WESTERN
CHRISTIAN ADVOCATE.
"Speak Thou the Things That Become Sound Doctrine."
OFFICIAL ORGAN OF THE ARKANSAS, LITTLE ROCK, WHITE RIVER AND INDIAN MISSION CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH

Vol. 25. Little Rock, Arkansas, and Oklahoma City, Oklahoma, June 27, 1906 No. 26

EDITORIAL.

A Menace to Our Morals.

We are in receipt of a circular letter from the management of the Arkansas State Fair Association, which proposes to hold its first annual fair Oct. 1-10, at Hot Springs. A genuine exhibit of the products of Arkansas's farms, orchards, mines, and factories is highly desirable and deserves encouragement. Hot Springs with superior hotel accommodations and improving transportation facilities is in many respects admirably adapted to such a purpose. We should like to give the enterprise our hearty and unqualified endorsement, but one feature bids us be cautious. Hot Springs has been a great horse-racing resort, and one of the advantages advertised by the Fair management is the use for the fair of the $500,000 plant of the Oaklawn Jockey Club. This in itself might be harmless, but "a complete racing program of first-class harness and running events," is advertised. Now, we are not such Puritans that we could not with pleasure witness a test of speed between two good horses, if it were that and nothing more, but we doubt whether there ever was a public horse-race without betting, and when it is remembered that this race-track has been used for sporting purposes and the atmosphere reeks with betting and gambling, it is too much to expect that these "harness and running events" will be as innocent as an old-fashioned class-meeting. The betting at Hot Springs horse-races is bad enough under ordinary circumstances, but to gather together the good country folk from all over the State to look at "big red apples" and fine chickens, and then subject them to the temptations of Hot Springs racing is an experiment fraught with too much peril to our morals and manners. We must insist on avoiding the very beginning of this evil. If it is not possible to have a good fair without horse-racing, then let us not risk the fair. We wish our Hot Springs friends no misfortune, but we respectfully protest against the racing feature of the Fair and ask honest people all over the State to join in making the protest felt.

An Open Letter to Boys.

Dear Boys:

Many of you are just out of school for the summer, and have been looking around for a job, something to do during the vacation. At least it is to be hoped you have been looking for a job; it were a great pity if a boy were willing to loaf all summer.

It is hard for a boy to find anything to do at this time of the year. It would be unfortunate for you to make an arrangement which would prevent you from returning to school this fall, and it is difficult for you to find employment for two or three months which will prove very remunerative. So you are compelled to take just what you can get. A few boys have gone off to "work" on baseball teams. They will perhaps get a good deal of money for their "work." But they are never likely to amount to much in the world. Baseball is all right played among the boys at home and as a recreation, but your traveling teams are not out for recreation; they are out for what they get out of their "profession" of ball playing. A poor profession it is for any young man, one that opens into nothing that is elevating or ennobling. Many a boy is being ruined by it.

Let me tell you a few things about getting jobs, and about holding them. The mistake many boys make is that they think they must get a nice job with good pay or else they want no job at all. We say this is a mistake. It really makes very little difference whether you work in overalls or in a starched shirt. It makes very little difference whether you are getting ten dollars a month or seventy-five dollars a month. You do not need to concern yourself about these things, at least for a good while. What you do need to be concerned about is that you should have honest employment, among honest men, and that you should take your place among men as an honest, capable, thoroughly efficient and thoroughly faithful young man. If you can just get it understood in your community that you can be relied upon for getting the best results possible out of any job you are put at, and that you will do it without having to be watched or pushed up; if you can get it known that you do this cheerfully and politely and promptly, then your fortune is made. What you need now is not a big salary, nor an easy time, nor a nice job; what you need is an opportunity to show that you are fit to be employed, to show that you can be trusted. If you can get down to your work earlier in the morning, and do more of it in the morning, and do more of it in a day, and do it better, and stay later than the other people about you, if you can do this, you will never need to worry about a place, nor to worry about a better salary—you will never need even to ask for more salary; men who want employes will come hunting you, and they will offer you the best of salaries. Fix these things deep down in your heart, for they are as true as the gospel. But if you are negligent and slipshod about your work, if you go about it in a surly mood, if you come to it as late as you dare and get off as soon as you can, then nobody wants you, and nobody will want you. Remember, boys, that there are hundreds of business men who are looking with both eyes for just such young men as I am advising you to be. They are anxious to get them, and they are anxious to keep them. In all your business relations be scrupulously honest, as well as diligent. Never put your fingers on a single dirty dollar. Be polite to all with whom you deal. Be prompt to meet your engagements. I tell you again that when you demonstrate that you have in you these qualities your fortune in the business world is made.

May I advise you also to be generous and manly and kind to all the inmates of your home? Home is the first place to be kind and gentle. You might make a good business man and not be much of a man at last. A boy who is surly to his mother or disrespectful to his sisters is not much of a man. Do not think that because you have business to attend to away from home you have no responsibility at home. You will find before you are thirty years old that your mother is the best friend you ever had. You will find that your father is the best counsellor you ever had, and you will find that your sisters and brothers are more to you than any other boys and girls in the world. May I advise you also that the principles of the Christian religion are the very best you can find whereby to guide your whole life? Believe me when I tell you that the great and gracious heavenly Father is taking more interest in each boy than the boy is taking in himself. He knows exactly what sort of rules to give to make your life successful and happy, and he has given you just these rules in the gospel. You cannot lay out a better plan for your life than he has laid down for you. Therefore, be true to this gospel. Make it the guide of your life. On Sunday morning get up and brush up and go to Sunday School and Church. Attend honestly to the teachings of the gospel. It will pay you in both worlds.

Do not be a spendthrift. Save something out of what you make. And do not be niggardly; bear your part, according to your ability, of all expenses connected with good causes in your community. If you will follow these counsels, you will find your own happiness in life. May all the boys whose families read the Western Christian Advocate be blessed and guided of the Lord.

Senior Editor.

WESTERN CHRISTIAN ADVOCATE.

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NOTES AND PERSONALS.

Methodist Calendar,

Wynnewood District Conf., Roff	June 20-24
W. F. M. S. White River Conf., Batesville	June 21-25
Texarkana District Conf., Ashdown	June 26
Harrison District Conf., Valley Springs	June 26
Ardmore District Conf., Mannsville	June 28
Helena District Conf., Brinkley	June 28
Mangum District Conf., El Dorado	June 28
Weatherford District Conf., Foss	June 28
Arkadelphia District Conf., Dalark	June 28
S. S. Training School, Searcy	July 1-7
Morrilton District Conf., Lewisburg	July 4
Little Rock District Conf., Des Arc	July 5
S. S. Institute, Ft. Smith	July 9-11
Searcy District Conf., Tuckerman	July 12
Paragould District Conf., Mammoth Spring	July 12
Jonesboro District Conf., Luxora	July 12-14
Beaver District Conf., Hooker	July 12-15
Batesville District Conf., Evening Shade	July 18
S. McAlester District Conf., Kiowa	July 18-22
Prescott District Conf., Nashville	July 24
Muskogee District Conf, Stigler	July 24
Choctaw District Conf., Sealey's Chapel	July 25
Camden District Conf., Fordyce	July 25
Holdenville District Conf, Newton	July 25
Pine Bluff District Conf. Hawley Memorial	July 26

Why do some pastors circu late church papers? They try.

Emory and Henry College had a little surplus left after paying all expenses for the past year.

Rev. A. H. Godbey, Ph.D., has been inaugurated president of Morrisville (Mo.) College.

Bishop Vincent, of the Northern Methodist Church, was one of the speakers at the Preachers' Institute, Fayette, Mo.

Mrs. E. C. Brooks, wife of one of our missionaries to Brazil, and daughter of the late Dr. H. B. Graves, died in Brazil, May 5.

Rev. T. L. Rippey, of Ada, I.T., has just spent two week helping his father, Rev. W. M. P. Rippey, in a meeting at Chickasha.

King Haakon and Queen Maud, of Norway, were crowned June 22. Among the Americans who witnessed the ceremony were Mr. and Mrs. Wm. J. Bryan.

The foundation of our new church at Ada, I. T. has been laid and the brick for a handsome structure is on the ground. The people of Ada seem prosperous and happy.

Rev. W. H. Woodfin, of Cabot, Ark., has spent several weeks recuperating his strength at Armstrong Springs. He is now at home much benefited by his outing.

Rev. J. S. Lamar moves easily among his preachers, and they and the people all highly respect him. His district conference was a most pleasant occasion.

Rev. W. J. Sims is just moving into a splendid new district parsonage in Oklahoma City. It is ample, with modern improvements and located near Epworth University.

After visiting Egypt, Palestine, and portions of Europe Rev. Chas. C. Millar, D. D., is visiting his relatives in Little Rock. About Aug. 1 he will return to his work in Mexico.

Dr. W. B. Palmore, of the St. Louis Christian Advocate, was permanent chairman of the Missouri State Prohibition Convention. He discovered that only one delegate to that convention used tobacco.

There is an exceptionally fine lot of young men among the preachers of Oklahoma District. Their presiding elder is proud of them, and they will be heard from in coming years.

The State of Arkansas has recovered $20,000 in fines from the International Harvester Company for violating the anti-trust law, and the company has withdrawn from the State.

We requested representatives of Hendrix College to furnish a full report of the commencement, but so far nothing has been received. The friends of the college are disappointed.

There never were better prospects for fine crops all over Arkansas, Indian Territory and Oklahoma. The earth is teeming with crops and they are in fine condition. Let the people thank God and serve him.

Perhaps no town in America can boast of as many native-born Methodist bishops as Athens, Ohio. Bishops C. C. McCabe, Earl Cranston, and David H. Moore all point to this as the place of their birth.

In its campaign for new subscribers the Southern Christian Advocate has secured over 6000 new subscribers this year and now has 10,000. It is the result of continued effort and hearty cooperation of the preachers.

We grieve to record the death, June 16, of Mrs. I. M. Woodward, the wife of one of our good supernumerary preachers of the Indian Mission Conference. She died near Asher, O. T. and was buried by Bro. Cox of that charge.

The new buildings just completed for the State University at Fayetteville, Ark., were erected by Mr. G. W. Donaghy, a member of our church at Conway. He has done much fine work in Arkansas, Texas, and the two Territories.

Pres. J. C. Kilgo, of Trinity College, N. C., preached the commencement sermon for Vanderbilt University. It was pronounced worthy of the occasion. He has been allowed a year's leave of absence on full salary and will spend the time in Europe.

Rev. J. D. Salter and his people at Roff are building a nice church, the foundation of which is now laid. It is to be stone and concrete. and will cost five or six thousand dollars. Roff has an ideal building stone right at the town.

No human power can tame the raging passions that arise in the soul. If you rely on taming those that rise within yourself you will be disappointed. The wild man of Gadara found no remedy till he met Christ. His troubles were quickly ended then.

Rev. J. L. Bray is regarded by his people at Shawnee as a man of ability. This estimate is according to truth. He is withal one of the nicest of gentlemen, as he proved himself to be upon a recent visit of the Senior Editor to his charge.

We recently enjoyed greatly a stop of 24 hours at Maud, O. T., where our old friend, W. M. Taylor and his good wife look after the interests of the kingdom. Their friends in Akansas will be glad to know that they are happy in the work of the church.

In addition to the regular assessments the church at Helena, Ark., Rev. H. G. Henderson pastor, last year provided for the entire support of a missionary, Rev. J. W. Cline, president of the Anglo-Chinese College. They will undertake the same good work this year.

Rev. W. D. Matthews and Rev. C. M. Coppedge were both visitors to the Wynnewood District Conference at Roff. We heard each of them preach a good sermon. Bro. Coppedge rang out a clarion call for temperance men in the coming constitutional convention.

At the session of the National Eclectic Medical Association, June 21, Dr. E. H. Stevenson, of Fort Smith, was elected president. He is an offical member of our Central Church and our esteemed presonal friend. We extend congratulations and predict that the honor will be worthily worn.

Mrs. Geo. C. Millar, on her way from Oklahoma City to Winchester, Tenn., is visiting friends in Little Rock. She has been re-elected professor of Modern Languages in the Epworth University and enjoys the unique distinction of being the only woman in the faculty of that institution.

Rev. James A. Reynolds, of Conway, has returned from Vanderbilt University. He enjoyed the work in the Biblical Department. After teaching this summer he will become a traveling preacher in one of our conferences. He spent a few days in Oklahoma and was charmed with what he saw there.

Rev. E. M. Sweet, Jr., who has worked so faithfully for prohibition in the new State of Oklahoma, has finished his work at Washington, and with his family, has gone by steamship to Galveston, and will spend a few weeks with his father and mother in Georgetown, Tex., before going home to Muskogee.

Rev. R. T. Bond, who has been for twenty years professor of Mathematics in Central College, Fayette, Mo., is visiting his brother, Dr. J. B. Bond, in Little Rock. Prof. Bond has been a great temperance worker, is a fine teacher, a famous hunter, and a genial friend. His former colleague extends a hearty welcome to Arkansas.

Hon. C. C. Reid, of Morrilton, Ark., delivered the alumni address at Vanderbilt University at the recent commencement. The American says: "The alumni address by Hon. C. C. Reid, representative in Congress from the Fifth Arkansas distirct, was bright, logical, earnest, and intensely patriotic. His discription and arraignment of the blatant demagogue, who has been the bane of every government of the peole, was severe, but his picture was true. It was an exceedingly able and entertaining address,"

Bishop Hoss has been selected by Hodder and Stoughton, the greatest publishers of religious books in England, to write the history of Methodism in the South from 1806, for a new History of Methodism to be written by experts and to be drawn from study of the sources. He is the only Southern man asked to contribute.

Many readers in Arkansas will be glad to see this "personal", which is intended to say that we met Rev. Gideon H. Warren at the recent session of the Oklahoma District Conference, that he is looking well, though now an old man. He lives in Western Oklahoma at Romulus. A recent illness somewhat impaired his hearing.

And now come the modest schools for infants of the feminine persuasion and tenderly apply their D. D., S. T. D., and LL.D. remedies to the unsophisticated, gastriloquous divines who are so gallant that they would not, if they could, refuse to swallow the domestic medicaments administered as correctives of their theological ailments.

The town of Roff, I. T., where the Wynnewood District Conference was held, is one of the most pleasant towns in that whole country, and gave fine entertainment. There are about 2,000 souls in the little city. It is situated in a very fertile region and is about 1300 feet above the sea level, where the air is pure and the spring branches are clear and the streams blue.

The conference at Asher was most pleasant and profitable. It will be reported by another. The people of Asher were delighted and they delighted their guests with their hospitality. We all had a good time. The services were profitable, the preaching was pronounced as of a high order. The presiding elder proved a true leader and is much regarded. Pastor Cox was happy.

The senior editor had the pleasure of preaching on the morning of the 24th for Rev. R. A. Crosby and his people at Purcell, I. T., and on the evening of the same day for Rev. H. H. Everett at Lexington, O. T. The two towns are on opposite sides of the Canadian River. We had good congregations and found these brethren in favor with their people, doing good work.

Dr. J. C. Morris, for three years president of Central College, at the recent commencement was given leave of absence for one year on account of impaired health, and Prof. W. A. Webb, professor of English, was elected acting president. The corner stone of a new gymnasium was laid, Bishop Hendrix delivering an address on "The Religion of the Body."

We had the pleasure of being entertained in Shawnee recently by one of our stewards who is also Sunday School Superintendent, Bro. Jno. W. Jones and his good old Methodist mother, formerly of Mineral Springs, Ark. Sister Jones had many questions about Rev. A. D. Jenkins, Rev. J. R. Harvey, Rev. E. N. Watson and other honored brethren of the Little Rock Conference, who live in her heart. Bro. Jones' success in life ought to be an inspiration to all boys who would struggle upward.

Why do evangelists succeed in getting people converted? It is chiefly because they study it and work at it. Why do so many pastors have fewer conversions than they had when they were young preachers? It is chiefly because they kept the emphasis on conversions when they were young as they do not keep it there later. We believe this to be the truth. Before you deny it—think awhile.

There is an important distinction between a sermon and a platform performance. If the platform chooses to indulge in a joke no one can object, but a joke has no place in the pulpit. Humor, though it may be quite chaste has small place in the pulpit You may gain a temporary advantage by certain levities in the pulpit, but on the whole you will lose in efficiency. The gospel must ever present a solemn and a grave issue; it never trifles, it is never frivolous, yet never sour.

In the United States District Court at Red Oak, Ia., fines amounting to $85,000 were imposed on packing houses, railroads, and individuals for making concessions, and accepting and conspiring to accept rebates on shipments. In addition to fines sentences of three and four months in the penitentiary were imposed on two men. Appeals were taken in all the cases. It is announced that the Standard Oil Company will be prosecuted for accepting rebates.

During the absence of Bishop Hoss in Brazil Bishop Key has jurisdiction by his request in the North and Northwest Texas Conferences. The trustees of the episcopal residence in Dallis have published their correspondence with Bishop Hoss in which he declines their offer to secure another house for him in Dallas or elsewhere. He adds: "This, however, is altogether distinct from the question of my residing in Texas." Meantime the trustees, out of the funds in their hands($9,281),have "purchased in the Ninth Ward of Dallas a beautiful residence on Ewing Avenue, two hundred and twenty-seven feet frontage by two hundred and sixty-five feet depth, for $7,000 cash." This they have rented out for the present. Dr. G. C. Rankin resigned from the Board, and Bishop Key has appointed Rev. W. H. Hughes in his place, subject to the confirmation of the North Texas Conference. (Nashville Christian Advocate.)

We have received and read with interest an address delivered at Hot Springs during the session of the Arkansas Democratic State Convention by Mr. Geo. W. Donaghy, of Conway, pointing out errors in construction of the new State Capitol. Having been a member of the first Capitol Commission and having made a careful study of the plans and specifications from the standpoint of a practical builder, Mr. Donaghy is in position to know conditions better than any other man except possibly those who are engaged in the actual work of building. He charges that an inferior house is being erected and that the contractors are receiving more than they are entitled to under the original contract, which, he alleges, has been virtually set aside. We have known Mr. Donaghy for nearly twenty years, and believe him both capable and honest. If his charge can be sustained, the State suffering great loss. If the charges are unfounded, he ought to be made defendant to a suit for libel. The people should instruct their representatives to go to the bottom of this matter.

Mrs J. A. Hughes.

The long and happy union of 41 years between Bro. and Sister Hughes was broken this morning, June 21, at about 10:30, when Sister Hughes quietly passed away in great faith, leaving Bro. Hughes in deep sorrow. He needs the prayers of the brethren.

S. R. Burnett.

Center Point, Ark.

The Representative of Southren Methodism

The Rev. James B. McCoy, M. A., pastor of one of the Methodist churches in Birmingham, Alabama, the seat of the late General Conference, has been named by the Board of Bishops as fraternal messenger from the Methodist Episcopal Church, South, to the approaching General Conference of our church in Montreal. It seems to have been the custom in nearly all the branches of Methodism to appoint fraternal delegates from among the grave and reverend elderly men of the connection, but this rule has been departed from in this case. Mr. McCoy was born in Blount County, Alabama, on August 6, 1868, his father being Rev. W. C. McCoy, an itinerant preacher of the North Alabama Conference. He received his education at the Southern University, Greensboro, Alabama. On graduating with the degree of Master of Arts in 1889 he entered the North Alabama Conference, and, with the exception of one year when he was editor of the Alabama Christian Advocate, he has labored in the pastorate with signal success. He was a member of the last Ecumenical Conference in London, a member of the recent Inter-Church Confederation Conference and of the recent General Conference of his own church. Canadian Methodists have always felt a peculiar interest in the Methodism of the South, and they look forward with very pleasant anticipations to Mr. McCoy's visit in September. As fraternal messenger to our church he follows some brilliant and able men. We doubt not he will be their in every way worthy successor.—Christian Guardian.

TODAY.

Into the battle that men call life
  New—all strange untried way—
Through the gates of birth to the soul's step strife,
  Some new white soul has entered today.

Out of sorrow and heart-aching pain,
  Out of the strife and the battle din,
Through the pearly gates of the city of peace,
  Some soul today has entered in.

Out of the bondage of Satan and death
  To the blessed freedom God's children win,
Justified, sanctified, through his dear Son,
  Today some glad soul is redeemed from sin.

Today some mourner has weeping forgot
  And an empty tomb with surprise hath found,
Knowing the resurrection hope
  The fetters of death hath today unbound.

Oh, blessed today! all the circling round
  Of birth and comfort and blessings enrolled,
Alike are clasping in your little space;
  Today is enough for each heart to hold.

Each morning holds out today as a gift
  Till, lo! our allotted days are o'er,
And heaven's tomorrow with radiant face
  Leads us through the arch of Eternity's door.

—Mrs. M. E. Smith.

Farmington, Ark.

Fishing in the Gulf of Mexico.

Early one morning in last April a party of four, composed of Mr. and Mrs. Hudson, Mrs. Townsend and myself, left the parsonage for a day's fishing in the Gulf of Mexico. We went out in a sail-boat. It was about thirty feet long, bearing one mast and hoisting two sails, a large and a small one; or, using nautical terms, a mainsail and a jib. For three miles of the distance out we sailed on a calm bay. As we were leaving this body of water through a narrow channel we began to encounter the swells which came rolling in from the Gulf and added very much to our pleasure.

After being rocked in the "cradle of the deep" for a short while, one of our party, Mrs. Hudson, felt herself under the magical influence of sleep. The drowsiness which she felt stealing upon her, one is left to judge whether it was due to a timely warning of the stealthy spirits of the "watery main" into whose restless and mysterious realm we were openly entering; or, whether it was due to the awakened memories of by-gone days when she lay in a little crib and listened to the lullabies of a watchful patient mother who was pouring forth her very soul in the words that rolled from her lips even after the little one had fallen asleep to catch the sweeter strains of the heavenly echoes and re-echoes which reverberated from the very throne of God and

Were whispered in the infant ear
By guarding angels hovering near.

Be the cause what it may, the fact of her drowsiness was mentionel by Mrs. Hudson, whereupon I saw a smile play over the face of Jeremiah, our colored pilot, whose sea-experience enabled him to grasp the significance of the incident. He said nothing, however, and very soon his face showed no indication of having betrayed any jesting of his mind. Mrs. Hudson's face was more rigid yet no less sure of change. By the time we had gotten well out at sea she began to grow pale and requested to go below and lie down. Then Jeremiah ventured to suggest that if she would stay up until she should "heave" that she would get better. But the advice was unheeded and the sickness unstayed.

When we anchored for fishing, only three of our party were able to begin, and no one of us felt sure that his ability so to do would long continue; as the sounding sea had not ceased its rolling nor we to be tossed by its motion. But no sooner were the sails lowered and the anchor cast, than all on deck were busy with hand and mind —busy with hand preparing to cast the line and there to hold it, and with the mind, anticipating the pleasures awaiting. Our expectancy was soon a matter of realization. Our anticipation became a reality when we began to catch the unsuspecting grunts and gruples which we piled up in our boat, to the amount of more than one hundred pounds before we raised anchor and set homeward sails.

Seemingly each one was enjoying the sport very much. But things, as well as circumstances, we are often reminded, are not as they seem. So it was in this instance. Scarcely had passed half an hour from the time we had anchored, when Mr. Hudson, leaning over the deck began to "heave." He had successfully kept every one from observing the determined struggle through which he had been passing. There came over the rest of us. growing out of his condition, which was envied by every one on deck, but somewhat anticipated by each, a sense of amusement mingled with dread. The peculiar situation introduced by the "heaving" and made ludicrous by the continuation of what the doomed man had begun, was, when there was some cessation of the activity which had characterized the abdominal muscles, relieved by Jeremiah who suggested that a few swallows of salt water would settle the stomach. "There's nothing left to be settled," groaned Mr. Hudson, just in time for another "heave" which showed his misjudgment in the matter.

Some time later the quantity of fish in our boat, a distant cloud and rising wind, and, most of all, the peculiar sensations which began to steal upon me, were sufficient causes, coupled with a conviction that at least two others of the party would be favorable, to lead me to suggest that we hoist sails for a homeward course. All agreed. In a few minutes we were being driven rapidly along by a brisk and favorable wind, which made the trip in much shorter duration than the one out—and much to my physical relief.

This fishing trip has associated itself in my mind with another, but no more through similarity than dissimilarity. The details of the second are more or less familiar, yet one thought it is hoped will not be out of place.

"Simon Peter saith unto them (disciples) I go a fishing." They say unto him, "We also go with thee." Why? Because, it seems, they had lost their ideal, namely, the restoration of the "kingdom of Israel" at that time. This ideal had been a potent factor in causing these men to forsake all and follow Him through whom they expected to realize their hopes.

The power of an ideal! Under its charm the student denies himself the pleasure and ease which others may be seeking, and gives himself to the study of books, nature and man. Under its spell the farmer rises early to begin his day of toil which add one upon another while the seasons are rushing by in rapid succession. Under its influence the merchant hastens to his counter, the doctor to his rooms, the lawyer to his office, the preacher to his study—every one to his post of duty to spend and be spent for the attainment of his ideal.

The power of an ideal! Little worth is the individual without it. To possess a temporal ideal throws the emphasis of life upon the temporal things at the expense of the eternal. But a spiritual ideal makes the temporal things contributory to the highest life possible for man in this present state, which is but an entrance into that heavenly realm whose maker and ruler is God.

E. A. Townsend.

Sarasota, Fla.

The Jamaica Negro and the American Negro.

From general observation of the Jamaica Negro from childhood to early manhood, and from observation of the American Negro for the past nine years, I see one moral failure which is common; but there is also a difference between them.

The moral failure that is common to both the American negro and the Jamaica negro is their lack of appreciation of the sacredness of the married relation. This is indeed a common curse which, it is to be sincerely hoped, will in time be removed from the negro mind. The moral training that those who are being educated receive is doing a great deal to clarify this state of negro society; and the hope for the improvement of the negro, American or Jamaican, lies in educating him.

The difference between the American negro and the Jamaican negro is striking, however, The young American Negro —the more ignorant, the worse he is—carries with him not a bearing of respect, but of insolence. When kindness is shown him, instead of appreciating it, and accepting it as a kindness, he repays it with presumption. If any one should be in the least degree respectful to him, he comes to the erroneous conclusion that it is an intimation of social equality. This cannot rightly be charged against the Jamaica negro.

It is true of the Jamaica negro that he is respectful. Not slavishly so by any means, but truly respectful. Any kindness shown him he does not accept as an index to social equality; but will rightly appreciate it, and thereby does not bar himself from further assistance. When he thinks that the white man, e. g., for whom he is working thinks something of him, he will go to the limit of his life to defend that man. To defend him not as equals, but as servant and master.

While all negroes in the United States are bunched in one class, the Jamaica negroes form their own classes; and there are negroes who will not tolerate the company of some other negroes. If a white man does not conduct himself as the negro thinks a gentleman should, he is lowered in the negro's esteem; and if he is exceedingly common will be treated with less respect than a respectable negro.

It is a proverb in America that the word of the negro cannot be depended on, that he does not think anything of his word. This is unfortunate for the American negro, especially because it is generally true. The Jamaican negro has respect for his word, and when he agrees to do a piece of work for a man he thinks himself honor bound to do that work. The American negro, when he agrees to work for a man, may at that same time know that he has agreed to work for two or three other men at the same time that the fourth man wants him to work. The failure to respect his word is a necessary result. The rule with the Jamaica negro is, if he engages to work for one man, he will not engage to work for another, and thereby is strengthened in keeping his word.

The reason perhaps for the difference between the American negro and the Jamaica negro lies in the manner of their emancipation. In the United States the emancipation of the negro was accompanied with bloodshed, in Jamaica and other British Colonial possessions, the emancipation was accompanied by a compensation from the Home or General Government amounting to 20 million sterling, or about 97 million dollars.

N. E. Goldring.

We had read so much of the difference between the American negro and the Jamaica negro, and we asked Brother Goldring, who is a native of Jamaica and a minister in our church, to give us his views upon the subject. It must be understood that he speaks in general terms in what he has written above. We presume that he well understands that there are among American negroes those who keep their word and keep their contracts. It is the duty of all good white people in America to assist these in raising the general average of negro character in this country. We think also it was not the mere fact of bloodshed in the emancipation of the American negro that makes the difference. That is perhaps the least part of it. The great blunder was in the forty acres and a mule policy and the reconstruction policy that followed the War—the making a politician of the negro. Nothing worse could have been done for the race than its wholesale enfranchisement; many thousands of them were no more fit to vote than were the mules they drove. The right to vote ought not to depend upon the color of a man's skin, however. Only men who have some degree of intelligence and virtue ought ever to be allowed the ballot in any country. We have little sympathy with the doctrine of so-called manhood suffrage. If it means true manhood, well and good, otherwise, then otherwise. [Ed.]

Duty of Deliberate Influence.

It would sometimes seem that the greatest problem a minister or a Sunday school teacher has to meet in attempting to bring young people into the confessed service of Jesus Christ is not the boy or girl, but the parents, the Christian parents, who are themselves church members. The boys and girls are not hard to reach, nor difficult to win. Tact, gentleness, reasonableness, comprehension,—these will almost invariably open the young heart to the personal appeal for the Master and his service. Not that this can be done hurriedly, or with young people in groups and masses. It can be done, as anything else can be done, by the firm hand of a loving friendship, such as should be formed between teacher and class, or between pastor and young people. The boys and girls can be talked to quietly, and molded gently. Soon their pliable natures begin to show the trace of the friendly hand, the influence of the older and wiser nature. They are really ready to yield their hearts to the sway of the Savior of men. But about taking the serious and important step of uniting with the church they are not so certain. They are timid; they shrink from the publicity involved; they dread the questioning of the governing body of the church. Just here is where pastors and teachers meet the problem of the parent.

A teacher had, in one of her numerous classes, a number of young girls, all sixteen or over, seven of whom decided to begin the Christian life. Quiet conversation with them one by one developed in every case the same thing. They were ready to be Christians, they were timid about becoming church members. Now, if ever, this teacher wanted the help of the parents. She had urged the girls to talk with their mothers, and many had done so, but the decision, strangely enough, seemed as far off as ever. Then one after another she sought out the mothers. All but one were themselves church members. Mary's mother met the teacher with decision.

"Mary is too young," she said; "she does not know how important the step is." Mary was seventeen.

Edith's mother said, "I am perfectly willing. I will not put a straw in her way, but I told her she must make up her own mind without any assistance from me."

"I do not want to influence Bessie," said her mother; "she is old enough to decide for herself." Bessie was just sixteen.

"I must see a great change in Eleanor first," said Eleanor's mother; "she is nowhere nearly good enough to unite with the church yet."

And so it went on, and the teacher's heart sank lower and lower. She went to Ethel's mother, who was not a church member, with no hope left. To the teacher's surprise, the mother's eyes overflowed as they talked. "Thank you for coming," she said; "I will do all in my power to have the child come into the church. She will do better in it than I have out of it."

Then the husband of this teacher, a busy pastor with his hand on many boys, went in his turn and talked with the boys' parents, with exactly the same results. They did not want to influence their boys, nor to urge them, nor to help them decide. Pastor and wife looked at each other in bewilderment. Surely this was exactly what parents *ought* to do. Why should not mother and father seek by deliberate influence, by wise counsel, by gentle urgency, to impel their children to right choices, right decisions? Youth and immaturity and unwisdom and inexperience—are not these all so many pleas for help to maturity and experience and wisdom? The childishness of the child, his helplessness at critical moments—are not these reasons, imperative and urgent, for the putting forth of all possible influence by the parent? Nothing evil hesitates to influence the child, or urge him, or pursuade him. All life is full of luring temptations that use every subtle art of influence to draw him from the path of right. How strong then, how resourceful, how unceasing, should be the influence deliberately cast around the child by his father and his mother! How heartily should the parent co-operate with pastor and teacher in their efforts to have the children confess their faith in Jesus Christ, and their desire to serve him by uniting with the church!

They are not good enough, these children? They are frivolous and careless and weak? Certainly they are, and they must enter God's school to learn how to live differently. If they are only loving and willing, let them come; hesitate to hold them back; pray for them, train them, help them; be to them counselor and teacher and friend. Then they will find their spiritual lives taking on beauty and power. Influence them, deliberately, powerfully, toward everything good and true; urge them unceasingly to right choices. Be as zealous as is evil, as watchful as are the forces of unrighteousness.

"But," say some parents, "those boys and girls who did unite with the church two years ago,—they are very careless still."

They surely are; we must admit it. They are in the very thick of youth's wild, surging unrest; the tumult of the blood is riotous; the desire of life and pleasure is keen. This is life's most critical period, and God be thanked if, unworthy as they may prove themselves, they are in his keeping, with his name upon them. Church membership during this period of youth's struggle—how fierce a struggle, mother and father, have you forgotten?—is a brake, a check, upon life's headlong speed. They will come back again; they once loved the Master, and that they will never forget. When the seething tumult subsides, and life grows calm and steady, they will rejoice that through it all the church held on to them. "Oh," said a young man to a Christian friend one day, "I did much that I am sorry for, but under it all I could not forget that I was a professing Christian, and you don't know what it saved me from!"

This is why we want them, why we must seek them, deliberately, one by one, using every particle of influence we are privileged and trusted to possess. Deliberate influence for good is the only secret of success.—Sunday School Times.

"Texas; or the Broken Link," is a romance of the war between the States, written by Mrs. Fannie Eoline Selph, of West Nashville, Tenn. The characters are Texas and Mississippi people, and the principle scenes are laid in and around Vicksburg, during the seige by General Grant. The women are lovely, loyal, and courageous. The men are brave, true, and tender. The high ideals of Southern chivalry and feminine wit and winsomeness are faithfully drawn. The spirit of the writer is sweet and brave. The book may be had for $1.00, post paid, of Mrs. Mattie R. Hicks, 1003 Cumberland St., Little Rock, Ark.

To David Lowe Dodge of New York belongs the high honor of having written the first pamphlets published in America directed expressly against the war system of nations, and of having founded the first peace society ever organized in America or in the world. His first pamphlet, "The Mediator's Kingdom not of This World," was published in 1809. His second and more important pamphlet, "War Inconsistent with the Religion of Jesus Christ," was prepared for the press in 1812.

The present volume contains both of Mr. Dodge's famous old pamphlets, with an introduction by Edwin D. Mead, telling the story of his remarkable life and reviewing his pioneering work in the peace cause. David L. Dodge was the father of Hon. William E. Dodge, who during his long life, which closed in 1883, was identified with so many of the leading commercial and political interests of New York, and whose son, William E. Dodge, recently deceased, was equally eminent as a merchant and a philanthropist. Himself an enterprising merchant, David L. Dodge's whole later life was devoted earnestly to the cause of peace. The pre-eminent historical interest attaching to his pamphlets would alone justify their republication at this time when the ideas for which he so courageously stood are at last winning the general recognition of thoughtful men. But their intrinsic power and worth are also great. In his central thought and purpose, in his reliance upon the Christian principle, the New York merchant was a Tolstoi a hundred years before his time.

Nevertheless we cannot go the whole length of the author of this book and declare all war to be inconsistent with the Christian religion. It is enough to say that the Christian religion aims as its ultimate achievement in respect to war to abolish it. Spears shall be beaten into plowshares and swords into pruning hooks, and the era of universal peace shall surely come as a result of the Gospel. But it is going too far to say that war is never justifiable. There are many things worse, after all, things which only war can overcome. It were better to go to war than see a nation oppressed with perpetual tyranny, as we recently did for the liberation of Cuba. Cowardice and a servile subjection of a people to deep wrongs, which destroy manhood, are worse than war. It were better to make all nations understand that great wrongs must cease before wars shall cease. We cannot cry, Peace, peace, till there is peace. Yet—speed the day of peace!

The Sunday Paper.

I know of no sadder sight, whether for the moralist or the journalist, than to see a man on Sunday morning on the trolley car—whether the victim of the habit is off for a sojourn, or is only moving from house to office for his morning mail, certainly he can not be on his way to church—tempted by habit to buy the morning paper for the morning news, required to load himself up with a bale that looks for all the world like a roll of printed cotton calico—high-colored calico. And it often occurs to me: After all, what is this modern newspaper, that is run off from lightning presses, miles and miles of it from an endless roll, for the delectation of the most ignorant class of the community, but a bit of soiled white paper, a bit of the cheapest printed textile that is known—the sensational Sunday newspaper!—E. H. Clement, Editor "Evening Transcript."

THE EPWORTH LEAGUE.

LESSON BY REV. W. M. WILSON, BATESVILLE, ARK.
FIELD NOTES BY REV. T. L. RIPPEY, ADA, I. T.

July 1. What it Means to Become a Member of the Church.

Of the Body of Christ. 1 Cor. 12:12-13; Col. 1:18.

To become united to the head, Eph. 4:15.

To become members of each other, Eph. 4:25.

To have a special work, 1 Cor. 12:14-18; Rom. 12:4-8.

Separation from worldliness and uncleanness, 2 Cor. 6:14-18.

Christ is the head of the body—the Church—in which there are many members.

All members have not the same office, but each one has some particular office or duty. To become a member of the Church indeed means to become a part of the body of Christ; to become united to Christ who is the head, Eph. 4:15; and to become united to all of the other members of this Body. The member of the Church is so vitally united to Jesus Christ that he finds in him the source of life. Drawing his life from Christ it comes to pass that the life he lives in the world he lives by faith in the Son of God. For such a church member to live is for Christ to live. To become a member of the Church in fact, and not simply in name, therefore, requires that one shall break connection with sin, must be separated from worldliness and uncleanness. "Come out from among them and be ye separate, saith the Lord." "Ye cannot serve God and Mammon." The union between the Christian and Christ, between the members and the body, is illustrated by our Lord when he said, "I am the vine, ye are the branches."

The purpose of this union, and the proof of it, is fruit-bearing. "He that abideth in me and I in him, the same bringeth forth much fruit." Every branch is expected to be a fruit-bearing branch. Every Christian, every member of the Church has work to do. Not one should be idle. To become a member of the Church means to become a laborer in the vineyard of Christ. "Go work in my vineyard." Let every Christian, every Epworth Leaguer, become a working member of the Church. Find some place where you can labor for the Master and there devote yourself to such service as he requries of you.

Prohibition for All Oklahoma.

The statehood bill has passed, and Congress has said that the new State of Oklahoma may come into the Union, provided, among other things, she sees fit to assume the obligation of the Federal Government to the five civilized tribes to continue the prohibition of the liquor traffic in their country. This provision is to include also the Osage and other Indian Reservations in Oklahoma, that is, the "big pasture," and is to extend for twenty-one years and thereafter until the people of the State shall see fit to change the constitution in this respect.

Thus Jehovah hath brought Israel over the Red Sea with a high hand. The purpose for which the Indian Territory Church Federation for Prohibition Statehood was organized has, to date, been accomplished to the fullest extent of our prayer, expectations and efforts.. The result is not by any means a legislative compromise, of what was asked, not one essential word is lacking—so far as our best judgment and counsel have been able to foresee. The time was when the proposition sought was different from that which has been enacted into law; but there was method in that procedure.

And some have not understood either, why I have not had more to say through the papers about the work at Washington as it progressed. But this has been due in part to the nature of the work. Once just before Congress was to take important action I received a telegram from one of our largest Indian Territory dailies asking me to wire them a several hundred-word special about prospects. But this I was impelled to decline. It would have been very poor judgment for me to publish a prediction of what happened the next day.

That Oklahoma Territory was not included in the prohibition provisions of the enabling act will soon prove to have been for the best interests of all concerned. The Oklahoma saloon crowd will never know that they are beaten until it is done by the people at home. And there are men in Oklahoma politics who want to support prohibition legislation, but do not know whether they will be sustained by the people if they take that stand. Moreover, if we have votes enough to hold State-wide prohibition in our constitution, had Congress made it the condition of Statehood, we can now (with the Indian Territory end of the State thus predestined to prohibition) elect a constitutional convention that will make the provisions apply to the entire State. We can do this I say, if we go at it in earnest in keeping with the importance of the undertaking. To this end it will be necessary that Indian Territory send to the constitutional convention a delegation to support State-wide prohibition. If so, Oklahoma can send at least a good minority who will stand for the same—enough to make up for the loss of a few votes even from Indian Territory.

It now comes to a test to see whether we really want prohibition. There can be no prohibition that is not backed up by public sentiment. But it is ours to create public sentiment and not only to create, but to organize and mobilize it. I have always believed that the people of Indian Territory (and probably of Oklahoma) wanted prohibition—the people who will control things in the new State. Now we shall see. But I, for one, have never been lured on by a roseate dream of going one step further or faster than our people will approve. The principal merit of the provisions in the enabling act is that they will prevent our new State being made the dumping-ground for the cast-off corruptionists of other States, and will tide us over that perilous period which would otherwise have ensued during which the saloon would become established among us while there was no law against it. But no reasonable body has expected that the new State would have prohibition unless the people wanted it. But they do want it, I am persuaded; and if we shall now take up earnestly the duties of our new citizenship, we shall have it and have it effectively.

At the convention that organized our Federation, at South McAlester(September 27-28, 1904,) a resolution was passed recommending the organization of local Anti-Saloon Leagues in each town, and authorizing the general officers of the Church Federation to act as the Territorial officers of the League. Thus was provided a convenient means of converting our Federation into an Anti-Saloon League in name, as it has ever been in fact, in the event of joint statehood, and of facilitating its union with the Oklahoma Anti-Saloon League. I am now prepared to recommend that all new organizations be called Anti-Saloon Leagues and that such an organization be effected in each town. Where local Federations have already been organized their names need not be changed unless it is preferred to do so. The name is not all-important, just so the plan of organization be the same substantially, and it be affiliated with the Indian Territory Church Federation and the national Anti-Saloon League.

An Anti-Saloon League is a very simple organization. The only essential officers are five—president, three vice-presidents, and secretary-Treasurer—which five constitute the executive council. The three vice-presidents are each the head of a department of work, and have under them as many workers as they may find who are willing to co-operate as directed from time to time. The first vice-president is chairman of the agitation department and supervises the arranging of public meetings. The second vice-president likewise oversees the department of legislation; the third, the department of law-enforcement. There is no roll of members, no membership fees. These five or more officers are merely the chosen representatives of the federated churches and temperances societies and their adherents and sympathizers, to act for them in the directing of this work.

Bearing in mind these suggestions, I earnestly recommend that each community which has not already done so do now organize and "get busy." As for as practicable, let the second vice-president especially be a man who knows something of how things are brought to pass in politics, for it will fall to him at this time to "set up the pins" to have a full representation of our people present at the conventions so as to nominate the right sort of men to go to the constitutional convention and later to the legislature. With this well done, our next battle is four-fifths won. The first-vice president—the agitation department—will plan and hold meetings to arouse interest to this end.

Both of the principal politeal parties will, in most communities, nominate candidates for the constitutional convention. Let us support the men, regardless of party, who will stand for what we want and bring out a citizens' candidate only when neither of the other nominees is sound. Thus in order to win, we shall only have to hold the balance of power, instead of a majority or plurality of votes as would be necessary in the case of an independent candidate.

And now to the work; and if citizens who really want to see our grand new State free from the saloon corruption will lend a hand, we shall carry the day with a land-slide. It is not simply a question of winning, but of winning with such a majority as will discourage the enemy from ever raising the question.

Thus starting off our new State with such a positive declaration for good government, we shall invite and receive the best class of immigration that ever filled up a new country. The early history of no State has ever contained so much of prosperity and grandeur as Jehovah now holds in His hand for Oklahoma. Let us rise up and claim it.

E. M. Sweet, Jr.

Southern Students Conference.

It would be interesting to the readers of the Western Christian Advocate to know something of the nature and workings of the Southern Students' Conference now in session at Farm School, near Asheville, N. C.

The purpose of the conference is to get together some of the leading men of the Young Men's Christian Association of every institution of learning in the eleven Southern States east of the Mississippi River, that they may compare experiences in association work and discuss plans for the next school year; also that they may be drilled and trained by specialists for their various functions in their respective associations. There are daily Bible Study classes, Mission Study class, Personal Workers' class, all led by competent men; besides a platform address, and a Life's Work meeting by such men as Clayton S. Cooper, Robt. E. Speer, E. S. Bosworth, John Timothy Stone, etc.

There is something peculiarly striking about these Life's Work meetings. Two hundred and fifty young men seated on the hillside, overlooking the narrow valley of the Swannanoa River, beyond which the mountain peaks rise one above another in an endless succession as far as eye can reach—here, at the close of the day, as some earnest speaker, in a clear, manly way, presents the problems and opportunities of young men—the effect is wonderful. No emotionalism, no excitement, and the fact that hardships are to be undergone is dwelt upon; but in every young man's breast there is something of the hero, and it is the difficult thing that appeals to him. During these meetings many men decide for the ministry and for foreign missionary work, as well as other callings.

In the afternoons all kinds of athletics are indulged in, including swimming and mountain climbing. It is an interesting sight to see from seventy-five to a hundred college men with collars and ties dangling, trousers torn, faces red and driping with perspiration, struggling up a steep mountain side, over rocks and through thick undergrowth, making their way to the top of some peak five or six thousand feet above sea level. The first day we took only an easy trip, walking nine miles, including the climbing and descending of a peak about four thousand feet high.

Tennessee has the largest State delegation and Vanderbilt University has more representatives than any other institution. Dr. W. M. Anderson, of Nashville, who has so ably presided over the sessions of the conference since Friday evening, had to leave us today. The Tennessee boys, as well as all others who know Dr. Anderson, love him very much. There is no question but that Secretaries W. D. Weatherford and R. M. Harper, managers of the Conference, have the work well in hand, and the good accomplished by these conferences is clearly seen in the advance of Christian work in our colleges.

Elmer A. Southard.

Laymen's Institute; a Suggestion.

Since returning from our District Conference, I have been thinking over a problem that suggested itself to my mind some time ago. It is this: How shall we better enlist our laymen, especially the officials, in the work allotted to them? I have noticed for a number of years that only a small per cent of our stewards attend the various District Conferences. Those that go are usually the most active ones, and best acquainted with church work. The laymen, if all were present, would out-number the preachers from four to one, in many cases, but usually they are little, if any, in excess of the "clerical members" When the question as to financial or other methods is raised, as a rule, little is brought out that these "leading stewards" do not know, or think they know. The Conference is managed by the preachers, and all business, almost is looked at from the preachers' standpoint. Why are the laymen not more interested? They will tell you they have not time to attend these conferences. But the same men can attend lodge banquets and celebrations, or political meetings. I believe three things are wanting in many of them: 1. The feeling of responsibility for their work. 2. Knowledge of what is actually being done already by many. 3 Knowledge of best methods. If we could secure general diffusion of knowledge on these three points among our laymen, much better results might be obtained. Could the laymen of the district be induced to hold a Layman's Institute, or Conference, independent of all the preachers, for the discussion of such questions? Methods of finance would then be discussed by those who must help meet the obligations. The steward who will not take a suggestion from a preacher "who had no head for business," may be induced to see some things as he never dreamed of them before. The steward who waits till twelve or twenty-four hours before Quarterly Conference convenes, to "see his list," may get it "straight from a business man who knows, that regular monthly or weekly collections are easier and better. The man who has kicked at heavy assessments and high salaries, may find that other circuits in worse position than his own, may be doing better, in fact. And, finally, let us hope that in some such way the duty of collecting conference assessments may be at last laid on the laity, and the pastors cease to "serve tables," hew wood, and draw water. I am aware that the problem of securing attendance would come up here, as in the District and other Conferences. But if only a fraction can be aroused each year, the church may be benefited greatly. Something needs to be done. Too many stewards are doing absolutely nothing; too many Sunday school workers are doing perfunctory work; and too much good material is going to waste, because bad material has been "appointed" where it should not be. If this be folly, make the best of it—give us something better. We need some better-trained laymen. We might at least give them a full day at the District Missionary Institute. To warm up some of them would be a fine bit of missionary work. I have seen a Methodist steward in my time, who did not believe in Foreign Missions, and another ex-steward who had been sore for ten years because a Presiding Elder had "skinned" him. These laymen do not like for us preachers to straighten the warps in them, or pick out their flaws. Let us persuade them to get at the job for themselves.

J. L. James.

McLoud, Okla.

A Great Gift to Education.

The largest single gift or inheritance ever received by the University of California is the estate of Mr. M. Theo. Kearney, late of Fresno, who has bequeathed his entire property to the University, suggesting in his will the establishment of the "Kearney Agricultural Experimental Station," as an adjunct of the Department of Agriculture of the University. Mr. Kearney's magnificent bequest consists for the most part of land. He made his home on the "Fruit Vale Estate," near Fresno, a ranch of some fifty-four hundred acres. There are 3,000 acres in alfalfa, 1,200 acres of vineyard, hundreds of acres in citrus and decidious fruit trees of many varieties, ornamental grounds of more than 200 acres in extent, containing a wonderful variety of trees, shrubs, and flowers, a fine adobe dwelling which cost $20,000, and a complete equipment of excellent packing houses, shops, stables, poultry yards, and other farm buildings and appurtenances. The value of the bequest is probably between $800,000 and $900,000. Mr. Kearney died in May, while on his way to Europe. His beneficent purposes had been unknown not only to the community but to the University as well. President Wheeler has made the following statement regarding the magnificent gift of over three-quarters of a million dollars made by the late M. Theo. Kearney to the University of California: "The bequest of Mr. Kearney represents a wise use of a fortune. I may assume, I think, that the Regents will scarcely hesitate to assume the trust involved. Though this trust is primarily to be exercised for the advantage of a single locality, Fresno, it must be remembered that it ultimately and purely inures to the benefit of the whole State of California. While the offices of administration and the formal instruction of the University are located definitely at Berkeley, the University in a broad sense occupies the entire State and knows no local residence. It is at the service of the whole State and everywhere present within its boundaries."

THE SUNDAY SCHOOL.

PREPARED BY REV. GEO. M. CGLUMPHY, PH. D.

July 8. The Duty of Forgiveness

Matt. 18:21-23. (Read Matt. 18:15-20; Luke 17:1-5.) Commit vs. 21, 22.

Golden Text: "Forgive us our debts, as we forgive our debtors," Matt. 6:12.

Locating the Lesson.

Time—Summer, A. D. 29. Place—Capernaum. Persons—Jesus and Peter. Connecting Link—The Proper Treatment of Personal Offenses, Matt. 18:15-20.

Introduction.

"If thy brother sin against thee," Matt. 18:15.

Jesus tells us in Matt. 18:15-17 exactly what to do in case a brother sins against us. We are, first, to go to him in private, having, of course, done nothing by word or act to widen the breach, and talk it over with him in the spirit of love. If this fails we are, second, to take with us a friend or two to help us in the reconciliation. If this too be in vain we are, third, to ask the Church to take up the matter of restoring fellowship. Should all three efforts be fruitless we have done all that divine law requires. It is understood of course that we are not to hold any grudge in our hearts, but are to be ever willing and anxious for a renewal of friendship.

I. Forgiveness Limitless as to Number.

"Until seventy times seven," v. 22.

1. The teaching of the Rabbis was that the obligation to forgive ceased after the third time. Peter under the influence of the Master's teaching would advance the limit to more than twice that of Israel's teachers; "How oft shall my brother sin against me, and I forgive him? till seven ttimes?" Peter shows himself to be dominated by the very same Rabbinical spirit that limited forgiveness to three times. He is just a little more liberal, that is all.

2. Jesus' reply must have asonished the disciples. He indirectly reproves Peter for asking such a question. He in a word sweeps away all limits, for forgiveness is not a thing to be counted out as a miser his gold. We should forgive as becomes a king. The true Christian can have no other spirit, for he wants to love all the world and have all the world love him. He rejoices when repentance breaks down the barriers and his pent-up love can flow in again upon his brother's life.

II. Forgiveness Limitless as to Kind.

"I forgave thee all that debt," v. 32.

1. Peter's question does not directly include the subject of limits to forgiveness in case of heinous sins, but Jesus brings it in through the parable. The very vital question forces itself to the fore here as we ask; "Lord, are we to forgive all manner of sins?" "No," says human nature; "There are some wrongs that no one ought to forgive, and I shall be a villain on the day I shake that man's hand."

2. Christ's answer is found in the almost unthinkable debt of some twelve millions of dollars—exceeding doubtless the whole revenue of Palestine in Jesus' day—that is freely forgiven, and the strong words of the golden text; "Forgive us our debts, as we forgive our debtors."

III. Forgivingness Essential to Forgiveness.

1. God does not, because he cannot, forgive the unforgiving, for it is impossible for a man while refusing to forgive his fellow man to be really penitent for his own sins. "The Unmerciful Servant" had no real sense of either the fact or enormity of his great sin against his master, the king. Without the sense of sin there can be no penitence for sin.

2. It is impossible for the unforgiving to really believe in the Divine forgiveness, hence there can be no appropriating of God's pardon. Unappropriated forgiveness is no forgiveness at all. So we are forced by the very nature of things to say "Amen", when Jesus says; "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

Some Thoughts.

1. God's forgiveness of the impenitent would but harden their hearts.

2. "Take the injury that is most difficult for you to forgive, and measure it with that for which you need to ask forgiveness of God."

3. The highest proof that I am forgiven of God is that I forgive my fellow men.

4. "Salvation consists not only in our being reconciled to God, but also in our being reconciled to men."

5. Poor Peter, what if the Lord had said, "Yea" to your suggested "seven times?" Where wouldst thou be now?

6. Only "heart forgiveness" counts with God. "Lip forgiveness" is sadly common. "Heart forgiveness" is possible only to him in whose heart is "shed abroad the love of God."

Field Notes.

1. The Secretary recently held two Institutes in the Monticello District on the invitation of that "Star" presiding elder, Brother Hayes. Both were successes, especially the one held at Hamburg. If anyone wants to see a place where things are moving let him visit the Monticello District. The secretary will long remember the home of Brother Hunter Pryor at Hamburg, presided over in such a queenly manner by Miss Wesson, his wife's sister, also that of Brother John McClure, at Wilmar, surrounded by a lovely family. He feels under special obligation to Brothers Sage and Harrell for their very efficient cooperation in preparing for and conducting the institutes.

Every Convert a Missionary.

The seven months I have spent in Korea, have been months of waiting. I came to tell this people of Christ and His Gospel, but I am helpless until I learn the language. I feel as I imagine the soldier must feel, who, having volunteered for the war, is detained in camp while the battle is raging at the front.

While I have had but little part in the work myself, I have been privileged to see the victory the gospel is winning in this land. For some years the Koreans have been more susceptible to the gospel than the heathen of most other lands. This susceptibility has been increased by recent political events. Last November Japan established a protectorate over Korea. This national failure of their country filled the Korean people generally with dismay and since that time hundreds of them have turned to the gospel as their only hope. Our churches have been crowded. Not a week has passed that there have not been new believers in the churches in this city.

Of course, when the heathen come out to the church for the first time and announce their decision to "do the doctrine" they know little of real Christianity. They must be carefully taught and led into a personal knowledge of Christ. Some fall away before they are saved with a salvation that can be seen. In a recent meeting I saw men confess their sins, restore money which they had obtained wrongfully and in other ways strive to make restitution for the harm which they had done in their past lives. Such things are happening all over Korea. The superintendent of one of our Sunday Schools in the city was a drunken pauper a few years ago; now he is a capable man, respected by all the people, heathen and Christian alike. This too is a typical, not an isolated case. So you see it is true, as I said above, that the Koreans are being saved with a salvation that can be seen.

Every convert is a missionary. A reformed life is a sermon that cannot be disputed. The Koreans are naturally great talkers and a large part of the Christians can preach effectively when occasion demands it. Bishop Galloway pronounced Kim, who lives in this city, the most eloquent native preacher he had ever heard in a heathen land.

The Korean church is filled with the spirit of self-support and self-sacrifice. They build their own country churches and each circuit supports either in whole or in part a native helper who gives his time to extending the Kingdom among their heathen neighbors. Many of the poorer Christians obtain money for supporting this preacher by taking out a handful from their regular allowance of rice each day and selling it.

There are many interesting things about this people of which I would like to tell you. I have seen many things to confirm my faith in the wisdom of foreign missions. The Koreans are more capable than I expected to find them, though I must admit that what a friend from another state said to me jokingly about Arkansas is largely true of the Koreans. My friend said that it was always of Arkansas' undeveloped resources that I boasted. Though Korea is an old nation and has an old civilization the Koreans individually are still undeveloped. But this is true of every heathen land.

Nothing but the gospel of Christ can bring the abundant life to body mind and spirit.

For the past four months I have been teaching a number of Korean young men. The ability they have displayed has surprised and gratified me. Their intellectual power is not far, if at all, inferior to that of the young men of the same age in America. The privilege of making their lives rich and full and strong with Christian principle and Christian knowledge is a task which any one might covet, in the presence of which one must feel the presence of Him who is guiding the nations.

A. W. Wasson,

Songdo, Korea.

The New Catechism.

The catechisms prepared by the Joint Commission of the M. E. Church, South, and the M. E. Church, are now ready.

The Standard Catechism, for the use of older persons, 10c a copy, $1.20 a dozen.

The Junior Catechism, for children under 12, 5c a copy, 60c a dozen.

The Infant Catechism, by Mrs. Thornburgh, is, after years of use, still the best for very young children, 5c a copy, 40c a dozen.

Order Catechisms of Anderson, Millar & Co.

The Truth about the Mutual Life

THIS is a matter of great interest to the public, and of still greater interest to thousands of individuals. People with the fairest minds—and that means most people—have been disturbed and unsettled by the developments and denunciations of the past few months. What these people want is the truth—the plain unvarnished truth. To give them this truth is the object of this announcement.

The Mutual Life Insurance Company was organized in 1843, the first of its kind in America. In 24 years it had become the largest in the world. For 39 years, in spite of the keenest competition, it has held the lead, passing unharmed through panics, failures, strikes and wars; meeting with promptness its every obligation and having 460 millions of assets to-day.

The recent Insurance agitation was unique. The investigation certainly was thorough. As every one knows the Mutual Life was on the firing line. The smoke has now cleared away. What do we find?

In the first place we find that the Mutual Life is still the largest and staunchest Life Insurance Company in the world. Without defending or in the least belittling the abuses and extravagances recently brought to light, everybody should keep in mind the fact that the solvency of this Company has not for a moment been affected thereby. Concerning the work of the finance committee which has been attacked in the press, this Company's auditing committee consisting of Messrs. Truesdale, Auchincloss, Fish and Dixon stated on February 15th, 1906:

"The Committee certify that the investments of the Company are of the highest order and well selected," and "have found the valuation given safe and conservative, in many instances less than the market value and in none in excess of such value."

In the next place, extravagance has been stopped, and those responsible for it have gone; a new management has been installed, and retrenchments have been effected that have already saved vast sums of money and will save much more as time goes on. Legislative reforms have likewise been anticipated, and the Company is now as sound at the circumference as it always has been at the core.

In the next place, the ending of the first quarter presents an excellent opportunity for comparing this year with last.

The amount paid policy holders is $9,608,436.50, an increase of $1,070,835.26. The receipts for premiums were $15,082,484.57, a decrease of $857,995.29 for the period. This is a shrinkage of less than 5½ per cent. The amount paid for expenses was $2,935,552.44, a reduction of $1,547,279.36.

This remarkable showing is a good thing to be kept in mind by everybody—those now insured in the Mutual Life, and those who should be. It cannot be accounted for by the smaller amount of new business written. Of the saving for the quarter, the sum of $390,961.52 is in items not connected with the obtaining of new business.

In the next place we find that this Company is doing business—more business than any other company in the world with one exception. Far from being paralyzed or demoralized it is forging right ahead. Policies by the hundred are being written each day; honest trustees, keenly alert, are directing its affairs; faithful and experienced men are doing its intricate work; loyal agents are explaining its advantages and discriminating people are obtaining its protection.

In the next place we find that there need be no question as to the future. A policy in the Mutual Life is just as good as gold. No obligation could possibly be better. A bond of the United States Government is no safer. It will, therefore, be a misfortune if any one is misled by the writer who prints for revenue or for notoriety, or by the attorney who is out for his clients, or the competitor who is out for himself, or even by the gentlemen who have organized themselves into committees under an honest misapprehension of the facts. Such incidents may tend to hinder business but need deter no one who needs insurance.

With economy, which means rapid improvement in regard to earning of surplus for dividends, everywhere at work in the Mutual Life; with its immense size as the basis for moderate general expenses; with smaller liability for renewal commissions to agents than any other company; with the cost of new business limited by law for all Companies, how can any one possibly better provide for the uncertainties of the future than through a policy in the first Insurance Company in America, and the strongest in the world—

The Mutual Life Insurance Company of New York

New York

The Mutual Life has devised and placed on the market at a notably low rate, a policy which provides protection more far-reaching than an ordinary contract. Send your address and let us inform you as to the particulars.

W. F. M. SOCIETY.

The Annual W. F. M. Meeting at Hope.

The twenty-eighth annual Meeting of the Woman's Foreign Missionary Society of the Little Rock Conference, convened in Hope, June 13-17. The opening sermon Wednesday night was preached by Rev. Forney Hutchinson. His theme taken from Matt. XIII:33 was masterly in development and presentation.

In many respects this was the most remarkable session of the Little Rock Conference Society. There was not a single discordant note, every business detail was attended to with the harmonious accord of many minds attuned to the key of high and cultured ideals. The meetings were characterized by a deeply spiritual atmosphere, selfish motives were unthought of, all hearts and minds working fervently for the desired aim—the evangelization of heathen women and children. The large attendance of young women and children gave evidence that the mantles of the elder and more experienced workers will fall on worthy and well trained shoulders.

Our beloved president, Mrs. Lou Hotchkiss, who has been the faithful leader for twenty-three years, though now feeble in body, yet strong and clear in mind, and ever zealous, was in attendance, and though unable to preside, her very presence was an inspiration. It was an encouragement to see so many ministers in attendance. Rev. T. D. Scott, the local pastor, was untiring in his courtesies to all, and Revs. Jas. Thomas, Nelson, Riggin, Godbey, Evans, Hutchinson and Jewell, were introduced at various times. Mrs. J. F. Giles vice president, as president pro tem., presided over all the business sessions with parliamentary ease and skill.

Probably the most notable feature of the meeting was the decision to raise $2250 this year for the support of three missionaries in the field. With the faith that overcomes all obstacles, believing in "undertaking large things for God, and expecting great things of God," the women of the Little Rock Conference have set themselves to accomplish this, with prayer, faith and work.

The usual outline of business was varied by interesting and instructive map-talks on mission work in China, Korea, Mexico, Cuba, and Indian Territory. Mrs. Gec. Thornburgh read an excellent paper on "How to Interest the Indifferent Women of the Church," which was ordered published in this paper. Mrs. Barksdale, of Texarkana, also read a thoughtful and helpful paper on "Mothers and Missions," a theme which seemed to have already taken hold of the Conference, Mrs. Thomas having previously recommended as our slogan this year, "Save the Young People for Missions."

Miss A. M. Barnes, the much loved editor of the Little Worker, arrived Saturday and made two short addresses to the children, telling of the needs of the little ones in Mexico.

The Annual election of officers occurred Saturday afternoon, resulting as follows:

President, Mrs. Lou Hotchkiss;
Vice president and Field Secretary, Mrs. J. F. Giles;
Cor. Secy., Mrs. Jas. Thomas;
Rec. Sec'y., Miss A. B. Wadley;
Treasurer, Mrs. Sara Vance;
Auditor, Mrs. S. W. C. Smith;
Superintendent of Juveniles, Mrs. Belle Heriot;
Superintendent of Golden Links, Miss Roberta Snodgras;
Press Cor., Mrs. W. O. Simms.
District Secretaries elected as follows:
Little Rock District, Mrs. Geo. Thornburgh;
Arkadelphia, Mrs. C. R. Thomas;
Prescott, Mrs. Agee;
Camden, Mrs J. T. Sifford;
Monticello; Mrs. E. V. Carr;
Pine Bluff, Mrs. L. H. Reeves;
Texarkana, Mrs. P. C. Barksdale.

Bishop Tigert preached an eloquent and powerful sermon Sunday morning from the text, found in the 2nd verse of the 123 Psalm. After the sermon $80 was collected, and three adult and two juvenile life members of the local auxiliaries were made.

At the memorial service conducted by Mrs. Hotchkiss beautiful tributes were paid the following ascended members: Mrs. Rosalee Jenkins, of Horatio; Rev. J. F. Carr, and Mrs. McAlmont, Honorary Life Members, Mrs. Emma Martin, of Mablevale, Mrs. L. E. Knott of Arkadelphia, and Miss Hermione Anderson of Wilmar.

After the closing sermon Sunday evening by Bro. Evans, of Camden, the twenty-eighth session of the W. F. M. Society, adjourned to reconvene next year at Warren.

Recording Secretary.

How to Interest the Indifferent Women of the Church.

(By Mrs. Geo. Thornburgh, read before the Woman's Missionary Conference at Hope, June 15, and published by unanimous vote of that body.)

When we have learned to interest the indifferent women we will have solved a large part of the problem of foreign missionary work in our home churches. To lay down a rule that would reach each individual in every church would indeed be an impossibility. Like the poor, the careless and unconcerned are always with us. And the sad consequence of their indifference is that they not only do nothing to help forward the work, but, frequently hinder its progress. How are such to be shown how much they miss, and to be drawn into the ranks of those who are endeavoring to crown Christ King in all lands?

Much consecrated ingenuity and sanctified common sense, must be brought into exercise in dealing with this unfortunate class of women. The same means will not accomplish the same ends with all persons. Some can be best reached by individual personal effort, others by sermons and lectures. We must see that we bring our influence to bear in such a way that those within our own circle may be reached by whatever means will best accomplish the purpose. First of all, prayer should be made for the presence and power of the Holy Spirit to show us the best way. Then we should cultivate the spirit of love such as will impress itself upon those who would not hear us, but for the love we manifest for them, a love that suffereth long and is kind and that beareth all things, and endureth all things, for we have the assurance that love never faileth. If we would represent our Master, we should go with his joy and love shining in our faces, being assured that with his help victory must come to our faithful efforts. Ninety per cent of the careless ones are so, because they do not know the value and importance of missionary work. When informed and impressed their attitude is often changed from indifference to enthusiasm. So that we should make every effort to get literature into their hands and to get them to attend such meetings as will give them information on the subject of Missions.

It is important to enlist the active influence of the pastor in stirring up the uninterested. The cause generally and the local society particularly should be magnified. Frequent mention should be made of the society and its work from the pulpit, and the preaching hour given to us once or twice a year for a congregational service. Happy is the auxiliary whose pastor is in hearty accord and active sympa-

thy with it. Another valuable influence is a returned missionary to visit the society and speak to the congregation.

It is my habit, and I think it a good one, to solicit every woman to join us the day she joins the Church. They should be impressed at the very outset that their vow requires them to support our society as one of the institutions of the Church. In my own experience I have been surprised, sometimes grieved and other times rejoiced, at my feeble influence. I was two years in winning one woman to the cause. She is now a member and is becoming very much interested and I am sure she will make a valuable worker. In other instances I found that if I kept the fire of enthusiasm burning bright on the altar of my own heart, I would win somebody to the cause. Of course we should use tact with our earnestness and seek the friendship and love of those whom we solicit, for it would be unworthy of us to endeavor to win them to the missionary cause without giving them our hearts' love, and if we love them they will love us and sooner or later love the cause for which we plead.

Results may not always appear immediately. Time must be given the seed to germinate. But we have the blessed assurance that if we sow faithfully God will give the sunshine and the rain and mature the grain.

Our easiest and most successful work is in training the children so that they will grow up in love with the cause. They readily take to the idea of helping others and the missionary work at once takes hold of their hearts. There are many children being educated in our Sunday Schools and Missionary Societies, who will never be able to tell when they were not interested in Missions. It needs no prophet to foretell the future of a church whose children are so trained. It should be a constant study to develop the best methods for conducting our meetings and of making them attractive. Let us aim high. There is great temptation to introduce into our methods worldly devices and carnal plans which appeal to the lower man. Feeding and entertaining may bring out a larger number to the meeting and it may seem that impetus is given to the cause, but if the means be not proper, the success will prove short lived. There is no need to lower our standard either of faith or conduct. We have in the missionary literature a variety of suggestions and an endless supply of programs. If that were adopted and faithfully carried out, our work should never grow stale, but should stir us to deeper interest and greater endeavor. When we meet to lay plans, collect our dues, and discuss the ways and means of carrying on our work, we should have a consciousness of the divine presence that it will glow in every prayer and ring in every hymn. Hungry souls will be fed and thirsty ones refreshed. Then if we go to the indifferent ones with our faces aflame with love and our hearts consecrated to the work and tell them of our delightful meeting and the presence of Jesus, and how our souls are uplifted, they will be influenced to come. How can we get this power? Not by might, not by theory, nor by eloquence, but, "by my spirit saith the Lord." By living near the Cross. By putting our hands in the hand of the good Shepherd and following where he leads, laying ourselves upon the altar, willing to be used by him in any way he directs.

Consecration is the key-note. We cannot lead others any farther than we go ourselves. It might be well to change the oft quoted declaration, "She hath done what she could," to the more personal and pointed interrogatory, "Have I done what I could?"

Have we done what we could to enlist, enlighten, and interest the great company of women in our church, who seemingly are indifferent to this great work.

How contagious is enthusiasm. What a flame a little fire will kindle. How a little zeal will dispel darkness and despondency. That any woman claiming to be Christ's, glorying in the great privileges of Christian womanhood should feel indifferent to giving the gospel to the world is a marvel to me.

It is a pity that it is so, but it is true that less than one third of the Church must everlastingly nurse, doctor and cajole the other two-thirds into doing anything for the Lord. It has always been so and I suppose always will be. This distressing fact should not discourage us but move us to deeper consecration, and nerve us to greater energy. Our reward will not always come in this life, but "the crowning is coming by and by."

Pracher Wanted.

I want a preacher until November, for a railroad town of 1500 people—Sunday six miles in country. Must be able to come at once. Balance on salary about $200. No parsonage. Send testimonials as to what you can do.

C. F. Roberts, P. E.
Weatherford, Okla.

Chelsea, I. T.

Bro. Edwards and myself are here with Bro. Thurston in a meeting. The Spirit is present and souls are finding Jesus. Bro. Thurston has a fine people. We are expecting a great meeting here. There is some excitement in town over statehood. They celebrate every night. I am proud that we have statehood, and rejoicing that we have prohibition for all the Eastern part, now known as Indian Territory. Now if we can keep drunkards and thugs out of office, we can enforce the law. Brethren, do you not think that we need a law for the new State prohibiting Sunday base ball? Other states and many of the towns and cities are putting it down, and we must do it to protect our homes and children. "Righteousness exalteth a nation, but sin is a reproach to any people," says the wise man.

We talk this in our pulpits and on conference floor, but let us talk in the coming convention. Let every preacher commit his congregation on this question. Prize fighting and bull fighting are not worse for our boys than Sunday base ball playing. Statehood will be just what we make it. Let us start right.

Yours till next time,
M. A. Cassidy.

An Open Letter to the Stewards and Laymen of the Batesville District.

Dear Brethren:

I sincerely wish each one of you who holds a home and has a family were subscribers to the Western Christian Advocate and you could read this letter and study it and get the spirit of liberality so infused into you as that it would also be diffused abroad in your churches and the financial question would be so fixed as that assessments would mean receipts and we would be done with this old worn subject of money and other things would have better and more attention. But there are hundreds of you who will never see these lines, and therefore will never have a thought, or an impulse on this vital issue. But to those who do see, and read, will you give heed? Our itinerant system contemplates no plan for the pastor, only that he shall be supported by his special charge. He is not expected to be a secular man. Do you know that this is one thing for which he may be located by an Annual Conference? Turn to your book of discipline and read Ques. 5, Page 118, "What shall be done when a traveling preacher is complained of as being so unacceptable, inefficient or secular as to be no longer useful in his work?" Then read again, Paragraph 299, Ans. 1, "The Conference to which he belongs shall investigate the case, and if it appear that the complaint is well founded and if he fail to give the Conference satisfactory assurance that he will amend, or voluntarily retire, the Conference may locate him without his consent." Do you see, brother, that when you fail to make an adequate provision for your pastor, and he sees he can not support his family on the stipend, he goes into the schoolroom, or the work shop, or the corn field, or the office, you are forcing him to violate the law of his church, and subject him even to retirement from the work. Why? For there is a potency in secularity that develops into downright inefficiency and unacceptibility, and who hath sinned, this preacher or his people? Let every honest and Christ-loving man of you lay this to heart. I get heart-sick for the pastors who work and visit and meet their appointments faithfully and then after a three month's time a little stingy report of less than $30 comes up from 150 or 200 members, many of whom are well-to-do people. There are some things of this kind happening in the Batesville district. You can change it and you should. Have you ever thought of how much it costs a man to live, just one man for one year, three meals a day at 25 cents a meal? Two hundred and seventy-three dollars and seventy-five cents. This is just provision for a bareheaded and barefooted man, not a thing on him. Where are his clothes, books, bed, horse, saddle, horse feed, care, chickens, food for these to come from out of a $250 salary? My! My! brother, did you not stop here and sigh? Does not your heart ache? Did you not feel the blame is not all at the preacher's door? O God, send these things down into every heart, and hold them there till a better day comes to pass. Look! look!! look!!! at the expenditures for sin, even by our own people. I need not detail. No, sir; brother, you are wrcng and badly wrong when you say, "Let him go to the field like me and my folks have to do." He cannot. Lift up your eyes, my brother, and see the right side. Any work other than that of the regular itinerant secularizes your preacher, and it shows up in his inefficiency and many times unacceptibility. But who sinned first? Who is the Eve in this matter? Answer, Adam, and answer in the fear of God. I do not for one moment condone the willful neglect of some pastors. This is true. A layman used to tell me: "Bro. Jernigan, if you would chase the sinners like I do the dollars you would catch them as I do the dollars. I chase dollars all week and go to church on Sunday. You chase sinners on Sunday and do nothing all the week." Lots of truth in this, brother. How much of it hits you center shot? If you are a slow pastor, move up. If you are both lazy and slow, then I do not know what remedy will ever reach your case. Such are almost beyond treatment, simply incurable. May God awake all, both laymen and pastors, and fill us with his power and spirit to equip us for service that will produce abundant fruit.

Jas. F. Jernigan.

Choctaw District Conference.

Choctaw District conference will convene at Sealey's Chapel, July 25, at nine o'clock A. M.

The opening sermon will be preached July 24, at 8 P. M., by Rev. J. T. Hall. The following committees are appointed: For license to preach—M. W. Whelan A. S. Williams, James Lambert,;

For Deacons and Elders Orders—Geo. A. Lovett, A H Homer, E. C. Wallace; For Admission and Readmission—J T Hall, A. S. Williams, M. W. Whelan.

Friday afternoon will be given to W. H. M. Society. We hope to give the Epworth League and the Sunday Schools ample time. I hope that the leaders of each will prepare suitable programs.

The seat of the Conference is about 14 miles from the R.R. I hope all who can will reach the conference Tuesday. If there are any of the school men, the editor or any visitors who cannot reach the conference Tuesday, if they will let me know what day they will come, I will try to have some one meet them at Mill Creek.

I have secured reduced rates on the R. R. Be sure and get a receipt when you purchase your ticket. Come praying the blessings of God upon us. It is an Indian camp meeting.

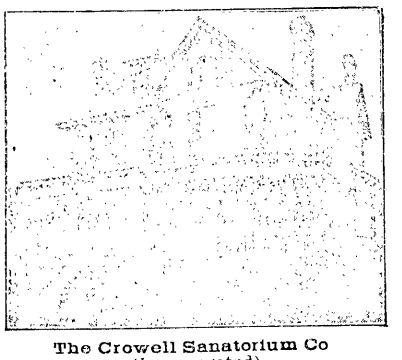
W. P. Pipkin, P. E.

Better Than Spanking.

Spanking does not cure children of bed wetting. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 205, Notre Dame Ind., will send her home treatment to any mother. She asks no money. Write her today if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

NANCE.—Mrs. Margaret A. Nance, (nee Rockett, was born Jan. 25, 1847, at Eleyton, Ala., possibly the place where Birmingham now stands. She was converted in the summer of 1866 under the ministry of Rev. J. P. Hults, at old Falcon in Nevada County. She united with the Methodist church and was a faithful Christian in His service. She was married to T. M. Nance, Jan. 24, 1867. They came to De Queen in July, 1899, and their membership was placed in the church here. She did not attend church much, for many years she has been greatly afflicted. On May 7, she quietly passed away to her home in heaven. Bro. Nance and their daughter are lonely and sad, but are pressing onward and some day, they will meet dear wife and mother in heaven.

W. A. STEEL



Muskogee Circuit, Spaulding Female College and Else.

We are moving along like the old horse in the bark mill. Muskogee circuit has a fine prospect for a good crop of everything. We have thousands of people who never go to Church. I have the field almost to myself. If I had the money to pay a young man, I could use him to fine advantage this summer.

Bro. Brewer is busy getting ready for his next term. It seems to me that the preachers are not giving their influence to this Instituion as they should. The school now has difficulties to contend with that it will not have in a few years and it needs our hearty support now. We have no more cultivated, modest, Christian gentleman among young ladies than Rev. T. F. Brewer. He has helped many of the preachers educate their children. There were about nine preacher's children in this school last term, most of them having indulgences. I hope the preachers will help this school next term. As for Sister Brewer too much cannot be said in her praise. A more motherly lady and one that knows girls and looks after them more closely cannot be found. Many deeds of kindness has she done for others. God bless her.

We laid our dear mother to rest seven miles south of Ft. Smith on the 19th. She had stayed with us so long that it seemed she would be with us always. But she has gone. I wake off and on during the night saying to myself, Is she dead? Will I never see her again in this life? As we turned away and left her, my heart turned sick at the thought of leaving her in the lonely grave. Brethren of the Indian Mission Conference, pray for me that I may be a better man and live to a better advantage than ever.

H. B. Scruggs.

Choctaw District

The second round of quarterly conferences has been completed. The preachers are having revivals with fairly good success, but not what the preachers are hoping and praying for. Bro. J. L. Brown of the Talahina circuit gave up his work, and I have supplied his place with Henry E. Cate, of the North Texas Conference. So the work is moving on. At this writing I am at the Asphalt Mines helping Bro. Hendry. We have held seven services and had eight conversions. We are praying for many others.

W. P. Pipkin.

A Little Boy's Letter.

Scotland, Ark., June 9, 1906.

Dear Brothers Ander sonand Millar:

I am a little boy nine years of age. I thought I would write to the Advocate for the first time. I went to school last summer and winter, but I am hoeing corn now.

I am named for Brother Jesse Williams. He promised me a Bible when I learned to read. I can read in the Bible. I think he will send it on soon. I will close for fear this finds the waste basket.

Jesse J. Mizell.

Little Rock District Conference.

Examining Committees:

For License to Preach—W. F. Andrews, A. C. Millar, B. B. Thomas, F. C. Cannon, J. F. Taylor.

For Deacon's Orders—R. W. McKay, M. K. Irwin, R.F. Traylor.

Elder's Orders—W. R. Harrison, W. A. Swift, Forney Hutchinson.

Thos. A. Ware, P. E.

Notice.

The Pine Bluff District Conference convenes Thursday morning, July 26th, at Hawley Memorial Church, Pine Bluff.

E. M. Pipkin, P. E.

CASON—Jerusha S. Cason, was born in Mississippi, Oct. 16, 1824, and died in Ashley county, Ark., May 21, 1906. Sister Cason lived a faithful Christian life, and member of the M. E. Church, South, for 72 years. She is the mother of Rev. A. G. Cason, who is now pastor of Snyder Circuit. Brother Cason has had his mother with him all his life, and she will be greatly missed by his family and himself. One of our highly esteemed mothers in Israel has gone to her reward.

David Bolls.

JACKSON— Duncan H. Jackson, son of Samuel and Martha Jackson, was born in Mississippi, Feb. 19, 1840. When quite young he went to Jackson, Tenn., and afterwards came to Arkansas and settled near old Stony Point, in White county He enlisted in the 36th Arkansas Infantry under Gen. McRae and served his country faithfully for four years. On Dec. 14, 1868, he was happily married to Miss Belle Beard, of Bradford, Ark. To them were born ten children, two of whom preceded him to the better world. He was converted under the ministry of Rev. A. B. Williams and united with the Methodist church at Austin, Ark., August 10, 1869. For many long years Bro. Jackson lived a consistent Christian life, serving as steward in the church to which he was so much devoted. He and his family were also faithful in Sunday school work. In their home the pastor always found a hearty welcome and felt that he was in the midst of those who were in sympathy with him and his work. He died in Little Rock, Feb. 18, 1906, of pneumonia. He was a faithful soldier of Jesus Christ and is now gone up to glory to reap his reward. May his Christian family meet him in that land where sorrows and separation never come.

A. F. Skinner.

Magazines and Liquor Advertising.

It is a gratifying fact that the leading magazines of the country are excluding all whisky and other advertising of alcholic liquors. Among the magazines in which whisky advertisements have found no place for some months are Everybody's and McClures, both of which periodicals publicly declare that no such advertising can find a place in their pages. All magazines and high-class papers, weekly and daily, will before long take the same position. Liquor-drinking is becoming unpopular with the best type of American life. This fact alone should teach those who are trying to secure the restoration of the army canteen the unwisdom, not to say the folly, of such course. Should the canteen be restored, the agitation for its abolition will continue. The government service should no more be contaminated by the presence of the liquor saloon than should the pages of the leading magazines and papers be contaminated by the presence of liquor advertising.— Western Christian Advocate (Cincinnati).

TIMBERLAKE—Mrs. Alice Timberlake was born in Chambers County, Ala., Feb. 5 1852, came to Ark., in early childhood, was married to H. B. Timberlake in 1870; joined the Methodist Church soon after she married and ever lived a consistent Christian life. She leaves nine children, one of whom is Rev. M. P. Timberlake, pastor at Arkansas City, Ark. Sister Timberlake was sick only a few days The end came very suddenly, but she was ready to go. In the early morn of April 7, her spirit swept through the pearly gates into the celestial City of God. May the blessings of God rest on the sorrowing ones and may they follow the footsteps of mother into the city of our God.

R. L. REESE.

TERRY—In the death of Reuben Terry, of May 25, Turner lost its oldest citizen and member of the Methodist Church. After a life lasting here over four score years and five, Mr. Terry passed from the work of this field to begin the realities of God's own presence, where indeed our old Christian soldiers find their sweetest rest. Reuben Terry was one of the charter members of the Methodist church at this place, and loved the Church and attended its services as long as his physical strength would permit. He was a man of an impulsive nature, but of a big heart and liberal toward every good cause. He served his church in almost every official way, and with the assistance of his good wife rendered much help in a Christian way both to the church and town.

His remains were interred at the Turner cemetery with all the honors of the Masonic order, and assistance of his pastor.

W. A. O.

BUSH-CARLAN—June 3, 1906, at the residence of the bride, Mr. D. B. Bush to Miss Dora Carlan, Rev. W. M. Crowson officiating. All of Richmond, Ark.

WHITE-LITTLE—At El Dorado, Ark., June 3, 1906, Mr. E. V. White to Miss Sallie Little, both of El Dorado, Ark., Rev. J. W. Vantrease, officiating.

Oklahoma Cfty District Conference.

There may be somewhat of excuse in the prevalent feeling that one of the greatest District Conferences ever held convened at Asher, Okla., June 14-17, in the fact that it was "our own." A dime in our own pocket will buy more than a dollar in some one's else; a District Conference where we are, is more than a District Conference where we are not. But, waiving this notion, the Oklahoma City District Conference was pleasant and profitable; everybody left with a good taste in his mouth. But no wonder—they raise Methodist meat down there. The people of Asher fed us on chicken all the time we were there and then had to ship a lot on Monday morning when we left that we could not consume. They entertained royally. Even afforded conveyance to and from the station, and the boys carried our suit cases Not only did they prepare bountifully, but they attended the sessions and services. The large tent which they had provided was full every night. The atmosphere was fragrant, too, with spiritual fervor. Reports were good, showing something like six hundred conversions and five hundred accessions to the church since Conference. Finances in good shape, generally. Harmony manifest in every charge. The District is made up, to a great extent, of young men, most of them college graduates, and of a superior type, and who have been well chosen to meet the requirements of that country. A spirit of fraternity was manifest in keeping with the age; federation had its link in the chain; temperance representation in the State Constitutional Convention was agitated; Sunday School, Epworth League, and Missionary work were emphasized.

Education and religious journalism were presented by Dr. Bradford of Epworth University, and Dr. Anderson of our Western Christian Advocate. The sermons preached were good. The people listened as if they considered the day of great sermons is not past. Pastors and delegates went to their homes renewed, respirited, redetermined to do more work for God, and better qualified for that work than ever before. Not the least feature, by any means, was the District Meeting of the Woman's Home Mission Society. They have done a faithful work, as their reports showed, and the interest manifested. In due time they shall reap their reward. Many charges would be impossible, many churches close their doors, many parsonages poorly fitted were it not for their untiring labors. May God prosper their noble work.

James E. Savage,
Asst. Secy. of the Conf.

Holdenville, I. T.

Hester Memorial is to have electric fans installed soon. Why not? I see them in the "Ice cream parlors" and all the Sunday resorts of the city. Surely it is not wrong to be comfortable at church on Sunday evenings.

Our Children's Day exercises were a great success financially and otherwise, the program this year was beautiful and its simplicity made it attractive to the little folks.

Dr. T. F. Brewer, President of Spaulding Female College, spent second Sunday in June with us, preaching two thoughtful sermons, and secured three or four girls for his school. The Board has adopted this year a capital plan for securing pupils and Dr. Brewer is the man to execute it.

The Holdenville District Conference will embrace the fifth Sunday in July, the presiding elder, Brother Coppedge, is devoting much of his time to the full-blood part of his district, and has had great success in building churches and holding revivals among them. The "Full Bloods" will entertain the conference and will serve the people with old style hospitality. Place, two miles west of Okmulgee.

C. F. Mitchell.

McAlester District.

Rev. A. B. C. Debnam, Pontotoc circuit, is planning for a great Campmeeting at Stegall's Campground. This is one of the best suited places for such a meeting that I have ever seen. A forest of delightful shade, a large, well built tabernacle, a glorious spring with clear, cold water enough for twenty thousand people, a river for bathing and boating—this is an ideal place. Away from dust and noise, one can rest and enjoy a good revival. If you wish to go write Rev. A. B. C. Debnam, Pontatoc, I. T., for information.

Sam. G. Thompson.

A Scattering Shot.

It has been in my mind for a long time to write you a letter—in fact, ever since you got married to that Indian Territory fellow. Everybody who has written you—at least all the letters you have published—has congratulated you on your marriage and said you had improved your condition, but Mr. Editor, I don't know that I can say so, for Miss Arkansas Methodist used to come to see us every week, and was a regular "love-letter" from the home folks, telling how each one of the brothers and sisters of the family were getting along, but somehow when she comes to see me now, a good deal of her letters is about her new kin-folks—her husband's people. I don't know them, and somehow I don't take the same interest in their welfare.

Another thing I didn't like, was for Miss Arkansas Methodist to lose her name entirely. I wish she had been like the "woman's rights woman" and kept part of her name, and have been Mrs. Western Methodist—somehow I like that last word to it.

If you had asked my advice about the marriage beforehand, I might have saved you lots of worry etc. But it's done now so I'll try to be satisfied and learn to love our new kin-folks.

Did you ever feel right lonesome, Mr. Editor, and yet were surrounded by family and friends?

Well, that's the way I feel now, for since I came back to live in dear old Washington, where I first saw the light of day, and where I spent the first twenty years of my life, I have been lonesome many a time, but tried to hide it from "the folks." For the past seventy years there has not been a day when some of my relatives have not lived in this town, and during this time there have lived not less than one hundred of them, but when my father moved to Arkadelphia last March, "I alone was left." My husband says I am "the last button on Gabe's coat," and somehow I have a kindlier feeling for this last button than I ever had before for I know how lonesome it must have felt.

I have found a few old friends here and a great many new ones and the young people in our Sunday School and League are, for the greater part, the children of my old schoolmates with whom I have romped on these white sand-hills in years gone by. But I have little time to be gloomy over the past, for I find League work in abundance to do, also a poor struggling, little Sunday School that needs help, to say nothing of the Home and Foreign missionary work that I am neglecting for lack of time. But very few of us hurt ourselves at any kind of work for:

"We can all do more than we have done,
And not be a bit the worse.
It never was loving that emptied the heart,
Nor giving that emptied the purse."

Mrs. A. M. Robertson.
Washington, Ark.,

QUARTERLY CONFERENCES.

Arkansas Conference.

FAYETTEVILLE DISTRICT—THIRD ROUND.
Farmington Cir., at Widdington June 30, July 1
Fayetteville Sta., ...July 7-8
Springdale Sta., at Johnson.....July 14-15
Goshen Cir., at Goshen.....July 21-22
Prairie Grove Circuit, at New Hope..July 28-29
Huntsville Ct., ...August 1-2
War Eagle Mission.....August 4-5
Winslow Mission .....August 6-7
Siloam Springs Sta.....Aug 11-12
Gentry Station.....August 12-13
Bentonville Ct., at Tuck's Chapel....Aug. 18-19
Elm Springs Ct., at Thornbury .....Aug. 25-26
Lincoln Ct., ...Sept. 1-2

WM. SHERMAN, P. E.

HARRISON DISTRICT—THIRD ROUND
Mountain Home Ct., at Rock Dale, ..July 7-8
Mountain Home Sta., ...July 8-9
Yellville Ct. at Ware's Chapel.....July 14-15
Yellville Sta.,.....July 15-16
Berryville Ct., at Pleasant Ridge, ..July 21-22
Berryville Sta., ...July 22-23
Kingston, at Shiloh.....July 28-29

J. J. GALLOWAY, P. E.

FORT SMITH DISTRICT—THIRD ROUND
Fort Smith Ct., at Barling.....July 1
Central .....July 8
Hackett Ct., at Bonanza.....July 14-15
Greenwood Ct., at Washborn
Paris .....July 21-22
Carolan Ct., at Lisle Chapel.....July 28-29
Boonville .....July 29-30
Magazine Ct., at Wesley Chapel.....Aug. 4-5
Mansfield and Hartford, at Hartford..Aug. 11-12
Alma Ct., at Prairie Grove
Branch Ct. .....August 18-19
Charleston .....August 25-26
Waldron Ct. .....Sept. 1-2
Canthron .....Sept. 8-9

E. R. STEEL, P. E.

DARDANELLE DISTRICT—THIRD ROUND.
Dardanelle Ct., at Oak Grove....June 30, July 1
Ozark Ct., at Roseville.....July 7
Altus and Denning, at Denning.....July 8-9
Ozark Station .....July 9
Prairie View C ta,.tGrove2Clarkk Ryemfwyp
Prairie View Ct., at Prairie View....July 14-15
Ola tC., at Salem.....July 21-22
Rover and Gravelly, at Wing .....July 22-23
Walnut Tree Ct., at Egypt.....July 25
Danville and Bellville, at Bellville..July 28-29
Spring Creek Ct., at Ranger.....Aug 4-5

J. M. HUGHEY, P. E.

MORRILTON DISTRICT—THIRD ROUND.
Cleveland, at Sunny Side.....June 30, July 1
Morrilton Station.....July 8-9
Atkins, at Bell's Chapel.....July 14-15
Morganton, at Morganton.....July 21-22
Clinton, at Walnut Grove.....July 28-29
Holland Ct., at Bethlehem.....Aug. 4-5
Conway Sta.....Aug. 5-6
Quitman Ct., at Sulphur Springs....Aug. 11-12
Quitman Sta.,.....Aug. 12-13
Houston, at Perry.....Aug. 18-19
Adona, at Opelo.....Aug. 19-20
Russellville Sta., ...Aug. 26-27
The District Conference will meet at Lewisburg, July 4, at 3 p. m.
The opening sermon by Rev. J. H. O'Bryant at 8:30 p. m., on July 4th.
Committee on license to preach: G. L. Harton, J. C. Floyd, W. W. Noble.
For ordination: D. H. Colquette, A. E. Goode, J. N. Villines.

J. B. STEVENSON, P. E.

White River Conference.

JONESBORO DISTRICT—Third Round.
Harrisburg ct.....June 30, July 1
Harrisburg station.....July 1-2
Cotton Belt Miss.....July 7-8
Crawfordsville and Marion.....July 21-22
Bay and Marked Tree.....July 28-29
Vanndale ct.....July 31
Wilson and Louise.....August 4-5
Osceola Station.....Aug. 11-12
Luxora and Rozell.....August 14-15
Yarbro and Dell.....August 18-19
Blytheville station.....August 22-23
Promised Land Miss.....August 25-26
Monette and Manila.....Sept. 1-2
Shiloh ct.....Sept. 5-6
Trinity ct.....Sept. 8-9
Tyronza Miss.....Sept. 15-16

M. M. Smith, P. E.

PARAGOULD DISTRICT—THIRD ROUND.
Gainesville Circuit.....June 30, July 1.
Paragould Circuit .....July 7-8
Mammoth Spring and Hardy.....July 15
Boydesville Circuit.....July 21-22
Lorado Circuit.....July 28-29
Smithville and Pocahontas Ct., ...Aug.4-5
Swifton Ct., ...Aug. 11-12
Imboden Circuit .....August 18-19
Pocahontas Circuit August22-23
Maynard Circuit.....August 25-26

Z. T. BENNETT, P. E.

SEARCY DISTRICT—Third Round.
Bald Knob ct., at Kensett.....June 30-1
West Point ct., at Ellis Chapel.....July 7-8
Augusta station.....July 21-22
Wiville ct., at Friendship.....July 23-24
Cabot ct., at Cabot.....July 28-29
Bethany ct., at Mt. Olive.....July 30-31
Newport station.....August 4-5
Tuck. & Kenyon at Kenyon.....August 6-7
Cato ct.....August 11-12
Gardner Memorial.....August 18-19
Dye Memorial.....August 19-20
Heber ct. at Wilburn.....August 22-23
El Paso at Mt. Olive.....August 26-27

J. D. Sibert, P. E.

HELENA DISTRICT—Third Round.
Marvell and Turner at Marvell.....July 7-8
Forrest City .....July 11
Wynne .....July 15-16
Parkin.....July 17
Brinkley.....July 22-23
Marianna.....July 29-30
Helena.....August 5.
Laconia.....August 7-8
Clarendon.....August 12-13
Wesley.....August 15
Haynes, at Madison.....August 16-17
Holly Grove at Hills Chapel.....August 18-19
Oak Forest at Prairie Chapel....August 25-26
Wheatley at Plains Chapel.....August 27-28
Cotton Plant at Cotton Plant.....Sept. 1-2
McCrory .....Sept. 3-4
La Grange.....Sept. 9

Fred Little P. E.

BATESVILLE DISTRICT—THIRD ROUND.
Jessup Mission.....June 30, July 1
Jacksonport.....July 7-8
Sulphur Rock.....July 14-15
Evening Shade.....July 21-22
Cave City.....July 28-29
Ash Flot.....August 4-5
Salem.....August 11-12
Bexar .....August 18-19
Melbourne .....August 25-26
Calico Rock.....Sept 1-2
Mt. View.....Sept 8-9
Pleasant Plains.....Sept 15-16
Desha .....Sept. 22-23
Bethesda .....Sept. 29-30
Batesville .....Sept 26-27
Central Ave.....Sept 26-27

JAS. F. JERNIGAN, P. E.

Little Rock Conference.

PRESCOTT DISTRICT—THIRD ROUND.
Nashville Sta.....June 24-25
Mineral Springs Ct.....June 30, July 1
Washington Ct.....July 1-2
Harmony Ct .....July 7-8
Spring Hill Ct.....July 14-15
Blevins Ct.....July 21-22
Prescott Sta July22-23
Nathan Ct .....July 28-29
Murfreesboro Ct .....August 4-5
Emmett Ct .....August 11-12
Hope Sta .....August 12-13

The Prescott District Conference will convene at Nashville, Ark., Tuesday, July 24, 8 p. m. Opening sermon by J. A. Parker. Wednesday will be devoted to Sabbath Schools and Epworth Leagues, and Thursday to Missions. Let Sabbath Schools and Leagues be organized where we have none, and let all be represented. We want a large and prompt attendance of all our preachers and delegates. Come praying. These citizens of Nashville will dispense abundant hospitality. Committee on admission: H. M. Bruce, L. W. Evans, and L. J. Ridding; Deacons orders: J. A. Parker, S. L. Johnston, and R. G. Rowland.

JOHN H. DYE, P. E.

LITTLE ROCK DISTRICT— Third Round.
Mablevale.....June 30, July 1.
Des Arc.....July 8, 9.
Oak Hill.....July 14, 15.
Maumelle.....July 21, 22.
Bryant.....July 28, 29.
Benton.....August 4 ,5.
Henderson's Chapel.....August 11, 12.
Asbury.....August 18, 19.
Hunter Memorial.....August 19, 20.
First Church.....August 25, 26.
Winfield Memorial.....August 26, 27.

T. H. Ware, P. E.

PINE BLUFF DISTRICT—THIRD ROUND.
Macon .....June 30, July 1
Carr Memorial.....July 1
Redfield .....July 7-8
Rison .....July 14-15
Sheridan .....July 21-22
Hawley Memorial .....July 28-29
Sherrill .....Aug. 4-5
First Church .....Augus 7
Stuttgart .....Aug. 11-12
Roe .....August 12-13
Swan Lake.....Aug. 18-19
Altheimer .....Aug. 21-22
Star City .....Aug. 25-26
Rowell .....Aug. 26-27
Douglas and Grady .....Aug. 26-27
DeWitt .....Sept. 1-2
St Charles .....Sept. 2-3
Gillett .....Aug. 8-9

E. M. Pipkin, P. E.

TEXARKANA DISTRICT—THIRD ROUND
Gillham Ct.....June 30, July 1
De Queen .....July 1-2
Ben Lamond .....July 7-8
Locksburg .....July 14-15
Texarkana, First Church.....July 21-22
Fairview .....July 28-29
College Hill .....July 29-30
Texarkana Ct., at Harmony.....Aug. 4-5
Cherry Hill Ct., at Ransome, Aug.....11-12
Mena .....Aug 12-13
Mt. Ida Ct., ...August 15
Jamison Ct .....August 18-19
Umpire Ct.....August 22
Richmond Ct.....August 25-26
Foreman and Ashdown.....August 26-27

R. R. MOORE, P. E.

ARKADELPHIA DISTRICT—THIRD ROUND.
Ussery Circuit.....July 7-8
Amity Circuit.....July 14-15
Princeton Circuit.....July 21-22
Lono Circuit.....July 28-29
Central Avenue.....August 1-5
Social Hill Circuit.....August 11-12
Holly Springs Circuit.....August 18-19
Hot Springs Circuit.....Sept. 1-2
Malvern Avenue.....Sept. 2-3
Dalark Circuit.....Sept. 8-9

MONTICELLO DISTRICT—THIRD ROUND
Newburg Ct. 23-24
Hamburg Sta.....June 24-25
Monticello Ct. .....June 30
Monticello Sta. .....July 1-2
Dermott and McGehee.....July 7-8
Palestine .....July 14-15
Jersey .....July 21-22
Arkansas City and Watson .....July 28-29
Snyder .....August 4-5
New Edenburg.....August 11-12
Warren .....August 12-13
Lacey .....August 18-19
Wilmar .....August 25-26
Portland .....August 29

W. M. HAYES, P. E.

CAMDEN DISTRICT—THIRD ROUND.
Junction City, at Wesson.....July 1-2
Atlanta, at Pleasant Grove.....July 7-8
Strong .....July 14-15
Onalaska, at Harmony Grove.....July 21-22
Fordyce .....July 3[illegible]
El Dorado Ct., at Bethel.....August 4-5
El Dorado Station.....August 5-6
Hampton, at Oak Grove.....August 11-12
Stephens and Waldo.....August 18-19
Bearden and Thornton.....August 25-26
Magnolia Ct., at Kilgore's.....Sept. 1-2
Stamps .....Sept. 2-3

Camden Sta., ...Sept. 9-10
Camden Ct.....Sept. 15-16

The District Conference will meet at Fordyce at 2 p. m., Wednesday, July 25. Committee on license to preach: J. W. Harrell, J. R. Sanders and J. Z. Burleson; on orders: W. F. Evans, W. C. Hilliard and F. E. Dodson.

J. H. RIGGIN, P. E.

Indian Mission Conference.

CHEROKEE DISTRICT—THIRD ROUND
Grove Ct. .....June 29-July 1
Cherokee Ct.....June 30-July 1
Locust Grove Ct.....July 7-8
Claremore.....July 14-15
Tahlequah Ct.....July 21-22
Tahlequah Sta.....July 22-23
Stilwell Ct.....July 28-29
Stilwell and Westville.....July 29-30
Alluwe and Talala.....Aug. 4-5

Let pastors make written report on education as the discipline requires.

Let church registers for each society and the one for the whole cnarge be examined and reports made in writing.

Let each church procure church conference records and present them to the committee for examination.

J. B. McDONALD, P. E.

ARDMORE DISTRICT—THIRD ROUND.
Leon and Berryville, at Berryville....July 7-8
Thackerville at Love's Valley.....July 14-15
Marietta Station.....July 21-22
Lone Grove, at Brock.....July 28-29
Overbrook at Crinerville .....July 29-30
Woodford, at Elk.....August 4-5
Grady, at Courtney.....August 11-12
Dixie, at Cornish.....August 18-19
Berwyn, at Baum .....August 25-26

District Conference will meet at Mansville, June 28, July 1.

W. T. FREEMAN, P. E.

OKLAHOMA CITY DISTRICT—THIRD ROUND
Konawa .....July 1
Maud .....July 1-2
Capitol Hill and Wheatland .....July 7-8
El Reno .....July 8-9
Shawnee, First Church .....July 14-15
Shawnee, Trinity .....July 15-16
McLoud .....July 21-22
Bethel .....July 22-23
Asher .....July 23-24
Arcadia .....July 28-29

W. J. SIMS, P. E.

MANGUM DISTRICT—THIRD ROUND.
Olustee and ElDorado, at ElDorado....June 30
Duke Circuit .....July 2
Deer Creek Ct.....July 7-8
Hendrick Circuit, at White's School House .....July 14-15
Mangum Station .....July 18
Coralea Circuit.....July 21-22
Erick Circuit .....July 28-29
Davidson Circuit .....August 1-5
Frederick Station .....August 5-6
Snyder Circuit .....August 7
Mountain Park Circuit.....August 7

W. S. P. McCULLOUGH, P. E.

BEAVER DISTRICT—Third Round.
Garrett ct., at Garrett.....July 1-2
Kenton ct., at Kenton.....July 7-8
Grand Valley ct., at Hardesty.....July19-20
Lockwood ct., at Lockwood.....July 21-22
Grand ct., at Little Robe.....July 28-29
Ioland ct., at Pack Saddle.....August 4-5
Persimmon ct., at Persimmon....August 11-12
Ingersoll and Hazelton, at Ingersoll Aug. 14-15
Woodward ct., at Woodward.....August 18-19
Boyd ct., at Boyd.....August 25-26

The District Conference will be held July 12-15, at Hooker.

J. E. Lovett, P. E.

HOLDENVILLE DISTRICT—THIRD ROUND
Henryetta and Dustin, at Dustin.....June[illegible]24
Okeema and Paden, at Paden.....June 24-25
Calvin Cir., at Guertie.....June 30, July 1
Stuart Cir., at Self's Chapel.....July 1-2
Honey Creek Cir., Black Jack.....July 7-8
Wetumka Sta.....July 8-9
Seminole Ct., at Thlopthloco.....July 14-15
Bearden Ct., at Sand Creek.....July 15-16
Broken Arrow Ct., at Springtown....July 21-22
Broken Arrow Sta.....July 22-23
Okmulgee Ct., at Newtown.....July 28-29
Okmulgee Sta.....July 30-31
Wewoka Ct., at Thlewahle.....August 4-5
Holdenville Sta.....August 5-6
Ada Ct., at Midland.....August 11-12
Ada Sta. .....Aug. 12-13

District Conference convenes at Newtown, July 25, at 8:30 a. m. Opening sermon by E. L. Massey July 24 at 8 p. m. Buy your ticket (certificate plan) to Okmulgee, I. T. Free conveyance to camp ground, July 24 and 25. Other announcements later.

C. M. COPPEDGE, P. E.

MUSKOGEE DISTRICT—THIRD ROUND.
Fort Gibson Sta., ...July 1-2
Stigler and Tamaha, at Tamaha ....July 7-8
Wagoner Ct., at Fisher's Bend .....July 14-15
Wagoner Sta., ...July 13-15
Hulbert Ct., ...July 21-22
Bokoshe Ct., at Star.....July 28-29
Webber Falls Ct., at Marble .....August 4-5
Coweta and Porter, at Coweta.....Aug. 11-12

J. C. FOWLER.

WEATHERFORD DISTRICT—THIRD ROUND.
Elk City, at Prairie View.....July 7-8
Doxey, at Sadler.....July 14-15
Wood, at Valley.....July 21-22
Gip. at Shiloh.....July 28-29
Burnam, at Center Point .....July 29-30
Cheyenne, ...Aug. 4-5
Sayre, ...August 5-6
Roll, ...August 8
Texmo, ...Aug. 11-12
Hammon, ...August 14
Cordell Station.....Aug. 18-19
Cloudchief, ...Aug. 25-26

District Conference will convene in Foss at 9 a. m., June 28. Opening sermon evening of 27.

C. F. ROBERTS, P. E.

DUNCAN DISTRICT—THIRD ROUND.
Lawton Station.....July 1
Cement Station.....July 1-2
Bailey, at Sand Hill .....July 7-8
Marlow Station .....July 8-9
Rush Springs, at Little Rush .....July 14-15
Fletcher, at Sterling .....July 15-16
Duncan Station .....July 21-22
Minco and Tuttle .....July 22-23
Duncan Ct., at Corum.....July 29-30
Comanche Station .....July 30-31
Indian Work .....August 4-5

N. L. Linebaugh, P. E.

WYNNEWOOD DISTRICT—THIRD ROUND
Roff. .....July 1-2
Whitebead Ct., at Whitebead.....June 7-8
Pauls Valley .....July 8-9
Erin Springs Ct., at Erin Springs....July 14-15
Lindsay Ct.....July 15-16
Hickory Ct., at Dolberg.....July 21-22
Alex Ct., at Ireton, ...July 28-29
Wynnewood, ...Aug. 1
Paoli Ct., at Wayne, ...Aug 2
Daugherty Ct., at Daugherty.....Aug. 4-5
Mill Creek, at Troy.....Aug. 11-12
Wanett Ct., at Gilbert.....Aug. 18-19
Moral Ct., at Trausdale.....Aug. 19-20
McGee Ct., at Hart, ...Aug. 25-26

AMAR, P. E.

CHOCTAW DISTRICT—THIRD ROUND
Bethel Ct., at Kullichito.....June 30, July 1
Grant Ct., at Grant.....July 2
Albian Ct., ...July 7-8
Howe Ct., at Wister.....July 8-9
Talihina Ct., at Lefiore .....July 10-11
Sans Bois Ct., at Siloam Springs.....July 14-15
Sugar Loaf Ct., at Higgins.....July 21-22
Washita Ct., at Sealeys Chapel.....July 27
Chickasaw Ct., at Sealeys Chapel....July 28-29
Atoka Ct., at Pine Ridge.....August 4-5
Antlers and Findley, at Findley.....Aug. 11-12
Kiamitia Ct., at Big Springs.....Aug. 18-19
Rufe Ct., ...August 25-26

District Conference will convene at Sealeys Chapel, Chickasaw Nation, fourteen miles east of Mill Creek, which is on the Frisco R. R., July 25, 1906.

W. P. LIPKIN, P. E.

McALESTER DISTRICT—THIRD ROUND.
Bennington and Boswell .....June 30, July 1
Caddo and Sterrett.....July 7-8
Bokchito Ct., ...July 8-9
Tishomingo Station .....July 14-15
Ravia Ct., ...July 16-17
Kiowa Ct., ...July 21-22
Pontotoc Ct.,.....July 28-29
Wapanucka Ct., ...Aug. 4-5
Olney Ct., ...Aug. 5-6
Caney Ct.....Aug. 11-12
Coffeyt Ct., ...Aug. 18-19

S. G. Thompson P. E.

Our Outing.

Accepting an invitation from Brother H. M. Bruce, preacher in charge at Gurdon, to occupy his pulpit the second Sunday in May, in due time we were on hand, and enjoyed the privilege an angel might covet, that of telling the blessed story of God's love, "While we were yet sinners Christ died for us." No better text than that, suits every body, every where and every when.

We certainly were pleased with the quality of our congregation, but thought it could have been improved somewhat as to quantity. A soul well charged with love of Christ will go to church, take no back seat either, but comfortably near the pulpit where he can help the gospel and in turn be helped by it. I tell you the love of God will draw, if the preacher does not, and nine times out of ten it will give a grand finishing touch to the service and make the preacher glad. At the request of the parents, Dr. and Mrs. J. H. Cuffman, we dedicated their dear little Ann Maurine to the service of her Creator, an office we performed for its mother in her infancy. That was a select gathering at the doctor's Sunday evening, several children and grandchildren of old parishioners whose memory is dear to this writer, were present.

We greatly enjoyed our visit to Gurdon, and will be glad of an opportunty to repeat it. Some folks say, it is weak and unmanly to cry; maybe so, but I confess to a tear or two getting into my eyes upon reaching old Washington, as memory recalled the forty and four preachers of us that on horseback attended conference there in Nov. 1854. Deep down in my heart was the feeling,

"When all thy mercies, O my God,
My rising soul surveys."

Only about half a dozen members of that conference survive now, indeed I know of only W. J. Scott, H. R. Withers, and the writer.

Prayer meeting was not an overflow service, but Brother Robertson allowed us to hold forth and with the very mellowest of feeling I gave them "The blessedness of doing."

I must mention one contributor here, the veteran James Norwood, now in his ninety-fourth year, who upon learninig of my mission there gave, and added, "Dr. Hunter received me into the church in the fifties." This testimony was quite an uplift to us, as was also that of a gentleman we did not see, who sent his dollar, on the ground that he and Brother Hunter were natives of the same county—Ireland. God bless all who contributed to the pleasure of my visit here, and gave me aid in my sacred task.

We resume our journey and in a little while received a daughter's welcome and blessing—Mrs. Dr. Armfield, at Ozan. Here we spent several days pleasantly and during our visit baptized our first great-grandson, now motherless, little James Coy Matthews. We had hard work here, and not a good chance to do even that, surrendering both hours Sunday to a Baptist brother twenty years our junior, and taking a week night for ourselves. We want to get on to Nashville and back to Hope, but we shall drop our pencil here, and ask the reader to wait with patience.

James E. Caldwell.

Tulip, Ark.

Gurdon, Ark.

We have just closed a two weeks meeting at Gurdon with a reasonably good success. About 20 professions and 11 accessions to date with others to join later.

We had with us Rev. Frank B. Sinex of Magnolia, Ark., who did most of the preaching. Bro. J. C. Hooks was with us two days, and did good work. Bro. Sinex is one of the most unselfish and earnest men I ever worked with. He depends wholly upon the Lord and not upon methods to save men. He works to save souls and not to count members. He leaves the church and pastor in good working condition. He has deeply impressed my people with two things—first, that he preaches what he believes regardless of any one's opinion; he depends upon the truth to make men free. Second, that he is after the souls of men and not their money. He sets no price on his work. He gratefully accepts what they freely give and goes on his way rejoicing. I heartily commend him to any of the preachers who need help in revival work. He goes from us to Hamburg and is also dated for DeWitt and Foreman. If any one should need his services write him at once. Bros. A. O. Evans, of Magnolia, and J. C. Hooks, of Strong, have known him for years. You can write them for reference.

We are closing out our quadrennium at Gurdon and by the help of God we mean to make it the best year of the four.

H. M. Bruce.

Elmer, Okla.

Our third quarterly conference has gone to record. Brother McCullough, our beloved presiding elder, was in fine trim, which is to say the Spirit was upon him because God had annointed him. The people were lifted higher. A good report all around. 12 babies were baptized during the quarter, one was received into the church on conference day and one other infant baptized. Bless the Lord. Collection in all for the quarter, $120. Here come two new subscribers and one renewal for the Western Advocate. God bless all the preachers and people. Amen. W. E. Lee, P. C.

Antlers, I. T.

We have just closed a good meeting at Antlers, which resulted in about a score of adult conversions and ten accessions to the church, with more to follow. The preaching was done by our presiding elder, W. P. Pipkin, for the first two weeks, and then Rev. A. C. Pickens, of Davis, I. T., took the helm for eighteen days. The splendid way in which these brethren handled the services has greatly enlarged our appreciation of them. We hope that they may be spared many years to proclaim the gospel for which they are so well qualified.

The children's service held and the sermon on "The Church as a Family," by Brother Pickens, were specially enjoyed and will be long remembered by our people.

M. W. Whelan, P. C.