

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.

Bishops for Races.

The Christian Guardian, Canada, has the following:

The Methodist Episcopal Church is facing a constitutional question that touches the episcopacy in a vital point. The church already has two kinds of Bishops: the general superintendent, whose field is only bounded by the limits of the church; and the missionary bishop, whose jurisdiction is confined to his special field, as, for instance, Africa or India. Now it is proposed to introduce a third class by electing bishops to superintend certain races or languages, and whose jurisdiction shall have no territorial limit, but shall be confined to the race or language designated. It seems to be generally understood that this scheme contemplates the election of a colored bishop, whose superintendency shall be confined to his own race. The colored Methodists feel naturally that they have a right to recognition in the episcopacy; and yet they stand opposed to any legislation that would restrict the ministrations of a colored bishop to his own race; while, on the other hand, the appointment of a colored bishop, who should have jurisdiction over white and colored alike, seems a present impossibility. It seems difficult even in religious matters to prevent the line of cleavage between the two races from asserting itself. It is hard to say whether the adoption of the proposed amendment would be wise or unwise at this juncture. We trust the councils of our great sister church will be divinely guided in the matter.

There can be no doubt that our brethren of the North would never have raised this question but for their relation to the Negroes. The demand for bishops for races did not arise in any of their foreign conferences. It has been pretty generally repudiated by their foreign conferences, if our memory does not betray us. If the plan might have been supposed to appeal to any race we should have expected the Chinese to approve it. On the contrary, even they are overwhelmingly against it. It is a proposition originating in the United States, intended to find a *modus vivendi* for the church in its present relation to the Negroes of the United States.

Unhappily for the project, the Negroes repudiate it. They are pronouncing it a "Jim Crow" episcopacy! They are saying they want a "whole" bishop or none.

Our brethren of the North have found their Negro members a vexing problem. Forty years ago they were pretty generally sure they knew all about it—color-blindness was the true standpoint from which to look at the question. They would know no color line. Mixed congregations, mixed conferences, that was the thing. It was awful in us of the South to hold any other view! But the color line runs now clear through the Methodist Episcopal Church, except in its General Conference. The insistent clamor of the Negro members of that conference for a bishop of their own race is about to run the color line through their episcopacy, so that it will be forever impossible to elect a Negro bishop to preside over white conferences. It was also hoped that the Negroes would be satisfied with this arrangement. But Sambo, like his own Uncle Remus, is rather too smart for that. He thinks he has seen a few sure enough Negro bishops, and cries "Jim Crow!" as he looks at this article.

The plain truth is that our big Northern sister is in a false attitude toward the Negro.

We believe with them that Methodism has a mission to all the world. But no Methodist church can hope to be the Methodist church of the universe. Christianity was never intended to break down race distinctions; can never be made to break them down. Methodism will best accomplish her universal mission by recognizing this fact, as we have done in Japan, as we must shortly do in China. In the end we shall have a Japanese type of Christianity, and, within that, a Japanese type of Methodism. So shall it be throughout the world. So ought it to be among the Negroes. The mistake of our Northern brethren is in supposing that they can press the Negro into their mold; and seeing that their present mold won't fit they go about to invent a mold that will fit both themselves and the Negroes. They will never do it.

The true policy for Negro Methodism is for all of them to get together in one church, and proceed to make the most possible of that church. The true policy for white Methodists as respects Negro Methodists is to encourage them to organize into one ecclesiastical body; then ever afterwards recognize them as a true branch of a universal Methodist church, and help them accordingly, so long as they need our help. No otherwise will Methodism make her highest achievements among these dusky sons of Africa. Bishops for races is logically correct, but races cramped within the molds of other races is generically false both as respects the races and as respects Christianity.

It ought not to be regarded as arrogant in the Southern Methodist Church if she claims to understand the Negro. We had 200,000 of them in our membership when they were our slaves. When emancipation came and the race struck out for itself, we promptly set them up into a church of their own, so many of them as had not been led away from us by those who professed to be better friends. We ordained them bishops of their own race. We do not hesitate to say that this negro church, the Colored Methodist Episcopal Church, is made up of the very best Negroes of the South today. They have been and are now as true to the teachings of Methodism as any Negroes in the world. We believed forty years ago, when we set them apart in a church to themselves, that it was the only way to prevent them from being utterly scattered; we believe now that we acted wisely.

We desire to re-iterate here our view as to Methodist churches in general; that each and every one of them represents, not a different church, but one branch of the one Methodist church. One in origin, one in doctrine throughout the world, one in agreement that the New Testament fixes no iron-bound polity, but leaves the church free to adopt her own polity as the exigencies of her situation may demand. Why should we not proclaim that Methodism is one in fact? And why should we not act upon the fact? The practical acceptance of the fact would solve many difficulties for us all.

We notice in a recent issue of the North-

western Christian Advocate that Bishop Hamilton is tearing his hair over this question. He has correctly interpreted the motives of the advocate of bishops for races, that it is an effort to propitiate the Negroes and to hedge against a Negro Bishop ever becoming a sure enough bishop in the M. E. Church. He denounces the whole plan as "a cringing concession to an unhappy prejudice." He declares that the church would be better without a bishop, than a bishop having the mark of a cane, if not Cain, put upon him." He claims that the M. E. Church holds the "leadership in keeping high ideals before her lowly people. He warns his people that the Church, South, may yet take away the crown from "the mother church" ("mother" to what?). He tells the world that "there are noble, high-minded people in the Church, South, who are trying to lift the ministry and membership of their church to as high ideals as the Methodist Episcopal church has held aloft for more than a century." There are some of us who know nothing about a good deal of this—except what Bishop Hamilton has told us, and we somewhat distrust him, in view of his fame for radicalism. He professes, appropriately enough, to have written from Boston, under the inspiration of certain statues of men who were as radical on the Negro question as he is; he professes, appropriately enough, also, adherence to the motto, "Modesty may be a good thing, but a man in the country may get along very well without it." Such an attitude will not help his Southern brethren—nor anybody else. As for Bishop Hamilton's lofty pretensions concerning the high ideals which are the special glory of his church, we simply laugh.

It may not be known to our readers that there are still nearly 400,000 child widows, under fifteen years of age in India, about 20,000 of them being under five years of age. Such is the case. They are among the most miserable beings on earth, being treated as if they were responsible for the death of their child husbands. The time has not yet come when India does not greatly need the help of the Christian world.

The Southern Churchman continues its agitation for the "open pulpit." Some Episcopalian ministers think the canons of the church forbid inviting ministers of other churches to preach in their pulpits. Well, there is a way to dispose of canons when they get in the way—spike them.

It is a capital mistake in any young woman to neglect to take her parents, especially her mother, into fullest confidence about a contemplated marriage. No girl has truer friends than her parents. No friends are more capable of giving sound advice.

When the people once come to realize that the saloon does not add to the volume of business transacted in a town and that it really does no one any good they soon decide what to do with it.

WESTERN METHODIST

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NOTES AND PERSONALS.

Rev. M. K. Irwin, of DeVal's Bluff, spent Tuesday and Wednesday with friends in our city.

Rev. W. C. Watson and his people, Lakeside, Pine Bluff, are about beginning the building of a new \$35,000 church.

Senator Carlock, of Madison Co., delivered two good lay sermons in the penitentiary three Sabbaths in September.

Mr. S. E. Anderson, one of our good Conway laymen, called last Tuesday while in the city on business.

Rev. W. C. Watson, of Lakeside, Pine Bluff, is assisting Bro. Hutchinson in a meeting at Hunter Memorial.

Rev. W. A. Swift, of Asbury Church, Little Rock, is helping Bro. Forsythe in a meeting at Taylor's Chapel on the Maumelle Circuit.

Rev. C. F. Hively, a local preacher from Sulphur Rock, Ark., spent a few minutes pleasantly in our office last Friday. We need more such local preachers as Bro. Hively.

Rev. H. H. Hunt, pastor at Cabot, paid us a pleasant visit Wednesday. He is rejoicing over the splendid meetings recently held. His membership will be doubled. The new \$6,000 church at Cabot, free of debt, will be occupied next Sunday.

Rev. J. B. McDonald, presiding elder of the Cherokee District, Oklahoma Conference, is happy over the great prohibition victory. He gave about a month to the temperance campaign. His district rolled up a prohibition majority of 500.

Rev. B. D. Sipple, presiding elder of Fayette District, Missouri Conference, has just reported to the financial secretary of Central College an unconditional gift of \$20,000, which may be increased to \$30,000. He states also that contributions of different amounts are coming in almost every day.

Wednesday Captain J. M. Jenkins, of Quitman, Ark., paid us a visit on his return from the Laymen's Conference recently held in Knoxville, Tenn. He pronounces it a great meeting and is enthusiastic about the greater meeting to be held next spring at some central point. Capt. Jenkins is doing some good work for the Superannuate Fund, both in Arkansas and Tenn.

Rev. Walker Lewis D. D., former pastor of First Church, Little Rock, preached at the

First Baptist Church last Sunday morning and at the First Methodist Church at night. He now lives at Atlanta, Ga., and is working in the South for the Florence Crittenton Rescue Homes. He is now raising \$10,000 for a new building for the Little Rock Home. It is a great work. He ought to have no difficulty in securing the needed money.

We have just received a copy of the Year Book of the Epworth League of Lakeside church, Pine Bluff. The neatness and style in which it is prepared is certainly a credit to the genius and energy of these worthy young people. The pastor, Rev. W. C. Watson, who is closing his fourth year's service with these good people, will carry to his new field, grateful remembrances of their kindness and fidelity.

The many Arkansas friends of Rev. W. F. Andrews, pastor of First Church, Little Rock, were astonished and grieved last Monday, when they learned that Bishop Key had laid violent hands upon him and transferred him to St. Louis Conference, stationing him at Centenary Church, St. Louis. As this church, with 2400 members, is the mother Methodist Church of St. Louis and in some respects the leading church in our connection, we congratulate our brother on his promotion; but we had learned to love and trust him and consider him so fully one of us that we can scarcely be reconciled to giving him up in his third year. He has done good, solid work among us. We shall follow him with our prayers and trust that he may be abundantly useful in his new and responsible field. He closes his work here Oct. 1.

To fill the place at First Church, Little Rock, made vacant by the transfer of Dr. W. F. Andrews, the Bishop has appointed Rev. T. E. Sharp, D.D., who will be on the ground early in October. Dr. Sharp having previously served two of the leading churches of St. Louis, has just finished a quadrennium on the St. Louis District, where he made a fine record as presiding elder. Bishop Key writes: "Dr. Sharpe is worthy and experienced. He is a fine preacher and an all-round splendid pastor and man. He leaves a record of success in St. Louis and will make the same good in Little Rock." The St. Louis Christian Advocate says editorially:

"The large congregations which have waited upon his ministry, the marked advance in the material prosperity of the church under his supervision, and the numerical growth of the church in this district during the last four years all attest the fact the office of presiding eldership has been well filled by him, and that he is eminently successful in this office, as he has been for many years in the leading pastorates of Missouri. We hope the church may have many more years of efficient ministry from him. We dare say no presiding elder ever left this district more beloved than T. E. Sharp."

Death of Rev. W. H. Browning.

Dr. W. H. Browning, 88 years old, one of the oldest and best known ministers in Arkansas died at his home in Pine Bluff Sept. 17, after an illness of many months. His death was principally due to old age, as he had no disease or lasting ailment. The end was not unexpected, as he had been in a critical condition for many days and his death was momentarily expected.

Dr. Browning was born in Tennessee December 23, 1819. He was a chaplain in the Confederate army. He came to Arkansas in 1866, settling at Camden. From 1876 to 1880 he served as presiding elder of the Pine Bluff district. The three years following saw him

pastor of the First Methodist church in Pine Bluff. For three years he was president of the Pine Bluff Female Institute.

Dr. Browning leaves a wife and three children, Mrs. Annie E. Yelton of Laramie, Wyo., Mrs. N. J. Gantt of Magnolia, Ark., and Walter T. Browning, agent for the Big Four Railroad, at Cairo, Ill.

He was thoroughly educated, a close thinker, and careful student both of ancient and modern history. He was a strong scriptural preacher. Absolutely loyal to the Methodist Church and zealous for her welfare, he continued to take a lively interest in all church affairs even after his superannuation in 1893. He preached as opportunity offered up to the last year of his useful life. A genuine Christian and a true friend to his brethren, he will be greatly missed. We extend sympathy to his bereaved relatives, and mourn the loss of one of our noblest and best men. We expect some of the older brethren to furnish a fuller account of his life's work.

Editorial Correspondence.

In and about Norfolk, Va., is an aggregation of about 125,000 people. The city is old. In ordinary times it is sleepy. But during the days of the Jamestown Exposition its streets and hotels throng with a busy life. Most interesting to the visitor is the U. S. Navy Yard, the largest Uncle Sam owns. An inlet from the Chesapeake Bay, separating Norfolk and Portsmouth affords ample dockage. When I was in the navy yard, as is usually the case, we assume, all manner of fighting craft was assembled there. There were battle ships, cruisers, torpedo boats, submarines and what-not. We were permitted to go aboard the battle ship Louisiana, a ship of the first class. Her sides and ends bristle with great guns, some fifty of them. When a whole fleet of such monsters gets into a fight Inferno is afloat and the angels quit their business to listen to its more than seven thunders and to witness its awful work of death. This is not written in any record that I know of, but I think it is so.

The meaning of a modern war vessel is strikingly exhibited by contrasting these terrible steel monsters with the vessels of forty years ago. Two of the latter are used as training ships in the navy yard at Norfolk. I was told that they were part of the Confederate navy. They are simply floating barracks, and look far more like pictures we have seen of Noah's Ark than like war ships. One shot out of a modern gun would tear one of them open from stem to stern with momentum to spare, and one of our modern torpedoes would shatter them into kindling wood.

I am told that about fifteen hundred marines, besides the sailors are kept here. It is not an enviable life. It may be unpatriotic in me to do it, but I advise the boys who read this to stay in their places at home. It is a rare thing that a boy goes into either our army or navy and is afterwards fit for any other place.

The assembling of the 12th Annual Convention of the American Anti-Saloon League was the occasion of our being at Norfolk. Arriving early on Sunday morning, I went to one of our smaller churches, McKendree, in the forenoon, and heard a good sermon by the pastor, Rev. G. W. Ray. At night I heard a great sermon, at our Epworth church, by Dr. P. A. Baker, the General Superintendent of the American Anti-Saloon League.

The League Convention was composed of sane and steady-minded people. I did not see a single long-haired man or short-haired woman. From the beginning this movement

has been blessed with a wise leadership. It declines to meddle with just any and all reforms; it has one reform, the abolition of the beverage liquor traffic. Upon that all good men of all political faiths and all ecclesiastical faiths can unite, are more and more actually uniting. Whatever disputes might arise over side issues none can arise over this one issue, and the League does not propose at any time to be led away from the one issue. It will touch politics and politicians only where they touch this vital issue. It can be plainly seen that the Anti-Saloon League is destined under these principles to constantly increase its power.

It was cheering to listen to the reports from the several State Superintendents, as they told of the enthusiastic movement and the rapid advance of the temperance forces in almost every State of this Union, particularly in the South. Just as I am writing comes the news of the overwhelming victory in Oklahoma. Oklahoma and Georgia make two States gained this year. We never expect to see another year pass without the addition of at least one more State to the temperance list till the last one has been redeemed. My own opinion, judging from facts gathered here, is that the movement will be far more rapid than that, and that we shall gain an average of at least two States a year.

Rev. E. M. Sweet, our Indian Territory Superintendent, whose work has been closely linked with that of Dr. E. C. Dinwiddie, of Oklahoma, is shouting over the great victory over there. He felt it important for the future interests of our cause in that country that he be at this meeting, especially since Dr. Dinwiddie was giving careful oversight to the work in these last days of battle there on the field.

The convention has taken the profoundest interest in our Oklahoma conflict. Many prayers have gone up for success and there is great rejoicing over the signal victory.

The convention, remembering the brave and efficient services of Gov. John S. Little, while in Congress, in driving the saloons from the National Capitol, and learning of his present afflictions, sent him a letter of greeting and expressing its prayer for his speedy recovery.

I have not met many familiar faces over here. But I am used to being among multitudes of strangers. Still a kindly and familiar face looks good always. Besides our delegation to the Convention, consisting of Col. Geo. Thornburgh, Rev. E. A. Tabor, Rev. W. M. Pinson, Rev. C. R. Powell and myself, I chanced to meet on the street my honored friend Mr. L. B. Leigh, of Little Rock, and my friend Mrs. E. B. Houston, her daughter, Miss Julia, and her niece, Miss Taylor, of Pine Bluff. I devoted about three hours to the Exposition—quite enough, for one who had been at Chicago and St. Louis expositions.

In all this round I am having the pleasure of the company of my father, Mr. N. J. Anderson, of Brownsville, Tennessee, a man of nearly eighty-six years, who can walk me down looking at the sights, and who is on a last visit to his people in Virginia. I may be pardoned for having a pride in him, a life-long Methodist of the best sort, as are all his relatives in the Old Dominion. We go from Norfolk to his old section of the State for a day or two.

This letter is too long, but I cannot close without saying that Arkansas stands up in the front rank of temperance progress, and without saying, Hurrah for Oklahoma!

JAS. A. A.

Church Extension Secretary.

As our last Little Rock Conference minutes do not give the names of the officers of the new Board of Church Extension, several of the brethren are writing to me for blank applications for aid. Please state that Rev. M. W. Manville, at Hot Springs, is Secretary, and will supply all needed, by writing to him.

J. R. SANDERS.

Hendrix College Notes.

The work of organization and classification has gone steadily on since the opening last week. New students are still coming in every day. The number of matriculations has already reached one hundred and seventy-five and promises to go to the two hundred mark or beyond, during the first term. The steward at Tabor Hall told the writer today that they had already turned down at least twenty-five applications for rooms, and in some instances had put three in a room. At least two more dormitories with accommodations equal to the ones we already have are needed to supply the demands for rooms.

Both literary societies held enthusiastic meetings in their respective halls last Saturday night and each took in a fine class of new members.

The first meeting of the Y. M. C. A. was held in the Association hall Sunday at 2:30 p. m. There was a good attendance both of old and new students and a large class of the new students joined the association. We earnestly hope to see every boy in the college a member of the association and a Christian before the school year closes.

The president is having a well drilled just in front of the North Dormitory for the convenience of students in the hall and dormitories.

All lines of college work are being pushed with an enthusiasm that gives promise of the best year in the history of the college.

R. H. C.

Best Opening in History of Henderson College

Arkadelphia, Sept. 20.—President John H. Hinemon of Henderson College, has made the following statement: "Henderson has had the best opening in its history. The enrollment of the first week exceeded the entire enrollment of last season. Every seat in both dining halls is taken, and carpenters are now at work on additions. Every available space in the girls' dormitory is taken, and the literary society halls are being used as bed rooms until the new building is ready for occupancy. Never before has the student body been so enthusiastic, or the interest so great."

Another California Letter.

Dear Methodist: My former letters were devoted to my trip to the northern portion of the State. I now propose to write a brief article of a more miscellaneous character. I have now been here two months, and have come into touch with the pastors and churches about the bay. The pastor of the church in Oakland has allowed me the privilege of preaching to my old charge several times. Twenty years ago I was the pastor of this church. A few of the older members to whom I ministered then are still at their post, but for the most part the membership and congregation have changed. One of the great drawbacks to our work on this coast is the cosmopolitan character of the people. Some of the charges that were among our best appointments twenty years ago, are now among the weakest, and where we were then very weak, we now have some of our strongest churches. Bro. Horn is steadily building up here, but the growth not only of our own but of all the churches on this coast is slow. The

field is important and the work is hard, but the general conditions show moral and religious improvement. I filled the pulpit in San Francisco last Sabbath morning and evening. I found the congregation about the same numerically that it was when I preached to them three years ago. This, considering the fact that our people were greatly damaged and scattered by the earthquake of last year, was a hopeful indication. Bro. Squires, the pastor, is full of energy and is doing well under some serious disadvantages. Bro. Taylor in Alameda has succeeded in increasing his congregation and building up his Sabbath School and in infusing a spirit of hopefulness among his members. Brother Fry is held in high esteem by his people in Berkeley and is doing a great work for our church. If the Bishop and his people can hold him he will not return to Arkansas this fall. He has a pretty good representation of the University students in his league and congregation. At the request of the Presiding Elder I spent the second Sabbath of this month in Hollister. This has long been one of our best charges in this Conference. Here we have a good church and parsonage, and a membership including some of the most influential citizens of the town. This is a beautiful town of about 2500 inhabitants, located in the southern end of the Santa Clara valley and 95 miles south of San Francisco. On Monday morning Bro. Hawkins and his son took me in their automobile to San Juan. This is an old Spanish town about eight miles from Hollister and about twelve miles from the coast. The object of our visit was to see the old San Juan Mission. It was founded in 1794. The building is very large—about 200x300 feet. The walls are about four feet thick, built of adobe. All the wood material was hewn out. The framing of the roof was fastened together by strips of rawhide. The work was done by the Indians and was seven years in course of construction. It was in a good state of preservation up to the time of the great earthquake last year, by which it was seriously damaged. We were shown many old relics of great interest, such as statues, paintings, vestments, records, instruments, etc.

There is an orchard of pears here over a hundred years old. Some of these trees are about forty feet high and never fail to produce a crop, even when younger trees fail. The old Padres displayed great wisdom in the location as well as in the construction of these old missions. Although they built without nails and all their material was gotten out by hand they built substantially. These missions were built down the coast about a day's journey apart so that the traveler might find a lodging place at the close of each day's journey. The last Spanish governor had his home at San Juan, which still stands.

192 Moss Ave., Oakland. C. O. STEELE.

Origin and History of Methodism and What Methodism Stands For.

By J. H. Riggon, D.D.

I have received a copy of this pamphlet from Rev. W. F. Evans, publisher, Warren, Ark.

It is a statement clear, concise and accurate in regard to the matters treated. It contains just such information as every member of the Methodist church should possess. I know of nothing that can fill its place. Every salient point is present and there is no confusion of ideas or waste of words. Every Methodist family should have a copy. 10 cents a copy; \$1.00 a dozen; \$7.50 per hundred, postpaid. Order of W. F. Evans, Warren, Ark., or of Anderson, Millar & Co., Little Rock.

J. E. GODBEY.

A Visit to the "Wild Tribes" in Oklahoma.

The most unique and intensely interesting character on the American continent today is the "Lone Indian." He comes out of the past, shrouded in mystery. His known history is full of pathos and tragedy, while his present condition is a problem of national concern. He is both the first and last man; first on the ground and last to be Americanized. His sun sets; nevertheless rises full orb'd: the Red Man dies, but in his death lives the Twentieth Century Citizen.

Real Indians, the Indians of Tamahawk, massacres and scalps, which gave us so much concern when we were children, are no more. Brave warriors either sleep or are prisoners of war. The savages have been tamed by the government soldiers, and the Churches' missionaries are making out of them fellow citizens. The "Five Civilized" tribes are almost lost tribes in the cosmopolitan civilization of the new State of Oklahoma.

The Indians that reflect a glory departed and afford a knowledge of tribal life are the "Wild tribes of Oklahoma." These are by name the Kiowas, Comanches, Apaches, Wichitas, Caddos, Wacos, Tuhua Cannas, and Delawares. The largest of these tribes are the Kiowas, 1100, Comanches 1000, and Apaches less than 500. The Kiowas are the descendants of brave warriors, wild and roving, who had the reputation of being cruel and treacherous. There is a tradition among them that they crossed over the ice with sleighs and dogs. Their harsh language indicates Northern origin. They are a superior race both physically and mentally, with broad features and a jaw bone like iron. Their determination is well known by the Government Agencies. For a crude people they have the foundation for building a great character. In their home life they have made remarkable progress. The Kiowas are very responsive to the gospel, 75 per cent of them being members of the Church, and it is said scarcely any of them drink whisky.

The Comanches are also a noted, war-like people. They are badly mixed with the Mexicans. Their speech is smooth and soft, and denotes a Southern tribe. Like the Kiowas, they are born orators. The Comanches are difficult to reach with the gospel, a large per cent of them remaining unsaved. In consequence of this they are behind in the upbuilding of the home life.

The Apaches are a branch of the Athabasca family, which wandered far from the parent region. They have been at war with the whites ever since they entered the country. The famous Geronimo, and his band of Apaches, have been prisoners of war at Fort Sill, Okla., for twenty years. Under the Government's fostering care they are fast developing into a new civilization.

The Cheyennes, Wichitas, Caddos, Keechis, Wacos, Tuhua Cannas and Delawares are remnants of powerful tribes aggregating about 1000, who, like the Kiowas, Comanches and Apaches, were at different times located on reservations in the Indian Territory.

These "Wild Tribes" are scattered over Comanche, Caddo and Kiowa counties, covering an area of 100 miles long by 75 wide. In recent years the Government has allotted to each one of them 160 acres of land, and bought the surplus of their reservation, paying \$200,000,000. One-fourth of this amount was cash, and the balance, \$150,000,000, is kept in the United States treasury, at 5 per cent interest. This amounts to \$25 a year per capita, and is paid semi-annually. The Indians were allowed to select their allotments and for the most part chose land in the rich valleys, and on the water-courses—much to the disgust of the

whites. They cannot sell their allotments, except where the owner of one has died. Thus protected the day will come when they will be a wealthy people. Many of them are well-to-do farmers, living in good houses, furnished with modern furniture and engaging in the peaceful pursuits of agriculture and stock raising. They are still a little slow on work, and are disposed to lease their allotments to the whites. Some of them lead the old nomadic life, dwelling in tents and teepees and roaming from place to place. It is hard to break habits formed by the centuries.

The Government requires them to educate their children and has established a fine school at Fort Sill. Mission schools are maintained by the Reformed Presbyterian Church at Fort Sill, and by the M. E. Church, South, Baptist Church and Presbyterian Church at Anadarko. Some of the younger generation are well educated, the brightest ones of them having been sent to schools in the East.

The time is near at hand when "Day Schools," together with Sunday Schools should be established in every community. The conscious contact of the school room with the home and of the teacher with the household, will have an uplifting effect upon the entire family. This will be the church's opportunity. The mission school gives what the Government school does not attempt, and what the Red man in his benighted condition most needs, and that is light—"the beautiful light of God." His place both in the Kingdom and State is only a question of coming in contact with the best—not the worst—of our civilization.

The M. E. Church, South, enterprised work among the "Wild Tribes," centering on the Kiowas in the fall of 1887. Rev. J. J. Methvin was our first missionary, and has the distinguished honor of building on no other man's foundation. He followed the Indians in their wanderings, preaching to them in their villages down on the creeks in the winter, and out on the prairies in the summer. Finally work was centralized at Anadarko, which was the Government's Kiowa Agency, and where all the tribes had headquarters—from four to five thousand would camp for weeks at a time. In 1889 a parsonage, with a church annex was erected, and in 1890, the first building of Methvin Institute. This Mission School, now under the auspices of the Woman's Foreign Missionary Society, opened with three pupils, but in time enrolled as many as 110 during the session. It has had for seventeen years a leavening influence in civilizing and Christianizing the "Wild Tribes." In 1894, at the request of the Woman's Board, Brother Methvin gave himself exclusively to the school work. Two new missionaries were sent to the field; Rev. A. E. Butler to Little Washita, and Rev. W. A. Brewer to Fort Sill. These in time were followed by Revs. J. N. Moore, J. C. Cavenier, Forrester, J. E. Lovett, B. F. Gassaway, and M. A. Clark. Brother Gassaway had a great ingathering of the Indians, and brought to light Kickingbird, Southern Methodism's apostle to the Kiowas. Brother Clark is closing his third year among the "Wild Tribes," and twenty-third as missionary to the Indians. He is an ex-Confederate soldier, and goes around on one leg, having left the other on the battlefield, following Jackson and Lee. He lives among the Indians, eats their fare, and in every way is identified with their salvation. Halt, weather-beaten and gray in the service, the old hero when retired should be put on a pension. He has his monument at Mt. Scott, a beautiful, new church, nearing completion. This building likewise stands to the praise of the Indians, who gave

\$900 of the \$1400 spent in its erection,—hauling all the stone and lumber, and, with pardonable pride, have championed the enterprise. During the campmeeting, when the Home Mission Secretary proposed to give dollar for dollar of the \$500 necessary to finish the building, they promptly and enthusiastically subscribed, not \$250, but \$352. "Pale face" how is that for an example in the grace of liberality?

The Mt. Scott church is constructed of stone 47x43 feet, will have Cathedral glass windows, and has a seating capacity of about 200. It is located in a beautiful valley on an eminence of forty acres of land deeded by the Government to the Board of Missions. The entire property is worth about \$4,000. The pastor reported to the last session of the Oklahoma Conference 267 members. The Mission has suffered these last years a heavy loss. It was said that 75 Methodist Indians are now in other Churches. Two reasons were assigned for this loss: 1st, Our Church has not furnished men and means adequate for the holding, much less developing of the work. 2nd, The proselyting methods of a sister Church. It seems incredible that Christian missionaries will compass "sea and land" to make proselytes of our converted Indians when the woods are literally full of heathens. I cannot believe their great Board is aware of this unbrotherly conduct. Our Church has reached the point in this work when more men should be hurried to the front, and when the question of dollars and cents will not be a question at all. Any retrograde movement in Southern Methodism must be promptly met with a forward movement.

Recently the Home Mission Secretary attended a campmeeting of the "Wild Tribes" at Mt. Scott, the campground containing 65 tents, 207 hacks, buggies and wagons, 244 horses and 400 people, had the appearance indeed of an Indian village. There was not a single white tent on the ground. The preachers and white ladies were royally entertained by Kickingbird, who kept open house both for whites and Indians. Face to face with these children of the forest an opportunity of a lifetime was afforded for preaching Christ's gospel, and studying habits and customs. Two interpreters, one for the Kiowas, the other for the Comanches, repeated the sermons. The Indian languages are so paltry, and the interpreters so little accustomed to our habits of thought and modes of expression that it was a question how much gospel was delivered on the minds of the audience. One preacher watched for the effect, but, with just a few exceptions where eyes glistened with tears, he saw nothing. About the most stolid, non-responsive audience in the wide world is one composed of Indians, yet these people sing, preach and testify to the love of God with fervor. Their singing was quaint and weird, but it was thrilling in the extreme when you would hear "Jesus" in their songs, or have related to you their experiences in telling of the "Jesus way." They are naturally a religious people and have a passionate devotion for Jesus, the Saviour of sinners. The audience reflected the transforming and renewing power of Christ's gospel. The dress would indicate the stage of Christian development; some wore sheets, blankets, leggings and the "G-string," and others were clad in citizen's clothes. The difference between the white man's civilization and the Indian's is found in the fact that the white man received the gospel first. Our Church, and other denominations are doing a great work for these "Wild Tribes."

JNO. R. NELSON.

THE EPWORTH LEAGUE

C. W. LESTER..... Editor.

Lesson for Sept. 29. Luke. 9:23-24.

Topic: Robert Morrison, the Pioneer of Protestant Missions in China.

The map of the Christian world has been re-made within the last century. Continents have opened their doors to Christianity. Nations have been entered and influenced by the Christian missionary. Vast changes, political, social, religious, moral, educational, and industrial, have followed the preaching of the cross. But perhaps no nation has undergone more radical or far-reaching changes than has China, and yet just a hundred years ago Protestant Christian missions entered there. We study today the life of Robert Morrison, the pioneer Protestant missionary to China.

Robert Morrison (1782-1834.)

1. He was born and trained in a humble Christian home in England. There was good blood in his veins. His father was a Scotchman by blood and a boottree maker by trade. His mother was an English woman and a hard worker. In his early school life he was dull. After leaving school at fourteen he went to work in his father's shop to learn his father's trade. The atmosphere of the home was Christian. Family prayers were observed.

2. He was soundly converted in his early years. Though converted at fifteen he had been an open and coarse sinner. His conversion wrought a complete change in his life. He joined the Presbyterian Church and began at once an active Christian life trying to lead others to Christ and diligently studying the Bible and other devotional books.

3. The call to his life work was clear and strong. After his conversion he began to feel that God wanted him to preach. For years he secretly desired to go as a missionary. He felt also that a call to the ministry was also and first a call to preparation for the work of the ministry. He set about preparing himself. He used his spare time in reading. To prepare himself he had stolen time from his sleep and his meals that he might learn; he had read with aching head and tired body. Bent on the same thing he entered Hoxton Academy in 1803 and went the next year to the Mission College of Gosport. Here he worked as he had before, night and day. Prompted by his desire to go to the heathen to preach he applied to the London Missionary Society. He was accepted. The Society had decided to enter China, and there they sent Morrison in 1807. He landed and lived mainly at Canton.

4. He was a tireless worker in his new field. Conditions were such that he could not preach publicly. What preaching he did was behind closed doors. His main work was translation. His orders from the Society were to translate the Bible and to compile an Anglo-Chinese dictionary. He rented some basement rooms and went to work to master the language. Through the kindness of his friend Sir George Staunton a teacher was procured for him. Here in this cellar Morrison lived the life of a Chinese, so fearful was he of attracting attention. He adopted the Chinese dress of a scholar, wore a queue, let his nails grow long, and ate Chinese food with chop-sticks. After seventeen months of such life he had acquired such knowledge of the language that the East India Company offered him a position at \$2,500 a year. He accepted their offer. He translated for the Company and carried on his own work as a missionary. He prepared a Grammar of the Chinese Language, an

Anglo-Chinese Dictionary of 40,000 words, translated both the Old and the New Testaments into Chinese, and founded the Anglo-Chinese College at Malacca.

5. His faith in God was triumphant. His reply when asked if he really expected to make an impression on the idolatry of the Chinese Empire, "No, Sir; I expect God will," was characteristic of the man. He believed in God and he believed in himself also according as God had the use of his life. He was an undiscouragable believer in the doctrine that "God and one make a majority." It was thus he went in the mighty Christless Empire of 400,000,000 souls a century ago, as the pioneer missionary of Protestant Christianity.

6. He wrought twenty-seven years in that field. What did he do? What did he accomplish? He had three converts during these years. Is that all? During all these years of unrelenting toil and suffering he was at work on the foundation of a new China. A Christian Chinese Empire is to be built—is now being built, on that foundation. He helped to save not three men but a nation.

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Prohibition vs. Immigration.

Editor Methodist: In Sunday's issue of the Arkansas Democrat Aug. 11, a high official of the immigration bureau is reported as saying, "That so soon as the class of people being sought in the South find out that prohibition law encumbers their personal liberty, they will refuse to go South and those now there will leave."

Therefore it is up to the South to choose between this class of immigrants and prohibition, in other words her leaders, her statesmen, her preachers and her educators, must abandon their mature ideas of government, which the test of experience has demonstrated make for her material prosperity, and for her highest moral and educational development; and accept the crude notions of these foreigners who are ignorant of the grave problems that vex us. Who mistaking liberty for license would not only expunge from our statute books our prohibition laws, but our Sabbath laws would go too. Are we ready to make the trade? I am not opposed to foreign immigration per se, but I am opposed to inducing them to come in such numbers that we cannot assimilate them. Americanize them—and bring them to think along our lines of thought; and accept our theory of govern-

ment, lest they become a menace to our peace, and imperil our free institutions. Woe to us the day, when in our haste to get rich, we turn the tide of immigration southward in such numbers that we cannot absorb them. Conditions will then obtain which will complicate and intensify the race problem many fold. Students of conditions in this country tell us that the South is the greatest conservative force in the Union, and they give as a reason, that there is a larger per cent of her citizens descended from the original stock who laid broad and deep the basic principles of her magnificent civilization, than there is in any section of the Union. Let us not barter away this proud heritage for a mess of pottage. The South after a war that left her despoiled and desolate, with faith in God, and herself, by her invincible will has overcome all adverse conditions, and has rebuilt her waste places, and has added immensely to her material wealth, besides making marvelous advancement along moral and educational lines. Let us hold fast that policy which has proved to be safe and sound in the past, while we bid the oppressed of every land a hearty welcome who come on their own motion, seeking homes among us to better their condition, and who will aid us in working out our high destiny along our chosen lines rather than hinder us by annulling the laws which we by experience have found best adapted to existing conditions.

This high official tells us that these people will not go where their personal liberty is interfered with." It is not a question of personal liberty, but of public policy. It is against public policy to permit the sale of tainted meat, hence its sale is forbidden by law; but the private citizen within the sacred precincts of his home may in the full enjoyment of his personal liberty eat tainted meat and drink beer and other liquors to his heart's content and none dare molest him.

In Finland we are told "that the intelligent classes encourage the use of beer to keep down the heavy drinks." Which is the baldest sophistry, for it is a well established principle that the habitual use of alcohol even in small quantities creates an appetite whose cravings can only be satisfied by a resort to the stronger drinks, just as the continual use of morphine as prescribed by the physician, develops the morphine fiend.

Hence carefully prepared statistics prove that beer-guzzling Germany, and wine-bibbing France consume more per capita of the strong drinks than the people of England and the United States, whose consumption of the lighter drinks is a mere bagatelle as compared with that of Germany and France.

While France, is the greatest wine-producing country in the world, drunkenness is spreading at such a rapid rate that her statesmen have become alarmed, and are seeking a remedy to stay its awful ravages, but they have not found it in the use of wine, which is drunk in immense quantities. Read this from the Le Petit Journal of recent date: "Alcoholism, that curse of civilized societies of which Gladstone said that it caused more ravages than the three historic scourges, famine, plague and war, tends to make more and more our beautiful country of France a violent nation, blinded by passion and delivered over to all the brutality of instinct." And yet these are those who would have us try the experiment in this fair Southland of ours.

Again we are sagely told that we cannot make the negro a sober citizen by prohibition, that the negro is an imbibor of the cheapest and most fiery drinks, of mean whisky, and in the prohibition States of the South

crime will increase. Does this self-constituted adviser of the South, labor under the delusion that the negro is now served with the finest wines, and brandies to be found in the gilded saloons, and that he will have to wait for State prohibition to force him to drink the cheapest and most fiery mean whisky, if so let him read John Temple Graves' write-up of the Atlanta riot, and the causes that led up to it. As to the increase of crime under prohibition, it needs no answer, no unbiased man believes it.

Once more he reminds us that leading Churchmen, in many States, are advocating the sale of beer and the lighter wines." No doubt. I read of one leading Churchman who went so far in his advocacy of all sorts of liquors that he opened a licensed saloon with prayer, and closed the solemn farce by singing the long meter doxology. But the Lord did not smile upon the enterprise.

Finally he says that a commission from Finland who came over here to study the license laws of this country were horrified at what they saw in the prohibition State of Maine, and went back home with recommendations that their own laws showing partiality for the light drinks were the best in existence."

"With optics keen, I ween

They saw things not to be seen."

Are these Finns after a brief stay of a few weeks better qualified to judge of the efficiency of Maine's prohibitory laws, than her people with an experience of fifty years? Are the statesmen of Maine such fools that they blindly persist in retaining a law that issues in conditions that horrify unprejudiced sober-seekers after truth?

I could fill a page of your valuable space with testimony from her Governors, and leading statesmen, witnessing to the beneficial effects of the law. Neal Dow declared that "Before the prohibition act Maine was not only one of the most drunken but one of the poorest states of the Union..... All is changed for the better. Maine ranks with the most prosperous of the commonwealths saving as she probably does \$20,000 (directly and indirectly) that would be squandered for drink, if any system of license prevailed."

I suppose those Finns were chaperoned by an agent of the Liquor Dealer's Bureau for the dissemination of anti-prohibition literature.

E. L. BEARD.

Louoke, Ark.

Letter From China. Shanghai District Conference.

This Conference met at Sunkiang, June 13-16. About fifty members were present including preachers and delegates. It was a good meeting from beginning to end. The Lord was with us in rich blessing. A sense of the presence of God's spirit filled our hearts at every session. At the close of the meeting many, both foreign and native, testified that it was the best District Conference they had ever attended. Some of the native pastors entered into a rich experience of God's grace and their joy and enthusiasm stirred the hearts of many others. Truly the Gospel of Jesus Christ is the power of God unto salvation to this people. Their experience of its power and reality are as clear and as genuine as in the case of any Christian in the home land. The hearts of those who pray and give for the China Mission would have been made glad could they have seen the evidence of the work of grace in the hearts of our Chinese brethren and sisters at this meeting. It was indeed a feast of the soul.

The usual reports were given by the preach-

ers of their work at various points as required by the Discipline, on the state of the Church, Education, Financial Systems, Sunday Schools, Epworth Leagues, etc. While no very striking increase was reported from most of the nine circuits in the district, encouraging progress was shown in almost every case. The following is a summary of the more important statistics for the district: There are 992 members and nearly that many probationers; \$4268.75, Mex., were collected for all purposes since the last District Conference a year ago. The number of Sunday School pupils is 1724. There are 24 schools and colleges in the district with an attendance of 991 students. Nineteen Epworth Leagues report a membership of 608 Leaguers. These figures show quite a substantial increase over the figures reported at last year's District Conference.

Some of the pastors expressed their deep concern over the low spiritual condition of some of the Christians in their charges. But they could also rejoice over the genuineness and reality of not a few. Thus we find the same conditions prevailing here as in the home land. Christians are divided into three classes, the zealous, the lukewarm, and the cold. And the lukewarm are the hardest to deal with, and give the pastors the most trouble. And here again we find human nature the same in China as in America.

In addition to the regular business of the Conference, parts of two afternoons were given to the discussion of two subjects that are of special interest in China at this time, Denominational Union and the Suppression of Opium-Smoking. In opening the discussion of the first of these subjects, I gave a resume of the union movements among the missionaries in China and of the action of the Centenary Conference on the subject. Then opportunity was given for members of the Conference to express their views. Quite an animated discussion followed, and the sentiment was unanimous that the various denominations in China ought to unite. The opinion was freely expressed that the Chinese would have no trouble in bringing about such union if the home churches would let them do it.

It is indeed a hopeful sign that the movement toward union is gaining strength in this mission field, especially the union of allied denominations, as Methodists, Presbyterians, Baptists, etc. The Presbyterians have already united and there is now only one Presbyterian Church in China. The Baptists, Northern and Southern, have joined hands in establishing an extensive educational work in Shanghai. The Methodists, Presbyterians and Congregationalists, are united in their educational work in and near Peking, and the American Presbyterians and the English Baptists in Shantung have united for a similar purpose. There is a strong feeling among the whole missionary body that we must do away with our differences on the "Term Question" that is the terms for God and the Holy Spirit in Chinese. We are also determined to carry out practical fraternity and comity in our various fields of labor—dividing up the field so as to prevent overlapping and waste of labor, giving due weight and respect to each other's discipline in regard to the suspension and expulsion of members, etc.

The Methodists that were gathered at the Centenary Conference held two special meetings at which a commission consisting of fourteen men was appointed to draft a plan for practical Methodist union in China. The sentiment of the nearly two hundred missionaries (Methodist) present at those special meetings was so strongly in favor of union that we

have every reason to believe that the time is not far distant when we shall have but one Methodist Church in China. All these movements towards union that the time may come in the not distant future when not only the various denominational families will unite, but when all the churches will join together as one Protestant Church of China. Many of the Christians, both preachers and laymen, are longing for this consummation and expect that it will be brought about.

Another subject discussed at the District Conference was the Prohibition of Opium Smoking. Since the promulgation of the Imperial Decree ordering steps to be taken to stop the use of opium among the people and placing the limit of time at ten years at which to rid the country entirely of this terrible evil, much interest has been manifested among both foreigners and natives as to whether the object of the decree could be really accomplished. Much doubt has been expressed among foreign merchants and officials both as to the sincerity of the Chinese Government in the matter and as to their ability to effectually stop opium smoking among the people. I asked the members of the Conference to state, first what had been done in their respective localities for the suppression of opium and, second their candid opinion as to whether or not the Chinese officials would or could carry out the mandate of the Emperor.

In the course of the discussion it appeared that there was some considerable skepticism among the Chinese on the points above mentioned, but the majority were confident both as to the sincerity of the Government in its fight against opium and as to the ability of the officials to cope with evil. It appears that official proclamations have been posted in all the principal towns and cities included in the bounds of the Shanghai District stating that on a certain date the collection of taxes from the opium dens would cease, and after that, within a specified time, the dens themselves must be closed, and the people fully expect that this will be done.

Altogether the meeting was an encouraging one and the result is to strengthen our hope that effective measures will be, and indeed are already being, taken to rid the land of this terrible evil.

Since the close of the conference news comes that several of the leading cities of the empire have closed the opium dens under their jurisdiction, although the shops for the sale of the drug to private consumers at their homes are still permitted to carry on their business. But steps are now being taken in Peking to close these shops also and so put a complete stop to the opium smoking there, both in public and private. It is proposed that the Government shall purchase the entire stock of opium in all the shops in the city, establish a government monopoly in the trade, and then, later on stop the sales of the drug altogether. This plan will soon be put into operation.

There is every reason to believe that the Chinese officials and people are in earnest in grappling with this gigantic evil, and although they have entered upon a mighty struggle, they are determined to succeed. Let the church in the home land pray earnestly that the good Lord will help them to win a complete victory. A. P. PARKER.

Rally Day Programs.

The Rally Day Program for Foreign Missions for the third Sunday in October in October has been printed and is now ready for distribution. They will be forwarded upon application to G. W. Cain, Nashville, Tenn.

Gladness.

By B. F. M. Sours..

The robins sing, the skies are blue,
The vales are glad with flowers of love;
The breezes play the livelong day
Beneath the clouds that float above.
All nature seems to vie to sing
Of gladness ever to its King.

The rills are dashing o'er the rocks;
The flocks are feeding by the rills;
The hills are laurel crowned, and joy
The farthest reach of vision fills.
'Tis gladness thrills the heart of things,
The while all nature shouts and sings.

And then at eventide! O fair
The western song of rapture dies,
Yet cries of the eternal love
That spreads the feast for human eyes.
The glad birds sing and soar above,
While nature owns the God of love.

My soul, why hope and sigh and fret,
While yet the pansies lift their heads?
Why all day go and worry so?
The morning dawned in thousand reds;
The skies are fair; glad all things are,
Awaiting evening's silver star.

The butterflies sit down and kiss
The blossoms; birds are on the wing;
The overshadowing love of God
Bathes in its gladness everything.
Behold! behold, day's pinions fold—
Be glad!—the sunset dies in gold!
Mechanicsburg, Pa.

Shall I be Promoted?

"Promotion cometh neither from the east, nor from the west, nor from the south." This was David's statement about promotion, to which he adds: "God is the judge; he putteth down one and setteth up another." The son of David said: "The wise shall inherit glory, but shame shall be the promotion of fools." In politics, in secular affairs, in business generally, there is an open door to promotion, and one back of it for demotion. This is largely true in the ministry; but on a different scale. In this God is our judge, we are by him "put down or set up." The admonition is: "Study to show thyself approved unto God, a workman that needeth not to be ashamed," before Him we stand or fall, and our promotion or demotion, our up and down—so-called—depends upon observing the admonition contained in the above quotation.

There is such a demand for various kinds of church work, especially pastoral visitation that there is greater possibility of a pasor neglecting his studies, his books, work as much as he can; but if he fail to study he will run dry and no one will discover it more readily than his people. Study nature, study people; but if we fail to form habits of study and get hungry for books we will suffer personally and in our reputation, and this may open or close the door to so-called, and sometimes, coveted promotion.

But the thing I started out to do is to enter my protest against an inordinate desire for promotion. By this I mean to say that so far as the Methodist ministry is concerned promotion should not be thought of. We be brethren, we are on a level, a common field of battle, and unlike military chieftains and privates. "He that is least among you all, the same shall be greater," and "he that is greatest among you shall be your servant." This fact recoignized among us, with an humble spirit to carry it out and all is well.

Our Bishops are great and good men, qual-

ified in head and heart for the high position in the church which they occupy, but in God's sight, and it should be so in the church, they are on the same battlefield with the brethren on the hardest little mission. Qualified, it is true for a larger sphere of usefulness; but the work of the circuit, station and mission preacher is the only thing that makes possible the success of a bishop in our church. Not one word am I saying against our bishops and their work, but they must look upon every man in our splendid itinerant system as a co-laborer in a common cause; the cause of our common Lord. Should any brother, however, aspire to higher appointments, and that may be laudable, let him work the field he has so thoroughly that there will be a demand for him on all the works round about and the desired promotion will come. Better than this, have a mind to please God by diligent study and faithful work, "looking not on your own things but on the things of another." And He who is our Judge will see to it that we have all the honor due us.

True where there are human instrumentalities that God must use there may be mistakes, and there might possibly be a designing person that would work havoc for a time, God is the judge, and He will properly adjust in due time. I thank God that I am in a church where we are all on an equality. Officially we may not be, but this is only an arrangement to properly adjust the working forces and carry on the work. In a great machine there are big and little wheels, but all fill their place, so in our Methodism. We reverence our brethren who rule over us for both love and conscience sake, but as children of our God we are not one above another. The expression: "I am under a certain Presiding Elder, or Bishop, as they are over me," smacks too much of bossism and should have no place among us. Each of us has our place, and we are not always the best judge of it. To find it and remain there is the best thing to do, and places will help to make us as much as we help to make places. Be concerned about God's work, and God will be concerned about us. The preacher that seeks promotion will likely never have it; if so it will not remain. The preacher that gives himself diligently to the task in hand, forgetting self and thinking of God's cause and the good of his people, will, unconsciously find himself on the ladder ascending to places for which he is qualified. And if he be humble he will feel that his promotion is beyond his merit. The men who go up the fastest are those who don't seek promotion, but to do their work well where they are. Moses was a faithful shepherd when he was called to turn aside and commune with God and had the whole future of his work revealed to him. Any man who makes a success in cultivating a little field will be wanted for larger fields. As preachers we should remember that we make our own character, establish our own reputation, and determine our own course, by our own conduct.

M. M. SMITH.

Racial Integrity and Other Features of the Negro Problem.

(By A. H. Shannon, B.D., M.A.)

Publishing House, Nashville, Tenn. Pp. 305. \$1.25 postpaid. Order of Anderson, Millar & Co., Little Rock.

Of this book the Cumberland Presbyterian says: "This book is a Southern man's independent study of a great problem. The author's program we would state as follows: Ostracize the negro of mixed blood, barring him from all government appointments and

special school privileges; provide kindergarten training for negro children, in order to take the fullest advantages of their short period of mental vigor; direct their further education along industrial lines; provide reform schools for the shiftless and doubly degenerate negro youth; and exercise some sort of "oversight and protection" over the race by government authority. There are pages, perhaps a chapter, in the book which rigorous condensation would have omitted; but it is worthy the attention of any student of the negro question, both for what it suggests and for what it reveals of the way in which the Southern white man looks upon that question."

"Candid Facts."

Dear Methodist: As my "Candid Facts" are not written for mere controversy, I shall not write a lengthy reply to your very plausible editorial in answer to my article. But the numerous endorsements that are coming to me from all over our Southern Methodism, would take your space for a full issue. Preachers of all grades and stations, scattered from the Atlantic to the Pacific coast, agree that "Candid Facts" is "getting down towards the roots of this problem." One university graduate says: "Guarantee any and all our preachers \$60.00 per month, and I will assert that in two years, no circuit in any Conference, will be under the necessity of using a supply."

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THE SUNDAY SCHOOL.

September 29. Review.

Golden Text—"The Lord is merciful and gracious, slow to anger, and plenteous in mercy." Psalms 103:8.

July 7. God Feeds Israel in the Wilderness.

Golden Text—"I am the living bread which came down from heaven." John 6:21.

Lesson Text—Exodus 16:1-15.

July 14. The Ten Commandments—Duties Toward God.

Golden Text—"Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Deut. 6:5.

Lesson Text—Exodus 20:1-11.

July 21. The Ten Commandments—Duties Toward Men.

Golden Text—"Thou shalt love thy neighbor as thyself." Lev. 19:18.

Lesson Text—Exodus 20:12-17.

July 28. The Golden Calf.

Golden Text—"Little children, keep yourselves from idols." 1 John 5:21.

Lesson Text—Exodus 32:1-8, 30-35.

Aug. 4. The Tabernacle.

Golden Text—"Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle." Exodus 40:34.

Lesson Text—Exodus 40:1-13, 34-38.

August 11. The Sin of Nadab and Abihu.

Golden Text—"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Prov. 20:1.

Lesson Text—Leviticus 10:1-11.

August 18. The Day of Atonement.

Golden Text—"Wherefore he is able to save them to the uttermost that come unto God by him." Hebrews 7:25.

Lesson Text—Leviticus 16:5-22.

August 25. Israel Journeying to Canaan.

Golden Text—"And the Lord went before them by day in a pillar of a cloud, to lead them by the way; and by night in a pillar of fire, to give them light." Exodus 13:21.

Lesson Text—Numbers 10:11-13; 29-36.

September 1. The Two Reports of the Spies.

Golden Text—"The Lord is with us; fear them not." Numbers 14:9.

Lesson Text—Numbers 13:17-20, 23-33.

September 8. The Brazen Serpent.

Golden Text—"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in Him should not perish, but have eternal life." John 3:14, 15.

Lesson Text—Numbers 21:1-9.

September 15. Moses Pleading with Israel.

Golden Text—"Beware lest thou forget the Lord." Deut. 6:12.

Lesson Text—Deut. 6:1-15.

September 22. The Death of Moses.

Golden Text—"Precious in the sight of the Lord is the death of his saints." Psalm 116:15.

Lesson Text—Deut. 34:1-12.

The Institutional Church.

The institutional Church idea is one of those immortal principles which time and other applications of the gospel of Jesus have failed to displace. Of course there are those of us who imagine it is brand new, and therefore, more or less dangerous, but in every

day's work of Jesus, as He moved from plan to plan in unfolding His beautiful and orderly scheme for the world's uplifting, His hand was sowing the seeds of this institution, which is now blossoming into such rich promise. The world has wearied of that form of service which conceives it to be the case that the Church has done its whole duty when it carries on what has been called the regular work of the Church, such as Sunday School, prayer meeting Epworth League, maybe, and preaching services Sunday morning and evening, and it is now turning with alacrity and joy in many places, to that Church which recognizes the fact that man has, not only a religious nature, but a social and intellectual nature as well. The policy of repression has been pursued until it has been worn threadbare. The time has come when we must enter the field and see that our youth and, in fact, our people, regardless of age or rank, have a place and opportunity to develop these other God-given faculties as well as to sing and pray and preach. Let us again say, these are to be first, but if we would hold our place even here, we must learn the lesson that some of us have not learned very well yet, that by a proper regard for the social and intellectual, such as the institutional Church proposes to give, we will find the solution, very largely, of that distressing proposition, "Why do not the masses attend Church?" Take the night schools, the rest rooms for each sex, with lavatories and other such conveniences, the reading rooms, the nursery, the dining rooms affording good, wholesome meals at the lowest possible price, the boys' clubs, the brotherhood for the men and many other features of social life, to say nothing of the weekly socials in the entertainment hall, with cheerful music and light, innocent games, each of them attracting some, and each of them impressing upon those who attend them, that the Church of God is the sunniest, friendliest place in the wide world, and the Church that is doing such work as this is filling a wide place in this world, full of men and women and children, hungering for the sympathy and fellowship they find here. It may be said that every church ought to furnish this to its flock, but a sufficient answer is, that every Church doesn't furnish it. True, there are many good people yet fettered by their early notions, who fail to see anything but what they call worldliness in this movement, the most hopeful feature at this juncture is, their number is growing smaller from year to year. Many of them are being converted as they see the fruits of the movement. The best of all is God is putting His blessing upon this work, and all over the land where we have the down-town Church the idea is gaining ground. May it never stop until all our great centers of population are made to share in its benefits.—Texas Christian Advocate.

A Present-Day Miracle.

Some years ago there was a famous robber in Japan by the name of Watanabe Komi Kichi. He had so many charges against him for larceny that when he was finally caught he was placed in prison for a very long term of service. He had served many short sentences in prison, but this was terribly long and tedious. After the long term was finished and he was released, he determined to make a visit home to his mother. He had been away so many years and had grown so old and there were so many marks of sin on his poor face that he did not expect her to know him, and he doubted much if she would receive him. But he decided to go anyway; and

reaching his native village, he hunted up the little home and presented himself before his mother. The eyes had grown dim with watching and tears and she did not recognize the sin-marked face. "Why, mother, I am Komi Kichi," said the poor convict. "Komi Kichi—why of course I ought to have known you, poor boy. Come right in here and rest. It has been such a long time since you have had anything that your mother cooked that I know you would like something right now." He was not ready to make his humble confession, but ate gratefully, yet with anguish in his heart, of the things which she knew he loved best. Finally he said: "Mother, I have been a terrible sinner and have spent all my life in doing only that which was evil, and have never done anything for you." You must not talk of those things now. You must rest and I will take care of you awhile and you will be all right," said the mother.

The poor, weary man finally went to bed and fell into a sweet sleep in the atmosphere of a mother's love. It was in the summer when the mosquitoes swarmed, and in spite of the big square net some would get inside. In the middle of the night he awoke, and there sat that mother watching over her boy, keeping away the mosquitoes and fanning her returned wanderer. And this man accustomed to sin said within his heart: "Is it possible that there is anything in this world as sweet and pure as this fadeless love of my mother?" A few days after his feet was directed to a place where the gospel of Jesus Christ was preached, and he heard there that the love of God was greater even than a mother's. He had seen an example of mother love, and he determined to find out about one who could love greater than his mother. He searched and found the Savior, and gave his life to showing forth that love to those who, like him, had gone astray far into the paths of sin. He established a home for released convicts, and up to the day of his death was a blessing indeed to those whom he received into his home. Such are the present-day miracles wrought by Jesus Christ in Japan.—Selected.

Our Crosses.

The crosses which we make for ourselves by restless anxiety as to the future are not the crosses that come from God. We show want of faith in Him by our false wisdom, wishing to forestall His arrangements, and struggling to supplement His providence by our own providence. The future is not yet ours; perhaps it never will be. If it comes, it may come wholly different from what we have foreseen. Let us shut our eyes, then, to that which God hides from us, and keeps in reserve in the treasure of His deep counsels. Let us worship without seeing; let us be silent; let us abide in peace.—Fenelon.

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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.)

Smiling His Way.

The time had been long and weary since Stanley Miller had received his accident. For many weeks it seemed that he could hardly live; or, if he did, that he must remain a cripple; but at last there was hope, indeed, almost a certainty, that some time he might be well.

Oh, what pathetic patience children have under suffering which would daunt men! And Stanley had scarcely murmured, only as his head cleared and his eyes brightened the blank wall of the next house, which was all he could see from his bedroom window, became very tiresome.

At last his mother, so tender in love and sympathy, moved his bed into her parlor, and placed it by a window. Oh, how good the street looked to the boy! His heart seemed to fill and glow with love for every person, and even the horses and dogs, which passed his window.

"But, mamma," he said after a time, "the people can see me, too; and they turn and look, and look sorry for me. I don't want to make folks feel bad, mamma!"

"My dear, they can't help feeling sorry for a boy who has to be shut in from all the bright summer weather; but if they see that you look cheerful and smiling, that will make them glad again. You have been so good and patient all along, dear, that it has made the trouble easier for us all."

And so the passers-by who looked in the window of the little house in Dean street saw the smiling face of a child who lay bolstered up on his pillows; and soon many of them gave him an answering smile and nod.

"I'm getting to know the folks," said Stanley, after a while. The Millers had moved to that street only a few months before, and had made but few acquaintances.

"I know just what time the regular ones go by, mamma. It's fun to watch for 'em, an' they 'most always smile at me."

At last, when the days grew warm enough for the sash to be raised, one and another would stop outside for a word or so, and gifts of fruit and flowers and picture-papers were passed inside. The children came and talked to the invalid, and lent him their toys and books; and the hurdy-gurdy men played their most rollicking tunes for his pleasure.

Stanley never dreamed that his smiling face was a real help to others; but one morning a carpenter said to a comrade: "I used to go grumbling to my work on account of being a little lame with rheumatiz, but since I've seen him a-lyin' there so cheerful I've been ashamed of myself, and am thankful that I'm able to walk, an' do my day's work. The little chap's been a real blessing to me."

When at last the bed was taken away and the boy could sit on the steps, or go a little way up and down the street, he found that he had smiled his way into hundreds of loving hearts.—Emma A. Sente, in Pittsburg Christian Advocate

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The Confession.

Bobby and Anna were playing school.

"We ought to have some bigger books," said Bobby, "because I am in the fourth grade now." Just at that moment they thought of something. Anna was sure that Bobby thought of it first, and Bobby knew afterward that it was Anna who pointed at mamma's new book, lying near the reading lamp.

"Let's," said Anna. "I can lift it," said Bobby. They carried the book to the couch and spread it open. For a long time

they turned the leaves very carefully. "Just as mother would wish us to," Anna had said that, and that made them feel a little guilty.

"I think we ought to put it away," said Bobby, at last. They each tried to be first in this noble task, and the consequence was the book slipped from their hands.

Crash! Bobby tried to save the fall, and caught but one leaf. This tore away and was left in his hand, and the book fell to the floor.

Anna picked it up and laid it on the table; then she took the leaf from Bobby and placed it inside the cover.

"It does not look as if a leaf were gone," she said, looking at the book. They went out into the garden and sat down. They were sure the house was very lonely without mother, and they wished she would come.

"You ought to know what to do," said Anna, at last. "You buy your own neckties sometimes, and you took care of the furnace that day papa was gone."

"Well, you ought to know what to do. You know mother better than I do—girls always do."

But supper time came, and they were still undecided. When mother came home they did not run to meet her as usual, and they were very quiet all the evening. When it was time to go to bed they did not ask to sit up a minute longer.

They had been tucked away some time when Bobby heard a little noise in the hall. He was out of bed at once, and there he found Anna already on the stairs.

"Let's put on our bed-socks, 'cause we might want to stay down and talk with mamma a long time," said Bobby.

"All right," said Anna. "I know just what to do now, don't you? I knew just as soon as the dark came," she added.

"Yes, I knew when mother turned away to put out the light," said Bobby. "I felt just as though I must tell." And then he took her hand and they went down the stairs together.—Selected.

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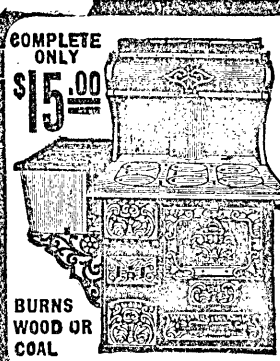
It seems that the true national anthem must be an "occasional" poem. Allegorical abstractions will not do. France has had several national hymns since the Marseillaise marched up to Paris. But she still marches to the strains of what Carlisle calls "the luckiest musical composition ever promulgated." Perhaps Rouget de l'Isle's inspiration was as much poetical as musical, and the lesson of his unparalleled vogue seems at any rate to be that it is an event and not an abstraction that fills the requirements of a national anthem. Forseythe Willson "abstracted," and quite in the grand manner, the essence of our Civil War. And yet you cannot precisely see musicians "setting" the abstractions, much less multitudes singing the same. The "Star Spangled Banner," on the other hand, celebrates an event, and an event which the patriotic muse could hardly have been expected to celebrate, being an episode of about the most inglorious campaign in which the American arms were ever engaged. And the "Star Spangled Banner" has just become "actual," by the assumption of certain educators to eliminate those of its words which seem to be incompatible with the present Anglo-American "understanding." These educators considered the British susceptibilities might be touched by the statement that

No refuge could save the hireling and slave

From the terror of flight or the gloom of the grave.

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although neither of those fates was exactly that of the British force which captured Washington, what time the American "politics" were in fact confounded, and American tricks, knavish or otherwise, were in fact frustrated. But militant Americanism has arisen in its might insisting that hireling and slave shall not be deleted, and that the attempt to delete them is Anglomaniacal. The attempt does at least look rather puerile. It is a more serious trouble with the "Star Spangled Banner," considered as a national anthem, that the average American can neither remember the words nor manage the tune.—From "The Point of View," in the September Scribner.

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Using Our Fuel Reserves.

When President Roosevelt issued his order withdrawing temporarily from sale 64,000,000 acres of Government coal-land in the West, the commercial world paused for a moment in its mad money-making race and asked, "Why?"

Up to that time we had been using the fuel resources of this vast country with the same reckless prodigality as the spendthrift son of a millionaire hurls his inherited dollars at the phantom he calls pleasure,—with no thought of the morrow, no thought of those who are to come after us.

The possibility of exhaustion of the fuel supply perhaps never entered our minds, and if it did we dismissed it with the optimistic remark that the American people are ingenious and inventive, and when the coal is exhausted we will draw heat from the sun or some other course.

With the most phenomenal growth and prosperity ever witnessed in any country; with the mills and factories running night and day, their products going to the uttermost parts of the earth, our thoughts were far from the serious problem of fuel supply as it relates to the future. The manufacturer saw his bin bursting with coal, his high smokestacks belching forth volumes of black smoke, and he was happy in the thought that more smoke meant more business and more money. He lost sight of the fact that this smoke was an evidence of waste, as well as an expensive nuisance in our larger cities. His imagination perhaps pictured only the mighty army of steady toilers delving ruthlessly into the earth and bringing forth an endless stream of black diamonds, but it rarely or never oc-

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curring to him that there was a limit to the supply. Nor did he stop to think that from 20 to sometimes more than 50 per cent. of this coal is being left underground as a permanent loss.—From "How Long Will Our Coal Supply Last?" by John Llewellyn Cochran, in the American Review of Reviews for September.

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Ardmore District Conference.

If you will allow me at this late date to do so I will give you report of our District Conference. Other matters have been so pushing and having been in the East for several weeks, I could not get the report to you sooner.

The 18th Annual Session of Ardmore District Conference convened at Carter Avenue church, Ardmore, June 27, 1907. Opening sermon was preached by Rev. J. G. Blackwood of Mannsville charge. Rev. W. T. Freeman, Presiding Elder, presided during the entire session with that grace, ease and brotherly way so becoming in him. Bro. Freeman is a man of deep thought, keen perception, yet a man beloved by the entire district.

W. G. Ditzler was elected Secretary, and Revs. W. S. Lee and J. L. Gage as assistants. Committees were appointed on Public Worship, Missions, Quarterly Conference Records, Temperance and Sabbath Observance, Sunday Schools and Epworth Leagues, Books and Periodicals.

Reports of pastors showed 25 Sunday Schools and six Epworth Leagues in District.

The names of the following preachers were called, characters passed and license renewed: F. M. Lawrence, Marshall Dunaway, J. O. Summitt, W. A. Lowery, Ed Brothers, Leonard Johnson, W. C. Holland, I. W. Armstrong and W. M. Kendall. Local Deacons: T. M. Lowery, C. L. Norman, A. G. Pittman, R. F. Wilson, J. A. Clowdus and S. Kirkpatrick.

Local Elders: J. N. Moore, W. D. Sauls, R. J. Lee, J. W. Holland, E. R. Large, and Dr. L. E. Covey.

Harvey E. Darrow and James L. Baker were licensed to preach.

W. M. Kendall was recommended for deacon's orders. T. M. Lowery and Saba Kirkpatrick were recommended for elder's orders. S. Kirkpatrick and W. M. Kendall were recommended for admission on trial. W. D. Sauls was recommended for re-admission. Alex V. Harris, L. E. of the Protestant Methodist church was received as L. P. and the Conference recommended the recognition of his orders. D. R. Edwards was received as L. P. from Protestant Methodist church and recommended for recognition of elder's orders. L. V. Shillings of the Oklahoma Holiness Association was received as L. P. Rev. J. S. Laffar, P. E. Wynne-wood District and Rev. W. J. Moore, pastor, Norman Station, were visitors to the Conference.

Rev. W. J. Moore conducted a very helpful and instructive Sunday School program Friday afternoon.

The ladies of the W. H. M. Society conducted a very fine service in the interest of the Home Mission work.

The following delegates were elected to the Annual Conference: W. S. Wolverton, J. B. Ryburn, W. D. Sauls, W. G. Ditzler, with C. B. Ballard and J. P. Moran as alternates.

Kingston was selected as next place of meeting.

The proceedings of the entire session were characterized with that brotherly feeling which should pervade all such gatherings,—no jars, no unbrotherly feelings.

Sunday was a great day—all the pulpits of the city being filled by our preachers, with a rousing League rally in the afternoon. All in all the district is in much better condition in every way than for years past. We hope to come to Annual Conference with ev-

erything full, shaken down and running over.

W. G. DITZLER, Secretary.
Sept. 23.

A Great Revival in Stuttgart.

The revival meeting in Stuttgart is now in its fifth week. It is said to be the best ever held in the town.

Previously during the year, meetings had been held at the Baptist, the M. E. Church, and two at the M. E. Church, South. They were unsatisfactory to the pastors and people, being almost barren of results. I became desperate in my feelings over the situation. After much prayer I determined to try again. So I announced to my people that I would hold another meeting. Rev. J. D. Hammons kindly consented to come to my help. Having had Bro. G. T. Tatum with him as singer, in his great meeting at England at my request, he brought him along to lead the song service.

These brethren work together most efficiently. Bro. Hammons is a tireless worker. He is a sweet-spirited Christian—a clear and strong preacher. He did his work well and made a pleasing impression on the hundreds who heard him. Tatum is a rare combination. Intuitive as a woman, fearless as a hero, witty humorous, and above all, deeply spiritual and pathetic. He won all hearts and was a power in the meeting.

Dr. McKee, Bro. Antrobus and Bro. Bainbridge, pastors in the town, gave themselves to the meetings as absolutely as if they were charged with the responsibility for its success. I have never known pastors to work more unselfishly or earnestly. Thus organized the meeting ran on for three weeks. The results were a profound conviction on the town, many reclamations in the churches and a large number of bright conversions. About fifty have been added to the churches.

Rev. J. T. Bainbridge, pastor of M. E. Church, has been desirous of holding a meeting. So on Sunday night, a week ago, I turned the management of the meeting over to him. By consent of Bro. Swift, he keeps the large tent we had. He has Evangelist Smith with him and the meeting goes on. I do not know how long it will continue. There is gratitude in my heart to God for his abounding mercy towards us. The church is rejoicing and I am happy.

We return our thanks to Bros. Hammons and Tatum, and to resident pastors and people for their Christian fellowship and work. To God be all the glory.

W. M. HAYES.

Bedfield Circuit.

Our charge has had unusual prosperity this year so far. The third quarterly conference, which is just passed, was a record breaker along all financial lines, and our meetings though disappointing in visible results, were nevertheless a success. We have had some fifty or sixty conversions and forty or more accessions with others who have applied for membership. We will pay everything assessed against the charge this year. At Sardis we have done some repairs and painting and have money in the treasury to do more. Here we had a great meeting. Bro. W. C. Watson was with us two or three days at the last and did some good preaching. We have organized here a Woman's Home Mission Society with Mrs. Jenkins Steed at the head and they are

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working like bees. We have also a Junior Epworth League of thirty members, and Bro. Christie went with me from the third quarterly conference and we organized at Sardis also a Senior Epworth League. Our W. H. M. S. at Redfield is doing good work. We have five Sunday Schools doing well. Everything is hopeful for the whole charge.

J. J. MELLARD.

Union, Ark.

I closed a series of meetings at Union Saturday night, the 14th, with nine conversions and eleven accessions at the last service. We had a total of about sixty conversions, and thirty-eight additions to the church. Bro. Barrentine of Weldon circuit, did all of the preaching the first four days to the delight of all who heard him. Bro. D. W. Pope, of Searcy, came along and preached two stirring sermons Friday and Friday nights upon which we heard considerable comment. This was the best meeting this church has had for many years, and was the largest class ever received at this church. To God be all the praise. We are at Revel now. Bro. Pruett of White County is with us. Pray for us.

W. F. BLEVINS, P. C.

Wiville, Ark., Sept. 16.

Gravelly Circuit.

I have held all of my meetings. Results: 15 conversions and 12 added to our church. The powers of wickedness are pressing hard in this country. But we have a few faithful men and women that love God and the church. I have done my best so far and I mean to round out the year with the best possible results. We have repaired the parsonage at a cost of \$75.00, bought an organ for our church at Gravelly. I preached at Gravelly last night and baptized five infants. Some Baptists ran out at the door; they could not stand it. God pity them.

JAMES B. ASHMORE, P. C.

Sept. 16.

Notice.

Will the preachers of the Holden-ville district (who have not already done so) please send to the undersigned the amount apportioned to their respective charges, for repairing the District Parsonage. The repairing is now going on and we must have the money.

Yours in love,

J. L. ADAIR,

Treas. Board of Trustees.

Holdenville, I. T.

The Semi-Centennial of Central College.

Central College extends a cordial invitation to the Alumni, to former members of the Board of Curators and Faculty, to old students, and to other

friends of the institution to attend the Semi-Centennial celebration and the inauguration of President-Elect Webb, on Monday and Tuesday, October 7 and 8. The opening address will be given Monday evening by Drs. Hammond and Morris. Tuesday morning there will be addresses by Hon. Tyson S. Dines and Bishop Galloway. Tuesday afternoon the Veteran Missouri Methodist Preachers' Association will unveil the McAnally Memorial Tablet, Rev. W. S. Woodard making the presentation address. In the evening Chancellor Kirkland of Vanderbilt University will deliver the address at the installation of President-Elect Webb. The Semi-Centennial banquet in the dining-room of Cupples Hall will close the exercises.

The citizens of Fayette and community will open their homes for the entertainment of the guests of the college. Those expecting to attend will notify, at once, Prof. H. C. Hockett, Fayette, Mo., and arrangements will be made for their entertainment.

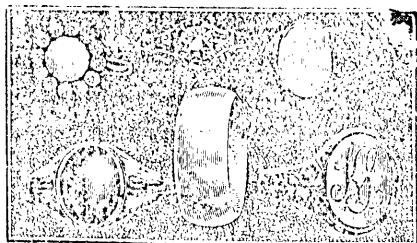
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Meeting at Austin.

The Baptists and I held a union meeting at Austin, which resulted in 45 conversions and 44 additions to the churches. 22 joined the Methodist church and 22 the Baptist. Both churches greatly built up.

H. H. HUNT, P. C.



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M. O. Dept. 4. LOUISVILLE, KY.

A DOCTOR'S PRAISE

**What a Conscientious Physician
Has to Say About a Great
Female Medicine.**

Many a doctor, who has tried the remedies of his particular school in vain, for the relief of his lady patients, falls back on nature's own remedy, Wine of Cardui, as a means of effecting a cure.

Its reputation, as a remedy for the relief or cure of the diseases peculiar to women, extends back over a half a century, and in that time it has benefited over a million women.

Dr. O. P. Walker, of Motz, Ark., writes: "I send you my unqualified indorsement of the two great medicines, Wine of Cardui and Thedford's Black-Draught. I am, as most doctors are, slow to accept and slower to recommend patent medicines, but having seen so much good accomplished by the above remedies (especially Cardui), I unhesitatingly say they are all their manufacturers claim for them. I use Cardui in my practice and recommend it to my patients, and lastly, which is the highest proof of a doctor's confidence, I gave it to my wife all through pregnancy and one bottle after parturition with great benefit."

"I have also lately used Wine of Cardui in four cases, two of amenorrhea of young girls, aged 12 and 14, respectively, one of habitual miscarriage and one of sterility, with the happiest results, and by the way, I have cured a case of fits with it. A colored girl, aged 16, would have, every month, cold hands and feet, shortness of breath, choking sensation, palpitation of the heart, severe headache, then a fit and at last a scanty period. I gave her the usual round of liver medicine, and put her to taking Wine of Cardui. She took two bottles, and all symptoms disappeared, and now I believe she is permanently cured, as she has not taken any for four months. I do not know what is in Wine of Cardui, but it was of great benefit to my wife, and does what I want done, so I shall continue to use it."

No stronger indorsement could be written by a reputable medical man than the above. Cardui relieves women's pains, by acting as a remedy for the diseases which cause them. It regulates, restores, revives the female functions and constitution. Try it. Sold in every drug store in \$1.00 bottles, or sent to any address prepaid on receipt of price.

For Free Medical Advice on your case, send a description of your symptoms, with age, to Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn., who will reply in plain sealed envelope. Do it today.

Woman's Home Mission.

To the Women of the Home Mission Society of Little Rock Conference:

Dear Sisters: I feel that I am due my sincere thanks to you for \$100 granted by your board to our little parsonage. We were in very uncomfortable quarters, much crowded and embarrassed when company came to eat or spend the night with us, and you, through the influence of Mrs. Pemberton in our favor, made it possible for us to have one room and a back porch added, so now, although we only have a modest four-room parsonage, we really revel in space, and have a sure enough bath room and pantry in the kitchen too.

Sometimes we praise our foreign missionaries, and then we see them and

all the other nice things we can think of, while they are paid a splendid salary, live in fine brick houses, have cooleys to do all the house work, and get a nice vacation to the mountains as soon as school is out in the summer; but very often the poor preacher's wife who is huddled in a little three or four-room parsonage, doing the housework, washing, sewing, and everything else for a family of little ones, is rarely thought of, in the sense of being of any special service to the world. It is right for the missionary woman to have all the comforts the church is able to give her, but too often our "missionaries at home" are neglected and forgotten, while they plod on with the drudgery of this world, knowing little of pleasure outside their families, knowing nothing of summer trips to the mountains—in fact, some of our most consecrated preachers' wives never saw a mountain, but are perfectly acquainted with the Mississippi River bottom, and the pleasures(?) of a summer spent there.

I don't write this in a spirit of grumbling, my sisters, but just to help you appreciate the work done by the "mud sills" at home. Go on with your noble work. Do all you can for her who represents us in China, but in the mean time, don't neglect her who is struggling day by day, without a word of encouragement, oft times with a heavy heart, as she looks forward year by year to the time when her husband will be sent to an appointment where the salary will be enough to live without the close cutting she has known for years, and where the children can have school and other advantages the year round. But all these years of itinerant life the preacher has come back from Conference with the same old story: "We have a long move to make, Mary, the appointment will hardly pay as much as this one, and the parsonage is so badly out of repair (if there be one at all) that the last preacher couldn't live in it." Poor Mary! Is it any wonder there's a dearth of preachers, and consequently preacher's wives, at this day?

In a private letter from a preacher's wife she says, "there are five churches on this work, and not a shadow of a parsonage, so the pastor had to buy a small house, or else pay rent out of a salary almost too small to live on, already."

Oh there's so much the women can do to help in this great work; don't think of growing tired, my sister, but as these cool fall days come, enter more heartily into the work, realizing that she who waits to do a great deal of good at once, will never do any.

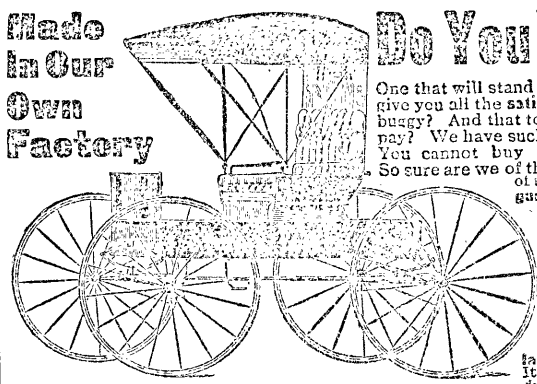
A GRATEFUL PREACHER'S WIFE.

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The Cry From The Congo.

From the Congo still comes the piteous mute appeal of Leopold's miserable slaves. While the nations delay to intervene, the merciless rubber regime goes on and the Congo natives suffer and die. There is little hope that Belgian annexation, unless supervised by the powers, would be more than a nominal change. The terms of annexation which are now under discussion in Belgium leave the control of the Congo still in Leopold's hands. The effort in this country to hasten international intervention and secure general reforms is represented by the Congo Reform Association, Tremont Temple, Boston, Mass. That Association is severely in need of funds for immediate use. Though the

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Little Rock, Ark.

prosecution of a vigorous public agitation must necessarily be delayed till Belgium's definite policy becomes more evident, it is by all means advisable to issue and distribute literature dealing with recent evidence and pending developments. The officers earnestly appeal to the readers of this paper for financial help. Orders should be made payable to Mr. John Carr, Treasurer.

Ware's Black Powder For Stomach and Bowel Trouble, Indigestion, Flux and Headache. Write Patton-Worsham Drug Company, Dallas, Texas, for Circular.

Foreman, Ark.

Rev. W. W. Nelson rejoices in a great meeting at Foreman in which some of the most prominent people of the town were converted. Great crowds attended and meeting was held under brush arbor. Rev. Z. D. Lindsley did part of the preaching to the delight of everybody.


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Ardmore, Ind. Ter.

Hargrove College has opened with an enrollment the first week of 125. Of this number fifty are boarders. The faculty is fine and there is an air of hopefulness pervading the school. Our work at Broadway is in an encouraging condition. We have received 86 members and will run it to 100 by Conference. Our Sunday School had today an attendance of 283. All the claims will be paid except the old debts. There has been about \$800 paid on them and we have near \$100 on hand. I am still hunting now to get ready to pay off all this debt on the church and finish it at once and am meeting with nothing but encouragement.

J. W. SIMS.

KUTCH.—Sister S. M. Kutch was born April 6, 1863, and died at her home near Reed, Okla., Sept. 10, 1907, leaving five children to mourn because of the absence of her pleasant and smiling face. The oldest daughter, Sister Clota Woody, was by her bedside. Sis-



Fill in and mail to the school you prefer to attend and get your eye on their 162 page catalog if interested in telegraphy, the Famous Byrne Simplified Shorthand and Bookkeeping, either personal or mail course. Positions secured. Fredonia Business College, Fredonia, Ky. Tyler Commercial College, Tyler, Texas. Athens Business College, Athens, Ga. Memphis Commercial College, Memphis, Tenn. Capitol City Business College, Guthrie, Okla. These are the Byrne Business Colleges, the strongest chain of schools in the U. S.

Name

Address

ter Jennie Smith, the other daughter, lived in Texas and failed to reach the home of her mother until after the funeral. The three little boys were at home. O how sad for young boys to be left without a mother. Sister Kutch was a member of the M. E. Church, South, at White Flat; she was a faithful helper always ready to support the institutions of the church, and as long as her health would admit was a faithful worker in the Sunday School. May the Lord Almighty bless the boys and daughters, and friends who are sorrowing for her. The funeral was conducted in the Baptist church at Reed, by the writer, assisted by the Rev. J. E. Wiseman.

W. E. LEE, Pastor.

BAKER-ALLEN.—At the parsonage of the M. E. Church, South, Quinton, I. T., Mr. Arlio Freeman Baker and Miss Martha Allen were united in marriage, Sept. 9, 1907; J. D. Z. Munsey, officiating.

Four-Hundredth Member.

Rev. P. C. Fletcher, of the Central Methodist church, yesterday received the 400th member into his church during his pastorate in less than three years.—The Fayetteville Daily.

W. H. M. Society, Little Rock Conf.

Dear Friends and Co-workers: Our report for the quarter ending Sept 1st is very gratifying. One secretary writes that Home Mission enthusiasm has risen with the temperature and has gone beyond blood heat in her district, and good work has been accomplished throughout the Little Rock Conference.

The Arkadelphia Adult Auxiliary has made the greatest gain in membership, having risen from fifty to seventy, and has also added thirty-two names to the Baby Roll.

Arkadelphia district has the largest number of titheers and paid the greatest number of visits to the sick and strangers. She leads in the McEachern brigade with 125 members, and Camden district has 124 on her roll. Arkadelphia district has 113 subscribers to "Our Homes," and Camden and Texarkana have 104 each, while Little Rock district is not far behind them.

Texarkana district supports a Deaconess scholarship in our Searritt Bible and Training School, and reports three boxes of supplies sent to the needy.

Prescott district reports 661 and Texarkana district 637 visits to the sick and strangers.

The new auxiliaries are the Juveniles at Wilmar (Monticello district) and Stuttgart in Pine Bluff district and the Adult at Mineral Springs in Prescott district. We are happy to welcome these auxiliaries into our band of workers, and expect good things from them.

Our Conference Treasurer's report will give further evidence of the energy and devotion of our members and truly, we should be inspired to do even greater work the last half of our fiscal year.

We earnestly pray that every auxiliary will make brave efforts to observe Week of Prayer in October. Let the free will offerings be given with liberality in gratitude for God's goodness to us and with loving thought of the orphan girls at our Vashiti Home in Georgia. The united offerings and prayers of our membership will surely bring great blessings to these girls sadly bereft of parental love and now the children of the W. H. M. Society.

The increase in number of subscribers to "Our Homes" testifies to the diligence of some good women who attended the Annual Meeting in Hot Springs. I wonder if all who pledged new subscribers have been zealous in presenting the claim of this our official organ? Every one of us needs the message it brings each month to stimulate us, mentally and spiritually. Our beloved editor, Miss Mary Helm, sent us a splendid double number for August as the Sept. number has to be omitted that she may give individual thought to the book she was delegated to write for our Reading Course, which, by the way, is the International Course. Let us remember her especially during these weeks of unrelenting labor and new responsibility.

This is the season for preparation of boxes of supplies, and we hope many preachers and their families in the hard places may be made glad by Thanksgiving or Christmas Remembrances from the Little Rock Conference. Write to Mrs. J. H. Varbrough, 309 Seventh Ave., North, Nashville, Tenn., for blanks, and let us have a great part in this joyous service this year.

During the past weeks some of our beloved members have been sadly bereaved, others have been in ill health,

and all have needed loving sympathy.

Let us not forget to pray earnestly for one another, that we may serve the Lord with gladness or suffer His will with praises to His name.

Sincerely,

MRS. W. H. PEMBERTON,
Cor. Sec. L. R. Conf. W. H. M. Society.

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Report of Treasurer.

Little Rock Conference Woman's Home Mission Society for quarter ending Sept. 1st, 1907.

Dues	\$337.74
Baby Roll	23.28
Honorary Life Membership...	85.50
Scholarships	44.00
Adult Mite Boxes69
Baby Mite Boxes	49.42
McEachern Mite Boxes.....	78.53
Conference Pledge	61.25
Wesley Homes	2.50
Conference Expense	49.40

Total..... \$732.31
This amount was raised by the several districts as follows:

Arkadelphia	\$243.67
Camden	89.02
Little Rock	67.10
Monticello	54.57
Pine Bluff	147.41
Prescott	32.65
Texarkana	97.89

Total

Local Report.
Supplies sent off

Total

MISS LIZZIE McKINNON, Treas.

BETTER THAN SPANKING.

Spanking does not cure children of bed wetting. If it did there would be few children who do it. There is a constitutional cause for this. Mrs. M. Summers, Box 393, South Bend, Ind., will send her home treatment to any mother. She asks no money. Write her today if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

McLoud, Okla.

We are in the midst of a great revival meeting here. Will report the results in detail when the meeting closes. Our town gave a majority of seventy-seven for the State constitution and twenty-four for constitutional prohibition. That was a great victory for this place. The anti's have always claimed the place and they had it up to the last two months, but the preachers and God have won out on that score now.

The new church in the country will soon be ready for dedication. It will be a gem. They will light it with gas. Wish the Western had its photograph. An finances in full, Bishop!

D. A. GREGG.

[The editors wish they had a cut of that church. Eds.]

OXIDINE.
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Mangum Circuit, Okla.

Dear Editor of the good old Methodist: If you can give us space in the Western Methodist at this good time while our hearts are so happy, we would love to speak from the abundance of the heart, and praise God through the columns of our paper. We moved into our new parsonage on July the 22nd and on the 26th of July we

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 and German under native teachers. Art, life model. Expression, three years' course. Conservatory of Music. Seven piano teachers, two voice teachers, etc. Thirty new pianos.

Advantages Nashville excels in climate, healthfulness, and social culture. It is the educational center of the South, and affords unusual advantages in lectures, recitals, and other opportunities for practical education. Every facility for physical culture is afforded. Tennis, bowling, hockey, and golf. 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 success. Patrons say: "Ward Seminary is an ideal Christian home." "The work done in Ward Seminary is of an unusually high order, and the religious tone the best." "The social 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."

The Forty-Third Year Begins September 26. Early Application is Advised.
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A. P. LEVER, Pres. or H. B. ABERNETHY, Associate Pres.
Box 167A Paris, Texas.

opened the battle in our protracted meetings to continue nearly two months. We called in our local preachers to help us. Right here you get my plan, and they did help us, for God was with them. And to show you the spirit of the church, last Sunday night when I called for a free-will offering for Rev. J. H. Bradshaw, L. P., the White class responded with twenty-five dollars in cash. Our able and beloved organist, Bro. John Wright, led the van with five dollars. Oh how we praise God from our hearts. In the time of our four meetings the Rev. J. M. Malay, L. D., of Mangum, conducted a very successful meeting in the bounds of our charge, and on September the 16th when the smoke had cleared away, we had in all 47 more enlisted in the army of the Lord and two babies baptized.

Please allow me to say we have four Sunday Schools numbering 320, all missionary. Last but not least that our beloved brother L. L. Johnson is moving things as a mighty man of God, and our Sister Johnson must be of the blessed woman of which the apostle speaks in Phil. 4:3, whose names are in the book of life. W. E. LEE, P. C.
Sept. 17th.

The Way Out of Malarial Sickness.
"Last fall I was down with malaria. Could not do one lick of work, and doctored for nearly one month to no good. I was advised to buy a dollar bottle of Hughes' Tonic. After I had taken three doses I felt better, and after taking one bottle I was a well man." At druggists—50c and \$1.00 bottles. Prepared by
ROBINSON-PETTET CO., (Inc.) Louisville.

Idabel, Ind. Ter.

Dear Methodist: We closed out at Idabel last night. Quite a number of the best people in town joined our church. Bro. Fulton is doing a great work in the face of as great opposition as I ever saw. Yet Idabel has some of the salt of the earth, but what few Christian people there were seemed to be cowed. Sin seemed to have complete control of the town and country. But God's hosts are coming to the front now. Will have a nice church building completed by Conference, and promised to pay up all claims in full. God bless the pastor and people of Idabel. I go to Porter, I. T., next to help Bro. Tizer. It looks like everything is going for State-wide prohibition.

Praise the Lord for victory in his name.
Your brother,
Sept. 18. J. D. EDWARDS.

Cherry Hill Circuit.

Our meeting at Cherry Hill ran ten days and was a success. Twenty-two joined the church. Bro. Farmer, a Protestant minister, gave us some valuable sermons. Bro. Howell, a Baptist minister was with us some and preached one good sermon. We next went to Ransom, spent four days, had a revival, thirteen joined and a great shout went up. Thence to Bethesda Springs camp-meeting on Friday night, Sept. 6, and was joined Saturday by Bro. John P. Lowry, our local evangelist, who took charge of the meeting and preached three times a day for eight days, led the choir in song service and the result was a good time. About thirty professed Christ. The services were good from the start. Bro. Lowry understands revival work and is an old hand at campmeetings. We are pleased with his work and we pray the blessings of God upon him wherever he goes. Brethren, if you need help and get him it is a safe investment. Our beloved P. E. Bro. T. O. Owen was with us the last two days and rendered us good service. He did not preach, but held our quarterly conference, administered the Lord's Supper to a very large number of people, and baptized Hattie Justice, our own precious baby. It is said this is the best meeting in the history of the campground, which is only four years old. The Lord has blessed us all around. We have one more meeting to hold. We are pressing the battle as best we can, giving God the praise.

W. E. JUSTICE, P. C.

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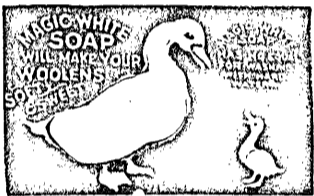
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Learn A High Grade Profession. Fitting glasses pays \$50 to \$100 weekly; easily and quickly learned at home. Write for Booklet. Southern Optical College, Dallas, Texas.



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Rub Magic on soiled parts, leave them in water one hour. No boiling; no washboards; no backache, if you use MAGIC WHITE SOAP. Will iron easy as magic; has no rosin like in yellow soap. Get your grocer to order or send us \$4.00 for 1 box of 100 5c. cakes. We pay for freight. Save the wrappers.



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W. F. M. S. Little Rock Conf.
Edited by Conference Officers and District Secretaries.
Mrs. Lou A. Hotchkiss Editor.

With this my last allotted communication there comes a strong desire to take a reflex move and indulge in memories of sweet personal experiences, and Christian fellowship, the light and joy of which will mingle with my latest breath, and I think I shall bear with me to the enduring heavens. But I refrain. This page is for stressing improvement of the present with its unbending opportunities. We may not look backward except with grateful acknowledgment of blessings which left us hallowed lessons, and opened wider scope that the coming years may yield richer fruitage for our Societies.

Instead of retrospection then, we will open to one of our Zion's incomparable songs of praise. Turn to 654 in our new Hymnal. This is our chosen note of enthusiastic appeal—our heart to heart giving to God the glory, and to ourselves, to save "the souls for whom the Lord his life laid down." Has your Auxiliary learned this splendid opening hymn? Not that a few have caught the refrain, but that all sing together with heartiness characteristic of our schools as the bright-faced children lift their united voices in "My country 'tis of thee, of thee I sing." Some of these bright days, it will be announced that the Woman's Board of our church will convene in annual meeting in Little Rock or Hot Springs. Many of you will attend and it will be expected that your voices in unison with that large and consecrated body, will give a high and far-reaching swell of harmonic praise, in that song of our adoption. Let our lips become familiar, and ready at once to join the prayer.

"Oh Zion haste, thy mission high fulfilling,
To tell to all the world that God is Light."

Methodism was nourished in song. Mr. Wesley had all the people learn to sing. Our missionary spirit would enlarge and our interest be greatly increased if we would oftener sing. Heber's "Waft, waft ye winds the story," "The Kingdom is coming," "We'll girdle the globe with salvation," and other songs of confident faith.

Miss Tarrant, whom we have to remember as our bright gifted sister, who so delighted when she visited among us, and especially by her presence at Louoke during our annual meeting, gives pleasing accounts of Bible women in West Soochow. She makes plea that prayer be often made, that these earnest women may have in largest measure, the wisdom that is from above, and the love that never fadeth. She tells of a woman who is trying to unbind her feet, but finds it hard and most painful. She is persevering however, and has already brought in three pairs of tiny shoes which are now too small for her use. The Dowager has issued a fiat against foot-binding, and the powers that be, are enforcing strictures against opium. When these two cruelties are put down, the gospel will have achieved a marvelous victory over the powers of darkness.

I cannot close without a cordial "God be with you" to a few special societies. One of these has overcome all disap-

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Those who seek relief from rheumatism, sciatica, neuralgia, headache, backache, lumbago, sprains, sore muscles, and other pains—Read carefully. We want to help you. We know the marvellous curative power of Dr. Brown's Magic Liniment; how wonderful it is; that when it is poured on a piece of cloth and pressed closely to the place where the pain exists the pain instantly vanishes. It is different from other liniments which need rubbing. You simply smother the cloth under your hands, and the liniment penetrates to the source of the pain and instantly relieves it. It soothes the nerves, produces warmth, and starts up the circulation. We know it does all these things—AND WE WANT YOU TO KNOW IT. Send for the sample bottle and try it. Write to

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

pointments, and will receive the reward of the faithful to the end. Possibly we have no more beautiful instance of steadfastness, than has been exhibited by Miss Emma Brainard of Carlisle. The society was organized before she came to her fine influence for missions. Years ago when Bro. Louis Keith was pastor, and Bro. and Sister Emmonson were, among others, strong members, the Society made a fine start, and ran well for a while. Death and removal brought it to a low ebb. Miss Emma held to her trust, and for some years, sent in only a unit report, but with dues and number present duly given. At last she received a recruit—and then another and another, among them sweet Irene King and her mother. Also Sister Wills who has a missionary daughter in India. New fire burned on the altar, and now it is one of the best Societies in the Conference. The two societies which were the latest enlistments of last year, have often been in my mind. They entered like a sun burst in the meeting at Warren and I have heard most favorably of them later. From Crosset we have our Conference Treasurer and we believe that from this Society and Lewisville, will come another gracious surprise for the coming year in the strength and growth they each have attained. God's best blessing be upon them and upon every beloved society of the Conference.

We promise good things for beautiful October, with Mrs. Barksdale, of Texarkana, as editor.

From Bro. Cassidy.

On August 1st I cancelled three dates for revival meetings to enter into the battle against open saloons in the new State of Oklahoma. I was forty-six days laboring day and night, and thank God, our labors were not in vain—for it was for God and humanity. Of

course we are nearly crazy with joy over the results. The victory is won. But eternal vigilance is the price of liberty from this demonized monster. I go today to Denison to be ten days in a local option fight in Grayson county. They have had four years without the saloon and the antis have brought on this fight. I hope they will go down in such ignominious defeat that they will not show their bloody hand again in old Grayson. The hand of God is writing the everlasting doom of the saloon. The church in the new State of Oklahoma owes much to the faithful and efficient labors of Revs. E. C. Dinwiddie, J. J. Thompson, E. M. Sweet, Jr. and their corps of workers. Let all the people praise the Lord. Praise ye him, fathers and mothers. Praise him ye sons and daughters. Shout, shout, shout. We are gaining ground. Oh! Glory! Hallelujah!

M. A. CASSIDY.

Sept. 20.

THE PARRISH COLLEGE. A prosperous school located in a rich country where its graduates are in strong demand. Strictly high-grade courses embracing Bookkeeping, Shorthand, Typewriting, Advertising, Penmanship, and professional accounting. For catalogue and rates address,

R. H. PARRISH, Paragould, Ark.

Hartford, Ark.

We are having a fine meeting here. Prof. G. K. Sims, of Harrison, is leading the singing. We are expecting great things from the Lord.

W. B. WOLF.

Sept. 18.

Tuckerman, Ark.

We closed a great meeting at Tuckerman last Sunday. There were about twenty converted and reclaimed. Eight joined our church. The church was greatly revived. Dr. J. D. Sibert, our Presiding Elder, was with us and did the preaching. T. J. TAYLOR, P. C. Sept. 18.

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, Loneoke, 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 to suffering humanity. Enclose stamp for reply. Call on or address
DR. R. E. WOODARD,
C. E. Fifth Street, Little Rock, Ark.

Searcy District Notes.

We closed our meeting at Tuckerman Sept. 14th which resulted in about 24 conversions and quite a number were reclaimed. Bro. Taylor is having a successful year and says his collections will all be in full. I am at this date in a great meeting at Tupelo, which has already resulted in 21 bright conversions. Bro. Barrentine is doing a very excellent work. His collections will be in full.

J. D. SIBERT, P. E.
Sept. 24.

Lacey, Ark.

We are conducting a meeting at Lacey. Received five members last night, making thirty-six in the charge up to date. The church is greatly revived. We have another day at Lacey and one more meeting to hold. Hope to get 50 members. We have had valuable help by Bros. Doke, Harrell and Matthews.

DAVID BOLLS, P. C.

Sept. 20.

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OBITUARIES.

INGRAM.—Sister Mary Ann Ingram was born in Pemascot county, Mo., Sept. 30, 1826, died at the home of her son near Blythesville, Ark., Sept. 10, 1907. She came from Missouri to Arkansas during the civil war and lived in the community known as North Chickasawba until she passed to her home beyond. These facts together with her last statements that she was ready to go and was prepared for the change, and that she had been a faithful Christian and member of the Methodist church for many years is all the data I have; but all that is needed. Of her the neighbors said she was a good woman and a true Christian. She had grown so feeble from age that death was a welcome visitor to her. She was ready when He came. She leaves three sons and a daughter to mourn their loss. The writer held the funeral services the day after her death. A large concourse of people assembled to witness the last rites and bear testimony to the high esteem in which they held the good name and Christian character of Grandma Ingram. An aged saint has gone to heaven.

M. M. SMITH.

GIVENS.—Mrs. G. F. Givens was born in Logan county, Ky., May the 7th, 1838. She joined the Methodist church at the tender age of eight years, and for sixty-one years walked with God. Her Christian life was beautiful, and her influence in her home and in the circle of her friends, was helpful. On November the 18th, 1863, she was happily married to G. F. Givens, with whom she lived to the time of her death, which occurred, Sept. 6th, 1907. To their union there was never any children born, yet she raised six children to manhood and to womanhood, thus becoming a mother to the motherless. What more Christlike work could one do in this life than this? Among those that she raised, at least in part was Judge Sam Hooker of Oklahoma City, and Oklahoma county, at whose home she died, and from which the funeral took place. Sister Givens was charitable to a fault, always saying, if you cannot speak well of any one do not speak at all. For the last three years she has been a great sufferer, and for the last ten days before she went away, she did not know the family, but her long beautiful life gives the assurance that the end was well. She leaves her aged husband to mourn his loss, but he is waiting his summons to meet her where eternal youth will bloom and age will forever vanish. Now that she has gone, let her tired body rest and let her memory be sweet to those that she has loved and helped in this life. The funeral service was conducted by the writer, and Rev. P. R. Kniekerbocker of St. Luke's church. The Hymns used were, "Nearer My God To Thee" and "Asleep in Jesus, Blessed Sleep."

W. J. SIMS.

BAILEY.—Mrs. M. A. Bailey, wife of Rev. W. W. Bailey, of Ravenden Springs died at her home Sept. 10th, 1907, after an illness of about two weeks. Sister Bailey was more than 70 years old. She was born in Georgia. She and Bro. Bailey were married over fifty years ago and came to Arkansas soon after marriage. She was converted when a child, and for more than sixty years lived a consistent member of the M. E. Church, South. Hers was a quiet, steady Christian life, and she

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was always ready to give a reason for the hope that was in her. Sister Bailey was a faithful wife, a devoted mother, a true friend, a real neighbor. In her unselfishness she ministered to others. She leaves a feeble but devoted husband ready to cross the river at a moment's summons, seven children, many grandchildren, and a host of friends and relatives to mourn her loss. She died as she lived, faithfully trusting in the merits of her adorable Savior. No truer Christian woman has ever lived in these parts.

Truly,
L. C. CRAIG.

Imboden, Ark., Sept. 24, 1907.

PAFFORD.—Lizzie Pafford (nee Douthit) was born in Georgia Feb. 10th, 1871, departed this life July 28th, 1907, at her home at Lumber, Ark. She was converted and joined the M. E. Church, South, at the age of thirteen, in which she lived a consistent member to her death. She was married Jan. 1894, to M. D. Pafford, who with three brothers, two sisters and a little girl, mourn her loss. Little Francis, infant son, survived his mother about one month, and fell asleep Aug. 22, 1907. May the God of grace and consolation give an abundant supply to the bereaved ones; and may each one so live here that they make an unbroken family hereafter.

J. J. COLSON.

Dedication at Stroud, Okla.

Dear Methodist: Please say in your paper that we expect to dedicate our new church at Stroud, Okla., on the 13th of October. All former pastors and presiding elders are invited to be present.

H. K. MONROE, Pastor.
Sept. 23.

Ten Thousand Seed for One Experiment.

Burbank's achievements with the daisy are more fascinating than a fairy tale. From England Japan, Germany, Australia—everywhere where daisies grew—he got seeds of the best varieties, not a few, but hundreds, thousands. These were carefully planted and watched with closest care. They were all going to be slain, but out of their death was to come a new daisy, larger, more beautiful, more hardy, and that would flower in every climate perennially. The result was his "Shasta" daisy, one of the most beautiful flowers ever seen—of clear brilliant white, great size, the center of pure yellow resting upon slender, yet strong stems. Ten thousand seeds required for this

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J. E. HART, Secretary.

one experiment? Yes, and often the ten thousand become fifty or a hundred or five hundred thousand before he gets what he wants. It is this large dealing that has differentiated Mr. Burbank's plans from those of other men. He speedily learned that great results are not to be obtained from inadequate methods. The ten thousand daisy-seeds were only a starter. Millions and millions of daisies were grown from these seeds, and it was only after the experiments were completed, and the habits of the "Shasta" permanently fixed, that the experimental plants were destroyed.—George Wharton James, in the August Circle.

Nature Study in Country Schools.

Following his discussion of three important phases of the outlook on agriculture as expressed by Cornell University students—why certain youth desire to leave the farm, why others desire to remain or even to remove there from town, and what the agricultural college is doing for the farm-youth—Prof. L. H. Bailey has prepared for the October Century a discussion of what can be done for the farm-youth by the common school. It is the author's position that the present country school should accept all wholesome conditions in which it is placed, beginning with the sphere in which the child lives. In time he prophesies, nature-study and agriculture will be as much a part of the country school as oxygen is a part of the air—a nature-study not something external or added to, but "a means of education, internal, central, essential, fundamental."

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QUARTERLY CONFERENCES.

Oklahoma Conference.

BEAVER DISTRICT—FOURTH ROUND.	
Iolan at Tepee Creek.....	Oct. 5, 6
Grand at Lone Bell.....	Oct. 12, 13
Texhoma and Goodwell at G.....	Oct. 19, 20
Gaymon at Gaymon.....	Oct. 26, 27
Carthage at Carthage.....	Oct. 29, 30
Hooker at Hooker.....	Nov. 2, 3
Tyrone at Tyrone.....	Nov. 5, 6
J. E. LOVETT, P. E.	

DUNCAN DISTRICT—FOURTH ROUND.	
Verden and Tuttle at Verden.....	Oct. 5, 6
Chickasha Circuit.....	Oct. 6, 7
Chickasha Circuit.....	Oct. 8
Bailey at Velma.....	Oct. 12, 13
Randlett.....	Oct. 19, 20
Eschite.....	Oct. 20, 21
Quanah and Isadore.....	Oct. 22, 23
Apeahotone.....	Oct. 24, 25
Walter at Walter.....	Oct. 26, 27
Temple Station.....	Oct. 27, 28
Marlow Station.....	Nov. 2, 3
Ryan at Ryan.....	Nov. 3, 4
Lawn Station.....	Nov. 5
Indian work at Ft. Sill.....	Nov. 6
Duncan Ct., at Oak Grove.....	Nov. 9-10
Duncan Station.....	Nov. 10-11
N. L. LINEBAUGH, P. E.	

OLAHOMA CITY DIS.—FOURTH ROUND.	
Norman.....	Sept. 22-23
Arbore and Wewoka.....	Sept. 28-29
Seminole.....	Sept. 29-30
Sparks.....	Oct. 5-6
Prague.....	Oct. 6-7
Stroud.....	Oct. 12-13
Bristow.....	Oct. 13-14
Tecumseh.....	Oct. 19-20
El Reno.....	Oct. 20-21
Piedmont.....	Oct. 21-22
Capitol Hill.....	Oct. 22-23
St. Luke's.....	Oct. 27-28
Armadilla.....	Oct. 28-29
Maywood.....	Oct. 29-30
McLoud.....	Nov. 2-3
Shawnee First Church.....	Nov. 3-4
Asher.....	Nov. 4-5
Konowa.....	Nov. 5-6
Maud.....	Nov. 6-7
Shawnee Circuit.....	Nov. 9-10
Trinity.....	Nov. 10-11
W. J. SIMS, P. E.	

WEATHERFORD DIST.—FOURTH ROUND	
(Subject to change.)	
Gip Ct.....	Sept. 28-29
Burnham Ct.....	Oct. 1-2
Texmo Ct.....	Oct. 3-4
Roll Ct.....	Oct. 5-6
Cheyenne Ct.....	Oct. 8-9
Hammons Ct.....	Oct. 12-13
Elk City at Haggard's.....	Oct. 19-20
Wood Ct., at Wood.....	Oct. 22-23
Rocky at Dill.....	Oct. 24-25
Cloud Chief.....	Oct. 25-26
Cordell Station.....	Oct. 27-28
Foss at Foss.....	Nov. 2-3
W. D. MATTHEWS, P. E.	

MCALISTER DIST.—FOURTH ROUND	
Stonewall Ct.....	Oct. 5, 6
Twelve Mile Prairie.....	Oct. 12, 13
Tishomingo.....	Oct. 19, 20
Wapanucka.....	Oct. 20, 21
Colbert.....	Oct. 26, 27
Durant.....	Oct. 27, 28
Albany.....	Oct. 28, 29
Pontotoc.....	Oct. 29, 30
Coalgate.....	Nov. 2, 3
S. G. THOMPSON, P. E.	

CHOCTAW DIST.—FOURTH ROUND.	
Idabel Ct. at Idabel.....	Sept. 29, 30
Kullitukto Ct. at White Sand.....	Oct. 5, 6
Ft. Towson Ct. at Valiant.....	Oct. 6, 7
Rufe Ct., at Frazier Chapel.....	Oct. 12-13
Hugo Sta., at Hugo.....	Oct. 13-14
Atoka Ct. at Buffalo Creek.....	Oct. 19-20
Kiamitia Ct., at Nelson Chapel.....	Oct. 26-27
Kosamo Ct., at Mt. Zion.....	Oct. 27-28
Chickasaw Ct., at Yellow Springs.....	Nov. 2-3
Owl Ct., at Red Springs.....	Nov. 3-4
Antlers & Nelson at Antlers.....	Nov. 9-10
Will the exhorters be at the Fourth Quarterly Conference with their license and will the trustees have a report in answer to question 29. Bro. Steward, see that your pastor is paid in full if possible. Let every preacher see that the conference collections are in full. Young in the work.	
W. P. PIPKIN, P. E.	

HOLDENVILLE DIST.—FOURTH ROUND.	
Okeema at Okeema.....	Sept. 29, 30
Seminole Ct. at Salt Creek.....	Oct. 5, 6
Holdenville Ct. at Yeager.....	Oct. 6, 7
Wewoka Ct. at Lumbe.....	Oct. 12, 13
Holdenville Station.....	Oct. 13, 14
Bearden Ct. at Heath's.....	Oct. 19, 20
Wetumka Station.....	Oct. 20, 21
Ada Station.....	Oct. 26, 27
Ada Ct. at Center.....	Oct. 29, 30
Enfauila Ct. at Deer's Chapel.....	Nov. 2, 3
Wofaula Ct. at Deer's Chapel.....	Nov. 3, 4
Checotah Station.....	Nov. 5
Tulsa Station.....	Nov. 6
Tigert Memorial.....	Nov. 7
Red Fork.....	Nov. 8
Sapulpa.....	Nov. 9
Okmulgee.....	Nov. 10, 11
O. M. COPPEDGE, P. E.	

ARDMORE DISTRICT—FOURTH ROUND.	
Overbrook at Marsden.....	Sept. 28-29
Carter Avenue.....	Sept. 29, 30
Cumberland at Linn.....	Oct. 5, 6
Ardmore Mission at Providence.....	Oct. 6, 7
Woodford at Sneed.....	Oct. 12, 13
Lone Grove at Lone Grove.....	Oct. 13, 14
Berwyn and Springer at S.....	Oct. 19, 20
Broadway.....	Oct. 20, 21
Kingston and Woodville at W.....	Oct. 26, 27
Ravia at Ravia.....	Oct. 27, 28
Let the pastors see to it that all reports to be made to the fourth Quarterly Conference are properly prepared.	
W. T. FREEMAN, P. E.	

MANGUM DISTRICT—FOURTH ROUND.	
Hollis and Dryden, at Dryden.....	Sept. 29-30
Mountain Park, at Cooperton.....	Oct. 5-6
Deer Creek at Deer Creek.....	Oct. 12-13
Elmer Circuit.....	Oct. 19-20
Martha & Blair, at Blair.....	Oct. 26-27
Altus Station.....	Oct. 27-28
Duke Circuit.....	Nov. 2-3
Olustee & Eldorado, at Eldorado.....	Nov. 3-4

Mangum Circuit at Center Point, Nov. 9-10
Mangum Station Nov. 10-11
L. L. JOHNSON, P. E.

WYNNEWOOD DISTRICT—4TH ROUND.	
Whitehead, W.....	Oct. 5-6
Pauls Valley, preaching, 8 p. m.....	Oct. 6
Alex, Bradley.....	Oct. 12-13
Lindsay, L.....	Oct. 13-14
Blanchard, Rice's S. H.....	Oct. 14-15
Paoli, Randolph.....	Oct. 19-20
Noble, Shilo, 8 p. m.....	Oct. 21
Lexington, 10 a. m.....	Oct. 22
Purcell 8 p. m.....	Oct. 22
Pauls Valley, 8 p. m.....	Oct. 25
Elmore, E.....	Oct. 26-27
Tussy, T.....	Oct. 28-29
Byars, Johnson.....	Nov. 1
Wanett, Gilbert.....	Nov. 2, 3
Moral, M.....	Nov. 3-4
Wynnewood, 8 p. m.....	Nov. 7
Davis, 10 a. m.....	Nov. 8
Sulphur, Vinita Ave., 8 p. m.....	Nov. 8
Sulphur, First Church, 8 p. m.....	Nov. 8
Lickory, Dolberg.....	Nov. 9-10
Roff, R.....	Nov. 10-11
Mill Creek, M. O. 8 p. m.....	Nov. 11
J. S. LAMAR, P. E.	

MUSKOGEE DISTRICT—4TH ROUND.	
Ft. Gibson Ct., at Ft. G., 7:30 p. m.....	Oct. 18
Brushy Mt. Ct., at Vian, 7:30 p. m.....	Oct. 19
Muldrow Station, 7:30 p. m.....	Oct. 21
Sallisaw Sta., 9 a. m.....	Oct. 22
Pocola Ct., at Pocola, 7:30 p. m.....	Oct. 24
Spiro Sta., 7:30 p. m.....	Oct. 26
Poteau & Cameron at P., 9 a. m.....	Oct. 28
McCurtain Ct., at McCo., 7:30 p. m.....	Oct. 29
Quinton Ct., at Quinton, 7:30 p. m.....	Oct. 30
Coweta & Porter at C., 7:30 p. m.....	Nov. 2
St. Paul, 7:30 p. m.....	Nov. 4
First Church 7:30 p. m.....	Nov. 6
Stigler Ct., at Dukes, 3 p. m.....	Nov. 9
Stigler Sta., 7:30 p. m.....	Nov. 9
Let the Stewards have salaries collected in full; pastors be ready to nominate boards for next year; Trustees have complete reports on church property; the Woman's Missionary Societies have reports; and let Conference collections be in hand. A steady pull now will bring us out. Let nobody fail.	
W. F. DUNKLE, P. E.	

CHEROKEE DIST.—FOURTH ROUND.	
Spavinaw.....	Sept. 28-29
Kansas.....	Oct. 1-2
Chouteau.....	Oct. 5-6
Welch.....	Oct. 8-9
Pryor Creek.....	Oct. 11
Peggs.....	Oct. 12-13
Centralia.....	Oct. 16-17
Tahlequah Ct.....	Oct. 19-20
Tahlequah Sta.....	Oct. 20-21
Westville.....	Oct. 22-23
Stillwell.....	Oct. 23-24
Grove.....	Oct. 26-27
Cherokee.....	Oct. 26-27
Vinita.....	Oct. 28
Claremore.....	Oct. 30
Chelsen.....	Oct. 31
Bluejacket.....	Nov. 2-3
Adair.....	Nov. 6
Afton and Miami.....	Nov. 9-10
Let all trustees, and presidents of Missionary Societies file written reports.	
J. B. McDONALD, P. E.	

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FAYETTEVILLE DIST.—FOURTH ROUND	
Springtown Ct., at Springtown.....	Sept. 28-29
Centerton Ct., at Anson Valley.....	Sept. 29-30
Farmington Ct., at Weddington.....	Oct. 5-6
Elm Springs Ct.....	Oct. 6-7
Prairie Grove Ct., at New Sulphur.....	Oct. 12-13
Winslow & Parkdale at P.....	Oct. 13-14
War Eagle Mission at War Eagle.....	Oct. 19-20
Springdale & Johnson at S.....	Oct. 20-21
Gentry Station.....	Oct. 27, 28
Gravette Mission.....	Nov. 2, 3
Wm. SHERMAN, P. E.	

HARRISON DISTRICT—FOURTH ROUND.	
Lead Hill at Zinc.....	Sept. 29, 30
Kingston at Kingston.....	Oct. 3, 4
Huntsville.....	Oct. 5, 6
Marshall and Lealia.....	Oct. 12, 13
Yellville Ct. at Ware's Chapel.....	Oct. 19, 20
Yellville Station.....	Oct. 20, 21
Brethren, this is a very important conference; plan for it, pray over it, and be sure to be present. Let all trustees have written reports of church and parsonage property.	
J. J. GALLOWAY, P. E.	

FT. SMITH DIST.—FOURTH ROUND.	
Paris Station.....	Sept. 28, 29
Mulberry Ct. at Mulberry.....	Oct. 5, 6
Charleston Ct. at Vesta.....	Oct. 6, 7
Greenwood.....	Oct. 12, 13
Hackett Ct. at Excelsior.....	Oct. 12, 13
East End.....	Oct. 19, 20
Van Buren Station.....	Oct. 20-21
Dodson Ave.....	Oct. 22
Abbott Ct., at Carolan.....	Oct. 25
Magazine at Magazine.....	Oct. 26-27
Booneville Station.....	Oct. 27, 28
Ft. Smith Ct. at Springhill.....	Nov. 2, 3
First Church.....	Nov. 3, 4
F. S. H. JOHNSTON, P. E.	

MORRILLTON DIST.—FOURTH ROUND	
Plumerville Ct.....	Oct. 5, 6
Morrilton Station.....	Oct. 6, 7
Bee Branch Ct.....	Oct. 12, 13
Adona Ct. at Appelo.....	Oct. 19, 20
Houston and Perry at Houston.....	Oct. 20, 21
Pottsville Ct. at Pleasant Grove.....	Oct. 26
Russellville Station.....	Oct. 27
Atkins Station.....	Oct. 27, 28
Conway Station.....	Nov. 2
JOHN H. GLASS, P. E.	

OXIDINE.
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Little Rock Conference

ARKADELPHIA DIST.—FOURTH ROUND	
Dalark at Rock Springs.....	Oct. 5, 6
Third Street.....	Oct. 13, 14
Malvern Avenue.....	Oct. 13-15
Holly Springs at Sardis.....	Oct. 19, 20
Princeton at Macedonia.....	Oct. 26, 27

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Malvern Ct.....	Nov. 2, 3
Malvern Station.....	Nov. 3, 4
Central Avenue.....	Nov. 10, 11
Park Avenue.....	Nov. 11, 12
Arkadelphia Ct.....	Nov. 16, 17
Arkadelphia Station.....	Nov. 24, 25
Perla and Walco.....	Nov. 24
H. M. BRUCE, P. E.	

CAMDEN DISTRICT—FOURTH ROUND.	
Lewisville Ct., at Lewisville.....	Oct. 5-6
Stamps Sta.....	Oct. 6-7
At Junction City.....	Oct. 12-13
Hampton Ct., at Summerville.....	Oct. 19-20
Stephens & Waldo at McNeil.....	Oct. 26-27
Camden Ct.....	Nov. 9-10
Magnolia Ct.....	Nov. 16-17
Magnolia Sta.....	Nov. 17-18
Strong Ct., at Bolding.....	Nov. 2-3
Fordyce Sta.....	Nov. 23-24
Eldorado Sta.....	Nov. 20
Camden Sta.....	Nov. 24-25

Now, brethren, this is our last round, and our Lord expects every man to do his whole duty, by every interest committed to him. Can he depend upon you?

B. B. THOMAS, P. E.

PINE BLUFF DISTRICT—4TH RONUD.	
Swan Lake.....	Oct. 1
Altheimer, at Wabaska.....	Oct. 5-6
Hawley Memorial.....	Oct. 6-7
Sherrell, at Flat Bayou.....	Oct. 12-13
Rovel, at Center.....	Oct. 16
Macon, at Sulphur Springs.....	Oct. 19-20
Lakeside.....	Oct. 20-21
Star City, at Star City.....	Oct. 26-27
Roe, at Shilo.....	Oct. 30
Stuttgart Ct., at Long Point.....	Nov. 2-3
Stuttgart Sta.....	Nov. 3-4
Gillett.....	Nov. 9-10
St. Charles, at Prairie Union.....	Nov. 10-11
DeWitt.....	Nov. 12
Rison, at Bethlehem.....	Nov. 14
Kingsland.....	Nov. 16-17
Rodfield.....	Nov. 20
Sheridan.....	Nov. 22
First Church.....	Nov. 23-24
Carr Memorial.....	Nov. 24-25
Let the trustees be ready with their reports, also the women of the Foreign and Home Missionary Societies.	
W. W. CHRISTIE, P. E.	

PRESCOTT DISTRICT—FOURTH ROUND.	
Chidester Ct., at New Hope.....	Sept. 29-30
Fulton & McNabb, at Fulton.....	Oct. 5-6
Hope Station.....	Oct. 6-7
Nathan Ct., at College Hill.....	Oct. 12-13
Murfreesboro Ct., at Murfreesboro.....	Oct. 13-14
Bingan Ct., at Friendship.....	Oct. 19-20
Blevins Ct., at New Hope.....	Oct. 20-21
Okolona Ct., at Center Grove.....	Oct. 26-27
Pike City Ct., at Delight.....	Oct. 27-28
Harmony Ct.....	Nov. 2-3
Center Point Ct., at Trinity.....	Nov. 9-10
Nashville Station.....	Nov. 10-11
Mineral Springs Ct., at Columbus.....	Nov. 16-17
Washington Ct.....	Nov. 17-18
Emmett Ct.....	Nov. 23-24
Prescott Station.....	Nov. 24-25
W. R. HARRISON, P. E.	

LITTLE ROCK DIST.—FOURTH ROUND	
Henderson Chapel.....	Sept. 29
Des Arc.....	Oct. 6
De Vall's Bluff.....	Oct. 8
Carlisle & Hazen, at H.....	Oct. 9
Bryant, at Salem.....	Oct. 12
Oak Hill, at O. H.....	Oct. 13
Benton.....	Oct. 14
Austin, at Smyrna.....	Oct. 19-20
Hickory Plains at H. P.....	Oct. 20-21
Lonoke.....	Oct. 22
First Church.....	Oct. 27
Winfield.....	Oct. 27
Naumelle at Mt. Moriah.....	Nov. 3
Tomberlin.....	Nov. 9-10
England.....	Nov. 10-11
Carlisle Ct., at Hamilton.....	Nov. 16-17
Hunter.....	Nov. 19
Capitol Hill.....	Nov. 20
Asbury.....	Nov. 21
Mablevale & Primrose at P.....	Nov. 24
A. C. MILLAR, P. E.	

MONTICELLO DISTRICT—4TH ROUND	
McGehee & Watson Ct.....	Oct. 5-6
Tiller Ct.....	Oct. 6-7
New Edinburg Ct.....	Oct. 12-13
Warren Station.....	Oct. 13-14
Collins Ct.....	Oct. 19-20
Wilma Ct.....	Oct. 20-21
Hamberg Ct.....	Oct. 26-27
Hamberg Station.....	Oct. 27-28
Lake Village & Portland.....	Nov. 2-3
Eudora Ct.....	Nov. 3-4
Palestine Ct.....	Nov. 9-10
Snyder Ct.....	Nov. 16-17
Crossett Station.....	Nov. 17-18
Lacey Ct.....	Nov. 23-24
Monticello Station.....	Nov. 24-25
Dear Brethren: We are now on the home run, let every preacher and every steward do his best to report everything in full this year. All have done well but all may do better. May God's blessings be upon you.	
J. W. HARRELL, P. E.	

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White River Conference.

BATESVILLE DISTRICT—4TH ROUND.

An Outing and Else.

Dear Methodist: The sixth day of this month I left home for Altheimer to assist Bro. Drake in his meeting there, and to renew old acquaintances. Stopping awhile in the City of Roses, I spent a delightful hour or two in the Methodist office. That genial editor, Bro. Eaglebarger, with sleeves rolled up, and hands begrimed, was busy adjusting things about the office, evidencing the fact that he could push other things as well as the faber. He found time however to extend me many courtesies, showing me through the printing office and explaining many novel, and to me interesting things about your splendid printing plant, and other things of interest pertaining to getting out a great paper. I heartily congratulate the proprietors of the Methodist on this magnificent plant. This is to my mind evidences of prosperity, faith and hope; faith in God and in your constituency; and in yourselves; and hope that you will some day enjoy the rich fruition of your labors. So mote it be.

Saturday morning I boarded a train for Altheimer. Brother Drake met me at the depot and bade me a brotherly welcome to his hospitable home at the parsonage. Sunday I preached at 11 a. m. at Altheimer. In the afternoon I went with Bro. Drake by rail to Wabbaseka, and preached to his people there; returning to Altheimer, I preached again at 8 p. m. We had no service Monday on account of the rain. Tuesday we resumed the regular order, preaching twice a day. The meeting continued to grow in interest. Several seekers but no conversions up to the time I left—the third Sunday afternoon. Bro. Drake intended protracting through this week. Bro. Drake is in favor with the people. They are a generous people. I felt a very deep interest in the success of the meeting. The one great need of that prosperous town is religion.

Permit me to say in conclusion, that with me the time passed most delightfully; it was a means of grace to me—a veritable oasis in life's weary way. I spent most of the time with Bros. Drake's and Crittenden's families. Bro. Crittenden and family were my old parishioners while on Sherrill circuit. One thing more: The day I left home, the 6th inst, was my birthday. I had reached my seventy-sixth milestone in life's journey. My health is superb—never better.

Fraternally yours,
E. L. BAIRD.

Lonoke, Ark.

Kingsville, Ark.

Just returned from Rev. H. V. Johnson's work; Swifton and Alicia being prominent appointments in this work. At Alicia our brother had just closed a grand revival meeting which was a benediction to the entire town. Bro. Johnson has done a good work, and because of the size of the work Brother Paine, a local preacher, is employed as an assistant. Brother Johnson was running a protracted meeting in one part of the work and Brother Paine was holding forth at another appointment in the work. The two brethren put this supernummate in both fields.

and let me say you better not fall into the hands of the above named brethren unless you want to preach about twice a day. I shall rest awhile now. The writer had traveled this work seventeen years ago, and it was no little pleasure to him to meet again a large number of friends, among them Rev. Henry Covington, now 80 years old, but still preaching the word with much success. May his sun set in splendor. Bro. Johnson is raising money to build a church in Alicia, and will build a church there should he be returned to that work. We must have the church, and Bro. Johnson is the man to build it. Thanks to all the brethren who showed this writer much kindness while in their midst, and to God who gave us souls to go with us to the better land. Much and lasting good was done, we trust, and a good report will be made both spiritual and financial from the Alicia work at the approaching Annual Conference. Pray for this writer. God bless all the press force of the Western Methodist. J. F. ARMSTRONG.
Sept. 18.

Fayetteville District Notes.

Rev. G. B. Griffin of Bentonville circuit has just finished a beautiful frame church at Pea Ridge where he lives. It is a church of which his people are justly proud. Bishop Hendrix is to dedicate it on the evening of November 4, next. Bro. Griffin is closing a good year.

Bro. Roberts, our pastor at Springdale is rejoicing over a good revival at that place resulting in seventeen conversions and some fifteen accessions. The church was graciously revived. Bro. Roberts came to Springdale late in the year from Hendrix College. He has not had a fair chance for a year's work but has made full proof of his ministry. He is one of our true consecrated young men.

Bro. Gilmore, one of our men who has stood faithfully at his post of duty for many years, is still holding up the banner of Christ. He is having a good year at Elm Springs. He has had some good revivals. His charge is in good condition. Rev. Wm. Sherman, P. E., has just sent out his "Third Quarter's Report." It shows some favorable conditions in the district. It reveals the fact that much work is to be done before Nov. 6th, but it will all be done. The district will close a good year then.

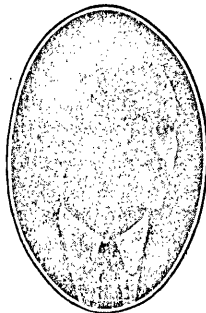
A "Farewell Service" was held at the M. E. Church, South, at Bentonville, Sunday evening September 15, in honor of Rev. C. B. Mosely and family, upon the occasion of their leaving us for Japan, where they will continue the missionary work begun by Bro. Mosely twenty years ago. They have been long in that important field and have done faithful and heroic service. The farewell service was conducted by the Presiding Elder together with some other speakers and special music, closing with an address by Bro. Mosely. It was a very telling service. The house was full of people and the interest was intense. They left on the 5 o'clock train this afternoon Sept. 16th, for Japan. They expect to sail about the 27th inst.

Bros. Reid of Goshen circuit, and

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It will be of immense value to his intellectual, moral and physical life. For years the author has been urged to put his lectures in book form. He has recently done so. The book is selling by thousands.

Testimonials.

Rev. B. F. Haynes, President of Asbury College, says, "This is a wonderful book. The author is analytical and incisive in his style. If the book had been put in the hands of the generation passing, say forty years ago, it would have saved hundreds of lives from suicide and endless ruin, and have prevented half the lunacy that has occurred. If the book cost \$50.00 instead of fifty cents, and young men had to beat rock to pay for it, they ought to have it. Wish I had the money to buy one thousand copies to give to young men."

A college student said: I have read four one-dollar volumes by a noted author, and find that Perfect Manhood contains all the essential facts of these books, with many new ones.

G. W. Petty, M. D., "I recommend it to every father."

Rev. B. L. Wright, "Wife and I have read your book and think it grand. It should be in every library; enclosed find price of another book which I wish to send to a friend."

"No man or boy can read the burning words of the author without feeling a desire and purposing in his mind, to lead a life of purity and to secure that high estate of perfect manhood so well depicted by the author."—Central Methodist.

Rev. J. B. Culpepper: "Everybody should read it."

J. A. Hux (merchant): "I read the entire book before going to bed the day I received it. It is worth its weight in gold. You have my congratulations on being the author of such a book. If its teachings were deeply impressed on the present and rising generations we would see remarkable results in manhood in the next fifty years. You may send me by express twenty in cloth binding. Am going to distribute them as gifts among my friends." (He has ordered sixty thus far to give away.)

It cannot fail to arouse the conscience and create a desire for perfect manhood. I pray for it a wide circulation. Sam G. Keys.

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Dedication at Pea Ridge.

Dear Methodist: Will you please say to the brethren who would like to attend the dedication of our new church by Bishop Hendrix November the 4th, at night, that if they will write me I will meet them at Avoca. We have two trains a day both ways, and they meet at Avoca at noon and at 6 in the evening, and will take you to Bentonville Tuesday morning, all free of charge.

G. B. GRIFFIN.

\$100 REWARD for a better remedy than "REX MIL." 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.

Fairview, Texarkana.

Our Sunday School finances are up and in good shape. We are fixing for "Rally Day." Hope to reach 300 by

Conference; increase of about 40 per cent this year. Just finished painting our parsonage, by Woman's Home Mission Society. This is about as good a parsonage as the best in the Conference. Out of debt. Well attended and spiritual prayer meetings. Expecting nothing behind in our reports at Conference.

S. C. DEAN.

Carthage, Okla.

God has been good to us out here this year. I have had some good meetings this summer. I have had to do all of the preaching except in one meeting, Bro. C. S. Walker, our pastor at Guymon, helped me in that. It was a gracious meeting. The Lord was with us from the very first service. The church was revived and many souls were saved from sin. Bro. Walker is a fine man and a good preacher. He goes after sin and drives the Gospel truths to the hearts of men. May God bless him is our prayer. The prohibition clause carried in this town by 75 votes. We have some of the best people here that ever lived in any country. I am now on my last round for this conference year and I expect by God's grace to come out all O. K. at the end. Bro. Lovett will be with us soon and we want the best quarterly conference of the year. May God bless all of the brethren.

W. P. MEADOR.