

# 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

### Political Rottenness and the Remedy.

A church paper, like a pulpit, ought to have nothing to do with partisan politics. The reason for this is plain: The Church ought to afford a spiritual home for all men who do the will of God, and whenever the Church enters the field of partisan politics she becomes a source of distress to all her members who do not take the view which she has chosen to adopt. Any church may well be supposed to have members of various political parties, and each member has a right to his own political views, a right to expect that his church will impose no burden upon him with reference to them. This rule the Western Methodists has uniformly followed, and intends to follow without shadow of turning.

Now, in all this it is assumed that political parties stand for honest convictions and for honest practices. As a matter of fact this is true. No party in this country would dare advocate dishonesty. If dishonesty is practiced it is not because party doctrine demands it, but because some member of the party is willing to be dishonest, either in his own interest or in the interest of party success. It is not, therefore, disloyalty to one's party to rise up and rebuke dishonesty in men entrusted by the party with power. Nor is it entering into party politics if a church paper exposes dishonesty. It is the duty of the church press especially to stand for honesty in all spheres of life. If corruption is known to exist in political life, it is the duty of the church press to cry out against it. If it cannot do this, it ought to quit business. Civic righteousness is a primary duty. A church paper that cannot uphold it is too cowardly to be worthy of countenance. Nor can we be expected to do business above the stars; we must do business here on the earth, where we live. It is the earth that must be reconstructed according to principles of righteousness. When, therefore, a concrete case of rottenness is presented, right under our eyes, we cannot ignore it on the ground that it is "politics," and we will not ignore it.

It is an open secret that in some of the counties in Arkansas the elections are corrupted. Everybody knows it. In some counties it is much worse than in others. In some, stealing an election is a joke. We refer especially to some whisky counties. No matter how you vote, a corrupt machine will grind out the result to suit itself. If that machine is a whisky machine, what does every man of sense know? Has the whisky element of this country established a reputation for patriotism? for honesty? Oh the immaculates!

In practically every county in this State where the whisky men asked the present State Board of Election Commissioners to appoint men of their choosing as county election commissioners they got their men. It does not matter whether these appointments were made on personal grounds or on the basis of promises previously made; the fact remains that the

people were delivered into the hands of the whisky machine in all counties where the whisky men asked for it. Of course there was no purpose on the part of these whisky men to find men who would do their bidding; and of course they will now bid them do right. Certainly. Saloon men and their henchmen corrupt elections! It is a profanation to suggest it. But, fellow citizens of Arkansas, we are in their hands in every county where they have asked it.

The members of this State Board were elected by the honest Democracy of Arkansas to their positions. But their party did not put them in their high offices in order that they might betray the people into the hands of a whisky machine. What is more, in this betrayal they acted against the party organization in practically every case, for the county central committees were asking that other men be appointed, men whose very names were a guaranty of honest elections. Therefore they betrayed their party by this action. They took the interest of the Democratic party out of the hands of the party's properly constituted guardians in these counties, and put the interests of the party in the hands of the whisky machine in these counties. Will the decent Democracy of Arkansas stand for this? If there is no protest, no rebuke, what assurance have Democrats that their trusted leaders may not betray them at other times and to other interests? Is a decent party under any obligations to support its leaders who have disregarded its principles, its platform declarations, its best traditions? To endorse the action of such men, whether in high or low position, means the debasement and final ruin of a party.

All good men know that party organization is only a means to an end, good government. Whenever those who are entrusted with party authority violate the principles of honesty and decency they disgrace themselves and the party which they are supposed to represent, but in reality misrepresent. If the party itself rebukes and disciplines its disloyal and unworthy leaders, it shows itself worthy of confidence and may maintain its prestige and leadership. If it allows the baseness of its official leaders to go unrebuked, then the opposition party may rightly lay the blame upon the party in power and discredit it by pointing to the baseness and unfaithfulness of the accredited leaders. Sooner or later a party that directly or indirectly countenances unrighteousness in its accredited leaders must go down, and ought to go down, in dishonor.

We accept as a fair party principle the obligation of the voter who participates in his party primary to support the party nominees. Without this, party organization and discipline are impossible. But there is a higher principle. Honesty must prevail, or both party and State will ultimately perish. Therefore if a candidate secures his nomination by fraud, or if he is proved to be a dishonest or inefficient man, or if he betrays the trust imposed by party or State, the voter is not only released from his party obligation, but it be-

comes his duty as a good citizen and supporter of his party to save his State and his party from the disgrace of the election of such a candidate.

It is not our editorial duty nor even our privilege to dictate to any voter for whom he should vote; but it is our solemn duty to set before our readers who may be voters the real situation and the principles involved. It then becomes their duty to act wisely and righteously according to their own conscience. We ask every Democrat (and would say the same to Republicans or Populists, if conditions were reversed) prayerfully to consider the present situation and use all honorable means to deliver his party from the leadership of men who have betrayed it.

Many a preacher acknowledges that he has held no church conferences, and excuses himself on the ground that it is hard to get the people interested. Under the Discipline it is as much the pastor's duty to hold church conferences as it is the presiding elder's duty to hold quarterly conferences. The latter would have ample precedent for failing even to try to hold quarterly conferences, if he excused himself because many official members lack interest and refuse to attend. Instead of excusing themselves, let pastors make diligent efforts to awaken interest.

The preacher who holds meetings, adds members to the church, and then fails immediately to develop the new members by assigning them to suitable duties and giving them close pastoral oversight, has done only half work. He may make a magnificent report at conference, but his successor will wonder what was the basis for such a report.

We sometimes forget that the other person is a person, has rights, has feelings, has preferences; and we forget that consideration upon our part, a manifestation of courtesy and love for the feelings of the other person, is the best way to be happy ourselves.

If we would spend as much time doing our duty as we often spend securing our rights we would get along better. Even people of mean spirit get tired of being unjust to a generous self-sacrificing man.

As our people thank God for the prospects of wonderful crops and returning prosperity, are they asking God to guide them in the use of his bounty to his glory and for the advance of his kingdom?

When Christians pray earnestly for consecration for service, do they always seek opportunities for service?

The man who thinks praying is a substitute for liberal paying needs more sense and more religion.

Are the laymen making plans to attend the laymen's meetings scheduled for the next few months?

## WESTERN METHODIST

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## NOTES AND PERSONALS.

Trinity Church, Atlanta, Ga., Dr. J. W. Lee, pastor, will pay this year double its assessment.

Rev. R. E. L. Morgan is doing a fine work at Norman, Okla. He has received sixty-three into the church since conference.

The Southern Baptist Seminary, Waco, Texas, has established a department of evangelism, and the new chair is called "The Chair of Fire."

Rev. R. A. McClintock has achieved quite a success in the rebuilding of Carr Memorial Church, Pine Bluff, and has won the respect of the entire city.

The Lakeside people at Pine Bluff are starting in on their enterprise of building a new church. It will be a good one, and they will not be long in building it.

Rev. B. B. Thomas asks us to say that for sufficient reason, the Woman's Missionary Conference, which was to have been held at Mena Sept. 1-3, has been indefinitely postponed.

Rev. J. C. Floyd is having a successful year on Plummerville circuit and generally preaches three times each Sunday. Such earnest work will undoubtedly have its results.

Rev. J. W. Harrell, presiding elder of the Monticello district, writes that notwithstanding the many hindrances in the earlier part of the year, his district will come up with a splendid report.

Rev. J. E. Morris is serving his first year in the Arkansas Conference. His work on the Branch circuit has been very successful. One new church house worth about \$1,500 will be built this year.

Prof. G. B. Grumbine, a graduate of Central College (Mo.), several years principal of Woodson Institute, Richmond, Mo., has been

elected professor of Mathematics in our Epworth University.

Rev. M. R. Lark has had a very successful revival in his charge, the Bates circuit, in which thirty were converted and nineteen joined our church. This is Bro. Lark's first year on that work.

The laymen of Little Rock Conference should remember the Conference Laymen's Meeting at Hot Springs, Sept. 4-6. A fine program has been prepared. The preachers are to have no part.

Rev. F. N. Brewer invites laymen of ability to address his people at Hazen on Sunday nights. The plan seems to work well. Hon. M. E. Dunaway, of Little Rock, delivered the address last Sunday.

Rev. M. P. Timberlake who is supplying the Snyder circuit this year is having a great tent meeting assisted by Bros. Hammons and Doak. He will be up for admission into the traveling connection in the Little Rock Conference.

Rev. J. H. Ball is now located at 518 West 12th street, Oklahoma City, where he will remain until conference. He will assist in a meeting at Coweta beginning Sept. 6, after which he will be glad to assist any of the brethren in meetings.

President O. B. Staples has found great blessing in the mountain air of Colorado. He will return to Muskogee September first. He writes that the indications are that Spaulding College will have all the girls they will be able to care for.

Rev. F. P. Doak of Hamburg Station, is having a good year. About fifty have been added to the church during the last quarter and the charge is showing the greatest advance in its history. The house of worship will soon be enlarged to meet the growing demands.

Prof. G. W. Bruce, the first principal of Mena-Hendrix Academy, and for seven years president of St. Charles Military Academy (Mo.), has been elected president of the Oklahoma State School for the Blind, which is temporarily located at Fort Gibson.

We have been hoping some one would send us definite information about the death of that excellent young man, Prof. Henry Barger, till recently of Hendrix College. The reader will find a short appreciation of him in this issue, written by Rev. J. J. Galloway.

One of the dangerous ideas of the present day is that if sinners are converted, or drunkards or criminals reformed under the work of persons using vulgar slander and what would be profanity in others, everything that these men have said and done is worthy of commendation and imitation.—Ex.

During the absence of their pastor the laymen of our church at Lonoke are taking turns at lay preaching. So far Messrs. Geo. Rule, Jr., A. C. Curtis and E. R. Robinson have delivered addresses. It is a splendid way for laymen to develop themselves and come into closer contact with the congregation.

Rev. C. W. Lester of Dodson Avenue, Ft. Smith, besides writing the Epworth League lesson for the Methodist, has built a parsonage and is beginning the erection of a \$4,000 frame church. He has received about fifty into membership in his charge and will have a splendid report at conference.

Rev. J. A. Castell, formerly of the Arkansas Conference, now of the Missouri Conference and stationed at St. Joseph, has written a song, "Missouri Is Going Dry," which has been set to music by his son, Ebbert G.

Castell, and published in the St. Louis Christian Advocate. It is a fine song, well adapted to its purpose.

Prof. J. L. Bond, a graduate of Hendrix College, principal of the Arkansas City School and then of the Yellville High School and county examiner of Marion county, has been appointed Deputy State Superintendent of Public Instruction for Arkansas. It is an honor worthily bestowed. Prof. Bond is capable of rendering the State valuable service.

Rev. D. N. Weaver, we are sorry to say, has had much affliction in his family this year. His wife has been at Hot Springs for treatment for rheumatism for quite a while but is reported better now. He has been hindered in his work on the Hartford and Midland circuit but has had one good meeting. Let the brethren remember him in prayer.

A card from Rev. S. F. Goddard, presiding elder of the Ada district, brings the sad intelligence of the death at Holdenville of the pastor, Rev. T. L. Mellen. He was buried Tuesday afternoon. Bro. Mellen was a member of the Oklahoma Conference and seemed to be enjoying good health and we are surprised and sad at his taking off. A more extended notice is promised soon.

Rev. J. B. Stevenson is closing his second year on Conway station. He is a thorough pastor, looking after all the people in his charge. He has done what many of our station preachers ought to do: evangelized the weaker places in his part of the country. He devoted his time to several places in Perry county, having good meetings and leaving the country charges in which he labored much strengthened.

We regret to record the death of Mr. J. M. Poe, which occurred in Little Rock last Saturday morning. He had long been a devout member of the Methodist Church. His children, among whom are Mr. A. B. Poe and Mrs. Tom M. Mehaffy, of Little Rock, Mr. O. S. Poe, of Ft. Smith, Mrs. Dr. W. T. Smith of Caddo, Okla., and of whom there are twelve in all, all living, are scattered among the readers of this paper in Arkansas and Oklahoma, while one of them is in Sherman, Texas. We give them all our sympathy in their time of distress.

## Temperance Meetings in Little Rock and Argenta.

Several days ago the temperance and prohibition forces of Little Rock inaugurated a street meeting for the purpose of increasing the prohibition vote in the coming election. Some wagons were provided as stands for singers and speakers and lights were strung to give light. The meetings are held every night on Fifth street, between Main and Scott. Quite a number of speakers have addressed the meeting from time to time and it is designed to use many more before the campaign closes. Rev. J. A. Maples of Greenville, Tex., and Rev. L. L. Abbott from abroad have led in assisting the local workers. Rev. Mike A. Casidy has delivered several addresses. Later a branch meeting was started in Argenta and we understand that yet other places will be selected for the same purpose so that every one will be given a chance of hearing the matter discussed. The attendance has been good and there can be no doubt that a lot of good has been done. At the Fifth street meeting an organ accompanied by cornets and a bass violin has been used to lead the singing. We would say to the temperance workers throughout the State that the Capitol City is being well stirred and will undoubtedly give a largely increased no-license vote.

**Pine Bluff, Ark.**

Rev. T. Y. Ramsey being away from his charge, I had agreed to spend Sunday the 23rd in Pine Bluff, preaching for the First Church in the forenoon, making an address on State-wide prohibition to a mass meeting at night. We had a good service in the morning. It was a special pleasure to preach to old friends. It was a greater pleasure to find some men in the church, and active therein, who were not members at all several years ago. Of course the old "stand-bys" were there; but some have gone hence. My work was with my old friends, Mr. and Mrs. R. H. M. Mills, who are always so kind that I rest when I am with them.

We had two temperance meetings in Pine Bluff Sunday night. Dr. Eichelberger spoke at the Park, and they told us they had a good hearing. The pastor and people of the First Presbyterian Church and Bro. R. A. McClintock and his people, from Carr Memorial Church, united with the people of the First Methodist Church. Our Lakeside pastor, Bro. Owen, being in Little Rock, assisting Rev. Forney Hutchinson in a meeting, there was no service at their church at night, Rev. Claude Orear having preached for them in the morning. So that temperance had the right of way Sunday night. The audience I spoke to was quite responsive. The stir on the subject is quite noticeable in Pine Bluff. The temperance sentiment there is far and away in advance of anything that has ever been known. Men are speaking out as they never have before. They have a vigorous local organization. They have plans for a vigorous campaign. We expect to carry Jefferson county into the dry column. Some of our workers are enthusiastic enough to believe that we shall win two to one. JAS. A. A.

**A Helpful Book.**

In a gem of a volume styled "The Social Duty of Our Daughters," the author, Mrs. Adolph Hoffman, puts Christian parents and their daughters under lasting obligations.

The following is a brief review of her teaching which is at once notable and sensible.

Since the primary vocation of every woman is to be a mother, our daughter should be imbued from her youth with an exalted view of her duty to the human race.

Therefore we should not train our daughters for a world of conventionality, totally different from the one in which she will live, in which she will suffer, in which perhaps she will give life to a new generation.

Let the child who has given up her doll turn her affection to some hapless being. Do not make too small demands on her heart and conscience. Do not let her fritter away her time with ridiculous trifles, but give her a solid education (the kind a woman needs) and let her enter the struggle for the life of goodness.

Teach her to think little of her rights and much of her duties, and that nothing human can be foreign to her.

Teach her also the dignity and privilege of wife-hood and mother-hood. Tell her that she is closely bound up with the woes of this world, and that long lines of immortal beings depend on her. Tell her the race will never be what it should be until women deliberately accept mother-hood and apply to it the best part of themselves for the sake of their future offspring; until women co-operate with God in making man; until women prefer to remain husband-less and child-less rather than to give life to the son of an unworthy father.

**Are parents not accomplices in impurity so**

long as they cast stones at unfortunate women and allow the men who are partners in their sin to become the husbands of their beloved daughters?

E. H. M.

**Henry Barger.**

I have known Henry Barger since September, 1890 when we, on the same train, went to enter Hendrix College at its opening in Conway. During my last year in Hendrix, we roomed together. His mother and my mother came to see us graduate in 1897 and they roomed together. He took a long trip to see me married at Salisaw, Okla., Sept. 1897. Henry and I were together again at St. Louis during the World's Fair, and this was the last time I ever saw him. I loved him. He had a big soul. He loved God and humanity. He had ripened so much during his stay in Vanderbilt. His consecration to a noble service seemed deep and abiding in his life. I knew he loved me, but he couldn't do enough for me on this trip. He would do all the service and pay all the bills if I would let him. Liberal and true, he labored to the end. A blessed way to go, to be able to work to the end. May blessings shower upon friends and relatives of the noble deceased.

J. J. GALLOWAY.

Harrison, Ark., Aug. 20, 1908.

**The Gist of the Old Testament.**

Mr. Editor: Let me call attention to "The Gist of the Old Testament" by Frank Seay of the Alabama Conference, published by Smith and Lamar, a booklet of eighty-six pages that will be exceedingly helpful to those who want to get a connected view of the Old Testament.

Part 1 gives the names in the book of itself, its divisions, sources, growth, and the various versions, with a classification of the literature, the theme, and a glance at Israel's contribution to the world.

Part 2 sketches the history of the Hebrews the political, social, economic life and ideals in Abraham's day, the founding of the nation, the forming of the kingdom, its division, fall, captivity and the return.

Part 3 traces the growth of the laws and institutions, civil and religious.

Part 4 outlines the origin and development of prophecy with a brief account of the lives, methods, labors, distinctive doctrines and messages of the prophets, closing with messianic prophecy and the wider outlook.

Part 5 is a study of the poetry of the Bible—its forms, characteristics and contents, including copious examples of idyls, lyrics, songs of national victory and calamity, etc., the world's greatest dramatic poem being also suggestively outlined.

Part 6 traces the Widdom Element and describes the philosophy of the Bible, closing with suggestions as to its philosophy of history.

This rising young scholar, son of the late Gov. Seay of Alabama, deserves the special thanks of Sunday School teachers who would like to have a guide to the vital study of this most vital of all books rather than a scrappy study about it. Its value has been proved by actual test in successful classes. Teachers who will carry their students carefully through the Old Testament with this guide will give them an appreciation of that wonderful literature not to be had by the ordinary methods.

JOHN A. RICE.

New Orleans, La.

**Endowment Fund for the N. Y. B. S.**

During the Centennial Year an appeal will be made to increase the Endowment Fund

from \$90,000 (the present amount) to \$500,000. The interest of this fund will be used solely in distributing the Scriptures among the immigrants and sailors and all classes in the Harbor and City of New York.

At the present time we are distributing the Bible in thirty-six languages in the City and Harbor of New York.

If you believe in the necessity of this patriotic work for our City and Nation, may we depend on you to send us a donation for the Endowment Fund of the New York Bible Society, or will you write us if you desire further information? We also need gifts for this year's expenses.

JOHN C. WEST, President.

JAMES H. SCHMELZEL, Treasurer.

REV. GEO. WM. CARTER, Ph. D.,  
General Secretary.

**To the Preachers of the White River Conference.**

Dear Brethren: A number of the brethren have sent me their Children's Day collection; and I thought I had receipted each one as they were received but for fear I have overlooked or failed to send receipts to some of you, will you please drop me a card if you have failed to get yours and I will gladly correct any mistake. I assure you it was not intentional on my part. Some of the brethren have sent in very fine collections. Let us try to make it the best yet.

T. B. WILLIAMSON.

Secretary and treasurer.

Paragould, Ark., R. F. D., No. 1.

**Be Kind to the Loved Ones at Home.**

By Miss Courtney.

Be kind to thy father, for when thou wast young,

Who loved thee as fondly as he?

He caught the first accents that fell from thy tongue,

And joined in thy innocent glee.

Be kind to thy father, for now he is old;

His locks intermingled with gray,

His footsteps are feeble—once fearless and bold—

Thy father is passing away.

Be kind to thy mother, for, lo, on her brow  
May traces of sorrow be seen;

Oh, well might thou cherish, and comfort her now,

For loving and kind has she been.

Remember thy mother, for thee will she pray;

As long as God giveth her breath;

With accents of kindness, then cheer her lone way,

Into the valley of death.

Be kind to thy brother, his heart will have dearth,

If the smiles of thy joy be withdrawn;

The flowers of feeling will fade at their birth,  
If the dew of affection be gone.

Be kind to thy brother wherever you are,

The love of a brother will be,

An ornament purer and richer by far

Than the pearl from the depths of the sea.

Be kind to thy sister, not many may know

The depths of true sisterly love,

The wealth of the ocean lies fathoms below,  
The surface that sparkles above.

Be kind to the father, once fearless and bold;

Be kind to thy mother, so near;

Be kind to thy brother, nor show thy heart cold;

Be kind to thy sister, so dear.



## The Laymen's Movement.

### II.

W. P. W.

The most gigantic scheme ever enterprised is the scheme of Jesus Christ to cover the earth with the knowledge of the Lord. He has never expected the women and children alone to accomplish this. From the beginning he has expected all power in heaven and in earth to work with him. It has been his aim to develop these forces, control them, and make them promote his kingdom.

Christian peoples make the great discoveries and the great inventions. By the use of steam, electricity, and labor-saving machinery, we have multiplied our native power by more than a hundred. We have more power than we need for a selfish use. It has been given to us for the benefit of a thousand millions of people who have never received Christianity, and for the great enterprise of the Kingdom of Christ.

Money is a power; and Christian peoples are the richest people on the face of the earth. Jesus Christ has put the commerce of the world in our favor, and is keeping the promise that the meek "shall inherit the earth." While only one third of the earth's population has a Christian civilization, Jesus Christ has put the other two thirds absolutely at our mercy, politically, commercially, and religiously. We can do with them, their governments, their commerce, and their religions, whatsoever Christ would have us do. Never before has Jesus had the command of the forces as he has today. Christianity never had before the advantage that it has today.

The need now is for men to take this advantage, use this money, employ this power. It would be a world-wide calamity if Christendom should forget to push the battle and settle down to the selfish use of the supplies, munitions and advantages of this holy war. Not only would the vast stretches of heathendom fail to receive the benefits of Christ's beneficent rule; but Christendom would tend to the poverty of those who withhold more than is meet, and suffer the condemnation of those who usurp what is not their own.

The Laymen's Movement means that the business men in Christendom are seeing the need and hearing the call. They have learned that this is a great, world-wide, scheme; that the preachers can't carry it out with pulpit eloquence; and that the women and children cannot make it succeed with their dimes and pennies. It is an enterprise that calls for the enlistment of heroic and successful men. The recent Laymen's Conference of the M. E. Church, South, held at Chattanooga, was composed of the very flower of our male membership. There were farmers, mechanics, merchants, lawyers, physicians, real estate dealers, bankers, railroad owners and operators, teachers, insurance agents, lumbermen newspaper men, statesmen; princely men, all. It was amazing and rejoicing to the few of us preachers who looked on to hear these practical business men proposing to double, treble, and quadruple our missionary contributions. It was voluntary on their part. There was no preacher taking a collection. It seemed that we were in the felt presence of the unseen Captain of the host, and that he was marshalling a vast army under these princes, and moving all by his still small voice.

Mr. John H. Converse, of Philadelphia, says: "When Christian business men give the same energy and intelligence to the work of missions, that they now give to their own private business affairs, then the proposition to evangelize the world in this generation will

be no longer a dream." We cannot afford to dream over the marvelous wealth God has entrusted to our stewardship. We cannot afford to dream over the hundredfold power with which he has endowed us. We cannot afford to dream over the stupendous enterprise of giving the gospel to a lost world and making Jesus Christ Lord of lords and King of kings. Mr. J. Campbell White says: "The laymen of the church, who pride themselves on their business capacity, have here a golden opportunity to use this gift for the glory of God, and the extension of his Kingdom." Why should not the talent to make money and transact business be as completely consecrated to the spread of the gospel as should be the talent to preach? And why should not men in all the trades and professions be as self-denying and self-sacrificing for the gospel's sake as the missionary must be?

## The Attractiveness of Hardship in the Ministry.

By John R. Mott.

Appeal to the heroic in young men. It is at this point that so many addresses and appeals on the ministry fail. The appeals which lay hold of strong men are not those which set forth the attractions and compensations and the advantages of the ministry. A psychological study of youth would suggest the futility of this basis of appeal as contrasted with that which addresses itself to the heroic in boys and men.

The call to heroism meets with a heroic response. Make the gospel hard and you make it triumphant. If it is choice between self-sacrifice and self-interest, the former will draw the stronger men. In other departments of life, it is the appeal to the heroic which enlists strong natures. It is said that when Stanley wanted a few young men to go with him on his last perilous African tour, he appealed for volunteers, and within a few days he had hundreds of eager applicants. Lieutenant Shackelford told me that when the expedition of The Discovery was fitted out to attempt to reach the South Pole, an appeal was made for several men to join the company, and that virtually the entire Channel Squadron volunteered. Trained nurses and physicians are constantly exposing themselves to the great dangers of serious contagion, and we look upon their heroic conduct as a matter of course. Think of the young men who left titles and estates, their homes and callings, their comfort and ease, and went to the shores of the Black Sea to face the famine and the cold, the pestilence and cannon, before the walls of Sebastopol. We witness the same spectacle of heroism in every war.

In the church in other days it has been true that heroic natures have risen up for the hard tasks of life. Has not the Christian church furnished an unbroken line of martyrs and confessors? Has not every great battlefield of the church been won at the cost of lives gladly given for Christ's sake? Paul did not shrink from his call, even though it was accompanied with the warning, "I will show him how many things he must suffer for my name's sake."

Moreover, we see the appeal to the heroic being honored in the church of today. President Warren, of Boston University, was recently speaking of a sermon he heard preached by a Roman Catholic friar in Milan, who, in appealing to the mothers in the audience to give their sons to the Christian priesthood, pictured with great vividness the hardships of the ministry rather than its delights. A

member of the Reformed Church Mission Board recently stated in my hearing that they were able to get more recruits for Arabia, their most difficult field, than for any other mission in the world. Professor Roper, of the General Theological Seminary of New York, said that in England in his day the ablest men offered themselves for Central Africa, and that, so far as he knew, that difficult field was never undermanned. He added that fourteen of his own classmates were buried there. The Student Volunteer Movement for Foreign Missions, during its twenty years' history, has had the largest number of volunteers offer themselves for the most difficult fields. In fact, the principal secret of the power and success of this movement is the fact that it constantly presents the hardships and trials, the conflicts and sacrifices, involved in the world's evangelization. Men of heroic mold respond to this challenge.

Let it not be forgotten that to appeal to the heroic was also Christ's way. He never hid his scars to win a disciple. "Lord, I will follow thee whithersoever thou goest." . . . Do you know where I am going? I am going to die. He held out no assurance of an easy career or exemption from suffering, sacrifice, and death. The tenth chapter of Matthew is the most wonderful charge ever given by a leader to his followers:

"What he braved he knew—

Ease, honor, glory, to the winds he threw:  
On the cold earth his Master had his bed,  
Then why should roses lull the servant's head?

Shall he desire the favor of the world  
Whose bitterest malice on his Lord was hurled."

The call to the Christian ministry today is a call to the heroic if anything. President Eliot, in addressing the entering class of the Harvard Divinity School a few years ago, was right in characterizing the ministry as "the most adventurous of the professions." It reminds one of the saying of St. Augustine, "There is no work in this life more difficult, toilsome and hazardous." It will require the highest heroism to make Christ known and obeyed in the cities of our continent; to redeem the towns, villages and rural districts; to lay Christian foundations in the new States and provinces of our great West; to grapple successfully with the most serious social problems of our day; and to wage a triumphant warfare throughout the non-Christian world. It is well that this is so. The highest call that comes to young men, as Mazzini has said, is "Come and suffer." There is a vicarious element in strong young men which needs to be called out and exercised. There is a deep truth in the words of Illingworth, "The pleasure of each generation evaporate in air; it is their pains that increase the spiritual momentum of the world."—In S. S. Times.

## The Small College.

Professor Frank W. Cady.

I thoroughly believe that the small college has a most important mission to perform. I believe that the small college is an educational factor of the highest importance in American life, because of the opportunity it has to make a deep impression upon a few individuals, rather than a surface impression upon many. It is this which marks the peculiar privileges of the smaller institutions. The great universities exert their power in quite another way. They stand for mighty forces in scholarship. They are bulwarks of learning. They set the educational fashion of their

times. But upon the average youth their impression is a surface one or one entirely outside of the business he is supposed to have in hand when he enters upon his course. The influence of such institutions is sown broadcast, that is true; but much of the seed falls on barren ground, or ground untilled; for they have no time nor opportunity to till their soil; the teachers hardly know their students. The personal equation is practically eliminated, and while that may be a condition mathematically or astronomically ideal, from the standpoint of true teachings it is the saddest of all deficiencies.

It is in the small college that the personal equation is ever present. There the teacher knows the students in his classes, studies them as carefully as he does his books, endeavors to strengthen them where they are weak and add skill and experience in the use of these things wherein they are strong. There alone does education truly become a leading out, an expansion of the student's soul. So I am happy, with a sober happiness, in the opportunity, which is mine in a small institution, for nurturing a few and strengthening them in character; that they may go out into the world bearing deep upon their lives the impress of the Christian institution where they have been educated. It is my firm belief that the advantage yet lies with the small institution, which places its emphasis upon the development of individuality; rather than with a large, where mediocrity is the average man's salvation.

#### The Small College and "Christian Education"

Especially is it as a conservator of Christian education that the small college fulfills its mission. It is founded upon ideals and in loyalty to those ideals it attains its greatest success. It seems to me that these may all be summed up in two: the one of purpose, the other of method. The one is this: The highest ideal of Christian education is that which places the emphasis upon the value of the human soul. Its aim is the building of Christian character. The other, the one of method, may be stated as follows: This emphasis upon the value of the human soul is adequately preserved in that institution alone where there is perfect singleness of purpose throughout the student body and the faculty. In other words, the ideal of any college should be for students and faculty to work earnestly together in complete accord for the upbuilding of Christian character. I submit that in such an ideal the small college sees its peculiar opportunity, for in a small body singleness of aim is more easily attained and among few men there will be less danger of lack of unity in ideals. As long as the small college works to this definite purpose, it cannot fail to be a power throughout its constituency.

The emphasis upon mere physical training to the neglect of intellectuality and morality stunts the intellect and cripples the soul. The ideal of the prize-fighter is not the ideal of education. The aim of physical training should be to construct a sound, beautiful dwelling-place for the soul, and nothing more.

Yet many institutions have cast aside all thought of the legitimate function of physical training, sacrificing it to a mere advertising mania in their desire for numbers.

#### The Training of a Soul.

That there is a moral summit to education makes the work of the teacher endurable. Perfect bodies are a delight; but a perfect soul dwelling in a perfect body, and communicating through a perfect intellect with other souls, is God's most marvelous creation. Yet it is a creation upon which man, under God's

direction, is allowed to put the finishing touches.

In the higher realms the preacher and the teacher are often one. Indeed, this is a duty and a privilege in which the preacher seems to have the larger share, for his province is to deal directly with the human soul. I am the son of a preacher and I know whereof I speak. I know the privations of a preacher's life. I know the many sacrifices; the weary watchings. But I also know its glories; the times when the sick have been cheered; the dying pointed to the cross; the mourning comforted; the times when the poor have been cared for; the rich admonished; the times when souls have come flocking into the kingdom. I know the longing that has gone into many a sermon, the hope that has breathed through many a prayer. And I know it all means that one man at least has had a vision of that value of the human soul; that in one man's heart there has been planted a love for the hearts of all his brethren. For the appeal of the preacher is to the hearts of men; the gospel he preaches is the gospel of love, that love of God for which all men are hungry.

#### The True Teacher.

But if this duty and this privilege were not the teacher's also, I should myself work vainly all my days. For I know another story: the story of men who are striving as earnestly for the same ideal, but to whom the call of the

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young has come with a peculiar pathos. I tell you there is nothing more terrible than to see a young man—or, for that matter, a young woman—throw away all his chances carelessly because he did not know; to see him make a mistake in ignorance, which will hamper his whole career; to see him weak where knowledge would make strength; to see him fail because he was not trained to judge between good and evil, and to know the truth and cling to it. And there is no calling more solemn than that which devotes itself to teaching the young to discern between good and evil and to take the good; to form good habits, instead of bad; to develop strength to love wholeheartedly the God who loves them. That, I take it, is the duty of the teacher; to realize and to labor to conserve the tremendous value of the human soul. Only a feeling that he is thus highly called can make his work endurable. He gets his reward as he comes to see that he is leading out the individuals under his care into a better understanding of the truth as it is in Christ Jesus. He is an individual working upon individuals. How much greater his opportunity for helping and being helped in the small college! The true teacher must bring home the truths he is teaching by the force of personal example, and this example is most potently exerted where it is lived before a few. Professor Frank W. Cady in *Central Christian Advocate*.

#### Pencilings by the Way.

July 14th, 10 a. m., took the train at Harrisburg, Ark. At 8 a. m. next morning I stepped off the train at Beggs, Okla., distance about 470 miles. The trip was on the Frisco via Springfield, Mo. Nothing special to the Missouri State line except to see the train hug the mountains as we went up Spring River. It looked like it would take the water sometimes in spite of everything, but it didn't. On entering Missouri you pass through some rather rough country, then a beautiful section most of the way to Springfield. The valley around West Plains from the viewpoint of a moving train is unsurpassed for beauty. For miles you can see, with here and there a nice, modern up to date farm house and substantial outbuildings, making a beautiful scene, attractive to the eye that loves nature. I never saw as large fruit farms—mostly peach—in my life: hundreds and hundreds of acres. One thing noted: One field of corn had two horses and a lot of calves grazing in it and they did not eat it. I didn't know if the farmer planted corn the stock wouldn't eat or if he had stock that had no appetite for green corn. In either event he might advertise a new variety. Arriving at Springfield at night and finding the train waiting, I saw but little of the city. "Off again, on again, gone again." So much for our modern rapid transit.

Going south to the Missouri State line we passed through the zinc mines near Monette. The whole face of the earth seemed to be covered with mounds of dirt and rock dug and bored out of mother earth to reach the precious metal. On entering Oklahoma we soon ran into the oil fields. I was told that in a distance of 120 miles we passed in the vicinity of 3,000 wells. Three pipe lines to New Orleans and one to New York carry off this crude oil to be refined and sent back to us for lamp and light. The mains can not carry off the oil as rapidly as produced, hence wooden, steel and earthen tanks are constructed holding thousands of barrels. Think of one of these earth tanks, a veritable pond holding 500,000 barrels, but for the looks of the thing a boy would be tempted to go in swimming. But he would need to scrub and scrape when he got out if indeed he ever got out. New wells are being drilled and the field extended continually. I should like to tell of the coal mines around and south of South McAlester, but haven't space. I was at the entrance of one mine but didn't venture in it. It is a great coal country. Will become a second Pittsburg. I visited Beggs, Okmulgee, Vinita, Muskogee and Kiowa. My impression is that Oklahoma is a great country with a greater future. They have splendid school buildings and churches in every town and city. My principal business out there was to assist my cousin, Rev. J. R. Smith, at Kiowa in a meeting. He and I are the only two of our brand of the Smith family who are preachers. It is a comfort to me to know that one of us—he—is a good preacher. Kiowa is a splendid town. The people are rather exceptionally intelligent. My cousin has just completed a splendid church, of which he and his good people are justly proud. The good people there actually listened patiently to this writer for ten days, twice a day, and gave him every evidence of appreciation and expressions of kindness, for which he is duly thankful. I was glad when they said let us go back to Arkansas out to Harrisburg, where we can boast of a quiet little city of 1,200 or 1,500 and not a death this year. How thankful we ought to be.

M. M. SMITH.

## THE SUNDAY SCHOOL.

## August 30—David Spares Saul's Life.

Golden Text—"Love your enemies; do good to them that hate you." Luke 6:27.

Time—1060 B. C. Place—The Hill of Hachilah.

Lesson Text—1 Samuel 26.

Saul is in David's power and completely at David's mercy a second time (vs. 1-12; cf. ch. 24:3-8). And a second time David shows the greatness of his character. He will not stretch forth his hand against the Lord's anointed (v. 11). Abishai was right in judging that God had delivered David's enemy into his hand (v. 8; cf. v. 23; ch. 24:18, 19; Josh. 21:44; Judges 1:4), but he was wrong in his judgment of what David should do with his enemy whom God had delivered into his hand. God gives our enemies into our hands that we may save them, not that we may destroy them. David's real magnanimity comes out in that he not only refused to slay Saul himself, but also would not permit another (v. 9). The death of Saul would mean the end of his own trials and his accession to the throne, but he will not accept deliverance and glory by questionable means. David was truly a man of faith. In his conscience he had been less keen. He could easily have satisfied it by saying, "I did not kill him." But David's conscience was not of that sort. Saul had been rejected of Jehovah, nevertheless the fact stood that he was the Lord's anointed (v. 9), and the anointed of the Lord was sacred in David's sight. No one can stretch forth his hands against the Lord's anointed and be guiltless (Ps. 105:15). It is well to remember in the application of this principle that in the present dispensation all Christ's are the Lord's anointed (1 John 2:20-27 R. V.). David's respect for the anointed of Jehovah, even though that anointed one was his personal enemy, was deep and abiding (ch. 24:6, 7; 2 Sam. 1:14-16). David was entirely content to leave the vengeance of his wrong and the establishment of himself in the place to which God had appointed him entirely in God's hands. When Saul was thoroughly awakened to the fact that David had had him in his power and yet had spared his life he was brought to momentary repentance. He addresses the David, whom he had sought to murder, very tenderly, and David answers with marvelous humility. He calls his would-be assassin, Saul, his Lord and King. He seeks to awaken Saul to his folly by pointing out his own innocence. He challenges Saul to point out one thing that he had done that deserved his hate. Nothing can exceed David's marvelous humility (v. 19). The thing that David especially bemoans is that he is driven away from fellowship with Jehovah and his people (v. 14). He speaks of himself as a flea or a partridge and points out to Saul how foolish it is for the mighty king of Israel to be hunting for a flea or a partridge in the mountains. There is no insincerity in this. David entertained the most humble opinion of himself in spite of his rare gifts. He humbled himself and God exalted him (cf. Luke 14:11).

Saul, blinded though he was by envy, was forced to see the generosity of David. He says the very thing that every sinner needs to say, "I have sinned." But there is no real and saving conviction of sin and consequently no permanent turning from sin (cf. ch. 15:24-30; Luke 24:17; Ex. 9:27; Num. 23:34; Matt. 27:4). There is no saving power in conviction of sin if one goes right on sinning (Prov 28:13). Saul promises that he will no more do

David harm because his life has been precious in David's eyes. He never had another opportunity to harm David. Saul's description of his own conduct was both true and expressive. He had "played the fool and erred exceedingly." That is precisely what every sinner and everyone who fights against God is doing. Unfortunately, though Saul recognized the true character of his conduct, he did not quit it. In that too he has many imitators. All the Sauls on earth cannot prevent a righteous man from getting his just and full due (cf. Eph. 6:8). David would not even keep the king's spear as memento of his victory. David knew that God deals with us as we deal with our fellow-men (vs. 23, 24; cf. Ps. 18:25; Matt. 5:7; 6:14, 15; 7:2). David's whole future history shows how much his life was "set by in the eyes of the Lord." As he had not undertaken his own deliverance he looked to the Lord to deliver him out of all tribulation (v. 24). This the Lord did, giving complete deliverance from perils that arose again and again and threatened to overthrow his throne. David reaped the good seed he had sown (cf. Ps. 18). For a moment Saul was entirely reconciled to David. He blessed him and declared his triumph, but David thoroughly understood how little confidence was to be placed in the permanence of Saul's repentance (ch. 27:1.)—Torrey.

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## Sunday School Notes.

By W. J. Moore, Chairman.  
Another District in Line.

The chairman had the privilege of attending the McAlister District Conference last week. There was quite a good attendance and every session was full of interest. The Sunday School cause came in for full consideration; and we had an interesting and helpful Institute, we think. At the close of the Sunday School program, a resolution presented by Bro. Rippey was unanimously passed endorsing the conference policy on Sunday Schools and missions, and urging each pastor not to supply the Sunday School money on conference collections, but on the "special." This action gratified us much. It met the hearty approval of Bro. Thompson the P. E., and we feel sure that this big district will be in position by conference to have a missionary named. This district has made great progress during the past year in the Sunday School cause. This section suffered much from flood and storm; but those heroic leaders are determined to bring things to pass.

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## The True Teacher.

The true teacher trains for the spiritual track. We have too much teaching and too little educating in our intellectual and spiritual formation of character. It surprises the truth-seeking soul, in taking account of his own stock of knowledge, to find the chambers of the mind so sparsely furnished. It is man-making to go alone with self and reckon up one's mental stock. There we find we know a little less than we thought, and even were given credit for. We think we know all we know. Few of us underrate our knowledge. "Watered stock" is not only in the commercial world, but there is so much intellectual watered stock that unless the true teacher carefully cultures character in himself he will find fancy's fingers forming fiction's face and following folly's fate.

Something to say of real value will be the outcome to the teacher who is willing to winnow the chaff that cankers the mental grain. The true teacher will have something to say. That something must have a sacred sound;

that sound must show sanctified substance. If unable to create beauty of thought from his own mind, he should go to the master sources of knowledge, and come with the best he can find that will develop the kingdom of God in life.

The art of omission must never be overlooked by the true teacher. To know what not to say is almost as important as to know the right thing to be said at the right time. The life of the taught must never be overcrowded with the teacher. He will not write himself upon the life under his care, but he must pencil and pen every point that shall direct from self to Christ. By a mere suggestion, often, he will open the affections and clear the mind for the Master's use. This will give a relish for truth and send the taught to the feet of the Master. A few Sundays ago a minister said to an intelligent congregation: "Last night at ten o'clock I found myself unable to name the place where Abraham Lincoln was born. I knew it was in Hardin county, Kentucky. It took me two hours to find, but I found it." The people went to their homes and began to search for that which they all thought they well knew. Several brought written statements of where Mr. Lincoln was born to Sunday School that afternoon.

The true teacher will awaken the interest of the taught and send his pupils from his presence possessed with power. He touches the ten, five, and two talents, and turns them, tenderly to other ten, five and two talents. As the drill master trains the soldiers for service in peace and war, so the teacher in the Sunday School must train those in his care in such a way that in peace or war they shall be strong for the service of Christ.

The true teacher will train to be and bear. He is quickened to quicken, blessed to bless, cultured to culture, inspired to inspire, lighted to light, pastured to pasture, strong to suffer, faithful to help his pupils to be full of faith. This is the mighty mission of the true teacher, who knows that

No cunning of mere craft can cozen long  
In fresco, bust or song.  
A world may praise, but when the rapture dies,  
May not the world despise?  
Only the master workers shall endure,  
Who wrought being sane and sure,  
First the deep heart, the athletic mind, and then  
The chisel, brush and pen.  
—Teacher Training Monthly.

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2,000 boys become young men each day in the United States.

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"Everybody goes to Sunday School but I." Why not he?

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Bro. Linebaugh says 1000 people are coming in to Oklahoma each day. Most of them are young people. The best thing for pastors and the Sunday School folk to do is to get them into your Sunday School. Let their first associations in the new State be formed under these sacred influences.

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## "Children's Praises."

Ps. 8:2.

(A Sermonette.)

In Matt. 21:15, 16 we are told of an incident that offended the staid old Jews. The heart of the offense is the "children were crying (or shouting) in the temple; and saying, Hosanna to the Son of David." The



Savior rebuked them by referring to the text Ps. 8:2.

Are we not inclined to be a little Jewish in this particular, and frown down the children's praise? "Hearst thou (Christ) what these (children) say?" Yes, he heard it, and it pleased Him. Why?

1. Because praise is natural to childhood, and should not be repressed nor suppressed. This praise should be directed, not destroyed. I once knew a little boy, rejoicing in the fact of a newly-found experience. He was sincere, and full of joy. An old steward rebuked him, and intimated that the child did not know what he was doing. That child was crushed, and to this day has not gained his footing.

2. Praise coming from childhood is the most sincere, pure, "perfect." The child life is the standard established by the Savior. "Except ye be converted and become as a little child," etc. The child knows no deceit or hypocrisy, and is not "praising" for a purpose. Hence it is "perfected praise."

3. Children should have the privilege of praise in our great congregations. Churches should be built, services conducted, so as to give the children a chance to praise God out of their pure, simple, sincere hearts. It is a great misfortune for our services to be without children. Better have a crying baby in the congregation than no baby at all. Now let us sing No. 682:

"I think when I read that sweet story of old,  
When Jesus was here among men,  
How He called little children as lambs to His fold.

I should like to have been with Him then.  
I wish that His hands had been placed on my head,  
That His arms had been thrown around me,  
That I might have seen His look when He said  
Let the little ones come unto me."

\* \* \*

Sixty churches are now being built in Oklahoma in the name of Southern Methodism. We rejoice at this fact; but to know that each one has been planned with reference to the needs of the Sunday School would be a source of additional rejoicing. We take it for granted that this has been done, and we shall rejoice anyway.

\* \* \*

A brother at a district conference this summer reported a meeting in which there were ten souls converted. "and all of them were grown people, too." We said, "thank the Lord." But would not there have been twice greater cause for rejoicing if they had been children? "He that saves a child confers a double blessing—he saves a life and a lifetime."

\* \* \*

#### Just One Each.

We ought to be able to report 500 live, wide awake Sunday Schools by the time annual conference meets. We will tell you how it may be done. Let every pastor do his best to organize one Methodist Sunday School in his charge. The Board will be glad to furnish the literature, FREE if necessary. Will not each pastor cast about him and see if this cannot be done?

\* \* \*

So many of our pastors have not reported our Children's Day services and funds to Bro. Rippey that we are constrained to say this final word and urge that it be done at once. We are preparing a report to be made public in a short time; and we do not want to do an injustice to any. Brethren, won't you heed this final request?

Lawton, Oklahoma.

#### Our Orphans.

Mr. Editor: A short letter in last week's issue of the Western Methodist, from Rev. M. B. Umsted, agent of our Orphanage in the city of Little Rock, is worthy of the serious consideration of all our people, and pastors in particular. No institution in our midst is of more importance and is more worthy of our best endeavors. Its success depends upon our co-operation. All recognize the need of it, as an institution, and all must recognize the imperative need of its enlargement and maintenance. The Agent's call should meet with a hearty and prompt response. Larger and better things must be provided, if we do anything in the future commensurate with our obligations and ability as a great evangelical church. As a Church, we are, perhaps, further behind with our orphanage work than we are with any other interest we have undertaken. We all recognize this to be not only an important interest, but also a sacred trust. Nothing has contributed more to the growth of the Roman Catholic Church, and its hold upon the world, than the fact of its orphanages. In this particular they have set a notable example for us. Shall we be as wise in our day and generation as they are in theirs? It naturally follows that if we as Methodists do not provide for our orphans the Catholics will. There is no reason why this should be so. We are more able than are they to do this work, and we need to do it in order that we have the blessing of God upon us. It is alright and proper that we lay great stress on education, missions, etc., but to neglect, or inadequately provide for our orphans shows that we are blind to our greatest interest and deaf and insensible to the piteous cries of the most deserving as well as the most helpless. We simply need a conscience in this matter. If it were at all probable that the fatherless and motherless children of our Church and country could be reared in comparative comfort in such homes as they might chance to find, yet we owe them and ourselves a duty to provide them with the best of opportunities, and to place them under the most wholesome influences. This is one way in which the Church can very effectively, to this extent, bring the world to Christ. Children thus brought are saved not only from destitution, crime and the prison, but they are saved to the Church and to the race.

Every Epworth League, Sunday School and congregation or worshipers in our Church in Arkansas are requested to remember the second Sunday in October, next, in the interest of orphans and orphanage. Take collections for this very deserving and needy institution, and do not forget to pray for its success.

If we as a Church propose to keep abreast with the advance in Arkansas we must provide larger and more liberal things in the sight of God. Our very life and existence depend upon this. I learn that the Roman Catholic Church is planning to build a \$150,000 orphanage near Little Rock. They already have hospital accommodation to some extent; they are putting up costly school buildings with modern equipment, so they are laying their foundations deep and broad, as they always do. Shall we follow their example, in these particulars, or shall we leave our orphans and destitute ones to them? We are a great Church with a great responsibility upon us, and with a great door of opportunity open to us. If we neglect to enter this door our Lord and Leader will raise up another to do our work and take our crown.

R. P. WILSON.

#### Arkansas Methodist Orphans' Home.

Dear Brethren: From time to time I read notes in your paper relative to the Arkansas Methodist Orphan's Home and they stir up memories of other days; for it was my privilege to be one of the organizers and incorporators of the movement, and its first secretary. You will not wonder, therefore, that I am deeply interested in the Home; and I trust no one will think me presumptuous in making a suggestion to the agent and trustees of the Home. Our Kentucky Methodist Orphanage, of which I have the honor of being a trustee, has been working a plan for the support of the institution which has proven a great success. The fifth Sundays are set apart as "Orphan's Home Day" in all the Sunday schools of our church in the State and the offerings of that day are given to the support of the Home. The agent of the Home sends a postcard to each pastor three or four weeks before each fifth Sunday, calling his attention to the Orphans' Home Day, and urging his co-operation. More than 300 schools are responding regularly to the call and nearly \$3,000.00 yearly is being realized from this source. In addition to the financial aid through this method the Orphanage is receiving the sympathy of thousands of Sunday school people of the State who are being educated to take an interest in this great Christian Movement. I would suggest this plan to the Arkansas Methodist Orphanage. The gifts through the Sunday schools are no hindrance to other and larger gifts from individuals. Genuine religion is "to visit the fatherless and widows in their affliction." This is one cause in which every Christian should be interested. Arkansas ought to have a large, splendid Home and ample provision for every orphan in the State. May a hearty response be made to the call of your agent and board.

W. B. RICKS.

Bowling Green, Ky., Aug. 22, 1908.

#### Soldiers' Monument at Port Arthur.

When Port Arthur fell many thousands of the Russian dead were buried, their graves not always marked. Russia asked leave to gather together the remains of her soldiers and to erect a tomb over them. Japan, whose flag flies over Port Arthur, with genuine feeling asked for permission to do this duty as an honor to the Russian dead. Four weeks ago the ceremonies of dedication were performed. Russia and Japan joined in sympathy. The Emperor of Japan had ordered General Nogi to preside at the unveiling. Sailors of the Japanese Navy carried a battle-stained flag to the tomb and lowered it. A Japanese regiment guarded the monument, which is beautiful and imposing. Russia sent two generals and an admiral. Behind them was a company of officers and men who had fought over the ground. The religious ceremony was conducted by the Bishop of Peking, who had assistants both Chinese and Russian. Some people say the Japanese are the shrewdest people in the world, but the best testimony is to the effect that when not in the thick of the battle they have hearts as warm and tender as any other people. It is not uncommon for men or nations to become better friends after a fierce contest than they were before.—Ex.

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## THE EPWORTH LEAGUE.

C. W. Lester ..... Editor

Scripture Lesson for Aug. 30: Rom. 16:1, 2;  
Psa. 68:7-18.

Topic: Woman and the Evangel.

Of about thirty names mentioned by St. Paul in his salutation, Rom. 16:1-16, about one-third appear to be names of women. They had been, we may easily believe, more or less influential in Christian work. Among the names of that original group of Christians gathered, in all probability, in Mary's house in Jerusalem on the day of Pentecost, if we could know that entire membership roll, would appear many names doubtless, of women. Last to linger lovingly about the cross, and first to hasten with the tidings of his resurrection, they take their place honorably and influentially in the first Christian church. "In the apostolic age, some grave and pious women were appointed in every church. It was their office not to teach publicly, but to visit the sick, the women in particular, and to minister to them both in their temporal and spiritual necessities."—Wesley. The word translated servant in Rom. 16:1 means deaconess. "I commend unto you Phoebe our sister, which is a deaconess of the church which is at Cenchrea."

"Observe the confidence our Lord reposed in women and the fidelity of their ministration. The names of the Marys and others are as imperishable as those of the Apostles. As often remarked holy women were 'last at the cross and first at the sepulchre' on Easter morning. Holy women were part of the church which waited for the promise of the Father, the coming of the Holy Ghost, the Comforter. The gifts of the Spirit descended upon women and not upon men only. They equally shared in the Church's Baptist and Eucharist Feast. They were ministered unto, and themselves fulfilled a ministry. It was the widows of the Hellenic portion of the church at Jerusalem that gave occasion to the appointment of the Seven Deacons. And that there were deaconesses in the apostolic churches is scarcely more doubtful than that there were deacons." "In spite of the unfavorable social conditions the church found employment for its devout women. It would appear from Paul's testimony that the unofficial women—those whose service was voluntary—had quite as much to do with the life of the apostolic church as those who were supposed to have belonged to an order of the ministry. In the post-apostolic church, the existence of an order of deaconesses is unquestioned. The names of many of them are mentioned by the early fathers, and their duties are defined in the primitive legislation. They assisted the deacons in ministrations to the poor, and acted as ushers for their own sex in public assemblies. Women and girls who were candidates for baptism were instructed by them in the baptismal answers, and robed by them in white for the solemn sacrament. The Agapae, or love-feasts, were also provided by the deaconesses. In the times of persecution it was part of their business to visit the women prisoners, and to show hospitality to fugitives of their own sex. At first they were ordained to office precisely as men were ordained, by prayer and the laying on of hands; but later, the actual imposition was reserved for the male clergy, and the deaconesses were consecrated by prayer alone." Extracts from, "The Christian Pastor," by Dr. Washington Gladden.

The beautiful spirit and purpose of those early Christian women have descended almost

unbrokenly upon the Christian women of today. As never before they are banded together in organizations whose function is partly devotional, partly philanthropic, partly social, and partly financial, for the promotion of the Kingdom of God. They are caring for the worthy poor, defending and lifting up degraded and fallen of our city slums, visiting the sick and ministering to their needs, establishing schools for the Christian education of the foreigner within our own land, relieving the cruel sufferings of war, striking an effectively deadening blow to the liquor traffic, and sending out missionaries to preach the gospel to the heathens.

## Fight in Ohio.

The Cleveland Plaindealer gives the following interesting information with reference to the political situation in Ohio:

"The fight over the liquor question is the single big issue in the legislative campaigns of more than half the counties of Ohio. Gathering today at Cedar Point for the annual legislative reunion, present members of the General Assembly and prospective candidates talked of nothing but the progress and effect of the clearly defined contest over the saloon regulation.

"The declaration of the Personal Liberty League and allied organizations for Judson Harmon for governor and the repeal of the Rose county local option law, coupled with the emphatic demand of the Anti-Saloon League for the election of Governor Harris, is having the effect of breaking party lines, breaking them almost completely in many counties.

"State leaders of both parties are finding it next to impossible to line up the legislative situation with reference to the selection of a United States senator. Republican leaders are encouraging the attacks made on Governor Harris for his temperance record during the last session. Instead of doing any dodging, the campaign managers are insisting he will get three votes for one that he may lose because of his friendliness to temperance legislation."

"The program is to make capital on the record of Governor Harris in an especially vigorous campaign in the country districts. The rural vote is counted upon to more than overbalance any slump in the counties containing large centers of population.

"Representatives of the Democratic state organization here on the ground are denying any coalition with the liquor interests. They declare they regret that such a charge is being made. There is the intimation, but no authoritative announcement, that Judson Harmon will make clear his position as far as the temperance agitation is concerned, as well as on other questions, in his formal speech at the opening of the Democratic State campaign.

"Dominating the Democratic organization in the thirtieth senatorial district and accomplishing the defeat of Senator John C. Drake, the liquor interests are now attempting to dictate the Republican nomination. The independent candidacy of Drake has stirred the liquor organization to open handed action. The Republican convention will be held in Bellevue, August 25. It will be the warmest convention the Republicans of the district have had in years. Already there is revolt over the attempt to engineer the nomination of an out and out 'wet' candidate."

And thus everywhere it is coming to be a fight between the temperance people on one side and the liquor men on the other side. The liquor men care nothing for party. All

they care for is to accomplish their own selfish ends. They put—not principle, for they have no principle—but self-interest above party. And temperance people are coming more and more to put principle above party. When they learn to stand together and act together and vote together, as the liquor men stand and act and vote together, then the temperance people can get anything they want. For they are largely in the majority in almost every State. The only way the liquor men get what they want is by standing solidly together themselves, and then dividing the temperance forces. Truly, "the children of this world are wiser than the children of light," in political matters as well as in other things. But the children of light are learning. They are cutting their wisdom teeth. And when they get them cut, woe to the liquor traffic in this country.—Baptist and Reflector.

## District Missionaries for Oklahoma Conference

I wish to say amen to Bro. O. E. Goddard's communication on district missionaries. It is a move in the right direction. We are failing to reach the masses in the rural communities. One of our sister denominations has a county missionary for each county in Western Oklahoma. They hold meetings in waste places, organize there, and in some instances soon have a church house under way. We have worked without any system in this regard. The pastors have all they can do, and vast stretches of country go without any preaching from our people. The appointment of district missionaries may be made under Paragraph 368 of the Discipline. The paragraph reads "suitable persons." Their number is not limited. There are a number of men in the conference gifted in country revival work, who would be willing to take such work for what they can get out of it without help from the board. But the board and the organized laymen's movement should get behind them. Their expenses will be much greater than in the pastorate. They will have to provide their own parsonages, and furnish them. This question was up at Oklahoma City district conference, and I was called upon for an opinion as to a law permitting such thing. I cited them to the above paragraph.

If a sister church can afford one in each county, certainly we can afford one in each district, made up of several counties.

The organized charges can arrange through their pastors for revival services. It is the neglected and unreached classes we need to send missionaries to, and there are thousands of them in our midst.

By all means give us these men. Then we can say as Methodists "The poor have the gospel preached unto them." They can preach in school houses and residences through the winter, and use arbors and tents through the summer. They should organize classes, and report them to the P. E., who should as soon as possible arrange for them to have regular preaching.

Purcell, Okla.

C. F. ROBERTS.

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## CHILDREN'S PAGE.

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

## WHY RODNEY WENT BACK.

By Ruth Carr.  
CHAPTER 4.

As the big policeman took Rodney across the court square to put him in jail, the child broke down and wept bitterly.

"I aint done nothin' to be put in jail for and I don't want to go there."

"You don't always get what you want in this life, kid, besides, you wouldn't have been arrested if you hadn't done something wrong."

"But I haven't done a single thing wrong, and I don't know what you have arrested me for."

"You'll find out soon enough, and you needn't try to play innocent, for that don't go, with the law."

"But I tell you I aint done nothing."

"Why did you run away then?"

"To save her!"

"A pretty tale; but I think you will have trouble in getting anyone to believe it, so just wait till you are through with the case, and I think you will land in a school of correction where you will at least learn to tell the truth. When a young chap steals and runs away, he is on the fast road to ruin, and the sooner he is checked the better."

Rodney heard the big key turn in the heavy iron door, and the officer walked away from the jail; the boy would have flung himself on the cot and relieved his feelings in a flood of tears, but another boy about his own age, sat on a cracker box in one corner of the cell, and Rodney was ashamed to "show the white feather," for if there is one thing above another that a fellow honors, it is the fact that he can hold out "game."

Rodney took a seat on the dirty greasy bench, and looked out through the heavy bars that shut him away from the freedom that he craved, and from his new friend who would have given him a start in the world. He felt very bitter against Jeff, for Rodney felt sure he was the one who had sent the message to have him arrested, and Jeff knew too that Rodney knew all about who it was that had slipped that watch out of Miss Luey's room, and he even knew where it was at this minute, so did Jeff.

What had become of his new friend? Would he believe him guilty? Would he turn his back on a fellow and believe the tale of the officer? All these thoughts flashed through the brain of the boy, as he sat looking out of the little grate window.

"Well, why don't you say something," said his cell-mate.

"I don't care to talk now—maybe after awhile we will be friends when I feel more like talking." Half an hour later the jailer came in, bringing a tall man who proved to be Rodney's new friend with the kind blue eyes.

"I have come to have a private talk with you, my boy, so come over to the further corner of the cell so no one can hear us."

For a long time the two sat in close conversation, Rodney assuring his friend of his innocence, and offering proof that would implicate another; he begged Mr. Warner to keep the secret as he added:

"I had rather go to jail for a long time than to have her kind heart broken by knowing the real truth."

Mr. Warner assured Rodney that he believed him innocent, but made no promise as to the use he would make of the information he had gained. "I am a lawyer my boy, and it is my business to see that justice is meted out in all such cases, so I shall act as I think best in the matter."

"Do as you think best, sir only do all you can to save her—O sir, if you only knew how good she is, you would hate to hurt her tender heart, and would then see why I left home and got in jail, rather than give her trouble."

"How do you know that I am not already acquainted with her?"

"Are you sir, sure enough, your eyes have the same tender look, and the kind that a fellow can always trust."

Mr. Warner smiled at the unconsci-

ous compliment the boy gave, as he turned to leave the jail.

"I shall see you again soon, Rodney, in the meantime don't talk of this matter to any one."

As Rodney lay on his hard bed that night he could not sleep; his mind was full of thoughts and his heart full of hatred for Jeff, who had done him so many unkind turns.

"I hate him for it all, and if I ever get out of here I'll—I'll—I won't, for he's her brother."

When Rodney dropped off to sleep he dreamed that Jeff was in jail, and he, himself, was the judge on the bench and had just condemned Jeff to be "hanged by the neck until dead," when he awoke with a start and almost fell out of his narrow bed. He felt sure some noise had startled him, and lay still for a minute, waiting to find out what it was.

In another moment he heard a slow grating sound, and believed some of the prisoners were trying to escape. Silently slipping to the front of his cell, he saw three dim figures of two men who were beginning that rasping sound again, and he felt sure one of them was the man who was condemned to be executed next week, for the minister had spent most of yesterday in the jail, trying to get the wicked man to make peace with God.

Rodney wondered what to do. Should he scream for help? No, for the men would rush on him and choke him to death before any one could come to prevent it. Should Rodney be quiet and let them go? Was it any of his business? "If they get out, so can I," thought he, "and by morning I will be a long way from here; but is it right—ah that's the question. I told her I would always do what I thought was right, and I don't think this is, so I must try to prevent it."

At that instant he remembered having seen the minister press a button on the wall, when he wanted the jailer to come and open the door, so with great caution he slipped along the wall feeling for the button, taking great care to keep the cells between him and the men who kept filing and stopping to listen if any one was coming. As Rodney slipped his hand cautiously along the wall feeling for the button, his foot struck a box that some one had left in the way, and a moment later he fell to the floor with a heavy sound. All was as still as death for a moment, when two dark figures crept around the corner where they saw the boy on the floor.

"So you thought you'd squeal on us did you kid? Well I guess you've made your last squeal," and seizing him around the throat he choked him as the other man gave him kicks and blows with his fist; the child tried to make a cry in hopes he might be heard by the jailer, but no sound escaped his blue lips as he struggled in the grasp of the strong hands. He was fast losing consciousness and had ceased to struggle when the bolt of the iron door was shot open, the jailer shoved a pistol in the face of the would be murderer, and Rodney was saved.

(To be continued.)

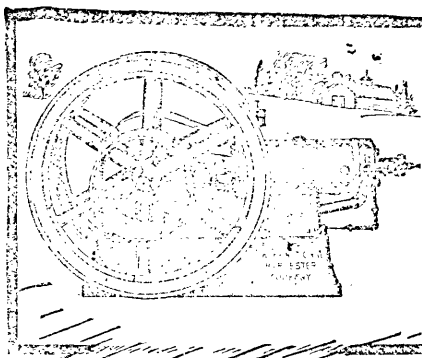
Altus, Ark., Aug. 2, 1908.

Dear Methodist: This makes the fourth time I have written to the Methodist, but this time I am writing with a sad heart. Last Thursday they buried my darling brother; his name was Everett; he was twenty-two years of age. O how we hated to give him up, but everyone has to die, so, my cousins, it may be yours or my time next. So the thing to do is to prepare to meet God. Everett died with erysipelas. It went to his brain. The last words he said were: "Doctor, give me some medicine to put me to sleep with Jesus." Hurrah for the W. C. T. U. of America. They are organized here. They put the still and the native wine out of here last Thursday. Well, I guess I will have to close by asking a question: What is the meaning of incantation? As ever

PAUL BROWN.

Van Buren, Ark., July 31, 1908.

Dear Methodist: This is my third attempt to write. I am very glad when the dear old paper comes. Where did all of you cousins go the fourth of July? We went fishing and I surely did have a good time. Our school will



FARMERS are getting over doing things the hard, slow way. The very general use of farm powers is an example.

As a matter of fact, the farmer has as great need of a reliable power as the mechanic.

Take the average barn for illustration. Locate one of the simple, dependable I. H. C. gasoline engines, such as is shown here, outside the barn door, or within the barn, for that matter, and what a world of hard labor it will save! You will have a power house on your farm.

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Muskogee, Oklahoma.

begin the 7th of September. This is a short letter, but I will close. Yours lovingly,

GRACE SHIPLEY.

(The other little girl from Van Buren failed to sign her name, so we could not print her letter.)

Pattsville, Ark., July 19, 1908.

Dear Western Methodist: My papa takes the Western Methodist. I take the Children's Visitor. I am a little girl eight years old. I go to Sabbath school when I can. My teacher's name is Mrs. Mollie Kindrick. I go to school. I am in the fourth grade. I study six books. If this misses the waste basket I will write again. Your new cousin,

VERA AUSTIN.

Erick, Okla., Aug. 5, 1908.

Dear Cousins: I will write for my

first time. How are all of you cousins getting along? I am nine years old and in the fourth grade; will soon be ready for the fifth. We are not having any summer school but will have six months winter term. Papa takes this paper and I love to read the letters very much. My papa is sixty years old and mamma is forty-six. I have two sisters and a brother at home and three sisters and three brothers away. We have a very good garden. I like flowers but have not got very many. Well I have not seen any letters from this part of the country. Papa and mamma belong to the Methodist church. Well I will close for this time. Would like to receive some pretty post cards Sept. 19. Your cousin, NAOMI RUSSEY.

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

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

JOHN H. HINEMON, President.

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

Edited by Conference Officers and District Secretaries.

Mrs. Jas. Thomas, Editor.

"We learn to do the great things only by doing the little things well."

If each of us realized the truthfulness of this trite saying, not one of us would be absent at the monthly meetings of our auxiliaries. If present we would keep in our minds the work and its needs; and knowing the needs we would do our duty in meeting these needs. Let us be careful of the little things in every day life. Probably many seeds of truth which we scatter come to nothing; yet many others take root and sprout. A Christian is a missionary. He never loses opportunity to help right the wrong and lift up the fallen when and where known to exist.

It is told of a Swede who recently came into our country through Ellis Island, that as he landed a worker of a New York Bible Society stepped up to him, and offered him a Swedish New Testament. The Swede stopped, apparently startled, and stared at the worker, saying: "Weren't you here twenty-six years ago? I think you are the same man—yes, you are the same man." The worker told him he had been engaged for twenty-eight years distributing the Scriptures to the immigrants and giving each one a book in his mother tongue.

"Well," said the Swede, "twenty-six years ago I landed here a stranger, and you gave me a New Testament in the Swedish language, just as you offered me one now. I read it, and through reading it, I became a Christian. After a few years I became a preacher, and for twenty years I have been preaching the gospel in Colorado. It all began with your giving me a New Testament." A small thing perhaps some may say, yet faithfully done. A rich harvest has been reaped by this faithful sower.

Have you a Study Class? A few days since I heard a lady say she had been led through the study of Christies Redeemer to a real insight into foreign missions. She had been a Christian a number of years, but was indifferent to the subject of missions,—she now knows, and is trying to do her duty. Get the Woman's Advocate and read, and the fire of missions will begin to burn.

Mrs. Thornburgh is planning for a district meeting, or rather a district institute of missionary workers of the

Little Rock District in October. Mrs. Barksdale, Secretary of Texarkana District, is planning with Mrs. Houston, Secretary of Home Missions of same district, to conduct a Missionary Institute in September. This work has the right ring. Rally your forces early in the fall and plan for a vigorous campaign,—then victory will be the result March 1, 1909.

### Only a Word.

Let our young people reflect on these beautiful thoughts of Helen Keller. Think of her condition and then of your own, and listen to her pleadings. She says:

"Join the great company of those who make the barren places of life fruitful with kindness. Carry a vision of heaven in your souls, and you shall make your home, your college, the world, correspond to that vision. Your success and happiness lie in you. External conditions are the accidents of life, its outer trappings. The great, enduring realities are love of service. Joy is the holy fire that keeps our purpose warm and our intelligence aglow. Resolve to keep happy, and your joy and you shall form an invincible host against difficulty."

### Education of Chinese Women.

From the Missionary Review we quote the following: "Nothing in the new order of thought comes to the foreigner with greater surprise than the widely awakening interest in the education of women. How has it come about that a nation which from antiquity has treated its women as menials, relegating them to a life of ignorance and seclusion, has suddenly awakened to the urgency of female education, has laid hold of the fact that they constitute one-half of society, that the new China lies in the hands of the mothers of China? I believe that the cause of this surprising awakening is to be found in the impression that Western womanhood has already made upon the Chinese mind. Their culture, refinement, nobility of character, their free companionship with the other sex, first appeared to the Chinese as a perplexing enigma, but have been slowly resolved into a revelation of a new ideal of womanhood, and, through her, of a new social life. Thus new institutions for the education of girls and women are rapidly springing up throughout the cities of China; and the Chinese woman of the future, while in features and forms of politeness she shows her indebtedness to the past, will stand on 'nature's feet,' will exchange the carriage of a servant for

that of a free woman, with a sense of her rights and duties as companion of her husband and mother of her children."

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### Some Sayings of Great Missionaries.

Send me anywhere, provided it be forward.—David Livingstone.

From where the darkness is darkest comes to the Church of Christ the call to dare and do.—Alexander Mackay.

Try and trust. You do not know what you can or cannot do until you try.—John Williams.

The word "discouragement" is not found in the dictionary of the kingdom of heaven.—Melinda Rankin.

I do not know that I shall live to see a single convert, but I would not leave my present field of labor to be made king of the greatest empire on the globe.—Adoniram Judson.

I would that I had a thousand lives and a thousand bodies, that I might devote them all to no other employment than preaching the gospel to those who have never heard the joyful sound.—Robert Moffat.

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### Now.

"Never in the history of missions have the opportunities for carrying out the command of Christ been so many and so measureless"—as now!

"Every mission country in the world raises to the Christian Churches one mighty cry for missionaries"—now!

"Opportunity is written across the councils of the societies; the word is caught up and reiterated by the missionaries of every land"—the time is now!

"The people of the East are straining their blinded eyes to catch a glimpse of Jesus of Nazareth passing by." Help them to see Him—now!

"No one can study present conditions in any country and not be impressed with the fact that the field is abundantly white to the harvest"—now!

"The world is now explored. The last man located. With the opening of Tibet, there is no longer a hermit nation. We now know our task. We are confronted by an open world. It is altogether accessible. We are face to face with the opportunity of the ages. Never were the conditions more favorable to the spread of the gospel"—than now!

### Hot Springs Preachers' Meeting Notes.

Dr. M. B. Corrigan in the chair. Park Avenue—J. R. Rushing reported good Sunday. Rev. C. O. Steel of Stevens preached at 11 a. m. an excellent sermon, appreciated by every one present. Bro. Weaver of Arkansas Conference preached at night.

Tiger Memorial—F. E. Dodson reported Sunday school interest growing, good services morning and evening.

Central Avenue—Dr. Corrigan, reported good Sunday school and League, good services both hours. Rev. Lewis Powell, former pastor, preached at night; church building advancing rapidly. Rev. C. O. Steel of Stevens was present and reported his work moving nicely.

F. E. DODSON, Sec.

### Orphanage Notice.

The time of the meeting of "The Advisory Board" of our Orphanage has been changed from the first of September to the first of October. This change was made necessary for the convenience of many who could not attend the meeting the first of September. Please take notice of the change in date. Don't forget the date, Oct. 1st, 1908, in the Masonic Temple in Little Rock.

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man's College. For particulars, write to J. W. BLESOR,  
Meridian, Miss.

### McAlester District Conference.

By W. L. Anderson, Sec.

The McAlester District Conference for 1908 met in Caddo, Okla., Aug. 18, at 2 p. m., and was a success from start to finish. The presiding elder, Rev. Sam G. Thompson, held things well in hand, knowing well what he wanted and managing in his masterly manner to have just that. We had a real conference instead of an organization of committees and a place for them to report.

The leading theme was the spiritual state of the church and from the first membership in the church was stressed and emphasized. The question was ever present, "Why do certain brethren who specially teach and believe 'holiness' deflect from the church?" and "Why does the Methodist Church, South, suffer most because of this defection?" The common sentiment prevailed that the church should deal positively and kindly toward all who love the doctrine of "holiness" and "perfect love," and let it ever be known that no Methodist preacher or churches ever wishes to discourage real holiness in any one or disparage their membership because of a profession of a high life.

Again the call of the country places in our bounds is the call of God to us in this great day of Oklahoma's transition. Quite a dozen new men of missionary spirit can be easily used within the district in communities where bona

### WOMAN'S WORK

It is a woman's work to look after the house, but, for some strange reason, woman's work is much harder on a woman, than man's work on a man.

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Just read what Mrs. Sarah J. Hoskins, of Cary, Ky., says, in a recent letter: "I believe that Cardui saved my life. I suffered from various troubles for 9 years. I was irregular and would nearly cramp to death, every month. My back and side would nearly kill me. I tried everything to get relief, but failed, till I took Cardui. Now I can wash all day and do my housework with all ease." Try Cardui.

fide settlers are forming social and school centers in our rural districts.

We look to our Laymen's Movement, under the newly elected and enthusiastic leader, Hon. W. J. Horton of McAlester, for efficient help in the salvation of all our church problems, especially the extending of God's kingdom at home as well as abroad. The speeches made at the very inspiring Laymen's meeting were very stimulating to the faithful who have so long watched and prayed for this very thing to occur. Visions of the coming kingdom full of power and godliness passed in rapid procession before us as, "with faith discerning eye we could see the multiplied thousands at home gladly attending Sabbath services and devoting themselves to God's kingdom, while these noble laymen themselves grow in grace and piety week by week. God speed the day!

One of the great delights of the conference was the Woman's District Home Mission Society Conference, presided over by Mrs. J. W. Van Riper, assisted in the program by Mrs. J. M. Gross and Mrs. G. B. Hester with many others who rendered able addresses and sparkling reports, interspersed with rich, soulful music. We were brought under special obligations to Miss Allen, a visiting Leaguer from Denison, Texas, for several sweet solos.

Rev. W. J. Sims enlivened the conference with thrilling speeches and secured \$365 for Epworth University. Other districts have done better but our laymen were nearly all absent at the time of the collection, besides some here had already given their subscription. We expect a thorough canvass of the district before the year closes. Evidently interest and fortune are turning toward Epworth, this only son of united Methodism in the world. Brethren north and south now see each vying with the other in contributions and patronage to this great young giant of the West. The battle is largely over. Fruits are being gathered, and will be perennial.

The Assistant Secretary of Church Extension, Rev. N. L. Linebaugh, was present and ably represented the cause to which he has set the seal of his labors. Well may we make heroic efforts here since above 500 organized churches in the new State are without houses. Here the Laymen's Movement will find a task worthy of its steel.

Rev. J. A. Parks and his host of Leaguers occupied Tuesday evening to the great delight and profit of us all. Here is your born leader among young people. Let's keep him just like he is for this great work.

Do you ask how all this work and much more that we haven't room to mention could be crowded into two and one-half days? Well it all was possible simply because we were in the hands of a model host and in a model District Conference town. Caddo and Rev. H. B. Vaught did themselves proud. There were good homes for as many more. Vaught has a great people to serve and he is a great fellow. The Lord bless them both.

Hugo was selected as next place of meeting by unanimous vote. On the whole, though late in the season, the conference was very profitable and enjoyable and will live long in the memories of those in attendance.  
Poteau, Okla., Aug. 24, 1908.

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### Science and Wheat.

Science has many aids and suggestions to offer to the future wheat producer, such as rotation of crops, methods of soil tillage, seed selection etc., by means of which wheat may be profitably grown in a permanent system of agriculture. The future should bring to us as much, if not more, knowledge of soil fertility than has the past, and such knowledge will eventually become effective in the hands of the producer, and put off the day when population will cease to increase because of insufficient food supplies.—From "The Future Wheat Supply of the United States" in the September Century.

From Bro. E. F. Wilson.

I have been at the bedside of my father for the past three or four weeks. He passed to his reward in heaven Friday morning, August 21st, at about 2:30. His whole life was given to the service of God and the end was peace.

We return to our charge at Princeton this week.

The meeting at Camp Ground, near Princeton, begins next Friday night, the 28th. We will be glad to have any of the Methodist force with us.

E. F. WILSON,  
Rochester, Tenn., R.F.D. No. 1.

### Lono Circuit.

We have just closed a ten days' meeting at Leola. Brother T. J. Norsworthy conducted the meeting for us under his "gospel tent." The preaching was in his own inimitable style and much good was accomplished. There were quite a number of conversions and twenty-three accessions to our church. We heartily commend Brother Norsworthy to

any pastor who can secure his assistance. He will build up the church and help the pastor.

On the last night of the meeting we were well "pounded" with the good things of this life. Hope we may be able to repay them by our ministry in spiritual things.

We are hoping to make a good report at conference and as this is our fourth year, we expect to leave the work in better condition than we found it. Fraternally,  
L. M. POWELL.

August 24, 1908.

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President,

Columbia College, S. C.



## FROM OUR FIELD EDITOR.

Rev. D. J. Weems.  
Minco, Okla.

Minco has about 1,200 population, two banks, elevator, several two story brick stores, a beautiful country. They take pride in their horses and cattle.

Bro. Shaw, the pastor, lives in Oklahoma City. Rev. Frank Naylor, my old Arkansas brother, lives here. He has charge of the Sunday school, and is making a great success of it. He was too busy to help me. But I secured a few new subs. and renewals. It was a great pleasure to be in the home of Brother Naylor. Glad he is coming back into the conference. Sister Wynn is the preacher's friend and helper. She takes deep interest in the church. Other good members are W. V. Vickery, the banker, and family, W. E. Showan, the editor of the home paper, Mrs. Vreeland, Mrs. Vincent, Mrs. Newton and Mrs. Powell. The good women have to do most of the church work.

## El Reno.

This is one of the large and growing cities of Oklahoma. They have ten thousand people and are expecting twenty in five years. They have several miles of street car track and hope soon to have the cars running. They have every appearance of a prosperous Western city. Our church has had a struggle, but is getting on a solid basis. They have a good church, but is not in keeping with the growth of the city. So they will be forced to build a \$20,000.00 church in the near future. They have a splendid Sunday school and Epworth League. Rev. H. C. Garrett and his good wife have been called to pass through deep waters of trouble in the death of their only son, who had been married only a short while. They went over to the Epworth Conference at Oklahoma City. So I had the whole city to myself. I collected from all but three of the old and secured six new subscribers.

While in El Reno I heard many good things about their pastor. The universal verdict is that he is a devout Christian, an excellent preacher and has good business judgment. If he remains four years he will build up the church and will see that they have a new church and parsonage. Some of the members that I met were J. D. Gross, J. W. Leach, Dr. C. D. Arnold's family, Miss Garland Leigh, Mrs. J. H. Salms, Mrs. Lota Underhill, Mrs. V. C. Berry, Mrs. T. H. Ellison, J. Y. Taylor, W. M. Wallace, Dr. G. W. Taylor, brother of our good Brother Jack Taylor of Little Rock, H. C. Bradford, Mrs. J. W. Karr and her two beautiful daughters.

## Geary.

At the crossing of two Rock Island roads about twenty-five miles northwest of El Reno is Geary. They have about 1,500 population, two banks, some substantial stores and a good country. They, however, have only eleven churches—Free Methodist, Methodist Episcopal, Methodist Episcopal South, Campbellites, Presbyterians, Menonites, Baptist, Episcopal, Catholic and two negro churches. There are people of other faiths living in the town. Every ism comes west to grow up with the country. It is a favorable sign that the tide is turning in favor of the union of those churches that are nearest the same. I hear many favorable expressions about Dr. J. A. Anderson's plan of the union of the Methodists of the United States. I hope to live to see

this happy event consummated.

Our church, though weak, is about as good as the rest and is prospering under the faithful service of Rev. W. A. Nash. We doubled our subscription list here, and collected what was due on the old.

## Verden.

Accompanied by Rev. J. J. Methvin part of the day was spent at Verden, a nice town about half way between Chickasha and Anadarko. Has rich country backing. They are building five new stores. We doubled our subscription to the Methodist. I was pleased to meet Rev. T. P. McWhorter, who for years has been a faithful preacher. Brother Henry, who sends his daughter, Miss Bell, to Spaulding College. This is a good town and our church is the leading church.

## Anadarko.

By special arrangement I spent Sunday with Brother Methvin at Anadarko. This is an old Indian town. They have taken on modern ways and number about 4,000. They have a most excellent court house, fine business blocks, good schools, plenty of churches and a growing town. We added nine new subs. to Western Methodist. Preached in the afternoon to the Kiowa Indians. Rev. Clyde Cocoa interpreted for me. But few of this tribe are Christians. They are worshipers of the sun, for the most part. We have two preachers among them—Rev. Kicking Bird and Rev. Clyde Cocoa. They have no written language, only a dialect. Hence they have no books or papers. The children when sent to the mission school or government school learn very well. They are especially fond of drawing or painting, but have very little idea of music. A tom tom or drum and a gourd with beads in it, were all the musical instruments that I saw. They dance one behind the other and go in a circle around the players and singers. At the close of the play a present is made to some of their most needy ones. Shouts of joy go up for a moment, and then the dance, if a dance it can be called, goes on. While I watched them, two dollars were given to each of two little girls that were in the dance, a horse, a hack and five dollars were given to others. The dancers were a man called Little Chief—though he was very tall, one boy, two young ladies and five girls. Most of the men are very large. They weigh from 200 to 250 pounds. The women are also large. They are very proud of their size and have ambition to be recognized as such.

The women go barehead and wear shawls summer and winter. The men wear white sheets around their loins. This they wrap up in at night. The Methvin Mission school has been suspended. It was no longer thought necessary. The Indians have money and rich land and are able to educate their own children. Rev. C. F. Mitchell, who was the last president, had a full school the past year, but his godly judgment was that the time had come that we should suspend the school. He will run a day school at Mount Scott for the Indians. I found Brother Mitchell and family very cultured people and very obliging indeed. He is well educated, and is fully qualified for the school room or the pulpit.

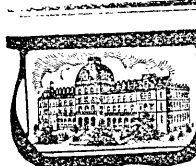
Rev. J. J. Methvin has for twenty years been connected with the Indian work. He has done great things for the church and the Indians and that under the most trying circumstances.

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His life was often in danger, but the Lord has wonderfully protected and preserved him. He and family were especially kind to me. He will no doubt have a bright crown in the crowning day that is coming by and by.

## A Misunderstood President.

In all my experience there never has been an administration, unless it be the later one of Mr. Cleveland, where there has been such complete misunderstanding between the mass of the people and the executive as in that of Andrew Johnson. In my recollection its stands out as a feverish time, when events occurred without reason, without sequence and larger than life. The war had been a time of great emotions—of suffering, heroism, and the many virtues of hardihood and tenderness that war brings out. Afterward the reverse side was the one in evidence. The spectacle of sudden loss and sudden elevation to wealth and prominence was equally demoralizing to the mass of those fitted to do nothing but plod. One result of all this was that at Washington we saw everywhere a very fury for office holding, an egotistical thrusting of small men into affairs of state, rivers of advice and blame, equally stupid, from men without the slightest claim to be heard, but accustomed during the years of the war to consider national affairs their own.—From William H. Crook's "Reminiscences of Andrew Johnson in the White House" in the September Century.

## Laymen's Meeting, Ardmore District.

On Monday night, September 7, at 8 o'clock, this meeting will open with a Methodist love feast in Broadway Church, Ardmore, conducted by Dr. L. E. Covey, L. E., of Mannsville, Okla., after which Dr. A. E. Bonnell, of Muskogee Annual Conference Lay Leader, will deliver a speech on the "Laymen's Missionary Movement of the M. E. Church, South." Tuesday, the

Sth. will be devoted to the discussion of five topics, such as "Has Our Con-  
nectionalism Affected the Self-Consciousness of the Local Congregation?" "Should the Pastor or the Laymen Raise the Conference Assessments?" and "What Can the Laymen of the Ardmore District do, by an Organized Effort, to Cover the Unoccupied Territory of the District?" A Lay Leader for District will be elected by the laymen present.

The meeting will close Tuesday night, with the discussion of "The Relation of Paying and Praying, or Money and Religion," lead by G. C. French and Dr. J. M. Gross.

Every pastor, at least five laymen and the local preachers from each pastoral charge should, and if possible must attend this meeting. Free entertainment will be furnished to all. Let the pastors send the names of all who will attend to Rev. J. W. Sims, Ardmore.

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### To Pastors and Lay Leaders of Prescott District.

I desire through your columns to make a few suggestions to the Pastors and Lay Leaders of the Prescott District in regard to the Laymen's Missionary Movement, and particularly in regard to its organization and purposes.

This is truly and appropriately called "God's Call to Men." But it is not my purpose now to write of the vastness of this great movement, or of its necessity or its opportunity; but more particularly to write of its local aspects. To answer the questions, "How shall we organize? And what is the specific work which we are expected to do?"

The local church leader is to be elected by the quarterly conference. Where this has not been done it should be attended to as soon as possible. If it has not been done I would advise the pastor to get some of his best, level-headed laymen together and agree on a suitable man and nominate him; let him know that he will be elected and put him to work at once. Great care should be used in selecting the very best man. The lay leader being selected, his first duty is to send one dollar to G. W. Cain, Sec., Nashville, Tenn., and get a copy of the book, "The Call of God to Men." This book is the report of the Chattanooga meeting and no better book can be placed in the hands of any lay leader. Let him read this book carefully and prayerfully and he will get an inspiration and a vision from God, such as he never had before.

It is the duty of the lay leader to work in perfect harmony and accord with the pastor. They should see that a Missionary Committee of not less than five laymen are elected or appointed in each congregation by the church conference of that church; he will be chairman of these committees; but it will be well for him to appoint a vice chairman for each church to act in his absence; the duty of this committee will be first above all things to go to God in earnest prayer and faith for Divine guidance; to raise enough money for foreign missions this year to raise the apportionment for that purpose sixty-six per cent; that is where the apportionment is now one dollar it must be increased to \$1.66; it will be the duty of the leader to see that some kind of service is held in each church every Sunday; if there is no preaching, he should have the congregation assemble and read a chapter in the Bible, sing a few songs and have one or more prayers. It is his duty to encourage regular and systematic Bible reading. He should lay great emphasis on this. No Christian can hold his ground, much less grow in grace who does not read his Bible and pray. It will be his duty to organize a circle, the larger the better, who will as near the noon hour as possible GET ON THEIR KNEES, with their family if possible, and pray. Let them pray, 1st. For themselves; that God may give them a vision of duty, and grace to perform it. 2nd. For His blessings on their neighbors, friends and enemies. 3rd. For his blessings on the church, and 4th. For the success of the great Laymen's Movement which God is now awakening in the hearts of his people; that He may lead it to His glory; that it may spread over the whole world in this generation until the Kingdom of Christ shall cover the earth as the waters cover the sea. It will be his duty to see to the distribution of Missionary literature among

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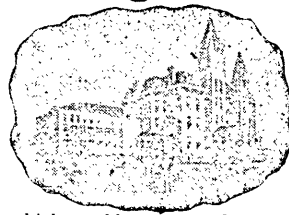
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The third annual session of instructions will open October 1st, 1908. Our School of Pharmacy will open its first annual course of instruction October 1st, 1908. Our School of Pharmacy requires two terms of seven months each before graduation in pharmacy. 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.

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the people, especially "Go Forward," and such missionary leaflets, and tracts on systematic and proportional giving as an act of worship as may be suggested by the pastor and leaders above him.

I hope to meet every lay leader from the Prescott district at the Laymen's meeting of the Little Rock Conference at Hot Springs Sept. 4-6.

J. O. A. BUSII,  
Dist. Lay Leader Prescott District.

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Douglas and Grady.

We have just closed a meeting of five days at Bethel on the Arkansas river, with eight accessions on profession of faith and one by letter and seven children baptized. There are but few white families in this neighborhood. Some of them are away seeking health and others are kept at home on account of sickness. Our services were rained out two nights. We had an average attendance of less than forty persons. Some of as noble people live here as anywhere I have ever been. I have observed that a larger per cent of the white people attend church than any place I have ever preached. As a rule they are more liberal in the support of the gospel. I have no local preacher, and no preacher of any denomination in the bounds of my work, so you see I am having my own way in some things. I begin a meeting at Douglas

next Sunday. There are only seven white families there; noble people, but only a few of them in the church.

J. H. BRADFORD.

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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.

Texmo, Okla.

We have recently closed another splendid revival on the Texmo Circuit. On July 25 we began our meeting at M. K. & T., where we had a splendid revival just one year before. I was assisted in the meeting by Rev. J. W. Hale, who is our pastor at Cheyenne. He did some splendid work and his preaching had the desired effect. The meeting resulted in 24 professions and 21 additions to our church. When we came to Texmo, now nearly two years ago, we had only nine members at M. K. & T. We now have a membership of sixty. Have had 83 additions to membership on the work this year. Organized three new classes and the work needs two preachers next year.

We are in a meeting now at Trail. Pray for us that the Lord may bless us there. H. C. GULLEDGE, P. C.

August 20, 1908.

### HEADACHE.

Frequent, or periodical headaches weaken the brain, and very often extinguish the light of reason. Dr. Miles' Anti-Pain Pills will cure headache quickly, by soothing the irritated nerves of the brain. They also prevent pain if taken when first symptoms of headache appear. 25 doses, 25c. Never sold in bulk.

## 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.)

**HOLLOMAN.**—Mrs. Eliza J. Holloman (nee Teague) was born in Benton county, Ala., Dec. 5, 1841, and died in Paris, Ark., July 28, 1908. She was married to J. E. Daniel in 1865. Mr. Daniel died in 1871, leaving his wife with three small children. To them she devoted her time and strength with great energy. She bought a piece of land in the woods, had a house built and the land cleared, and here made a living for herself and children. One of the children died while young. The other two she raised and educated.

On November 13, 1884, she was married to L. F. A. Holloman, with whom she lived most happily till the day of her death. Bro. Holloman had a number of small children, but she managed the affairs of the home so well that the children not only respected, but even loved her as a mother. One of them said to the writer, "No one could have told she was not our mother." When she was but a child she professed religion and joined the M. E. Church, South, in which she lived a devoted, faithful life till called to the church above.

In her last sickness she suffered greatly, but was resigned, and when the end came was ready. Her greatest regret was in leaving her husband in his age and feebleness. But she left him with the full assurance that they would soon meet again in the happy home above. She fought the good fight, and a crown of life awaited her.

F. S. H. JOHNSTON.

**ROBINSON.**—Died at his home in Jacksonport, Ark., Aug. 1, 1908. William Pinckney Robinson, better known as "Uncle Billy," aged seventy-one years, ten months and twenty-six days.

When we say that he was a good citizen, a loving husband, an affectionate father and a true Christian, we have told but little of his worth to the community in which he spent the greater part of his life.

Of his comrades who were with him from '61 to '64 few are left, but these often speak of his rare courage on the battlefield, and his unflinching good humor on the march and in camp.

What a hospitable home his was! Ever open to all who came. There are many ministers whose eyes will fill with tears when they read this simple tribute, for to them he was especially kind. Dear "Uncle Billy"—earth rarely has such men. What a beautiful memory his life will be to those he has left behind.

Sorrow did not bitter his sweet nature, neither were his affections dulled by life's vicissitudes. Old age coupled with great physical disability only increased his tenderness and sympathy. May God's richest blessing rest upon all those who so nobly came to his dearly loved wife in her double affliction!

L. S. W.

## The Old Kentucky Home.

In the last article concerning the old home the last, and greatest element entering into the things which contributed to the happiness and prosperity of the family was the home altar. The reading of the blessed old book of books and prayer came as regularly as clock time. A stranger or a friend in the home did not prevent it. These were especially observed. First, that no hurry of business interfered with this greatest of all privileges and blessings. Second, that no man was hired on the farm who used habitually profane language or drank whisky, or would not kneel with us at the altar. Among the many hired hands on the farm from year to year I never knew one who was not brought to penitence and conversion and into the church.

In the absence of my father, who

later in life served as colporteur for the American Tract and Bible Societies, he was away from home most of the time, and my now sainted mother kept up the altar of prayer. She talked right straight to God and drew from heaven's bank such riches of grace that she was always happy—in the midst of all perplexities of life, in managing the old plantation.

Neither the girls or boys wanted to go to country dances and did not go. They found happiness at home where spiritual and material blessings abounded. Now in my seventy-fourth year in life, my soul rejoices in me as I pencil these lines. I must praise God and call upon all that is within me to praise his holy name for having been brought up in such a home.

As the plow boy developed he was called on frequently to lead in the prayer service. At this date eight of the nine children together with father and mother have crossed over the river in the triumphs of faith.

C. H. GREGORY.

District League and Sunday School Conference, Mangum District, at Olustee, Sept. 17th to 19th.

Thursday, 8:30 p. m. Sermon by W. D. Sasser.

Friday, Sept. 18th, 8 a. m. to 8:30. Song, Prayer and Praise Service.

8:30 to 9. What is an Ideal League?

9 to 9:30. How can we make the devotional meeting most fruitful for good?

9:30 to 10. How to make the young Christian's life count most for God.

10 to 10:30. The Epworth League as a training school for Christian workers.

10:30 to 11. Music. Recess.

11 a. m. Sermon, "Consecration" C. M. Hayes.

2 p. m. Business meeting. Organization of District League by election of officers, etc.

3 p. m. A General Survey of the Sunday School of the District. Their strength and weakness. How to make the Sunday School go. Music.

4 p. m. Are we reaping the harvest of souls and church members from our Sunday Schools that we ought?

4:45 to 5:30. Why should all our Sunday Schools be Missionary Schools, and observe Children's Day and other Special Days?

5:30 to 6. Music. Recess.

## KIMBALL PLANOS

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In all the world there is no piano that gives such a full measure of musical satisfaction or for a longer time than the Kimball, no matter how high the price may be.

The tone of the Kimball is unsurpassed in brilliancy. The action is plastic, the wearing qualities guaranteed.

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MAIN STREET, AT SEVENTH.

Arkansas Headquarters for "Columbia" Graphophones and Record.

8:30. Sermon: "The Kingdom of Christ." Robt. Hodgson.

Saturday, Sept. 19th, 8 a. m. Quiet half-hour.

8:30 to 9. The influence of good or bad literature on the young. Are we as League, Sunday Schools and Churches doing our duty in providing libraries and reading courses for our young people?

9 to 9:30. What are the most urgent needs of the Leagues and Sunday Schools of this district?

9:30 to 10. What are the uses and abuses of the League social?

10 to 10:30. Charity and Help, and Missionary Departments of the League. What are we doing in these departments? Music.

11 a. m. Sermon. "The Training of the Young." J. S. Lamar.

Will the pastors please see that two Leaguers and one Sunday School worker are sent from each League and Sunday School in the district? Two League delegates from each League in the district, and one Sunday School delegate from each Sunday School in the district.

Remember the place, Olustee, Oklahoma.

Remember the time, Thursday night to Saturday noon, Sept. 17th, to 19th.

J. S. LAMAR,

C. M. HAYS,

ROBT. HODGSON,

Committee.

## PILES CURED AT HOME BY NEW ABSORPTION METHOD

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

Hendrix College Y. M. C. A.

Among the factors for good in the student body of Hendrix the Y. M. C. A. takes high rank, and it should. It is a voluntary organization and is entirely under the students' control.

The object of this association is to unite all students who desire to strengthen the spiritual life and influence of the college; to promote growth in Christian character and fellowship and aggressive Christian work, especially by and for students; to train its

members for Christian service, and to lead them to devote their lives to Jesus Christ, where they can accomplish the most for the extension of the kingdom of God.

The work and status of our organization the past year was above expectations. The enrollment reached a hundred, a majority of which were in Bible and mission classes doing very effective work. Four men were sent to the students' conference at Ruston, La., for special training; a series of life work addresses delivered before the boys by men now successful in their professions and other things besides the regular services Sunday and Wednesday evenings.

But we are expecting our best year to come yet. We hope to enlist every student both college and academy this year in this work. No man can afford to be a member of the student body of Hendrix and not belong to its organizations, and especially is this true of the Y. M. C. A. Especial attention will be given new students in helping them to adapt themselves to their new surroundings. To this end committees will meet trains and a public reception be given September 21.

C. C. HEARNSBERGER, Pres.

### Church Dedication.

Our Methodist Church, South, at Hastings, Okla., will be dedicated Sunday 11 a. m., Sept. 13, 1908, by Rev. Charles H. McGhee, presiding elder of Duncan district.

All former pastors and friends are invited to be with us on this occasion. Fraternally, JNO. E. MARTIN, P. C. Hastings, Okla., Aug. 23, 1908.

We have a lot of **Filmore's Prohibition Songs, Music 224 pages. Price 40 cents postpaid.**

## I Am Helping Others—Let Me Help You

If you are honest, ambitious and aggressive, I can help you **Make Money**—no matter where you live. I have made more than \$1,200 in one month in the **Real Estate** business. I made this in commission selling property for others. It doesn't matter whether you have had experience or not, or what your present occupation is. I can teach you the **Real Estate** business by mail, then I want you to act as my associate and assist me in your locality to sell property. Write me now. **I WILL TEACH YOU A CLEAN, HONORABLE, DIGNIFIED BUSINESS.** Write for free book. **ROBERT DAWSON, 640 Garrison Ave., Fort Smith, Ark.**





## QUARTERLY CONFERENCES.

## Arkansas Conference.

**MORRILTON DISTRICT—FOURTH ROUND**  
 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. ....Oct. 3-4  
 Quitman 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.**  
 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 Hindsville.....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.**  
 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  
 Sea 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.**  
 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  
 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  
 Booneville 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. JOHNSON, P. E.**

**DARDANELLE DIST.—FOURTH ROUND.**  
 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  
 Clarksville 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.

**GUYPON DISTRICT—FOURTH ROUND.**  
 Grand Valley.....Sept. 5, 6  
 Beaver.....Sept. 9, 10  
 Carthage.....Sept. 12, 13  
 Carthage.....Sept. 19, 20  
 Gresham.....Sept. 23, 24  
 Midwell.....Sept. 26, 27  
 Grand.....Oct. 3, 4  
 Mutual.....Oct. 6, 7  
 Inland.....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).  
 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  
 Texmo at Bethel.....Sept. 16, 17  
 Roll at Roll.....Sept. 19, 20  
 Cheyenne at Washita.....Sept. 20, 21  
 Hammon at Pleasant Hill.....Sept. 22, 23  
 Elk City Station.....Sept. 26, 27  
 Condon at Sappington's.....Oct. 3, 4  
 Cloud Chief at Cordell.....Oct. 10  
 Cordell Station.....Oct. 11, 12  
 Wood.....Oct. 17, 18  
 Doney at Fulton Chapel.....Oct. 18, 19  
 Rocky and Sentinel.....Oct. 24, 25  
 Foss at Foss.....Oct. 31, Nov. 1  
 Weatherford Station.....Nov. 1  
**WM. D. MATTHEWS, P. E.**

**DUNCAN DIST.—FOURTH ROUND.**  
 Verden and Anadarko at A. Q. C. 2 p. m. Aug. 29  
 Preaching at Anadarko, 11 a. m. Aug. 30  
 Tennessee School House, 8 p. m. Aug. 30

Verden, 8 p. m. ....Aug. 30  
 Carnegie and Ft. Cobb.....Sept. 6  
 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  
 Lindray.....Oct. 7  
 Lawton.....Oct. 11, 12  
 Roseland, 3 p. m. ....Oct. 11  
 Alpheatone 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.**

**ARDMORE DISTRICT—FOURTH ROUND.**  
 Lebanon at Lebanon.....Sept. 5, 6  
 Madill.....Sept. 6, 7  
 Kingston at Kingston.....Sept. 12, 13  
 Carter Ave and Mannsville at M.....Sept. 13, 14  
 Davis.....Sept. 19, 20  
 Broadway.....Sept. 20, 21  
 Wynnewood.....Sept. 26, 27  
 Pauls Valley.....Sept. 27, 28  
 Paoli at Wayne.....Sept. 28  
 (Preaching at 2 and 7:30 and conference at 3 p. m.)  
 Whitehead and Maysville at W.....Oct. 3, 4  
 Dougherty at.....Oct. 4, 5  
 Cornish at Dixie.....Oct. 10, 11  
 Woodford at Sneed.....Oct. 11, 12  
 Lone Grove at Lone Grove.....Oct. 12, 13  
 Tussy at Roberson.....Oct. 17, 18  
 Elmore at Elmore.....Oct. 18, 19  
 Overbrook at Overbrook.....Oct. 20, 21  
 Providence at Providence.....Oct. 21, 22  
 Grady at Grady.....Oct. 24, 25  
 Cumberland at Cumberland.....Oct. 28, 29  
 Berwyn and Springer at B.....Oct. 30  
 (Preaching at 2 and 7:30 and conference at 3 p. m.)  
 Thackerville at Bomar.....Oct. 31, Nov. 1  
 Marietta.....Nov. 1, 2  
 Leon and Burneyville at B.....Nov. 2  
 (Preaching at 2 and 7:30 and conference at 3 p. m.)  
 Let the pastors see that all reports to be made to the fourth Quarterly Conference are prepared and in hand.  
**W. T. FREEMAN, P. E.**

**CHOCTAW AND CHICKASAW DISTRICT—FOURTH ROUND.**  
 Owl Ct. at Kullik Aikchi.....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.**

**ADA DISTRICT—FOURTH ROUND.**  
 Earlsboro and Seminole.....Aug. 30, 31  
 Byars Ct. at Stratford.....Sept. 5, 6  
 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, 27  
 Mill Creek.....Sept. 26, 27  
 Ada Station.....Sept. 27, 28  
 Pentotee 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.**  
 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  
 Headrick at Headrick.....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 Gotebo at Gotebo.....Oct. 13  
 Mt. View.....Oct. 14  
 Duke at Duke.....Oct. 17, 18  
 Olustee and Eldorado at Olustee.....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.**  
 Monticello Station.....Sept. 13-14  
 Wilma Station.....Sept. 13-14  
**J. W. HARRELL, P. E.**

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attractive courses leading to the degree of A. B. A well-furnished laboratory; excellent library, thorough instruction; a full faculty of college and university men; strong moral and religious influences; expenses reasonable. Graduates from high schools and academies are especially solicited. Fall term begins September 16th. Write for catalogue  
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**The Head-Master, M. J. RUSSELL, Conway, Ark.**

**PRESCOTT DISTRICT—THIRD ROUND.**  
 Chidister.....Aug. 29-30  
 Gurdan.....Aug. 30-31  
 Bingen.....Sept. 2-3  
**THOS. H. WARE, P. E.**

**PINE BLUFF DISTRICT—THIRD ROUND.**  
 Redfield Ct. ....Aug. 29, 30  
 Sheridan Ct. ....Sept. 2  
 Gillett Ct. at Camp Shed.....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  
 Jasson Ct. ....Oct. 24, 25  
 Gilliam.....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  
 Alena 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  
 Oudister.....Nov. 14, 15  
 Gurdan.....Nov. 21, 22  
 Prescott.....Nov. 23  
**THOS. H. WARE, P. E.**

**ARKADELPHIA DIST.—FOURTH ROUND**  
 Third Street.....Sept. 6  
 Park Avenue.....Sept. 6  
 Central Avenue.....Sept. 13  
 Malvern Avenue.....Sept. 13  
 Social Hill at Friendship.....Sept. 19, 20  
 Malvern Circuit at Traskwood.....Sept. 26, 27  
 Malvern Station.....Sept. 27  
 Holly Springs at Mt. Carmel.....Oct. 3, 4  
 Dalark at Friendship.....Oct. 10, 11  
 Amity at Amity.....Oct. 17, 18  
 Hot Springs Ct. at New Salem, Oct. 24, 25  
 Tigert Memorial.....Oct. 25  
 Princeton.....Oct. 31, Nov. 1  
 Lono at Lono.....Nov. 7, 8  
 Ussery Circuit.....Nov. 14, 15  
 Arkadelphia Circuit.....Nov. 21, 22  
 Arkadelphia Station.....Nov. 22, 23  
**H. M. BRUCE, P. E.**

**MONTICELLO DIST.—FOURTH ROUND**  
 Warren Mission at Carmel.....Sept. 19, 20  
 Warren Station.....Sept. 21, 22  
 Selma Circuit.....Sept. 26, 27  
 Watson.....Oct. 3, 4  
 New Edinburg Circuit.....Oct. 10, 11  
 Hamburg Circuit at Fountain Hill, Oct. 17, 18  
 Lacey Circuit at Lacey.....Oct. 18, 19  
 Eudora Circuit.....Oct. 24, 25  
 Lake Village and Portland.....Oct. 25, 26  
 Hermitage Circuit.....Oct. 31  
 Jersey Circuit.....Nov. 1, 2  
 Hamoung Station.....Nov. 5  
 Crosssett and Mission.....Nov. 6  
 Snyder Circuit.....Nov. 7, 8  
 Parksdale and Wilmet.....Nov. 8, 9  
 Monticello Station.....Nov. 11  
 Tillar Circuit.....Nov. 14, 15  
 Arkansas City and Dermott.....Nov. 15, 16  
 Collins Circuit.....Nov. 21, 22  
 Wilmar Station.....Nov. 22, 23  
**J. W. HARRELL, 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. 8, 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 out 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  
**Z. T. BENNETT, P. E.**

**JONESBORO DIST.—THIRD ROUND.**  
 Crawfordville and Earle, at Crawfordville  
 Brookland Ct. at Pleasant Grove, Aug. 29, 30  
 Vandale Ct. at Pleasant Hill.....Sept. 5, 6  
 Blytheville Station.....Sept. 12, 13  
 Blytheville Ct. at New Hope.....Sept. 19, 20  
 Bay Ct. at Farr's Chapel.....Sept. 26, 27  
 Monette and Lake City, at Lake City.....Sept. 26, 27  
 Manila and Dell, at Manila.....Oct. 3, 4  
 Cotton Belt Ct. at.....Oct. 10, 11  
**CADESMAN POPE, P. E.**

**BATESVILLE DIST.—FOURTH ROUND**  
 Jessup Circuit at Raney's Chapel, Sept. 5, 6  
 Smithville Circuit at Smithville.....Sept. 6, 7  
 Swifton Ct. at Stranger's Home, Sept. 12, 13  
 Batesville, Central Ave.....Sept. 19, 20  
 Batesville, First Church.....Sept. 23  
 Cave City Ct. at Cave City.....Sept. 26, 27  
 Sulphur Rock Ct. at Sulphur Rock, Oct. 3, 4  
 Newark Station.....Oct. 10, 11  
 Calico Rock and Mt. View Ct. at Calico Rock.....Oct. 17, 18  
 Evening Shade Ct. at E. S.....Oct. 24, 25  
 Ash Flat Ct. at Ash Flat.....Oct. 25, 26  
 Salem Ct. at Salem.....Oct. 28  
 Bexar Ct. at Wesley's Chapel, Oct. 31, Nov. 1  
 Melbourne Ct. at Newburg.....Nov. 7, 8  
 Wolf Bayou Ct. at Floral.....Nov. 14, 15  
 Desha Ct. at Alderbrook.....Nov. 21, 22  
 Pleasant Plains Circuit.....Nov. 28, 29  
 Bethesda Circuit.....Dec. 5, 6  
 Let all the preachers hold church conferences immediately and elect missionary committees, who, with the Lay Leaders and the pastor, we hope will bring up the conference collections in full.  
**A. F. SKINNER, P. E.**

**HELENA DISTRICT—FOURTH ROUND.**  
 Laconia Ct. at Laconia.....Sept. 12, 13  
 Haynes Ct. at Oak Forest.....Sept. 19, 20  
 Cotton Plant and Howell.....Sept. 26, 27  
 Brinkley Station.....Sept. 27, 28  
 Hamlin Mission at Ellis S. H.....Oct. 3, 4  
 Parkin Station.....Oct. 4, 5  
 Colt Circuit at Wesley Chapel.....Oct. 10, 11  
 Forrest City Station.....Oct. 11, 12  
 Wynne Station.....Oct. 18, 19  
 La Grange Ct. at Central.....Oct. 24, 25  
 Turner and Shiloh at Monroe, Oct. 31, Nov. 1  
 Holly Grove and Marvell at H. G.....Nov. 8, 9  
 McCrory and DeView at McC.....Nov. 14, 15  
 Clarendon Station.....Nov. 22, 23  
 Wheatley Ct. ....Nov. 28, 29  
 Marianna Station.....Dec. 6, 7  
 St. Francis Mission.....Dec. 7  
 Helena Station.....Dec. 12, 13  
**Z. T. BENNETT, P. E.**

**SEARCY DISTRICT—FOURTH ROUND.**  
 McRae Ct. ....Sept. 5, 6  
 Augusta Station.....Sept. 12, 13  
 Willeit Ct. ....Sept. 13, 16  
 Seney Station.....Sept. 19, 20  
 West Searcy Ct. ....Sept. 20, 21  
 Elpaso Ct. ....Sept. 26, 27  
 Auvergne Ct. ....Oct. 3, 4  
 Newport Station.....Oct. 4, 5  
 Pangburn Station.....Oct. 10, 11  
 Heber Station.....Oct. 17, 18  
 Dye Memorial.....Oct. 24, 25  
 Gardner Memorial.....Oct. 25, 26  
 Tuckerman Ct. ....Nov. 1, 2  
 Cabot Ct. ....Nov. 7, 8  
 Cato Ct. ....Nov. 14, 15  
 Beebe Station.....Nov. 21, 22  
 Bald Knob Ct. ....Nov. 28, 29  
 West Point Ct. ....Nov. 29, 30  
 Let all reports be ready and every deck cleared.  
**JNO. H. DYE, P. E.**

## Mary Baldwin Seminary For Young Ladies.

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 Term begins Sept. 10th, 1908. In Shenandoah Valley of Virginia 327 students from 31 States past session. Terms moderate. Enter any time. Send for catalog.  
**Miss E. C. WEIMAR, Principal.**

## Newark Station.

An item of interest that may help some other, is noteworthy. Our mid-week prayer meeting was attended last night by fully 200 or more people. It was led by one of our young converts, a promising young man. We gathered in two or more bright boys in our revival this year and our young church life here is hopeful and promising. I am minded to say a thing here that might look to the preachers to point two or three ways, but still it is true. I look on this charge as one of the finest openings for a young live-wire, industrious, pure, religious pastor in all this section of country. The old man who is here is hoeing the row all right, but he has not developed on some lines of church work, such as Epworth Leagues, and many other sort of incidents of modern birth, but he is an adept on an old fashioned prayer meeting, Sunday schools, and experience meetings, which are the most fruitful of spiritual life after all, and next to all we need, is more fire and faith put into these live enterprises. We are on the home stretch, and I think we will reach it, though it runs up close to Christmas. Going to be hard on us poor preachers and our wives and children to take "our flight in the winter," but the winter will be over by and by.

JAS. F. JERNIGAN.

## A Remarkable Dog.

A dog, who it is claimed, spells out only his own name but such puzzling words as Constantinople, phthisis, and pneumonia; who has the appearance of doing problems in fractions, and making change, is worthy of public discussion; and the February Century published the owner's story of Roger's remarkable performance; with a scientific discussion of Roger's powers, by Robert M. Yerkes, Instructor in Comparative Psychology, Harvard University. Prof. Yerkes bases his comment on personal investigation.

## Hampton Circuit.

We have just closed another meeting which was held at Postina. We had very good congregations at the night services, but not so good at the day services. The meeting was not what we desired. The smallpox gave the people a little scare.

Bro. Jno. Dunn from Holly Springs circuit did the preaching for us, and it was well done. Bro. Dunn is a strong preacher, and did some fine preaching for us. We had one conversion, same received into church. Baptized one baby. The church was greatly revived. Bro. Dunn handles sin with both gloves off. I believe that I am safe to say that we had ten or twelve conversions in the church. I speak of those that have their names on the church book and very near all the people in the Postina community are members of the church.

Bro. Dunn met a warm reception, as he was among his relatives and friends. Permit me to say that whoever gets Bro. Dunn another year will have a preacher and a preacher's family that they will be proud of. Well, your humble servant has no idea what will become of him another year. We are planting a nice turnip patch expecting to stay and are buying trunks expecting to move. May God bless us all.

J. C. WILLIAMS, P. C.

## Franklin, Okla.

We have just closed a gracious revival at this place. We had forty-eight conversions, eighteen additions and others who will unite with us. Brother

R. E. L. Morgan of Norman station was with us and did most of the preaching and did it well. Every sermon was attended by the presence of the Holy Spirit in such power that the church was awakened to duty and sinners under mighty conviction for sin came to the altar and cried for mercy. Almost every conversion was in the altar in the old time Methodist way. During Brother Morgan's stay with us and preaching twice a day for two weeks he did not tell us one funny joke from the pulpit. In this he is worthy of imitation. God save our ministers from this contemptible habit.

As pastor and people we are on higher ground, and thanking God for the wonderful victory we march on to greater victories under the captain of our salvation.

LON CHILDRESS, P. C.

## PIMPLES.

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## Stroud, Okla.

I have closed a good meeting at Sunny Slope, five miles east of Stroud, Okla., in the Creek country, that have never had any preaching. They built an arbor and we began the battle the 28th of July, closed the 15th of August and had nineteen conversions and reclamations. Some hard sinners surrendered to God and one Church of God preacher and his wife and daughter were reclaimed. After he was reclaimed he was as good a worker as I ever saw. There were a number of sinners who stood up the last night and promised to try and meet me in heaven and desired the prayers of God's people. I am a missionary laboring under Presiding Elder A. L. Seales, Oklahoma district.

W. J. STOKES.

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

## Wesson, Ark.

Since last Sunday I have been here in a gracious union revival with the Baptist church. We are holding the meetings under a large brush arbor with great audiences at night. To date we have had four conversions, with three accessions to the Baptist church and two to the Methodist. With the increased interest others are expected to come in today. There is one of the best union Sunday schools in Wesson I suppose there is in Union county and much of the religious interest now is attributable to the good work of the officers and teachers. We go home tomorrow to begin the union revival in Junction City next Sunday.

J. R. SANDERS.

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## Desha Circuit.

I began a meeting at Salado, August 9th, continuing eleven days, resulting in fifteen conversions and twelve accessions to our church and more to follow. Bro. Forrest of West Batesville was with us three days. Rev. James F. Jernigan of Newark, three days, and Rev. A. P. Skinner, the presiding elder, did the preaching the four last days. All the preaching was of high quality, deeply spiritual. The meeting was a

great success. The teachers of the public school dismissed for the eleven o'clock services and joined heart and hand with us. The good Baptists gave us valuable help. We go next to Desha. We hope to have a great meeting there.

C. F. HIVELEY, P. C.

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