

Texas Missions

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Texas Christian Missions*

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"GO TEACH * * * BEGINNING
AT JERUSALEM"



INTERNATIONAL Conventions Christian
Churches at NORFOLK, VA. Oct. 12th to
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TEXAS MISSIONS

VOL. 4.

DALLAS, TEXAS, JULY, 1907.

No. 7.

THE MASON=WHITE DISCUSSION.

At the First Christian Church, Corner Pearl and Bryan Streets, Dallas, Texas,
April 16th, 17th, and 18th, 1907.

THE QUESTION DEBATED:

"The Texas Christian Missionary Convention, with its Executive Committee, is Working in Harmony with New Testament Teaching."

J. C. Mason, Corresponding Secretary of the Texas Christian Missionary Convention, Affirms, L. S. White, Minister of the Church Where the Discussion Was Held, Denies.

The Moderators: Gen. M. M. Crane, Judge Anson Rainey and Hon. W. B. Gano.

J. C. MASON'S SECOND SPEECH.

Mr. Chairman, Brethren and Friends:

I am not much surprised at Brother White's course in this talk tonight. Indeed, my acquaintance with the manner in discussing these questions on the part of these brethren led me to wonder what he would do, and if he would not resort to assertions and misrepresentation. I still believe him to be an earnest young man who wants to do right, and I think if he could have made his argument without resorting to misrepresentations he would have done so. I am going to give him credit of not fully realizing that he has misrepresented, but at the same time I am going to show you how he is mistaken. For a time I wish to notice some of the things

he has mentioned. He affirms very earnestly that the Church is a divine institution. I do not believe that anybody here tonight will deny that fact, unless he may be a skeptical man or one who might be called an infidel, —I do not take issue with him on that point. He asserts that the Texas Christian Missionary Convention is a non-scriptural institution, and then asks the question how it can do scriptural work. I might deny this statement, and leave the matter there, as I have affirmed and have proved to the contrary. The gathered disciples in the beginning chose out from among themselves an executive committee to superintend a good work. Now listen: There was no organized

church mentioned when this committee was appointed, in the sixth chapter of The Acts, but these converts were gathered from every nation under heaven. Now the names of every one of the seven men indicate that they were Greeks, and were not at home at the time they were selected. Now, if it is necessary for us to say that they were of the church, I will give the word "church" its most obvious meaning. I understood him to say that he described the Church as a local congregation. It may mean that, but it means something else besides. When Jesus said, "upon this rock I will build my Church," did he mean a local congregation? When Paul said in the 5th chapter of Ephesians, 25th verse, "Husbands, love your wives, even as Christ loved the Church and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word," when this was said, did He mean the assembly of the local congregation? I might call up numerous examples, but these are sufficient. This Church is His body. He is the head of it. His spirit dwells in it. The term Church is used in the sense of the whole body. For instance, Matthew, 16th chapter and 18th verse, we read: "And Simon Peter answered and said, Thou art the Christ, the Son of the Living God." Jesus said "On this rock I will build my Church." Now let us notice a moment this thought: The word "Church" in its original meaning, simply means "the Called Out," without reference to its locality or its organization. We may apply it as a local congregation. It is spoken of in this way in the scriptures, or to the congregations in

a certain district; but that fact will be more largely dwelt upon as we proceed. But the brother says that I am contending for an institution that is different from the Church, and he makes this wonderful argument, that Jesus Christ is the head of the Church, but that Judge Rainey is the head of the Christian Missionary Convention. Now notice the fallacy of such an argument. We are gathered here as a Christian body. Now, General Crane is at the head of this discussion in the sense that Judge Rainey is the head of the missionary work. It will be just as proper to say that General Crane is the head of this assembly as it is to say that Judge Rainey is the head of the Missionary Board. It is true that Judge Rainey is the chairman of that committee, and he serves it well, and it is true that General Crane is accommodating us tonight by becoming our presiding officer, and there will be just as much sense in saying that he is the head of our congregation as it is to say that Judge Rainey is the head of our Church. Now, in the 6th chapter of the Acts, the word "convention" was not used, but that was an assembly of Christian people from different parts of the country, therefore a Convention, and in that assembly they selected out seven men, an executive committee, and placed them over a certain particular work. Now, we come to another argument, the argument against dishonoring Christ, and not giving the Church the honor. He says that because we work through the Missionary Board that we give honor to the men in the Board. My brother is mistaken about that. He cannot find a member of the Board

that glorifies the Board as such. When he asserts that he asserts something that he has no proof of. I do not like to deny his assertions, but I am bound to say that he is mistaken. Now he says there was a Church at Jerusalem and that this Church selected out these men to take care of the poor widows. He says the Church should do it. If he had been there he would have objected to the committee of seven. He would say Christ is the head of the Church, but that Stephen or some other man is the head of this committee. He says we take this honor for the Board, and that we glorify the Board and Convention. I deny that. I never heard of the workers in the Convention glorifying the Board or the Convention. I believe every member of our Convention and member of the Board is ready to give the glory and honor to Jesus Christ for the work. I believe we could not have any claim to be called a Church of Christ or Christians if we should call it man's work, and glorify men for it. The Church that does not do mission work cannot claim to be the Church of Christ, no matter what its theory is. He says the only officers in the Church are Elders and Deacons. Let me say to you that I honor the Elders of the Church. Show me a Scriptural Elder, one who does God's work, and I am ready to take off my hat to that man, and to say to the world that he is God's man, and he is no usurper, if he is the man that the scriptures describe, and let me say that I am as much in favor of that as my brother is, and I am also a firm friend of the Deacons and Elders. In the first place, I want to show that our Mission-

ary Board and Committee is made up of Elders and Deacons, and I will meet him on his own ground there. In the next place, I will show that this executive committee has nothing in the world to get, in the way of remuneration, as it is made up of Elders and Deacons, who agree that our Board shall serve without compensation. That committee we referred to was chosen by the Church and for the Church, and that committee was in the Church, and so also is our Missionary Committee chosen by the Church, and claims to be part of the Church, and claims to be the servants of the Church, and part of the Church, and not only do we do the work in a scriptural sense, but at the time when the Churches of Texas are assembled together by their representatives, it is the Church itself, in the sense in which we find it described in the scripture. We had a church gathering down at Waxahachie last summer, but Brother White was not there, and some of the congregations were not represented there, and we are sorry that they were not there, because I am satisfied if they had been there, and seen the earnestness, the brotherly love, the Missionary spirit, the very spirit of Christ Himself, I believe he would have been like others, yes, tens and hundreds of others, who had opposed, and would say that they did not see anything unscriptural in it. A large percentage of our missionary workers now in the field, even two or three years ago, thought that we were going very far wrong. Why did they think that? Because, like my brother here, they did not understand the spirit and scope of this work. While I think Brother White

is not aiming to misrepresent, still he does misrepresent us, which is, probably because he does not understand us, and he is pleading against something that he fails to understand. If Brother White can do more to forward the work and to honor God than I can, it is because God has given him a greater capacity. It is not right for him to arrogate to himself that he only is loyal to the Church and to the scriptures. He says the work can be done only in one way scripturally. Before I get through I will prove to him that it can be done in a dozen ways, and that scripturally. Brother White says we have turned away. That charge is the only evidence we have of it. We offer our hands and our hearts and our fellowship, asking only the liberty wherewith Christ has set us free. We do not cause division. It is they who caused it and not we, because they refuse us fellowship. He thought I could not be an Old Liner unless I had lived back in the days of the New Testament. I think I could be considered an Old Liner from two points of view: First, because I am in harmony with the New Testament, and next, I am in harmony with current reformation. Mr. Campbell preached himself as an evangelist, and during all his life he was in harmony with organized work. We will have more of that as we go along. Just to assert a thing don't prove it to be true, as he has simply asserted that we have turned away from the right path.

I came into the Church 43 years ago. I told you that Dr. Tyler, the man who did the preaching when I was converted, was then acting as District Evangelist. I told you that I

was at one time correspondent of the paper published by Brother. T. R. Burnett, who preached for me in the church at Texarkana. We used the organ there, and that without protest. When I went to Houston under the direction of The American, and also of the State Missionary Conventions, that grand old soldier on my right here, General Gano, came down to Houston and preached for me, and we used the organ in that church. Tonight I am still a missionary man, and still in favor of the organized work. This brother here thinks we have departed. Somebody has departed. Who did the departing? They have caused the division; they now refuse us fellowship. We still offer our hearts and our hands to help them in every good work. There are many here tonight who know that I am telling the truth. I might say it a little differently, but I must notice his argument and be courteous. That reminds me of the story of the mule who was running away with the little negro. One of the boys hollered at him and said: "Where is you gwine, Jim?" and he said: "Ax dis mule." He says the committee was selected by the Convention and not by the Church. Every member of that Convention who took part in the work was a member of the Church. That Convention was an assembly called out; that Convention was the Church. That Convention, or the Church assembled, if you please, if you like that word better, selected that committee, and so the committee was selected by the Church. Now, here comes one of his most pointed arguments, and here is where the misrepresentation comes in: When these brethren get up and use a word that

has an exact meaning, some word you know of, but gives it a new meaning, that is not fair. He says the men on the Board are selected by the Convention, while their men are selected by the Church. Wasn't that the Church that met at Waxahachie last year? If you meet here tonight and select certain men to do a certain work, wouldn't that be the Church doing the work? Indeed, isn't it more of the Church that does this work when we have a larger representation of the Church from a larger territory. I want my brother to tell me this—he is good at asking questions,—but I want him to tell me and show me in the Scripture that an elder had anything to do with sending out missionaries. I can find where other agencies had something to do with sending them out. I don't mean that an elder don't have anything to do with it, because they do, and should have something to do with it, because he is part of the Church; but where can my opponent find in the holy writ that the elders ever took charge of this kind of work? He would have you think that we think we have improved on God's plan, while we know that we are following God's plan, and, therefore, can not improve upon it. I don't like to say that such an insinuation is not the truth; that is, I don't like to dispute his word and show him false before you; but where is the man,—any member of our Board,—if you should call him here before you and ask him if he thought we had improved on God's plan, who would say he did think so? No, sir, he would say, no, he did not think we had improved on God's plan. Ask any of them if he thinks we have improved on

God's plan, and ask all of them, and they will all tell you no, every one of them will say no. I am just a servant of God in this work, as the rest of them are, and if I should ask each of them: "Do you pretend that we have improved on God's plan?" each and all of them would say, "Certainly not." But from my brother's attitude, he would have you think that we thought we had discovered something that God did not authorize, and something that is not in His word. That is not true. For him just to stand up here and say that I do not honor the Church is no argument at all; there is no discussion of the proposition in that kind of a remark. That sort of a statement does not touch the subject, but it is simply an appeal to prejudice. There is the misrepresentation he has indulged in, and if he is going to color the matter at all, he might as well paint it as black as possible. I don't say that because I want to differ from him, but I want you to see, and expect you to see his attitude. I don't think he means it, but it is nevertheless true that his whole attitude towards this work, and his remarks about it, is misrepresentation. His assumption that they are loyal in heart and spirit to God's commands, while we don't care to honor God and don't care whether we follow the Scriptures or not, is just an assumption on his part and a groundless accusation against us. and it proves nothing. That is begging the question, and such remarks will not be accepted by intelligent people. My brother made a little play on the word "prophets." Now listen to what I say: I said God had placed in the Church apostles and

prophets, and that these were inspired apostles like Peter, John and James, and inspired prophets like Isaiah, Jeremiah and others. He tried to make a little play on the word, that while we did not have any new prophets, still we were something like the Mormons in this "something new" institution, and that he had rather bow down to a Catholic priest than to a corresponding secretary. I can give my hand on that. Show me the corresponding secretary or the member of the Mission Board that assumes to himself authority or demands that kind of homage, and I will spurn him as quickly as my brother would. There is no argument in that, either. I want to say that when it comes to bowing down to any man on earth and rendering him the homage that is due to God and to His Son Jesus Christ, none of our Board or Executive Committee asks any such homage for himself, nor would he render it to anybody on earth. That is not true of us. I don't allow any man to honor God more or do more homage to Him than myself, if I have the equal ability to do it. He says—(and that will come in here very well)—that this organization interferes with the independence of the churches. I deny that, and call for the proof. This Texas Missionary Board is the servant of the church, the servant of God, and

L. S. WHITE'S SECOND REPLY.

Gentlemen Moderators, Ladies and Gentlemen:

I am glad to appear before you to make the closing speech for this session. While Bro. Mason is in the lead, I will take pleasure in following him where

the Corresponding Secretary is the servant of God and of the Church, and that is what we are here for. Now, listen: In any given district where we have a missionary working, the Church is there to superintend the work in that locality. When I go as Corresponding Secretary to that locality, I go there to work under that Church and that Committee. There are usually elders and deacons and ministers in the Churches; I go there and consult them as to the needs of their field. I usually say to them, in substance: "Brothers, I am here to serve you, and if I can do anything to aid you, tell me what it is; I want to do anything I can to help you along." When I went to Del Rio a few months ago, and looked over that field I saw that a few disciples were isolated and alone; and I told them that I came there as their brother, from the Churches in Texas, that I had come there to do any good I could, and give them my support. I told them that I was supported by the Church working through the Executive Committee, but that we recognized the authority of the local congregation. And that is a fact, while this missionary work is supported by the Churches, certainly we recognize the authority of the Churches. Where Churches are in good working order we never interfere with their work.

he leads. In the beginning of his speech he said that I had misrepresented him. That is a rather serious charge indeed. But in what did I misrepresent you, brother, and how? I simply told the facts in the case,

and I simply showed that the institution of which you are Corresponding Secretary has no authority whatever in the word of God for its existence. If that is what you call misrepresentation, I am glad I did it. I am here to do it again, and to keep on doing it,—keep on doing that kind of misrepresentation, if that is what you call misrepresentation. Then he quoted from the 6th chapter of the Acts of the Apostles. He said that the names of the seven men appointed to take care of that work mentioned there indicated that they were Greeks, away from home. Just the same, they were there, and the apostles said: "Look ye out from among yourselves seven men," with certain qualifications, "whom we may appoint over this business." Now, I want to ask the gentlemen a question, and I will give him until tomorrow night to answer it, so that he may study upon it. The New Testament gives the qualifications of the elders and deacons, which are the officers that God has put in the congregation. I want to ask him to tell us in his opening speech tomorrow night, "does the word of God give the scriptural qualifications of the Executive Committee of which he is Secretary?"

Mr. Mason.—Yes, sir. I will answer it now.

Mr. White.—If you will show me that, where God gives authority to it, I will quit this debate. If you will show me the scripture where it is authorized and your scriptural qualifications are defined, then I will join in with you.

Mr. Mason.—In the 6th chapter of Acts, it says: "Look ye out from among you seven men of honest re-

port, full of the Holy Ghost and wisdom, whom we may appoint over this business." You get the qualifications there.

Mr. White.—No, you are not doing the work that these men were doing over there, that were mentioned in that scripture; no sir, not at all. That is not the mission of this Board, to do the work that these men mentioned in the 6th chapter of Acts were doing. You quoted the wrong scripture. Then he made a play on the "local congregation." I understand as well as he does that the word "Church" is used to designate a local church in the community, and it is also used in a general sense to designate all of the churches, the church at large, on earth. But God puts the authority in the "local congregation," and not in the General Assembly representing the whole State of Texas. Then he says that General Crane is the head of this discussion in the sense that Judge Rainey is the head of the Board. I am indeed glad you brought that up. I am very much obliged to you. This particular discussion is a local assembly, and when we get through with it Thursday night, then General Crane will no longer be at its head, but when this discussion is over Judge Rainey will still be at the head of the Board, and he will remain at the head of the Board until the Convention elects another head. So is Pope Pius the Tenth the head of the Catholic Church, and will remain the head of the Catholic Church until he is either deposed, or dies, or another head is elected. He says he denies that they glorify the Board. Then why do you put all of these reports about the Board in the papers, about

what the Board is doing? "The Board is doing this and that." Mr. Mason is publishing a magazine, and Dr. Fleming has an article in it 23½ pages long, which tries to show the authority of the Missionary Board, and what the Board is doing, and states that the Board is doing this, that and the other. On 23½ pages of his own paper, that he gives to Dr. Fleming's article to try to sustain the Board, and not one single solitary passage of scripture could I find in it to prove it. Dr. Fleming uses nearly 24 pages in the Texas Missions, but does not quote a single passage of scripture. Oh, how sad to think that a well informed man will spend so much time to try to defend an institution of which the Bible is as silent as the tomb. Dr. Fleming could have prepared himself for many gospel sermons while writing that article. I think I saw an article about what the National Convention wanted to do in 1909. That if the Convention could raise a certain amount of money, and show a certain number of disciples by that time, that it would "perfectly electrify the brethren." Then, if you say you do not honor and glorify the Board, why do you publish these things about what the Board is doing? If the Board is the Church, what need have you for the Church? If the Church is the Board, why don't you say the Church is doing it? You say "you take off your hat to the scriptural elder." Now you may be right to do that, because I believe you are a man of considerable politeness, but you know that the work of the Convention is not in that respect. You know it. The work that the Board is doing supplants the work and the

authority of the Elders, and he knows that. If he doesn't know it, I am going to make him know it before I get through. I want you to notice what he said in his second speech. In his first speech he said that the "Committee was chosen by the Convention." In his second speech he said that the "Committee was chosen by the Church." Now we have Mason against Mason. First he said the Committee was chosen by the "Convention," and in the second speech he said it was chosen by the "Church." Shall we take what you said in the first speech, or take what you said in the second? They are diametrically opposed to each other. Put your finger upon the church in Texas that did select this committee. I know you cannot do it. I will meet him on that issue when he undertakes it. I have a copy of the "Constitution and By-Laws of the Texas Christian Missionary Convention" which Brother Mason very kindly sent to me. I happen to know that the Committee was selected by the Convention and not by the Church. He said that there would not be such a difference between us if we did not misunderstand him. If the people understood just what the Convention was doing they would quit it at once, and that is exactly why I am glad to have this opportunity to teach them, and insist that they go out of it. Brother Mason, won't you ask them to come out of this unscriptural institution, just like the Apostle Paul said: "Come ye out from among them, and be ye separate?" The reason the Convention is unscriptural is because God gives no authority for it in His Word whatever, and it is less than 300 years old. He said that General Gano

preached for him in Austin in a church where they used an organ. God bless Brother Gano. I love him very much, as a Christian and as a gentleman. He baptized the man that baptized me, and he is one of the Elders of this congregation, for which I have preached for a year. Now he thinks it all right for the church at Austin, where he was once preaching, to use an organ, because General Gano preached there.

Mr. Mason.—I said he preached for me at Houston, not at Austin.

Mr. White.—Well, let it be put down as Houston in the report, instead of Austin. Was it all right to use the organ because General Gano held a meeting for him?

General Gano.—I want to put myself right on that. I held two meetings there for Brother Mason, but I never endorsed the instrumental music, and never endorsed the Board or the Convention, but I preached the gospel there as I understood it. Brother Mason understood that.

Mr. White.—So will I take pleasure in going into a church that has instrumental music and preach the gospel to them, if I can do them any good, just like Paul preached in the Synagogue, preached to these people for the salvation of their souls. I enjoyed what he said about the negro and the mule. The mule was running away, and he wanted to make the impression, when he was winding around in that speech, that he was following me. He said someone hollered out: "Where are you going, Jim?" and Jim answered: "Ax dis mule." Then according to that, I am the "mule,"—and who is the other fellow? (Laughter.) Brother Mason boasted of the

fact that he was in harmony with Alexander Campbell. I will read from the Christian Leader and The Way of April 2nd, 1907, a quotation from Alexander Campbell, who says: "I have great respect for the motives of those who establish any institution whose object is man's rescue from ignorance and vice and misery, in any of the multifarious forms; yet with all due deference to the opinions of those differing from me in this conclusion, I am only the more deeply convinced, as my horizon enlarges, and my acquaintance with that yet mysterious something called human nature, increases, that God's three institutions are all that human reason, philosophy or religion either requires or sanctions in order to the redemption of the world from temporal and eternal ills and evils. These sublimely divine and powerful institutions are the family, the State and the Church. The Father, the Civil Magistrate, and the Lord Messiah are the three great personages that have the destinies of the world in their hands. Any institution gotten up as an aid to any of these, or as a substitute for them, is wanting in some great point, which will finally prove its ruin." That is what Alexander Campbell says about it.

Campbell takes the position that there are three institutions, the Church, the family and the State, and says that anybody that gets up any other institution to take the place of these, that it will finally prove his ruin; and I want to inform you, Brother Mason, that this will prove your ruin. I want to state to you, ladies and gentlemen, that he shall not make and sustain a single point in

this investigation. I have taken Campbell away from him, and will keep him away from him during this investigation. He says they have not improved upon God's plan, and that he does not undertake to say that. We all know you have not improved upon it, but on the other hand, have fallen short of it, but the very fact that you have gotten up an institution independent and separate from the church of the living God, and have undertaken to do the work that God has delegated to the church, shows by your actions that you have undertaken to improve on God's plan,—undertaken by this innovation to do something different from God's plan, at least. Now why not take the church that God has established, and follow the instructions given to that church; because He has given no instructions to the Missionary Society. Brother Mason says my whole attitude is that of misrepresentation. He reminds me of an eccentric fellow who lived in Tennessee several years ago, who was always saying something peculiar. He was talking one day about people drinking whiskey, and said, "Some folks love whiskey so good, it looks like their mouths are cut in the right shape for the bottle to fit them." It looks to me like his (Mason's) mouth is cut just in the right shape to use that word "misrepresentation." In what way, and how, have I misrepresented you? Call my attention to one solitary thing that I have said that misrepresented you. Put your finger upon anything I have misrepresented. It is easy for a man to make the charge that the other fellow has misrepresented him, but will you

prove it? Quite a difference in making a charge and proving it.

Then he says he would not ask the people to bow down to him. The very fact that he is going out as a Corresponding Secretary, and asking the people and the churches to send money to the Board, and let the Board use this money as it sees proper, is virtually asking the churches and the people to bow down to the authority of the Board.

Now, I have followed him throughout his speech, and the remainder of my time this evening I will devote to where I left off in my last reply to his former speech, and see what we can learn of the same. I want to call your attention to some important principles laid down in the word of God. First, God's word is first in all things. All scripture is given by inspiration of God, and is profitable for all good works. 2 Tim. 3, 16-17. Second, According to His divine power, God gave us all things that pertain unto life and godliness. 2 Peter, 1, 3. Third, If any man speak, let him speak as the oracles of God. 1 Pet. 4, 11. Fourth, Faith comes by hearing the word of God. Romans 10, 17. Fifth, The gospel is God's power to save. Romans 1, 16. Sixth, God's word is a lamp to the feet of the Saints. Psalms, 119-105. Seventh, Whatsoever we do in word or deed, we must do in the name of Christ. Col. 3, 17. Eighth, God has magnified His word above all things. Ps. 138, 2. Ninth, Words of Jesus will judge us. John 12, 48. Tenth, God hates a man who sows discord among His people. Prov. 16, 19. Eleventh, We must walk by the same rule. Phil. 3, 16.

Twelfth, If we add to or take from the word of God, we shall stand condemned by it. Revelation 22: 18, 19.

Now, I want to call your attention to the first Missionary Board that was ever established on this earth. The first Missionary Board was organized by the British Parliament on July 27, 1640. The Act was entitled: "A Corporation for promoting and propagating the gospel of Jesus Christ in New England." The first Society was not the product of any church; it was not even organized in a church, but in the British Parliament. Cromwell directed the first subscription, and Charles II reissued the "Charter" in 1662. See Encyclopedia of Missions, Vol. 2, page 167.

2. The second Society was organized by the English Episcopalians, and chartered by William III in 1701.

3. The third Society was organized at North Olsler, Denmark, in June, 1721. Form of church government not stated.

4. The fourth was by the Moravians at Hernhutt, 1732. Their government was Episcopal.

5. The fifth was by English Baptists in 1792 at Ketering. It was formed voluntarily by twelve preachers who assembled for that purpose at a private house during an association.

6. The sixth society in the world was formed by the Congregationalists of America in 1810.

7. The seventh was formed by the American Baptists in 1814. See Scarborough's Book, pages 7 and 8.

Summing Up.

1. We see that the first Missionary Society had its origin, not in the New

Testament, or among those considered scriptural by Christians, but in the British Parliament, and was political in origin and Episcopal in practice.

2. That the churches of the New Testament did their work from the establishment of the church in the beginning of the Apostolic Age until 1649, without a Missionary Society or Board outside of the local congregation.

3. That the Convention—Board system of Missions is not ancient or authorized by precept or example in Apostolic times, but is modern, and is borrowed by disciples from an Episcopal British Parliament, who had derived their origin and practice through Henry VIII, from the Roman Catholics.

4. That the genius and idea of an organized federation of churches under a Board, or General Managers, is of papal origin, and was borrowed from the political methods of the Roman Empire. That was the foundation laid for the Texas Christian Missionary Convention—Board System, of which J. C. Mason is Corresponding Secretary.

5. That the assumption of power to rule and a disregard for the word of God and the rights of the local churches, as practiced by Missionary Boards of the present time, was the beginning of popery, which sank the Christian world into darkness, and has done more to retard the evangelization of the world than everything else known to history.

6. That when men assume unscriptural powers, and depart from God, substituting their own plans instead of the word of God, as the Texas Board,

with its Corresponding Secretary, J. C. Mason, has done, God leaves them to their own devices, and they will perish in the great wreck of their own labors. To those who receive not the love of the truth, God will send them strong delusion, and they may all believe a lie and be damned. 2 Thess. 2:10, 11.

7. That while these digressives have a New Testament form of local church organization and government, they have built up an Episcopal form of Missionary organization and management, borrowed from the Roman genius for organization, and the two things will continue in a deadly conflict until these human societies are

given up, and their adherents return to the method given in the word of God. Brother Mason, will you not come out of it?

8. It is the rankest sort of assumption to claim that the churches would do nothing without Boards, or that their work would be ineffective, for the churches, during the Apostolic age, evangelized the whole world in thirty years, and that without a single Board, for it was 1600 years before the first Missionary Board was ever heard of. All the Missionary Boards in the world, with all their political machinery, would not evangelize the world in the next ten thousand years.

MINUTES

OF THE

Texas Christian Missionary Convention

FORT WORTH, JUNE 6-10, 1907

REPORT OF J. C. MASON,

Corresponding Secretary, Texas Christian Mission Board, for the Year Ending May 31st, 1907.

Total number workers employed 38
 Days 6348
 Sermons and addresses 3890
 Baptisms 1064
 By letter and statement 826
 From denominations 106

Total additions 1996

Churches planted 29
 Sunday schools 27
 Houses built 9
 Total cash for support of Texas
 Missionaries 19493.85
 Cash for houses, lots and local
 ministers 17213.80
 Total cash raised \$36707.65
 Pledges taken \$2528.90

Ministers Located.

We have rendered some aid toward locating eighty-one preachers and sup-

plying 110 churches in Texas during the past year. These ministers came to us as follows: From Mississippi, 1; Virginia, 1; Arkansas, 1; Alabama, 1; Colorado, 2; Kansas, 2; Ohio, 2; Oklahoma, 2; Indian Territory, 2; Pennsylvania, 1; Kentucky, 4; Illinois, 6. Total from other states, 27. Students, 6. Beginners, 7. Returned to active ministry 3. Total entering or re-entering the ministry, 16. Net gain, 43. A change of places by Texas ministers 37.

I beg to recommend 1st, that more time be given to office work by the Corresponding Secretary.

Second, that an efficient Field Evangelist shall be employed by or before October 1st. One who can set in order the things wanting in the churches and fairly represent our Mission Work at District Conventions.

Third, that more attention be given to supplying our people with good, wholesome missionary literature. Our mission workers should earnestly endeavor to place the Christian Courier and Texas Missions with every Christian family. Such tracts as Alexander Campbell and the Missionary Societies, or Chalmers McPherson's tract on the Blessedness of New Testament Co-operative Mission Work have great value. We have sent the Gospel in a no more certain and winning way than through our papers and tracts.

Fourth, that we join the Home Board in supporting German and Mexican missionaries in Texas. These people are largely represented in Texas and their numbers are being rapidly augmented. More than one million foreigners came into these United States last year. A larger percentage is coming to Texas than

formerly. Now is the accepted time to preempt this field. Now is the day and the demand is imperative that we enter this work if we are to do our part toward Christianizing, Americanizing and assimilating the alien citizen.

Fifth, that we continue to place emphasis upon the importance of caring for the weak churches. In this field we have won our most inspiring victories in Texas. While the work required is of a more plodding kind, the permanent character of the work done is of a most encouraging nature. The shame and failure of our work is made more apparent in the dead and dying weak churches than at any other point. Whether these churches are unable or only need to be shown that they are more able than they think, we should give them the aid and encouragement that will enable them to go forward and thus add momentum to our onward movement instead of being a clog on the wheels of Zion.

Sixth, that we enter vigorously, liberally, and prayerfully into a summer campaign for converts to Christ. The history of last summer's campaign is full of encouragement. So much so that already we have gone energetically into a spring campaign, depending upon that faithfulness and liberality of this Convention to come to our relief and make good our promises of an effort that will, we believe, win many souls to Christ by sounding out the glorious gospel in all its simplicity, purity and power. Such a campaign will set our people on fire with a burning zeal for Texas mission work and add strength for a large November offering.

Seventh, above all else and in order

to succeed in all fields, we need to enlarge our financial income. The greatest hinderance to our work is the lack of sufficient financial support. Your Board must practice such niggardly economy, we must deny so many urgent calls, we must see so many splendid opportunities pass and close to us forever as good opportunities that these conditions become at once the burden of your Secretary and by all odds the greatest hinderance to success. It is true that we have made good progress. Our liberality has grown in four years from \$13,500.00 to \$36,700.00 and even a larger growth when we consider all the facts with reference to some changes in our reports. This is an encouraging growth; but this is a period of growth in Texas, and the whole country. Our ability, our responsibilities and our opportunities have grown immensely. Our liberality must keep pace with these if we are to prove at all equal to the demands of the day. We have scores of weak churches, chiefly in rural districts, without regular preaching or capable leadership. These churches lack ability, or think they do, to pay a minister. There are numerous instances where an average of ten dollars per month added to what the church or churches can raise would keep a good man with these churches and save them from death. We must go to the rescue of these communities and turn a folorn hope into victory. The country church is still and must ever be largely the source of supply. The majority of the members here were converted in the country.

Our Bible School work has become a factor in missions of greatest importance. Our Texas missionaries have

organized twenty-six new schools the past year. We are giving attention more and more to this growing force. Every worker should see and seize this opportunity by preparing to do the best possible work for the children and young people.

Our Colleges.

Others will present more ably and more specifically our educational work. I need only say that we are largely dependent upon the work of our colleges, especially the Bible Department, for the preparation of efficient Christian missionaries in whatever field. Colleges need support, endowment and patronage. Let us liberally offer to our schools, our money, our children and our prayerful support.

Our Benevolences.

are so united with our success as Christian missionaries that they must stand or fall together. Let our support of all these become more general and generous and our future will be as bright at the promises of God.

Immediate Pressing Demands.

The Brownsville country is now open to us. New towns springing up in a day, offer church lots, and aid to build church houses. A dozen new towns between Beeville and Brownsville stretch out appealing hands and say, come over and help us.

Corpus Christi disciples so long dominated by a blighting conservatism, are now ready to be taught the way of the Lord more perfectly. Hallettsville, Victoria, Nacogdoches, Jefferson, the Middle West, and the Plains country, all now filling up with a splendid

people, appeal to us with a tremendous force to enter the field with the banner of our Prince aloft, carrying the motto: "A pure gospel and a united church." A certain and glorious victory." Have we come into the kingdom for such a time as this? Failing in this great crisis, for it is nothing less, are we prepared to stand aside and see others go forward and do that which we might have done and receive the reward which is offered to all the faithful? God help us to "quit ourselves like men."

REPORT OF PERSONAL WORK

Of J. C. Mason, Cor. Sec., Texas Christian Mission Board, June 1, 1906, to May 31, 1907.

Total days	365
Sermons and addresses	147
Baptisms	8
By letter	31
Net gain	8
Total additions	39
Cash raised in the field.....	\$2481.05
Cash raised by mail	4806.05
Pledges taken	7312.00
Total cash raised	7287.10
Places visited	61
Subscriptions for the Courier....	21
Subscriptions for Texas Missions	382
Sunday schools organized	2
Churches organized	3

REPORT OF COMMITTEE ON FUTURE WORK.

Your Committee on Future Work feels justified in congratulating the Texas Disciples upon the Twenty-First Anniversary of the birth of the Texas Christian Missionary Society. We

gladly acknowledge a debt of gratitude to those who fought the fight, endured the persecutions and toils that made possible the splendid history of our organized mission work. We wish to express our hearty appreciation of the great work done by our worthy Corresponding Secretary, J. C. Mason, and the noble band of field men associated with him in this service. Brethren, these men are bearing most worthily the cross that comes to every true missionary and well deserve the splendid ovations given them as they severally appeared before you yesterday. We ask for them and their families a larger interest in your prayers and more liberal support from your well filled purses.

We recommend to your thoughtful consideration the reports made to us of the work done and the visions given us of the growing needs of this greatest of all the States. While our growth has been commendable in both zeal and liberality, there is room for great enlargement. While the few are recognizing their stewardship and give in the Bible way, many are content to abide in the teachings and practices of the Nicolaitans and not a few are pennyites. The times demand a higher standard of liberality and there must needs be an earnest effort to raise the submerged tenth. We urge our preachers to do some plain preaching on the money question and suggest no less than twenty-five living links in Texas Missions for the coming year. We believe that the present plan of work merits your approval and recommend its continuance with such changes as time, experience and changing conditions may warrant.

We give our hearty endorsement to the recommendations of our Corresponding Secretary and commend them to the Board of Managers for their careful consideration in planning the work for the new year. The following recommendations are added for your consideration:

1. We recommend that Section 8 of the By-Laws reading, "The Board of Managers shall be composed of two members from each Missionary District, who shall be nominated by the District Convention and elected by the State Convention, and nine others to be elected by the State Convention. The terms of office of those nominated by the District Convention shall be one year. The nine shall hold for three years, the term of three expiring each year;" shall be changed to read as follows:

"The Board of Managers shall be composed of two members from each Missionary District, who shall be elected by the District Convention, and nine others to be elected by the State Convention. The term of office of those elected by the District Convention shall be one year. The nine shall hold for three years, the term of three expiring each year."

2. The growth of our Texas work has been so marvelous and the area of our territory is so great that we recommend the employment of an efficient Field Evangelist who shall give special attention to the work of securing preachers for our preacherless churches, securing lots for churches and parsonages, raising funds for buildings, helping enlist every church in the offering for State Missions, making such District and County Conventions as the Corresponding Secre-

tary is unable to reach, and to enlarge and improve every department of the work under the direction of this Society.

3. Whereas the Disciples of Christ have become a great people in Texas and are growing very rapidly, the matter of entertaining our Convention has passed beyond the power of all save a few larger congregations. This fact leads us to suggest to this Convention that in the future the church that becomes our host shall not be expected to furnish lodging and breakfast to any one and every one who comes, but to the regular delegates chosen by their respective congregations and others named below: (1) The churches shall be entitled to one delegate for every seventy-five members or fraction thereof, it being understood that every organized church among us be entitled to at least one delegate. Such delegates shall be designated by the congregations from whence they come and be entitled to entertainment. (2) The representatives of all our National Boards, the officers, members and employees of our State Boards shall be entertained as regular delegates of the Convention. (3) The church entertaining the Convention will be expected to secure the best possible rates from the available hotels, restaurants and lodging houses for those who will be willing to come at their own expense, and give due notice of such rates in church papers that can be induced to publish the same. These provisions are not intended to limit the attendance at our Conventions, but rather to place the question of entertainment upon a basis that will enable any average church to enter-

tain our Conventions without any embarrassment. (4) None of these provisions are to be interpreted as amending any section of the By-Laws governing the voting basis of the Convention.

4. In reference to the "Tentative Report of the Committee on Revision of Missionary Calendar," and upon which they request an expression from this Convention, we submit the following:

(1) That we approve the first section, "That a revision of our Missionary Calendar is necessary."

(2) That we also approve Section 2, "That the Board of Ministerial Relief be merged into the National Benevolent Association."

(3) That we do not approve Section 3 which reads, "That the offerings of the A. C. M. S. and the various State Missionary Organizations be taken on the same day, and the proceeds sent to the A. C. M. S., to be pro-rated, 50 per cent of the net proceeds be retained by the A. C. M. S., and 50 per cent to be returned to the State Society; and be it further resolved that the State Secretaries be Superintendents of American Missions in their respective States."

We feel that the missionary needs of Texas are too great for us to surrender 50 per cent of our receipts to the A. C. M. S., and that such a per cent would imperil the success of our work. We are also of the opinion that the Texas churches should continue to maintain a separate day for State Missions as formerly, and while we may in coming years reach a point where this arrangement would be ad-

visible, we do not believe it would be wise now.

(4) In reference to the proposed Missionary Calendar, we do not think it would be just to take March from the F. C. M. S. in the face of their united protest. We think it equally unjust to have the offering for our A. C. M. S. between the March and June offerings of the F. C. M. S. Yet we are willing to refer the whole question of the days to the various National Boards to our National Convention at Norfolk, Va., next October.

CHALMERS McPHERSON,
J. C. MASON,
A. E. DUBBER,
A. L. CLINKINBEARD,
CHAS. HALSEL,
W. P. JENNINGS,
G. L. BUSH,
SAM J. McFARLAND,
Committee.

REPORT OF NOMINATING COMMITTEE.

Ft. Worth, Tex., June 11, 1907.
To the Texas Christian Missionary Convention:

We, your Committee on Nomination of Convention Officers, do hereby report the following nominations:

For President, E. M. Waits of El Paso.

For Vice President, L. D. Anderson of Palestine.

For Secretary to the President, E. J. Bradley of Hillsboro.

We have made no nomination for Recording Secretary of the Convention, but recommend that the Corresponding Secretary of the State Missionary Board be empowered to appoint at the proper time some suitable

person to act as Recording Secretary to the Convention.

Respectfully submitted,

R. M. ROWLAND,
R. F. SPEARMAN,
C. P. CRAIG,
L. G. AMENT,
J. H. FULLER,
L. M. ANDERSON,
S. J. McFARLAND,

Committee.

Ft. Worth, Tex., June 11, 1907.

We, your committee on nomination of Convention Officers, do hereby nominate the following Committee on Young People's work for the ensuing Convention year:

A. L. Clinkinbeard, of Dublin, Chairman,

Mrs. J. B. Baker of Haskell.

Mr. W. P. Jennings of Taylor.

Miss Rena McLaughlin of Austin.

Miss Tyler Wilkinson of North Waco.

Colby D. Hall of North Waco.

Ed Keeland of Fort Worth.

Respectfully submitted.

COMMITTEE.

The Committee on Nominations reported the following named brethren for members of the Executive Committee:

Judge Anson Rainey, Dallas.

G. D. Smith, Dallas.

C. W. Gibson, Waxahachie.

J. J. Morgan of Fort Worth in place of G. A. Faris, resigned.

REPORT OF SUNDAY SCHOOL COMMITTEE.

Mr. President and Brethren:

One year ago at Waxahachie the Texas Christian Missionary Conven-

tion adopted the following report: "We your Committee on Bible Schools, are agreed that the organization known as the Sunday school, or more properly denominated Bible school, is now the most effective agency in the church for the evangelization of the young. Eighty-five per cent of the membership of the church is known to have come direct from the Bible school. We, who call ourselves "Christians," are indebted to the Bible school for early spiritual impressions and instruction in Bible truth. We realize the indifference of our people as a whole to this fundamental work of the church and view with regret, the un-equipped teaching force, lack of organization and co-ordination.

Therefore, your committee begs leave to recommend as follows:

1. That a permanent Bible school committee, composed of five, be appointed as follows: Jas. Johnson Collins, Dallas; Clement Few, Paris; J. O. Boyle, Greenville; J. M. Morris, Tyler; A. W. Lander, New Hope, (By motion the name of Dr. Clinton Lockhart was added to the committee.) This committee shall report annually to the Texas Christian Missionary Convention and the further duties of said committee shall be to devise ways and means by which there may be a greater activity of all the forces. This committee can do much in the organization of normal classes and teacher training institutes and in the dissemination of Bible school literature. The expense of such work shall be defrayed by constituent schools upon a basis to be determined by the committee.

2. That the attention of the evangelist, district, county and State, be

especially called to this work and that they advise with the committee concerning the organization of schools, literature and practical working methods.

3. That we co-operate with the Texas Sunday School Association in every way possible, imbibing its spirit, studying its methods and adapting ourselves to the best methods, which bring the greatest success.

4. That the State Board lend special effort in making boys and girls' rally day in behalf of Home Missions, bringing the largest possible result.

5. That the Bible school work receive more attention in our State Conventions. We plead for a prominent place for this work on the program. Your committee asks that in our next Convention not less than one-half day be given to this cause.—(Signed) H. R. Ford, A. W. Lander, W. E. Luck.

Pursuant to the obligations placed upon us by the adoption of this report by the Convention, the committee named therein except Brother J. M. Morris of Tyler, kept away by sickness, was called together by Brother A. W. Lander of New Hope on August 14th, 1906. The organization of the committee was completed by the election of Brother Clement Few as Secretary.

1. The committee outlined a program for a half day at the Convention to be presented to the Convention at Fort Worth in 1908.

2. They requested articles on different phases of Bible school work to be written by Dr. Clinton Lockhart, Colby D. Hall and Mrs. Chastain for publication in the Courier.

3. They appointed a committee on statistical blanks.

4. They directed the secretary to urge our colleges, T. C. U., Panhandle Christian College, Carlton College, Carr-Burdett College and Add-Ran-Jarvis College, to organize teacher training classes as a part of their curricula where at all convenient, and where not convenient, to organize such classes in connection with their Bible school work.

5. They invited Brother J. H. Hardin, State Superintendent of Bible Schools of Missouri, to speak for organized Bible school work.

6. They asked the program committee for a half day upon the program of this convention.

We beg to report that the articles were written and published, and we desire to, and hereby tender thanks of the committee to the authors and to Brother Faris, who published them, that the statistical blanks were printed and sent to the addresses of all schools of which we could learn; that these letters were written to the different colleges and favorable replies were received from T. C. U. and Carleton College; that it was the pleasure of Brother J. H. Hardin, through the prompt and full consent of the Sunday School Board of the State of Missouri, to accept our invitation, and we take this occasion to express our indebtedness to him and his Board for the great service which he has rendered us during this Convention.

On Sunday, June 9th, your committee called a conference of the Bible school workers, which met at 5 o'clock p. m., at the First Christian Church of Fort Worth. The attendance was fine, as was also the interest. We re-

requested their assistance in preparing recommendations to this Convention, asking them what they would like to have done. The action of the conference was as follows:

1. We want an organized and systematic work carried on by a capable State Superintendent, who shall devote his entire time to the building up of Bible schools of the Christian Church, bringing every one as far as possible to the front line of Bible school work in Texas. They instructed your committee to present these matters to the State Board of Missions with a view, if possible, of arranging for the employment by the Board of a Superintendent to be selected by the Bible School Committee, and to arrange with the State Board for the collection of funds from the Bible schools of the State, all of which is to be paid into the treasury of the State Board, and to have an understanding with the State Board relative to the duties of the State Bible School Superintendent, and the relations of the Bible School Committee to him and to the State Board.

2. They pledged the Bible schools of the State to support the Superintendent, to stand by the work of the committee and the Board.

3. They said they wanted the same State Committee reappointed.

4. They wanted a liberal provision made for a Bible school program during the State Convention of 1908.

Brethren of the Convention, your committee realizes how little the year has brought forth, but we beg you not "to despise the day of small things." We do not believe that our religious neighbors have a monopoly of love

for the cause of Jesus Christ, the winning and training of disciples. We do believe that our brethren are ready for a great forward movement. We therefore recommend:

First, that this Convention take notice of and approve the work of the evangelists in organizing Bible schools.

Second, that the action of the Hillsboro District Convention in arranging for systematic Bible school work in that District, be commended to the other organized districts.

Third, that the action of the Bible School Conference held during this Convention be commended by this Convention to the State Board.

Fourth, that the adoption of this report be understood as an expression of this Convention in favor of systematic, organized work among and for our Bible schools, to the end that we may have trained teachers, that we may have a Bible reading and Bible studying people and that every member of every household of the Christian Church in the broad State of Texas may be in touch with this great teaching and learning department, whether it be with the babies on the cradle rolls or with the "shut-ins" and "shut-outs" in the Home Department, studying the same lessons from week to week or with the remainder of our people in the main school.

J. J. COLLINS, Chmn.,

A. W. LANDER,

J. O. BOYLE,

CLINTON LOCKHART,

J. M. MORRIS,

CLEMENT FEW.

BIBLE SCHOOL AT THE CONVENTION.

Perhaps no subject of the Convention received more attention or elicited greater interest than the Bible school work. It suffered the disadvantage of appearing in three sections, one on Sunday morning, another Sunday 5 p. m., and the third Tuesday morning from 11 to 12 o'clock.

The first meeting was subject to some confusion, but from the moment the Bible School Committee was placed in charge until the last word was said, all Bible school sessions were characterized by eager interest and enthusiastic responses. Of the permanent Bible school committee there were present Sunday morning J. J. Collins, chairman; Dr. Clinton Lockhart and A. W. Lander, and on Tuesday J. O. Boyle.

At 9:45 a. m. Brother Jackson, the superintendent of the Bible school of the First Church, called the chairman of the Bible School Committee to take charge. He introduced Dr. Clinton Lockhart as the teacher of the adult class. Dr. Lockhart taught the lesson of the day, "the Passover," in a strong, vigorous way. Setting out the divisions of his subject, he then took them up in order. He taught the first lesson and followed it up with questions, selecting from the hands up, the person to answer. This method was repeated in the treatment of each division. He was followed by A. W. Lander of New Hope, who set out the practical side of the adult class organization. Assuming himself class president, he would ask after sick, needy, out of a position, and reports from committees. If the membership committee had found new material,

the class president would ask for names of those who would solicit the membership of the new material, one visitor for each day of the week.

Adult class work was considered a fine object lesson, from beginning to end, and it is believed that many carried away the purpose of organizing and building of such classes.

At 11 o'clock J. H. Hardin, Bible school superintendent for the State of Missouri, delivered an address on the "Teaching Function" to a packed house. It was a great address and evidently met the hearty approval of his hearers.

The speaker showed from both old and new Testaments, the importance attached to the teaching function. He plead for a restoration of the apostolic Bible school. He urged that the Bible school session and the morning service be not separated, but merged. "Do not by a benediction and recess invite the members of the Bible school to go home." "Meet at 10 o'clock with all the church and as many more, in the Bible school." "Let teaching, breaking of bread and preaching, come one after the other without a break." In speaking of the Bible school of the nineteenth century, he said: "It saved the spirit and life of half the Christians; it promoted Christian union; it fostered education; it furnished men, methods and money in vast numbers and quantity for all the enterprises of the church; it gave the best music and literature; it furnished among the best of ministers; it proved itself a great evangelistic agency.

At 5 p. m. perhaps one hundred and fifty gathered for the Bible School Conference. The Bible School Committee reported what it had tried to

do during the year and asked advice and counsel of the Conference, looking to the future.

The demand for definite work along the line of institutes and rallies was strong and general. All felt the need of enlargement and leadership. Much discussion resulted in formal motions which were carried, to the effect that the Bible School Committee should arrange at once for a State Superintendent; that the Sunday schools would contribute liberally to his support; that if agreeable to the State Board, it was thought best to effect the organization of the Bible school work in co-operation with the State Board of Missions; that the Bible School Committee should provide a good program for the next Convention, a program that would meet some of the needs of the schools and to secure for it a period sufficiently long to justify workers to attend and obtain all that could be offered by a continuous program. Many urged arranging for a day and a half, as in Missouri. It was finally agreed to leave it to the committee to obtain the time necessary to carry out the program.

Dr. Lockhart outlined his plan of teacher training work at T. C. U., incidentally suggesting how the methods could be used in teacher training work in connection with any Bible school. Brother J. H. Hardin in answer to many calls, told how the work was carried on in Missouri.

On Tuesday at 11 o'clock, President Ewell called the Bible school Convention Chairman to the chair. A few moments were given to reports from front-line Sunday schools. Much interest and progress were shown by the reports from Gainesville, Green-

ville, East Dallas and other points. The regular program was taken up, the first item being an address on "The Sunday School from the Pastor's Point of View," by Colby D. Hall. With his usual vigor and earnestness, the speaker, starting with the proposition that the Sunday school is the greatest field for church work, carried conviction and enthusiasm to his hearers, and opened the eyes of many who had not thought so highly of it before.

J. H. Hardin was called upon to conduct a Round Table for fifteen minutes, which he did to the great pleasure and edification of the Convention. Questions were hurled singly, doubly and tribly at the conductor. The readiness and completeness of his answers show him a past master at that business. The hour was rounded out by the annual report of the committee, published elsewhere. Its adoption committed the Convention to the things asked for, and paved the way, it is believed, for a great enlargement of our Bible school work. By an almost unanimous expression, the workers declared for the term "bible school," and said they would use it hereafter. Many expressions of satisfaction and delight were heard at the prospect for future work. A great gathering is expected in 1908.

A resolution offered by J. O. Boyle was unanimously adopted, to-wit: That schools report their attendance through the columns of the Courier. This should arouse much interest and enable schools to become acquainted with one another. Let all schools having an attendance of more than one hundred write at once to the Christian Courier, Dallas, Texas. A postal card will do. Give name and

location of school and name of superintendent and total number, exclusive of visitors, in attendance the last Sunday preceding the report.

IMPORTANT ADDRESSES.

In a report of the Texas Christian Missionary Convention, under date of June 10 the Dallas News says:

To-day's sessions of the Texas Christian Missionary convention were more largely attended than any others during the convention, many of those present being the advance guard of delegates to the State meeting of the Christian Endeavorers.

At this morning's session two important addresses were delivered, one by Dr. Clinton Lockhart, president of the Texas Christian University at Waco, on "Foreign Missions," and the other by Chalmers McPherson of Waxahachie, who spoke on "Twenty-One Years' History."

The address of Chalmers McPherson, on the history of the society, evoked frequent applause. Speaking of the opposition to the co-operative plan of raising funds for missions, Mr. McPherson said: "They have never declared what their plan is. I count that plan best that best executes the Lord's commands without contravening the scriptures."

At the conclusion it was voted that the convention print and distribute 10,000 copies of Mr. McPherson's address.

Several of the visiting preachers told of the work in their parts of the State and good progress was reported.

This afternoon reports were received from the men in the field, this term being applied to the evangelists or the

State missionaries of the church. They told of the needs of various places, the erection of new churches and the formation of new congregations and what is being accomplished.

The report of the board of managers of Texas Christian missionary work was made through the corresponding secretary, J. C. Mason of Dallas.

W. W. Warren of Pittsburg, Pa., delivered one of the most interesting addresses of the convention, and told of the plans for the centennial in Pittsburg in 1909. Preparations are being made for one of the greatest church gatherings in the history of the country, and indications are that the attendance will be enormous. He is a special representative of the American Christian Missionary Society, and told of the work being done by that organization. The society has organized 3,170 churches and its missionaries have baptized 148,445 persons. In the year 1906 the society organized 1,116 new churches and reported 15,013 additions. An effort is being made to raise \$250,000 for missionary work this year.

At the Christian Tabernacle to-night G. A. Farris of Dallas, editor of the Christian Courier, preached and J. T. Ogle of Paris spoke on church extension. A short praise and song service preceded the speakers. Mr. Ogle was to have spoken during the first part of the convention, but was delayed.

J. C. Mason of Dallas was today re-elected corresponding secretary of the Texas Christian Board of Missions and superintendent of the work in this State. This is the beginning of his fifth year of this work.

day, Mr. Mason made several recommendations that are now in the hands of a special committee and will be reported on some time Tuesday. The secretary's report shows the work to be more extensive and thorough than at any previous time and as having good support from most sections of the State.

THE CLOSE.

In an excellent report of the last day's proceedings of the convention the Fort Worth Record says:

With a magnificent address by Addison Clark, president of the Add-Ran-Jarvis college, the twenty-second annual Texas Christian Missionary convention came to a close last night at the First Christian Church.

This greatest of all conventions held by the Christian Church witnessed the election of officers, the selection of the next convention city and the reports of all committees yesterday, and at the close a sigh of relief was heaved by many. On all sides the convention is declared to have been the most successful that the church has ever held, more harmony and a better Christian spirit having been dominant.

Thorp Spring, the seat of Add-Ran-Jarvis College, will be the battling ground in 1908, and E. M. Waits of El Paso will preside. Only the nicest of compliments have been bestowed upon A. E. Ewell, the retiring president, for his untiring energy in the pursuance of his arduous duties. Being one of the youngest members of the list of officers, he has made a most enviable record.

The large number of 700 delegates has been in attendance at the sessions,

and while all could not be constantly in the limelight, those who were unable to do so have lent their prayers and good wishes for the success of the leaders. Prominent among the delegates have been the vast numbers of old soldiers who ere long will have to make their final reports to the great chairman above. Many of these veterans have been in active service thirty and thirty-five years, and to-day they look as fit for service as they did in their youth. A. J. Bush of Wichita Falls, J. C. Mason of Dallas, W. K. Homan of Colorado City, Chalmers McPherson of Waxahachie, and many others too numerous to mention were present at all times, lending good advice and helping to control the younger heads.

At the night session there remained one more committee to make a report and that was the committee on nomination of a committee on young people's work. This committee reported that A. L. Clinkenbeard was made chairman. The recommendation of the committee was adopted by the convention.

Previous to the address of Mr. Clark there was a short talk by Dr. A. L. Peterman, superintendent of the public schools of Sherman. Dr. Peterman, who led in the devotional services, made a most delightful speech, paying many neat compliments to practically all of the visiting ministers and not neglecting the local ones. The educator also paid one of the highest compliments to the creed of the Christian Church that has ever been paid the faith of any church. After a study of some ten years the Sherman man declared that no one would ever be able to pick a flaw in the creed. By that he

In his annual report, submitted to meant the principles of the Christian Church could not be broken down by any logic. He did not mean that it was the only creed on earth, but that it would stand the test of analysis.

The address of Addison Clark, the college president, was a straightforward analysis of the subject of Christian union. He discussed as one who knew what he was talking about. His subject was "Christian Union; Its Out-

divide during the past year were given by those that were associated with them on earth. This service was interspersed with songs and prayers. As a fitting climax, an address on "Our Remembered Dead," was delivered by E. H. Holmes, which was full of love and an eulogy.

The report of the committee on temperance was the feature of the morning session. W. K. Homan was the chairman of this committee and after reading the report he made a few supplementary remarks. "No man need dream for a moment that the liquor men will obey the law," said the Colorado divine. Mr. Homan further added that every time the liquor people applaud the work of the church you should keep your eyes open, as every one "who has a head larger than a six" knows that they are trying to keep down public sentiment against them.

REPORT OF THE FUTURE WORK COMMITTEE

Of the Texas C. W. B. M., June 7, 1907.

State Development.

1. We, the Future Work Committee, in considering the past year's growth of C. W. B. M. work in Texas, feel that our State Press Superintendent could be relieved of some of her heavy duties and the responsibility lightened by the election of one vice-president-at-large. It would also strengthen our executive board. Therefore we recommend the election of one of our many consecrated women to this office at this convention.

2. We also recommend individual



J. J. MORGAN.

President Texas Christian Missionary Convention.

look," and he began by dividing his topic into six heads, each one of which he handled in a masterly style.

Memorial services for the dead of the church were held with R. C. Horn in charge. Pretty testimonials for those that have passed over the great

work, that each auxiliary member enlist one or more of her sisters in C. W. B. M. work. We further recommend that the tidings be placed in each home represented in the auxiliary. We also urge the support of the Courier.

3. We believe it impossible for any one to read the tidings from month to month without becoming deeply interested in "sowing the seed of the kingdom." Therefore we urge the securing of 100 Tidings subscriptions in each congregation.

4. We feel that it is very important to keep a special organizer in the field, so we earnestly plead for the employment of an organizer at a salary of \$50 per month and traveling expenses, to be paid by the State Board. As a means of securing her salary we would suggest the use of the birthday books in each Auxiliary, that by this means each Auxiliary may be a living link for some portion of the year.

5. We suggest that each District Secretary accompany either organizer or State Secretary as she works in her district, so more of our women may be fitted for organizing work.

6. Owing to the enlargement of C. W. B. M. work in Texas this year and the extra work our Secretary will have, we ask that she be allowed \$20 per month for the services of a stenographer, this stenographer to be an assistant secretary, to perform the duties of Secretary during her unavoidable absence from office.

Bible Chair.

We heartily endorse Brother and Sister Jewett's work for our Bible Chair. Let us endeavor to raise the

balance of the \$3,000 for our Bible Chair Home. We think an effective way to secure this amount would be to have a Bible Chair Secretary in each Auxiliary, whose duty will be to work unceasingly to arouse an interest in this work, and to make reports to auxiliaries each month.

Y. L. M. C. and Junior.

We know that the future of our church depends on our young people. We urge that each Auxiliary organize a Y. L. M. C. where there is none, and be ready to help and encourage those already organized. We also suggest a careful study of our Junior Committee report, that we may help our Juniors in any manner that seems most practical.

Negro Work.

We realize that this problem is one of the most difficult and important that confronts us as Christian women. There are 600,000 negroes in Texas. Christian industrial education is the one practical way of helping them. Very substantial gains have been made in this line of work the past year. We have the assurance of \$3,000 centennial gift for the Negro Industrial school. The negro Disciples of the United States have pledged themselves to give this money.

We realize the necessity of devising some means of increasing our State funds. This might be done by doubling our State dues, or as each society reaches a membership of 25, by such society paying into the State treasury \$2.50 per quarter more than existing pledges, or in any other way that seems best suited to local needs. We plead for this year's watchword 100 Auxiliaries, 2,000 members; for State

work \$600 for National work, including Bible Chair offerings, but not including centennial plans.

MRS. W. L. KING,

Chairman;

MRS. C. W. MITCHELL,

MRS. JNO. THOMAS,

MRS. C. V. HOLLAND,

MRS. S. A. MCKINNEY,

MRS. E. W. WAITS,

MRS. L. M. PETERS,

Committee.

COMMITTEE ON NOMINATIONS.

The Committee on Nominations beg leave to submit the following report:

For President—Mrs. Annie O. Wilkinson, Austin.

For Vice-President—Mrs. Terry King, Fort Worth.

For Corresponding Secretary—Miss Bertha C. Mason, Dallas.

For Recording Secretary—Mrs. C. A. Chasteen, Lockhart.

For Junior Superintendent—Mrs. Emma Riter, Forney.

For Press Superintendent—Mrs. Berry, Denton.

REPORT OF THE PRESS COMMITTEE OF THE C. W. B. M. IN TEXAS.

Whereas, The duties of the Press Superintendent have increased so much that it is difficult for the one to attend to them all, we recommend:

First, That the work of this department be divided between a Superintendent of the Editorial Department and a Superintendent of the Local Press Work.

Second, That we continue the Christian Courier page as the organ of the

C. W. B. M. in Texas, and try to secure space in the Texas Missions and other Christian papers.

We would speak a special word in behalf of regular local press work in all the auxiliaries. To some extent the local press has been used by many auxiliaries to advantage by having the leader send the program in for publication the day before Auxiliary meets, and the next day having the reporter send in an account of the meeting. In this way the work is kept before the public, and soon many church members who have been indifferent to the C. W. B. M. movement will begin to notice our work, and before long be numbered among our most enthusiastic members; for there is a fascination and a joy in taking the light of the gospel of our Lord to other lands that are still groping in heathen darkness when once we awake to the possibilities lying within our grasp.

MRS. T. E. BERRY,

Denton, Texas.

MRS. C. E. WHEELER,

Hereford, Texas.

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

125-7 Patterson Avenue, Dallas.

Church Furniture. Do you need pews or chairs. On any church furniture we can save you money.

We have received subscriptions for the following named persons, but have not their postoffice addresses. We will be grateful to any one who will furnish us with such addresses:

Buckhalter, S. S.

Texas Missions.

Published Monthly
At 25 Cents a Year by Texas Christian
Mission Board.

Clubs of 10 or more to one address, 15
cents a year each subscriber.

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Colby D. Hall.....Corresponding Secretary
J. C. Mason.....Dallas
Box 280, Station A, Editor.....Dallas

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

The brethren at Childress are de-
lighted with their new minister, Bro.
L. H. Humphreys.

Percy G. Cross of Hope, Ark., opens
his work with the church at Sweet-
water auspiciously.

The new church building at Chil-
dress will be ready for occupancy
when this is read.

Miss Lelia Jordan has gone to Cali-
fornia for a brief rest preparatory to
a vigorous work on her return.

"The Church of Christ" is easily the
most important book published by
"our people" in half a century. Cloth
\$1.00, post-paid. Everybody wants it,
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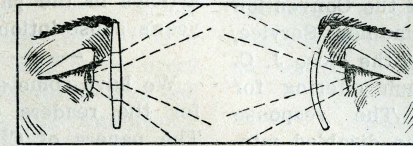
E. O. Sharpe of San Antonio, has
accepted the work of the ministry
with the church at Sabinal. An ex-
cellent church with a suitable min-
ister.

Kentucky has recently held her 72nd
annual Christian Missionary Conven-
tion. The 58th annual American
Christian Missionary Convention will
be held at Norfolk, Va., October next.

The Panhandle Camp Meeting and
District Convention will begin at
Clarendon August 1st. J. B. Holmes,
of Beaumont, and J. C. Mason are to
be the evangelists. A good program
is offered at the District Convention.

Bro. W. J. Lomax of Tolar writes as
follows: "I have received Texas Mis-
sions containing the report of the
first speeches of the Mason and White
debate. I have read it twice through,
including White's reply. I notice that
he keeps silent on the best points
that you made, and I think he was
wise for so doing, for he cannot meet
your arguments. I can hardly wait
for your next. I think that you should
publish the debate in book or pam-
phlet form. It should be sent out
wherever the opposition is found. I
am willing to pay for quite a number
for free distribution. What say you?"
This is a sample of a number of let-
ters received at this office. We are
quite willing to publish the debate in
book form, if there is sufficient de-
mand. Let us hear from you, breth-
ren.—Ed.

We can save you money on all kinds
of Church furniture direct from the
factory.



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These Glasses by Mail

Above we show a drawing of our new TORICO lens, and the old
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vantage comes in.

Our new TORICO lens is EYE FORM. The eye is a Ball. Our
new lens is part of a larger ball. See the Point?

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NATURAL vision like you had before your eyes gave you any trouble.

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To prove this, we make you this offer:

Send your old glasses in and let us duplicate them in these new
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will not cost you one cent. Write for prices and Folder about these
nature-shaped glasses to-day.

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THE SPECIAL CAMPAIGN FUND. REMEMBER SAN FRANCISCO ON JULY 7.

Almost one thousand dollars was
subscribed as the result of an appeal
at an afternoon service in the Con-
vention. It was our purpose to call on
a night audience, also, but we had so
many excellent speeches at night and
were kept so long that we could not
muster up courage to try to keep the
people longer.

A thousand disciples in Texas ought
to send us an offering for the summer
campaign. This would enable us to
greatly enlarge the summers work.

Do you want a good Church organ?
Send to this office.

Bro. D. A. Russell, Corresponding
Secretary of the California Mission
work, is making a gallant canvass of
the Texas brotherhood in the interest
of the ruined churches in the earth-
quake district of California. The call
is an emergency call. It is the call
of God. We are anxious to see Tex-
as in the front rank of those who will
help our brethren in this, their dire
need. Rally to the help of California,
July 7th.

Brains and bigotry are never part-
ners in true religion.

THE OLD GUARD.

One of the best attended and most interesting services of the Convention was the Union Communion Service, Sunday afternoon. At the close J. C. Mason called for cash offering for Ministerial Relief. The response showed \$120.00 for the disabled ministers and their wives or widows.

Are you going to Norfolk? If you will attend the National Christian Convention, please send us your name and the names of others who will probably go. Let us arrange to go in a company and get the best rates and accommodations. Write J. C. Mason, Box 280, Sta. A, Dallas, Texas.

The addresses of Sisters McKinney and Louise Kelly, the first night were among the best heard at the Convention. W. R. Warren of Pittsburg and H. A. Denton of Missouri gave the Convention two excellent and stirring addresses. J. H. Harden delighted and instructed all in his address on Bible School Work.

T. R. Day, superintendent of the city schools, Henderson, Texas, has accepted the presidency of the Panhandle Christian College. Bro. Day is well equipped for the position. He is a scholarly Christian gentleman, a Texan, in the prime of life, an experienced and successful educator. We shall expect the P. C. C. to continue on its upward way.

Our subscription list is growing nicely. Still there is room. We are doubling the size of the paper and may a little later double the price. Subscribe now while you can get the

paper at cost. Send us names at the five copies one year for \$1 rate. Single articles in the papers are worth the year's subscription price.

We have some good things in store for the readers of Texas Missions. The papers of Chalmers, McPherson and Dr. G. H. Flemming read at the Convention have seldom been equaled at any of our gatherings. Our "Twenty-One Years of Organized Work" is the best medicine for those who think that they are opposed to that kind of work ever administered.

"Is it right to Divide Over Missionary Societies?" was the subject of Dr. Flemming's paper. It was a clean cut and thorough investigation of the subject and will meet a great demand for information for that subject. Send it to your neighbors by subscribing for our monthly. Here is a fine opportunity to do some good work at a small cost.

The West Texas District Convention will meet with the church at Midland the last week in July. It is a large but sparsely settled District. Abilene on the east and El Paso on the west, or 200 by 400 miles in extent. Every known preacher in the District is asked to take part in this meeting. Watch the Courier for the exact date. Get ready and come.

The largest and best yet was the verdict of those who attended the State Missionary Convention at Fort Worth. Probably eight hundred disciples gathered for counsel, information, and inspiration. The fellowship was sweet. Isolated members met

with other workers and enjoyed the recount of victories and the purpose and prospect of others yet to come. All were made to feel that "It is a grand thing to rally men to the cross of Christ." On to Thorp Springs one thousand strong is the watchword. Let us engage tents and camp beside the cooling waters of "Blue Branch," in the shade of the tall oaks and elms and stay long enough to hear from every interest of our common cause. On to Thorp Springs for a two weeks' encampment.

Miss Bertha C. Mason, by invitation, is doing some special work at the Missouri C. W. B. M. Convention.

CORPUS CHRISTI.

For years interested brethren have been calling our attention to Corpus Christi as an inviting field for our work. W. A. Boggess is now on the ground with tent and helper. We need help to keep these men in that field until a church is established. It may take three months to get this work going forward with promise of success. Help us now as the Lord has prospered you. The South Texas brethren should give especial attention to Corpus Christi.

ARE YOU A DELINQUENT?

We probably have as many as one thousand subscribers on our mailing list who are behind for the paper two years or more. This means that five hundred dollars is due the paper now. This amount would keep a good evangelist in the field a whole year. Please look up the tab on your paper and if you are in arrears send us the amount. Let us advance your date

one year, or two years. Quite a number are paying four years in advance. We would thank you heartily if you would send for our list at your place and get all to renew.

LOW RATES.

For the following meetings via the Cotton Belt:

Annual meeting Grand Lodge B. P. O. E., Philadelphia, Pa., July 15 to 20, 1907.

Jamestown Ter-Centennial Exposition, Norfolk, Va., 26th to Nov. 30.

Special Excursions to the City of Mexico, May, June and July, 1907.

Twenty-third International Christian Endeavor Convention, Seattle, Wash., July 10 to 15, 1907.

Convention Baptist Young People's Union, Seattle, Wash., July 4 to 7, 1907.

Grand Lodge Independent Order of Good Templars, Seattle, Wash., July 10 to 22, 1907.

Some of the rates authorized for the above occasions are as low as one fare plus \$2.00 for the round trip. By reading over the list of cities above you will note it will be to your interest to see the nearest Cotton Belt Agent, or to address the following representatives, in the event you contemplate a trip to or near any of them.

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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.

**PANHANDLE DISTRICT
CONVENTION.**

Clarendon, Texas, August 9 to 15, 1907.

Program.

FRIDAY, AUGUST 9.

- 10:00 a. m.—Devotional.
- 10:15 a. m.—Address—L. G. Ament.
- 3:30 p. m.—Devotional.
- 3:45 p. m.—Reports from churches; announcement of committees.
- 8:45 p. m.—Sermon—J. B. Holmes.

SATURDAY, AUGUST 10.

- 10:00 a. m.—Devotional.
- 11:15 a. m.—Report of District Evangelist—S. W. Jackson. Discussion—L. Gough.
- 3:30 p. m.—Devotional.
- 3:45 p. m.—Address, "The Needs of the Field"—L. H. Humphress. Discussion—Bro. Denton. Reports of committees.
- 8:45 p. m.—Sermon—J. B. Holmes.

SUNDAY, AUGUST 11.

- 10:00 a. m.—Devotional.
- 10:15 a. m.—Address, "The Bible School a Factor in Evangelism."—J. N. Wooten. Discussion—R. B. Newcome.
- 11:00 a. m.—Sermon—J. B. Holmes.
- 3:30 p. m.—Devotional.
- 3:45 p. m.—Reports of Recording and Corresponding Secretaries.
- 4:00 p. m.—Sermon—J. C. Mason.
- 8:30 p. m.—Sermon—J. B. Holmes.

MONDAY, AUGUST 12.

- 10:00 a. m.—Devotional.
- 10:15 a. m.—Address, "Business Men's View of District Work"—L. W. Vaughn. Discussion.
- 10:45 a. m.—Address, "Preachers' View of District Work"—Douglass Wharton.

- 3:30 p. m.—Devotional.
- 3:45 p. m.—Address—Bro. Blaylock. Discussion.

- 8:45 p. m.—Sermon—J. B. Holmes.

THURSDAY, AUGUST 13.

- 10:00 a. m.—Devotional.
- 10:15 a. m.—Address—C. C. Hill.
- 3:30 p. m.—Devotional.
- 3:45 p. m.—Address—F. F. Grim.
- 8:45—Sermon—J. B. Holmes.

WEDNESDAY, AUGUST 14.

C. W. B. M. Day. (Program to be arranged.)

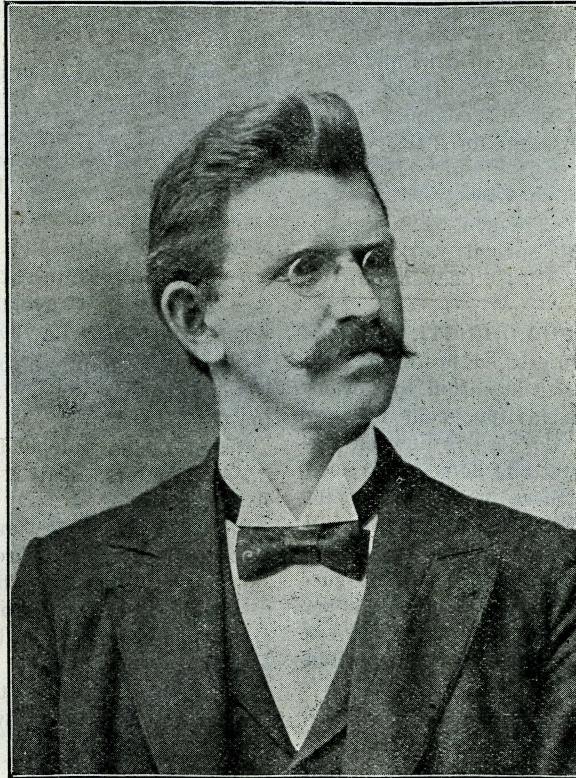
THURSDAY, AUGUST 15.

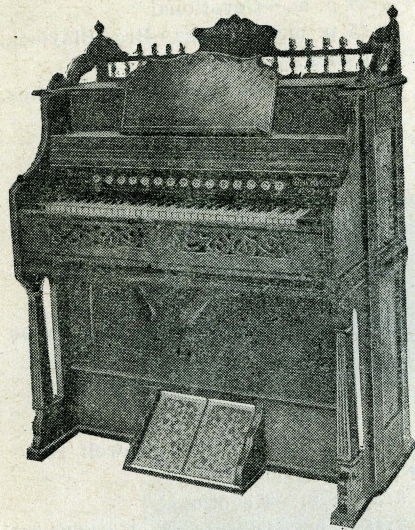
- 10:00 a. m.—Devotional.
- 10:15 a. m.—Address—Jewell Howard. Discussion.
- 3:30 p. m.—Devotional.
- 3:45 p. m.—Address—T. J. Giddings.
- 8:45 p. m.—Sermon—J. B. Holmes.

We are taught to give equally and liberally, "as the Lord has prospered us." Will we heed the teaching of the Holy Spirit, that the Word of the Lord may run and be glorified?

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It does not pretend to be a newspaper only insofar as the State mission work is news. What is of greater interest than word about what our Texas missionaries are doing? They are our missionaries and this Journal belongs to our Texas Brotherhood. It should be read by every family of Disciples of Christ in Texas. Every member should feel himself an agent for it. It has no rival and is the rival of no Christian paper. The more it is read the greater the demand for other good papers. Send us a list of subscribers and do your people and our cause good service.

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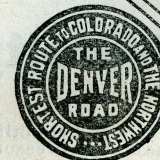
R. C. FIFE, Asst. Gen. Frt. & Pass. Agt., Tyler, Tex.	JOHN F. LEHANE, Gen. Freight & Pass. Agent, Tyler, Texas
GUS HOOVER, Trav. Pass. Agt., Waco, Tex.	T. P. LITTLE, Pass. Agt., Corsicana, Tex.
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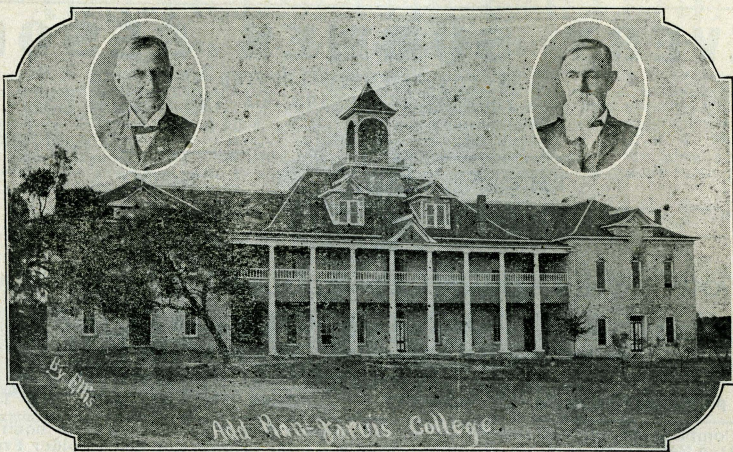


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The Colorado Chautauqua, at Boulder, Opens July 4, Closes Aug. 14



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 For Catalog address, ADDISON CLARK, President, or
 R. T. HOLLOWAY, Bus. Manager,
 THORP SPRINGS, TEXAS.

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NORTH WACO, TEXAS

Is the largest and most thoroughly equipped school belonging to the brotherhood in all the Southwest. More than 30 professors, teachers, and officers are in charge of the various features of the school work. Last year there were enrolled as follows:

The leading universities and conservatories of America and Europe are represented in the faculty. Well equipped libraries, laboratories and studios are at the disposal of the students. A large number of new upright pianos, three grand pianos, a pipe organ, and full set of band instruments constitute the music equipment. No school has better pianos for practice purposes. We use largely the Starr and Knabe, which are supplemented by the Emerson, Ivers and Pond, and Chickering. Graduating pupils practice on Chickering and Knabe full Concert Grand pianos.

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