

# 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

### Our "Awful Fourth."

People are beginning to make plans for the Fourth of July. It is not, therefore, too early to make a few suggestions. We invite consideration to the following, which we take from one of our exchanges:

The figures which indicate the price that we pay for each of our yearly celebrations are so appalling that one would suppose a knowledge of them would be the most powerful deterrent to our annual massacre. This, unfortunately, is not the case. For the past five years the Journal of the American Medical Association has endeavored to collect statistics setting forth what the celebration of the Fourth costs in life and human usefulness; and although these are admittedly incomplete—compiled, as they are, almost entirely from newspaper reports instead of from records from hospitals, dispensaries and physicians—they form the gravest possible arraignment of the recklessness which is willing to pay such a price for a "jolly day." They show that during the celebration of five national birthdays, from 1903 to 1907 inclusive, 1,153 persons were killed, and 22,520 were injured! Of the injured eighty suffered total and 389 partial blindness; 380 persons lost arms, legs, or hands, and 1,670 lost one or more fingers. But these figures, startling as they are, convey only a faint idea of the suffering, both physical and mental, which went to swell the total cost of these five holidays. In this we must also include the weeks and often months, of anguish of the injured, the suspense of entire families, while the fate of some loved one hung in the balance; the horror of a future of sightless years, the pinching poverty now the lot of many because of the death or maiming of the breadwinner.

It is all right to be jolly and to have a good time, at least occasionally. People need fun in these strenuous days; let them have it. But we ought to be sane. It is remarkable how frivolity perverts our institutions. We have seen Christmas days when it looked more like the Devil reigned than that Christ had come to reign. We have seen Fourths when patriotism was forgotten in mad rush of nonsense.

### A Delusion About Prayer.

In Vanity Fair Thackeray represents that poor little Emmy, a vapid, sentimental little nothing, who was now a bride of a week, and who had grown very unhappy because she feared her husband did not really love her, betook herself to prayer for a few brief minutes and was greatly comforted, prayer being something she was not at all accustomed to, God not being usually in all her thoughts. But little Emmy was comforted. Thereafter her vapid life continues as before.

Whether Thackeray believed in the genuineness of Emmy's experience or whether the experience is given as "part of the play" we

do not know. What we are certain about is that such experiences are delusions. God answers no such prayers. He is not in such need of the notice of vain and foolish people as to feel himself honored when they turn to him for a few moments in a time of need or supposed need. There is an important truth in the supposed doctrine that a sinner has no right to pray. If he intends to remain in his sins, if he does not first utterly renounce his sins, his praying is vain. "If I regard iniquity in my heart the Lord will not hear me." A rebel has no right of petition. If a man expects the mercy of God, he must consent fully to cease to outrage that mercy. Every man belongs either to God or he is in the camp of the enemy; let a man determine for himself to whom he belongs. If he is a rebel, no matter what happens, he has no place at the throne of grace. Death may hover over his home, but it will be no use for him to pray. It is terrible to think of, that a man, who is utterly defenseless in the midst of calamity and storm, has no source to which he may apply for help.

But if a man will renounce his sins, God can do all things for him, and nothing in our Father's house is too good for the humblest man or for him who has been the worst of sinners.

### The Democratic Spirit of the Christian Religion.

The complaint is sometimes made that the churches do not reach the working people, do not reach the masses. If this is ever true, it is not the fault of the gospel, but the fault of those who are professing to propagate it.

Jesus was the son of a carpenter. His sphere in life is what we in America would call the middle classes. All his disciples were taken from the same class, though it has been suggested that James and John were connected with some well-to-do people in Jerusalem. Certainly Jesus was poor and all his immediate disciples were poor. It is equally certain that Jesus had great sympathy with poor people, was their friend, that he poured out upon the wretches whom he met freely his gracious benefits. It is certain that he taught his disciples to regard the poor, that he fixed as permanent principles in his system humility and compassion for the poor and the outcast. He tells us that when we make feasts we are to call not the rich and the great, but the poor.

There is a passage in the epistle of James which illustrates rather strikingly the democratic spirit of the gospel. The passage tells us what shall be our attitude in the church service toward the poor. If there comes into the assembly a man wearing a gold ring and bright apparel, and if there comes also a dirty, squalid fellow, we are to give the latter just as good a seat and just as good a welcome as we do the former. The latter is described in our English version as a man wearing "vile raiment." The word "vile" is susceptible of being understood to mean common, cheap;

but the Greek word leaves us in no doubt; it means, not shoddy merely, but filthy, dirty, squalid.

One thing about holding meetings.—It is well, even necessary, that we should never be careless; but we are fully persuaded that our anxieties are often misplaced and we are also persuaded that they are often excessive. They are misplaced in that we place them upon the thought of success, when they should be placed merely upon the doing well and earnestly our work. They are excessive in that we carry a load of anxiety which is sufficient of itself to wear down any man in a few days if he had no work to do. The true rule is to do the work, do it earnestly, faithfully, diligently; and to remember that God will take care of all else. Plenty of sincere and well-directed work, on our part, coupled with a calm confidence in God, is all that is needed. We shall be able to do the more work if we have the less worry.

We noticed the other day, in one of the daily papers, the report of a young woman who married a man on four minutes' conversation with him after being introduced. The man was an actor, had seen the young woman in his audience and she, of course, had seen him on the stage. This seems to have been the sum of their knowledge of one another. We chronicle the foolish performance merely to say that as long as such marriages take place divorce courts will have business. Marriage is a solemn and grave business, which ought to lead to happiness. People may think they have met their "affinity" and may act upon sudden impulses, but happiness is to be guaranteed by no such processes.

The whole future of Methodism depends upon whether the preachers and people shall foster and maintain the evangelistic spirit. So said the secretary for home missions of the British Wesleyan church in a recent speech in London. The saying is as surely true as it is that we are alive. To evangelize, to preach directly and pointedly and earnestly the doctrines that immediately concern the saving of the soul, genetically the origin of Methodism. It has ever been and must ever be our chief mission in the world. If we preach these doctrines and live so as to illustrate them, the greatest days of Methodism are yet ahead of us; otherwise, otherwise.

If we will give ourselves wholly to HIM he will make us as great as it is possible for us to become. That is precisely the trouble with many a man; he wants to be somebody, thinks he does not get out of the world and out of life what he is entitled to; but misses the way of getting the best. Jesus Christ will lift a man to heights he never dreamed of, if he will only let him. But if he does lift him to any great height, he must first have control of his man; he can then do anything, all things for him.

## WESTERN METHODIST.

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

REVS. D. J. WEEMS and J. C. RHODES .....Field Editors

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## NOTES AND PERSONALS.

## Methodist Calendar.

McAlester District Conference, Caddo, Postponed.  
Guymon District Conference at Tyrone, June 4-7.  
Hendrix College Commencement, June 14.  
Pine Bluff District Conference, DeWitt, July 2 at 9 a. m. to July 5.  
Galloway College Commencement, May 31-June 3.  
Weatherford District Conference, Sayre, June 3, 8 p. m.  
Woman's Foreign Missionary Society, Little Rock Conference, Malvern, June 11.  
Oklahoma City District Conference, McLoud, June 15-18.  
Oklahoma District Conference, McLoud, June 16, 8:30 a. m.  
Batesville District Conference, at Mt. View, June 23-26.  
Morrilton District Conference, Morrilton, June 25-28.  
Arkadelphia District Conference, Arkadelphia, June 30 to July 2.  
Little Rock District Conference, Bryant, June 30-July 3. Laymen's Meeting, July 2.  
Monticello District Conference at Monticello, July 6-9.  
Mangum District Conference, Frederick, 8:00 a. m., July 9.  
Helena District Conference, Cotton Plant, July 16-18. Opening sermon at 8 p. m., July 15.  
Kiowa District Conference, Mt. Scott, July 22. Opening sermon 8 p. m. July 21.  
Choctaw & Chickasaw District Conference, Salem July 22-26.  
Prescott District Conference, Emmett, July 7, 8:00 a. m.  
Jonesboro District Conference, Earle, July 7, 8 p. m. to July 10.  
Camden District Conference, Bearden, June 25-27.  
Texarkana District Conference at College Hill, July 9, at 9 a. m. to July 11, 5 p. m.  
Searcy District Conference, Cabot, 9 a. m., July 28.  
Little Rock Conference Laymen's Meeting, Hot Springs, Sept. 4-6.

Rev. W. C. Watson preached the sermon for the closing of the public schools of Camden last Sunday.

The high waters south and west of Little Rock have seriously interfered with our mail. Let brethren take account of this and be patient.

The meeting at Camden closed last Saturday night. Rev. Mr. Cates did the community good service. Our pastor there, Rev. W. C. Watson, has received 144 members since conference.

Brethren please take notice.—Do not write matter for the paper on the same sheet with business matters. Business items take one direction and matter for the paper takes another direction when letters get into this office. Use different sheets of paper.

Rev. H. H. Watson, Lake Village, has been quite ill, but we are glad to say that he is improving. His illness has been considered

dangerous and has been of three or four weeks' duration. His presiding elder reports that Bro. Watson has been doing excellent work.

We had the pleasure of some considerable association with Rev. M. N. Waldrip of Fort Smith this week. He delivered the alumnae address at the Galloway, and was in Little Rock attending the Sunday school convention, where he responded to the address of welcome.

Rev. P. C. Fletcher beamed on us last Tuesday, returning from the meeting of the Galloway Board. His presence is always a benediction. He reports that Mrs. Jno. L. Buchanan, of his charge, is critically ill, and we send our sympathy to Dr. Buchanan and his children.

Sunday, May 31, at 11 o'clock in the morning was observed as Men's Day at the First Methodist Church, Memphis. Speeches were made by the pastor and Mr. Jno. R. Pepper. Here is a valuable hint for promoting the Laymen's Movement. There are many of our churches where such meetings could be held with profit.

One of the oldest members of our church in Little Rock, and one of the oldest citizens of Arkansas, Mr. W. H. Field, passed away this week. He has been a citizen of Little Rock since 1844 and has been closely identified with the development of our church in this city. For several years he has been afflicted. We doubt not that the change was a happy one for him.

## Death of Senator Jas. K. Jones.

In the death of Senator Jas. K. Jones at Washington, D. C., June 1, one of the most distinguished men, not only of Arkansas, but of the nation, has passed away. Born in Mississippi, Sept. 29, 1839, he came with his father in early life to Dallas county, Ark. His education was largely under private tutors and his early life was spent on his father's plantation. He was a private in the Confederate army. Studied law after the war. Entered politics as a member of the Arkansas senate in 1874. Was re-elected and became president of the senate. He then became a member of congress and served from 1881 to 1887, and was then elected to the United States senate in which he served eighteen years. He became the Democratic leader in the senate, and managed the Democratic campaigns of 1896 and 1900. A man of profound convictions and yet of great tact, he exercised an influence in the senate second to no man for a period. Although his party did not win in the two campaigns, his management was considered as successful as could have been secured. Indeed, as the writer of this knows from personal conversation, it is altogether probable that issues might have been different if Senator Jones had been heeded in certain crises. His predictions have again and again been amply verified. He was a strong man in every sense of the word, and reflected great credit on Arkansas and the Democratic party. The nation mourns and all Arkansas sympathizes with his bereaved family.

## Sunday at Fordyce.

Fordyce is a pleasant place to go. It is one of the best communities in Arkansas. I spent last Sunday there, preaching in the forenoon, making an address at night to the people of several churches on state-wide pro-

hibition. With a good home at Dr. Harrison's and courtesies in the homes of Prof. Clary, Mr. Graham and the pastor, with many friendly courtesies from various people, with a good day's work for the church and temperance and another for the paper, the visit was most pleasant. Bro. Sage has not been in good health, but the work of his church goes on prosperously. The Clary Training School has had an excellent year, closing up in good order and with a commencement whose echoes were still in the air.

JAS. A. A.

## Galloway Commencement.

The Galloway commencement was a successful, most creditable and very joyous occasion. We trust that it will be more fully reported than a stay of a few hours there will enable the writer to do. We heard echoes of Dr. Du Bose, in his sermons, and of the speech of Rev. M. N. Waldrip before the alumnae, and of the excellent exercises of the young ladies. The board of trustees found the business affairs of the college and the general administration of President Williams quite satisfactory in every way. This is President Williams' first year with Galloway and the board is more than pleased with his work. Miss Starks, who has been for a number of years the most efficient lady principal, and whose service has been characterized with dignity, strength and grace, retires—with the entire good will of all. Miss Andrews of Nashville takes her place.

## The Oklahoma Woman's College (Spaulding College).

With the transfer of the Spaulding College to the Oklahoma Annual Conference for a real woman's college there seems to be springing up a new and lively interest in the school.

In response to a circular recently sent out by Bro. Dunkle to all of the preachers and many of the laymen, not a few are sending in lists of names of girls to the president. We trust no one who received this letter will lay it and the accompanying self-addressed postal aside. Brethren, attend to that matter now.

The catalogue will reveal something of the new plans and purposes of the school. A faculty second to none has been secured, and if you want to have a part in building up a school that will give you thorough Christian education at the lowest possible price, you will do well to write President Staples of Muskogee for a catalogue which will be out soon.

Parents of girls who were there last session have already begun to engage rooms for this fall. Better not wait too long to make up your mind as only 100 girls can be accommodated.

## Prohibition and the Democratic Platform.

The Democratic convention of the State of Arkansas has done itself honor in the action taken for prohibition. There were several propositions before the platform committee. Some desired that the convention should give out a deliverance of its own sentiments, leaving the future to take care of itself. Some, who were acting in the interest, apparently, of the whisky men, desired to make a play for time by providing that the next legislature should submit the question of state-wide prohibition to be voted on at the general election two years from next September. The

officers of the Anti-Saloon League made a fight to get the question submitted at a special election to be held as soon as may be next year, so as to be ready to shut off liquor licenses on Jan. 1st, 1910. This is the policy the Western Methodist has been advocating, in co-operation with the Anti-Saloon League. This is the policy that prevailed.

We assure our readers that this was and is the very best line of policy that could have been adopted. It is unnecessary for us to say that the Anti-Saloon League and the Western Methodist would wipe every saloon off the face of the whole earth tomorrow, if that were possible. But it is not possible. January the first, 1910, is the earliest date at which we can reasonably hope to make operative any law which we can expect to pass when the legislature meets next January. The legislature might pass a law to take effect at an earlier date, if it so chose. But when the liquor licenses of 1909 shall have been issued it is not likely that the legislature could be persuaded to annul licenses already issued. But we may reasonably ask the legislature to get the whole question settled before the applications for license for 1910 are made. Besides, we thought it decidedly better to adopt a course that is entirely conservative and perfectly fair to all parties. A victory won on an appeal to the people is a victory that nobody can complain of and is a victory that will be upheld by public sentiment. This is the view taken by our strongest and best men. It is the view taken by Mr. Donaghey, whose views the Democratic platform is supposed to reflect. We are abundantly satisfied with the platform deliverance. If we cannot win the issue on an open, fair appeal to the people, we do not wish to win it at all. But we shall win it. Whenever we get this question before the people of Arkansas we shall win by 50,000 majority.

Can we get a fair election? Look at the platform again; it provides that no man engaged in the manufacture or sale of liquor can be appointed an election commissioner or a judge of election. This is a most significant provision.

In addition to these deliverances of the platform, the convention sends up to the national convention a memorial asking that proper national legislation be provided so that liquor cannot be shipped into dry states.

We give below the section of the platform dealing with the question:

"Whereas, there are two methods of regulating the sale of liquor—local option and state-wide prohibition—we believe that the will of the people should govern, but the law as it now stands provides no way of ascertaining which of these remedies the people prefer. We recommend that the next legislature pass such laws as will ascertain, during the year 1909, whether the people favor local option or state-wide prohibition, and we pledge the Democratic party to execute the people's will when it shall have been ascertained.

"We favor the passage of a law forbidding the appointment of any person engaged in the manufacture or sale of intoxicating liquors as election commissioner or election judge in any election where the right to sell intoxicants is an issue."

We would be glad to figure with anyone having book or pamphlet printing to be done. We have the facilities for rapid work in any quantity.

#### Superannuate Endowment Fund.

Rev. Thomas J. Reynolds of Magnolia, Ark., has been appointed by Rev. Jno. R. Stewart to travel in the interest of the Superannuate Endowment Fund. Bro. Reynolds will confine his labors for the present to Arkansas.

Referring to the above editorial item my address is Magnolia, Ark. I would be glad to correspond with the preachers in charge and to make dates to suit them. This campaign will be conducted in strict accordance with New Testament principles. "By faith Abraham, when he was called to go out . . . obeyed not knowing whither he went." Heb. 11:8. Fraternally,

THOS. J. REYNOLDS.

#### Ministerial Support.

"But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Tim. 5:8.

I believe the Methodist church is democratic in doctrine, but military in polity or government.

The bishops are commanders-in-chief and the ministry of the church are sent by them to the various fields of labor, where work is carried on by the church.

These ministers or pastors belong to the church in the fullest and strongest sense of the word. Are they all provided for in the matter of support? I answer No. Some with families are serving charges that will not pay \$300 for their support and no appropriation is made by the board of missions to relieve the stringency. Is not this a crime by the church against her own, and a sin against God?

It is often stated as an offset to the above implied charge that there is more in the man than in the land. I doubt the truth of this statement; but that the one may be equal to the other may be true.

If all is in the man and not in the land, no appropriation need be made here or elsewhere if the right man can be obtained.

The actions of our mission boards argue from this viewpoint that the men sent to the foreign field are rather a trifling lot and those sent to the home mission fields are all in all. While ample provision is made for the sustenance of the one and comparatively none is made for the other.

There is also a discrepancy between those serving in the home field. Those serving in the city missions are much better provided for than those in the rural districts.

Some seem to think however we have no mission territory in the home field save in the cities. This evidently to my mind is an unadvised idea. If a man will stop to think and look carefully into the matter he will discover the facts to be that in many of our self-sustaining circuits there is less taxable values represented by the Methodists of those charges than in some of the city mission charges.

If I were disposed to be personal I could demonstrate this fact. That there are individual members in many of our town and city charges that represent more taxable values than is represented by the entire membership on some of the circuits, say nothing of the rural mission fields.

I leave those in authority to say what shall be done.

One of three things must necessarily follow—continue to sacrifice men and their fam-

ilies to give the gospel to these poor fields, or leave them unsupplied, or make better provision for their support by larger appropriations of mission funds for their support.

For the present I leave the subject for better drilled minds to grapple with.

A. TURRENTINE.

Foreman, Ark., June 1, 1908.

#### Church and Labor.

Many a stinging rebuke is administered to the Church by workingmen who are absolutely unfamiliar with the facts in the case. Let's confess, at the very outset, that the Church, like every other organization and institution with high ideals and purposes, is falling far short of what it should be, because it is so largely directed by men and women who are the possessors of considerable human nature—and that should explain a great deal.

And like some other organizations—labor unions included—the Church is doing many things which outsiders know nothing about, and for which it receives no credit.

For instance, a great deal is said about the Church's lack of interest in the people when charity is needed. Two things are forgotten or unknown when this charge is made. In the first place, it is unquestionably better to have most philanthropic and charitable work upon a large scale done by experts who will really help and not harm through their efforts. Because this is true, the Church is represented in, and practically controls through its membership, nearly every great philanthropic movement of any consequence which is scientifically helping the poor; and the poor do need that kind of help, in spite of the jeers of those who do not give that kind or any other kind of assistance. Glance down the lists of officials who are responsible for the social and ameliorative work in New York city, for example, as it is given in the two-inch thick "Directory of Charities" in that city, and you will find this to be true.

Nor must the impression remain undisturbed that these enterprises are supported mainly by the rich, who have gotten their wealth by sweating the poor. Our institutions supported by them are sustained by the great middle and working classes. There may be in the church some who have made their wealth dishonestly, or, at least, through suspicious methods, but the great exploiting class who should be strongly rebuked by all honest people, are not in the Church, as a class. For instance, there is a particular organization in one Church, which spends annually for its educational, social and religious work about \$1,000,000. If every church contributing over \$1,000 a year toward that fund should suddenly stop its contribution, it would have practically no effect upon the \$1,000,000 fund.

The second fact to be remembered is that the Church actually does help the poor, directly and specifically. Naturally, it doesn't say very much about this work, by pointing out the people who have been assisted, and indicating the amounts and the material which they have received.

That the Church is doing nothing to help the poor and the oppressed in the way of charitable work should, in all fairness, be forever put out of the minds of workingmen. —Charles Stelzle.

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Order The Origin of Methodism, from Anderson, Millar & Co. Price 10 cents.



## From Florida.

I have thought maybe some of your readers might be interested in "A few scattering remarks" from this fair land. It is, indeed, one of the fairest lands under heaven. It is a big land. From Tampa, the city of my residence, to Tallahassee, whither I am now come, on a special mission, is a tremendous distance. I was eleven hours on my sleeper in reaching Jacksonville, nearly every minute of which time I was sound asleep. It took about as many more hours from Jacksonville to Tallahassee. It is an immense State. It is checked in many directions by railroads and these roads do an immense business. Other roads are building and before many years the entire State will be one mazy net-work of steel rails. The commerce of Florida is as young, and full as vigorous as that of Oklahoma. Its population is much more decidedly cosmopolitan. Some sections of the State are yet dominated by the panther, the bear and the rattlesnake, but new and thriving cities are springing up on every hand and Business, like a young giant, is girding for a mighty race.

But! The fairness of this land! No imagination can picture it. Today, my train came gliding out of Jacksonville and swept along through a land of almost bewildering enchantment. The broad placid St. John's river crept along beneath our train as silvern and beautiful as the Hudson, only more charming in some aspects, the adjacent land yet unmarked (unmarred?) by the touch of any human art. Sea-fowls, of various plumage, curvetting in lines of gracious beauty through the cool air of the early day, lent an air of activity to the otherwise slumbrous scene, the limpid, wide river lapsing lazily on and lisping low (forgive it) to its mother-sea not far away. Aqueous growths flaunted their blossoms about over the river's broad leagues, bedecking its whole surface, here and there, as with inverted stars. The river's margins are flanked with a confusing variety and entanglement of tropical plants, all hung with the long, gray moss. Our train whirled us away directly west and through some undulating hills that were covered with such trees as grow in Georgia (which is only a few miles away) while in nearly every valley repose such lakes as, I verily believe, are not to be seen anywhere else on the face of the earth. We came roaring across the delectable Sewanee (same word as ye Oklahoma Shawnee) river, now, perhaps, forever famous from the song ballad "Way Down Upon the Sewanee River." It is a river and scene to cast a spell over one. It is a narrow stream, but very sinuous and very deep. Its waters are so blue they are almost black. It winds in and out and about searching for the sea and the vine-twined forests creep up to its very edge and fling their long arms and trailing, mossy hair out over its bosom. The birds come here and sing. Birds of every feather and voice. A few of them, maybe, have been driven away, yet many remain, splashing the deep woods with color and the deep silence with song. The Mockingbird is here in his Elysium. All day you can hear him and often through the night, like the minstrel, he is, he flutes away a music his heart can not contain. It is a land of native flowers. Great trees, of a genus and species wholly unknown to me, lift a wealth of blooms up in the light such as other lands never knew. Vines, in careless and profuse prodigality, run riot everywhere and lace and veil the whole solid world. Caves and retreats and vistas spring open here and there as your train flies along and leave you to feel that nymphs and

sprites find here a covert and kingdom. Lakes on every hand. Water lilies perk up their white or yellow or pinkish blushes just as if nature would add spice to a most sumptuous banquet. Over and through it all the vagrant winds wander far off from the open sea and sigh or laugh, touching with the deftest fingers all the pipes and strings of the world.

But, Pshaw! I meant to write of my visit to the quaint old capitol city of Tallahassee, of the shady retreats where Maurice Thompson, that wizzard, found his "Tallahassee Girl," of my sermon in the Hall of Representatives before the faculty and students of The Florida College for Women and else. But nature courted me and I forgot.

Yours,  
W. K. PINER.

## The Adamic Sin.

I see an article headed as above in last week's Methodist, in which "An Itinerant" wants some information. He asks what there is in a child that needs training. I would judge from the nature of his article that he agrees with David that "I was shapen in iniquity; and in sin did my mother conceive me."

Now, I am not endeavoring to impart the knowledge to my brother, that he desires; but I too would like to hear this subject discussed, for it seems to me to be one of vast importance. So if there is anyone who has settled this question to his own satisfaction after a long and deep study of the Bible, please let us hear from him. But as my brother has raised the question, (and I am glad he has) I will give a birds-eye view of my opinion concerning the matter, ask a few questions, and if necessary, conclude in a continued article, at the same time hoping that some of my older and wiser brethren will tell us something about it, through the columns of the Methodist. That there is an "evil tendency," or a "tendency to sin" in the child even from birth I have never heard any one deny. And that this same tendency is in the regenerated Christian, for a time at least is universally acknowledged. The new born babe in Christ has a nature in him that wars against the spirit, and the "spirit wars against the flesh." The heart of every man born into this world is corrupt, and "prone to sin." Now, justification removes our outward sins, the sins wilfully committed by us, and regeneration implants the spirit life in the soul, but even after regeneration "innbred sin" still remains, but does not rule. That inward sin remains in the hearts of all believers is almost universally acknowledged. Now, Jesus came to "save his people from their sins," both "actual and original." "If we confess our sins he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness." Every "tree" that bringeth forth fruit, "he purgeth it, that it may bring forth more fruit." We must acknowledge that salvation is not complete, as long as "inward sin" remains in the heart, but the Scripture promises deliverance and cleansing from all sin, "both actual and original," as stated in our "Doctrines and Discipline." We must conclude that if "inward sin" remains in the heart after justification (and none denies it), that there must be an instantaneous or a gradual deliverance from "innbred sin?" Show me a man that has been delivered from it gradually. Much is said of growing this "inward sin" away, but I have never met a man who has grown it away. Then is there any deliverance from it unless it please our Lord to speak a "second time," be clean?

This "innbred sin" is not to be trained out of a child, and indeed it cannot be, but he should be trained not to yield himself to this sin. Train him to rule his "inward sin," and not that this sinful nature should rule him, until such time as he will become acquainted with himself, and give his heart to God.

A CIRCUIT RIDER.

## Notes From Texas.

Rev. I. E. Thomas.

Mr. Editors: Letters from friends in Arkansas continue to follow me here. They are a real means of grace. I have preserved quite a stack of them to keep among other sacred things. How soothing to rummage them through and gather fragrance from these withered flowers whose breath sweetens with age. They express friendship true and seem to have come from places where angels stay. Not a few have said, "Write to our Western Methodist"—a thing I would have been forward to do had not a busy day and a scary wastebasket intimidated me. Even now I seem to see a big, bad wastebasket opening its mouth to swallow me up. But I am naturally scary, have always trembled at the "mile post that Harry saw." This time however I shall venture upon the thing if it jumps squarely on top of me.

Your Arkansas readers will no doubt be interested in their "contributions to Methodism" in this part of the field. Soon after coming here I was asked if I knew the late Dr. Winfield, of preaching fame; and was told that one of the greatest sermons ever preached in South Texas was delivered by this sainted man. It was a few days before his death, and was preached in Shearn church, Houston, before an annual conference, from the text, "What think ye of Christ, whose son is he?" I was told that he threw into this discourse such a volume of logic, fire and pathos as to convince, ignite and finally melt down the entire audience. In closing he fell upon his knees and impassionately called sinners to repentance. They came from all parts of the house, seeking the Christ whom he had called the Son of God. The great preacher whom many of you remember was hoarse at the time, suffering from a cold from which he died a few days later in Little Rock. Two men in different parts have told me about this wonderful sermon. They only knew that his name was Dr. Winfield, that he came from Little Rock and that he hurried back home to die. No doubt there are souls among us today who were brought to God in that eventful hour, when this, "your own celestial gate opener" stood up and answered the question that myriads are asking today, "Whose son is this?"

Rev. B. H. Greathouse, D.D., now of Camp, Ark., spent twenty years of his active ministry here. Throughout the conference his name is an ointment poured forth. He held some of the largest appointments and he wielded a vigorous pen that extended his influence beyond the conference lines. He still speaks to us occasionally through the Texas Advocate, and we have learned to read with avidity all that he says. Two years ago he took the superannuated relation and went from us to rest and watch the shadows lengthen among the hills of his native State. No doubt he will be a benediction to the brethren of the Batesville District, White River Conference, where he lives. He is naturally tender as a child. I heard his talk in conference before taking his leave and prayed that the rest of his day might be embellished with the after glow of a work well done.

Rev. J. W. Johnston, came at an early day.

He was a long time presiding elder, but he has served circuits and stations as well. In fact he seems to fit in whatever niche he is placed. He is now stationed at Richmond, near where I live. Richmond was one time the home of Mrs. Carrie Nation, of "Hatchet Fame." It was there that the strenuous proclivities seized her and she launched her barque upon the "smashing sea." I was told a saloonist in Houston painted his sign "Carra Nation Saloon" and while on a visit back here she put the fellow out of business in quick order time. There is no doubt she is a brave little woman, able to take care of herself on all sorts of ground.

Rev. George S. Sexton, known here as everybody's brother, grew up at Old Austin, near Little Rock. George is proud of his native State. I heard him in annual conference sermon pay a glowing tribute to the Methodism that obtained about his boyhood home. He was three years pastor of First Church, Galveston. While there the Catholic people learned to call him "Father Sexton" and thought he was one of the kindest hearted "priests" they had ever known. He is now in his third year at St. Pauls, Houston. Here he has organized and will soon complete one of the best churches in the State. A cut of this magnificent building appeared in the Nashville Advocate a few weeks ago. It is a monument to the energy of this strong man and the State that sent him forth.

Rev. I. B. Manly, slipped up on us three years ago. He came by way of Missouri. We have never known just why he came this way. He finally said he was raised in Tennessee. His identity would have been doubtful had we not remembered swapping brass-toed shoes with this same original I. B. in the long, long ago. This helped us to fix him in his bearings and he immediately started well. He is now at the "Queen City of the State"—so reads his card of greetings. He ran down and helped me in meeting last summer. Our communion was sweet. My people were highly pleased with him for their pastor when my time was out. This was his first trip down where the oranges grow. We stood together and saw the ships go out at sea and of course we took a plunge in the Gulf of Mexico. Our boyhood friendship was knit anew.

Sealy, Texas.

### The Plague of Jocularity.

So the late Professor Boyesen defined that characteristic in our American life which most forcibly impresses the thoughtful foreigner. Everything, ourselves included, appears to be legitimate fuel for ridicule. The most persistent patriot finds it difficult to repel the accusation.

Generally accepted is the notion that being funny and being attractive are synonyms. The writer recently looked forward to an evening with a body of men composed exclusively of college graduates. To his amazement the program consisted of three negroes playing banjos, singing songs laboriously funny and going through clog dances, varied by a white man performing card tricks or telling coarse anecdotes. Even more to his amazement was the question asked him by a venerable and distinguished scientist in the cloak room, "Wasn't that a fine evening?"

Vaudeville is all the rage. Occasionally one of Shakespeare's comedies is produced; rarely one of his historical dramas, almost never one of his tragedies. To draw a church entertainment must advertise a "side-splitting evening" "not a serious word from start to

finish." Lectures are hoodoo, unless exorcisingly funny. The clergyman is especially popular if, as an after-dinner speaker, he keeps his well-filled listeners roaring.

The "charge to the people and "to the pastor" many mistake for opportunities to portray the humorous side of church life. The political spell-binder so plentifully interlards his discourse with "that reminds me of a man," etc., that his argument is little more than mortar in which to set reminiscences of comical occurrences which never occurred. Discerning newsboys assume that travelers' laps are the natural depositories for "Drummers' Yarns" and "Pickings From Puck." The social lion is he who tells the largest number of funny stories in the shortest given time. The ordinary "company" resolves itself into the attempt of three or four wits to outdo each other, with the remaining guests as laughing listeners.

This national levity fosters mental imbecility and discourages cerebral activity. Conversation degenerates into a joke exchange. Madame de Staël would not form the center of a charmed circle in one of our typical parlors. Eloquence and intellect were closely joined in Daniel Webster, John C. Calhoun, Henry Clay and other statesmen of our antefacetic days. Contemporary statesmanship would be on a higher level if it appealed more

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to the reason and sensibilities of the legislator's constituents and less to their risibilities.

Thirty-five years ago, Longfellow, Bryant, Emerson, Walt Whitman, Hawthorne, Lowell, Whittier, the Carys, Holmes, Bayard Taylor, Thoreau and their peers were making famous American literature. Five years ago the Queen of Italy asked an American whom she had granted an audience if we had any other living writers than Bret Harte and Mark Twain!

This over-emphasis of the comic is the prolific breeder of irreverence. The fond father begins the Sacred Day by explaining to the youngsters the colored supplement delineation of the smart indignities suffered by aged relatives at the hands of fiendishly precocious youths. The only joke about it is the father's and mother's wonder why their children are more and more impudent each week and dare revise the old precept into "Parents obey your children." Sacred things are good raw material for cheap wit. St. Peter and his keys, crude imitations of Scripture language, puns on Bible names and ghastly trifling with the mysteries of the future life are increasingly popular.

Sacred places come in for their share of ridicule. The Church has two doors. Long ago, superstition crept slowly and cautiously in through the one. Now, boldly, jauntily, irreverence, shoulders itself in through the other. The more religion there is in the pulpit

and the pew, the more quickly will these two enemies of worship be crowded out of doors. Especially appropriate to our times is this caution of George Herbert:

"When once thy foot enters the church, be bare!

God is more there than thou. For thou art there

Only by His permission. Then beware  
And make thyself all reverence and fear."

When everything holy is a butt for ridicule, life becomes flippant, the Sacred Temple fire is extinguished, God laughed off His throne, the Holy Spirit flees from the crackling laughter of fools. A giggle has often thwarted the work of grace in an immortal soul. Snickering and nudging among presumed worshippers is the most intense of mortifications for one supposed to feed such infantile intellects with the strong meat of the Word.

"A little nonsense now and then,  
Is relished by the wisest of men."

Nonsense poured over you in Niagara Falls style whenever you come within hailing distance of some people is insufferable to the bored, disastrous to the mental vitality of the boring. True, man is the only risible animal. Equally true, he is the only reasoning animal. Says Comfort: "The most thoroughly wasted of all days is that on which one has not laughed." But only he who looks on life seriously can laugh intelligently. True gladness of heart demands a background. A good story unbent the bow which would otherwise have broken under the load. great Lincoln bore. No man was ever more sober-minded.

Pleasure should be an incident in every life. True diversion is the "diverto," the turning out of the beaten path for a while in order to turn back into it with renewed vigor. The professional humorist smiles more when you meet than when you overtake him. He makes a clown out of himself and appears in cap and bells to forget and quiet the mad, tormenting devils in his heart.

He cannot bear to be left alone. Hilarity and happiness are not identical. Frequently they are opposites.

Gladness unkindled by the thought of God is gladness extinguished by the thought of God. That thought cannot be long banished. He who has gotten right with God has created his own paradise. He can laugh whether it rains or shines, whether he has a pain or hasn't it, whether at work or on vacation. Not like the crackling of nettles under kettles, but like the crackle of great logs in the open fireplace are the Christian's sparkling words banishing gloom and chill.—Edward Niles, in Christian Intelligence:

The State Board of Education of New Jersey has decided that all teachers must prepare themselves to give in the public schools of the State a two-years' course in agriculture. The course will include a study in grains, with seed testing, plants, insects, pastures, pruning and grafting, gardening, poultry and dairy feeding; also the study of the cow, horse, and other subjects. There will also be weather observations, and laboratory experiments with soils, manures, and spraying. Scientific farming is expected to result in a few years.

It is an important step in the right direction.—Telescope.

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## THE SUNDAY SCHOOL.

### June 7. Jesus Appears to His Disciples.

Golden Text.—Thomas answered and said unto him, my Lord and my God." John 20:28.

Time.—Evenings of Sundays, April 9 and April 16, A. D. 30.

Place.—House in Jerusalem.

Lesson Text.—John 20:19-31.

Jesus having appeared to individuals now appears to the disciples collectively. It was immediately after the return of the two from Emmaus (Luke 24:36). The disciples were in fear of the Jews (cf. Matt. 14:25). With a word He banishes their fear, "Peace be unto you." As He said this, He was standing in their midst. When He stands in the midst there is always peace no matter how great the turmoil without. He was fulfilling His promise to them (Jno. 16:22). His coming is the great cure for all fear and sorrow. Shut doors were no barriers to the entrance of the resurrection body of Jesus. Strangely enough the first result of the appearance and words of Jesus was increased fear. The heart of sinful man shrinks back from the supernatural. These surely were not the kind of men to imagine Jesus had risen again when he really had not, and out of their fancy weave a legend of his resurrection. Jesus sternly rebuked their determined unbelief and hardness of heart. Unbelief is not a misfortune to be pitied, but a sin to be rebuked and repented of. To overcome their persistent unbelief and to convince them beyond a question that it was indeed his very self, in wonderful condescension Jesus showed unto them his nail-scarred hand and spear-pierced side. The evidences of a literal physical resurrection of Christ are overwhelming. The disciples were at last convinced and gladness takes the place of fear. They were "glad when they saw the Lord." There is no other gladness like that which comes from a clear vision of the risen Christ. Jesus felt it necessary to repeat his message of comfort, their unbelieving hearts had not taken it in. This was a common form of salvation, but Jesus put new meaning into it. He not merely says, "Peace be unto you," but he actually imparts peace. Having given them peace, he next gives them a commission. First peace in our hearts, then a commission to others. The form of the commission was thrilling, "as the Father hath sent me even so, etc." Having given them the commission he gives the empowerment for it (cf. Luke 24:49; Acts 1:4, 5; 8:10, 38). The disciples did not actually receive the Holy Spirit in his fulness at this time (Acts 1:5; 2:4; Jno. 7:39; Acts 2:33; Jno. 16:7). Jesus' breathing upon them was a symbolical and prophetic act. By breathing upon them and thus assuming to be the One whose breath is the divine Spirit, Jesus claimed most unmistakably to be divine. By reason of receiving the Holy Spirit they were to receive a power of spiritual discernment whereby they would know when men had truly repented and believed, and so whosoever sins they forgave would be forgiven and whosoever sins they retained would be retained. It was not by virtue of any office that was to descend upon a line of successors, but by virtue of receiving the Holy Spirit that they were to be able to forgive sins (cf. on this power and its exercise Acts 13:9, 10; 8:20-23; 1 Cor. 5:4, 5; 2 Cor. 2:6-10). Thomas, full of doubt and self will, was not with the brethren and so missed meeting his risen Lord. The other disciples hastened to tell Thomas of the blessing they had received. "We have

seen the Lord," was their exultant cry. If we have seen the Lord we too have a duty of testimony. By this time Thomas should have been convinced, but he wasn't. Thomas had many reasons for believing, but Thomas would not believe unless he had a certain kind of proof which in his self-will he presumed to dictate. Thomas has many followers on his bad side. Thomas had no ground for disbelieving but his own notions. Many today are willing to set up their own notions against the testimony of prophets, apostles, Jesus Christ Himself, and the whole Word of God. Conceit and self-will lie at the bottom of it all. Thomas' wilfulness comes out in his words, "I will not believe." The only kind of evidence Thomas was open to was that which came through his senses. Poor man! What is told of Thomas here is in perfect keeping with what is told elsewhere. Thomas was not the kind of man to believe upon the insufficient evidence in a resurrection that did not really take place.

Thomas had a whole week of unbelief and darkness and misery. Jesus had bidden the disciples go into Galilee, but they have seemed to have waited a week rather than leave Thomas behind. Their testimony had, after all, made some impression upon Thomas, for on the next Lord's day he took pains to be with them. There was on his part some readiness to believe. Jesus came with the same message of "peace." The wonderful grace and pity and longsuffering of Jesus appear in his words to Thomas and his whole treatment of him. Thomas was fully convinced at last, and cries to Jesus with one of the most remarkable ascriptions of deity to be found in the Bible, "My Lord and my God." Jesus accepted these titles. Thomas outstripped them all at last. Jesus gave Thomas a very gentle but suggestive rebuke for his persistent unbelief. He pronounces an especial blessing upon the one who does not ask to see but believes upon the naked testimony of the Word of God.—Torrey.

### Sunday School Notes.

W. J. Moore, Chairman.

Rev. J. W. Sims of Ardmore writes concerning the observance of "Children's Day" at Broadway. He says: "Broadway Sunday school observed Children's Day May 17 with a highly interesting program. Wish I could tell you all about it. Among other things I baptized five members of the cradle roll. Collection \$16. Our school improves." A fine report. Glad to have it. Will not all write us a note?

\* \* \*

One district has \$570 subscribed by the Sunday schools for the support of a missionary and seventeen schools yet to hear from. The Sunday schools of that district will soon be supporting a missionary in the foreign field.

\* \* \*

### Will Support One.

The Ada District Conference last week enthusiastically endorsed the conference plan of the Sunday schools in each district to support a missionary in the foreign field, and resolved to do so. And it will be done. That "baby" district, as some call it, will be in the van when the roll is called. That new and vigorous presiding elder, S. F. Goddard, with his heroic band of co-workers is bringing this to pass. That young district may fulfill the prophecy of Is. 11:6, last clause.

\* \* \*

This chairman never had a more hearty welcome and a more patient hearing than

were accorded him at the Ada District Conference last week. The Sunday school cause is forging forward in that district, and we expect great things from that heroic band of faithful men and women.

\* \* \*

One pastor at the Ada District Conference reported that he had converted two so-called union Sunday schools in his district into full-blood Methodist schools. One of them has observed Children's Day service—on Monday night! It was rained out on Sunday. Had a good collection. The brother reported that "it would have been larger but the crowd was so large that only the women and children could get in, and the men had the pocket-books." Three fine things reported in the above—a conversion, a crowd, a collection.

\* \* \*

### An Important Notice—Money.

1. When you take a Children's Day collection, send it on Monday morning following to Rev. F. L. Ripper, teller.

2. Send your Sunday school missionary money to Bro. Rippey also, every month—at least every quarter.

3. Send your birthday offering for church extension to the teller—not to Dr. McMurry. Every cent of money ought to go through the teller's hands. We can then keep up with it in a business way.

The reports that have come to us from the Sunday schools that have observed "Children's Day" are exceedingly gratifying. In every case they say the occasion was very interesting and profitable. The church is usually filled to overflowing on that day. The collections have been good, too. If you have not had the occasion yet observe it in June—or later. Have it at all hazards.

Lawton, Okla.

### The Adamic Sin.

I have just read with much interest the questions asked in Methodist of May 21st by "Itinerant" concerning the Adamic sin in children. We understand that this nature is what gave rise to the necessity for a Savior, and for this express purpose Christ came into the world, to atone for the Adamic sin. The atonement, as a proposition abolished the condemnation of the world. (Rom. 5:8) and brought reconciliation between God and man; satisfied divine justice, for this nature, and consequently the child is not accountable until it is awakened by the law, (Rom. 7:9). "But when the commandment came, sin revived and I died," or, in other words, the depraved nature was latent until awakened, then I rejected Christ, and died to him. Here original sin became actual and I became responsible. Hence all children born under the atonement are by virtue of the atonement in a saved state, (Rom. 5:18), and there is but one way for the child to get out of a saved state and that is by apostasy. Christ taught plainly that children are in a saved state (Matt. 19:14; Mark 10:13-16; Luke 18:15-17). The child is under the protection of the divine law, just the same that the child is under the protection of the civil law. A child cannot be a sinner until it knowingly violates God's holy law. It's true the child has this Adamic nature, but is not responsible for it, and therefore not accountable for it so long as it is latent. If you find you have bought a stolen horse and when you are apprised of this fact you voluntarily surrender him, will the law hold you guilty? No; but if you refuse, then the



law will make you a party of the crime. Neither is the child held accountable for the Adamic nature until it becomes apprised of this fact. Then if it refuses to surrender its life to Christ it becomes a party of the crime and stands guilty before God—original sin becomes actual. The atonement becomes the remedy for the Adamic sin, (1 Cor. 15:22), and regeneration is the remedy for actual sins. The inspired writers place great stress on child training. Solomon says train up a child in the way he should go, and when he is old he will not depart from it. (Prov. 22:6). Paul exhorts the Ephesian brethren to train their children up in the nurture and admonition of the Lord, (Eph. 6:4).

And the Savior in his final commission said, "Go teach all nations, (Matt. 28:19). When you are teaching nations you are teaching children, and when you are teaching children you are training them, and training them Christward, if you train them in the way they should go. I verily believe today that our children are receiving more hurt for associational depravity than they are from Adamic depravity, and when the world is subdued to the kingdom of our Lord, it will be done through the child and not the adult.

R. L. REESE.

Vinson, Okla.

#### From the Mission Rooms.

The Board of Missions met in its Sixty-Second Annual Session in St. Joseph, Mo., on May 9th, 9 a. m., Bishop A. W. Wilson in the chair. A large number of the Board was present at the first session.

The secretaries' report indicates progress in every foreign field and a growing missionary interest at home. From their report we gather the following facts of interest:

#### China.

Our China Mission Conference was held by Bishop Wilson in Soochow during the first week in October, where there were reported nineteen foreign members of the Conference and eighteen Chinese traveling preachers. The membership had increased 307, giving a total of 2,190, with fifty-three Sunday schools and 2,750 scholars and teachers.

There was a decided advance in the amount raised for Church Extension and a most hopeful spirit in regard to the possibilities of advance in evangelistic and educational work. Both the Anglo-Chinese College, in Shanghai, and the Soochow University are filled to overflowing—there is need of re-inforcement in both of these institutions, and a large addition to the evangelistic force.

The death of Dr. Young J. Allen, in Shanghai on May 30th, was an irreparable loss to the Mission and to the Church. For forty-seven years he had been a leader in the greatest mission field in all the world. The Doctor had proven himself a master-workman who had not only won the respect of his peers but had powerfully influenced the course of events in China. As preacher, translator, and author he stood in the front rank; and through his last book, "Women in All Lands," written for the purpose of determining the place of China among the nations measured by the standard of womanhood, he did a work for missions and for Christianity which will abide.

#### Korea.

At the Eleventh Annual Meeting of the Korea Mission, held in Seoul, the reports of the growth of the work seemed almost incredible. In only nine months there has been an advance in membership from 1,227 to 1,998, while the number of probationers was regis-

tered at 3,025, and the inquirers were almost without number. It was necessary for the Bishop to appoint Dr. R. A. Hardie to the position of field trainer, it being his duty to hold training institutes at convenient centers for class leaders and exhorters, who could in turn visit villages and hamlets in remote sections and indoctrinate those who could not be reached by the missionaries.

The policy which has been adopted in both evangelistic and educational work has the hearty endorsement and co-operation of Mr. T. H. Yun, who, with his knowledge of the situation, his sympathetic interest in his people, and his devotion to the Church and spirit of masterful self-control and self-sacrifice, is proving to be a tower of strength. No reasonable aid should be held from this providential man at this juncture when the Spirit of God has so marvelously moved upon Korea in preparation for the work of preaching the gospel and of educating the youth of the land to Christian leadership.

#### Japan.

A commission was appointed by our General Conference to meet with similar commissions representing the Methodisms engaged in missionary work in Japan. After a preparation of a Basis of Union, Bishop A. W. Wilson and W. R. Lambuth were authorized by the commissioners of our Church to represent them

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in Japan in the setting up of a Japanese Methodist Church, which was to unite the forces of the Methodist Episcopal Church and the Methodist Church of Canada with our own. A General Conference was called which met in Tokyo May 22-June 10, for the preparation of a Discipline, the organization of Church Boards, and for the election of a Kantoku, or Bishop, who should be the general superintendent of the new Church. The union of three Methodisms was happily consummated by the assembling of the delegates who had been elected by their representative Annual Conferences, by the election on the first of June of Dr. Y. Honda as Kantoku, and by the approval on June 10th by the Commissioners of the Discipline of the united Church. The Basis of Union provided that, while the missionaries should have their Annual Conference relation transferred to their respective home Conferences, they should have all the privileges of the Annual Conference in Japan, save a vote on ministerial character. It was also arranged that all educational property and missionary residences owned by the respective Boards should be retained by those Boards until such time as it was deemed wise to transfer the same to the Methodist Church in Japan.

The election of Rev. K. Usaki as editor of the Japanese Christian Advocate, and Rev. K. Mito as secretary of the Wesley Endeavor Societies and of Sunday School work, both members of the Methodist Church, South, indicates the valuable contribution made by our constituency to the Union.

The spirit of the Japanese brethren could not have been better, and the evangelistic

campaign inaugurated upon adjournment of the General Conference, and the undertaking of missionary work in Korea by the Missionary Society is an indication of the aggressive spirit of the new Church. The Methodist Church in Japan begins its career with over 11,000 members, 139 preachers, 128 organized churches, eighty-six church buildings, and 18,409 Sunday School scholars and teachers—no mean force with which to undertake the evangelizing the forty-seven million people of Japan.

#### Mexico.

The Annual Conference reports show a good increase in all the conferences. The schools are crowded. The preachers are full of hope. There are more revivals reported than ever before, and they are more pronounced. Very great progress was made in the way of buildings and equipment the past year. The Colegio Wesleyano, at San Luis Potosi, for the training of young preachers, is making its work tell. With some twenty promising young men in training, the outlook is brighter for supplying our itinerant ranks.

#### Cuba.

The Conference of last January was said to be "the most satisfactory, the most harmonious, and the most helpful" we have yet held in Cuba. The reports not only indicated a healthy growth, but the indications were prophetic of still more rapid and solid progress. There is improvement in both the number and quality of the native ministry. Our work is solidifying and assuming organic form. It is rapidly emerging from the somewhat tentative and experimental stage that belongs to work in a new field.

The people are accessible to us. There is less Catholic bigotry to contend with in Cuba than any other Catholic country. The people are religiously either indifferent or skeptical. They are willing to hear.

The whole Island is astir with change. The condition is favorable to the spread of the gospel. It may take its place, is taking its place, among the new forces that are making a new Cuba, a Cuba that shall be free indeed. The gospel is to be not merely one among the new forces, but the first and chiefest of them all, bringing to the people that noblest form of freedom, the freedom from superstition, and the winning of them to the noblest form of subordination, the subordination to the truth as it is in Christ. We have the largest Protestant membership on the Island and the largest responsibility for its evangelization.

#### Brazil.

The importance of Brazil as a mission field, whether measured by the needs of its people or by the extent and possibility of the country, is very great. The people not only read the gospel; they respond to it.

In 1879 we had only six Brazilians in our Church; now there are almost 6,000, an increase of nearly a thousand-fold in twenty-eight years. They are, moreover, a liberal people. In this they are an example to the whole Church. In 1906 they averaged almost \$6.00 per member in their gifts to the Church. That this people are awaking to a sense of the importance of education is clearly indicated by the prosperity of our schools. Last year our nine schools showed an enrollment of 1,283.

#### The Home Department.

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### The National Conference of Charities and Correction.

(At our request Prof. W. R. Chestnut, Superintendent of the Arkansas State Reform School, has written the following article.—Eds.)

Leaving Little Rock over the Rock Island May 4, I reached Richmond via the Sea Board Air Line. I went immediately to headquarters at the Murphy Hotel, and registered as a member of the Conference. I spent the evening viewing part of the city. The Capitol was built 1785, but it has been remodelled and two wings added a few years ago, making it a modern building. In the yard and building are to be found many statues of great Virginians, and relics of historic interest. I went through the house occupied by Jefferson Davis when he was president of the Confederacy. This is now a museum of the Confederacy, and here may be found many relics of the Civil War.

The first meeting of the Conference was held at the Academy of Music. There were present some four hundred delegates, and many of the citizens of Richmond. This meeting was merely introductory to the general work of the Conference. The event of the evening was the address of Gov. Swanson who welcomed the Conference to the Old Dominion, and commended the work of the Conference in the highest terms. Gov. Swanson is a pleasant and forcible speaker, and it was suggested that the spirit of Patrick Henry is again in Virginia.

The Conference was divided into seven sections: Children, Criminals, Defectives, Insane and Epileptics, Needy Families, Public Health, and State Supervision. These sections held meetings at the same hour, and it was impossible for a member to get more than the work of one section. I attended the Criminal Section. This section discussed the cause of crime, the reformation of criminals, the employment of criminals while in confinement, and the care of criminals after their release from prison.

It was the consensus of opinion with this section that ignorance, poverty, and the use of alcohol is responsible for a large per cent of crime. For this class of criminals there is hope of reformation. The method is to remove the cause, educate the head, moralize the heart, and teach the inmate some useful trade or occupation whereby he may become a bread-winner after leaving the institution. The prime object of all penal and reformatory institutions must be for reformation. The institution that inflicts punishment only will never accomplish any permanent good either for society or the criminal.

The following is the substance of the principles given upon the subject of reformation:

1. Denial of liberty is the only proper punishment for those confined for violation of law.

2. Successful reformation in penal and reformatory institutions requires a perfect system of moral instruction, and officers, teachers, and instructors who are living examples of true citizenship.

3. Reformation will not be obtained unless the illiterate are given a common school education under thorough and practical instructors who are free men.

4. The highest degree of reformation will not be obtained unless the industry of the inmates is just as important in bringing about which will enable them to secure useful and remunerative employment after they have been paroled or discharged.

5. Reformation cannot be obtained without education, moral instruction, training in practical shop-work, and a thorough understanding of obedience of law.

6. Useful and profitable labor is necessary to the health of both body and mind. Idleness interferes with proper discipline, undermines the health, and weakens the mind.

7. States that do not have a proper intermediate sentence and parole law are not doing all they should for the criminal class.

8. After care of paroled and discharged inmates is just as important in bringing about their redemption as the care they receive while in the institution.

9. It requires time in any reformatory institution to bring to bear upon the mind of the inmates the necessity of good citizenship. The institution that discharges inmates on parole or otherwise in one year, is making a mistake. It is necessary that the pupil should remain in the institution from three to five years in order to receive proper discipline, proper moral instruction, proper education, and training in the shops before he is permitted to return to society.

10. The officers of reformatory institutions should have special instruction in their work.

11. Reformation follows the substitution of worthy ideal, for unworthy ideals, and a large and well selected library is necessary for this work.

These principles furnished the work of the criminal section and every phase was thoroughly discussed. One evening was spent at the Virginia Reform School at Laurel. We found there 201 boys who were well clothed, apparently well fed, were receiving literary instruction, had a manual training department, were cultivating the farm, and doing all the work necessary to run the institution.

We also spent one evening in the penitentiary. We found about 350 men and women working inside the walls in a shoe factory. For these convicts who have long terms the State receives forty-two cents a day, and the convict has an opportunity of earning as much for himself, if he is industrious. We were told that many are making more for themselves than the State receives. In Virginia the short term men are worked on the road, and they claim that this is proving a success there. It is claimed that the men work more willingly than when working for contractors, and that they are not so hard to discipline. It seems to me that some legislators who want to do something for the State might do well to get a copy of the Virginia road law and see if it could not be incorporated into our own laws, and with some modifications, perhaps, it might solve two important questions for the people of Arkansas, the convict question and the good roads question.

The next Conference will be held at Buffalo, N. Y. I found that the Southern States had fewer representatives at this meeting than other sections of our country, and trust that Arkansas may be well represented at the Buffalo meeting next year.

W. R. CHESNUT.

Bishop Luther B. Wilson, president of the Anti-Saloon League, has been long enough and active enough in the temperance work to know whereof he speaks when he denounces the rum power. He says: "No man who has ever faced the liquor traffic but knows the wilyness of that foe, the sleeplessness of its vigil, the consciencelessness of its activity. It is a pastmaster in all the arts of

deceit. It will fawn or frown, bribe or intimidate, or pose as the friend of any man; will preach any gospel, will make any promise, if only it can stay the wrath of outraged humanity and delay a little longer the day of its utter destruction. Victory over such a foe is no holiday affair. That the cause of civic righteousness last week won in twenty-four counties (of Illinois) proves that in some other week not far away it may win in all the other counties of that great commonwealth, if only the faith and purpose of the people shall not faint, shall not falter."

\* \*

The results of the recent election in Illinois are:

Saloons voted out existence .....	1,500
Saloonless counties .....	31
Counties partly saloonless .....	64
Counties retaining saloons .....	1
Counties not voting .....	2
Cities and villages saloonless .....	531
Cities and villages retaining saloons ...	206
Prohibitionists' majority, (1,200 townships) .....	65,000
Total prohibition area (square miles) ..	53,000
Saloon-cursed area (square miles) .....	3,000

One thousand and fifty out of one thousand two hundred and fifty townships voting went "dry!" Hurrah for the "Sucker State." Why do not our great dailies give this news under display headlines? Ah, the rum power carries large paid-for liquor advertisements in their columns. See! Money padlocks them.—Religious Telescope.

### Pastors—Oklahoma Conference.

Please send me names of your most efficient young people for program work at our Annual League Conference.

Even if you have no League, send names anyway. Send them at once. Please do not neglect this. Drop me a card today.

W. G. DITZLER,  
State League President.

### The Plan of Episcopal Visitation.

First District—Bishop A. W. Wilson.  
Virginia Conference, Norfolk, Va., Nov. 11.  
South Carolina Conference, Laurens, S. C., Nov. 25.  
North Carolina Conference, Durham, N. C., Dec. 9.  
Baltimore Conference, Baltimore, Md., Mar. 24, 1909.

Second District—Bishop C. B. Galloway.  
St. Louis Conference, Charleston, Mo., Sept. 16.  
Illinois Conference, Murphysboro, Ill., Sept. 24.  
South Georgia Conference, Quitman, Ga., Dec. 2.  
Florida Conference, Miami, Fla., Dec. 16.

Third District—Bishop E. R. Hendrix.  
Western Virginia Conf., Webster Springs, W. Va., Sept. 2.  
Kentucky Conference, Middlesboro, Ky., Sept. 9.  
Louisville Conference, Owensboro, Ky., Sept. 16.  
Arkansas Conference, Van Buren, Ark., Nov. 4.  
Little Rock Conference, Little Rock, Ark., Nov. 25.  
White River Conference, Jonesboro, Ark., Dec. 16.

Fourth District—Bishop J. S. Key.  
New Mexico Conference, Portales, N. M., Sept. 24.  
German Mission Conference, Castell, Tex., Oct. 22.  
West Texas Conference, Gonzales, Tex., Oct. 28.  
Northwest Texas Conference, Waco, Tex., Nov. 11.

Fifth District—Bishop Warren A. Candler.  
North Texas Conference, Greenville, Tex., Nov. 18.  
Texas Conference, Beaumont, Tex., Nov. 25.

Cuban Mission Conference, Matanzas, Cuba, Jan. 15, 1909.  
Mexican Border Mission Conf., Laredo, Tex., Feb. 4, 1909.  
Central Mexican Mis. Conf., Mexico City, Mex., Feb. 11, '09.  
Northwest Mexican Mis. Conf., El Paso, Tex., Feb. 25, '09.

Sixth District—Bishop H. O. Morrison.  
Denver Conference, Aztec, N. M., August 13.  
Missouri Conference, Hannibal, Mo., August 26.  
Southwest Missouri Conference, Warrensburg, Mo., Sept. 6.  
North Alabama Conference, New Decatur, Ala., Nov. 18.  
North Mississippi Conference, Walter Valley, Miss., Dec. 2.  
Mississippi Conference, Yazoo City, Miss., Dec. 9.

Seventh District—Bishop E. E. Hoss.  
South Brazil Mission Conference, Porto Alegos, Brazil, July 4.  
Brazil Mission Conference, Juiz de Fora, Brazil, July 25.  
Holston Conference, Knoxville, Tenn., Oct. 7.  
Tennessee Conference, McMinnville, Tenn., Oct. 14.  
Memphis Conference, Covington, Tenn., Nov. 11.  
North Georgia Conference, Gainesville, Ga., Nov. 18.  
Alabama Conference, Greensboro, Ala., Dec. 2.

Eighth District—Bishop Seth Ward.  
Japan Mission Conference, Arima, Japan, Sept. 2.  
Korean Mission Conference, Songdo, Korea, Sept. 16.  
China Mission Conference, Shanghai, China, Sept. 30.  
Louisiana Conference, Leesville, La., Dec. 9.

Ninth District—Bishop James Atkins.  
Montana Conference, Butte, Mont., Sept. 10.  
East Columbia Conference, Milton, Ore., Sept. 16.  
Columbia Conference, Portland, Ore., Sept. 24.  
Pacific Conference, Stockton, Cal., Oct. 7.  
Los Angeles Conference, Redlands, Cal., Oct. 15.  
Oklahoma Conference, Oklahoma City, Okla., Nov. 4.  
Western North Carolina Conference, Asheville, N. C., Nov. 18.



## CHILDREN'S PAGE.

(We will be glad to have the children contribute to this page. All letters must be addressed to Lillian Anderson, in care of the Western Methodist, Little Rock, Ark.)

Faber, Ark., April 27, 1908.

Dear Methodist: I will write the cousins a letter for the first time. My father takes the Methodist. I like to read the children's page. I am ten years old. I have a sister married and the others are at home. One is Ruth and the other is Gustave. I like to go to school. Papa and I are making a little crop. I have been plowing today. Papa gave me and Gustave a little patch of cotton. I hope we will make ten dollars. Mama has a pretty garden. How many of the cousins like to live on a farm? I do. We have two horses. Their names are Daisy and Jullie. For pets I have two calves and a dog. If this escapes the waste basket I will write again. Your new cousin,  
GUSS DUTHERAGE.

Faber, Ark., April 26, 1908.

Dear Methodist: I will write for my first time. I have one brother and two sisters. One of them is married. I am a little girl ten years of age. For pets I have two kittens and a little chicken. How many of the cousins enjoyed Easter. For one, I did. I got four of the prettiest eggs you ever saw. Papa has been to see my married sister and she sent me a little mug with my name printed on it. I like to read the children's letters and Ruth Carr's stories. As ever your new cousin,  
AUGUSTA DUTHERAGE.

Valley Springs, Ark., Apr. 26, 1908.

Dear Methodist: I have just been reading the cousin's letters and thought I would write as I have not seen any letters from here. I am thirteen years old. I am in the sixth grade at school, but school is out now. I go to Sunday School every Sunday. Miss Effie Carroll is my teacher. I like her fine. We have a fine Sunday School here. Bro. L. L. Scawell is our pastor and Bro. J. J. Galloway is our presiding elder. I have two sisters and two brothers living and one little brother gone to heaven. Papa takes the Methodist. I surely enjoy reading the cousins' letters. I will close for fear this reaches the waste basket and if I see this in print, I'll write again.  
Your new cousin,  
BEULAH JARRETT.

Welch, Okla., April 23, 1908.

Dear Methodist: I have been reading the children's page and enjoyed it so much. I am interested in Ruth Carr's letters and want to know what else she saw in the city. I am a little girl eight years old. I went to school two terms. I go to Sunday school most

every Sunday. Our pastor's name is Bro. Young; our Superintendent is Bro. Pelsue. My teacher is Miss Flora Chapman. I have gone to Sunday school ever since I was four years old. I have a little sister five years old. She goes every Sunday too. I will close as this is my first letter.  
VERA CARNES.

Goodwin, Ark., May 12, 1908.

Dear Western Methodist: I have been reading the children's page. I am a little boy eight years old. I thought I would write a letter. My mamma takes the Methodist. I have been going to school but it is closed now; but I will start again soon. I go to Sunday school every Sunday that I can; my mother is my teacher. For pets I have one little puppy. As this is my first attempt I will close for this time. Hoping to see this in print.  
Your new cousin,  
CECIL REEDY.

Colbert, Okla., May 8, 1908.

Dear Western Methodist: This is my first attempt to write to the Western Methodist. I am a little girl and I will soon be fourteen years old. I am a little orphan girl. My mama and papa are dead. I live with Mrs. Hedgecock. I love to live with her. She is good to me. I go to school and Sunday school every Sunday. My school is out and I am sorry because I love to go to school. I am in the fourth grade. I love to read the Western Methodist.  
ADA HENSON.

Colbert, Okla. May 8, 1908.

Dear Cousins: I am a little boy seven years old. My mother takes the Methodist paper. I love to read the children's letters. My school is out. I am glad of it as I will get to ride my horse now. I have a horse of my own. I go to Sunday school every Sunday. Our superintendent is Mr. A. N. Leecraft. My teacher's name is Mrs. Wiggin. I sure do love her. Our preacher's name is Edwards. He is a good preacher.  
CECIL HEDGECOCK.

McGehee, Ark., May 15, 1908.

Dear Methodist: I will write for the second time. Mamma takes the Methodist and I like to read the children's letters. My school was out the 6th of May and I am glad, for I can help mamma now. My teacher's name was Miss Fanny Moore. I am in the fourth grade. I am ten years old. I guess Minnie Hall's age is sixteen years. I hope I guessed it. I will close hoping to leave room enough for Ruth Carr, and I hope she will write. Your cousin,  
MAUD TRIPPE.

Wiville, Ark., May 17, 1908.

Dear Cousins: I will write again for my second time. I love to read the Children's Page. We are practicing for Children's Day and I go to Sunday school every Sunday. Our preacher's name is Bro. Wilson; we like him very much. The Ladies Aid has painted our new parsonage. I like my new home fine. I try to be a good girl so papa and mamma will love me. I know God blesses all good children. I will close for this time.  
IRLEEN WALKER.

London, Ark., May 17, 1908.

Dear Methodist: I am a little boy ten years old. As I haven't written a letter to the Methodist I will write a short letter. I like to read the Children's Page. I go to Sunday school every Sunday I can. Our pastor is Bro. Gray and he and his wife took dinner with us today. Uncle Quitman and Aunt Georgia Davis from Russellville visited Grandpa and Grandma Davis today. I am going to help papa plow tomorrow. I will write again if I see this in print. Your new cousin,  
EVAN DAVIS.

Warren, Ark., April 15, 1908.

Dear Western Methodist: As I have not seen any letters from Warren, I thought I would write one. I am a little boy eleven years old. I go to Sunday school every Sabbath. I go to school and am in the third grade.

Who has my birthday, May 30th?  
HAYGOOD MITCHELL.

Coal Hill, Ark.

Dear Methodist: I would like to have a place on the Children's Page. I am a little girl fourteen years old and have been a member of the church for seven years. I love the services of the church and think it a great privilege to have a place in the church of God, where we can work for poor lost men. My father is a member of the Arkansas Conference. He transferred from the North Mississippi Conference last fall. I am thinking of becoming a foreign missionary, if by the help of the Lord I can succeed in getting a college education and equipped for the work. If it is God's will I am ready. I am trusting in him for guidance in this matter. I will say to the cousins that I have four little sisters, and mother is teaching them how to do all kinds of house work. I will close. Your new cousin,  
FLOSSIE LAWSON.

Peggs, Okla., May 1, 1908.

Dear Western Methodist: As I have been reading the children's letters, I thought I would write. This is my second time. I am a little girl nine years of age and will be ten the 20th of July. For pets I have four dolls and one cow and calf. My mother has gone to live with God and his angels. Our school is out now and I am sorry of it. I go to Sunday school every Sunday. Mr. Ben Ture is my Sunday school teacher and Mr. Hinds is the superintendent. I have two sisters dead and two living. Their names are Cora and Bertha; they are both married. I have got one brother out at Uncas, Okla. The Peggs people had a nice time on Children's Day, and I did, too. I made two speeches. They had music on the organ. Our pastor's name is Brother Crook and our presiding elder's name is Brother McDonald. I have three brothers living. The youngest brother has got a little colt—he calls it Dixey. I remain as ever, your cousin,  
ESSIE BUTLER.

Peggs, Okla., May 15, 1908.

Dear Methodist and Cousins: I have read the children's letters, so I thought I would write. Last Sunday was Children's Day at Peggs. We certainly had a nice time. Tomorrow will be Decoration at Blue Springs, about ten miles from here. My mother is buried there and of course I will go. Tomorrow week will be Decoration at New Home school house, about one hundred yards from where I live. How many of the cousins has my birthday—the 15th of January. We live on a farm about one mile south of Peggs. I work every day that I can. We have been taking the Methodist for a long time. Ever since I can remember. We have Sunday school at Peggs every Sunday at 10 o'clock. Prayer meeting at New Home on Saturday night and preaching every fourth Sunday at New Home and every second Sunday at Peggs. I would like to know why the boys don't write more than they do. We ought not to let the girls write all the letters. We ought to help them fill the Children's Page. Our pastor's name is Bro. Crook. He is a fine preacher. Our presiding elder's name is Bro. J. B. McDonald. I will close by asking a question. Why did Jesus wait two days before going to see Lazarus when he was sick. I will close hoping to see this in print.  
BASCOM BUTLER.

Quanah, Okla., May 2, 1908.

Dear Western Methodist: I have been a silent reader of the Children's Page for almost a year. I enjoy reading the letters very much. Ruth Carr's letters are very interesting and I think all of the cousins enjoy reading them. Some of the cousins come over this summer and visit me. I live in the Big Pasture. I like to live here. We are four miles from the little town of Quanah, which is our postoffice; it has one grocery store, one blacksmith shop, one restaurant, a school house and one dwelling house. I have no pets but my brother has two rabbits—one wild jack; the other a cotton tail. I hope they will not be as much trouble as the rabbits we have read about in the Epworth

# FEARFUL BURNING ITCHING

Relieved by Heiskell's Ointment  
Eczema Quickly Cured

Even the old, stubborn cases of long standing, with their attendant aggravations—itching, burning skin, spots and raw eruptions can be immediately relieved, finally and permanently cured by the regular use of Heiskell's Ointment.

The first application practically dries up the raw sores, instantly cools and soothes the skin and stops the irritating itch.

The hands should be washed in lukewarm water, carefully rinsed and dried, then Heiskell's Ointment applied, being gently rubbed in with the fingers. Fresh antiseptic bandages should be used after every application. One or two applications according to the above directions will produce a wonderfully grateful relief and improvement. Any kind of skin diseases and humors are amenable to Heiskell's Ointment. It readily soothes and heals where other preparations fail, and there is no skin disease, no matter how stubborn or long standing, not constitutional, that it will not cure. Its effectiveness is proven by the instant relief following its first employment.

Cures Erysipelas, Prurigo, Eczema, Milk Crust, Itching Piles, Scald Head, Tetters, Ringworm, Black Heads, Psoriasis, Pimples, Freckles, Sunburn, etc.

In some cases it is necessary to give constitutional treatment with Heiskell's Blood and Liver Pills, as in eczema and erysipelas, to tone up the liver and purify the blood.

Cure is hastened in all skin diseases by frequently bathing the affected parts with Heiskell's Medicated Soap and toning up the blood with Heiskell's Blood and Liver Pills. In mild skin disorders, such as rashes, eruptions, pimples, etc., Heiskell's Medicated and Toilet Soap is particularly effective, and its constant use not only insures a delightfully clean and luxurious bath, but its medicinal qualities, those of the ointment in a mild form, will prevent many diseases and disorders that the skin is heir to.

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Era. I am a girl thirteen years old. I am going to school. I am in the eighth grade. Hoping that this will escape the waste basket, I am your new cousin,  
EUNICE WOOD.

Ft. Cobb, Okla., May 6, 1908.

Dear Methodist: Here comes a letter from Oklahoma. As I have never seen a letter from Ft. Cobb I thought I would write. We have not been getting the Methodist very long. Our minister, Bro. Stanley, sent it to us. Of course we like the paper fine, because we are Methodists. We have Sunday school in our school house, a mile and a half north of us. We have a right nice little Sunday school for the country, I think. We haven't started a League yet, but they have said something about starting one. Our Sunday school is going over to Stocton Sunday school to a convention Sunday, May the 10th. Well as I am a "necromancer" I will close, hoping this will escape the waste basket. Your new cousin,  
HANNIL DEALY.

Got Asthma?

Feel like you will smother to death? Send 25 cents stamps to Gregory Med. Co., Little Rock, Ark., and get a bottle by mail. If it don't help you, say so and stamps will be returned. Stops coughing in a few minutes.

Using Gregory's Antiseptic Healing Oil a few times cured me of asthma of years' standing. W. H. Adams, Conway, Ark.

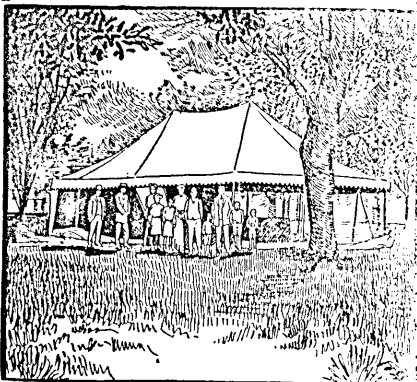
Gregory's Healing Oil cured me of a cough of 14 years' annoyance. Bunk Winters, Conway, Ark. tf

## PILES CURED AT HOME BY NEW ABSORPTION METHOD

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 205, South Bend, Ind.

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Write us today, we can save you money. Send for free illustrated catalogue.

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## FROM OUR FIELD EDITOR.

Rev. D. J. Weems.

Spiro, Okla.

About sixteen miles southwest of Ft. Smith is the town of Spiro. They are enthusiastic in the contest for the county seat of LeFlore county. We have a good church and parsonage and some wealthy members. Rev. Geo. W. Damon, than whom there is no better man, is the popular pastor. With his consecrated wife, the church and Sunday school will do well. With his aid we put on seven new subs. We had a very precious service, with a nice week-night congregation. Miss Ola Peck of Ft. Smith and Miss Rodman of Altus have been teaching in the public school and gave good satisfaction.

## Wilburton.

In the midst of the great coal fields is the prosperous town of Wilburton. The mines have been shut down since the first of April. So business was quite dull. The pastor, Rev. J. F. Roberts, was too busy helping to install the new pews to give any service to the field editor. Could not have any service for the same reason. A few of the old subs. renewed but did not get any new subs. Though there are a goodly number there who should have the paper. When circumstances are more favorable I hope to get them. It was a great pleasure to meet J. R. Frazier, W. N. Fretwell and their families, who did all they could to make my stay pleasant while in their town. They have had a good meeting and several accessions to the church. The pastor is popular enough to get married to a most excellent young lady.

## Jones Academy.

On arriving at Hartshorne I learned that it was the time for the closing of Jones Academy, an Indian school four miles northeast of Hartshorne. Rev. N. L. Linebaugh was to preach the baccalaureate sermon, but could not come. Rev. C. W. Clay was next choice. He was from home and waterbound. So the best they could do was the field editor of the Western Methodist. We had good singing from the boys and I trust a profitable service. The school is for Indian boys between the ages of six and twenty-one, supported by the government. They have a good corps of teachers. Prof. S. F. Morley is superintendent, and is doing a noble work.

## Hartshorne.

At Hartshorne you are in the heart of the coal fields of Oklahoma. You are impressed with the great number of foreigners. How to reach them with the gospel is still a problem. But few of them attend church. The Catholics have a church and some of them attend it. We have a very good church and some most excellent members. Brother Clay is closing his fourth year. He has the confidence and love of his people. Bro. S. E. Witt and wife were especially kind to me. It was my pleasure to baptize their sweet little son, Samuel Elliot, Jr. Brother J. E. Whitehead was my guide and a good one he was. By his aid we shaped up all the old and secured six new subs. He and his good wife, who was a Miss Moore of Georgia, were especially kind to me. It was indeed a pleasure to talk over scenes of other days. We had a delightful service Sunday night. The singing was extra good.

## Calvin.

The town of Calvin is near the cen-

ter of Hughes county and is a hopeful contestant for the county seat. We have a nice little chapel and parsonage, but when they build their new brick church, they should locate it on higher ground. They have good prospect for a second railroad, which will make them an important town. Rev. S. M. Sartin, a recent transfer from Kentucky, is an intelligent and enthusiastic preacher and is a valuable accession to the conference. He has a nice family. With his aid we shaped up the old and secured seven new subs. We had a delightful service in conjunction with a singing class.

## Ada District Conference.

This conference convened May 28th in Ada, the largest town in the district, and in the best church of any eight year old town in the new great state of Oklahoma, due to the credit of Rev. T. L. Rippey and his noble church. The floods and washouts prevented quite a number of pastors and delegates from getting to the conference.

The presiding elder, Rev. S. F. Goddard, walked sixteen miles to report on time. About twenty-five or thirty (one-third that were expected) under great difficulties reached the conference. This is my first district conference in Oklahoma. They are a heroic and enthusiastic body. The visitors were Rev. W. Kendall, who spoke on "Christ as a Preacher," Rev. N. L. Linebaugh, assistant church extension secretary; Rev. W. J. Moore, the efficient Sunday school worker; Rev. W. J. Sims, commissioner of education; Rev. J. B. McDonald, presiding elder of the Tulsa district, spoke also for church extensions.

Each of these represented their special work. Hon. Frank Jones, a banker of Ada, presided at the laymen's conference and made a fine practical speech. The district is undertaking the support of a special missionary.

The church extension work is now the great work for this new country and these brethren realize its importance. The reports were encouraging, many good meetings had been held and plans made for others. Full collections and a revival in every charge is the watchword. The presiding elder is leading to conquest and to victory on all lines of church work. All time and courtesy was given the field editor. Twenty-seven new subs. added to the Ada list. My home was with Brother W. C. Rollow and his splendid family, who have always had a welcome for a Methodist preacher.

## Mangum District Notes.

I am sure the preachers and people of Mangum district deserve many good things said of them—and that is the trouble about writing—so many things to say, and so many who merit special mention. This, in part, has kept me perhaps far too silent about this promising corner of the conference.

As the second round has been completed, we have had time to judge something of the situation, and we believe that the outlook is promising. The preachers are all hard at work and doing well. I count myself lucky to have such an excellent force of preachers to help me work out the problems which confront us. All of them are doing well in their places. Not a failure among them. True, some of them have

## NOTICE! 100 acre Tracts.

WE are offering 10,000 acres of the finest land in Brazos Valley, Texas. Will raise 75 bushels of corn, 25 tons of sugar cane, 11-2 bales of cotton, and five or six crops of alfalfa to the acre; also, best orange, fig, vegetable and truck land. Absolutely the best land proposition ever offered in South Texas. Prices reasonable and terms easy. Write for particulars and Map of Texas. FREE. Reliable agents wanted. PICKERT LAND COMPANY, Opposite Grand Central Station, HOUSTON, TEXAS.

trying difficulties to face, but for the most part, harmony prevails in every charge. Not a single serious trouble. In this the year has been remarkable. No selection of preachers could be kinder to their presiding elder than they are to this one. It is a temptation to mention the work of each one by name, but the space allowed would not be sufficient to do them justice.

I am also much pleased with our laymen as a whole. They are at work, and not afraid to take hold of forward movements. Their harmony in this has been very marked and full of encouragement. In fact, there never was a new country settled up with a better class of people than found within the limits of this district.

Our district Church Extension Board is at work. It has not yet reached its best work by any means, but gradually growing. Our laymen, generally, are in sympathy with it. But let me give notice here that it takes time and months of hard work to put it in motion. For more than a year I have preached it and talked it, in public and private, all over this district. While but a few laymen, so far, have been very active in it, nearly all of them are pleased with it when they thoroughly understand it. A few are doing excellent work, and as the interest grows it will become a most helpful factor in church building in the district. Bro. T. S. DeArman, treasurer of the board, is giving valuable service in this work.

Some time ago we set apart May as Layman's Month for the purpose of trying to reach nearly every church in the district with an all-day layman's meeting. Each charge and church organized and arranged for its own meetings, but assisted in the program by laymen from other churches in the charge if a circuit or half station. In this way many of these meetings were held over the district each Sunday. So far, the reports from the first four Sundays have been very gratifying. Success reported in nearly every meeting, even beyond expectation.

For the fifth Saturday and Sunday the district has been divided into six groups of from three to five charges each, and each group will have a two days' meeting, at the same time, composed of preachers and laymen. We have all been astonished at the work done by our laymen this month, and how well they can talk. One visiting brother at a meeting, who had for his subject the "Conference Collections," made his speech, went home and secured the "collections" assessed his church, in cash and subscriptions, and turned it over to his pastor. That is the practical part, and if we will give the laymen the right kind of a chance, they will solve many problems. The more I know of the laymen the less I blame them for what they have not done.

L. L. JOHNSON.

**FITS** cases permanently cured by Dr. St. Vitus' Dance and Nervous disorders. Kline's Great Nerve Restorer. Send for FREE \$2.00 trial bottle and treatise. Dr. R. H. Kline, Ltd., 931 Arch St., Philadelphia, Pa.

## Closing of Methvin Institute.

We had a creditable closing of our school at Anadarko. Rev. W. J. Sims preached a great sermon, the children said he did, on the evening of the 26th. The Woman's Board will start a day school at Mt. Scott in September and will employ two women field workers, for evangelistic work, at once.

A committee has been appointed to dispose of the property at Anadarko. The committee consists of two women and three men—Mrs. S. C. Trueheart, Mrs. H. B. Spaulding, Dr. W. F. McMurry, Rev. O. E. Goddard, C. F. Mitchell.

The Woman's Board has done faithful work for a number of years among the Indians; they are still willing to carry on the work when they know it is best. I am glad to have been associated with these good women for this short time, and trust that no mistake has been made in the plan I have recommended. C. F. MITCHELL.

## OKLAHOMA LANDS.

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## Dudley E. Jones Company.

Little Rock, Ark.

**Hamburg Station.**

This town has been in the midst of a great meeting for the last three weeks. From the start the people were anxious to attend church. We began with a good congregation and it continued to grow to the end. We closed out last night with every available space in the church occupied. I was without ministerial help the first ten days of the meeting. On Tuesday night of the second week Rev. J. D. Hammons of Crossett came to me and did all the preaching to the close of the meeting except one sermon. He is very fine help, indeed, in a revival. He is a good preacher and a fine worker. He is a man of God and will do any pastor a fine work in a revival. Hamburg has fallen in love with him. Not only the young people but the old as well. Many say this is the greatest meeting that Hamburg has ever witnessed. The church perhaps was never in better condition than at the present time. The church did fine work during the meeting and I am sure that they will continue to do it. The class of work done is such as will abide. The work accomplished in the church among the members was excellent. Many were reclaimed and all have gotten on higher ground. Just how many conversions there were we cannot tell. In one service 70 children claimed conversion. Between 30 and 40 of maturer age professed faith in Christ. We had one of the most beautiful sights last night I have ever seen. We received two whole families into the church. It is indeed beautiful to see fathers and mothers together with all their children coming into the church. We received 52 members into the church last night in one class. The Lord has done great things for us whereof we are glad."

Yours in the work,  
F. P. DOAK.

**Leslie Station.**

Our work here is gradually taking definite form. Our third quarterly conference has gone. The P. E. was on hand and preached some good sermons. High water interfered with attendance upon the business session. We are not paid up to date on any of the finances of the church, though there is an improvement on former years. The W. H. M. S. is doing good work. The Junior League is developing spiritually. The Sunday School has gained 500 per cent in attendance and efficiency. On Sunday, May 24, we received a class of nine into the church by vows and baptism and had three conversions. On Sunday, May 31, there were several forward for prayers and one conversion. May we learn that the revival season lasts throughout the year. We are working with faith and hope. In July we hold our protracted meeting. Pray for us.

W. T. MARTIN.

**Pioneer Circuit.**

We are driving along on the Pioneer Circuit. The third quarterly conference was held the 23rd and 24th of this month. But rained out Children's Day at Heatley. Dinner on the ground and a good time generally. \$1.89 collected. Collections come up slow but they are coming. Farmers are all blue. Rain, rain, country washed out. Cotton planted from one to three times is enough to make them blue. But they are meeting the issue. The Western Methodist is becoming popular with my

people, and we are planning to build two churches this year. Our greatest desire is to see the Western Methodist in every home, and a good church building in every appointment before our quadrennium closes. It can be done and must be done. Our address is Sayre, Okla. No Post Office at Pioneer.  
J. M. HOLT, P. C.

**Mangum District Conference.**

The Mangum district conference will convene at Frederick, Okla., Thursday morning, July the 9th, at 8 o'clock. There will be no preaching Wednesday night.

A full attendance of pastors, local preachers, delegates and recording stewards is desired and expected. Let each pastor have a full delegation. We must have our laymen there. We shall greatly need them. Please begin at once to get them in line to go.

I kindly ask the pastors not to arrange for any revival services during the time set apart for the conference, July 9-12 inclusive. To miss attending will be a loss to the individual, the charge and the district.

As far as possible, let all be present the first session. Every day will be important. It will be necessary for those who start from Eldorado and the stations on that road to Snyder, and from Mangum to Hobart, including Mt. View to start on Wednesday in time to catch the evening Frisco train going south to Frederick, leaving Hobart about 6:30, and Snyder about 8. Delegates will be met at the train in Frederick Wednesday night and assigned homes.

Let all local preachers have their license and short written reports at the first session.

A district laymen's missionary movement will be organized. Other laymen than the delegates will find a hearty welcome among us.

We shall be glad to have our conference boards, schools and church papers represented.

L. L. JOHNSON, P. E.

**Olustee Revival.**

The revival which has been in progress for two weeks at the Methodist church closed Sunday evening. During the meeting there were about twenty conversions and reclamations. There were received into the church twenty-one persons with several more to unite soon.

At the close of the 11 o'clock service Sunday morning about \$1,000 was raised to be used in adding to and improving the church building. The proposed addition will give added facility to the Sunday school and League work, special attention being given to the young men and women of the town, also to the primary and infant classes of the school.

One of the most striking features of the proposed plans is a public library under the management of the young people's society of the Methodist church. A room 24 by 28 feet in addition to be built will be devoted to library purposes. In this room will be placed the best magazines, weekly, daily and religious papers, Bible commentaries, histories, encyclopedias and many of the classics.

There will be a library table upon which will be furnished writing materials to be used by those who may wish to do so. The room will be open every night in the week except Wednesday night at which time there will be prayer services in the room, for the boys and girls, young men and young women

**LUBBOCK, TEXAS**

A few years ago Lubbock, Texas, was unknown, today the "Lubbock Country" is the talk of the Southwest. Lubbock is growing rapidly and in a few years will be the Metropolis of the Great Plains Country. The Overton Addition to Lubbock lies just one-half mile west of the courthouse and is the residence part of Lubbock. Lots are selling at \$50 each, \$10 cash and \$5 per month. These lots will increase in value rapidly. Write for large map and illustrated folder. Address Dr. M. C. OVERTON, Lubbock, Texas.

# LOW SUMMER RATE

POSITION, and to get ready for THE RUSH of the fall business is AT  
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of the town.

The library and young people's work of the church will be under the general direction of the pastor, Rev. O. W. Stewart, and the management of the library will be in the hands of the pastor's brother, Rev. Otho Stewart, who has been appointed junior preacher for Olustee and Eldorado Methodist churches.

Rev. Otho Stewart is a student in Southwestern University, George town, Texas. He will assume his duties June 1, and besides attending to the matters named above will preach one Sunday each month at Olustee and Eldorado and will assist his brother, the pastor, in other pastoral ways.—Exchange.

**St. Francis Mission.**

I was appointed by Dr. Bennett to this unorganized work last January. I found the people were kind but not religious. I have four appointments now and have organized one class with 6 members and there are others who will yet join. I have organized two Sunday schools with good prospect of organizing another soon. I have visited almost every white family in the bounds of my work. Brethren pray for us in this work.  
JAS. S. BEST, P. C.

**Texarkana District Conference Notice.**

I had thought of sending out a regular program to outline the work of our District Conference at College Hill, July 9th, 9:30 a. m. to noon on 11th, but have decided only to send to the pastors this brief outline and request that they conform to it in making their reports so that we may do all things in order, and yet not waste the time. Our discipline contemplates that each pastor shall report on the following items in order given:

1st. The Spiritual State of the Church. 2nd. The Care of the Children. 3rd. Mission Territory. 4th. Missionary Organizations Among Our Women and Children. 5th. Sunday Schools. 6th. Christian Education. 7th. The Finances—How Managed, etc. 8th. The Material Interests, Building, repairing, etc. 9th. The Quarterly Conference Records—How Kept, etc. 10th. The Epworth Leagues. 11th. The Local Ministry and What They are Doing, etc.

Each pastor will please make a complete list of all local preachers in their charges, distinguishing between Deacons, Elders and Licentiates, and send them to me before the District Conference meets WITHOUT FAIL, and notify each local preacher that they are required to be present in person, and to have a written report of their work before the District Conference

whether present or absent. All necessary preparations will be made for the entertainment of all delegates and members of the Conference. I could not secure the services of a bishop.

Committee on License—Rev. A. M. Robinson, Rev. A. Turrentine, Rev. S. C. Dean, Rev. W. W. Mills.

Committee on Orders—Rev. J. A. Henderson, Rev. J. A. Parker, Rev. J. B. Williams.

Committee on Admission and Relation—Rev. W. R. Harrison, Rev. Frank Barrett, Rev. L. W. Evans.

B. B. THOMAS.

**Our Quickness.**

"He has a quick temper, you know," was the excuse given by a friend in behalf of a boy's rude act.

"Is he quick at his lessons?" was the question.

"No," was the reply.

"Is he quick at sports?" was the next question.

Again the answer was "No."

"Is he quick in obedience?"

"No."

"Well," said the questioner, with a twinkle in his eye, "if he has so little quickness, he'd better use it where it will do some good! It's a clear waste to put it on his temper."

Wasn't it a fair criticism? Are we wasting our quickness on spurts of ill temper or using it more wisely?—Selected.

**Attention Little Rock District Conf.**

You have doubtless seen Dr. Millar's announcement of the District Conference, to convene Tuesday night, June 30th, and continue until July 3rd. Now brethren if any of you are going to bring horses let me know at once, and it will only cost you one cent to drop me a card and tell me whether you are coming or not. Come, brethren, full of the Holy Ghost.  
J. H. McKELVY.

**Correction.**

In the account of my meeting, given in the Western Methodist of May 21st, it is stated that I received six into the church on the closing Sunday. It should be thirty-six, for thirty-six is the number received into the church at the closing services.

J. E. McCONNELL.

**McAlester District Conference Postponed.**

Please announce that the McAlester District Conference to be held at Caddo June 2-4 has been postponed for a while on account of good conditions. The date will be announced later. Distressing conditions exist in the territory of this district on account of the floods.

SAM G. THOMPSON.



### Monroe Has a Thriving County Sunday School Association.

At 1:45 o'clock of Friday, May 8th, the time appointed by committee on arrangement, seventy-four delegates, and visitors, many of all denominations from practically every Sunday School in the county assembled in annual convention in the Methodist Church, South at Holly Grove, Ark. Before the hour for meeting the local committee on decoration, using principally pot flowers, ferns, palms, etc., had beautifully adorned the church.

Convention called to order by W. B. Folsom, president in the chair, A. L. Bayne, of Clarendon, secretary, W. A. Owens, Holly Grove, Assistant. A moment of silence, after which Chicago Anthem "Jesus Lover of My Soul" by mixed quartette from H. G. choir was rendered.

Prof W. A. Owens gave the address of welcome, response by Dr. J. S. Edensburn, little Rock. Expeditionally was the procedure of session. Delegates representing Sunday Schools of Brinkley, Monroe, Shiloh, Clarendon, Roe, Holly Grove, etc., were listed and given badges. Very edifying to all did Rev. F. N. Looney sing, "Above the bright blue."

Reports had from Sunday Schools throughout the county show eminent progress along general lines, Holly Grove M. E. C., S, having largest collection for single Sunday. Following close second on average collection also average attendance which determines largely the success of a Sunday School generally. Cumberland Presbyterian Sunday School of Clarendon, showed best average collection. The Sunday School scholars, viz., Misses Williams and Young of Clarendon having best record as to attendance, having five years attended Sunday School without missing one Sunday, others deserving special mention are Miss Frank Johnson, Miss Fay Washington, Clarendon; Miss Emma Kelley, Holly Grove. \$61.50 subscribed to State Association; \$45.00 to county field worker in the county for ensuing year.

Saturday morning we gathered in the ornate sanctuary for Sun rise prayer meeting, led by J. B. May, which proved a spiritual blessing.

All to breakfast at 6:45.

At 8:40 Rev. R. B. Cavett conducted devotional services, congregational singing of old hymns (which are the best) and Scriptural memory readings were enjoyed.

An able address by L. P. Anderson of Brinkley, followed the supplementary talks. After hearing read reports of several committees, and W. B. Folsom in behalf of Association expressing thanks for hospitable entertainment of same, association was closed with benediction.

Breaking on the stillness of mid-day air,

Was heard coming from somewhere  
"That all-overpowering knell  
The tocsin of my soul the dinner bell."

The concourse was treated to an old-time picnic, dinner spread on the ground. Rejuvenescence of days past was greatly enjoyed to many that had reached the meridian of life and some who are far advanced in the evening. Our beloved and venerable friend, Dr. J. F. Taylor, having had his strength restored in a measure was by the aid of crutches able to walk to the dinner.

We feel benefitted from having with us such meetings, the Sunday Schools are all uplifted. We hope another year's records will show a continued increase in this the greatest institution of the Church, and the Sunday School be so successful to warrant even better reports, next year at Brinkley, Ark., Providence permitting.

Respectfully,  
H. L. KELLEY.

Holly Grove, Ark. ?

### QUICK RELIEF FOR SKIN DISEASES.

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The Shuptrine Co., Savannah, Ga.

Springdale, Ark.

Dear Methodist: Springdale Station is improving, notwithstanding the pastor has been sick for more than half the conference year, and absent from the charge for nearly seven weeks.

Rev. P. G. Walker, superannuate of Virginia Conference, ably filled the morning appointments during the absence of the pastor.

I want to acknowledge through the Methodist the kindness of the church during our (for we were all sick a while) sickness. Numbers of people were very kind.

Our P. E., Rev. Wm. Sherman is in high favor with the members of this charge. I understand the same is true of him over the district. There is much unrest throughout the church in regard to the presiding eldership. This unrest is greatly abated when P. E.'s work, pray, preach and mingle with the membership as Sherman does. No preacher need be afraid that his ability (or want of ability) will fail to be discovered. His spirit is aggressive.

This town has the misfortune of two Methodisms. The M. E. Church here is a station. Neither church here is able to maintain a strong pulpit. There seems to be less co-operation between the two Methodist churches than between others. The two Methodisms so near together and yet so far apart.

It is ever in season to pray for more laborers for the vineyard, but the prayer of Methodism for more preachers has been heard and answered. The answer in giving plenty of preachers has been greatly abused. How? By putting two Methodist churches and two Methodist pastors in hundreds of towns where there should be only one Methodist church and one Methodist pastor. We need now to pray for more grace in the leadership of the two churches that stand guilty of wasting men and means. Thousands of dollars, by the two Home Missionary Boards, are wasted on these struggling churches annually. Able men are needlessly sacrificed on these charges, stinting their families, each church trying to hold its own. Something must be done (this is a day of light and there is no excuse) or the Lord will remove the candlestick. Why not do as was done in the East—hold both annual conferences at the same time and place, and throw many of these congregations together. There would be objections and loss in this; but the loss is tremendous and perpetual as it is. One educated gentleman said to me "this year that it was a poor brotherhood that let politics divide it." Outsiders too see that something is wrong.

Certainly the conduct of the two

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Little Rock

Arkansas

churches is not hastening organic union. This is Southern soil, and with Northern Methodists cannot trust their membership with us when they come South, how can we trust them in organic union? The Southern church, being the weaker, must have the confidence (because of episcopacy) before it can consent to organic union. The present attitude of the Northern Church in the South is about to destroy (the things that remain) the confidence we have. How long! Oh, Lord, shall these things be?

H. H. W. LEDBETTER.

### A CHANCE TO MAKE MONEY.

I have berries, grapes, peaches and apples two years old, fresh as when picked. Do not heat or cook the fruit, just put it up cold; keeps perfectly fresh and costs almost nothing. Last year I sold directions to over 120 families in one week. As there are many people, poor like myself, I feel it my duty to give you my experience, feeling confident anyone can make \$100 around home in a few days. I will mail bottle of fruit and full directions to any of your readers for 21 2-cent stamps, to cover cost of bottle, fruit, mailing, etc. Address Francis P. Turner, 221 Seventh Avenue, New York. Let people see and taste the fruit and you should sell hundreds of directions at \$1 each.

### Whitefield Circuit.

When a preacher gets two poundings the first four months he is on a circuit I think he ought to write. The first quarter was half gone when we came on the work. We found no parsonage, but as this was not our first experience of this kind we did not let that bother us. The brethren opened their doors to us and gave us homes till we could get a house. While we were stopping at Bro. Bouses the good people came immediately and gave us a pounding. We finally got a house, thanks to Bro. Aston. It was down in the woods, but even there many good things found their way to us. The good Lord has helped us and the church had a mind to work, so we bought a parsonage at Whitefield and made the first payment in cash. The balance will come on time when due. We have re-canvassed and re-papered the house and yesterday we moved in and last night we saw some parties come in at the front gate. We bade them welcome and in a few minutes the house was full and such a pounding! After we recovered we made a short talk and a fervent prayer and dismissed our visitors. We are planning for a great revival all over the Whitefield circuit. Already the fire

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has begun to burn on some parts of the work. We have had many conversions and thirty-two additions up to date. We would not forget Bro. James Duke who furnished us a team the first month free of charge. We would not forget our local preachers, Bros. Cole, Trent and Aston. They are good men and doing all they can to promote the cause of Christ. Our second quarterly conference is past. Bro. Dunkle preached us two helpful sermons. There is but one Dunkle and he is ours. We love him because he knows how.

H. H. WINDHAM, P. C.

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### RECIPE.

1/4 pint condensed milk costs . . . . .06c.  
Add enough cold water to make one quart . . . . .00  
One 13c. package JELL-O ICE CREAM Powder . . . . .13c.

Total . . . . .19c.

Mix all together thoroughly and freeze. Don't heat or cook it; don't add anything else. This makes two quarts of delicious ice cream in 10 minutes at very small cost.

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We have some beautiful designs in Cradle Roll Charts and card to accompany them. ANDERSON, MILLAR &

W. F. M. S. Little Rock Conf.

Edited by Conference Officers and District Secretaries.

Sara McKee Vance,

Little Rock W. F. M. Society Column. Program.

Woman's Foreign Missionary Society, Little Rock Conference, June 10 to 14, 1908.

Wednesday, June 10, 4 p. m. Executive committee meeting, officers and district secretaries.

Wednesday, 8 p. m. Devotional service, Mrs. James Thomas, president. Program in charge of Malvern Auxiliary.

Thursday.

9 a. m.—Devotional, with praise service—Mrs. Lou A. Hotchkiss, honorary president.

10 a. m.—Organization.  
(a) Roll call of officers.  
(b) Enrollment of delegates.  
(c) Fixing of bar.  
(d) Reading of rules.  
(e) Appointment of committees.  
Roll call of ascended members.  
Minutes of executive committee meeting, Feb. 27.  
Music.  
Treasurer's report.  
Corresponding secretary's report.  
Adjournment.

Thursday.

2 p. m.—Committee meetings.  
3 p. m.—Devotional service—Miss M. L. Gibson, president W. B. F. Missions.

Roll call.  
Minutes of morning session.  
Summary reports district secretaries.  
Paper: The Quiet Hour, or Spiritual Preparations for Work.—Miss Willie Sea.

Report of juvenile work—Miss Rachel Hill, superintendent.  
Music.

Workers' Conference No. 1, "Quarterly Reports," conducted by Mrs. P. C. Parksdale.  
Adjournment.

Thursday.

8:00 p. m.—Devotional service—Miss M. L. Gibson.  
Music.

President's message—Mrs. James Thomas.

Review of work of Board, with stereopticon illustrations—President of Board.

Echoes from Board meeting at New Orleans—Mrs. J. F. Giles, corresponding secretary.

Treasurer's condensed report—Mrs. E. W. Gates.

Paper: The Crisis in Missions and How to Meet It.—Mrs. Riffin.  
Adjournment.

Friday.

9:00 a. m.—Devotional service—Miss Gibson.  
Music.

Roll call.  
Minutes of previous sessions.

Report from Auxiliaries:  
(a) Arkadelphia district.  
(b) Camden district.

Music.  
Select reading—Arkadelphia Delegate.

(c) Pine Bluff district.  
(d) Texarkana district.

Workers' Conference No. 2—"Problems of the Treasurers"—Mrs. E. W. Gates.

## SEARCY SANATORIUM, Searcy, Ark.

Has its own water works. Also good cistern, steam heat, hot and cold baths, electric lights, beautiful natural shade, 3 1-2 acres of ground.

An ideal place for the sick, or for those needing a change, rest and recuperation. Terms reasonable.

JOHN B. GRAMMER,  
Resident Physician.

Report of committee on extension of work.  
Adjournment.

Friday.

2 p. m.—Committee meetings.  
3 p. m.—Devotional service.—Miss Gibson.

Music.  
Minutes of morning session.  
Reports of Auxiliaries.  
(a) Prescott district.  
(b) Little Rock district.  
(c) Monticello district.

History of Our Work in Little Rock Conference.—Mrs. E. Snodgrass.

Report of committee on finance.  
Report of committee on publications.  
Quiz.

Workers Conference No. 3, conducted by Mrs. L. W. Smith. Subject: Our Problems and How to Meet Them.  
Adjournment.

Friday.

8 p. m.—Devotional services.  
Music.  
"My Call to Service"—Miss Jennie Howell.

Solo—Miss Eugenia Giles.  
Address—Miss M. L. Gibson.

Saturday.

9 a. m.—Devotional service—Miss Gibson.  
Music.

Report of committee on young people.  
Report of committee on juveniles.

Report of committee on literature.  
Paper: Our Periodicals.—Mrs. T. J. Sifford.

Adjournment.

Saturday.

3 p. m.—Devotional service.—Miss Gibson.  
Music.

Minutes.  
Searritt Bible and Training School—Principal.

"Our Candidates"—Mrs. L. A. Hotchkiss.

Where shall we meet next year?  
Election of officers.  
Adjournment.

8 p. m.—Program rendered by young people and juveniles, directed by Miss Jennie Howell.

Sunday.

11 a. m.—Annual sermon—Dr. Werlein.

3 p. m.—Devotional service—Mrs. W. P. Agee.

Mass meeting of young people and juveniles.

Address—Mrs. T. O. Owen.  
Address—Returned missionary.

8 p. m.—Sermon—Dr. Werlein.  
Report of committee on resolutions.

Adjournment.

**How to Preserve Our Natural Resources.**

It is one thing to preserve the resources that are still within the control of the government as a part of the unsold public lands, and it is of course quite a different thing to deal with natural resources that have passed from the ownership of the state to that of private individuals or commercial corporations. With a little more

wisdom and discrimination in the making of our land laws at an earlier period we should have retained vast areas of forest now alienated, and immense supplies of coal and of iron ore. As matters stand, however, it has been possible during the last ten years to set apart large forest reserves from the still unsold public lands of the Far West, and something can yet be done on the public domain for the conservation of other forms of natural wealth. Meanwhile there are two ways by which government can proceed where natural resources have already passed over into private hands. In the case of forest areas, the resumption of public control may be secured by purchase, as in the case of the Adirondack forest reserve in the state of New York, or as is proposed on the part of the national government in the case of the Appalachian and White Mountain reservations. In a number of the states it will doubtless be found feasible for the commonwealth itself to acquire mountain areas and re-establish the forests that have been so largely cleared away. There is a marked tendency to follow New York and Pennsylvania in this method.

The other method of proceeding is that of an exercise of the right to limit the use of private property where the public interest is involved. In his address at the opening of the conference President Roosevelt called attention to an opinion emanating a few weeks ago from the supreme court of the state of Maine upholding the right of the legislature to restrict the cutting of trees upon private property without rendering compensation, where the motive lies in the preservation of the rivers and the maintenance of general conditions which would be imperiled by the rapid cutting away of the forests. A similar decision by the courts of New Jersey has been held by the supreme court of the United States in an opinion delivered two months ago by Justice Holmes and quoted at some length by President Roosevelt in his address.—From "The Progress of the World," in the American Review of Reviews for June.

**25 Per Cent. Reduction.**

A few copies of Volume I of Publications of the Arkansas Historical Association are still on hand. In order to meet a small debt for printing this volume, the Commission is offering the few remaining copies of this valuable work for \$1.50 each. This is a rare opportunity of getting the first of a series of volumes of a most valuable publication. Later when the supply is exhausted it will be practically impossible to get a copy at any price. So if you want a copy now or in the future you should write at once to the Secretary,  
J. H. REYNOLDS,  
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OBITUARIES.

(We find it impossible to publish manuscripts in this department containing more than 200 words. We therefore ask our contributors to limit their obituaries to that amount of space. Poetry is often very expressive but we find it necessary to ask that it be left out of all obituaries as we cannot publish it. A due regard for these suggestions will save our friends annoyance and the Editors much labor and trouble.)

**COUNCIL.**—On the 13th day of February, 1908, passed away, at Fordyce, Sister Wilmoth B. Council, one of the purest and sweetest Christian women I have ever known. She was born March 5th, 1849; professed faith in Christ and joined the Methodist church while yet a child. She was ever true to her Lord and loyal to her church.

At the age of twenty-two she was happily married to W. F. Council, who preceded her to the great beyond about six months. To this union eight children were born, six of whom are still living—three daughters, Mrs. Jos. Rogers of Pine Bluff, Mrs. Robt. Buchanan of Stamps and Miss Dolly, who lives with the latter; also three sons, one married and two single.

I first met Sister Council while she lived at Thornton, and I was pastor there. There was never a cloud in her spiritual life. She loved her Saviour and had not a doubt about his love for her. When the end came, she committed her children to God's care and went peacefully to her reward. Her former pastor, A. M. SHAW.

**ROBINSON.**—Miss Ruth Robinson was born June the 23rd, 1893, and died May the 1st, 1908, age fourteen years, ten months and six days. A little less than a year before her death she professed faith in Christ, and since her conversion she has been a regular attendant and an active worker in the churches.

Her life has been consistent with her profession full of good deeds. She was pleasant to those she met, agreeable with her associates and was ever doing acts of kindness to her friends and acquaintances.

She was modest and unassuming in her manner and gentle in her disposition. No young lady in the community had a greater number of friends because she was a friend of all.

A host of friends and schoolmates followed her to her last resting place in the Lamar cemetery where the funeral services were conducted by Rev. A. B. Williamson and Rev. T. R. Husk. Ruth leaves a father and mother, three sisters and one brother to lament her departure.

We should say to the bereaved. Weep not for her. She is only changed from the mortal to the immortal and gone from her home in the world to a mansion in heaven which has been prepared for all who love the Lord.

A. B. WILLIAMSON.

**SMILEY.**—Robert Smiley, son of H. M. and Jennie Smiley, was born June 10th, 1904. He was severely burned on the 28th of April, from which he suffered until the 15th of May, when the good Lord relieved him of his sufferings and took him to the glory world. Little Marvin was a sweet spirited child, loved by all who knew him. He suffered much, but his patience and meekness was truly sublime. He was baptized by Rev. E. M. Pipkin and was much devoted to his church and pastor for one of his age. We laid his body to rest in the cemetery at

Camp Springs church in Cleveland county, Arkansas, but his spirit is gone to him who said "Suffer little children to come unto me, for of such is the kingdom of heaven." May the blessings of our kind heavenly Father rest upon the family and may they all so live as to meet little Marvin in that land where tears are never shed and partings never come.

C. W. DRAKE, P. C.

**REDIC.**—Bro. H. C. Redic was born May 22, 1848, and died May the 19th, 1908, age 60 years, lacking four days. He was born in Tennessee and moved to this state in 1869. He was the first settler in Bar Camp Island. He joined the M. E. Church, South, in 1895 and lived a consistent member until Jesus called him home. He is the father of nineteen children, eleven by his first wife and eight by his last wife. There are now seven children and a wife to mourn his death. He was a loving husband, good father and neighbor. We have lost one of Greene county's best men. His funeral was preached by Rev. Alonzo McKelvey and then there was a memorial service held and Bros. R. Clein and A. D. Bertig and others spoke very highly of the deceased. His body was then consigned to the tomb to await the resurrection morn. May the blessings of our Heavenly Father rest upon his bereaved wife and children.

ALONZO MCKELVEY.

**BROWN.**—Nora May Brown (nee Stewart) daughter of Dr. J. L. and Mrs. Roda Stewart, was born Sept. 14, 1891, in Johnson county, Ark., was married to Thomas Brown July the 6th, 1907; died at Spadra, Ark., April 4, 1908, of malarial fever and heart failure; and was buried at Clarksville in the presence of many friends and loved ones. Nora was a sweet-spirited girl and child-like in her ways. She was not a member of the church but possessed many of the Christian virtues. She has gone hence into the hands of One who is too wise to make a mistake and too good to do wrong and who doeth all things well. Father and mother, brother and sisters and companions are sad and lonely, but there is One who can comfort you.

J. C. WEAVER, P. C.

# KIMBALL PIANOS

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#### Pine Bluff District Conference—Notice.

Will all parties coming to district Conference at DeWitt please notify me not later than June 20. My people are real glad to have the conference and will entertain all who desire to come, provided they comply with this request. Sincerely,

W. W. NELSON.

#### Hot Springs Preachers Meeting Notes.

Dr. M. B. Corrigan in the chair. Rev. French Thompson of the Presbyterian church led devotional service.

3rd Street, J. H. Cummins, reported good services both morning and evening. Three accessions.

Park Avenue, J. R. Rushing, reported interesting children's service, good Epworth League, fair congregation at night.

Malvern Avenue, H. M. Bruce, P. E., reported for the pastor, M. W. Manville. Fine children's service, also good collection, good services at night. P. E. preached.

Tigert Memorial, F. E. Dodson, reported good congregations morning and evening. One accession.

Central Avenue, Dr. M. B. Corrigan reported children's service at morning; good collection; night services good.

F. E. DODSON, Sec.

#### Oklahoma City District Conference.

The district conference convenes at McLoud on June the 15th at 8:30 p. m.

for the opening sermon. This notice is penned on May 23rd. What date is it when you read it? Please send me the list of your delegates. Tell me if your wife is coming with you and let me know if any women will come to represent their societies. I can provide abundance of homes, but I must know your needs. Please write me at once. Only three have done so. Arrange to reach McLoud on Monday, the 15th trains. I will meet no trains after the session opens.

D. A. GREGG, P. C.

#### Married.

**BLAKELY-MAY.**—On the 24th day of May, at the home of Mr. and Mrs. Elmo May, their daughter, Miss Lalla May, was united in matrimony to Mr. Enorce Blakely, both of the Carolina Settlement in Nevada County, Ark., Rev. J. L. Johnston officiating.

At the residence of Mrs. N. C. Henson, May 14th, 10 a. m., W. C. McDonald of Doxey, Okla., and Miss Amy Henson were united in matrimony, W. H. Duncan officiating.

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Rev. B. F. CABELL, D. D., Pres., Bowling Green, Ky.

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**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.

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For Catalog, Address J. D. BLANTON, President, Nashville, Tenn.



## QUARTERLY CONFERENCES.

## Arkansas Conference.

**DARDANELLE DIST.—THIRD ROUND.**  
 Clarksville Station June 18-19  
 Clarksville Ct., at Bethlehem June 20-21  
 Coal Hill and Hartman, at C. H. July 5-6  
 Spadra Mission July 11-12  
 Prairie View, at McKendree July 18-19  
 Roseville & Webb City, Sandy's Ch. July 25-26  
 Altus and Denning July 26-27  
 Ozark Ct., at Oak Grove Aug. 1-2  
 Ozark Station Aug. 2-3  
 J. H. O'BRYAN, P. E.

**FT. SMITH DISTRICT—THIRD ROUND.**  
 Central Church June 7  
 Mulberry Ct., at Dyer June 13-14  
 Dodson Ave. June 14  
 First Church June 21  
 Branch Ct. at Lowe Creek June 27-28  
 Paris Station June 28  
 Charleston Ct., at New Prospect July 4-5  
 Magazine Ct. July 11-12  
 Hackett Ct., at Bethel July 18-19  
 Hartford July 19  
 Abbott Ct., at Life Chapel July 25-26  
 Booneville Station July 26  
 Washburn Ct., at Washburn Aug. 1-2  
 F. S. H. JOHNSTON, P. E.

**MORRILTON DISTRICT—THIRD ROUND.**  
 Plumerville Ct., at Lewisburg June 20-21  
 Morrilton Station June 27-28  
 Holland Ct., at Union Valley July 4-5  
 Bee Branch Ct., at Morganton July 11-12  
 Pottsville Ct., at Pleasant Grove July 18-19  
 Russellville Station July 19-20  
 Cleveland Ct. July 25-26  
 Clinton Ct., at Clinton Aug. 1-2  
 Conway Ct., at Salem Aug. 8-9  
 Conway Station Aug. 9-10  
 Quitman Ct., at Plants Chapel Aug. 15-16  
 Quitman Station Aug. 16-17  
 Atkins Station Aug. 22-23  
 The District Conference will convene at Morrilton, June 25-28. Committees: License to Preach and Admission on Trial, J. B. Stevenson, J. C. Floyd, George McLaughlin; Deacons and Elders Orders, J. M. Hughey, W. K. Biggs, A. J. Cullum.  
 JOHN H. GLASS, P. E.

**HARRISON DISTRICT—THIRD ROUND**  
 Green Forest June 13-14  
 Yellowville Station June 20-21  
 Yellowville Circuit at Eros June 27-28  
 Cotter at Cotter July 4-5  
 Mountain Home at Rock Dale July 11-12  
 Fair View at Fair View July 18-19  
 Huntsville at Cross Roads July 25-26  
 J. J. GALLOWAY, P. E.

**FAYETTEVILLE DIST.—THIRD ROUND.**  
 Siloam Springs June 28-29  
 Lincoln Ct., at Evansville June 13-14  
 Farmington & W. Fayetteville at Hubbard June 20-21  
 Springtown Ct., at Robinson June 27-28  
 Pea Ridge Ct., at Buttrams' Chapel July 4-5  
 Rogers Station July 5-6  
 War Eagle Ct., at Coal Gap July 7-8  
 Parkdale & Winslow at Brentwood July 11-12  
 Centerton Ct., at Hebron July 18-19  
 Bentonville Station July 19-20  
 Viney Grove Ct. at Cincinnati Aug. 1-2  
 Prairie Grove Station Aug. 8-9  
 Goshen Ct. at Comb's Chapel Aug. 15-16  
 Fayetteville Station Aug. 16-17  
 Elm Springs Ct., at Thornsburg Aug. 22-23  
 WILLIAM SHERMAN, P. E.

## Oklahoma Conference.

**WEATHERFORD DIST.—THIRD ROUND.**  
 (In Part.)  
 District Conference at Sayre, June 3-7.  
 Opening sermon on Wednesday evening, June 3rd, by Rev. C. A. Burris.  
 WM. D. MATTHEWS, P. E.

**ARDMORE DISTRICT—THIRD ROUND.**  
 Davis at Oak Ridge June 13-14  
 Dougherty at Chigley June 14-15  
 Lebanon at Willis June 20-21  
 Kingston at Woodville June 21-22  
 Cumberland at Linn June 27-28  
 Madill Station June 28-29  
 Broadway Station July 4-5  
 Carter Ave., & Mannville at O. A. July 5-6  
 Pauls Valley Station July 11-12  
 Wynwood Station July 12-13  
 Berwyn & Springer at Berwyn July 18-19  
 Woodford at Milo July 19-20  
 Tussy at Homer July 20-21  
 Paoli at Randolph July 25-26  
 White Bear & Maysville at M. July 26-27  
 Elmore at Purdy July 27-28  
 Cornish at Cornish Aug. 1-2  
 Grady at Courtney Aug. 2-3  
 Leon & Burneyville at Simon Aug. 8-9  
 Lone Grove at Brock Aug. 8-9  
 Overbrook Aug. 9-10  
 Marietta Station Aug. 15-16  
 Thackerville at Love's Valley Aug. 16-17  
 Provenance at Durwood Aug. 22-23  
 W. T. FREEMAN, P. E.

**MUSKOGEE DISTRICT—THIRD ROUND.**  
 Tahlequah Station, 9 a. m. June 8  
 Westville Ct., at Alberts, 2 p. m. June 13  
 Ft. Gibson at Bragg, 9 a. m. June 15  
 Stilwell Ct., at Dalonega, 2 p. m. June 20  
 Brushy Ct., at Hales, 2 p. m. June 21  
 Muldrow, 2 p. m. June 27  
 Sallisaw, 9 a. m. June 28  
 Eufaula, 9 a. m. June 29  
 Eufaula Ct., at Hitchita, 2 p. m. July 11  
 Checotah, 3 p. m. July 12  
 Okmulgee, 2 p. m. July 12  
 Henryetta & Dustin at H., 9 a. m. July 19  
 Muskogee Ct., at Howards, 2 p. m. July 20  
 First Church, 8 p. m. July 27  
 Wagoner Ct., at Yellow Spgs, 8 p. m. Aug. 1  
 Wagoner, 3 p. m. Aug. 2  
 St. Paul, 8 p. m. Aug. 3  
 Cowlington Ct., at Keota, 2 p. m. Aug. 8  
 Warner Ct., at Porum, 9 a. m. Aug. 10  
 Whitefield Ct., at Pr. Grove, 2 p. m. Aug. 15  
 Stigler Aug. 16  
 Vian Ct., at Tamaha, 9 a. m. Aug. 17  
 Oktaha, 8 p. m. Aug. 22  
 Boynton & Morris Aug. 23  
 Haskell & Bixby Aug. 29  
 W. F. DUNKLE, P. E.

## ADA DISTRICT—THIRD ROUND.

Wanette Ct., at Mount Zion June 7-8  
 Tishomingo & Rovia at Rovia June 13-14  
 Roff Station June 14-15  
 Holdenville Station June 23  
 Twelve Mile Prairie Ct., Emmett June 27-28  
 Wapanucka & Coalgate at Milburn June 28-29  
 Byars Ct., at Byars July 4-5  
 Ada Ct., at Pickett July 5-6  
 Hickory Ct., at Palmer July 9-10  
 Mill Creek July 11-12  
 Ada Station July 12-13  
 Okemah & Weleetka at Okemah July 26-27  
 Bearden Ct. July 28  
 Okemah Ct. July 29  
 Holdenville Ct., at Yeager July 30  
 Maud Ct., at Fair View Aug. 1-2  
 Asher & Oak Grove at Oak Grove Aug. 2-3  
 Stonewall at Jesse Aug. 8-9  
 Pontotoc Ct., at Pontotoc Aug. 9-10  
 S. F. GODDARD, P. E.

## MANGUM DISTRICT—THIRD ROUND

(In Part.)  
 Headrick at Friendship June 13-14  
 Martha and Blair at Martha June 14-15  
 Duke at Duke June 20-21  
 Olustee and Eldorado at Eldorado June 21-22  
 Frederick Circuit at Hurst June 27-28  
 Davidson and Sanford at D. June 28-29  
 Mangum Circuit at Gyp Hill July 4-5  
 Frederick Station July 11-12  
 Lone Wolf at Lugert July 18-19  
 Hobart July 19-20  
 Vinson and Deer Creek at Independence July 25-26  
 Kelly at Bethel Aug. 1-2  
 Hollis and Dryden at Dryden Aug. 2-3  
 Mt. Park at Mt. Bend Aug. 8-9  
 L. L. JOHNSON, P. E.

## CHOCTAW AND CHICKASAW DISTRICT—THIRD ROUND.

Owl Ct., at Perry Spring June 13-14  
 Chickasaw Ct., at Maytubbe June 20-21  
 Rufe Ct., at Arbaha Falya June 27-28  
 Kiamitia Ct., at Old Cedar July 4-5  
 Long Creek Ct., at Bok Chuffa July 11-12  
 District Conference at Salem July 22-26.  
 C. M. COPPEDGE, P. E.

## DUNCAN DISTRICT—THIRD ROUND.

Randlett, at Cache Valley June 6-7  
 Hastings, at Pecan Grove June 7-8  
 Marlow Station, A. M., June 14; P. M., 15  
 Minco & Tuttle at M., June 14; a. m. 15  
 Carnegie & Ft. Cobb at Ft. Cobb June 20-21  
 Chickasha Station June 21-22  
 Eschite, at Eschite June 27-28  
 Walter Station June 28-29  
 Lindsay, at Erin Springs July 5-6  
 Verden and Anadarko, at Verden July 8  
 Alex at Chitwood July 11-12  
 Bailey, at Bailey July 12-13  
 Comanche July 18-19  
 Duncan Station July 19-20  
 Duncan Ct., at Roseland July 25-26  
 Lawton Station July 26-27  
 C. H. MCGHEE, P. E.

## OKLAHOMA CITY DIS.—THIRD ROUND.

Capitol Hill June 6-7  
 Oklahoma City, St. Luke's June 7-8  
 Shawnee Ct., at Tucker June 13-14  
 Franklin Ct., at Stella June 14-15  
 Shawnee, First Church June 20-21  
 Shawnee, Trinity June 21-22  
 Tecumseh June 27-28  
 Oklahoma City, Oak Park June 28-29  
 Prague Ct., at Lambden July 4-5  
 Sparks Ct., at Sparks July 5-6  
 Stroud & Davenport at Stroud July 6-7  
 Stillwater & Pawnee at Pawnee July 8-9  
 Morrison & Perry at Perry July 11-12  
 Guthrie July 13  
 Blanchard Ct., at Payne July 18-19  
 Lexington at W. G. July 25-26  
 Noble & Shiloh at Shiloh July 26-27  
 Arcadia Ct., at Corn July 27  
 Piedmont Aug. 1-2  
 El Reno Aug. 2-3  
 McCloud & Union Chapel at U. C. Aug. 5  
 A. L. SCALES, P. E.

## GUYMON DISTRICT—THIRD ROUND.

Tyrone June 6-7  
 Boyd June 13-14  
 Carthage June 20-21  
 Midwell June 27-28  
 Gresham July 4-5  
 Postal July 11-12  
 Grand July 18-19  
 Ioland July 25-26  
 Mutual Aug. 1-2  
 Woodward Aug. 2-3  
 Beane Aug. 8-9  
 Texhoma Aug. 15-16  
 Optama Aug. 22-23  
 J. F. LAWLIS, P. E.

## KIOWA DISTRICT—THIRD ROUND.

Anadarko Circuit at Anadarko July 4, 5  
 Caddo and Wichita at Caddo July 11, 12  
 Mt. Scott and Ft. Hill at Mt. S. July 25, 26  
 District Conference at Mt. Scott, Wednesday, July 22. Opening sermon at 8 p. m. July 21 by Rev. W. B. Stanley.  
 Committee for license to preach and orders—M. A. Clark, Kickingbird and T. H. Ward.  
 We should have a hundred conversions at this conference. C. F. MITCHELL, P. E.

## WEATHERFORD DISTRICT—3RD ROUND.

Texmo at M. K. & T. July 4-5  
 Gip at Burmah July 6-7  
 Cowder at Friendship July 11-12  
 Doney at Ural July 18-19  
 Wood at Hefner July 19-20  
 Cloud Chief July 25-26  
 Cordell Station Aug. 1-2  
 Rocky at Sentinel Aug. 8-9  
 Pastors are expected to have a written report in answer to Question 17.  
 WM. D. MATTHEWS, P. E.

## CREEK AND CHEROKEE DISTRICT—THIRD ROUND.

Wowoka at Springfield June 6-7  
 Hitchita at Broadenax June 13-14  
 Illinois at Rose June 20-21  
 ORLANDO SHAY, P. E.

## Little Rock Conference.

**PRESCOTT DISTRICT—SECOND ROUND.**  
 Harmony June 6-7  
 Gurdon June 13-14  
 Bingen June 20-21  
 Chidister June 27-28  
 THOS. H. WARE, P. E.

**PINE BLUFF DIST.—SECOND ROUND.**  
 Redfield June 6-7  
 Sheridan, at New Hope June 13-14  
 W. W. CHRISTIE, P. E.

## LITTLE ROCK DISTRICT—THIRD ROUND

(In Part.)  
 Asbury, 11 a. m. June 7  
 Capitol Hill, 8 p. m. June 7  
 First Church, 11 a. m. June 14  
 Winfield, 8 p. m. June 14  
 Henderson, 11 a. m. June 21  
 Hunter, 8 p. m. June 21  
 Lonoke June 28  
 District Conf., at Bryant, June 30-July 3  
 Laymen's Conference, at Bryant, July 2  
 Benton July 5  
 A. C. MILLAR, P. E.

## MONTICELLO DISTRICT—THIRD ROUND.

Watson Ct., at Watson June 6-7  
 Tiller Ct. June 13-14  
 Lacey Ct. June 20-21  
 Lake Village & Portland June 27-28  
 Parkdale and Wilmot June 28-29  
 Jersey Ct. July 4-5  
 Hermitage Ct. July 11-12  
 New Edinburg Ct. July 18-19  
 Selma Ct. July 25-26  
 Snyder Ct. August 1-2  
 Hamburg Ct. Aug. 8-9  
 Collins Ct. Aug. 15-16  
 Hamburg Station Aug. 22-23  
 Eudora Ct. Aug. 29-30  
 Crossett Mission Sept. 5-6  
 Monticello Station Sept. 13-14  
 Wilma Station Sept. 13-14  
 J. W. HARRELL, P. E.

## CAMDEN DISTRICT—THIRD ROUND.

Lewisville June 6-7  
 Stephens June 13-14  
 Junction City June 20-21  
 Bearden June 27-28  
 Hampton July 4-5  
 Thornton July 11-12  
 Fordyce July 12-13  
 Eldorado Ct. July 18-19  
 Eldorado Station July 19-20  
 Magnolia Ct. July 25-26  
 Camden Station July 26-27  
 Camden Ct. Aug. 1-2  
 Stamps Aug. 2-3  
 Atlanta Ct. Aug. 9-10  
 Strong Ct. Aug. 15-16  
 The District Conference will be held at Bearden, June 25-27. A full delegation is very much desired.  
 R. W. MCKAY, P. E.

## PRESCOTT DISTRICT—THIRD ROUND.

Center Point July 4-5  
 Nashville July 11-12  
 Murfreesboro July 18-19  
 Nathan July 19-20  
 Pike City July 25-26  
 Okolona July 26-27  
 Fulton and McNab Aug. 1-2  
 Hope Aug. 2-3  
 Blevins Aug. 8-9  
 Prescott Aug. 9-10  
 Emmett Aug. 15-16  
 Spring Hill Aug. 16-17  
 Mineral Springs Aug. 22-23  
 Washington Aug. 28-24  
 Harmony Aug. 26-27  
 Chidister Aug. 29-30  
 Gurdon Aug. 30-31  
 Bingen Sept. 2-3  
 The Prescott District Conference will be held at Emmet, beginning July 7th, at 8 o'clock a. m.  
 Committee on License to Preach and Admission on Trial, T. D. Scott, W. P. Whaley, D. D. Warlick.  
 Recommendation for Deacons and Elders' Orders, H. Jewell, A. P. Few, W. A. Steel.  
 THOS. H. WARE, P. E.

## ARKADELPHIA DIST.—THIRD ROUND.

Lono Ct., at Clear Creek June 13-14  
 Holly Springs at Mt. Olivet June 20-21  
 Park Avenue June 28  
 Malvern Avenue June 28  
 Malvern Ct., at Magnet Cove July 4-5  
 Malvern Station July 5  
 Social Hill Ct., at Social Hill July 11-12  
 Arkadelphia Station July 12  
 Hot Springs Ct. July 19  
 Tigert Memorial July 19  
 Dalark Ct., at Bethlehem July 22  
 Central Avenue July 26  
 Third Street July 26-27  
 Arkadelphia Ct., at Sloan's Crossing Aug. 5  
 Princeton at Camp Ground Aug. 12  
 Ussery Ct. Aug. 22-23  
 Amity, at County Line Aug. 25  
 H. M. BRUCE, P. E.

## PINE BLUFF DISTRICT—THIRD ROUND.

Macon Ct. at Sulphur Springs June 20, 21  
 Carr Memorial June 21, 22  
 First Church June 27, 28  
 Lakeside June 28, 29  
 DeWitt Ct. at Sunshine July 11, 12  
 Stuttgart July 12, 13  
 Sherrill Ct. at Tucker July 18, 19  
 Altheimer Ct. at Altheimer July 19, 20  
 Douglas and Grady Ct. at Douglas, DeWitt Aug. 2, 3  
 Hawley Memorial July 26, 27  
 Roe and St. Charles Ct. at St. C. Aug. 1, 2  
 Star City and Dumas at Mt. Home Aug. 6  
 Rowel Ct. at Shady Grove Aug. 8, 9  
 Swan Lake Ct. at Alpha Aug. 15, 16  
 Rison Ct. Aug. 22, 23  
 Kingsland Ct. Aug. 25  
 Rodfield Ct. Aug. 29, 30  
 Sheridan Ct. Sept. 2  
 Gillett Ct. at Camp Shed. Sept. 5, 6  
 W. W. CHRISTIE, P. E.

## TEXARKANA DISTRICT—THIRD ROUND.

De Queen June 7-8  
 Texarkana Ct. June 13-14  
 Gillham June 20-21  
 Janssen Ct. June 27-28  
 Foreman Ct. July 4-5  
 DISTRICT CONFERENCE JULY 9-11

Bright Star Ct. July 18-19  
 Wilton Ct. July 25-26  
 Mt. Ida Ct. August 2-3  
 Horatio Ct. August 8-9  
 Ashdown Ct. August 15-16  
 Locksburg Ct. August 22-23  
 Cherry Hill Ct. August 29-30  
 Dierks Ct. Sept. 5-6  
 Let the Pastors of the Circuits prepare for a Laymen's Conference on Saturday with dinner on the ground and representatives from every church.  
 B. B. THOMAS, P. E.

## White River Conference.

**JONESBORO DIST.—SECOND ROUND.**  
 Monette and Lake City, at Macey June 6-7  
 Manilla and Dell, at Dell June 7-8  
 Bay City June 13-14  
 Cotton Belt Ct., at Kellers June 20-21  
 CADESMAN POPE, P. E.  
 District Conference.  
 Jonesboro District Conference at Earle, July 8-10. Opening sermon at 8 p. m., July 7th by Rev. W. C. Davidson. Program later.  
 CADESMAN POPE, P. E.

**BATESVILLE DISTRICT—THIRD ROUND.**  
 Swifton Ct. at Swifton June 6-7  
 Smithville Ct., at Rock Cove June 13-14  
 Jesup Ct., at Jesup June 14-15  
 Cave City, Cave Creek June 20-21  
 Sulphur Rock Ct., at Mt. Hermon June 27-28  
 Evening Shade Ct., at Hickory Flat July 4-5  
 Ash Flat Ct., at Pleasant Hill July 7  
 Newark Station July 11-12  
 Calico Rock & Mt. View at Mt. V. July 18-19  
 Melbourne Ct., at Philadelphia July 25-26  
 Bexar Ct., at Mt. Pleasant July 26-27  
 Salem Ct., at Viola Aug. 1-2  
 Wolf Bayou Ct., at St. James Aug. 8-9  
 Desha Ct., at Rosie Aug. 15-16  
 Pleasant Plains Ct., at P. P., Aug. 22-23  
 Bethesda Ct., at Guion Aug. 29-30  
 District Conference at Mt. View, June 23-26  
 Opening Sermon Tuesday night, June 23.  
 Examining Committees: For License and Admission, J. F. Jernigan, J. D. Kelley, W. D. Ellis; For Deacons and Elders' Orders, S. L. Cochran, R. C. Morehead, I. D. McClure.  
 A. F. SKINNER, P. E.

## SEARCY DISTRICT—THIRD ROUND.

West Searcy Ct., at Smyrna June 6-7  
 Searcy Station June 7-8  
 McRae Ct., at Stoney Point June 13-14  
 Willeville Ct., at Union June 20-21  
 Augusta Station June 21-22  
 El Paso Ct., at Mt. Carmel June 24-25  
 Tuckerman Ct., at Tuckerman June 27-28  
 Newport Station July 4-5  
 Auvergne Ct., at Auvergne July 5-6  
 Pangburn Ct., at Wilburn July 11-12  
 Heber Station July 18-19  
 Gardner Memorial July 25-26  
 Dye Memorial July 26-27  
 Cabot Ct., at Cabot July 29-30  
 Beebe Station Aug. 1-2  
 Oato Ct., at Antioch Aug. 8-9  
 Bald Knob Ct., at Bradford Aug. 8-9  
 West Point at West Point Aug. 15-16  
 The Searcy District Conference will convene at Cabot, Ark., Tuesday, July 28, 9 a. m. The opening sermon will be preached at 11 a. m. by Dr. R. P. Wilson, subject, "Missions." An adjournment will be had in time for preachers to return to their pulpits and superintendents and teachers to their Sabbath schools for the Sabbath. Full particulars later.  
 JNO. H. DYE, P. E.

## PARAGOULD DISTRICT—THIRD ROUND.

Paragould Ct., at Shiloh June 6-7  
 Paragould, East Side June 7-8  
 Piggott Ct., at Mt. Zion June 13-14  
 Paragould, First Church June 14-15  
 Boydsville Ct., at Mt. Zion June 20-21  
 Rector Ct., at Hurricane June 24  
 Gainesville Ct., at Camp Ground June 25  
 Brighton Ct., at St. Paul June 26  
 Lorado Ct., at Owen's Chapel June 27-28  
 Knobel Ct., at Knobel July 4-5  
 Corning Station July 11-12  
 Maynard Ct., at Salem July 16  
 Pochontas Ct., at New Home July 18-19  
 Reyno Ct., at Success July 25-26  
 Pochontas & Hoxie at Hoxie Aug. 1-2  
 Walnut Ridge Station Aug. 2-3  
 Hardy Ct., at Ravenden Springs Aug. 8-9  
 Mammoth Spring Station Aug. 15-16  
 Imboden Station Aug. 22-23  
 Black Rock & Portia, at Old Walnut Ridge Aug. 29-30  
 I will preach on Sunday nights as follows: Rector June 21; East Side June 28; Pochontas July 19; Ravenden August 9; Walnut Ridge August 30.  
 J. K. FARRIS, P. E.

## HELENA DISTRICT—THIRD ROUND.

Wayne Station June 13-14  
 Laconia Circuit June 20, 21  
 Forrest City Station June 21, 23  
 Cotton Plant and Howell at C. P. June 27, 28  
 Brinkley Station June 28, 29  
 Haynes Circuit July 4, 5  
 Hamlin Mission July 11, 12  
 Parkin Station July 12, 13  
 Colt Circuit at McElroy July 19, 20  
 La Grange Circuit at P. G. July 25, 26  
 Holly Grove and Marvell at M. July 26, 27  
 Clarendon Station Aug. 1, 2  
 Turner and Shiloh at Turner Aug. 8, 9  
 McGroby & DeWitt, Fakes Chap Aug. 15, 16  
 Marianna Station Aug. 23, 24  
 Wheatley Ct. at Plains Chapel Aug. 29, 30  
 Helena Station Sept. 6, 7  
 St. Francis Miss at White Hall, Sept. 8, 9  
 District Conference at Cotton Plant, July 16-18. Opening sermon at 8 p. m., July 15 by Rev. J. R. Nelson. Special sermons by Rev. Fred Little, Hon. T. B. King and Rev. F. N. Looney.  
 Committees—License and Admission—H. E. May, T. J. Taylor, W. T. Locke. Ordination—J. D. Sibert, G. M. Hill, W. L. Wilford. Program later.  
 I wish to assist in protracted meetings four to six days each at Union Grove, McElroy, Poplar Grove, Spring Creek, Turner, DeWitt, Palestine, White Hall, Laconia, Oak Forest, Hunter and Monroe.  
 Z. T. BENNETT, P. E.

### What Experts Say of "Higher Things."

By Calvin Dill Wilson.

More than one of the very rich men of today has publicly given as his counsel to young people to devote themselves to "higher things" rather than to the making of money. The weight of such advice is greatly increased by coming from such sources. Men who have spent most of their existence in accumulating vast fortunes ought to know whether the gathering of great riches is a satisfactory ideal or not. They ought to know whether riches bring happiness, whether the ownership of gold takes the place of other attainments they have failed to reach.

Perhaps these men feel that in their absorbed pursuit of money they have dwarfed some of their best qualities, shut out from their lives nobler aims and aspirations. Perhaps they find that after having acquired riches they are tied down to the care of these lest they be lost, or they are bound to give attention to their affairs because of the large numbers of employees whose interests are concerned with the maintenance of the business. So these men find themselves the slaves of the riches they have created.

Then, too, they may feel deeply the responsibility of the right use and disposition of their money, on the principle that much will be required of those to whom much is given. They may see also that other men, whose lives have been devoted to statesmanship, to art, to literature, to education, are more honored and beloved than the mere money makers.

At any rate, whatever their feelings are, we may be sure that certain of the multimillionaires have spoken sincerely, and have meant to give good counsel out of their own experience when they have advised the young people of our day to aspire to higher things than making money for its own sake.

It is a very notable fact that our rich men of today feel these things. In our age the very rich have been perhaps the most envied of all persons by a great many people. From the outside it has looked as if the millionaires had gained the goal of all ambition, that they had secured through money the kind of power that can command all other earthly good.

While many persons in all ages have advised against the worship of money, and various wise teachings have become accepted as to the right proportions between worldly goods and other attainments, these precepts have usually come from those who were not themselves overburdened with wealth. This fact does not take away from the truth and wisdom of their words; yet such teachings come with more striking force from the lips of men who are themselves rich beyond the dreams of avarice. The young people of today will be wise if they take to heart and practice the advice of some of the millionaires to devote themselves to higher things.

We are not of those who underrate the value and uses of money. We believe that everyone should earn as much as he can honestly, while doing his best work in the world. He should aim at financial independence. Economy and thrift are good things. To own a home, to be possessed of something ahead for a rainy day and for old age, to be able to give comforts and some luxuries to those dependent upon us, to have enough to educate one's children

and to start them in life, are fitting ambitions. But in a well-ordered, industrious, and successful life these things may often come as secondary matters. They may be gained without putting money in the first place and sacrificing everything to it.

The higher things plainly include living a useful life, one that in its influence makes the world in some degree better. This may be accomplished in almost any occupation if we carry into it the right spirit. The business man, the lawyer, the farmer, the physician, or minister, the teacher, the working-man, may all assist in their place and degree to make the people around them truer and nobler. If one aims to be a good citizen, a loyal member of a household, a helper of his kind, he will find a thousand opportunities for service. If he is thinking only of dollars, he will see nothing else.

The higher things include education, culture, personal attainments. To be in one's self an enlightened, cultivated personality, is higher than to have things merely on the outside. A great man is more important than a rich man, though to be sure a man may be both great and rich. To love humanity, to work for it and to benefit it, is nobler than to pile up money. In spite of the vogue of riches the better instincts of people see this and grant it, though many do not act on it. The youth should aspire to be something in himself, to develop his own manhood, to study, read, think, travel, and polish and refine himself to his utmost capacity.

The higher things include interest in good causes. The youth should associate himself with organizations and institutions that are for the progress and the betterment of mankind. He should love liberty and truth and righteousness and aspire to be a part of the forces that advance these in the earth.

He should give first place to spiritual things. The highest form of life is that of the spirit. It is the most important and the most enduring. To develop your own soul and to advance the spiritual progress of mankind is first. When all the great fortunes in the world today shall have been scattered the results of spiritual work will abide.

The youth will be wise who will not set out in life with the aim to gather great riches, but who will aspire to serve his country, his age, mankind, to develop his own best manhood, to spread abroad truth and light, and who in the course of his life will by diligence and faculty and economy make enough money to serve his needs and those of his family, and to protect him against want and dependence in sickness or age. Give your life to the "higher things."—Calvin D. Wilson, in Epworth Herald.

### LADIES CAN WEAR SHOES

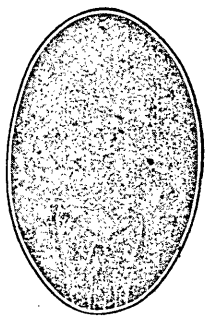
one size smaller after using Allen's Foot-Ease, a powder to be shaken into the shoes. It makes tight or new shoes feel easy; gives instant relief to corns and bunions. It's the greatest comfort discovery of the age. Allen's Foot-Ease is a certain cure for tired, sweating, hot, aching feet. At all the druggists and shoe stores, 25c. Don't accept any substitute. For FREE trial package, also Free Sample of the FOOT-EASE Sanitary CORN-PAD, a new invention, address Allen S. Olmsted, Le Roy, N. Y.

### Cherry Hill Circuit.

We are moving along very well. Have four flourishing Sunday Schools. Had Children's Day at three of these and the other is arranging for one. We will have a day soon to bring all our schools together in a general rally. The

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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 Q. Keys.

One man sold 72 in three hours.

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Little Rock.

Sunday School interest has never been better in this circuit.

The spiritual state of the church is much better than usual. Our second quarterly conference just passed. Bro. Thomas did some very fine preaching. It was a fine meeting; one or two places a little short on finances. Otherwise it was a success. Organized a Laymen's Meeting with good results. We are doing some work on churches. Bro. G. W. Logan was with us last Sunday at Ransom; preached to the delight of the people, and dedicated our church at that place. We raised over \$50.00 for the completion of the church. Bro. Logan will preach for us again next Sunday as he is here visiting his sister. Bro. J. T. Miller preached two very fine sermons for us, just such as Uncle John always preaches when in the spirit. We are gradually moving to the front. Pray for us. W. E. JUSTICE, P. C.

### Patronage of Learning.

The most precious possessions of mankind are well brought up and well educated children. They are the jewels that adorn their parents, their family, the community and the state. What is wealth, what are diamonds and other precious jewels, compared to the possession of exemplary children? They are mere rubbish in comparison, as children are the hope of parents, the family and the state for everything that is good and very desirable.


To bring up such children to exemplary manhood and womanhood is the greatest work of parents, the family and the state itself. Alas, under our faulty social system the children are neglected, and millions of children are sacrificed on the baneful altar of merciless greed. Greed demands cheap labor and readily employs boys and girls of tender age, where their health and morality are greatly impaired to the

## BELLS.

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great disadvantage of parents, the community and the state.

Such slaughter of the children on the baneful altar of greed must cease in the United States, and laws should be placed on the statutes in every state in the United States—namely, that the entire period of infancy, for girls up to the age of eighteen and for boys up to the age of twenty-one, shall be devoted to physical and mental development at the expense of the state. —Waves of Thought.



**Healthy Happy Babies**

Mother, you know the summer will be a trying time for your teething baby—a period of anxiety and sleepless nights for you unless you take the precaution to keep baby's system in condition to make teething easy.

**Teethina (Teething Powders)**

The prescription of Dr. C. J. Moffett, graduate of Jefferson Medical College, Philadelphia; contains elements recommended by the most advanced medical science to remove the cause of disease and keep the system in condition to make teething easy. For 40 years the standard remedy throughout the South during the trying period of teething, colic, hives, etc., in children.

In nine out of ten cases of cholera infantum that prove fatal from ordinary neglect and subsequent treatment, the timely use of Teethina would have saved the child.

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