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TEXAS CHRISTIAN ADVOCATE

BLAYLOCK PUB. CO., PUBLISHERS. Official Organ of all the Texas and New Mexico Conferences of the Methodist Episcopal Church, South. G. C. RANKIN, D. D., EDITOR.

Vol. LII. Dallas, Texas, Thursday, August 9, 1906. No. 51

Editorial.

LIFE'S GREATEST BATTLES.

When we speak of life's greatest battles we think of fields where the contending hosts have met and, under skilled commanders, have stood face to face with death. After the conflict is ended we look upon the dead and the wounded, and see the streams of blood flowing like rills after a rainfall. Such fields as Waterloo, Chickamauga and Gettysburg. Or we think of great navies meeting in mortal collision on some raging sea and after the smoke is lifted we gaze upon the wreckage and the ruin. These are the great contests that determine the destiny of nations and give pre-eminence to those best skilled in the science of war. We write them down as the greatest battles that take place in the progress of the world—great in their slaughter, great in their results and great in their influence upon the history of civilization. But when you come to think about it, these are physical struggles, the success of which depends upon prowess, endurance, courage and forethought. True, they affect the conditions of National life and settle great questions of commerce and human right, but after all the greatest battles take place in the individual hearts of men and women. They are attended by no blare of trumpets, no superior skill in handling armies, and history does not write them down as the heroic struggles of life. Yet they are the real battles, and out of them comes personal ruin or magnificent triumph. They take place every day and in almost every experience. No eye watches their progress, no ear hears the din of their conflict, no outward field gives evidence of their blood and carnage, and no history records their results. But the heart is the scene of their awful defeats or their wondrous victories. Look at the young man as he stands face to face with the questions of right and wrong. Conscience rises up and smites him and bids him be true to himself, while appetite calls loud for gratification and indulgence. These two forces are arrayed the one against the other, and the struggle that ensues is often past description. The result of it determines his whole future. Every young man passes this inward and unseen ordeal. If you could look into his heart you would find the evidences of this struggle written in blood. Appetite and passion, truth and rectitude, hope and despair, love and hate, right and wrong, good and evil, virtue and vice, temperance and inebriety, purity and licentiousness—all these antagonistic forces make the human heart their incessant battle ground. On this invisible field of conflict the mightiest victories are won and the most disastrous defeats are sustained. Out of the results come triumph or ruin, manhood or wrecked character, nobility or debauchery, life or death. The true records of the human heart will never be known till the judgment discloses all secrets. The joy, the sorrow, the hope, the disappointment, the peace, the compunction, the delight, the contrition—all these alternately troop through the highways of the heart as the inward struggle progresses. None but God

knows the full significance of these inaudible but real conflicts ever and anon raging in the silent chambers of the heart. From the time we enter upon conscious responsibility until we make our exit at life's close the forces of good and evil are making desperate effort to rule and reign in the motives and intentions of the heart. Hence the good Book says: "Keep thy heart with all diligence, for out of it are the issues of life." May each and all of us have grace sufficient to win in these great battles that take place in the depths of our hearts.

THE FALSEHOOD OF EXTREMES.

If truth is made up of two opposite propositions, instead of a *via media* between the two, as Robertson Brighton was wont to say, it is no less a fact that either of the two opposite propositions may be pushed out into the *falsehood of extremes*. And this is a dangerous process. It "turns the truth of God into a lie," as St. Paul would say.

Perhaps the falsehood of extremes has never got in its work to greater count than in the two ideas of the relation of God to man and the world that have alternately dominated Christian thought. St. Augustine was the dominant theologian at such a time in the Church as when the debauched and callous conscience of the age needed to be awed by the presentation of an Almighty Governor by whose righteousness we are to be tried—awful, inaccessible, unknown, transcendent; far removed from men, enthroned, King and Judge—a Divine Emperor in a far-off celestial Rome.

This was the Latin conception of God's relation to man. The idea was pushed so far that God was reduced to the "Architect of the Universe," or as the Chief Mechanic who made the universe, and who set it going and kept it going by his laws of nature. This conception culminated in deism, which made the universe a kind of scientific Pantheon wherein laws and forces paraded with Olympian majesty. The consequence was atheism. Nature came to seem so perfect, run by law, that many counted any God as a needless hypothesis.

Those who kept faith in God drew the inference that, so perfect were his laws, so unchangeable the resident forces in matter and in mind, that the end and outcome were fixed from all eternity; and they became fatalists. Calvinism became the legitimate child of Augustinian philosophy. Salvation, from beginning to end, was seen to be the work of God in which we could have no co-operating share, and grace was dispensed according to his absolute good pleasure. Men were not sons who had gone from home, but children of the devil, low beyond any hope, unless chosen to salvation by unconditional and irresistible grace and mercy.

But if this, the Latin conception of God's relation to the world and men was pushed into the lie of fatalism, the Greek conception of Clement of Alexandria was, and is today, being pushed beyond the mark into the lie of pantheism, and made, like fatalism, "procurers to the lords of hell."

Clement held that God was not a Divine Emperor in a far-off Rome, but one in whom

we live and move and have our being; that the whole race was redeemed to God by the life and death of Jesus; and that our present life is not a mere probation, but a discipline and an education for us all. Although he was before Augustine, his theology was superseded by the latter; and Pope Benedict IV removed Clement's name from the calendar of saints. Nevertheless Clement's conception is again at the front of Christian thought; and his idea of the divine immanence has been called "the most characteristic doctrine of the Nineteenth Century." Certainly within this century Christianity has shifted her basis from the Latin to the Greek conception of God, and has put a new face upon religion, making our relation to God more reasonable and more lovable. Theology now reseat not on Adam, but on Christ; not on man's depravity, but on Christ's incarnation; not on the Church, but on the Holy Ghost. Nature is no longer a hostile environment, redeemed by incursions of the supernatural, but the vesture of the eternal!

But as the idea of the transcendence was perverted, pushed to an extreme, so also is the idea of the immanence of God pushed to the extreme, resulting in a fanatical mysticism, or in Christian Science, so-called, and pantheism in various forms from Unitarian and other pulpits. Men are saying that the whole universe is so divine and palpitant with the pulse and presence of God that no incarnation in Jesus Christ was needed; that he was no more divine than other men are or may become; that God is impersonal, and that sin is only getting out of tune with the infinite!

Now the true conception of God's relation to us and to nature is found in neither Augustine's nor Clement's idea alone, but in the two opposite ideas meeting in the higher truth found beautifully revealed in the Holy Scriptures. God is both immanent and transcendent—*over* all and *in* all—King and Father, enthroned above us, with us, and also in us. Personal, with power to think, to love and to act; yet an infinite Spirit, filling all things, but identical with none. Declared and revealed in Jesus Christ, who was made flesh, and dwelt amongst us; died, rose again, ascended on high, but who is with us always, even unto the end of the ages.

Surely God is in his world, revealing himself to us by Jesus Christ in all its laws and forces; and therefore all ordered knowledge of the world must be bringing him nearer to our thought, and every science must be tributary to the great unifying revelation wherein faith and knowledge are no longer twain, but one. And surely, although "in him we live, and move, and have our being," "he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

The length of a sermon ought to depend upon its breadth and thickness. If it is a thin production and not very wide, then its length ought to correspond accordingly. That sort of a sermon is long, however few the minutes it may require to deliver it.

THE POSITIVE ELEMENT IN CHRISTIANITY.

Christianity stands for positive truth. There is nothing of doubtful propriety in the gospel. It affirms what it teaches and gives to its votaries the right of ascertainment. It tells us of God, of hell, of heaven, of sin, of grace, and it covers the realm of human duty and obligation. There is nothing of compromise in any of these great spiritual and moral truths. They stand out boldly, unequivocally and affirmatively. There is in them an unquestioned positiveness. They stand for eternal verities, and they express the system of truth needed in all ages of the world. Doubt has no place in this sort of a system, and Christ leaves no room for its existence. Mere negation is a winter wind. Flowers and fruits and vegetables never flourish under his blighting breath. Negation simply denies; it builds up nothing; it gives nothing in turn for its denials. It takes away, but makes no returns. It tears down, it destroys, it blights. But the gospel affirms, it inspires, it breathes life, it arouses, it imparts, it regenerates. Along the banks of its spiritual streams are the evidences of life and power and miracle. We rejoice in a gospel that tells us something, that breaks down barriers, that sweeps away obstructions, that cuts deep channels and that vitalizes character. It is the most positive force that has ever entered into the activities of men, and it is as mighty in the sweep of its influence as it is broad and universal in its scope. Without this positive element it would not be our gospel. It lives because of it, and it meets the needs of the human heart because it tells us something and because it stands for something. We need to preach it, to believe it, to practice it and concrete it in word and action. It is useless to try to explain it away, or to apologize for it, or to tone down its spirit. We want it and need it just as it is, the positive, the dogmatic, the uncompromising gospel. It is the "verily, verily, I say unto you." Its self-assertion is tremendous. But when you come to think about it, it is the voice of God speaking down out of the eternities to men. There is no alternative left us but either to believe it and be saved or to doubt it and be damned. There is no neutral ground for us. We pass on to one or the other extreme. Our gospel is a positive gospel.

When your husband comes home tired and a little worried on account of some business vexation it is then the time for you to be in your sweetest mood and to cheer him up with your smiles and kind words. Down in his heart he loves you, but he is carrying burdens that press him down. He needs your help then.

God never forgets his children. Sometimes he seems to forget them, but there is no such thing as forgetfulness on his part. He numbers the hairs of our heads and he puts our tears into his bottles. His ear is never heavy and his eyes never slumber. In the long run all things work together for our good if we remain faithful and do our best. He keeps a silent watch above his own.

POLYTECHNIC COLLEGE

FORT WORTH, TEXAS.



SCIENCE HALL. (COMPLETE SEPTEMBER.)

WHAT OTHERS SAY ABOUT THE POLYTECHNIC COLLEGE.

"I have visited three-fourths of the colleges of the South and have never seen cleaner work nor better execution than has been presented on the platform of the Polytechnic College this commencement."

REV. ALONZO MONK, D. D.

"Two other buildings are in contemplation this summer. When completed we have no College better equipped for school work than Polytechnic; and she deserves it. Her success is phenomenal. * * * This College certainly has an inviting future. Everything indicates a great school."

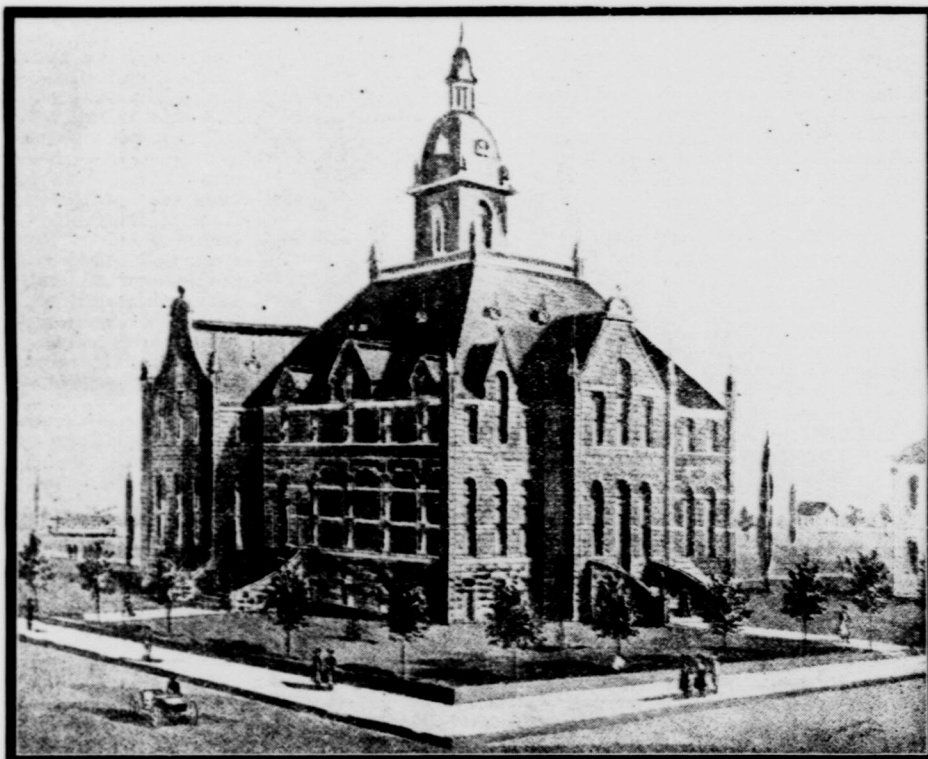
REV. G. C. RANKIN, D. D.



CONSERVATORY. (COMPLETE SEPTEMBER 1904)



REV. H. A. BOAZ, M. A., D. D., President.



MAIN BUILDING.



REV. J. D. YOUNG, Business Manager.

The Polytechnic College, of Fort Worth, Texas, is the leading educational institution in northern Texas, and is making the most phenomenal progress of any college in the South.

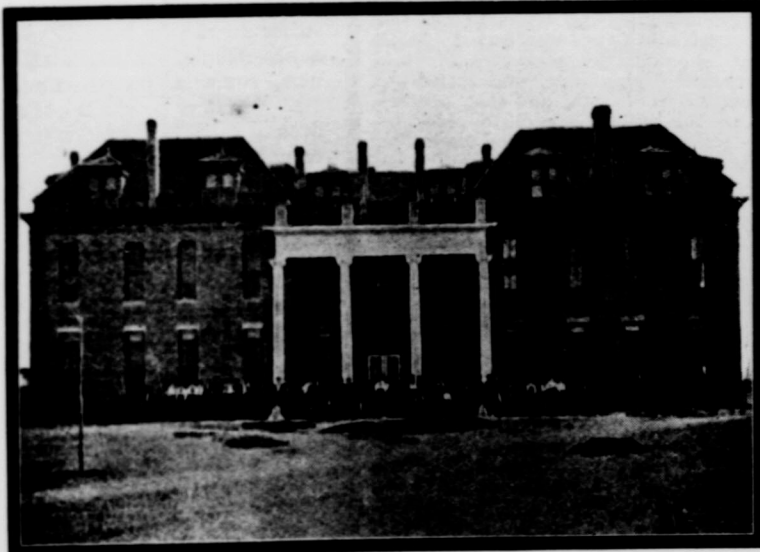
From its foundation it has maintained an excellent faculty of competent instructors, and has done a work that has been widely acknowledged and appreciated. Numerous students have been sent forth well equipped for their life's work. Good discipline and thorough training is duly emphasized. The Board of Education of the Methodist Episcopal Church, South, ranks the Polytechnic College among the standard Colleges of the Church.

Its location is second to none in the State—on a beautiful eminence two miles from Fort Worth, overlooking the city and surrounding country. It is healthful, retired and ideal. Five well equipped three-story stone and brick buildings, with two frame buildings constitute the plant, which is valued at about \$200,000.00. The buildings are modern, commodious, well lighted and heated, with baths, sewerage connections, etc.

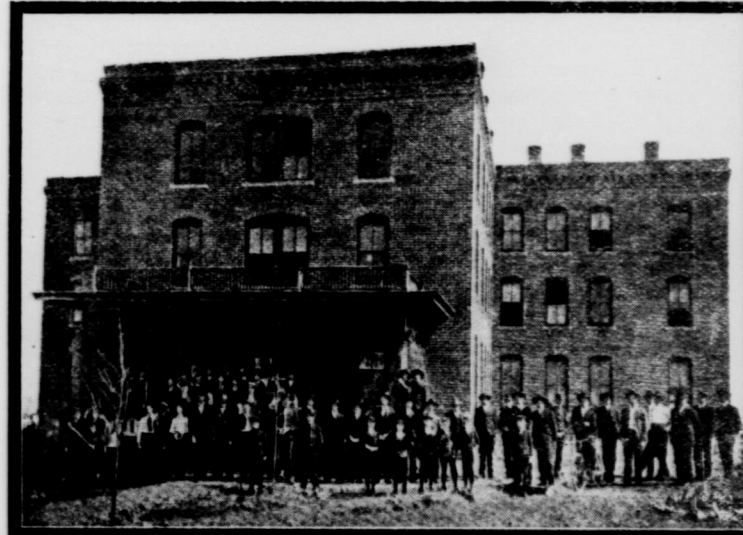
Fort Worth is the most accessible point in the State, being reached by twelve railroads, having 78 passenger trains daily. About 100,000 Methodists are within a radius of 100 miles of the College. Such a constituency can support a great school.

President H. A. Boaz, M. A., D. D., has associated with him a faculty of thirty teachers and officers. The curriculum is standard. Full courses leading to the B. A. and B. S. degrees. The School of Fine Arts is second to none in the State. Last year there were 700 students matriculated in all departments, and from all indications there will be a greater number in attendance this year.

For information catalogue, address Rev. J. D. Young, Business Manager, Fort Worth, Texas.



YOUNG LADIES' HOME.



MULKEY HALL FOR YOUNG MEN.

Notes From the Field.

Leesburg Charge.

W. F. Campbell, August 2: We have just closed another good meeting at Leesburg...

Rising Star.

D. A. McGuire, July 31: We have just closed a twelve-day meeting at Rising Star...

Millford.

W. B. McKeown, August 1: We have just closed a gracious revival at Millford...

Belton Circuit.

W. C. House, July 30: Just closed two good revivals on our work at Belton Circuit...

Hallettsville Circuit.

R. S. Adair, Aug. 2: We have just closed the sixth and last protracted meeting on this charge this year...

Junction.

H. D. Huddleston, July 30: Closed my meeting at Junction the 4th Sunday night...

Pecan Grove.

Mrs. Frank C. Vaden, July 28: Our Church is prospering beyond our fondest hopes...

the most apt illustrations were indeed food for the waiting heart. Many were born into the kingdom...

Liberty.

Leonard Rea, August 6: We had intended to begin our meeting at Liberty Wednesday night...

Auburn.

S. H. Morgan, August 5: Just closed meeting at Auburn with fifteen conversions and eleven additions...

Relly Springs.

J. B. Minnis, August 3: Our third Quarterly Conference for Relly Springs charge was held at Paris Chapel...

Emmett.

Hubbard, City News, July 29: On last Friday night Brother Kinchloe, our pastor at Irene...

members, both Methodist and Baptists, and now of Satan is on the run. He is completely knocked out...

Ferris.

J. D. Odom, August 6: We have just closed a fine meeting at Ferris. Had about twenty conversions...

Chaffield.

S. J. Rucker, August 7: We have just closed a fine meeting at Chaffield. There were between twenty and thirty conversions...

Cochran and Maple Avenue.

Geo. H. Adams, August 1: My meetings are both over. We began at Maple Ave. July 8, and it lasted ten days...

Decker.

W. T. Jones, August 1: We have just closed a meeting at Decker with twenty-one conversions...

Menardville.

W. R. Campbell, August 1: A great time for Menardville. Rev. Abe Mulkey and his wife commenced a meeting here...

Quail Circuit.

Frank Hughes: I am serving my second year on this charge. Since coming on the work considerable success has been attained...

campaign. Have held two good meetings already, quite a number of conversions and additions to our Church in each...

Sulphur, I. T.

W. L. Anderson, Aug. 5: The summer campaign for Christ in Sulphur was planned and co-operated in by the only two Methodist Churches in the city...

PREACHERS WANTED.

I desire a couple of young preachers to hold meetings and to organize some unoccupied territory. Write me for further information.

LOW-NECKED DRESSES.

According to a natural law the change of seasons brings a corresponding change of dress...

But with the new summer attire we want to urge the women to use enough cloth to cover their persons in keeping with delicate modesty and Christian good taste...

When women are compelled by their own modesty to cover their undressed breasts with their fans and to shrink from the presence of men because they have been led to dress by some fashion plate originated in "high" or ball-room and wine-drinking society...

When life gets so "high" that dresses must be cut so "low" as to cause low thinking among men, it is time our women adorn themselves in modest apparel...

HUMOR COVERED HEAD AND SCALP

Bothered With Itching for a Long Time—Found No Relief Until Cuticura Was Used—Kentucky Lady Now Completely Well.

WISHES SUCCESS TO CUTICURA REMEDIES

"After using Cuticura Soap, Ointment, and Pills, I am very glad to say I am entirely relieved of that itching humor of the head and scalp which I was bothered with quite a length of time..."

12 YEARS' SUFFERING Cured Sound and Well By Cuticura Soap and Cuticura Ointment at Expense of 75c.

"I had been suffering for twelve years with a sore on my limb, and had physicians give me treatment, and none gave me any relief until I got hold of the Cuticura Soap and Ointment, and I was cured sound and well with one cake of Cuticura Soap and one box of Ointment..."

Complete External and Internal Treatment for every Humour, from Itching to Scalding, from Infancy to Adulthood...

So far two... The face appears... Methodism does... its faith or its... doctrine... adequate and... of Religion... "superannuated"... of antiquity... ment of Faith"... scheme devised... vention of the... But such a... violation of our... innocent as the... the design of... measure can be... substitution of... the old. But... suggested Indi... Tillett in the... is an impli... Hear him... Conference of... the restrictive... twenty-five arti... tandarls' from... iteration. It is... that the idea... ference of 1832... as that the Ar... should be made... his as it may... rence of the... Church, South... on with refer... of the Articles... is, that it did... trictive rules... our late Gen... a new insti... tution; in e... constitution... down the gap... erences to un... in a day. I... mistaken in... the action of... Surely they... by their ac... authority to... on. Trample... regard it. If... uly safeguard... swept away;... out a rudder... thing left bu... on. If such... s it must of... egration. But... en in the... onference, if... to utterances... set aside our... become ne... statement of... are radical... g from such... strine tends... governments... All govern... tions to pro... and radical... ch, we have... lect us, and... d it become... ISTRONG.

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G. C. HANKIN, D. D. Editor

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ONE YEAR \$2 00
SIX MONTHS 1 00
THREE MONTHS .50
TO PREACHERS (Half Price) 1 00

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Subscribers asking to have the direction of a paper changed should be careful to name not only the postoffice to which the wish is sent, but also the one to which it has been sent.

BACK NUMBERS.—Subscriptions may begin at any time, but we can not undertake to furnish back numbers. We will do so when desired, if possible, but as a rule subscriptions must date from the current issue.

All remittances should be made by draft, postal money order or express money order, express or registered letters. Money forwarded in any other way is at the sender's risk.

We have received an invitation to the marriage of Miss Frieda Mueller, of Bartlett, to Mr. J. H. Prinzing. The wedding came off the first of August, and they will reside in Bartlett.

The brethren keep inviting us to fill engagements for them, notwithstanding we have heretofore announced that, for the present, we can not make any further engagements.

We have made it a rule not to publish many of the kind things written about us by the brethren. We let them say good things about one another, and we lose no opportunity to say good things about them all.

There is a scarcity of preachers in Dallas at the present time. We have had four applications to fill appointments for the summer on account of the vacation season.

The critical spirit is too prevalent among preachers. Lawyers will go into a case in the courthouse and lambast one another without mercy.

The old White Rock campmeeting, twelve miles from Dallas, will begin this week, and they are expecting a great time.

We ought to keep an eye on all our Methodist boys and girls, and endeavor to create in them a deep desire for an education.

We sometimes keep a man in the stewardship long after he has worn out. We do this because we just do not like to make the change for fear of hurting his feelings.

No man is fit for the best service until he has passed through the fires of experience. At first he is raw and thinks he knows it all.

People ought to pray for the preacher every Sunday before going to the Church service. Then they go prepared to get good out of it.

The critical spirit is too prevalent among preachers. Lawyers will go into a case in the courthouse and lambast one another without mercy.

ences, as a rule, they do not forget their collisions. They hold them against each other. This is not true with all preachers.

When you go into a controversy with anybody, you ought not to take your feelings into it with you.

Do you dislike somebody, and do you cultivate your dislike? Then, you are not the sort of Christian whom the New Testament describes.

A preacher ought not to be rash in reproving people for what he conceives to be misconduct in the Church service.

We never preached but one farewell sermon on leaving a work. That was in early life and in the upper portion of Smith County, Virginia.

WHITE ROCK CAMPMEETING. The Old White Rock campmeeting will begin next Thursday at 9 p. m.

my funeral before you leave." That was intended to be the highest compliment he could pay us.

Long funeral services are not conducive to the edification of people who are in the depths of grief and sorrow.

To make people think you are glad to see them and have them remain with you when you are so busy with your work that you can not see the end, is a difficult proposition to handle.

Once in awhile people will take a dislike to their preacher, and many of them refuse to pay their assessments.

PERSONAL. Rev. Jno. E. Roach and Rev. S. L. Crowson called Tuesday in passing through the city.

Rev. J. P. Rodgers, of Bellevue, was in the Advocate office this week.

Rev. A. L. Hunsaker, a superannuated member of the Pacific Conference, has been visiting his old friend Dr. H. A. Bourland.

Also several other preachers. Come expecting a good time. GEO. H. ADAMS.

STATE EPWORTH LEAGUE ASSEMBLY.

IN SESSION.

The fourteenth regular session, second Annual Encampment of the Texas State Epworth League, opened on schedule time, Friday morning, Aug. 3.

Rev. T. S. Armstrong, pastor of Morrow Street Church, Waco, conducted the opening devotional services, reading as a lesson John 6:1-16.

In the preliminary business session which followed the formal opening, it was decided to use Dr. Alderson's Essentials of Parliamentary Laws as the rules of order for the business proceedings of the Conference.

At 11 o'clock Bishop Joseph S. Key preached the opening sermon, taking as a text Mal. 2:16, 17.

The afternoon was thrown open to recreation and hundreds of Leaguers were in the bay during the hours intervening between noon adjournment and the hour for the evening program.

PRESIDENTS ANNUAL ADDRESS.

To the Officers and Members of the State Epworth League: Brethren—We have had a prosperous year.

At the late General Conference of our Church, held in Birmingham, the episcopal address dwelt at some length on the status of the League.

Every part of the connection and especially those areas represented in the mission fields, has felt the help and the stimulus of the League as an evangelic force.

When it is understood that one-sixth of the entire membership of the League is confined to Texas, then we may appreciate in a measure the op-

po at ye ep ga ou inf an Lei a i pa as apl Chi get siti of i to and we has not ten are sim pre thr thr has age AN V lati tion ces and fall each the sub pres tion fere bile tics eno from ing its a spei of 1 mas we our the Wes firm dati was was the rece the succ says situ Jan wen reco Ass adu enca nica and unat dalt dria thro duct ity i ever work gro sent of li ditio Bibb sona Seci recei wort most Coni grat inces Leag the-l mag simp and the i mem (1906) succ held wa 1 almo beha tors spler your cong the mitt ed R Jr. i send strat adop wa 1 and was the i prop the i feret niver be o Germ appro to h first, but i sang this i C. A. duly Thi the i gives unan two from press We tural dorse Texa ular stial what an for t had a sociel but i that the f this i it thu time. leader should inspire and spur us to the last limit of effort to make its plans effective.

REFLECTIONS OF A LAYMAN.

Perhaps preachers may resent this article as an encroachment on their rights, accepted and recognized by the church people "to these many years."

of ages." Cease, this talk of revision of this and that rule. Let the twenty-seven articles stand as they have stood all these years.

"A charge to keep I have, A God to glorify, A never-dying soul to save And fit it for the sky."

J. VALENTINE.

UNION OF METHODISM IN JAPAN.

The Joint Commission on the Union of Methodism in Japan, composed of representatives of the Methodist Episcopal Church, the Methodist Episcopal Church, South and the Methodist Church of Canada, met in the city of Buffalo, N. Y., July 18, 1906.

The name of the United Church will be "Nippon Methodist Kyokwai," (The Methodist Church of Japan.)

The Nippon Methodist Kyokwai shall be permanently founded on the fundamental doctrines of the Holy Scriptures as unfolded by Christ and His apostles, formally stated in the Articles of Religion embodied in this plan of organization, and expounded in Mr. Wesley's Notes on the New Testament and the first 52 sermons published by him during his lifetime.

The following will indicate the duties and functions of the General Superintendent and Presiding Elder:

1. The Kantoku (General Superintendent or Bishop) shall be elected by the General Conference for eight years, by ballot, without nomination or debate, and shall be eligible for re-election.

2. In the appointing of the Bucho (Presiding Elder) each Annual Conference shall nominate by ballot, without debate, two for each district or a larger number if requested by the Kantoku, and from among those thus nominated the Kantoku shall appoint the necessary number.

3. The appointments of the preachers to their respective charges shall be fixed by the Kantoku, after consultation with the Bucho in annual session. Vacancies shall be filled or necessary changes during the year made by the Kantoku, after consultation with the presiding elders concerned.

The First General Conference will meet in the City of Tokyo, Japan, May 1, 1907. Delegates to the same will be elected at the next session of the Annual Conference.

The Japan Methodist Church will begin its independent existence with a membership of about 11,650 and a native ministry of over one hundred.

W. R. LAMBUTH.

REPORT OF THE TREASURER OF THE TEXAS CONFERENCE FOR JULY, 1906.

Beaumont District.—Amelia, P. S. Wilson, Dom. Missions, \$16.00; Call, F. J. Milton; For. Missions, \$18.00; orphanage, \$2.50; China and Sour Lake, F. O. Favre; For. Missions, \$10.00; Jasper and Kirbyville, M. L. Lindsey; For. Missions, \$20.00; Dom. Missions, \$40.00; Kountze, A. J. Anderson; Conference Claimants, \$6.00; Woodville, C. E. Simpson, For. Missions, \$13.00; Dom. Missions, \$10.00.

Gregory; For. Missions, \$5.00; Dom. Missions, \$7.00; Orphanage, \$3.00; Hearne, A. C. Biggs; Bishops Fund, \$5.00; For. Missions, \$25.00; Dom. Missions, \$8.00; Orphanage, \$12.00; Lott and Chilton, Geo. H. Phair; For. Missions, \$10.00; Dom. Missions, \$10; American Bible Society, \$1.50; Travis, O. A. Shook; For. Missions, \$10.00; Dom. Missions, \$3.00; Orphanage, \$3.50.

Houston District.—Cedar Bayou, I. E. Thomas; Bishops' Fund, \$11.00; Church Extension, \$24.00; Orphanage, \$5.00; Paine and Lane, \$2.00; Houston, Houston Heights, S. S. McKinney; Children's Day, \$6.10.

Huntsville District.—Hempstead, E. H. Lovejoy; Conference Claimants, \$5.00; For. Missions, \$5.00; Dom. Missions, \$5.00.

Marshall District.—Arleston, H. G. Williams; For. Missions, \$5.00.

Palestine District.—Crockett, T. W. Ryals; Bishops' Fund, \$1.00; Conference Claimants, \$2.00; For. Missions, \$5.00; Dom. Missions, \$5.00; Education, \$1.00; Orphanage, \$1.00; Palestine, T. H. Morris; Dom. Missions, \$123.00; Rusk, C. A. Hooper; For. Missions, \$21.00.

Pittsburg District.—Mt. Pleasant, J. M. Adams; For. Missions, \$53.00; Dom. Missions, \$50.00; Naples and Omaha, J. E. Morgan; Conference Claimants, \$25.00; For. Missions, \$35.00; Dom. Missions, \$10.50; Education, \$9.50.

San Augustine District.—Caro, Allen Tooke, Ex. Del. Gen. Conf., \$1.00; Conference Claimants, \$5.00; For. Missions, \$10.00; Church Extension, \$4.00; Education, \$1.00; Paine and Lane, \$1.00; Center, L. H. McGee; Conference Claimants, \$25.00; Tenaha, C. N. Morton; For. Missions, \$5.00.

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MY FIRST GLIMPSE OF THE PANHANDLE.

By Rev. J. R. Mood, B. D.

The Panhandle of Texas has had eight years of continuous and increasing prosperity. If an honest, willing worker is not making money in this section now it is his own fault, or some very unusual calamity has overtaken him.

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The foreigner is not here. They are blue-blooded American folks, and have the very highest ideals and aspirations for their children. They give no little concern to the religious and educational training of their sons and daughters. Most of the inhabitants of the Panhandle have come from other sections of Texas to dare and to do for this new land, full of the self-reliant spirit that overcomes every obstacle.

They are a broad-gauged people, whose large views and far-reaching plans are in keeping with the wide-stretching prairies where they dwell. The breadth of the country where no woods or mountains break the view for miles and miles has gotten into the very spirit of the people and they do nothing on a small scale.

Contrary to the ideas of very many, the rainfall has been good in the Panhandle, excepting perhaps some spots on the Plains proper. The cool air from that high plateau meeting and condensing the warmer clouds from below supplies the counties just at the

foot of the Plains with regular seasons and an abundance of water. Rains have fallen in almost every part of this region in the last fifteen days in Amarillo, Canyon City, Quanah and Clarendon—every town that this scribe has visited has been refreshed by falling showers within twenty-four hours after his arrival.

This region is not all bald prairie, as many believe. Through Donley County at least, trees have been planted by the thousand, and no matter in what direction one may look, his eye meets with pleasing verdure. To all intents and purposes the underground supply of water is inexhaustible and can be tapped by sinking wells to an average of sixty feet below surface.

DECADENCE OF POETRY.

Bliss Corman regrets, with many others, the decadence of poetry in this prosaic, metallic age. He waits the gradual evanescence of the spiritual and sentimental in our literature, and longs for the return of the spirit of the old masters.

Unfortunately, however, for his optimism and our sympathy, he cries out for the spirit of Emerson. Not Wesley, nor Wadsworth, nor Tennyson, but Emerson, is the spirit that must be reincarnated to sing us back to spiritual realities, and fill our hearts with the sentiments and courage of our ancestors.

At this day and date, when Methodism has grown so great, and her ministry so wise and learned, these words of "Goldy," as Jonson called him sound singularly out of place, but they carry a suggestion that is far from obsolete—the suggestion that not argument, but heart talk is the talk which tells you the common heart.

ABOUT KISSING MOTHER.

A father speaking to his careless daughter, said: "I want to speak to you of your mother. It may be that you noticed a careworn look upon her face. Of course, it has been brought there by no act of yours, still it is your duty to chase it away. I want you to get up to-morrow morning and get breakfast. When your mother comes and begins to express her surprise, go right up and kiss her on the mouth. You can't imagine how it will brighten up her face. Besides you owe her a kiss or two. A long time ago, when you were a little girl, she kissed you when no one else was tempted by your fever-tainted breath and swollen face. You were not as attractive then as you are now. Through years of childish sunshine and shadows she was always ready to cure by the magic of a mother's kiss, the little, dirty, chubby hands wherever they were injured with those first skirmishes with the rough world.—Indianapolis News.

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CHURCH EXTENSION NOTES.

(From the Central Office.)

Bishops W. A. Candler and E. E. Hoss were appointed by the College of Bishops, under instruction from the General Conference, as "members of the commission to build a representative church in Washington city."
Bishop Candler spoke as follows on this:
"An Enterprise of Connectional Importance."
"That was a generous gift of that noble layman, Murray Carleton of St. Louis, to the fund for the erection of a representative church in Washington city, and it was as wise as it was generous. His gift of \$5,000 should be speedily followed by many more until the full amount of \$200,000 shall have been raised.
"Southern Methodism has long needed such a church at the National Capital. The necessity was recognized by General Conference action many years ago, and when the General Conference at Birmingham put forward the plan again, it was but calling upon us to resume a work which has been delayed but never abandoned. We cannot afford to delay the matter longer. Other denominations have by general collections erected such buildings in Washington, and our duty and inter-

ests are not less imperative and important. We owe it to ourselves and to the country to do this thing, and the circumstances which have explained, if not excused, our delay in the past no longer exist. We are well able to carry to speedy completion this urgently needed enterprise.
"It is not a matter of local importance. It affects the welfare of our Church generally. Many of our people are in the public service at Washington, occupying places from the highest to the humblest grade. Unless we care for them many of them will be lost to us—lost, it may be, to any and all Churches. Unaided they are not able to build the kind of house required by the needs of the situation. The whole Church should unite in building that which will represent and serve the whole Church. The building ought to be worthy of the great denomination which it will visibly express at the capital.

"Let all our people give something to make such a structure as will honor and bless our cause at this great National center." "W. A. CANDLER," July 6, 1906.
Rev. John H. McLean, D. D., presiding elder of the Bonham District of the North Texas Conference, writes of a storm which badly wrecked our church valued at \$2,000, at Petty, Texas. The congregation is greatly in need of \$250 or \$300 to assist them in reconstruction. The presiding elder inquires if we have an emergency fund on hand. We have not. There should be one to adjust such cases as this. This is an opportunity for a use of the Lord's money. Who will respond?
W. F. McMURRAY.

A RESTATEMENT OF THE ARTICLES OF FAITH.

By your permission I will offer a few suggestions relative to the above subject, which, it seems to me, is duly exercising the minds of some of our brethren.

Of course it is a matter of sufficient importance to exercise the minds of all thoughtful Methodists, and for that reason should be dealt with with the greatest care as to the spirit and method of treatment. And I would say, above everything, the question should be stated fairly. I think there is sufficient difference in the words "restatement" and "revision," to force every man, if he would be regarded by all as just and fair in his treatment of the subject, to make his arguments against the resolution as adopted by the General Conference, and not to substitute a word and make war upon it, a word conveying a more offensive meaning and one not found in the resolutions adopted or used by the most zealous advocates of the measure.

I am not favorably impressed with the apparent spirit prompting some in what they have said in discussing this subject.

Nor do I regard all that I have seen on the subject as waged against the resolution as adopted, but against an imaginary something involved, or against a man of straw of the writer's creation.

We may be sure that the enemies of Methodism will try to place a false construction on the resolution, and to interpret the spirit prompting it as evidence that Methodists are convinced that their Articles of Faith are not sound, and that there ought to be an elimination of that which can not be made to agree with the improved and advanced insight to the meaning of the Divine Word.

So far as I have conceived, the spirit prompting the resolution is not the result of a feeling that any unsoundness attaches to the articles as we now have them, or that there is a desire to get rid of the essence of any of them, but simply to so restate them as that an amplification of their deep and extensive meaning might be more easily comprehended by the masses.

So let the discussion go on, but in such a way and spirit as will not put weapons in the hands of our enemies that will enable them to do us harm. No restatement has yet been affected, and may not be; but if such a thing should result from this movement, every Methodist may rest assured that the ark of Methodism will not be turned; nor need we be uneasy about definitions of doctrines being so indulged as to embarrass the ministry in expounding the word.

The matter has been committed into safe hands, to men of sense and religion, men who can be trusted fully. If they see that good can be affected by a restatement of our articles, they will formulate and recommend. If not, we will be left in peaceable possession of what we have, and it is good. It will not be hard to excite feelings that may result in expressions in no wise promotive of the highest good.

So, let us not be too mandatory for explanations from our brethren who voted for the resolutions in the General Conference.
It is a fact that a majority of the

Conference favored the resolution authorizing the appointment of a commission, to act with like commissions from other branches of Methodism looking to a "restatement" of our Articles of Faith and a "revision" of them.
R. A. ELLIS.
Berzoni, Miss.

PERSONALITY THE REALM OF TRUTH.

Rev. Stephen McKenney.
"What is truth?" Thus inquired Pilate of him who is called the Christ, and turned away without an answer. But, who can answer it? If this same question were asked to-day, what conflicting ideas we would find concerning truth! In almost every realm of human investigation the definitions of truth changes. Literature identifies it with veracity, and makes it to harmonize between what a man believes and what he says. Philosophy advances a step further, and makes it one with reality; not simply what a man believes or says, but what really is. Thus reality becomes objective truth, and truth becomes subjective reality. Revelation advances further still, and associates truth with personality: "I am the truth." This is the introduction of a new idea into the world. Truth inheres not in words, or even in facts, but in persons. How often we forget this! A convincing statement is made and some one is quick to say: "That is the truth." But while the statement is true, it is not the truth. Truth is in the person who speaks rather than in what is spoken. I may hold up a familiar photograph and ask what it is, and many will answer: "That is George Washington." But it is not he. It is only a cardboard showing what he was like. So our words can never be more than photographs of truth. Again, you may take a legal document from the trembling hand of a dying man and read: "This is my last will and testament." In any court of the land that paper would be accepted as his "will," but in reality it is not. His will, like his intellect, sensibilities and conscience, is invisible. That paper is but a visible expression of an invisible "will." So truth is invisible and inaudible; hence, what you see on the printed page, or hear from the speaker's voice, bears but the same relation to truth that a photograph does to the original, or that the legal paper bears to the writer's "will." Once more, that truth belongs to persons rather than words may be seen if we suppose a man of doubtful character to relate in our presence some incident. Being without our confidence in him, we doubt his story. But now another comes forward, and using the same words, and tones, and gestures of the former, tells the same story, and knowing him to be a man of integrity, we at once become convinced of truth. The difference was not in words, but in the persons; not in the messages, but in the messengers. Truth and personality must go together, for the power of truth is the power of him who embodies it. As the power of a cannon ball is equal to the explosive force that impels it, so the words of a man can only be equal to the power of his own life. So, too, the power of the Bible lies in the fact that back of it is an infinite Spirit, a Divine Personality. Yet, in vain we search the Scriptures to find truth, unless He guides us. If the Bible is to strengthen us, we must appropriate its promises and incarnate its ideals, just as we receive strength from a loaf of bread only by assimilating it.

To Pilate's question, the life of Christ is the final answer. "I am the truth." The "word" was not given to the world in audible tones, or in a system of creeds and dogmas, but in a holy and spotless life. To know Christ is to know the truth, and to know the truth is to be free indeed.
Houston, Texas.

SUPERANNUATE HOMES—AN ADVANCE.

In the North Texas Conference the presiding elders constitute the permanent board for the Superannuate Homes. A few weeks ago, as the agent for this work, I requested Rev. I. W. Clark, the presiding elder of the McKinney District, to call the board together at Dallas that an organization might be effected and a constitution and by-laws considered. All the presiding elders of the conference save one, who was not at home at the time, have signed the constitution there suggested, so as agent I am now ready to make some advance in the work. To assist me in some definite work, I call the attention of those interested to the following. Any superannuate in this conference, and any brother thinking of taking the superannuate relation at this coming session of conference who would like to have a home, may write me stating the following facts: Where do you wish the home located? What is the size of your family? Would it be possible at an early date for you to visit that place with me? The plan is this: The

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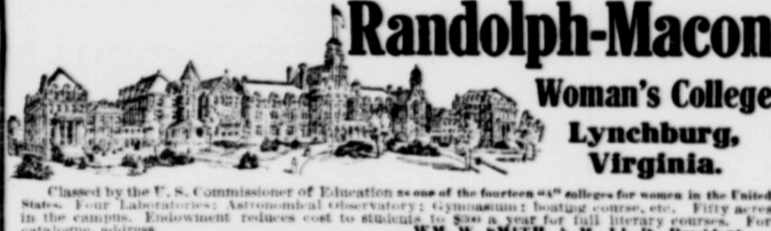
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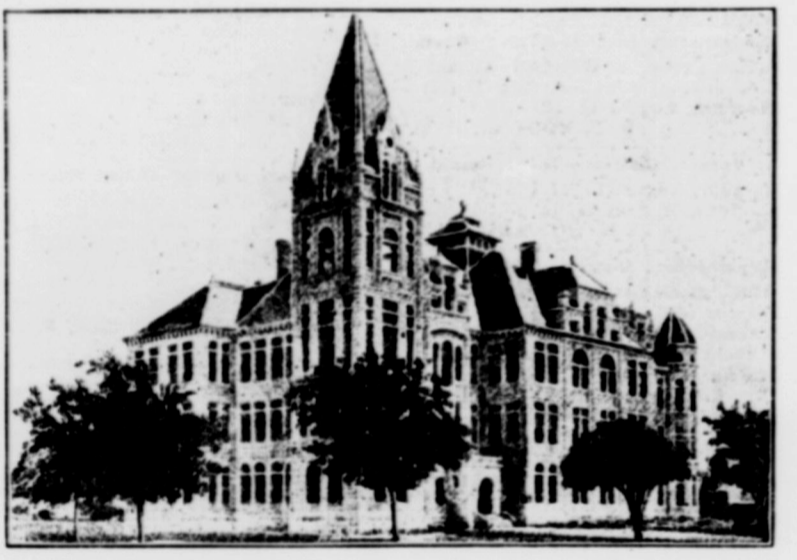
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