

THE ARKANSAS METHODIST

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GOD'S FIRST TEMPLES.

The time is nigh at hand when the Methodist tribe annually seeks the groves, "God's first temples," for worship and for the refreshment of both soul and body. In this as in other respects they are the worthy followers of the people of God of old time. The combination of religious and social life in appointed festive observances was not only not disallowed under the Mosaic law, with all its strict severity, but positively required by its most sacred ordinances. The Savior, eminently, followed the practice of mingling social intercourse with religious instruction. The social instinct is a powerful factor in all human affairs and is to be appealed to and used in promoting the religious interests of men; and religious influence, in reciprocal turn, is to be used to refine and exalt their social intercourse.

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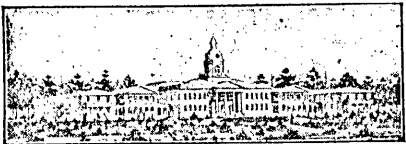
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EDITORIAL NOTES.

July 1, Gov. Davis pardoned Louis Kirekle, who had been fined in Phillips county for "pistol toting."

At Dardanelle District Conference.

We do not pretend to give a detailed account of the doings of the district conferences, leaving that to the secretary in each case.

We have been able to meet all the district conferences within the bounds of the Arkansas Annual Conference this year—the junior editor having endeavored to get to the conferences within the bounds of the Annual Conference to which he belongs.

The Dardanelle District Conference met in the old town of Dover, long the county seat of Pope county, where the first session of the Arkansas Conference after the war met, Bishop Marvin presiding. The memories of that occasion still linger in the community. The conference was in full swing when we arrived on July 12th, Rev. J. B. Stevenson presiding in that same sweet spirit which always characterizes him, and which is a very genuine form of power for any man who has it in the measure in which this "beloved" has it. Rev. G. W. Brown, the pastor, was sick, we are sorry to say, yet the entertainment of the conference was well provided for.

The sessions of the conference were full of labor and full of profit. We heard several able discourses, one by Rev. O. E. Goddard and one by Rev. J. W. Keithley. Such fellowship as only Methodist preachers know prevailed and there was rejoicing in the Lord. The outlook for the work is full of hope. Many of the brethren went home to begin their meetings immediately, the conference having been planned so as to permit them to return to their charges before Sunday.

Jas. A. A.

Monticello District Conference.

Last Thursday, in company with President Anderson, the trip from Little Rock to Wilmar was made by the junior editor. The condition of crops along the way is not calculated to induce superabundant optimism over Arkansas finance for the current year. In some places Johnson grass spreads and flourishes like the proverbial green bay tree of old. Yet it has a discouraged appearance in spots where water has had undisputed supremacy. Between McGehee and Wilmar occasional fields of fine cotton testify to the value of strong soil and careful culture.

The reports of charges were all made the first day. The echoes of these reports suggested a fair degree of temporal and spiritual prosperity in the churches of the district. The presiding elder and his efficient body of preachers have been diligent and faithful. Fruits appear and will continue to appear. This is a rich country developed only in spots. While conserving present interests, our people must plan wisely for the great future that is opening to them.

The routine business was promptly dispatched and time given to discussion of certain reports. Ample time was given to representatives of our schools and paper. President Anderson makes a strong, effective address. Mrs. Keith, unwilling to admit that she can make an address, manages so that Galloway College is not forgotten. Tucker briefly but skillfully presents the Train-

ing School. Brother Sage has always been considered a man of all work, but without being in any sense a school man he has developed positive genius in setting forth the advantages of Henderson College. To one who long toiled for educational harmony and honest standards the professions of purpose to co-operate and positive refusal to cut rates come as sweet music.

This editor has made it a rule not to refer either in terms complimentary or disparaging to his own pulpit efforts, but breaks the rule this time to express his gratitude over the commendation of his political(?) sermon. As far as is reasonable he will comply with the requests to "preach it all over the land."

Good sermons by Brothers Cannon, Godbey and Whaley were heard.

Beauvoir College, a private school under the presidency of Prof. J. L. Spence, is located here. With roomy frame buildings, low expenses and high spirit this school is doing a much needed work for the youth of this immediate vicinity. It is warmly commended by the presiding elder and others who have watched its work. While we must be true to our own schools, we must be prepared to recognize the good in others that are honestly endeavoring to do this noble work.

Wilmar has a great and well managed mill plant owned by the celebrated Gates Lumber Company. There are many good people here, and our church, under the care of Brother Robertson, is flourishing.

Sisters Robertson and Rule ably presented the interests of the Woman's Societies.

The attendance of preachers and delegates was good under all the circumstances.

Congregations were large. Hospitality was gracious and much appreciated. Presiding Elder Hayes in his genial way and Brother Robertson by his thoughtfulness made the occasion a success. Appointments running into the next week will be filled by the editor and further reports will follow.

Booneville, Arkansas.

The senior editor had the pleasure of spending Sunday, July 9th, at Booneville, an old town, practically rebuilt within the last few years, since the Choctaw road went through that country. We were entertained by friends new and old, chiefly by the Hines, of the Arlington hotel, said to be the best hotel between Little Rock and Oklahoma City. Our stay in Booneville was very pleasant as it was also profitable to the paper. Our Brother Walker, the pastor, who is a recent acquisition from the Memphis Conference, is an intelligent and capable man, who seems to be getting on well in his work. We found the people of Booneville, as we had found our people at Eureka Springs, deeply grieved over the death of Brother Keen. They all believe in him and love him.

From the Nation's Capital

The scandal in the department of agriculture in connection with the leak of cotton statistics has monopolized public attention in Washington this week to the exclusion of all other subjects. Early in the week Secretary Wilson announced that Associate Statistician Holmes having been dismissed from the service, the incident was closed and no further investigation would be conducted unless Mr. Cheatham, secretary of the Southern Cotton Planters' Association, had fur-

ther clues to offer. When this decision of the secretary of agriculture was made public it raised great indignation in some quarters and the opposition press charged the secretary with trying to hush the matter up, to save Chief Statistician John Hyde, etc. When the storm precipitated by the secretary of agriculture reached the ears of the president, he became indignant and although he does not lack entire confidence in Secretary Wilson he immediately directed that the bureau of statistics be probed to the bottom and that nothing be left unturned which might be hiding an official unfaithful to his trust. Secretary Wilson, who is always gentle and amenable to the least suggestion from the president accordingly turned all the papers in the case over to the department of justice and within twenty-four hours the conclusion was reached that the case was of sufficient gravity to warrant its submission to the grand jury.

The report of Joseph L. Bristow, former fourth assistant postmaster general and recently special commissioner of the Panama railway, has raised a cry of indignation from the railroads which believe they foresee their profits seriously sacrificed for the benefit of the consumers and shippers, as a result of the recommendations of Commissioner Bristow. Mr. Bristow by the way recommends that the monopoly hitherto enjoyed by the Pacific Mail Steamship Company, which had the exclusive right to transport freight between the Pacific coast of the United States, be abolished. Mr. Bristow recalls the fact that an investigating committee appointed by congress in 1893 found that the Transcontinental railway pool was paying the Panama railway \$900,000 a year for the simple privilege of fixing rates charged for transportation by way of the isthmus in other words, so that the railroads might be left free to charge what they liked to persons compelled to ship freight across the continent. Mr. Bristow finds that the Pacific Mail Steamship Company, which is probably largely owned by the railroads has never made any attempt to develop the business of the Pacific coast and that as a result the merchants and manufacturers and fruit growers and farmers in that section have never had adequate service while the high transcontinental rates charged by the railroads worked grave injustice to the consumers. He recommends, therefore, that the exclusive contract of the Pacific Mail Steamship Company be abolished and that if it then refuses to afford adequate service between Panama and the Pacific coast that the government, through the Panama railway, establish a line of its own on the Pacific coast precisely as it has already done on the Atlantic. He also recommends the establishment of a line of steamers from the gulf ports to Colon and the transportation of all freight and passengers at a rate equal to the cost of transportation plus a small dividend. No one who knows Mr. Bristow believed that he would make a report of anything but the facts but even among those who knew him best there is some surprises at the condition of affairs he found to exist. It is not surprising that the railroads should be angry nor that there should be rumors and declarations that the powerful railroad lobby will be put in operation at Washington next winter to secure legislation which will render impossible the carrying into effect of Bristow's recommendations.

C. A. S.

Thoughts on Revivals.

In this day, when we are so anxious to build up the church and carry forward the work of our God, we sometimes become so eager to try our plans that we lose sight of the real source of our help. We get so anxious to move the people, to create a sensation, a religious interest, that if we succeed we persuade ourselves we have had a great revival. We console ourselves and feel satisfied. We make ourselves believe that the people have been drawn closer to God. But wait till this sensation has passed. Wait till God needs some faithful work done, a load carried. See how these same people shrink from the burden. Few, oh, few, will be willing and ready to take hold and push forward the work that God would have us do. Then we become discouraged, we forget to hide ourselves away from man, and talk face to face with God, to plead for his grace, and wisdom, that will give us the victory, and lead us out to conquer in his name.

When we stay long enough with God, our hearts become softened, and fresh, our spirit revived, and we can go out and give out that sweet influence that literally draws people closer to God. When we stay long enough, and get close enough to God, the whole of nature is changed. Everything becomes beautiful to us because we see God in it. The sinful men and women become precious to us, because Jesus died for them. We are willing to put aside differences of opinions, caste of society, and reach out a hand of sympathy and love, raise the fallen, uplift the down-trodden and press them to the heart of a loving Christ where they can find comfort and rest.

It requires a great deal of courage and Christian heroism to talk to men for God. But it requires a heart full of love and sympathy to plead with God, for fallen man. The shallowness of many of our so-called revivals can be traced to a lack of communion with God. There can be no real revival unless it comes from God; there may be a sensational movement without God, but real revivals come in answer to the earnest pleadings of God's children.

We travel from this sinful world to the throne of God, by the path of prayer and lay hold on the arm of God and cry it can, it must, it will, be done.

We need more of that love that characterized Dr. Backus. When told that he could not live to exceed half an hour, he requested his servant to take him from his bed, and place him upon his knees that he might plead with God for the salvation of the world, and so he died pleading with God for sinful men. We need to love fallen humanity so much that in the very hour of death we can forget self and be absorbed in that one great desire for the salvation of human souls. If we would follow Christ let us follow all the way. In his last moments of suffering, when darkness seems to cover the earth, he forgets self and pleads for his persecutors. "Father, forgive them, they know not what they do."

Sinners are blind to their own interests, blind to their own salvation. Let us awake. We need to wrestle like Jacob of old and when we feel almost overcome, ask the Holy Spirit to strengthen our arm, that we may hold on till the blessing come.

"Prayer is appointed to convey

The blessings God designs to give;

Long as they live should Christians pray;

They learn to pray when first they live."

Florence.

A distinguished engineer was asked on what salary he would undertake the construction of certain lines of railroad in Texas. He replied that he did not care what salary they paid him—he loved the work and would do it for nothing. The first six months his salary was at the rate of

\$5,000 a year—the second six months it was at the rate of \$25,000. They had discovered his worth. He did not stop to haggle over the details of pay. His whole heart was in the work, and that was what made him extremely valuable to his employers.—Exchange.

How It Was Done in One Church.

Always, in the revival, must the work of the Spirit be the central feature. Organization is a dry, juiceless process without the presence of the divine energy. But, where the Spirit is manifested, then careful planning and thorough organization become vehicles of the inspiration which has filled the life of the people.

The human conditions of a revival include a most careful and systematic planning of the forces at hand and a survey of the field, which means the ascertaining of the individuals who normally may be expected to be reached. Where these conditions are present—the divine Spirit arousing the people and the careful organization of the forces—results desired are sure to follow.

This may be illustrated by one example. The church was composed of average folk, among whom were professional men, business men, and many cultured, broad-minded people. At a certain stage in the year's work the pastor came to the conclusion that indications warranted preparations for a revival season. Calling his official board together, he placed the matter before them, having, however, carefully thought out a plan for the work. The board coincided with him, and formally voted to co-operate with him in any plans he might wish to inaugurate. He then unfolded to them his outline, as follows: (1) To hold a season of special meetings, the date named being about three months distant. (2) To employ no outside help. (3) To have a special chorus trained for six weeks, in charge of a committee appointed by the board. (4) The members of the board to meet the pastor fifteen minutes before each preaching service in order to pray with him for the blessing of God upon the message. (5) The board to come to the pastor's side in the after meetings, to work as he should direct. (6) A special platform arranged to accommodate the singers. (7) The meetings to continue three weeks, and no longer.

To all of this the board most heartily agreed.

He next outlined a plan for the membership of the church, presenting it at the conclusion of a sermon from some such text as: "Would God that all the Lord's people were prophets, and that he would put his spirit upon them." The plan was to divide the membership into four sections, with two leaders for each section. The sections were alphabetical. The duties of each section were outlined. Section one, to meet Monday night at half-past seven, and, under guidance of their leaders, to hold a meeting for a half hour preceding the preaching, the members of this section doing the praying and speaking. Absentees to be looked after and brought out to the section meeting. The remaining sections similarly, for Tuesday, Wednesday and Thursday. On Friday evening all sections to deploy for a general praise meeting of one-half hour. After presenting this plan to the membership, who had remained at the close of the service, they were asked to vote to endorse the movement, or to vote against it, being assured that no one would make himself conspicuous by publicly disapproving of it. About twenty voted against the plan. Each section was then assigned to a designated part of the church for organization, the names of the leaders having been nominated by the pastor. As the sections moved off to their respective corners those who had voted against the plan nearly all quietly took their places in their respective sections. They organized, names of absentees being taken by volunteers, who agreed to visit them or in some way communi-

cate with them, so as to secure their presence on their section night.

The pastor's next plan was respecting the Sunday-school, which was presented to the Sunday-school board and approved by them. This involved a complete religious census of the school, taken by each teacher, and including such items as the religious status of each member of the class and of their parents. These lists were carefully examined, the pastor noting especially the names of the members of the school who were not Christians. A personal letter was addressed to each teacher mentioning the members of the class who were unconverted, and inviting the teacher's earnest co-operation with him in reaching these pupils. The parents' names were also carefully recorded, and those not connected with the church were personally visited and invited to the church.

During the three months of preparation the church territory was districted. These districts were visited in a house-to-house canvass. These visits developed enough work to call into activity all the forces of the church available for personal work. Where parties could not be seen, letters were written. When the time arrived for the meetings the ground had been prepared in a business-like manner, a majority of the people were in readiness, and no time was wasted in trying to thaw out a frozen church. The "board" did most loyally all they had promised to do. The section plan surprised the people. Not only did the respective sections report for duty on their night, they came at other times, interested to see how the others did their work. The Sunday-school plan worked successfully, the burden thrown upon the individual teachers for their unconverted scholars leading to a new consecration in many cases. In the special Sunday-school services there was no attempt to "rush the school" forward, which is often unwisely done, but an effort to secure an immediate decision.

There were no tricks practiced upon the people. There was no striving after effect. The preaching was simple and direct. The singing was hearty and general. All helpful methods were used. "You will not use the altar," said one who had not seen the altar used at revival in that church. "Why not?" was the answer. "At this altar people partake of the sacrament; here they are baptized and married, and before this altar is brought the casket of the departed; what more fitting that men should come to the altar when they enter into a new life?" "Yes, we shall use the altar, and I think we shall need it the first night, but we shall not make a fetish of the altar—we shall use any other method that may seem advisable to lead men to Christ."

Well, the splendid church, led by the noble official board, rallied to the work. The last night the attendance was large and the interest great, but the meeting was closed according to promise. Eighty names were added to the church rolls as the result. Not "sweeping," indeed, but substantial and encouraging as the outcome of careful organization of a church for a work of grace.

Now, there is probably nothing new to those who read these lines in this account of revival preparation. It is simply what is done by hundreds of pastors, and no doubt with vast improvements. It is given merely as a suggestion, showing how one church *did* respond to careful planning.

No machinery can get up a revival where there is no willingness on the part of the people, but in the day of the Spirit's power, when the people are willing, then there is a demand for high intelligence and skill to direct this energy to the desired end.

How such thorough organization does have a direct influence in arousing dormant souls and powerfully promotes the spiritual life of a church, is another story which might be told at

great length.

It may be added that no one plan will fit every community. It is not often that the same plan can be followed successfully from year to year in the same place. Each community has its personal equation. What succeeds in one place will not succeed in another. Ready-made plans, like ready-made garments, do not always fit. What other men have done in other places is always valuable in the way of suggestion, but the problems of each community require careful study. It is possible so to plan as to meet these problems, and, through such preparation, to win men to Christ.—Rev. A. W. Patten in North-western Christian Advocate.

His Pastorate Was a Success

"Because he did not reflect to any one on the work of the other pastor.

Because he never spoke of how different his last charge was from the one he was now serving.

Because he never hinted to any one that he expected to remain but one year.

Because he preached in his new charge, the first Sabbath after conference, a good gospel sermon.

Because he found himself in his study every morning not later than seven, and remained there till noon, hard at his studies.

Because he was found visiting from house to house during the afternoons, and praying with his people.

Because he preached two new sermons every Sabbath, and they were better than the last ones he preached.

Because he used a great deal of common sense in dealing with his official board.

Because he cultivated the society of the young people, and did all in his power for the League work of his church.

Because he made his prayer meeting a remarkable meeting place for his people every week.

Because he visited store, bank, workshop, factory, in search of men to lead to Christ.—Robert Stephens, D.D., in Midland Methodist.

The Commerce of Argentina.

The Argentine republic, as it is commonly called, is today one of the most prosperous and progressive countries. Its foreign commerce for 1904 reached the immense total of \$451,463,000 in gold. This was greater than that of any other Latin nation, not excepting Mexico and Brazil. It exceeded the foreign trade of Japan, of whose marvelous progress we now hear so much, and it went far beyond that of China, concerning which there is general discussion. In other words, Argentina, with only 5,000,000 people, showed a buying and selling capacity in excess of Japan with 40,000,000 people, and China with 400,000,000! My comparison is no reflection on these latter countries, and I have always been an earnest advocate of the importance of our commercial and political interests in the far East, but these should not overshadow or hide what we have at stake in South America.

That Argentina is moving ahead with proverbial leaps and bounds is proved by the fact that her foreign commerce, the best thermometer of a country's prosperity, increased \$90,000,000 in 1904 over the total for 1903, which was \$360,000,000. Estimating her population, as before stated, at 5,000,000, she has in the present total of \$451,463,000 the remarkable average of nearly \$90 per head, or a far greater average than the United States or any of the principal European countries. If this lusty young giant of South America keeps progressing at this rate, it will be difficult to estimate her trade and wealth when she has a population of 25,000,000. Unfortunately for the United States, our trade exchange with Argentina ranks fourth among for-

eign countries, or after Great Britain, Germany and France.—From "Argentina: The Wonderland of South America," by John Barrett, in the American Monthly Review of Reviews for July.

The Argentines—A New Race of Men.

I am often asked about the characteristics of the people of Argentina. Although it might be assumed that I would speak with favorable consideration because of my experience there as American minister, I want to say in all candor that I believe Argentina is becoming the home of a new, forceful, energetic and ambitious race. In other words, it would seem as if the blending of the original Spanish blood with that of the other Latin races, like the Italians and the French, together with an intermingling of English, Irish and German strains, in a wonderful climate and in a new country, was evolving a people with the best characteristics of all these. The men average large of physique, quick of action, and clever of mind. The women are graceful, bright and possessed of a remarkable fineness of manner and spirit, and they hold into maturity their early beauty like the women of the northern temperate zone. In these descriptions I refer to the higher grades; the so-called lower classes are uniformly healthy and vigorous, with average mentality.

The statistics of 1903 showed 1,000,000 foreigners in Argentina in a total of 5,000,000. Of these 500,000 were Italians, 200,000 Spaniards, 100,000 French, 25,000 English, 18,000 Germans, 15,000 Swiss, 13,000 Austrians, and the remainder of many nationalities. The number of Americans did not exceed 1,500, although many are coming now to go into cattle-raising and farming in the country or into all kinds of business in Buenos Ayres. English influence is very strong, especially in financial circles, with the Germans almost equally active. The Spanish language is spoken everywhere, but English is being heard more and more. These cosmopolitan characteristics make the social life of Buenos Ayres particularly interesting. Each nationality has its own club, except that, of course, the Americans join with the English, as in other parts of the world when they are away from their home countries. The total population of 5,000,000 seems small, but that is due to the former isolation of Argentina. The growth of immigration in the future will be large if the government enacts favorable laws.—From "Argentina: The Wonderland of South America," by John Barrett, in the American Monthly Review of Reviews for July.

In the Country Calendar for July, W. S. Harwood gives the following summary of the work of the marvelous Californian plant breeder:

"For thirty-five years, Mr. Burbank has been at work creating new forms of plant life and improving old ones. In that time he has created, by breeding and selection, more than two thousand five hundred distinct species of plants."

"Some of his 'creations' are:

"The primus berry, a fruit unknown before, made by the union of a blackberry and a raspberry, which union scientific men said was impossible:

"The white blackberry, very beautiful, with a delicate flavor:

"The 'phenomenal berry,' a similar creation, a cross between a raspberry and a California dewberry, having the color of a raspberry and the shape of a blackberry, but larger than either, far more productive, and with a flavor surpassing both:

"The plumcot (result of the union of the apricot and the plum), of rare flavor and richness, again disproving the dictum of the scientists;

"A plum with no pit and one with the flavor of the Bartlett pear;

"A walnut first so thin of shell that the birds could peck through it, afterward bred backward along the path it had come until a shell of the required thickness was secured;

"He has produced a new thornless cactus, a combination of many other varieties, which bears a fruit, too, for man and beast, and which will redeem the desert places of the earth; he has done all these, and many other marvelous things which may not be mentioned here for lack of space."

Canadian Church Union.

The benefits of union will be many and varied. In the denominational publications, some of which are good and others far from what is desired, there should come a wonderful improvement. A first-class paper, equal to the best in the world, could be easily obtained. To educational work there would come a great economy of men and means as well as untold progress in efficiency and power. As an example, let one great college be substituted in Montreal for the three which now stand side by side, overlapping one another in the greatest part of their curricula, and it is easy to imagine the immense benefits which would come to ministerial education. The overlapping in the ministry everywhere apparent would become a thing of the past. It is no uncommon thing to find in villages of a few hundred inhabitants these three and other denominations where ministers have two or three more outside appointments, and in filling them are often obliged to travel much the same ground. One strong church where the three now stand, with a more capable and better maintained ministry, would add incalculably to the moral and spiritual well-being of the community, which the present divided and oftentimes inefficient forces are unable to do. A response could be made to the great and rapidly growing West, where the demand for men and money far exceeds the supply. Foreign missionary enterprises would receive an impetus not now accorded them, and enlargements made on every side. Nor is it unreasonable to suppose that union in Canada would have its influence on denominations in other lands, and help in bringing about a corporate union for their common Christianity.—From "The Church-Union Movement in Canada," by the Rev. J. P. Gerrie, in the American Monthly Review of Reviews for June.

The Nashville Christian Advocate has changed from its sixteen-page to a thirty-two-page form, thus adopting the modern style of papers of its class. It loses nothing in the value of its contents and increases the attractiveness of its appearance. It is one of the ablest religious papers of the country.—Northwest Christian Advocate.

"When the ages call, the heroes come. The man and the hour are made to meet."—Bishop Galloway.

"The power of the living God is available power. It is not lost time to wait upon God."—Hudson Taylor.

THE METHODIST ARMOR," a plain account of Methodist doctrines, polity, and usages, should be read by every new church member. Former price, \$1.00; now only 50 cents. Anderson & Millar.

"The woman's missionary movement is one of the most significant, as well as the most potential, agencies in the progress of the world toward Christ."—Mrs. S. C. Trueheart.

The Word of God is now translated into between 400 and 500 languages and dialects, which makes the knowledge of the Gospel accessible to over four-fifths of the human race.

THE EPWORTH LEAGUE.

PREPARED BY REV. W. M. WILSON.

July 23—What Would Jesus Have Us Do in Undertaking Christian Work?

Luke vi. 12-19.

Not a member of the League in all the world would say that Jesus requires less of us than that we call our best effort. Everybody knows that for any man or woman to succeed in anything they must, not once or twice, but always, do their best. Our best effort must be put forth every time we are called upon to pray, to preach, to teach, to argue a case in the courts or administer medicines at the sick bed. Less than that fails of its purpose and belittles us.

Christ's standard for us is not how much we can do, but how hard we try to do. Not what we accomplish but how much we really want to accomplish and how much we try to do it.

Our physical development is based upon the same principle of repeated, persistent and continuous effort.

Our business and professional life and our successes in them is dependent upon the same things. No man can reach the best there is in any line of thought or action without using his best effort and that effort must be repeated every day or else the growth will cease from the day the last best effort was made.

Why is it that some preachers, lawyers, doctors and teachers are said not to be any better, maybe not as good, as they were ten years ago? You know why; so do they, so do I. Ten years ago that relentless, persistent, faithful effort ceased and the growth ceased with it. The tree that fails to use sunlight, heat and moisture dies.

The child of God who fails to do Christ's teachings gives up his Christian life. Every Christian must try every day to be a better Christian or they will—not be as good.

The way Christ would have us do his work is:

1. To let him direct us. He committed specific directions to his disciples to do specific work.

He not only gave specific directions how the work should be done but he has promised that as we advance in the work the Spirit will show us how to proceed.

We are not to be alone in the work. The Holy Ghost is to accompany us.

2. Prepare ourselves for the work of studying the conditions that necessitate the performance of the work. No man can do his best work who does not first understand the need of the work and the difficulties to be overcome in doing it.

3. Keep in touch with him by prayer. Jesus never undertook any work without preparation by prayer. The more we pray the more will we be able to perform.

Moses, Elijah, Paul, Luther, Wesley, were all men of power and men of prayer.

No man can fail in his work who both works and prays for success.

God has promised the victory to every one of his children who relies upon him and then does his best.

The International Epworth League Convention.

In company with seven others the writer left Conway on the morning of July 3 for Little Rock, where he joined a company from the Little Rock Conference bound for Denver to attend the International Epworth League Convention.

At 4 p. m. entering a special car secured for the trip and with Mr. Harris, of the Choctaw ticket office for guide as far as Kansas City, we left over the Rock Island via Memphis and Kansas City for Denver, reaching our destination at 7 p. m. Wednesday.

Our party being composed of Arkansas people of kindred spirits we had delightful fellowship on the way. Most of us had not been privileged before to look upon the "great West." As we

sped along through Kansas and Colorado and our vision extended as far as we could see over vast plains barren of trees and even bushes, as never before we realized something of the vastness of our country, and more than once we say, "My country 'tis of thee."

But our going was not without its dangers. The first night our train entered an open switch on which stood some coal cars. Our engineer reversed the engine and with the fireman leaped from the train. We stopped in a few feet of the cars ahead. The second night as we passed through an area where great rains had fallen a raging torrent rushed along our track and a few hours after our passing over it swept it away. Ours was the last train before the track was washed out, and as the car wheels were a foot or more in water the greatness of our danger may readily be perceived. Learning of these things our hearts were full of gratitude to a kind Providence for his protecting care.

We found Denver the cleanest city of our knowledge, having a population of 175,000, lying at the base of the great Rockies, with their snowy summits perpetually in view, its people supplied with the water of the melting snows, and with a climate so delightful that the Arkansas crowd were loath to leave.

Some 15,000 delegates attended the convention. As no hall in the city was sufficiently large to accommodate the vast throngs, three meetings were held in three different places simultaneously, at each of which the same subject was discussed by different men.

The first thought which impressed itself upon our mind was the place which the young occupy in the church and which they must fill during all years to come.

The hopefulness, the enthusiasm, the zeal, the energy of young life is always needed in the church of God. And then the dominating idea of the convention, which was speedy evangelization both at home and abroad, left lasting impressions upon all in attendance. The need of all men everywhere, in all walks and conditions of life for the Christ was most urgently stressed. Next wide open opportunity connected with personal obligation and responsibility were emphasized in a way never to be forgotten. After all, the increase of the realization of personal responsibility for service will without doubt prove to be one of the best fruits of this convention. In a few hours time great issues were squarely faced, great problems were discussed and we could but feel that we were in the midst of a great movement.

We heard many strong addresses. Mark Guy Pearse, of London, was a great attraction, but at our location in the gallery we could not hear him. Samuel H. Hadley, of the Water Street Mission, New York, possibly the greatest criminal worker in the world, we heard Sunday morning with absolute delight.

Bishop Hendrix delivered a magnificent address at the farewell service Sunday evening and many declared that they had never heard Bishop Galloway's sermon Sunday morning surpassed.

During and after the convention we made excursions out into the Rockies over the Georgetown railroad, over the famous Moffat railroad as far as Continental divide, up to Cripple Creek, where we entered a gold mine, and lastly to Pike's Peak over the novel cog road, on which trip we were in a snow storm on July 11.

Leaving Colorado Springs behind us Tuesday evening we began our homeward journey through middle Kansas, Oklahoma and Indian Territory, the Conway crowd consisting now of Prof. J. D. Clary and son Dan, L. Greer, J. H. Stubbs and the writer, reaching home at 9:20 a. m. Friday, hoping that two years hence they might enjoy another trip as delightful to Wash-

ington, where the next convention will likely be held.

Most of the delegates from the Little Rock Conference did not start home till a day later and hence reached home not earlier than Saturday. J. M. Hughey.

THE SUNDAY-SCHOOL.

PREPARED BY REV. F. M. TOLLESON.

July 23—The Gracious Invitation. Isa. 55: 1-13.

Golden Text—Seek ye the Lord while he may be found. Isa. 55:6.

Time—About 712 B. C.

Place—Jerusalem.

The chapter from which our last lesson was chiefly taken portrayed the coming Deliverer of the Hebrews.

The next chapter gives us a graphic description of the kingdom which Christ will establish and to which this impassioned appeal invites not only the exiles in Babylonia but all who come to themselves, realizing the lack of God, holiness and happiness.

Isaiah, speaking as if he saw men in very great need and wishing to put them in the way of help, cries for every one that thirsteth, every one who feels the need of something better than life without God can give him, to come to the waters. Those who hunger are urged to come and buy food and drink without money. It was true in Isaiah's time as it is so tremendously true now, that people were spending their money and energy in search of contentment and peace and never finding them. Such people are objects of great sympathy. The way is open to all into the kingdom of God if they will hear and heed his call. Their thirst will be changed into satisfaction and happiness. This was proven true by some in Isaiah's time. It has been abundantly tested in our time. May God's spirit help, that many more may speedily try God for themselves. When we consent to make God's will our will, surrender our hearts to him, he will enter into a covenant with us that he will never break if we are faithful.

God's attitude towards the sinful is not like man's, for those who really repent there is a full pardon with its attendant happiness, peace and power. But one thing is unqualifiedly necessary—the wicked must forsake his way, his habits and practices which are sinful, even more, his sinful thoughts must be given up. If some stumble at this doctrine, let them remember that God's thoughts are not our thoughts, our ways are not his ways; that God's purpose of salvation is as high above anything we could think as the heavens are higher than the earth. The effect of repentance on God's purposes contain the sublime philosophy of our holy religion. If men in their sovereignty as moral beings meet the God-given conditions, his purpose of pardoning and saving will just as surely be met.

Finally, Isaiah gives, for the comfort of the exiles, a picture of the conditions which shall be when they return. The mountains singing the thistles and briars all become beautiful trees. He means to say that more wonderful things than these are the changes wrought by the spirit of God in the hearts and lives of pardoned sinners.

Our blessings depend more upon our willingness to receive them than upon God's willingness to bestow them. We may be sure that he would always like to do more for us than we are willing to let him. When our Lord's disciples asked him whether the time had come for the restoring of the kingdom, he might have answered perhaps, that the restoring of the kingdom would occur just as soon as mankind made that possible. Every time one turns lovingly to the Father he finds a greater blessing awaiting him than he had anticipated. Those for whom God does most are

those who let God do most. He has different blessings for his different children, but it is never God's favoritism that determines the measure of his bestowal; his children alone set the limits. Why not yield fully today to the enriching power of his control?—Sunday-school Times.

Epworth Hall, Hot Springs.

Epworth Hall is an important feature of the Central Methodist Church plant in Hot Springs. It will have a seating capacity of 500 and there will be adjoining parlors and reading rooms. The appointments of Epworth Hall will be used for all Epworth League purposes with the additional idea of a daily evangelistic service.

The Epworth League Board at Denver commended most highly the plan of Rev. Lewis Powell to provide for Epworth Hall in the plant of Central Church, and they recommended to all our Leagues and chapters the opportunity of helping to build and furnish Epworth Hall at Hot Springs.

In consequence of the destructive fire which destroyed our Central Church there our people are not able to build such a church as we need, and it will be a beautiful thing for the young people of Southern Methodism to aid Brother Powell in installing Epworth Hall of Central Church, Hot Springs. What League, Chapter or Leagues will be the first to send in a contribution to this cause? All contributions may be sent direct to Rev. Lewis Powell, Hot Springs, Ark.

The "Arkansas Methodist" will be glad to report progress in the achievement of this enterprise. Let the Epworth Leaguers in Arkansas take this matter up at once.

Back From Denver.

It was a great trip. Arkansas was in evidence. When the tourist sleeper pulled out of Little Rock there were forty Epworthians aboard bound for Denver, and as jolly a crowd as you care to meet—Crossett, Malvern, Pine Bluff, Hot Springs, Searcy, Conway were represented in our car.

The Arkansas League yell was frequently brought into requisition, and in showing up at stations we made the welkin ring to the amusement of the people and as a relief of our own pent-up notions that must be expressed in some way, and thus we yelled:

"Hooray, hooroo!

Who are you?

Ho, for Denver! Hooray, hurrah!

We're the League from Arkansasaw!"

And then we would sing:

"I've a pretty little cottage where the grass is ever green,

And the streamlets from the Boston mountains flow;

Where the mocking bird doth sing

And the woods with music ring.

At my happy little home in Arkansas."

At Kansas City we were hitched on to a train drawing five coaches of Michiganders from Detroit, and we found them pleasant, and frequently exchanged visits, and they would sing, "Michigan, My Michigan," to the old Southern air, "Maryland, My Maryland." In return we would go through their coaches and sing our song, and when we reached the chorus all hands would join in lustily.

"Come to see me, neighbors, come along.

I'll be there to greet you, and ah-a-a-ah, I will show you all around.

At my happy little home in Arkansas," and our friends from the North would applaud enthusiastically. And we also sang hymns and religious melodies and did not forget to pray, and more than once amid the whirr and rattle and squeaking sound of a fast-running train we would stand with uncovered heads and unite in prayer and thanksgiving for the good hand of our God upon us.

It was a great convention. It would be difficult to say how many delegates were present—some estimated the number at 10,000, and others at 25,000, but we had no way of knowing, as many were so careless of registering. But I presume there were at least 25,000 visitors in Denver who along with the delegates took advantage of the low rates. I presume it is proper to call the convention international, as we there met and mingled and commingled as races—white and black—in convention halls, churches, hotels, cars, platforms, etc. If our Northern neighbors only knew how to treat the negro these conventions would be far more pleasant to a good big constituency of this continent. But I take it that it is due to ignorance, for they don't know the negro, and they seem to be lacking in a real delicate sense of refinement.

I believe in recognizing the negro, and I believe he should be encouraged to attend these conventions and his entertainment should be looked after, and he should be accorded a section of hall, church, building, and when one is found with a message he should be given a glad, respectful and prayerful hearing. But our brethren from the North must not encourage the mingling and commingling of negroes in promiscuous congregations unless they wish to offend their neighbors in the South. There has been a criminal neglect of this matter in the two preceding conventions, and that accounts largely for the small attendance from the South. No hurt will come but a great deal of good by attention to these matters. So mote it be.

Representative men were there and representative addresses were delivered.

Our Bishops Hendrix and Galloway made a fine impression upon the young life from the North and East and Denver was enthusiastic over Bishop Galloway's sermon on Sunday.

Our secretary, Dr. DuBose, preached a great sermon on Sunday morning at St. Paul's M. E. Church, South. Mark Guy Pearce articulated the longing of all Methodism for a clearer and deeper apprehension of a spiritual life and experience.

Hadley struck the keynote of Methodism for a forward movement along evangelistic lines, and the pressing need of soul winning in our great harvest field of America when Europe is pouring in her hordes and the neglected of our great cities are perishing for the bread of life. And the dominant thought that was constantly pressed upon the attention of all was the need of the Holy Spirit, and his reception into the heart and life as the resident and regnant power for the best and most effective service. It was a great gathering, and will tell for good on the character. The Leaguers took in the side trip—the Switzerland trail, the Moffatt Road, the Georgetown Loop, the Cripple Creek Trip, Pike's Peak, Manitou, Colorado Springs and the wonders of that region, and all agreed that for a watering place and a fascinating place for real genuine pleasure, comfort and diversion that no place surpasses that region in the great State of Colorado. But more anon.

Lewis Powell.

"Week-day conduct, rather than Sunday conduct, is the test of a man. No one is quite normal on Sunday. Some are outwardly better on that day, some are outwardly worse. Many a teacher of "the worst boy in Sunday-school" has been amazed, upon coming to know him in his home through the week, at the evidences of manly character and unselfishness that cropped out when the boy was off his guard. To be on guard for Sunday behavior with the "bad boy" is to live up to the reputation wrongly given him by his elders. On the other hand, some Sunday-school pupils have been equally surprised to find that their teachers' ordinary, every-day life between Sundays is not of quite so high a standard as the

Sunday conduct and teaching would indicate. In either case, Sunday is apt to be a day of dress parade, as it were. This is not the fault of the day, but of us mortals. The Sabbath's true purpose is fulfilled when our best is strengthened and uplifted on that day, so that the average of week-day and Sunday alike is raised. But as six-sevenths of our time is week-days, so six-sevenths of our real character is likely to be indicated by our week-day living."—Sunday-School Times.

Methodist Calendar.

Little Rock District, Carlisle.....July 25
Texarkana Dist., DeQueen.....July 27
Batesville Dist., Sulphur Rock.....July 27
Pine Bluff Dis' Sheridan.....July 27

PERSONAL.

Rev. Amos E. Wilson and wife paid our offices a call one day last week.

While in the city on business last week Dr. Z. T. Lantorn, of Dalark, called.

We had the pleasure of a call last week from Brother J. F. Munday, one of our chief laymen at Russellville.

Rev. L. L. Pickett was in to see us last Friday. We are sorry to have been absent. He is an Arkansas man, universally regarded as a good man.

On his way from Conway to Clarendon Mr. J. A. Youngblood, who spent last year in Hendrix College, called. He is arranging for his mother to move to Conway.

Mrs. A. C. Millar and the children, while our junior is off at Monticello District Conference, have slipped off for a visit to the family of Prof. J. H. Reynolds, at Fayetteville.

Rev. Wm. Sherman, of Van Buren, is assisting Rev. W. T. Thompson, of Paris, in a meeting. Rev. Jeff Sherman will preach at Van Buren while his brother is absent.

Last Wednesday we had a pleasant call from Mrs. T. A. O'Bryant, wife of our preacher at Spiro, I. T., and Mrs. C. D. Janson, the sister of Revs. J. H. and T. A. O'Bryant.

With the full consent of his presiding elder our pastor at Collins, Rev. S. C. Vinson, will move his family to Wilmar so that his children may enjoy the excellent school advantages there.

Dr. J. E. Godbey seems to be fully adjusted to pastoral work, is in fine spirits and makes a good report. His sermons and presence are a benediction and are highly appreciated by his brethren.

One day last week our office was honored by the presence of Rev. J. C. Rhodes. He is traveling in the interest of Henderson College, and gives a very hopeful report of the prospects of this school.

We are pleased to see that our friend, Rev. M. N. Waldrip, of First Church, Fort Smith, was one of the lecturers before Searcy gatherings recently. We warrant they were entertained and instructed.

Rev. Lewis Powell, of Central Church, Hot Springs, was in the office last Saturday, returning from Denver. While in Denver he secured the co-operation of our Epworth League Board in his plans at Hot Springs.

We are sorry to note that Rev. T. W. Vaughan, who has been supplying Hawley Memorial Church, at Pine Bluff, and who has done more than any one else to build up that church, has been compelled by ill health to resign his pastorate there.

Bishop Candler's "Great Revivals and the Great Republic," a timely book, should be read by every religious patriot. \$1.25. Anderson & Millar.

"We had no school in China until a noble woman gave her wedding diamond necklace to establish the Clopton School."—Bishop Hendrix.

ARKANSAS METHODIST

JAS. A. ANDERSON,
A. C. MILLAR, Editors and Publishers

REV. A. H. GODBEY, A. M., Assistant Editor

REV. E. A. TAEOR, Field Editor

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Letters intended for either editor personally should be marked Personal, and then will be held for addressee.

Address all business letters, and make remittances payable, to Anderson & Millar, 922 1-2 Main St.

Religion is not a frost that falls upon young life to blast and wither it up; religion means larger life for all human beings.

Men are profoundly concerned about becoming skilled lawyers, skilled mechanics, skilled physicians; God calls for skilled workers in his vineyard.

Many a man in the church does not amount to half what he would have been if he had been trained in his youth to talk and pray in the church. Moral: Back up your Epworth League.

There are two sorts of friendship, a friendship that will pay its debts in pleasant words and other cheap trifles, and a friendship that is willing to part with some of its honors and some of its money and some of its ease to help you. It makes a great difference which sort you cherish.

No man ever dealt more plainly than did Jesus in telling people the truth about themselves. He told the most sensitive and the proudest people of his day that they were the vilest of hypocrites. What right had he to use such speech? The right of truth, in the first place, but also the special right of the fact that he was himself the impersonation of all that was good. Deep indignation he surely had, but if he had been personally bitter, if he had been sour, he would have had no right to be talking about the hypocrisy of the scribes—both the message and the messenger must be true. Even so the messenger may pay for his fidelity with his life! Let him not complain; there cometh a day!

Flotsam and Jetsam.

The wreckage of our humanity is a terrible thing to contemplate. It strewn all shores and is sunk in every sea. Not all the teachings of the past have been able to prevent it. One cannot walk abroad, go into the streets of a city, or along the railways, or on the public highways, that he does not meet it, and—sigh.

There is a wreckage before birth. Human beings are born into the world in such condition that there is but little hope for them. They are physical monstrosities, for whom there is no remedy but the grave; miscarriages of nature's processes, leaving scarcely a chance of a useful life, affording no physical basis, no proper vehicle, for anything high in endeavor. And yet—let us say it here—Miss Helen Keller, blind and deaf and dumb, is a standing proclamation that we need not too quickly conclude that nothing can be made out of a human life cast upon these shores of ours with seemingly insuperable difficulties.

Sadder yet is the human jetsam which comes into the world already sunk in a sea of beastliness, because of the criminality of parents and the deluge of wickedness that surrounds them. And yet our gospel has been known to eradicate the worst tendencies from the natures of the worst of men.

There is the wreckage of nature, physical and moral, that comes from evil habits. We are familiar, sadly familiar, with the cigarette fiend, with the cocaine fiend, with the whiskey bloater, with the gambler, whose nature is on fire with flames that are beyond him. And yet our gospel

has proved itself a remedy for every one of these.

There is a wreckage of manhood in open crime, voluntarily entered upon. Jails and penitentiaries and workhouses and reform schools are full of these victims. Whenever a man has let loose a good conscience, whenever he has finally abandoned himself to any course he believes to be wrong, there is simply no telling to what depths he is going to sink. There is hope for any man as long as he will stand up and fight the wrong that he encounters; but when he has consented to it, when he has consented to be wrong, there is no predicting to what infamy he may sink—the principle of final and ultimate perdition is in him, and may sink him to a hell that has no bottom. There are various motives aside from religion that may hold him up, and it is well for us that it is so. But sooner or later every such man must be reconstructed, or go to the depths. This side the depths of infamy walk thousands of our fellow-men, however, who are "decent" criminals, walking in a show of decency, but ruined in heart and life. Yet there has never been a crime out of which men have not been lifted by the gospel of Christ. Thieves and murderers, cutthroats and robbers have been saved by him.

The most pitiable sight to be seen in the world is an old man who has tumbled down into wreck in his old age. It is the most hopeless of situations. To see an old man, bleary-eyed, trembling, besotted, degraded, to see one of these staggering on toward his end, is enough to make angels weep. We do not say that there is much likelihood that such will be saved, there is little likelihood; yet such have been saved by our gospel.

It is well to know the danger periods of human life. It goes without saying that infancy and childhood have their dangers, chiefly of a physical sort, it may be, but certainly also of a moral sort. We have heard people wonder how any boy ever got to be thirteen years of age, so venturesome and thoughtless do they seem. Certainly from thirteen to twenty-one years of age there are many dangers of a moral sort along almost every human pathway. It is during these years that character is being crystallized, principles are being adopted, policies being settled. It would seem that after one is grown and settled in life it should be easy to hold to the ways adopted. Usually from the time of maturity till about forty-five years of age the pathway adopted is held. But it is a curious fact that for most men there comes a period of storm again when they begin to be about forty-five. For fifteen years after this date it seems battles need to be fought over again. You will meet more men who will tell you that their bitterest experiences came about this time, far more men, than you would believe. Life's deepest disappointments belong to this period. It looks like a rallying point for the devil, as if he knew that his time had come to make his last effort to capture and destroy. Happy the man whose life at that time is so full of toil for some great and useful end that he has literally no time to entertain his satanic majesty.

Entrance Conditions Liberalized.

The decision of the faculty of the Biblical department of Vanderbilt University to broaden the conditions of admission to the theological course of study for the future was approved by the board of trust, and will be approved by the friends of the University generally. For many years past previous collegiate education has been required as an indispensable condition of admission to the course of study; and it will still be insisted on wherever possible. It has been found, however, that only one in four of the young ministers who join our Annual Conferences from year to year has attended any college or university at all, and even fewer have been graduated. To insist, therefore, on a previous college educa-

tion is to shut the doors of Vanderbilt University to more than three-fourths of our young ministers. Under the new arrangement all young ministers not less than twenty-one years of age who, in the judgment of the faculty, are prepared to pursue a theological course of study profitably will be admitted, even though they have not obtained a previous college education. In thus liberalizing its conditions of entrance to young ministers, Vanderbilt University is following the example of Chicago University, Boston University, Northwestern University, and many other large and influential theological seminaries. To college graduates the University will still appeal as that class of students to whom the full course of theological study is best adapted, and they alone will be eligible to free scholarships and to the B.D. degree at graduation. But free tuition, free room rent in Wesley Hall, and the use of the Sustentation Loan Fund to meet necessary living expenses will be open to all alike. Wesley Hall should be filled with students to its utmost capacity.—Nashville Christian Advocate.

The Camden District Conference and Southern Arkansas.

During the past week it was my pleasure and privilege to attend the session of the Camden District Conference held at the new town of Strong in Union county. This was my first visit to that part of our State, and, in spite of wet weather and delayed trains, it was very much enjoyed. On this trip I had the pleasure of preaching at Bolding's Bluff, five miles west of the now famous Felsenthal; also at Stephens in Ouachita county as well as at Strong. I shall not soon forget the kindness of the brethren in the towns of Bolding, Strong and Stephens, and the opportunities they gave me of representing the great cause of Christian education. One night and almost a day were spent in the delightful home of the genial pastor of Camden station, Brother W. F. Evans. What a delightful home is his! Every member of that large family helps to make it so; the flowers in the yard, the vegetables in the garden, the chickens in the barn-yard, and last, but not least, those two fat Jersey cows in the lot, contribute their part.

I received but one donation for Hendrix on this trip, and that was from Brother Evans, and consisted of a fine Jersey calf, the recent offspring of his registered cow. So we are going into the cattle business in a small way up here.

By the way, an interesting article appeared in the Ouachita Herald recently, written by Dr. J. H. Riffin, presiding elder of the Camden District. I give it in full below:

COMMENDS HENDRIX COLLEGE.

"Mr. Editor—I have just returned from the commencement of Hendrix College. As a trustee of that institution I have attended the commencement annually for sixteen years or more. The last was one of the best. The third one of my children is now being educated there; there are five more yet to be sent there. May God grant them the privilege of attending. One year in Hendrix College is worth \$1,000 to any average youth. I would rather any boy of mine should spend four or five years there than to have \$5,000 without this.

I want you, Mr. Editor, to attend that commencement next year, and acquaint yourself with the work done there. If you will, you will agree with me that every man who has a boy finishing the public school course here ought if possible to send him to Hendrix.

Your boy ought to have the best. See to it that no mistake is made at this point."

Very truly,
Stonewall Anderson.
Conway, Ark.

A gift of \$10,000,000 from John D. Rockefeller for the endowment of higher education has just been made to the General Education Board.

When this board was organized two years ago, Mr. Rockefeller passed over to it \$1,000,000 for educational work in the South. The present gift is for use not only in the Southern States but throughout the United States. This gift is confined to higher education and is designed especially for colleges as distinguished from the great universities. It is also available for denominational schools, as well as for those which are non-sectarian. While the funds may be employed for denominational schools, they will be employed without sectarian distinctions. No special denomination will be particularly favored, but the funds will be open to approved schools of all denominations, although they cannot be employed for giving specifically theological instruction.

The Making of a Christian Scholar.

Christian education is in its very nature of the highest type, because from Christianity come our highest notions of personality—the loftiest conception of the constitution and the capacity of man—and because in Christianity are imbedded the highest ideals of life. Christian education never forgets that the student is pre-eminently a moral and spiritual being, and that the great realities of the universe, by contact with which he is to be educated, include not only nature and men, but God. While striving, therefore, for the best in all lower forms of training, Christian education lays

THE CHIEF EMPHASIS

where Jesus Christ laid it, on character and service, on the culture of conscience and heart and will, as well as of brawn and brain.

Now, a college is conceivable which seeks to train the powers that shall enable its students to be at home in the worlds of nature, industry, art, history, literature, and philosophy, yet washes its hands of all responsibility for their welfare as moral and spiritual beings. As a matter of fact, perhaps none goes so far. All recognize the value of morals. Yet some, while discouraging moral lapses, do little of set purpose to build up the character which would prevent those lapses, to bring into contact with the sources of moral power.

We can all agree that the young man or woman is in a real relation not only to the worlds of truth and beauty, but also to that of goodness; that righteousness and not knowledge is in the supreme attainment. We all esteem

"Truth and honor, freedom and courtesie," even above the ability to analyze a flower, or to give all the rules and exceptions for a German preposition, or to recite the names and dates of the sovereigns of England. Ethics as a practice as well as a theory is esteemed, if not a required branch, at least a desirable elective, in every college course.

But once the importance of morals is fully asserted, it becomes distressingly plain that teaching morality without religion is building a house of cards. Mr. Huxley was right in insisting that any scheme of education which was not to prove a delusion and a snare should include religion as well as morality. The circle of learning is not complete when the text-book on ethics has been placed beside those on science and history. The complex nature of man has not exhausted itself as intellectual, social, and moral; its scheme of relationships is incomplete without "a correspondence fixed with heaven." Morality itself cannot be most effectively inculcated apart from the Master of morality, whose life is the supreme example of conduct, whose teaching embodies the highest ideals of character, and who, living within the believer, imparts that spiritual impulse without which he can do nothing worthy or large or permanent. Not abstract morality—a thing of theories and of rules—is the crowning gift of experience to youth, of wisdom to ignorance—

"But Thee, but Thee, O sovereign Seer of time, O perfect life in perfect labor writ, Jesus, good paragon, Thou crystal Christ!" What is true in the pulpit is true in the class room; the student, like the preacher, is "complete" only "in Him."

We need not in the slightest degree undervalue intellectual culture. It is true that the religious impulse without mental cultivation and social refinement may produce only a superstitious barbarism, or a slavishness and formalism such as that in some nominally Christian, but sadly uneducated, lands. But, on the other hand, education without religion simply veneers rotten wood, carves from priceless marbles its unclean statues, worships with grace and glee and light its still bestial deities. Japan by superior intelligence (leading to real patriotic fervor) and by superior preparation and training may conquer Russia; but if Japanese patriotism should mean nothing more than a national love of conquest, and Japanese training nothing more than the skill and cunning which can crush a foe, such a victory would be a peril to the world, since it would enlarge and encourage brutish powers. Unless there be the restraint and the idealism which religion brings, such a victory would only set loose a mad and mighty dog among the nations. Our admiration for the national character of Japan, and our not unfounded hope of her complete Christianization, encourage us to believe that she is to be one of the noblest and most useful in the great family of the peoples of the earth.

"It is religion man needs, not culture in itself," says a recent essayist. "So the birthplace of modern civilization is not Athens, but Calvary." Religion is for the highest in man, and is to bring everything in man to its highest. Religion, not as a mere moral code but as an experience and a life, is the very crown of all education.

For such training of the highest powers there is more than one agency. The home and the church have their part which the school cannot usurp. And some would make religion in the college not "a part of academic discipline," but "a privilege and an opportunity," aside from the official college life. But it must be remembered that the work of student associations, of the church, and of the home itself will be in great degree discredited and crippled if the atmosphere of the official college be unfriendly. Moreover, the family life, which is the great training school for social and religious virtues, has been left behind for a time. The church is in general only slightly and occasionally in contact with the student, who lives in an isolated community. The influence of the college is so continuous and so powerful during undergraduate days that if the life is to be all of one piece, and that thoroughly and sanely religious, the college must be thoroughly and wisely Christian—Christian in its spirit, Christian in its administration, Christian in the trend of its instruction, Christian in the personnel of its professors. If the shock which accompanies new knowledge is not to be unsettling, if the new worlds into which the student is introduced are to be not a disturbing vision which weans the gaze forever from heaven, but only new regions which heaven's light may illumine and beautify, then is it of the highest consequence that the atmosphere in which the student lives shall be sympathetic and reverent, and that in the minds of his intellectual guides learning and religion should be allies, not foes.—Prof. Welch of Ohio Wesleyan University.

"BIBLE TOOLS FOR BUSY PEOPLE," irresistible argument on doctrines of immersion, infant baptism, close communion, and kindred subjects, is good for troubled minds. Old price, \$1; now 50 cents. Anderson & Millar.

The Battle Hymn of the Epworth League.

Mine eyes have seen the glory of another Pentecost,
Mine ears have heard the gath'ring of a dedicated host,
My soul has felt the presence of the promised Holy Ghost—
Our God is marching on!

There's a fire of consecration that is burning in our youth,
They are vowing hearty service to the Master and His truth,
Their faith is pure and ardent and their works a gospel proof—
Our youth are marching on!

There's a fervor of revival flaming bright in many hearts,
There's a glow of gen'rous loyalty that in their purpose starts,
There's the spirit of the Wesleys and a zeal that Christ imparts—
Our church is marching on.

They unfurl the Epworth banner, and behold! the thousands rise!
They are looking up in prayer to Him enthroned beyond the skies,
They are lifting up their brother from the ruin where he lies—
Our League is marching on.
—Levi Gilbert.

The Value of Now: Now is the Accepted Time.

Zeal for souls is the life of the church. Every church ought to be a soul-saving station. No other form of activity apologizes for our existence. Indifference is the paralysis of opportunity.

Upon promptness hang eternal issues. Men are alienated from God. We are sent to restore them. They have needs; we bear the bread of eternal life. They have infinite possibilities; it is ours to show them their highest expression. Ready obedience is the measure of love. Love is self-denying, consecrated, consumed with a holy fire. In love is the church revived, edified, enlarged.
A. M. Trawick, Jr.

Nashville, Tenn.

The Wesleyan Methodists of England have selected the design for their great connectional building, to occupy the Royal Aquarium site at Westminster, London. No less than one hundred and forty plans were submitted. The British Weekly thus describes the design selected: "The Renaissance style of architecture has been chosen. Looking at the main frontage, the dominating features are a magnificent dome and twin towers at the sides of the chief entrance, the dome 170 feet high, and the towers 140 feet. Grouped round the entrance hall will be four large rooms, which may be used either separately or together. The great assembly hall will be situated on the first floor, and provide seating accommodation for over 2,500 people." Judging from designs published in the English papers, the building, when completed, will be a striking and imposing structure, and it will certainly do much to give prominence and permanence to Methodism in the great world capital.—Christian Guardian.

The American Revised Bible, in spite of serious defects, should be in the hands of every preacher for comparison with other versions. Order of Anderson & Millar. Prices from \$1 to \$6.50.

"It is a tremendous task: 500,000,000 souls are to change the belief and life of three times as many. Foreign mission work is sublime in its audacity."—Henry C. Mabie.

Resignation.

BY NANNIE J. REA.

Just leave it all with Him;
The lilies do;
He careth much for these;
He cares for you.

He clothes the waving grass,
So soon to die;
He knoweth all your wants;
He hears your cry.

He sees your bitter tears,
And hears each sigh;
He'll send you rest and peace
From heaven high.

He feels the quivering throb
Of hearts that break;
He heals the bleeding wounds
For Jesus' sake.

By faith, we know 'tis best
To love; then lose
Our dearest treasures here;
This, God doth choose

That we may stronger grow
To bear Christ's cross—
More patiently endure
Our poor heart's loss.

'Tis wisest now to seek
His kingdom high;
And he will add all else
Unsparingly.

We'll know why worst was best,
Somewhere, some day;
And why our path was rough
Most all the way.

—Christian Observer.

Van Buren, Ark.

The Dance.

BY DR. H. G. HENDERSON.

1. The Dance is of Pagan Origin.

The dance is not some modern invention, but an old institution. It is a heathen practice. It is the progeny of paganism. It is a fetich of the dim and distant past.

The Bacchanalian dance, festal dance, funeral dance, war dance, and other varieties of this immemorial diversion, are either puerile or pernicious. From the libidinous orgies of Bacchus and Cybele to the dissolute tendencies of the modern dance, the evolution of the Terpsichorean art has been characterized by history that has been discreditable. The early church anathematized it and the evangelical churches of the present condemn it.

II. The Dance is Deleterious in Its Character.

The harmful effects of dancing upon its devotees are threefold

(1) It is injurious to the body. The physical evils of the dance are not inconsiderable. On this plane the pastime is pernicious.

The dance is an injury to one's health. The late and irregular hours, the warm, vitiated indoor atmosphere, the gossamer apparel, the exhausting exercise, the exposure to the cold outdoor air in the morning, and other inimical features of the dissipation, militate against the physical well being.

From the ball room to the grave has been the short chapter in the story of the worshiper at the shrine of the goddess of Terpsichore.

(2) It is detrimental to the mind. The intellect suffers from the dance.

Man's mind is capable of tracing

God's autograph upon the starry album of the sky and of following the path of the fiery sandals of the Creator, amidst the radiant spheres and burning constellations; but when you enslave it, by confining it to the effeminate exercise of the ball room, you enfeeble the intellect and clip the imperious pinions that would mount above storm and star.

(3) It is hurtful to the soul. The moral aspect of this question is the most serious and the task of discussing this phase of the subject is both a delicate and difficult office.

The invariable tendency of the dance is to dissipation. The private dance leads to the public ball; the square dance runs into the round.

The dance is the source of domestic infelicity and social discord. It breeds discontent and fosters worldly passions. It drives prayer from the sanctum of the soul and praise from the sanctuary of the heart.

It overthrows the sacred temple of man's spiritual nature and wrecks the mystic shrine of moral manhood.

III. The Dance is a Most Fascinating and Fatal Form of Temptation.

This brings us face to face with the issue. Let us squarely meet it. Let us probe it to the quick. Believe me when I say the essential element in the dance that makes it so fascinating is the subtle play of passion.

This is the heart of the evil, the secret of its popularity.

The pleasurable sensation born of mutual and magnetic contact, intensified by the bewitching strains of music are the insidious charm of this temptation.

I grant you there are women who dance, encircled by the amorous arms of men, who—to credit their testimony—are as chaste as Diana and pure as Hypatia; still the fact remains that the mingling of the sexes in the dance is the fascinating element of its power.

Dethronement of the Sermon Dangerous.

The discussion in regard to attendance upon the services of the sanctuary is a live one in England, as well as in America. And this is well. Great good will doubtless come out of the investigations at this point now going on in both countries.

We are glad to say that in America these statistics, gathered with great care, seem to indicate that there has been no falling off in attendance upon the church services. And yet the large percentage who do not go to church is alarming. Certainly, we need to bestir ourselves as never before to reach the unsaved of our land.

The discussion in England has brought to light many important facts, not the least of which is that those churches where there is virile preaching are more largely attended than those churches where they have splendid ritualistic services. Mr. Mudie-Smith, who is one of the statistical experts of England, has with great care made up the statistics

of church attendance in the London churches. According to his enumeration only 153,375 men were found in the service of the Established Church, as against 213,474 in the Non-conformist Churches. From these figures, he argues that men do not like an exaggerated form of ritualism. He has found out that even in the Established Church, men prefer the "Low" to the "High" services.

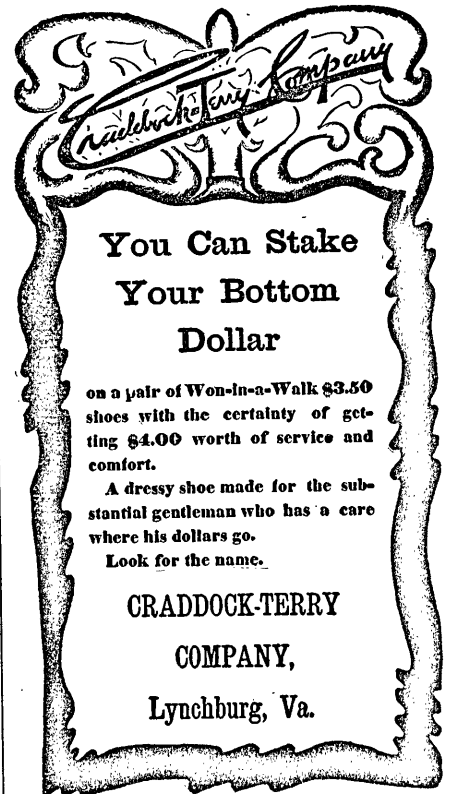
These facts have an important bearing on the discussion of this subject in our own land. Sometimes, churches and pastors get the idea that in order to draw large congregations and hold the attention of the masses, they must resort to fine musical programs, or some sort of gorgeous ritualistic services. There never was a more fatal mistake. Spectacular services and ceremonial dronings may attract momentarily, but will not hold the masses.

Mr. Wesley, who resuscitated the whole church life of his day, emphasized preaching. He made more of preaching than of the preaching place. The masses in his day had deserted the church services, but by vigorous preaching, he attracted the attention of the multitudes and stirred the religious life of England and the world.

The leaders of our Methodism today need to remember this. We do not need more gorgeous, beautiful services in order to attract people, but a strong presentation of the great gospel message. The Methodist Recorder, of London, in speaking of the statistics referred to above, says, "All the signs of the times warn us against yielding to the demands for the dethronement of the sermon. It must be improved, shortened, energized by the light of the Holy Spirit, but it must keep its place as God's chosen instrument for effecting the conversion and illumination of men." All of which is even so, and we do well, in this instance, to follow the signs of the times.—Alabama Christian Advocate.

Dear Brother Anderson—I am a little girl eleven years of age. My mamma takes the "Methodist." I like to read the children's letters. Brother Kelley is our pastor. I like him very much. We have a very nice Sunday-school. Miss Jennie McCollah is my teacher. We all like her very much. Children's day will be the third Sunday in July. I long for the time to come. We are going to have a program and take our dinner and stay all day, and oh, what a good time! I have got a little sister and two brothers. Their names are Schley and Guy Effie. I go to school, study the fourth grade. My sister has three pet squirrels, and brother has a pet pig. My papa is not a Christian and I hope all the good people will remember him in their prayers. Your little cousin,

Ray Churchwell.
Jamestown, Ark.



You Can Stake Your Bottom Dollar

on a pair of Won-in-a-Walk \$3.50 shoes with the certainty of getting \$4.00 worth of service and comfort.

A dressy shoe made for the substantial gentleman who has a care where his dollars go.

Look for the name.

CRADDOCK-TERRY COMPANY,
Lynchburg, Va.

NOTICE OF SALE.

Notice is hereby given that I, George M. Woods, as guardian of Mary Upton, insane, will in pursuance to an order of the Pulaski Probate Court, offer for sale at public vendue to the highest bidder, on the 12th day of August, 1905, at the east door of the Pulaski County Court House, at 12 o'clock m., all the interest of Mary Upton, insane, in the following described property, to-wit: One-third (1-3) interest in the south 50 feet of lots 10, 11 and 12, block 15, Masonic Addition to Little Rock.

TERMS OF SALE: One-third cash and the remainder within three months, bearing interest at the rate of 8 per cent per annum, a lien being retained on said property for the payment of the purchase money.

GEO. M. WOODS,
Guardian Mary Upton, Insane.
Dated at Little Rock, Ark., July 15, 1905.

PETITION TO CONFIRM TITLE TO LANDS.

Notice is hereby given that on the 13th day of July, A. D. 1905, F. Litske filed in my office, as Clerk of the Pulaski Chancery Court, his petition to said court, praying that it, at its April term, 1905, by its decree confirm and quiet his title to the following lands situate in Pulaski County, Arkansas, to-wit: Lot two (2), in block four (4), in North Argenta; also a tract of land described as follows, to-wit: Beginning at southwest corner of lot two, block four, North Argenta, thence run east to southeast corner of said lot 2, thence south along Orange street 60 feet to northeast corner of block 5, North Argenta, thence west to northwest corner of said block five, thence north 60 feet to point of beginning; all in Pulaski County, Arkansas.

Therefore, all persons who claim any interest in said lands, or any part thereof, are hereby warned and called upon to appear in said court within seven weeks from this date, and show cause if any there be, why the prayer of said petition should not be granted, and why the title of said petitioner to said lands, and every part thereof, should not be quieted and confirmed.

Given under my hand as such clerk at the city of Little Rock, this 17th day of July, 1905.

F. A. GARRETT, Clerk.
Marshall & Coffman, Solicitors for Petitioner.

Prescott District—Third Round.

Murfreesboro	Aug. 5, 6
Center Point	12, 13
Nashville	13, 14
Mineral Springs	19, 20
Chidester	26, 27
Harmony	28, 29
DeAnn	Sept. 2, 3
Emmet	3, 4
Prescott Ct.	4, 5
Nathan	9, 10
Bingen	12, 13
Washington	14
Spring Hill	16, 17
Hope	17, 18
Fulton	19
Prescott Sta.	20
Pike City	23, 24
Gurdon	25, 26

Thos. H. Ware, P. E.

The Order of Worship," 10 cents
a dozen.

The True Tale of Jack and Jill.

BY MRS. GEORGE GREY.

Jack and Jill were kittens small,
Dearly loved by one and all.
Jack was gray, both dark and light,
Jill was marked with black and white.

In youthful days these kittens wee
Were just as cute as they could be;
They'd run and jump and scratch and bite
From early morn till late at night.

And of those kits one thing was true,
What Jackie did Jill too would do;
Let Jackie run and catch a fall,
Jill would roll after like a ball.

One day, when Jack was looking round,
He though he'd climb up off the ground
And take a look, if he were able,
Into the pail upon the table.

He jumped up quick, but O, dear me,
How sad that such a thing should be!
The pail was full of water bright,
And Jackinewent way out of sight.

Now Jill had always followed Jack,
So had no thought of turning back,
But in the pail went with a bound,
And there next day they both were found.

—Good Housekeeping.

Happy Hollow.

A sigh of content reached the ear
Of the discontented lady. She turned
To see a little girl on the seat beside
her. "You seem very happy," she said.

"O, I am happy—for now. We were
afraid I couldn't do it. But it's done.
They'll let Aunt Ella have the wool at
the same price."

The unhappy lady opened her eyes.
"Then you are a little wool mer-
chant?"

"Just this once. Aunt Ella always
bought it by letter, till now. They
were going to raise the price. So I
wanted to go and tell them. And I
did. And they are not going to raise
the price to Aunt Ella. I'm so glad!"

The lady had not felt gladness in a
long time. She wondered at this child
in the worn clothing. "And do you
make things to sell, out of the wool?"

"O, yes! Aunt Ella knits the most
wonderful warm mittens and gloves—
men's and boys' and ladies' gloves,
too. For the cold weather. People
come miles to get them. They say
they couldn't get through the winter
without Aunt Ella's gloves and mit-
tens. You see they are the good old-
fashioned kind—nice and warm and
strong. O, they wear like iron—al-
most."

"Do you help her?"

"Yes. I spin the wool. After school.
Every day."

"Spin!"

"On the big wheel. It goes 'Hum!
hum!' I love to spin. And I reel the
yarn off and double and twist it. Aunt
Ella says I make the loveliest, even
yarn. And that's why the gloves and
mittens wear so long—'cause the yarn
is all right."

"And do you like to do it? Are—
are you happy?"

The child turned. "Why, of course

A. B. POE,

THE

SHOEMAN

LITTLE ROCK, ARK.

Largest Shoe House in the State

MAIL ORDERS

Given Careful Attention.

I like to do it. We live together, Aunt
Ella and I. Suppose I had to go away
to work. Suppose she'd never got well,
when she was so ill, that time when
the will couldn't be found, and they
took her beautiful home away. But
the people who rented it let her have
one room to live in. And I told her
it was the prettiest one in the whole
house. And now she wouldn't have to
be bothered with the rest. It's sun-
shiny. And there are honeysuckles
over the porch. And it opens into a
little corner of the garden that has a
hedge all 'round it. It looks as if
some giant had hollowed the garden
out, just there. So I call it 'Happy
Hollow.' 'Cause we live there, all by
ourselves. O, here 'tis! Good-bye!"
and the child hastened to the door as
the trolley conductor shouted "Wil-
low Grove!"

The lady followed her. "I get off
here, too," she said. "Where do you
go?"

"Up to the house there. To Willow
Grove."

The lady bit her lip, then asked,
"May I go too, and see the wonderful
gloves and mittens?"

"O, yes! Then you'll see Happy Hol-
low too. That's better than to own
the whole of Willow Grove, isn't it?"

"To be happy—as you are—is better
than to be the unhappy owner of Wil-
low Grove."

"Yes. I don't see how she can be
happy. 'Cause it doesn't really be-
long to her. It's Aunt Ella's. Only
the will couldn't be found."

A few minutes later there came the
glad cry: "Here I am, Aunt Ella!
And it's done! The wool won't cost
any more. And here's a lady who
wants to see the gloves and mittens."

The two women looked at each other.
The face of the visitor flushed crimson,
and the pale face of the other grew
paler.

"Margaret, why did you come here?"

"To give back your own. Really,
Ella, I never dreamed that it was this
way with you. I was abroad, you
know. And they said you had money
I am just back—a heart-broken wom-
an. I was coming out to look the place
over. An offer was made for it and
—I wanted it off my hands. But I
met this child. She seemed so glad
and loving that I could not bear to
part with her. She led me to you. I
didn't dream to whom I was coming,
until a moment ago. But forgive me,
will you Ella? The property shall be
deeded to you at once. Only I beg
that you will let me come, once in a
while, into this Happy Hollow."

The pale-faced woman came forward.
"We'll share it together, Margaret.
The child whom I took—a little waif,
years ago—saved me from despair
when my sorrow came. Perhaps she
may do the same for you. Stay with
us as long as you will."

A few days later the deed was made
over. But the place was called no
longer Willow Grove; it received the
new, sweet name of Happy Hollow.—
The Christian Advocate.

Whistling and Thinking.

It was said of one boy that he
"whistled for want of thought."
This was another sort of boy that an
exchange tells of:

There was much whistling in our
yard one summer. It seemed to be
an all summer's performance. Near
the end of the season, however, our
boy announced the height of our tall
maple to be thirty-three feet.

"Why, how do you know?" was
the general question.

"Measured it."

"How?"

"Foot-rule and yardstick."

"You didn't climb that tall tree?"

his mother asked, anxiously.

"No'm; I just found the length
of the shadow, and measured that."

"But the length of the shadow
changes."

"Yes'm; but twice a day the shad-
ows are just as long as the things
themselves. I've been trying it all
summer. I drove a stick into the
ground, and when the shadow was
just as long as the stick, I knew
that the shadow of the tree would
be just as long as the tree, and
that's thirty-three feet."

"So that is what you have been
whistling about all summer?"

"Did I whistle?" asked Tom.—
Exchange.

WHEN SLEEP FAILS

Take Horsford's Acid Phosphate

Half a teaspoon in half a glass of water just
before retiring brings refreshing sleep.

According to a current anecdote,
the Honorable Joseph H. Choate
met in the street not long ago a
friend who is a confirmed stutterer.
Button-holing the ambassador to
Great Britain as he was turning a
corner, the unfortunate gentleman
spoke as follows:

"I s-s-say, Ch-choate, c-c-an you
g-g-g-give me-me- h-h-half an
hour for f-f-f-f-five m-m-minutes'
c-c-c-conversation?"

Another story is told by a well-
known cabinet officer. He reports
the following conversation as tak-
ing place during a chance meeting
between stutterers:

First: "S-S-S-Shure; he's f-f-f-
fine—try D-D-Doctor B-B-B-rown,
old c-c-chap, for that s-s-suttering
of y-y-yours."

Second: "I-I-I-Is he a-a-a-ny
g-g-g-good?"

First: "S-S-S-Shure; he's f-f-f-
fine—b-b-best in the b-b-business;
h-he c-c-c-ceured m-m-me."—Ex.

Gaining in Popularity Daily.

A prominent Druggist says:
Hughes' Tonic has given more satis-
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tion is a secret; gives instant relief
from pain, destroys the cancer mi-
crobes and restores the patient to
health. Thousands of ulcers, tu-
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lignant diseases cured in the last
six years. If not afflicted cut this
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one. Address Dr. Bye, Drawer 1111,
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mountains, in one of the most healthful,
beautiful, and delightful sections of the
South. It was established in 1852 and
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the country and from beyond the seas.
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kinds.

W. H. M. SOCIETY.

EDITED BY

Mrs. Della Rodgers, Jonesboro,
White River Conference
Mrs. V. S. McLellan,
1818 Chestnut St., Pine Bluff,
Little Rock Conference
Mrs. J. C. Holcomb,
Morrilton,
Arkansas Conference.
Send all communications to the editors.

The Use of the Bulletin.

By Mrs. Wm. Stillwell.

The subject assigned me is of the greatest importance—much talked of, much written about and much neglected, "The Use of the Bulletin," the paper so carefully prepared and sent out monthly, each one wafted, no doubt, by a prayer that it may accomplish that whereunto it is sent. The editor chooses wisely her selections to meet our needs. She gets the cream of information and gives it out condensed.

From her through our conference officers it comes to the auxiliary superintendent, to be given to the members as their needs demand, to awaken their interest, to inspire their zeal, to encourage them to imitate the worthy workers in the Lord's vineyard, and to cause them to see the needs of our fellows. But how are we to do this? How are we to use this Bulletin for the inspiration of others, or awaken them to see the great possibilities in these small items, so fitly compared to a handful of matches from whose little sparks the whole house is to be lighted? On reading this comparison I was much impressed with the fitness of it, and thought, if I only had that one talent for drawing, how readily I might illustrate that beautiful idea on the blackboard by picturing the house, the housekeeper with her match safe filled with matches, which, you see, applies to the church, or place of meeting, the superintendent holding the Bulletin containing the items. Then we will suppose the members represented by the lamps, if the housekeeper lights her lamps and they are in order, light is shed on all. Those within the house are cheered, outsiders, passing within the radiance of these lamps, see their way clearer, and even those at a distance, catching a gleam of light from afar, take heart.

We know a good housekeeper, to have good lights, will keep her lamps trimmed, polished, and above all filled with the purest oil. These every day, home-like illustrations can be very forcibly impressed, and when we realize that much of what is fastened in the mind is taken in through the eye, we understand the importance of using the blackboard. But how to proceed, when one can not use the board, is the puzzling question. Should I attempt a drawing I surely must label it or find myself much perplexed.

Then how can I advocate the use of the board if the illustrations provoke mirth and ridicule? What can stand before ridicule? The subject loses its power, the match is blown out by a breath, and, as we well know, to ignite again is impossi-

ble. Then I suggest another way to use these items, and keep my comparison. At each meeting select and clip such as seem suitable, distribute them to a few members each time, to those you have reason to believe will be willing to act when called on, and request them to light the lamps for the next meeting. In this way they are brought to search for information on the subject in hand, and while they seek for truths to enlighten others, they fill their own lamps with the pure oil of information, they have added to their knowledge, and we are told an enlightened people are a willing people. I had evidence of this, in a small way, last Christmas. You remember the little envelopes sent out to gather offerings for God's poor. I had planned to do as requested, but in my selfish pleasure from being with home folks again, I forgot and our feast passed as usual, but after dinner I called my little grand-daughters about me, and reminded them of their happy home, devoted parents, the blessings of the day, and their good dinner, while many, many little folks, such as they were, had no visit from Santa Claus, had no "daddy" and "mother;" in fact were even then hungry for bread. "Now, can't you," said I, "do something for them? Can't you make an offering to God's little ones today in memory of the little sister He took from us to live with Him last Christmas?" Immediately they were all interest, and eager questions came, as "How can we help them, Grannie?" "Where are they?" Little hearts overflowed and little purses were emptied as soon as the needs of the destitute were made known to them. Why will not older hearts respond as readily? Is it because they do not know? Are their lamps yet to be lighted? How we need light on all these subjects! How little we know of this great work of our society, of its various institutions, of its consecrated workers, and the sacrifices they are making, that ignorance may be dispelled, burdens lifted, homes cheered, sorrowing hearts made glad, and hope, that white-winged messenger, sent to dispel darkness and despair!

Oh, that our members everywhere would shake off their lethargy, and awaken to the necessities of now, not "some other day!"

"There are wonderful things we are going to do

Some other day

And harbors we hope to drift into

Some other day.

With folded hands and oars that trail

We watch and wait for a favoring gale

To fill the folds of an idle sail,

Some other day.

We know we must toil if we ever win,

Some other day;

But we say to ourselves, "There's time to begin,"

Some other day.

And so deferring we loiter on,

Until at last we find withdrawn
The strength of the Hope we leaned upon
Some other day!"

SHAKE INTO YOUR SHOES

Allen's Foot-ease, a powder. It cures painful, smarting, nervous feet and ingrowing nails, and instantly takes the sting out of corns and bunions. It's the greatest comfort discovery of the age. Allen's Foot-Ease makes tight or new shoes feel easy. It is a certain cure for sweating, callous and hot, tired, aching feet. Try it to-day. Sold by all druggists and shoe stores. By mail for 25c in stamps. Don't accept any substitute. Trial package FREE. Address, Allen S. Olmsted, Le Roy, N. Y.

Fort Smith District—Third Round.

First Church, Fort Smith.....July 2
Cauthron Ct., New Hope.....8, 9
Carolan, Pine Log.....15, 16
Magazine, Sugar Grove.....17
Mulberry22, 23
Booneville29, 30
Mansfield, Old Hartford.....Aug. 5, 6
Hackett Ct., Hackett.....12, 13
Greenwood Ct., Oak Grove.....14
Fort Smith Ct., Cavanaugh.....19, 20
Charleston Ct.26, 27
Waldron, Square Rock.....Sept. 1
Huntington, Huntington9, 10
Fort Smith District Conference, Waldron, July 5 to 8. Opening sermon by Rev. C. S. Wright, Wednesday, 11 a. m., July 5. E. R. Steele, P. E.

If the Baby is Cutting Teeth.

Mrs. Winslow's Soothing Syrup has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pains, cures colic, and is the best remedy for diarrhoea. Sold by druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle.

Jonesboro District—Third Round.

North JonesboroJuly 1, 2
Jonesboro Sta.8, 9
Bay and Marked Tree.....15, 16
Lake City Ct.22, 23
Harrisburg Sta.29, 30
Harrisburg Ct.Aug. 1, 2
Crawfordsville, Marlon5, 6
Golden Lake Ct.12, 13
Osceola Sta.19, 20
Luxora and Rozell.....26, 27
Blytheville Sta.Sept. 2, 3
Blytheville Ct.4, 5
Monette and Manila9, 10
Shiloh Ct.16, 17
Trinity Ct.23, 24
Dead Timber Mission.....27, 28
M. M. Smith, P. E.

A CHANCE TO MAKE MONEY.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh and cost almost nothing, can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars 'round home in a few days. I will mail sample of fruit and full directions to any of your readers for (19) two cents stamps, which is only the actual cost of the samples, postage, e. c. FRANCIS CASEY, St. Louis, Mo.

Texarkana District—Third Round.

Mt. Ida, Mt. Ida.....July 8, 9
Wilton, Ogden8, 9
Texarkana Ct., Pleasant Hill....15, 16
Jenssen, Pleasant Grove.....22, 23
DeQueen29, 30
Foreman, at Arkinda.....Aug. 5, 6
Richmond, at Wade's Chapel.....7
College Hill Sta.12, 13
Umpire, at Athens.....19, 20
First Church26, 27
Fairview27, 28
Cherry HillSept. 2, 3
District Conference will convene at DeQueen, July 27, 29. B. A. Few, P. E.

The OIL CURE FOR CANCER

I was a victim of cancer. I applied to Dr. R. E. Woodard, of Oil Cure fame, at Little Rock, Ark., for relief, in response to a published testimonial. I thank heaven that I did, for I am now sound and well. I have been well for quite a while. I was under the Oil Cure treatment but a very short time. I feel free to direct suffering humanity to the Oil Cure. While I was being treated I saw others treated, with the same result. The treatment is almost painless—did not have to stop my work while under treatment. Thanks for the discovery of the Oil Cure.

JUDGE J. N. SMITH,
Lonoke, Ark.

The Oil Cure was discovered and perfected for the cure of cancer, bronchitis, catarrh, consumption, piles, fistula, eczema; diseases of the eyes, ears, nose and throat, and, in fact, all chronic and malignant diseases. Many patients cured by correspondence. A book sent free giving particulars. If you are not afflicted yourself, cut this out and send to some suffering one. Enclose stamp for reply. Call on or address

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Report on Temperance.

Report of the Committee on Temperance, Fort Smith District Conference. Published by request of the Conference.

It is a source of great pleasure to note that the temperance sentiment is growing, as shown by the election of 1904, when Crawford county placed herself in the dry column, thus leaving only one county in the District for license, and we feel that it is worth our combined efforts to concentrate our forces on that county in 1906.

Therefore we recommend that we, as God's messengers, be temperate in all things and spare no effort to rid Fort Smith and Sebastian county of saloons, and that we use our utmost effort to exterminate blind tigers and the jug traffic.

We further recommend that our preachers continue to preach with great emphasis on the subject of temperance and that all our members faithfully stand in opposition to the sale of intoxicating drinks.

Furthermore, we recommend that we support for office no man who is known to be in league with the saloon interest. We warn against relaxation of effort. Let us press the battle until the foe is driven from our midst.

S. S. Key, Chairman.

J. Sherman, Secretary.

COMES A TIME**When Coffee Shows What It Has Been Doing.**

"Of late years coffee has disagreed with me," writes a matron from Rome, N. Y.; "its lightest punishment was to make me 'logy' and dizzy, and it seemed to thicken up my blood.

"The heaviest was when it upset my stomach completely, destroying my appetite and making me nervous and irritable, and sent me to my bed. After one of these attacks, in which I nearly lost my life, I concluded to quit and try Postum Food Coffee.

"It went right to the spot! I found it not only a most palatable and refreshing beverage, but a food as well.

All my ailments, the 'loginess' and dizziness, the unsatisfactory condition of my blood, my nervousness and irritability disappeared in short order and my sorely afflicted stomach began quickly to recover. I began to rebuild and have steadily continued until now. Have a good appetite and am rejoicing in sound health, which I owe to the use of Postum Food Coffee." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Read the little book, "The Road to Wellville," found in each package.

Ft. Smith District Conference.

The Conference convened at Waldron, Ark., July 5, at 9 a. m., Rev. E. R. Steele, P. E., in the chair.

Wm. Sherman was elected secretary. Fourteen pastors and a num-

ber of local preachers and laymen were present.

From the first everything moved smoothly and promised a very harmonious and profitable session, which promise was fulfilled.

Bro. Steel presided with ease and dignity and was so full of the spirit himself that it gave a spiritual tone to the entire Conference.

The reports of the pastors revealed a degree of hopefulness that we have never seen equaled, each was praying and looking for a great spiritual revival.

More than 600 conversions were reported with about 500 additions to the church. Most of the preachers are hopeful about their collections.

One feature that proved very interesting and we hope profitable was as the reports of the committees were read. Some one appointed previously by the chair discussed the reports, bringing out the important points.

Rev. O. E. Goddard, of Morrilton, was present, speaking for Hendrix College and the Board of Missions. His work was highly satisfactory.

Rev. J. A. Anderson looked after "Arkansas Methodist" interests and preached a strong sermon.

Rev. D. J. Weems talked Galloway College, both publicly and privately.

The names of all the local preachers were called, their characters passed, and licenses renewed, except C. S. Canada, whose license the Conference refused to renew.

W. J. Foust, Jr., was recommended for admission on trial and C. A. Lewis and J. H. Sturdy for re-admission.

The following were elected delegates to the Annual Conference: J. T. Forrester, W. D. Young, A. H. Lark and W. A. Dorsey, with A. F. Johnson and L. F. A. Holoman alternates.

Waldron gave us beautiful hospitality.

Wm. Sherman, Secretary.

Paragould District Conference.

I have asked and expect reduced railway fare for all attending the Paragould District Conference at Imboden, July 18-21. Take receipts (from each road) for full fare going, and these signed by the secretary will, I hope, secure return tickets for one-third fare. A large attendance is much desired.

Z. T. Bennett, P. E.

Prescott District Conference.

The thirty-ninth session was held at Prescott, June 28, to July 1.

Presiding Elder T. H. Ware presided, and opened the Conference with hymn, Scripture reading and prayer.

On account of heavy rain, swollen streams, and railway washouts, a few preachers and several delegates were unable to attend.

Reports upon the spiritual condition of the church show about an average with that of former years. The reports on Sunday-schools show a better interest than heretofore.

The financial state of the church was reported well throughout the District.

Good sermons were heard every day at 11 o'clock, and at night, and the Holy Spirit seemed to be in all the services.

During the business sessions several splendid addresses were made in regard to the importance of observing Children's Day; the proper use of our church buildings; the question whether the results of the work of traveling evangelists were lasting; the opportunity a circuit rider has to influence more young men to attend our church schools; and the methods of successfully maintaining and conducting Sunday-schools, which were freely commented upon generally, as well as other numerous discussions.

F. M. Nichols, of Star of the West, was licensed to preach. L. W. Evans and W. A. Lewis were recommended to the Annual Conference for deacon's orders; W. A. Lewis, also, for admission on trial.

Resolutions were adopted by the Conference, sympathizing with Rev. O. P. Graves, of Mineral Springs, in his recent illness, a copy of which was sent him, and perhaps reached him before his dying hour.

Rev. C. J. Green addressed the Conference Friday afternoon concerning the work of Hendrix College.

J. W. Arnold, W. P. Jones, W. A. Lewis and J. L. Ward were elected delegates to the Annual Conference, with W. R. White and Elmo May alternates.

Nashville was selected for the next District Conference.

May God's richest blessings attend the good people of Prescott, who so kindly threw open their doors for the entertainment of the members of the Conference.

A. W. Hale, Secretary.

Is Cancer Increasing?

We hear of so many cases of Cancer nowadays that it seems reasonable to suppose the disease is increasing rapidly. This is true to a certain extent, but it must be borne in mind that we at the present day have a rapidly increasing population, better facilities for communication, and therefore may learn of more people suffering. There is undoubtedly an hereditary predisposition to the disease. Dr. David M. Rye, the able Cancer specialist of 416 Main street, Dallas, Texas, says if people in whose family Cancer develops, would just use his blood treatment, Cancerol, the disease would be largely prevented and eventually stamped out. He has treated and cured many bad cases of Cancer and in nearly every situation of the body. Cancerol has stood the test and seems to meet all the requirements of a specific.

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BRANDON'S LIVER PILLS

For Torpid Liver, Constipation and all kindred troubles they have no equal. Price 25c. If your druggist does not keep them, send us 25c in postage stamps and we will mail you a bottle. Mann-Tankersley Drug Co., Pine Bluff, Ark.

BABY FOUND**HEALTH AND A MOTHER MADE HAPPY.**

To Mothers:

My babe was always sick and puny, was almost dead with some Stomach and Bowel trouble, was gradually getting weaker and thinner and I firmly believe would have died had it not been for Dr. Gannaway's BABY BOWEL TABLETS. I had tried numbers of other remedies, but nothing helped him until by the advice of a friend I tried these little tablets; from the very first he began to get better, is now in perfect health, fat and hearty.

MRS. M. F. JOLLEY,
Monoah, Ark.

MOTHERS: To get you to test them we will send two 10c boxes postpaid for 10c silver or stamps. Agents wanted. Gannaway Drug Co., Box 324B, Warren, Arkansas.

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OF

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Has very few equals, and no superior in quality. Ask your dealer for it. We guarantee it.

Waters Pierce Oil Co.

Information Wanted.

July 13, 1905.

Editor of "Arkansas Methodist"—If not asking too much of you will you kindly insert a notice in your paper making inquiry for the descendants of the late Rev. Lewis Garrett, who died in the itinerant ministry of the Methodist Episcopal Church, South, as a member of the Little Rock Conference in 1869. Yours very truly,

Thos. Geo. Garrett.

Address, P. O. Box 106, U. S. Senate, Washington, D. C.

NORTH JONESBORO.—The Lord is with us in North Jonesboro. We have had ten or twelve professions of religion this year. Our Sunday-school and Junior League is doing good work.

When our third quarterly conference met, which was July 3d, we had all our conference collections in hand, therefore reported them paid in full.

T. J. Taylor, P. C.

CHANGED HUSBAND**Wife Made Wise Change in Food.**

Change of diet is the only way to really cure stomach and bowel trouble.

A woman says:

"My husband had dyspepsia when we were married and had suffered from it for several years. It was almost impossible to find anything he could eat without bad results.

"I thought this was largely due to the use of coffee and persuaded him to discontinue it. He did so, and began to drink Postum Food Coffee. The change did him good from the beginning, his digestion improved; he suffered much less from his nervousness, and when he added Grape-Nuts food to his diet he was soon entirely cured.

"My friend, Mrs. ———, of Vicksburg (my former home), had become a nervous wreck also from dyspepsia. Medicines had no effect, neither did travel help her. On my last visit home, some months ago, I persuaded her to use Grape-Nuts food. She was in despair, and consented. She stuck to it until it restored her health so completely that she is now the most enthusiastic friend of Grape-Nuts that I ever knew. She eats it with cream or dry, just as it comes from the package—keeps it in her room and eats it whenever she feels like it.

"I began eating Grape-Nuts food, myself, when my baby was two months old, and I don't know what I should have done without it. My appetite was gone, I was weak and nervous and afforded but very little nourishment for the child. The Grape-Nuts food, of which I soon grew very fond, speedily set all this right again, and the baby grew healthful, rosy and beautiful as a mother could wish. He is two years old now and eats Grape-Nuts food himself. I wish every tired young mother knew of the good that Grape-Nuts would do her.

Names given by Postum Co., Battle Creek, Mich.

There's a reason.

Notice.

The train on the Pine Bluff and Western railroad will hold over at Pine Bluff on Wednesday, July 26, until 3:30 p. m. to accommodate brethren north of Pine Bluff coming to Sheridan to District Conference.

J. H. Bradford.

Sulphur Rock, Ark.

To the Pastors of the Batesville District:

Dear Brethren—I want the names of your local preachers and delegates who are coming to the District Conference. Don't do like some of the brethren did last year, who wrote that they elected four delegates and two alternates. I know what you did, but that is not what I want. You can greatly assist me by sending the names of those who are coming. I hope you will attend to this at once. Before you read further write and post a postal card giving the information I have asked for. Respectfully,

C. H. Newman.

N. B.—The editors of the "Methodist" are invited to be with us at this conference.

C. H. N.

GRAVETTE.—Closed our meeting yesterday; five persons professed to be saved. The Gravette charge is moving up some.

T. A. Martin.

PARKDALE CHARGE.—I have not written anything for the paper this year; have been too busy. Our third quarterly conference was held the first Sunday in June and it was too early to forecast the close of the year. Our work seems to be progressing reasonably well. When I was read out for Parkdale and Morrell I went home, packed up and was here to spend Christmas. After the holidays I began to look round for a place to stay. I found that Brother Hayes had been here and had advised the sale of the old parsonage property. So as soon as we could make a sale, we bought material to build a new parsonage, but the bad weather hindered our work for more than two months, but at last good weather came and we went to work and in a short time we were housed in a splendid five-room parsonage well furnished. I have been well cared for by every charge I ever served, but these people seem to be trying to out-do all others in their care of their preacher. Farmers have been hindered by excessive rains and cotton is badly damaged, but our church work is hopeful, and I am confident we will make a clean record at conference. We hope if crops are not too short to build two new churches before conference. We have the lots donated for them.

We have held no meetings yet but have received twelve into the church. We are hoping and praying for great revivals.

J. R. Dickerson.

"OLD TIME RELIGION" refreshes the spirit and revives faith. Cloth \$1, paper 35 cents. Anderson & Millar.

Tribute to Rev. D. H. Conyers.

After an illness of several months Brother D. H. Conyers departed this life and went to his home in glory on May 8, 1905, from the home of his parents in Tennessee. Something over a year ago Brother Conyers came among us a junior preacher with Brother N. E. Gardner, pastor of Dye's Chapel, having charge of Argenta Mission. He was pure in heart, holy in life, and by his godly conversation he won the confidence of all with whom he was associated. He fought sin with ungloved hands wherever he found it. By his invincible will, untiring efforts and utter regardlessness of self in walking through heat, cold, rain and snow in doing the Master's work many were brought into the paths of righteousness, and much was done for the erection of Gardner Memorial Church, less than a year ago not a block of which was on the ground. Now a beautiful concrete building, with its spire pointing heavenward, stands as a monument to his memory. He being dead yet speaketh and his works do follow him.

Whereas, It has pleased an all-wise Heavenly Father to call our beloved Brother Conyers from labor into rest, be it

Resolved, first, That in his death the church has lost a faithful servant and the world a true friend.

Resolved, second, That we extend our heartfelt sympathy to his bereaved parents and friends who mourn his early death.

Mrs. Fannie Stewart,

Mrs. Nell Legrande,

Mrs. Neely,

Committee.

W. H. M. Society.**ARKANSAS CONFERENCE.**

A tribute to the memory of Mrs. Sallie H. Burrow, of the Morrilton Auxiliary:

"The golden gates were opened,

A gentle voice said "come,"

And her life-work being finished,

She calmly entered home."

At the bright noontide of May 30, 1905, the Master came and called our sister, Mrs. Sallie H. Burrow, from this world of affliction and sorrow to mansions above where sickness and suffering can never reach her more. At the full fruitage of her life she was summoned to a precious reward. What a glorious transition for her!

In her death our Home Mission Society has lost a noble Christian example and sympathetic friend; one who set before the world a most beautiful model of fortitude and patience.

Endowed by nature with fine qualities of head and heart, culture, refined, gentle, patient, true, kind and good, always cheerfully generous to calls for assistance in any good work, who can estimate the value of such a life?

She endured great pain and affliction through long months and years, but bravely shut her sufferings within the recesses of her own heart, and instead of gloom and dis-

tress in her sick room, there was so much of sunshine and cheer as to be an inspiration and marvel to all who entered therein.

May we ever cherish recollections of her sweet, gentle spirit and draw from the contemplation of her exalted character a lesson of lasting value to our individual and collective welfare.

May the influence of her bright cheerfulness call us to holier living.

Our deepest sympathies go out to the bereaved ones who were near and dear to her. May they trust the God whom she trusted and look beyond the vale to the everlasting joy of the redeemed.

Let her death be considered as the gathering home of one of our Father's faithful children who, chastened by affliction, had been "purified, strengthened, perfected, rendered more worthy of heaven."

Mrs. Malsie Riddick.

Married.

BATSON-NICHOLSON.—On June 4th, at the home of the bride's uncle in Parkdale, Mr. J. Oscar Batson and Miss Nellie Nicholson were united in matrimony, J. R. Dickerson officiating.

COVILL-VANN.—July 9; 1905, at the home of the bride's parents, in South Texarkana, Ark., Mr. J. E. Covill and Miss Lyda M. Vann, Rev. J. R. Sanders officiating.

SLAYTER-SORRELLS.—July 13, 1905, at the residence of A. S. Sorrells, in El Dorado, Ark., by Rev. J. G. M. Douglass, Mr. Henry Slayter and Miss Della Sorrells.

Paragould District—Third Round.
 Rector Ct. July .8, 9
 Paragould Sta.9, 10
 Gainesville Ct.15, 16
 Knobel Ct.16, 17
 East Paragould Ct.21, 22
 Swifton Ct.23, 24
 Mammoth Springs and Hardy...29, 30
 Imboden Ct.30, 31
 Pocahontas Sta.Aug. 5, 6
 Pocahontas Ct.6, 7
 Smithville Ct.12, 13
 Lorado Ct.19, 20
 Z. T. Bennett, P. E.

Little Rock District—Third Round.
 Mabelvale and Primrose... July .8, 9
 Bryant Ct.15, 16
 Oak Hill Ct.22, 23
 Carlisle Ct.28, 29
 Henderson MissionAug. 5, 6
 Hickory Plains Ct.12, 13
 Maumelle Ct.19, 20
 Benton26, 27
 England Ct.Sept. 2, 3
 England3, 4
 Austin Ct.9, 10
 Lonoke16, 17
 John H. Dye, P. E.

Monticello District—Third Round.
 CrossettJuly 1, 2
 Tillar8, 9
 Wilmar, District Conference....13, 16
 Lacey22, 23
 Dermott and Dumas....29, 30
 Arkansas City and Watson...Aug. 5, 6
 Snyder12, 13
 Lake Village19, 20
 W. M. Hayes, P. E.

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CALDWELL—Mrs. Sallie Caldwell was born in South Carolina May 4, 1838, and died May 14, 1905. She was a member of the Missionary Baptist church in which she lived and died a true Christian woman. She was married to Robert Caldwell at the age of 32 years, in Clay county, Ala. To them were born four children, three of them are living. Little George went home to God when he was small. She was a devoted wife and an affectionate mother. She was a great sufferer for seventeen months. She bore her afflictions with sweet Christian patience, waiting for the will of the Lord to be done. She was ready and willing to go when the Lord called her.

The funeral service was conducted by Rev. J. L. McKinley at Canie church, where we laid her body to rest to await the resurrection morn. Then weep not dear husband and children your loss is her eternal gain. If you follow Jesus as she did, you will soon meet her in the happy climes above. C. A. Caldwell.

GRAVES—Rev. Oscar P. Graves was born in De Soto county, Miss., March 28, 1852. In early life he came with his parents to Arkansas. He was converted and joined the M. E. Church, South, at Bluff Springs, Ark., in 1867. Later he was licensed to preach. He developed into a useful man to the church. He was a good preacher, and intellectually was above an average. He served in the local ranks until death, July 4, 1905. Twice married he had several children by his first wife, and his second wife with six of his children are left to mourn his death. Bro. Graves was sick several months, but never a murmur was heard to escape his lips. His great concern during his sickness was to glorify God. He had a bright testimony. The writer was with him often. I never witnessed a better faith or a brighter Christian evidence. He said there was not a cloud in his way, but that his Lord had a higher purpose for him in glory. Bro. Graves has gone to rest. Dear loved ones look up with a steadfast hope of meeting father and husband on the other shore. Your pastor in deep sympathy.

J. A. Parker.

MILLER—Charlie Cone Miller was born April 20, 1899, and after three days' intense suffering with congestion he died on the night of June 30th. Charlie was a bright little boy and loved by all who knew him, but in spite of all that the physician and friends could do, death claimed the little fellow, and the parents sorrow over another little grave. To the parents we would say, Charlie is not dead, but has put off the mortality with which he was clothed and is robed with immortality. May God bless the family and may they make an unbroken family in heaven.

J. R. Dickerson.

McCLURE—Russell Moore, infant son of Mr. and Mrs. C. W. McClure, was born in Texarkana, Ark., November 26, 1902; dedicated to God in baptism by Rev. R. R. Moore, in 1903, for whom he was named, and died on the night of the 11th of July, 1905, age two years, seven months and fifteen days. For several months he was a great sufferer from what physicians thought was a tumor, but a surgical operation the day before his death revealed a much enlarged and diseased kidney, which was removed, but he never rallied from the shock. He was such a bright and promising baby boy, so cheerful and patient under such great afflictions. We know that while his once happy earthly home is very sad for his going, heaven is richer with another sweet child, where so many children are saved through the atonement of Christ. Bro. and Sister McClure say: "The

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Lord gave, and the Lord hath taken away, blessed be the name of the Lord." We trust Russell going to heaven will be the means of helping to draw parents and brothers and sisters to be with him forever, for as David said, "He cannot come back to me, but I can go to him." The funeral services were attended by a large audience from Fairview church Wednesday afternoon.

J. R. Sanders.

HELENA DISTRICT—3rd Round.

Wesley Ct. July 1, 2
McCrory and De View 8, 9
Cotton Plant and Howell 15, 16
Brinkley Sta. 16, 17
Wheatley Ct. 22, 23
La Grange Ct. 29, 30
Holly Grove and Marvell 30, 31
Turner and Shiloh August 5, 6
Haynes Ct. 12, 13
Forrest City Sta. 13, 14
Helena Sta. 20, 21
Laconia Ct. 24, 25
Marianna Sta. 27, 28
Clarendon Sta. Sept. 3, 4

W. C. Davidson, P. E.

Batesville District—Third Round.

Mountain View July 1, 2
Calico Rock 8, 9
Melbourne 15, 16
Cave City 22, 23
Sulphur Rock 29, 30
Jessup Mission August 5, 6
Evening Shade 12, 13
Ash Flat 19, 20
Salem 26, 27
Bexar September 2, 3
Desha 9, 10
Bethesda 16, 17
Batesville 24
Central Avenue 24

Jas. F. Jernigan, P. C.

Committees for District Conference work: For license or admission on trial, W. M. Wilson, I. D. McClure, E. M. Davis. Deacon or elder's orders, W. T. Locke, W. S. Southworth, J. D. Kelly.

Jas. F. Jernigan.

Fayetteville District—Third Round.

Prairie Grove, at Stonewall July 1, 2
Center Point Ct., at Hebron 8, 9
War Eagle Mis., at War Eagle 15, 16
Rogers Sta. 16, 17
Bentonville Ct., at Brightwater 22, 23
Springdale Ct., at Johnson 26, 27
Goshen Ct., at Goshen 29, 30
Lincoln Ct., at Cane Hill Aug. 5, 6
Bentonville Sta. 12, 13
Elm Springs Ct., at Thornberry 19, 20


F. S. H. Johnston, P. E.

Dardanelle District—Third Round.

London Ct. July 1, 2
Dover Ct., at Dover 8, 9
Dardanelle Sta. 9, 10
Altus and Coal Hill, Denning 15, 16
Gravelly Ct., at Miney Springs 22, 23
Danville and Rover, Rover 29, 30
Prairie View Ct., McKendree Aug. 5, 6
Belleville Ct. 12, 13
Ozark Ct., at Webb City 19, 20
Ozark Sta. 20, 21

J. B. Stevenson, P. E.

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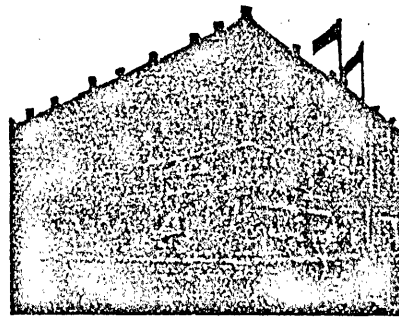
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Here the Epworth Leaguers gather to study the Bible and how to make it more to their lives, and the best ways of doing the beautiful Christly things that the League stands for. The forenoons are given to these studies, the afternoons to rest and recreation—sailing, trolley-riding—and in the evenings they hear entertaining and instructive lectures. Quoting from the advance circulars of the Assembly the following teachers and lecturers are announced:

Professor J. L. Cunningham, director of the Correspondence School; Henry Beach Carre, professor of Biblical Theology, Vanderbilt University; H. M. Du Bose, editor Epworth Era; H. Walter Featherstun, D. D., pastor at Crystal Springs, Miss., and author of "The Christ of the Psalms," "The Christ of the Poets," etc.; Mrs. F. P. Gaffney, of Atlanta; Mr. Hart, general secretary of the Y. M. C. A., Mobile, Ala.; Rev. J. M. Henry, presiding elder of the Monroe District; Rev. Charles O. Jones, D. D., pastor of St. Mark's church, Atlanta, Ga.; Rev. Seth Ward, D. D., assistant secretary of the Board of Missions; Rev. J. E. McCulloch, formerly superintendent of the Nashville Settlement Home; Rev. F. S. Parker, D. D., assistant secretary of the Epworth League Board; Rev. F. N. Parker, D. D., pastor at Monroe, La.; Rev. John W. Shackford, director Young People's Missionary Education, and Mrs. A. F. Watkins, the talented and specially fitted League leader of Jackson, Miss.

H. Walter Featherstun.

Married.

HEFLIN-COTNER.—At the home of the bride's father, Mr. I. A. Bird, of Wilmar, Ark., on the 25th of June, Mr. J. J. Heflin and Mrs. Anna Cotner, all of Drew county, Ark. Rev. A. M. Robertson officiating.

BLAKENSHIP - COUNTS.—At Lynwood, Ark., in the home of the bride's father, G. C. Counts, Miss Edna Counts to R. T. Blakeship on June 27, by Rev. W. C. Watson.

PURVIS - BURFACE.—In the First Methodist church, Pine Bluff, Ark., on the eve of June 28, Mr. Walter M. Purvis and Miss Lucy Helen Burface, W. C. Watson officiating.

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2:00 A. M., 8:30 A. M.

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