

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

A Better Day Dawns for Arkansas.

The Western Methodist has an abiding interest in the civic welfare of the country. We are not in politics, not in any partisan sense, at least. Yet so far as the actions of politicians and of political parties affect the general welfare of the country, especially the moral welfare of the country, we are in the battle. We are consequently much gratified over the evident advance in Arkansas along lines of a better political life. The atmosphere is clearing up.

The late Republican convention in its platform declared for a constitutional amendment providing for the prohibition of the liquor traffic. The Democratic convention, which adjourned recently, provided for a vote of the people on prohibition at the earliest day practicable, and provided, further that hereafter no man who is engaged in the manufacture or sale of liquor should be election commissioner or election judge. The temperance people of Arkansas ask nothing better. Whenever we get this question before the people, we shall win by 50,000 majority. It will be entirely possible to go forward upon that and amend the constitution, if it is thought necessary.

We are in splendid condition to make the fight in the September election for all the dry territory we can win under our present local option laws. This is the duty of the hour for all temperance forces. Vote liquor out of every county and township and ward possible. We shall be in all the better position for the fight on the direct issue of state-wide prohibition when we line up for the decision of that issue. We ought to win a number of the seventeen wet counties this fall, and we must do it. Meantime we must keep up the agitation for the state-wide issue. These are our lines of battle. We are sure to be met by the worst the enemy can do. We need not forget the brewers and the whisky men have a fund of ten millions with which to arrest the tide now sweeping over the South. But they had these funds when North Carolina gave them a drubbing by a majority of 42,000 votes a week or two ago. They will find that Arkansas has a citizenship which can neither be bought nor bullied by this infamous aggregation of iniquity which we call the liquor traffic.

When Oklahoma came into the Union as a dry state a shout went up throughout the entire nation. The Western Methodist rejoices in having had the privilege of contributing something to that great victory. Oklahoma is the western half of our territory. There is a most determined resolution among our people of that state to make good the victory by executing the law. And they will do it. We shall never rest till Arkansas is delivered. The people of Arkansas will do that.

It is a matter of further congratulation that Arkansas is getting clear of demagogues

in political life. We have been positively cursed with the reign of demagoguery. It has been our disgrace abroad. It has perpetuated the bad name of the state which was an inheritance of evil days long past. Arkansas is one of the best states in the Union, and her people have not deserved the name which came down from pioneer days. But her people gave color to such misrepresentations by the course which the politics of the state took some eight or ten years ago. We are out of that, thank heaven. The political atmosphere is clearing up. The men who are now candidates for state offices are, almost without exception, men of high character, and there is every reason to expect a state administration worthy of a good people, a progressive, honest and enlightened administration. In particular, we shall have no more dastardly appeals seeking to array one class of the people against another—ever the method of the demagogue. Our people are coming to understand that the interests of all are bound up in the prosperity of all; that the town people and city people cannot get on without the produce and the patronage of the rural people, and the rural people need the good will and patronage of the town people. It is the country man who produces what the town man wants to eat and wear; it is the town man who buys the produce of the country man, affords him a market, and brings to his neighborhood articles of trade which the country man needs to buy. This will ever be the situation, and both the rural people and the town people should recognize that they are dependent one upon another. They will recognize this fact and act on it, if they are left alone by demagogues who go out to preach a species of anarchy, such as we have heard of late years in Arkansas. We need co-operation between all classes of our people, between farmers, merchants, bankers; the signs are that we shall have co-operation, a happy united, prosperous and honest people, who have gotten together on all that affects the welfare of a great state. This makes a great day for our schools and churches, for all lines of progress.

A Word About Prayer.

How shall we explain the experiences that come with prayer? It is a fact that prayer makes great changes in the lives of people. It is a fact that men who are being borne downward by all the currents about them and by all the impulses within them find relief in prayer. The impulses against which they struggle refuse to be strangled by the will; they refuse to heed the rebukes of conscience; they will hear no argument, heed no remonstrances. Many a man has found it so. He has fought with all his power, and found himself fighting a losing battle, finding himself borne downward against conscience, against his will, against his own sane judgment, against every high and sacred interest of his life. In such a case a man turns to prayer. He finds it difficult to pray, but feels

he must pray. Something in the great deep of his spirit helps him to pray, and prayer begins to rise out of the depths of his very heart. He has a deep instinct that God is in the transaction, is not merely above him, but is moving upward within him. He has not yet gotten hold of God, not, at least, in any manner which satisfies his consciousness. But his soul is crying out within him. It is God, an open and sure alliance with God, that his soul is seeking. From yet deeper and deeper depths of his nature comes this cry, till the man feels that desire has sounded the depths of his spirit. It is his only hope, this cry and the answer to it.—There comes peace, deliverance from fear, assurance, a sense of sanity; the warfare within, and without, is all over.

What is this? Has there been going on within the man a psychological process by which he has carried himself out of one state into another? Or is there really a supernatural element in it all? If it be the former, and if prayer be the pursuit of a delusion, then it is a most wonderful delusion. It is, withal, a most profitable delusion. It were still well that all men should follow it, for it means for them sanity, peace, strength. These are, to be sure, strange fruits of a delusion!

But this theory of prayer being a delusion is not the theory of those who pray and get such results out of prayer. They will tell you that God helps them. They will tell you that they know no psychological process which can bring such results. They are firmly persuaded, they who pray, that God moves both within them and down from above them. Who that ever had one single experience of coming by prayer up out of the uttermost depths of misery and helplessness into clear, open light of assurance and peace, who that ever had this experience can doubt that God is in it?

Our schools and colleges are pouring forth upon the world at this time multitudes of boys and girls, young men and young ladies who have been under the tutelage of men and women who have chosen the office of teacher. We are curious to know what these teachers have accomplished in the minds and hearts of these students. We shall see if the girls will vary the routine of the school room by lifting some of the responsibilities and labors from their mothers' shoulders and if the boys will give the fathers a sort of vacation by dividing the toil of the shop, the farm or the store during the vacation. True these students need a vacation. But it is not a vacation of idleness that they need. Their real need is physical exercise. This may just as well be brought about by toil as by golf and other games. We undertake to say that the boy or girl who devotes the vacation to moderate toil in useful ways will be the better able to take up the studies at the return of school days than those who spend the time in idleness.

WESTERN METHODIST.

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

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

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NOTES AND PERSONALS.

Methodist Calendar.

Oklahoma City District Conference, McLoud, June 15, 8:30 p. m.

Batesville District Conference, at Mt. View, June 23-26.

Morrilton District Conference, Morrilton, June 25-28.

Ardmore District Conference, Broadway, Ardmore, July 1-5.

Morrilton District Conference, Morrilton, 2:00 p. m., Thursday, June 25.

Camden District Conference, Bearden, June 25-27.

Arkadelphia District Conference, Arkadelphia, June 30 to July 2.

Little Rock District Conference, Bryant, June 30-July 3. Laymen's Meeting, July 2.

Pine Bluff District Conference, DeWitt, July 2 at 9 a. m. to July 5.

Prescott District Conference, Emmett, July 7, 8:00 a. m.

Monticello District Conference at Monticello, July 6-9.

Mangum District Conference, Frederick, 8:00 a. m., July 9.

Texarkana District Conference at College Hill, July 9, at 9 a. m. to July 11, 5 p. m.

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.

Jonesboro District Conference, Earle, July 7, 8 p. m. to July 10.

Searcy District Conference, Cabot, 9 a. m., July 28.

McAlester District Conference, Caddo, Aug. 18-21.

Little Rock Conference Laymen's Meeting, Hot Springs, Sept. 4-6.

Rev. D. J. Weems, our field editor, spent Tuesday night in Little Rock and went north along the Iron Mountain in interest of the Methodist.

Rev. S. K. Burnett of Dalark Circuit made us a brotherly visit Wednesday while returning from the commencement exercises of Hendrix College.

Our Dr. Anderson is in Oklahoma this week, having gone to attend the Oklahoma City District Conference and to speak at the Holdenville Chautauqua.

Rev. W. P. Whaley preached a most excellent sermon for the Hendrix College Y. M. C. A. last Sunday night. The sermon was an intellectual and spiritual treat.

Dr. T. E. Sharp preached the commencement sermon for Hendrix College last Sunday. A large audience was present. The sermon was strong and inspiring and contained the meat of the gospel.

Cards are out announcing the marriage of our excellent friend Rev. John Jeter Hurt, pastor of the Baptist Church at Conway, Ark.,

to Miss Ethel Lovell, of Fort Smith, Ark. The marriage takes place on the 30th. We congratulate both parties.

The Arkansas River has remained almost stationary at a stage of about 26 feet for a longer period than can be remembered to have been the case by the oldest citizen. That is the present stage and it is not expected that it will soon change materially.

Rev. N. L. Linebaugh, having been appointed assistant secretary of the General Board of Church Extension for Oklahoma, has moved to Oklahoma City and made his residence at 1214 N. Hudson street. Let all his correspondents take due notice.

Mr. Oscar Gold, a son of Rev. J. H. Gold, of Washington, Ark., spent a few minutes in our office as he passed through the city on his way home from Hendrix College. We are glad to have preachers' sons call at Methodist headquarters as they travel about.

Rev. T. B. Scott, our pastor at Prescott, spent a few hours in Little Rock Wednesday on his way from Conway, where he had attended the closing exercises and the meeting of the Board of Directors of Hendrix College. We were glad to have him spend a while in our office.

Bishop Robert Strange, D. D., of the Protestant Episcopal diocese of North Carolina, preached a ringing sermon on prohibition at Wilmington on May 10. He is a vigorous advocate of prohibition by the state, and seems to know his mind on this question better than some other bishops of the same church.—Christian Advocate.

We had the pleasure of encountering on the train en route to Oklahoma this week Mrs. Sam Grayson, of Eufaula, and Miss Crow, daughter of Rev. J. J. Crow, who greatly relieved the tedium of a long ride. Mrs. Grayson was returning from Hot Springs and Miss Crow from Birmingham, Ala., where she attended school.

We were pleased to have a call from Rev. W. R. McKay, presiding elder of the Camden district, on Wednesday. He was passing through the city and decided to spend a while with his many friends and acquaintances. It will be remembered that Bro. McKay was pastor at Winfield Memorial last year. We are glad to note that he is having better health than for several years.

The city of Charlotte, North Carolina, had had a four years' experience of prohibition before the state election the other day. When it came to vote again, the majority in favor of prohibition was twice as large as it was four years ago. It is a city of about forty thousand inhabitants. All of which seems to indicate that prohibition is not so disastrous nor so unpopular nor such a failure in cities as has sometimes been made out.—Christian Advocate.

Mrs. A. W. Wilson, the wife of our noble senior bishop, entered into rest from her home in Baltimore, June 4th, after a painful and lingering illness. She was a great and good woman and loved throughout the church. She had been twice to the Orient with her apostolic husband, and was greatly beloved in China and Japan. We have no bishop who is more in the affections of the church than Bishop Wilson. His brethren will tenderly sympathize with him.

At the recent commencement of Hendrix College the degree of Doctor of Divinity was conferred upon F. S. H. Johnston, presiding elder of Ft. Smith district; J. A. Anderson,

of our editorial staff; J. W. Cline, one of our missionaries to China, and Stonewall Anderson, the president of the college. Thus it will be seen that one of the editors of the Methodist was honored. It should be remembered that Bro. Anderson was honored last year by the Arkansas State University, which conferred upon him the degree of LL.D. This last honor will make his name read like this, Jas. A. Anderson, D. D., LL.D.

Our Home Missions.

The degree of success in our foreign mission work is measured largely by the spiritual force of the church at home.

The commission of the gospel is universal, but in order to aggressiveness in its dispensation, the territory acquired must be fortified and maintained.

The work of a military conqueror will end with his own career if he does not provide security for his subdued territory as he goes.

The planter who has a hundred acres of crop to tend does not think of spending a month at work to get over the ground, without providing, at the same time, labor to keep clean where he first began.

No one questions for a moment that all the men and money the church could command at home could be used in China for years to come. But what, in the meantime, would become of the work at home?

If we allow our mission work at home to suffer for lack of means and skilled labor, we are adopting a course which will ere long, circumscribe our effort in the foreign work.

Some of the brethren seem to think that our cities and large towns are the only places where missionary effort is a necessity. Such an idea betrays lack of information on a very important matter. Such a one would find it profitable to devote some time to a systematic study of home missions. Within the bounds of our conference there is quite a lot of mission territory in the country of equal importance to any in our cities.

Gather statistics from the present membership of our conference. From whence came the men? A majority of them are from the rural places. It is the country that has supplied many of those stalwart sons of nature who have ever known how to sacrifice life for the sake of the church. But because they have been willing to do this, and are now doing it, is no just reason why it should continue to be so. In places there are even no educational advantages for a pastor's family. Is not this privation great enough to burn the fact into the church that these men must have support from somewhere?

For every missionary in our foreign work, the church makes full provision, thus reversing the attitude toward the work at home. "There is more in the man than in the land."

If it is incompatible with justice to ask men to go to China without ample supply, where is the consistency in saying to men here at home, "Go and labor in fields where only half support is found."

Reason demands better support in these places, or that we abandon the field. If we close our eyes to the facts and say there is no mission territory except in the cities it will mean, sooner or later, abandonment of our rural territory, and a centralization of force more and more in the cities and towns. If men, for conveniences, go from the country to town, then to equalize, more support from our cities and towns should flow back to the country as home missionary money to support the poor who must remain in the country.

GEO. N. CANNON.

The Next Legislature of Oklahoma.

By Rev. E. M. Sweet, Jr.

Under the primary-election law recently enacted by the Oklahoma legislature, candidates to be voted upon must be certified to the various election boards by the 24th day of this month—just one week after this paper goes to press, and only a day or two after it reaches the remote parts of Oklahoma.

Half of the members of the State Senate and all of the House of Representatives are to be elected. Each of these candidates must present a petition signed by at least 100 voters in order to have his name placed on his party ticket in the primary election; and no one can be voted upon in the general November election who shall not have been thus nominated in the primaries.

It is very important, therefore, that our prohibition friends throughout Oklahoma shall busy themselves at once to see that the right sort of men are petitioned to make the race for the legislature, both Senate and House. Let us not suppose that it will be safe for us to go to sleep—not for a single day. Eternal vigilance is the price of liberty from the liquor traffic. We shall be in the middle of a bad fix if we wake up after the primaries to find that the liquor gang have slyly nominated men on both tickets who are unsympathetic to our prohibition law. I will not now discuss what they might do to us. There will be trouble enough if ever we go to sleep and let an anti-prohibition legislature be elected.

Gentle reader, wherever in Oklahoma your eyes fall upon these lines, make it your immediate care to see who is proposing to go to the legislature from your county. Talk it over with the leaders of your party. Talk it over with prohibitionists of other parties than yours. See that the right kind of men are brought out on the tickets of all the parties, if practicable. In many instances it will be necessary to go to the right man and persuade him to run. Do that.

Not only is it important to see that the right sort of men get into the race, but also to see there are not too many of them. About three prohibition men and one anti-prohibitionist running for the same office—that is an ideal condition—for the liquor interests. That is the way they usually beat us—when they do. We scatter our majority in several directions, they concentrate their minority on one man, and he is elected, if their minority amounts to more than a third or a half of our majority. For there is probably not a State in this union where a majority of the people are in favor of the saloon. But we prohibition advocates are too easily content with being harmless. It is time to quit that. Let us be as wise as serpents, and have some teeth in our mouths.

Nota Bene: The move to defeat the agency system for the sale of alcohol for medical purposes is backed up by the liquor interests. The law has been much misrepresented. The agency system was modeled after the law of Maine, as preferable to the drug-store system of Kansas and North Dakota. Ours has been pronounced by prohibition students of national reputation to be the best law ever enacted. It ought to be so. It is so. Have you read it? If not, send to Hon. R. E. Lozier, Agency Superintendent, Guthrie, Oklahoma, and secure a copy. Do not form your opinion of it from the anti-prohibition press.

This is not a fight for a compulsory non-alcoholic medication. It never was. No prohibition organization ever fought for that. No State is ready to stand for that. And this is what the liquor crowd know right well. But

that is what they want us to get. And that is what we shall have if we refuse to ratify this agency law at the polls. Thereupon the anti-prohibitionists, by rigidly enforcing that law, will bring the people to the point of repudiating it, and we shall have the saloon. That is their game.

You don't see it? Then I will show it to you in a later article. The thing now immediately in hand is the nomination of the right kind of men for the legislature. This is very important. Do not neglect it in your county, brother.

And what I have said regarding candidates for the legislature is relatively true concerning the five congressmen and the two judges of the supreme court to be elected also.

Special Prayer.

Dear Methodist: Some time ago I read an article in the Arkansas Baptist on the subject of Special Prayer, in which the writer ridiculed the idea of making special prayer for any certain individual, and challenged anyone to show one chapter and verse that teaches special prayer. So I will give a Bible reading on the subject for our own spiritual good. I think it will be good reading for us. So I begin with Christ's special prayer for the Apostles. "I pray for them: I pray not for the world, but for them which thou hast given me, for they are thine." John 17:9. He not only prays for them in a special way, but he also names the special blessing: that is, to be kept from evil and to be sanctified, verses 15 and 16. His prayer in the Garden of Gethsemane is another example of special prayer. Matt. 26:39. Again his prayer for Simon Peter was a very special one. "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not." Luke 22:31-32. Special prayer is the only kind that Jesus taught, and he taught it by precept and example. He named something, and taught his followers to aim at something. Name what you want, or who it is you want blessed. "I pray for them." "I have prayed for thee," is the language he used to teach us that he was a specialist. Blind Bartimaeus in the tenth chapter of Mark prayed for mercy, verses 47 and 48. "Jesus, thou Son of David have mercy on me." And many charged him that he should hold his peace, but he cried the more a great deal, "Thou Son of David, have mercy on me." They did not believe in any excitement. Hold your peace. They did not believe in a sinner praying, at least they did not believe in a special prayer like that. But Jesus requested him to be more specific. "What wilt thou that I should do unto thee?" What do you want? Name what you want. "Lord that I might receive my sight," verse 5. Of course Jesus knew what he wanted.

I now refer to Paul's special prayer. "Brethren, my heart's desire and prayer to God for Israel is that they might be saved." Rom. 10:1. "Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints; and for me that utterance may be given unto me that I may open my mouth boldly, to make known the mystery of the gospel: That therein I may speak boldly, as I ought to speak." Eph. 6:18-19.

Now I could continue to give chapter and verse on this subject, but will close for this time with an exhortation to all of God's people to return to that good old custom of praying for the preacher. A prayerless church is

a powerful church. No wonder some of us do not preach with power sent down from heaven. Too many have quit praying. Hardly ever pray except when in trouble, and bad trouble, or when some of the folks are bad sick, or when a storm is coming. Too many have quit bothering the Lord with their prayers. Like the old colored woman: "Lord if you will help me this time I will never bother you any more." "The effectual, fervent prayer of a righteous man availeth much." James 5:16.

"I exhort therefore, that first of all prayers be made for all men." "I will therefore that men pray everywhere, lifting up holy hands without wrath and doubting." 1 Tim. 2:1-8. I think we should make special prayer for more spirituality in the church. Let us pray. Amen! J. H. CALLOWAY.

What Has Your Education Done.

Has education given you sympathy for all good causes? Has it made you easier to interest them? Has it made you public-spirited, so that you look beyond your own doorway and take interest in a clean city?

Has it made you a brother to the weak? Have you learned the proper value of money and time?

Have you learned to make friends and keep them? Do you know how to be a friend yourself? Can you look an honest man or pure woman straight in the eye?

Do you see anything to love in a little child? Will a lonely dog follow you in the street?

Can you be high-minded and happy in the drudgeries of life? Can you think washing dishes and hoeing corn are just as compatible with high thinking as playing the piano or playing golf?

Can you be happy alone?

Can you look out on a world and see anything but dollars and cents?

Can you look into a mud puddle and see the blue sky reflected? Can you see good in everything?—Exchange.

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. B. Hondrix.

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. C. 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. Hess.

South Brazil Mission Conference, Porto Alegre, 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.

Am I What God Would Have Me Be?

(Read at North Canadian S. S. Convention, at Fentress, May 10, 1908, by Estelle Blake Reber.)

This is a personal question coming to each one in my hearing. It is a heart-searching question. Do not try to escape it and as we ponder this thought in our minds let each heart repeat over and over again,

"Am I what God would have me be?"

This subject was given me by the program committee, but I have no the exclusive right to the question. It is universal. It comes to you member of the Baptist church, and to you Methodist, Christian, Presbyterian. And what about you, who have never known Christ in the pardon of your sins?

Lay aside all thought of time and place and looking up into the face of the Father ask, "Am I what God would have me be?"

Members of the church what would God have you be? First of all he would have your sins covered by the blood of Christ, your hearts a fit temple for the indwelling of the Holy Spirit. He would have your life such a type of the life of Christ, that one in following you, need not be led astray. But how may we have this nearness to Christ? By daily communion with Him. We hear people tell about always being in a spirit of prayer, but do you think we can pray as Christ prayed the night before he chose the twelve or as he prayed in the Garden and yet be busy with our worldly tasks?

Now, I do not mean that we should cease to work, I do not think there has ever yet been found in this whole wide world a place for a lazy man, but I do mean that to be a Christian we need to take time not only to ask God's blessings but to receive them. Not only to carry our burdens to Him but to hear the plans the Father has for us.

We take much time and thought in caring for our worldly interests. How much more important is the sowing of the seed that shall yield fruit throughout all eternity!

Sometimes we get so busy that God must help us find time for communion with Him. Were you ever sick for a few days or weeks? Did you have time then to listen to what God would say to you? We sometimes hear of sickness being the means of bringing a man to know Christ, but to me it seems more probable that the days of convalescence bring the quiet time in which he has faced the question: "Am I what God would have me be?"

Then, if we are what God would have us be we will be busy workers for Him.

Have you been giving excuses for not attending the preaching service or the prayer meeting? Excuses will not better your record in the judgment day.

Does the Sunday School hour find you herding your stock, visiting your neighbor or snoozing? God has better things for you. Not only would the Sunday School be helpful to you but God requires this service of you. Let us try to be faithful to Him.

You are not what God would have you be until you have done all that you can for Him. This means all that you can in your home, for your church and its pastor, in your prayer meetings, in your Sabbath School, in your community, in your State.

Make the home the center of religious influence. 'Tisn't enough to refrain from doing evil. Let the customs of the home tend to religious training. Do not neglect the family altar. Nothing so cements the lives of the family as these daily petitions for daily needs. 'Tis sad to know how few children of this country experience the blessings that come from worship in the home.

If you haven't a family altar let this question sink deep into your heart.

What have you done for your church? Attended its services when you found it convenient and could think of nowhere else to go?

How much encouragement have you given your pastor? Did you ever tell him you appreciated his sermon?

Did you give your tenth last year for the support of the Gospel?

Anything that runs by itself runs down hill.

Let's be what God would have us be and give what God would have us give. Then our pocket-books will open up and this worry as to the building of churches, the pastor's salary, missionary assessments, etc.,

will never bother any one.

If prayer meetings are a good thing be found in attendance and ready to add your share toward the success of the meeting.

Am I what God would have me be in the Sabbath School? It may be you are too old to go to Sabbath School. Do you want the Master to excuse you from taking that trip to Heaven because you are so old?

When our life's work is ended, God will take us home, but until he calls let's be found about our Master's business. If you feel the needs of the Sunday School as you should; if you are filled with the Sunday School spirit you'll never frame excuse for not attending.

Dr. Hammill says, "Better have a teacher who attends regularly than to have a much better teacher three-fourths the time."

Let's not be drift-wood stopping now and then for a bit of pleasure or to look after worldly interests, clogging this great stream of salvation. If the interests of the Sabbath School are not first in our hearts let us not hinder but give up our places to some one who has faith in the Sabbath School. You know there are three classes of church members—the workers, the jerkers and the shirkers. The pastor and the superintendent know where to find the worker and know that of him they may expect great things. They know just as well where to find the shirker and know to expect nothing of him, but who can tell them where to find the jerker or what may be expected of him? Are you a worker, a shirker or a jerker? What would God have me be?

Were you ever in a Sunday School class where the teacher said, "Now, I don't know anything about the lessons, for I haven't studied it, but get your papers and we'll get through with it somehow." Then he proceeds, quarterly in hand, asking questions, calling on members of the class in regular order to read a verse or part of a verse in the lesson, seeing if they can find an answer. This procedure lasts until the questions run out, when the teacher pleads with his class not to neglect the Sunday School but to bring some one with them next Sunday. Teacher and pupils then visit together until the superintendent announces the closing service.

I hope no Sabbath School here represented must be troubled with such a teacher. If you are, the sooner you are rid of him the better.

I know it is sometimes impossible to get the teachers we need, but better have the entire school in one class with a devoted teacher, who feels his responsibility and knows he must give an account to God for this golden door of opportunity, than half a dozen classes under teachers so careless as to be irregular in attendance or go to their classes with lessons unprepared.

Am I what God would have me to be as a pupil in the Sabbath School? Am I always careful that no word or act of mine detract the thought of a fellow pupil from the teaching of God's word? Do I annoy my teacher in any way or can he always count on me?

How about the singing, the responsive reading, the collection, the preparation of my lesson, my attitude during prayer?

Then how are you filling your place as citizen of this new State, Oklahoma?

Some one has rightly said, "The world is God's creation—government is man's opportunity, it is man's responsibility."

Nowhere can you find opportunity's doors open so wide. The professions, the trades, the farms invite you. No place on earth bestows so hearty a welcome or offers such liberal reward to the wide awake young man who is not afraid of work and who is prepared to measure fitness with the best. There is nothing here for the shiftless fellow but he who has true worth will receive abundant recompense. God gave us a delightful climate and a productive soil and the broad acres yield bounteously not only many kinds of grain, cotton and grass, but luscious fruit and vegetables. We have the largest known oil field in the world; extensive coal fields, while the output of natural gas is enormous. Then there is building stone, timber and numerous other things, which tend to make this the most prosperous State of the Union.

What else could we desire save a good citizenship and a good government.

Gov. Haskell says: "Give us a good citizenship

and continued good government is bound to be the result."

Then am I what God would have me be as a citizen of this beautiful Oklahoma?

Do I only obey her laws or am I one of her patriots who would expose the evils that lurk in secret places, would try to build up all that tends to night living and true patriotism?

The greatness of a nation is not indicated by its population for today China would rule the world; neither dare we trust to our bravery; for Romans above all others were brave. Is it genius? Then where is Greece with her beautiful Athens, her sculptors, her artists, her poets?

It is not these, but the noble character of its citizens and their faith in Almighty God, which makes a nation great and leads her victoriously through the dangers that not only impede her progress but blight her life.

Have you been watching this new State's busy law makers? Then you are convinced that they excel every other such body in their loyalty to the common people. They work with untiring energy, traversing fields only dreamed of by legislatures of older States. And when on the Fourth of next July Oklahoma shall take her place among the stars on our glorious banner, no other will shine with so pure a lustre or be greeted with such genuine admiration, for was it not she who declared herself free from the vile saloon, who by the hand of her honored voters signed the pledge and stands before you today a Queen of Virtue?

God has given us all things; then may we foster this spirit of Christian patriotism and trust our loved Oklahoma to Him who shapes the destiny of nations.

Let us go away from this convention fully decided to be just what God would have us be. Giving our lives to the service of God, Home and Native Land.

Okemah, Okla.

An Invisible Battle.

Rev. Rockwood Macquisten.

First of all, there must be no mistake as to the number of the opposing force. Great stress is often laid upon the number of drunkards, criminals, etc., who follow in the wake of the liquor business. These, however, are but the "camp followers," the "mixed multitude" without the camp. The fighting force—those now being marshalled into line—is made up, for the most part, of the producers and distributors of intoxicating drinks. It is possible that many do not realize how these traffickers multiply year by year, a menace to the welfare of the country. Of retail liquor dealers who paid the United States tax in 1906 there were 246,400, an increase of 48,458 in nine years, about twenty per cent. Of those dealing in malt liquors there were 17,094, an increase of 6,018 in nine years, or fifty-four per cent. Of wholesale liquor dealers there were 6,311, a rise of forty-six per cent in the same period. Of wholesale dealers in malt liquors there were 10,871, or an increase of eighty-one per cent. In 1897 there were 216,300 liquor dealers, wholesale and retail; after nine years there were 277,676, or a general increase of 27.9 per cent. During the same period the estimated increase of the population has been a little over seventeen per cent.

It has been reckoned that there is a fraction over one retail dealer for every twelve square miles of territory in the United States, excluding Alaska, or on every strip of land four miles long by three miles wide—including the pathless mountains, the wide prairies and immense barren plains—there is one boiling cauldron of poison for the bodies and souls of men. What has the Yellowstone Park to compare with this? There is one retail liquor dealer for every 333 of the population, including men, women and children! Add to these the wholesalers, the manufacturers who have a direct personal, financial

and social interest in the continuance and spread of this business, and what a host it is:

Again, this vast force is being marshalled into line of battle as never before. There is one great division under the standard of mammon and their battle cry is, "Liquor and financial prosperity!" A circular has been prepared professing to set forth the amount of money dispensed for the benefit of farmers, employees and allied trades and taxes claiming that a loss of \$354,851,097 will accrue to the producing sources of the United States and a further loss of \$68,875,465 in United States and municipal taxes annually. This statement is being furnished free as "plate matter" to those papers that will use it, is printed on the backs of bills of fare for hotels and restaurants, posted in flaming colors in public places and distributed as generally as may be.

Great parade is also made of threatened removals of manufactories, conventions, etc., from localities where prohibition prevails, involving supposed financial loss to those communities. In this campaign of education the great Anheuser-Busch Brewing Association is appearing in the papers, with full-page advertisements, "singing the praises of beer and setting forth the importance of the beer-making business." On the other hand, these statements do not publish the money loss for drinks sold over the bar at five cents a glass based on the liquor tax returns for the fiscal year ending June 30, 1906 which would amount to \$2,995,889,355.90.

Another division of this opposing force is ranged under the banner of reform and their war cry is, "Hands off and we will mend ourselves!" The word has been sent out, through matter furnished the public press, evidently from the one source, that "The business is to be made respectable." One large brewer is announced as prepared to "devote the remainder of his life to fighting the evils of the liquor traffic." One editor in Missouri is reported to have refused the sum of \$100 a month for the publication of this sort of liquor literature, while one brewer is said to be contributing \$100,000 monthly for its publication. On this movement the Chicago Daily News remarks:

The more intelligent brewers of the country have awakened, with a start, to find their business threatened with an enormous loss. They are proclaiming in agitated tones, that the low saloon must go and they will compel it to go, if the public authorities fail to do their duty and drive it out.

Holden, a mining town near Huntington, W. Va., is to have a saloon the profits of which will be devoted to charity. It will be run by the United States Coal and Oil Company.

Perhaps the extreme of this attempt to make the business "respectable" was reached when the women of Mobile went to Montgomery to lobby against prohibition because their city received \$80,000 yearly from licenses, which amount was for the support of the public schools.

The last division which we can review is that marching under a banner emblazoned with the water wine jar of Canaan and bearing the legend, "A little wine for the stomach's sake," and the banner is carried by those who are the so-called ministers of the Gospel.

"At a recent convention of New York brewers in Rochester Duffy, of 'poor raw whisky' fame, was the orator and three clergymen were the 'guests of honor' (news item). These clergymen addressed the convention, attended the evening banquet and

were warmly received by the brewers."

This news item was made the text of an address delivered in the Asbury church, of that city, soon after the convention was held. In his address the speaker said:

"The saloon has taken its last stand. There is no surer indication of this than its disposition to offer the clover leaf to men who wear the garb of the church. This attempt to put a white tie around a bottle of beer by pulpit freaks will fool nobody. * * * The ministers of the gospel who ministered as honored guests in the brewers' convention publicly defended their business, stretched their legs under the same slab of hamogany, drank to the health of the saloon at a German kommers and offered them the Christian Sabbath on the Communion platter, do not represent the church; they represent the saloon and the saloon represents the devil.

Then, last of all, come the camp followers under the standard of 'The United Brewery Workers of America,' and their legend is, 'Live and let live.' They also send out their plea, begging the American people to stop the 'wild temperance movement.'

Here are some extracts from their appeal:

Have they (the American people) given a thought to the question of what would become of the hundreds of thousands who would be bereaved of their means of living if prohibition became general? Did they ever consider the disastrous consequences of the destruction of so large an industry as the brew-

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ing industry and how it would effect the other industries?"

Then follows this singular paragraph:

After sixty years experience with prohibitive legislation, it is well known that it is useless(!) It not only does not prevent drinking, but results in increased drunkenness.(!)

According to some authorities, April 30, 1908, will be the one hundredth anniversary of the first temperance society in America, and now more than one-half of the United States is "dry." In reviewing the present agitation it has been said:

The present movement which is sweeping over the country is the third of its kind, but is more extensive than either of its predecessors. The question is, will it be more permanent? We believe that it will be permanent, for the very reason that the others were not. . . . The fight must continue until the taste for liquor is bred out of the race.

Pretty much all that can be said or argued on either side of this great conflict is well epitomized in the following incident, said to have occurred in a Western City:

A gentleman was riding on a street car when he saw on the advertising spaces, printed in large, clear letters: "Pure rye whisky tones up the body, brightens the intellect, in-

vigora'tes the soul." After reading it his eyes dropped involuntarily to the seat under the placard, and there was a drunken man. His eyes were bleared, his face bloated with the red lines of dissipation in it and his body slouched down in a sort of collapsed way, common to men much under the influence of liquor.

"Look on this picture and then on that."—Christian Intelligencer.

Bryan Is An Ideal Father.

Among his townspeople Mr. Bryan is known as the finest sort of a father, but just how great a reputation he had in this capacity he did not realize until a few years ago, says Mabel Potter Daggett, in the July Delineator. One day Mr. Bryan received a letter from a boy away over on the other side of the world. From the cherry-groves of Japan he wrote: "I have chosen you to be my father. Will sail at once for the United States, Yamachita." In Japan, it seems, it is not an unusual custom for an aspiring youth to adopt some man of eminence as a foster-father, and the individual so honored assumes the care of the young man until he becomes of age. But Mr. Bryan having a family of his own to provide for on a rather limited income, did not feel that he could accept the honor, and wrote Yamachita to that effect. The Japanese boy, however, as if the protest were but a polite evasion of the honor, heeded it not. He arrived at San Francisco and wrote from there that he would in time reach Nebraska. The Bryans were then living in the little house in Lincoln and Mrs. Bryan in alarm insisted, "Why, Will, we can't possibly have him," and Mr. Bryan again wrote his correspondent. Meanwhile Yamachita had obtained work in the prune orchards of California to earn the money for the rest of his journey, and every day when he went to work he stopped to leave in care of the mission house a precious package. It contained a treasure purchased with ten dollars of carefully saved money. A number of months later one evening there was a knock at the Bryans' front door. Mr. Bryan, opening it, saw a small dark youth. "I have come," he said. "I am Yamachita." In his hand he held the gift that Japanese courtesy required. It was the package the missionaries had guarded for him. He opened it and gravely presented to Mrs. Bryan a delicately modeled small bronze stork.

The Bryan family were, indeed, overcome; but they really could not turn Yamachita away. So they made room for him with their other children, of whom there were three then Ruth and William and Grace. Including relatives he was the sixth child whom Mrs. Bryan took through algebra and Latin, and in time he was graduated at Nebraska University. He has now gone back to Japan to fill a position of trust. Here he always called himself Yama Bryan. Once after they went to Normal to live, a farmer's wife alighted from the trolley-car at the foot of the hill with her arms full of bundles. Yamachita, who got off at the same time, wanted to relieve her of them. "Oh, but," he insisted gravely, "I must; my father would." To the neighbors he always said: "I came because I wanted to be like him—my father. Some day I shall go back to Japan to be to my country what he is to his."

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.

THE EPWORTH LEAGUE.

C. W. Lester Editor

Lesson for June 21: Ps. 34; Matt. 10:16-33.

Topic: God's Protection of His Children in Peril: Incidents from Bible and Missionary Biography.

We live in the midst of dangers. In the nature of the case life is beset with a multiplication of perils. Many of these are grave dangers that threaten life itself. And they beset the whole path of life from infancy to the grave and we are not to suppose that dangers and perils shall not come to us because we are God's children. Oftentimes the life of greatest peril has been the life of the devout, loyal followers of Christ. He predicted persecution and peril for His followers. (See Matt. 10:16-18; Mark 13:9.) He predicted a martyr's death for Peter. Jno. 21:18, 19. Our Lord himself died a martyr's death. And from his own lips fell these words, "The disciple is not above his Master, nor the servant above his lord." Persecution and perils will come. But in the midst of them there stands by our side our unseen Friend and Protector. For God has promised His protecting and delivering power to His children in times of trouble and peril. Make a brief analysis of our lesson Psalm with this in mind:

The Lord as a Protector and Deliverer of those that fear Him. (1) He delivers them from fears, v. 4. (2) He delivers them out of all their troubles, v. 6. (3) He delivers them from surrounding dangers, v. 7. (4) He delivers them out of all their afflictions, v. 19. (See also Psa. 91:5-12, Isa. 43:1-2; 41:13; 2 Cor. 12:7-9). It is very clear in all these references that God does not mean to shield us from the dangers and perils implied but to protect us during the times of stress and storm. It is better for us that these things come for they are a part of the discipline of the Christian life. If we go through them trusting God we are the better for the experience. The soul of the Christian can pass unharmed through the worst that wicked men and devils can bring upon us. There is only One who is able to destroy us both soul and body in hell. (Matt. 10:28) and when He stands by our side holding our hand as our Guide and Protector while we pass even through the fires, all will be well and our souls shall come out unharmed.

God has often delivered His children out of the most eminent perils, though he does not always do this doubtless because it is not always for His greatest glory. Take the passage of the Red Sea by the Israelites. (Ex. 14:13-31). His people are in extreme peril. Without His immediate miraculous help they will perish utterly. But He helps them immediately and miraculously and they are safe on the other side of the sea. The case of the three Hebrews who for their loyalty to God were cast into the furnace of fire (Dan. 3:8-27); of Daniel cast into the lion's den (Dan. 6:10-23); of Peter's imprisonment and also his shipwreck (Acts 16:23-28; 27:1-44) In all these cases two things are evident: (1) Eminent peril, escape out of which from a human point of view, was almost if not altogether utterly impossible. (2) Escape was made in every case by God's immediate and miraculous intervention. He protected and delivered His children. The Bible and Christian history especially missionary biography, abound with proofs of this.

Campaign Plans.

To the Pastors and Friends of Temperance in Arkansas:

It is the purpose of the Anti-Saloon League of Arkansas to inaugurate a simultaneous "no license" campaign in every county in the State beginning Sunday, June 28th and continuing until the general election next September. To accomplish this purpose the pastors of all the churches and friends of temperance are very much needed to co-operate with the League. Any pastor or friend of temperance who reads this is requested to advise with a few of his fellow pastors and laymen in his county and call a mass meeting at once for the purpose of adopting the following plan, or some similar one, for a campaign in his county, so as to make it simultaneous in every county.

Plan For County Campaign.

1. Organize one county temperance choir from the various churches in any or all towns in the county. Always secure a brass band, if possible.
2. Arrange for transportation by hack or otherwise for the band or choir to any and all points in the county. The friends of temperance should furnish the transportation.
3. Select two or more speakers who can and will present the cause at a mass meeting in a forceful manner.
4. Call a mass meeting, consecutively, in every voting precinct in the county, always securing the evening hour, if possible. Have these mass meetings addressed by only two speakers, each discussing different phases of the subject, and neither speaking more than thirty minutes. Have the temperance choir or band open, intersperse and close these meetings, with a few selections of good stirring temperance music. Always beginning with prayer and closing with the benediction. The announcement of these meetings should be kept prominently to the front in all county papers.
5. Every Sunday evening for at least three weeks before the election, all churches in every town should come together in a convenient place for a union temperance mass meeting, at which one or more speakers should discuss the most important questions pertaining to the cause in that particular locality. The entire day on Sunday before the election should be given to temperance sermons and addresses, closing with a great union mass meeting at night.
6. A chairman should be selected who should attend and preside over these mass meetings throughout the county. No church, layman or pastor could do a better service for the Master than to volunteer for service in carrying out this campaign.
7. Select all speakers, ministers or laymen, from your own county, if possible to do so.
8. If you need help to organize your county for this campaign, call on the undersigned, and he will seek to send you assistance. If you will attempt this campaign of your county report at once to State headquarters, Little Rock, Ark., so that we may keep tab on the situation. It is exceedingly important that a campaign be made in your county, though you may have every reason to believe that it will go dry without it.

EDWARD A. TABOR,
State Superintendent.

The Home Department.

Send us five cents for a complete outfit of samples and prices. Don't neglect this important part of your Sunday School. Send us your orders. Anderson, Millar & Co., Little Rock, Ark.

THE SUNDAY SCHOOL.

June 21—Meaning of China's Awakening.
Matthew 9:35-38; 10:1; 28:18-20.

Golden Text.—"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." (John 4:35.)

Jesus, the Master Missionary, introduced into his ministry those methods of helping humanity which the world so much needs today. Through the cities of Judea he went preaching, teaching and healing the sick. Upon a similar errand he sent his disciples, and upon his church he has laid the commission to extend this great work unto the uttermost parts of the earth. As in the day of our Lord, so also today: the field is so broad and human need so great that the laborers are altogether too few. Ours is a day of unusual opportunity and facility for carrying out the Lord's purpose in the great commission; and upon us is a greater responsibility than was ever before upon the church to man the field and to accomplish the work. God calls; humanity needs. We must go or send. Let each one interpret the Lord's command in its relation to his own life; and let us watch the progress of Christ's kingdom with sympathetic interest in order that we may find our place in God's plan for the world's salvation.

Modern history reveals God's efforts among the nations in behalf of the human race. For instance, a study of present-day movements in China clearly reveals the hand of God in making ready for China's redemption and indicates the largeness of the church's opportunity for accomplishing this great work. A knowledge of the present situation in the Orient will likewise deepen our sense of responsibility in winning China for Christ.

China is awaking to her commercial need and opportunity. Through the advanced facilities of commerce and international communication China has been brought in contact with the outer world. Through the diplomacy of European and American powers treaty ports were opened about the middle of the last century and trade was practically forced upon China.

The wonders wrought in transportation by the utilization of steam and electricity set the civilized powers athirst for China's products and for the trade of her millions. So great steamships sailed into her ports. Electric cables were laid, and old conservative China found herself in communication with a great "outside" world.

How near China has been brought to the West is hard to realize until one takes in the fact that he can today go from Nashville, Tenn., to Shanghai, China, in one-sixth the time occupied by General Love, the first territorial governor of Oregon, in going from his home in Indiana to his post in the year 1849. In the fifties it required from six to eight months for a letter to reach a missionary in China: now the mail is delivered in three or four weeks. In those days there was no cablegraphic message. On July 4, 1903, President Roosevelt, on the completion of the Commercial Pacific cable, flashed a message round the world in twelve minutes.

The march of progress along commercial and other lines has aroused China from her sleep of centuries. She could not withstand the new life of Japan and the expanding commerce of the nations. By the rush of commerce and the clash of wars China has liter-

ally been jostled into wakefulness. The meaning of this awakening is:

The bringing of China into diplomatic and trade relations with great Christian nations gradually opened an effectual way for the missionary and the gospel message. Today the door is wide open, and the responsibility of the twentieth century church is increased a thousandfold above that of the church of a generation ago. Not least among the influences that enlarge our opportunity and magnify our responsibility is the new treaty between the United States and China signed in Shanghai October 8, 1903, and ratified by the United States senate December 18, 1903. This treaty "confirmed the right of American citizens to trade, reside, travel and own property in China; extended to China the United States copyright laws; gained a promise from the Chinese government to establish a patent office in which the inventions of United States citizens may be protected; and made valuable regulations regarding trade-marks, mining concessions, judicial tribunals for the hearing of complaints, diplomatic intercourse, and several other matters which, though sanctioned by custom, were often abridged and violated."

Most important of all, the treaty removes, so far as any such enactment can remove, the last barrier to the extension of Christianity throughout China.

The extent of the American treaty is indicated in the following extract: "The principles of the Christian religion, as professed by the Protestant and Roman Catholic churches, are recognized as teaching men to do good, and to do to others as they would have others do to them. Those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, whether citizen of the United States or Chinese convert, who, according to these tenets, peaceably teaches and practices the principles of Christianity shall in no case be interfered with or molested therefor. No restrictions shall be placed on Chinese joining Christian churches. Missionary societies of the United States shall be permitted to rent and to lease in perpetuity as the property of such societies buildings or lands in all parts of the empire for missionary purposes, and after the title deeds have been found in order and duly stamped by the local authorities, to erect such suitable buildings as may be required for carrying on their good work."

This treaty, as you see, stands for the untrammelled expansion of business and the unmolested progress of Christianity. It is the product of the combined interest and effort of the business man and the Christian missionary. By the terms of this treaty all China is opened to foreign trade, and the very heart of China is laid bare to the missionary.

Into this door of business opportunity an army of commercial travelers is pressing in the interest of trade, and the volume of business between China and the West swells with remarkable rapidity. Surely God's people should be as alert to opportunity for extending Christ's kingdom and as progressive in driving the King's business as are these agents of commerce. The business man penetrates the interior of China in safety. The missionary can travel the length and breadth of the land proclaiming the gospel of Christ, assured of protection and guaranteed his rights. Everywhere the doors are open to the inadequate force of missionaries and under their faithful ministry Chinese are now being baptized at the rate of about fifteen thousand a year, while a large number are enrolled as inquirers or catechumens. The Interdenominational Conference of Missions, at Kuling, recently declared: "It is now a fact that there is not one of the more than nineteen hundred counties of China and Manchuria from which we are shut out; and now, as the one hundredth year of our work begins, we can say that if the gospel is not preached to every creature in China the reason must be sought outside of China. The opportunities of work are varied in their kind, vast in their extent. Never before have men crowded to hear the gospel as they are crowding now in the open air and indoors; in our chapels and in our guest rooms we have opportunities to preach Christ such as can scarcely be found outside of China."

Such opportunities as are being presented in China indicate and emphasize the gravity of our responsibility in furnishing the men and the money for the speedy evangelization of this great empire.

China is awakening to the defect of her educational system and to plan for better things. Though the coming of the foreigners into her midst and the travel of the native statesman and students in other lands, and through the evident influence of Western learning in Japan, China is coming to realize that her educational system, so long in vogue and so highly prized, is insufficient in the preparation of her young men for governmental and commercial positions under the changing order. This has brought about a change in China's attitude toward education and brought on an effort to establish schools, to introduce Western learning, and to extend the benefits of education to all classes. All such reform movements go slow in China; but the Imperial University, a modern institution, is already a fact, and a system of schools for the masses is sure to follow.

Arthur J. Brown says: "A few decades ago ambitious Chinese youths who sought an education abroad at their own expense, were imprisoned on their return to their native land. One whom I met Shantung gave me a vivid account of his arrest

and incarceration in a filthy dungeon as if he had been a common criminal. But a recent edict of the emperor directs the provincial governors to select young men of ability and send them to the United States or Europe for special training with a view to their occupying high posts on their return.

Thousands of ambitious young men of China are flocking to Japan to enter her well equipped schools. This fact is a reproach which China feels, and she is coming to realize that she must educate her own young men if she would hold them as loyal citizens of the government and faithful to China's interest. The illiteracy of women in China is likewise a great reproach. By comparison with any other great nation China falls far short. Not one in a thousand of her women is educated. But this will not long continue. In the educational awakening the women are sharing the benefits. The day of their emancipation from ignorance and superstition has dawned.

China is slowly but surely awaking to the vanity of idolatry and the foolishness of her superstitions. Through the touch of Western civilization, through commercial contact with Christian nations, through the new life of Japan, and through the growing influence of the missionary and Christian literature the leaders and student classes in China are coming slowly to discredit their ancient religious systems. This is evidenced by the readiness with which religious literature is sought after and read, by the eagerness with which the gospel is heard, the generous patronage of Christian institutions of learning and by the general attitude of the government as well as by a decline in the influence of heathen religions on current thought and national policies. The same is practically true in all the East. After extended travel in careful study of the subject, Mr. John R. Mott says: "A century ago the non-Christian religions seemed to occupy impregnable positions. Until comparatively recently they gave little evidence of yielding to the assaults of Christianity. But the signs are now multiplying that, as a result of the extensive and thorough work of undermining which has been going on steadily for three generations, the foundations of these opposing faiths, together with their systems of error, such as caste, polygamy, priestcraft and superstition, have been shaken. During my journeys around the world I saw clear evidence that the power of the non-Christian religions was waning." To be sure the masses are still under the dominance of idolatry and ancient superstitions, but the awakening has begun.—Sunday School Magazine.

Sunday School Notes.

By W. J. Moore, Chairman.

Rev. D. A. Gregg, of McCloud, says of the Children's Day services: "Children's Day observed here. Largest crowd of the conference year up to date. But few men and boys got seats in the building."

Bro. DeSpain, of Ft. Gibson, says, "We observed Children's Day last Sunday and had the best day since I have been on the charge. Collection, \$3.82."

The Lawton Sunday School stands first on the Children's Day collection; Broadway, at Ardmore, is second, and Cheyenne, third. Next!

The Weatherford District Conference.

The Chairman had the pleasure of attending this conference on June 5-7 at Sayre, Okla. We found the Sunday School interest at high tide. The brethren gave encouraging reports from nearly every charge. At the close of the Sunday School hour the conference passed a resolution, unanimously, that the district undertake the support of a missionary. That is a heroic band, and they will bring things to pass. The great needs are more church buildings, more men, better salaries for those that are there. Bro. Matthews has the district well in hand, and is carefully looking after every interest of the church. There is scarcely another district in the conference that has greater possibilities than the Weatherford. The crop conditions are more favorable than in any section of the State we have seen. Wheat and oats look fine. That district covers a good country, and the prospects for our church in that section are very encouraging.

About seventy-five per cent of the Sunday

Schools in the Weatherford District have already observed, or will observe, Children's Day. That is a good showing, and will prove an inspiration to the cause. If all our districts do as well we shall not have much cause to complain.

Every live pastor in this conference will see to it that his Sunday School has the benefit and blessings of a Children's Day service. He can train them in three songs and half a dozen recitations, if no more.

Pastors, superintendents, if you don't know what to do with the boy, read Du Bose's "Gang of Six," and Forbush's "The Boy Problem." It is the candid opinion of this chairman that we would do better not to study so much old dusty theology and get after something that is kicking up the dust. A wise man is he who is trying to do something for the boy.

Every Pastor Can Have a Sunday School.

Yes, he can. He can get up a Cradle Roll in his pastoral visiting; and a home department can be easily organized. The Board would gladly furnish the literature to any such enterprising pastor. Let some pastor try it and report.

Notice—Money.

Send your Children's Day money to Rev. T. L. Rippey, Teller, and not to the chairman. The Sunday School Missionary money, ditto.

The amount paid by the Sunday Schools to the Board of Education last year was \$214,734. A like amount was paid to the General Sunday School Board. Thus it will be seen that the Sunday School helps much in these other departments of church work, and pays its own expenses. No other institution of the church does as much.

The Sunday Schools of our church raised last year for missions \$113,422.97. When we get the subject of missions properly on the heart of our pastors, superintendents and teachers, the amount will be quadrupled. One cent per member each Sunday in Sunday School would make an amount equal to all that was raised for both foreign and domestic missions last year with more than \$50,000 left. Better see after the Sunday School folks, brethren.

Cabbage is Best When Simplest Prepared.

The simplest and quickest methods of cooking cabbage are the best. Cabbage must be trimmed and well washed in cold, salted water, then cut into quarters and tied together again with a string before going into the saucepan, because the heart is more tender than the outside, and uniform softness is desired. Have plenty of boiling water with a heaping tablespoonful of salt to the half gallon of water. Let it be boiling when the cabbage is put in, and cook it with the lid off, and if it be fresh it will keep a good color. The time depends more upon the age than the size, from twenty to forty minutes.—The July Delineator.

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.

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The Mockery of Money.

Money is a mere thing. It is made for use. Apart from its actual purpose, its possession shames and stultifies us. Dull, cold cash cannot satisfy a single one of the senses, or any affection of the soul. There is no fragrance to the stuff; it is not beautiful; it cannot be eaten.

A miser living a few miles from my boyhood home, built a big vault, with an iron door, some distance from his house. He spent hours alone in it, gloating upon his hoarded gold. One day the wind blew that iron door shut, and the lock sprung, and he was a prisoner—a stifling and starving prisoner. He screamed and howled in agony. No one heard him. He was buried alive with his money-bags. Some hunters happened to pass the place and heard his now low, hoarse howl, and helped save the little life he had left.

Cornelius Vanderbilt is quoted as saying just before he died: "I don't see what good it does me—all this money you say is mine. I can't eat it; I can't spend it; in fact I never saw it and never had it in my hands. I dress no better than my private secretary and can not eat as much as my coachman. I live in a big servants' boarding house, am bothered to death with beggars, have dyspepsia, and most of my money is in the hands of others, who use it mainly for their own benefit."

"What a sad commentary on life," says one, "by a person who was considered one of Fortune's favorites. He had all that his heart could wish, master of his own time, could command the services of thousands to minister to his pleasure, but still failed of that something which completes human happiness. His ruling passion robbed him of the desire to cultivate habits of human well-being, ruined his health and made him miserable."

"Are the rich," says Wesley, "and great the only happy men? And is each more or less happy in proportion to his measure of riches? Are they happy at all? I had well-nigh said, they are of all men most miserable. Rich men, for once speak the truth from the heart. Speak both for thyself and thy brethren."

Such help as pictures to sore eyes afford,
And heaped up tables to their gouty lord,
Amidst our plenty something still,
To me, to thee, to him is wanting.

Yes, and so it will be till thy wearisome days of vanity are shut up in the night of death. Can silver and gold, and eating and drinking, and houses and servants, and glittering apparel, and diversions and pleasures (as they are called), make thee happy? They can as soon make thee immortal. These are all dead show; regard them not. Trust thou in the living God, so shalt thou be safe under the shadow of the Almighty. His faithfulness and truth shall be thy shield and buckler. He is a very present help in time of trouble—such a help as can never fail."

"There are many persons who consider that the mere possession of money means that a man is successful," said Charles M. Schwab, just after he had given \$1,000,000 to the University of Pennsylvania, and announced his intention of giving millions more. "True, money is a gauge by which, to some extent, we can measure the success of a man, but it is not success itself. Take me, for example. I have some money; quite a lot of it in fact. What good does it do me? I have a nice place to live, good meals to eat, and clothes to wear. That is about all, except that Mrs. Schwab is able to spend a few pennies and enjoy herself. Still, I have a pet project,

which, if I can, I shall push through before I die. I want the University of Pennsylvania to have the finest engineering school in the world. But the limits of money when spent on one's self are so confined and restricted that they are hardly worth considering. The scheme I have undertaken may prove too big for me. But even if it does, I shall have had the pleasure of planning it and figuring it out, and so if I do not succeed, and have let some one else complete the work, I shall have had the responsibility of planning and figuring, and that, after all, is about the greatest pleasure in life, and about the only one that wealth has given to me."

"When a man forsakes the living God," says Dr. Adam Clark, "and gives way to avarice which appears to have been the case with Judas, he is fit for anything in which Satan may choose to employ him. Beware of the love of money! The cursed lust of gold induced a disciple of Christ to betray his God; and has it not been the ruin of millions since? Few people love money merely for its own sake; they love it because it can provide them with necessities, conveniences and comforts of life; those who have not God for their portion incessantly long after these things, and therefore are covetous. While a man watches unto prayer, and abides in the love of Christ Jesus the Lord, so long he is safe, for he is contented with the lot which God has given him in life. Reader, art thou like Judas (in his best state) put in trust for the poor, or for the church of Christ? Do not covet."

Hoarded wealth will become a curse. The rust of riches will eat in the flesh like fire. But help to a human brother in hour of bitterest need will bring the blessing of him that was ready to perish. The moments are going; opportunities are slipping by; jewels that should gleam in your immortal crown are sinking in darkness. Cast your bread upon the waters; it shall be gathered at last.—Selected.

Sheep Succeeding Cattle in the West.

The cattle barons of the West, who once held undisputed sway over the great public domain, have been displaced, in the last few years, by new lords of wealth and power—the sheep men.

Travel over the Pecos country in New Mexico, where John Chisum ruled like a lord of old, and where his baronial retainers fought desperate battles with the retainers of rival cattle barons, and what will you find but sheep, and more sheep? To be sure there are plenty of cattle left in the country, but they are split up in tiny herds among small ranchers, while most of the unfenced range is grazed over by flocks of sheep, of all grades and values, in charge of Mexican herders in all states of somnolency. In Montana Wyoming and Colorado, where once the dust of the cattle trails clouded the blue skies, the old highways of the steer are grassed over, and—the mockery of it!—are fed over by dusty-backed hordes whose eternal "ba-a-a" brings a curl of contempt to the lips of the cowman. Where the cowboys once faced the storms of the prairie, in their yellow slickers, the sheep herder now crawls into his canvas-covered sheep wagon, where he lives in comfort through the hardest "norther," and in summer, even to the grassy slopes of the Rocky Mountains, above the timber line, one will come upon sheep camps.—From "In the Land of the Sheep Barons," by Arthur Chapman, in the American Review of Reviews for March.

The Noble Life.

Charles Kishler, passenger conductor on the Big Four railroad, who met death in the wreck of the limited at Dalaware, Ohio, was one of the most popular and respected men on the line. Without being in any way obtrusive, he was a constant and earnest Christian worker; as the boys put it, "He was always seeking to do good."

On the train he always carried a Bible with him and after he had finished his work he would talk temperance and the living of an upright life to his fellow trainmen and to the passengers. He would urge them to be strong against the temptations common to man, and many are the men he led to a better life, many are the homes he blessed by his teachings.

At the home, he was faithful and loving, an ideal husband and father, living "the nobler life" daily, hourly.

His spare time was spent visiting hospitals, infirmaries, the workhouse and missions, and wherever he went it was to spread the true religion, faith, hope and charity, and live it to the letter.

The closing moments of his life, full of fearful physical suffering, show the man's strong faith, his Christian patience, his inspiring heroism. Lying pinned beneath the debris of the wreck from which his fellow-trainmen had tried in vain to extricate him, crushed, stifled by escaping steam, dying, he managed to gasp this message for his wife in Cleveland, "Boys, tell Maggie it's all right—I'm safe in the arms of Jesus."—Brethren Evangelist.

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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.)

Quitman, Ark., May 24, 1908.

Dear Methodist: This is my first time to write to you. I have just been reading the children's page and decided to write. I am a little girl eleven years old and am in the sixth grade. I will be twelve years old the seventh of June. Who has my birthday? I have one little brother; his name is Dennis. I have no little sisters. For pets I have a hen with nine little chicks, a kitty, two dolls, and a little chick. The hen's name is Biddy, the kitty's name is Moses, the dolls' names are Cosette and Ruby; my calf's name is Bossy. I will close by answering Mary Shell's question: "Which is the shortest verse in the Bible?" It is: "Jesus wept." IX Chapter of John, 35th verse.

Your new cousin,
BONNIE NORWOOD.

Ada, Okla., May 23, 1908.

Dear Western Methodist: As I have never written to the Methodist, I thought I would write. My mamma takes the Methodist and I like to read the children's page. I am a little girl eleven years of age and am in the seventh grade. I go to Sunday school every Sunday I can. I have two sisters and three brothers. Well, I will close, hoping that this won't go to the waste basket. If I see this in print I will try and write again some time. With love to all the cousins, I am your new cousin,
LURLINE CHISLER.

Ada, Okla.

Mooreville, Ark., May 10, 1908.

Dear Methodist and cousins: As it has been a good while since I wrote to you, I thought I would try to write again. I enjoy reading the cousin's letters and also Ruth Carr's stories. I would like to visit the place where they keep little orphan babies. I feel sorry for them. I have a half brother living in St. Louis. He has two little children; a boy and a girl. I haven't seen either one of them. I have a half sister living at Conway, Ark. She moved from this place before Christmas. She has one little boy, and he will be two years of age next January. I intend to visit them this summer. We have Sunday school at this place. I go nearly every Sunday. My teacher's name is Mrs. Hayley. I love her very much. Well, I will close for this time, for fear I will make my letter too long. Your little cousin,
VIDA PATTERSON.

Clairemont, Tex., May 23, 1908.

Dear Methodist: I thought I would write for my first time. I am a little girl ten years old. We had a nice children's day here the 7th of May. Our school was out the 8th of May. My pet is little brother. I like to read the children's page. I go to Sunday school every Sunday. My teacher is Mamma. I will close for this time. Hope this will miss the waste-basket. Hope to see this in print. Your cousin,
BIRDIE ALICE BACHMAN.

Clairemont, Tex., May 23, 1908.

Dear Methodist: I thought I would write for the first time. I am a little girl eleven years old. Our school is out now. I am in the fifth grade. I have two sisters and one brother. We had children's day exercises not long ago. I go to Sunday school every Sunday. I like to go to Sunday school. We have a fine prayer meeting and a fine Sunday school here at Clairemont. We came from Erick, Okla. here. Papa preached at Erick and Texola. Bro. Taylor is on that work now. Papa takes the Methodist. I will close for this time. Hoping to see this in print. Your new cousin,
RUBY L. BACHMAN.

Peter Pender, Ark., May 8, 1908.

Dear Methodist: As I never see many letter from here I will try to write a few lines. My papa takes the Dear Old Methodist and I like to read the children's page. I am glad to say we have a Sunday school here. I go

ever ySunday. My teacher's name is Mrs. Candace Clark. I like her fine. I like to read Ruth Carr's stories. Who has my birthday? The 11th of January. Your new cousin,
BETTIE WELLS.

Tulsa, Oklahoma, May 16, 1908.

Dear Methodist: Will you kindly admit me into the children's corner? I have never written to the children's page before, so I will write a few lines. I am a little girl nine years old. I like to read the children's letters very much. My papa died when I was two years old, but my mamma is living. We are living with my "grandma." I have one uncle and one little sister named Wonnatil. I will close hoping to see this in print. Your new cousin,
GOLDIE THOMPSON.

Weldon, Ark., April 3, 1908.

Dear Methodist: As I see so many little boys and girls writing I thought I would write. I am a little girl thirteen years old. I go to school every day. I go to Sunday school every Sunday. Papa takes the Methodist paper and I sure do like to read the cousin's letters. Papa is the pastor of the M. E. Church at Weldon, Ark. Mrs. Viola Starns is my Sunday school teacher's name. I like her fine. For pets I have none. I have one little brother dead, four living and three sisters. Two of my brothers are married. I belong to the M. E. Church. Well, as it is bedtime I will bring my letter to a close, hoping this will escape the waste basket and I will see it in print. Very respectfully,
ALICE BARBENTINE.

Abbott, Ark., April 5, 1908.

Dear Methodist: As this is my first time to write to the children's page, I will write a short letter. I am a little girl thirteen years old. I belong to the Methodist Church. Our pastor's name is Bro. Ray. I go to Sunday school every Sunday that I can. My Sunday school teacher's name is Miss Jennie Cole. I like her fine. I have been going to school but it is out now. I was in the fourth grade. My teacher's name was Miss Jessie Perkins. I like her very much. I live on a farm. I have two rabbits. I have two sisters and four brothers. My grandma takes the Methodist and I enjoy reading the children's letters much. Brother Johnson is our P. E. He preached for us the fifth Sunday in March. We like him fine. For fear this will reach the waste basket, I will close. Your new cousin,
GUSSIE BRAZIL.

Grove, Ark., March 19, 1908.

Dear Methodist: I thought as the Methodist was giving the children a page I would try to write a few lines. I am a little boy about ten summers. My papa is a Methodist preacher, age 58 years and weighs 200 pounds. My mamma is a member of the Methodist Church. Her age is about 53. I have a little mule and a pet dog. Our pastor's name is Bro. Beard. We have a Sunday school every Sunday, but I can't go every Sunday. I am in the fourth grade. Our school was out March 5, 1908. I have one brother living and two brothers dead, and four sisters living and four sisters dead. Well, I will close hoping to find my letter in print.

Yours truly,

ROBERT CARPENTER.

Rever, Ark., May 26.

Dear Methodist: My papa takes the Methodist and I love to read the children's letters and also Ruth's letters. I am a little girl nine years old. I had a party on my birthday and oh! what a jolly time we had. For pets I have some pups and kittens. I have three sisters and four brothers. Papa is the pastor of the M. E. Church here. I go to Sunday school every Sunday. I will close. Your little cousin,
VINNY McANALLY.

Antoin, Ark., May 24, 1908.

Dear Methodist: I am a little girl nine years old. Mamma takes the Methodist. I like to read the cousin's letters. I enjoyed Ruth Carr's last letter so much. But oh! how sorry I am for those little orphans. My

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dear papa and mamma are both living. I am so thankful they are. I have one sister and two brothers living, one brother dead. My little brother's name is Bruce, the larger one's name is Earl. My sister's name is Vivian. We have for pets four goats, ten pigeons, three calves and two kittens. Sister and I have ten dolls, two sets of dishes and a room all to ourselves to play in. Come over some of you cousins and we will play. I go to Sunday school most every Sunday. Mrs. Townsend is my teacher. Bro. Akin Towsand is our superintendent. Rev. D. D. Warlick is our pastor. We all love him. I will answer Mary Shell's question: Jesus wept. Now what was the new commandment Jesus gave to his disciples? I will close for fear of the waste basket. Your little cousin,
KELLER STONE.

FOR THE BABY.

Nothing is more annoying than a fretful child, and nothing will make the baby cry like sore, eczema-covered head and hands. Don't neglect the baby's skin; it is very tender, and a little neglect now may ruin its complexion for life. Tetterine will cure the most aggravated case of tetter, ringworm, eczema, rashes, pimples, in fact any form of skin disease, and may be applied to the tenderest surface of the smallest child. Try a box, 50c at your drug store or by mail on receipt of price. Shuptrine Co., Savannah, Georgia.

Program of Little Rock District Conference at Bryant, June 30-July 3.

The opening sermon of the Little Rock District Conference will be preached by Rev. J. C. Hooks, at 8 p. m. Tuesday, June 30. The business session will convene at 9 a. m., July 1. At this morning session all preachers in charge are requested to have written reports on the following subjects: (1) Spiritual state, attendance, etc.; (2) Missions, with suggestions for new work, etc.; (3) Sunday schools; (4) Education; (5) American Bible Society; (6) Finances; (7) Houses of worship and parsonages; (8) Epworth Leagues; (9) W. F. M. S. and W. H. M. S. Let the reports on each subject be separate so that they may be handed to chairmen of appropriate committees. Let each report also be in duplicate so that the preachers may read them to the conference. If any preacher cannot be present first day, let reports be mailed to me at Bryant in ample time. All reports should be in hands of chairmen within an hour after session opens. The duplicates will be read in conference as time permits.

All local preachers should be present, if possible, with written reports of their labors, or send the report, if prevented from attending.

Let preachers in charge not forget to bring Quarterly Conference Records.

Wednesday, July 2, will be Laymen's Day. While a full attendance of all delegates for the whole session is urged, still it is especially desired that all lay delegates be present on this day. The Laymen's Missionary Conference will be reported by our representatives. Permanent organization will be effected, and such questions as The Layman's Opportunity and Obligation, Finance, the Appointments, the Church Conference, the Quarterly Conference, etc., will be discussed. Prominence will be given to religious services. Representatives of our boards of the wo-

men's societies and of our institutions will be welcomed and heard.

The committee to examine applicants for license, admission, etc., is Revs. B. Wright, P. Hutchinson and R. G. Rowland.

Preachers will please report to Rev. J. H. McKelvey, Alexander, the names of lay delegates and local preachers, the probable time of their arrival and whether they will go by railroad or private conveyance. Let all come prepared to stay until business is completed on Friday. A. C. MILLAR, P. M.

Prescott District Conference Notice.

I would like for all the pastors of the Prescott district to send me the names of all their delegates to the district conference. Also the names of all the local preachers within the bounds of their respective charges.

I will ask all the local preachers who expect to attend the conference to notify me on a card please.

All who expect to come by private conveyance please notify me.

Four passenger trains stop here—two south bound and two north bound.

One south bound is due here at 7:30 a. m. The other one is due at 8:25 p. m. One north bound is due at 8:50 a. m. The other one is due at 4:30 p. m. Let all take heed to this notice and we will have no confusion.

L. J. RIDLING.


Emmet, Ark.

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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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Little Rock Conference W. H. M. Society.

Dear Friends and Co-workers: The report for quarter ending June 1 is good although our district secretaries failed to hear from some of the auxiliaries who are at work.

And I regret to say one or two societies with a good record in past years now report themselves "disbanded."

Sometimes the departure of one energetic and enthusiastic woman from a community causes an auxiliary to disband when it should only arouse the other members to greater exertion.

Has not each member of the Methodist church solemnly promised to support its institutions? Without missionary effort the church itself will stagnate and die.

Let us think on these things and not only strive to do our part but to enlist others in this work for God and humanity.

One new auxiliary for the past quarter is Centre Point in Prescott district and we are glad to enroll these names of good repute in church history.

All our districts are worthy of honorable mention this quarter, and a few items with comparative figures may be interesting.

Of the 700 members of the Brigade Texarkana district reports 88; Monticello 124 and Arkadelphia 180.

Of 630 subscribers to "Our Homes" Little Rock district has 102; Camden 105 and Arkadelphia 117.

In tithing, Pine Bluff district reports 49, Little Rock 53 and Arkadelphia 77 members who have pledged themselves to this scriptural method for raising money for church work.

Of 4,716 visits to the sick and strangers Little Rock district reports 742, Monticello 749 and Arkadelphia 1089.

Arkadelphia district reports 15, Pine Bluff 35 and Little Rock 51 of 117 prayer meetings and bible readings held.

In the distribution of 1176 garments Camden district gave 180, Prescott 192 and Texarkana 291.

Of 313 needy ones relieved Arkadelphia district helped 63, Camden 96 and Texarkana 83.

Texarkana district is the only one now supporting a scholarship, and the Little Rock district is the only one who has trained a deaconess and she is now actively engaged in home missions in Louisville, Ky.

In previous summer seasons I have carried my home mission correspondence around with me, and in my travels from the Rocky Mountains to the Atlantic coast it has given me much pleasure to keep in close touch with the dear friends and co-workers in Arkansas.

This year I am to have a grand trip to Europe, and although the correspondence will be interrupted I shall think of you all very often, and always with a grateful heart.

For twelve years you have honored me with this responsible and important work in the Little Rock Conference W. H. M. Society, and your kindly forbearance and generous encouragement have enabled me to serve you with gladness.

Each year has been fraught with love, and like the sun dial, I may truly say, only sunny hours have been recorded.

Our organization has grown steadily in numbers and strength and we may go forth to meet the shadowy future

with confidence and thanksgiving.

Mrs. W. E. Barkman, Arkadelphia, has graciously consented to make up my report for the second quarter, and I hope all reports will be sent her by September 8.

Mrs. V. S. McLellan, superintendent of Press, will edit and publish our Annual Report this year, and her labor of love will be well done. Besides these, other friends including our president, Mrs. F. M. Williams, and treasurer, Mrs. F. C. Floyd, have offered to share my labors and I shall not be missed at all.

But you all must think of me sometimes as I journey afar.

Unless providentially hindered, I will sail from New York June 18 on the S. S. Slavonia of the Cunard Line, and will land at Naples July 2.

Mrs. Borden, of Galloway College, will be the chaperone of our party, and we will visit places of interest in Italy, Switzerland, Germany, Holland, Belgium, France, England and Scotland.

I expect to return home in October. With tiny Tim, let me say, May God bless us every one. Sincerely,

MRS. W. H. PEMBERTN.
Cor. Sec. L. R. Conference W. H. M. S.
June 13, 1908.

Guymon District Conference.

The fifth session of the Guymon District conference (formerly Beaver district) convened at Tyrone, Okla., June 4-7. Rev. J. T. Lawlis, our young and enthusiastic presiding elder, presided.

Rev. A. N. Averyt of Guymon station, preached the opening sermon Wednesday evening, June 3rd.

The conference was well attended by the pastors and delegates of the district. Only two or three pastors being absent. The reports indicate progress along the various lines of church work.

Several churches have been built and enlarged during the year and others are now under construction.

Two new charges were formed this year and other changes are planned for the coming year. This will necessarily call for more men next year to help establish Methodism in this fast developing country. Perhaps no district in the Oklahoma Conference has a more noble and self-sacrificing set of men than those who labor for the Master in the Guymon district.

R. M. Dupree, Charles G. Thomas and M. D. Williams were granted license to preach the gospel. W. J. Clark was recommended by the committee for local deacon's orders.

One afternoon was devoted to the interest of the Laymen's movement. Considerable interest was manifested, and it is hoped the laymen may soon be enlisted in more active service for the Master. J. R. P. Sewell of Texhoma was elected chairman for the district.

Friday afternoon was given to the Woman's Home Mission work, Mrs. A. C. Briggs of Woodward, district secretary, presided. The reports show large increase in interest and number of Auxiliaries over last year.

Rev. L. L. Thurston of Pauls Valley, Okla., represented the Board of Missions to the conference and delivered two able sermons.

Ref. J. C. Carpenter of the Northwest Texas Conference was a visitor to the conference and preached an able sermon.

The conference was royally entertained by the good people of Tyrone and we trust proved a great blessing to

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them and others in attendance.

The next district conference convenes at Hooker.

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Sheridan Circuit.

We have three Sabbath Schools on this charge and have had Children's Day at all the last three Sundays. We used the printed program and it was well carried out. All the schools did well. Had fine attendance and good attention. The collection at the three places was \$13.70.

My work is in very good condition. We are not having a boom but everybody seems to be in a good humor and everything is quiet so far. I think we will have a good year.

We have had to bury several of our oldest members recently. They were good people. I am looking forward to next Saturday and Sunday. It is the time for our second quarterly meeting.

B. F. SCOTT.

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Heber Station.

By invitation of the popular pastor, F. P. Jernigan, I went to Heber, the coming rival of Hot Springs. The object of my going was a protracted meeting. We had a great meeting and yet it was not great in the sense of visible results. I left this morning, the 16th, after a stay of two weeks and a little the rise. The meeting is still going on, and Bro. Frank will report final results. As to the moral and spiritual need of a great awakening the whole town, and every church in it stood, and yet stands, in the needy column. It is not wide of the mark to say that the Christians of the town were not ready for a wonderful uplift. Though our pastor there is doing a fine work in the pulpit and on the path, "no grass grows under his feet." This was all in our favor. But there were other conditions that made the situation complex. There was the stranger, the individual stranger. Then the new family, homeseekers, wanting lots, then to build, and herein was to be found another hindrance. The whack, whack of the hammer, buzz buzz of the saw was heard in every direction—even in ten feet of my room. Our parsonage is so squeezed up that I told Frank, "Why, you have not got room to sneeze—a real old fashioned behind the barn kind, at least." But by and by that will be changed. The stranger and the hammer made it difficult to get men and women concerned in each other and take time to go to church only at night. It looked at one time that a regular Newark landslide of divine power was on and the great swell of victory would echo all over the land. Then a shifting, then another rise of interest. And the night before I left in the morning the signs indicated a far reaching work. But it may take till frost to develop it. And I could not stay, else my work over here would suffer. Our church has a growing present and a future of great promise. And the right man is now there. One item or two. I called for backsliders, pending the call, I turned to the pastors, Bro. Grambell and Jernigan and asked "any here?" Both responded "Yes." Bro. G. is the Baptist pastor. Pressing the call, up came a young man. "Are you a backslider?" "Yes." "What church?" "The Baptist." Here came another. Same question. Same answer. Here came the third. Same inquiry. Same answer. Three members of the Baptist church. Call continued. Here came the fourth—a young lady. Same questions, but a different answer as to church. I was sure I had a Methodist then, but no. "I am a member of the Christian church." Somewhat disappointed, but willing to help all. I thundered out like a Krupp gun, "Where are you backslidden Methodists? I know you are here." But never did one show up. This is an experience I never had in all my life. Now one more. More than anything in the world can teach an object lesson. And I hereby introduce without the knowledge or consent of my witness, but knowing what it will testify to, I feel safe. The two churches—Methodist and Baptist—are within 200 or 250 yards of each other. Just between them lives a family. Black by name. They have a little dog Fido. Fido is half Baptist and half Methodist. It is this way: When the Baptists ring their bell for church Fido howls, and when the Methodists ring Fido howls again. It was his devotion that impressed me

and herein lies the object lesson to both Methodists and Baptists of Heber. Fido shouted every time the call for service was made. Then I do not think I can close this note without making mention of Hon. J. M. Mitchell, the faithful janitor. Prompt, efficient and faithful to the end of my stay. Heber has a future. The county site of Cleburne county and with its famous springs will inside of five years be a town of 5,000 or 10,000 people. The new railroad is about complete to Heber, and this puts it in touch with the world. I see nothing to hinder its rapid growth only the dirt in a trifle high as to price. This may fill the owners' pockets but it will not build as fast as lower and more reasonable figures. All in all, I am glad I went to Heber. God blessed us with something like twenty saved and reclaimed, and many others asking for the good old way.

JAS. F. JERNIGAN.

Bentonville, Ark.

We have just closed the greatest revival in the history of our little city. The meeting was conducted by Evangelists John E. Brown and C. P. Curry, of Siloam Springs, Ark. under a large tabernacle. It was in progress sixteen days, during which time the interest constantly increased. The largest crowds ever attending a meeting here were in attendance day and night. The entire town and country around was under the influence of the meeting. Eternity alone can reveal the good done. There were some three hundred conversions and reclamations to the various churches, one hundred of whom will unite with our church. It was a lovely sight to see the Christians of all denominations working and praying together. They all have had a great spiritual uplift. We had our regular prayer meeting service last night and there were more people in attendance than ever before in our history. Brown and Curry are the most satisfactory evangelists I have ever heard. Brown's preaching is chaste and with great plainness and power. He certainly is a truly wonderful man. Only twenty-nine years old, but he conducts his campaigns like a great general. He is also a great preacher. His methods are sound and his pulpit manners the most winning. If God lets him live to be an old man he will become one of the great evangelists in the United States. Prof. Curry is a music director of ability. He sings the gospel with great effect. His work here was praised by everybody. More than this, he is a sweet spirited, Christian gentleman. We love them very much.

R. E. L. BEARDEN, P. C.

June 11, 1908.

Floods and Winds Destructive to Wire Companies.

The destructive floods and severe wind storms which have lately occurred in Arkansas and Texas have proved very costly to the wire using companies and especially to the Southwestern Telegraph and Telephone Company which has been a loser to the extent of a great many thousands of dollars.

It is not alone the damage caused by the destruction of lines, which, of course, must be repaired at great expense, but the interruptions to the service results in a material reduction in revenue, besides the inconvenience suffered by patrons.

Fortunately The Southwestern has a well organized construction department and the lines are being restored to normal conditions with the least possible delay.

Forward Movement in Oklahoma.

The first State Sunday School Convention for Oklahoma was held at Oklahoma City April 6-8. The attendance was encouraging and the program ex-



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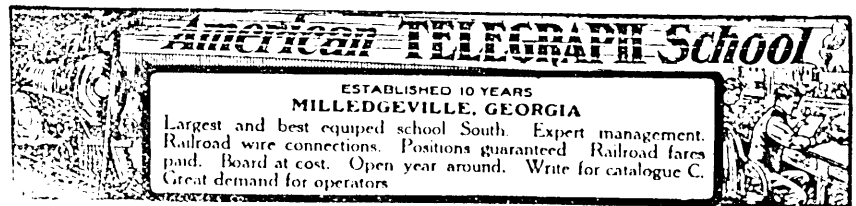
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cellent. One of the significant features of the occasion was the high quality of the work of the local leaders. We have heard no finer addresses anywhere. Church work of all kinds is only in process of organization in this wonderful new State; but the earnestness and intelligence of our leaders furnish ground for the expectation that its religious development will keep pace with its rapid material growth. Rev. W. J. Moore, Chairman of the Conference Sunday School Board is one of the most intelligent and progressive Sunday School men in the entire South. We are glad to note that the brethren of the Conference thoroughly appreciate his work, and that there is constant demand for his services. A number of presiding elders are arranging for both district and local Sunday School Institutes to be held during the summer and autumn. The conference at its last session, inaugurated a plan for inducing the Sunday Schools of each district to become responsible for the support of a missionary in the foreign field. Several districts have already assumed that responsibility, and it is expected that others will do so before the close of the year.

The urgent need of the Conference just now is for houses of worship. One presiding elder told us that there were fifty congregations in his district worshipping in schoolhouses. This serious hindrance must be overcome, if our work in Oklahoma is to be firmly established. We trust that our Sunday Schools throughout the connection will remember that the birthday offerings for this year and the next are to be used in helping to meet this urgent demand. The cause will certainly commend itself to all who are interested in our work in the great new West.—Sunday School Magazine for June.

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way Church, Ardmore, July 1-5, instead of Kingston. Pastors and delegates will please take notice of the change and govern themselves accordingly. Opening sermon will be preached Wednesday at 8 p. m. by Rev. L. L. Thurston. Rev. O. E. Goddard, Conference Missionary secretary will preach at 11 a. m. Thursday and at night Rev. W. J. Sims, Commissioner of Education, will preach on Christian Education. Rev. N. L. Linebaugh, assistant secretary of the Board of Church Extension, will preach on this important subject Friday night at 8 p. m. Full program will be mailed to pastors later.

W. T. FREEMAN, P. E.

Pine Bluff District Conference and League Conference at DeWitt July 1st to 6th.

The League Conference will be held July 1st. All the churches in the district whether they have Leagues or not, should be represented.

The district conference will open July 2nd, at 9 a. m., and run through till Sunday night. Let all the preachers and delegates as far as possible, stay until Monday morning. We go June 30, and will get to DeWitt about 9 p. m.

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

Ardmore District Conference.

The Ardmore district conference, which was postponed on account of the recent floods, will be held in Broad

FROM OUR FIELD EDITOR.

(Rev. D. J. Weems.)

Wapanucka, Okla.

Situated in the northeast part of Johnson county is the good town of Wapanucka, with a population of about one thousand. They have twenty brick and stone business houses, and quite a number of small frame houses in which business is conducted, a two story brick school house, two National banks, three groceries, Rock Island railroad, with good prospect of M. O. & G. R. R. in the near future. Baptist, Presbyterian and Methodist each have a church. It was my privilege to preach the first sermon in our new church on Thursday night. The popular pastor, Rev. F. E. Shanks, who is in his third year, and his noble people have labored long and hard to build this church, which is a great credit to their taste and liberality; for they have a beautiful church. Assisted by the conference evangelist, Rev. A. M. Biannon, they are to have a meeting in this month. Brother J. B. Farris deserves special thanks for his fidelity as chairman of the building committee. Brother S. F. Barnes, the efficient Sunday school superintendent and banker, is preparing for a children's day service. Brother L. A. Jennings and wife, only a few years from Summerville, Ga., and their sweet little Edith, furnished delightful entertainment to this worn traveler. Here I also met E. A. Durham, a prosperous merchant, formerly of Conway, Ark. Hon. C. A. Skeen, who made a good record in the first Oklahoma legislature. Bro. W. C. Gibson and wife, though advanced in years are cheerful as they approach the sunset of life. They have a noble son, W. T. Gibson, who is liberal and prominent in church work, and a successful business man.

Brother A. A. Faulk does his part, but when the whole truth is told the good women deserve the credit for this beautiful church. Rev. S. W. Richardson, a worthy local preacher, is superintending a flourishing Sunday school of sixty scholars at Wilson Grove. At Wapanucka there is a prominent Indian family, the children of Dr. Roach, each having the name of a precious stone. The boys are Garnet, Onyx and Diamond. The girls, Jewel, Ruby, Opal and Emerald. They are beautiful and cheerful young people.

Milburn.

Accompanied by the pastor, Rev. F. E. Shanks, and his son, Fletcher, we ran down to Milburn and spent Sunday, having preaching Saturday night and twice Sunday. The pastor taking one of the services. He preached a

really good sermon on "Faith, Hope and Charity."

They have but one church (owned by the Presbyterians) in the town, and the Methodists are furnishing the gospel. They all work in harmony. They have a nice Sunday school. There are two banks and some very nice stores. They are hopeful competitors for the county seat of Johnson county. This is certainly a fine county for peaches and small fruits. Too few of the men belong to the church. I was favorably impressed with the hospitality of the people. They could not have been kinder to us, nor given a more respectful hearing to the gospel. Some of the best people I met and all readers of the Western Methodist, are J. H. Dodson and family, R. H. Farnham, Dr. French, E. W. Flack, R. B. Johnson and family, Mrs. L. N. Milburn, E. D. Gill and wife, M. M. Brockmyra and family. We secured nine new subscribers on Brother Shanks' charge.

Coalgate.

This town is the gate to the coal fields as you come from the south and west. It is a typical coal town, with its railroads and coal tipples in every direction. It is a busy place when the mines are running. The operators and miners having agreed for another two years, work will start up in a few days. Coalgate has secured the county seat of Coal county. They have a population of about four thousand and should have a station preacher. They have two new brick school houses with modern improvements costing \$30,000. We had a pleasant service Tuesday night and spent a restful night with Brother N. F. Stevens and family, who are zealous workers in the Sunday school and church. He was my guide. Collected well from old subscribers.

Centrahoma.

Near the center of Coal county is the refined little town of Centrahoma. They have one bank, ten stores, a good school house, Baptist, Methodist and Presbyterian churches. A day and night was spent here attending the protracted meeting. Preached to a full house and had a most precious service. Bro. Johnson of Mill Creek, came Tuesday to spend ten days with Brother Brooks, the popular young pastor. We placed the Western Methodist in every Methodist home in Centrahoma. Special favors were shown by A. S. Pickens, W. F. Weaver, R. M. Heath and Mrs. Self.

Tupelo.

About two hours was spent in Tupelo. Secured four new subscribers, which makes twenty-nine for this pastoral charge. Like Centrahoma, Tupelo is also beautiful for situation on a beautiful rolling prairie. They have two banks and about five hundred population. Plans are about perfected for a two thousand dollar concrete church. They need a better school house, but it will come in the near future. The public buildings of the West are usually extra good.

For two months we have had one flood after another, so it is difficult to travel. But our Heavenly Father knows best and we cheerfully submit to his holy will.

Notice White River Conference.

To the presiding elders and preachers of the White River Conference: I will mail in a few days to the presiding elders of the various districts, printed envelopes for the preachers annual conference reports. All moneys,

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for all purposes, will be put in one envelope and given to me on the first day of the conference. I will then turn it over to the auditing committee, to be appointed by the presiding elders, and the auditing committee will distribute it to the various boards. I have type-written the name of the district and pastoral charge on each envelope, so that the P. C. will have nothing to do but put down in figures the amount of money for each object, and sign his name.

S. L. COCHRAN.

Melbourne, Ark., June 10, 1908.

The First National Convention.

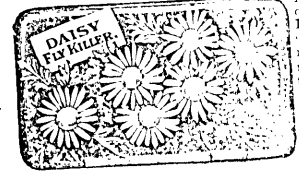
The national convention is an outgrowth of state conventions. The first party convention to nominate a governor was held in Pennsylvania in 1908. The plan extended to other states, and was quite generally adopted in the early thirties. Andrew Jackson decided that the easiest way to secure the nomination of Martin Van Buren as his successor was to call a national Democratic convention, made up of delegates who were in favor of his candidate. He was not certain that he could accomplish the result he sought in the old way. Accordingly, a presidential convention was called in 1836. Jackson's lieutenants did their work well, and Van Buren was nominated. A national convention had been held in 1832 to indorse the previous nomination of Jackson by various states, and to nominate a vice president. But the Van Buren convention of 1836 was the first of the modern type.—George William Douglas, in "Nominating a President" in the Youth's Companion.

Book Review.

The Unfinished Task of the Christian Church. By James L. Barton, D.D. (12mo, 211 pages. Cloth 50 cents. Paper 35 cents. New York: Students' Volunteer Movement.)

Dr. Barton was formerly a missionary to Turkey under the auspices of the American Board, and is now one of its corresponding secretaries. He is therefore amply competent to present to us these introductory studies in the problem of the world's evangelization. He sums up the task in these significant words: "Our task in all mission

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lands is to bring about the conditions that will make it possible for every soul to learn of Jesus Christ and to become His true disciple. Then we may stay our hands, and leave the Christian people of those countries to complete the work." The book is intended to be used as a textbook for young people studying missionary themes, but it commends itself to a much larger circle of readers by its comprehensive, panoramic, and picturesque glimpses of the world which is to be conquered, the achievements already wrought, the obstacles to be overcome, and the resources which the Christian Church possesses in view of her God-appointed task. The amount of up-to-date, well-arranged, carefully-sifted information brought together in the two chapters which deal with the extent of the "task," and which outline the present condition of the non-Christian and nominally Christian world would alone make the book worth having as a volume of reference. The author is full of faith, courage and hope, and his enthusiastic visions should stir missionary workers everywhere to a new apprehension of their world-wide opportunity. — Western Christian Advocate.

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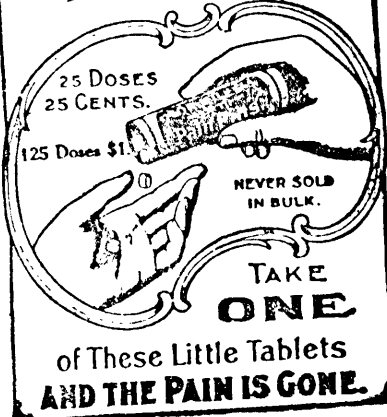
Hereditary, primary, secondary and tertiary. Scrofula, Eczema, Blood and Skin Disease. If you have exhausted old time methods, and want to get well, write me in fullest confidence for proof of cures. Take my treatment and get well. A. A. BROWER, M. D. San Antonio, Texas.

The Tabernacle Rebuilt, or Church Identity, with chapter on Infant Baptism, by Rev. T. P. Clark, of the Little Rock Conference.

This second edition contains a chart showing the origin of seventeen different denominations. Ten cents, or two for fifteen cents.

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WM. D. MATTHEWS, P. E.
Weatherford, Okla.

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Roy, N. Y.

Woman's Foreign Missionary Society.

The following letter from Miss So-
phia Manns, Shanghai, China, will be
read with interest by all, although writ-
ten especially for the Northwest Texas
Conference Society, that has supported
her for the two years she has been on
the field.

First Church, Fort Worth, Texas with
its splendid Auxiliaries, has been grant-
ed this privilege, and they are indeed
grateful.

The four Texas Conference Societies,
in their recent Annual Meetings have
taken a "forward move" and will do
larger things for missions this year.

We eagerly await the reports from
the other Conference Societies, in An-
nual Session, of our Western Division.

May we remember that "every pro-
fession of love must come to the test
of the life of service." Sincerely,

MRS. W. F. BARNUM,
Vice President Western Division.

Shanghai, China, May 4, 1908.

Dear Friends: For so long a time we
had our annual meeting later in June
that the early date has slipped upon
me unawares. I have fears that in the
long voyage my letter may miss you,
but I make this trial.

It does seem more than two years
since I met with you in Abilene, yet it
seems a short time that I have been in
China. Your prayers have done much to
keep the days filled with holy joy for
me, therefore they pass on rapid wings.
Could you see me now you would doubt-
less be impressed with the fact that I
have not changed any. I sit here in
my study, wearing clothing that your
eyes have seen, your loving hands help-
ed to make—two years have brought
little of outward change. Yet I am
changed, as every one who lives in this
Eastern world must be. Life is so dif-
ferent; ideals, standards, attitude toward
life and things, all, all is different. As
I live longer here, and grow into the
consciousness that China is my home,
the Chinese my adopted people, I be-
gin to realize that I must of necessity
adopt something of their attitude of
mind and heart; that in order to enter
into their heart life and help them
change what is wrong, they must feel
that I am looking at them from their
own standpoint. They do adopt things
Western but the more I watch them the
more I am convinced that they are will-
ing to adopt new ways, not because
they are Western, but because they are
good, and chance to be Western.

So, what we find to be true of them
concerning reception of new inventions
and outward changes, is just as true of
their manner of receiving and adopting
our Faith, our Christ, our God. We
cannot tack on to their old experience
and wisdom about Life and things, our
interpretations of Christ and His teach-
ings. It is essential that we give them
Christ, that we let them have His teach-
ings—not our Western customs and pe-
culiar way of putting the Gospel into
practice. This may sound easy, but I
have not found it so. As hard as it
may seem to a new comer not to be able
to speak to the people, I begin to think
it is really one of God's safe guards.
While we learn their strange intricate
language, we are also learning to under-
stand them, to respect their simple
philosophy of people and life; and we
ourselves are mysteriously changed the
while.

So what may you not expect to see
in me in six long years!!

Just now in McTyre School dining

Belmont College For Young Women Nashville, Tenn.

Prepares for colleges and universities. College post graduate courses leading to degrees of B.A. and M.A. Eleven
scholarships comprise the college, and each school is presided over by a trained specialist. Music, Art, Physical Cul-
ture and Languages. Unrivalled in the South for location and environment. The college stands in a beautiful
park of fifty acres. Golf, tennis, hockey, horse-back riding, and automobilism. Many Northern, as well as
Southern families, realizing the benefits to be derived from such a location, and wishing their children educated
under international influences, are sending their daughters to Belmont. Of the total number of pupils registered
last year, representing in all 32 states, 29 per cent were Northern girls. Early registration is necessary. Cata-
logue on request. Rev. IRA LANDRITH, D. D., LL.D., Rector. Miss HOOD and Miss HERON, Principals.

room are gathered more than one hun-
dred girls, three Chinese lady teachers.
The primary children from the day
school next door take tiffin (lunch) with
the boarding school girls—though they
go home at night. There are more than
thirty of them from five to thirteen
years old. About eighty board here.

Their windows are open on this lovely
May day, and their voices betoken
merry hearts—just such a sound as you
would expect from one hundred school
girls at home only more subdued in
tone.

They are there from all classes of
society—though none are exceedingly
poor. Some of the brightest and best
we have are scholarship girls—some
having finished in other mission schools
have been transferred, scholarship and
all, to McTyre. Not one girl sup-
ported by the workers at home, now in
our school, but that is a credit to our
work. Then too, we have girls from
rich homes in Shanghai, others from
high official homes in many provinces.
They are most democratic in spirit, and
nowhere does real worth of character
and diligence as students count for
more than among our school girls. Rich-
es, even official rank doesn't bring honor
to a worthless or careless student. They
are a crowd of lovely, dear girls, lova-
ble and ready to be loved—ever respon-
sive to the highest. All of our oldest
girls are Christians. Still we have some
now who are seventeen or eighteen, sent
to us as graduates of a good Chinese
school in Shanghai opened and managed
entirely by Chinese, and anti-Christians
these girls, five of them are not Chris-
tians. They attempt to take very de-
cided stand against the Bible and Chris-
tian doctrine, yet our work and prayers
are for them, and I don't believe they
can hold out long. One of the bright-
est and strongest of them has shown
signs of the power of the Gospel in her
heart.

My work has been about the same as
last year—three hours of teaching daily.
Classes in American, Roman, English
History, American and English Liter-
ature, two Bible classes. My Bible
teaching I have enjoyed especially this
year, taking a class of seven splendid
young women through Prophecy. We
began last year with Leviticus, so you
see I have taught these almost all of
the Old Testament. This is my joy, my
first love.

My other Bible class consists of three
younger girls, just beginning Bible in
English—with Genesis. Today we
had Exodus chapters five, six and sev-
en. They seemed to understand and
appreciate the situation of Moses and
Pharaoh with each other and with God.
One of these three girls is not a profess-
ed Christian, though she is much on my
heart, and I believe is near the King-
dom. It may be of interest to know
that her father is a graduate of Yale,
and is now President of the Shanghai-
Nanking Railway. The name is Woo,
and he is very wealthy. His wife is so
heathen, and objects to Nyok Fang be-
ing a Christian, though I am trusting
God to do His own work in her heart.
She has a pretty face and is not spoiled
yet.

This year we have three young ladies
to graduate. One is going to Randolph-
Macon, to join her friend, Miss Lok.
The other two are scholarship girls—
both daughters of preachers. Miss Zung
came here from Huchow, so returns to
Virginia School to teach music. The
other, Miss Dong, will remain in Mc-
Tyre as teacher of music—she is one
of the two really brilliant musicians
from the school. The other one is also
daughter of our own pastor, Mr. Sze,
and has been one year in New York,
studying under Domroschke—we dare to
hope that Miss Dong may also have
such an opportunity.

Have you enjoyed hearing of the
school and girls? It is my life, my
loved labor, I know little else to tell
you.

For myself, I am well, have been
quite whole and able most of the days
and but for some false eyes I have
adopted, you would never surmise that
I have spent even two years studying
Chinese.

Is Chinese hard? Yes, very hard—but
I am digging away and learning some-
thing of it as the days pass.

Am I glad I am here? Yes, glad
and grateful. I have all things and do
abound. In love, and thought, and
prayers from dear ones at home I am
rich. In loving, helpful friends out here
I rejoice, God is good. I find I'm all
sufficient.

Hardships? Yes, a few—the hardest
perhaps just such as you would never
think of—yet I find here, just as at
home, that there is a way by which I
can live above the hardships.

May the Spirit dwell in your hearts
and in your midst, blessing you in abun-
dant measure in this Annual Session.

Loving greetings to each one from
Your China Missionary,
SOPHIA MANNS.

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AND BUILD UP THE SYSTEM**

Take the Old Standard GROVE'S TASTE-
LESS CHILL TONIC. You know what you
are taking. The formula is plainly printed
on every bottle, showing it is simply Quinine
and Iron in a tasteless form, and the most
effective form. For grown people and
children. 50c

Last Notice.

A few more can join our party to Eu-
rope. \$170 pays expenses round trip
from New York, which includes hotel
bills, railroad fare in four countries,
carriage to and from hotels, etc. La-
dies and gentlemen admitted. Several
preachers have sent in application. Dr.
C. C. Godden, Rev. Barrett Wright, Rev.
J. L. Johnson and others. Cheap only
in price. Big steamers. Notify me at
once. I will telegraph numbers to New
York on 22nd inst. Address
W. A. SWIFT,
Little Rock, Ark.

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
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ner, 221 Seventh Avenue, New York. Let
people see and taste the fruit and you should
sell hundreds of directions at \$1 each.

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.)

BAXTER—Mellard Cecil Baxter, son of Dr. E. A. and Mrs. Maggie Baxter, and grandson of the late Governor Elisha Baxter, of Batesville, Ark., died Sunday, May 31, 1908, at seven-twelve a. m., after a three weeks illness of typhoid fever, aged eight years, seven months and thirteen days. Cecil was a good, bright, cheerful little boy, and a great favorite with all who knew him. Just fourteen months prior to his death he voluntarily came forward and joined the church, after I had given on the opportunity. I conducted his funeral in the church Monday morning, June 1. The church was beautifully decorated with white flowers by the young ladies. Every business house in the town closed for the funeral, and the church was crowded to its utmost capacity, with sorrowing and sympathizing friends. There were but few dry eyes during the service. We all felt that we had lost one of our best little boys, but none of us wept as those who have no hope. The good Doctor and his family feel that they did all they could to save him, and since the Great Shepherd has seen best to call him to his home and arms in heaven, they bow in humble submission to his will, and that without a murmur. Thank God, it is well with Cecil. It is well with the parents, brothers and sisters. In heaven they will meet again to part no more.

S. L. COCHRAN, Pastor.
Melbourne, Ark., June 5, 1908.

PARK—Grace, the twelve year old daughter of Dr. and Mrs. J. F. Park, died of appendicitis in Durant, Okla., June 4, 1908. She had been a member of the church about three years; she had become acquainted with the Savior in her own home. Her life was a beautiful illustration of a child's religion. She was always in her Sunday school class, always in her Junior League, always in the social gatherings of the League. She could be depended on for anything a girl of her age could do. She always had a good word for her church and pastor; she won friends for the church and the pastor. Her life's work was well done. Heaven is a brighter and a more attractive place today to her friends, to her father and mother, sister and brothers, because she is there. Her pastor,
J. A. PARKS.

COMER—Mrs. Martha J. Comer was born in Newton county, Ga., Jan. 23, 1841. She professed religion in El Dorado, Ark., when eleven years of age. She was married to J. J. Comer in 1862. She died in Ouachita county, Ark., June 9th, 1908. She was a member of the Methodist Episcopal Church, South, for fifty-six years. She has been a member of Union Methodist Episcopal Church, South, since 1857. Sister Comer's life from childhood has been one of devotion to God and her church. She loved the church and was loyal to its doctrine and discipline. She had many virtues, but they cannot all be mentioned in this brief sketch. One thing I would mention specially; she loved all her pastors. She never

criticized them adversely. If they made mistakes she threw over them the broad mantle of charity. She would not allow anybody to criticize her pastor adversely. She prayed to the Lord to send them the right man and received him on the presumption the Lord had answered her prayer. I thank the Lord that it has been my privilege to be the pastor of such a one. When Elijah was about to be taken up to heaven in a whirlwind Elisha prayed that a double portion of his spirit might rest upon him. Our sincere prayer is that a double portion of Sister Comer's spirit may rest upon her four daughters and son, and that each one of her children and grandchildren may meet her in that home beyond the skies. Her pastor,
WILSON MOORE.

SEATON—Rev. Phillip M. Seaton was born in Franklin county, Tenn., Feb. 9th, 1834, died June 8th, 1908, in Adair, Okla. He was married to Angeline Wagon in Baston county, Mo., March 8th, 1856. There were born to this union ten children—four boys and six girls; three live in Missouri, three in Kansas one in Indiana and one in North Dakota. The two younger live at Adair, Okla. Bro. Seaton lived in Tennessee until nine years old, then went with his parents to Missouri and lived there until about eleven years ago. Has made his home in Adair Okla. until his death. He gave himself to Christ in early life after a few years' struggle against the call to preach. He obeyed the call of his Master, was ordained in the Freewill Baptist church and faithfully filled the great commission committed to him. Another good man is gone. I know but little of the life of Brother Seaton. His testimony to me was he had great faith and was ready to go. To his wife and children: Your loss is his gain. The funeral was conducted by the writer in the Methodist church in Adair, Okla., in the presence of a large congregation, after which we laid him away in the Adair cemetery to await the resurrection morn.
J. A. GRIMES.

JAMES—Maggie James (Rainey) died March 9, 1908, near Manitou, Oklahoma. She had been a Christian for a few years. She was a devoted wife

and mother and a good Christian. She was born near Rome, Georgia, in Floyd county, March 17, 1873. She was thirty four years, eleven months, and twenty-two days old. She with her folks moved westward and settled in Indian Territory. She was married to J. E. Rainey March 29, 1891, at Purcell, I. T. They lived in Indian Territory a few years and moved to Kiowa county, Oklahoma, near Manitou, where she died. To their union were born nine children, two girls and seven boys, of which only four are living now. The family misses mother; how bad it is to be without a mother; how bad it is to be without a father and children. The family has the sympathy of their many friends. She belonged to the M. E. Church, South at Deep Red, Snyder circuit, Oklahoma. May the entire family live Christians and meet mother and the babies in heaven.
THOS. DORSEY,
Manitou, Oklahoma.

THOMPSON—Jessie Lee Thompson, daughter of G. D. and May Thompson, was born Oct. 12, 1891, died near Manitou, Okla., June 4, 1908. She was converted and joined our church and was a sweet loving girl and loved by everybody who knew her. She will be greatly missed by her folks and all who knew her. She was our Sunday School organist and secretary, also she will be missed in Sunday School and League. We loved her, but she is gone to the land above where all is peace and love, joy and happiness. May brothers, sisters and all the family live to meet those who are gone above. Rev. P. H. Armstrong preached the funeral.
THOS. DORSEY.

RAINEY—Charles Homer, the baby boy of J. E. Rainey, died May 29, 1908, at his home, near Manitou, Okla. He was a sweet, bright blue-eyed boy. Everybody loved him. His mother died about three months ago. He was one year and fourteen days old. He leaves a father, two brothers and two sisters to mourn his departure. He is greatly missed by the family. God giveth and God taketh.
THOS. DORSEY.

To the Pastors and Laymen of Dardanelle District.

To the Pastor and His People:

Believing that conditions are rapidly approaching when the hitherto unused forces of the churches must be put into "harness" for the purpose of correcting some of the wrongs—that now exist in both Church and State—and the present active force now in use is not equal to this "Herculean" task of bringing about the much needed reformation at home and abroad,

that we as laymen of the Churches, must place ourselves against this condition and thereby avert the approaching crisis that will sooner or later come upon us.

In view of these facts, and with a hope of stimulating the laymen to a more active life in church work at home and in foreign field, I hereby ask your pastor to appoint a leader in every congregation to organize the laity into a body of active service. In the near future we will have a convention at some central point for the purpose of gaining further information on this great movement. May the good Lord bless your consideration.

Yours for better service,
WALTER CLINTON,
Lay Leader for Dardanelle Dist.
Ozark, Ark.

To the Pastors of the Ada District.

Please send me the name of a leading active member of your charge, to be appointed chairman of the Church Extension work of your charge. Do this at once, brethren. Respectfully,
T. P. TURNER.

Morrilton District Conference.

The Morrilton District Conference will convene at Morrilton on Thursday, June 25, at 2 o'clock p. m. and continued till Sunday night, June 28. The opening sermon will be preached Thursday night at 8 o'clock.

I earnestly request every member of the conference to be present at the first session and remain till the last. Preachers and delegates should arrange to be away from their works on Sunday.
Truly yours,

JOHN H. GLASS, P. E.
June 15, 1908.

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QUARTERLY CONFERENCES.

Arkansas Conference.

DARDANELLE DIST.—THIRD ROUND.
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.
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
P. 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 McGlumphy, Deacons and Elders Orders, J. M. Hugley, W. K. Biggs, A. J. Cullum.
JOHN H. GLASS, P. E.

HARRISON DISTRICT—THIRD ROUND
Yellville Station June 20-21
Yellville Circuit at Eros June 27-28
Cotton at Cotton 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 Buttram's Chapel July 4-5
Rogers Station July 5-6
War Eagle Ct., at Coal Gap July 7-8
Parksdale & 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 Thornsbury Aug. 22-23
WILLIAM SHERMAN, P. E.

HARRISON DISTRICT—FOURTH ROUND.
Leslie June 1, 2
Berryville Ct., at Pleasant Cove Aug. 8, 9
Berryville Station Aug. 9, 10
Lead Hill at Protom Aug. 15, 16
Eureka Springs Aug. 22, 23
Green Forest at Green Forest Aug. 29, 30
Valley Springs at Western Grove, Sept. 5, 6
Bellefonte and Marshall at Mt. Zion, Sept. 12, 13
Harrison Sept. 13, 14
Fair View Sept. 19, 20
Mountain Home Sept. 26, 27
Cotton Oct. 3, 4
Huntsville Oct. 10, 11
Yellville Ct. Oct. 17, 18
Yellville Station Oct. 18, 19

Oklahoma Conference.

ARDMORE DISTRICT—THIRD ROUND.
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. & Mannsville at O. A. July 5-6
Paula 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 & Mayville 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. 3-4
Lone Grove at Brock Aug. 8-9
Overbrook Aug. 9-10
Marietta Station Aug. 15-16
Thackerville at Love's Valley Aug. 16-17
Providence at Durwood Aug. 22-23
W. T. FREEMAN, P. E.

MUSKOGEE DISTRICT—THIRD ROUND.
Stibell Ct., at Dalenogah, 2 p. m. June 20
Stibell, 2 p. m. June 21
Brushy Ct., at Hales, 2 p. m. June 27
Muldrow, 2 p. m. June 28
Sallisaw, 9 a. m. June 29
Eufaula, 9 a. m. July 6
Checotah, 3 p. m. July 11
Okmulgee, 2 p. m. July 12
Henryetta & Dustin at H. 9 a. m. July 19
Muskogee Ct., at Howards, 2 p. m. July 25
First Church, 8 p. m. July 27
Wagoner Ct., at Yellow Spgs, 3 p. m. Aug. 1
Wagoner, 3 p. m. Aug. 2
St. Paul, 8 p. m. Aug. 8
Cowling Ct., at Keota, 2 p. m. Aug. 8
Warner Ct., at Parum, 9 a. m. Aug. 10
Whitfield 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. 28
Haskell & Bixby Aug. 29
W. F. DUNKLE, P. E.

ADA DISTRICT—THIRD ROUND.

Holdenville Station June 23
Twelve Mile Prairie Ct., Emmett Jun 27-28
Wapanucka & Coalgate at Milburn Jun 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 28-27
Bearden Ct. July 28
Okemah Ct. July 28
Holdenville Ct., at Yeager July 30
Maud Ct., at Fair View Aug. 1-2
Aster & Oak Grove at Oak Grove Aug. 2-3
Stonewall at Jesse Aug. 2-3
Pontotoc Ct., at Pontotoc Aug. 9-10
S. F. GODDARD, P. E.

MANGUM DISTRICT—THIRD ROUND
(In Part)

Duke at Duke June 20-21
Olmstead & 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.

Chickasaw Ct., at Maytubbe June 20-21
Rufe Ct., at Arboha Falaya 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.

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 8-9
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.

Shawnee, First Church June 20-21
Shawnee, Trinity June 21-22
Tucumseh 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
McLoud & Union Chapel at U. C. Aug. 5
A. L. SOALES, P. E.

GUYMON DISTRICT—THIRD ROUND.

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

KIOWA DISTRICT—THIRD ROUND.

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. M. Ward.
We should have a hundred conversions at this conference. C. F. MITCHELL, P. E.

WEATHERFORD DISTRICT—3RD ROUND.

Berlin at Blue Ridge June 20, 21
Roll at Hamburg June 22, 23
Cheyenne at Washita June 24, 25
Texmo at M. K. & T. July 4-5
Gip at Burnham July 6-7
Cowder at Friendship July 11-12
Doxey 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.

TULSA DISTRICT—THIRD ROUND.

Peggs June 20, 21
Chapel June 21, 22
Bluejacket and Centralia June 24, 25
Welch June 25
Kansas June 27, 28
Broken Arrow June 27, 28
Coweta June 27, 28
Tulsa, First Church June 28, 29
Tulsa, Tarent Memorial June 28, 29
Grave July 4, 5
Afton July 5, 6
Spavinaw July 11, 12
Clifton July 18, 19
Iola and Talola July 18, 19

Boggs July 25, 26
Sapulpa July 26, 27
Vinita Ct. Aug. 1, 2
Chelsea Aug. 2, 3
Vinita Station Aug. 8, 9
Miami and Wyandotte Aug. 8, 9
Let reports on education and the records of the charge be prepared.
J. B. McDONALD, P. E.

MCALISTER DISTRICT—THIRD ROUND.

Atoka Circuit June 19, 20
Atoka Station June 20, 21
Kiowa Station June 21, 22
Kiowa Circuit June 22, 23
Poteau Circuit at Harrells June 27, 28
Harborne June 28, 29
Impson Valley Circuit July 4, 5
Hugo Station July 5, 6
Colbert Circuit at Kemp July 11, 12
Durant Station July 12, 13
Talihina Circuit July 18, 19
Howe Circuit July 19, 20
Phillips Memorial July 25, 26
Stuart Circuit July 26, 27
Grant Circuit Aug. 1, 2
Antlers Circuit Aug. 2, 3
Idabel Circuit at Goodwater Aug. 3, 4
Ft. Towson Circuit Aug. 4, 5
Bennington and Boswell at B. Aug. 5, 6
Canadian Circuit at Featherston Aug. 8, 9
Quinton Circuit Aug. 9, 10
Albany Circuit Aug. 15, 16
Caddo and Sterrett at Sterrett Aug. 16, 17
Bokchito and Freeny at Freeny Aug. 17, 18
Pocola Aug. 22, 23
Spiro and McCurtain at Spiro Aug. 28, 29
S. G. THOMPSON, P. E.

Little Rock Conference.

LITTLE ROCK DISTRICT—THIRD ROUND

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 8
Tomberlin July 11, 12
England July 12, 13
Bryant, at Bauxite July 18, 19
Oak Hill, at Wesley's Chapel July 25, 26
Mablevale, at Pritchard Mem. July 25, 26
Mauumelle, at Cross Roads Aug. 8, 9
Hickory Plains, at Walters Chap. Aug. 15, 16
DeVall's Bf. & Des Arc, at D.V.B. Aug. 23, 24
Austin, at Mt. Tabor Aug. 29, 30
Carlisle and Hazen, at Carlisle, Sept. 5, 6
Carlisle Mission, at N. Bethel, Sept. 12, 13
A. C. MILLAR, P. E.

MONTICELLO DISTRICT—THIRD ROUND.

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
Cressett Mission Sept. 5-6
Monticello Station Sept. 13-14
Wilma Station Sept. 18-14
J. W. HARRELL, P. E.

CAMDEN DISTRICT—THIRD ROUND.

Junction City June 20-21
Bearden June 27-28
Hampton July 4-5
Thernton July 11-12
Ferdyce July 12-13
Eldorado Ct. July 18-19
Eldorado Station July 19-20
Magnolia Ct. July 25-26
Magnolia Station July 26-27
Camden Ct. Aug. 1-2
Camden Station Aug. 2-3
Stamps Aug. 9-10
Atlanta Ct. Aug. 15-16
Strong Ct. Aug. 22-23
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
Emmett Aug. 9-10
Spring Hill Aug. 15-16
Mineral Springs Aug. 16-17
Washington Aug. 22-23
Harmony Aug. 28-24
Chidister Aug. 29-30
Gordon Aug. 30-31
Bingen Sept. 2-8
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, D. 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.

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 18-19
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
Althelmer Ct. at Althelmer July 19, 20
Douglas and Grady Ct. at Douglas July 26, 27
Hawley Memorial July 26, 27
Roe and St. Charles Ct. at St. C. Aug. 1, 2
DeWitt 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
Redfield 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.

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.

BATESVILLE DISTRICT—THIRD ROUND.

Cave City, Cave Creek June 20-21
Sulphur Rock Ct., at Mt. Hermon Jun 27-28
Evening Shade Ct., at Hickory Flat Jul 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 Jul. 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 Gulon Aug. 29-30
A. F. SKINNER, P. E.

SEARCY DISTRICT—THIRD ROUND.

Wiville 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
Gagner Memorial July 25-26
Dye Memorial July 26-27
Cabot Ct., at Cabot July 29-30
Beebe Station Aug. 1-2
Cato Ct., at Antioch Aug. 8-4
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.

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 14
Pocahontas Ct., at New Home July 18-19
Reyno Ct., at Success July 25-26
Pocahontas & 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; Pocahontas July 19; Ravenden August 9; Walnut Ridge August 30.
J. K. FARRIS, P. E.

HELENA DISTRICT—THIRD ROUND.

Laconia Circuit June 20, 21
Forrest City Station June 21, 22
Cotton Plant and Howell at O. P. June 27, 28
Brinkley Station June 28, 29
Haynes Circuit July 4, 5
Hamlin Mission July 11, 12
Parker Station July 12, 13
Cott 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
McGrory & DeView, Fakes Chap. Aug. 15, 16
Marianna Station Aug. 28, 29
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. Wolford. Program later.
I wish to assist in protracted meetings four to six days each at Union Grove, McElroy, Poplar Grove, Spring Creek, Turner, DeView, Palestine, White Hall, Laconia, Oak Forest, Hunter and Moscow.
Z. T. BENNETT, P. E.

WOMAN'S H. M. SOCIETY.

EDITED BY

Mrs. A. L. Malone, White River Conference.
Mrs. V. S. McLellan, 1818 Chestnut St., Pine Bluff.
Mrs. G. G. Davidson, Little Rock Conference.
Mrs. Tom McSpadden, Greenwood.
Mrs. Tom McSpadden, Arkansas Conference.
Mrs. Tom McSpadden, Chelsea, Okla., Oklahoma Conference.
Send all communications to the editors.

White River Conference.

The ninth annual meeting of the Home Mission Society of the White River Conference was held at Jonesboro June 2-4.

We were somewhat apprehensive that Galloway commencement and the Sunday School convention would detract from our attendance, but the delegation was the largest, and the interest the greatest in our history.

The sixty-nine delegates and visitors were most cordially received, as manifested by public utterances and in the Jonesboro homes.

The Baptist church sent hearty greetings through Mrs. J. L. Burns; the Christian church, through Miss Cora Duke; the Presbyterian, through Mrs. McCain. Our pastor, Bro. Davidson and Mrs. Culberhouse represented our own church in the addresses of welcome. The local committees had the details of arrangements so complete that the conference was heartily, beautifully and joyously entertained. Every one was made to feel that she was a special guest.

Miss Bennett, whom we expected to be with us the entire session, was detained at Denton, Texas by floods, and did not arrive until Wednesday night. When she came into the conference room Thursday morning she asked to be "used freely," and we took her at her word. Her talks about the work and methods were instructive; her Bible readings were spiritually helpful; and her public address in the evening told of the various departments of the Home Mission Society to the delight and instruction of the large audience.

It meant much for our delegates to come in touch with Miss Bennett, our gifted leader. They go to their auxiliaries with fuller conceptions and deeper convictions of the work necessary to preserve our Southland from the many perils that threaten us.

The conference society now numbers thirty-eight auxiliaries, with eight hundred members. Some of our larger towns are still without Home Mission Societies. Black Rock, Corning, Augusta, Mammoth Spring, Argenta, Har-loyal procession yet. (Will the preach-

risburg and Wynne have not joined the ers who fill these stations rise and explain?)

Within the last year, we have given to Rector parsonage \$100; to Bradford \$100; to Wheatley \$100; and to Batesville District parsonage \$150.

In the twelve years of our organization we have helped seventeen parsonages to the amount of \$1566.60, and have received in donations from the Board \$1050.

We have contributed to special work undertaken by the Board \$2732.21; have spent locally on churches and parsonages about \$15,000; in local charity more than \$2,000. Compared with other conferences, our collections seem very meagre, but for the first years we were so few in number.

The women are realizing that Home Mission work develops individual piety while it gives help to the needy and we are confidently expecting greater things for the future.

The business of this session was crowded into two days, so there was not a dull moment. A visiting gentleman said that it was the most intelligent, business-like body that he had seen in the White River Conference.

The officers for 1908-1909 are:

President, Mrs. A. L. Raussen, Osceola, Ark.; first vice president, Mrs. A. G. Dickson, Paragould, Ark.; second vice president, Mrs. A. M. R. Branson, Blytheville, Ark.; third vice president, Mrs. I. N. Barnett, Batesville, Ark.; Corresponding Secretary, Mrs. S. H. Babcock, Jonesboro, Ark.; recording secretary, Mrs. R. A. Dowdy, Batesville, Ark.; treasurer, Mrs. W. S. Atkins, Marianna, Ark.; Batesville District secretary, Miss Ella Albright, Cushman, Ark.; Searcy District secretary, Mrs. J. M. Best, Bradford, Ark.; Paragould District secretary, Mrs. Letha Dittman, Paragould, Ark.; Jonesboro District secretary, Mrs. Cadesman Pope, Jonesboro, Ark.; Helena District secretary, Mrs. W. T. Sanders, Forrest City, Ark.; The next meeting goes to Newport.

MRS. S. H. BABCOCK.

SAYRE INSTITUTE, Lexington, Ky.

A select school for girls, delightfully located in the far famed Blue Grass region of Kentucky.

Beautiful grounds, handsome buildings, modern appointments, out door sports.

College preparatory, general and special courses—Music, Art, Elocution, Physical Culture.

For illustrated announcement address
Rev. J. M. SPENCER, President.

Outline of Work for Jonesboro District Conference.

Opening sermon by Rev. W. C. Davidson at 8:30 p. m., July 8th.

The following general order will be observed in conducting the business sessions of the conference.

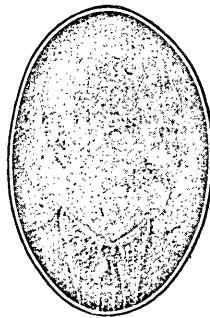
Close inquiry will be made into the general condition of the church, the Sunday schools, the Epworth Leagues, the finances, the missionary collections, the educational interests of our people, temperance, the laymen's movement, etc., etc.

Every member of the body will be free to discuss any or all these interests of the church and to make motions or suggestions, but the following brethren will be expected to open the discussion of the various topics in the order named. Rev. M. M. Smith and H. B. Cox. G. T. Garvey and Rev. E. K. Sewell. Revs. R. P. Fikes and W. F. Hudson. A. L. Malone and Rev. A. M. Branson. Rev. B. L. Harris and J. J. Mardis, Esq. Revs. John McKelvey and W. C. Davidson. Rev. F. C. Sterling and J. H. Edwards, Esq. R. A.

HAVE YOU A BOY?

If so, be sure to get him Prof. Shannon's new book

"PERFECT MANHOOD"



REV. T. W. SHANNON.

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

Testimonials.

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

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

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

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

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

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

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

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

One man sold 72 in three weeks.

Price Bound in Cloth, 50 cents.

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Little Rock.

Nelson, Esq. and J. T. Coston, Esq. We are hoping to have with us our conference leader, Bro. Daniel and also Mr. Jno. R. Pepper of Memphis to give us the benefit of their larger experience and wider observation in the laymen's movement.

Rev. J. T. Self will conduct the devotional services at the first morning session. All pastors will please see that the quarterly conference records are present for examination and criticism by the conference. All local preachers will please be on hand with full reports of their work as required by the Discipline, page 77, paragraph 169.

The Woman's Foreign and Home Mission Societies of the district will be cordially welcomed and given every possible opportunity to promote the great work in which they are engaged. Let us go up to the district conference expecting and praying for the best conference we ever attended.

CADESMAN POPE, P. E.

BETTER THAN SPANKING.

Spanking does not cure children - bed wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 205, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urino difficulties by day or night.

Mauumelle Mission.

We held Children's Day at Walnut Grove on May 21. It was attended by a large congregation. Everybody enjoyed themselves well. Had some fine speeches and recitations. We were glad to have Bro. Lualian and Bro. R. G. Roland, P. C. Henderson Chapel, Little Rock, Ark., with us. He made us a splendid talk. Also Bro. Lualian made a fine talk. But we will have to compliment Bro. Hunter Geeshery, our

Sunday school superintendent on making us the finest talk for a young man we ever heard. May God bless him and help him to carry the light of God to every one of his pupils. There was a collection taken up for missions and \$1.72 was raised. We hope every church on our charge will have a mission rally this year. I am moving along with my work nicely. Interest is growing all over the work. We are praying that the Holy Ghost may so come down on the Mauumelle mission this year that sinners will cry, "Men and brethren, what shall we do to be saved," and that every backslider may be reclaimed and the church revived. We believe the churches will pay out all of their assessments, though some have not done much yet. But we feel sure they will. We have some good people on our work. I urge all my delegates to be at district conference if possible, June 30.

G. M. GENTRY, P. C.

Pinnacle, Ark.

Married.

FIELDS BROWN—June 10, 1908, at the beautiful residence of the bride's parents, in Junction City, Ark., Mr. J. M. Fields, of Randolph, La., and Miss Nan Stark Brown, Rev. J. R. Sanders officiating.

MARSHALL ARMSTRONG.—At the home of the bride's parents, near Russell, Okla., May 26, 1908, Mr. Henry Marshall and Miss Myrtle Armstrong, Rev. T. E. Williams officiating.

OKLAHOMA LANDS.

If you contemplate moving to Oklahoma, write me and I will help you to secure a home with a clean legal title to the land. N. B. AINSWORTH.
Atoka, Okla.

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to become contaminated. It is strictly pure and wholesome. Our factory is as clean as your kitchen.

ICE CREAM is Easy to Make.

1 quart milk.
1 package JELL-O ICE CREAM Powder.
Mix, and freeze without cooking.
Simple, isn't it?

This makes two quarts of smooth, velvety ice cream, deliciously flavored, in 10 minutes at cost of about 1 cent a plate.

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

Sold by your grocer 2 packages for 25c. "Enough for a gallon."—or by mail if he does not keep it.

The Genesee Pure Food Co., Le Roy, N. Y.