

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

Local Option vs. State-wide Prohibition.

Hitherto the liquor forces have hated local option like Satan hates holy water. They have contended every inch of the ground gained by local option processes. Now the brewers and the saloon men are preaching local option. What has produced this change?

Formerly it was a question between open saloons and local option; now it is a question between local option and prohibition. The liquor fellows are always after all that is in sight. When the open saloon was a possibility, they fought for that. Now that local option in the state is all that they can hope for, they are for that, as against State-wide prohibition, which shuts out the whole business. They have undergone no real change of heart—they are still after all that is possible. So it is that in Georgia, Alabama, Mississippi, Arkansas, Texas, Oklahoma, these former deadly foes of local option are now its friends(?). Any man who is deceived by them is not wise.

There are some good temperance people who are caught by this plea, a plea for local self-government. It may be needful to remind them, not only of the attitude of the liquor traffic, but of several other facts.

The first fact to be remembered is that as a method of temperance reform local option has always been a mere expedient. No man who is a real enemy to the drink traffic ever was willing that the temperance reform should stop with putting the traffic out of certain localities, leaving plague-spots all around these localities. Local option was a device on the part of the temperance people themselves to reach such territory as they could, affording a basis of agitation and education, looking to the reaching of more territory. In the very nature of the device it looked to a time when all the territory of the State should be reached. And statutory State-wide prohibition is nothing at all but the establishment of still another local option unit of government; having now the units of ward, township and county, under the local option statutes, and having made the necessary progress in handling these units, having educated a majority of all the people of the State as to the effect of the temperance laws, we are now proposing merely to add one more unit, the State as a whole. There is absolutely no change of the principle involved.

Local option is a method granted by the State to certain communities—it was the State legislature that framed the statute, not the people in the communities using the method. If the method is a grant of the State, the State is the original authority, the real unit of government. If the State has seen fit to grant certain methods to certain localities, it is absurd to suppose that the State has not a perfect right to resume all its powers and to act for all its people. If a majority of the people of a State desire to abolish from the entire State any practice that they consider against the public weal, it is ridiculous to say that the State must be bound by a process

that compels its people to fight the battle out in sections, and to fight it over and over again. The right to act for itself and for all its people at once is an undoubted right, certainly a right never surrendered because never hitherto exercised. The unit of government is the State, not the ward, township or county. The State only conferred certain of its rights upon these minor divisions, without any sort of intention of parting with these rights on its own part.

We have said that State-wide prohibition does not change the principle of local option, only extends the operation of that principle. It is urged that it does change the principle in that it takes away the right of local self-government. But our local option laws take it away also. There are townships in certain counties now where a majority of the people would have whisky; but the counties as a whole rise up and vote out whisky, and thus deprive these townships of their right of local self-government in the premises. The county says to the people of that township that they shall not open up in their township a breeding place of crime, for other people of that county have some rights. There are doubtless some families in dry townships who would like the privilege of selling liquor on their premises, but the township as a whole takes away their right to govern themselves in such matters. There must, in the very nature of things, be found some limit to the right of local self-government, else every man would, in the last analysis of it, have unlimited rights. The primary principle of all organized society is that the members of the society must consent to an abridgement of their rights in the interest of the rights of the whole. Now, the people of a whole State have some rights. They have a right, for instance, to say to the people of any particular county that they shall not, whether they wish it or not, establish a center for the sale of liquor, since from that center will radiate over a wide region, even to other counties, the crime-breeding influence of their traffic. Whisky breeds crime, and a State has a right to protect its reputation against crime anywhere within its borders and to protect its own treasury against the burdens of crime and pauperism created by whisky.

Be it remembered, further, that in all places where liquor is sold there are many of the very best citizens of the State who are powerless against a debased majority who foist liquor upon the community. There are many of the best people of Arkansas now who are appealing to us to help them out of just such a situation. They are cultured, refined people. They are entitled to the consideration of the good people of this State beyond their localities. We must do as we would be done by.

It is feared that on the State-wide basis agitation would die out, and that we should find public sentiment against liquor dying out. But why should this be true? The temperance people fully understand that agitation, will be a necessity till public sentiment

has become fully settled on the right side, till it has become established. It will be easy to provide, and the legislature that enacts prohibition ought to provide, for an Enforcement Commission of, say three good men, who will see that the law is enforced, till the people at large have learned fully its value. Then we may leave the whole matter to the ordinary processes of law, just as we now leave other crimes to these processes. We have no thought that the battle will be finally ended by the enactment of a State-wide statute. But it will never be ended till we have banished liquor from our State.

The simple and very plain truth is that the liquor men, under a plea for local self-government, want to argue the unit of government down, and their only stopping point is the individual man as the unit of government. This brings them to their perpetually cherished notion of personal liberty, which is only another name for the individual man as the unit of government. All sensible people want to argue the unit up, so as to secure the benefits of law and order at least to all the people of a State.

All good living is a process of climbing. If life is to mean anything, you must climb. We shall find that we need all our vigor to enable us to climb to the top of the hill; we have none to waste in attending to hindrances of our own creation. The road is often a rough one. He is a foolish man who, having to pull up a hill, will hang a drag behind his wagon with a hook on the end of the drag to catch upon every root or every protruding stone in the road. But that is what some of us are doing.

Inquiry at all the District Conferences is developing the fact that there are very many communities both in Arkansas and Oklahoma which are destitute of the gospel. It is also true that very many places which we occupy have only one service a month. Our laymen's movement must look after this state of things. In a country like ours there ought to be no community which is without religious service any Sunday.

For a Christian man to become ambitious is not wholly unnatural. The religion of Jesus Christ sets a man to looking forward. It set a few humble fishermen to dreaming about thrones. To be sure they did not understand, did not know how to regulate that ambition that stirred within them, but the point is that they had no ambition till they met with Jesus; then they developed a boundless ambition, needing only to be regulated.

It is good to have nothing to do but to serve God; to have no loads to carry in the way of burdens on the conscience, none in the way of a sense of guilt, none in the way of estrangements with our fellows, nothing to do but to walk forward in life in the way of duty with a sense of the divine approval; this is happiness.

WESTERN METHODIST.

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

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

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NOTES AND PERSONALS.

Methodist Calendar.

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.
Duncan District Conference, Ryan, 8 p. m., July 27.
Creek and Cherokee District Conference, Broken Arrow Church, near Coweta, 8 p. m., July 28.
Searcy District Conference, Cabot, 8 a. m., July 23.
McAlester District Conference, Caddo, Aug. 18-21.
Little Rock Conference Laymen's Meeting, Hot Springs, Sept. 4-6.

Rev. A. O. Evans reports a prosperous year in progress at Arkadelphia. He would break his record if it were otherwise.

Dr. T. G. Welch, one of our most useful local preachers, writes us that his address has been changed from Boydsville, Ark., to Heber.

Rev. R. R. Corbitt of Austin Circuit, one of our most faithful of local preachers, called on his return last Friday from District Conference.

Prof. J. L. Bond, the popular and efficient principal of the Yellville, (Ark.) schools, was in our office last Monday while in our city on business.

Rev. J. L. Cannon, in addition to his regular work as the Benton station preacher, is doing efficient service in organizing Sunday schools in the country around.

We see it announced in some of the papers that Dr. A. F. Watkins of the Mississippi Conference, has been elected assistant secretary of the General Board of Education.

Rev. W. A. Pendergrass of Cabot, Ark., spent a few minutes in our office last Tuesday while on his way to Commerce, Ga., to attend a reunion of his relatives, the Park and the Pendergrass families. He will remain about four weeks.

Joel Chandler Harris, the author of the negro dialect tales known as Stories of Uncle Remus, died in Atlanta, Ga., July 2. The Uncle Remus Stories were a distinct contribution to Southern literature, and stamp their writer as a literary genius.

In Franklin county, Ark., educational contests in declamation, recitation and music are held each year. The county is divided into four sections, in each of which preliminary

contests are held. The successful contestants then meet in the county contest for the medals. This creates great interest, and is an example that might be profitably followed in every county.

Writing of a marriage at which he officiated and of which the formal announcement is elsewhere made, Rev. L. L. Seawell of Valley Springs, Ark., states that the bride, Miss Effie Carroll, has been a Sunday school teacher, organist and third vice president of his Epworth League, and that the groom, Hon. Walter Cartwright, who is the representative from Stone county, immediately after the wedding was baptized, received into the church and received a joint letter with his bride.

"Baptism According to the Holy Scriptures," by Rev. E. N. Watson, a well known member of Little Rock Conference, is just going through our press and will be ready for the public in a few days. This booklet contains, revised, the series of articles published by the author in the Arkansas Methodist about twenty years ago. Those who know Bro. Watson's ability as a writer and debater on baptism will be pleased to see this little pamphlet. It will sell at ten cents a copy and may be ordered of us or of the author.

Dr. H. N. Snyder, president of Wofford College, in refusing the presidency of the University of South Carolina, heartens every Southern Methodist who feels any special interest in the question of denominational education in this country. When such capable educators as he turn from the offer of the state institutions it means that Christian colleges count for something by those in the church who know best what an education should be. Commanding such men as Dr. Snyder, the church will not go out of the educational business.—Wesleyan Advocate.

Greenwood, Ark.

The Odd Fellows gave an immense picnic at Greenwood last Saturday. They did me the honor to invite me to address them on the subject of State-wide Prohibition, an invitation which I was glad to accept.

There were between two thousand and three thousand people on the grounds. The crowd was as orderly as one ever saw meet, and the day was fine. Everybody had a good time. There were several speakers, with different subjects. They gave me their best hour, and I did the best I could for a great cause. We have no doubt that the Greenwood District of old Sebastian county will go dry this year. We could hope that the whole county will do so, but if the Ft. Smith end lags on it we will take care of them next year under the State-wide movement.

I am indebted to Senator Holland for special courtesies. He drove me over to Hackett in time for a night train, after I had preached to our people in Greenwood on Sunday. Bro. Colquette is rendering good service there. When their plans are completed they will have one of the best church buildings to be found in any town of the size anywhere. But the old citizens of Greenwood, whom we knew and loved in the long ago, are passing out. Jesse A. Bell and Major Tatum are now among the few old residents. Uncle Jonathan Bassett, one of the best men I have ever known, with a large number of his descendants, the Johnstons and a few others, who lived near, are still there. Blessings on them all.

JAS. A. A.

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

President O. B. Staples Weds.

President O. B. Staples of Spaulding Female College was married to Mrs. Edna Sharp of Sedalia, Mo., June 29. Mrs. Sharp was the director of the musical department of the college last year. She is an accomplished musician, highly cultured and a useful Christian woman. An educator of rare ability, she will no doubt be a strong factor in helping her husband to build up the school. This happy couple will have the best wishes of a host of friends in Oklahoma, Louisiana and Texas.

O. E. GODDARD.

A Rare Opportunity.

We are glad that the business men of our leading commercial centers will have the opportunity of hearing a man who can tell them the effects of prohibition on business life. We are sure that he can and will impart the facts as they are in existence in one of our large cities. See the list of speaking dates on opposite page and act accordingly. Let the truth be known. Let our temperance people give these dates wide publicity and allow no one to miss the opportunity.

Distributing the World's Most Popular Books.

New York, July 6.—Reports now completed for the ninety-second year of the life of the American Bible Society, show that during its entire history the Society has issued 82,316,323 copies of the Scriptures or Scripture portions. Issues for last year numbered 1,895,941 copies of various issues were distributed in China alone.

A total of 91,100 volumes were circulated in Japan. Korea absorbed 151,230 volumes, while in the Philippines 102,999 copies were distributed. In the Levant exceptionally vigorous work has been prosecuted, sixty-four persons employed by the Society having visited 2,164 towns and villages, and circulated 117,791 volumes of Scripture.

The Society last year spent \$562,700, while its receipts from sales, made always at individual cost, amounted to \$230,000, the deficit being supplied by contributors desiring to assist in the increased circulation of the Bible.

A Brief Trip.

This editor was delighted to spend a part of last week out of the city and away from the hum of machinery and the drudgery of routine work. By virtue of the relation of pastor to one of our city churches we are recognized as a member of the Little Rock District. It was our privilege to spend a brief period at the session held at Bryant. The session was well attended and the reports encouraging. On Thursday we attended a session of the Arkadelphia district conference in session at Arkadelphia. The conference was held in the beautiful and commodious new brick church which Pastor Evans and his congregation are just finishing. Presiding Elder Bruce was occupying the chair and business ran along smoothly. We were pleased to meet quite a number of the brethren and to have ample time to talk about the only paper, the Methodist. It was our intention, if possible, to look over the buildings and grounds of Henderson College and visit with the president, Hon. John H. Hinemon, but time would not permit and we had to be content with a hurried glance at the thriving city of Arkadelphia. This was the only opportunity to see the brethren in district conference assembled this year and we assure our readers that it was greatly enjoyed. P. R. E.

The Lesson of a Great Statesman's Life.

Elsewhere we summarize the events in the life and political career of Grover Cleveland. That life had moral elements in it so conspicuous that their significance for our own times presses for utterance in behalf, particularly, of the younger generation and those just entering on active careers. If those just entering be not utterly despised—if the power and potency of a great example be not considered a thing of naught—then Grover Cleveland's career ought to serve as a moral tonic, a stimulus and inspiration, a guide and "stiffener" to all who would acquit themselves worthily in the arena of life.

It is to us personally a matter of some surprise and wonderment that we are now writing in this strain, and writing, too, out of a sincere heart, and with deep feeling. There was a period when our expressions would have been very different. We simply make for ourselves what thousands of men in mid-life, who have passed through the political excitements of the last third of a century, will find to be making. Caught in the gusts of campaign oratory and writing, and swayed by calculated misrepresentations and prejudices, how many must own that they did not really know this man of imperial manhood—that their conceptions of him became warped and perverted in the passions of the passing hour? He was sedulously put before us as a man little above the order of the pot-house politician; as a frequenter of low drinking resorts; as a man of intemperate habits; as one whose admissions stamped him as impure; as one without brilliance, penetration, or statesman-like talent—having simply a dull intellect, coupled with a bulldog disposition.

During his first candidacy he was covered with floods of reproach for his alleged moral delinquencies. But what had been evil in his life he sought not to cover up, apologize for, or ask any extenuation therefor. He faced his past manfully. At the time of his marriage the sensational press outdid itself in its comments before and after the event. During the period when he had provoked the opposition of so many of his own party leaders, nothing could exceed the torrents of angry remonstrance that were poured upon his devoted head. But he did not flinch. Though one, who had known him well for years, says that he was as sensitive as a woman, he, nevertheless, did not wring his hands before the public and reveal his smart. He kept at his task, apparently as immobile as a block of granite, while his critics sneered at his "bull-neck." But that same bull-neck was his salvation.

Carlyle once declared that "Obstinacy—be it ever so much—was his right anchor." And there is no quality need so much more in our public men than this. To stand with inflexible determination, with the solidity and stolidity of an Ulysses Grant, with calmness, steadfastness, imperturbability, holding fast to one's clear convictions, and facing oneself, almost alone, against the pressure and concentrated opposition of an excited and enraged constituency and a vociferous public opinion—this marks the man of purpose, of moral stamina, of true manhood, of the right kind of vertebral column. Cleveland was ridiculed unmercifully for this bulldog tenacity. The cartoonists caricatured him to the limit of decency. But he just kept on his way, whether rejoicing or not rejoicing. To stay by simple duty as he conceived it, to have the courage to adhere to the right as God gave him to see the right—this was as enough for him.

And what has happened? Time has been

his vindicator. Those who once denounced him have become his eulogists. There may be some who read these lines who will not join with them, but they will be the rare exceptions. For years, in his retirement, he has been regarded with reverence as our most honorable and foremost private citizen, whose words of advice were eagerly sought. Party differences have been forgotten. As was the case with Washington and Lincoln—both of whom, like him, had been the targets for denunciation and vituperation—he "won out" against it all. He was looked upon as a model of patriotism and Americanism. His home life was ideal, all scandal-mongers to the contrary notwithstanding. He threw his whole weight in behalf of purity in politics, high ideals of administration, and in favor of religion and education. In the ancient university town of Princeton where he spent his last days, he



HON. C. W. TRICKETT,
Assistant Attorney General of Kansas,
Kansas City, Kan.

Who will speak in the interest of state-wide prohibition on the following dates:
Little Rock, Sunday night.....July 12
Texarkana, Monday.....July 13
Pine Bluff, Tuesday.....July 14
Helena, Wednesday.....July 15
Newport, Thursday.....July 16
Ft. Smith, Friday.....July 17
Van Buren, Saturday.....July 18

was held in highest esteem by the community and the entire college body of Faculty and students.

And so it comes out, that after the smoke has cleared away, after "the tumult and the shouting," a whole nation surrounds his bier in true mourning. It is not contended that he did not make the mistakes that all mortals are liable to; but that is beside the point. The newspapers of opposing parties devote their columns lavishly to an account of his achievements, and withhold no adjectives in their encomiums of praise. Men foremost in the national life, whether Democratic or Republican—governors, secretaries, senators, judges, editors, party leaders—men like Roosevelt, Fairbanks, Cannon, Taft, Bryan, Admiral Dewey, Admiral Schley, Whitelaw Reid, Adlai Stev-

enson, Henry Watterson, Governor Johnson, Governor Hanly, Judson Harmon, Richard Olney, Justice Gray, Paul Morton, Oscar Strauss, and many others—all these express their sorrow over his passing and their profound appreciation of his character.

Well had he exemplified his own maxim, so often on his lips, that "public office was a public trust." Not only in sending national troops to Chicago to suppress rioters; or in stubbornly promoting and holding by civil service reform against a hungry horde of office-seekers; or in sticking to a sound currency policy when the craze for dishonest inflationism had possessed such masses; or in his vigorous assertion of the Monroe doctrine in the Venezuelan affair; or in breaking at last with the leaders and the rank and file of his own party over the money problem, did he show his fearlessness and independence. These were but samples of his entire course. He was of the stuff that goes into the making of heroes—"dreadfully set in his ways," anything but a pliant tool in the hands of schemers and political jobbers. He knew no shiftiness or evasion. Perhaps he inherited some of this staunch character from the stiff Calvinism of his Presbyterian preacher-father.

Thus does his life speak eloquently and persuasively to all men today, ever to adhere consistently, persistently to one's conscience and convictions, to stand "four-square to all the winds that blow," to hold one's ground unyieldingly against any "crowding," any bribe of popularity, any storms of misconception or denunciation.—Western Christian Advocate.

The Growth of Christianity.

Dr. Daniel Dorchester, in his book on "The Problem of Religious Progress," gives the following table as a "conjectural but probable estimate" of the progressive increase of the number of Christians in the world in successive centuries. This table, he says, was made up of carefully collected data and has been generally accepted:

First century	500,000
Second century	2,000,000
Third century	5,000,000
Fourth century	10,000,000
Fifth century	15,000,000
Sixth century	20,000,000
Seventh century	35,000,000
Eighth century	30,000,000
Ninth century	40,000,000
Tenth century	50,000,000
Eleventh century	70,000,000
Twelfth century	80,000,000
Thirteenth century	75,000,000
Fourteenth century	80,000,000
Fifteenth century	100,000,000
Sixteenth century	125,000,000
Seventeenth century	155,000,000
Eighteenth century	200,000,000
Nineteenth century	400,000,000

According to Dr. Josiah Strong, the number of Christians in the world in 1906 was 439,729,838. It will be seen from this table that in 1,000 years the gain was 100,000,000. In 300 years the gain was 100,000,000 more. Then in the last 100 years the gain was 200,000,000. In the last 100 years, therefore, the gain was as much as in the eighteen previous centuries.—Examiner.

Notice.

W. A. Swift, C. C. Godden, Barnett Wright, and other preachers, will sail for Europe July 29. Three or four berths are still open and can be secured by wiring Rev. W. A. Swift, of Little Rock, Ark., by Monday, July 13.

Oklahoma Letter.

To one who travels over the state, the great possibilities of our own Methodism grows each day. The many hundreds who are coming this way with the purpose of making their homes among us, and with the many places where our ministers never preach, and our societies are not organized, make one feel that we are indifferent to the trust, but when we consider that we have more ministers in the state than any other church; that we have far more members than any other; then when we consider what we are doing along the line of education, as compared with others, we take some small degree of pleasure in what we have and what we are committed to do as a conference. In the first place we have the best grade of ministers as a body in the state. We ought to have, for this is the field of our own Methodism. A Southern Methodist preacher is in his natural field here. We have occupied this ground longer than any other, hence our obligations are greater than any other. God called us out here along with the coming of the Indians, and we have had an open field for these years, not that we have made the best possible use of them, but we have been on the ground. That we have not occupied all the field, and made the proper use of our God-given opportunities, lessens the ground of our objection to the cultivation by others.

We have large mining districts with increasing populations that are hardly cultivated, as truly missionary as China or any other country on the earth, and if we do not supply them with the gospel, then some other should. So there are many districts of farming country that a Methodist minister never reaches, places that if properly cultivated would in a very few years send us back preachers, money, and young men and women to our schools. What are we to do? Let our pastors reach out into the country, preach in the school houses. It will be a real tonic to any station preacher to preach to a plain country people, visit in their simple and pure homes, eat at their tables, know their children. Here is virgin soil, and a word from them to a country lad or girl, will often inspire them with a purpose that will end in a splendid Christian manhood.

In the second place let the presiding elders bring in transfers that love God, the church, and the souls of men, that will be willing to go to the "Circuit" and be happy, and not feel that he is afflicted, and men who will go out to these neglected places, and soon this country will blossom as the rose.

Again, let us be loyal Methodist preachers, love our church, our schools, our people and rise up in our God given opportunities and save these people for Christ and our church, and to their own happiness. We cannot afford to do less. We occupy vantage ground over all others. The Christian Church has located their school at Enid, in the northwest part of the state. May they do well. The Presbyterians are now erecting their school buildings at Tulsa, where it is hoped by all that they may build well. The Baptists are looking over the state for a location. We are here in the center of the social and commercial center, with property valued at \$400,000.00, and a student body this year of 547, then at Muskogee, the second city of the state, we have property valued at seventy-five thousand dollars, and the conference committed to the work of making here a woman's college of high grade, with a splendid faculty and bright future, again as a preparatory school our old and yet new Hargrove College, located at

Ardmore, the leading city of the Southern part of the state. Thus giving us the advantage over others of at least ten years. What are we Methodists going to do with our opportunities? This vision of our church and her mission in this new state calls for the wisest and most Christ-like leadership. May our great and conquering Christ lead us in the right way, wise leadership is what we must have, it is no place or time for men to be controlled by personal feelings or prejudice. Let us hear the voice of the Lord in the open door, and go forward. W. J. SIMS.

An Assembly Ground For All Southern Methodism.

The Committee appointed by the Laymen's Missionary Conference held recently in Chattanooga to consider the proposition of providing for the Methodist Episcopal Church, South, a great Assembly Ground for the gathering together of the armies of the Church for business, instruction, inspiration and recreation, met at Tate Springs, Tennessee, June 15th, 1908, and after carefully canvassing the matter, decided to present to the church the following resolutions:

Resolved: First, that we believe that it is the general feeling in our church that such an Assembly Ground should be provided as a rallying place for all the arms of the service, such as General Conference, the Bishop's meetings, General Board of Missions, Woman's Board of Missions, Sunday School Board, Epworth League, Young People's Missionary Societies, Laymen's Missionary Movement and all other important bodies of the church at such times as they may desire to meet at this place; and a place where the church may provide Bible Conferences, Sunday School Institutes and all other helpful institutions and associations.

Resolved: Second, that our church needs such a place for the gathering together of our families where our young people may have proper outing, recreation and amusement and at proper times have benefit of various helpful talent of our church.

Resolved: Third, that this should be the great Methodist Chautauqua of the South.

Resolved: Fourth, that the place to be selected should embody the following features: 1st. Other things being equal, accessibility to the whole church should be considered a prominent feature.

2nd. That it should be a health resort where the church may be benefitted physically as well as mentally and spiritually.

3rd. That curative mineral waters, mountain air and scenery are to be considered prominent features; and it is also essential that there be a body of water which will furnish facilities for fishing, rowing and other aquatic recreations.

Resolved: Fifth, that the Committee is fully aware that to establish an institution of the kind indicated herein it will require a large investment, and that it must be founded and conducted strictly on the best business principles. It should be remembered in subscribing that it is not a donation but an investment.

The committee has under advisement the question of location, and as soon as this has been decided upon a Prospectus will be issued, outlining the business plans.

Respectfully submitted,

J. R. PEPPER, Chairman.

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

Peace.

By B. F. M. Sours.

The evening skies in slumber
Lay o'er the hidden sun.
Our hearts were worn and weary,
The day's long work was done.
But to our heavy vision,
O! what a cheer was there,
As spread the west before us
Like eventide at prayer.

Prayer? Yes, and songs of rapture
Burst forth o'er everything.
The heart caught up the message.
The birds began to sing;
And, 'neath the fleecy glory
That hovered, fire and red,
Forgetting all our heartaches,
We thought glad thoughts instead.

We thought of God, of nature,
The things his hands had made;
Of poplar-bells and roses,
And spray and bright cascades;
We thought of earth and heaven—
Which one we loved the best—
The clinging arms and kisses,
Or everlasting rest?

And now across the spirit
The evening rapture thrills,
And all the westward vision
The hovering glory fills
O heart! O heart! all hungry,
Earth's loves and cares increase,
But Heaven hovers over
In angel songs of peace.

Be silent, O my spirit,
And let the Lord come in.
Lay down the strife, and listen,
And strive no more for sin;
And angel hosts will cover
With wings, when toil oppressed,
And God will give thy longings
His everlasting rest
Mechanicsburg, Pa.

The Claim Was Met, in a Mysterious Way.

"No," said the lawyer, "I shan't press your claim against that man. You can get someone else to take the case, or you can withdraw it, just as you please."

"Think there isn't any money in it?"

"There would probably be a little money in it; but it would come from the sale of the little house the man occupies and calls his 'home.' But I don't want to meddle with the matter, anyhow."

"Got frightened out of it, eh?"

"Not at all."

"I suppose the old fellow begged hard to be let off?"

"Well, yes, he did."

"And you caved in, likely?"

"Yes."

"May I ask what he said to you?"

"He didn't speak a word to me."

"Well, may I ask whom did he address in your hearing?"

"God Almighty."

"He took to praying, did he?"

"Not for my benefit in the least. You see, I found the little house easily enough, and knocked on the outer door, which stood ajar, but nobody heard me; so I stepped into the little hall, and saw through the crack of the door a cozy sitting room, and there on the bed with her silver head high on the pillows, was an old lady, who looked for all the world just like my mother did the last time I saw her on earth. Well, I was on the point of

knocking again, when she said: 'Come, father, now begin; I am all ready.' Down on his knees by her side went the old white-haired man, still older than his wife, I should judge; and I couldn't have knocked then for the life of me. Well, he began. First he reminded God that they were still His submissive children, mother and he, and no matter what He saw fit to bring upon them, they should not rebel against His will. Of course, it was going to be hard for them to go out homeless in their old age, especially with poor mother so sick and helpless; and oh, how different it might have been, if only one of the boys had been spared! Then his voice kind a broke, and a thin, white hand stole from under the coverlid, and moved softly over his snowy hair. Then he went on to repeat that nothing could ever be so sharp again as the parting with those three sons—unless mother and he should be separated! But at last he felt to comforting himself with the fact that the good Lord knew that it was through no fault of his own that mother and he were threatened with the loss of their dear little home, which meant beggary and the almshouse—a place they prayed to be delivered from, if it were consistent with God's will. And then he quoted a multitude of promises concerning the safety of those who put their trust in the Lord. In fact, it was the most thrilling plea to which I ever listened. At last, he prayed for God's blessing on those about to demand justice."

The lawyer continued, more slowly than ever: "And—I—believe I had rather go to the poorhouse myself tonight than to stain my hands and heart with the blood of such a prosecution as that of yours against them."

"Little afraid to defeat the old man's prayer, eh?"

"Bless your soul, man, you couldn't defeat that prayer. I tell you he left it all subject to the will of God, to whom he claimed we were told to make known all our desires. But, of all the pleading I ever heard, that moved me most. You see, I was taught that kind of thing myself, in my childhood, and why I was sent to hear that prayer, I'm sure I don't know—but I hand the case over."

"I wish," said the client, uneasily—"I wish you hadn't told me about the old man's prayer."

"Why so?"

"Well, because I want the money the place would bring. I was taught the Bible straight enough when I was a youngster and I hate to run counter to what you tell me about it. I wish you had not heard a word about it, and another time I would not listen to petitions not intended for my ears."

The lawyer smiled.

"My dear fellow," he said, "you are wrong again. It was intended for my ears and yours too; God Almighty intended it. My old mother used to sing about 'God moves in a mysterious way.' How well I remember it?"

"Well, my mother used to sing it, too," said the client, as he twisted the claim papers in his fingers. "You can call in the morning, if you like, and tell 'mother and him' the claim has been met."

"In a mysterious way," added the lawyer."

Religious Herald.

Build Churches.

By Bishop Jas. Atkins.

"The groves were God's first temples." Then came rude stone structures. Then came "The Tabernacle in the wilderness;" then the Temple; then the synagogue, than which there was no more fortunate circumstance for the early preachers; for they afforded preaching

places over the world. Lastly came the Christian church.

The very name Church Extension is a philosophic conception. The spiritual family is as much in need of a house as is any man who aspires to rear a strong and cultured family. It is not merely a matter of brick and mortar extension, it is a matter of extending the spiritualities of the church. We must transmute the material things of the world into spiritual entities, and this must be the motive of church extension—we are spiritualizing these things.

We have a thousand communities in which help rendered will inspire a divine order in the life of those communities, and they will never otherwise have this divine order, but will live on their low plane of sin and wickedness. We have the resources. We have no poor Southern Methodist; no set of people on earth are better off. Some of them are "poor in the mouth," but in the mouth only. When our laymen take in the magnitude of the possibilities before us they will stir things. All the money we raise could be spent in California, or in Oregon, and make money for us. Seattle is destined to become the greatest city

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in America. Twenty per cent of its people are from the South. We shall have on that coast a unique type of civilization, a composite of all that is best in our life. And I despise the cowardice of the Southern Methodist who turns from his responsibilities there. We need for Oklahoma now more money than we have for the whole church. The situation is thrilling there. There was never anything like it.

Annual Conference Lay Leaders.

Alabama—Judge A. E. Barnett, Opelika, Ala.

Arkansas—P. W. Furry, Van Buren, Ark.

Baltimore—E. B. Thomas, Roanoke, Va.

Columbia—J. J. Lamb, Coquille, Ore.

Denver—

East Columbia—

Florida—T. J. Watkins, Orlando, Fla.

German Mis—

Holston—Maj. A. D. Reynolds, Bristol, Tenn.

Kentucky—J. L. Gaugh, Wilmore, Ky.

Little Rock—Judge J. S. Steele, Lockesburg, Ark.

Los Angeles—

Louisiana—W. W. Carre, New Orleans, La.

Louisville—C. M. Phillips, Louisville, Ky.

Memphis—T. B. King, Memphis, Tenn.

Mississippi—Judge A. G. Norrell, Florence, Miss.

Missouri—Judge B. J. Casteel, St. Jo, Mo.

Montana—

New Mexico—Judge D. G. Crantham, Carlsbad, N. Mex.

North Ala.—Dr. S. C. Tatum, Center, Ala.

North Carolina—Gen. J. S. Carr, Durham, N. C.

North Georgia—L. M. Pennington, Eatonton, Ga.

N. Mississippi—Judge F. A. Crits, West Point, Miss.

North Texas—E. G. Knight, Dallas, Texas.

North West Texas—Judge W. E. Williams, Ft. Worth, Tex.

Oklahoma—Dr. A. E. Bonnell, Muskogee, Okla.

Pacific—

St. Louis—Dr. J. W. Vaughan, St. Louis, Mo.

S. Carolina—J. B. Carlisle, Spartanburg, S. C.

South Georgia—R. F. Burden, Macon, Ga.

S. W. Missouri—

Tennessee—Prof. Wm. Hughes, Spring Hill, Tenn.

Texas—R. D. Hart, Texarkana, Tex.

Virginia—J. P. Pettyjohn, Lynchburg, Va.

West Texas—R. H. Wester, San Antonio, Tex.

Western N. Carolina—C. H. Ireland, Greensboro, N. C.

Western Virginia—M. W. Thomas, Ashland, Ky.

White River—P. M. Daniel, Mammoth Springs, Ark.

The Church Man and the Working Man.

More dangerous than any opposing religious system is the church's apparent failure to recognize the influence of the social and physical conditions which affect many of those we are seeking to win to Christ. These conditions have more to do with their alienation from the church than is generally supposed. Do you recall that for a time the children of Israel would not hearken to Moses because of the "rigor of their toil," even though he came with a message direct from the throne of God? For the same reason there are today thousands who would not listen to the gospel message even though it were preached by an angel sent from heaven.

The filthy slum, the dark tenement, the insanitary factory, the long hours of toil, the lack of a living wage, the back-breaking labor, the inability to pay necessary doctor's bills in case of sickness, the poor and insufficient food, the lack of leisure, the swift approach of old age, the dismal failure—these weigh down the hearts of vast multitudes in our cities. Many have almost forgotten how to smile. The laugh is a lost art. The look of care has come so often and for so long a period at a time, that it is now forever stamped upon their faces. The lines are deep and hard. Their souls—their ethical souls—are all but lost. No hell in the future can be worse to them than the hell in which they now are. They fear death less than they do sleep. Some, indeed, long for the summons, not daring to take their own lives.

To such, what does it matter whether the doors of the church are closed or open? What attraction has the flowery sermon or the polished oration? What meaning have the Fatherhood of God and the brotherhood of man? Where is God? they ask; and what cares man? they say. It is in meeting the needs of these that the church will be severely tested in the coming days. Charles Stelze.

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

THE SUNDAY SCHOOL.

July 12—Saul Chosen King.

Golden Text.—He that ruleth over men must be just, ruling in the fear of God. 2 Sam. xxiii, 3.

Time.—About 1080 B. C.

Place.—Mizpeh, a short distance north of Jerusalem.

The goodness of God is shown in the incidents both of this and of our lesson for last Sunday. The reader will see that he regarded the demand of the people for a king as a rejection of his leadership. This idea was plainly voiced in the answer that was given by the prophet, Samuel, to the people. But the request was granted and the Lord immediately set about to assist in the selection of the new king. We must not take Saul's bad conduct as indicating that God intended to visit a judgment upon them in his selection. God did not so intend. While God doubtless is able to see the end from the beginning we must remember that he has always met conditions as they are found to exist at the time the decision is given. Judas was received into the fellowship of the apostles and trusted until he had by actual transgression sold his Lord. God does not punish men for sins about to be committed but for that which has already been done. Men may change, and the divine justice is no more met in a hurtful sentence of the actually innocent than it would be in the sparing of the actually guilty. Saul was a good man. He was inclined to the companionship of the good. He praised God and spoke for his cause along with the prophets. The record shows that he had been changed from a child of the world and the flesh to a child of God and a son of heaven. He was this sort of man when the responsible office of king was laid upon his shoulders.

A study of the surroundings will show how well suited was Saul for the purpose for which the people demanded a king. (1) They were an agricultural people, living by the products of the farm, the vineyard and the herd. Saul was fond of this kind of life and was tending his father's asses when he came to the prophet. As a son of the country he was rough and rugged standing "head and shoulders above his fellows." When the choice was made in the absence of the person and when he who had been chosen was brought before the assembled tribes a shout of exultation went up from many throats. A man had been found who met the very ideal of the people. He was able to command their respect. He was a man among men. (2) They wished a leader who could command an armed force sufficient to conquer their enemies round about. In that day when the sword and the spear were the implements of warfare none but the valliant, the strong, could lead the van in war. He who would lead soldiers must himself be a soldier. Those who have read Caesar's Commentaries on the Roman wars will be impressed with the importance of a great soldier-leader in hand to hand conflicts. This was the kind of fighting needed among the Israelites. A better choice could not have been made for this purpose than the son of Kish. His father was a mighty man. That he was not lacking in courage is amply indicated by his soldierly bearing before the enemy. There is not on record an instance in which he did not show the true mettle of the soldier. (3) His tribal relations were fortunate. There was great danger of rivalry among the strong tribes. The selection of a man from one of such would

almost surely have produced hatred and fear among the other tribes. But Saul was of the tribe of Benjamin. That was a weak and friendly tribe. There was the best of feeling between it and every other tribe in Israel.

So the choice was a happy one so far as human sense was able to judge. It was human sense that had called for the selection of a king and it was human sense that was to be satisfied and it was satisfied. The people felt that a good selection had been made. True the rabble, the "sons of Belial," were not pleased. It is most probable that they did not express a desire. But when the choice had been made they were against it. They were not satisfied. They brought no gifts, they likely furnished no recruits, they likely had never done anything worthy of mention and made loud complaints now in order to be excused from doing so in the future.

Sunday School Notes.

By W. J. Moore, Chairman.

The Weatherford district has reported to the teller the largest number of Sunday schools that have observed Children's Day. The Mangum district is next.

* * *

The Mangum district reported the largest total amount from Children's Day collection. The Weatherford district is next.

* * *

Our First Missionary.

We rejoice exceedingly that Dr. W. T. Reed has been appointed as medical missionary to Songdo, Korea, as a representative of the Sunday schools of the Mangum district! He becomes the first-fruits of the Sunday school efforts of our conference. We are sure that every man, woman and child will rejoice with our friends of the Mangum district. We hail you happy in this glorious achievement! Dr. Reid sails soon for his field of labor. We hope that this first appointment under our Sunday school support may prove a great inspiration to our entire conference. Dr. Lambuth has three others ready to be appointed for other districts. If any district has \$300 or \$400 in hand or in sight report to Dr. Lambuth or this chairman. Why can we not have eight more appointed before conference convenes?

* * *

Only forty-eight Sunday schools have reported on Children's Day in the entire conference! What is the matter, brethren? Don't delay. Report today to T. L. Rippey, Ada, Okla.

* * *

Any live pastor or superintendent can have a Children's Day service. Of course if they are both dead, that ends the argument.

* * *

Personal Work.

Personal work is the bringing of souls to Christ, one by one by personal work. To this work every Christian is called, however weak, or poor or ignorant, or unpracticed, for every one who hears Christ is bound to get some one else to hear him. "Let him that heareth say come."

* * *

The Win One Society.

Is one of the most practicable of all other societies of the Methodist church. First because it can be worked in a church with one or a thousand members. Secondly, it begins with the units of society as in the beginning. The gospel record is: "One of the two which heard John speak and followed him (Christ) was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, we have found the Messiah, which is being interpreted the Christ. And he brought

him to Jesus. "And the day following Jesus findeth Phillip, and saith unto him, follow me." And he did. "Phillip findeth Nathaniel and said unto him, we have found him, of whom Moses in the law and the prophets did write, Jesus of Nazareth the son of Joseph." "And Jesus saw Nathaniel coming unto him." John 1:40-45.

It begins with a solemn, and yet most significant declaration: "I am only one, but I am one, therefore God helping me, I will be the best one possible for Christ, and as a condition of membership in this society, I covenant to give one period of fifteen minutes daily (preferably the first morning hour) to personal devotional study of God's word, meditation and prayer. Secondly to be one to pray definitely and daily for myself, for my pastor, my church, and my community.

Thirdly, to count one, unless providentially prevented in the preaching services on Sunday; one in the mid-week-prayer and worker's meeting; one in the evangelistic services, that may be held, and to bring one with me whenever possible.

Fourthly, to be one, to endeavor to win one to Christ at the first opportunity, and to continue to win one as the Holy Spirit shall give me grace and guidance. Now, the important question is, will you be one to join such a society? If so, give pastor your name at once, and sign the pledge, and may God make you a successful one.

If you want to be miserable look at yourself, if you want to be distracted look at others, if you want to be happy look to Christ.

Lawton, Okla.

Notice.

We desire all the preachers of the Little Rock Conference to send their Children's Day collections to the undersigned. Send it as soon as collected and not wait until Conference.

A. M. ROBERTSON.

Ashdown, Ark.

The Plan of Episcopal Visitation.

First District—Bishop A. W. Wilson.

Virginia Conference, Norfolk, Va., Nov. 11.
South Carolina Conference, Laurens, S. C., Nov. 25.
North Carolina Conference, Durham, N. C., Dec. 9.
Baltimore Conference, Baltimore, Md., Mar. 24, 1909.

Second District—Bishop C. B. Galloway.

St. Louis Conference, Charleston, Mo., Sept. 16.
Illinois Conference, Murphysboro, Ill., Sept. 24.
South Georgia Conference, Quitman, Ga., Dec. 2.
Florida Conference, Miami, Fla., Dec. 16.

Third District—Bishop E. R. Hendrix.

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

Fourth District—Bishop J. S. Key.

New Mexico Conference, Portales, N. M., Sept. 24.
Gorman 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. Hoss.

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.

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THE EPWORTH LEAGUE.

C. W. Lester Editor

The Epworth League.

Scripture lesson for July 12: John 4:34; 5:30; 6:38; 8:29; 14:31; 15:10.

Topic: The Fundamental Law of Jesus' Life.

The lives of great men usually admit of easy analysis. They are founded upon a few fundamental principles to which they yield absolute and unceasing obedience. These principles, while fundamental, are generally quite simple. Their own vision of them is clear and their grip upon them is firm and their lives are constantly revolving around these as centers and are as constantly being built up around them.

The life of Jesus was no exception to this rule. There were a few fundamental laws that governed it. One of the chief of these great laws of His life was doubtless the one in the lesson. It is the law of obedience; obedience to His Father's will. His Father's will not His own, was the law to which He gave constant and absolute obedience throughout His life. "I came down from heaven not to do mine own will, but the will of Him that sent me." "I seek not my own will but the will of the Father which hath sent me." And no doubt it is true that obedience is the great law of moral life, and the first and most important element in character. His life was one of complete surrender to the Father's will. The Father's will had full authority in His life. While it must be true that if His humanity meant anything to Him and if His temptation was a real temptation another cause was possible to him. But in the face of this he maintained complete obedience. It was an obedience that was rooted in a well defined, strongly determined purpose. "I came down from heaven not to do mine own will but the will of Him that sent me." There was only one purpose in His life, that was to obey His Father's will. In its fullest and deepest sense he could say "this one thing I do." Out of this great, single purpose grew His obedient life. It was an obedience that took precedence over everything else in His life. It yielded to nothing. No desire of flesh or spirit, not even the desire for necessary food nor for selfish power, nor for ease or pleasure, ever deflected His feet from the straightforward path of obedience. It was when tired and worn and no doubt in need of it that He refused to partake of a meal spread before Him by His disciples, saying as He refused to eat, "I have meat to eat that ye know not of—my meat is to do the will of Him that sent me."

It was an obedience that led to an unselfish service always for others. His first thought was for others, not for himself. His Father sent Him into the world not for His own but for others' good, not to serve Himself but to serve others. His life was devoted to others in unselfish, unremitting service because he was wholly given up to the Father's will.

It was an obedience that led steadily on through the severest suffering. "But that the world may know that I love the Father and as the Father gave me commandment, even so I do, Arise, let us go hence." As He stepped out in the darkness of that night He went out as one who was determined to meet bravely the severest suffering and the keenest, bitterest sorrow that could be laid upon Him, yet also conscious of the power to defend himself against it all. But He chose

rather the path of obedience which became identical with the path of greatest suffering.

It was an obedience that was born of love. The reason He obeyed was because He loved. The fruit of His love was His obedience. That the world may know that I love the Father, it was because He loved the Father that He did always those things that pleased Him. It is therefore the love He bore to the Father that explains His obedience, unceasing and unswerving.

Last Call.

The State League Conference will meet at Sulphur July 14-16. I hope that every pastor will see to it that his League is represented. Sulphur will furnish free entertainment to all delegates and those on program; others can secure board at very reasonable rates. Come! See last week's "Methodist" for program. We hope to have many pastors present. Brethren we need you. May we all come praying for a great and good conference.

W. G. DITZLER,
State President.

In Freedom's Cause.

Some Capital Verses for the Independence Day Prohibition Rally.

(Written for the Associated Prohibition Press. Tune: "America.")

My country, home so blest!

Land that I love the best!

Home of the free!

Long was thy freedom sought,

Brave were the men who fought,

Who gave their lives, and bought

Our liberty.

Our flag shall wave again,

In freedom's cause, for men,

With shackles gone;

Hope's flag for freedom flies!

Its stars shine in the skies,

Old Glory's stripes arise

Like gleams of dawn.

Sons of the Nation, grand,

Are you afraid to stand

For freedom laws?

Look on your fathers' graves,

Tell why they fought, so brave,

See how they died to save

Our freedom's cause!

Awake, young men, awake!

Too much is now at stake,

For dreams by night!

Strike off the shackles now!

Make Drink's great tyrant bow!

Thy prayer includes a vow

To vote for right!

—Rev. Gilbert Lord Wilson, Ph. D.

Little Temperance Parables.

Text: "How can the superintendents of the Anti-Saloon League, most of them ministers, advocate a policy of confiscation? A bill should be presented to the legislatures of prohibition States allowing damages for property 'taken' by prohibition legislation." From the president of the United States Brewers' Association, recently in convention in Milwaukee.

There was once upon a time a man who wished to build a house. Being of peculiar temperament he sought the seashore, and upon the lonely stretch of sand found what he thought to be a suitable site. He immediately hauled his lumber and started his work.

men. There passed a dweller of that place, who stopped to inquire what the man was doing, and, upon being told a house was to be built, replied: "My friend, know this: This is no place for a house; the tide will soon begin to rise, and what now is bare sand will be a surf. I warn you against spending money and time upon this spot."

The advice was heard but not heeded. The cottage began to assume shape under rapid workmanship. Then the tide began to roll in. Quickly did it come on, until, before the workmen were aware, the angry surf was beating the timbers apart and carrying them out to sea. In the morning his work and house were naught. No recourse could be had, for he had been duly warned and heeded not the caution. He resisted the law of the tide, which is the law of God.

A man who desired to live by selling intoxicating liquors came to a certain community and said: "I believe I will establish my business here." He was immediately told of a tide of sentiment against the saloon that had been rising for years; that the wave had not reached its crest, and ere that climax came, the very spot upon which he wished to plant himself would be covered by a deluge of temperance sentiment so deep and strong that his saloon would be swept away. He admitted the tendency; he saw that at each succeeding election the temperance vote registered a higher stage. In the face of all this, against the advice of one friend after another, he established himself in his business. Then the irresistible tide arose in all its majesty and fury and beat against that saloon, and it fell—and great was the fall thereof.

Moral: You can't get judgment against the tide, be it salt-sea or sentiment.—Western Christian Advocate.

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How the Minister's Salary Was Raised.

The minister's little wife, although a sweet, gentle woman, had decided ideas of her own. She went hand in hand with the minister in every good work, but there were things in the church of which she did not approve. She liked social meetings and she was kind and friendly at all times, but she often questioned in her own heart whether the ways and means of raising money for the church were quite acceptable to her God; but in other channels she was indeed a faithful helper. She was always at prayer meeting, she taught in Sunday School, she never failed to attend the Aid meeting and the Missionary. If she ever felt the deprivations of the small salary and the struggle necessary to keep up the little parsonage, no one ever heard her say anything about it.

She prepared the plain meals, she made over the old clothes, she mended and darned and sewed, and she did it so cheerfully, never one guessed that at times the sweet smile had a heartache; for she never spoke of it.

"God has placed us here," she would tell the children, "so we must not dishonor Him by complaining."

Burdens pressed a little heavier now than usual, for the salary fell behind and more sacrifices had to be made.

The ladies were talking over the situation one afternoon in the church parlors, for a wonder, the minister's wife was not there.

"Yes," said young Mrs. Granger, "we are two hundred short in the salary this year. The treasurer told me so. We'll have to make it up."

"But how?" spoke another.

"I've been thinking," replied Mrs. Granger briskly, "and if all goes well, we can do it in this way; we'll give a supper at the parsonage, and get the minister's wife to help. She does make such lovely rolls; and then afterward we'll have a postoffice and a grab-bag—sell chances, you know."

"A grab-bag!" chorused the ladies, "but will the minister's wife approve of it?"

"Oh! she won't object," easily replied Mrs. Granger; "she'll be glad to get back the salary, and—"

"You'll have to tell her," spoke up Mrs. Hastings in a decided tone. Mrs. Hastings was a plump little woman with white hair and a motherly face.

"Very well," was the reply; so that was how Mrs. Granger happened to drop in the parsonage next morning.

She found the minister's wife darning stockings by the sunny window.

The work was done and she wore a clean gingham dress and white collar and looked every inch the lady she was in it too. The skillful small hands moved rapidly over the rents. Darning was one of the fine arts with her; she practiced it so much.

"Good morning," said Mrs. Granger, taking the chair pushed forward.

"Busy as ever? Well, we ladies had a meeting yesterday and we have figured out how to raise the back salary."

"Have you," replied the minister's wife, gently.

"Oh, yes—we've decided to have a supper here at the parsonage. We will all help you, of course, and then, afterward, in the evening, you know, we'll have a post office and grab-bag. You have to pay so much for a parcel and for a grab."

The minister's little wife looked across at her visitor. Her cheeks were flushed. "I cannot co-operate in any such plan as that, Mrs. Granger," she said, firmly.

"What!" Mrs. Granger opened her round blue eyes; "but think of the cause!"

"I cannot help that. Listen, dear friend. Much as we need it, I would rather do without the salary than resort to that kind of means to get it. I have never murmured when the money fell short—my God has sustained me—but I could not feel as if I had his approbation if I consented to put myself on a level with grab-bag methods in order to get it."

"Oh! very well."

Mrs. Granger arose stiffly. Her mouth was set in firm lines. "Very well, we'll give the matter up, but you may have to do without the money."

"That is as God wills," replied the little wife bravely, but, woman-like, as soon as the gate closed on her caller, she burst into tears.

"Hey! what's this?" cried old John Marshall, five minutes later, as he stood in the parsonage door. "Crying! Why, this will never do. My dear woman, what is the matter?"

The minister's wife brushed away her tears. "You must not mind me," she replied. "It's only a matter that troubles me somewhat. Come in—you want to see my husband, do you not? Well, he's out for all morning, I

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suppose. I'm sorry—take this chair, won't you?"

The old gentleman sat down and talked for ten minutes on general matters, but as he walked slowly home, he was busy thinking. That little woman was not shedding tears for nothing," he told himself. "I'd like to know what troubles her. She's clean grit and don't make a fuss over nothing. The best helper we've ever had in the church." At the next corner he met Mrs. Granger and she explained the mystery.

"Isn't it a shame she won't help," she said when she had finished.

Old John Marshall smiled.

"Do you know," he replied, quizzically, "I believe she's right. Grab-bags and the religion of Jesus Christ don't seem to me to go together. Well, well, we'll see what can be done, but bless me if that little woman shall go without the money."

That very day a man made good a note to him that had been long outlawed, and as he paid it John Marshall smiled. "Praise the Lord!" he said, "here's the minister's back salary. I can give it as well as not." He took it over himself and put it into his hands. "It's money I loaned years ago and thought I had lost, but it came back today to strength-

en your wife's faith and to encourage her in the way she stood. Tell her how glad I am to give it."

The minister wrung his hand. There were tears in his eyes. Nobody knew how much that money was needed.

"I can't thank you," he said, huskily.

"Don't try," said John Marshall, and as he strode down the walk he was smiling.

"Grab-bags!" he whispered. "Those that trust in the Lord don't have to get up such contrivances, praise His name!"—The Way of Faith.

Is the Old Faith Changing.

Strange as it may seem, the "Wall Street Journal" lately printed an editorial under the caption, "Is There a Decline in Faith?" It was pointed, clear and forceful. Coming from a journal devoted exclusively to financial matters, and these in a place and of a class not accounted the most reputable, it is a remarkable deliverance. We make an extract. As will be seen the special point here made is as to the possible connection between a changed faith in a future life and our present financial, business and social troubles. The questions asked are tremendously suggestive. They make one start, and almost shudder. But here is the paragraph:

"The question, therefore, is of practical, immediate and tremendous importance to Wall street, quite as much as any other part of the world. Has there been a decline in the faith in the future life, and if so, to what extent is this responsible for the special phenomena of our time, the eager pursuit of sudden wealth, the shameless luxury and display, the gross and corrupting extravagance, the misuse of 'swollen fortunes,' the indifference to law, the growth of graft, the abuses of great corporate power, the social unrest, the spread of demagoguery, the advances of socialism, the appeals to bitter class hatred? To find out what connection exists between a decadence in religious faith and the social unrest of our time, due, on one side, to oppressive use of financial power, and, on the other, to class agitation, might well be worth an investigation by government experts, if it were possible for government to enter into such an undertaking."—Pittsburg Advocate.

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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., June 20, 1908.

Dear Methodist: As my first letter missed the waste basket I will try again. I have just been reading the children's page and enjoyed it very much. Papa is superintendent of our Sunday School. I go to Sunday School nearly every Sunday. Our pastor is Bro. McBride, and the presiding elder is Bro. Glass. I was at grandpa's on my birthday but was sick. I was planning to have a birthday party but was sick. Our school will begin the 6th of September. I am in the sixth grade. I will answer Keller Stone's question, "What was the new commandment Jesus gave to his disciples?" It was "That ye love one another as I have loved you." I will close for fear of that waste basket. Your cousin,
BONNIE NORWOOD.

Arkadelphia, Ark., June 15, 1905.

Dear Methodist and Cousins: I have written twice before and every time I have something for the cousins to guess. This time I will tell of some things: its name, what it eats and does in the way of tricks. The name is Donaghey. So now Mr. Donaghey if you see this please don't get mad. It is only a little over three months old and likes grass. If I were to tell what else it eats you would know just what it is. It will tell you howdy and if you rub it on the shoulder it will throw up its head and try to bite you. It is mine and my sister's. We love it and rub it twice a day mostly. Who guesses it can please write me and I will tell if it is right or not. My address is Arkadelphia, Ark., Box 2, R. F. D. No. 2. How many cousins like plums? I do for one and I like the jelly too. Mother has made seventy-three glasses of plum jelly this year, so you see Miss Lillian I am going to live sweet this winter. Let me invite some of the cousins to come and help me eat it. You must come too Miss Lillian. I am eleven years old and in the sixth grade at school. It has closed now but will open again next September. We will all be glad because we are going to have one good year. I like to play paper dolls and I have 394. But mama says I am getting too big for that so I have put them away. My married sister is staying with us now and we have a jolly time. Her birthday was last Sunday. How many of the boys and girls like to ride horse-back? I do, and I get to ride "Nellie" (our horse) to pasture every morning. I like to live on a farm as Grace Shipley said. It is fun isn't it Grace? Those who live in the city don't know any gay times as those that live in the country. Friday, June 12th,



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REV. O. B. STAPLES, A. M., President, Muskogee, Okla.

I spent the day with my two friends, Zena and Clara Carter. They live close to the depot and we could watch the trains come and go. Well as my letter is growing long I will close to give space enough for Ruth Carr to put her story for I hope she will write. Hoping to see this in print, I remain as ever,
Your cousin,
RUTH WARLICK.

Willow, Okla., June 11, 1908.

Dear Methodist: I am a little girl thirteen years old. Our school has been out here two weeks. Our teacher's name was Mrs. Maud Burt. Brother Davis is our pastor. I go to Sunday School every Sunday when it is pretty. Mama is our teacher and she has about twenty regular students. As I can't think of anything to write, I will close.
LEONA ENGLAND.

Springfield, Ark., June 19, 1908.

Dear Methodist: This is my first time to write. I have just been reading the children's page and thought I would write too. I am a little ten years old girl. I have two sisters and one sister dead and three brothers. I go to Sunday School every Sunday. My mama takes the Methodist. I will try to guess Woodie Shipley's age. I will say she is fifteen. I will close, hoping to see this in print.
Your new cousin,
HELEN CAMP.

Springfield, Ark., June 19, 1908.

Dear Methodist: This is my first time to write. I have just been reading the children's page and thought I would write too. I am a little girl thirteen years of age. For pets I have two cats and two dogs and one doll. I have three sisters living and one dead. I have three brothers. My papa takes the Methodist. I go to Sunday School every Sunday that I can. I will close, hoping to see this in print soon.
Your new cousin,
ANNA CULLUM.

Cheyenne, Okla., June 11, '08.

Dear Western Methodist: I have been a silent reader of the cousins' page for some time. Papa takes the Methodist and we don't think we could do without it. It is a fine paper. Bro. Vail is our pastor this year. I have not heard him preach very much, but I like him fine. I don't have a chance to go to Sunday school and preaching very often for we do not live close to any church houses. We sometimes have preaching at our school houses.

The heavy rains and hail have done a great deal of damage in this country. Crops are beaten down and washed out. I have four sisters and two brothers. All of us that are large enough work in the field. My oldest brother is only ten years old, so papa has to have us girls to help in the field. I have a sister sixteen years old and I am fourteen. We do all of our own and most of the family sewing. My stepmother has been sick for the past two weeks and sister and I have had to do the house keeping. I have a mother and three sisters and one brother in heaven. Well, as I am afraid this may reach the waste basket I will close wishing success to the dear Methodist.
ANNA MINATRE.

Earnest, Okla., June 22, 1908.

Dear Methodist: Earnest is a school house twelve miles from Snyder, Okla.; there is a nice little band of Christians here. We have statted a League. Sunday was the third time we have met. There is a great outlook here. The young people are very much interested. There are no old people of any age. We will organize the first Sunday school soon; have only the president appointed now. Bro. Armstrong is our pastor. I remain as ever,
J. E. RAINEY.

Dardanelle, Ark., June 11, 1908.

Dear Western Methodist: As I have not seen any letters from here I thought I would write one. Mamma takes the Methodist. I enjoy reading the Children's Page. I live in the country with my mamma and two brothers and one sister. We live in about half a mile of Fields Chapel; that is the name of our church house. I joined the M. E. Church here last spring. I wanted to live a Christian's life. My father died seven years ago and I know he went to heaven. Bro. Woodruff is our pastor; we like him. I go to church and Sunday school every Sunday that I am able. Bro. Will Clauger is my Sunday school teacher. I think he is a good man. We have prayer meeting once a week. Our school was out May 1st. Our teacher was Miss Lillie Cole; we all loved her and were sorry when school was out. I am a little girl thirteen years old. For pets I have two of the sweetest little pets, a little niece and nephew. How many of the cousins love to hoe cotton. I do for one. Good day. Your new cousin,
NORA B. LYON.

Garvin, Okla., June 22, 1908.

Dear Cousins of the Western Methodist: My papa takes the Methodist

and I enjoy reading the children's page very much. I go to Sunday School every Sunday, and I love my teacher dearly. The Methodist people are building a church here; it is not completed yet, but they held services in it yesterday anyway. How many of the cousins have seen an Indian ball game? The Indians played a game here last Friday and they are going to play again the Fourth. I sure like to see them. I will close by asking a question: What two proper names in the Bible spell the same backward as forward?
Your new cousin,
RAY GREEN.

Shawnee, Okla., June 7, 1908.

Dear Methodist: I am in the sixth grade at school. Miss Bessie Nunnally is my teacher's name. Our school was out the 22nd of May. I go to Sunday School every Sunday; my Sunday School teacher's name is Miss Ha Groce. Our pastor's name is Rev. G. W. Groce. I have one sister and four brothers. One of my brothers is dead and one is married. My sister's name is Vesta. My two brothers' names are Charlie and Forest. My married brother's name is Oscar. We haven't been taking the Western Methodist paper long but what I have read of it I think is fine. I enjoy reading the letters in it. Well as this is my first time to write I will close. Respectfully,
MABEL HARMON.

Stamps, Ark., June 10, 1908.

Dear Methodist: As I have never with Rev. E. Garrett and wife. I go country. I will write a few lines to the cousins. I am an orphan girl living with Rev. E. Garrett an dwife. I go to school every day, but our school is out now; it was out the 15th of May. I will be in the 8th grade next year. I go to Sunday school every Sunday. Mrs. Holmes is my Sunday School teacher. Bro. Hays is our pastor. Bro. McKay is our presiding elder, and we all like them very much. I enjoy reading Miss Ruth Carr's stories; hope she will write again. I would like to exchange post cards with any of the cousins. If this misses the waste basket I will write again.
Your new cousin,
EDITH COVINGTON.

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Right living is as important as right learning. The constant purpose of the Henderson faculty is to establish right ideals of life among the students. To this end all energies are directed. The rapid growth of its patronage is the best endorsement of the work and character of this school. Enrollment session 1905-1906, 196; session 1906-1907, 257; session 1907-1908, 333, of whom 254 were non-residents, representing seven states and forty-two counties in Arkansas.

Henderson holds the state championship in football, won both the individual and team championships in the State Track Meet and first place in the State Oratorical contest. Judged by results, this institution justly deserves the high esteem in which it is held throughout its patronizing area. Last summer every room was engaged a month before the opening of school. One-half the rooms were engaged for the coming session before school closed this year. For catalogue or further information, address

JOHN H. HINEMON, President.

Morrilton District Conference.

The Morrilton District Conference of the Arkansas Annual Conference Methodist Episcopal Church, South, met at Morrilton Thursday, June 25, at 2 p. m. Rev. John H. Glass, presiding elder, in the chair.

Rev. Joe T. McBride was elected secretary. All the pastors were present except two.

Reports on the spiritual state of the church, Unoccupied Territory, Missionary Societies, Sunday Schools, Epworth Leagues, Education, Financial Conditions and Conditions of Houses of Worship were received and separately discussed occupying the time up to Saturday noon.

Saturday afternoon was all business. Dr. Anderson spoke on State-wide Prohibition and the Laymen's Movement. Rev. Geo. McGlumphy spoke on the Sunday school.

Prof. S. S. Waters of Conway was elected District Leader and J. F. Munday of Russellville secretary and treasurer of the District Laymen's Movement.

The conference appreciated the helpful advice given from a ripe experience by Dr. J. E. Godbey.

Rev. J. M. Hughey proved an ideal host and the good people of Morrilton entertained us royally.

An average of about thirty-five per cent of the conference collection provided for, was reported. This per cent is entirely too low and our people should awake to the importance of meeting the financial obligations of the church.

Lyman B. Parker from the Congregational church and J. D. Roland from the Free Methodist church were received as local preachers and recommended to the Annual Conference for recognition of elder's orders.

William Fulmer and Jeremiah W. Burton were licensed to preach.

Marvin L. Massie and Elmer M. Kelsey were recommended to Annual Conference for admission on trial.

J. B. Stevenson, J. M. Hughey and J. C. Floyd were elected license committee.

Plumerville was selected as the place to hold the next district conference.

James A. Reynolds, J. F. Munday, J. B. O'Neal and S. S. Waters were elected delegates to Annual Conference and C. G. Brown and John W. Hammock alternates. Our "big" preachers did the preaching but all took a zealous part in the discussions. We had a good business session and all present seemed interested in the work of the district.

Practical questions were discussed and few resolutions were read. Yours very truly, JOE T. McBRIDE. Quitman, Ark., July 4, 1908.

Hot Springs Preachers' Meeting Notes.

Dr. M. B. Corrigan in the chair. 3rd St., J. H. Cummins, reported good services morning and evening; eight accessions.

Park Ave., J. R. Rushing, reported good services both morning and evening.

Malvern Ave., M. W. Manville, reported a good day, fine Sunday School. T. Gert Memorial, F. E. Dodson, reported good congregations; good Sunday School.

Central Ave., Dr. M. B. Corrigan, reported fine day, good services; everything moving nicely.

F. E. DODSON, Secretary.

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J. T. Shuptrine, Savannah, Ga.

Help to "Tote the Skillet."

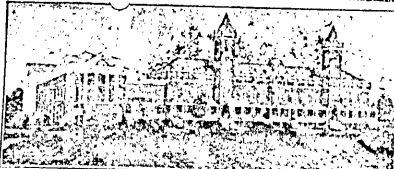
One of the signs of the times is that the "skillet" is being "toted" by mutual contract. For years and years the preachers have been standing up in our pulpits all over our Southland saying, "Who will help us lift, come, brethren of the laity, will you stand by us?" And many a hard pressed pastor has felt a loneliness creeping lizard-like up and down his best spinal cord, as the "stand-bys" have been slow to respond. But one of the signs of the times is that the laymen are standing by, closely, aye, it has come to pass that they are up at the head of the list, calling, who of you pastors and all will stand by us as we go up against the work set before us? And it only needs to be written to put it down strong, that the pastors go to, and hard by the laymen's side they are standing, rejoicing in the privilege of doing so, and is going to please the whole church, and great good is going to come of it. Reader go to Acts 6th chapter and get the Bible account of such a plan as this, and there find out it is scriptural. Then see what spiritual prosperity came to the cause in those days, and look by an eye of faith and see that phenomenal good is going to come of all this union of pastor and laymen, and all this united with God. Amen. It means a full

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dinner pail for the hungry itinerant, and that means for the people a full dinner pale gospel of spiritual things for the few. Let the good begun work speed on, let it gather as it goes and grows till every member of the church will feel the heart-throb of duty, call, and say here am I, send me." Just a totting the skillet together. Amen.

JAS. F. JERNIGAN.

Crawfordsville, Ark.

We have just closed a twelve days' meeting at Crawfordsville, Ark., in which some signal victories for Christ and the church were won.

Seven of the best business men in this little town were converted and joined the church. We received a class of twelve into the church.

Rev. J. V. Freeman did the preaching and Byron Lemons led the singing.

They labored with me earnestly and with a power characteristic of good gospel preachers and singers.

We are rejoicing at Crawfordsville in one of the greatest victories ever won for this section.

May God help us to keep the good work going on.

BEDFORD L. HARRIS, P. C. July 2.

Duncan District Conference.

The Duncan District Conference will be held at Ryan, commencing Monday evening, July 27, at 8 p. m., and will continue in session till about 11 a. m. Friday, July 31.

Ryan is located on the main line of the Rock Island railway and about nine miles from Red River. Write to Rev. E. H. Driskill, Ryan, Okla., for further information.

The opening sermon will be preached by the Rev. M. L. Butler of Chicka-

sha on Monday evening at 8 o'clock. C. H. McGHEE, P. E.

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Children's Day at Bethel.

Custer work is progressing nicely. We have held one good meeting on the work, at Bethel class. Had forty-five conversions, thirty-three additions to the church. They have a mid-week prayer meeting and have from forty to sixty in attendance. Have a splendid Sunday school and when they told us they were going to have a Children's Day service we were expecting great things. They used our own program and carried it out fine. One of the best signs was the number of young people who took part. Most of them had been converted during our meeting and we thanked God for their faith. Those who trained them deserved great credit for the splendid program. Bethel is noted also for its good cooks and "dinner on the ground" was a welcome sound.

Custer class is still without a home except that so generously given by Bro. Pyeatt in his hall. We expect to have a church building in time to entertain the District Conference next year. Have a good Sunday school and a fine Junior League. Have prayer meeting well attended. Have a most excellent Home Mission Society and a Foreign Society just organized with nine members. They are studying China in a mission study class which makes the second mission study class this year, the Junior League having had one.

We expect to hold a meeting at Mt. Hope in August, the Lord willing, and hope to be able to have a good report.

Forgot to say the collection for Bethel Children's Day was \$6.71.

G. R. WRIGHT, Pastor.

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Colbert Circuit.

Dear Methodist: We closed our meeting at Kemp, as I was compelled to leave after twelve days hard battle. (But the meeting still goes on.) We had some 100 saved in the twelve days I was there. We pitched the battle at Colbert on the night of the 28th of June. The meeting has been in progress one week. Some fifty or sixty saved up to date. Yesterday and last night was the time of pentecost; some forty souls were saved in two services. I have been doing my own preaching with the exception of Bro. Vaught of Caddo. He preached four good sermons last week. Bro. Vaught is good help. Praise the Lord for the good old fashioned way.

J. D. EDWARDS

Colbert, July 6.

A Mid-Summer Pounding.

Dear Methodist: I believe Bro. Harris has written you of our gracious revival at this place. Yesterday morning we had a large Sunday School, some say the largest ever known in the town of Crawfordville. We organized a large Bible class of men, also one for the ladies.

I must tell you about our pen flag. When we first saw our flag, we were once these good people "pounded in." Of course it was appreciated, but it

wasn't such a surprise, because the year before they did the same thing, and it has been rather a custom of theirs; but on Wednesday night of the week before, as they went up to the Lord's house to services, each as he or she passed down this way, "dropped in" his parsonage and left a kind remembrance consisting of the substantial things of life—sugar, flour, meat, canned goods, butter, eggs—in fact they filled the parsonage larder full. It was a new experience to me—this mid-summer pounding.

It is pleasant to serve an appreciative people. May the "Giver of all good gifts" richly reward them.

MRS. BEDFORD L. HARRIS.
Crawfordville, Ark., July 6.

Creek and Cherokee District Conference.

Please announce that the Creek and Cherokee District Conference will convene at Broken Arrow church July 29th. The opening sermon will be preached Tuesday night, the 28th of July.

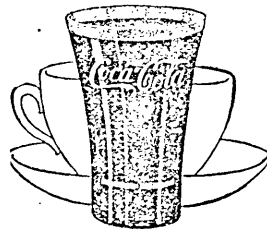
I am also requested to announce that there will be free conveyances from Coweta the 28th and 29th.

ORLANDO SHAY, P. E.

MARRIED.—At the home of the bride in Brinkley, Ark., by Rev. T. O. Rorie, Mr. Claude Phillips of Arkadelphia, Ark., and Miss Ruth Rorie of Brinkley, Ark.

The July American Boy.

Young America and the glorious Fourth is well depicted on the handsome colored front cover of the July American Boy, and the contents of the magazine will surely satisfy every reader in variety, interesting and instructive reading. Continued chapters of the five serials, *Bred in the Bone*, or *Born an Electrician*, that *Dillingham Boy*, and *Four Boys on the Mississippi* are given, and there is the first installment of *Under the Great White Canvas*, describing the interesting and unique experiences of Hugh C. Weir with the great Ringling Brothers' Circus. The smaller stories are full of interest and excitement, notably, *Kavanaugh and Lucknow*, *Hero of the Indian Country*, telling how the heroism of one man saved the lives of thousands and quelled the great insurrection of India; *The Rangers* describes incidents in the life of those gallant and heroic pioneers who did so much to settle our country in the early days. A *Duel in the Woods* is a fine story of a boy slaying a mad bull Moose. *Larry Lajoie*, the Man who Breaks Baseballs, will be eagerly read by every lover of our national game. The story of the *Sinners* is a timely sketch of some of the members of that congress which "Resolved, that these united colonies are, and of right ought to be, free and independent." How Tony Leavitt kept Independence Day in 1777 tells of how the courage and courage of an American boy saved the colonial troops from Boston. Among the larger articles are, *To American Boy Graduates*; the *Band of Successful Men*; the *Olympic Champions*; *The Editor Wants to See Some Strange Birds* and their Nest; *Training the Baby Elephant to Carry Milk*; and *First Congress of the Little Five*. Among the American Boys. The serial departments are of most interesting and instructive nature. In addition there are over 100 illustrations. 41c a year. The Standard Publishing Co., Detroit, Mich.



The Drink that Cheers

but does not inebriate. Tea has been credited with these qualities—

Coca-Cola

has them and more. It is cooling, delicious and refreshing. Relieves fatigue. And comparing tea, coffee and Coca-Cola

An Eminent Chemist Says:

Jno. M. McCandless, State Chemist of Georgia, said:
"I have purchased in the open market samples of Coca-Cola Syrup and subjected same to chemical analysis. I find therein no trace of the alkaloid cocaine, for which I made special search, and nothing of a nature any more injurious than would be derived from an ordinary cup of tea or coffee."

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J. D. CLARY, Principal.

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D. W. NEWSOM, Registrar, Durham, N. C.

CARTWRIGHT CARROLL -- Married June 19, 1908, at the parsonage at Valley Springs, Ark., Walter Cartwright and Miss Effie Carroll, Rev. L. L. Seawell officiating.

LITTLE WOUNDS THAT KILL.

The world is horrified by the report of a mine explosion, the sinking of a vessel at sea, the wreck of a train, destroying hundreds of human lives; yet more lives are lost annually by small flesh wounds, which are not considered worth treatment, than in all these great disasters combined. Inflammation, a festering sore, accompanied with great pain, follows neglect. Blood poison results: The doctor is called when too late. The fatal dye is cast, a sad funeral follows. Less than the cost of one cent, ready at hand, with timely use, of the right remedy, would have prevented such calamities.

A distinguished ex-alderman of Chicago, from the scratch of the skin by his own finger nail, died six days after at Potash Sulphur Springs, March, 1908, in spite of the best medical skill, from blood poison.

Three persons in Texarkana died last year from the piercing of a nail in the foot. (Names in our office.) We can give you the names of more than a score of persons with nail-pierced feet, whose sufferings were relieved in less than five minutes—cured without pain. In New York City, 1907 statistics report 997 deaths from smallest wounds. Blood poison did it. A timely use of Gregory's Antiseptic Healing Oil would have saved every case. Large and small wounds alike, in man or

beast, surrender to its magic touch. Go right now to your druggist—buy a 25-cent bottle—use it for every wound soon as possible.

Your money back if not satisfactory. We will pay him. If he can't furnish you send 25-cents in stamps to us by mail and get a bottle. Stamps back after using if not satisfactory. Address GREGORY MEDICINE COMPANY, LITTLE ROCK, ARK., 317 Center Street.

Potter College

FOR YOUNG LADIES

Students from 40 states. Number select and limited. 20 teachers. Departments under specialists. Appointments of the highest order. Recommended by leading men of the United States. Catalogue explains everything. Send for one. Rev. B. F. CABELL, D. D., Pres., Bowling Green, Ky.

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Edicates men and women, boys and girls not together but in five separate institutions under one management. The combination enables us to offer the best advantages and to

Save Time and Money

For particulars, address, stating age and sex of student, Chancellor WM. W. SMITH, A. M., LL. D., College Park, Lynchburg, Va.

FROM OUR FIELD EDITOR.

Rev. D. J. Weems.

Camden District Conference.

Leaving Mountain View, where I had spent a day and night so pleasantly enjoying the mountain breeze, I took a night run for Little Rock, accompanied by Rev. M. B. Umsted. At Newport we met Dr. Welch, wife and daughter, going to Heber for the summer. He and wife are both in search of health. He has given up North Jonesboro on account of failing health. We also met a brother, Jeff Martin from near Batesville, a man sixty-nine years old. He was taking his first ride on the train. Told me his father moved from Tennessee to Arkansas in 1841, driving an ox and a milk cow to a cart. He is yet living at the age of ninety-one years. The father joined the rebel army, the son, the Union. He captured his own father at the siege of Vicksburg.

We reached Bearden, the seat of Camden Conference in time for the afternoon session of the first day. Rev. R. W. McKay, Presiding Elder in the chair. He makes a fine presiding officer. District work seems to agree with him. There were five ex-presiding elders present. He would ask, if he was not conducting everything just right to correct him, but this was not necessary, as he had the business well in hand. The preachers were all present except C. C. Green, who had a very sick child. W. C. Watson was called home on account of one of his young men being drowned. Why will our young people risk their lives boat riding at night? The preachers' reports were encouraging on spiritual lines. Lewisville and Walnut Hill has been so badly damaged by the Red river, but little can be expected of them. Bro. Hilliard, the pastor, who has gifts and graces for successful work, will spend part of his time helping in protracted meetings. Rev. W. F. Evans spoke on missions, and education. He always speaks well, whatever the subject. Profs. J. D. Clary and C. J. Green gave interesting addresses on education.

The laymen's meeting was addressed by Dr. Pinson, W. K. Ramsey and J. D. Clary. They each presented some feature of the laymen's movement in an intelligent manner. Rev. A. M. Shaw, our host, (and my son in the gospel) and the good people of Bearden looked well to the comfort of all who came. They could not have done more than they did.

Dr. W. M. Hayes, (than whom we have no better man or preacher among us,) and I, were delightfully entertained in the pleasant home of Bro. and Sister Fike. Miss Jennie, their accomplished daughter, is the church organist. Dr. Hayes preached a fine sermon from the text, "Will a Man Rob God." He presents this old subject in a new and interesting way. He has been requested to have the sermon printed in pamphlet form. I hope he will.

Rev. T. J. Reynolds presented the superannuate endowment fund in an earnest address. May he have the success his cause merits. Bro. Dunn of Holly Springs and Bro. Holman of Rison were pleasant visitors. Bearden has had a big fire, but nice brick stores are fast taking the place of the old buildings. Next conference goes to Hampton.

Kingsland.

Sunday was spent with Rev. C. W.

Drake and his good people. It was his day for Grace Chapel, 11 a. m. and Crossroads in the afternoon. The death of Mr. Eastling prevented some from attending church, but we had two very pleasant services and several asked for prayers. We attended service at the Baptist church at night. Kingsland is a nice little town on the Cotton Belt, and is in the heart of the yellow pine country. Not over one acre in fifty is in cultivation. I have been told this is true of the State of Arkansas. Our undeveloped resources are immense. No better place for a man to get a good home than in Arkansas. Hogs and cattle live all winter on the range in southern part of the State.

The soil is well adapted to peaches, small fruits and vegetables. They are making a specialty of potatoes and tomatoes. They have two mills, a bank, (C. R. Wheeler, cashier) several nice stores, two churches, and a good two-story school house.

E. R. Buster has a very large department store, and has established himself in the confidence of his customers. J. E. McCoy does a nice business and impresses me as a fine man, as did also his brother. W. I. McKinney, and Sneed and Finley have nice drug stores. This charge is blessed with two big-hearted wealthy old bachelors, J. W. Doster and Wm. Gray. The Mitchells are leading members. You can always count on them. Brother Johnson has educated his children and has a noble son in Dr. S. C. Johnson. Some of the other leading members are P. J. Hunt, Lester McCoy, Jeff Rogers, C. S. Bonner, J. W. Kite, A. A. Ross, J. F. Sneed, W. J. Harris, J. R. Cable, J. A. Poteet, H. M. Smiley, W. W. Neill, J. W. Hamilton, H. C. Finley, J. F. West, and W. C. Varnell, all readers of Western Methodist. Henry Giles is the faithful Sunday School superintendent. Brother and Sister Drake have long been in the service of their Lord. They are true and faithful and much loved by their people.

Stuttgart.

About two and a half hours were spent in Stuttgart, the center of the great rice fields. The large rice mill is proof of the success of rice culture. We were met by automobiles and taken up town. Rev. J. P. Clark, the pastor, took me in his private auto and treated me to a fine supper. The quarterly conference was called and recommended Prof. Holt for license to preach. The new church is fast reaching completion. It will be a beautiful church when finished. Brother Clark is having a successful year and is much loved.

Our church has some excellent members in the person of brother Joe I. Porter, W. M. Price, Judge Shannon, W. A. Strong, Joe Webster, Profs. Gear and Gibbon, W. F. Drake, L. J. Miller, E. N. Hall, Misses Hall, M. F. Denman, C. F. Clark, Drs. John and Woodward, F. M. Snooke and others. They are all readers of the good Western Methodist, as are the best people of Arkansas and Oklahoma.

Report of Committee on Education, Little Rock District Conference.

We have heard with pleasure the addresses of Revs. Jas. Thomas, W. F. Evans, and Dr. Anderson, on the subject of Christian Education. We rejoice in the prosperity of our schools of every grade. This District has only about forty students attending our schools. The Little Rock District in many respects is the leading district

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SAM JONES' GREAT BOOK OF SERMONS

It also contains a sketch of his life, and consists of his sermons taken down by an official stenographer, just as he spoke them to enormous crowds. The book is a wonderful expression of all "Sam's" originality, humor and searching gospel messages. This work, together with

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Comprise the only collection of his sermons issued under his personal supervision. "Sam Jones' Own Book" contains his OWN STORY OF HIS LIFE. They formerly retailed at \$2.00 per volume, but we are putting them out, "while they last," at only \$1.50 per volume, or \$2.50 for both. These books contain over Five Hundred Pages Each. They are Beautifully Illustrated, and contain

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Little Rock

Arkansas

in this conference, we ought not to be satisfied with the number of students attending our own schools from this district. We urge an increased zeal on the part of our pastors and laymen in directing attention of our people to the advantages we are now able to offer for the education of our young people. We earnestly request all our pastors to preach the sermon on Education, and follow up the sermon with personal effort to secure students for our schools. We suggest that the names of all young persons within the bounds of each charge who are able to enter college be sent to those in charge of our institutions of learning, that catalogue may be sent them, and if necessary, a personal visit may be made them by a representative of our schools.

We rejoice that Hendrix College now requires fourteen units for college entrance, and stands approved by our General Board of Education. It is doubtless the highest grade college in this State of any denomination,—indeed, it is of higher grade than the State University. This requires a largely increased expense, and a less constituency. We will prove ourselves unworthy of this splendid institution if we do not support it.

We hope that in addition to the good work being done by Henderson College, those in charge may soon be able to see their way clear to raise the grade of this school to meet the standard of our General Board of Education.

We are glad that Galloway College has increased her requirement for entrance, and hope that she may be able fully to meet the standard for a first grade college.

We must not expect our schools to make brick without straw. If our schools meet the standard of our General Board of Education for first class colleges, then we must sustain them as colleges. This means, we must adequately endow them and liberally patronize them. Our colleges will type our Methodism in this State. If then our Methodism shall be of an order to render the greatest service to God, in building human character intelligently, and therefore solidly, it goes without argument that our colleges must be of the highest order. An A. B. degree from a Methodist college in Arkansas

must mean a Bachelor of Arts anywhere on the face of the globe. Less than this is unworthy of us, at least as an ideal. But our colleges will be what we make them. Therefore, Be it resolved that we pledge the Little Rock District to a larger sympathy and a practicable devotion that shall manifest itself in furnishing our institutions with students and money to do the work that God, the times, and the Church demand of them.

T. E. SHARP, Chairman.

R. T. WILLIAMS, Secretary.

SHAKE INTO YOUR SHOES

Allen's Foot-Ease, a powder. It cures painful, smarting, nervous feet, and instantly takes the sting out of corns and bunions. Allen's Foot-Ease makes tight or new shoes feel easy. It is a certain cure for sweating, callous, swollen, tired, aching feet. Try it today. Sold by all druggists and shoe stores. By mail for 25c. in stamps. Don't accept any substitute. For FREE trial package, also Free Sample of the FOOT-EASE Sanitary CORN-PAD, a new invention, address Allen S. Olmsted, Le Roy, N. Y.

Adair.

Dear Methodist: Our third quarterly conference is a thing of the past. We have held our revival meeting with four conversions, twelve accessions in all this year. Organized two Sunday Schools, one Senior Epworth League and prayer meeting. Done but little on our collections. Have had one Children's Day. We have a good church and parsonage at Adair and a few loyal Methodists doing the best they can for the welfare of their pastor and family. May the Lord bless the faithful few.

J. A. GRIMES, P. C.

June 25, 1908.

From Rev. J. D. Edwards.

Dear Methodist: We have been in the flood and wind and hailstorm for over two months. A great many of my people have lost all they had. I tell you it does look like suffering soon. The farmers can't possibly make one-third of a crop. These are distressing times, but still the old gospel rolls on. We are now in a good meeting at Kemp. Quite a number have been saved and are being saved every service. Will begin at Colbert the 28th. Expect a sweeping revival there. These are distressing times, but we keep the heart singing all the while.

J. D. EDWARDS.

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

We all bring from our annual meeting hearts touched with a live coal of enthusiasm. Not only do we gather the golden threads of thought and weave in a cord to bind with firmer hold our local societies, but as reports from each

TO CURE ECZEMA.

The one infallible method by which Eczema can be quickly and permanently cured is by the use of HEISKELL'S OINTMENT. For half a century this great remedy has been the means of curing skin diseases of every nature. Erysipelas, Tetters, Ulcers, Pimples, Ringworm, Itchy Skin, Eruptions, Rough Skin, Salt Rheum, Scald Head—all yield as readily to the marvelous curative virtues of HEISKELL'S OINTMENT as the dread disease—Eczema. Before applying the ointment, bathe the affected parts, using HEISKELL'S MEDICINAL SOAP. HEISKELL'S BLOOD AND LIVER PILLS tone up the liver and cleanse the blood. Ointment, 50 cents a box; Soap, 25 cents a cake; Pills, 25 cents a bottle—at all druggists. Send for interesting book of testimonials to JOHNSTON, HOLLOWAY & Co., 531 Commerce Street, Philadelphia, Pa.

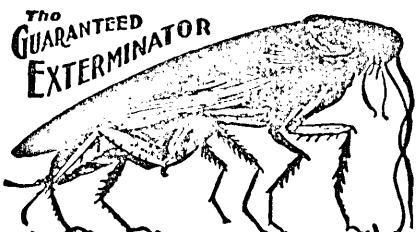
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Is guaranteed to rid the house, barn or store of cockroaches, rats, mice, water bugs, etc. Sold at druggists or general stores everywhere, or sent prepaid on receipt of price.
 2 oz. box, 25c; 10 oz. box, \$1.00.
 STEARNS' ELECTRIC PASTE CO., Buffalo, N.Y., U.S.A.

Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES THE CHILD, SOFTENS THE GUMS, ALLAYS ALL PAIN, CURES WIND, COLIC, and is the best remedy for DIARRHOEA. Sold by DRUGGISTS in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drug Act, June 30th, 1906. Serial Number 1008. AN OLD AND WELL TRIED REMEDY.

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 Write to Cincinnati Bell Foundry Co., Cincinnati, O.
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Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

I am the Paint Man
 O. L. Green, 177 1/2 N. 2nd St., St. Louis, Mo.

committee are read and cordially approved, it is firmly our purpose to carry them out in every detail. It is well to keep these fresh in mind, by frequently reading the published minutes. Study the endorsed resolutions on extension of work, our literature, conference expense, conference pledges and others. Back of these lies our work and its successful results. Meeting the obligations they impose will bring us to close the fiscal year with our treasurer's report up in full—no trouble about conference expense, and our pledge for sustaining four missionaries all in hand. That birthday missionary must not be forgotten. When we reflect on the years and recall the goodness and mercy which absolutely pursue us, nothing seals our gratitude with sweeter satisfaction than to place in our Lord's treasury, a dollar, for His own waiting ones. This is your opportunity, sisters of the church. You can not go at the Master's call; send a substitute, and as she goes, you may pray "Lord Jesus use her and let me serve Thee as the Angels do night and day; she in the night in China and I in the day in America."

Bishop Chandler's words forge to the front. They come with force and authority. He knows his Master's heart and makes way for Him in the church if His people will gladly walk therein.

From an address we quote:
 "In the fulfillment of promise the honor of our Lord is at stake. He has a right to his dominions, and we should be impatient of any delay in putting upon him his crown. Indifference to this work is treason, and needless delay in its accomplishment is infidelity. Let any opponent of foreign missions who hears me tonight, and who yet claims to be a Christian, understand once for all that by his opposition to this high and holy cause he is guilty of treason, and forfeits his rights in the kingdom. I mince no words about this matter. I have no right to deal with it gently. My Lord rebukes it with the word of his mouth. It is inhuman toward men and insurrectionary toward God."

The new episcopacy of our sister M. E. Church gives forth no uncertain sound, as voiced by Luther B. Wilson:
 "I believe in the world's evangelization; I believe in a triumph of civic righteousness; I believe not only a Southland without a saloon, but a Northland too; I believe we are facing the dawn of the best day God has ever given the world. And I believe the golden days of Methodism were not the days of Simpson, or of John Wesley, but that they lie somewhere between the present moment and the great millennium. For the world is marching on."

Rogers Station.

On last Sunday we closed our evangelistic campaign under Revs. John E. Brown and C. P. Curry. The meeting ran seventeen days and was just at the crisis of a great movement when we had to close, on account of the Chautauqua. The Chautauqua management had a contract for the tent. So we had to vacate regardless of interest. We could not go to any church in the city with the great crowds (for lack of accommodation). In many respects it was the greatest meeting in the history of the city. Those who know Rogers know it to be a commercialized city.

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 scholars comprise the college, and each school is provided over by a trained specialist. Music, Art, Physical Culture and Languages. Unrivaled in the South for location and environment. The college stands in a beautiful park of fifteen acres. Golf, tennis, hockey, horseback riding, and automobile riding. Many Northern, as well as Southern families, realize the benefits to be derived from such a location, and wishing their children educated under inter-sectional 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. Catalogue on request. Rev. IRA LANDRITH, D.D., LL.D., Regent. Miss HOOD and Miss HERON, Principals.

WARD SEMINARY

Nashville, Tenn., offers girls and young women Seminary and College Fitting Courses. Art, Expression, Conservatory of Music, native teachers of French and German, city advantages, all outdoor sports on beautiful city and suburban campus, mild and equable climate. Only 175 boarding pupils received. Write for Catalogue.

RECIPE FOR

DIXIE ICE CREAM

Can be made and frozen in 10 minutes at cost of

One Cent a Plate.

Stir contents of one 13c. package

Jell-O ICE CREAM Powder

into a quart of milk and freeze.

No cooking, no heating, nothing else to add. Everything but the ice and milk in the package.

Satisfaction guaranteed.

This makes 2 quarts of the most delicious ice cream you ever ate.

Five kinds: Chocolate, Vanilla, Strawberry, Lemon and Unflavored.

2 packages 25c. at your grocers, or by mail if he does not keep it.

Illustrated Recipe Book Free.

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

In all the past the church interest has been the lagging interest, and at no time in the past has the whole city been so moved as during our meeting. Bro. Brown, more than once preached to 2,500 people. Brown is in every sense a great preacher. He is second to none in the field. Though only twenty-nine years old he ranks with Stewart, Morgan and Torrey. Those who have heard these say in some points he is stronger. He is simple in style, clear in outline, correct in exegesis, deliberate in delivery, strong and convincing in presentation. He has a remarkable voice. He can speak to 10,000 people with no special effort. He is humble, devout and prudent. He is a leader of men. Holds to a high standard, with no compromise, and yet all classes hang on his words. After being with and hearing him for three weeks; studying him closely, I am compelled to class him with the greatest men I ever heard. Prof. Curry is a sweet singer, among the best chorus leaders of the land, and a very, very fine spirit. The two men are as well matched as could be. Sister Curry deserves special mention for her personal work and her women's meetings, also their ten year old grandson, Graham, the drummer boy. The meeting means much to us, as well as all the churches of the city. There were 250 forward during the meeting, and scarcely a Christian that does not feel the impulse of new life. These men live at Siloam Springs, Ark., and are men of whom Arkansas Methodism should be proud. We will have more to write of our church affairs here later.

J. F. E. BATES, P. C.

July 3, 1908.

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 205, South Bend, Ind.

Rev. R. W. Goudelock.

Rev. R. W. Goudelock was born in Union District, South Carolina, Nov. 30th, 1840, dedicated to God in holy baptism by Bishop Capers in 1841. His parents moved with him to Georgia in 1842 where he was raised and received all the schooling he got. He was married to Theresa Garvin, Dec. 16th, 1860, by which union God gave them three sons and four daughters, all of whom survive their parents today. His beloved wife, a faithful member of the Baptist church, ascended to heaven Feb. 15th, 1907. R. W. Goudelock was a brave soldier in Confederate service from 1861-1865, being an Aid to Gen. Wade Hampton most of the time, by whose influence at Washington, D. C. he afterward secured a good appointment in Government service. He was

converted in August, 1866, and appointed class leader at once. Came to Arkansas in 1870 and joined M. E. Church, South, by letter, at Belfonte. Here he was licensed to preach in March, 1873. Tom Smith, P. E., J. A. Walden, P. C., traveled Yellville circuit as supply, in 1874-5. Was ordained Deacon at Fayetteville by Bishop Kavanaugh in 1877. Traveled Berryville circuit 1877-79. Was ordained Elder by Bishop A. W. Wilson in M. E. Church, South, Washington, D. C., in 1889. He traveled Kingston circuit as supply, 1901; Berryville circuit, 1905. He spent his last days, after his wife went to heaven, with his devoted daughter and son in Eureka Springs, Ark. He ascended to God after great suffering and delirium, at 4 o'clock p. m., June 18th, 1908. Rev. R. W. Goudelock was a noble and worthy citizen, a worthy Mason, a faithful Christian all his days, one of the strongest local preachers—a good all round man. Has wrought mightily in founding Methodism, and establishing Christianity in all our Northwest Arkansas. I was with him so much during his last months of life. He was so near God and heaven. The last time I prayed with him he lifted his head and glory beamed there on his face. He raised his feeble hand to heaven and said, "I want to go home." It was a triumph. We know where to find him.

F. A. LARK.

WHITWORTH COLLEGE

(For Young Ladies).

Brookhaven, Miss.

Conservatory of Art, Music and Expression. Commercial Department. High Curriculum. Officers and Teachers, 22; Students, 255. Next session begins September 23, 1908. Address

WHITWORTH COLLEGE

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.

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.)

THOMAS.—Little Mildred Thomas, the daughter of Brother and Sister Robert Thomas of Morganton, died June 14, '08. If she had lived another day she would have been twenty-three months old.

She was sick only five days until the death angel came, relieved little Mildred of her sufferings and carried her to heaven. A short funeral service was conducted at Morganton by the writer. There was a large crowd gathered to pay their last respects to her. The little body was laid there to rest to await the resurrection morn. Brother and Sister Thomas have many relatives and friends to sympathize with them in the loss of their darling. May God's richest blessings rest upon them in their bereavement. May they be an unbroken family around the great white throne. Brother and Sister Thomas are faithful members of our church. May God bless them is my prayer. By their pastor, M. L. MASSIE.

MASON.—Mrs. Mantha Mason died at her home in Halley, Ark., May 23, 1908, at the age of seventy-five years, after a short illness. She was born in Georgia in 1833; she professed religion and joined the Methodist church when sixteen years of age, and has since lived a consecrated Christian life.

She leaves one daughter, Mrs. Sallie McDermott of California, and two sons, Charlie and August Mason of Halley, two sisters, Mrs. M. F. McGehee of McGehee, Ark., and Mrs. B. F. Rodman of Duquoin, Ill.; three brothers, S. F. Halley of Little Rock, Ark., W. C. and C. H. Halley of Halley, Ark., to mourn for her; also three little grandchildren to grieve for the only mother they had known.

She was loved by all who knew her. Weep not, dear ones, she is at rest with the Savior whom she trusted. Look to Jesus for comfort. He has said "I will be with you alway."

May we all live so as to meet her in the sweet by and-by. She will be waiting and watching at the beautiful gate, and the time will not be long. One who loved her, MRS. G. W. BYRD.

FINLEY.—R. H. Finley was born in the state of Georgia on the 12th day of May, 1837; professed religion and joined the Methodist Episcopal Church, South, in early life. He came to Arkansas in the year 1860 and settled in Cleveland county, where he has since lived. He was a Confederate soldier and was true to what he thought to be right, both as a soldier of his country and his God, maintaining his religious experience through the war. He was married to Miss Nannie Barnett, August 25, 1864, with whom he lived happily until the day of his death, which occurred on the 19th day of April, 1908, at his home in Cleveland county, Ark. Bro. Finley was a true man in all the relationships of life. As a husband he was affectionate, thoughtful and kind; as a father he was true and faithful to his children, bringing them up in the way they should go. He loved his church and its ministers, as many of our preachers who have served this

charge can testify. As a neighbor he was kind and obliging, always ready to respond to the needs of those about him. So it can be truthfully said of him that a good man is gone. He leaves a wife and four children—three sons and one girl—all members of the Methodist church. Several grandchildren and seven brothers and two sisters to mourn his loss. He leaves many friends, as was evidenced by the very large crowds that attended his funeral. May the blessings of our kind Heavenly Father rest upon his lonely wife, and all the family, and may they all so live that they may meet in that city not made with hands, "a home in heaven," when our friends are fled to the cheerless gloom of the mouldering dead, we wait in hope on the promise given that we'll meet up there in our home in heaven." All that is mortal of Bro. Finley now sleeps in the cemetery at Crossroads church in Cleveland county, Arkansas, to await the resurrection morning. His pastor, C. W. DRAKE.

BUGG.—Mrs. Htrriette Pottle Bugg was born in Marion county, Fla., June 19, 1840; was converted and joined the M. E. Church, South, in early childhood. Shewas married to Rev. James Taylor Stockton, a member of Florida Conference, in 1860, with whom she lived fifteen years, till his death, which occurred in his pastorate of Goshen circuit, Arkansas Conference, he having been transferred here. She was married to Rev. G. B. Bugg in 1876, with whom she lived thirty-two years, dying in the triumphs of a living faith in God at the hour of noon, June 30, 1908. She leaves a devoted husband, who is in feeble health but mightily holding onto God. A grandson, an adopted daughter, Mrs. Ross, her only daughter having preceded her to heaven nearly ten years. Sister Bugg was one of God's elect women. Very quiet in her life, but in her life was her power. None could be more universally loved by those who knew her than she. She was a great sufferer in her latter days, but never a complaint came from her lips. She ever manifested a living, abiding faith in God. A few days before dying I knelt by her bed and prayed and when I came from my knees her face was shining in the sweet light of God, and thus, at high noon, this child of God crossed over and rested under the shade of the trees. F. A. LASK.

OGLESBY.—Porter Oglesby, son of William and Margaret Oglesby, was born in Bedford county, Tenn., April 14th, 1834, and died in Ouachita coun-

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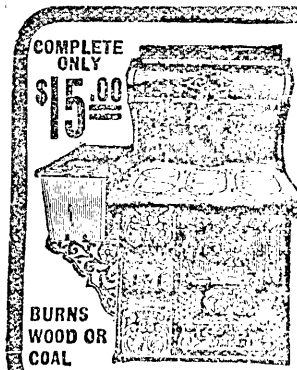
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ty, Ark., June 25th, 1908. He was there happily married to Miss Laura T. Flint in 1890. One daughter was born unto them, who is now the wife of Bro. E. P. Reynolds. In 1895 he was married to Miss Rebecca Woodward, and two children, one son and one daughter were born to them. The daughter preceded him to the glory land, but the son survives him. In 1892 he was married to Miss Tina Hickman, who survives him. Bro. Oglesby did not join the church in early life, but from 1874, at which time he joined, until the day of his death, he was consistent in his life. He was a living epistle known and read of all men. Of all who know him we doubt if any of them questioned his piety. He belonged to that class whom the Savior declared to be the salt of the earth. He will be missed by his family and his church, and by his country. The success of the preacher at old Finley church was due largely to his prayers and the prayers of others. If the preacher made a good impression Bro. Oglesby could intensify it with his warm prayer. If the preacher got in the brush, Bro. Oglesby could pray him out. May the blessing of heaven rest upon his children and widow, and may they meet him in the city of our Lord. His pastor, WILSON MOORE.

HUTCHINSON.—Orie, daughter of Thomas and Sallie Hutchinson, was born near Nashville, Ark., May 10, 1901, and died June 17th, 1908.

While her life was short, God seeing it best to take her early from the toils and dangers of this world, at the same time, she tarried long enough to complete a work which is potent for good and will abide until the judgment.

The child spent her life here under Christian influences, and was in a

position to be a child of the church. She professed her faith, as "one of those who believe on me," and was baptized in her baptism by her father, Phiney Hutchinson. As she was taught that she was the Lord's, as such he took her, and with a doubt he did that which is best for all concerned.

She was a member of the Sunday school, the N. C. K. S. and the Brigade. As a Brigadier she gathered people to the Lord's work. She was not able to be present at the mite box opening a few days before her death, but her small legacy left in her box is a precious one, ascertained by her efforts and her prayers. She also had a bank, and when she left her departure, she deposited the contents of it in the mite box. The sum will be paid to her by hands more loving than hers, and because she lived

so brightly and beautiful. But she is not lost to us. God has taken her to that glorious world where she will never be troubled or to disturb her soul or to mar the face of her face, and we expect to see her again. Her stricken parents, grandparents and loved ones all, are mourning the loss of the sweet child, and are striving hard to get home to her.

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QUARTERLY CONFERENCES.

Arkansas Conferences.

DARDANELLE DIST.—THIRD ROUND.
Spadra Mission July 11-12
Prairie View, at McKendree July 18-19
Russellville and 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.
Magazine Ct. July 11-12
Hackett Ct., at Bethel July 18-19
Bartford July 19
Abbott Ct., at Lile Chapel July 25-26
Booneville Station Aug. 1-2
Washburn Ct., at Washburn Aug. 2-3
F. S. H. JOHNSTON, P. E.

MORRILTON DISTRICT—THIRD ROUND.
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, Gorge McDumphy, Deacons and Elders Orders, J. M. Hughey, W. K. Biggs, A. J. Cullum.
JOHN H. GLASS, P. E.

HARRISON DISTRICT—THIRD ROUND.
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.
Parkdale & Winslow at Brentwood July 11-12
Centerton Ct., at Hebron July 18-19
Bentonville Station July 19-20
Viney Grove Aug. 1-2
Prairie Grove Station Aug. 8-9
Goshen Ct., at Goshen's Chapel Aug. 15-16
Fayetteville Station Aug. 16-17
Bla Springs Ct., at Thornbury Aug. 22-23
WILLIAM SHERMAN, P. E.

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

Oklahoma Conference.

ARDMORE DISTRICT—THIRD ROUND.
Pauls Valley Station July 11-12
Wynnewood Station July 12-13
Berwyn & Springer at Berwyn July 18-19
Woodford at Milo July 19-20
Tussey at Homer July 20-21
Paoli at Randolph July 25-26
Whitehead & 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. 8-9
Lone Grove at Brock Aug. 8-9
Overbrook Aug. 9-10
Marietta Station Aug. 15-16
Thackerville at Love's Valley Aug. 16-17
Providence at Durwood Aug. 22-23
W. T. FREEMAN, P. E.

MUSKOGEE DISTRICT—THIRD ROUND.
Eufaula Ct., at Hitchita, 2 p. m. July 11
Checotah, 3 p. m. July 12
Okmulgee, 3 p. m. July 19
Henryetta & Durant at H., 2 p. m. July 20
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
Cawlington Ct., at Kea, 2 p. m. Aug. 8
Warner Ct., at Porum, 9 a. m. Aug. 10
Whitefield Ct., at Pr. Grove, 2 p. m. Aug. 15
Stigler Aug. 16
Vian Ct., at Tamaha, 9 a. m. Aug. 17
Okla., 8 p. m. Aug. 22
Boynton & Morris Aug. 23
Haskell & Bixby Aug. 29
W. F. DUNKLE, P. E.

ADA DISTRICT—THIRD ROUND.
Mill Creek July 11-12
Ada Station July 12-13
Okemah & Weleetka at Okemah July 26-27
Bearden Ct. July 28
Okemah Ct. July 29
Holdenville Ct., at Yeager July 30
Maud Ct., at Fair View Aug. 1-2
Asher & Oak Grove at Oak Grove Aug. 2-3
Stonewall at Jerra Aug. 8-9
Pontotoc Ct., at Pontotoc Aug. 9-10
S. F. GODDARD, P. E.

MANGUM DISTRICT—THIRD ROUND.
Frederick Station July 11-12
Lone Wolf at Lone Wolf July 18-19
Hobart July 19-20
Vinton 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. Park Aug. 8-9
Mountain View at Cottonwood Aug. 15-16
Granite and Goshen at Granite Aug. 16-17
Elmer at Francis Aug. 22-23

Altus Aug. 23, 24
Reed at Red Hill Aug. 29, 30
Willow at McKissock Sept. 5, 6
Mangum Station Sept. 6, 7
L. L. JOHNSON, P. E.

CHOCTAW AND CHICKASAW DISTRICT—THIRD ROUND.
Long Creek Ct., at Bok Chuffa July 11-12
District Conference at Salem July 22-26.
C. M. COPPEDGE, P. E.

BUNCAN DISTRICT—THIRD ROUND.
Alex at Chitwood July 11-12
Bailey, at Bailey July 12-13
Cimanche July 18-19
Duncan Station July 19-20
Duncan Ct., at Roseland July 25-26
Lawton Station July 26-27
O. H. MCGHEE, P. E.

OKLAHOMA CITY DIST.—THIRD ROUND.
Morrison & Perry at Perry July 11-12
Guthrie July 18
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. SCALES, P. E.

GUYPON DISTRICT—THIRD ROUND.
Petal July 11-12
Grand July 18-19
Iolanda 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 admission on trial—M. A. Clark, Kickingbird and T. M. Ward.
We should have a hundred conversions at this conference. C. F. MITCHELL, P. E.

WEATHERFORD DISTRICT—THIRD ROUND.
Cowder at Friendship July 11-12
Doxey at Ural July 18-19
Wood at Helmer 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.
Kansas July 11, 12
Spartan July 18, 19
Claremore July 18, 19
Inola 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.
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. 8, 9
Ft. Towson Circuit Aug. 8, 9
Birmingham and Boswell at B. Aug. 8, 9
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 McQuinn at Spiro Aug. 28, 24
S. G. THOMPSON, P. E.

Little Rock Conference.

LITTLE ROCK DISTRICT—THIRD ROUND.
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. Aug. 1, 2
Mammelle, at Cross Roads Aug. 8, 9
Mickory 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.
Hermitage Ct. July 11-12
New Edinburg Ct. July 18-19
Selma Ct. July 25-26
Snyder Ct. Aug. 1-2
Hamburg Ct. Aug. 8-9
Collins Ct. Aug. 15-16
Hamburg Station Aug. 22-23
Endora Ct. Aug. 29-30
Crosscut Mission Sept. 5-6
Monticello Station Sept. 13-14
Wilma Station Sept. 13-14
J. W. HARRELL, P. E.

CAMDEN DISTRICT—THIRD ROUND.
Thermon July 11-12
Ferdyce July 12-13
El Dorado Ct. July 18-19
El Dorado 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.
Nashville July 11-12
Murfreesboro July 18-19
Nathan July 19-20
Pike City July 25-26
Okolona July 26-27
Fulton and McNab Aug. 1-2
Hope Aug. 2-3
Blevins Aug. 8-9
Prescott Aug. 9-10
Emmett Aug. 15-16
Spring Hill Aug. 16-17
Mineral Springs Aug. 22-23
Washington Aug. 23-24
Harmony Aug. 26-27
Chidister Aug. 29-30
Gurdon Aug. 30-31
Bingen Sept. 2-3
The Prescott District Conference will be held at Emmett, beginning July 7th, at 8 o'clock a. m.
Committee on license to preach and admission on trial, P. D. Scott, W. P. Whaley, D. D. Warlick.
Recommendation for Deacons and Elder's Orders, H. Jewell, A. P. Few, W. A. Steel.
THOS. H. WARE, P. E.

ARKADELPHIA DIST.—THIRD ROUND.
Social Hill Ct., at Social Hill July 11-12
Arkadelphia Station July 12
Hot Springs Ct. July 18-19
Tiger 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. 12-13
Ussery Ct. Aug. 22-23
Amity, at County Line Aug. 25
H. M. BRUCE, P. E.

PINE BLUFF DISTRICT—THIRD ROUND.
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
D. Douglas and Grady Ct. at Douglas July 25, 26
Hawley Memorial July 26, 27
Rice and St. Charles Ct. at St. C. Aug. 1, 2
DeWitt Aug. 2, 3
Star City and Dumas at Mt. Home Aug. 8, 9
Rowel Ct. at Shady Grove Aug. 8, 9
Swan Lake Ct. at Alpha Aug. 15, 16
Rison Ct. Aug. 22, 23
Kingsland Ct. Aug. 29, 30
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.
Bright Star Ct. July 18-19
Wilton Ct. July 25-26
Mt. Ida Ct. Aug. 2-3
Horatio Ct. Aug. 8-9
Ashdown Ct. Aug. 15-16
Locksburg Ct. Aug. 22-23
Cherry Hill Ct. Aug. 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.
Newark Station July 11-12
Calico Rock & Mt. View at Mt. V. July 18-19
Melbourne Ct., at Philadelphia July 25-26
Bexar Ct., at Mt. Pleasant July 26-27
Salem Ct., at Viola Aug. 1-2
Wolf Bayou Ct., at Mt. James Aug. 8-9
Desha Ct., at Rosie Aug. 15-16
Pleasant Plains Ct., at P. P. Aug. 22-23
Bethesda Ct., at Guion Aug. 29-30
A. F. SKINNER, P. E.

SEARCY DISTRICT—THIRD ROUND.
Pangburn Ct., at Wilburn July 11-12
Heber Station July 18-19
Gambier Memorial July 25-26
Dyke Memorial July 26-27
Cabot Ct., at Cabot July 29-30
Beebe Station Aug. 1-2
Cato Ct., at Antioch Aug. 8-9
Bald Knob Ct., at Bradford Aug. 8-9
West Point at West Point Aug. 15-16
JNO. H. DYE, P. E.

PARAGOULD DISTRICT—THIRD ROUND.
Corning Station July 11-12
Maynard Ct., at Salem July 18-19
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.
Hamlin Mission July 11, 12
Parkin Station July 12, 13
Calt 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
McGregory & DeView, Fakes Chap. Aug. 15, 16
Marianna Station Aug. 22, 24
Wheatley Ct. at Plains Chapel, Aug. 29, 30
Helena Station Sept. 6, 7
St. Francis Miss at White Hall, Sept. 8, 9
District Conference at Cotton Plant, July

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16-18. Opening sermon at 8 p. m., July 15 by Rev. J. R. Nelson. Special sermons by Rev. Fred Little, Hon. T. B. King and Rev. F. N. Looney.
Committees—License and Admission—H. E. May, T. J. Taylor, W. T. Locke. Ordination—J. D. Sibert, G. M. Hill, W. L. Wilford. Program later.
I wish to assist in protracted meetings four to six days each at Union Grove, McElroy, Poplar Grove, Spring Creek, Turner, DeView, Palestine, White Hall, Laconia, Oak
Z. T. BENNETT, P. E.

JONESBORO DIST.—THIRD ROUND.
Bardston and Marion, at Bardston July 11, 12
Nettleton Station July 18, 19
Jonesboro, Second Church July 21, 22
Trinity Ct., at Little Texas July 21, 22
Harrisburg Ct., at Bay Village July 25, 26
Jonesboro, First Church Aug. 2, 3
Marked Tree and Tyroneza, at Tyroneza Aug. 8, 9
Luxora and Rozell, at Rozell Aug. 11, 12
Crawfordsville and Earle, at Crawfordsville Aug. 15, 16
Osceola Station Aug. 22, 23
Brookland Ct. at Pleasant Grove, Aug. 29, 30
Vandale Ct., at Pleasant Hill Sept. 5, 6
Blytheville Station Sept. 12, 13
Blytheville Ct., at New Hope Sept. 19, 20
Bay Ct., at Farr's Chapel Sept. 26, 27
Monette and Lake City, at Lake City Sept. 26, 27
Manila and Dell, at Manila Oct. 3, 4
Cotton Belt Ct. at Oct. 10, 11
CADESMAN POPE, P. E.

Japan's Business Morals.

Prof. George Trumbull Ladd, who has spent much time in Japan, lecturing on education, ethics, and the philosophy of religion, in both the government universities and in several of the private universities, contributes to the July Century a summary of his observations "On the Business Morals of Japan." Prof. Ladd has given courses on education to thousands of teachers under the auspices of the Imperial and Provincial Educational Association, and has addressed large audiences of the Japanese people on questions of national policy, and success as connected with education and public morality. His services meeting with grateful recognition. In his article for the Century he endeavors to give a just presentation of Japanese conditions, and to counteract some of the misunderstandings and hesitations with respect to Japan which have been manifested in parts of the United States.

Less Than One Bottle Did It.

A sufferer writes: "Can certainly say that Hughes' Tonic is the best child remedy I ever heard of. Used only one of a bottle, and used no quinine." Sold by druggists—50c. and \$1.00 bottles.

Prepared by
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Sayre College.

Sayre Institute was incorporated by a number of the most distinguished gentlemen of the State of Kentucky, in 1853. Among whom was Hon. John C. Breckinridge, who became vice president of the United States, and afterwards secretary of war of the Confederate States.

The work of this institution for young ladies, from the day of its foundation to the present time, has been of the highest order. They have always been very careful in the selection of the faculty, as well as of the student body. In the best sense, it is strictly a select school. It is one of the schools of the South, whose doors stand open during the troublesome time of 1860-65.

It has sent forth five hundred well educated and five thousand under graduates from its halls, and wherever you meet with a lady, from this venerable school, you will find a well rounded woman, who is equipped for all the duties of life.

While its founders were careful to guard its Christian influence, they also recognized that it should not become a vehicle for the disseminating of sectarianism. Therefore, students out of the best families are admitted to its privileges regardless of religious faith.

Helena District Conference.

At Cotton Plant July 16, 17 and 18. Members and delegates are invited to come on Wednesday, July 15. Train north arrives soon after 11 a. m. and south at 4:08 p. m. Examining Committees and all persons to be examined should meet in church at 3 p. m., Wednesday. At night Rev. J. R. Nelson will preach the introductory sermon, and Rev. F. A. Jeffett, administer the sacrament of the Lord's Supper.

Opening devotional services at 8:30 a. m. Thursday. After organization, including the appointment of committees, the Conference will hear brief reports by pastors and delegates from the several charges in the District under order in P 72 of Discipline.

District Secretaries of the W. F. and W. H. Mission Societies are invited to address the Conference Thursday afternoon.

Representatives of our Church papers, colleges and orphanage are invited to attend and promised a hearing.

Pastors are requested to bring their Q. C. Records for examination, and to advise their local preachers they must make written reports, as required by P 169 of the Discipline.

SPECIAL DISCUSSIONS open to all after speeches by persons named.

Thursday p. m. The Need for Mission work and money in Helena District. Revs. Fred. Little and R. B. McSwain, L. B. Jones and W. L. Jeffries.

Friday a. m. The Lawmen's Movement.

1. Lay Church Services, E. H. Hamilton and L. J. McKinney.

2. Systematic Benevolence, Prof. W. A. Owens, D. C. Simmons and F. J. Tanner.

3. Full Collections, Dr. W. B. Snipes, W. E. Jelks, and Henry Philips.

Friday p. m. 1. Why Opposed to 2. Our Duty to Negroes in our District, Revs. W. T. Locke, Geo. M. Liquor Traffic, Rev. J. D. Sibert, Judge J. S. Thomas, C. L. Sharpe and Hon. R. B. Macon.

Hill, Lee McDaniel and W. M. Hill.

Saturday a. m. 1. The Sunday School Cause.

(1). Duties of Pastors, Rev. W. P. Talkington, and E. C. Guerrant.

(2). Duties of Parents, Rev. B. L. Wilford and W. G. Denning.

2. Claims of the Epworth League, Prof. H. A. Woodard and Rev. J. W. Pope.

Z. T. BENNETT, P. E.

Woodlots in Japan.

In these times of great drains on the timber supply caused by the heavy demand for forest products of all kinds, Americans may see in Japan an example of what can be done in growing wood on small plots. That country contains twenty-one million woodlots, about three-fourths of which belong to private persons and one-fourth to communes.

The average size of the lots is less than nine-tenths of an acre. They usually occupy the steepest, roughest, poorest ground. In this way land is put to use which would otherwise go to waste, and if unwooded would lose its soil by the wash of the dashing rains.

From Japan's, woodlots the yearly yield of lumber is about eighty-eight feet, board measure, per acre, and three-fourths of a cord of firewood. In many cases the yield is much higher. More than half a billion trees are planted yearly to make up what is cut

for lumber and fuel. Assessment for taxation is low, averaging for the twenty-one million lots less than a dollar an acre.

With all the care in cutting, and the industry in replanting it is by no means certain that Japan's forests are holding their own. If the preservation of the forests is doubtful there, it is evident that depletion must be alarmingly rapid in other countries which cut unsparingly and plant very little. On the other hand, it is encouraging to see can be done with rough, steep and poor land. The United States has enough of that kind, without touching the rich agricultural acres, to grow billions of feet of lumber.

Woman's Home Mission—Harrison District.

The following is a summary report of our Woman's Home Mission work in the Harrison district at close of conference year March 1st, 1908.

We now have a membership of 212, 31 of that number are committed to the tithing system. There are twelve adult auxiliaries and one juvenile. There are seventy-seven copies of our Homes taken in the district.

There were 951 visits to sick and strangers reported for the year; 227 garments distributed; 107 cottage prayer meetings held; \$882.56, raised in local work and \$167.89 sent to conference treasurer.

Yellville sent the largest amount to conference treasurer—\$40.70 and Berryville surpassed in local fund, raising \$239.58.

Every auxiliary except the last two organized, was represented at the annual conference at Harrison.

We expect the fruit of this occasion to show in rapid development of Home Mission work all over the district. Our District Conference will be held at Leslie on the 26th and 27th of August, 1908. A copy of the program will be furnished the Methodist as soon as it is completed. We expect a good attendance and profitable program rendered by our best material.

MRS. L. L. SEAWELL,
District Secretary.

Valley Springs, Ark., July 1, 1908.

BLOOD POISONING POSITIVELY CURED—

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.

Oklahoma Floods.

Editor Western Methodist:—The Washita river has been overflowed for four weeks and hundreds of acres of crops have been under water and totally destroyed by it. Then on the 14th there came one of the most destructive hailstorms and destroyed the crops on the highland. But through the mercy of God no lives were lost, for which we feel very thankful. The crops were fine considering the continued wet weather since April. Farmers were nearly through work when they were destroyed. Some few are planting the highlands over, but seeds are high and scarce, as the railroad traffic being almost cut off on account of so many bridges being washed away. My husband (Rev. C. H. Culpepper) lost all his crop. It was valued at \$200. He said he had learned by the experience of sixty-nine years not to grieve over



Personal To Rheumatics

I want a letter from every man and woman in America afflicted with Rheumatism, Lumbago or Neuralgia, giving me their name and address, so I can send each one **Free A One Dollar Bottle** of my Rheumatic Remedy. I want to convince every Rheumatic sufferer at my expense that my Rheumatic Remedy does what thousands of so-called remedies have failed to accomplish—**ACTUALLY CURES RHEUMATISM**. I know it does, I am sure of it and I want every Rheumatic sufferer to know it and be sure of it, before giving me a penny profit. You cannot coax Rheumatism out through the feet or skin with plasters or cunning metal contrivances. You cannot **coax** it out with liniments, electricity or magnetism. You cannot **imagine** it out with mental science. **You Must Drive It Out.** It is in the blood and you must **Go After It and Get It.** This is just what Kuhn's Rheumatic Remedy does and that's why it cures Rheumatism. Rheumatism is Uric Acid and Kuhn's Rheumatic Remedy cannot live together in the same blood. **The Rheumatism has to go and it does go.** My Remedy cures the sharp, shooting pains, the dull, aching muscles, the hot, throbbing, swollen limbs, and cramped, stiffened, useless joints, and **cures them quickly.**

I CAN PROVE IT ALL TO YOU

If you will only let me do it. I will prove much **in One Week**. If you will only write and ask my Company to send you a dollar bottle **FREE** according to the following offer. I don't care what form of Rheumatism you have or how long you have had it. I don't care what other remedies you have used. If you have not used mine you don't know what a **real** Rheumatic Remedy will do. **Read our offer below and write to us immediately.**

W. Kuhn

A FULL-SIZED \$1.00 BOTTLE FREE!

We want you to try Kuhn's Rheumatic Remedy, to learn for yourself that Rheumatism can be cured and we want no profit on the trial. A fair test is all we ask. If you find it is curing your Rheumatism or Neuralgia, order more to complete your cure and thus give us a profit. If it does not help you, that ends it. We do not send a small sample vial, containing only a trifling amount and of no practical value, but a **full-sized bottle**, selling regularly at drug-stores for **One Dollar Each**. This bottle is heavy and we must pay Uncle Sam to carry it to your door. **You must send us 25 cents** to pay postage, mailing case and packing and this full-sized One Dollar Bottle will be promptly sent you free, everything prepaid. There will be **nothing to pay** on receipt or later. Don't wait until your **Heart-Valves** are injured by Rheumatic Poison, but send today and get a One Dollar Bottle free. Only one bottle free to a family and only to those who **send the 25 cents for charges.** Address

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temporal loss, and began to plant again as soon as the ground was dry, and has it most all planted now. The church here is on a standstill. The continued rains and some sickness and indifference has hindered the attendance of church services greatly. But our young pastor, Rev. E. C. Cain uses every opportunity possible to contend against sin in every form. If he continues as he has begun, this being his second year in the itinerancy, no doubt he will be one of the strongest men in the Oklahoma Conference. He has made arrangements for a tabernacle and secured the services of Bro. Lundy to lead the singing in our meeting which will be held here in July. We are hoping and praying for a good revival as it is greatly needed here. We welcome the Western Methodist each week, as it brings news from so many old Arkansas friends. It gets better each issue. The Epworth League lesson alone is worth the price of the paper. I trust it may increase in circulation until every Methodist will be a reader as well as a subscriber for it, that it may be next to the Word of God and the preached word in leading us aright; bring us more news about revivals than big salaries and royal entertainments at big conventions. So mote it be.

MRS. HENRIETTA CULPEPPER,
Berwyn, Okla., June 20, 1908.

Program for Laymen's Missionary Movement.

Harrison, Ark., July 15-17.

Wednesday, July 15, 8 p. m. Trained workers—President S. Anderson.

July 16, Sunrise Prayer Service.

July 16, 9 a. m. Bible service.

9:30. The Outlook of the Church at Home, J. L. Bond.

9:50. The Outlook of the Church in China, Will Bearden.

10:00. The Outlook of the Church in Japan, H. B. Aylor.

10:10. The Outlook of the Church in Brazil, Guy Lewis.

10:20. A Layman's Responsibility, Judge B. B. Hagins.

11:00. The Mission of the Church, Hon. J. C. Floyd.

2 p. m. Bible Service.

2:30. What Laymen can do, J. C. Eaton.

3:00. Lay Leaders, the Conference, District and Church, P. W. Furry.

3:30. Leavening Power of the Gospel, Everett Faulkner and F. A. Lark.

8 p. m. The Mission of the Seventy,

Bishop E. R. Hendrix.

July 17, 9 a. m. "The Quiet Hour," G. G. Davidson.

What We Can Do.

9:30. We can live Christians, W. T. Ruble.

9:45. We can have Services every Sunday, J. S. Dodson.

10:00. We can pay what we owe, S. J. T. Wynne.

10:15. We can win Souls, W. B. Clark.

10:30. We can pay our pastors better, Hon. J. Sam Rowland.

11:00. The Seed Corn of the World," Bishop E. R. Hendrix.

L. S. Dodson, L. L. Seawell, W. T. Ruble, L. C. Eaton, J. J. Galloway, Committee.

The Divinity With in Us.

By W. P. Whaley.

This is a new book recently issued from the Publishing House of the M. E. Church, South. It is a book of high ideals and inspiring suggestions. There are seven chapters as follows: "Origin of the Human Body," "Origin and Definition of Man," "Matter and Spirit," "Ministry of the Material," "Ministry of the Immaterial," "The Blessedness of Hunger," "The Days of Our Exile."

The book is scientific, philosophical and religious. If you like a book that wakes your mind and sets it going, you would like this. If you like a book that stirs your heart and sets it beating with higher hopes, you would like this. What the book has done for others, it will do for you. "Your book shows deep research and study."—A. C. Curtis, Lonoke, Ark. "Full of good, wholesome, inspiring thought."—J. W. John, M. D., Pine Bluff, Ark. "The work of a master."—R. M. Mann, lawyer, Texarkana, Ark. "One of the best books I have read in a year."—Rev. R. W. McKay, P. E., Camden, Ark. "Any one who thinks and aspires will be benefitted by reading it."—Rev. J. J. Galloway, P. E., Harrison, Ark. "I enjoyed it more than any book I have read in twelve months."—Rev. T. O. Owen, Pine Bluff, Ark.

"I have read your book, read it twice, read much of it over and over. I am pleased with it. It deserves careful reading and study. Especially by the young men for whom you seem especially to write. It is suggestive and uplifting; much of it on the line of my own thinking."—Rev. J. H. Rigdon, D. D., Magnolia, Ark. "In all the years of my long life of almost sixty years in the ministry, I do not think I ever read a book, outside of the blessed old Bible, so full of thought to make one content and happy with his lot as being fearfully and wonderfully made. I do thank you for that inimitable book."—Rev. W. P. Gibson, Little Rock, Ark.

"We do not think a man can honestly read the book and not think more of himself and more of his fellows."—Western Methodist.

"A strong work on the several topics discussed."—Rev. H. B. Peritt, Anclilla, Fla.

"I recommend it especially to the young preachers of our church."—Rev. H. P. Lewis, Liberty, Miss.

"Strong and very helpful."—Rev. W. H. Edwards, Salisbury, Md.

"I like it very much."—Rev. J. N. Ware, Gallman, Miss.

"I was delighted with the book. I feel that it will be of value to every one who will take the time to read it carefully."—R. H. Wester, San Antonio, Tex.

Price recently reduced to 75 cents. Send to Smith & Lamar, Nashville, Tenn.; Anderson, Millar & Co., Little Rock, Ark., or to W. P. Whaley, Hope, Ark. If you wish to examine the book before purchasing, a request on a postal sent to the author, Hope, Ark., will bring you the book.