

WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

Successor to Western Christian Advocate.

OFFICIAL ORGAN OF THE ARKANSAS, LITTLE ROCK, WHITE RIVER AND OKLAHOMA CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

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EDITORIAL.

Bad Marriages.

The number of divorcees that take place in this country is one of the great scandals of our national life. In some of the States of the Union the frequency of divorce is a blistering shame. There has been of late much agitation on the subject. The awakening sense of public righteousness shown by this agitation is a hopeful sign. It may be expected to bring us in the long run better laws regulating divorce, at least. We may hope that the more flagrant abuses that encumber some of our statute books will be removed. We may hope that the scandal of conflicting laws of various States, under which a man in one State is the legal spouse of one woman and when he crosses the line of another State must be held to be the lawful husband of another woman; under which children that are legitimate in one State must be held illegitimate in another State—we may hope that this scandal shall be removed. For a scandal it certainly is.

But what we desire here to insist upon is that the primary evil is not the evil of divorce. The primary trouble is in the bad marrying that takes place. The crimes that produce the horror are usually committed before the divorce court is reached. For these crimes no divorce legislation will prove an adequate remedy. Indeed divorce is itself the remedy of bad marriage. A poor remedy indeed, yet this only remedy that can be invoked.

We must begin to work on the divorce evil, therefore, by working on evil marriages. The flippancy and the thoughtlessness that often attend marriage as a matter of romance; marriage induced by money; any marriage that is not based upon mutual respect and mutual love; these are the things we must seek to prevent. It is amazing how little sense, how little reverence and sobriety of thought attends upon some weddings. It is a right to be joyous at a wedding, but if the contracting parties have not most soberly weighed all the facts it would be more appropriate to weep.

It is true that people of honest intentions sometimes contract bad marriages. It is often true that one of the parties to a marriage is often serious enough and honest enough, while the other is to be blamed for the miscarriage of married life. Against such as are sober and honest we have no word to say; they are greatly to be pitied. Divorce is often their only relief. But we make bold to say that when both parties to a marriage enter upon married life with a due sense of responsibility and with an honest mind to be loving and forbearing, we may expect the marriage to be a distinct success.

It is folly to expect to stop divorce till we can stop the foolishness and wickedness that produces divorce. Men talk about the immorality of divorce. What is more immoral than to compel a woman to live with a brute? What is more immoral than to compel a man

to live with a drunken woman, who makes a hell out of what was meant to be a home? What is more immoral than to compel children to grow up under conditions that afford them no possible chance to form high and lovely characters? When a home has plainly gone into irremediable moral dissolution there is nothing left but to bring it to physical dissolution also. The point to be guarded is the prevention of such homes.

There has been in all times great diversity of opinion as to the real teachings of the Scriptures upon the subject of divorce. It is easy enough for such as take account of a single text to form a fixed rule. Any theory can be established by such a process. We confess that we are not prepared to sum up here the final verdict of the Scriptures. Jesus laid down a specific rule to the effect that divorce could be allowed only for one cause; but before he moved away from the subject he modified the rule by saying that all men could not receive it, and by insisting that they who could receive it should do so. It is certain that St. Paul—see the 7th of 1st Corinthians—provided for divorce upon other ground than the one ground of adultery. He provided that if the heathen wife preferred to leave her Christian husband, or vice versa, it might be done, and the husband or wife in such a case should be under no bonds as to the marriage. So devout and able a man as Martin Luther held that the civil magistrate stood as the representative of God, and the prohibition of "let not man put asunder" did not lie against duly constituted courts.

We do not pretend to say that Bible teaching on this subject is mixed; we only say that it is not perfectly clear what the final teaching of the Bible is, as is shown by the conflict of opinion among the doctors and the conflicting statutes of ecclesiastical law. But we still insist that if the rule of the Bible about marrying "in the Lord," about faithful conjugal love, about forbearance, if these rules are observed we shall have far less need of any divorce laws at all.

We would suggest further that it is most unwise for young people to keep their prospective matrimonial affairs secret from their parents. If there is ever anything about which a daughter ought to talk freely with her mother it is a proposed marriage. It is true that parents cannot make heart choices for their children, and they would be foolish to undertake such a thing; but it is also true that parents are the wisest and most interested friends of their children, and therefore most capable of giving them wise counsel. It is true that some parents may oppose without good reason a marriage, but it is also true that in thousands of instances parents can furnish a good reason which the infatuation of the young will not let them see. It is very doubtful whether any young man or woman is ever wise to contract a marriage which parents directly oppose and against which they urge a reason that common sense will uphold, a reason involving the character of the one opposed.

Put marriage in its rightful place as being among the most sacred things of life, to be entered into openly, honorably, with reverence and in the fear of God, and this will prove the remedy for the divorce evil. It is the only thing that will ever remedy it.

There is a great difference between having power with God and having power over God. Some do not appear to recognize this distinction, for they talk about power with God, and think they have such power with God that they assume to do as they please. Power with God means that we are in accord with God's plans, not that we may have plans of our own devising; it does not mean that we have reached a state entitling us to disregard the ordinary obligations that God has laid upon ordinary men. Just after we had written these words we heard a man say that we could not harness up the Holy Ghost as we would a horse—that the Holy Spirit is the driver.

We put down as the worst thing that can come into the life of a child low, vile association. We doubt if any human being ever got beyond the influence of evil associates for the first ten years of life. Such association will produce an insanity of nature against which the victim will find it necessary to fight for all the years that remain to him.

A generous disposition will ever be found one of the greatest sources of happiness not only to other people but also to the man who is the owner of the disposition. Repress the sharp word you were about to utter; say a kind word instead. You can grow generous.

We have been told many times that wisdom requires that a man come each morning, before beginning the work of the day, to a clear and positive understanding with the Lord. It is a lesson hard for some to learn, but it is true, nevertheless. Rely on that.

Nothing on earth can compensate a man for the loss of his sense of cleanness and honor. Yet any such sense of honor is radically defective and fundamentally unsatisfactory apart from God; the genuine article must have the plain seal of heaven.

Many a man has been ruined by debt. Keep out of debt, except for the real necessities of life. Better want many things than come to the point of being wanting in self respect.

If there were no other reason for avoiding sin it would be a sufficient reason that sin means complications; no man is a free man who is entangled by sin.

If a man who is an egotist could only see how his egotism narrows up his sphere of thought!

WESTERN METHODIST.

JAS. A. ANDERSON, A. C. MILLAR, P. R. EAGLEBARGER.....Editors

REVS. D. J. WEEMS and J. C. RHODESField Editors

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NOTES AND PERSONALS.

METHODIST CALENDAR.

District Conferences.

McAlester, Atoka, I. T.,....2 p. m., July 4
Pine Bluff, at Rison,July 4-7
Beaver, Woodward, O. T.,.....July 10-14
Monticello, SnyderJuly 10, 11
Holdenville, Okmulgee, July 10-15
Camden, Stephens,July 10-14
Helena, Haynes July 17-21
Batesville, Calico Rock....9 a. m., July 18
Searcy, BeebeJuly 17-20

Rev. J. B. Hill, one of our staunch local preachers, from Nashville, Ark., called last Friday.

Pastor Wright has doubled his membership at Elk City, Okla., and has all things in his charge going his way.

We are informed that Rev. E. A. Blanton has accepted work as a missionary to Cuba and will depart for that field on July 12.

Rev. F. G. May, of Searcy, Ark., who is engaged in soliciting for Galloway College, was in Little Rock Monday and made us a brotherly call.

Rev. C. M. Chapman, who was for three months in charge of Capital Hill Mission, Little Rock, is now principal of the Montrose (Miss.) High School.

The First Methodist Church, Chicago, has given \$700,000 to help build other Methodist churches in the city. It has been a wise investment for Chicago Methodism.

We are pleased to learn that the Oklahoma College for Young Ladies, of which Dr. G. C. Jones, formerly of Arkadelphia, Ark., is president, has had a very successful year.

We were glad to have a call on Tuesday from Rev. J. C. Rhodes, who has been sick for several months. He is looking quite well and will resume work as one of our field editors at once.

Rev. Robt. Rhodes, son of Rev. J. C. Rhodes, made us a pleasant call along with his father Tuesday. He is soliciting for Henderson College.

WESTERN METHODIST

July 4

Rev. Jas. Thomas, Commissioner of Education for the state of Arkansas, spent a part of the week in Little Rock, preaching at Winfield Memorial last Sunday night.

Rev. H. G. Henderson, our pastor at Searcy, filled the pulpit at First Church, Little Rock, last Sunday, morning and evening, and did not forget to make the Methodist a pleasant call.

We are glad to note that Rev. Arthur Smith P. C. of the Springfield Circuit, was married to Miss Mary Moses on June 19. The Methodist is always glad under such circumstances to extend congratulations.

A sad note from Rev. E. A. Blanton, of Mountain View, Ark., announces the death of his wife at that place June 18. Our heartfelt sympathy goes out to him and his motherless child in this hour of great bereavement.

The correspondents of Rev. Jas. A. Anderson will please take notice that he is spending a while in Western Oklahoma, a part of the time in the country where it is difficult for this office to keep in touch with him. This will explain the delay in receiving answers to "private" communications.

Miss Hinda A. Hill, of Conway, Ark., sometime member of Galloway College Faculty, started last Saturday for New York to take ship for Liverpool. After a tour in England and Scotland, she will cross to the Continent and spend the year in study at Berlin and in Switzerland.

Rev. R. A. Robertson, of Cave City, Ark., called while passing through the city last Thursday. He had been to Conway where he was arranging for a home. After teaching this summer he will enter Hendrix College, to which he was appointed as a student at the last session of White River Conference.

Prof. C. N. Weems, late of Galloway College, has been made principal of the Vanderbilt Training School, at Smith Grove, Ky. He will keep his love for Arkansas wherever he goes. It is understood that his name is before our missionary authorities for service in the foreign field. He would be a success in that work also.

At Hazen, Ark., last Thursday, passed away Brother Alexander R. Hazen, one of the oldest citizens of the town. He was a faithful member of our church, having been steward for many years and often representing his church in District and Annual Conferences. He was a truly good man and will be greatly missed.

Major Henry A. Butler, of Malvern, Ark., died at his home last Saturday. For many years a prominent member of the Methodist Church, he had served in almost every official capacity from steward to member of General Conference. As a member of Annual Conference boards and President of the Galloway College board he had long rendered valuable service. He was a courtly, affable Christian gentleman of the old school, whom to know was to honor and to love. We shall greatly miss him.

Arkansas was well represented at Vanderbilt University this year. Among those who received diplomas were we notice: C. B. Thweatt, of De Vall's Bluff, in the Law Department; F. C. Newberry, B. A., Moffett J. Rhodes, B. A., and Robert C. Rhodes, B. A., Arkadelphia; Edward G. Thompson, B. A., Marianna; Strand Hall, B. S., Stephens. The Mathematical Prize in Freshman Class was won by Noel T. Dowling, Ozark. Francis P. Smart, son of Dr. R. D. Smart, formerly pastor of First Church, Little Rock, now of Charlottesville, Va., received the B. S. degree; and H. M. Whaling, Jr., son of Rev. H. M. Whaling, formerly pastor at Arkadelphia, now of

San Marcos, Tex., graduated in the Biblical Department and won the Elliott F. Shepard Prize.

Sunday School Notice.

We give herewith the names and address of the treasurers of the S. S. Boards in the several Annual Conferences in our territory. All Children's Day collections should be sent to them:

Arkansas Conference, C. E. Wilson, Harrison, Ark.

Little Rock Conference, A. M. Robertson, Ashdown, Ark.

White River Conference, T. B. Williamson, Paragould, Ark.

Oklahoma Conference, D. R. Rankin, Teller, Lawton, Okla.

Dr. Young J. Allen.

We give below the first news by letter of the death of Dr. Young J. Allen, our senior missionary to China. We give the letter without change as our readers will want to know all the circumstances:

"Shanghai, May 31, 1907.

"Dear Methodist: This afternoon we laid to rest the body of Dr. Young John Allen. He died yesterday morning, after a week's illness. Very few understood that he was at all seriously ill. The doctor thought that he had typhoid fever but the progress of the disease was so rapid that he could not be sure. The immediate cause of his death was heart failure. He was unconscious for two days before his death, and never spoke of his death. He died in the midst of his labors, for the day before he took his bed he did a very heavy day's work, and did some even after he took his bed. He was abundant in energy and labors. He ceased at once to labor and to live. He was a great man, one of the greatest of his generation. His labor was about finished, and he had served his generation. He was a type of missionary all his own, and was an expert in his own line. He has done China a great service. The Church at home, as well as here, will mourn his being called away. He was buried in our Mission lot in the Shanghai cemetery today. There were many evidences of the honor and esteem in which he was held. His wife and two sons and four daughters are left. He was looking forward to the celebration of his golden wedding and the fiftieth anniversary of his appointment to China next year. He arrived in Shanghai in July 1860. We shall all feel a great sense of loss.

"Fraternally,
"JNO. W. CLINE."

Out on the Frontiers.

My old friend, Rev. Wm. D. Matthews, presiding elder of the Weatherford district, Oklahoma Conference, gave us a pressing invitation to attend his District Conference at Cheyenne, Okla., June 26. The run from Little Rock to Weatherford is a long one, and the journey from Weatherford to Cheyenne is a matter of two days overland, the distance being 75 miles. I had long desired to hitch up a hack, load in my wife and a frying pan and gun, tie on a dog, and make a trip across the great western stretches to the Rocky Mountains. For two days at least Bro. Matthews and I went in that direction, minus gun, the dog and the frying pan, and of course without any company of the feminine persuasion.

But the journey was full of interest. When I was in Western Oklahoma last March I took particular notice of the absence of birds, seeing only the quail, the meadow lark, the English sparrow among the birds with which

I had been acquainted from my boyhood. It made the country lonely for me. I supposed that our Eastern birds could not be found out here. The fact that they migrate from here during winter and return with favorable season. On this trip I have seen nearly all our birds. Near almost all farms the sweet-throated mocking bird sings. He is a sign of civilization. I never saw one far away from human habitation. His notes are as sweet out here as they are anywhere in the world.

I have seen one specimen of the thieving and pugnacious jaybird, but he is known out here and has the same reputation he bears in the East. One man in this country told me the blue rascal had been known to break up hens' nests. Quails are more numerous than in any country I have ever known. They are thick everywhere. Bob White is as dignified, as stately in his steppings, looks as plump and as prim as if he owned the country. Along side of him is the shambling, ragged, obtrusive, impudent looking and useless meadow lark, shaking his contemptible feathers on almost every fence post. I have wondered why God ever made him. One of my favorites, the redheaded woodpecker, is here. I am his friend. He is so brisk and vigorous, has such an air of knowing his own business and attends to it so promptly that I have long liked him. I captured one of them in his hole along the roadside, took him about a half mile up the road, and during the ride told him brief the story of my life and then released him. He left me as though not much impressed with my assurances of friendship. The English sparrow is here of course. He is a city gentleman, hateful anywhere. He has a cousin, quite numerous in these regions, who lives in the country and is much trimmer and less bumptious than his John Bull relative. The goldfinch, the bee martin, the blue bird, the black bird I also saw in reasonable quantities. One lone specimen of the red bird, brave and ready, I caught sight of. The meek and inoffensive turtle dove is over all the country. Only two turkey buzzards did I see in a 75-mile drive. There is but little here for them to subsist on. The Cheyenne Indian, pitiful to say, has about as good a nose for carrion as a buzzard, and loves it about as well. It was through the heart of the Cheyenne country we traveled. The bull bat and the sparrow hawk is also in evidence.

One bird is peculiar to this region, so far as my observation has extended. He is known as the seissortail, his tail being about nine inches long and often being spread open and closed like a pair of seissors, during flight. This bird is seen here at all seasons. He has a long bill, rather flat head, very much the shape and color of the head of a bull bat, brown wing and back, with red under the wing, grayish breast. His body is about three and a half inches in length, not including bill and tail. From bill to tip of tail he must be twelve or thirteen inches. He disports himself much in the high winds. So much for the birds.

It was a great pleasure to spend a night near Butler, Okla., with Bro. Chas. Wright. They are a fair example of what a good and thrifty family can do in Oklahoma. They came here nine years ago from Missouri, with just enough to start on, broken in health. They now have one of the happiest homes, plenty of big and shapely mules, fine cattle, plenty of big, fat hogs, Plymouth Rock chickens, bronze turkeys, guineas, etc., everything a farmer could want to make him happy. They live on fertile land about 1,300 feet above sea level, grow abundance of wheat,

oats, corn, broom corn, kaffir corn, milo maize, cotton, Alfalfa. One man and two mules takes care of 75 acres of good land. They are not troubled with grass. Weeds, chiefly the hog weed, known here locally by the more appropriate name of mule tail weed, is the thing that has to be cleaned out of the crops. Bro. Wright keeps up his farm, his family altar and sticks to his church. His good wife and children are religious and happy.

A vast deal of the land over which we passed is very fertile. We went through a long stretch of "gip" hills in Roger Mills county, however, a country which seemed to us so poor that two red headed women could not raise a disturbance on it. Yet right in the midst of these hills we came upon a good brother by the name of Ladd who owns 400 acres and found him riding his sulky cultivator down along rows of flourishing corn. He had recently paid \$1,400 cash for 160 acres of this land. His land is better than the average in that region. But much of Roger Mills county is very fertile.

It was among these same hills that General Custer in 1868 overtook and routed the Cheyennes, Apaches and Kiowas, fighting a battle with them in a mile and a half of Cheyenne, where I am now writing. He spared the Indians as far as possible, but killed 1,400 of their ponies on that occasion, thus putting them a-foot.

When these Indians were finally quieted the government gave them lands in Western Oklahoma, along with the Arapahoes and some others. When the country was opened up these tribes received their allotments here. On a former occasion I spoke of the low condition of the Cheyennes and Arapahoes. I passed by their "agency" the other day at Hammon. The Menonites have a large school building erected there for them and also a church. I am told that they had some 20 pupils last year. They do not take to religion or to work. The Cheyenne Indian is a large man, but "he no work!" I saw some fine specimens among them--large, muscular men, but I have never seen one of them at work. They sit about, talk and laugh. The young "bucks" seem to be contented and happy, contrary to the appearance of nearly all I saw when out here some months ago. I made diligent inquiry whether they respond at all to religious teaching and could learn nothing encouraging. JAS. A. A.

GRACEFUL OLD AGE.

Thomas Bottomly Morton.

The evil days, when come they do,
Come after youthful days.
May none escape them? Is it true
The aged each must raise
Against the passing years the cry,
"No pleasure in these years have I?"

The sun, or stars, or moon, or light,
May darkened be in all;
For when Sin sears the Conscience, Night
Doth o'er it spread a pall
That must in settled darkness stay,
Or pass like fitful clouds away.

Withal, the hands may palsied be,
The limbs in weakness crook,
The teeth be few, the powers that see
Through darkened lenses look,
Perception, sense that gathers stores,
Be shut within the outer doors.

This last when fires of life burn low;
Then often will a cry
Without deceive, for naught may go

Without to verify;
And crow's-feet then will mark the face,
And mourn the death of youthful grace.

The larynx, strung with chords that sound
The sweetest notes at will,
May have unwilled its chords unwound,
And phlegm its space may fill:
And discord will its harshness show,
When Music's daughters are brought low.

And loosed may be the Silver Cord,
Association named,
Cord rightly touched by scene or word,
By chance or purpose aimed,
That would ere loosed a sweet bell ring
And welcome guests to memory bring.

The Golden Bowl of reason, filled
With precious stores of light,
May break; and, all its contents spilled,
The mind be left in night
To roam unchecked in darkness wide,
Nor thought be left its scourse to guide.

The broken Wheel and Pitcher, each
May be a trope to tell
Of Fount of Feelings out of reach
Of means that once were well
Adapted to the heart to go
And cause repentant tears to flow.

But, once again, may none grow old
And miss the evil days,
The days that naught but sorrows hold,
All marred with peevish ways?
The answer is, old age may be
From all such days forever free.

Remember in thy days of youth
Thy great Creator's name,
To day by day serve Him in truth
Be e'er thy constant aim;
Then when old age comes on apace
Thy life will sweetness have and grace.

So taught the Preacher. One I knew,
Her life her Lord portrayed,
Who proved in age this teaching true.
Each year but lent its aid,
As Autumn days to foliage bring
More beautiful tints than those of spring.

Her life a softer light to give,
That it might testify
That Godly Age is sweet to live,
And sweeter still to die
When time is ripe. O mother, dear,
What precious light you left us here!

Your head though like the almond tree,
Though lines were in your face,
Your hair grew lovelier to me,
Your lines more full of grace;
They came, unlike the lines from sin,
From smiles without and love within.

Your sunny temper sunnier grew,
Your gentleness the same;
No bitterness your spirit knew,
But sweeter e'er became;
Your will with us to stay, but still
To go or stay as He might will.

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A Brief Survey of Missionary Activity in China.

W. C. Morris.

(The following paper was prepared for and read before the Mid-Year Missionary Rally held at Chickasha, Ind. Ter., Mar. 5-7, 1907.)

"These shall come from the land of Sinim," prophesied Isaiah; and the purpling dawn of that day foreseen by the prophet of Judah is at this time faintly blushing in the East, and now and then streamers of light dart up toward the zenith. China is to be the center of missionary thought and the focussing point of civilization development for the next quarter of a century.

"In the days when the judges ruled," "when there was no king over Israel," China was a kingdom, and "the land of the people of the East" had its laws and customs, very similar to those of today. But, like the princess and court in the story of "The Sleeping Beauty," the people fell asleep, and for two millenniums that sleep has continued.

But now the sleeping, hoary giant is beginning to arouse from slumber and to give signs of arrested development and pent-up energies that bid fair to startle the world. China wide awake means that no other nation or people dares to sleep.

Signs of returning vigor have been discernible ever since the ancient empire was defeated in the war with Japan in 1895 and since the Russo-Japanese war of 1904 the whole of the Middle Kingdom has been in a commotion. He that will may see that China will never again be the out-of-date country that she was fifteen years ago.

Examinations, which for more than a thousand years applicants for public office were required to take in the Confucian classics, have been recently changed to Western arts and sciences; and today, because of this change, nearly a million and three quarter young men of China stand with their faces, not to the dead past, to muse over mummied recollections of bygone splendor, but to the golden dawn of a future full of a thousand possibilities of great achievement.

Officials are lending the dignity and emoluments of their positions to develop the awakening empire. Recently two viceroys have ordered or advised the use of the Christian's Bible in the government schools and among the official classes. The most influential viceroy has written a book commending Christianity. The Empress Dowager has issued a decree establishing for the first time a school for girls, and requiring the feet to be unbound. Societies exist everywhere whose purpose is to break up the habit of binding the feet; and ten thousand wealthy and influential men have agreed neither to have their daughters' feet bound nor to give their sons in marriage to those thus maimed. The Empress and the three governors have given largely to Christian hospitals. Madam Wu, wife of the former minister to America, is helping to build a hospital in Hongkong. Twelve years ago there were nine hundred walled cities and five entire provinces closed to the Christian missionary. But there is One who can set before the Church an open door which no man can shut; and now every city and all of the 1900 counties of the nineteen different provinces are open to the messengers of him who walketh among golden candle sticks. The country is vibrating with a longing for that life and for that culture which he alone can give who was dead and is alive forevermore. It is not at all a rare thing to find even the official classes sending to the Christian schools rather than to the free government Confucian schools. From this time

on forever Confucius shall decrease while Another shall increase.

Hospitals are thronged continually, and from these centers of activity pencils of light are carried all over the empire. Healing first and teaching afterward was the Lord's own way, and it is still the most fruitful in good results. The medical missionary, the preacher and the teacher make a trinity which is invincible in conquering the world for Christ.

Ten years ago China contained no paper published in the vernacular; now there are 157. And, wonder of wonders! a daily paper even for women is now regularly published in Peking.

Dr. Griffith John, the apostle of central China, now in America, recently saw in Shanghai twenty presses at work doing Chinese printing, and eight printing English books. Five hundred hands are employed, all being Chinese except twenty, who are Japanese. The output of books is fifty large cases a day. Dr. John says that though only about one fourth of these employees are Christians, yet all work ceases on the Christian Sabbath. "It shall be like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened."

A single incident illustrating the new spirit which is pervading the people is related in the Missionary Review:

At a recent woman's conference held at Wei Hsien there were three hundred Christian native women, representing two hundred towns and villages nearby. One afternoon session was broken up by a spontaneous desire to do personal work with some heathen women who were then going to a temple to worship.

China proper, the Middle Kingdom, contains one-fourth of the human race, 415,000,000 people practically homogeneous, and waiting to be wrought into the most populous kingdom of our Lord Jesus Christ. No bitter caste here divides the people into irreconcilable factions. No fatal "color line" or "Mason and Dixon's line" produces strife and endless heartburnings. The very poorest man, if a scholar, is eligible to the highest offices. England has her aristocracy of birth and America a mushroom aristocracy of wealth, but the Celestial Empire has her aristocracy of learning.

In natural resources it may be said that the Great Plain of China contains the richest soil, the densest population and the cheapest labor on the globe. Coal and iron are found all over the empire, waiting, like the people, to be developed. The greatest world expert on coal, Baron Richtofen of Germany, says that the province of Shansi alone has coal enough to supply the world for 400 years at the present rate of consumption.

The problem of the 20th century is to use and make usable these vast resources. Our problem as a Christian people is to lead forward into civilization and into the light and liberty of the children of God this submerged fourth of the human race. Now is the time for all springs of action to be directed to the glorious purpose of causing the yellow races to "pass under the rod," that they may be counted for our own Good Shepherd. The clock has struck the hour upon the golden bell of opportunity. Can we sleep while China awakes and calls for the bread of life? Here \$30 will maintain a boy or girl in a Christian school for a year. Here \$50 will enable a converted woman to spend twelve months reading the shining pages of the Word of God to her less fortunate sister. In China a native preacher can support himself and family on \$200 a year while he gives himself to prayer

and the ministry of the Word. Oh, may God open up the hearts of rich men and women, and cause them to pour their wealth into this channel, where a little counts for so much!

But, though a little goes so far in China, yet, blessed be God! the gospel here has the same old fire and Christ has the same power to transform character as on Judean hills or in American forests and prairies or where the South Sea leaves its countless islands and murmurs a song of thanksgiving to the memory of John G. Paton. Infanticide, which was once the rule, is now practically abolished. The awakening conscience of the empire has within twelve months produced laws which will crush the opium traffic. Ten thousand unmarked graves speak eloquently of so many martyrs of the Boxer uprisings, of men and women in far distant China who loved not their lives unto death. The Word of God is not bound in China any more than it was in the Roman dungeon.

The centenary of protestant missions in China is to be celebrated there next month. Robert Morrison went to the land of Sinim in 1807. For seven years he toiled and studied and preached and taught and prayed and held out to God, until in 1814 he baptised his first convert; happier, I am sure, than Jacob was after his seven years of waiting. A few other missionaries went out from time to time; but it was not until 1842 that any part of China was really open to missionaries. Now eighty different Protestant missionary societies are operating in that field. These have over 2700 missionaries, male and female, nearly 6000 native workers, over 1700 schools, 140 hospitals, and probably 150,000 communicants. But what are they among so many?

Since the conversion of Tsai Aksin, 1814, there has been a constant development; but since 1853 the native membership in China has followed the general rule of doubling every seven years, while the foreign missionary force has doubled only every ten years. This shows that the leavening effect of the gospel has increased faster than the number of those who preach it. This is the basis of self-support, and will produce self-supporting congregations in less than a generation.

Our Church entered the field in 1848, during the first quadrennium of its separate existence. Drs. Taylor and Jenkins planted seeds that have grown surely and permanently. The two provinces Kiang-su and Cheh-kiang, on the eastern coast, the only two yet occupied by us, have been uplifted and blessed through our instrumentality as much as through any other whatever. In fact, it may be said, that the incidents culminating at Shanghai in our mission in the conversion and subsequent marriage of the Hon. T. H. Yun and Miss Sien-Tsung have the greatest strategic value of any connected with the foreign missionary work. May we thus stand in our lot until the end of the days, and be ready for service whensoever the Lord of the Church shall open the door of opportunity!

Our Church has more missionaries in China today than all Protestantism had in 1848, and we have four times as many native Christians in our communion as there were in all China when we entered the field. The China Mission Conference was organized in 1892. We have in the two provinces named 41 missionaries, male and female, 38 native preachers, 4 presiding elders' districts, 1417 members, an increase of 17 per cent in one year. It was less than 13 per cent in this conference, with all the power of civilization, public education, an open Bible and everything favorable co-operating. We have 52 organized Sunday Schools, attended by 4453 scholars. There

are 12 Epworth Leagues, with 355 members. We maintain 19 organized societies, three of which are entirely self-supporting. There are eleven schools to our credit and 1962 scholars are daily taught the way of life. The total value of our mission property is \$243,883.

The crying need is to press on further toward Tibet, the forbidden land. The Western provinces are almost "neglected in the daily ministration." Cannot those be found, who full of faith and of the Holy Ghost may be appointed over the business?

Japan Sees a Demonstration of Christian Unity.

The World's Student Christian Federation dates from August, 1895, when representatives of the Student Christian Movements of North America, Great Britain, Germany, Scandinavia and the mission lands met at Wadstena in Sweden and formed a plan of union. World Conferences of this organization have since been held at Northfield and Williamstown, Mass., 1897; Eisenach, Germany, in 1898; Versailles, France, in 1900; Soro, Denmark, 1902, and Zeist, Holland, 1905. The seventh of the series, the first to be held in the Far East, met at Tokyo, Japan, April 3-7.

The Tokyo Conference brought together 600 Christian students and representative educators from twenty-five nations and commanded favorable attention from the most eminent men of the Japanese empire. Viscount Hayashi, minister of foreign affairs, greeted the delegates with an impressive message and accorded to them a special reception in his palace. The minister of education cordially welcomed the Conference. Count Okuma, statesman and educator, entertained the Conference and delivered a remarkable address in appreciation of the influence of Christianity in the making of the new Japan. Marquis Ito sent \$5,000 from Korea toward the expenses of the gathering. A Buddhist assembly, attended by 3,000 delegates, was in session at the same time in the Japanese capital, and by a somewhat notable coincidence the Shinto priests were met in convention there. Both these national religious bodies sent deputations to the Student Christian Conference, conveying assurances of their profound respect. The Shinto priests spoke of the Conference as "this bright event in Japan's history" and sent mementoes and tokens of their esteem for the delegates.

All of the principal secular newspapers gave a leading place to comment upon the Conference. The Nippon, a strongly nationalistic organ, said: "This Conference will do much toward creating a cosmopolitan spirit among Japanese people and destroying a narrow nationalistic tendency."

The Kokumin Shimbun said: "The World's Student Christian Federation can justly be called a world power. If the power of these associations be put together into one they can move the world. The question is how to combine them. This Conference is on of the ways to solve that question."

The Mainichi Shimbun declared that the three deepest impressions borne in on the delegates and upon all thinkers outside were:

"1. The actual experience of the unifying power of love, the soul of Christianity.

"2. The idea of the indispensable influence of the Oriental consciousness of the culture and evangelization of the world, which has been more fully understood by the Occident and never so strongly impressed upon the Eastern mind.

"3. By far the greatest responsibility of the Japanese Christians in bringing Christ's

program to bear upon the Orient and the world at large." The same paper concluded thus: "This convention has given rise and pointed the way to the general awakening of the religious sentiment in Japan throughout the Orient."

The leading English daily, the Japanese Times, spoke of the meeting as "one of the most memorable events this country has witnessed in the course of its foreign intercourse," and pointed to the significant fact that the first world-representative body in which Japan was received into the fellowship of civilized nations was "a Conference which aims to merge East and West into a spiritual brotherhood."

Five-sixths of the 600 delegates present were Asiatics, strong delegations being present from Japan, Korea, China, Manchuria, Siam, India, Ceylon and the Philippines, through Europe, North America, South Africa and Australasia were also represented. A campaign of evangelism accompanied and followed the Conference sessions. Not less than ten thousand students were reached by

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these meetings, and at the close of the Conference deputations were sent throughout the empire for active evangelistic work. At one meeting in Tokyo an address by Mr. John R. Mott to Chinese students met with immediate response, 168 young men indicating their desire and purpose to become disciples of Jesus Christ. At Kyoto and Osaka fully 100 young men each night expressed their desire to become Christians. The score of deputations working in other parts of the empire report similar results. Not a single meeting was held which was not crowded with eager listeners with definite conversions.

There is ground for profound thanksgiving that Japan at the time of her reception into the circle of the nations should have had such an impressive example of the essential unity of Christianity. The New York Christian Advocate.

Suggestions for Future Work.

By Chancellor J. H. Kirkland.

The wording of my theme has been slightly changed in accord with the unpretentious character of this paper. It is not my purpose to dogmatize, but I shall venture to make a few suggestions. While these suggestions refer to the future, they must not be too remote. One must start from present conditions as

fixed facts, and must remember that all changes are gradual; progress can be made only a step at a time, and not by leaps of a day's journey. That far-distant future in which all reforms are accomplished, all abuses corrected, and all ideals realized will be kept from view.

We omit entirely from our consideration the conduct of schools in mission fields or for the negro race or for the professional training of preachers. Each of these topics will be discussed by others at this gathering, and each of them leads us into a field of operation that is ecclesiastical rather than educational. Our purpose is to consider the work of our church in the field of general education. We shall spend no time in justifying our presence in this field. We are not novices or intruders in the work. We have labored long, diligently, and successfully, and our past history furnishes all needed credentials for present claims. At the same time it is proper to consider whether our efforts can not be directed more wisely, whether we may not secure better results through more intelligent planning and systematic administration.

The last report of this Board of Education gives a list of about two hundred institutions which we claim as our own. These exhibit the greatest possible variety in character and equipment, in aim and purpose, in name and standard, in management and relationship to other institutions. They have sprung into being through impulse and through accident. Competition has called some of them forth; others are charged with the grateful task of immortalizing some benefactor; others are the expression of local enterprise, of community push, or of denominational zeal. Rarely have our institutions been established after wise counsel and with deliberate purpose and careful calculations. This largely explains the fact that so many have been short-lived. We have a large representation in the roll of the departed, and there are few mourners around these institutional graves. Indeed, some fresh graves could be opened without heartbreakings and without doing irreparable damage either to culture or to Christianity. If our institutions had been more wisely planned and managed, and had been better correlated, they would have been stronger and more enduring.

I suggest, therefore, as our greatest task the development of a real, orderly system of educational institutions. To do this we must define and classify, improve and eliminate, consolidate and co-ordinate all our work. We have already at hand the instrumentalities for bringing this about in the existence of our General Board of Education, together with the Educational Commission. This Board has given to it a great opportunity, and there is placed upon it a great responsibility. We have not yet begun to realize the far-reaching possibilities of an organization such as ours. We have not felt our responsibilities; we have not measured our privileges. As I see the situation, this Board ought to be the most influential factor in harmonizing and improving our educational work as a whole. I make bold to suggest definite steps directed toward that end.

In the first place, the offices of the Board at Nashville should be a great bureau of educational information, particularly as far as our own institutions are concerned. These offices should be provided with filing rooms and cases of literature. We should have on record there the history, the work and the needs of every institution of our church, be it school, college or university. This information should be classified and digested, and should suggest our various lines of improvement and

development. What I have in mind is definitely realized in the offices of the General Board of Education in New York City. There is no place in the country where actual educational conditions can be so well studied as in these rooms. If we could secure such full and accurate information about all our institutions, our Board could grapple more **intelligently with the educational problems** of our church. But to do this we should have to meet oftener or stay in session longer. The annual meetings of the Board are brief, and the work we do is generally not done thoroughly. Perhaps the solution would be to create smaller bodies as committees, that could meet more frequently and give time to detailed work.

In the opinion of this writer the Board of Education ought not to be subject to complete reorganization every four years. It ought to be a more compact and permanent body, selected not to represent territory, but the various phases of educational work. It ought to be as stable a body as the Board of Trustees of any college; should have a voice in the selection of its own members and in the appointment of its own administrative officers.

Such a Board, thus permanently established and organized for work ought in course of time to be the recipient of large benefactions to spend for its own purposes. The central work should be endowed as largely as any of our colleges. If our Board had an annual income of \$50,000, its recommendations would carry immensely more weight. Our Secretary of Education would be a welcome visitor in every school or college. His advice would be sought and heeded. Definite enterprises, as of consolidation or endowment or equipment, could be undertaken which are now impossible.

Nothing of what has been said is intended as a criticism of present conditions. Our Secretary of Education is abundant in labor and untiring in service. But he could do still more with more help, with larger resources, with increased facilities. It is our duty to aid him in securing these.

But perhaps I may seem to be drifting away from the present and practical to the future and visionary, so I hasten to return to a discussion of some more definite tasks that lie immediately before us. These are the tasks necessary to secure that real orderly educational system which, as before stated, is the great work to which our Board must address itself. I shall speak of these under four headings: (a) Definition and Classification; (b) Elevation of Standard; (c) Equipment and Endowment; (d) Adjustment and Administration.

(a) The work that has been done in the classification of our institutions only makes us impatient for still further progress. Let us define and recognize, first of all, colleges of high grade and thorough equipment. For these we should demand definite admission requirements, absence of preparatory classes, endowment independent of fees and even of Conference collections, adequate equipment in library and laboratories, and sufficient faculty to furnish needed instruction. We should assist worthy institutions in reaching the standard demanded. In some cases we should advise consolidation of two weak institutions to the end that one strong one might be established. New colleges should be undertaken sparingly and only after the most careful scrutiny of location and equipment. Clashes should be avoided, rivalries made less bitter, and a strong connectional system of colleges should be built up, **uniform in merit and character.**

One of the tendencies noted at present is the constant effort on the part of weak institutions to secure classification with the best. This effort is commendable where it is a real striving for larger endowment and better work. As a matter of fact, however, it is often a striving after the name rather than the reality. From this point of view it is to be discouraged. It is not necessary that every institution should meet the requirements of our educational commission. It is not necessary that every college should be ranked in Grade A. Constituents, patrons, faculty, and Conferences should not be offended if their pet institution fails to reach the highest rank. Under present conditions it is impossible for us to have many colleges of the first grade. But all our institutions can do faithful and honest work. Educational work of every grade, from the kindergarten to the university, is equally necessary, equally important, and equally honorable. We do not need to be false in order to be respectable. There are quite a number of colleges unable to reach Grade A that still can fill a worthy place in our educational system. I would therefore advocate the creation of a new type, to be known as junior colleges—that is, institutions doing the work of high schools and also of the freshman and sophomore years and rewarding that work with a certificate or diploma, but without conferring any degrees. The work of the first two years in college is strongly disciplinary and is a continuation of school work. The subjects called for are English, history, mathematics, Latin, Greek, French, and German. This work can be easily added to the high school work, and does not call for any large additions in library or equipment. It does, however, demand teachers of the highest ability. If we could induce some of our smaller colleges to devote themselves definitely to this work, a definite step forward would have been taken. In many quarters it would reconcile conflicting interests, it would promote honest work, it would improve standards, it would make creditable efforts that now bring upon us ridicule and reproach.

Below the rank of junior colleges we should recognize the grade of academies and training schools. The church has not done its duty in this field. The General Board should co-operate with the colleges in promoting such institutions. The financial problems are simpler here, but the educational problems are serious and important. This work is not to be fostered through Conferences as much as through colleges. Where territory is to be occupied apart from any college, there this Board should exercise definite supervision and influence.

In all the foregoing nothing has been said about the specific instruction of girls. Here is undoubtedly a most promising field for church activity, and by every token we should enter it; but how? I would not dare to trust myself to speak of all the follies we have committed in this work, of the shame and absurdities to which we have lent our name and influence. No doubt in most cases parents and girls are getting what they want; but as a Christian church we ought to teach them to want something better. I know of no work more needed than the establishment of half a dozen colleges for women equal in endowment, equipment and by every possible test, to our best colleges for men. All honor to Dr. Smith and the Methodists of Virginia that they have shown us the way! Who will follow next? Can we not establish some junior colleges and high grade academies for girls that will introduce them to the sub-

stance and not the shadow of an education?

No doubt we shall always have to provide in our system for institutes or seminaries for young women, lower in standard and different in ideals from colleges. There is a work for these institutions to do, and we should recognize it. But we should not confound, either in name or grouping, such work with regular college work. Let us adopt the policy of our government, and label our products honestly and plainly, so that a parent may choose wisely and intelligently, and each girl may get the nourishment she is capable of assimilating.

(b) The second task I indicated for our church work is the elevation of educational standards. I contend that the South is adhering to standards that stamp our educational work as inferior to that of other sections of the Union. The Carnegie Institute for the Advancement of Teaching, after careful search, finds very few institutions in all the South whose standards of admission entitle them to be called colleges of the first rank. Further, State institutions are doing less than they should in the effort to advance standards. Instead of following, therefore, we must lead. The present low standards are not necessary. Improvement could easily be made. The task is not impossible; it is clearly feasible. It will be rendered all the simpler by the adoption of a system of classification such as I have outlined above. We must abandon the constant effort to get students at any price and on any terms. The intoxication of numbers is as deadly and as immoral as an intoxication through alcohol. The best way to resume is to resume. The only way to elevate is to elevate.

(c) A college without an endowment is a misnomer. We must equip and endow colleges or cease to call them such. It is far better to pass them to a lower grade, to do the work of the junior colleges or training schools than attempt college work without sufficient means. The State is moving ahead of us in this work. We must go forward or abandon the field. The survival of the fittest will eliminate all institutions that pretend to be more than they are. There is, further, a peculiar obligation on colleges under religious auspices to avoid all sham, all pretense, all inferiority. Religious education must be education, first of all; and it must be honest education. This theme does not need to be elaborated here or now, but it does need constant public exposition. Only in this way may we hope to secure the money needed so badly for our work.

(d) Finally, our educational work must be so administered as to secure the highest degree of efficiency and to give assurance of permanency. It is folly to ask philanthropists to endow enterprises carelessly managed and unwisely promoted. Men who have made great fortunes and who are daily adding large sums to the productive wealth of our land have learned the value of sound business methods. They should not be expected to put money into an educational plant unless they can be assured that such a plant is suitably located, properly organized, ably administered, possesses all the elements of permanent growth and promises large dividends. These dividends are not to be in dollars and cents, but in human life and character. None the less are they dependent on proper adaptation of reasonable means to reasonable ends.

It is not easy to leave the field of abstract reasoning and vague suggestion without saying what may possibly offend, and yet I feel impelled to make my remarks a little more definite in nature. Why should it be so dif-

feult to reform our educational work, to effect consolidation, correlation and a harmonious adjustment of educational forces, in the bounds of a Conference or State or of our whole connection? And yet, as a matter of fact, every effort of this kind encounters obstacles almost insuperable. In East Tennessee there are three Presbyterian colleges within twenty-five miles of each other. Similarly we have some Conferences hopelessly divided between conflicting institutions. These educational conflicts become personal and bitter; they rend the church and prevent educational progress; they discourage philanthropy and injure even the most worthy enterprises. I have in mind one of our institutions that has been, ever since I have known it, the center of a fratricidal war. Its supporting Conference has been divided, its friends engaged in constant struggle. The civil courts were called into the struggle; and all the while the college declined in numbers, in property, and in influence. Now finally, its doors are closed, though all differences are not yet adjusted. Over the grave the struggle continues.

Our colleges have suffered from too minute interference on the part of Conferences in their detailed work. Large ecclesiastical deliberative bodies are wholly unfit to administer directly the affairs of any institution, whether it be a single congregation, a publishing house, a hospital, an orphan asylum or a college. And yet it is easy to inject into such assemblies the most minute discussions. Many Conferences have been enlivened with discussions of student conduct, and have drawn fine distinctions between a game of ball played with the hands and one played with the feet. Opinions expressed in such gatherings are frequently positive and passionate in inverse proportion to the experience and information of the speakers. The great Dr. Palmer of New Orleans once said that the rock on which denominational colleges had too often been wrecked was the attempt by ecclesiastical bodies to administer their affairs in detail. I am not pleading for absence of supervision or control. No educational man asks that or expects that or desires that. But I do maintain that management and control should be vested in permanent bodies—governing boards—as trustees and faculty; that educational experts should be put in charge; that college work should be intrusted to men, whether laymen or preachers, whose thoughts, aspirations, purpose move along educational rather than ecclesiastical lines. In this way our colleges will be kept free from partisan affiliations or political purposes; they will grow in strength and power; they will command the financial support of our ablest business men and will stand as the fortresses of our religious faith as well as of our national life.

Japanese General Conference.

The General Conference of representatives of the three leading bodies of Methodists laboring in this country, which looks to the organization of the Methodist Church of Japan is now in session in the city of Tokyo. The sessions of the Conference are held in the new chapel of the Aoyama College, the leading school of the M. E. Church Mission.

The General Conference is composed of sixty-six delegates, ten missionary delegates among the number and the rest Japanese, clerical and lay.

The Conference was called to order by Bishop Cranston of the M. E. Church, at 9 o'clock in the morning on the 22nd of May.

The six commissioners of the Home Churches, Bishop Cranston, Dr. Leonard, Bishop Wil-

son, Dr. Lambuth, Dr. Carman and Dr. South-erland were all present and took part in the devotional exercises. The election of permanent secretaries resulted in the choice of Rev. David S. Spencer of the M. E. Church mission and Rev. K. Usaki, Japanese representative of the Southern Methodist mission.

Bishop Wilson on behalf of the Joint Commissioners read an address to the conference. The paper is addressed: "To the delegates of the Annual Conferences of Japan representing the missions of the Methodist Episcopal Church, South, of the United States of America and the Methodist Church of Canada in General Conference assembled in Tokio, Japan, May 1907." The opening paragraph reads:

"Dearly Beloved Brethren: In the good providence of God, as we believe, in the prosecution of his purposes in the extension of the kingdom of his Son, Jesus Christ, our Lord, this Conference assembles to give effect to the faithful labors and prayers of many devout men and women, for many years, and to promote the interest that amid toils and sacrifices have been guarded and cherished to this historic hour. We have entered into the labors of noble spirits and some of them have entered into their rest."

It is an able state paper which sets forth in the most candid manner the most essential considerations including the attitude of the home churches and the authority of the commissioners under which they present certain considerations and directions to guide the Conference in its organization and deliberations."

The address proceeds to touch in a frank, open way such points as the relation of missionaries to the native church and ministry, financial aid, and adds a warning against difficulties and embarrassments which might be occasioned by a want of proper zeal in the native church to secure self support or that might come from discord between the Japanese Conferences and the missionaries on the field or through serious departure from Methodist doctrine and polity in the teaching and practice of the church in Japan; and closing with a fitting expression of hope that the Japanese brethren will nobly sustain the cause committed to their hands, and "commending them to God and the word of his grace."

The following list of committees were appointed: Committee on Episcopacy, Discipline, Boundary, Epworth Leagues and Sunday Schools, Education, Publication, Itineracy, Evangelism, Temporal Economy, Moral Reform—eleven in all.

There being no committees ready to report the sessions on Thursday and Friday were short.

The report of the Committee on Boundaries recommending four Annual Conferences brought on lively discussion. Twice the vote was taken and both times a tie. Finally, an amendment substituting two for four carried by a majority of two votes.

It is understood that Bishop M. C. Harris, missionary bishop of the M. E. Church, will not be a bishop in the church in Japan.

One of the important questions is that of the relation of the missionaries to the native church. There are those both among the Japanese and the missionaries themselves who advocate having the missionaries hold their membership in the Japanese church, thus severing their connection with the home church.

This sentiment is most admirable. But when measured by the test of practical wisdom, the advantages of such an arrangement appear to be outweighed by the disadvantages.

Others still have favored the holding by the missionaries of an ex officio relation to the new church. Even in this mild form of connection there are some rather important objections. In the opinion of some of the most experienced men on the field it is thought better that the Japanese be left to work out—from this point onward—the whole of their ecclesiastical system for themselves unhindered and unaided by foreign influence and suiting it to the genius of their own type of national life just as far as their own wisdom and wishes may dictate.

It is therefore considered better that the Japanese church and foreign missionaries be left separate and independent, so far as legislative enactment is concerned and free to adopt whatever plans of co-operation and mutual help as may suggest themselves in the regular ongoing of the work of evangelization.

Saturday, the first day of June, was the time of the election of a bishop. The election took place at the afternoon session, following the report of the Discipline committee. A special service of prayer was held after which the ballot was taken and resulted in the election of Dr. Honda of Aoyama College, who received 42 out of the 50 votes cast. The remaining eight votes were cast for Rev. S. Ogata 5, Dr. Hiraiwa 2, Rev. Y. Yoshioka 1. The day following, Sunday afternoon at 3 o'clock, the new bishop was duly consecrated and set apart for the work of a general superintendent of the Methodist Church of Japan. Rev. B. W. Waters, speaking of this service, says: "The consecration service is just over. Bishop Wilson preached the sermon from Acts 20:18-21. A magnificent sermon."

The Japanese members of the General Conference became greatly concerned about having the missionaries retained as members of the Annual Conferences. To this end they circulated a petition which was signed by their leading men, ministers and laymen.

The spirit of the movement is much appreciated by the missionaries who have given so much of their lives to Japan, and who rejoice with the Japanese in the organization of the new church.

One of the missionaries writing on the subject says: "It is certainly gratifying to see this spirit among them. No doubt some arrangement will be made whereby those who wish to do so may enter the Japan Conferences and some of the missionaries will continue to be presiding elders. A goodly number will be transferred to their home conferences."

The commissioners, with whom the responsibility of this question rests, and also who have been in constant communication with the missionaries, will no doubt take such action on the subject before they finally adjourn their labors as may seem wisest and best and which will apply alike to the whole missionary body representing the churches concerned.

It is thought that the General Conference will conclude its labors today.

CROWDER B. MOSELEY.

Yamaguchi, Japan, June 6, 1907.

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THE SUNDAY SCHOOL

July 7. God Before Israel in the Wilderness.

Golden Text.—I am the living bread that came down from heaven. John 6:51.

Place.—Near the Red Sea in Arabia.

Time.—Indefinite; supposed to have been about 1491 B. C.

Lesson Text.—Exodus xvi:1-15.

Two weeks ago we studied the triumphal passage of the Children of Israel through the Red Sea. This lesson is removed only three days from these stirring events. This intervening time was spent in further preparations for the wilderness journey and in rejoicings that the Egyptians had at last been overcome. The song that Miriam and the women of the Hebrews sang, composed no doubt by Moses, found in Ex. xv. chapter, gave expression to a predominant national feeling of exultation at the consummation of their troubles in Egypt. It is a splendid production and the singing of it added to the religious as well as to the national education of the people.

"And they took their journey from Elim" and went into the wilderness traveling for a period of a month and a half before they found a resting place. The glory of God was visible in the cloud that had marked his presence since they had come from Egypt. The country over which they traveled was sandy and many rocky hills obstructed the march. In a company of 600,000 men there must needs have been many that were old and decrepid besides the halt and feeble so that the progress was very slow. They had great difficulty in obtaining water to drink and soon they were in need of food to eat. They murmured at Moses and were inclined to hold him responsible for their distresses. We soon behold a prominent faculty of the human mind, that of forgetting the bitter of the past and remembering only the good. When the bread and meat gave out they remembered the "flesh pots of Egypt." They had apparently forgot the cruel task masters and the aggressive demand for more service to the king. The murderous edict of their cruel master that their male children should be put to death as they were born seems to have been forgotten also. They were not only slaves to Pharaoh but were also slaves to appetite. When they saw their food supplies running low they wished they might have died by the flesh pots of Egypt. To have died with full stomachs seemed to them preferable to freedom and independence with the prospect of having to secure supplies from some other source.

But the Lord who had delivered them from the hand of the Egyptians because he loved and respected his old servants Abraham, Isaac and Jacob heard their murmuring and sent them supplies. The manna fell from heaven and the great droves of quail which infested the land were made to alight in the camps of Israel so that they were supplied with fresh meat every day.

God was mindful of them and kept them by his power. They were a weak people but God was strong to save them. They had entered upon a journey which might have been accomplished by slow processes in forty weeks but which took them forty years. Those who so soon wished for a return to Egypt were not fit to enter the promised land. To have allowed them to enter where the Canaanite and his kindred peoples had dwelt was to thrust him into environments which would without doubt have led to the most revolting wickedness. God sometimes allows the wrath of men to praise him but we will discover that he

does not undertake to supplant a sinful people with weaklings. Those who longed for the flesh pots of Egypt were mercifully allowed to die in the wilderness and their children who were constantly under the tutelage and example of strong characters like Moses were allowed to possess the promised land. But the central truth of this lesson is that God preserves his people as well as saves them.

Sunday School Notes.

By W. J. Moore, Chairman.

Many of our Sunday Schools are organizing the "Home" and "Cradle Roll" departments. And why should not every school have them in successful operation? There are old people, and "shut-ins" and infants in every community. Brethren, get all the infants on the Cradle Roll and all the old people in the Home Department and all between these two extremes into the main school.

W. C. Everett, of Dallas, President of the Methodist State Sunday School Conference, of Texas, in a private note to this chairman, says, "According to my mind, the Sunday School is the biggest single interest in the Church, and has in it more possibilities for the future than any other branch of our work. It is my purpose to stay with it." And when every pastor and superintendent comes to his way of thinking on the Sunday School proposition, and "stays with it" then will this great interest be put to the forefront.

The "Children's Day" services have been quite successful and helpful, so far as this chairman has had reports. The collections have averaged over \$7.00 per school.

The pastor and the superintendent who consult with each other much and often are two wise men, and are on the high road to success in building up the kingdom of God.

Pastors, if 85 per cent of our membership came through the Sunday School, had we not better turn more of our efforts toward the young people? A child is so easily led to Christ, and so easily trained in Christian service, that it is a wonder that we do not cease our efforts altogether toward the old hardened sinners and give our entire time and attention to children.

The little Sunday School at Alex, I. T., with 19 members recently held a very happy Children's Day service, and a collection of \$6.15 followed. What Sunday School can excel it?

"Yesterday was a red letter day with us at Purcell. Our Children's Day service was a grand success. I wish every Church could have such a service as we had. It would be an inspiration long enough to be remembered. Collection \$15.00." Such is the good word from W. O. Esary, the live pastor at Purcell. And they have a live superintendent, too. Fine report.

If our pastors and superintendents knew the heavy expense of the Board, and the great need of more funds, they would not be satisfied with a pittance of a collection. This is too important a matter to be passed by lightly. Don't do it.

We hope no Sunday School will apply to us for supplies unless in case of actual necessity. We have furnished many with literature; and all with Children's Day programs. We shall be greatly embarrassed unless you favor us in this regard. Write to Rev. R. A. Crosby, Chelsea, I. T., for what you need.

The Sunday School program was carried out at the Oklahoma City district conference last week; and we are sure that it was a profitable occasion. We expect to hear of many new departments, and a forward movement generally.

Brethren, please report your Children's

Day offering to D. R. Rankin, Lawton, O. T., at once.

Norman, Okla.

Ardmore District Conference.

The chairman had the privilege of attending the Ardmore District Conference last week for one day. The Conference program was full and pressing, but the generous presiding elder gave the S. S. Board a whole afternoon to the discussion of matters and methods concerning this the greatest and most important movement of our church work. We ground out the program at a rapid rate. It did not drag for one minute. A lively interest was shown in the movement, and many pledges made to increase the efficiency of the schools, and to organize new ones. We expect to hear good reports from Ardmore District.

A large proportion of the Sunday Schools in the district are observing "Children's Day," with excellent collections following. May all the districts come up well, and let all remit the collections to D. R. Rankin, Lawton, O. T., Treas., at once.

W. J. MOORE.

Norman, Okla.

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We want live agents in every community in Arkansas to sell our Bibles and other books. The people are buying books. Will you help us to sell the books that are wanted? Active agents can make money and circulate good literature. We make favorable terms to the right kind of agents. Write to us, but be sure to inclose references from reliable men showing your financial responsibility. Get ready for the fall trade. Anderson, Millar & Co., 122 E. 4th St., Little Rock, Ark.

Write this office for all kinds of certificate blanks

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It is the time to order for another quarter. Do not ask us to charge literature to you. Send for just what you want, and enclose the exact amount to pay for it, and save us trouble and avoid delay. State whether you want for 1st, 2nd, 3rd or 4th quarter. Or, if you want for a whole year, say "one year" in the blank for quarter. Use this form for ordering.

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COPIES	PERIODICALS	PER QUARTER	DOLLARS	CENTS
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.....	Little People.....	2½ "
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.....	Junior Catechism.....	60c per doz.
.....	Child's Catechism.....	40c "
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CHILDREN'S PAGE.

(We will be glad to have the children contribute to this page. All letters must be written on one side only, and addressed to Box 284, Conway, Ark.)

Scotland, Ark., May 30, 1907.

Dear Cousins: I have been reading the cousins' letters. I like to read them. I thought I would write a letter to the Children's Page. I am a little girl 8 years old. My papa takes the Methodist. Bro. Briggs is our pastor. We all like him. I have one little sister and one little brother. Their names are Jesse and Mamie. I have one half sister who is married. I have no pets. I have ten little ducks. I am in the third grade. If I see this in print perhaps I will write again. Your little friend,
BESSIE MIZELL.

Marshall, Ark., June 5.

Dear Methodist: I have been reading the children's letters and I thought I would write one too. I go to Sunday School every Sunday. Mrs. Williams is my teacher and Mr. F. G. Hollabaugh is our superintendent. Rev. A. T. Collen is our pastor and Rev. T. T. Galloway is our presiding elder. I have one brother and two sisters and one sister dead. Here are their names: Claude, Daisy Ima, and Ezell. I am a little girl nine years old. I am in the fifth grade at school. If I see this in print I may write again. Your little friend,
ZELAN BRATTON.

Natural Steps, Ark., May 31.

Dear Methodist: I am a little girl 10 years old. My papa began taking the Methodist over twenty years ago and would read it through just like it was a book. But he has been dead two months today. I will answer the editor's questions: Half way to Adam, our ancestors or fore parents increase in number, but from that time they diminish until we claim Adam as our common father. The big Indian was the mother of the little Indian. I will close. Love to the Methodist and the many cousins.

Your little friend,
Alma J. Moreland.

How do you know "It is half way to Adam"?

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 he can't help it.

Reed, Okla.

Dear Methodist: As I like to read the children's letters I thought I would write for my first time. I am a little girl 9 years old. I go to Sunday School every Sunday. We have a very good Sunday School. Bro. L. Little is our superintendent and our Methodist pastor's name is Bro. Kossier and our presiding elder is Bro. L. L. Johnson. My school is out now and I am taking music. I have one married sister living in Clay county and her name is Etta Weir, and I have one married sister living in Oklahoma; her name is Leila Pickard; she lives four miles from us. My papa is a Methodist preacher. He is the pastor of Willow circuit. So I hope to see this in print. Your little friend,
LORA DAVIS.

Altus, Ark., June 1, 1907.

Dear Methodist: I will write a letter for the Children's Page, as I enjoy reading the little letters. I am a boy 13 years old; I am working on the farm. Our school is out; I am ready for the seventh grade next school term. Papa and mama are Methodists. Papa subscribed for the Methodist before I was born; it has visited us once a week since. I have eight brothers and three sisters living, and I have two brothers and one sister in heaven. I have a little twin brother and sister. I was named for two preachers—the Apostle Paul and Y. A. Gilmore. I will close by asking a question. What was Moses' wife's name. I will close for this time with lots of love to the cousins and

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REV. IRA LANDRITH, LL.D., Regent, MISS HOOD and MISS HERON, Principals

Methodist. As ever your cousin,
PAUL GILMORE BROWN.

De Queen, Ark., June 4, 1907.

Dear Methodist and Cousins: I am a little girl 12 years old; I have three brothers and two sisters; my two sisters are married. My oldest sister has the sweetest baby girl I ever saw. She is 16 months old and will be 17 months the 15th of this month. My other sister has the sweetest baby boy I ever saw. He is sick now. I have two sisters dead and one brother. My pets are four cats and one pet pig. My papa takes the Western Methodist and I do enjoy reading the cousins' letters. I go to Sunday School every Sunday and preaching. I hope you little cousins are having a good time. As this is my first attempt I will close this long letter. From your friend,
OTHELLA McRAE.

Salado, Ark., June 3, 1907.

Dear Methodist: As I enjoy reading the Cousins' letters, I will try to send one myself, and tell the Cousins about our good Sunday School, especially the second senior class. We have about thirteen pupils on roll, and we have a fine teacher; her name is Miss Mande Griffin, and I like her fine. We study our lesson one-half an hour every Tuesday and Friday nights. We have a great interest in our Sunday School. We enjoyed a Children's Day service on June 3rd. Bro. R. A. Robertson preached an interesting sermon at 11 o'clock and the children's services were held in the afternoon.

Bro. Skinner was on hand at night to hold his second Quarterly Conference. He preached three splendid sermons. Bro. Kelley, our preacher, was at his post. We are expecting great things under his ministry.

I will close with best wishes to the Western Methodist.

CHLOE VARNELL.

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and get you a box of TETTERINE. It kills all skin germs and is fragrant, soothing and pleasant to use. A sure cure for Tetter, Eczema, Dandruff, Itching Piles, Pimples, Ringworm, Erysipelas, etc. Only 50 cents a box from your druggist, or J. T. Shuptrine, Savannah, Ga.

Rogers, Ark.

Dear Methodist: I am eight years old and am in the fourth grade at school. Mrs. Wellborn is my Sunday School teacher, and I like her very much. Papa is our superintendent, and has been for fifteen years. Bro. J. F. E. Bates is our pastor and we like him too.

I have a little brother; he is two years old. I have one cat, but I used to have six. Some men are making a cement walk on our street. First they



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and I will ship C. O. D. to any railroad station in the U. S. this fine Willard Steel Range. Anyone can say they have the best range in the world, but I will furnish the evidence and leave the verdict to you. After you examine this range, if you are satisfied in every way, pay Agent \$14.00 and freight, and you become the possessor of the best range in the world for the money. The range has six 8-inch lids; 18-inch oven; 16-gal. reservoir; large warming closet; top cooking surface, 30x34 ins. Guaranteed to reach you in perfect order. Shipping weight, 400 lbs. Thousands in use and every one of them giving satisfaction. Write for full description and testimonials.

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put down cinders, and then gravel, then pound it down. Then they put the cement on and smooth it down. Then they let it alone and pretty soon it is harder than a rock.

I shall begin to take music lessons next week. School is out and I am very glad.

This is my first letter; I hope it will be in print. Good-bye.

RUBY SAGER.

Adona, Ark., May 31, 1907.

Dear Methodist: As I have seen no letters from Adona, I thought I would write. I enjoy reading the Cousins' letters. Rev. Goode is our pastor and we like him very much. Rev. Glass is our presiding elder. We have a good Sunday School; I go every Sunday. My teacher is Mr. Koff. Papa is our superintendent. I am a little girl twelve years old. I have five brothers older than myself. I will close for this time. Your cousin,
RUTH SHELTON.

Dear Western Methodist: I am a little boy 6 years old. I have a brother and a sister. My sister's name is Edith and my brother's name is Wyman. I have a pet dog and bird. My bird's name is Biddy and my dog's name is Nero. My dog is black all over. If this does not reach the waste basket I will come again some time. Your little friend,
LEONARD MEIGS.

Chrystal Springs, Ark., May 31, 1907.

Dear Methodist: I am glad you gave the children a page; I believe I will write. I have just read some of the children's letters, and I think they are fine. I am a little orphan boy, nine years old. My birthday is the 19th day of December. Bro. Reveley is our pastor and we like him very well. I have one sister and her name is Lola Mayberry. I go to Sunday School nearly every Sunday. I will tell you about my home. We have an

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orchard but it is not bearing much fruit this year on account of bad weather. We have a big yard and a good deal of flowers. Flowers make the yard look pretty and the house cheerful. I live with Mr. Buttram; he is good to me and buys me nice things. I am going to school this summer, and we are going to have a good teacher. If I see this in the paper I will write again. I will close for this time, with good wishes for you all. Yours truly,
ROBERT MAYBERRY.

Areadia, Ok., May 31, 1907.

Dear Cousins: I have just been reading the cousins' letters and thought I would write. I am a little girl 7 years old. I have gone to school one term and I am ready for the third grade. Our presiding elder is Bro. W. J. Sims; we all like him just fine. I have four pigeons and three dolls. I have four brothers and four sisters living and one little sister gone to live with Jesus ten years ago. I will close for the first time, hoping to see this in print. Your cousin,
LOLA NOEL.

Scotland, Ark., May 23, 1907.

Dear Western Methodist: I am a little boy 10 years old. My papa takes the Methodist. I like to read the cousins' letters. Bro. Biggs is our pastor. Bro. Glass is our presiding elder. We like them very much. I have been plowing corn for my papa. How many of you boys like to plow corn? I do. I am named for Bro. Jesse Williams. He sent me a nice Bible last year. I must close.
JESSE MIZELL.

Cancer Cured

Dr. R. E. Woodard, Little Rock, Ark.
Dear Doctor—The cancer on my nose is entirely well. I only had to use your famous ointment a very short time. The Oil Cure is certainly a wonderful discovery, and a great benediction to suffering humanity. I feel that others should know of this.

Yours gratefully,
JUDGE J. N. SMITH, Lonoke, Ark.
The Oil Cure was discovered and perfected for the treatment of cancer, bronchitis, catarrh, consumption, piles, fistula, eczema, diseases of the eyes, ears, nose and throat, and in fact all Chronic and Malignant diseases. Many patients cured by correspondence. A book sent free giving particulars. If you are not afflicted yourself cut this out and send to some suffering one. Enclose stamp for reply. Call on or address
Dr. R. E. WOODARD,
409 E. Fifth Street, Little Rock, Ark.

Jenks, Ind. Ter.

I wrote a few lines and had them published in your excellent paper a year or two ago and I think they had the desired effect on some of my people but some of them objected.

In the article I said that we spent too much time and money with very little or no spiritual good as the result of our camp meetings.

I am trying to teach my people that we must plan, study, read and pray to know how we may do the most good with our strength, time and money.

It seems to me, a great many of our people have an idea that in order to have religion they must have plenty to eat and nothing to do but sing and pray night and day while their pastor has not had a dollar paid him the larger part of the year, then they will have a camp meeting and spend from one to three hundred dollars in one week's meeting.

During these meetings are the only times their pastor gets a good square meal, therefore he is anxious for another one and in fact nearly everybody is anxious for another one soon after the meeting is over.

I know of some good sisters and brothers who during the first Quarterly Conference were urged by their presiding elder to pay their pastor at least fifteen dollars, and oh! how they squirmed and said they didn't know whether they could raise it or not but they would try. It is now going on time for the fourth Quarterly Conference and they have not made a single effort to raise fifteen cents for their pastor, but they are making big preparations for big camp-meetings which will cost about \$150. I say there is not religion in such doings as this.

Some of the brethren may not like for me to talk in this manner about the great camp meetings among the "Injuns," but I am not responsible to you. I say these things for the benefit of those who are ignorant and are seeking to know the light of the gospel of Jesus Christ. I know of two or three points where members generally ignore their pastor's authority and will get a half dozen preachers off from home and make all arrangements for big camp-meetings and yet never accomplish any spiritual good—at least they would never have any conversions. Brethren, these things ought not to be so.

My Indian brethren, preachers, let us preach to our people and the flocks to be loyal to their own pastors and support them.

"For the time will come when they will not endure sound doctrine." II Tim. 1:3. Yours in Christ.

N. G. GREGORY.

McLoud, Okla.

Our cause still goes forward by leaps and bounds here. We recently received a half dozen of the best people in the town into our church. Within the next

thirty days we hope to be able to start the carpenters to work on the parsonage. We expect to add one or two rooms and possibly another porch to it. Then we will try to give both church and parsonage a fresh coat of paint before Conference.

The "Children's Day" service was pulled off here last night. It was a great success, but we were very much embarrassed by the smallness of our church. At least half as many were turned away as could get in the house. The collection amounted to \$6.00.

We will soon enter our protracted meetings. In them we are praying for and expecting great victory for our Lord. I am more and more captivated with the possibilities of this country, and am beginning to feel like I belong to this section of Southern Methodism.
D. A. GREGG.

Dr. W. S. May.

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Northern Methodism in Arkansas.

Little Rock District.—Some adjustments have recently been made in the appointments of the district. W. R. Kirkpatrick goes to Germania; Dr. N. Hoekensmith to Rock Creek Chapel, Little Rock; Dr. R. Lee Kirkland to Russellville; J. T. Smith to Ola and Casa; C. L. Franks to Beebe.

Judsonia and Almyra both increased their salaries this year, and at the second quarterly meetings both were practically paid in full. Both are splendid churches. No more loyal people are to be found in the district. The pastors, W. S. Fitch and W. P. Barnhill, are both in favor with the people.

Gillett is one of the coming charges of the district. The people believe they have just the preacher. W. E. Twyford's brother, Henry, now of the Colorado Conference, was with us a number of years and did efficient work; his father, C. Twyford, is a most faithful layman in the bounds of the Russell charge. We wish there were a whole army of them. This is but an example of the Methodist families produced in Arkansas soil in the bounds of the Little Rock district. We can not refrain from mentioning one other family. Mrs. S. E. Adams, who lives with her husband just west of the city of Little Rock, is the pillar in the Rock Creek chapel, who, when others proposed to sell the little church, because it could only pay \$50 to the salary of its pastor and did not seem to prosper, she refused. Now they are paying a fair salary and building a parsonage. Her son, H. C. Adams, is a member of our Conference and is stationed at Texarkana, one of the hardest workers we have among us. His son and grandson of the elect lady, A. H. Adams, is a local preacher and a student in the Arkansas Conference College, preparing for the ministry.

J. T. Bainbridge, at Stuttgart, and F. E. Madden at Goldman and Fairmount, are doing splendid work.

A number of valuable additions from the North have recently come into a number of our churches, including those of Little Rock, Stuttgart and Gillett—among which additions may be named Rev. A. J. Ives and wife. Bro. Ives is a supernumerary member of one of the Illinois Conferences. He recently preached two excellent sermons at Frank Lynn. They are pleasant people.—H. in Central Christian Advocate.

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REV. W. W. DANIEL, A. M., D. D.
Columbia College, S. C.

Lincoln in Every Day Humor.

David Homer Bates' memories of "Lincoln in the Telegraph Office" will deal, in the July Century, with Lincoln in every-day humor, giving intimate glimpses of the president as a cipher-operator saw him at close range; not alone through his most anxious hours, amid the excitement of great military movements, but, also in the calmer, if not less trying hours of patient waiting for the slow development of wide-reaching plans for the preservation of the Union. The installment will be rich in quotation of Lincoln's stories, and will contain, further, General Eckert's account of the writing of the first draft of the emancipation proclamation, which was composed at Major Eckert's desk in the war department telegraph office.

Searcy, Ark.

We had a glorious Quarterly Conference at Tuckerman resulting in conversions and also a revival in the church. Let all the preachers plan for and expect an old time revival at each Quarterly Conference. Bro. Taylor is doing a splendid work at Tuckerman. Fraternally, J. D. SIBERT, P. E.

The Sky that Went Along.

Death had taken the father, and the mother with her little boy was leaving the old home. They had walked a long and weary way. The dear and familiar sights had long been left behind, and they were amid new and strange surroundings. Suddenly the boy looked up and noticed that the sky was the same, the same lovely blue, the same fleecy clouds. "Mamma," exclaimed he, "the sky goes along with us!"

Happy little philosopher! Constantly in life's journey are we leaving familiar scenes and associations behind us. Well for us that God's overarching sky, with its blue canopy by day and starlit dome by night, goes along with us. And there is so much of it.

There was another boy, born in the slums of a great city, his home a dark room in a tenement house in a narrow alley. It was not his to know green fields, the daisies in the meadow, the cool brooks or the whispering trees. Even the sky was to him a tiny patch seen through the encroaching fronts of rickety houses in a dingy street. One day, through some kind providence, the

boy found himself in "God's out of doors." With shining face and wide-open eyes he cried out, "Why, how much sky there is!"

Yes, there is a great deal of sky for those who will look up.—Exchange.

S. A. F. C.

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Little Rock, Ark.


To make Ice Cream in 10 minutes for 1 cent a plate. Stir contents of one package

Jell-O Ice Cream Powder

into a quart of milk and freeze, without heating or cooking. Simple, isn't it? Saves the cost of eggs, sugar and flavoring. Saves measuring out ingredients and cooking. Does away with all uncertainty, and insures the best and purest ice cream possible to produce. Failure impossible. Nothing to add except milk. One package costing 18c. makes nearly two quarts ice cream.

Flavors: Chocolate, Vanilla, Strawberry, Lemon and Unflavored.

2 packages 25c. If your grocer does not keep it send us his name and 25 cents for two packages by mail. New illustrated recipe book mailed free.



The Genesee Pure Food Co., Le Roy, N. Y.
P. S. Delicious Cream Pudding can also be made from Jell-O ICE CREAM Powder.

A Boy Who Had No Chance.

"You feel proud, don't you, Dick?"

"I feel glad," said Dick, simply.

"Of course he feels glad. And proud, too, if he felt like owning it, but it's the right kind of pride. Here is one that feels proud, and is quite ready to say it."

A plainly dressed, sweet-faced woman was holding Dick's hand in a close grasp. The kindly faces surrounding her showed by their sympathy that they warmly acknowledged her right to be proud, for most of them knew through what struggles her son had reached this day, when he had stood as valedictorian in the graduating class of the high school.

Herbert Barnes, the first speaker, stood a little to one side, gazing on what was going on about him with half indifferent amusement.

"It is a great thing for Dick, he remarked to a companion. "At least he thinks so. He has a fancy that a high school diploma is an open sesame to all the big things in the world."

"It's a good deal of help to us, isn't it? I mean the education that it stands for."

"Oh, I suppose so—to boys who need that sort of thing. Now I don't, you know; I can get along without it."

"I dare say you can," said the other, who knew that Herbert had been quietly dropped out of the school about six months before for poor scholarship.

"Yes, I'm in for business, and Latin and 'ologies don't count much there. I have a good chance ahead of me, you know. My uncle is going to give me a clerkship in his big business. It's a fine thing to have a 'pull.' I can soon work up and get to the top."

"Yes, you're a lucky fellow," said the other, regarding him enviously.

"Now, I don't see any chance for Dick," went on Herbert. "He's as poor as a church mouse and hasn't any influential friend in the world, so far as I've heard—no, not a bit of a chance."

"Not a bit of a chance," it some-

times seemed to Dick, as he sought employment in the place where he lived. Plenty of good friends he had, but the demand for intelligent employment was limited, and he had a great desire to remain near his widowed mother. So it came about that within a few weeks Herbert stopped in surprise to speak to a boy wrestling with some heavy packing cases at the alley entrance to his uncle's store.

"You here, Dick?" he said.

"Looks like it, doesn't it?" said Dick, pausing to take a long breath.

"You don't mean you are doing this kind of work?"

"That's just what I mean. A fellow that can't get what he wants must take what he can get."

"But— isn't it pretty tough—"

"Rather, at first. But I'm going to give my muscles a training now."

"A porter, after all his fine study, and the fuss made over his graduation," remarked Herbert to the young man near the desk at which he worked a little and idled a good deal. "Poor chap," half contemptuously, "I'm afraid he's going to find, as I said before, that it takes something besides a high school diploma to boost a fellow up."

Dick brought the same earnest, conscientious effort to his subordinate position that he had always given to his studies. At first he ached cruelly under the unaccustomed physical strain, but before long the rebellious muscles obeyed the demand on them, furnishing a good bodily foundation on which to build such mental effort as might in future be demanded.

And the demand came in good time to the boy who had "no chance" except that built upon faithful effort.

"I am told there was a light in the basement all night," said Mr. Seymour on coming to his place of business one cold morning. "Who knows anything about it?"

He was referred to Dick Woodbury.

"A load of that tropical fruit came from the station just as I was leaving," explained Dick. "I told the drayman every thing was locked up for the night, and we couldn't receive it; but he said they couldn't put it anywhere; it would freeze. So I got into the basement and made a fire."

"And you stayed here all night?"

"Yes, it needed an even temperature."

Mr. Seymour had his own opinion of an employee, who, in the seeking of his employer's interest, did more than he was hired to do. It was not long after this that Herbert was surprised at seeing Dick at one of the desks in the same office with him.

There he remained for a long time—longer than would suit the maker of sensational stories of the rapid advancement of poor boys. In real life crowding for place is too pressing for rapid promotion. But in the years in which Dick worked hard for what might be thought moderate pay, he was steadily building up a character for integrity and reliability which in time found the place of trust which awaits the trustworthy.

Herbert still remains at his desk, relying on his well-off father to supply him with what he can not earn, and the boy who had "no chance"—except the chance always belonging to energy, perseverance and godly living—now in charge of an important branch of the business, writes out the checks for his monthly pay.—Sydney Dayre, in Herald and Presbyter.

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BROWN CHEMICAL CO., Dept. A, Nashville, Tenn.



To Preachers of Helena District.

All who expect to bring their wives to District Conference July 17-21 please notify me at once. We hope to provide good entertainment.

W. P. TALKINGTON.

COMMISSIONER'S SALE.

Notice is hereby given, that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court made and entered on the 13th day of May, A. D., 1907, in a certain cause (No. 10,449), then pending therein between Gordon N. Peay, as trustee, of al., complainants, and O. O. Kimball and Dilla Kimball, defendants, the undersigned, as Commissioner of said Court, will offer for sale at public outcry to the highest bidder, at the east door or entrance of the Pulaski County Court House, in which said Court is held, in the city of Little Rock, within the hours prescribed by law for judicial sales, on Saturday, the 20th day of July, A. D., 1907 the following described real estate, to-wit: Lot four (4) and the south sixteen feet of lot three (3) in block eighty-four (84) in the city of Little Rock, in Pulaski County, Arkansas.

Terms of Sale:—On a credit of three months, the purchaser being required to execute note with approved security, bearing interest at the rate of 8 per cent. per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 26th day of June, A. D. 1907.

F. A. GARRETT,
Commissioner in Chancery.

decade. They are germinated from the pure seeds gathered from our homes, and sown broadcast upon our streets and alleys. It may be your boy is starting in that direction. At all events, the boy ought to be given the same chances with the pup.—Coffeeville (Kansas) Record.

This office is in better shape now than ever before to do all kinds of pamphlet work. You should get our price before getting your work done elsewhere.

How God Loves.

"Do you suppose," said Johnny, as his little cousin laid away her rosiest apple for a sick girl, "that God cares as much about such things as we do? Isn't he too busy taking care of the big folks to notice us?"

Winnie shook her head and pointed to mamma, who had just lifted the baby from his cot.

"Mamma isn't so busy with the big folks that she forgets the baby," she answered. "She thinks of him first cause he's the littlest. Surely God thinks as much of the little folks."—Selected.

The American of the Future.

One of the serious articles of the July Century, the "fiction number," will be a discussion by Prof. Brander Matthews of "The American of the Future," a plea for national ideals that shall be communal and not individual. There is no reason to suppose, Prof. Matthews holds, that we shall not make our profit out of the best that every contributing blood can bring, since this is exactly what we have been doing in the past.

Give the Boy a Chance.

If a man had a ten-dollar pup he would look after it carefully and not let it run all over town; but if he had a boy it would be different. He is turned loose at a certain age to go to the devil. The people wonder where the great body of loafers, tramps, deadbeats, and sots come from each

Opium and Drink

Habits cured at the Purdy Sanitarium, Houston, Texas, by mild. Safe guaranteed methods; no guards or confinement. Read the following statement:

Joseph, Waller Co., Tex., Feb. 28, 1907.

This is to certify that my name is H. M. Poss, and that I am 65 years old. That I used morphine twenty-six years and that I was using thirty grains of morphine daily when I went to the Purdy Sanitarium November 6, 1906. I remained there five weeks and three days, returning home December 15, cured. No words can describe my feelings of thankfulness, and I write this without being asked to do so by Dr. Purdy or anyone else. I want others to go there and be cured. I believe I was led by the Holy Spirit to Dr. Purdy, and I pray that others may receive this great blessing. I will gladly answer all letters.

H. M. POSS.
Mr. Poss is a Confederate veteran, a member of the Baptist church, and a gentleman of the old school.

Those who can't come to our sanitarium should write for free trial package of our home treatment. Sealed booklet sent on request.

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Horatio, Ark.

I seldom write to our paper, but just now I will venture to say a few things about church matters here. Bro. Bridges, the pastor of the Baptist church at this place—Horatio, Ark.—began a protracted meeting here on the fourth Sunday in April, and was assisted by Bro. Howell, the pastor of the Baptist church at Nashville, Ark., who did the preaching while here save one sermon. His preaching was impressive and spiritual, and the people were drawn to him and a number were saved. The meeting continued about two weeks and about twenty joined the Baptist and Cumberland Presbyterian churches.

About the first of June I began a meeting at the Methodist church preparatory to the coming of the Rev. John P. Lowery, our noted evangelist, who came on the 3rd inst., and took charge of the meeting and did all of the preaching until the third Sunday night, when the meeting closed. Bro. Lowery preached, sang, prayed and talked enough to exhaust an ordinary man, but when he left he was still himself and was ready for another engagement. The meeting was very fine and resulted in the conversion of about twenty or more persons. Thirteen joined the Methodist church on profession of faith and four by certificate. So you see the little town has been wonderfully blessed within the last two months. The Lord deserves the praise under God's grace. I think a large part of the success of these meetings was due to Bro. H. T. Nutter who had charge of our public school at this place. A more devout, earnest and faithful Christian worker I have not found lately. He has been a blessing to Horatio, and in his departure to his home in West Virginia we have lost a treasure. I take pleasure in recommending Bro. John P. Lowery to any of the brethren who may need the help of an earnest and faithful evangelist.

A. D. JENKINS.

June 28, 1907.

Has Not Failed.

Success test of merit. "Your Hughes' Tonic having been highly recommended to me, I ordered one dozen bottles, soon sold every bottle, and have yet to hear of a single instance of its failing to effect a speedy cure of chills and fever." Sold by Druggists—50c. and \$1.00 bottles.

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Northern Methodism in Arkansas.

Little Rock District.—Rev. Benjamin P. White of Frank Lynn church, Little Rock, recently assisted Rev. J. T. Bainbridge of Stuttgart in a revival meeting. The church at Judsonia is prospering under the leadership of W. S. Fitch, the pastor. At the second Quarterly Conference, held May 11-12, the salaries of both the pastor and presiding elder were practically paid in full to date. The prayer meetings are largely attended. The church, we feel confident, will make a good record this year on the benevolent collections. This is one of our best charges. The pastor has large experience and ability. The Sunday night service is especially popular. The First Church, Little Rock, has received a goodly number of new members this year. Frank E. Du Bois, the hard working pastor, is laboring diligently to close the final payment on the debt, and thus clear the deck for an aggressive forward movement. Miss Minnie Walker, president of the Epworth League chapter, and a Methodist preacher's daughter, is leading the young people in the accomplishment of great things. Speaking of League work, no League in the district is making greater progress than the Almyra chapter. Mrs. Brice, the

president, is physically blind, but she is a consecrated and efficient leader. The Almyra church is making rapid strides. Two and a half years ago the charge paid \$330 salary to its pastor; now it is a station, paying \$500 and house, and paying it promptly. W. P. Barnhill is pastor. Rev. J. C. Blizzard of Amity was called back to Olena recently to attend the wedding of Mr. Charles Scheuer, a German, whom Bro. Blizzard won to the church by his kind and lovable spirit and genuine sympathy. He is one of the building committee for the new church at Olena. He married a Methodist woman.

A new charge, Germania, has been formed with W. R. Kirkpatrick as pastor. He is one of our best young men and will win. We expect this will in time be one of our strong circuits.—M. in Central Christian Advocate.

\$100 REWARD for a better remedy than "REX OIL." It will relieve when others fail. Recommended for Rheumatism, Neuralgia, Sore Throat, Colic, Croup, Diphtheria, Kidney Trouble, Wire Cuts, and all inflammation and pain. See druggists.

A Hustler.

A merchant in Chestnut street has become very fond of an office boy he engaged last June. The boy entered very early in the morning when the merchant was reading the paper. The latter glanced up, and went on reading without speaking. After three minutes the boy said:

"Excuse me—but I'm in a hurry."

"What do you want?" he was asked.

"A job."

"You do? Well," snorted the man of business, "why are you in such a hurry?"

"Got to hurry," replied the boy. "Left school yesterday to go to work, and haven't struck anything yet. I can't waste time. If you've got nothing for me, say so, and I'll look somewhere else. The only place I can stop long enough is where they pay me for it."

"When can you come?" asked the surprised merchant.

"Don't have to come," he was told.


"I'm here now, and would have been to work before this if you'd said so."—Ex.

The Penalty of Quinine.

is loss of flesh. Waste of time. Reduced strength. It exacts this penalty every time it is used. This is its record of 100 years. The reward of Johnson's Tonic is: A clear skin. A bright eye. No loss of flesh. No waste of time. It cures fever in hours instead of days. It enters the blood and drives out every trace and taint of Malarial poison from the blood. Does things quickly. Write for agency. THE JOHNSON'S CHILL AND FEVER TONIC CO., Savannah, Georgia.

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God bless the girl who works! She is brave and true and noble. She is not too proud to earn her own living or ashamed to be caught at her daily task. She smiles at you from behind the desk or counter or printer's case. There is a memory of her sewed up in a silent gown. She is like a brave mountaineer already far up the precipice, climbing, struggling, rejoicing. The sight should be an inspiration to us all. It is an honor to know this girl and be worthy of her esteem. Lift your hat to her, young man, as she passes by. Her hand may be stained by dish washing, sweeping, factory grease or printer's ink, but it is an honest hand. It stays misfortune from home; it supports an invalid loved one, maybe; it is a loving, potent shield that protects many a family from the almshouse. All honor to the brave toiler. God bless and protect the girl who works.—Epworth Herald.



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M. L. CHECOTE.

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I have berries, grapes, peaches and apples two years old, fresh as when picked. Do not heat or seal the fruit, just put it up cold; keeps perfectly fresh and costs almost nothing. Last year I sold directions to over 120 families in one week. As there are many people poor, like myself, I feel it my duty to give you my experience, feeling confident any one can make \$100 around home in a few days. I will mail bottle of fruit and full directions to any of your readers for 21 2-cent stamps, to cover cost of bottle, fruit, mailing, etc. Address Francis C. Turner, 170 Eighth Avenue, New York. Let people see and taste the fruit and you should sell hundreds of directions at \$1 each.

MARRIAGES.

BANCHAM-CORNISH.—At the residence of the bride's father, A. J. Cornish, El Dorado, April 3rd, 1907, Mr. J. S. Bancham of Haynesville, La., to Miss Ada Cornish, B. A. Few officiating.

GIDEON-KAUGHMAN.—At the residence of the bride's father, R. A. Kaughman, El Dorado, Ark., Mr. Paul

Gideon of Illinois to Miss Marie Kaughman, B. A. Few officiating.

WELCH-HOLMES.—At the Methodist church, Ogden, Ark., May 29, 1907, Mr. C. M. Welch of Indiana to Miss Berta Holmes of Princeton, Ark., B. A. Few officiating.

CRENSHAW-GOODWIN.—At the Methodist church, El Dorado, Ark., June 19, 1907, Mr. Jos. C. Crenshaw of Charleston, Mo., to Miss Verna Goodwin of El Dorado, B. A. Few officiating.

McKINNEY-PINSON.—At the Methodist church, El Dorado, Ark., June 26, 1907, Mr. Henry C. McKinney to Miss Lula Pinson, both of El Dorado, B. A. Few officiating.



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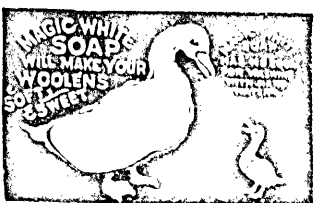
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Yes, my child, if you don't use

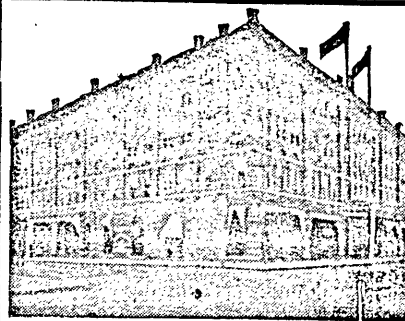
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W. F. M. S. Little Rock Conf.
Edited by Conference Officers and District Secretaries.
Mrs. Geo. Thornburgh, Editor.

Not being versed in the rules governing an editor, I am not supposed to be controlled by them, and as it becomes my duty to edit this column for one month, I shall do so in my own way, and begin with a trip to the Atlantic Ocean, June 3rd. Mr. T. and myself boarded a Rock Island train, reaching Norfolk, Va., June 5, for breakfast; spending one day at Jamestown Exposition. It being in a very unfinished condition did not lure us to a longer stay. I was forcibly impressed by the absence of any evidence, on the part of the churches, that they are abreast with commercialism in trying to impress mankind that they are doing something. It would, I think, be allowable and valuable, if at these expositions something was exhibited to show what we are doing both at home and abroad in missionary work. Taking an ocean steamer for New York, we were nineteen hours on the bosom of the great Atlantic, giving us time and opportunity to think upon God's greatness and the wonderful laws which hold and control the mighty deep. We took steamer in time to see the setting sun, enthroned on masses of dark clouds sending shafts of purple and gold athwart the heavens far down to the glassy sea. The glory of the Maker was indeed before us in his handiwork, and we rejoiced that we were in the keeping of a great and gracious Father. We feel that this little sojourn on and by the sea has infused vigor and strength for the duties awaiting us, and opened to our spiritual vision wider views of our foreign work, deeper faith in the outcome, and more earnest prayer for the hastening of the time when all men shall have the gospel preached unto them. June 7 at 3 o'clock we steamed into New York harbor, with all that great city before us, with a small hope of seeing a part of it. After sightseeing for two days we were glad when the Sabbath dawned, and one chief concern now was to find a splendid Sunday School—the work we are both so much interested in. Madison Avenue Methodist church was at length decided on, and at an early hour we entered this beautiful edifice. A small Sunday School, but seemingly a wide awake and enthusiastic superintendent. About the first thing he told us was that a returning missionary from India would speak to them that morning, so we felt a new kindling of interest at once. Her talk was very plain and practical. This was her home Sunday School, therefore every child as well as the older people were interested in her. She told of the customs of the people of India, and altogether made a very interesting missionary talk. This woman is one of three missionaries sent out and supported by this congregation. I hope to see the day when a number of churches in the Little Rock Conference will send out from their own congregations foreign missionaries and support them. The sermon we heard was good and earnest, inciting the hearers to be brave Christians, willing to do and be, with courage, what Christ taught. We started early in the evening to find old John Street church, for

Gleason's European Hotel.



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it had been our purpose not to leave New York without a visit to this old historic spot. It was founded in 1768 and is claimed by our M. E. brethren to be the first Methodist church built in America. We of the South claim that Sam's Creek Church in Maryland is older. Old John Street Church is a monument to the power and influence of a woman aroused to duty, for it was Barbara Heck who inspired Phillip Embury to build the house. As we wended our way southward from Brooklyn bridge we were very much impressed with the strange location of the church, surrounded by busy Wall street and towering sky scrapers. We reached the church just in time for their 7 o'clock League meeting. The old basement with its low ceiling and queerly constructed benches were interesting indeed. The railing around the pulpit was made by Phillip Embury. The benches are all turned at one end, so we imagined the teacher could look the class full in the face. The League over, we were met very cordially by several young ladies and gentlemen of the church, who invited us upstairs to the regular evening worship. This main auditorium is hallowed by memories that are brought to mind by statuettes and tablets and every thing in it, declares it to Methodists. After a good sermon by Dr. Johnston, we lingered awhile, to read some of the many tablets, and view the historic furniture. We sat in the chair that Bishop Asbury occupied at the first Conference in America. One thing interested me, in going into the pew, you are compelled to step up at least six or eight inches. The floor being that much higher than the aisle, and the pews are divided by a partition; this I did not understand, but Mr. T. being informed on the subject, said it was to divide the women and men, as in days of yore they did not sit together. I am so glad I have seen this old fountain head of Methodism.

I am thankful for the entire trip, which ended with a nine days' stay at Atlantic City. Time and space forbids a description of this delightful summer resort. Suffice it to say that breathing in this rarified air, bathing in the briny ocean, induces expansion of body and soul, and fits us to think on lofty themes. These weeks of rest and recreation were like balm which brought physical and mental vigor; and we came home, we trust, with stored up sunshine and energy to draw upon for the work which awaits us.

Little Rock, Ark.

The Spanish Heir.

The spectacle of the young King of Spain defying century-old etiquette in his search for a bride and in his courtship interested the whole world a year ago. He married the princess of his choice, Ena of Battenberg, daughter of Queen Victoria's youngest daughter,

and niece of Edward VII. When, returning from their wedding, the King and Queen of Spain narrowly escaped assassination, the whole world rejoiced with Spain. It now rejoices again at the birth of a child to this simple and natural royal pair. In no country is court etiquette on such occasions so rigid as in Spain. When the hour of birth is known to be near, Spanish traditions demand that all the members of the royal house, grandees, ambassadors, and high officials, shall, in full regalia, repair to the Royal Palace. So sudden was the summons last week that some personages were obliged to don their court costumes in their carriages on the way, to the amusement of the crowds in the streets. When the bell of the palace began to ring, announcing the birth, the crowds made noisy demonstrations of satisfaction, which, however, stopped when the fifteenth report sounded. If no more were to be heard, the baby was a girl; if more, it was a boy. At the sixteenth report the universal shout of "Unchiel!" (a boy) rent the air, and the crowd was wild with delight. Another quaint Spanish custom demands that the Prime Minister shall be present at the birth, but this custom is now reduced to a formality. Senor Maura awaited in an anteroom, and, after receiving the news of the birth and the sex of the child, entered the apartment where the Court was congregated and proclaimed the event. Shortly after, the King himself appeared with the infant in his arms and, smiling with boyish pride, said, "I present to you my beloved son, Prince of the Asturias, successor to the throne of Spain, to whom my dear wife, her Majesty the Queen, has just given birth." The solemn dignitaries thereupon forgot all etiquette and cheered heartily. The King was then obliged repeatedly to acknowledge, from the balcony, the tumult of greetings from the crowd of people beneath. Later in the day he acknowledged this popular devotion in a practical way, by ordering ten thousand dollars to be distributed among the poor of Madrid, proclaiming a three days' holiday throughout the country, and decreeing the pardon of thousands of prisoners.—Outlook.

ECZEMA CURED.

The public is now able to secure a nice, clean liquid for the cure of eczema. Sample bottle sent postpaid to any address for 5c by Imperial Med. Co., Houston, Tex.

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Write for our catalog mailed free to anyone, anywhere. It will show you how to save \$20.00 on a high grade machine.

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GUARANTEED FOR 20 YEARS

Kemper-Paxton Mercantile Co. 820 Liberty, Kansas City, Missouri.

OBITUARIES.

PUGH.—In memory of little Evelyn May Pugh.

"God moves in mysterious ways
His wonders to perform."

"He hath told us in all tenderness and love that what I do, thou shalt not know now, but thou shalt know hereafter." Yes in that last triumphant day (the day for which all other days have been made) it will be sweetly revealed to the crushed and bleeding hearts of parents, grandparents and other loved ones, why little Evelyn May Pugh, this precious child, this sweet and fragile flower, was sent June 2, 1905, to gladden and cheer their home, and only permitted to brighten their pathway and shed her sweet fragrance of love, joy and happiness for so brief a period. By unselfish love and gentle manner she found a way into the hearts of all who knew her; she sweetly grew into their lives and securely fastened herself upon their friendship and love. She was a tender plant of promise, a morning song in the home, a bright ray of sunshine in the Sabbath School. How truly it can be said: None knew her but to love her. For two days the cloud hung heavily over the home of this little darling and the hearts of anxious loved ones, with an occasional rift through which would come the trembling rays of hope but on the morning of June 12, 1907, in the sweet new home in Portland, Ark., hope was excluded and darkness deepened into night, when her triumphant little soul passed out of the valley of the shadow of death into the light of the glory of God to be forever with Jesus. Our little darling was a lover of flowers—the

humblest blossom by the wayside attracted her attention. Knowing of her love for flowers, when her precious little body was laid to rest, it was not lowered to the cold arms of mother earth, but to a bed of cape jessamine and evergreens, which loving hands had so beautifully arranged for her last resting place. The little mound was a solid mass of flowers. Oh how we miss her, and our hearts are wrung with anguish, but our loss is her eternal gain. "Though cast down, we are not forsaken;

Though afflicted, not alone;
Thou didn't give and thou hast taken:
Blessed Lord, thy will be done."
ONE WHO LOVED HER.

PHILLIPS.—Daniel Phillips was born Jan. 28, 1824, and died April 24, 1906. Age 82 years, 2 months and 26 days. He was converted at the age of 32 years and joined the M. E. Church, South, and lived an upright Christian life to the end. He was a trustee of our church when he died and had been for 15 years. He had been a sufferer for a long time. But with a pure type of Christian patience and courage. The writer had lived a neighbor to him since 1879 and knew him to be a good man and always stood by the church. He leaves a wife and ten children; seven of the children are members of our church and three of them are at the years of accountability and are still in sin. Pray for them. May the God of all grace so manifest his glory to them that their weeping may be turned into praises and sorrow into joy. Dear friends, Jesus would say to you, There is no sorrow, no weeping, no pain, no sickness, no death in the home of the soul.

G. L. HARRIS.

HORNBUCLE.—Mrs. Martha L. Hornbuckle, nee Coose, was born in Nashville, Tenn., 1832; moved to Arkansas in 1834; settled near Red Fork, Desha county, where she lived up to her death, June 11th, 1907; was married to Eli G. Hornbuckle Sept. 19, 1850, who with four lovely children mourned his death, he having died June 25, 1875. Sister Hornbuckle was converted in early life and has been a member of the M. E. Church, South, ever since her conversion. Been afflicted many years but was patient in her affliction. She was loved by a host of friends and will be missed in church and home. She fought many battles for the victory of her soul. Today we are confident that through Christ she has conquered. She can not come to us any more, but if we are true to Jesus we can go to her. She leaves one daughter, Sister Mattie Baulding, who will soon follow. Dear daughter, be true and we will meet your loved mother where there is no parting, no farewell, no good-byes. May the God of all grace comfort you in this hour of great trouble, but our loss is no doubt her gain. She has gone to be richer and happier and we, too, shall join her soon in the sweet bye and bye.

B. J. COOPWOOD.

SPILLER.—P. C. Spiller, son of T. J. and Anna Bell Spiller, was born in Milan county, Texas, Feb. 23, 1858; departed this life April 25, 1907, being 49 years, 2 months and 2 days old at his death.

P. C. Spiller was married to Anna Bell Williams May 26, 1887. In this happy union there were seven children; five of them are still living. He was converted in Texas about 30 years ago and joined the Methodist church. Moved from Texas to Indian Territory

WARD SEMINARY

Purpose The purpose of the school is to do serious and honest work in the Christian education of girls and young women.

Courses Seminary, Special, and College Preparatory Courses. French man under native teachers. Art, life model. Expression, the course. Conservatory of Music. Seven piano teachers, two voice teachers, etc. The pianos.

Advantages Nashville excels in climate, healthfulness, and social culture. It is the educational center of the South, and affords untold advantages in lectures, recitals, and other opportunities for practical education. Every facility for physical culture is afforded. Tennis, bowling, hockey. Beautiful suburban campus of forty acres, with well-arranged clubhouse. Only one hundred and sixty boarding pupils are received.

Indorsement Nearly half a century of increasing public favor and Patrons say: "Ward Seminary is an ideal Christian school. The work done in Ward Seminary is of an unusually high order, and the religious life of the Seminary is of the very highest order." "My daughter has enjoyed in your school the best health she has had since she was twelve years old." "We can scarcely find words to thank you for what you have done for our daughter."

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Gardendale Colony, LaSalle County,

20 to 160 acre farms and a town lot in Gardendale on easy monthly payments. Write us for particulars. HUST & BRUNDAGE, San Antonio, Tex.

PILES NO MONEY TILL CURED. 30 Years

about 20 years ago; joined the M. E. Church, South, at Burneyville, I. T.; from there to Simon, and from Simon to Cross Roads, where he lived till the day of his death. P. C. Spiller was a faithful and zealous member of the Methodist church; he was a true Methodist and a Methodist preacher's friend. Has filled every office in the Methodist church that a lay member could fill. He was a useful and good man in the Methodist church. He lived and served his day, and has gone; leaves a mother only of the family, wife and five children to mourn his death. Bro. Spiller was a Christian man, a kind father and a loving companion and a good neighbor and citizen. He was a Mason, and was buried by his lodge in the Simon grave yard April 26, 1907.

D. E. SHAFFER, P. C.

EDNEY.—Albert Earl Edney was born June 5th, 1880, near Bridgeport, Texas; died June 3, 1907, near Goldthwaite, Texas. Another one of God's loved ones gone to be with him. A life of bright promise cut off. Graduated from Hendrix College one year ago, eager for the work he felt called to do. He went home only to be stricken down next day with fever and hemorrhage and was never well again. His father and mother brought him west with the hope that the climate would benefit him, but it was too late. His going was the most triumphant one I ever witnessed. A few hours before he died he asked those around him to sing "Nearer By God to Thee," and then to pray. He seemed so very happy all day, once I asked him if the Lord was with him. He said, Yes, yes. The sweetest, most radiant smile would break over his face every little while, once he said, "I feel good;" just a few hours before the end he sang in a sweet, clear voice, "Wash me and I Shall be Whiter than Snow," then he got up with a radiant face turned heavenward, he sang, "My Faith Looks Up to Thee." He gave every evidence that all was well. Farewell, Earl, it is hard to give you up, but we feel sure that our God doeth all things well. Father and mother, he is waiting for you beside the "beautiful



river" he loved so much to. It will only be a little while and may join him there to praise ever more. FANNIE

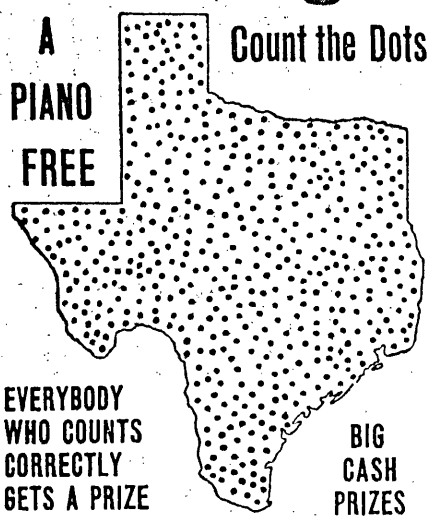
AUBREY.—Nancy L. Aubrey (nee Dickson) was born in Lincoln, N. C., June 11th, 1830, and died this life May 17, 1907, after weeks of intense suffering, three times married. Her marriage was to Russell McL. This union was born three and one son, all of whom, step-father (her last husband) Sid Aubrey, still live to mourn her loss. Aunt Nancy, as she was called, was converted in early life, joined the Methodist Episcopal church in which she lived a consistent life until God said it was enough. We seldom meet with such a cheerful spirit. The bright and hopeful side to her experiences of life. Good cheer and inspiration beamed from her as a Christian. In her vein good Methodist blood was found. Her family, her church, multitude of friends are so comforted in her death. But we will for her life and take fresh courage for higher ground, since we know find her in heaven. Now earthly life has closed, I can truly say as did Jesus on his day, "She hath done all she could." And her children call her blessed. J. J.

NOTICE.

Notice is hereby given that of an order of the Pulaski Pro will sell at public outcry to the order at the east door of the Pulaski court house on July 13, 1907, noon the following lands in Northeast quarter of southwest 33 Tp. 1 south range 12 west of three months, purchaser to with approved security bearing interest and a lien to be retained for the purchase money. This J. W. J. LAW

J. O. MARSHALL, Atty.

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1ST. PRIZE, ELEGANT PIANO. 2ND. \$50 CASH. 3RD. \$25. 4TH \$10. If more than four answer correctly such shall receive a Prize worth \$1.00. Conditions—60 cents pays for one years subscription and one count. \$1.00 pays for two years subscription and three counts. In case of tie a fair and impartial decision will be made by disinterested judges. The plan was submitted to the post-office department and reported favorably by the Attorney general. No guessing or lottery scheme—the best man wins. The directors of the company are leading business men. We refer to Union Bank & Trust Co., Dallas. Awards will be made Aug. 10th. The American Home Journal is the great Southern Magazine. Get an early count by filling this blank and send today.

Pubs. American Home Journal, Dallas, Texas. Enclosed find.....for subscription to your Magazine. If 60 cents is enclosed my count is..... If \$1.00 is sent my counts are..... Name..... P. O.

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QUARTERLY CONFERENCES.

Oklahoma Conference.

CHEROKEE DISTRICT—THIRD ROUND.	
Spavinaw	July 6, 7
Cherokee	July 13, 14
Bluejacket	July 20, 21
Peggs	July 27, 28
Tahlequah Station	July 29, 30
Tahlequah Ct.	Aug. 3, 4
Vinita	Aug. 3, 4
Afton and Miami	Aug. 3, 4
Claremore	Aug. 3, 4
Grove	Aug. 10, 11
Cherokee	Aug. 10, 11
Centralia	Aug. 17, 18
J. B. McDONALD, P. E.	

WEATHERFORD DIST.—THIRD ROUND.	
Dexey at Prairie View	July 6, 7
Elk City	July 7, 8
Wood at Hefner	July 13, 14
Rocky at Combs	July 14, 15
Cordell Station	July 20, 21
Foss at East Boggy	July 21, 22
Cloud Chief at Sappington	July 27, 28
Gip at Shilo	Aug. 3, 4
Burnham at Burnham	Aug. 4, 5
Texmo at Trail	Aug. 10, 11
Roll at Hamburg	Aug. 14, 15
Hammam at Sandstone	Aug. 17, 18
Sweet Water at Ramsey	Aug. 17, 18
WM. D. MATTHEWS, P. E.	

WYNNEWOOD DIST.—THIRD ROUND.	
Lindsay Station, Lindsay	July 29, 30
Davis Station, Oak Ridge	July 6, 7
Dougherty Ct., Price's Chapel	July 7, 8
Paula Valley Station, P. V.	July 10, 11
Lexington Station, Willow View	July 13, 14
Noble and Shilo, Noble	July 14, 15
Blanchard Ct., Fairview	July 20, 21
Purcell Station, Purcell	July 21, 22
Alex Ct., Ireton	July 27, 28
Moral Ct., Hills Chapel	Aug. 3, 4
Wanett Ct., Gilbert	Aug. 4, 5
Pauli Ct., Wayne	Aug. 10, 11
Tussey Ct., Homer	Aug. 14, 15
Mill Creek, Mill Creek	Aug. 18, 19
Hickory, Flood Creek	Aug. 19, 20
Byars Ct., Hart	Aug. 24, 25
Roff Station, Roff	Aug. 25, 26
Wynnewood Station, Wynnewood	Aug. 30
J. S. LAMAR, P. E.	

BEAVER DISTRICT—THIRD ROUND.	
Beaver, at Sunset	July 6, 7
Woodward, at Woodward	July 9
Persimmon	July 16
Ireland	July 18
Grand, at Allman	July 20, 21
Ingersoll and Hazelton	July 23, 24
Tyrone, at Nabisco	July 27, 28
Carthage	Aug. 3, 4
The District Conference will be held at Woodward, O. T., July 10-14, 1907.	
J. E. LOVETT, P. E.	

HOLDENVILLE DIST.—3RD ROUND.	
Henryetta and Dustin at Henryetta	July 6, 7
Honey Creek at Blackjack	July 7, 8
Wetumka Station	July 7, 8
District Conference, Okmulgee	July 10-15
Holdenville Circuit at Coston's	July 13, 14
Holdenville Station	July 14, 15
Seminole Circuit	July 20, 21
Bearden Circuit	July 21, 22
Wewoka, at Thluwakia	July 27, 28
Ada Station	July 28, 29
Ada Circuit	July 30, 31
Our motto is: A revival everywhere and collections in full.	
O. M. COPPEDGE, P. E.	

OKLAHOMA CITY DIST.—3RD ROUND.	
Piedmont	July 6, 7
Capitol Hill & Whetland	July 13, 14
Maywood	July 14, 15
El Reno	July 20, 21
West End & Arcadia	July 21, 22
Shawnee, 1st Church	July 27, 28
Shawnee, Trinity	July 28, 29
Shawnee Circuit	Aug. 3, 4
McLoud	Aug. 4, 5
Asher	Aug. 10, 11
Konawa	Aug. 17, 18
Maud	Aug. 18, 19
The Oklahoma City District Conference will convene at Tecumseh June 20th at 8:30 A. M. The opening sermon will be preached by P. E. Kuekerbocker. Local preachers must report in writing.	
W. J. Sims.	

MANGUM DISTRICT—THIRD ROUND.	
Headrick at White's School House	July 6, 7
Deer Creek at Deer Creek	July 13, 14
Martha and Blair at Blair	July 20, 21
Mangum Ct. at Gip Hill	Aug. 3, 4
Mangum Station	Aug. 4, 5
Kelly at Pleasant Hill	Aug. 10, 11
Elmer at Francis	Aug. 17, 18
Altus Station	Aug. 18, 19
Duke at Victory	Aug. 24, 25
Olustee and Eldorado at Olustee	Aug. 25, 26
L. L. JOHNSON, P. E.	

MCALISTER DIST.—THIRD ROUND.	
Tishomingo	July 7, 8
Mowdy and Herbert	July 8, 9
Wilkinson Station	July 11, 12
Caddo and Sterrett at Caddo	July 13, 14
Rokchito at Freney	July 14, 15
Wapanucka at Emmet	July 20, 21
12 Mile Prairie at Bee	July 21, 22
Wilson Grove and Boggy	July 22, 23
Durant Station	July 27, 28
Stonewall Ct. at Jesse	Aug. 3, 4
Oalgate Station	Aug. 4, 5
Albany at Albany	Aug. 10, 11
Colbert	Aug. 11, 12
Pontotoc at Campground	Aug. 18, 19
SAM G. THOMPSON, P. E.	

MUSKOGEE DISTRICT—THIRD ROUND.	
In this quarter the General Rules must have been read the sermon on Christian	

Education been preached and a written report made, a written report be made upon the condition of the church registers and records of church conferences. The canvass for new subscribers to the Western Methodist must have been completed. Stewards should pay in full the amount to date on pastor's salary, and pastors should have collected in full the assessments for missions, temperance and church extension and have the other well arranged for. Sunday Schools should observe Children's Day. Quarterly meetings as follows:

Muldrow Station	8 p. m., July 6
Sallisaw Station	9 a. m., July 8
St. Paul, Muskogee	8 p. m., July 10
Spiro Station	8 p. m., July 13
Pocota Ct.	3 p. m., July 13
McCurra Ct. at Starr	3 p. m., July 20
Wagoner Ct. at Fisherbend	3 p. m., July 27
Muskogee Ct. at Brushy Mt.	3 p. m., Aug. 3

W. F. DUNKLE, P. E.

CHOCTAW DISTRICT—THIRD ROUND.	
Chapple, Red Oak	July 6, 7
Howe Ct. at Wister	July 7, 8
Atoka Ct. at Salem	July 13, 14
Kasoma Ct. at Farris	July 14, 15
Sans Bois Ct. at Long Mountain	July 20, 21
Owl Ct. at Salt Creek	July 27, 28
Et. Towson Ct. at Rufe	Aug. 3, 4
Rufe Ct. at Rufe	Aug. 3, 4
Antlers Ct. at Nelson	Aug. 10, 11
Hugo Ct. at Hugo	Aug. 11, 12
Chickasaw Ct.	Aug. 17, 18
Kiamitia Ct.	Aug. 24, 25
W. P. PIPKIN, P. E.	

ARDMORE DISTRICT—THIRD ROUND.	
Overbrook at Eastman	July 6, 7
Leon at Cross Roads	July 7, 8
Lebanon at Lebanon	July 13, 14
McMillan at Enville	July 14, 15
Cumberland at Aylesworth	July 20, 21
Kingston at Kingston	July 27, 28
Lone Grove at Lone Grove	Aug. 3, 4
Berwyn at Berwyn	Aug. 4, 5
Woodford at Sneed	Aug. 10, 11
Broadway	Aug. 18, 19
Ardmore Mission at Poland Ch.	Aug. 17, 18
Ravia at Russell	Aug. 24, 25
District Conference will be held at Carter Avenue, Ardmore, June 26-30.	
W. T. FREEMAN, P. E.	

JUNCAN DISTRICT—THIRD ROUND.	
Chickasha Station	July 6, 7
Terral and Ryan at Bonner	July 13, 14
Marlow Station	June 20, 21
Duncan Station	July 21, 22
Temple Station	July 27, 28
Bailey Circuit at Doyle	Aug. 3, 4
Chickasha Circuit	Aug. 11, 12
Indian Work	Aug. 12
The District Conference will be held at Marlow, I. T., May 30th, 1907.	
N. L. LINEBAUGH, P. E.	

Arkansas Conference.

DARDANELLE DIST.—THIRD ROUND.	
Dardanelle Ct. at Oak Grove	July 6, 7
Clarksville Ct. at Antioch	July 9, 10
Coal Hill Ct. at Bethlehem	July 13, 14
Clarksville Station	July 14, 15
Belleville Ct. at Chickalah	July 17, 18
Walnut Tree at New Prospect	July 20, 21
Rover Ct. at Salem	July 23, 24
Gravelly Ct. at Oak Ridge	July 27, 28
Danville and Ola	Aug. 3, 4
J. H. O'BRYAN, P. E.	

FAYETTEVILLE DIST.—THIRD ROUND.	
Goshen Ct. at Son's Chapel	July 6, 7
Springdale Station at Springdale	July 13, 14
War Eagle Ct. at Key	July 20, 21
Rogers Station	July 21, 22
Fayetteville Station	July 27, 28
Winslow and Parkdale at Winslow	Aug. 3, 4
Gentry Station	Aug. 10, 11
Siloam Springs Station	Aug. 11, 12
Elm Springs Ct. at Thornberry	Aug. 17, 18
Gravett Ct. at	Aug. 24, 25
WM. SHERMAN, P. E.	

MORRILLTON DISTRICT—THIRD ROUND.	
Clinton Ct. at Oak Grove	July 6, 7
Springfield Ct. at Friendship	July 13, 14
Quitman Station at Central	July 20, 21
Adona Ct. at Pleasant Grove	July 27, 28
Atkins Station	Aug. 3, 4
Conway Station	Aug. 4, 5
Pottsville Ct. at Shady Grove	Aug. 10, 11
Russellville Station	Aug. 11, 12
Phumerville Ct. at Oak Grove	Aug. 17, 18
Morrillton Station	Aug. 18, 19
Bee Branch Ct. at Batesville	Aug. 24, 25
JOHN H. GLASS, P. E.	

FT. SMITH DISTRICT—THIRD ROUND.	
Huntington	July 6, 7
Magazine Ct. at Wesley Chapel	July 13, 14
Boonville Station	July 14, 15
Hartford	July 16
Hackett Ct. at Bethel	July 20, 21
Mulberry at Shiloh	July 23
Charleston at Grand Prairie	July 27, 28
Branch at Low's Creek	July 28, 29
Van Buren Station	Aug. 3, 4
East End	Aug. 4, 5
Greenwood Station	Aug. 10, 11
Abbott	Aug. 11, 12
Ft. Smith Ct. at Lavaca	Aug. 17, 18
P. S. H. JOHNSTON, P. E.	

HARRISON DISTRICT—THIRD ROUND.	
Fair View at Piney	July 6, 7
Peake Springs	July 13, 14
Lead Hill at Proteum	July 20, 21
Kingston at Cross Roads	July 27, 28
Huntsville at Huntsville	July 27, 28
Yellville Ct. at Ware's Chapel	Aug. 4, 5
Yellville Station	Aug. 5, 6
Harrison Station	Aug. 10, 11
Marshall and Leslie at Marshall	Aug. 13, 14
J. J. GALLOWAY, P. E.	

Little Rock Conference.

ARCADEPHIA DIST.—THIRD ROUND.	
Social Hill Ct. at Midway	July 6, 7
Amity at Power's Chapel	July 10
Holly Springs at Launn's Chapel	July 13, 14
Dalark at Friendship	July 16, 17
Princeton at Harmony	July 20, 21
Lono at Leola	July 21, 22
Ussery at Mt. Tabor	July 24
Hot Springs Ct. at Social Hill	July 28
Tigert Memorial	July 27, 28
Third St., Hot Springs	July 28, 29
Park Avenue, Hot Springs	Aug. 4, 5
Central Avenue, Hot Springs	Aug. 4, 5
Malvern Station	Aug. 11
Malvern Ct.	Aug. 17, 18
Arkadelphia Station	Aug. 17, 18
Arkadelphia Ct.	Aug. 18, 19
Malvern Avenue, Hot Springs	Aug. 25, 26
Perla and Walco	Aug. 25
H. M. BRUCE, P. E.	

PINE BLUFF DISTRICT—THIRD ROUND.	
Macon at Macon	July 13, 14
Hawley Memorial	July 14, 15
Sherrell at Tucker	July 20, 21
Rowel at Wesley's Chapel	July 27, 28
Lakeside	July 28, 29
Roe at Hickory Grove	Aug. 8, 9
Star City at Mountain Home	Aug. 8, 9
Stuttgart Ct. at Sunshine	Aug. 10, 11
Stuttgart Station	Aug. 11, 12
Rison at Wofford's Chapel	Aug. 17, 18
St. Charles	Aug. 24, 25
De Witt	Aug. 25, 26
Kingsland at Camp Springs	Aug. 31, Sept. 1
Gillett at Camphead	Sept. 8
Carr Memorial	Sept. 7, 8
First Church	Sept. 8, 9
Redfield	Sept. 14, 15
Sheridan	Sept. 21, 22
W. W. CHRISTIE, P. E.	

Committees on Examination for Pine Bluff District Conference.	
For License to Preach—O. W. Drake, R. A. McClintock, J. J. Millard, Deacon's Orders—T. Y. Ramsey, M. O. Barnett, B. F. Scott, Elder's Orders—J. H. Bradford, W. F. Lasiter, W. J. Rogers. Admission on Trial and Readmission—W. M. Hayes, W. O. Watson, J. D. May.	
W. W. CHRISTIE, P. E.	

MONTICELLO DIST.—THIRD ROUND.	
Wilmot and Parkdale	July 6, 7
Lake Village and Portland	July 7, 8
Lacey Ct.	July 13, 14
Tiller Ct.	July 20, 21
Hamburg Ct.	July 27, 28
Wilma Ct.	Aug. 3, 4
Palestine Ct.	Aug. 10, 11
New Edinburg Ct.	Aug. 17, 18
Warren Station	Aug. 18, 19
Collins Ct.	Aug. 24, 25
Keener Campground	Sept. 1
Eudora Ct.	Sept. 7, 8
Hamburg Station	Sept. 14, 15
Grossett Station	Sept. 15, 16
J. W. HARRELL, P. E.	

LITTLE ROCK DISTRICT—THIRD ROUND.	
Asbury	July 7
Henderson Chapel	July 7
Des Arc, at New Bethel	July 14, 15
Lono	July 17
Tomberlin	July 20, 21
England	July 21, 22
Bryant, at White Rock	July 27, 28
Carlisle Ct. at Roger's Chapel	Aug. 3, 4
Carlisle and Hazen, at Carlisle	Aug. 4, 5
Hickory Plains, Johnson's Chap.	Aug. 10, 11
Oak Hill, at Walnut Grove	Aug. 17, 18
Maumelle, at Ezra	Aug. 24, 25
First Church	Sept. 1
Mabelvale & Primrose, Primrose	Sept. 1
Capitol Hill	Sept. 7, 8
Austin, at South Bend	Sept. 15
Winfield Memorial	Sept. 21, 22
Hunter Memorial	Sept. 29
A. C. MILLAR, P. E.	

TEXARKANA DIST.—THIRD ROUND.	
Ashdown Ct. at Wado's Chapel	July 6, 7
Foreman Ct. at Wallace	July 13, 14
Wilton Ct. at Cerro Gordo	July 20, 21
DeQueen Station	July 27, 28
Janssen Ct. at Pleasant Grove	Aug. 3, 4
Texarkana Ct. at Mt. Pleasant	Aug. 10, 11
Fairview Station	Aug. 17, 18
First Church	Aug. 18, 19
Gillham Ct. at Gillham	Aug. 24, 25
Empire Ct. at Bethel Camp Ground	Aug. 31 and Sept. 1
Cherry Hill Ct. at Bethesda Camp Ground	Sept. 7, 8
Ben Lomond Ct. at Bellville	Sept. 14, 15
Locksburg Station	Sept. 15, 16
Mt. Ida Ct. at Joplin	Sept. 21, 22
Horatio Ct. at Chapel Hill	Sept. 28, 29
Bright Star Ct. at Concord	Oct. 5, 6
T. O. OWEN, P. E.	

PRESCOTT DISTRICT—THIRD ROUND.	
Spring Hill Ct. at Shiloh	July 6, 7
Nathan Ct. at Sweet Home	July 13, 14
Blaine Ct. at Blaine	July 14, 15
Chidester Ct. at Ebenezer	July 20, 21
Garden Ct. at Pleasant Hill	July 21, 22
Fulton and McNab Ct. at Liberty	July 27, 28
Hope Station	July 28, 29
Okolona at Trinity	Aug. 3, 4
Center Point at Bluff Springs	Aug. 10, 11
Mineral Springs at Bethony	Aug. 11, 12
Bingen at Bingen	Aug. 17, 18
Pike City Ct.	Aug. 24, 25
Murfreesboro Ct.	Aug. 25, 26
Harmony Ct.	Aug. 31, Sept. 1
Washington Ct. at St. Paul	Sept. 7, 8
Nashville Station	Sept. 8, 9
Emmet Ct. at Dickey's Chapel	Sept. 14, 15
Prescott Station	Sept. 15, 16
W. R. HARRISON, P. E.	

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CAMDEN DISTRICT—THIRD ROUND.	
Atlanta Ct. at Marysville	July 6, 7
Bearden and Thornton, Temperance Hill	July 13, 14
El Dorado Ct., Rhode's Chapel	July 20, 21
Onalaska and E. Mills at E. Mills	July 27, 28
Millville Ct. at Woodbury	July 31
Lewisville Ct., Boadley	Aug. 3, 4
Junction City at J. City	Aug. 7, 8
El Dorado Station	Aug. 11, 12
Hampton Ct.	Aug. 15
Strong Ct.	Aug. 17, 18
Stephens and Waldo at Mt. Prospect	Aug. 20
Stamps Station	Aug. 24, 25
Magnolia Station	Aug. 26
Fordyce Station	Aug. 28
Camden Ct., Silver Springs	Aug. 29
Camden Station	Aug. 30
Magnolia Ct.	Aug. 31, Sept. 1
B. B. THOMAS, P. E.	

White River Conference.

BATESVILLE DIST

W. F. M. Society.
Statement of Little Rock Conference
Treasurer for quarter ending June 1st
1907:

COLLECTIONS.

Arkadelphia District.
Membership dues..... \$ 42.97
Conference expense fund..... 20.58
Conference pledge 23.39
Searritt Training School 5.00
Missionary candidate 25.00

\$116.94

Camden District.
Membership dues \$ 28.65
Conference expense fund..... 11.15
Conference pledge 16.55
Searritt Training School 1.05
Missionary candidate 14.00

71.40

Little Rock District.
Membership dues \$ 44.21
Conference expense fund 10.45
Conference pledge 22.40
Bible woman 68.50

145.56

Monticello District.
Membership dues \$ 27.60
Conference expense fund 15.76
Conference pledge 128.75
Bible woman 10.00
Missionary candidate..... 4.25

186.36

Pine Bluff District.
Membership dues \$ 17.05
Conference expense fund 10.55
Conference pledge 16.40
Scholarship 20.00

64.00

Prescott District.
Membership dues \$ 14.80
Conference expense fund 6.10
Conference pledge 8.50

29.40

Texarkana District.
Membership dues \$ 38.09
Conference expense fund 13.26
Conference pledge 34.70
Scholarship 25.05
Searritt Training School 12.35

123.45

SARA McKEE VANCE

Notice to the Auxiliaries of the Foreign Missionary Society, Oklahoma Conference.

We regret to lose our Conference Treasurer, Mrs. John Quillian of Vinita. She was loved by all our workers and has done such capable and satisfactory service. But the state of her health and that of her good husband, compels her to send in her resignation, to take effect at once. The Treasurer of the F. M. Auxiliaries will please remit their dues and all monies on the pledge for the Foreign work to

MRS. MERRITT ESICK,
218 N. 8th St., Muskogee, I. T.

Mrs. Eslick is a capable and consecrated Christian worker and we are fortunate in securing her as treasurer on the resignation of Mrs. Quillian. We tender our sincere sympathy to our retiring treasurer in her sickness, and that of her husband. While we commend them to our heavenly Father, we

tender thanks for their valuable lives and service in our conference.

MRS. G. B. HESTER,
Conf. Pres. F. M. Society.

Notice—McAlester District.

We earnestly desire each Auxiliary of the H. M. Society to send a report and delegate to our District Meeting of the McAlester District, to be held at Atoka, beginning in the afternoon of July the 4th. The work of the H. M., also the F. M. will be held probably on Friday afternoon, in connection with the District Conference. I trust all will be earnestly praying for a Pentecostal blessing at the meeting, and all over our Conference.

By order of Mrs. M. E. Mackey,
District Secretary.
(By Mrs. G. B. Hester.)
Durant, I. T.

Notice.

We earnestly desire each Auxiliary of the H. M. Society of the McAlester District, to send a report and delegate to the district meeting to be held at Atoka, July 4th, 1907.

An Honest Boy.

Mr Black was waiting in the depot of a large city for his train. A bright little boy stepped up to him and said, "Shine, sir?"

"I would like my boots blacked," was the reply.

"I shall be glad to shine them, sir," said the boy.

"Have I time? I wish to take the New York train."

"No time to lose, sir; but I can do it for you before the train leaves."

"Certain of it?"

"Yes sir. Shall I?"

"Yes."

In a second the bootblack was on his knees shining Mr Black's shoes.

"Don't let me be left."

"No, sir; I will not," said the boy, working very fast.

"What is your name?"

"Robert Holmes."

"Is your father living?"

"No sir; there is only mother and—the train is going, sir."

Mr. Black took a silver half dollar from his pocket. He handed it to Rob, who began to make the change. Mr. Black stepped on the train, and before Rob could reach him with the money the train had started.

Two years later Mr. Black went to the same city again. As he walked along the street near the depot, a boy spoke to him. "Were you ever here before, sir?"

"Yes, two years ago."

"Didn't I shine your boots for you at the depot?"

"Some boy did."

"I am the boy, sir. I owe you forty-five cents. Here is your money. I was afraid I should never see you again."

Mr. Black was so pleased to find Rob such an honest boy that he went with him to see his mother. He told her that he should like to help Rob and send him to school. He gave Mrs. Holmes a comfortable home until Rob was through school, and then he was able to earn a good one for her himself.—Epworth Herald.

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