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DALLAS, TEXAS, MAY, 1907

TEXAS MISSIONS

A Monthly Magazine Devoted to the Interests
of Texas Christian Missions.

The Texas Christian Convention will be
held in Ft. Worth 6th to 11th

"GO TEACH * * * BEGINNING AT JERUSALEM"

TEXAS MISSIONS

VOL. 4.

DALLAS, TEXAS, MAY, 1907.

No. 5.

The Hillsboro District Convention

The Hillsboro District Convention met with the First Christian Church in Corsicana, Monday, April 10, 1907, at 7:45 p. m., continuing through Wednesday evening. The addresses, reports, attendance and enthusiasm measured up well with any previous district convention. The opening address on Monday evening was delivered by E. J. Bradley, pastor at Hillsboro, and the honored president of the convention. He "restated" the faith with simplicity and power, and the confidence of all was more firmly fixed in the teachings of "The Book." This address was followed by W. F. Reynolds in the convention sermon on "Christ's Authority and Man's Loyalty." A fine subject, and it was dealt with in a most profitable manner.

The session on Tuesday morning was given to a symposium on Local Church Activity. Bible Teaching was the subject assigned to Ward Russell of Athens. The dignity and importance of Bible Study and the methods of teaching the Word were clearly enforced. J. L. Crane of Lancaster invited us to the Communion Service and as we all drew near the cross the speaker explained the meaning of the "Blood of

the New Covenant," and plead for a richer experience in Christ. "The Prayer Life of the Church," a subject which brought us to the altar of God. In a very strengthening way did C. P. Craig, Fort Worth, speak of this source of Christian experience and of the "Fountain whence shall flow streams of Living Water," and of the "Mountains whence our Help shall come." C. B. Knight, Ennis, spoke on "The Development of Local Church Workers" and gave some practical plans which were of special interest to the ministers present. Every singer in the district should have heard J. J. Morgan speak concerning "The Song Service." Brother Morgan said there should be as much power in song as in sermon and we believed him. Arthur A. Everts, one of the choice spirits of the Kingdom, spoke in his accustomed earnest way on "Tithing."

Tuesday afternoon J. C. Mason brought us a very helpful message on "Fruit-Bearing." A right kind of a message by the right man at the right time. H. E. Luck spoke briefly in behalf of the Christian Courier, and the session closed with an address by Graham McMurray on "Seeking the Lost."

Bro. James L. German, pastor of the "Loyal" church at Waxahachie, was to have delivered an address Tuesday evening on "The New Testament Plan of Co-Operative Missionary Work" but for some reason unknown to the convention he did not appear. Bro. McPherson's paper entitled "The Blessings of New Testament Co-Operative Missionary Work" was instructive, logical, conclusive. His address is published in this issue of "Texas Missions." The Query Box—some-what of a departure from the stereotyped convention program—was conducted by H. G. Fleming, Forney. No one who heard him doubt that he was "right at home." The C. W. B. M. session was very interesting. The addresses by members of the Corsicana Auxiliary, J. C. Mason and Miss Bertha Mason were rich and helpful. Colby D. Hall, Educational Secretary, spoke at the last session. A majority of the delegates left for their homes Wednesday afternoon, but we are very sure that Brother Hall gave, as he always gives, a fine address on "Christian Education."

Convention Notes.

The delegates enjoyed the hospitality of the Corsicana Church immensely.

About one hundred delegates present. Wasn't that fine?

"First Church of Corsicana going to build?" Yes. "Good!; that means business doesn't it?"

Welcome! the business men who attended the convention.

Bradley makes a fine president.

Next convention will meet with the Oak Cliff Church.

The report of the District Evangelist was fine.

The District Church Extension plan commends itself to the Disciples in the district.

There are more thinkers in the district on account of Arthur A. Everts' visit to the convention. Why not? Bro. Everts is the embodiment of that principle.

The convention was greatly blessed by the visit of Addison Clarke and J. J. Morgan.

J. M. Elam, of Carthage, Ill., a representative of the American Christian Missionary Society was a welcome visitor.

The Sunday-school workers were in evidence at the convention. A portion of the program of the next convention will be given to Bible school activity.

Mrs. J. J. Collins of Dallas was at the convention in the interest of the Juliette Fowler Orphan's Home, and at the C. W. B. M. session spoke enthusiastically of that sacred ministry.

I am sure that I voice the sentiment of the rest of the young preachers in the district, that our lives are enriched and broadened in every way by sitting at the feet of J. C. Mason, Chalmers McPherson, Addison Clarke and others in these conventions. We deeply feel the value of such "apprenticeship" in the gospel. These are godly footsteps which we follow, and the precepts, counsel, instruction and spiritual force of these our "Leaders in the Lord," are of superlative value to us in our "Labor of Love," and work for the Master.

REPORT OF A. D. ROGERS.

From December 1, 1906, Till April 1, 1907—Four Months.

No. places visited	39
No. days	99
No. sermons	69
No. additions by baptism....	1
No. additions by letter and statement	12
No. additions otherwise	2
Total additions	16
Money raised in field.....\$	180.85
Money collected on pledges..	196.60
Total cash on pledges and raised in full	376.45
Expenses	71.50
Net gain	304.95
Pledges taken	1061.65
Total amount of cash and pl.,	\$1738.10

REPORT OF A. D. ROGERS.

For Eleven Months from May 1, 1906, to April 1, 1907.

No. places visited	58
No. days	305
No. sermons	349
No. additions by baptism....	92
No. additions by L. and S....	43
No. additions otherwise	4
Total number of additions ...	139
Net gain	96
Cash raised in field.....\$	1012.95
Cash collected on pledges....	295.80
Total cash raised.....	1308.75
Expenses	296.20
Net gain on salary of Evang.,	1012.55
Paid singer	169.00
Expenses, hotel, R. R. stamps,	

etc 127.20
Total cash and pledges..... 4625.90

REPORT OF SUMMER CAMPAIGN IN HILLSBORO DISTRICT.

No. men employed	9
No. meetings held	23
No. days	240
No. sermons	315
No. by baptism	117
No. by L. and S.....	104
No. otherwise	10
Net gain	127
Total No. additions	221
No. Churches organized	3
Money paid in pledges for church building	\$1900.00
Cash raised in field.....	533.45
Expenses	36.15
Net gain	497.30
Money for all purposes	\$2433.45

REPORT OF ALL WORK DONE IN HILLSBORO DISTRICT.

By Summer Campaign Workers' County Evangelist and District Evangelist.

No. places visited	81
No. days	545
No. sermons	664
No. additions by baptism	209
No. additions by letter and statement	147
No. additions otherwise	14
Total No. additions	370
Net gain	223
Cash raised in field.....\$	1546.40
Cash collected on pledges....	295.80
Total cash	1842.20
Expenses	332.35
Net gain for salary	1509.85

Money raised for church bl'dgs 3000.00
 Money raised for all purposes, 7625.90

HILLSBORO DISTRICT.

Work Arranged for the Summer Simultaneous Campaign.

- G. Lyle Smith—3 meetings, Kemp, Midlothian, Crandall.
 G. H. Morrison—1 meeting, Lillian.
 W. J. Reynolds—1 meeting, Venus.
 Ward Russell—4 meetings, Henderson County.
 H. R. Ford—1 meeting, Mesquite, Seagoville.
 A. K. Scott—4 meetings, New Hope, Kleburg, Carrollton.
 J. J. Hall—2 meetings, Rodney, Royse, Red Oak.
 E. S. Bledsoe—3 meetings, Rockett, Ferris.
 G. McMurray—1 meeting, Godley.
 C. D. Hall—1 meeting, Whitney.
 B. F. Hall—1 meeting, Rowlett.
 J. L. Crane—1 meeting, Bristol.
 V. L. Graves—Mertens.
 E. J. Bradly—Chatfield.
 J. E. Speigle—Smithfield.
 A. J. Saunders—Rice, Azle, Brandon, Itaska, Teague, Tolosa, Alvarado, Duncanville.
 A. D. Rogers—3 meetings, Ross Ave., Mabank, Mansfield, Rockwall Richardson, Quinlan, Edward School House, Third Ave., Dallas.
 Total, 42 meetings.

Dallas Art Glass Co., Manufacturers of all kinds of Ornamental Leaded Glass. Memorial Windows for Churches a specialty.

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MISSIONARIES.

Dr. H. G. Fleming.

Definition: "One who is sent upon a mission; especially, one sent to propagate religion."—Webster.

I. The Apostles as Missionaries.

1. Called and sent by the Lord in Person. III. *Saul of Tarsus*.
2. Miraculously equipped for their mission.
 - (1) Inspired to know all truth.
 - (2) By gift of tongues could reveal the truth to all people. Did not have to study languages.
 - (3) By miraculous power confirmed their mission.
4. Their call and mission (except Paul's) antedated the church. Not missionaries of the church, but of the Lord in a special sense, for the establishing of the church.
5. The success of their mission therefore could not depend upon the help or co-operation of any church. They were in the miraculous care and charge of the Lord. To Him alone they looked for preservation and sustenance.

See Christian Baptist, p. 54.
6. Their miraculous powers gave them favor and success with the people which a modern missionary cannot expect. This favor and success brought them homes and sustenance that the modern missionary cannot expect. The Lord in miracle and providence, cared for them.
7. This explains the marvelous spread of the gospel to every nation under heaven in the first century with so little co-operation and so little human help.

II. Missionaries Under the Apos-

ties. eg. Timothy, Titus, Luke, Silas, Mark, etc.

1. Called by the church and inspired apostles.
2. Equipped by miraculous gifts bestowed by apostolic hands.
3. Being enriched by spiritual gifts they, like the apostles, did not rely upon human help and co-operation. While they gladly received whatever fellowship was extended them, yet they did not rely upon it, but upon God's miraculous guidance and preservation.
4. This explains their marvelous success without any extensive co-operation or help from human source.

III. Modern Missionaries.

1. The church, having been established and thoroughly taught, is left as the ground and support of the truth.
2. Her mission, to convert the nations.
3. She has no longer a miraculously endowed ministry with which to do this. She is, therefore, dependent upon a ministry consecrated and trained for such service.
4. It is the duty of the church, therefore,
 - (1) To train up her young men for the work in Godly living.
 - (2) To educate them for the work.
 - (3) To choose and send them to the work, and to support them in the field.
 - (4) When the field is purely local the fellowship in their support may be local. When the field becomes general the fellowship may become general, including many churches, or the church general. When the latter, some systematic form of cooperation a necessity.
 - (5) No church that does not do

this can call herself missionary or call anyone her missionary.

5. No modern missionary is called by the Lord or an inspired apostle in person. He is not inspired to know all truth. He is not given tongues to speak the truth. He is not endowed with power to confirm the truth. Hence he is not miraculously prepared, guided and preserved. He is therefore dependent upon the help that comes from co-operation as no apostle or inspired man ever was. To argue that we do not need such cooperation now because the apostles did not, is to be blind to the emergencies of the case. Such reasoning is as unwise as to argue that we do not need educated, trained men, because the inspired fishermen never went to college.

MASON-WHITE DEBATE.

This debate materialized in the Pearl and Bryan Street Christian Church, Dallas, Texas, April 16-18, 1907.

This is a nice little church with seating capacity for from 400 to 500 grown people. Every seat was filled and I had to stand up each night with twenty to fifty others.

As I was able to judge, the crowd I saw as many there who are members of the churches that work through the Missionary Board, as those opposed to it. Brother L. S. White is a young man, perhaps not yet forty; but I think he is as old as any preacher who attended the debate who agreed with him, except Bro. R. M. Gano; and perhaps there were as many as fifteen young men preachers there that are in agreement with White, at least in his opposition to organized mission work.

While I am opposed to oral debates on religious issues, yet as our brethren will not meet us in conventions, lectureships and mass meetings and talk over these matters, I waded my opposition in this case; and while I was in the first week of the Ross Avenue meeting I heard over half of the speeches in this debate. The debate will be published in the Texas Missions and I hope that the circulation of this paper can be doubled, so all the brethren, both pro and con, can read it and decide for themselves. Am sure the debate did good, and hope we can have many more like it. If we cannot get the brethren to tell us the Lord's plan of doing mission work only in a debate. Then let us have debates.

A. D. ROGERS.

Evangelist, Hillsboro District.

THE STATE CONVENTION.

The time of our State Convention is drawing near, only about a month now until the "host in Zion" of Texas will come together in Fort Worth to counsel and plan for greater things to be done in the Lone Star State, after having heard the reports of great things already done in the past year. The local committees in Fort Worth are getting their work well in hand. The Committee on Entertainment consists of Mrs. J. H. Kenison, 1020 College Ave.; Mrs. Herd and Mrs. Newell. The usual custom of lodging and breakfast free will be followed. Those who expect to attend will help the committee in making assignments if they will send in their names as early as possible. The day sessions of the convention will be held in the First Church, and the evening sessions in

the Tabernacle Church. The opening session on Thursday afternoon will be held in the Tebernacle Church, and the Juniors will be on the platform. It is the purpose of those having charge of this part of the C. W. B. M. program to have several Junior Societies from different parts of the State present.

The Pulpit Supply Committee is anxious to have the preachers who can be in attendance upon the convention over Sunday, June 9th, to send in their names to A. E. Dubber as early as possible, so that all offered pulpits may be filled without difficulty.

Let us have a large attendance at this convention. Note the time, June 6-11. Note the place, "dry" Fort Worth.

A. E. DUBBER.

April 24, 1907.

Denver, Colo., April 8, 1907.

Dear Brother Mason: I thank you for your kindness in sending Texas Missions to me. I enjoy it very much. Through it and the Courier I almost feel that I am a Texan. I desire now to express my appreciation of Dr. Fleming's article in the last issue. It is, from my point of view, a "Sochduleger." Do you know what that is? All right! I will say no more. Fraternally,

B. B. TYLER.

George N. Weaver, Chas. R. Cook and Dan A. Leak are a fine trio of missionaries, just the men for North-east Texas. Address Bros. Weaver and Cook at Timpson, and Bro. Leak at Logansport, La. These men are in the field for the purpose of building up the weak points in East Texas.

THE DEBATE—NOTES AND PERSONALS.

Bro. Mason handled the subject in an admirable way. His orderly arguments, enforced with apt illustration, and all with the New Testament teachings as a basis, stand untouched. But I should not anticipate the readers in their necessary conclusion.

Bro. Mason's spirit was nothing short of the spirit of Christ. When He was "reviled, He reviled not again," but "spoke the truth in love." He was kind, yet forceful; not self-assertive and dogmatic. He is a mighty man of God. With a true vision of Christ and of His purpose to unite divided forces of the Kingdom, he thoughtfully, lovingly and prayerfully strives to fulfill Christ's purposes through His disciples. What higher aim could a man have? Already the addresses of Bro. Mason are bearing fruit.

Moderators Hon. M. M. Crane, Judge Anson Rainey and Hon. W. B. Gano presided with dignity, impartiality and satisfaction.

Quite a number of preachers from out of town were present and we take pleasure in mentioning the following names. Chalmers McPherson, Waxahachie; H. G. Fleming, Forney; C. B. Knight, Ennis; Dr. Clinton Lockhart, Waco; A. D. Rodgers, Colby D. Hall, Waco; B. F. Hall, Fort Worth; Percy G. Cross, Hope, Ark., and others whose names I do not now recall.

H. R. F.

Jehell Vance becomes the minister of the church at El Campo.

Bro. J. H. Hardin will speak for us at 11 o'clock Lord's day of the Convention, his topic being, "The Teaching Function." We hope to have discussions during our hour on Tuesday, participated in by Dr. Clinton Lockhart, Burris A. Jenkins and Colby D. Hall, and the report of the Bible school committee. Yours fraternally,

J. J. COLLINS,

112 Field St., Dallas.

Definite undertakings are sure to result in definite things done. Missions are not vague dreams. They are direct activities with direct objectives. It is a good plan to adopt a particular field of operations in your Home Missionary work.

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The editor of this journal has witnessed some remarkable cures by the use of Dr. Bye's remedies.

Texas Missions.

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Entered at the Postoffice at Dallas, Texas, as second class mail matter, March 4th, 1904, under act of Congress of March 3rd, 1879.

Brother H. R. Ford of Dallas has kindly furnished the editorial matter for this issue of Texas Missions. The editor feels sure that it is well done, thought he has not and will not see it until it is in print. We make our bow to Bro. Ford and ask him to secure notes and news for the next issue.—*Ed.*

Frank Laneheart is in a good meeting at Snyder.

A. M. Harrell goes to work with the Church at San Marcos.

Douglas Wharton has begun work as minister at Plainview and Tulia.

J. B. Faulkner is doing substantial evangelistic work in the Bowie District.

W. A. Boggess has just closed a fine meeting at Marfa, and is beginning at Hondo.

Thos. Wallace, late of Ohio, has gone to work as minister of the church at Texico.

Harry Walston has been called by the church at Van Alstyne. He will probably accept.

J. N. Murphy has done a fine work at Sabinal, and now goes to Orange as minister of the church.

Ballinger has secured a minister in the person of J. J. Bunnell, a man with an excellent record.

S. B. Russell has accepted the ministry of the churches at Memphis, Giles, Estelline and Newlin.

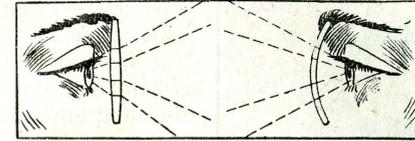
L. Humphreys has been called by the church at Childress. We hope Brother H. will accept.

T. J. Giddens has accepted the ministry of the churches and missions at Claude, Panhandle and Pampa.

We are glad to learn that C. A. Williams, a Virginian and a preacher, is to locate with the church at Palmer.

The pioneer, patient, plodding and prayerful S. O. Thomas keeps pegging away in the Mineral Wells District.

E. B. Watson is holding a meeting at Wall, and is planning for nine other meetings in his field.



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Send your old glasses in and let us duplicate them in these new lenses and if they are not the best glasses you have ever worn, they will not cost you one cent. Write for prices and Folder about these nature-shaped glasses to-day.

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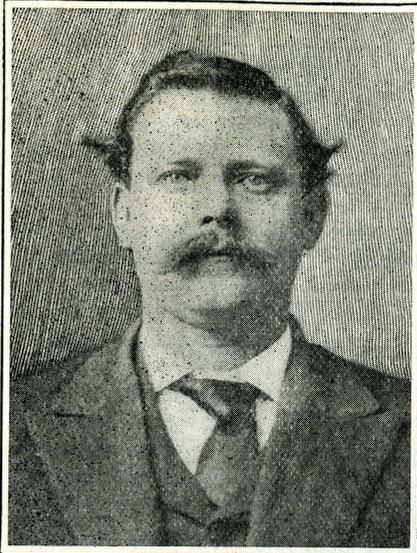
We have the names of some first-class evangelists who can be had for work in Texas. Apply early, before the rush.

Brethren Cooksey and Davis are now in a meeting at Nocona, considered for our people one of the hardest fields in Texas. Let us pray for the success of that work.

With J. M. A. Hughs, C. C. Scitern and A. M. Shelton all working in the Cisco District, and a little help in some protracted meeting work, the C. D. is coming forward.

A. W. Jones starts his regular ministry with the Oak Cliff Church with a meeting. Mrs. Edith Steinbrook is leading the song service. She will be available for aid in a meeting by May 6. Address Station A, Dallas.

Nothing was more evident in the debate with White, Warlick, et al., than that those good people of the opposing part do not know anything scarcely about what we are doing. Every effort to represent the so-called "Digressives" was a clear miss. Send them some good literature.



EVANGELIST E. B. WATSON,
The Living Link of The San Angelo
Church.

E. B. Watson was born at Embry, Webster County, Miss., November 29, 1866; spent his boyhood on a farm. At the age of 18 years he began teaching in the public schools. Graduated with the class of '91 at the Mississippi Normal College, Houston, Miss., taking the B. S. Degree. Went to Hiram College; took the A. B. degree at Hiram in June, 1894. Obeyed the gospel at the age of 14, and became a member of the Baptist Church. As a result of reading Ezzell's "Great Legacy" he became a plain Christian at Aberdeen, Miss., in August, 1892. Preached his first sermon at a school house near Hiram College in Ohio. Through the influence of Kilby Ferguson, he came

to Midland, Texas, in July, 1894. For 18 months he divided time between Midland and Big Springs. He was married to Miss Clara Belle Allison, who was teaching in the public school at Midland, March 18, 1897. He continued at Midland till June, 1898, when he was called to the pastorate of the church at Ardmore, I. T. He remained there two years, then was called to Ballinger and Brownwood; lived six months at Ballinger, preaching half time at Brownwood, then moved to Brownwood, where he continued as pastor till January, 1904. As a result of his pastorate, the church at Brownwood is firmly established. From January, 1904, to January, 1907, he did missionary work, with headquarters at Brownwood. During the three years he succeeded in building houses of worship at Menardville, Richland Springs, San Saba County, and Crothers, McCulloch County, also a parsonage at Santa Anna, Coleman County, and one under construction at Bertram, Burnett County. In January, 1907, he became the Living Link Evangelist of the San Angelo congregation. Preaches one Sunday each per month at Goldthwaite, Miles, Sherwood and Eldorado, also places near and between so that he preaches at 15 places each month, delivering 25 sermons per month. He has planned to hold 9 protracted meetings this year. He owns his own home in Brownwood, and expects to make that his permanent home. Brother Watson, though an able and a scholarly man, has chosen to labor in the rural districts and he is a faithful, fearless, God-loving and man-loving minister of the gospel. We need many such men.

THE BLESSEDNESS OF NEW TESTAMENT CO-OPERATIVE MISSION- ARY WORK.

(Read by Chalmers McPherson before the District Convention at
Corsicana, Tuesday, April 9, 1907.)

"The Blessedness of New Testament Co-Operative Missionary Work."

It can be readily seen that this subject naturally resolves itself into five divisions: (1) Work; (2) Missionary Work; (3) Co-Operative Missionary Work; (4) New Testament Co-operative Missionary Work; (5) The Blessedness Thereof. But I shall not attempt this evening to follow this analysis throughout, because those who take part in Christian Missionary Conventions recognize that work is essential in life, always and everywhere, and brings vastly more joy than idleness, however the latter may roll in luxury; that Christian missionary work enlarges the vision, expands the heart, makes the worker happier, and obeys the Lord; that co-operative work accomplishes vastly more than that of a single individual when multiplied by the number of isolated individual workers, and that it is a false arithmetic which says that ten times one is always only ten; that the crowning work of all work the most blessed co-operation of all co-operative movements, is New Testament Co-operation.

While I shall not use all these truths this evening, I desire to emphasize some of them.

What is New Testament co-operative

mission work? Before answering this question, allow me to call to your memory a simple truth—that every science, every demonstration, and true religion rests upon an assumption—an assumption which no one tries to prove, which no one wishes to prove, but which no one dare deny; and if one should attempt a denial the responsibility rests upon him to show the assumption to be false. The whole science of mathematics rests upon an assumption. We assume the existence and reality of a *point*. No one ever saw it, or heard it, or felt it, or tasted it, or smelt it. It would be a difficult task—an impossible one, to prove its existence by logic, and yet only a fool would deny its reality. Upon this assumption everything in mathematics rests.

The religion of the Bible has its basic assumption. It is stated in the first verse of Genesis: "In the beginning—God." Our eyes have not seen, nor have our hands touched Him Whom this first verse announces—*God*. Your logic tells you that the assumption is reasonable—that it is the *most* reasonable assumption concerning the origin of all which we see; that we have a right to believe the declaration true—and yet, no man can *prove*

it. Not a line in either the Old Testament or in the New Testament attempts to *prove* that God exists. They simply declare it, but with the declaration is the announcement that he who denies it is a fool: "The fool hath said in his heart, 'There is no God.'"

I wish to announce a principle which I assume—upon which rests the right to existence of our whole scheme of co-operative missionary work. It is a principle which I can not read to you, in so many words, from any page in the Bible, and yet one which is corroborated by that Book throughout. It is a principle which I can not prove; which no man has a right to ask me to prove, and yet one which I have never found one silly enough to deny. It is this: Anything done by the disciples of Jesus Christ, which accomplishes His revealed will, and which, in the methods of its achievement, does nothing contravening any command or principle given in the New Testament, is well pleasing to our Lord. This assumption, like that of Gen. 1:1, I shall make no attempt to prove. It is self-evident. He who contradicts it must show wherein it is false. Until this is done it stands as secure as Gibraltar. What is New Testament co-operative missionary work? It is any co-operative work, set in motion by the disciples of Jesus Christ, which accomplishes His revealed will to them, while doing nothing contravening any command or principle made known in the New Testament. If one opposes, for instance, the work of the Hillsboro District Christian Missionary Convention, it behooves him to show either (1) that the principle is false, or (2) that the co-operation is not accomplish-

ing the work required of us by our Lord, or (3) that it contravenes some command or principle made known in the New Testament. He would be acting the part of a foolish man to demand of us "chapter and verse for a district convention, as much as I would be acting silly if I should demand of him chapter and verse for his practices entirely unknown to the New Testament.

What did I hear? Did some one say, "We do not use in our work for Jesus Christ anything for which we can not show chapter and verse in the New Testament?" Let us see. I quote from my own words used on another occasion: They themselves use such unscriptural means and methods and organizations. As Scriptural authority for the use of a Christian paper, for the preaching of the gospel, they remind us that Paul write letters to churches and to individuals. Certainly; but did he form stock companies and corporations, institutions "apart from the church," for this purpose? Did he charge a stated price for his letters and send them only to the regular subscribers? Did he add extra sheets for advertising purposes which were "for revenue only?" But we are told in defense of such institutions that the commission reads, "Go preach," but does not hint as to *how* of its being done—hence our papers. But this is a surrender of the whole question, and is a sweeping movement over to the position of those whom these brethren style "digressives." In support of schools which are controlled by church boards, and which are for the training of Christian workers, they appeal to Paul's instructing Timothy

and Titus. But they have failed to tell us where President Paul organized a company, "separate and apart from the church," for the control of his "institution," and what tuition fees he charged.

We are also told that the organization of an institution, unknown to the Scriptures, for the larger preaching of the gospel through the editors, is very much more Scriptural than is the organization of an institution, unknown to the Scriptures, for the larger preaching of the gospel through the evangelists. Why so? The only difference apparent is that in the first the editors preach, and in the second the evangelists. We read in the Bible of evangelists, but not of editors. But, seriously, if one is in harmony with the Lord's will, why is the other an open rebellion against Him? The missionary society is only a co-operation of Christians—unknown to the New Testament, it is true—but organized for more effective Christian work. So is, for example, the Gospel Advocate Publishing Company. But the reply is, that the publishing company is a private business concern, just as is a mercantile establishment, and that its work is not church work, while the missionary society is organized to do the work which Jesus Christ committed into the hands of His church. A private business is owned and controlled by individuals or by a corporation, and is for gain; it puts its agents among the people, sells its goods, and refuses to allow any one, except its owners, to have any part in the control of the business. Thus far it is parallel to the publishing company which preaches the gospel by the

press. But see further: This is a *gospel advocate*; its *prime* purpose is to do the work of the church; it looks to the church membership for its financial support because it is doing church work; its chief mission is to preach the gospel, and all else is contributory to this, and it emphasizes the religious duty of Christians to give loyal support to the enterprise. Not one of these things applies to the business institution organized for secular purposes. Why try to conceal the truth which is so evident, that the only legitimate purpose of any Christian publishing company or of any Christian payer is to do more effectively the work which Jesus Christ committed to his church—the preaching of the gospel of the Son of God? And this done by the organization of an "institution" unknown to the New Testament, and all the Christian world says "Amen." If these institutions—the Christian publishing companies—have no part nor lot in the doing of church work, and are only secular enterprises, why was there such a cry sent up when a large owner in one married a Roman Catholic, and again when it was discovered that a principal stockholder in another was not a Christian? That these institutions unknown to the New Testament are organized to do church work is evident from the names given to them. Who ever heard of a Christian Standard Dry Goods Company, or a Christian Evangelist Grocery Plant, or a Christian Courier Coal Company, or a Gospel Advocate Shoe Shop, or a Firm Foundation Sewing Machine Factory? Everyone who will think, knows that these publishing companies are insti-

tutions unknown to the New Testament, and are organized for the identical purpose which prompts the missionary society—to preach the gospel, teach the Christian faith, develop the Christian life, encourage Christian activity, enlarge the borders of the kingdom of God, to do the work committed to the church of Jesus Christ. They stand or fall together.

There are three points presented by our brethren who deny that our work is "New Testament Co-operative Missionary Work," which are worthy of notice. I quote again from the address referred to above:

1. *The Conscience Argument.* My brother says: "I can not conscientiously work with you on your plan, while with you it is only a matter of preference. Therefore, for the sake of unity, you should abandon your method and accept mine." This is weak at three points:

(a) Why is it necessary that I abandon my plan of work in order that my brother and I may be at unity? Can not we belong to the same congregation, sit at the same table of the Lord, and engage in the same local work for Christ, although each one should select a different channel through which to co-operate in the larger work?

(b) These brethren, by their published decrees and actions, have made the use or non-use of the missionary society, a test of Christian and of church fellowship. If I should accept their invitation to unite with them on this basis, I should be guilty of adding an article to the inspired creed—of erecting a human opinion as to a method of work into a test of fellowship in

Christ. This I can never, never do.

(c) It is a question of conscience with me, and not a matter of mere preference. It is impossible for me to lay down my plan and accept his, without trampling my conscience into the dust. While he believes the Lord has circumscribed him as to plans, I believe that the command to do the work carries with it a command to do it in the most effective way, and my conscience will never permit me to surrender a plan which collects hundreds of thousands of dollars, sends thousands of workers into the mission fields, builds thousands of churches, and, without violating a principle of the gospel, leads multitudes into the kingdom of Christ, and accept in its place one that sends but a handful of men into the regions beyond, and leaves even these pleading with their brethren for the means of support.

2. *The Meat Argument.* This argument is that Paul's teaching about the use of meats—in Rom. xiv. ad I. Cor. viii.—requires that we abandon everything which gives offense to our brother; and the words, "If thy brother be grieved with thy meat, now walkest thou not charitably" are quoted as if the last word had been spoken and the sinfulness of organized movements finally established. Suppose a case. By doing a certain thing—I am conscientiously, firmly convinced—I can help to largely advance the cause of Christ either locally or generally. But if I do this I shall grieve a good, conscientious brother, and perhaps lose his cooperation as a Christian. One course will hold my brother at a great sacrifice in the Lord's work; the other will secure a great work at the sacrifice of

a brother. Which course shall I pursue? To whom shall I show the greater loyalty—the church of Christ or one of its members?

But remember that the "meat" of the passages was a thing of indifference, so far as the doctrine of work or worship was concerned. In its eating or no-eating, *per se*, neither principle nor duty was involved. This is not true of the things we are considering. And the "grieved" brother was a weak and ignorant person who, through a misconception of the strong brother's action, would be led to stumble or offend. Who can explain why our brethren who claim to be loyal and strong, and to be the only ones with true faith, should substitute themselves for the weak brethren of the passages; substitute those whom they shrdetaocmfwyetaocmfwysphrdlq style "digressives" for those whom Paul calls strong; substitute the things which they proclaim are not matters of individual liberty for those things which the apostle does so describe; substitute that which they brand as treason against the King, for that which the text describes in the words "Neither, if we eat not, are we the worse, nor if we eat, are we the better;" and still claim that they are correctly applying the Scriptures?

3. *The "Completely Furnished" Argument.* This is that every plan which meets divine approval is revealed in the Scriptures, and it is based on II. Tim. iii. 16, 17: "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness, that the man of God may be complete, furnished completely unto every

good work." It is immaterial whether by "man of God" is meant only the preacher or every Christian. Take it in the broad signification. What is included in "every good work?" Certainly nothing less than every good work which any Christian may do, whether collectively or individually—in whatever relation of life, whether in the church, the family, the state or the social relation. Have I included too much? Then, let some one tell us for what good work the Scriptures do not completely furnish us.

How do they furnish us? Assuredly they do not propose to give every plan for every Christian's work in home, society, government and church. If so, I suppose that even the world itself could not contain the books which should be written. Apart from the Scriptures, the Christian is partially furnished for good works, by his natural powers—physical, mental, spiritual. But the Master desires that He be not only partially, but completely furnished, and the Scriptures are given to supply this deficiency. By all these combined the man of God is thoroughly equipped. The Scriptures give great truths, great principles, divine directions, and say in substance: "By these you are to shape your work. Your mind, heart, judgment, will, and soul be directed by them. Plan your work, but in harmony with what the Scriptures teach." Take a simple illustration. It is a "good work" to care for the destitute, and for this the Scriptures thoroughly furnish us. But are the directions given in Acts xi. 7-30 and in I. Co2r. xvi. 1-4, the *sine qua non* as to plan? If the case of destitution should be discovered on Monday,

and no fuds were in the church treasury, which would please God the more—that we follow in the rut of plans and wait until the next “first day of the week” for a collection, while the needy one suffers, or throw previous plans to the winds and proceed to devise one of our own by which we may help God’s needy little one? And would the dignity of the kingdom of heaven be outraged if we should give the relief direct without waiting to look up the elders of the church? To ask these questions is to answer them.

Many of the laws of the Old Testament Scriptures were laws of detail. The length, breadth, height and material of the tabernacle, number of prongs to its lamp and of its loaves of showbread, character of sacrifices and details of the offering, the garb of priests, the tithing law, etc.—these were all given minutely. There was a reason for this—God was dealing with people in the babyhood of their knowledge of Him. As a mother would say to her three-year-old boy, “You must not strike your little sister with the hatchet, and you must wear your pink frock and white ribbon today, and your white frock and pink ribbon tomorrow,” so it was necessary that those Jews just from four hundred years of bondage, and in the babyhood of knowledge concerning the worship and service of God, should be instructed as little children. In the gospel of the New Testament such details are never given. Why can not those who have so often preached to others, learn for themselves that the Old Testament in its law has been nailed to the cross; that old things have passed away; that we are not under the law, but under

grace; that the letter killeth, but the spirit giveth life; and that where the Spirit of the Lord is, there is liberty?

Does our Lord desire that we use all our powers in His service, or is it His will that some of these lie dormant? Shall thought—ingenuity—that tremendous force in man, be used by him to plan how to achieve the greatest results for the Master, or shall it be passive in His service? Shall we fail to give God so much of the best of our being? We have used the baby argument against a certain theory of conversion with tremendous power. We have said that conversion wrought altogether by a power from without man means that the one thus converted is but a puny, helpless, spiritual infant; that the exercise of will, the fighting of battles and gaining of victories are necessary to the development of spiritual nature. Is not the position a true one? Then, why desert it? Does our Lord say to His redeemed, “You are truly but clay in a potter’s hands; only a piece of mechanism—cogs and wheels and springs which run forever and forever the same?”

Let me repeat our principle, which is as solid as Gibraltar: When the Lord commands us to do a work, and reveals no plan for the organization of forces and powers for its achievement, the command itself carries with it both permission and command to seek and adopt the best available plan for its accomplishment; the only limitation being that the adopted plan must be in harmony with His revealed will to man. This principle invites the closest scrutiny. We are not only free, but under obligation, to use the best means for the accomplishment of our work.

When the ten pounds were given into the hands of servants, the only instruction given was, “Occupy, till I come.” Nothing was said whether to invest in lands or merchandise or banks; only, “Occupy.” The “how” was left to the common sense and to the heart of the individual. When he who gained ten pounds reported, there was no question upon the part of his lord as to whether or not he had followed certain ruts. The command was, “Occupy.” He occupied—selecting his own plan—and his master said, “Well done.” The one who gained nothing came empty-handed. His lord said, “Why did you not give my money to the bankers?” notwithstanding he had not hinted at bankers when the money was given. The only reply that could then be made was, “I feared thee. Thou art austere;” but if this man had lived in the twentieth century, he could have said, “Lord, to have put this money with the bankers, when you had not so specified, would have been arrogant rebellion. But my time has not been wasted. I constantly opposed these two digressive fellows who went about inventing plans of their own, whereby they gained—the one, ten, and the other, five pounds, while I, for want of a plan, loyally allowed mine to rust in a napkin. Lord, why have you called them ‘good’ and ‘faithful’ while you have branded me as ‘wicked’ and ‘slothful’? My heart bleeds that even you have forsaken the truly loyal to pander to the favor of the digressive, and that you have said concerning your faithful objector, ‘Take from him the pound, and give it to the digressive who hath ten.’”

Let us give attention to a few pas-

sages of Scripture. In Acts vi. 1-8, where the seven were chosen for a special work, there was a departure from all precedent, and for this there was no command. Do not fail to observe the ground upon which the apostles gave their consent. It was not because of a command from the Lord; not because of a new revelation received; not because of any approved precedent. An entirely new condition arose, and there was nothing in the organization of the church at Jerusalem to provide for it. Nevertheless, the apostles did not hesitate to adopt a new plan, and they assigned their reason and authority: not a command; not a precedent; not a new revelation; but they said it was not “pleasing” or “suitable” for them to do the work as it had formerly been done, “therefore” they adopted a new plan, which resulted in a new piece of machinery being put to work. The “therefore” for the new thing rested only upon its being “suitable.” Translate the passage as all scholars agree to be correct, and this is the conclusion. Even the translation of the Common Version assigns “reason” as the ground for the innovation.

If we as brethren have any common rallying-points, one of them is this, “Where the Bible speaks, we speak; where the Bible is silent, we are silent.” The Bible has spoken clearly on the unities which are essential to the Church of Christ. Of these there are seven: “One holy, one Spirit, one hope, one Lord, one faith, one baptism, one God” (Eph. iv. 4-6). Where is the man who will presume to add an eighth? We have been diligent to insist that there must be unity in each

of these; let us be equally diligent in our insistence that these are the only unities which we have a right to demand. With one body or service, one Spirit to direct, one hope to inspire, one Lord Jesus Christ to lead, one faith to unite, one baptism by which to enter, one God to father and to judge—is not this sufficient? Am I permitted to add “one method,” or “one form of public service,” or “one opinion on every point,” or “one dictum from an exaggerated elder or diminutive pope,” or even “one tuning-fork as the only mechanical help to song”? If I presume to add one of these—or anything else—as a necessary unit, do I not speak where the Bible is silent? These seven units carried out give irresistible strength. One subtraction or a single addition will weaken what God has given. Let us not seek to be wiser than He.

Our Lord's commission to His disciples says, “Go—Teach—Gospel—Every creature—In His name—Believeth, Repenteth, Is Baptized, Saved—Into the name of Father, Son and Holy Spirit—Teaching them to observe—Lo! I am with you always.” How full of principles! How sweeping in instruction! How complete its conditions! How glorious in promises! How free from plans! “Go” in any way which accomplishes and does not dishonor your message. “Teach” by any method that will accomplish the purpose. “The gospel” in any words, by any illustrations, which presets it in its authority, power and love. “To every creature,” by any plan which will accomplish their result, careful not to be satisfied with reaching less than “all the world.” “In His name,” by

the authority of the Lord Jesus Christ, honoring Him who said, “If I be lifted up, I will draw all men unto me.” “Believeth, repenteth, is baptized, saved”—these are Heaven's own conditions and promises, joined together by our Lord; what God hath joined together, let no man put asunder. “Into the name of the Father, Son and Holy Spirit—conducting the disciples into the blessing and glories of the redeemed of God. “Teaching them to observe”—a life of worship and of service. And the final, inspiring word, “Lo, I am with you always.”

Let us accept Heaven's commission, believing the precious promise, and by all that is within us and all we can obtain from on high, press everywhere with the soul-saving treasure which is committed to our trust. Let no profane hand touch what God has given. Let no speculation be substituted for His message to man, no human teaching for His commands. Where God has spoken, let all the earth keep silence before Him; and where He has left His children free, let no self-constituted dictator presume to speak. Over all, let Christian love prevail. “In matters of faith, unity; in matters of opinion, liberty; in all things, charity.”

The blessedness of this New Testament co-operative missionary work! In what does it consist? There is the perfect number—seven.

1. That of enlisting a greater number of workers. To engage in this work properly makes of the churches hives for bees—not drones, but working bees that gather the sweetness from every flower of gospel truth that the world may eat and enjoy. See the army of

workers—the missionaries in the field, the preachers all over the land enlisting givers, the multitudes who bring their mites or their larger sums and place them upon the altar of a world's redemption. This is a scene that may well cause angels to shout for joy.

2. That of coming into touch with other workers. There is nothing of the spirit of the hermit here. I read of two men. The first chose for his dwelling place the top of a high, narrow rock. A roof covered his head, but he never left his desolate perch. Others carried him water and bread for years to sustain life. He read his selections from the Bible, counted his beads and said his prayers and imagined that he was glorifying God in his solitude. The other met with his fellow-men, counselled with them, united his prayers and purse and efforts with theirs for the spread of the Kingdom of Heaven, the good of men and the glory of God. Coming into touch with other men he caught of their inspiration and multiplied his power for good. This second man is the worker in the Hillsboro District work.

3. That of enlargement. Meditation is good, but we sometimes need to learn from others. The well prepared addresses, the missionary spirit, the ideas of other men of which we have never dreamed—these are our heritage here. We get out of the ruts; we forget to be narrow; we see good in other people; we have the double joy of receiving and giving. I am stronger and wiser and better because I have associated with you, and I rejoice that you have received blessings from the basket which I carry.

4. The blessed assurance that our

work is *New Testament* work; that it carries the Spirit of Jesus Christ; that it meets the approval of our Father; that we have taken an order from Him who ascended from Olivet; and that for this work we shall have the approval “Well Done” if we fall not by the wayside.

5. The blessedness of knowing that large gifts are laid upon the altar of Christian missions. Compare the offerings of those who co-operate and those who do not. The heart-rending appeals of Brother McCaleb and his brethren who oppose the co-operative missionary work are in themselves a mighty argument for the work which we are doing. We are not beginning to do our whole duty, but just in proportion as we have grown in liberality we rejoice. There is a blessedness comes to the soul of the liberal giver. “It is more blessed to give than to receive.” “The liberal soul shall be made fat.” These are promises which have been verified, and this co-operative work helps us to this joy.

6. The joy of the vision of an expanding kingdom. Ten persons in sensible co-operation can do fifty times the work which one can do independently. Ten times one is ten if we work separately. Ten times one is fifty if we combine our prayers, our purses and our efforts. Just as we multiply our aggregation of forces we multiply results for the Lord.

7. The blessedness of the glad consciousness that we are carrying out effectively the will of our Lord when I was a lad we sang a song in Sunday School, “I'm Glad I'm in This Army,” and when I see the army of disciples

of Jesus Christ co-operating to carry out His last command, I am glad I am in this army. I am glad it is not my mission to put hindrance in the way of other workers. I am glad that I have never felt that my Lord had called me to impede the progress of those whose only purpose it is to preach the gospel to every creature. Brother, sister, if this has been your mission, will you not cease it now and forever? Work in the way you think you can best glorify your God, and for the sake of the glory of the Resurrected Christ, do not forbid others from casting out demons, because forsooth, they follow not you. Work as you think best; let us work as we know is best; in matters of faith plead for unity; in matters of opinion bury the human creed and cultivate the spirit of liberty; in all things exercise charity, and let us all with one voice and in our spirit sing:

"All hail the power of Jesus' name;
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all!"

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PROGRAM

PROVISIONAL PROGRAM OF THE CHRISTIAN WOMAN'S BOARD OF MISSIONS OF TEXAS, 1907.

Thursday Afternoon—June 6, Tabernacle Church.

Topic: "Feed My Lambs."

2:45 P. M.

March and Chorus—"Open the Door for the Children."

Pilot Point Juniors—Recitation.

Dallas Juniors—Quiz.

Special Song—Juliette Fowler Home.

Plano—Recitation, J. W. Shepherd,

Juniör.

Ft. Worth Juniors—Bellevue, Faith Chapel.

Forney Juniors.

Special Song, Centennial Brigade

Watch Word—Freida Wirtz, Waco.

Acrostic—Fort Worth Juniors, First Church, Christian Tabernacle.

Chorus—"We for Christ, and Christ

for All."

Report—Superintendent Young People's Work.

Presentation of the Banner.

"Hurrah for the Juniors"—Flag song and march.

4:30 P. M.

Executive Session; all members of the Board and the Convention Committees be present in the parlor of the Tabernacle Church.

Thursday Evening, June 6, Tabernacle Church.

Topic: "Pray."

8:00 P. M.

Devotional Service—Mrs. A. E. Dubber, Fort Worth.

Address, "Our Centennial Program"—Miss Lela Jordan, State Organizer.

Address, "Our Memorial Mission"—Mrs. E. G. McKinney.

Announcements; benediction.

Friday Morning, June 7, First Church.

Topic: "Work."

9:00 A. M.

Conference of Auxiliary Officers—Led by Mrs. J. J. Hart, Dallas.

9:30 A. M.

Prayer Service—Mrs. J. J. Morgan, Fort Worth.

President's Address.

Reports—Corresponding Secretary, Organizer, Treasurer, Superintendent

Press Work, Superintendent Young People's Work; Committees, State;

Committees, Convention.

Address, "Bible Chair Possibilities"

—F. L. Jewett.

Reading of Minutes.

Announcements; adjournment 12 M.

Friday Afternoon, June 7, First Church.

Topic: "Give."

2:30 P. M.

District Secretaries' Conference—Led by Mrs. John L. Andrews, Dallas.

TEXAS MISSIONS.

3:00 P. M.

Devotional Service—Mrs. F. W. O'Mally, Temple.

Unfinished Business.

Address, "A Prophecy"—Mrs. Annie O. Wilkinson.

Address, "Mexico"—Jasper T. Moses, Monterey, Mexico.

Consecration Meeting.

Benediction.

5 TO 7 P. M.

Reception for Young Women's Circles, Parlors of Tabernacle Church.

C. W. B. M. Committees.

Music Committee—Music in charge of Miss Harriet Smith, T. C. U., Waco, assisted by Mrs. J. J. Morgan, Fort Worth; Mrs. A. E. Dubber, Fort Worth; Mrs. F. W. O'Mally, Temple.

Future Work Committee—Mrs. W. T. King, Fort Worth; Mrs. F. R. Malone, Dallas; Mrs. C. V. Holland, Dallas; Mrs. W. C. Mitchell, Fort Worth; Mrs. S. A. McKinney, Oak Cliff; Mrs. E. M. Waits, El Paso; Mrs. John Thomas, McKinney; Mrs. L. M. Peters, Sabinal; Mrs. W. A. Brooks, Forney.

Literature Committee—Mrs. Olive O. Wood, Oak Cliff; Miss Mary Florer, Oak Cliff; Miss Mary Bain Spence, San Angelo; Mrs. John R. Cushman, Fort Worth; Mrs. E. S. Bledsoe, Italy; Mrs. E. C. Brown, Sherman; Miss Essie Novella Gould, Dallas.

Press Committee—Mrs. Belle B. Davis, Sulphur Springs; Mrs. H. G. Fleming, Forney; Mrs. Alice Heard, Sabinal; Mrs. F. C. Berry, Denton; Miss Myrtle Wheeler, Hereford.

Junior Work Committee—Mrs. D. H. Hudgins, Forney; Mrs. Julian M. Wells, Dallas; Mrs. Edna Stroud, Italy;

Mrs. Wylie Ball, Dallas; Mrs. F. F. Nye, Fort Worth; Mrs. W. C. Mitchell, Fort Worth.

State Missionary Convention, Fort Worth, Texas, June 6-11.

June 7, 8 p.m., to June 8, 12 m.—Report of Committee on Christian Education. Program to be arranged by T. E. Shirley, C. Lockhart, C. T. Carlton and A. C. Elliott.

June 8, 2:30 p.m., to 4:30 p.m.—Report of Committee on Christian Benevolence. Program arranged by J. H. Mohorter, Secretary.

Saturday, June 8.

8:20 p.m.—Devotional Services.

8:40 p.m.—President's Address, A. E. Ewell.

9:10 p. m.—Address, Church Extension—J. T. Ogle.

Sunday, June 9.

9:30 a.m.—Sunday School hour, to be arranged by Sunday School Committee.

J. H. Hardin, Missouri Sunday-school evangelist, will preach at the First Christian Church at 11 a. m. Topic: The Teaching Function.

11 a.m.—Preaching in all offered pulpits. Arranged by Fort Worth Committee.

3 p.m.—Union Communion Service.

4 to 5 p.m.—Report of Committee on Christian Endeavor. Program arranged by Colby D. Hall.

8:30 p.m.—Preaching in all offered pulpits. Arranged by Fort Worth Committee.

Monday, June 10.

9:00 a.m.—Devotional Services.

9:20 a.m.—Address, Foreign Chris-

TEXAS MISSIONS.

tian Missionary Secretary.

9:50 a.m.—Address, Home Missionary Secretary.

10:20 a.m.—Song.

10:25 a.m.—The men in the field heard from.

11:20 a.m.—Song.

11:25 a.m.—Address, "Our 21 Years' Work," Chalmers McPherson.

2:30 p.m.—Devotional Services.

2:45 p.m.—The men in the field heard from.

3:20 p.m.—Song.

3:25 p.m.—Report of Board of Managers, Anson Rainey.

3:40 p.m.—Report of Corresponding Secretary, J. C. Mason.

4:05 p.m.—Song.

4:10 to 4:40 p.m.—Centennial Address, W. R. Warren.

8:20 p.m.—Devotional Services.

8:45 p.m.—Address, "Texas—Our Opportunity," G. A. Faris.

Tuesday, June 11.

9:00 a.m.—Devotional Services.

9:20 to 9:35 a.m.—Report of Com-

SUN	MON	TUE	WED	THU	FRI	SAT	DURING							SUN	MON	TUE	WED	THU	FRI	SAT
1	2	3	4	5	6	7	AND							1	2	3	4	5	6	7
8	9	10	11	12	13	14	AUGUST							8	9	10	11	12	13	14
15	16	17	18	19	20	21								15	16	17	18	19	20	21
22	23	24	25	26	27	28	WILL CARRY							22	23	24	25	26	27	28
29	30	31					THOUSANDS OF WISE ONES							29	30	31				
							"COOL COLORADO"													
							WILL YOU BE AMONG THEM?													
							IF NOT WHY NOT?													
							NOW'S THE TIME TO PLAN!													
							TALK IT OVER WITH YOUR FRIENDS!													
							A.A. GLISSON, G.P.A.													
							FORT WORTH, TEXAS.													

mittee on National and Foreign Missions; Report of Committee on Nomination of Board of Managers; Report of Committee on Nomination of Officers of Convention.

9:35 a.m.—Report of Committee on Temperance.

9:45 to 10:30 a.m.—Report of Committee on Future Work; Report of Committee on Place of Next Convention; Miscellaneous Business.

10:30 a.m.—Report of Committee on Christian Literature and Address, A. C. Parker.

11:00 to 12:00 a.m.—Report of Committee on Sunday School Work. Program arranged by that Committee.

2:30 p.m.—Devotional Services.

2:45 p.m.—Business.

3:30 p.m.—Address, "Should We Di-

vide Over Missionary Societies?", H. G. Fleming.

4:00 p.m.—Report of Committee on Memorials.

4:10 to 4:40 p.m.—Address, "Our Remembered Dead," E. H. Holmes.

8:20 p.m.—Devotional Services.

8:40 p.m.—Report of Committee on Resolutions.

8:50 p.m.—Address, "Christian Union—Its Outlook," Addison Clark.

Dr. H. G. Fleming is in a mission meeting at Sparta. The writer will fill his pulpit at Forney while he is away in the meeting.

Jno. W. Marshall and wife are doing some first-class work at Brenham, Marshall, and Beyer will spend the summer in Texas.

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