

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

Seventh-Day Sabbatarianism.

The occasion of the present writing is the reception of a little book, from Blandell & Company, Nashville, entitled "The Story of a Queer Dream." The dream has to do with the experiences of two very zealous missionaries of the Seventh Day Advent Church. They were reared in the region of Mt. Sinai, where the Ten Commandments were given; became converts to the Seventh Day Advent Church; were very excellent men; and set out to convert the world to their way of thinking. One of them went west and the other went east, each keeping faithfully the seventh day as he went, each teaching men in all the churches each established that it is a dreadful sin to do otherwise than keep the seventh day. They met at Behring Strait, and to their astonishment each found the other a terrible heretic, for they were now keeping different days, each claiming, of course, that he had faithfully observed the seventh day from the beginning, as in fact each had done. But in going half round the world in opposite directions, one had lost a day, and one had gained a day.

We think the argument a perfectly sound one as showing the absurdity of the contention of our seventh-day sabbatarian friends. This writer long ago suggested to an excellent woman whose conscience was troubled on this subject that she could resolve all her difficulties by simply journeying westward, keeping faithfully the seventh day as the day came, and taking no account at all of the man-made arrangement of correcting the calendar; for she would find when she got far enough on her journey that she was in line with both her church teaching and with her neighbors as to the day to be kept, only they would be calling it Sunday, while she would still insist that it was Saturday.

The whole argument illustrates the absurdity of making the integrity of the Sabbath depend upon its being fixed on a given day. God's commandments would then become a matter of longitude, not a matter of moral principle. In reality there is no such thing as a succession of day and night. It is always day for half of the earth and it is always night for the remaining half. There is no moment when day ceases and night begins for the world, though there is for every particular place in the world a moment when day ceases and night begins. The reader perhaps knows that out in the Pacific Ocean there is a line which the nations of the world have agreed to adopt as regulating the calendar. This line is on the opposite side of the world from Greenwich, whence our lines of longitude are reckoned. But that is a mere conventional arrangement, the necessity of which will appear when any man travels around the world. Now that we are to have airships, some of which may possibly yet attain a speed of a thousand miles an hour, it may become possible for a man to start westward with the sun and travel a lifetime without see-

ing a night. Such a man would of course make a very poor Seventh Day Adventist, for he would never see Friday evening sundown, and so his Sabbath would never begin.

But the fundamental objection to such a notion of the Sabbath, here well illustrated, is that it makes God's law mechanical, entirely a factitious arrangement. It is so very mechanical that you can change it by the application of the mechanism of railroads and ships, perhaps a little later abolish it by the use of airships. Any ordinance of God which can be so handled is not an ordinance of God at all. The essence of no law of God can be made to depend upon such factitious manipulation. God's laws rest upon some sound basis of reason and morals. They are not arbitrary enactments; they are not mechanical; they rest upon the needs of our natures and upon the righteousness of the nature of God himself. It is precisely upon this ground that we object to prelatical succession, for the validity of the church of God and of the gospel ministry is not an outward and mechanical thing, depending upon being preserved and transmitted in some particular way that men have of doing things. It is for precisely the same reason that we repudiate the doctrine of exclusive immersion for baptism, that is a matter of observing one of God's ordinances "just so." None of God's ordinances go by any such rule.

What Are They?

"In some 'Outlines of a Constitution for American Methodism,' the Western Methodist says among other things, this:

"We should expect the Constitution to contain all the features and provisions that are now common to the Methodist Churches of America. We have now in the Six Restrictive Rules an article providing that no General Conference shall ever alter or change our Articles of Religion, or our Standard of Doctrine. Such a provision would undoubtedly stand guard over the doctrinal integrity of the United Church. This provision carries with it, as part of the Constitution, the Articles of Religion and the Standards of Doctrine. This single fact settles half of the whole cause. It is a very great matter that there are no doctrinal chasms to be bridged. Our General Rules in the same manner ought to stand."

"Will the Western Methodist give us the 'Standards of Doctrine' for the Methodist Episcopal Church, South? There is a difference of opinion as to the number of sermons of Mr. Wesley which ought to be counted as among the standards.

"And now here is the Western Methodist saying that 'our General Rules in the same manner ought to stand,' when some of the progressives are asserting that they should be abolished. Why Dr. Anderson! They will put you down among the moss covered conservatives the first thing you know."—Wesleyan Christian Advocate.

The Wesleyan is correct in saying that there

is a difference of opinion among Southern Methodists as to what are the Standards of Doctrine. We have seen several lists. We have seen even our Hymn Book put down in the list. The Western Methodist does not pretend to settle this question. In making the suggestion we have simply followed the Restrictive Rule, which speaks of "our existing standards of doctrine." United American Methodism, and that alone perhaps, could give us an authoritative deliverance. Our British Wesleyan brethren enumerate only two things for standards, the First Fifty-Two of Wesley's Sermons and Wesley's Notes on the New Testament. Of course in America the Articles of Religion themselves must take rank as standards. Upon these three, at least, we take it, all American Methodism could agree.

As to the General Rules, we assume that universal Methodism will hold to them. They are no longer practically a test of membership, but they must forever be held to be a sound body of advices. The Spirit writes them upon all awakened hearts. We would not dispense with them as guides in the spiritual life.

But what does the Wesleyan say to the main proposition? Shall we endeavor to bring about a union of all American Methodism under three separate jurisdictional units, or General Conferences?

We have regarded our Georgia Methodists as among the broadest and most progressive of Southern Methodists, and we have been hoping to see the Wesleyan lend its aid to the plan of union which has been proposed. Shall the Southern Methodist Church sit still and see a plan formed on which all other branches of American Methodism will get together, putting us forever afterwards on the defensive or practically compelling us by the force of public sentiment of the world to unite on a plan that we did not help make, or shall we go to work and submit in good faith a reasonable plan, which will secure for us all that our people desire—our local autonomy? That is the question. The Western Methodist is profoundly convinced that we must make our choice between these positions. Union is coming, in some form. Will we be wise enough to help make this plan, or will we allow others to make it for us. We beg our brethren of the Southeast, who are so situated geographically as to feel least the pressure of this matter, we beg them to consider that Oklahoma, Arkansas, Missouri and all our West feels that something ought to be done. We want the co-operation of our brethren in the Southeast.

One of the fatal facts about the habit of criticising people is that it shows your own narrowness. A man of magnanimous nature, a large-minded man, a man of broad sympathies, can always find something good in other people, and such a man will be always glad to recognize the good in others. He who is in the habit of seeing no good is narrow.

WESTERN METHODIST

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NOTES AND PERSONALS.

Oklahoma Conference—Time Changed.

We are authorized to say that in view of the time of the presidential election the date of meeting for the Oklahoma Conference is changed from November 4th to November 6th.

Rev. W. F. Evans, financial agent of Henderson College, called Monday and reported good prospects for the school.

On Monday our office was honored by the presence of Rev. H. M. Bruce, the wide-awake presiding elder of Arkadelphia District.

Rev. T. H. Ware reports that everything is moving well on the Prescott District and that they have good prospects of closing out the year well.

On their way to visit at their old home in Faulkner county, Rev. A. C. Graham and wife stopped a few days in our city with relatives. Bro. Graham called Wednesday.

The Western Methodist can refer any office which is in need of a good stenographer to an intelligent lady, who is a college graduate, provided the surroundings are suitable for a lady.

Rev. E. R. Steele, of Central Church, Fort Smith called Monday in company with Rev. Forney Hutchinson whom he is assisting in a gracious revival at the Hunter Memorial tent meeting.

Rev. C. O. Steele spent part of last week aiding Dr. Riggin in a meeting at Magnolia, having just closed a meeting at New Prospect on his own charge, near Stephens, Ark., where he had a good meeting. He left the meeting at Magnolia still in progress.

Rev. E. N. Watson, of Hurricane, Ark., called Monday and took out a supply of his pamphlets on Baptism. This is an excellent work. Our preachers would do well to put it into the hands of our people.

Bishop H. C. Morrison is an itinerant bishop. We see it stated in the press that he contemplates moving from Birmingham, Ala., to some place in Florida. The Alabama Advocate expresses regret at his going.

It has been announced that Hendrix College through the efforts of Commissioner Jas. Thomas is the recipient of another handsome gift, but the name of the donor and the amount are not yet to be made public.

Rev. and Mrs. W. F. Evans, of Arkadelphia, have sent out cards announcing the marriage of their niece, Miss Mayme Sharp to Mr. Jno. L. Hamilton, on the 20th. The marriage will take place at Henderson College. We convey our congratulations in advance.

Rev. J. F. Taylor, chaplain of the Arkansas Penitentiary, helped Bro. McGuyre in a meeting last week on Hickory Plains Circuit. He secured a nice donation of fruit for the prisoners, and the money paid for his services he uses for literature for the prisoners.

Rev. J. B. Stevenson passed through the city last Tuesday, having closed his vacation, which he spent in holding meetings in Perry county. He held three meetings, one at Fourche, one at Houston and one at Casa. There were about sixty conversions.

The death of Senator W. B. Allison, of Iowa, on August 4th, removes from the councils of the nation one of its most prominent figures. For thirty-five years he has represented Iowa in the senate. He was perhaps the best equipped man in the nation on matters of expenditure for government service.

The office of the Florida Christian Advocate has been moved to Jacksonville, Fla. Dr. Paseo has resigned as editor, and our pastors in Jacksonville, Rev. L. W. Moore and Rev. N. H. Williams, have undertaken, without salary, to edit the paper. We note a marked improvement, both in the mechanical work and in the tone of the paper.

Rev. Edgar L. Young, of Welch, Oklahoma Conference, has been transferred to the New Mexico Conference, but will not leave Welch till about the 20th of October. Bro. Young has made an excellent record during the five years he has been in the Oklahoma Conference, having received into the church over three hundred people. We regret to see him go away.

Ten thousand dollars of the money accruing from the sale of our school property in Vinita has been appropriated to aid in building a dormitory for girls at Epworth University. The dormitory is to cost thirty thousand, and is to be free of debt. Our Commissioner, Rev. W. J. Sims is confident he can raise the remainder of the funds. But he must have help, brethren.

The Annual Report of the Board of Missions is now ready for distribution and a copy will be mailed to any preacher or layman who will forward six cents for postage. It is important that all who wish to know what is being done by the Board in its six foreign mission fields should have a copy of this report. Send orders to G. W. Cain, 810 Broadway, Nashville, Tenn.

Our Field Editor in Oklahoma, Rev. D. J. Weems, is having fine success in Southwest Oklahoma. He put on 1024 new subscribers in Arkansas last year, but this year most of

his time has been spent in Oklahoma. He has secured over a thousand new subscribers this year, and is hopeful of five hundred more by the close of the year. Brethren, when he comes to you, give him your hearty co-operation.

Rev. Jerome Haralson, once a prominent member of the Arkansas Conference, now a superannuate of Northwest Texas Conference, with his home at Lampasas, Texas, has been spending some time with relatives in Lonoke county. He has helped Bro. McGuyre, of Hickory Plains in a meeting and is now helping Bro. Lewis, of Austin Circuit. He preached a good religious sermon last Saturday for the presiding elder at quarterly meeting at Walter's Chapel.

The death of Ira D. Sankey, on last Friday, removes one who has had a large place in the evangelistic activities of the last half century. He had been a Christian singer and composer of gospel hymns during the greater part of his life, which had reached the age of sixty-eight years. Associated with Mr. Moody for many years, he was the foremost and most prominent evangelistic singer for a long time and was known throughout the Christian world. He leaves many hymns of his own composition as abiding memorials of his consecrated talents. For the last few years he has been in total blindness, but his heart was still in the work of Christ, although he was confined to his home for the most part.—Ex.

It is a matter of some significance that all the Negro church papers in the country, so far as we have been able to observe, are taking a hand in partisan politics. We Southern Methodists have been in the habit of boasting that the Colored Methodist Episcopal Church, which is our protege, never officially meddle with politics. We regret to note that their official organ, the Christian Index, Jackson, Tenn., has for a number of weeks past been very explicit in its advocacy of a certain party. The Negroes have a right to follow any political party that suits them, but these Negroes will make a mistake when they depart from the teachings we have given them, and from the example we are still setting them. They may mix their religion into their politics but it is distinctly a bad sign when they go to mixing their politics into their religion.

In view of the fact that the Sunday School Editor has made provision in the periodicals for a monthly missionary program, and that missionary lessons and facts are regularly furnished in all of the Sunday School periodicals, the Secretary of the Sunday School Board and the Secretary of the Board of Missions deem that it is no longer necessary to issue the Missionary Rally Day Programs as formerly. The Educational Department of the Board of Missions, however, can furnish suggestive "Missionary Programs for the Sunday School," consisting of a series of fifteen missionary exercises. They have been neatly made into pamphlet form, three programs in each pamphlet. The price of the pamphlet is five cents per copy, forty cents per dozen.

It was an unusual sight this editor saw the other day upon visiting Rev. J. C. Rhodes, at Arkadelphia, a preacher father and three preacher sons. Brother Rhodes has been suffering for months with neurasthenia, and is quite feeble, being almost wholly confined to the house. He has always been what the world calls "a poor Methodist preacher." But as he appeared to the eyes of this writer, sitting there with his splendid boys, he is rich. Moffet, the eldest son, having just taken his master's degree in Vanderbilt, now becomes

Y. M. C. A. Secretary for the student department in Arkansas and Oklahoma; Robert, who has likewise taken his master's degree at Vanderbilt, and who has not yet attained his majority, becomes Assistant Professor of Biology in the University of Mississippi; while James, who took his bachelor's degree this spring in Vanderbilt, returns thither this fall to take his master's degree. A man who is so surrounded, though older and more broken than Bro. J. C. Rhodes, is yet rich. The blessings of heaven upon them all!

A Warning to Temperance People.

There is every reason to believe that the whisky machine is making preparations to steal out the temperance vote in a number of counties in the State of Arkansas at the September elections. They are making their boasts that they intend to take ten counties back to the wet column. Certainly they intend to endeavor to hold all the wet counties they now have. They skulked around the State Board of Election Commissioners and got named for county election commissioners the men they asked for in every instance, so far as we have been able to learn. That Board of Commissioners betrayed party and betrayed decency into the hands of the whisky machine. The members of that Board are responsible to the public, and to the Democratic party, to which they belong. What motives they could have had let the public be judge. What motives the whisky men had everybody can understand. It was not because they did not believe in the honesty of the men recommended by the various central committees; it was because they did believe in their honesty that they did not want them. They wanted men appointed who would be willing to appoint judges of election who would be willing to steal ballots—that is what the whisky machine wanted. Everybody knows it. The slime of their corruption is upon every political situation they ever touched. They will do anything, from ballot-stealing to assassination. There is but one thing for us to do: Put a good man at every doubtful polling place on election day who will keep a record of the names of all who vote against license. This we must do in all the wet counties and in all counties that are close. The Anti-Saloon League is now organizing for this registration. But the League must have the active co-operation of temperance people in the various counties. Let every one interested write the League at once for plans.

Sunday at Arkadelphia.

Though the weather was intolerably hot, I have seldom spent a more pleasant Sunday than the one spent, last Sunday, at Arkadelphia. It has hitherto fallen to the lot of some one of my associates to do the work of the paper in Arkadelphia. Bro. A. O. Evans, the pastor, has a way of making everybody that comes about him feel at home. The magnificent church is nearing completion. It is a gem among the churches of Arkansas, and will have all the needed accessories for modern church work, with ample room for everything. Despite the hot weather, there was a good congregation in the morning. We had a good, rich service. Another good congregation gathered at night to hear what the speaker had to say on State-wide prohibition. It was a hot time, and the speaker marvelled at the patience of the audience. They were responsive to the appeals made and are in great sympathy with this work.

Of the church work it is scarcely necessary to say that it is well organized in all depart-

ments. The Sunday School and League seem specially so, though mid-summer it is. A number of the leading families are away for the summer, but all things go on in good condition. Bro. Evans and his assistant Bro. Abner Sage keep busy. Bro. Sage is quite a help to them, and is a fine young man, son of Bro. Jesse A. Sage. It was a matter of no trouble to round up the business of the paper and to get a substantial increase in the number of subscribers there.

Of course I made inquiry as to the prospects of Henderson College. I was gratified to be told that there is good reason for believing they will have all the students they can care for next year. It ought to be so, and it will be so if parents will do their duty. Now is the time for all our people to get busy about their church schools. I learned also that Bro. W. F. Evans is in good spirits about raising money for Henderson. That debt ought to be paid speedily and endowment furnished.

J. A. A.

From Europe.

Bologne, France, Aug. 6th, 1908.

Dear Methodist: Dr. Godden has promised to write a few words to the Methodist. We are over 4,000 miles from Little Rock. Have had a fine voyage. Of course some were seasick—a part of the usual program. We had

THE WESTERN METHODIST FOR FIFTY CENTS.

During the entire month of August all pastors are authorized to take subscriptions for the Western Methodist at the rate of fifty cents from date till January 1, 1909. Two conditions only will be required: 1st. The cash must accompany the order. 2nd. The subscriber must agree to notify us the last week in December to stop the paper, if that is desired; otherwise we shall continue to send it after January 1st.

This is not a "trial trip," it is an effort to get the paper into homes where it is not going, in the belief that when once in these homes it will stay there.

To be of value, the proposition must be acted upon at once. May we not ask every one of our five hundred pastors to send in a list the very first week in August. Do us the favor also of attending to other business of the paper as you go among the people.

on the Noordam some 2,000 persons. Some ten or twelve preachers. From Rotterdam we go to The Hague where they hold peace conferences between times of war. We hope to "do" Antwerp and get to Brussels by Sunday, then to Paris, Dieppe, London, Cambridge, Ely, York, Lincoln, Edinburgh, Glasgow, Liverpool and the Scottish Lakes. Several of the party expect to remain over here and go to Rome and elsewhere. I will return on the Mauretania, the largest, finest and fastest vessel in the world, 790 feet long, 3,200 tons and 70,000 horse power. With best wishes to all.

W. A. SWIFT.

Our Orphans' Home.

The meeting of the Advisory Board of the Methodist Orphanage at Little Rock, Oct. 1st, 1908, is looked forward to as the beginning of a new era in the life of the home. We have only a very small beginning in the way of a home at present. With 80,000 Methodists in

the State we should have a plant worth \$150,000, not less than that will please Him who said "Suffer the little children to come unto me for of such is the kingdom of Heaven." The Catholic Church is to have a plant north of Argenta worth the above amount and they will arrange to take the children of all denominations and teach them their doctrine. Shall we submit to this or shall we build a home in Arkansas commensurate with our Methodism.

Our church, the M. E. Church, South, is moving in the front line of evangelical forces that Christ is calling into the great battle field for the spread of the gospel, both abroad and at home. But in order to do this she must be relieved of every hindrance of any character.

Our mission is to seek homeless orphans and find loving Christian homes for them. To protect society from its enemies ignorance, vice and crime. Shall we do this or shall we let some one else do it for us. **WE CAN AND WE MUST.**

Will every pastor in the three Conferences set apart the second Sunday in October as Orphans' Day, and have the Sunday School and Epworth League take collections for our Home. The pastor preach a sermon on Our Home Work at 11 a. m. and take a collection, this to be independent of his Conference Assessment.

The presiding elder can aid us in this by sending us the names of laymen who will assist us in building, and also by preaching on the subject.

Write me a card and tell me if you can attend our meeting the first of October. We also invite the ladies interested in the Orphans' Home to attend the meeting and assist us in providing for the children.

M. B. UMSTED, Agent.

Sources of Ministerial Supply.

The value of a small country church as a source of ministerial supply is shown by a recent report of the Executive Committee of Ministerial Education of the Southern Presbyterian Church. Of three hundred and ninety-two candidates, almost half are the sons of farmers, while one hundred and fifty-three came from churches of less than a hundred members. The Southern Presbyterian, from whose columns we take these figures, makes an interesting comparison of parentage: "Our church has over two hundred thousand members in from seventy to a hundred thousand families. We have about fifteen hundred ministers. Ministers' families are about two per cent of the number. But from ministers' families come forty-four candidates for the ministry—more than twelve per cent of the number. In every town pastorate there are four or five times as many lawyers as ministers. Among the students for the ministry there are forty-four sons of ministers and only eight sons of lawyers. Of physicians approximately the same is true. In this list there are only eight sons of physicians.

It is still evident that the main source of ministerial supply is parental consecration. The sons of ministers do not become ministers by mere force of heredity. Nobody knows better the privations of the ministry than the sons of the manse. The real attraction of the ministry must always be its opportunity of heroic, if apparently unrequited, spiritual leadership and service. Congregationalist.

Baptism according to the Scriptures, 44 pages, Rev. E. N. Watson, now ready, 15 cents per copy, \$1.25 per dozen. Anderson, Millar & Co.

The Laymen's Movement.

W. P. W.

The Laymen's Movement is the most recent stir in Christianity. All Christian denominations are feeling the movement. It began in November, 1906, in New York City, during the centennial celebration of the Haystack prayer meeting. One hundred years before this, Samuel J. Mills was a student in Williams College at Williamstown, Mass. He was a Christian, studious, meditative and prayerful. Missions became the burden of his thoughts and prayers. After a time, he determined to unbosom himself to a few of his more intimate fellow students. Selecting three of them, he led them to a place of retirement out in a meadow some distance from the college. He was surprised and gratified to find that these three companions had been thinking and praying with the same burden that he himself carried. In his enthusiasm over the idea of bringing the whole world to Christ, he said to his companions: "We can do it, if we will." There, while they sought refuge from the rain under a haystack, they prayed, talked, and formed a student missionary fraternity. Other students joined them, they began to agitate the churches, and the first American board of foreign missions was soon formed.

As said above, it was in celebration of the Haystack Prayer Meeting in November, 1806, that representatives of various denominations met in New York in November, 1906. As an outcome of this celebration in which a number of laymen participated, the laymen themselves issued a "Call to Prayer." In this call, it was urged that the need of the hour is the "consecration of laymen to the work of missions." After these laymen had engaged in hours of prayer, they made the following propositions to the various missionary boards of the United States and Canada.

1st. "To project a campaign of education among laymen, to be conducted under the direction of the various boards.

2nd. "To devise a comprehensive plan for the evangelization of the world in this generation.

3rd. "To endeavor to form, through the various boards, a Centennial Commission of Laymen, of fifty or more, to visit the mission fields and report their findings to the church at home."

The missionary boards of all denominations are welcoming this interest and zeal, and co-operation on the part of laymen. During the past year, many prominent laymen of various denominations visited a number of our mission fields. The church at home is being startled out of a long sleep by the reports of these returning laymen. The pleadings of the pulpit and the accounts of returned missionaries are tame when compared to the rousing messages of these business men who have gone and seen for themselves. The exclamation of the church is, "The half has never been told!" Under the spell these laymen are casting upon churches, many congregations are doubling, trebling, and quadrupling their contributions to foreign missions.

The spirit of missions exerts a reflex influence upon the church at home as mighty for good as its direct influence upon the heathen world. Already the Laymen's Movement is embracing home missions, too. If it is to do anything for foreign missions in the interest of which the movement originated, it must do a great deal for every department of the church at home. The church at home is not in condition to respond at once to all this great movement enthusiastically demands.

To rise to that great demand, that great op-

portunity, to that crying need, the church itself must be awaked, instructed, strengthened, organized. If the laymen desire to take the world for Christ in this generation, they must first take the church at home for him. The church has played at missions for the past hundred years, and lost a hundred years of opportunity and hundreds of millions of human souls, because it did not have the support of its men in any department of its work. Long ago, its women began to organize for this work; and more recently the young people and the children have taken up the work. Especially during the past generation, almost all church work has been done by the preachers, the women and the children. The strength of the church, the capital of the church, the leadership of the church has been idle, worse than idle.

Evangelization By Districts, Oklahoma Conference M. E. Church, South.

Investigation has revealed the fact that there are large areas of country in Oklahoma not reached by the M. E. Church, South. Presiding Elders and the board of missions have been greatly perplexed as to the best methods, under the limitations under which we work, for reaching these unreached places. Had we the necessary money, the problem would be a simple one. We cannot hope to secure adequate revenue to place a pastor everywhere we need a pastor. Were the Parent Board of Missions to increase their appropriation to us, and were we to increase our domestic missionary assessment one hundred fold, even then we could not send a pastor into all these unoccupied fields. All are agreed that we must enter these places, but how?

After much thought and prayer, a plan is being evolved. The plan has the hearty endorsement of Bishop Atkins and several of the presiding elders are committed to it. The plan in brief for each district to have a district missionary supported by the laymen. The missionary is to hold revival meetings in these unreached places, under the direction of the presiding elders.

Is this plan desirable? Bishop Atkins rightly says that it is the most effective method we can adopt, provided the plan has wise leadership on the part of the presiding elder. An efficient district missionary ought to reach and bring into our church during the year at least five hundred persons. Some will exceed that number and some may fall below it. We could reasonably hope that they would average that number. At that rate the ten white districts would receive five thousand members in addition to the number received by the regular pastors. This would not only put the Oklahoma Conference in the lead in the whole church in growth, but, better than this, it would be doing our duty to the new unreached multitudes in our State. If to add five thousand members to our roll that would not otherwise be added, if to strengthen many of our weak charges, if to organize a goodly number of new charges, if these things are desirable, then it is desirable that we have a district missionary in every district in the conference.

Is it possible this plan, like all other progressive and aggressive movements will succeed or fail accordingly as the P. E. is efficient or inefficient? Bishop Atkins says our laymen are abundantly able to support these missionaries and if they are rightly led will be willing to do it. Men for this work can be had for a moderate salary. They must be men of revival power adapted to country work. Their work will be almost exclusively in the country. It is the country that is unreached.

The laymen are, or should be, organized in every district. It would not be difficult for the presiding elder to call his district organization together and get them to guarantee half, three-fourths or all the salary of the district missionary. The board of missions would doubtless be willing to help some in every district where it is necessary. The missionary would be expected to take collections for this work in every place where he holds a meeting. What he collects, what the conference board of missions appropriates, and what the laymen contribute would surely be adequate support. His salary should be agreed upon and all the funds placed in the hands of the district treasurer and let him pay the missionary monthly. It would be a reflection upon our laymen and upon the presiding elders to say that this matter could not be financed.

The writer is aware that the plan of a district missionary has not been satisfactory in some cases where it has been tried. Bishop Hendrix says there is no place on record where the plan projected as this one will be has failed—that is with the hearty endorsement of the bishop, the enthusiastic co-operation of the P. E. and the whole scheme backed and supported by the conference board of missions.

Every P. E. is hereby urged to organize his forces and be ready at the annual conference to launch the movement. As much as possible of the missionary's salary should be provided. He should be ready also to nominate a man for the place. Bishop Atkins says if half of the P. E.'s put the plan in operation it will be a success. But both he and the board of missions want not only half but all the districts to have the advantages accruing from the faithful carrying out of the plan. The movement has vast possibilities in it and it is to be hoped that no districts will be deprived of giving the plan a fair chance.

A conference missionary, in the very nature of the case, cannot do the work contemplated in this plan. A conference missionary in a large conference like this can do but little more than help a dozen or more of the brethren in organized churches hold revival meetings. Our conference missionary, Rev. A. M. Brannon was doing this kind of work with eminent satisfaction to all concerned till he was called back into the pastorate. There was a clamorous demand for his services and the results of his work were very gratifying. We could not place him in one-fifth of the places that called for him. Should the board of missions continue the plan of having a conference missionary evangelist, no better man could be found for the place than Brother Brannon. But the most important matter before us for solution now is how to reach these unreached sections of country in our State. The evangelization by districts according to the plan outlined above is being agreed upon as the wisest and most economical one that we can adopt. The plan is gaining in popularity every day. Even the full blood Indian districts are planning for a district missionary. If under God we can reach the unreached, evangelize the unevangelized, and save the unsaved, we shall thank God and press on. Let us hope and pray that in this plan our highest hopes may be realized. O. E. GODDARD.

The Cradle Roll.

And How to Conduct It.

A booklet of useful helps and suggestions for this important department of Sunday School work. It contains a price list of Cradle Roll supplies. Price of booklet is three cents. Order from Anderson, Millar & Co.' Little Rock.

Laymen's Missionary Movement.

We are planning a Laymen's Meeting to be held at Fort Smith, September 16 and 17. We hope to have a large attendance of both Laymen and Preachers. Provisions will be made for all who will attend. Lay Leaders for the different congregations, Sunday School superintendents, Epworth League workers, and the pastors are urged to attend. Every church in the conference ought to have at least one representative at this meeting.

Programs will be sent out very soon. Rev. W. R. Lambuth, D.D., our senior Missionary Secretary, will be present and take a prominent part. Mr. John R. Pepper, of Memphis, president of Laymen's Movement for the whole Church, is expected to take part. We urge the pastors and leaders to call attention to the meeting in every congregation, and to begin now to interest the laymen in this meeting. Let us pray for God's blessings upon us.

J. C. EATON,
W. B. COLLINS,
S. S. WATERS,
WALTER CLINTON,
E. H. STEVENSON,

District Leaders.

P. W. FURRY,

Conference Leader.

Willing to Work.

He is a very rich man now, and he made his fortune one morning while he was still a boy. A fortune is not made when the last thousand dollars have been gathered and counted; it is made when a boy or man takes the decisive step toward success, or shows the decisive quality which will sooner or later command it. For success, although sometimes a matter of opportunity, is rarely a matter of accident; and even when it is a matter of opportunity the harvest is not gathered in unless there is a strong man ready to do the reaping. This man showed the stuff that was in him by a little advertisement in a local newspaper: "A willing boy wants work." That was notice to the world that a capable, trustworthy boy was to be had, who would not measure his work by his wages, but put his mind and heart into it; and the world is always on the watch for that kind of a notice, because it needs the boy who is behind it and is anxious to employ him. To be both willing to work and eager for the chance is to set one's feet squarely on the road to success at the start; after that it is only a matter of time. The road is full of half-hearted, uninterested shirkers who would stop and rest from their labors if somebody would give them food and clothes, and of unambitious drudges who plod along and do as little as they can. The boy who has trained himself to run and is eager to put forth his strength goes straight to the front. The willing boys who want to work always get it.

And what is true of boys is equally true of men. The willing man is rarely out of work. If half the energy put into getting more wages and cutting down hours were put into cheerful, faithful, competent work, far more would be accomplished in the way of securing better conditions. In every department of life, willingness and competency are at a premium because so few men, relatively, put real heart and skill into what they are doing. A host of men are continually inveighing against general condition, the order of the world, the hardness of life, the indifference of Providence. Society is full of men of good character and fair industry who never take the trouble to make themselves masters of the thing they are doing, and who, when the time of slackness comes and they are dropped from

the list of active workers, do not understand that they have discharged themselves. As a matter of fact, except in very rare cases, no man need be discharged. It is possible for even the average man, by zeal and hard work, to get such a grasp of the thing committed to him that his employer cannot afford to lose him. Almost every man who chooses can make himself invaluable. As a rule, men discharge themselves because they do not make themselves necessary. Willingness is the beginning of this process of education in skill. The great majority of men fail because they do not work hard enough or intelligently enough. They are content to do what is set before them, and they do it fairly well, but they do not do it supremely well. In every field of work the complaint is heard on all sides that it is difficult to get a man who takes an interest in his work and does it with thoroughness. Niggardliness of effort and slovenliness of manner are characteristic of a host of men who might be expert workmen of their choice. They lack willingness; they are not willing to endure the discipline, to give the time, to deny themselves in order to get their tools thoroughly in hand. The willing man, except in very rare periods, can always find work. People are glad to have him about.—*Outlook.*

REVIVAL PRAISES

A New Song Book For Young People's Meetings, Sunday Schools and Revivals.

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BOTH IN ROUND OR SHAPE NOTES

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What Wine-Crewing Does.

But the man of barbarous name spoke too fast. Facts are against him. He forgets that the world is not as large as it once was and news travels fast. Carefully compiled statistics show that France, Portugal, Spain, Italy, Switzerland, Belgium, Germany, Austria, Denmark and the United Kingdom lead in wine and beer drinking and also lead in the consumption of absolute alcohol, and that increase in the use of wine and beer means an increase of the use of spirituous liquors. Germany and England use twice, and France three times as much alcohol (per capita) as the United States; yet the growing economic superiority of the United States is unquestioned. Is there any connection between these two facts? When we come to think that a very large per cent of the alcohol consumed in this country is imbibed by men of foreign names, and then remember that the managers of the stupendous American enterprises are largely in the hands of the sober Anglo-Americans we are still more convinced that the health, wealth, wisdom, honor and happiness of our country does not depend on teaching our babies to drink wine and beer. The American mother looking on the stalwart, sober and honored sons of her own great commonwealth in comparison with the beer-guzzling, wine-bibbing, low-browed foreigner will be slow to take lessons in pedagogy from the owner of the largest wine tank in the world, though his name were twice as long and "bar-

barous" and his wine tank twice as large. She will be quick to suspect a direct connection between the sign of the wine tank and the strength of the teaching.—*F. A. Downs in Pacific Methodist Advocate.*

Mrs. Julia C. Morton—An Appreciation.

Editor Western Methodist: Please allow me space for a short notice. I will not call it an obituary, but an affectionate appreciation of one of the best women in Arkansas. I refer to Sister Julia Cowden Morton of Bolding, Ark. This should have been done some time ago, but I thought some one of her former pastors more competent than I would have done so. I suppose each one thought the same; hence no notice. This dear old saint, old mother in Israel, lived about two miles from Bolding, Ark., with her husband, son and daughter in law, a grand-son, Clifford. Sister Morton was born in Alabama, December 25, 1837, and joined the M. E. Church, South, when only twelve years of age. She was married to David Morton Nov. 22, 1859. They moved at once to Arkansas, settled near La Pile and united with old La Pile church by letter, where her membership remained until the church was moved to Bolding. Her husband has always been an official member of that church since his connection with it. No Methodist preacher ever passed that way who is not a debtor to the Morton family. A sweeter home I have never visited. The very best literature came to the home, both books and periodicals and Mother Morton kept well up with what was doing in all parts of the church. Not only was she a reading and praying Christian, but she paid up to the limit of ability. This was the only family in all that section during my two years pastorate that voluntarily remembered,—special ly remembered, the superannuated preacher, their wives and the orphanage. In the country and on a small farm their contribution to their pastor was something near \$50 a year and liberal aid on all the connectional interests. It made no difference whether their pastor was popular or unpopular, they paid as much to the one as to the other. My first introduction to the family, which was in less than a week after entering upon the work, in shaking hands a bill for the first quarter was left in my hand. Mother Morton was a saint. She did not need to die to be made perfect. The blood of Christ had made her a perfect character. A world like her would make a heaven of earth. Every preacher who was ever on that work will agree with this estimate. All her neighbors call her blessed. There may have been as good but none better than Mother Morton. What a commendation to the Gospel of Jesus Christ which makes such a character possible, and dear old Father Morton, still active in the church though very close to his four score: They had walked together for over fifty years. Julia was everything to him. No move was ever made without her advice. But she has left him in good hands. Her noble son and his wife, who are the salt of the earth, will give father the easiest chair and the softest bed in the home. This is one home where the dear old folks were revered with a godly reverence. Mr. Editor, I feel grieved, that months have passed since the death of this dear old saint which occurred on April 9, and no notice has been written by any one of the many pastors who have been entertained in his Christian home. The Methodist has been a weekly visitor there since its founding.

J. C. HOOKS.

THE EPWORTH LEAGUE.

C. W. Lester Editor

Scripture lesson for August 23: Matt. 16:21-28; Luke 14:25-35.

Topic: The Way of the Cross for us.

The confession of Peter (Matt. 16:13-20) is the climax to the first great section of Jesus' teaching. His one chief object had been to teach them that He was the Christ. Peter's answer to His question, "Whom say ye that I am?" shows how well Jesus had succeeded in lodging securely in them what He had attempted. After continued effort by lip, by miracle and by living presence, He had succeeded. But there was something else. He must teach them what was more difficult still, that "Christ must through sufferings and death enter into glory." "From that time forth began Jesus to shew unto his disciples how that he must go unto Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." The second great section of his teaching began, the object of which was to show the true function of the Messiah and the chief function of the Messiah was suffering unto death. That which symbolized this phase of his life was the cross. To Jesus the cross meant misunderstanding. It also meant opposition and rejection by His own people. It meant the keenest suffering by a most cruel death in the most shameful way and for no just cause of death in Himself but wholly for the sake of others. The shadow of that cross fell dark across His pathway long before He reached it in fact. From this time forth He seemed as one who saw only one thing in the future, the huge outline of a horrible cross, and that none other than His own. He moved ever toward it, speaking often of it to those nearest Him.

And the way of the Master is the way of the disciple. If any man will come after me let him deny himself, and take up his cross, and follow me." Self-denial and cross-bearing lie at the heart of Christian living. Self-denial is not such a dreadful thing if once we understand it. But the world misunderstands this Christian teaching. The world's picture of God in his dealings with men is vividly drawn by the one-talented man in the parable of the talents. "Thou art an hard man." Never did a sentence more utterly devoid of truth fall from the lips of one of Satan's servants. Yet it has the semblance of truth in it. God never requires us to give up one really good thing. He always demands that we give up what injures us—only that which harms us and nothing more. Self-denial is hard on the flesh with its desires and appetites clamoring for supremacy over the desires of the soul. It means death to these but life to the soul and joy and peace. It is always for our own and others' good. He who has a real true love for himself and for others finds nothing burdensome in self-denial. The secret of self-denial, therefore, is a loving heart.

Our lesson also brings us the thought of suffering for others' sake. Suffering which is not for others may bring much good to us. Sometimes through the discipline of suffering we are made better. But higher than that kind of suffering is the kind that is endured for others' sake. Herein lies the glory of suffering. The glory of Father Damien's suffering was in this that he became a leper for the sake of lepers. The glory of Jesus' suffering lies in this that he became a sinner for the sinner's sake. The glory of your suffering and mine will be found in that it is for

others' sake. "The Roman Cross was not first used when our Lord was crucified; it was a common method of executing criminals. The peculiar power of the cross of Jesus is that he hung there for others. It was a shameful thing, but his amazing self-sacrifice for our sakes has made it glorious."

Oklahoma City District Epworth League Conference.

The Conference of the Oklahoma City District Epworth League met Thursday, August 13th, at 10 o'clock at St. Luke's M. E. Church, South, Oklahoma City.

After the conference was called to order by the State President E. P. Guthrie, and devotional exercises conducted by Rev. C. F. Roberts of Purcell, a temporary organization was effected by the election of E. P. Guthrie, temporary president, and Miss May Powell of Oklahoma, city temporary secretary. Committee on permanent organization, composed of B. C. Clark, Purcell, Mrs. R. E. L. Morgan, Norman, and Rev. James Arvin of Piedmont was then appointed by the temporary president, with instructions to report to the conference at 2 o'clock p. m.

At eleven o'clock the opening sermon was preached by Rev. C. F. Roberts. At 2 p. m. the committee on permanent organization, also recommending the appointment of committee on Constitution and By-Laws, Committee on Resolutions and Recommendations, committee on Temperance, and committee on Finance, which committees were promptly appointed by the president.

The following interesting topics were discussed during the afternoon, to wit: "How to Secure Greater Epworth League Success," "The Epworth League is Here to Stay," "The Attitude of the Pastor Toward the Epworth League," "The League as a Training School for Christian Workers." Much interest was taken in the discussion of these topics, the notable fact being the large number of Leaguers that took part in the discussion.

At 8 p. m. the conference had the pleasure of listening to a sermon on "Christian Education" by Rev. W. J. Sims, Commissioner of Education for the M. E. Church, South, for Oklahoma. Dr. Sims was at his best, and preached a most excellent sermon. Following this Dr. George H. Bradford, Chancellor of Epworth University, gave us a short address, which was very much appreciated.

Friday's exercises was opened with a Sunrise Prayer Meeting, which was attended by a good number of delegates. This meeting was conducted by Rev. James Arvin of Piedmont.

After devotional exercises at 8 o'clock led by Mr. R. T. Burge, a Question Box, which had been prepared the day before, and which contained a number of live questions, was opened, and occupied the attention of the conference for one hour. Following this the question: "Christian Citizenship, or What Epworth Leaguers Should Stand for in the Affairs of State and Nation" was discussed, the discussion growing quite animated, especially with reference to the duty of Epworth Leaguers to work and vote for the maintenance of the present prohibitory law, also the adoption of the dispensary law at the coming November election.

At 10 a. m. the most interesting part of the program was enjoyed in the exercises of the Junior Leagues. The work of the Junior League of St. Luke's, under the guidance of Miss Lillian Dechman, was indeed remarkable. It consisted in the naming of the divisions of the Bible, the naming of all the books of both the Old and New Testament in con-

cert, also a Bible drill, in which the little Leaguers would find any reference in any part of the Bible in from three to five seconds. This work is to be strongly commended, and sincerely hoped that where there is no Junior League, that some devoted Senior Leaguer will take up the work and see that one is speedily organized.

At 11 o'clock, the conference had a rare treat in the sermon on "Reward for Service" by Dr. N. L. Linebaugh, assistant secretary of the Board of Church Extension.

The afternoon was devoted mainly to the reports of committees. The Committee on Constitution and By-Laws reported a splendid document for the guidance of our future work, which was unanimously adopted. The Committee on Temperance indorsed the present State-wide prohibition law, and urged every Leaguer to do all within their power to maintain it; also advocating the adoption of the Billups Bill at the coming fall election.

The Committee on Resolutions presented a strong resolution indorsing the plan set on foot looking to the erection of a suitable monument to the memory of the late Sam P. Jones, and pledging the support of the Leagues of this district morally and financially to the enterprise. The committee recommended that October 18th be set aside as "Sam Jones Memorial Day," and that a suitable program be prepared in the near future and sent every League throughout our Church Connection, and every chapter be urged to observe this day. That a free-will offering be taken on that day to aid in the erection of the monument. Also that Dr. H. M. DuBose, editor of the Epworth Era, Nashville, Tenn., be made treasurer of the funds, and that all contributions be sent direct to him.

The election of officers for the ensuing year resulted as follows: President, R. T. Burge, Oklahoma City; first vice president, B. C. Clark, Purcell; second vice president, Miss Deborah Haynes, Norman; third vice president, Miss Lillian Collins, Epworth Church; fourth vice president, Miss Corrine Mitchell, Lexington; secretary Cloyd Peaster, Piedmont; corresponding secretary, Miss Lillian Dechman, Oklahoma City; treasurer, Lester Seeley, Capitol Hill; Epworth Era agent, Miss May Powell, Oklahoma City, junior superintendent, Miss Cora Bowling, Norman.

Oklahoma City was selected as the next place of meeting, and the time left to the executive committee.

The conference closed with a big reception in the parlors of the new church Friday night, which was immensely enjoyed by all. A very interesting musical program was rendered, including pieces by an orchestra of eighteen pieces, also solos, etc. Select readings by Miss Latimer of Oklahoma City was a feature of the evening not soon to be forgotten.

Great enthusiasm is felt among our Leaguers, and pledges of better work could be heard from every delegate. We anticipate a great conference next year. The only regret is that there is not an enthusiastic working League in every district in Oklahoma. Our State President, Mr. E. P. Guthrie assures us that he expects this result in less than six months. Here is a place for some of the wide awake presiding elders to do some good work. Epworth Leagues.

May God's richest blessings rest upon our Secretary, Pro. Tem.
MISS MAY POWELL,

The best self-made man would have been better made had he received more help.

THE SUNDAY SCHOOL.

Aug. 23: Friendship of David and Jonathan.

Lesson Text.—1 Samuel 20.

Golden Text.—“A friend loveth at all times, and a brother is born for adversity.” Prov. 17:17.

Time.—1062 B. C. Place.—Gibeah.

There is something singularly beautiful in the mutual love of David and Jonathan. The worldly interests of the two were opposed (v. 31). Jonathan was heir apparent to the throne, but David was the divinely chosen king, yet each quite lost sight of selfish ambition in his love for the other. Jonathan loved David as his own soul (v. 17; ch. 18:3) and at the peril of his own life protected him from the anger of Saul (vs. 32, 33). In doing this he voluntarily renounced his own aspirations to the throne. David on his part bitterly lamented the death of Jonathan, though that death clears his own way to the throne (2 Sam. 1:17-27). David had been perfectly safe in Natioth. Saul had sent three companies to take him, but the Spirit of God had come upon them and hindered them from carrying out Saul's awful designs. Then Saul himself had been humbled (ch. 19:20-24). There seems to have been little need for David's fleeing from such a place of security as that (v. 1; cf. Ps. 91:1). Jonathan, it is true, was a true and mighty friend, but it was better to lean upon the arm of God than upon any arm of flesh. Jonathan covenanted to find out for David just what his father's attitude toward him might be. He was to tell him the exact facts, whether they were good or evil. How often we see moral or spiritual peril confronting those to whom we profess to be friends and yet do not warn them. Jonathan had been very confident at first that his father plotted no evil (v. 2), but David had shown him that he might be mistaken. Evidently his confidence in his father was not very deep. It is an appalling thing when a father's character is such that even his own son, a son of so trustful a nature as Jonathan, is forced to distrust him. Jonathan soon discovered how deep his hatred of David was (v. 30). Saul, in his wrath at Jonathan because of his friendship to David, insults Jonathan's mother. He no longer regards Jonathan as his own son (v. 30). His wrath at David will be satisfied at nothing short of David's death. At any cost David must die. Jonathan sought to arouse his father to the baselessness of his wrath at David (v. 32). This only intensifies Saul's anger. He will even murder his own son who seeks to defend the one he so intensely hates (v. 33). There had been a time when Jehovah had been with Saul (v. 13). But he was with him no longer (cf. ch. 18:12). The change in Saul's experience was apparent to all who knew him at all intimately. So much of the Bible record of Saul's history is taken up with the dark picture of his last days, the days of his disobedience and apostasy, that we forget there was a better man in his history when God was with him (ch. 10:7), when the Spirit of God was upon him (ch. 11:6), when he went out to do battle for Jehovah, when he was humble, brave, generous, large-hearted and obedient to God. It is this bright beginning of his public life that makes the dark ending so unspeakably sad. This awful change all came because he rejected the Word of the Lord (ch. 15:23). The saddest men on earth are those who are forced to say, “I once knew what it meant to have the Lord with me, but He is not with me now.” There are many of whom this is true. Jonathan gave up at last his attempt to reconcile Saul to David (v. 34). His anger and grief were not so

much for his father's treatment of himself as for his treatment of David whom he loved.

It would not do for anyone to see Jonathan with David, for that would imperil his own life; so they had arranged a very simple plan so that Jonathan could let David know whether it was safe for him to come out of hiding and at the same time not let anyone else know there had been any communication between David and Jonathan (vs. 18-21). Whatever the perils might be, they must meet at least once more. David did not for a moment distrust Jonathan's fidelity. Jonathan might have good reason to play him false, but he knew he would not do it. Jonathan ought to have gone a step further and have come out of the camp of David's enemies and east in his lot with him he knew was God's chosen man (cf. ch. 23:16-18). There are many today who are willing to help David but who are not willing to go to Him without the camp bearing His reproach (Heb. 13:13). The parting of David and Jonathan was exceedingly touching. There were demonstrations of affection on the side of each such as was rarely seen. David seems to have been the one who was most overcome (v. 41). Though they went different ways they were to be united by an everlasting covenant (v. 42; cf. vs. 13-17). David remembered the covenant when he came into power (2 Sam. 9:3). As it was an everlasting covenant that Jonathan wished David to make with him, so it is an everlasting covenant that our David makes with us, and our David also makes a covenant, not with us alone, but with our seed as well (Acts 16:31; 2:39).

Sunday School Notes.

By W. J. Moore, Chairman.

Dr. W. T. Reid is in the field as a representative of the Sunday Schools of the Mangum District. We rejoice with them. He is the second representative of the Sunday Schools in a district, not the “first,” as some of us inadvertently wrote it. Miss Bonnell is the first, Dr. Reid the second. Who will be the third? Dr. Lambuth writes that he has three more on the field ready to be appointed as representatives of other districts. Let them be taken as soon as possible and thereby relieve the Board of their support.

A Sunday School Teacher's Motto.

“The best book deserves the best teachers. The best work deserves the best workers. The best master deserves the best service.” Are you, teacher, endeavoring to be and do your best?

The Opportunity Soon Gone.

The most reliable statistics at hand show the largest number of conversions from thirteen to sixteen years of age. The period of susceptibility to religious influence and teaching rises till it reaches about the age of sixteen; then declines till it reaches only four per cent after twenty-four. In a test of a thousand Sunday school scholars, it revealed the fact that 128 scholars were converted at the age of from eight to twelve, 392 from thirteen to sixteen; 322 from seventeen to twenty; 118 from twenty-one to twenty-four; and forty from twenty-five to sixty.

If the above figures mean anything to pastors, superintendents, teachers, all Christian workers, they mean that our opportunity to save our young people for the kingdom of God will soon be gone. Don't neglect it.

Dr. Hamill exhorts the superintendents and others not to refer to the Sunday School as “children.” He says “Think of a great big

six-footer's being referred to as a child!” Mrs. Hamill joins in a protest against calling the primary department the infant class. The cradle roll is the infant department—and the only one—in the Sunday School.

A Question.

“When, where and by whom was the Home department made a part of the Sunday School work?” It is difficult to put your finger down on the time, place or person and say this is the beginning of this department. It had a small beginning, with no idea, perhaps, of making it a department of the Sunday School. This department took its most definite shape under the direction of Dr. W. A. Duncan, in Syracuse, N. Y., about twenty-five years ago. Of course there were others who had a hand in its origin and organization. He called it the “Home Class;” for the study was done at a separate place and time from the other part of the school, but was connected with it. Dr. Dyke, Dunning, Hazard and others have helped largely to bring this department to present state of efficiency and usefulness.

Another Question

“Will you please to tell me when, where and by what denomination the Children's Day was first observed? I heard a man say that it was first observed in Arkansas, and the idea was conceived by a Presbyterian. Was he correct?”

Will answer the latter question first by saying. No, he was in error. A great many good things come from Arkansas, and many fine things come from our Presbyterian folk; but they do not enjoy the distinction in this case. It is quite difficult to ascertain when it was first adopted by any church as a part of its machinery. So many different “days” have been observed for children from time to time, that there is no definite information as to when it assumed distinct form and found a place in the economy of any church. So far as we are able to learn it seems to have originated with the Universalists, in Chelsea, Mass., about the year 1856. In June of that year, Rev. C. H. Leonard, pastor, this church observed Children's Day, and in 1867, in a General Convention in Baltimore, the observance of the day was commended to all. Other churches have adopted it from time to time.

The P. E. of Weatherford District reports eight newly organized Sunday Schools in his district the last quarter. Pretty good! We ought to be able to report 500 schools in Oklahoma by conference.

Lawton, Okla.

Some one has said that one of the greatest dangers of the church lies in making the buildings, emphasizing the expenses, arranging its programs too exclusively for the older people to the neglect of children. True, we think.

Dr. Ting once said, “In my church I haven't hesitated for years, when the choice came between one child and two old men, to take the child.” And his great success as pastor showed the wisdom of his choice. Let us take the hint and magnify our ministry to the children.

S. S. Commentaries at Less Than Half Price.

The Vest Pocket Commentary contains the lessons for the whole year. It is almost indispensable to a Sunday School teacher.

The 25-cent book now 10 cents postpaid.

The 35-cent book now 15 cents postpaid.

Order now. Only a few left.

ANDERSON, MILLAR & CO.

Visits to Four Great Personalities.

Rev. Philip Cone Fletcher.

During the writer's recent Western trip he had the pleasure and profit of calling upon four unique and great personalities—men who occupy very distinct positions, but each one of whom is a leader in his respective realm of thought and activity.

1. William Jennings Bryan. I spent a day and a night in Lincoln, the home city of the great "Commoner," and on every side were evidences of the lofty esteem in which he is held by his fellow-townsmen. Great posters hung in hundreds of windows, bearing the handsome figure of the "Peerless One," with the words: "The man who put Lincoln on the map." A Republican told me that every man, woman and child in Lincoln loves and honors Bryan, regardless of their religious, political or social position. No one influence has done so much to make Lincoln the beautiful and popular city that it is as the fact that Mr. Bryan's home is there. In the twelve years of his political prominence, the city has gone forward with leaps and bounds. After all, manhood is the one immortal thing beneath time's changeable sky. It counts for more than tall timber, white cotton, big red apples, corner lots and material grandeur. Lincoln is great because Lincoln has produced a Bryan.

Mrs. Fletcher and I enjoyed our visit to "Fairview," the lovely home of the great Democratic leader. It is an ideal home—beautiful in its environment, in its simplicity, in its construction, and in its management. His lovely farm was as well kept as a city lawn. The broad fields of waving grass and grain gave evidence of the fact that he is a skillful farmer as well as politician. It is nothing short of marvelous the hold that Bryan has upon the hearts of the American people. The political history of our nation does not furnish a parallel. Great in intellect, magnetic in oratory, spotless in character, commanding in personality, and powerful in leadership, he stands alone in our national history, when the combined qualities of the man are considered. He is greater than Clay, Webster, Calhoun and Hamilton because he possesses all their virtues and has none of their vices.

2. Rev. Thomas A. Uzzell. This remarkable man, affectionately called "Parson Uzzell," has for twenty-three years been pastor of the famous People's Church on Lawrence and Twentieth streets, Denver, down in the red-light district. It is marvelous how he has revolutionized hundreds of lives by his unique and sympathetic ministry. He teaches all of us an important lesson—that many a man's soul cannot be saved till you redeem his body. We cannot hope to reach the degraded sinner by simply preaching to him a beautiful gospel. We must approach his soul through his body, by using the five senses as avenues to the spiritual nature. Mr. Uzzell has swimming holes for the boys, excursions for the degraded people, and in various ways he brings them to God by showing them that he loves their bodies. How can you get a poor fellow to accept Christ when his feet are aching with cold? Fill his stomach, warm his feet, then preach to him Christ, and he will believe that Christ really has an existence. The night I met the great slum-worker I heard Hon. Chas. A. Towne, of New York, deliver an address to the large assembly that gathered at the "slum church." Parson Uzzell said that night publicly: "I have been pastor of this church for twenty-three years and during that time there has not been a talk made at prayer meeting. We meet here to talk with God and not with each other."

3. Judge Ben B. Lindsey. I called on the great Juvenile Court Judge, in his chambers, and enjoyed a lengthy conversation with him. He is a small man, and both in size and appearance he greatly resembles our much beloved and popular Dr. George McGlumphy, of Russellville station. He is a great little man, and from him we may learn the lesson that you can get the best out of folks by appealing to the best in them. It is better to command the good in human nature, thereby increasing it, than to be always looking for and condemning the bad. Judge Lindsey has made noble men out of many an incorrigible boy by placing him on his honor and letting him know that he expected noble conduct from him. Some months ago I read Lincoln Steffens's excellent articles in McClure's Magazine entitled: "Ben B. Lindsey: The Just Judge." I made up my mind if I ever got in meeting distance of the reformer that I would meet him. My visit to his chambers was a delightful one. In all the experience he has had with the bad boys of Denver, he has had but one to fail to do as he promised. Lindsey saw that the law is capable of stupid injustices and gross wrongs, so he changed the manner of dealing with folks, especially young people, by encouraging the good rather than calling attention to the bad. It is worth our while to study his methods, even in dealing with the members of our churches. This old world is literally dying for a little love and sympathy. Lindsey is a brave, gentle, lovable little man, who is blessing all Denver, and starting a new movement in the realm of reformation.

4. Rev. Charles M. Sheldon. We stopped over a day at Topeka, Kansas, just for the purpose of meeting the noted author of "In His Steps." The visit was worth while. We found him busy in his study at his church near the outskirts of the city. His church—the Central Congregation—is a modest building, located in a section of the city populated by the middle classes. A larger building will soon be in course of erection. He is a quiet, modest, unassuming man. He blushes when any reference is made to his great work. He has written in all about fifteen books, but the most widely read is his "In His Steps, or What Would Jesus Do?" He showed me copies of it just received from Japan and the Philippines, translated into the respective languages. Millions of copies of the book have been sold. Thousands of lives have been rendered less selfish and more spiritual as a result. Modestly and devotedly he goes on with his work, having as his chief aim the glory of God. He is very benevolent and has given away thousands of dollars.

The Distinction of the College.

The Christian Colleges of the country must demonstrate their "survival value" by developing and maintaining a character of their own distinct from every other educational force contributing to American life. They must commend themselves not merely as "something just as good as" the universities, but of institutions of a peculiar usefulness and within the university sphere.

Let the church schools stand their ground and make their own mission good, and they will infallibly insure to themselves power, prestige and permanence.

What is that ground, that mission? What line shall be drawn to distinguish the function of the college from the function of the university? It is, to be sure, no line of hard and fast exactness, and the attempt to mark it with a summary sentence runs all the risk that inheres to an epigram. But roughly this

is the difference—or this at least is what the college should try to make it:

While the university educates for knowledge, the college must educate for personality.

The university courts partialness—and incurs the penalties thereof as surely as it profits by its benefits. It teaches by fractions. It undertakes to exhibit human knowledge universally, but exhibits it only by way of demonstrating to the student's eye that the range of it is far too great for him to compass. Deliberately therefore it invites him to know not the whole but a part. It bids him confine his interest to a fraction of human interests—be a specialist. And except some unexpected and unprovided miracle of counteraction intrudes from other sources, the cultivation of partial interests means the development of partial sympathies, partial comprehensions, partial judgments, and partial motives. Too often it works out into selfish absorptions, short-sighted prejudices, pompous bigotries, unmitigated commercialisms. Specialists are certainly very essential to the material progress of the modern world, and well worth great universities to produce them; but no man whose position is detached enough to judge specialism fairly from a non-specialist standpoint, can fail to be aware that its material efficiency is produced at serious cost of symmetry and wholeness of life in thousands of men sacrificed spiritually and mentally to its demands.

A world of specialists would speedily dissolve, since men educated alone to their own individual occupations and concerns would have no binding tie of common concern—no meeting ground of mutual understanding. The cement of civilization is in those Catholic personalities to whom, as to Terence, nothing human is alien. In minds solvent of all true aspirations and noble ideals and strong purposes from all times and all places and all classes, are crystallized the sane, clear judgments of truth and duty by which humanity from generation to generation is enriched. Specialism may build civilization, but only a comprehensive human culture—of all men for all men—can glorify it.

And such a culture it is the superlative and distinguishing task of the college to foster. Its specialism must be generalization. It cannot indeed deceive its students with any false hopes of knowing all—of encompassing the whole circle which the university pronounces so impossible. But it can at least bid them survey all and respect all and sympathize with all. It can teach them to judge and weigh and appreciate the contributions of "many men of many minds" to the world's increasing stock of truth. It ought to be continually acquitting itself with a product of men and women that stand the test for breadth of view, clarity of insight, steadfastness of principle, wholesomeness of living, intensity of action, sincerity of human brotherhood, and fidelity in God's service. The school which attests its mission with such examples of awisely and adequately trained youth, will come to no failure; God and the world need it too much.

Are there reasons why a Christian college can do this sort of work better than an institution of merely secular character? Indubitably. Only one teacher among men has established a sufficient base or afforded sufficient materials for concrete personality at once loyal to the highest demands of the divine righteousness and responsive to the broadest claims of human sympathy. And the institution which seriously undertakes to nurture youth in the name of that Teacher can alone be in thorough possession of the secret on which a beautiful and duly proportioned character depends.—Interior.

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.)

Why Rodney Went Back.

By Ruth Carr.

CHAPTER 3.

After Rodney refused to go with Bernardo to steal melons, he walked along the river's brink, undecided where he should go or what he should do; if he went home, he knew his uncle would beat him for having no money; if he went back to Miss Lucy's he would meet Jeff, and there was sure to be trouble, for he had taken all the insults and rough language that Jeff saw fit to hurl at him, oftentimes biting his tongue and clenching his hands to keep from striking the coward, but he had promised the only friend he had in the world that he would try to do right, and he meant to keep his vow.

It was growing dark, and Rodney knew his uncle would soon be out to hunt for him, and then that awful beating was sure to come—his back was still sore from the last one, but what did his cruel uncle care for that?

"I just believe I'll get on that boat if she comes to shore, and by morning I'll be a long ways from here, but laws-a-mercy when uncle Ves does find me I'll have to pay for it all; but I'll risk it, for anything beats this life; I hate to leave Bernardo, but I hate worst of all to leave her for when she does find out what I know it will nearly break her heart."

As the boat gave a shrill whistle it turned toward the bank where it occasionally stopped for coal. As the hands were busy, no one noticed a slender darkeyed boy as he slipped through the darkness and hid himself behind a large coil of rope. Soon the whistle sounded again and the boat began to move slowly down stream. At first Rodney felt afraid lest some one should find him and report him to the captain, but as the journey continued, the gentle rocking of the boat soothed the tired child who soon fell asleep, and not till the sun was high in the heavens next morning, did Rodney awake.

For some time he could not remember where he was, but when a rough old sailor passed and gave him a kick he thought all the world was full of cross bad people—all but one—she wasn't unkind to any one not even to Jeff, and he had brought such shame on her, but she didn't know it yet; Rodney hoped she would never find it out, but as "murder will out," so will other wicked deeds.

"I'll stay away, and she will never know the truth," he will think it was me, and so she will not have her kind heart broken when she knows it was him."

"Where did you come from kid,"

called a rough voice.

"I got on last night at Ashville."

"Have you paid your fare?"

"No sir, I ain't got no money."

"Well you'd better get off the next time we stop, for we don't carry folks on this boat for nothing; do you hear?"

"Yes sir, but I ain't hurting nobody, and maybe I can be of some use to you to pay for my ride."

"Where is your home?"

"My pa and ma is both dead, and I ain't got no home."

"Where have you been living?"

"With uncle Vespucci, but he was so mean to me that I left him."

"You ran away from him, did you?"

"No sir, I run away from Miss Lucy."

"Who is Miss Lucy?"

"She is the only friend I've got in the world—the only one who cares whether I live or die."

"Why did you want to run away from her if she is the only friend you have?"

"Why—er—cause—er—well just 'cause."

"Look here kid, I believe you are running away from your people, for you can't tell a straight tale, and there is something that you are not telling, so I will put you off this boat as soon as we get to the next stop."

"Please sir, I have told you the truth, and if it wasn't for her as I calls my only friend, I would not 'a left."

"But what I don't understand is why you would leave the only friend you have, when you are so young, and ought not to be drifting about in the world alone. Now tell me why it was you left?"

"No sir, I can't tell you, 'cause it ain't my secret, it is hers."

"Then you get off this boat with your lies, do you hear?" as he struck Rodney a stinging blow across the back with a piece of rope.

Rodney did not answer, but turned and walked to the edge of the boat, and stood looking down into the water. He wished he was dead—he wished he had never seen Miss Lucy, for then he would not care what he did, and would not have such a hard struggle to do right.

"It's so much easier to do wrong than to do right," said Rodney as he leaned over the railing and slipped grains of corn into the water.

As he stood in the warm morning's sun, he felt a hand laid gently on his shoulder and turning, he saw a tall dark man with a long coat; the deep blue eyes had a kind look, and made Rodney think of Miss Lucy.

"Them's her very eyes—I'd know 'em anywhere."

"What were you thinking of, my boy?"

"I was thinking of that man who is goin' to put me off the boat."

"Why will he do so?"

"Cause he said I told a lie."

"Did you do so?"

"No sir, I ain't told a single one as I knows of, since I promised her I'd quit."

"Who is she?"

"It's Miss Lucy, sir, she's my friend—the only one I've got sir, and I wish I could go back to her but I can't, for she'd find out, how it all was, and that would nearly kill her."

"Where does she live?"

"At Ashville sir, that's where I got on the boat last night."

"Where are you going?"

"I don't know sir nowhere in particular, I just have to leave—to—"

"To what, my lad?"

"O nothin' much, I don't want to talk about it."

"Couldn't I help you out of the trouble if I knew?"

"Maybe so sir, but see it ain't my trouble, it's hers, and that is why I had to go, so's she wouldn't find out. I do wish I could go back to her, but I can't."

"Why not tell me all about it, son, for I feel sure I could help you."

"I believe you could sir, for I don't know what to do next, and you have such kind blue eyes—just like hers."

Before Rodney knew how it all happened, he had made a clean breast of the whole affair, and found his new friend to be acquainted with Miss Lu-

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Free to You and Every Sister Suffering from Woman's Ailments.



I am a woman.
I know woman's sufferings.
I have found the cure.
I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand woman's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whitish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex.

I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always results from its use.

Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write today, as you may not see this offer again. Address

MRS. M. SUMMERS, Box 205 - South Bend, Ind., U. S. A.

ev and Jeff.

"I am going to Portland on some important business," said the man, and you shall go with me, for I need a boy to carry my grips, and you can earn something that way. I shall only be there a week, and will then return to Ashville, so as I will need a boy there also, I think you shall go with me."

Could he go back? What would she do if she knew it all? He feared his uncle, but his new friend had promised to protect him.

As the boat stopped at Portland, and Rodney walked ashore behind his new friend, he was much surprised to see a tall man in a blue suit come toward him and grasp him roughly by the arm.

"You are my prisoner, young chap, and must come with me to jail."

(To be continued.)

Dear Methodist: This is my first letter to the Methodist. I will begin by telling of our little country home. We live a mile from our church and a half mile from the college. We live on a farm and have all the water melons and musk melons we can eat. Besides this we have other kinds of vegetables. There is a lot of green trees and wild flowers about our house. A little brook with its mossy banks flows just behind our house. Over it hangs a beautiful grapevine swing; 'tis a lovely place to play on its shady banks, should you not think so? I love to read the Methodist and enjoy the children's letters. The Methodist has been in our home ever since it was first published. I have told you about our home, now I will tell you about our town. It is situated on the banks of Ouachita river and has three good Sunday Schools and every day schools. The Methodist, or Henderson, is the school to which my sister and brother go; my eldest sister has graduated from this college. I go to the Methodist Sunday School. This Sunday School is graded. We first go into the main department for exercises; there we sing a few songs, and Bro. A. O. Evans makes a few announcements, and then we march in our own rooms, for there are four departments. We have a fine superintendent, Mr. B. Murray, Mrs. Boctor Bell, Mrs. C. R. Thomas, Miss Mabel Murry. We all love them and our prayers are with them. I will close, hoping to see this in print, as I wish to surprise my auntie, Mrs. J. R. May.

Your new cousin,

NELLIE EVA WHITESIDE.

This is a fine letter; let us have some more like it.

Brazil, Ark., July 17, 1908.

Dear Cousin: I will write for my first time. I am a little girl ten years old. Mamma's little sister and I are visiting our aunt and uncle in Beaver Pond Mountains. We enjoy it very much. Auntie has two beautiful kittens; their names are Paul and Bob, and Paul has been trying to catch her little chickens. Mamma said it was ex-

cusable though, as they were named for Methodist preachers. I am a member of the new Asbury Methodist church and Sunday school. Bro. Swift is our pastor; he will sail for Europe July 29. I know we will enjoy hearing him tell of his trip. Love to the cousins. I am your little new cousin,

LILLIAN CARLISLE.

Simon, Okla., July 20, 1908.

Dear Western Methodist: As I have never written I thought I would write. I am a boy fourteen years of age. We expect to have a school this summer. I hope we will. I went to school three months last winter; my teacher's name was Mr. Bagwell. I liked him fine. I will answer Elizabeth B. Campbell's question. Nebuchadnezzar was the King of Babylon. I will ask a question. Which is the longest verse in the Bible? How many of the cousins like music? I certainly do. We have an organ but no musician. Come again, Ruth Carr, with another of your interesting stories. And all of you good writers come again. I will close by asking for a post card party; send them any time in August. All answered if possible. Your new cousin,

REUBEN WILLIAMS.

Arnett, Okla., July 20, 1908.

Dear Western Methodist: I have just been reading the Children's Page and thought I would write a short letter. I will tell you my age—I am thirteen years old, and five feet, four and a half inches high and weigh 108 pounds. I will tell you about my step-father; he is good to me and he is fifty-two years old; he is off at quarterly meeting now. How many of your cousins have to work in the field? I and my step-sister do. My own father has been dead for eleven years, and I have two half brothers dead. I had two own brothers and one sister and four half brothers and three step sisters and they are all good to me. I am the youngest one in the family. Our pastor's name is Bro. Loring, and our presiding elder's name is Bro. J. P. Lawlis. Well I will close hoping to see this in print. I am as ever, your new cousin,

ADA FREEMAN.

Arnett, Okla., July 20, 1908.

Dear Western Methodist: I have been reading the Children's Page quite a bit and enjoy reading them fine. Well, I do wish Ruth Carr would write some more good stories. I sure did like to read them. I am going to tell how old I am and see if some one has my age. I am fifteen years old; my birthday is February 11; I weigh 120 pounds and I am five feet, three inches and a half tall. I will tell you all about my step-mother. She is good to me and so is my step-sister. She is writing a letter. Her name is Ada L. Freeman. I do hope her brother will see her letter in print; he is a Methodist preacher. Well I will close before I reach the waste basket. Your new cousin,

ANNA TIERCE.

Is Your Baby Teething?

There is no need to dread baby's second summer—the trying teething period—just keep its system in condition to make teething easy and save sleepless nights.

Teethina
(Teething Powders)

was first used by Dr. C. J. Moffett, a graduate of Jefferson Medical College, Philadelphia; in his extensive and successful treatment of children's diseases incident to teething and summer complaints—a standard remedy for over 40 years throughout the South. It contains the elements recommended by the most advanced medical sciences as necessary for removing the cause of disease and keeping baby's system in condition to make teething easy. In nine out of ten cases of cholera infantum that prove fatal from ordinary neglect and subsequent treatment, the use of Teethina would have saved the child. At all Druggists, 25c. Or from Dr. C. J. Moffett Medicine Company, St. Louis. Write for our free "Mother's Booklet."



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ARKADELPHIA, ARKANSAS.

Co-Educational. Heathful Location. Special Advantages in Music, Art and Expression. Steam Heat. Electric Lights. Modern Sanitary Arrangements

The secret of true education is in bringing out the best there is in a boy or girl. To do this teachers must have the desire and the opportunity for the careful study and proper training of each individual student. At Henderson College teachers live with the students; they are together in the class-room, on the athletic field, in the dining room in the dormitories—everywhere, aiding, directing, stimulating, uplifting. This accounts for the high moral tone, the fine athletic spirit, the sentiment of earnest studentship, the strong college spirit, the freedom from demoralizing influences and class distinctions everywhere manifest among those who attend this institution.

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.

WOMAN'S H. M. SOCIETY.

EDITED BY

Mrs. A. L. Malone, White River Conference.
Mrs. V. S. McLellan, 1818 Chestnut St., Pine Bluff, Little Rock Conference.
Mrs. J. W. House, Bentonville, Ark. Arkansas Conference.
Mrs. Tom McSpadden, Chelsea, Okla., Oklahoma Conference.
Send all communications to the editors.

Program of District meeting Fayetteville District, Arkansas Conference, to be held in Siloam Springs, Ark., Thursday, Aug. 27.

9 a. m.—Devotional, Mrs. M. W. Gibson, Siloam Springs, Ark.

9:15—Address of Welcome, Mrs. H. A. Pulliam, Siloam Springs, Ark.

9:30—Response, Mrs. Tolleson, Van Buren.

9:45—Report of District Secretary, Mrs. Gibson.

10:00—Organization and appointment of committees.

10:15—Tithing, or the Lord's tenth, Mrs. J. F. E. Bates.

10:30—Report of Auxiliaries.

10:45—Address, Mrs. Tolleson.

11:00—Devotional, Mrs. Hardecastle, Siloam.

Solo, Miss Annie Andrews.

Social hours to get acquainted, and appoint homes.

Thursday Afternoon, Aug. 27.

2:30 p. m.—Devotional, Mrs. Wilson, Gravette.

2:45—Paper, How Does the Home Mission Society Help the Pastor? Mrs. Bearden, Bentonville.

3:00—How Can I Enlarge My Auxiliary? Miss Lela Rallston, Fayetteville.

3:15—Ignorance of the Work of the Home Mission Society Among the Women of the Church, Mrs. C. P. Curry, Siloam.

3:30—Address on Home Mission Work, Mrs. Tolleson, Van Buren.

3:45—How Can I Best Serve? Mrs. Seawell, Yellville.

4:00—Report of committees. Place for next meeting.

4:15—Consecration, What the Home Mission Society has Done for Me.

Devotional, Mrs. R. D. Jordan.

Song, Miss Dollie Suttle.

Social hour.

Thursday Evening, Aug. 27.

8:00 p. m.—Song Service.

8:15—Devotional, Mrs. S. H. Thompson.

8:30—The Woman's Home Mission Society a Means of Spiritual Development, Mrs. J. M. Ball, Gentry.

8:45—Song, Evelyn Patchell.

8:50—Address, Mrs. Tolleson.

Call for members.

Closing exercises by Rev. Goe. E. Patchell, pastor.

Junction City, Ark.

The four denominations here—Presbyterian, Baptist, Methodist Protestant, and M. E. Church, South, have united to begin a union revival the fourth Sunday in August. A large gospel tent has been ordered to be erected on a vacant lot near the Baptist church. Rev. W. C. Hilliard, of New Lewisville, will preach for us the first ten days or so, and others will follow. We are looking also for many visitors from South Arkansas and North Louisiana. A committee of two representative laymen from each denomination have in charge all arrangements for the meeting. Cottage and union prayer meetings, and union public services Sunday nights have been held in different parts of the city for some two months. We are praying and looking for a glorious revival. A cordial invitation especially given to all ministers in reach of us to come, if only part of the time. Pray for us.

J. R. SANDERS.

Knigston, Okla.

We closed a very gracious meeting here August 9, resulting in some 17 or 18 conversions and sixteen additions to the Methodist Church, one to the Presbyterians, and perhaps some others will join the Baptists. The meeting continued ten days and the preaching was done by Rev. R. C. Armstrong, of Fort Worth, Texas, and such preaching the people of our town have seldom ever heard. Bro. Armstrong was presiding elder of Waco District when this writer was licensed to preach 14 years ago last January and it was indeed a great privilege to be with him again. He is a man that certainly knows the Lord and knows his word, and with an ability that is seldom equaled sends the truth home to the hearts of the people. His last two sermons on Sunday I have never heard surpassed. He will help me in September in Woodville where we expect a great revival.

W. B. McKINNEY.

MAKES STRONG HEARTS.

Thousands of weak hearts have been made strong and healthy by the use of Dr. Miles' New Heart Cure. It acts directly upon the heart muscles and nerves, quieting the excited condition, nourishing and building up their wasted energies. It regulates the circulation, stimulates the appetite and tones up the stomach. If first bottle fails to benefit money back.

A Better Day for West Searey.

The friends and ex-pastors of West Searey Church will be glad to learn that this appointment has grown from

a weak membership and small congregation to a splendid membership and large congregation. For some time the church, fairly good size, has often been taxed to its full seating capacity. We have a splendid Sunday school, live prayer meeting and a kind people to serve. Our church is not longer considered a thing of venture, but the wisdom of those who organized and placed on foot this church has fully been proven. Men and women are now coming to us who not only have religion and grace, but likewise financial means, and an abiding interest and love for this congregation.

I have just closed a gracious revival, assisted by Evangelist J. P. Lowry. God gave us a great victory. As a result of these special efforts and labors through the year we have had an addition of thirty members, among whom are some of Searey's best people. Bro. Lowry is a faithful man of God, and God abundantly rewarded his labors with us in the salvation of some twenty souls, and he won a place in our hearts and affections that shall not soon be moved.

J. M. TALKINGTON, P. C.

Lockesburg Charge.

Dear Methodist: I have just closed my third meeting, which resulted in about thirty conversions and eighteen accessions to the church. In the three meetings we had about seventy conversions. Have had eighty-four accessions to date. Sixty-one of these by baptism and profession. The work is moving finely. I have three meetings to hold yet. I think I shall be able to report 100 accessions and all collections in full at conference. Kindly,

J. A. PARKER.

EVERYONE THAT HAS USED

Vacher-Balm for Catarrh, Headache, or Toothache, thinks it the best thing they ever tried. I pay you to give samples of it to your friends, so you can use your spare time to do good and make money. Write for particulars to E. W. Vacher, New Orleans, La.

Pocahontas Circuit.

This is my second year on this circuit and the longer I am with this good people the better I like to serve them. While my salary is not so much as some other circuits are paying, yet this is a good place for a preacher to work and have a welcome everywhere. I don't think there is a family living within this charge that would not bid me welcome in their home. I have four appointments, ranging from a quarter of a mile to five miles from the parsonage. This a healthy locality, with plenty of hills and rocks. We have a new parsonage nearly complete that

will be nice enough for any preacher to live in. It stands within a hundred yards of the school house and about the same distance from the church house (Oak Grove) and less than a quarter from Attica, our postoffice. We have given this church house two coats of paint inside and out, and it looks nice with its new dress on. I have just closed my first protracted meeting. We held a sixteen days' meeting at Oak Grove, with twenty-four conversions and eleven additions to the church and there are others that I think will join soon. I received some help from Bro. Poe, my local preacher, but he could not be with me much, but God blessed several of our boys and just as soon as they were saved they began to help me, till I had plenty of help. One of them is going into the ministry. Mr. Tyler is teaching school at this place and he was also converted. Prof. A. J. Cole was teaching us a singing school in our church. Some of the people thought that the singing would be in the way and hinder the progress of the meeting, but I am glad to say that it was a help to us, as the meeting was the means of several of the singing school being converted. Prof. Cole was greatly blessed and was a good worker in the meeting. People came from Pocahontas (seven miles) and from other places off some distance. I heard several say they never saw such a meeting. I begin my next meeting next Sunday, August 16, at Vernon. We are expecting great blessings at Vernon. We want your prayers and should any of my brother preachers feel like coming we shall be glad to have him with us.

N. J. BATY, P. C.

Double Wedding.

MARRIED.—At the home of the brides' mother, Mrs. J. A. Perce, near Roll, Okla., at seven o'clock p. m., Aug. 12, 1908, Mr. F. R. Hensley and Miss Bertha M. Perce, and Mr. E. F. Saunders and Miss Elsie L. Perce, Rev. B. E. Lewis, officiating.

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The most obstinate case of Eczema can be quickly and completely cured by the application of Heiskell's Ointment. It also cures Blotchy, Rough and Itchy Skin, Erysipelas, Tetter, Fleas, and all other skin diseases. Before applying the ointment, bathe the parts affected, using Heiskell's Medicated Soap. Heiskell's Blood and Liver Pills tone up the liver and purify the blood. Your druggist sells these preparations. Ointment, in a box; Soap, 25c a cake; Pills, 25c a bottle. Send for book of testimonials and learn what these wonderful remedies have done for others.

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LADIES make big money in spare time representing us. Nice work in your own town. Write us to-day. RANDON COMPANY, Bellefontaine, Ohio.

W. F. M. Arkansas Conference.

Laredo Seminary.

Laredo, Tex., Aug. 11, 1908.

Dear Mrs. Hanesworth: I am coming to you this time for much needed help. I would like to have some of your societies clothe the children of our native pastors. Not all the children, but one girl in each family.

One is our pastor. His congregation is very poor, some of them having only one meal a day. So you see it is impossible for them to help much toward the support of the pastor.

Our church here at the Seminary will do its part, but the congregations on both sides of the Rio Grande can scarcely do anything at all.

I tell you this so you may understand why we ask for the clothing for the children. We give these children their tuition and board, but are not able to clothe them also. When a Society takes a child to clothe, we send their measure twice a year and tell what is wanted. Some of the clothes are new and some have been used—but if they are good and not soiled, we make use of them.

Will you try to help us in this and let me know as soon as you find out who is willing to do this in "His name."

I have had a busy vacation, but a happy one.

It seems to me that the mission homes are the happiest places on earth.

The days are hot and long but when the time comes for prayers and all are gathered in one room for our service, the heat and toil of the day are forgotten and our souls are rested and refreshed as we learn more and more of our blessed Master.

MIGHTY FINE DOCTOR

"I had a mighty fine doctor," writes Mrs. Hattie Cain, "and he advised me to take Cardui for my troubles."

Mrs. Cain's case was a strange one and rather unusual, in that she had suffered so long before she obtained relief, so it makes it all the more interesting to learn how, at last, Cardui relieved her.

"For 16 years," she writes, "I suffered dreadfully. I would have to have a doctor every three months, and Oh! how I suffered! I would cramp and have convulsions, till it looked like I would die."

"My doctor said an operation was necessary, but I said I would rather die, so he advised me to try Cardui, which I did. I began to mend right away, when taking the first bottle, and now I have been well for 7 years and can do more work and walk and go where I please."

All reliable druggists sell Cardui. It is a standard remedy on their shelves, for which there is a steady demand, due to its genuine merit. Full directions for use accompany every bottle.

Try Cardui.

Pray with us that this year may be one of great spiritual growth among the people we are trying to help and a blessing to us. With love,

ANNIE CHURCHILL.

My Dear Sisters: The above letter from our missionary in Mexico speaks for itself. Who will be the first to take one of these little girls. Our young people would be blessed in undertaking work of this kind. If desired, two societies might take one of the children—each for a half year. Please let me hear from you as soon as possible, so I may know who is willing to do this work. Cordially yours,

MRS. H. HANESWORTH.

Clarksville, Aug. 15, '08.

W. F. M., White River Conference.

Batesville, Ark., Aug. 15, 1908.

Editor Western Methodist: The third annual district meeting of the Woman's Missionary Societies of the White River Conference was held in Batesville, August 13th, 1908. Miss Ella Albright, of Cushman, district secretary for the home work, presided at the morning service, and Mrs. W. P. Jones, district secretary for the foreign work, presided over the afternoon meeting.

A number of delegates from over the district were in attendance and very interesting and encouraging reports were read.

Both the morning and afternoon programs were very helpful.

Mrs. M. A. Babcock of Jonesboro was in attendance and inspired the hearts of the ladies to do greater and better work in the future, by her earnest and practical talks upon the woman's work of our church.

Mrs. Mary Neill also gave some interesting talks, the influence of which, no doubt, will soon spread over the entire district.

The next annual meeting will be held at Newark, Ark. Very Resp.,

MRS. GEORGE H. TREVATHAN,

MISS EDITH MAXFIELD,

Secretaries.

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

Vinita Station.

The Lord continues to bless us. Our congregations are good, even growing, notwithstanding the hot weather. Some are coming into sweet fellowship with Christ. From week to week people are coming into the church. The prayer meeting is growing and we are on solid footing now for a weekly teachers' meeting. Too, we have had some losses. Mr. W. H. Darrough and family are preparing to move from us. We regret very much to give them up. Mr. Darrough has been in official relation to the church for years. His son, Harry, was a steward. Mrs. Darrough was president of our Home Mission Society. The older ones of the family were formerly of the M. E. Church. Their union and hearty co-operation with us here is a beautiful example of the true spirit of religion and Methodism. Some of the younger members of the family were converted and came into the church this year. They as a family attended nearly every service of the church. What a blessing such a family is to any church. We rejoice that we have so many good families here. Vinita is going to be one of the most beautiful and desirable home towns in

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J. M. GANTRELL.

Aug. 17, 1908.

Burton's Relief for Headache, price 10 cents at druggists or by mail. J. S. Burton Medicine Co., Sherman, Texas.

Byars Circuit.

We have just closed two meetings on this charge. The one at Johnson was a gracious revival, especially in the church—with some fourteen or fifteen conversions and reclamations. The preaching was done by Geo. F. Saunders of Yazoo City, Miss., and was simply the finest I have heard in Oklahoma. He is one of the best revivalists it has ever been my pleasure to meet. He handles sin without gloves and when he speaks the devils fear and tremble. He also assisted me a week at Stratford, but had to leave in the midst of our meeting, his own work calling him away. I feel sure of he had stayed with us another week we would have had a wonderful meeting at that place. We had some six or seven conversions there.

Bro. Saunders will assist me at Byars in my meeting in September. He will also transfer to this conference this fall and the preacher may consider himself lucky who secures him for a revival next year, as such preaching as he does has the desired effect and is greatly needed in Oklahoma.

With best wishes and prayers for all the brethren, I am

A. CRUMPTON.

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

The famous Vanderbilt University is one of the great institutions of the South, established at Nashville by the late Commodore Cornelius Vanderbilt many years ago as a contribution from

the North to the higher education of the South. It ranks higher in the character of the work done and the capacity of its graduates than any other institution of learning in the South, and is famous in athletics also. Dr. J. H. Kirkland, the president, has developed the institution wonderfully and increased its reputation for good work. Besides the College of Liberal Arts and Sciences it has many other departments, especially one of Civil and Electrical Engineering of splendid reputation. Students attend Vanderbilt University from many States, attracted not only by the excellence of the University, but by the fine climate of Tennessee for all seasons of the year.

\$\$\$ \$\$\$ TWO HUNDRED \$\$\$ \$\$\$ pays for board and tuition in MERIDIAN WOMAN'S COLLEGE for a whole session.

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W. W. DANIEL, A. M., D. D.

President.

Columbia College, S. C.

From Our Field Editor.

Rev. D. J. Weems.
Marlow, Okla.

Situated on the Rock Island railroad, ten miles north of Duncan, is the prosperous town of Marlow. Several two-story brick stores are being built, beautiful cottages are going up in different parts of the town. They have two banks and will soon build a fine brick academy. We have a nice church and parsonage, but they are talking of building a larger house. The Sunday school is about to outgrow the church. Rev. H. E. Snodgrass and his consecrated wife are in much favor with their people. He is full of energy and looks well after every interest of the church. There are several young ladies going from Marlow to Spaulding College. We added eighteen new subscribers to the Western Methodist, and had a spiritual service at night. Some of our prominent members are Hon. W. B. Anthony, president of Laymen's Movement for Duncan district, T. O. Talla, Sunday school superintendent; Jas. T. Watson, B. C. Thompson, G. W. Rigdon, J. A. Wiley, S. I. Legg, J. W. Garrett, Mrs. M. D. Flow, H. A. Folk, Mrs. L. W. Payne, J. M. W. Leddy, C. B. Chénault, J. T. Green, Mrs. Ella Siever, Hugh Rogers, Mrs. W. T. McArthur, Mrs. R. T. Lyle, J. F. Thompson, Mrs. W. C. Ledbetter, Mrs. L. R. Montgomery, Mrs. S. A. Biggs, Mrs. W. A. Proctor, J. W. Tallar, Mrs. R. O. Thompson, Benj. Boon, W. B. Douthitt, all of whom are readers of the Western Methodist. Here I met Rev. B. L. Watson and several of his children. I was his pastor at Waldron, Ark., 26 years ago and baptized several of his children.

Rush Springs.

In the southern part of Grady county is the good town Rush Springs. A very excellent spring of pure water is near the depot. It is properly named, for a bold stream rushes forth to supply man and beast. Marks of improvement are to be seen in different directions. A new school building is soon to be built. We have a good parsonage but need a new church. We had a respectable week night congregation, and a good service. With the faithful efforts of Rev. W. C. Driskill, the popular pastor, we added eighteen new subscribers to the paper. The pastor hopes to place the paper in every Methodist home.

They have recently installed a canning factory and a large cotton gin. Bro. Driskill has a nice family. A very restful night was spent in their Christian home. We were feasted at noon with Brother D. C. Roberts and his good family. Other worthy members are S. C. Caywood, Hon. J. A. Murphree, Mrs. Hignight, Sister Smith, Mrs. C. W. Harper, H. Bailey, Mrs. P. A. Ireland, Mrs. S. V. Martin, W. L. McGrawahan, Mrs. G. C. Hill, D. C. Huskey, H. H. Irwin, Mrs. G. A. Bryant, Mrs. F. C. Blakely, J. J. McKinly, Hon. A. H. Dickson the Sunday school superintendent, Mrs. McCowan, E. F. Dawkins, W. H. Bailey, Mrs. M. E. James and O. N. Dryden.

Chickasha.

This is a railroad center. They have about ten thousand and a very rapid growth. They have one of the largest mills and elevators in the State, four banks, excellent stores in great numbers, two dailies. Evans & Smith publish the Express. Dr. C. Gannow has a nice business. So has Dr. J. B. Milan & Son and Dr. R. W. Freeman. They are specialists. Dr. W. L. Peaters has a fine auto, so he turned his fine horse

and buggy over to Rev. M. L. Butler and family indefinitely. It was a great help in our canvass.

Chickasha has fine school buildings and is getting some splendid churches. The Methodists have their fine church paid out and will dedicate soon. Rev. M. L. Butler, the pastor, deserves great credit for getting this debt canceled. The church is prospering under his administration. While he is a great preacher, he is also a man of good judgment and knows how to build up the church. His people have confidence in his leadership. He met me at the depot, and gave me a day of his valuable time looking up old subscribers and assisted me in securing eighteen new subs. to the Western Methodist, which made fifty-four in three days. We had a delightful service at night.

Alex.

This is a small town, without a church. They have a parsonage and have plans for a church. Rev. J. W. French, a consecrated local preacher, is supplying this circuit. He has been doing pioneer work in Texas and Oklahoma for twenty years. His faithful wife has been a great help in his work. They have trained their children to be devout Christians. Sister Alexander is the Sunday school superintendent and a good worker. Other good members are Mrs. Garner, Mrs. Looney, Mrs. Chitwood, Brother Smith, Dr. Hanner and wife, R. W. Bottoms, A. J. Barham and wife, Mrs. D. Carson, C. F. Campbell and wife. They have recently had a good meeting. Brother French will make a good report at conference. We had a good service and added six new subs. to Western Methodist.

Lindsay.

This is a prosperous town of about fifteen hundred people. Is a great shipping station of cattle, hogs and grain. Has two elevators, two banks, four churches, a splendid two story brick academy, large brick stores. The town is only seven years old, but is prosperous. Sunday was spent in Lindsay with Rev. W. T. Ready and his good people; preached to a packed house. The Sunday school and Junior League are fully alive and doing a great work. B. M. Luton has the former and Sister Ready looks after the latter.

Bro. R. A. Diggs the obliging postmaster and his wife, Bro. C. P. Sneed, a prosperous merchant, and his cultured wife furnished delightful entertainment. Brother P. C. Holdselaw was my faithful guide after the pastor had to leave me. We succeeded in getting twenty-two new subscribers to the good Western Methodist, which makes over two thousand new subs. I have secured since the first of January, 1907. Brother Ready has added 100 members, and is doing an excellent work in Lindsay. They have four sweet little girls. One will be ready for Spaulding next year. We are hopeful of two students from here this year. Dr. Brooks of Oklahoma City and Brother Porter were holding a holiness revival in our church. Large congregations and some precious services. Praise the Lord.

Erin Springs.

This is a small town one and a half miles south of Lindsay. They have two stores, one shop and some nice homes. In one hour and a half I secured five new subscribers and held prayers in two homes. I found Dr. J. C. Matheney a very obliging Christian gentleman and promising young doctor.

An hour was spent with Rev. L. L. Thurston of Pauls Valley. He had just

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Next session begins Wednesday, September 16. A thorough education for girls. All departments taught, including Music, Art, Expression, Stenography, Typewriting, Book-keeping, etc. Charges reasonable. For catalogues, etc., apply to

REV. A. B. JONES, Pres., Jackson, Tenn.

closed a two weeks meeting, and despite the difficulties he had some conversions and did good. He is planning another meeting in the country. He will look after the Western Methodist. The Washita river from Pauls Valley to Chickasha is equal to the Mississippi valley for rich land and good crops. The crop is mostly corn, broom corn and alfalfa, and some cotton. Much grass and stock. The Lord should have possession and occupy the best.

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J. E. WOOTTON, Pres.

From Bro. Stevenson.

Dear Methodist: Permit me to give a brief report of our special summer's work in Perry county.

On the 5th of July we opened work in Fourche, a town on the Rock Island railroad about forty miles from Little Rock. Here within sound of the church bell are about two thousand people. Here, too, is located the Fourche River Lumber Company, owning a town of their own, twenty-eight miles of railroad and the largest lumber interest in all this section of Arkansas. Their property values run up into millions of dollars. Our meeting was conducted under a large tent and was well attended. Some of the happiest conversions, and larger plans for our work in the future, were the results of this meeting at Fourche. There are a number of people at work in the church and

Sunday school now at Fourche that were not before the meeting was held. Plans are on foot to have a preacher at Fourche for at least three Sundays in the month, instead of one Sunday.

Our next meeting was at Houston, where Bro. Roland preached a week with the pastor, Bro. Lucas, and then the writer dropped in and spent another week. This meeting resulted in about twenty conversions. A number of them were young men.

Our tent was then shipped to Casa, where the meeting is still in progress. Up to date there have been between twenty-five and thirty conversions at Casa, with the prospects of many more. One feature of this meeting is the conversion of old men. About eight old men, several of them past fifty have been brought to Christ. Our pastor here, Bro. C. C. Denniston, is a goodly man, as is also Bro. Lucas, our pastor at Houston. There are some very excellent people in all of these towns and we have an open door as a church in this section. There ought to be more service provided for this county. Instead of two preachers we must have three another year and provide for larger things in Perry county. The tent goes to Opelo from here, then back to Conway. I return to Conway at the close of the meeting here. In all we have had some sixty or more conversions with gracious revivals in the churches and results that will abide.

Sincerely,

J. B. STEVENSON.

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In 10 MINUTES

FOR 1c. A PLATE with

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2 packages JELL-O ICE CREAM Powder for 25c.

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J. E. HART, Secretary.

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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 1st Food and Drugs Act, June 30th 1906. Serial Number 1000. AN OLD AND WELL KNOWN REMEDY.

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BELLS.

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PAIRISH BUSINESS COLLEGE

PARAGOULD, ARK.

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

Edited by Conference Officers and District Secretaries.

Mrs. Jas. Thomas, Editor.

"Times of blessing in Manchuria" is the title of a booklet that finds its way from far away China—the Methodist Publishing House in Shanghai—to the corresponding secretary's desk this month. It contains letters from Moukden to the Home Church from Rev. J. Webster. They are most interesting, giving an account of the wonderful series of special meetings which began at this place but which extended throughout most of Manchuria.

This wonderful revival had its first manifestations in a woman, Mrs. Hou, teacher in the school for blind children. After hearing an address from a Christian woman from Edinburgh, who with her husband visited Moukden, this teacher was greatly moved upon. She was deeply convicted and converted—her influence went out to others and the most indifferent and careless were effected by it. Many who rarely attended church came to see and stayed to pray. Seven months after Mr. Goforth of Hanan came and the smouldering fires begun to burn and spread till the "movement has indeed lifted the whole church in this province into a more clear and decided consciousness of their Christianity."

To see the great revolution of customs in China brought about by Christian missions look at Peking. "The emperor of China, with his court, lives in the Imperial or Forbidden City. Up to but a few years ago he lived in the strictest seclusion. No foreigner was allowed to enter the Forbidden City; not even the Chinese themselves, with the sole exception of the members of his court. So harsh was the law at one time that if any Chinese dared go through the gates of the Forbidden City without permission he was "flogged with 100 strokes of a bamboo stick upon his bare thighs." For foreigners the punishment was even greater. For intruding within the private apartments of the empire the punishment decreed was immediate death by strangulation.

Yet, as much as has been done for poor benighted China, not a beginning has scarcely been made towards liberating this people from the iron bound prejudices of heathendom. Dr. J. T. Gracey says: "The genius of the generation presses us anew by bidding us know that one-third of the human race is in China. Every third person who comes to die is a Chinese. With what hopes will these multitudes depart? Thirty-three thousand Chinese die every day! It is equal to burying all the people of New York City in two months!"

We turn to the living Chinese to put them in rank joining hands, and they will girdle the globe ten times at the equator with living, beating human hearts; constitute them pilgrims and let two thousand go past every day and every night, under the sunlight and under the solemn stars, and you must hear the ceaseless tramp, tramp of the many pressing, throbbing throng for five hundred long years." We stagger at arithmetic when we contemplate these figures.

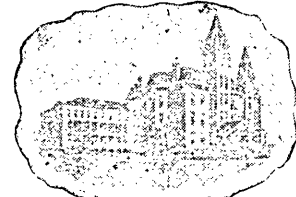
Let us pray God to open our eyes to their needs, our ears to their cry and our hearts to a sense of our duty to

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Prepares for colleges and universities. College post graduate courses leading to degrees of B.A. and M.A. Eleven schools comprise the college, and each school is presided 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 fifty acres. Golf, tennis, hockey, horseback riding, and automobilism. Many Northern, as well as Southern families, realizing the benefits to be derived from such a location, and wishing their children educated and their international friendships, are sending their daughters to Belmont. Of the total number of pupils registered last year, representing 14 all States, 29 nations, 1000 Northern girls. Early registration is necessary. Catalogue on request. Rev. IRA LANDRITH, D. D., LL.D., Regent. Miss HOOD and Miss HERON, Principals.

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The third annual session of instructions will open October 1st, 1908. Our School of Pharmacy will open its first annual course of instruction October 1st, 1908. Our School of Pharmacy requires two terms of seven months each before graduation in pharmacy. Our laboratories are modernly equipped; every facility is furnished the student of pharmacy to pursue his studies.

The College of Physicians and Surgeons own and operate a large general hospital in connection with their college, where all non-contagious diseases and surgical cases may receive hospital care and medical and surgical attention. This hospital is non-sectarian and open to all reputable physicians who wish to send their patients there.

We also have a special department for the mentally afflicted, drug and alcoholic addicts. This class of unfortunates receive every care essential to their comfort and restoration to perfect health. For further information

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J. P. RUNYAN, M. D., Dean; W. A. SNODGRASS, M. D., Sec., LITTLE ROCK, ARK.

this people.

So much for China—one of the five countries where our Southern Methodist women are trying to help their sisters of heathendom.

Sisters, turn to Psalms 28 and 29 39th Conference Minutes, corresponding secretary's report, and read carefully top of page 28 to near the top of page 29; please act accordingly.

Women in Tibet.

The traveler cannot fail to be struck by the hardness and misery of the Tibetan woman's lot. Although, owing to the wide disparity in number between the sexes, a woman is a valuable commodity. She is treated with contempt, and her existence is infinitely worse than the very animals of her lord and master. Polyandry is generally practiced, increasing the horror of her position, for she is required to be the slave of a number of masters, who treat her with the most rigorous harshness and brutality. From the day of her birth until her death her life is one protracted period of degradation. She is called upon to perform the most menial and degrading of services and the entire manual labor of the community, it being considered debasing for a man to engage in other labor than that provided by warfare and the chase.

The right of possession by her numerous husbands is determined by age. When the oldest is not engaged in some expedition which keeps him absent from the village, he places his boots and weapon over the door of his dwelling, and until he has gone the others are obliged to keep away, when the next in point of age takes up the ownership of the joint property. Should the eldest husband die, however, the rights of succession are determined by force of might, which gives rise not infrequently to bloody and long-protracted feuds.—Unidentified.

The Best.

Hughes' the best: "Have been selling Hughes' Tonic for years. It is the best remedy for chills and fever, curing several cases with one bottle. Honest and valuable remedy." Sold by druggists—50c and \$1.00 bottles.

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Hampton Circuit.

We have just closed two more revival meetings, one at Yeager and the other at Summerville. At Yeager we had a great revival in the church. There was much rejoicing. This being an infant organization it was greatly strengthened. We did not have any additions to the church; in fact there are only three or four that can be added. We held a revival at this place last year and received 32 into the church, so there is not much material on the outside to work on. Our congregations were good. The people universally say that it was the best meeting that had ever been held. At Yeager we held five days, commencing on Wednesday night and closing on Monday night.

At Summerville we commenced on Wednesday night and closed on Tuesday night following. I believe that this was one of the grandest victories I ever saw. We had the house packed at night services; the house could not seat all the people. The pulpit was full and the preacher had to stand in a small place in the aisle. We had the best singing I ever heard and fine music with it. There were 15 conversions, all added to the Methodist Church by vows and baptism. There were others who were members of other churches who testified that they were converted in the meeting. Strong men and women were converted in the meeting. We had no help in the preaching, but we had fine help in the altar work, and in the congregation. Those Christian girls, men and women, went out into the congregation and fell upon their knees at the feet of sinner friends. Sinners were made to tremble on account of sin. The Holy Spirit was with us. We expect to see great results from this meeting in the future.

Giving all the glory to God, our Father. Pray for us, brethren.

J. C. WILLIAMS, P. C.

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

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).

HIVELY.—Jno. C. Hively was born near Mt. Olive, Izard county, Arkansas, in 1830; was married to Lucinda Hamilton in 1848, with whom he lived in happy companionship sixty years till the day when he, in triumph, ascended on high, July 7th, 1908. God gave them by this union seven children, all alive today and faithful members of the Methodist Episcopal Church, South, one son, J. M. Hively, being an honored member of Oklahoma Conference Methodist Episcopal Church, South. These noble people have a blessed heritage in one of the best families I have met.

Jno. C. Hively was converted in 1860, becoming, immediately, an unswerving man of God to the day of his death, ever being a true Methodist of the old type. For many years he was a local preacher and served honorably there.

He enlisted in the Confederate service in the "war of sixties." There was no braver soldier of his country and an incorruptible soldier of the cross. The old soldier has gone to do service in the greater country of God.

F. A. LACK.

COWAN.—Charles M. Cowan, son of B. W. Cowan, one of our stewards at Manila, was born in West Virginia Nov. 16, 1876, and departed this life August 11, 1908. He had given his heart to God about seven years ago, but had neglected to make open confession and had failed to enjoy the blessings that confession brings. But while on the bed of affliction he gave himself anew to the Lord. Charley was one of our finest young men, and it is not always easy for us to see just why the Lord calls such promising young men from this life, yet we are sure that he doeth all things well. Therefore we say his will and not ours be done. Charley was sick fifty days. Tender and loving hands of parents and loved ones, and medical skill did what they could, but all in vain. God had called and no man could heal him. Physically he suffered intense pains, but bore it all with great Christian fortitude. He gained the victory and departed in full assurance of his acceptance with God. A short funeral was conducted by the writer at the home in Manila in the presence of a great throng of sorrowing friends, after which the Masons and Odd Fellows took charge of the body. We laid him away to await the judgment, when we expect to meet him with the angels. W. F. HUDSON.

WILSON.—J. J. Wilson was born October 19, 1844, and died July 15, 1908, at his home in Saline county, Arkansas. He was married to Lavinia F. Mitchell on Dec. 24, 1866. To this union seven children were born, three of whom preceded him to the better world. He lived a member of the Methodist Church for forty years and died in full hope of eternal life. He was a loving and faithful father, a dutiful husband and a good neighbor. Mr. Wilson was a great sufferer for many years before his death, but bore his afflictions with great patience. For some weeks before death claimed him he talked with his family and friends of the sweet rest awaiting him and of heaven and of the angels and asked all to meet him in heaven. Oh how we miss him and how sad and lonely his home. But our loss is his gain. If we follow the example he gave us we shall again be united in the great beyond. God comfort the heart broken family.

One Who Loved Him.

KNOWLES.—Martha Jane Knowles passed away to her long looked for heavenly home Saturday morning 8:30, August 8, 1908. She was born July 19, 1832 in Talladega, Ala. Her father moved to Georgia near Atlanta when she was eleven years old, where she lived till seventeen, then moved to Texas, where she was married to John H. Knowles in 1853. She came to Arkansas in 1866, where she has lived ever

since. She professed faith in Christ at nine years old and joined the M. E. Church, South, in which she has lived and died. She helped to constitute the first church at Booneville, Ark., after the war. She was the mother of seven children, five girls and two boys. Of these there is only one surviving her—James Eliza Knowles of Lila Chapel. All of her children were Christians. Sister Knowles had been afflicted for about ten years. She never did complain. She died anxious to go home. Bro. Evans, superannuate, of Booneville, preached the funeral sermon.

J. B. RAY, Pastor.

MEADOR.—On August 4th the death angel visited the home of Bro. W. B. Meador at Damas, Ark., and took to "home sweet home" their ten months old baby Evelyn. She was exceptionally bright in mind, and one of the largest and most beautiful children of her age the writer has seen. The fragrance, sweetness and beauty of this flower will long live with those who loved her so tenderly. After thirty-nine days of suffering she passed away. She will be waiting your "home coming," my dear ones. Let this contribution you have made to heaven intensify your determination to go there, where loved ones long lost will be found again.

W. W. NELSON.

ROBUCK.—Robert H. Robuck, the son of Robert B. Robuck and Mrs. Ida J. Robuck, was born December 24, 1891, and died July 21, 1908. Robert was a good and kind boy and brother. He loved home and friends, hence he was gentle and meek in disposition. He was ambitious for an education that he might be useful in life, and he was bending his energies in that direction. Doubtless he would have been a useful man. But alas! God in his goodness has suffered him to be taken. We trust that it is for the best. We may not understand, but so it is in all such cases. May God bless the bereaved family.

M. K. ROGERS, P. C.

GRiffin.—Mrs. Niva Coleman Griffin died at Arkadelphia, Ark., the home of her father and mother, Mr. and Mrs. Bob Coleman, at the age of twenty years—a wife for only one year and five months, a mother for but three weeks, having survived her infant just one week. She was laid to rest by the side of her baby in Rose Hill cemetery, Arkadelphia, the home of her husband being in Little Rock.

The circumstances of her death, her youth, the joy and happiness of her young pure life made her going home particularly sad and deplorable. She was the source of a mother's and father's pride and happiness. The light of a husband's heart and home; in her life manifesting Christ to the world in cheerful service in generosity, unselfishness to her church and all religious obligations. She loved Christ. There is no better estimate of her character

than that she was loved by all who knew her.

"It is appointed unto man once to die," and Niva was permitted to enter the glory of heaven carrying with her joyous youth and not a worn-out decrepit old age. To the friends and loved ones, we would repeat these thoughts:

"We see but dimly through the mists and vapors,
Amid these earthly damps,
What seem to us but sad, funereal tapers
May be heaven's distant lamps."

In that great cloister's stillness and seclusion,
By guardian angels led,
Safe from temptations, safe from sin's pollution,
She lives when we call dead."

T.

SMITH. Samuel Earl, infant son of Samuel H. and Nellie R. Smith, of Gilliam, Ark., finished his mission on earth and has passed on through the pearly gates August 7, 1908.

Little Earl was born July 3, 1907, making glad the home and brightening the life of Brother and Sister Smith and as the days lengthened into weeks and the weeks into months his glad laugh and happy disposition only tended to deepen the affections and strengthen the tie that bound him. And his going has made a closer, stronger bond between heaven and earth, causing sweeter thoughts of heaven to rest in the hearts of those who are left behind.

"When strength is weak and courage almost fled,
It may be his to whisper at our side,
'Oh faint not, fear not, since the Master said
All power is mine and I with you abide.'"

G. W. FORREST, Pastor.

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a year. How many lawyers are there who would take a case and carry it through for that amount? No adequate provision is made for him during his active years, and yet in the twilight of his life and in the time of his necessity the laymen give him a pitiful reward for the sacrifice he has made.—Governor J. Frank Hanly, Indianapolis, Ind.

The Editor's Reply.

A certain farmer, who was an infidel, sent to the editor of a weekly newspaper the following letter:

"Sir—I have been trying an experiment. I have a field of Indian corn, which I ploughed on Sabbath. I planted it on Sabbath. I did all the cultivating which it received on Sabbath. I gathered the crop on Sabbath, and on Sabbath hauled it to my barn; and I find that I have more corn per acre than has been gathered by any of my neighbors during this October."

What a triumphant sneer lay behind these words of the sceptic! But one thinks the light faded from his eyes as he read the sentence which the editor appended to his letter: "N. B.—God does not always settle his accounts in October."—Ex.

Moral, Okla.

We closed a meeting at Still's Chapel Aug. 12. Had about ten conversions and reclamations; received seven into the church, baptized two adults. We were much hindered by sickness.

Rev. Henry E. Carter did most of the preaching and did it so well that I secured him for another place on the work. Am in a meeting at Moral with fair prospects. Am expecting Gus M. D'Beek to do the preaching.

A. G. WHITE, P. C.

Notice.

Our new Methodist Church at Kiowa, Okla., will be dedicated to the service of the Holy Trinity on the fifth Sunday in August at 11 a. m. All former pastors and their families are hereby invited to be with us, and all others who wish to be with us will be cared for if they will come.

JOHN R. SMITH, P. C.

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RICHARD K. BRUFF, Secretary.

QUARTERLY CONFERENCES.

Arkansas Conference.

MORRILTON DISTRICT—FOURTH ROUND
Appleton Ct. at Happy Bend. Aug. 29, 30
Springfield Ct. at Springfield. Sept. 5, 6
Plumerville Ct. at Oak Grove. Sept. 6, 7
Flat Rock Ct. at Higden. Sept. 12-13
Bee Branch Mission, at Damascus. Sept. 19-20
Holland Ct. at Oakland. Sept. 26-27
Quitman Ct. at Oct. 3-4
Houston Station. Oct. 4-5
Houston and Perry Ct. at Houston. Oct. 10-11
Adona Ct. at Adona. Oct. 11-12
Conway Mission. Oct. 17-18
Conway Station. Oct. 18-19
Cleveland Ct. at Pisgah. Oct. 24-25
Clinton Ct. at Pleasant Grove. Oct. 25-26
Morrilton Station. Oct. 29
Atkins Station. Oct. 30
Pottsville Ct. at Bell's Chapel. Oct. 31
Russellville Station. Nov. 1-2
The trustees are urged to have written reports on church property. This is important.
JOHN H. GLASS, P. E.

HARRISON DIST.—FOURTH ROUND.
Eureka Springs. Aug. 22, 23
Green Forest at Green Forest. Aug. 29, 30
Valley Springs at Western Grove. Sept. 5, 6
Bellefonte and Marshall at Mt. Zion. Sept. 12, 13
Harrison. Sept. 13, 14
Cotter at Cotter. Sept. 19, 20
Mountain Home at Mtn. Home. Sept. 26, 27
Fairview at Piney. Oct. 3, 4
Huntsville at Binsville. Oct. 10, 11
Yellville Ct. at Cedar Grove. Oct. 17, 18
Yellville Station. Oct. 18, 19
J. J. GALLOWAY, P. E.

FAYETTEVILLE DIST.—FOURTH ROUND.
Springdale Station. Aug. 29, 30
Bentonville Station. Sept. 6, 7
Gentry Station. Sept. 5, 6
Springtown Ct. Sept. 12, 13
Rogers Station. Sept. 13, 14
Falling Springs Ct. Sept. 19, 20
Gravette and Decatur. Sept. 19, 20
Centerton Ct. Sept. 20, 21
Lincoln Ct. Sept. 26, 27
Viney Grove Ct. Sept. 27, 28
Parksdale and Winslow. Oct. 3, 4
Elm Springs Ct. Oct. 4, 5
War Eagle Ct. Oct. 10, 11
Pea Ridge Ct. Oct. 11, 12
Siloam Springs Station. Oct. 17, 18
Goshen Ct. Oct. 24, 25
Farmington and West Fayetteville. Oct. 25, 26
Prairie Grove Station. Oct. 31, Nov. 1
Fayetteville Station. Nov. 1
WM. SHERMAN, P. E.

FT. SMITH DISTRICT—FOURTH ROUND.
Waldron Ct. at Fairs Chapel. Aug. 22, 23
Waldron Station. Aug. 23, 24
Alma Ct. at Coaldale. Aug. 25
Alma and Prairie Grove at P. G. Aug. 29, 30
Mulberry Ct. Aug. 30, 31
Magazine Ct. at Magazine. Sept. 5, 6
Branch Ct. at Liberty. Sept. 12, 13
Paris Station. Sept. 12, 13
Van Buren Ct. at Longbell. Sept. 19, 20
Central Church. Sept. 20, 21
Hartford Ct. at Hartford. Sept. 26, 27
Huntington and Mansfield at M. Sept. 27, 28
Charleston Ct. at New Prospect. Oct. 3, 4
Ft. Smith Ct. at Lavaca. Oct. 4, 5
Abbott Ct. Oct. 10, 11
Boonville Station. Oct. 10, 11
Greenwood Station. Oct. 17, 18
Washburn Ct. Oct. 17, 18
Van Buren Station. Oct. 24, 25
Hackett Ct. at Bonanza. Oct. 25, 26
F. S. H. JOHNSTON, P. E.

DARDANELLE DIST.—FOURTH ROUND.
Ola at Ola. Aug. 22, 23
Danville at Danville. Aug. 23, 24
Dardanelle Ct. at Bryson's Chapel. Aug. 29, 30
Dardanelle Station. Aug. 30, 31
Dover Ct. at Dover. Sept. 5, 6
Lamar Station. Sept. 12, 13
London and Knoxville at L. Sept. 13, 14
Clarksburg Ct. at Hays Chapel. Sept. 19, 20
Clarksville Station. Sept. 20, 21
Coal Hill and Hartman at Hartman. Sept. 26, 27
Spadra Mission. Sept. 27, 28
Prairie View Ct. at Delaware. Oct. 3, 4
Altus and Denning at Altus. Oct. 5, 6
Roseville and Webb City. Oct. 7, 8
Ozark Ct. Oct. 9, 10
Ozark Station. Oct. 11, 12
J. H. O'BRYAN, P. E.

Oklahoma Conference.

GUYNOM DISTRICT—FOURTH ROUND.
Grand Valley. Sept. 5, 6
Beaver. Sept. 9, 10
Boyd. Sept. 12, 13
Carthage. Sept. 19, 20
Gresham. Sept. 23, 24
Midwell. Sept. 26, 27
Grand. Oct. 3, 4
Mutual. Oct. 6, 7
Iolanda. Oct. 7, 8
Woodward. Oct. 10, 11
Tyrone. Oct. 17, 18
Hooker. Oct. 18, 19
Texhoma. Oct. 24, 25
Guymon. Oct. 25, 26
Optoma. Oct. 30, 31
J. F. LAWLIS, P. E.

WEATHERFORD DIST.—FOURTH ROUND
(Subject to change).
Erick at Texola. Aug. 22, 23
Pioneer at Delhi. Aug. 23, 24
Custer City. Aug. 29, 30
Clinton at Night. Aug. 30
Geary Station Wednesday night. Sept. 2
Sayre Station. Sept. 5, 6
Berlin Ct. Sept. 6, 7
Gip at Liberty. Sept. 12, 13
Butler at Center Point. Sept. 13, 14
Texoma at Bethel. Sept. 16, 17
Roll at Roll. Sept. 19, 20
Cheyenne at Washita. Sept. 20, 21
Hannum at Pleasant Hill. Sept. 22, 23
Elk City Station. Sept. 26, 27

Condens at Sappington's. Oct. 3, 4
Cloud Chief at Cordell. Oct. 11, 12
Cordell Station. Oct. 17, 18
Wood. Oct. 18, 19
Doxey at Fulton Chapel. Oct. 24, 25
Rocky and Sentinel. Oct. 31, Nov. 1
Foss at Foss. Nov. 1
Weatherford Station. Nov. 1
WM. D. MATTHEWS, P. E.

DUNCAN DIST.—FOURTH ROUND.
Ryan and Terral at Terral, 8 p.m., Aug. 23, 24
Marlow Station, 8 p.m., Aug. 26
Verden and Anadarko at A., Q. C., 2 p. m. Aug. 29
Preaching at Anadarko, 11 a. m., Aug. 30
Tennessee School House, 3 p.m., Aug. 30
Verden, 8 p. m., Aug. 30
Carnegie and Ft. Cobb—
Preaching at Ft. Cobb, 11 a. m., Sept. 6
Preaching at Cheatham, 3 p. m., Sept. 6
Preaching at Carnegie, 8 p. m., Sept. 6
Q. C. Carnegie, a. m., Sept. 7
Hastings at Hastings. Sept. 12, 13
Preaching at Amber, 11 a.m., Sept. 20
Minco and Tuttle at T., 8 p.m., Sept. 20
Q. C. a.m., Sept. 21
Temple at Gregg. Sept. 26, 27
Eschite at Eschite, 8 p.m., Sept. 27, 28
Randlett at Randlett. Sept. 28
Bailey at Velma. Oct. 1
Alex at Alex, 11 a.m., and 8 p.m., Oct. 4
Chitwood, 3 p.m., Oct. 4
Q. C. Alex, a.m., Oct. 5
Lindsay. Oct. 7
Lawton. Oct. 11, 12
Roseland, 3p.m., Oct. 11
Alphestone at Emerson. Oct. 13
Walter. Oct. 14
Duncan Ct. Oak Grove. Oct. 17, 18
Comanche at Comanche. Oct. 18, 19
Duncan Station, 11 a.m., Oct. 25, 27
Chickasha Station, 8 p.m., Oct. 25, 26
C. H. McGHEE, P. E.

CHOCTAW AND CHICKASAW DISTRICT.
FOURTH ROUND.
Bethel Ct. at Yaksichukma. Aug. 22, 23
Owl Ct. at Kullli Alikehi. Aug. 29, 30
Atoka Ct. at Pine Ridge. Sept. 5, 6
Sugar Loaf at McKinney Chapel. Aug. 12, 13
Chickasaw at Burris Chapel. Sept. 19, 20
Rufe at Fraziers Chapel. Sept. 26, 27
Kiamitia at Nelson's Chapel. Oct. 3, 4
Long Creek at Reed's Chapel. Oct. 10, 11
Albion at Estus' Chapel. Oct. 17, 18
Choctaw Mission. Oct. 24, 25
Our aim:—A revival everywhere. Collections and salaries in full. Let preachers, stewards and members all pray and work to this end.
C. M. COPPEDGE, P. E.

MANGUM DISTRICT—THIRD ROUND
Willow at McKissock. Sept. 5, 6
Mangum Station. Sept. 6, 7
L. L. JOHNSON, P. E.

ADA DISTRICT—FOURTH ROUND.
Sulphur First Church. Aug. 22, 23
Sulphur, Vinita Ave., Aug. 23, 24
Wewoka. Aug. 29, 30
Earlsboro and Seminole. Aug. 30, 31
Bears at Stratford. Sept. 5
Wanett at Wanett. Sept. 6, 7
Moral Ct. at Moral. Sept. 8
Holdenville Station. Sept. 10
Roff Station. Sept. 12, 13
Holdenville Ct. at Susakwa. Sept. 13, 14
Ada Ct. at Fitzhugh, 3 p. m., Sept. 14
Twelve Mile Prairie Ct. at Bee. Sept. 19, 20
Tishomingo and Ravia at T. Sept. 20, 21
Hickory Ct. at Hickory. Sept. 26
Mill Creek. Sept. 26, 27
Ada Station. Sept. 27, 28
Pontotoc Ct. Oct. 3
Stonewall Ct. Oct. 4
Coalgate and Wapanucka at C. Oct. 4, 5
Wetumka Station. Oct. 10, 11
Weleetka and Okemah. Oct. 11, 12
Okemah Ct. Oct. 13
Bearden Ct. Oct. 13
Maud Ct. Oct. 17, 18
Asher Station. Oct. 19, 20
S. F. GODDARD, P. E.

CREEK & CHEROKEE DIST.—FOURTH ROUND.
Okmulgee Ct., New Town. Aug. 22, 23
Illinois at Moody. Aug. 29, 30
Cherokee Ct. at Paw Paw. Sept. 5, 6
Uchee Ct. at Allen's Chapel. Sept. 12, 13
Sapulpa Ct. at Buck's. Sept. 19, 20
Wewoka Ct. at Wewoka. Oct. 3, 4
Seminole Ct. at Arbeka. Oct. 10, 11
Broken Arrow Ct. at B. A. Oct. 17, 18
ORLANDO SHAY, P. E.

MANGUM DISTRICT—FOURTH ROUND.
Mangum Ct. at Center Point. Sept. 19, 20
Snyder at Snyder. Sept. 25
Frederick Ct. at West Liberty. Sept. 26, 27
Davidson at Davidson. Sept. 27, 28
Frederick Station. Sept. 28
Mt. Park at Cold Springs. Sept. 29
Altus. Oct. 2
Elmer Ct. Oct. 3, 4
Heardrick at Heardrick. Oct. 4, 5
Martha and Blair at Blair. Oct. 6
Willow at Plain View. Oct. 10, 11
Lone Wolf. Oct. 12
Hobart. Oct. 12
Granite and Gatocho at Gatocho. Oct. 13
Mt. View. Oct. 14
Duke at Duke. Oct. 17, 18
Ollustee and Eldorado at Ollustee. Oct. 18, 19
Mangum Station. Oct. 20
Kelly at Kelly. Oct. 24, 25
Hollis and Dryden at Hollis. Oct. 25, 26
Vinson and D. C. at Vinson. Oct. 31
Reed Ct. at Reed. Nov. 1, 2
L. L. JOHNSON, P. E.

Little Rock Conference.

MONTICELLO DISTRICT—THIRD ROUND.
Endora Ct. Aug. 29-30
Cressett Mission. Sept. 5-6
Monticello Station. Sept. 13-14
Wilma Station. Sept. 13-14
J. W. HARRELL, P. E.

PRESCOTT DISTRICT—THIRD ROUND.
Washington. Aug. 28-29
Harmony. Aug. 28-29
Chidister. Aug. 29-30
Gurdon. Aug. 30-31
Bingen. Sept. 2-3
THOS. H. WARE, P. E.

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Expression teacher graduate of State University of Illinois and also of the Department of Oratory of the great Northwestern University of Chicago.

Piano teachers graduates and post graduates of the best conservatories.

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Rev. O. B. STAPLES, A. M., President

Muskogee, Oklahoma.

PINE BLUFF DISTRICT—THIRD ROUND.
Kingsland Ct. Aug. 22, 23
Redfield Ct. Aug. 29, 30
Sheridan Ct. Sept. 2
Gillett Ct. at Camp Shad. Sept. 5, 6
W. W. CHRISTIE, P. E.

TEXARKANA DIST.—FOURTH ROUND.
Texarkana Ct. Oct. 3, 4
Horatio Ct. Oct. 10, 11
Wilton Ct. Oct. 11, 12
Bright Star Ct. Oct. 17, 18
Janssen Ct. Oct. 24, 25
Gillham. Oct. 25
Mt. Ida Ct. Oct. 31, Nov. 1
Cherry Hill Ct. Nov. 1, 2
Locksburg Ct. Nov. 7, 8
DeQueen Station. Nov. 8
Dierks Ct. Nov. 14, 15
Mena Station. Nov. 15
Fair View. Nov. 18
College Hill. Nov. 19
Foreman Ct. Nov. 21, 22
Ashdown Ct. Nov. 22
First Church. Nov. 23
B. B. THOMAS, P. E.

PRESCOTT DISTRICT—FOURTH ROUND.
Center Point. Sept. 5, 6
Nathan. Sept. 12, 13
Murfreesboro. Sept. 13, 14
Pike City. Sept. 19, 20
Okolona. Sept. 26, 27
Fulton. Oct. 3, 4
Hope. Oct. 4, 5
Blevins. Oct. 10, 11
Emmett. Oct. 11, 12
Spring Hill. Oct. 17, 18
Harmony. Oct. 18, 19
Mineral Springs. Oct. 24, 25
Nashville. Oct. 25, 26
Washington. Oct. 31 and Nov. 1
Bingen. Nov. 7, 8
Caudister. Nov. 14, 15
Gurdon. Nov. 21, 22
Prescott. Nov. 23
THOS. H. WARE, P. E.

CAMDEN DISTRICT—FOURTH ROUND.
Lewisville. Aug. 29, 30
Stephens. Sept. 6, 7
Waldo Ct. Sept. 12, 13
Thornton. Sept. 18, 19

Bearden. Sept. 20, 21
Hampton. Sept. 26, 27
Junction. Oct. 4, 5
Eldorado Ct. Oct. 9, 10
Eldorado Station. Oct. 11, 12
Strong Ct. Oct. 12, 13
Atlanta Ct. Oct. 17, 18
Magnolia Ct. Oct. 23, 24
Magnolia Station. Oct. 25, 26
Camden Ct. Oct. 30, 31
Camden Station. Nov. 1, 2
Stamps Station. Nov. 5, 9
Fordyce Station. Nov. 15, 16
Let all the pastors be ready to nominate the new boards. Let all the boards of trustees be ready to answer Question 29. Let our women answer for a full year of their work, and I hope the stewards will be ready to report on or give assurance that all assessments will be paid.
R. W. McKAY, P. E.

White River Conference.

HELENA DISTRICT—THIRD ROUND.
Wheatley Ct. at Plains Chapel, Aug. 29, 30
Helena Station. Sept. 6, 7
St. Francis Miss at White Hall. Sept. 8, 9
E. T. BENNETT, P. E.

JONESBORO DIST.—THIRD ROUND.
Crawfordsville and Earle, at Crawfordsville.
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. 19, 11
CADESMAN POPE, P. E.

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Miss E. C. WEIMAR, Principal.

Northfield Summer Conference.

The twenty-sixth session of the Northfield Conference for Christian workers has attracted delegates from all over the world to its opening week. The conference bids fair to be one of the largest that has ever been held, and practically every room and tent in the little town is filled with visitors. The big auditorium which D. L. Moody, the founder of this conference built, was packed on Sunday when Dr. W. L. Watkinson of London addressed one of the biggest audiences that Northfield has ever seen. The meetings have been up to the usual Northfield standard, and there have been an unusual number of them for the opening week of this August conference. The first one comes at 8 a. m. and they continue almost every hour until well into the evening. Two unique meetings are the outdoor services at Camp Northfield and on Round Top, the first coming early in the morning, just after the 200 men have breakfasted and before they set out for the meetings or sports of the day. This service is held beside the Camp Council rock where D. L. Moody used to address the campers in the days when he was here. The sunset service at Round Top is held beside his grave, and as the people sit on the hillside they can see the sun setting behind the hills of Vermont and New Hampshire. When they look across the campus of Northfield Seminary and over to Mount Hermon school they cannot help but believe the words on his tombstone—"He that doeth the will of God abideth forever."

Among the speakers who have made the strongest impression upon the conference so far is Rev. J. Stuart Holden of St. Paul's Chapel, London, who has been conducting a daily bible class on "Unusual Problems of the Christian Life." Another course that has proved especially helpful to the people is that by Rev. John A. Hutton of Glasgow on "Obscure Ministries in the New Testament." The morning Bible class has been given by Dr. A. T. Piereson of Brooklyn, on "The Books of the Second Half of the Old Testament." The music has been in the charge of George C. Stebbins of Brooklyn, who has led the music at this conference for twenty-six years, and C. M. Alexander, famous throughout the world for his connection with the Torrey-Alexander evangelistic tours. At his praise service in the morning he has an adult choir of nearly 200 and a children's choir of over 100, in addition to many solos and special music of every sort.

During the afternoons of the past week a sub-conference has been held on "The Religious Work in Laymen's Organizations," of which Rev. John McDowell of Newark, has been chairman. Various problems in connection with laymen's activities in the church have been discussed and special attention has been paid to the relation of the church to the problems in the city. The aim of this sub-conference has been to make these organizations, that are starting all over the country, practical in their effect on Christian work.

W. R. Moody, who is chairman of this conference, has announced that services will continue here until well into September. The speakers will be Rev. J. Stuart Holden of London, and Rev. G. Campbell Morgan, also from London, who for years has been familiar to Northfield audiences. These few meetings will give more time to enjoy the beauties of Northfield, and will

also allow the visitors to see the work of the two Moody schools which open early in September.

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Leslie Station.

Last Sunday night, August 9, we closed a meeting of three weeks' duration. Beginning Sunday, July 19, Brother Thompson of Ozark did the preaching. Every sermon was a vigorous utterance, and some of the sermons are worthy to be classed with the great efforts of our greatest preachers. His preaching was full of truth, philosophy, and heroic arraignment of sin. For several weeks preceding the meeting we had had conversations almost every service and a part of the church was in fine working condition. The Baptist people joined heartily in the work. Under the preaching and personal work there was deep conviction of sin. Many who were convicted failed to take a decided stand for Christ, but the life of the town and church was largely revolutionized. There were about forty confessions of conversion. The greatest of all was the fact of convicting those that they ought to live better. Church members who had been indifferent were put to work. Brother Thompson left on Tuesday before the meeting closed Sunday. Brother Walker, the pastor of the Baptist church, assisted me with the services during the remainder of the week, preaching some good sermons. The last Sunday was given to temperance services, the crowds being very large and responsive. I preached the best I could at both services and 120 people pledged themselves to do something against the liquor traffic.

For the first two weeks the song service was led by Brother V. G. Craig, a business man of Conway. He is a fine singer with a great voice. His singing was a material contribution to the success of the meeting. Very few singers are his equal. His wife rendered valuable assistance as organist. Our people were charmed with them. We received seventeen into our church. Some will join the other churches. This makes forty seven that I have received into the church since Conference. Others will yet be received. I think the efficiency of the church has been more than doubled.

W. T. MARTIN.

My Old Home in Kentucky—A Land of Plenty.


Don't you know that in the eyes of a boy distances are augmented and time passes slowly by. From Christmas to Christmas seems an age. The boy is looking forward to the time when Christmas will bring its festive occasion and holidays with its merriment and fun. So it was with the boy who learned to follow the plow behind old Snip.

Since I have been called old I have heard a few efforts at sermon preaching from the text, "Say not thou that the former days were better than these." To my mind such sermons have always been failures. They were stale and uninteresting, because I could not see how any days could be better than these days in the old home and on the big plantation. First—there was a happy family of nine children. Six boys and three girls. Being descended from an ancestral line of German, Irish and Scotch chiefly. Coming through England for a generation, there

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

mixing other bloods; then across the Atlantic in colonial days, taking part in the war of American liberty, and in all this mixing and intermarriage with other peoples, the family resemblance did not lose out even among families of first consanguinity several degrees removed. Some prominent gifts in the family consisted in the musical and mechanical. These both seemed natural and only needed to be touched up a little in science practice to bring them into prominence. In my journeyings through life I have been asked from what national ancestral line I came or descended. The answer. So far as I know I am a combination of Irish, Scotch and German. The Irish the wit, the German the philosophy and the Scotch the poet. These three elements have been most prominent in my immediate ancestry and combine in me in a very limited degree.

But the former days compared with these, if not better than these, were in many things equally good. We did not then get our food supply from the grocery store in paper sacks and tin cans. Long rows of corn cribs, almost countless hay stacks, lowing herds, blating sheep and neighing horses, all fat and sleek together with the crowing cocks, cackling hens and chattering guinea chickens, and last but not least in the catalogue of animals contributing to a plentiful supply of necessary food was the hog. Nicely dressed pork sold on the market (when you could get a market for it) at one and one-half to two cents per pound. The old Kentucky home was a place and scene of happiness because of the abundant supply of all these necessary things which kept out of the thoughts all anxious concern for the morrow. Literally that text in the sermon on the mount, "Take no thought for the morrow" was kept inviolate naturally.

When there is no occasion for anxious concern about bread, there can be no moral virtue in not worrying. He who does wrong under conditions of plenty about the morrow, must be morally greedy for gain.

There were no money grabbers then. In fact there was not enough money in circulation to create a thirst for it. Everything else was in hands in superabundant quantities and much money was not needed. But back to the old home. It was a place of happiness not only because of plenty, but it was a religious home. The reading of the scriptures and prayers had to be attended

to if the plow had to stop. No circumstances or conditions interfered with the devotional hours.

C. H. GREGORY.

Van Buren Circuit.

I closed a twelve days' meeting at Bethel Wednesday night. We had between forty and fifty conversions and forty-one additions to the church.

At the beginning of the conference year the Bethel class was composed of six faithful women. The prayers of those good women have been answered and now we have a class of fifty-six, and the battle is still on. Several times during this meeting I saw a boy or a girl saved and go plead with a gray-headed father, lead him to the altar and be rewarded by seeing him surrender to God. Rev. E. R. Steele and F. S. H. Johnston did most of the preaching and my people showed their appreciation in the best way they could—by accepting the Savior they represented.

The singing was led by Rev. J. E. LeBlanc, a son of the old pioneer, A. H. LeBlanc. Bro. P. W. Furry held the first service of the meeting. He also conducted the evening service Monday night, and several have stated that his plain statement of the great plan of salvation gave them the light by which they surrendered.

Bethel, when you get in deep water, call on your conference leader.

We were also assisted by Bro. Warren Furry, who is a positive force for God wherever you find him.

Plans, outlined by our presiding elder, Rev. F. S. H. Johnston, for the erection of a church, are meeting the approval of my people. One of the newly converted men heads the subscription like this, \$100.00. Brethren pray for us.

ELISHA DYER, P. C.

NEW BOOK.

Parliamentary Usage based on the Journals of the General Conferences M. E. Church, South. 72 pages. By J. E. Harrison, president San Antonio Female College. 25 cents. Order from Smith & Lamar. First edition August 1st.