not warranted by the great discourse which begins with the fourteenth chapter of John, and the great prayer with which that discourse was concluded. The heaven of St. John's vision is the realization of the life brought to light in the gospel of Jesus Christ.

I think it should not be passed over as without significance that this heavenly city, the New Jerusalem, was seen coming down from God out of heaven. Heaven is not climbed up to, it comes down to us. The kingdom of God is not found by searching; it is received by those who recognize that it has drawn nigh to them. Eternal life is not the product of an evolution, it is a gift. Salvation is from above. The perfected society will not be created by an order which it evolves, but by a heavenly order introduced into it. The individual soul enters the kingdom of God by being born from above, by a

divine life coming down upon him. The meal is transformed by the leaven that is put into it. The lower never mounts up to the higher by any inherent force in itself; the lower becomes higher only as the higher comes upon it and transforms it. Not man, but God, can make a new heaven and a new earth.

Epworth League Department.

Topic for June 23: "How Temperance Would Help Transform the Earth."—Rev. 21:1-7.

(Topic outlined in Era of June 6.) Temperance Meeting. Reference Word: Wine.—Prov. 20:1; Eccl. 2:3; Isa. 28:7. Daily Bible Readings: Sunday—Folly of Intemperance; Isa. 5:11-24. Monday—Wisdom of Temperance; 2 Pet. 1:1-19. Tuesday—Punishment of Intemperance; Matt. 24:45-51. Wednesday—Temperance in All Things; 1 Cor. 9:29-27. Thursday—The Drunkard's Woe; Prov. 3:29-35. Friday—Foolish Exhortations; Eph. 5:14-21. Saturday—How Temperance Would Help Transform the World; Rev. 21:1-7.

The scriptures of this topic can scarcely be applied to a temperance lesson, except in a figure. Intemperance is the cause of more sin, suffering, and loss than any other evil habit. In this sense it is the strongest opponent of the Christian religion. The annihilation of the drink traffic and habit would advance the kingdom of Christ immeasurably. It would hasten the millennium, when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." In the millennium the earth shall be transformed. Universal temperance, helping to bring on the millennium, may thus be said to help transform the earth. Certain distinguishing characters are set forth in the topic.

- 1. A new heaven and a new earth. "As the world of nations is to be purged by divine influence in the millennium, so the world of nature shall be not annihilated but transfigured universally in the eternal state which follows it."
2. The prevalence of Christianity. In the millennium the Church shall be in a state of great prosperity and purity, "as a bride adorned for her husband."
3. God's presence among men. In the Jewish tabernacle he was present in the Shekinah that blazed above the mercy seat; now he will dwell among his people in the sense of closest communion and love, not visibly but spiritually.
4. Banishment of death. Verse 4 cannot refer directly to the millennium, but to the heavenly state after the resurrection. Until this event death reigns, but after it the last enemy, death, shall be destroyed. (1 Cor. 15:26.) Here is a beautiful description of the happiness of the saints. When death is destroyed there shall be no more pain, all sorrow shall be taken away, there will be no reason for crying. God shall wipe all tears from all eyes.
5. These changes are determined upon by the Lord of all. He says: "It is done." All is as sure as if it actually had been fulfilled, for it rests on the throne implied in the word "God."
THE EXPERIENCE OF THE OVERCOMER.
1. Divine heirship. If the Christian is faithful to the end in his conflict with self, sin, and Satan, he will overcome and be an heir of God, "meat to be partakers of the inheritance of the saints in light" (Col. 1:12.)
2. Divine Fatherhood. "I will be his God." Will stand to him in all relations implied in the word "God."
3. Divine Sonship. "He shall be my son." Shall be admitted into the innermost circle of the heavenly family, entitled to all the rights, privileges, and blessings of the seraphic household.
Intemperance is a deadly foe to all movements and results specified above. Temperance, universally prevailing, will help to bring about the wondrous transformation suggested by the words, "a new heaven and a new earth."

LEAGUE CONFERENCE.

Dear Leaguers of the Texas Conference.

The annual Epworth League Conference of the Texas Conference convenes at Austin, Texas, July 2, 3 and 4. Let all local Leaguers elect delegates and arouse as much interest among the Leaguers as possible.

Dear Leaguers, let us pray earnestly for a gracious outpouring of the Holy Spirit, and with renewed interest and a greater zeal, let us make this first conference in the new century the grandest we have ever had.

Will each Secretary please send me their reports by the 25th of June, with number of charter and number of members enrolled?

MISS ABBIE WHITING, Secretary Texas E. L. Conference, Galveston, Texas.

North Texas Epworth Leaguers:

Please send names of your delegates to me at once. Each chapter is entitled to one delegate for every twenty members or two-thirds fraction thereof, provided every League has one delegate.

Now, do be prompt. You owe it to the people of Honey Grove. Send your 3 cents per capita tax when you send the names, and save one stamp.

Come to the conference—June 25-28—at Honey Grove.

JONNIE SHANDS, Conf. Secretary.

Forney, Texas.

Nothing equal to PRICKLY ASH BIT, TEARS for removing that sluggish bilious feeling so common in hot weather. It creates strength, vigor appetite and cheerful spirits.

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#### H. H. PIRTLE'S ANSWER

To So-Called "Scriptural Objection to Infant Baptism," by Rev. J. R. Barrett, a Missionary Baptist, of Commerce, Hunt Co., Tex.

No. 1.

He next takes up Mark 16:13-15: "And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them. But Jesus when he saw it, was much displeased, and said unto them, 'Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, shall not enter therein.' And he took them up in his arms, put his hands upon them and blessed them." You will find the above Scripture published in the Methodist Discipline, page 292, and are to be read when infants are sprinkled. Why? To impress the hearers that Jesus baptized the young children. Evidently they regard this Scripture as an example of infant baptism, or they would not have published it in the Discipline; or to say the least of it, they regard this Scripture as teaching infant baptism. Why do they? Because young children are mentioned, and because it is said Jesus took them in his arms—and it was such a nice time to have baptized them! But the Scriptures failed to say anything about baptism. Just as we have already said, where infants are mentioned in the Scriptures, baptism is not. This Scripture plainly teaches what Jesus did for the children who were brought to him—put his hands upon them and blessed them. Why should any man say he did more? It is a perversion of God's word.

Look how he reasons! Where infants are mentioned, baptism is not; therefore no infant baptism. Then, where women are mentioned, supper is not; therefore no women at the Lord's Supper. This is him to a dot. Where baptism is mentioned, young ladies are not; therefore no young lady baptism in the Scriptures. This is his rule and way of reasoning. He thinks because Jesus took them up in his arms, put his hands upon them and blessed them, that this proves the apostles did not baptize them.

John 4:2: "Jesus baptized not himself, but his disciples." Yes, it tells what Jesus did to these infants—put his hands upon them and blessed them." But the disciples did the baptizing. (John 4:2.)

Luke 18:15 says: "And they brought unto him also infants." They brought the infants. Jesus said they came.

Then infants are old enough to come when their parents bring them. Infants "received the kingdom of God" in the time of the apostles. (Luke 18:17.) They were of it in the time of the apostles. Verse 16: "Of such is the kingdom of God." They were in the kingdom then. Matt. 18:1: "Who is the greatest in the kingdom?" They were "received in his name" then. Mark 9:37: "Whosoever shall receive one of such children in my name, receiveth me." We see that infants are received in the kingdom of God; that they were "received in his name," that they were "of it," "in it." If they had not been "of the kingdom of God" in the time of the apostles and Jesus, Jesus would not have said as they were. To keep the kingdom of God now as it was in the time of the apostles, infants must be of it now. If Dr. Barrett is of the kingdom of God, so were infants in it. If he is in it, so were infants in it. If he was "received in his name," so were they "received in his name." If "in his name" not baptism for Dr. B., then "in his name" not baptism for infants. "In his name" was used for these infant children. "In his name" not baptism for his people. Acts 2:38: "Baptized in the name." Matt. 28:19: "Baptizing them in the name." His name is Father, Son and Holy Ghost. "In his name" ate water and gets baptism. He ought to have shown that "his name" would not get baptism. But it does for a fact, and is used for grown people and infants both. He lets us like there is no foundation for infant baptism. What foundation has he for young lady baptism, or for women to eat the Lord's Supper? Let him argue up this article on his theory, and see if he is consistent.

He says: "The most serious objection of all, and the most persisting and dishonoring to the plain teaching of God's precious word is this: If infant baptism were practiced as is taught by all that believe in it, it would forever destroy believers' baptism. Every Bible reader knows that God's word very forcibly and plainly teaches believers' baptism, and every Bible reader knows if all Christian parents were to have their infants baptized while in infancy, that would naturally destroy believers' baptism. All of which I do say out of my very heart. Away with it!"

What if believers' baptism was destroyed? Would that destroy believers' salvation? No! What if believers' baptism was destroyed? Would that destroy baptism? No! People old enough would still be saved on their faith. John 3:16: "He that believeth on the Son hath everlasting life." This is his "most serious objection of all." But the Bible does not teach believers' baptism to get out infants, and he does. So he and the Bible differ. Every Bible reader knows that the Bible very forcibly teaches believers' salvation, but not to get infants out of salvation. His biblical theory does this. If he pushes his christen-ism theory of believers' baptism on to infants, to cut them out of baptism, then believers' salvation will cut infants out of salvation. Believers' baptism and believers' salvation do not apply to infants, but to believers. Infants can be baptized scripturally without belief, hence no believers' baptism for infants, and infants are already of the safe, and when they die in infancy they are saved without any belief, hence no believers' salvation for infants, since they are saved without belief. Infants are good enough for heaven without any belief, and good enough for baptism without belief. Then it must follow that Dr. Barrett's Baptist baptism is better than heaven, since he will not baptize infants unless they can believe, and yet they cannot believe without any belief if they die in infancy. Reader, you can see his baptism, and Church are better than heaven, since he will not baptize infants nor receive them into the Church because they do not believe; but infants are received into heaven when they die in infancy, and yet they do not believe. Baptist baptism hurls heaven, and beats God, and beats infants; but heaven is not too good for infants. It will have them, but Dr. B. nor his theory will not. The Bible does not say infants must believe to be baptized, nor that infants must believe to be saved. His theory says both of these, but he may deny it a thousand times, yet his theory says so and sets so. He goes around and hunts up where grown people believed and were baptized, and then tries to apply their cases to infants, when he knows the big persons' case is not the infants'. His human theory wants to lift up infants to have faith before baptism, just like grown persons must have faith before baptism. Then infants would have to have faith before salvation, like a grown person. This is his theory. He can not stick to his theory. He wants to make the grown person the pattern, but Jesus said to grown people, in Matt. 18:2: "Except ye be converted, and become as little

children, ye can not enter into the kingdom of heaven." He reverses the text from little ones as the model to big ones the model. Yes, "he perverts the gospel." Here is the development of his theory. What perversion for a preacher to baptize an infant! It destroys believers' baptism. Then what perversion for God to save an infant! It destroys believers' salvation. This is what his theory comes to.

The brother on page 6 in his pamphlet says Lydia's household were "young ladies." Here his theory baptizes these young ladies without any belief. He upsets forever "believers' baptism." Will he never learn to think? He says people that practice infant baptism claim that baptism came in lieu of circumcision—says it thirteen times. Methodists do not claim any such thing. They claim baptism came in its own place where circumcision was. McKinley is not President in Cleveland's place, but President in his own place, where Cleveland was. Like this preacher preaches this year in his own place where the preacher did preach last year. So baptism is in its own place where circumcision was. He argues that people who trace Gen. 17:11 to infant baptism damn them; but read it: "And the uncircumcised man-child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people. He hath broken my covenant. Cut off how? To be damned! No cut off from his ceremonial and typical rights from his people, when before God the infant not circumcised was as good as his parents. If they did cut him off from themselves ceremonially, yet God would not damn him if they did try to monopolize God's cause by cutting him out. Like the unbaptized infants to-day cut off from their ceremonial rights, from their people, thus saying to the infants, "We, your parents are good enough for baptism, and you are not. If you infants were as good as we, your parents, you would be good enough for baptism, and we your parents, are good enough for the Church." If you infants were as good as we, your parents, you would be good enough for the Church." And thus the human theory cuts off the infants from their parents ceremonially, but God will not damn their infants if they do thus cut them off ceremonially. This is the sense of Gen. 17:11.

Selfishness insults love.—Ran's Horn.

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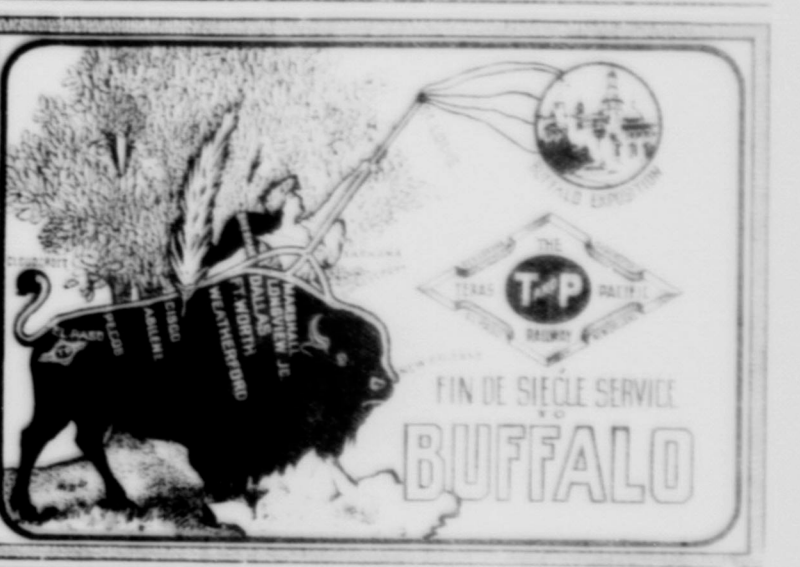
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Book Department.

All books reviewed or noticed on this page have been bought and paid for, and are recommended solely on their merits.

BARBEE & SMITH, Agents, DALLAS, TEXAS.

Winston Churchill's new book, "The Crisis," is now ready and it is in every respect excellent. Besides being an interesting story, the illustrations, which have been done by Howard Chandler Christy, are of noteworthy beauty. The net postpaid price of "The Crisis" is \$1.25.

"A Soldier of Virginia," that new book of Burton Egbert Stephenson's, is a tale of Washington's and Braddock's defeat. Washington is here seen as a young military man, and Braddock has justice done him. There is an interesting love story, a well-colored picture of social life in the Virginia of that day, and a vivid description of Braddock's expedition. The net price of the book is \$1.20. Postage 12 cents extra.

Those who laughed over Sidney Herman Freston's imitable story of "The Green Pig" in Scribner's of last summer will find quick deep and humorous promise in the title of his new long story, "The Abandoned Farmer," which will describe the varied experiences of a young newspaper man, his wife and boy on a small farm they had leased near the city. The book is handsomely finished, and will be sent postpaid for \$1.10 net.

Theodore T. Munger, author of "The Freedom of the Faith," has also written another volume of sermons entitled "The Appeal to Life." In this last book Rev. Munger, by an inductive course of reasoning, predicated the truth of Christianity from the lives of its adherents. In this volume he discusses such themes as "The Witness from Experience," "Truth Through and By Life," "Life not Vanity," "The Two Prayers of Job," etc. The price is \$1.50.

Young folk do not like to be preached to at all times. George M. Steele, D. D., evidently had this in mind when he composed those excellent discourses which comprise his volume, "Character and Conduct." Some very subtle and important phases of life are presented to the attention of the young and the author's style is interesting and profitable. This would make a most excellent gift book to any young man or woman. The net price is 30 cents, postage paid.

"Burning Questions" is the title of a volume of sermons by Washington Gladden on "the life which now is and that which is to come." Among its themes are timely subjects like these: "Can man know God?" "What is the use of prayer?" "Is death the end?" "Who is Jesus Christ?" "Where is the kingdom of God?" etc. To any one who is familiar with Washington Gladden's other works, this book will need no further commendation. The publisher's price is \$1.50.

That the atonement has been given undue consideration over the act of regeneration is a thesis laid down by George W. Boardman in the preface of his little book entitled "Regeneration." The atonement, he says, presupposes the act of regeneration. "Regeneration is the cardinal doctrine in the scheme of salvation." Professor Boardman then proceeds to present some of the subtle points in the "scheme of restoration," emphasizing in a brief manner the principal doctrines of regeneration. The list price of the book is 75 cents.

Any book reviewed in this department can be obtained from Barbee & Smith, Dallas, Texas, at the price quoted. Orders receive prompt attention.

An acme of worth, convenience and cheapness is to be found in the well-known Rand McNally pocket maps of the States. Each shows the railroad systems of its State, and with its accompanying directory is a complete Traveler's or Shipper's Guide for that State, showing the location of post offices and telegraph offices, etc., and the population of the several cities, towns and villages. We can furnish the map of any State in the Union, with all the details of information indicated, bound in tough, elastic cardboard. The price is 25 cents each.

Any one who has followed the adventures of Penelope, Francesca and Selamina in England and Scotland will eagerly read "Penelope's Irish Experiences" by the same author as "Penelope's Progress"—Kate Douglas Wiggin. The quality of the book defies

definition. It is all spontaneous fun, innocent mischief and pure sentiment—elusive in definition, but most certain in entertainment. The three friends visit picturesque localities and out-of-the-way places, every turn of the road making its contribution to their scenic progress. The narrative is mostly of travel and sight-seeing, but there is also a sprightly romance in which Selamina falls a victim to an Irish lover. Postpaid price, \$1.10 net.

Every preacher in Texas Methodism is an agent for the Dallas Branch of the Publishing House. See your pastor for books and prices, or order from the House direct.

In "The Growth of the Kingdom of God," by Rev. Sidney L. Gillock, the author considers the relation of religions to civilization and to the higher development of the human race. Some of the chapter headings are: Preliminary Considerations and Conditions; The Nominal Growth of Christian Adherents and of the Christian; Statistical Evidence of the Growth of the Kingdom of God in the United States and in England and Wales; Growth in Comprehension; Growth in Practice, etc. This will be found to be a most excellent reference book in summarizing the historical progress of Christianity. The published price is \$1.50.

"Miss Fritchard's Wedding Trip," by Clara Louise Burnham, is a love story of to-day woven about a romance of yesterday. It is a story of continuous interest, and has the delight of many surprises. The heroine is a New England woman, disappointed in an early love and repudiated in an original fashion. The man she loved dies and instructs to her his daughter, who so much resembles her father that the European trip on which Miss Fritchard accompanies the girl assumes for her the semblance of the wedding journey she had long since planned to take with the girl's father. The story is a pleasing fancy happily carried out. The net price is \$1.20. Postage 12 cents extra.

Louis Albert Banks has taken on the market a new book entitled "The Motherhood of God." Like some of his other books, this is a series of discourses on timely themes, and is meeting a cordial reception. Dr. Hoss, of the Nashville Christian Advocate, comments it as follows: "No pastor in this country has been a more prolific author of books than Dr. Banks. All that he has published, moreover, has been read to the use of edifying. The present volume is no exception to this statement. We commend it as useful in many ways to ministers and laymen. If you need one of these—and of course you do—the House has them. The published price is \$1.25.

Two Delightful Nature Books.

John Burroughs's new book, "Squirrels and Other Fur-Bearers," has been greeted by good words from all quarters. Among the rest the Brooklyn Times has said: "This little volume has all the expected fascination and its gossip about the little creatures, which are about all the quadrupeds that civilization will leave us, is far more interesting than the society column or the stock quotations in the newspaper. Every well-regulated family should take a copy into the country every summer, and make it the manual and inspiration of new acquaintance with those little people of the field." A picture of the red fox from life, done in colors, is the treat-piece, besides fifteen colored illustrations after Audubon dispersed throughout the book. The net postpaid price is 30 cents.

"Everyday Birds," by Bradford Torrey, is a collection of sketches of a number of well-known birds, some biographical and others general in character. The volume is really an interesting bird-study book, written in a manner to interest children and older people in birds and bird-life. The illustrations include twelve colored plates from Audubon—the first considerable reproduction of the colored drawings from the "Birds" of that author. Mr. Torrey combines entire scientific accuracy with much literary charm, and readers of all ages will find it delightfully interesting. The price is 50 cents, net. Add 10 cents extra for postage.

The sailor-writer, Frank T. Bullen, who recently told the history of his spiritual development in "With Christ at Sea," has added another volume to his literary productions. He names it "A Sack of Shalings," a phrase which is resident of the sea, for such "sacks" are always kept aboard ship as general repositories. As might be expected, the book is a collection of stray thoughts and musings. Here is a passage in which the author comments on the difference in vessels. One boat, built to be a marvel of accuracy and on the

best theory possible, is a dead failure. "She has all the vices which a sailor knows and dreads: crank, slow, low, warily, hanging in stays, impossible to steer satisfactorily. Another ship-builder, innocent of a scintilla of mathematical impatience of diagrams, will begin apparently without hesitation, adding timber to timber, and strength to stem until out of the way of the mainmast a ship is built, which evolved, his impatience, like many a vessel, is not. As if the spirit of her builder had somehow been wrought into her

frame, she behaves with gracefulness, and becomes the delight of the crew. These contrasts enough to give design. The illustrated "With Christ at Sea" is the story of a ship of wood, built to please, and

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digestive organs, a have used it say where, before they em out of fix.

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MACON.

use of a wagon in the South, but the Bain has for more than been the best that money could buy that quality has never been set the standard for a cheap wagon. We are not informed, permit us to require altogether a different and wet and dry render a wagon class in the old states, neither do not be deceived by flashy daily oratory of the dealer trying to induce a wagon because there is a little more than the inferior die the O'Brien & James and Gra- eticular and prove if you can't be best in implements, bugles, no us for your wants.

DISCOVERY

rior of N. E. Discovery, in as I do, it gives me plenty-people may catch where else in any statement he would fer to be made through his no. W. Davidson, County Zandt County, Texas.

as White, of near here, was since in bed sick with fever along, had a rope reaching ring to his bed, by which he himself up. He was in town asking surprisingly improved. his friends that he learned recovery and the first day was a some work, had been work- y since and had improved side in weight.—Wills Point

Blano, Texas.

and the GULF.

Y TRAIN SERVICE ED QUICKEST TIME TO Pittsburg, Kas., and Kansas City

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ur Springs LL THE YEAR. PLY TO: WARNER, C. P. & T. A., KANSAS CITY, MO.



OLIPHANT—On May 2, 1901, there passed from our midst one of the faithful members of our Church, Sister Sarah R. Oliphant. She became a member of Floyd Street Church January 1, 1881. Before her death she was an earnest church worker, but in the last few years she was a great sufferer. In her last days her mind was clear, and without a cloud she passed into the other world. She left a number of loved ones in mourning their loss. Her aged mother, Mrs. Rogers, on the 12th day of time, but Bro. Oliphant put her at rest when he told her that her brother would be faithfully cared for. She had not been able to attend church for many months before her death, so her body was taken to the place she loved so well, and her funeral was preached at the church. We shall see Sister Oliphant no more in this world, but we know where she may be found, so let us set our faces to a better world, that better country, for in this season we shall see her if we will. L. S. HARTON.

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Table listing Texas Conference events for Austin District—Third Round, including locations like McDade Crk., Cedar Creek, Eagle Lake and Rock Island, and dates from June 15 to July 14.

Table listing Texas Conference events for Huntsville District—Third Round, including locations like Bryan, Walder, at Water, Hempstead, and dates from June 15 to July 14.

Table listing Texas Conference events for Houston District—Third Round, including locations like Central Church, West End, Wharton and Hungerford, and dates from June 15 to July 14.

Table listing Texas Conference events for Northwest Tex. Conference, including locations like Fort Worth District, Cuba, at Price's Chapel, and dates from June 15 to July 14.

Table listing Texas Conference events for Abilene District—Third Round, including locations like Putnam, at Moss Cr., Abilene Cr., and dates from June 15 to July 14.

Table listing Texas Conference events for Gatesville District—Third Round, including locations like Oglesby, Mettregot, Bee House, and dates from June 15 to July 14.

Table listing Texas Conference events for Abilene District—Third Round, including locations like Putnam, at Moss Cr., Abilene Cr., and dates from June 15 to July 14.

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Table listing Texas Conference events for Center City, at Bethel, Comanche, and other locations, with dates from August 2 to August 11.

Table listing Texas Conference events for Wacahochie District—Third Round, including locations like Palmer, at Chapel Hill, and dates from June 15 to July 14.

Table listing Texas Conference events for North Texas Conference, including locations like McKinney District, Debel, Elm Ridge, and dates from June 15 to July 14.

Table listing Texas Conference events for Bowie District—Third Round, including locations like Holliday, at Abilene, Wichita Falls, and dates from June 15 to July 14.

Table listing Texas Conference events for Terrell District—Third Round, including locations like Terrell, at Terrell, and dates from June 15 to July 14.

Table listing Texas Conference events for Sherman District—Third Round, including locations like Denton Mission, Whitehead, and dates from June 15 to July 14.

Table listing Texas Conference events for Greenville District—Third Round, including locations like Quinan, at Spring Town, and dates from June 15 to July 14.

Table listing Texas Conference events for Dallas District—Third Round, including locations like West Dallas, Oak Cliff, and dates from June 15 to July 14.

Table listing Texas Conference events for Lewisville, Caruth, and other locations, with dates from August 2 to August 11.

Table listing Texas Conference events for Sulphur Springs District—Third Round, including locations like Sulphur Springs, and dates from June 15 to July 14.

Table listing Texas Conference events for West Texas Conference, including locations like San Angelo District, and dates from June 15 to July 14.

Table listing Texas Conference events for Llano District—Third Round, including locations like San Saba, and dates from June 15 to July 14.

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Table listing Texas Conference events for Last Texas Conference, including locations like Pittsburg District, and dates from June 15 to July 14.

Table listing Texas Conference events for Beaumont District—Third Round, including locations like Liberty, at Wallisville, and dates from June 15 to July 14.

Table listing Texas Conference events for Tyler District—Third Round, including locations like Wells Point, and dates from June 15 to July 14.

Table listing Texas Conference events for Emory, at Point, and other locations, with dates from July 15 to August 14.

Table listing Texas Conference events for Palestine District—Third Round, including locations like Jacksonville, and dates from June 15 to July 14.

Table listing Texas Conference events for San Augustine District—Third Round, including locations like Garfield, and dates from June 15 to July 14.

Table listing Texas Conference events for San Antonio District—Third Round, including locations like Kalyville, and dates from June 15 to July 14.

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Table listing Indian Mission Conference events for Oklahoma District—Third Round, including locations like Pawnee, and dates from June 15 to July 14.

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