

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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Is Education Imperiled by Northern Money?

We have recently been seeing much in our church papers on this subject. We have read all the brethren have had to say, so far as it has come under our eye. They have made out an excellent case as to the power of the General Board of Education, acting, if it shall so choose, with the Carnegie Foundation, to control education in this country. They tell us that sixty millions of dollars in the hands of a few men, with the probability of its increase in the coming years, is an immense power; that these men, in the use of these funds, can do the educational systems of the nation, and particularly of the South, immense damage, if they are minded to do so.

Some four years ago when the General Board came into possession of the bulk of its funds, the Western Methodist pointed out the significance of such power. We knew then what we are told now, that it lay in the power of this Board largely to make or to mar.

But why should it be assumed that the General Board has sinister purposes? We have read columns upon columns of matter as to what they are in position to do, if they should take the resolution to do it, but not one syllable of it all points out any evidence that they ever did have or ever will have sinister motives. The Manufacturers' Record, of Baltimore, which has led in this fight, certainly has done its best to put the most unfavorable construction on everything connected with the case, and has certainly been very diligent in the endeavor to ascertain any facts that would bear out its contention, but not one fact has it been able to show which would indicate that the purposes of the General Board are not upright.

They talk about humiliating conditions imposed upon the institutions receiving this help. We have yet to obtain knowledge of one condition that is humiliating. When private donors give money there is usually some condition, as, for instance, that the money shall be kept sacred for the endowment of a certain chair. Is that a humiliation? When Mr. Vanderbilt gave money to the university that bears his name, the money was to be used solely for endowment; was that a humiliation? When more money was given, it was for the erection of a certain building; was that a humiliation?

But it is said that the condition is imposed that none of this money shall ever be applied to theological education, making it a humiliating condition. How is it humiliating? If the literary and scientific work of an institution is cared for by these funds, does not that release other money with which theological training can be provided for? Has any institution agreed to abandon theological training in order to obtain these gifts? Or has there ever been the least intimation that they would be asked or expected ever to abandon it? Not a syllable of it.

This paper has spoken out plainly upon the avowed attitude of the Carnegie Foundation toward higher education by the church. They

are adverse to it, and they are superecilious about it, and arrogant, if their president is a proper interpreter of the attitude of the Foundation. The church ought to stand stiffly against them. But the General Board is giving the preference to the denominational colleges. The assumption that there is reflected here a secret agreement between the Carnegie Foundation and the General Board, to control all education, one doing one end of the job and the other doing the other end of it, has this misfortune, that it, like the other assumptions, rests upon nothing more substantial than the fact that they could make such an agreement, if they wanted to. Did the reader ever hear of such a thing as a mare's nest? A man has a knife in his pocket; he is stronger than you; therefore he will surely one day cut your throat.

It ought to be considered that the General Board is here, here to stay, whatever objectors may say; that it has millions to give, and that it will use those millions to forward some institutions; that church schools may create for themselves the worst sort of competition, or avail themselves of the opportunity to outstrip unworthy competitors. Suppose the church should say we will have none of this help, what would the trustees of these funds do with the funds? Suppose we systematically insult them, drive them into a position of hostility; would that be well?

If the time should ever come that any humiliating conditions should be imposed, or any indications of them should be given, it will then be time enough for the church to tell these gentlemen that we will receive none of their money. But as long as they come to us to help us, in an honorable way, to do our work, respecting us in our work, respecting our convictions, leaving us alone to follow those convictions, it seems to us clear folly to go off on an assumption that they will do great harm simply because they have great power.

Having said all this, we desire further to say that the warnings that have been given us with reference to relying upon our own efforts are entirely in place. We must remember that these aids are not intended to pauperize us. We are helped to help ourselves, and the very conditions that are usually attached to these gifts look directly to that end, as when the Board demands that we shall raise among ourselves a certain sum, of, say three dollars to one, before the gift becomes available. That is right. When all has been done for us, we must at last depend chiefly upon ourselves, and that is also right. A self-respecting people can never think otherwise.

Therefore the people of Arkansas must take hold of the endowment of Hendrix College, and themselves give the bulk of it. So must it be in every place where we are raising educational funds.

An Unreasonable Objection.

The Central Christian Advocate, Kansas City, feels itself wounded by the following utterance of "General George Gordon" at the Confederate Veterans' reunion at Memphis:

"It must be admitted the South made a gal-

lant defense of the right to independence, and I congratulate you of her surviving armies not only on the gallant fight you made, but on the justice of your cause. Though self-interest and power denied us separate independence the principle for which we contended still lives—the right to self-government."

This utterance the Central thinks is in bad taste, false as a statement of history, un-American as a statement of principle, and calculated to breed sectionalism, bad blood, disloyalty, dislike of the Republic and various degrees of trouble; that it looks like venom.

It does not appear to us that it is the special business of the religious press of the North to watch with such an eagle's eye the utterances of Southerners, lying beyond the sphere of religion. It really seems to us that a Southern man may be left by these good brethren to hold his own views of civic matters. So far as we can understand we should not agree entirely either with General Gordon or with Dr. Spencer, but we can let the views of either of them pass without raising a cry about the reemergence of sectionalism. It is not Dr. Spencer's view we are criticising now; it is the fact that he criticises General Gordon for expressing his view; and we would modestly suggest to him that it is precisely this attitude of his that is the most fruitful source of sectionalism.

But, since Dr. Spencer sees fit to raise the question, we will ask him what view he would expect General Gordon to express. Does he for a moment feel that Southerners have so grown in the grace of federalism that they would take issue with General Gordon when he affirms the right of the South to leave the Union and the justice of the Confederate cause? Does he think we ought to stand before the world and make an humble confession that these brave and patriotic Confederates did a great wrong? If he thinks so, he is belated, even in the North. We had supposed that all intelligent men in the North were coming to understand that Confederate soldiers believed in the justice of their cause, that their children still believe in it, and that these men of the gray were as brave, patriotic, true men as ever gathered under any flag. What now disturbs us somewhat is to be told that this faith in ourselves, in our past, ought to be renounced, or at least the utterance of it suppressed, as a condition of amity.

We are told that the North has done all it could to restore good feeling; that the North is willing that we should praise the valor of our heroes; that the men of the Grand Army are friendly; that the North has returned the captured battle flags. May we not suggest that Dr. Spencer's protest indicates at least one thing the North has not yet done—accorded to us the right to believe that those heroes of ours fought for sacred rights and those flags waved over a just cause? We do not ask the North, not as yet, to believe in those rights nor to affirm the justice of the cause; we only ask that we be allowed to hold our sacred convictions.

We are perfectly well aware that the whole question is an academic one save as it affects the honor of a past generation. It is

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WESTERN METHODIST

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METHODIST CALENDAR.

Little Rock District Conf., England, July 6-9.
Texarkana District Conf., Mena, 8 a. m., July 6.
Monticello District Conf., Hamburg, July 13-16.
Creek and Cherokee District Conf., Springfield Church, 8:30 a. m., July 14.
Searcy District Conf., Heber, July 15.
Batesville District Conf., Newark, July 15-18.
Opening sermon, evening before.
Choctaw-Chickasaw District Conf., 8 p. m., July 20.
Chickasha District Conf., Pauls Valley, 8 p. m., July 26.

Notes and Personals

White River Conference.

The White River Conference will meet at Searcy, Ark., Dec. 8 instead of Dec. 15, as heretofore announced. Yours cordially,
SETH WARD.

Mr. P. H. Scott, one of our laymen on the Bryant charge, living at Bryant, made the Methodist an appreciated call Tuesday.

President Anderson and Professor C. J. Green of Hendrix College passed through the city Tuesday, going to the funeral of Professor Clary.

Rev. H. W. Wallace, pastor of Bigelow station, is having quite a successful revival, so reports Rev. J. H. Glass, who called Wednesday morning.

Mr. C. L. Dobbs, a prominent laymen of Oak Hill circuit, called Tuesday, and reported that work would soon begin on the new church at Oak Hill.

There is a movement of laymen in Birmingham District (Ala.) to raise \$250,000 for the equipment of the Birmingham College. This is a great enterprise.

Bishop Ward requests us to say that the time of holding the White River Conference has been changed from the 15th of December to the 8th of December.

Rev. A. M. Robertson will preach the opening sermon at Little Rock District Conference, July 6, and Rev. J. M. Workman will conduct the morning services.

Rev. W. S. Southworth of the Luxora and Rozelle charge, is in great favor with his people and the interests of the charge are being faithfully looked after.

Tulip Street Church, Nashville, celebrates this week the semi-centennial year of its founding. Dr. W. R. Richardson and his people are rejoicing in prosperity.

A note from Rev. J. W. Harrell speaks in the highest terms of the work of the Camden district conference. He thinks that several homes will be erected for superannuated preachers within the next year.

On his way to Mineral Springs, his old home, Rev. W. M. Jones of Tomberlin circuit called last Tuesday. He will leave his wife and child at Mineral Springs for the summer and return to his work in time for district conference. The new parsonage is nearly completed and work on the church building at Keo is begun.

The annual report of our Board of Missions is just now out. We are obliged to the secretaries for a copy. This report ought to be in the hands of all our preachers and leading people. It can be had of Dr. Lambuth, at Nashville, for the postage, six cents.

The Woman's College of our church in Alabama will open in Montgomery in temporary quarters this fall. It takes over the students, good will and prospects of the old college conducted for many years by Dr. Massey at Tuskegee.

Rev. M. H. Newton of the Marion and Gilmore charge is a busy man and has something to show for his labors. Both the Senior and Junior Epworth Leagues have been organized and the Home and Foreign Missionary societies at each point are doing well. A good report will doubtless be made at Annual Conference.

We note with great approbation that the recent grand jury of Sebastian county, Ark., delivers a scathing rebuke to the city of Ft. Smith for systematically raising a large part of its revenue by sharing in the income of its immoral resorts. Ft. Smith is the only city in this State guilty of that infamy. Its course is a burning outrage upon civilization.

Rev. D. P. Forsythe, of Carlisle Mission, who has been in poor health all the year, has been compelled temporarily to give up his work so that he may recuperate. His appointments will be filled during July and August by Rev. W. E. Glover, Rev. A. M. Robertson, and Rev. A. Ward. It is hoped that Brother Forsythe will soon recover.

On Wednesday evening, June 23, at Farmer-ville, La., Rev. Barnett Wright and Miss Gus- sie Robinson, daughter of Mrs. Laura E. Robinson, were united in holy matrimony. They will be at home in England, Ark., where Bro. Wright is the pastor of our church. We wish these young people great happiness and welcome the bride to the itinerancy.

Rev. J. D. Hammons, who was appointed chairman of a committee of the Hendrix Alumni Association to consider the matter of a Hendrix Home Coming during the next commencement, with power to act, reports that the home coming will be observed. The committee desires that old students should take notice. Other announcements, of course, will appear.

We had a pleasant call last Thursday from Rev. Gordon Wimpy of Vann Dale, who came to the city to put two orphans in our Orphanage. He reports his work in good condition and seems to be in fine spirits. He has arranged for Sunday School Institutes at each of his four churches with a well prepared program, using local talent. Much good is expected and a forward movement all over the charge.

The second quarterly conference of First Church, Little Rock, revealed a very healthy condition in that staunch old church. Seventy members have been received, many of them on profession of faith, an Epworth League with 92 members is flourishing, the primary rooms of the Sunday school have been remodeled and a better classification secured and salaries were in full to date. Dr. Sharp and his board are rejoicing.

The press superintendent of the Home Mission society of the Arkansas Conference, Mrs. J. L. Bryant, has notified us that an arrangement has been effected between the press superintendents of our four conferences by which the White River Conference takes the first week in the month, the Little Rock Con-

ference the second week, the Arkansas Conference the third week, and the Oklahoma Conference the fourth week. This arrangement is thoroughly satisfactory to the editors of the Western Methodist. We are glad to give space to these good women.

More and more the whisky interests are coming under the condemnation of public opinion. The Christian Advocate of last week gave a list of magazines which now decline their advertisements: The Century, St. Nicholas, Everybody's, Munsey's, Ladies' Home Journal, American Magazine, McClure's, Success, Review of Reviews, Delinicator, The World Today, Uncle Remus's Magazine, The Outlook, The Living Age, Literary Digest, Saturday Evening Post, Collier's, Country Life in America, Suburban Life, and The Argosy. The saloons must go.

The Central Christian Advocate of June 16th makes a strong plea for the maintenance of prohibition in Oklahoma; a strong protest against the issuance of license by the federal government in that part of the State which the government itself bound the State to protect against the sale of intoxicants, and in which the government has now operative 357 licenses; and makes a strong call for our people in Oklahoma to back up Dr. Conger, the superintendent of the Anti-Saloon League of Oklahoma—in all of which things the Western Methodist desires most heartily to join the Central Christian Advocate. Oklahoma is a prohibition State, and we will hold it so long as water runs down hill.

The season has produced quite a crop of doctors of divinity. Randolph-Macon conferred the degree upon Rev. W. B. Beauchamp of Louisville, Rev. W. A. Christian of Richmond, Rev. J. H. Light of Front Royal, Va., Rev. S. C. Hatcher of Farmville, Va., Rev. J. T. Martin of Virginia Board of Charities, and Rev. E. A. Tilley of Brazil. Southwestern University conferred it upon Rev. Jas. Kilgore of Palestine, Tex., Rev. C. M. Harless of Sherman district, and Rev. W. E. Boggs of Waco, Texas; and Kentucky Wesleyan conferred it upon Rev. J. R. Nelson of our mission offices and upon Rev. N. L. Linebaugh of Oklahoma, once before noted in these columns.

A correspondent at Paris, Ark., asks us to state how much it costs to send a dollar to the foreign mission field. We cannot be exact about it, for the reason that the cost varies slightly. We remember, however, a few years ago the matter was figured out in our mission offices in Nashville, as to our own funds, and it was found that the entire cost of administration, including the salaries of secretaries, clerks and including the exchange on drafts, was about seven per cent.; that of every dollar of the money paid for missions in the Southern Methodist Church ninety-three cents got to the field. Our correspondent need not be alarmed at the ignorant twaddle that it takes ninety cents to send ten cents to the heathen. Any man that makes such a charge is either grossly ignorant or else he is vicious. Further, all the Boards publish annually their reports showing where every dollar goes. Any man who cares to know can get one of these reports for the asking.

The Difference.

"Does your mother allow you to have two pieces of pie when you are at home, Willie?" asked his hostess. "No ma'am." "Well, do you think she would like you to have two pieces here?" "Oh, she wouldn't care," said Willie, confidentially; "this isn't her pie."—Christian Work

An Unreasonable Objection.

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this question of honor that we insist must be respected. We are glad that the civil war terminated just as it did, in the preservation of the Union and in the emancipation of slaves. The plain truth about it all is that the Confederate States had an absolute right, under the Constitution, to leave the Union; that they left the Union in defense of the principle of local self-government, which was a just cause; that there was, nevertheless, a divinity shaping the ends of us all, far wiser than the men who made the Constitution, begetting in the minds of such men as Webster and Lincoln a large, if somewhat undefined, sense of the destiny of this American Republic, and working out that destiny according to its own designs. As far as the Constitution is concerned, History will surely record that Hayne was a truer expounder of it than Webster; and yet Webster was the true instrument of that providence that was wiser than the Constitution, a providence that had not unfolded its purposes to the makers of the Constitution, but did unfold them under Webster and Lincoln. The rights of the South accrued under that Constitution—though now she accepts the decrees of providence made known in these last times.

Death of Prof. J. D. Clary.

On the 28th of this month we had a message announcing the very serious illness of Prof. J. D. Clary, and on the 30th his death was announced. The announcement will bring wide-spread grief in Arkansas, and beyond, a grief in which the editors of this paper fully share.

We shall of course have a more minute account of his life by some one competent to write such an account, but we desire to say here that Prof. Clary was one of the most valuable men in the South, particularly valuable to Arkansas. As a man, he was of the most sterling stuff, a man, every inch to be relied upon. He was most honored where best known; as an educator, he was a standard man. He has been teaching in Arkansas for a good many years, nearly the whole time at Fordyce, which community called him back from Hendrix College to resume the work of secondary education there, making liberal provision and giving him his own terms about almost all things connected with the Clary-Banks Training School. His word was law in Fordyce. Only last fall Mr. A. B. Banks, a noble and wealthy man of that town, put at his disposal \$25,000 to increase the efficiency of that school. All things indicated that the good man had just come into a position to the largest and best work of his life. He thoroughly believed that he could do most by sticking to secondary education, handling boys in their most plastic state. At this work he was an adept. Many are the boys of wrong tendency whom he has straightened up; many of the sluggish has he quickened; many of the good has he inspired to attempt higher things. Amid it all he himself exemplified the highest ideals of integrity and of a manly straightforwardness.

Prof. Clary was also a first-class citizen. He stood for the highest and best things in his community, and would tolerate nothing less.

He was always eminently useful in the church, whether at home or in the conference, having often been a lay member of the annual conference, and having also been a member of the General Conference.

We deplore his loss; we give deep sympathy to his family.

The United Brewers' Association at its recent session felicitated itself upon the sentiment that the reaction from prohibition had already set in. This is something more ridiculous than graveyard whistling. Nothing is surer in the future of this country than that the saloons must go. The brewery business in this country decreased from July 1, 1908 to April 1, 1909, over two and a half millions of dollars, as the Brewers' Associations' own records will show. And county after county is falling into line in many States. The saloons must go!

Resolutions of Hendrix College Board.

The Board of Trustees of Hendrix College met in regular annual session in the administration rooms of Hendrix College at 9 a. m., June 15th, 1909. Capt. W. W. Martin in the chair and P. D. English acting as secretary. Present, Gov. Geo. W. Donaghey, L. B. Leigh, James Thomas, T. H. Ware, T. D. Scott, R. W. McKay, Forney Hutchinson, J. H. Riggin, F. S. H. Johnson, E. R. Steel, M. N. Waldrip, J. B. Stevenson, J. K. Farris, W. C. Davidson, R. E. L. Johnson, T. T. Bateman, Fred Little.

The following preamble and resolution offered by R. W. McKay, W. C. Davidson and E. R. Steel, was passed:

Whereas, Hendrix College must be endowed in order to do the work of an institution of its character and class, and whereas Bishop Hendrix appointed a Board of Managers to direct a campaign for \$300,000 endowment, and to pay the debt of \$35,000, and whereas the General Board of New York has pledged a gift of \$75,000 to the endowment upon condition that \$225,000 additional be raised, and whereas the Commissioner of Education has secured \$150,000 together with a small sum on the debt, it is therefore

Resolved, 1st, that the Board of Trustees thank the Board of Managers and the Commissioner of Education for their devotion to the cause and the efforts being put forth by them to solve the problems of college education at this critical moment.

2nd. That we pledge ourselves to co-operate in every way possible to attain the desired end.

3rd. That we urge upon the Methodist constituency of our commonwealth the necessity of great liberality and immediate action.

4th. That in this hour of earnest endeavor we beg all who love our church and State to make the greatest possible sacrifice at once for this cause.

5th. That our ministers be requested to keep constantly before our people the issues now confronting us.

Religion and Labor.

There are few saner labor leaders than Mr. John Mitchell, and his views on the labor question are well worth pondering. In a recent address he spoke as follows: "I wish to lay down as a fundamental the claim that a high religious and moral standard is not consistent with a low industrial ideal. In so far as the labor movement contributes to the physical, intellectual and moral development of the workman it is going hand in hand with the church which directs its energies to the moral and spiritual uplift of the people. There can be no fundamental antagonism between religion and trade unionism. As a matter of fact the great moral lessons taught by the Founder of the Christian Church find tangible expression in the principles and practices of the wisely governed modern labor organizations." There are few who would find fault with this view. Not all labor organizations have been

wisely governed, and not all corporations have been wisely governed, but religion in its highest expression can not be unfriendly to the toiler. If ever a church places itself in antagonism to the true interests of the laboring man, that church thereby forfeits its right to be called by the name of Christ. There may be diverse views as to how human brotherhood is inextricably bound up with the gospel of the Lord. In him rich and poor are one. How to realize that unity is a problem that will well repay the study of any earnest Christian, whether in the ranks of the toilers, or in the ranks of those to whom has been given wealth. —Christian Guardian.

The Immortality of Goodness.

Abraham Lincoln was the Greatheart of the American Republic. To speak well of him, to rejoice in his gentleness and goodness and fidelity to great ideals must give a peculiar pleasure to every patriotic and right-minded citizen of the great nation of which he was the savior.

But Abraham Lincoln was much more than the foremost citizen of the republic. He was the great cosmopolitan, a man of the world as was no other man that this continent has ever produced, and the world has persisted in loving and reverencing him as it has never done any other born beneath these fair western skies. Placed beside him, Washington seems parochial and common-place, and search the history of the entire continent, whether north or south, and we will find none that will take from him the crown of a world's veneration and love.

It was not merely because of what he did, though that was a mighty and almost divine achievement, and that he should come up from his place in life to do it was one of the wonders of the world. It was altogether because of what he was. Lincoln's greatness rested solely in his goodness, and men will venerate goodness, even though at times it be in secret. Back of what Lincoln did was the strong, true heart of one who would sell his life to save his fellows; back of Antietam and Gettysburg was the brave soul that feared nothing but wrong and oppression, and through all that long and cruel struggle we see the patient endurance of one who believed God and looked into the face of the Invisible. And therefore men loved him, and will continue to love him until the last syllable of recorded time. In mere achievement Napoleon was a greater man than Lincoln, but who ever thought of loving Napoleon?

True greatness is altogether a thing of the spirit. The things that live in the best sense, live to brighten and bless the world, are the things that are done by good men. The Lincoln Centenary will bring that fact, that we are so prone to forget, back to us with a saving freshness and conviction.

"Yes, this is he who ruled a world of men
As might some prophet of the older day,
Brooding above the tempest and the fray
With deep-eyed thought and more than mortal ken.

A power was his beyond the touch of art
Or armed strength: his pure and mighty heart."—Exchange.

A Practical Filing Case for Preachers.

Rev. H. H. Smith of Ashland, Va., has sent us for examination a device which he has prepared for preachers to file clippings. It is cheap and practical. Every preacher is advised to write to Bro. Smith for a descriptive circular.

What Will We Do With It?

By S. H. Werlein, D.D.

That Christian Science can show a great number of cures effected by its formularies and modes of healing is indubitable. It now has a following of about one million, and perhaps every one of them testifies to some special bodily ailment which has been remedied. A million living persons and presumably creditable witnesses at that by the processes of Christian Science they have been healed of physical diseases is no small proposition to handle. This is no theory; this is a fact which confronts the church of God today, and it demands the attention of every Christian denomination. This vast army of Christian Scientists is largely composed of persons who were once members of the different churches. After having consulted physicians to no purpose, as a last resort they turned to Christian Science and realized results which to their minds justified a severance of past church relations and an indorsement of the new cult. They believe that any religious organization which promotes and effects bodily health as well as spiritual life is accredited to God. Undoubtedly our Lord made his disciples to "heal the sick, cleanse the lepers, raise the dead, cast out devils." With respect to healing the sick, Scientists claim that they are acting in obedience to the commands of the Lord, and that in this regard the church is derelict. Mr. Clarence A. Buskirk, one of the most approved opponents of Eddyism, says: Good men and women who wish to be faithful Christians have been taught and have come to believe that somehow one part of the command to preach the gospel and heal the sick is not to be obeyed. They have overlooked the inevitable result that to keep a part of the commandments of Jesus is to betray his gospel and pervert his message. They have lost sight of the fact that when Jesus said, 'If ye love me keep my commandments,' he meant all of them and not some convenient part of them selected by that wisdom of men which often is foolishness before God. They have failed because of erroneous teachings of their sectaries to note the immense importance of the command, 'to heal the sick,' for the purpose of preserving the Christ gospel by demonstrating its trustworthiness and truthfulness in a practical way to mankind in every age."

This feature in Christian Science gives it far-reaching influence. Unless some counter-movement should be initiated by the church, the prophecy of Mark Twain humorously stated but perhaps seriously meant, might be fulfilled: "Meantime the Science was growing, relentlessly growing, ceaselessly growing. When it numbered 10,000,000, its presence began to be privately felt; when it numbered 30,000,000, its presence began to be publicly felt; when it numbered 50,000,000, it began to take a hand quietly; when it numbered half the country's population, it lifted up its chin and began to dictate."

If this school really possesses a method by which many distressing diseases may be successfully treated, it is the height of folly for any one to refuse to investigate the method and, if legitimate, utilize it. It was in this spirit that Dr. Elwood Worcester, rector of the Emmanuel Episcopal church in Boston, began his notable work. In his introduction to "Religion and Medicine" he writes: "It is evident that people today desire spiritual and sustenance which they are not receiving, but which the church as the representative of Christ is able to give them. If the church, closing her eyes to the example of her Lord and deaf to his commands, withholds from the people the gifts committed to her by Jesus,

she must expect to find herself forsaken for strange cults which, with all their absurdities, aim at supplying present strength for present needs. The teachings of modern psychology and physiology as to the essential unity of human nature and the mutual relations of mind and body have sunk so deep into the popular conscience that the church can no longer address men as disembodied spirits, and no scheme of salvation causes the heart to beat with hope which does not include the whole man and which does not begin now. What will be the outcome of this movement no man can say. What we have done other men and other churches can do as well or better; and it is with the earnest hope that other qualified persons may be induced to help us and to relieve us of the pressure of patients from distant cities that we issue this tentative and imperfect statement." Any one who has given intelligent attention to the teachings of "Science and Health" can arrive at no other conclusion than that the mode employed by that school in healing diseases is suggestion. Suggestive therapeutics will from this time have much to do with the treating of certain classes of disease.

Dr. Worcester has made a specialty of psychology for years. He saw at once what practical use the followers of Mrs. Eddy, as well as Mrs. Eddy herself, were making of the power of suggestion. Mrs. Eddy affirms with great emphasis that the healing effected by Christian Science is not hypnotic nor in the nature of faith healing. She calls it metaphysical healing. Every one recognizes the effect of mind on body. Illustrations innumerable could be given. "Who does not know that anger flushes the face and retards digestion? that sorrow brings tears to the eyes and wastes the tissues of the body? that the sight of blood frequently causes fainting fits? that fright causes physical exhaustion and sometimes results in the loss of sight and hearing? that disappointment in love or business sometimes results in despair, breaks the heart, and leads to suicidal mania? and that suddenly breaking bad news to friends occasionally produces fatal shocks—death?" Whereas a certain class of thoughts tend to the injury of the body, another class of thoughts conduce to the benefit of the body. Dr. Worcester discovered that a little less than fifty per cent of the diseases common to man are the effect of imaginary causes and nervous derangements, and that these are to a large extent amenable to digestion. He says: "During the past two years several thousand people have been cured or much improved who were once suffering from such ills as nervous dyspepsia, neuralgia, false paralysis, neurasthenia, psychasthenia, hypochondria, melancholia, hysteria, insomnia, fixed ideas, morbid fears, suicidal tendencies, alcoholism, morphinism, cocaineism, and kindred troubles of the nerves or mind." In a number of instances longstanding disorders and organic diseases have yielded to treatment. A number of preachers at other populous centers, convinced that Dr. Worcester was doing a great and much needed work, have adopted his method with surprising and most gratifying results. Bishop Samuel Fallows, of St. Paul's church, Chicago, Rev. T. W. Batten, of St. Mark's church, New York city, Rev. Lyman P. Powell, of St. John's church, Northampton, Mass., and other ministers of more or less prominence are practicing healing in their respective churches.

Mrs. Eddy insists that in order to avail one's self of the benefits of Christian Science the teachings of Christian Science must be accepted and advocated. Every one knows that Christian Science as expounded in "Science and Health" is absolutely heretical. It is a

denial of some of the great fundamental teachings of the Bible. It is in direct conflict with the doctrines of the churches and the theology of Christendom. The Emmanuel Movement demonstrates the possibility of coming under the curative power of suggestion without the supposed necessity of denying the faith. This counter movement is growing with great rapidity, and it did not begin too soon. As soon as it is generally adopted by preachers and churches capable of operating it, the drift from the churches toward Christian Science will cease. In all our churches are sick people who would receive incalculable benefits by the Emmanuel method. They can be helped, hence they should be helped.

Dr. Worcester describes his method of treatment as follows: "I place a man in a comfortable reclining chair, cut off the stream of external sensation by darkening the room and insuring quiet, and I earnestly tell him that in a few minutes he will be asleep. . . . A patient with palpitating heart comes to me. I soothe him by a few gentle and quiet words, and tell him that his nervousness is passing away, that his heart is beating quietly and regularly, and that in a few moments he will be calm and happy. He listens to me, believes me, and the prediction is fulfilled." Ray Stannard Baker, in the December number of the American Magazine, says: "These words of Dr. Worcester concerning his method have at first an unreal sound; the whole operation seems mysteriously or miraculously simple. And yet men and women have been actually healed—not all the cases that present themselves, by any means, but a good many. Formerly such cures might have been called miracles; now they are merely the application of understood scientific methods."

Dr. Worcester has the indorsement of some of the most distinguished physicians, among them Dr. Weir Mitchell, the great nerve specialist, Dr. James J. Putnam, one of the foremost neurologists of Boston, and Dr. Morton Prince, Professor of Neurotic Diseases in Tufts College. Dr. Worcester says: "We believe in the power of the mind over the body; and we believe also in medicine, in good habits, and in a wholesome, well-regulated life." All doubtful cases are carefully diagnosed by a skillful physician, and no patient is admitted by Dr. Worcester until he is assured "on good medical authority that the patient is likely to be benefitted by the treatment."

There are preachers in our branch of the church who are qualified to render such benevolent service to many of the suffering. I know a minister of our church who has given much attention to this subject, and who has demonstrated his ability to treat successfully many of the afflicted. I do not hesitate to say that he could largely increase his influence for good and add greatly to the strength of the church he serves if he felt free to impart to others this health-restoring influence. Many a defunct prayer meeting and many a fruitless and spiritually dead church would take on new life if the authorities of the church encouraged the wise and prudent adoption of this method.

What will the Southern Methodist Church do with this movement?—Christian Advocate, (Nashville).

"The 'New Theology,' that is, the new religious fad which ignores sin, ignores the blood of atonement, and robs Christ of his deity, was well described by a patient who went to consult his doctor: 'what are the symptoms?' He explained that he had a swimming in his head, and didn't know exactly where he was.' 'You've got it,' admitted the doctor."—Pittsburgh Christian Advocate.

Is This Yours?

By Chas. E. Robinson.

Where are the boys, Simon? I haven't seen one of them since morning, and now unless my olfactories play me false, Mattie must be almost ready to send out the dinner call."

The two brothers sat before the fireplace in the old and worn, but clean and cozy, sitting room, where James and Mattie had sat in speechless joy looking fondly into each others eyes after their marriage, a quarter of a century ago today. The anniversary had always been observed faithfully by this loving pair, whose honeymoon had doubled and multiplied itself until it were better dubbed an unending honey annum. And now that its twenty-fifth recurrence had fallen on Thanksgiving Day, an extra bird had been added to the always ample menu, and the older brother Simon, and Jessie his wife, with their restless brood of six, had accepted an invitation to assist in the festivities. Amid shouts and laughter, sounding smacks and boisterous caresses the heavily laden hack had driven up the night before and Uncle Simon's family had been ushered into the fine old house with great eclat.

Before replying to his brother's question James went to the open door and looked intently far out across the field toward the base of old Bald Jess, whose majestic proportions loomed grandly in the distance.

"I think I can see them coming, Si. They went hunting early this morning, and when we were at church listening to the beautiful words of our old friend, Dr. Junius, no doubt they were deeply intent on dislodging some snarling cat from his lair or following the uncertain trail of Reynard."

"I suppose dinner time will find them returning." There was a tone of sadness in Simon's voice as he continued, "James, I often and often lie awake at night, when every one else in the house is asleep, wondering why my boys have grown so old as they are and yet remain unsaved. I have noticed that the youngest of them is beginning to examine his lip before the glass for signs of oncoming manhood, and yet, all seem careless and unconcerned."

"Ours are also still out of the ark, and they do not go to Sunday school."

Silence fell between these fine old men for some minutes, as their minds went back to their own boyhood, and comparisons were made, unfavorable to the boys God had in turn given them. Very earnestly and thoughtfully the older man replied.

"It seems to me, if a boy in these days habitually stays away from Sunday school, it is almost tantamount to saying he will stay away from Christ."

"I suppose you mean, Simon, that if a boy doesn't go to Sunday school he shows that his mind is so fixed on temporal things, that Christ has no place in his life."

"Well, James, of course that's true, but I was thinking of our not having any more great revivals like those they had when we were saved, and which used to be so common, and that people getting converted at the regular preaching service is such a novelty. Preaching seems to have largely lost its power to save, and if our boys stay away from Sunday school, they throw away the only important opportunity the church holds out to them."

The younger man's brow was clouded by his disquieting reflections, and it was only after a pause that he said,

"How we do miss the old-time, straightforward, earnest, mighty exhortations and fervent, soul-stirring prayers that moved our boyish hearts to surrender to God. Why to have people converted at the regular meeting time was just common. We looked for it. But our

ministers don't seem to expect to see sinners saved, and neither do the Sunday school teachers. For that matter, I guess we are guilty, too."

"Yes, it does seem so, and as regards the preachers, perhaps we can do but little to stem the tide. This makes it more urgent that we should send our boys to Sunday school."

"Simon, I believe that word send is the key to our trouble. Jessie and I sent our boys when they were little, but when they began to grow up they didn't want to go. It seems to me there are two reasons for this. In the first place boys are powerfully influenced to follow the example of their fathers. My boys like to do just as I do. And as I stay away, since they have grown up they stay away too. In the second place the Sunday school itself is nothing like as good as it could be made. If such men as you and I attended regularly and just made it our business to get teachers who would go to work in earnest for the salvation of their pupils, that would be a great help. Teachers should make it the regular business of their lives to get the boys and girls saved."

The older man's eyes took on a far away, reminiscent look as he replied, "Yes, when one thinks of it, it looks right down simple of us to suppose the women and children could make a Sunday school attractive enough to hold, and good and strong enough to save our boys, when we do not even attend regularly. The thing we have left for them to do is too big. They have failed, and it is no wonder."

"One principal thing, we that occupy leading places in the community ought surely to do, is to see to it that the Sunday school has officers and teachers who are competent and consecrated. It might take some courage, but we who are strong ought surely to protect our boys from the mal-practice on souls so many teachers are guilty of. But there is the dinner bell! Let's test that gobbler's fitness for the position he holds today."

Rev. J. J. Lovett.

Rev. J. J. Lovett was born in Clark county, Miss. The exact date I can't give. His family on both sides were Methodists. Bro. Lovett joined the M. E. Church, South, at sixteen years of age. From his early childhood he felt the call to preach. He had a hard struggle to get an education. He was licensed to preach at Good Hope, Leake county, Miss., in 1878 and was admitted on trial into the Mississippi Conference in 1879.

In 1881 he was married to Miss Lizzie Rawls, who was a devout Christian. She died fifteen months after their marriage, leaving an infant daughter, three months old.

In 1884 Bro. Lovett was again married to Mrs. G. W. Hightowers, who survives him. For a number of years Bro. Lovett was a member of our Indian Mission Conference, filling circuits, stations and districts and part of this time as editor of "Our Brother in Red." The last few years of his life was spent in the St. Louis Conference, where he did fine work, his last charge being the West Plains District. He died at the home of his daughter, Mrs. T. H. Tathwell in Oklahoma City, May 22 1909, after severe suffering with Bright's disease. It was my privilege to have known this faithful servant of the Lord. He was a strong preacher and a true Christian man. I am glad I knew him. He told me many of his trials and also his victories. His wife and daughter did all that could possibly have been done for him. Their hearts are sad and sore, but they rejoice in the prospect of a happy reunion in the home of the blest. Sister Lovett is lonely without him; her life was buried in the work of her husband. The good Lord

alone can reward her for her life of self-denial and sacrifice. May the good Father comfort and sustain this good woman in this the greatest trial of her life. Bro. Lovett met the last enemy with that confidence and calmness that is characteristic of a true child of God. For thirty years our dear brother stood at his post of duty and preached the gospel of Christ. His work is finished and the weary soldier of Christ is at rest.

May the Lord bless and keep his loved ones. Peace to his ashes. N. L. LINEBAUGH.

Oklahoma City, June 21, 1909.

The First Preaching in Buffalo Island.

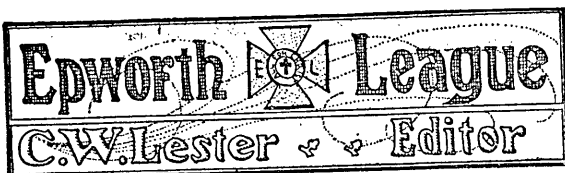
At the recent session of the district conference of the Jonesboro district which was held at Manila, Ark., the question of who was the first preacher in that section was raised. Manila, as the name might indicate, is only about ten years old, but Methodism there dates back to the ante-bellum period. Probably in 1858 Rev. James Gregory, a local preacher, did the first preaching on Buffalo Island or Big Lake Island, which is the territory in which Manila is situated. He was followed by Rev. Thompson another local preacher but the first itinerant preacher was Rev. Stratton of the Missouri Conference, who had charge of the Arkansas circuit. After him was Rev. Jones Harkey in '58 and '59.

A regular Methodist church was organized in 1865 by Rev. Brewer, a local preacher from Missouri; this was just after the war and was the first Methodist society in this section. Services were held under brush arbors, in private houses, school houses and wherever a congregation could be gotten together. There was no church house until four years ago when the present building, in which the district conference was held, was built.

After the organization, the church was kept together by Rev. Tribbel, Rev. Wood and "Uncle Jap Newton," who is still a local deacon and lives at Lake City. For a time interest died out and Rev. J. D. Rutledge of Blytheville, who still lives and preaches, re-organized things and with the help of Rev. Henry T. Blyth, from whom Blytheville is named, were the ones who turned many from the error of their ways and showed them the light. M. H. NEWTON.

Appropriations from the Rockefeller Fund.

At its meeting in May the General Board of Education made the following appropriations: University of Vermont, Burlington, Vt., \$100,000; Johns Hopkins University, Baltimore, Md., \$250,000; Oberlin College, Oberlin, O., \$125,000; Randolph-Macon Woman's College, Lynchburg, Va., \$75,000; for agricultural demonstration work in the Southern States, \$102,000; for professors of secondary education in the State universities of the Southern States, \$23,750; Hampton Normal and Agricultural Institute, Hampton, Va., \$10,000; Tuskegee Normal and Industrial Institute, Tuskegee, Ala., \$10,000; Calhoun Colored School, Calhoun, Ala., (to complete industrial buildings), \$2,625; Hamline University, St. Paul, Minn., \$75,000; Bryn Mawr College, Bryn Mawr, Pa., \$250,000; University of Wooster, Wooster, O., \$150,000; Hendrix College, Conway, Ark., \$75,000; College of St. Thomas, St. Paul, Minn., \$75,000; Davidson College, Davidson, N. C., \$75,000; University of Virginia, Charlottesville, Va., \$50,000; Agnes Scott College, Decatur, Ga., \$100,000; Washington University, St. Louis, Mo., \$200,000; Kowaliga Institute, Kowaliga, Ala., \$5,000; Spelman Seminary, Atlanta, Ga., \$10,000. It is stated that only the institutions that really needed the gifts got them."



The following is taken from the Epworth Herald:

**Topic for July 4—Godless Commercialism
(Patriotic Service.)**

Commerce Without God.

Of course in one sense there is no such a thing as commerce without God. All the forces used in transportation are not only his creation, but he is constantly giving them whatever efficiency they have. Apart from his ever present activity, they could not exist. And all the things which are brought and sold would vanish into nothing in an instant were it not for the potent presence of God. He is the eternal background of the world, and of all the world contains. His continued activity makes human activity possible. So whether he will or no, every captain of industry and every humble toiler is a partner with God. Together they toil, and the man alone would be less than a mass of helplessness. If God let go of him for an instant, he would not exist.

But while all this is true, there is a very terrible sense in which commerce may be godless. Men may use his forces, and all the things his world contains; they may use the very energy with which God fills the world with no thought of righteousness, and careless of his will. Their manufacturing, their transporting, their buying and selling, may leave him quite out of consideration. They may be constantly going against God's plans, thwarting his purposes, using his world in dark and desperate ways, which are one long antagonism to all God is and all God loves.

The Christian Conquest of Commerce.

Of course, God could smite his mutinous commerce lifeless in a moment, if he chose. And ultimately it must be destroyed, if necessary, by the sheer power of God. But it is his will that it be subdued by the strength of men who have given themselves in moral obedience to his service. Christians are to conquer the world of commerce for Christ.

In the first place every business man who acknowledges our Lord is to make his own business Christian. He is to be a business man for Jesus Christ and not for himself. The battle in many a man's life is at this point. Shall his own activities be dominated by Christ? If he is to be a genuine Christian he must give his Master the control of his methods of business. That is the only way to take Christianity seriously. Anything less makes religion a passing sentiment, instead of a ruling devotion.

Then a man is to fight for clean and brotherly methods in the commerce of all about him, and as far as his influence can touch it, in the commerce of the world. It will be a long struggle. But a splendid fight it is, worth the investment of a man's best energies and all his powers. Then the federated strength of Christianity is to be used against godless commercialism and for the rule of Christ in the world of trade. The whole voice of the church must speak one clear note calling for commerce made Christian.

An Asset of the Advancing Kingdom.

To every outreach of its influence we are to demand that commerce be made to contribute to the advancing kingdom of God. It is not that a man who has amassed a fortune by unethical means be urged merely to give largely to Christian enterprises. Both the amassing and the giving are to be made Christian. The business itself is to be a form of

Christian testimony. The workmen of the great manufacturing concern, its salesmen, all the representatives of the enterprise, are to feel the impulse of the initial Christian motive and to become channels for its expression. On these principles, problems of tenements unfit for human habitation, manufacturing plants whose sanitary condition becomes a death warrant to many an employee, the foul blows in the struggle of trade, are to find their solution. Of course much of this is being done in the case of individual employers and workers. But the Christian church is to put itself passionately into this kind of activity until it shall become common and then dominant. It is part of the very meaning of the winning of the world for Christ.

Seed-Thoughts.

A selfish nation may make money, but it will be unmade by its money.

Nations, like men, are never safe when their chief thought is their own safety.

Unless God founded the nation, it is not worth saving; if God founded it he will aid it in its salvation.

No nation is safe until its citizens care more about its safety than about their own.

The salvation of a nation comes by way of its best men, "the saving remnant."

A nation is safe so long as it prefers godliness before gain, and truth before trade.

The Christian will be honest in his citizenship. If he has property he will pay taxes on it. If he brings dutiable goods into the country he will pay the tariff charges. If he works for public pay he will give the full measure of service for his salary. It is easier to be honest in public life than elsewhere, but it is not less shameful. There are men who are known to be political corruptionists, to whom their apologists pay this tribute, that they are men of strict integrity in private life. It is the devil's argument. Dishonesty is not determined by the source of the plunder, but by the thief's purpose that steals it, whether the thing stolen be time, taxes, or timber.

**Oklahoma State Epworth League Assembly,
August 12th-18th.**

Every Epworth League Chapter throughout the Oklahoma Conference is urged through its officers, and the pastor to begin now working up an interest in the coming Assembly to be held at Sulphur in August. No efforts will be spared to make this a great meeting and we must have your co-operation.

The respective officers of the local chapters should get in correspondence with the District and State officers of your departments securing such report blanks, etc., as will enable you to make a thorough report of the work done by your League.

Following is a list of the State officers:

Eugene P. Guthrie, president, Oklahoma City, Okla.; Miss Blakie Jones, first vice president, Ardmore, Okla.; R. O. Smith, second vice president, Pauls Valley, Okla.; Mrs. Wesie Ray, fourth vice president, Chickasha; Mrs. R. E. L. Morgan, junior superintendent, Norman, Okla.; W. R. Powell, secretary, Muskogee, Okla.; H. W. Lane, corresponding secretary, Oklahoma City; Miss Kate Crawford, treasurer, Chickasha, Okla.; J. R. McLaughlin, Epworth Era agent, Franklin, Okla.

Write these officers today and see that your department comes up in good shape.

All Epworth Leaguers who expect to attend the Assembly should notify H. W. Lane, State corresponding secretary, Oklahoma City, as early as possible. Where possible to do so, it is suggested that neighboring chapters group together and work up a large attendance.

Each chapter should elect regularly accredited delegates who will be expected to attend all business sessions of the conference, but the privileges of the Assembly is extended to every Epworth Leaguer throughout the state, and we hope to have 1,000 present.

Among the prominent speakers who will take part in the program of the assembly will be Dr. H. M. DuBose, editor of Epworth Era, Nashville; Dr. Sam Steel of Texas, and Bishop E. R. Hendrix of Kansas City.

At a meeting of the board of trustees of Epworth Encampment held at Sulphur on the 25th of June negotiations were taken up with the Commercial Club of Sulphur and the government authorities looking to an arrangement whereby our 1909 Assembly may be held in Platt National Park, just below the Artesian Hotel; which will be one of the most ideal places to hold it. This will place us close to all the springs and also convenient to the city. Arrangements will be made for tents at a small cost, and this part of the great park will be converted into a veritable city of tents.

Institute at Fayette, Missouri.

For several years an annual "Preachers' Institute" has been held at Fayette. Some of the leading ministers and scholars from England, Scotland, America and the mission fields have been on the programs. The Missouri and Southwest Missouri Conferences make annual assessment for the maintenance of this institute. The session recently held was the best in the history of the movement. Dr. Geo. Adam Smith of Scotland, Dr. C. M. Bishop, of Columbia, Mo., Dr. Shailer Mathews of the University of Chicago, and Dr. and Mrs. Parker of China, and our great Sunday school man, Dr. Hamill, were the speakers. I make bold to say, after having heard most of the leading pulpits of the world, that the work accomplished by these six noted speakers could not be excelled by a like number gathered from the field of the world.

The Institute continued seven days and the total enrollment was 131.

Arkansas had five representatives—Rev. W. T. Thompson, Rev. L. L. Seawell, Hon. W. R. Jones and Dr. J. M. Coker and the writer. The laymen of Harrison district in appreciation of the faithful and efficient work of our presiding elder, presented him with a purse to defray his expenses.

Dr. Parker, one of the most noted missionaries of the world has kindly consented to give us a week in the Harrison district from July 15-22.

Why can't the three conferences of our State plan for an annual institute to be held at Hendrix College immediately after the close of the school term? We can command the talent, and no one can doubt our ability to finance the movement.

There is no possible endeavor before us that would return such profits as an institute of high order. May the Lord inspire us for the realization of it.

W. B. WOLF.

Gratifying.

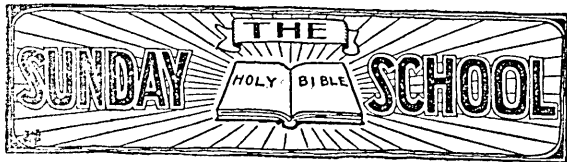
"One half of the world does not know how the other half lives."

"Well, it is gratifying to think that one-half of the world attends to its own business."—Puck.

Fountain Pens.

We have just received a shipment of what we believe to be a first class lot of fountain pens. We have the self-filling pens at \$1.50 and \$2.50. We have others at \$1.00 each. We believe these to be strictly high-grade pens and equal to any other, price considered.

Anderson, Millar & Co.



July 11. The Philippian Jailer. Acts 16:16-40.

Golden Text.—“Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.” Acts 16:31.

(Condensed from McConnell and Dogherty, in the Sunday School Journal.)

Capitalized Infirmity.

The difficulty over the healing of the girl arose from the fact that her infirmity, her subjection to abnormal and really unhealthy mental processes, had been capitalized. Paul experienced early in his work the tragic fact that the great obstacle to doing the work of relief enjoined by the Lord Jesus is in this—that some one makes money out of the distresses of men. The proneness of men to evil appetite, their subjection to all manner of iniquitous impulses—all this is hard enough to deal with in itself, but the difficulty is increased by the fact that one man's distress is another man's hope of gain. It meant nothing to the masters of this girl that she was in her normal mind, with her thought and speech cooled down to rational straightforwardness. It meant everything to them that the hope of their gains was gone. That made them very patriotic also! They were greatly disturbed that Paul and his followers should introduce any custom at all un-Roman!

Preaching in the Prison.

Paul and Silas are cast into prison. They are so absorbed in their message that they must needs sing it. They sing simply out of the fullness of their own joy in the Lord, but the prisoners hear them. The gospel has something to say about ministry to those in prison, and Paul, perhaps unconsciously to himself, preaches to prisoners. Then comes the earthquake; the wooden bar which holds the outer door falls out of place and the door swings open: the posts between which the hands or feet of the prisoners are wedged become loosened and the prisoners stand free; the jailer rushes forth, fearing lest the prisoners escape, and Paul preaches to him also.

“Believe on the Lord Jesus Christ.”

The question of the jailer, “What must I do to be saved?” was probably at first just a question of sheer panic. The reply of Paul, “Believe,” takes its significance from the fact that in the midst of all the uproar Paul was thinking only of the gospel. For him one essential command had at all times the right of way: “Believe on the Lord Jesus Christ.” The keeper of the prison might have said: “We are in the midst of the sickening terrors of an earthquake. Religious questions had better be postponed until the earth stops rocking.” Paul's answer meant that the gospel was the most important matter even in an earthquake. The keeper's question may have meant a deadly terror lest he might lose his life through the possible escape of the prisoners for whom he was responsible. Paul's command meant that belief in Christ had the right of way over all questions as to hold on position or even on life itself. The very superiority of Paul to all the disturbance around him lifted the keeper to an appreciation of spiritual issues and made possible a real belief in Christ. It may be just as well to insist, however, that the keeper's heart was prepared for Paul's gospel of Christ by a Christly deed on the part of Paul. We have said that with Paul the question of personal belief was at all times uppermost; but before calling out to the keeper to believe, he called

out to him that he should do himself no harm. The jailer was about to commit suicide, in panic over the supposed loss of his prisoners, when Paul's word reassured and saved him. It is not too much to say that Paul really saved the life of the jailer by calling out that no prisoner had escaped. The kindly solicitude prepared the jailer for the gospel. The jailer found it easy to believe in Christ after he had come to believe in Paul. Quite likely the word of Paul was so immediately effective because Paul prefaced the Christly word with a Christly deed.

Salvation in Believing on the Lord Jesus Christ.

Paul and Silas told the jailer not what was to be done but what had been done. They showed him a Savior. They “spoke unto him the word of the Lord, and to all that were in his house.” What, then, was his part? Simply to “believe on the Lord Jesus Christ.” Not merely to believe that there was a Savior, but to trust the Savior as a shipwrecked crew trusts the lifeboat.

The keynote of this whole lesson is the eleventh word of the Golden Text, “saved.”—the perfect expression of the mission of our Lord and all who follow him. Compare Matt. 18:11; John 3:17; 12:47; 1 Tim. 1:15. This jailer trusted in the Lord Jesus Christ. He was baptized and immediately he was happy, because four things that had kept him miserable had slipped off him like an old coat: 1. His willing sinfulness was gone. He no longer wanted to be bad; he no longer did not care; he wanted to be good. 2. His cruelty was gone. The prisoners whom he treated with harshness were tenderly cared for. 3. His fear of man was gone. He never stopped to inquire what the magistrates might do with him, but invited these men to his home. 4. His sense of guilt, his moral terror, his sense of alienation from God was gone, and he “rejoiced.”

From Japan.

The kindergarten work under the management of Miss Cook, and connected with the Hiroshima Girl's School, is doing well. The new term opens with an enrollment of 180 in three kindergartens. The Kindergarten Teachers' Training Department has been recognized by the Kencho authorities. This secures for the graduates of the department without examination licenses as kindergarten teachers.

The new Methodist church in the city of Osaka has just been completed and dedicated. The dedicatory service was held on Sunday afternoon, April 4th, the sermon being preached by Bishop Honda. A number of friends and visitors were present to witness the ceremony. Rev. W. R. Weakley has had oversight of the building, and has given the work careful supervision.

Others have had a hand in the enterprise also. While Rev. J. T. Meyers was in charge of that field, the first steps were taken for providing a suitable church building and through his efforts a substantial sum was raised for this purpose. Mr. Meyers passed the undertaking over to the writer as his successor. The latter, at the proper time, took up the matter of securing a suitable location for the new church and, with the approval of the Building Committee and the Board of Missions, the ground on which the building now stands, was purchased. On leaving for America, the work was handed over to Rev. W. R. Weakley, who has now brought it to completion. It is considered by some to be the best church building in Japan.

For this handsome church we are chiefly

indebted to the liberality of the members of the Main Street Church of Danville, Va., and the enthusiastic interest of Rev. E. R. Rawlings, the pastor at the time the gift was made, and whose interest in missions appears to be a steady growing quantity. It is due largely to his energetic labors that the laymen of Virginia have decided to make a large donation to our school of theology in Kobe. The following is taken from the Japan Evangelist:

“The Rev. Dr. J. C. C. Newton reports Kobe: ‘Our theological school has been opened, the largest in its history. Laymen in Virginia will build a new theological hall and equip it. There is much to encourage us.’”

“Rev. J. T. Meyers, who was accompanied by Mrs. Meyers, has just returned from Gensan, Korea, where he has been spending a short time looking after the interests of the Japanese mission work at that place.

“Rev. W. A. Wilson and family were passengers on the German steamer ‘Derfflinger,’ sailing from Kobe May 10th for Europe via Suez. Mr. Wilson expects to be reaching the United States about July and after spending a few weeks at his house in Southerland, N. C., he will go with his family to the city of Durham in the same State, where they will make their home until they return to Japan. The teachers and students of the Theological School held a reception in honor of Mr. and Mrs. Wilson on Friday last. One who was present says that ‘several students spoke in grateful terms of Mr. Wilson's uplifting and loving influence and of Mrs. Wilson.’ Rev. Mr. Matsumoto spoke for the faculty of the school and is said to have made an impressive speech. Mr. Wilson has been for several years connected with the work of the Mission in western Kyushu as superintendent of the district in that region and as such has been the means of aiding the work of the Theological School by securing students and in other ways taking an active interest in the welfare of the institution.”

There is a movement on foot among our Japanese preachers for stirring up an interest among the churches to seek for a revival. Bro. Motozo Akazawa, who was for a number of years a student in the United States and is a B. A. from the University of Texas, has just been with me. He says the “spirit of prayer is widespread” wherever he has been in connection with the movement and he thinks the result will be a revival and an awakening of the churches. Both Japanese preachers and foreign missionaries of all churches are of one mind in their interest in this movement for a revival in Japan.

CROWDER B. MOSELEY.

Hiroshima, Japan, June 2, 1909.

No Need of It.

“Can't I take your order for one of our encyclopedias?” asked the dapper agent.

“No, I guess not,” said the busy man; “I might be able to use it a few times, but my son will be home from college in June.”—Buffalo Express.

The Moth.

Cheekers—“Years ago I had money to burn and I burned it!”

Neckers—“How?”

Cheekers—“On an old flame of mine!”—Lippincott's.

Help for a Hold Up.

Atlas was bearing the world on his shoulders.

“The graduates will soon relieve me,” he cried.

Herewith he gave it another shift!—New York Sun.

An Ounce of Protest.

Mrs. N. C. Alger.

"Of the making of books (and papers) there is no end;" and yet these are not enough, unless they unite forces, to stop the idiotic way in which people in general celebrate our national holiday. The Journal of the American Medical Association gives the number of killed at 1,316, and wounded 27,980, in six years (1903-1908), total, 29,296. Can we not protest, as the writer did in the Boston Traveller a few years ago, using the language of an old man:

The Fourth of July is comin',
I kin feel it in the air;
It's bigger'n Christmas 'n New Year's,
An' it beats th' county fair.
We outdo th' hull creation
While th' flags float low an' high,
Fur this is a marster nation
Celebratin' Fourth o' July.

Oh, the money by th' millions
That th' folks put up in smoke!
Fur th' fireworks set th' buildin's,
An' th' fires, they prove no joke.
I have lost a son an' daughter
By th' 'splodin' of a gun;
An' my wife, she died o' sorrer—
But th' people had their fun.

An' I never, sence my childhood,
Passed an Independence Day,
But I've heard that many parents
Hed to lay their dead away.
Then I think o' how we suffered
'Fore we gained our liberty—
Gave our father's sons an' brothers,
So's to say, "Th' country's free!"

An' I want to ax a question—
"Wa'n't that sacrifice enough?
Hain't we spent enough on powder,
Shot an' shell, an' all sech stuff?
Hain't we had enough o' murder,
Seen enough o' widders' tears?
Why must we keep up the slaughter
Celebratin' through th' years?"

Let us stop sech barbarism,
Spend th' day in doin' good;
We might make our country better,
If we'd try ez hard's we could.
'Stid o' fillin folks with powder,
Let us murder old King Rum;
An' give folks a chance to rally
An' prepare for kingdom come.

The city of Springfield, Mass., is setting an example the whole world should follow. Among other interesting features last year it had a procession of nearly a thousand boys in uniform, floats illustrating local and national history, also the history of other lands, for Chinamen, Ethiopians, English, Scotch, Irish, French, Germans, Italians, Greeks, Swedes, Poles, Armenians and Syrians vied with one another in making the celebration a success. Jews were prevented only because it was on their Sabbath. The scenes represented showed the American children that other nations had given to the world great men, great inventions, great productions, and what could be done that would more effectually help these foreigners to love the beautiful American flags which they carried, and the hymn "My country, 'tis of thee," which they sang with such gusto. There were parades, bands, much choral singing, literary exercises, sports, games and fireworks. Why should not the press arouse the people until they should rise above the barbarities of the present system, and imitate the example.—Pittsburg Christian Advocate.

Middle Hope, New York.

The Jews.

By Rev. Julius Magath.

I trust that every one of the Advocate's subscribers has given a careful reading to the editorial in the current issue which is printed on the fourth page under the title "What Doth Hinder?"

The Christian Church was not only founded by Jews, but, as you truly say, "Philip the Evangelist . . . was the leader of the first laymen's movement." With your permission, I desire to repeat the closing paragraph of the editorial, so that if any of your readers have missed the article this may cause them to read it or at least to ponder over a great truth. You say, in expressing surprise at the Jews failing to see in Jesus their long-promised Messiah: "It is a condition which can not always continue. The relation between the Old Testament and the mission of Jesus is so self-evident that the Jews will ultimately be forced either to give up their Bible or to accept Christ. Millions of them will choose the latter alternative. What doth hinder? Many things—chiefly racial pride and the bungling of Christians. If we could only make a business of dealing with our Jewish brethren, one by one, in the courteous, confidential, joyous brotherly spirit that Philip showed to his audience of one, many more of them would year by year be brought to see what Jesus is to them—that Isaiah was not written of himself, nor of Jeremiah, nor of any of the prophets, but of One who was greater than all, Greatest of All."

In this one short sentence you have laid down what should be the policy of the church in dealing with Jews—"make a business of dealing with our Jewish brethren, one by one, in a courteous, confidential, joyous brotherly spirit."

Six million Jews of Russia know only that the cross has been to them the symbol of hatred, persecution, and bloodshed. To the most of the others in Europe the gospel of hate has been preached instead of the gospel of brotherly love. In this country of freedom the Jew enjoys civil rights; but the church, if not hostile, seems at least indifferent to his fate. Let the fixed and settled policy of the church be love for the Jew, and the result would astonish the world.

As a Methodist minister permit me to give a piece of personal experience. Several days ago at the invitation of the pastor of one of our Georgia towns, I represented our Hebrew missionary work at both services. The Jews of the town and some visiting Jews, men and women, attended the services. It was an unusual sight to behold quite a number of Jews in a Christian church. While using methods adapted to a Jewish audience, I did not fail, according to my ability and the help of the good Spirit, to preach the gospel of Christ directly, plainly, and simply. At the close of the services the Jews were among the first to crowd round me and to express their thanks for the message. The Jews there are looking forward to another visit, and their kindness to me has been very great.—Christian Advocate.

A Bishop's Residence for Oklahoma.

It is a fact well known to all the members of our connection that we must have several new Bishops elected at the next General Conference and it is equally as well known that the Oklahoma Conference should have a resident Bishop and an Episcopal residence, and it well furnished. In this rich and rapidly growing young State we are abundantly able to build and furnish a splendid home for our Bishop. Brethren, let us get about it. I opine that when the Bishops are elected many of our

cities will be offering homes—Oklahoma should not be behind in this matter—in fact it should be in front. To that end I would suggest that we all go to thinking and praying over this matter at once and when our Annual Conference meets at Muskogee in November let us be ready to formulate a plan and place of location, and then get about it in a hurry.

There is no reason that I can conceive of why we should not, within six months from the meeting of our Annual Conference this fall, have our Bishop's house bought, or a new one erected and suitably furnished, and ready for the occupancy of one of our present Bishops, or one of the new ones to be elected, to move into and be at home.

I have in mind two cities in our Conference, one of which the Episcopal residence should be located in. These are Muskogee or Oklahoma City. Either of these two cities, in my judgment, have more advantages than any other place in our Conference. Individually I don't care which one of the two is selected and the fact is, I won't be contrary about it if some other place is selected. What I want to see is a first class Episcopal residence, commensurate with the ability of our people, established in Oklahoma, and at such place as the Spirit of God may direct.

I would like to hear from a number of the brethren, through our church paper, on this matter. No use to discuss the need of a Bishop in this Western country. We are all agreed on that. What we want to decide on is—Where will we locate the residence—What shall it cost—and what plan shall we adopt to raise the money. The problem is of easy solution if we go about it in the right spirit and imploring the guidance of our Heavenly Father.

Truly yours,

C. McCLAIN.

Truly yours,

June 23, 1909.

Sunday School Literature.

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CHILDREN'S PAGE.

(We shall be glad to have all the children contribute to this page. Let them address letters to Miss Lillian Anderson, Conway, Arkansas).

Lexington, Okla., May 1, 1909.

Dear Methodist and Cousins: My first letter was printed, so I decided to write again. I am eleven years old and in the fifth grade. My teacher's name is Miss Lucy Griffan. She is a good teacher. I go to Sunday school every Sunday I can. Bro. Creasy is our pastor. For pets I have a cat, two dogs and four dolls. Well I will close by asking a puzzle: Black and white and red all over.

Your cousin,
EMMA MATTHES.

Lexington, Okla., May 2, 1909.

Dear Methodist and Cousins: As my first letter was printed I thought I would write again. I am going to school and am in the sixth grade. I expect to pass this year. My teacher's name is Miss Era Gandy. I go to Sunday school too, when I can. Our pastor is Bro. Creasy. I have no pets like most of you girls. I will say goodbye, and let you all guess my age. It is between thirteen and seventeen.

Your cousin,
AUGUST MATTHES.

Gracemont, Okla., April 27, 1909.

Dear Western Methodist and Cousins: Here comes another little girl to join your happy band. This is my first attempt to write. I go to school every day I can. My teacher is my uncle. His name is Mr. Ezra Hatchett. I like him fine. I go to Sunday school every Sunday. My teacher's name is Mrs. Custer. I like her fine too. I am in the sixth grade at school and I am twelve years old. I live four and a half miles northwest of Gracemont in the country. I have one sister and four brothers. For pets I have a kitten, pig, calf, and a little chicken. I will answer all the

post cards I get. Mama and papa belong to the Methodist church. Come again Clara Gross. You boys must write and not give us girls the page. As my letter is getting long I will close, hoping Mr. Waste basket is full and misses mine.

LEONA HATCHETT.

Rogers, Ark.

Dear Western Methodist: Will you admit a new and strange writer into your circle? I have been reading the Children's Page every week for most a year and have thought that I would write a letter as I never have seen any letter from Rogers. For pets I have a cat and a dog. It is so windy today. We have had more wind this spring than I ever can remember. How many of the cousins are afraid of wind and lightning. I sure am. I will let you guess my age. It is between sixteen and twenty. The one that guesses it I will send a postcard if that person will give an address. Etella Gregory's riddle: It is a negro on a brown horse with a kettle turned over his head. Am I right. I will send one: Whiteie went in Blackie; Whiteie came out of Blackie; left Whiteie in Blackie.

LOU TRILLA BLAIN.

Chickasha, Okla., Apr. 25.

Dear Methodist: I am a little girl thirteen years old. My papa takes the Methodist and I like to read the cousins' letters. Mama has been sick eight weeks but she is able to sit up now. My papa is assistant pastor at Chickasha. We once lived at De Roche, Ark. I have for pets two black cats and a shepherd dog. If this escapes the waste basket I will write again. Your new cousin,

ETHEL SHAW.

Lockesburg, Ark., May 3, 1909.

Dear Methodist and Cousins: I have just finished reading the cousins' letters and thought I would write for my first time. I am a little girl eight years old. I go to Sunday school every Sunday. My teacher's name is Miss Claudia Mitchell. We are having a good Sunday school now. Our superintendent is Mr. Pickens. We like him fine. Our pastor is Brother A. Turrentine. I love to hear him preach. I will close with love to all the cousins.

GERTRUDE CORLEY.

Lockesburg, Ark., May 3, 1909.

Dear Western Methodist: As I have just been reading the cousins' letters, I thought I would write for my first time. I am a little girl eleven years old. I go to Sunday school every Sunday. I haven't missed a Sunday this year and don't want to. My teacher is Miss Kate Caley and the superintendent is Mr. W. H. Pickens. Our preacher's name is Bro. Arch Turrentine. I like him fine. I will close for this time.

Your new cousin,

BELLE CORLEY.

Maecy, Ark., May 1, 1909.

Dear Western Methodist: Will you admit a new cousin into your happy band? I am a little girl thirteen years old. I go to school every day and am in the sixth grade. My teacher's name is Mr. Lamb. I think he is a good teacher. I go to Sunday school every Sunday I can. My Sunday school teacher's name is Mrs. Haynes. I like her fine. I live in the country and enjoy farm life. Anna, I guess you are sweet sixteen. Am I right? I have four sisters and two brothers. My sisters' names are Mattie, Mamie, Lucile and Irene. My brothers' names are Lorenzo and Elbert. Sister Mattie teaches school. Mamma takes the Methodist and I enjoy reading the ninth page. Our pastor is Bro. Watson. We think he is a fine preacher. How many of the cousins have my birthday? It is the fourth of October. I guess I had better close for fear of the waste basket. With lots of love to all of the cousins and Miss Lillian.

CLARA FOSTER.



Shopping

Rushed—tired—nervous—thirsty. Buying desperately and with less care the wearier you become. Pause in your mad career—find a soda fountain. Sit down and drink a glass of cooling, refreshing

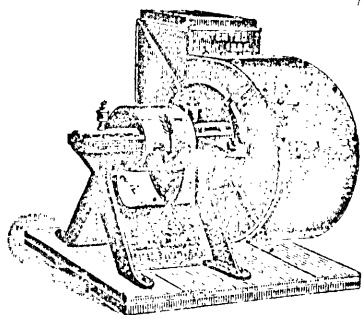
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Pipe, Well Tiling, Gin Re-
pair Work.

Dudley E. Jones Co.

LITTLE ROCK, ARKANSAS.

England, Ark., April 21, '09.

Dear Methodist: This is my first attempt to write to this page. I read the Children's Page and enjoy it. I am a little girl thirteen years old. I am going to school at Calico Rock. My teacher's name is Miss Amy Jones. I like her fine. I have two chums. Their names are Willie Garner and Andra Garner. I go to Sunday school every time I can. I have a little brother. His name is Walter. I have two half brothers and one half sister. I belong to the Epworth League. I fear the waste basket so will close. Your new cousin,

FANNIE CLAIBORNE.

Eagle, Ark., Apr. 21, 1909.

Dear Methodist: I have just been reading the Children's Page and enjoy it very much. I belong to the Methodist church at Olive Branch. I will be fourteen years old next June. I live in the country and enjoy country life. I have two brothers and one sister. My oldest brother and my sister are going to school at Calico Rock now. I intend to go there next term. I go to Sunday school every Sunday and enjoy going. I would be glad to receive post cards from any of the cousins. I will answer all that are sent to me. Hoping to see this in print, I will close. Your new cousin,

KEE CONRAD.

Magness, Ark., April 27, 1909.

Dear Methodist and Cousins: As I have seen no letters from Magness I thought I would write a few lines today. I am twelve years old and I am in the 6th grade at school. The Methodist is a welcome visitor to our home each week. I always enjoy the children's page. Bro. Hively is our pastor and Bro. Skinner is our presiding elder. As this is my first attempt to write I will make my letter short for fear of the waste basket. I will close by asking some questions. How many days did Israel travel in the wilderness before they found water? Who were

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called up into the mountain before the Lord? Your new cousin,

OZELLA BAKER.

Russellville, Ark., April 18.

Dear Cousins: Will you admit another little cousin to your happy band? I am eight years old. I go to school and I am in the second grade. My teacher's name is Miss Crayon Dood. I like her very much. School will be out the first of June. Mama takes the Western Methodist and I like to read the children's letters. I have never seen any from here. Who has my birthday? It is the 22nd of September. Well if this misses the waste basket I will come again. Your new cousin,

ADA BROWN.

Sallisaw, Okla.,

Dear Methodist: Seeing my cousin (Van Serngs') letter made me want to write. Mama has been a subscriber of the Methodist for several years. I like to read it very much, especially the children's page. My papa has been dead for about two years. Much cotton is raised in this part of the country, and some times people from the East are afraid of Indians. I like to read Ruth Carr's letters very much. Your sincere cousin,

WILLOUGHBY JENKINS.

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

Park Ave., Rev. J. R. Rushing, pastor. Sunday school and League doing well, preaching by Dr. M. B. Corrigan at 11 a. m. and Rev. O. H. Keadle at night.

Malvern Avenue.—Rev. B. F. Masen pastor. A very busy week, prayer meeting and League about as usual; also Sunday school with eighty in attendance. Preaching by pastor at both hours.

Tigert Memorial, Rev. S. W. Rainey pastor. Prayer meeting, Sunday school and League all interesting and growing. Church services as usual by the pastor.

Central Avenue, Rev. F. Hutchinson pastor. Preaching at 11 a. m. by Rev. James Thomas. League service at 7:30 p. m.

Third Street, Rev. J. A. Parker pastor. Interesting services with larger congregation at 11 a. m. Two accessions to the church and 125 present at Sunday school.

Bro. Thomas gave us an interesting talk on education, stressing especially the needs of Hendrix College, after which we were dismissed with prayer by Bro. Keadle.

S. W. RAINEY, Sec.

THE BIRMINGHAM DENTAL COLLEGE.

THIS College is located in the greatest industrial, educational, medical and dental center in the South. The College building is a large modern building, with every arrangement for the teaching of all the branches of Dentistry. Large and well equipped laboratories are provided. The clinical facilities are unsurpassed. The professors and instructors are specialists in their departments and are eminently successful as teachers. This College on account of its location and equipment offers unsurpassed advantages for the student of Dentistry.

The graduates are remarkably successful before the State Boards. The entire class of 1909 has successfully passed. The Alumni are among the leaders in the profession.

For catalog and other information write to E. F. Hogan, A. M., M. D., Secretary BIRMINGHAM DENTAL COLLEGE Birmingham, Ala.

Choctaw-Chickasaw District Conference.

Committee on License to preach—N. B. Ainsworth, H. E. Noahaya, A. H. Homer.

Deacons and elders' orders—A. S. Williams, L. W. Cobb, W. F. Tobley.

Let all applicants for license to preach be on hand the first day of July 21st. Conveyances will meet all trains to convey passengers to Choctaw-Chickasaw district conference on July 20 and 21. Buy tickets to Swink, Okla.

C. M. COPPEDGE.

McCurtain, Okla.

On June 10th, 1909, we began a meeting. Bro. Edwards came June 12th full of the Holy Ghost and every service was glorious. The church though small in numbers was ready for service and sinners were convicted and converted at almost every service. Each day at 10 o'clock we had a very gracious service. Some of the best meetings it has ever been my privilege to be in. Results—forty-seven joined the M. E. Church, South, and about twenty to the Baptist. Over 100 were converted. Bro. Edwards is the man for the work of evangelist. No better man

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Healthful location. Modern buildings, steam heat, electric lights, etc. A fine type of students. Rates reasonable. Twentieth year begins Sept. 1, 1909. For catalogue and particulars, address

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Principals.

could have been appointed. He is the most sincere and earnest worker I have ever known; the people love him and showed their appreciation by making a liberal offering on yesterday. The meeting closed last night with twelve at the altar and all converted. McCurtain station will now be a desirable place for some good preacher next year. A better people I have not found anywhere. May God's blessings be upon them all.

L. J. AMOS, P. C.

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CHOCTAW COLUMN.

Ulhti Ittanaha ai Imma Hoke.

Itibapishi li ahleha Chahta-Chikasha Ulhti hash ahawha ma: Anompa kanomosi fehna kia holisso atoba yamma fokili hoke. Yohmi ka Rufe sakit ilappak o Ulhti Ittanaha yat asha he osh alhpisa tok osh atiknofat tahashke. Yohmi ka ai ittanaha kat Aboha Palaya ai ittanaha yak achi tok akinli kia kanalli tok osh ai ittanaha hohchifo Okshawanli Bok ako asha chi hoke. Yohmi hatuk o peni akohcha kat Swink, Okla., ak ahinla hoke. Ai ittanaha yammak Swink hikia ka falammii mieha hashi akuchaka ittintakla pila kowi tuklo mieha iklanat aiena ho hikia hoke. July 20 hiket 24 ont alhi kak o hatuk a choya chi hoke. Peni hatak shali at nitak achaffa ka ushta ha aya hoke. Hashi akuchaka pila ia kat tuklo yohmikma aiokutula pila ia kat tuklo akinli hoke. Hashi akuchaka pila ia achaffa kat tabokoli takla 9:50 ako Swink a ala anonti achaffa kato opyaka pila 3:45 ako ala hoke. Akma hashi ai okutula pila ia achaffa kat tabokoli takla 10:20 ako ala, yohmikma achaffa kato okhlili 9:25 ako ala hoke. Okhlili aya yammano e hoy a chi keyu hoke. Holisso ilappat holisso atoba fokka yoba tuk ma anompa ilappak illa ka kohchit hash ishi tuk mat ik hachi ataklamo ka hinla sayimmishke. Ittibapishi li ahleha ma anompa yakohmi ho anonti achakaya ka hachim anoli lishke.

Il ittibapishi L. W. Cobb at May 31, 1909, fehna issuba ombinilit aya tuk o issuba hat ibetabli cha iyi yo onuttulat kobaffi tuk o himak a i palammii hosh ittoyula hoke. Yohmi hoka anompa ilbasha hash anompohonlikmat hash ithaiyana chikeh. Ulhti Ittanaha takla ka im achukma fehna he ik sayimmo kia yohma hinlakma ikanihma chi hakiuli chishke, ahnit binnili li hoke.

Okla hat ittanaha ya hash ittanowa pullak bano il ahni fehna hoke. Conference at achiya chi kano alhtipo at achukma kano keyu kia il atahli hakinli hoke.

H. B. JACOB.

Rufe, Okla., June 4, 1909.

Ohoyo i Sosaiti Nan ai Annowa.

Woman's Home Mission Society atukmat Owl sakit anukaka ilappak atukma iklawo kat eheli hoke. Yohmi kat okla nayimmi achukma pulla hatuk mak osh ma toksali ha ittibaiishit ittapela kat achukma hosh hiel hoke. Ai ittanaha ai imma ho apilachi pi banna hosh nan ittahoba iklawo ka il ikbi tuk oke. Ai ittanaha tuklo Medicine Springs mieha Hapih bok aiena kak o ai ittanahat il itafalamohowa hosh e hiel hoke. Ohoyo Sosaiti ai achaffa yat holhtina kat auah-hannali, yohmi hosh ittanaha ittanowa kat achukma fehna hoke. Himonasi yano anompa hat ilappak illa hoke.

Pi Shahli yammak atuk pulla mak o hachittibapishi mieha hachi tek sia mak oke. MRS. F. C. BURRIS.

Lula, Okla.

Kamiti ai Imma.

Laisins ishi cha abanompa isht anom. Laisins i shi cha abanompa isht anom. H. E. Noahaya, A. H. Homer.

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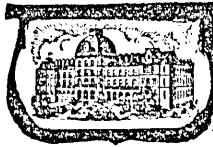
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Mrs. J. O. Rust, Principal, NASHVILLE, TENN.

Tekan mieha Elta aiena ishi banna i Kamiti—A. S. Williams, L. W. Cobb, W. F. Tobley.

Local preacher alhtoka banna ahleha hatukmat nan isht ashat isht ia chi nitak ammona makinli ho itafamashke yammak July 21 ak oke.

Chahta-Chikasha Ulhti Ittanaha yam hash ona chi kat peni yo fokat baso aya chi hokmat Swink ako hash ai akkowa hinla hoke. July nitak 20 mieaa 21 ka peni hatak shali at Swink a ana hokma itiehanaha yat afahma chi hakinli hoke. C. M. COPPEDGE.

Weatherford District Epworth League.

I wish to call a meeting of the council of the Weatherford District Epworth League to meet at Clinton, Okla., July 7, 1909, at the Methodist church.

The council consists of the president, first, second and third vice presidents, secretary and junior superintendent.

Officers of district—President, R. S. Chambers, Clinton; first vice president, Fred Pycatt, Custer City; second vice president, Miss Kate Wallace, Cheyenne; third vice president, Rivers Randle, Elk City; fourth vice president, Miss Willabelle Avant, Clinton; secretary, Miss Pauline White, Elk City; treasurer, W. J. Allen, Cordell; junior superintendent, Mrs. J. R. Wright, Custer City. R. S. SHAMBERS, Pres.

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W. F. M. S. Arkansas Conference.

The Woman's Foreign Missionary Society of the Arkansas Conference held its annual meeting at Prairie Grove, Ark., June 16-20. Formal greetings from the church and local auxiliaries were extended Wednesday evening, but the cordial hospitality of the people of this beautiful little town was felt from the time we stepped from the train until we were "homeward bound."

Thursday morning the work of the conference was taken up and the reports showed a gratifying increase in all the departments of the work. The "drills" on each country in which we have work, conducted by our president, was full of interest and instruction.

A number of carefully prepared papers on different subjects were read and discussed. Miss Denton's report of the board meeting was inspiring, bringing a message of Christ's love and filling each heart with a sense of greater responsibility and a resolution to do more and especially pray more for our work. Prayer and study must be our watch words, as "lack of interest" very often means "lack of knowledge." Much regret was expressed at the absence of Mrs. Hanesworth, our corresponding secretary, and Mrs. W. E. Bennett, our treasurer.

A letter from Mrs. Hanesworth stated that she could take no office this year as her physicians insisted upon a complete rest. Ft. Smith was selected for next meeting of conference.

Officers elected: President, Miss Lila Rollston; first vice president, Mrs. W. M. Riddick; second vice president, Mrs. M. Montague; corresponding secretary, Miss Nellie Denton; recording secretary, Mrs. John Garner; treasurer, Mrs. W. E. Bennett. District secretaries—Ft. Smith district, Mrs. W. A. Steele; Fayetteville district, Mrs. Kate Hagler; Harrison district, Miss Ora Hudgins; Morrilton district, Mrs. J. C. Holcomb; Dardanelle district, Mrs. Tom Johnston.

Bro. Hughey Sunday morning and Bro. Herring Sunday evening preached excellent and appropriate sermons which with Mrs. Prather's enthusiastic young people's meeting in the afternoon made a fitting close to a conference, noted for its deep spiritual tone.

MRS. P. W. FURRY.

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Eufaula Circuit.

As we have just closed our second quarterly conference, I wish to say a few words about our work.

We were appointed to Eufaula circuit March 12th and began our first pastoral charge and we found a glad welcome from the people, who have dealt kindly with us. We began our labor with zeal and love and set about to repair the broken spirits of the work. Looking over our financial tables we found that last year the work was assessed all told \$273, of which sum they paid \$75; \$66 of this was for the pastor and \$5 for the presiding elder. Now this looked discouraging to us. But we were assessed all told \$207. Of this amount we have raised \$88.05. This is more than the entire amount raised last year. To all of this we say, Glory to God.

We have organized a church at one of our appointments with a total membership of nine souls, and it was here we held our conference. This little church has overpaid her part of the assessments.

Our beloved presiding elder, Bro. Thompson, was here and preached two of those typical sermons for us that he is so accustomed to preach. We hold the highest regard for this fatherly man of God and are so sorry that this is his last year on the McAlester district. But may God place him where

his power may be felt and appreciated.

We begin our protracted services at Elm Hill Sunday, July 4th, and then to Slate Springs Friday before the third Sunday. We wish the prayers of God's people in our behalf that God may give us the victory. We hope to come with a full report on this work this fall.

J. J. GROVES, P. C.

June 28, 1909.

Revival at Chautau.

Bro. J. M. Cantrell of Vinita came to us Sunday night, June the 13th, and remained until Sunday night June 27th. These two weeks were filled with hard work.

The meeting in many respects was ideal. Bro. Cantrell having had eight years' experience as presiding elder, and many as pastor, besides being filled with the everlasting spirit, makes an ideal helper. In the outset our plans were to visit every home and place of business in reach of us. And I am glad to say this was done. The purposes were to inquire as to the spiritual state of the people, to emphasize the need of divine worship to represent the Sunday school, the Leaguers, the connectional claims, the Western Methodist and to insist on everybody having a church home. We arranged for a day for christening the children, but our plans were frustrated.

We ceased to count the conversions and reclamations. The number already received by baptism and otherwise is seventeen, and will go to twenty at least. This is good work in a town of only 450 people.

Our church has been moved from center to circumference and brought close together. Everybody is speaking well of the meeting and only one man in the town refused to help defray the expenses.

Bro. Cantrell's years of experience were of great help to the pastor, and I shall take advantage of every opportunity to be under the leadership of this great man. I am resolved to do my very best to hold up my church to the strong place the meeting has left it in.

Yours fraternally,

ALLEN S. CAMERON, P. C.

Stilwell and Westville.

Dear Methodist: The Stilwell and Westville charge has been busy the entire year and if it keeps up this pace is destined to make two of the strong, influential centers of Oklahoma Conference. It is to be only a short while till these two places will be \$800 and \$1000. Stations with good church houses and parsonages at both places. Our church has the advantage of both position and preponderance in these towns. You would think you had struck a bee hive indeed to be with us on the Sabbath day. From the early Sunday School bell to the close of the evening service there is "something doing" at both places. In fact we the Methodist churches are affording the people all the opportunity to do religious work they want, and sometimes a "little the rise."

All the auxiliaries are organized and busy except the Woman's Foreign Missionary Society. The W. H. M. Society ladies are devout and active and are looking well to all the interests of the work in hand.

An even hundred have been added to our rolls since Conference—the mark we set out to reach. Perhaps twenty-five more have professed religion in our meetings. We are not satisfied with this, and now that several are seeking cooler climates your fellow servant will hie away to the interior for several weeks campaign out in the real Missionary field of this State. We have three of these meetings already decided upon and the P. E. has laid violent hands on us for others. Don't look for me any more till frost or Conference—four months hence. Meanwhile pray for us and let us not for a moment forget that we preachers will wake up one

of these mornings packing our grips for Conference. We over here want another hundred for our Master.

W. L. ANDERSON.

Stillwell, Oklahoma, June 29, 1909

Hot Springs Preachers Meeting.

Hot Springs Methodist preachers met in session, June 28-29. Present—Mason, Parker, Rainey and Rushing. Visiting brethren—Revs. James Thomas and O. H. Keadle. Rev. B. F. Mason presided and Bro. Thomas led in prayer. Bro. Parker read and commented on Psa. 55.

Claremore, Okla.

Had a good day yesterday (Sunday, June 20.) Baptized three and received six into the church. My congregations are growing. Largest Sunday School yesterday that we have had since I came to the work.

GEO. W. LEWIS, P. C.

VARICOSE VEINS ARE DANGEROUS IF NEGLECTED.

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You suffer pain either from large or small wounds in the flesh is because every cubic inch of air contains millions of poisonous germs which, when the skin is broken rush right into the blood and being poisonous, cause pain and a festering sore. Blood poisoning is the result. Days and nights of suffering ensue, with probably the loss of a hand or a foot and even death. A powerful antiseptic and disinfectant such as Gregory's Antiseptic Oil applied de-

stroy the germ, stops the pain in a few minutes, and infallibly prevents blood poisoning, suffering and death. It is the cheapest and most effective remedy to be found. Any druggist will sell you a 25 or 50 cent bottle under guarantee of your money back. Good for all sorts of wounds, bruises and pains. It is good for your horse and your old mangy dog. For cholera in your chickens, and that valuable old hog. Call on druggist, or get a bottle by mail for 25 cents stamps from Gregory Medicine Co., Little Rock, Ark.

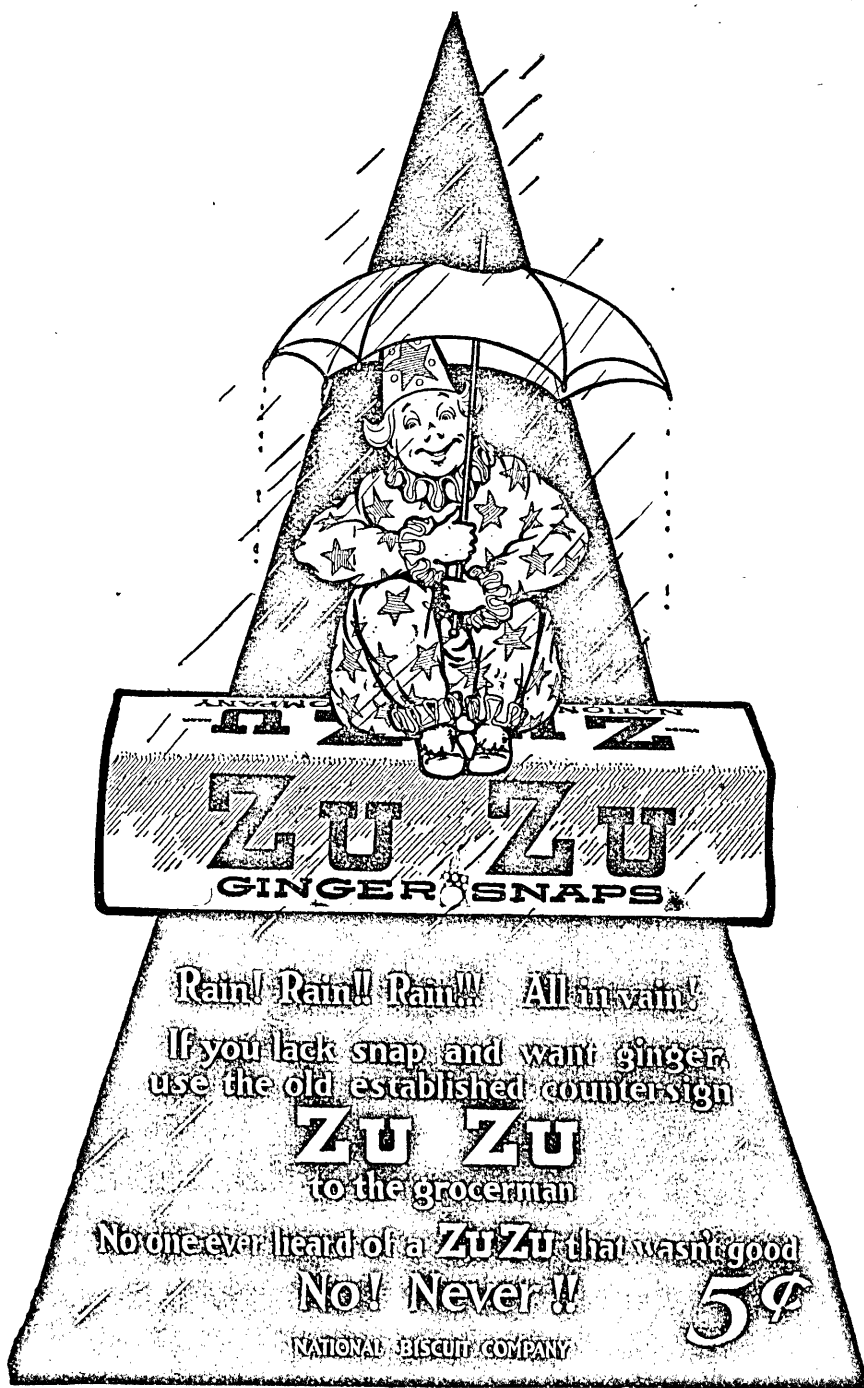
I buy and sell Gregory's Antiseptic Oil, and find it the best seller I have ever handled. My daughter poured hot grease on her arm and hand. The oil applied at once relieved in one minute. My mother, above 70 years old, fell down a flight of stairs and knocked one knee-cap loose. The doctor bandaged it up to its place and said she would probably not get well; anyway, the knee would be stiff. She was suffering agonies of pain. We poured on the Antiseptic Oil. She soon ceased to suffer, and in two weeks was well and using her knee as well as ever.

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Mr. C. H. Gregory: Living in Mississippi I used your wonderful Antiseptic Oil for almost everything, especially for hog cholera. It proved an infallible cure in every case. I am now living in Muskogee, Okla., and cannot get the Oil here. Send me a case at once, as my hogs are sick and I know it cures.

Rev. A. Durham, Muskogee, Okla.

C. H. Gregory: Ship me at once one-half gross of Antiseptic Oil to Star, Miss. It beats the world for an all-round remedy. It cures hog and chicken cholera in every case. E. P. Harper.



W. H. M. SOCIETY.

EDITED BY

Mrs. A. L. Malone, White River Conference
Mrs. V. S. McLellan, Little Rock Conference
1818 Chestnut St., Pine Bluff.
Mrs. J. W. House, Arkansas Conference
Bentonville.
Mrs. Tom McSpadden, Oklahoma Conference
Chelsea.

Send all communications to the editors.

How Shall We Interest Young People in Missions.

We live in a time of multiplied pleasures and duties, when a thousand doors are daily opened to the young, inviting them to avenues of entertainment and profit. Unnumbered forms of amusement are to be found in comparatively small towns, including everything from the moving pictures at the theatorium and the Majestic to the grand opera with its costly scenery and silver voiced prima donna. Many worthy causes also come forward to claim attention: the study of literature by the literary club, the work of the Dorcas society for the poor and the destitute, the law and order league with its advocacy of needed reforms; and the question confronts us, "amid all this multiplicity of interests, how shall we gain the attention of our young people for the cause of missions?"

Upon our success in answering this question depends the future of the missionary movement; and a more important consideration will not be brought before us during this meeting. In the brief scope of this paper I will undertake to point out some ways of accomplishing this desired end; but I am sure that a little thought will suggest many and far better methods to you. Let us at all events make it a matter of earnest prayer that some successful plan may be discovered for arousing an unbowed enthusiasm on behalf of missions among the young people of our church.

The history of missions will perhaps find an easier way of access to the hearts of the young than any other department of the work; for youth is essentially the period of hero worship. Young folk delight in stories of adventure, and admire above all others the man who will dare every danger for the sake of a great and beloved cause, and fearlessly face death in the performance of duty. And where are such characters to be met with more often than in missionary history? The young who have listened with unfeigned interest to the tales of the adventures of David Crockett among the Indians may fairly be expected to hear with equal enthusiasm the exciting experiences of Livingston in Africa. A few years ago when George Bar McCutcheon published his "Granstark," many a boy and girl cheerfully broke engagements of pleasure and sacrificed evenings of entertainment to pore over the thrilling pages of that delightful romance. It was the narrative of the way in which a brave American youth, by his heroism, won the queen and the throne of a little imaginary European State. And if the fictitious story can thus charm the heart, may it not reasonably be expected that the accounts of the way in which Christian missionaries have won the hearts of whole nations, and placed their Christ upon the thrones of heathen lands, will be no less fascinating if related in the same thrilling manner? Let but some consecrated soul with a gifted pen, write in attractive form the record of modern missions, not as dry history, but as a thrilling story of love, sacrifice, romance and tragedy, and it may be safely promised that none will read the volume with greater interest than the young.

Our missionary literature has assumed hitherto an impracticable form. In the first place, it has been written largely by preachers, accustomed rather to dry theological treatises than to captivating narratives, enriched with vivid imaginative word painting; and they have produced essays, when the young will have nothing but stories. They

have generally begun their missionary writings with descriptions of countries which constitute the mission fields, forgetful of Carlisle's dictum, "Human portraits are of all pictures welcome on human walls." There is no doubt that Mrs. Howard Taylor's simple little story, "Pastor Shi," will prove a far more potent factor in turning the attention of boys and girls toward the mission field than will Robert Spear's great book, "History in Modern Missions." The little story, "The Lady of the Decoration," which we have all read, was not free from many faults; but it has brought the missionary work in Japan to the attention of many young people who had never before given any consideration to the subject. The first step then toward arousing the interest of young people in the cause of missions must be a revolution in missionary literature.

A second possible aid is the missionary song. I avoid the word hymn because I think the story song is the most helpful as an appeal to the young. About the only illustration of this class which has ever had wide circulation among us was "Into a Tent Where a Gypsy Boy Lay," and it was not a rare specimen of hymnology, but was eminently successful in reaching the boys and girls. They hummed it on the streets, sang it at play, rendered it unitedly in chorus at school. The same thing can not be said of the classic missionary hymns "From Greenland's Icy Mountains" and "The Morning Light is Breaking;" for these, however beautiful, have failed to awaken a responsive chord in the youthful heart. Give us more songs which contain missionary stories, and the growth of missionary enthusiasm will be greatly accentuated among the young.

Another means which may be made effective for this end is the lantern picture. The Christian Lantern Slide Bureau of Chicago has arranged material and pictures for twelve missionary lectures. Some workers of the Woman's Home Mission Society in every district should equip herself with one of these lanterns, prepare for the delivery of a series of lectures, and could thus do untold good toward awakening missionary interest among the young throughout her district. The lantern could be made, in a short time to pay for itself. The district organizer could find such an apparatus especially useful, and to boys and girls, nothing could present the cause more vividly than these pictures accompanied by an interesting address by a consecrated Christian woman.

The Fourth Department of the Epworth League also presents a golden opportunity for getting the missionary idea before the young; but it is hardly too much to say that no feature of the work of that great young people's organization is failing so utterly in its purpose. The members of the Woman's Home Mission Society should be particularly interested in the fourth Sunday missionary services of the local League chapters, and should aid the fourth vice president of the League by suggesting any plans which occur to them for making these services more interesting and instructive. Our ladies should be always ready to participate in the League's missionary programs; for it is certain that this is a field whose harvest will abundantly compensate for the labor devoted to it.

It is hoped that these hurriedly sketched suggestions will in the fertile soil of the minds of the delegates to this conference be seed that shall ripen into a well developed plan for interesting the young in this great cause. Through reaching the boys and girls lies the only hope of an early completion of the world's evangelization; and in proportion as we win the attention of the young to the mission field, we shall hasten the answer of the prayer, "Even so come, Lord Jesus."

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Woman's Home Mission Notes.

Dear Friends and Co-workers: Our report for the quarter ending June 11 was fairly good although we failed to hear from several Auxiliaries.

In number of adult members Little Rock district leads with 426, Camden has 342 and Arkadelphia 306. In Brigades Camden district has 309, Pine Bluff 138 and Arkadelphia 128 children enrolled.

In number of subscribers to "Our Homes" Pine Bluff leads with 138, Little Rock has 125 and Arkadelphia 113.

With 259 tithers Arkadelphia is far ahead of all the other districts.

Pine Bluff district has the largest number taking the H. M. reading course.

Camden district reports 457 garments distributed, Arkadelphia 436 and Pine Bluff 285.

Arkadelphia district reports 1018 visits to the sick and strangers, Camden 890 and Monticello 594.

Prescott district reports largest number of cottage prayer meetings or Bible readings held.

Arkadelphia is ahead in number of needy helped, Pine Bluff next and then Prescott district.

Central Avenue Auxiliary, Hot Springs, sent a valuable box to the sufferers in Brinkley.

Camden Auxiliary sent money and clothing to a girl in the Mission Home and Training School in Dallas, Texas.

The Young Ladies' Auxiliary of First Church, Little Rock, sent valuable assistance to Brinkley.

A few new members were reported and we hope many have been added during the month of June—the time set for extra effort to increase our conference membership.

The fifteenth annual report is now in the hands of the publishers and we hope soon to have it ready for distribution.

We ask that the report be read carefully and then passed around that every member may have opportunity to read it. In the short sketch you will learn that we have inherited much and are rich in our possessions.

The introduction will tell you of our very delightful evenings in Crossett.

And Mrs. Sparling's minutes of the business sessions will show you what we had together.

The address of the president, Mrs. F. M. Williams, is fine and the reports of the treasurer, Mrs. F. C. Floyd, and the corresponding secretary should be read carefully that you may see what was accomplished by our Auxiliaries last year.

Mrs. H. C. Rule, superintendent of tithing, wishes to distribute an interesting and helpful little book entitled "The Victory of Mary Christopher," that we may gain a foothold in this important branch of our work.

I also recommend "The Bishop of Cottontown," which is a well written

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and entertaining story of the Southern cotton mills.

We have a good law for child labor in Arkansas (thanks to one of our Methodist laymen, Mr. L. B. Leigh) and we should use our influence for its enforcement wherever children are employed.

Our executive committee has had the happiness recently to confer honorary life membership upon our faithful and efficient treasurer, Mrs. F. C. Floyd.

It was also a great pleasure to be able to supplement our week of prayer offering with \$175.00 for our Mission Home and Training School in Dallas, Texas.

The urgent appeal from Vashti Industrial Home and school for orphan girls in Thomasville, Ga., could not be turned aside and an appropriation was made for that and also for the Paine Annex in Augusta, Ga.

Recently I have been looking over our old records and we must work harder to sustain our fair reputation.

In the third year of our history one of our Auxiliaries attained highest standard and Miss Belle Bennett wrote for 100 copies of the report, saying it should be published in every church paper. Shall not we prove worthy of this distinction again?

At one time we stood fourth in the whole list of conferences in number of subscribers to "Our Homes" the official organ of the W. H. M. Society.

For two years past we have stood sixth but now we are several figures lower than that. I learned this much to my regret from the last report of Miss Mary Helm, our finely endowed editor and capable manager.

The other conferences are out working us? What are we going to do about this?

The hot weather is upon us and we all feel like sitting under the shade of the trees. But opportunities will come to speak to friends and it is never out of season to try to gain new subscribers

for the Western Methodist and "Our Homes." We need these helpful papers even more than they need our patronage.

Several of our staunch members have been bereft of beloved ones recently. Let us remember them tenderly in this time of great sorrow and do what we can to express our heartfelt sympathy for them.

Be of good cheer and the blessing of God shall continue to rest upon our poor efforts to serve him. Sincerely yours, MRS. W. H. PEMBERTON.

June 28, 1909.

FREE DEAFNESS CURE.

A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure Deafness, Head Noises and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut St., Kansas City, Mo.

Texarkana District Conference, Mena, July 6th.

Tuesday—

8:30 a. m.—Opening. Spiritual state of the church.

11 a. m.—Preaching.

3 p. m.—Sunday school. Discussion by T. D. Scott and M. P. Olney.

8:30 p. m.—Preaching.

Wednesday—

8:30 a. m.—Opening. Reports on Finances; W. F. M. S.; W. H. M. S.; and Houses of Worship.

11 a. m.—Preaching.

3 p. m.—W. F. M. S. Discussion led by Mrs. P. C. Barksdale. W. H. M. S. Discussion led by Mrs. Dickinson.

8:30—Preaching.

Thursday—

8:30 a. m.—Opening. Reports on Epworth Leagues and Sunday schools.

11 a. m.—Preaching.

3 p. m.—Laymen's movement. Discussion led by J. O. A. Bush.

8:30 p. m.—Preaching.

Friday—

8:30 a. m.—Opening. Reports from committees.

11 a. m.—Preaching.

3 p. m.—Election of delegates to Annual Conference. Selecting a place for next district conference.

T. H. WARE, P. E.

Committee on license to preach and admission in Annual Conference—S. C. Dean, A. Turrentine, R. G. Rowland. Deacons and elder's orders—T. D. Scott, W. R. Harrison, W. W. Mills.

TO YOUNG WOMEN

You may be laying up for yourselves much future suffering, by not treating your ailments promptly, (before they have a chance to become chronic), with that well-known female remedy, Wine of Cardui,—about which you have so often heard.

Look ahead, and plan for a healthy, happy life, by preventing female trouble from getting a foothold.

Try if that famous medicine, Cardui, which has helped so many others, will help you.

For young girls just entering into womanhood and young ladies whose life duties have not long begun, Cardui is often of vital importance, giving them strength for daily tasks.

Read what Mrs. Mary Hudson, of Eastman, Miss., says about her young sister: "While staying with me, and going to school, my young sister was in terrible misery. I got her to take a few doses of Cardui and it helped her at once."

"I have taken Cardui myself and believe I would have been under the clay, if it had not been for that wonderful medicine."

"Now I am in better health than in three years."

Try Cardui.

W. F. M. S., Little Rock Conf.
Edited by Conference Officers and District Secretaries.
Mrs. Lucy B. Thornburgh.

Dear Co-Workers: July with its heat, dust and languid days is upon us. There's a great temptation to abandon all work, relax every muscle, and just rest in the shade. But ever and anon, comes the voice of duty, saying to us, "No time for lagging, no time for folded hands and sleepy brains, for the world moves on, and if we as Christ's representatives help in this stupendous work of bringing the world to Him, we must be up and doing."

We have just returned from a little vacation, which indeed was a delightful and refreshing rest. My husband and I left Little Rock June 5th, spent Sunday in Chicago, attended church at the great Auditorium building, and heard the noted Rev. Frank Gonsauls preach.

At an early hour the vast assembly hall was filled. After the splendid music by the great chorus choir composed of sixty-eight members, we listened to an earnest sermon by this renowned preacher. Strange, it seemed to me, that his theme should be the very one I am most interested in, "Woman's power and influence." He told in clarion tones of the work in the world to be done by woman's hands alone, and made one feel glad to be a woman, and share in the glorious work of redeeming the world to Christ. It was an uplift.

We spent Monday in the great city, leaving at 7 p. m. for Niagara Falls. Tuesday morning, just as the sun was casting its glorious rays across that great cataract, shedding its beams through the mist and spray of great Niagara, and while the beautiful rainbow was in the height of its glory, our train stopped on the elevation just before crossing the river, giving the passengers an opportunity to look upon this awe-inspiring work of nature. We spent a delightful day viewing the falls, strolling over Goat Island, going under the falls and taking the Gorge Route, etc. There is a hush and restful feeling that comes to one, listening to that continuous roar and splash of rapids, cataracts and waterfalls, that renders the place a delight indeed to one seeking rest and recuperation. On Sunday at the Falls we attended Children's Day service at the First Presbyterian Church, where we witnessed the marvelous sight of the baptism of fifteen infants, who were infants indeed, in the arms of their parents. In the evening we took a trolley car for Buffalo, and attended services at the Asbury Methodist Church. A rain delayed us and caused us to miss the music, which I regretted very much. Leaving Niagara on Monday, June 14, we came to Detroit in company with congenial companions, Mr. and Mrs. Steve R. Johnston of Atlanta, Ga., and our association was doubly pleasant because of their intimate acquaintance with our mutual friend, the one so many in Arkansas have learned to love and honor, Miss Daisy Davies. It was a delight to hear them speak of her devoted, useful life in her home city. We hope to have her again in Arkansas. We spent thirty-six hours in Detroit, one of the most beautiful cities I ever saw. Broad, clean streets, smooth flowing river, magnificent homes and great business houses, are characteristic of this city, which was overflowing with conventions, and hence put on a gala day appearance. Here we met friends from dear old Arkansas.

While enjoying all this, many times the thought came to me, "Yes, all this beauty and comfort provided for our pleasure, and we know exactly to whom we owe our thanks, while away yonder in heathen darkness, how little they know of the One above all others who

FREE TO YOU—MY SISTER



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

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

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

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

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

cares for and preserves them. The responsibility is rolled upon me with greater heaviness than ever before. What if I, some day, have to look in the faces of these poor creatures and hear their cry of anguish, "No one cared for my soul." What have we done to meet this awful distress? Let us all unite our prayers for a larger, deeper work for the unreached than we've ever had, then our coffers will be full, money will be poured into our treasury. I believe I have a stronger purpose in my heart to be a laborer in God's vineyard, till this short life is ended. I crave, in that great day, to put my hand in His, and hear the words "Well done."

DROPSY Cured: quick relief; removes all swelling in 8 to 20 days; 80 to 60 days effects permanent cure. Trial treatment given free to sufferers; nothing failor. For circulars, testimonials and free trial treatment write Dr. H. H. Green's Sons, Box X, Atlanta, Ga.

Tillar Circuit.

Pardon me for coming again so soon, but I want to say two or three things. First, our Children's Day service was in every way a success. We used the regular Children's Day programs, using the music, songs and recitations contained therein. On account of two revival meetings in the town in the month of May, one by the Baptists and the other in our church, we set the day for the first Sunday in June. The children, all of them, from three years of age and upwards who were members of the Sunday school took a lively part. The children were trained for the service by our venerable superintendent, W. A. Birch, and the teachers, ladies and gentlemen of the town; but as is usually the case, the ladies took the most prominent part. The collection was good at the end of the service, and we are glad to say that the day was a benediction to our cause in Tillar. A large congregation attended.

I have just returned from Richland, and Kelso down on the Mississippi river. Richland postoffice is on the banks of the father of waters at Lucky Landing, a "steamboat station." I preached at Richland school house last Tuesday night, June 22, and at Kelso Wednesday night to a large crowd of people in spite of the bad and muddy weather. There never has been a church organization of any kind at Richland—never was a meeting held there. It is an evangelical territory, and the field is white to the harvest. The people are anxious for religious services of any kind. There was a Methodist church organized at Kelso several years ago by Bros. Harrison and Spann, but the people have "scattered as sheep having no

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shepherd" and everything is in a state of anarchy. Those who were once members of the church have backslidden, as is always the case where the people of God have no pastor. They are anxious for the church to be built up, and have expressed their willingness to confess their sins in public, and start out new again. As is always the case where I have ever been, I find much people at our fingers end, right here at home, who are actually perishing for the gospel. I will give these people a week night appointment each month, and a revival meeting before conference, and I fully expect, under God, to raise up a church at each of these places. I was pastor of Texarkana circuit the last two years, and I found miles and miles of unevangelized territory in Miller county, where the people were perishing for the gospel, right under the search light of the city churches and I find it so here. "The fields are white unto the harvest, but the laborers are few."

FRANK HOPKINS, P. C.

TOBACCO CURE.

Testimonial to the value of Haggard's Tobacco Tablets. Judge G. A. C. Holt, of Memphis, writes: "In my wish to benefit those who may be addicted to tobacco I write this. My son-in-law had used it, chewing and smoking for many years. I gave him a box of your Tobacco Cure and it was prompt in relieving him and now for three months he has had no desire whatever to resume it. I believe it a sure cure." Send \$1.00 for box, cure guaranteed, if directions are followed.

P. H. MILLAR & CO., Box 239, Little Rock, Ark.

Marriage.

Seymour McClure.—On June 16th, at the Methodist Church in Wilmar, Ark., by Rev. J. B. Sims, Mr. Frank Seymour and Miss Marguerite McClure. It was a beautiful wedding, the young people both being prominent and active members of our church.

This office is well equipped for any and all kinds of book work. Write us when in need of that kind of work.

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.)

LONG.—Mrs. Susan Anne Long (nee Smith) was born in Yellville, Marion county, Ark., fifty-six years ago. She died in Ft. Smith Ark., Feb. 22, 1909. She was the daughter of a Methodist preacher and had been a Christian from childhood. She was the mother of seven children, most of whom together with her husband she left behind. She was sick for quite awhile, suffered much but bore her suffering patiently. The writer has known her for years. She loved her Master and the church. She loved the services of the church and in the congregation she was such an interested and sympathetic listener that she was always an inspiration to her pastor, the writer of these lines. May God bless the sorrowing ones left behind and lead them at last to meet her in the city of God.

Her pastor,
C. W. LESTER.

BALDING.—Perry M. Balding, the subject of this sketch, was born Feb. 9, 1867; on Jan. 19, 1888, he was married to Miss Siddle White. Five children were born to this union—three daughters and two sons. On May 27, 1909, he died in the bosom of his family and friends at his home near Balding, Ark. He was a devout and loyal member of the Methodist church and an honored member of the W. O. W. in which order he carried a policy of \$1,000.00. He was cut down in the prime of his useful life, but he had lived long enough to gain the universal confidence of all who knew him. We had no better man than Perry Balding, and he will be greatly missed in this community. May the good Lord comfort and sustain his wife and five children who survive him.

M. K. IRVIN, P. C.

DUNLAP.—Alfred Dunlap was born in Knox county, Kentucky, near Cumberland Gap, April 26th, 1830, and died at Piggott, Ark., June 3rd, 1909, aged seventy-nine years, one month and eight days. He moved from his native State with his father in 1847 to Illinois and was one of the pioneers of that State. In 1867 he married Virginia McLeod, and to their union were born five sons and four daughters. He moved to Nebraska in 1874 where he lived for thirty-two years. In 1906 he moved to Piggott. Two years ago he joined the Methodist church. He had no fear of death, but was ready to go when his Lord called him. His only regret was that he had not spent more of his life in the service of his Master. He is survived by his widow and all their children, his being the only death that has occurred in the immediate family.

C. M. REVES.

HAMMOCK.—Lolla, daughter of Jno. W. and Mollie Hammock, was born Feb. 22, 1899, and died June 3, 1909. Appendicitis claimed this sweet spirited girl of ten summers as its victim. She showed great patience in her suffering yet she desired her friends to pray that she might live. She loved her parents with a love akin to worship. She was a faithful attendant at church services and was anxious to do anything she could for the good of others. Her bright, happy smiles will not greet us any more in the home; her place will be vacant in the Sunday school, yet she is not dead but only sleeps to await the resurrection morn. She rests in the Quitman cemetery. Services were conducted by Rev. J. E. Saell in the absence of her pastor.

W. W. ALLBRIGHT.

ALDEN.—Rathbun Alden was born

near Osage, Benton county, Ark., Nov. 25, 1880, and died at his home June 5, 1909, at 12:15 a. m., after an illness of two years.

For several months before his death his friends felt that his recovery was very doubtful, but they availed themselves of every possible means of recovery. After all other means seemed to have failed, his father took him to Carlsbad, Germany, hoping there to get help, but to no avail.

Finding that his son was rapidly sinking he hastened back to America, hoping to reach him before the end came. They had been home only a few days when death came and released him from suffering. He was supremely happy that God permitted him to become home and loved ones before he became unconscious. He often thanked God that he could be with mother and the loved ones at home to have their kindly attentions in the last hours.

Rathbun was converted and joined the M. E. Church, South, at the age of thirteen years. He lived an exemplary life and died as peacefully as a babe falling asleep in its mother's arms. No young man ever grew up in this country who was more respected and loved than he. An immense crowd attended his funeral services, probably the largest ever attending a funeral in this country.

The funeral services were conducted by the pastor and Bro. Bearden, and we laid his body to rest in the Barron cemetery, there to await the bright morning of the resurrection.

He leaves a father, mother, three sisters, one brother and many other friends to mourn, but they mourn not as those without hope. They have every evidence that their dear Rathbun is at rest. Besides his beautiful Christian life, they have his parting words which were so full of hope. He exhorted all his loved ones to meet him in heaven. May God bless the sorrowing ones.

A. A. ARMSTRONG, Pastor.

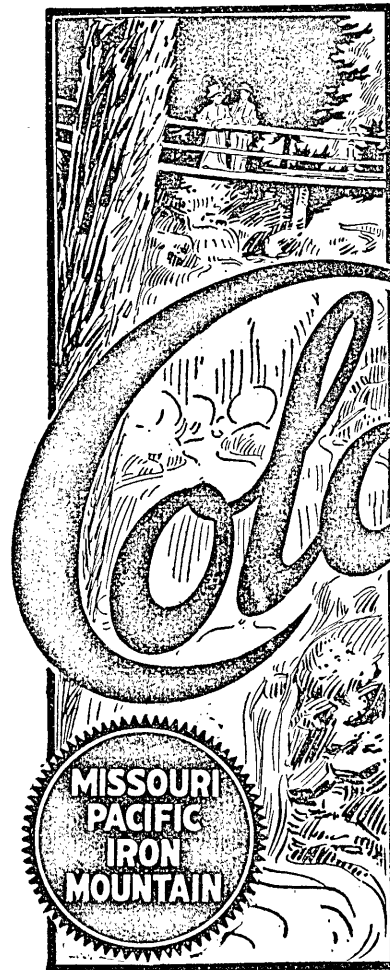
CASE.—Lucile, infant daughter of Bro. and Sister Wm. Case was born May 28th, 1909, in Batesville, Ark., and died June 10. Little Lucile's stay on earth was short, but it was long enough for her to become entwined about the hearts of father and mother. It grieves us very much to give up our precious babes that we love so dearly but we bow in humble submission to him who doeth all things well. The Lord can see the future. It may be that he took Lucile to save her from the pitfalls, snares and temptation which many have in this life. We know that heaven will be more attractive to us by her shining angel face. Bro. and Sister Case have a tie that is drawing them homeward and some sweet day they will press little Lucile to their bosom never to be separated again. May God's richest blessings rest upon these bereaved parents is the prayer of their pastor.

EDW. FORREST.

CHRISTMAS.—Little Emma, the oldest child of Rev. B. F. and Mrs. E. E. Christmas, passed to her heavenly home from the parsonage at Collins at 4 p. m., on the morning of April 24th, 1909, after only a few days' sickness. Little Emma had just been lent to the parents for three years, six months and five days and God took her home to him who said, "Suffer little children to come unto me and forbid them not for of such is the kingdom of God." She was a child of promise, sweet, gentle and kind. I think I never knew a child that carried more sunshine in her life than did little Emma. She rests now where sorrow's cup comes not and aches and fevered brows are not known. Heaven is drawn a pace nearer the sorrowing parents, and earth loses a part of its charms. Faith spans the chasm and says we will meet again, and so it will be. In loving sympathy.

W. F. EVANS.

June 21.



This Summer—
have a vacation worth while. Picturesque Colorado offers new and interesting scenes—mountains as high as the Alps lakes and streams with schools of fish awaiting the drop of a line. By all means go to

via
Missouri Pacific
Iron Mountain

and make the trip as enjoyable as the stay. **Low Rates Now!**

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CITY TICKET OFFICE
Little Rock.

Alaska-Yukon-Pacific Exposition—this Summer. Go by way of Colorado, by all means, and stop over enroute at Yellowstone—"America's Garden Spot."

Less Than One Bottle Did It.
A sufferer writes: "Can certainly say that Hughes' Tonic is the best chill remedy I ever heard of. Used only a part of a bottle, and used no quinine, and it cured me." Sold by druggists—50c and \$1.00 bottles. Prepared by
ROBINSON-PETIT CO., Louisville
Incorporated.

Wireless and Safety at Sea.

"Of late, too, another powerful safeguard has come into use," writes L. Frank Tooker in an account in the July "Century" of new and old devices for navigating in fog and darkness. "If one enters the wireless telegraphy room of a transatlantic steamer he will find on the wall a rectangular chart crossed and recrossed by many black lines. Across it also runs one broader line in red ink. On the margin of the chart are marked the days of the week. It is the wireless guide for the current month; the red line gives the course of the steamer, while the many black lines crossing it indicate to the operator at what hour of each day of his passage he will probably pick up the wireless messages of other ships crossing that month. The ship, one sees at a glance, is scarcely ever out of touch with other ships through which disaster may come; and with this knowledge of constant intercommunication the feeling of security justly grows."

FOR FEVERISHNESS AND ACHING

Whether from Malarious conditions, Colds or overheating, try Hicks' CAPUDINE. It reduces the fever and relieves the aching. It's liquid—10, 25 and 50 cents at drug stores.

Of Special Interest to America.

On the return voyage of the Nimrod an easterly extension of the east of South Victoria Land was discovered in latitude 69 degrees 48 minutes south, longitude 166 degrees 11 minutes east. It consists of ranges of tabular mountains from 5,000 to 7,000 feet high, trending southwest and then west to a point about forty-five miles west of Cape North. These mountains are doubtless the land connection of the antarctic continent between Victoria Land and Scotts Land, which Ross in 1844 and Scott in 1904 declared to be nonexistent. While this discovery is of importance to the geographic world in general, it is of extreme interest to Americans, as it confirms the claims of Wilkes to the discovery on January 16, 1840, of the antarctic continent, which he traced in wretched sailing vessels

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in each town to ride and exhibit sample 1909 model. Write for Special Offer. Finest Guaranteed **\$10 to \$27**
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with Coaster-brakes and Puncture-Proof tires.
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We **Ship On Approval** without a cent deposit. Pay the freight and allow **TEN DAYS' FREE TRIAL.**
Tires, coaster-brakes, parts, repairs and sundries, at unusual prices. Do not buy till you get our catalogs and offer. Write now.
MEAD CYCLE CO., Dept. H291 Chicago

BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. IT SOOTHES THE CHILD, SOFTENS THE GUMS, ALLAYS ALL PAIN; CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Good and Broken Act, June 25th, 1893. Serial Number 1234. AN OLD AND WELL-TRIED REMEDY.

through 60 degrees of longitude, from 95 degrees east to 155 degrees east, with possible land in about 163 degrees east.—From Major-General Greeley's "Shackleton and the South Pole" in the July Century.

Married.

June 28th, at the parsonage of the M. E. Church, South, Fordyce, Ark., Mr. James McMahon of Hot Springs, Ark., to Miss Hattie Gantt of Buckner, Ark., B. B. Thomas officiating.

DON'T SUFFER

WITH HEADACHE,
BILIOUSNESS,
CONSTIPATION or
MALARIAL TROUBLES

BOND'S LIVER PILLS

Will Promptly Relieve You.
One at Bed-Time is the Dose.

All Druggists, 25 cents.

QUARTERLY CONFERENCES.

Oklahoma Conference.

VINITA DISTRICT—THIRD ROUND.	
Miami	July 3, 4
Afton	July 4, 5
Blue Jacket	July 10, 11
Welch	July 18, 19
Afton Ct.	Aug. 15, 16
Spavinaw	July 24, 25
Chapel	July 17, 18
Fairland and Wyandotte	July 31, Aug. 1
Centralia	Aug. 7, 8
Grove	Aug. 14, 15
Chelsea	Aug. 21, 22
JOHN W. SIMS, P. E.	

GUYMON DIST.—THIRD ROUND.

Hooker Station	July 3, 4
District Conf. at Hooker	July 1-4
Tapley Ct. at Kemp City	July 10, 11
Ellis Ct. at Lone Tree	July 14, 15
Ioland Ct. at Ioland	July 17, 18
Mutual at Mutual	July 24, 25
Woodward Station	July 25, 26
Grand Valley Ct. at Range	July 31, Aug. 1
Texhoma and Goodwell at T.	Aug. 7, 8
Guymon Station	Aug. 8, 9
Carthage Ct. at Steward Chapel	Aug. 14, 15
Cimarron Ct. at Burtrand	Aug. 21, 22
Sampel Ct. at Hornby Chapel	Aug. 28, 29
J. F. LAWLIS, P. E.	

MUSKOGEE DISTRICT—THIRD ROUND.

Muskogee Ct. at White Church, 3 p.m.	July 4
Ft. Gibson Ct. at Braggs, 3 p.m.	July 11
Checotah, 8 p.m.	July 14
Oktaha Ct. at Middleton, 3 p.m.	July 18
Warner Ct. at Warner, 3 p.m.	July 24
Stigler, 3 p.m.	July 25
Whitefield Ct. at Eureka, 3 p.m.	July 28
Vian Ct. at Tamaha, 3 p.m.	July 31
uldrow, 3 p.m.	Aug. 8
Ballisaw, 9 a.m.	Aug. 9
Cowlington Ct. at O., 3 p.m.	Aug. 14
Haskell Ct., 2 p.m.	Aug. 22
Natura Ct., 3 p.m.	Aug. 28
Boynton and Morris, 8:30 a.m.	Aug. 30
St. Pauls, Muskogee	Sept. 1
First Church, Muskogee	Sept. 2
W. F. DUNKLE, P. E.	

ARDMORE DISTRICT—THIRD ROUND.

Elmore Ct. at Elliott's Chapel	July 3, 4
Marietta Station	July 11, 12
Berwyn and Dougherty at D.	July 18, 19
Hennepin Ct. at Poolville	July 24, 25
Cornish and Loco at Dixie	July 25, 26
Wapanucka Station	Aug. 1, 2
Tishomingo and Mannsville at Milburn	Aug. 7, 8
Lebanon Ct. at Willis	Aug. 14, 15
Davis and Oak Ridge at D.	Aug. 22, 23
Thackerville and Burneyville at Leon	Aug. 28, 29
Grady Ct. at Courtney	Aug. 29, 30
Provence Ct. at	Sept. 4, 5
Lone Grove Ct. at Sneed	Sept. 11, 12
Overbrook Ct. at	Sept. 12, 13
W. T. FREEMAN, P. E.	

CHICKASHA DISTRICT—THIRD ROUND.

Whitehead and Florence at W.	July 3, 4
Duncan Ct. at Baird	July 10, 11
Duncan Station	July 11, 12
Maysville and Randolph at R.	July 17, 18
Rush Springs at Little Rush	July 24, 25
Velma at Doyle	July 31, Aug. 1
Lindsay	Aug. 7, 8
Chickasha	Aug. 8, 9
Terral and Bonner at B.	Aug. 15, 16
Alex and Ninnekah at N.	Aug. 28, 29
O. H. MCGHEE, P. E.	

OKLAHOMA CITY DIST.—THIRD ROUND.

Union Chapel Ct. at U. C.	July 3, 4
Shawnee, Trinity	July 4, 5
Piedmont Station	July 10, 11
El Reno Station	July 11, 12
Tecumseh Station	July 17, 18
Okl. City Ct. at Harrah	July 18, 19
Shawnee Ct. at Mt. Vernon	July 24, 25
Franklin Ct. at Stella	July 25, 26
Sparks Ct. at Sparks	July 31, Aug. 1
Stillwater Station	Aug. 1, 2
A. L. SCALES, P. E.	

M'ALESTER DISTRICT—THIRD ROUND.

Mowdy and Wardville	July 3, 4
Hartshorne	July 4, 5
Pocahontas Station	July 10, 11
McCurran Station	July 11, 12
Howe at Monroe	July 17, 18
Wilburton Station	July 18, 19
Alison Circuit	July 24, 25
Poteau at Harrells	July 31, Aug. 1
Spiro Station	Aug. 1, 2
S. G. THOMPSON, P. E.	

LAWTON DIST.—THIRD ROUND.

Randlett at Liberty Hill	July 3, 4
Temple Station	July 4, 5
Lawton Station	July 7
Headrick Ct. at Friendship	July 10, 11
Grandfield at Pleasant Valley	July 17, 18
Davidson Station	July 18, 19
Snyder at North Otter	July 24, 25
Gregg and Valley View at V.	July 31, Aug. 1
Walter Station	Aug. 1, 2
Geary Station	Aug. 7, 8
Anadarko Station	Aug. 8, 9
Ft. Cobb at Cheatham	Aug. 14, 15
Glenwood Ct. at Glenwood	Aug. 21, 22

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dealer. Guaranteed
by us.

Waters-Pierce Oil Co.

Cement Ct.	Aug. 28, 29
O. F. MITCHELL, P. E.	

CHOCTAW AND CHICKASAW DISTRICT.

THIRD ROUND.	
Kiowa Ct. at Dansby's Chapel	July 3, 4
Kiamitia Ct. at Caney Creek	July 10, 11
Long Creek Ct. at Bokchito	July 17, 18
Rufe Ct. at Clear Creek	July 24, 25
O. M. COPPEDGE, P. E.	

DURANT DISTRICT—THIRD ROUND.

Antlers	June 12, 13, 16
Talihina at Leflore	June 13-15
Ft. Towson at Swink	June 17-20
Boswell	June 25-28
Idabel at Goodwater	June 29-July 5
Grant at Kent	July 7, 11
Bokchito	July 13
Durant	July 14
Colbert at Mashburn	July 16-20
Kingston	July 23-25
Madill	July 25-27
Caddo at Freeny	July 30-Aug. 2
Cumberland at Grantham	Aug. 6-9
J. A. PARKS, P. E.	

Little Rock Conference.

MONTICELLO DIST.—THIRD ROUND.

Crossett Station	July 4, 5
Crossett Mission at Bethel	July 6
Snyder at Magnolia	July 10, 11
Hamburg Station	July 17, 18
Wilmar Station	July 21
Warren Station	July 24, 25
New Edinburg at Edinburg	July 31, Aug. 1
Lacey Ct. at Green Hill	Aug. 4
Johnsonville Ct. at Carmel	Aug. 7, 8
Hermitage Ct. at Jersey	Aug. 10
Lake Village and Portland at P.	Aug. 15, 16
Parksdale and Wilmet at P. D.	Aug. 17
Dermott and Ark. City at A. C.	Aug. 21, 22
Tillar Ct. at Winchester	Aug. 24
Mt. Pleasant Ct. at Mt. P.	Aug. 28, 29
Hamburg Ct. at Extra	Sept. 2
Eudora Ct. at Eudora	Sept. 5, 6
McGehee and Watson	Aug. 11, 12
J. A. HENDERSON, P. E.	

LITTLE ROCK DIST.—THIRD ROUND.

Winfield, 11 a.m.	July 4
Capitol, 8 p.m.	July 4
Benton at New Hope	July 11
Bryant at Pleasant Hill	July 17, 18
Tomberlin at Hundley's Chapel	July 24, 25
England	July 25
Austin at S. Bend	July 31, Aug. 1
Lonoke	Aug. 1
Maumelle at Martindale	Aug. 7, 8
Mablevale at Sardis	Aug. 14, 15
Oak Hill at Wesley's Chapel	Aug. 21, 22
Carlisle Mission at Hall's	Aug. 28, 29
De Vall's Bf. & Des Arc at D.V.B.	Aug. 29, 30
Carlisle and Hazen at Carlisle	Sept. 5
Hickory Plains at N. Bethel	Sept. 11, 12
District Conference at England	July 6-9
Layman's Day, July 8	
A. C. MILLAR, P. E.	

ARKADELPHIA DIST.—THIRD ROUND.

Malvern Ct. at Magnett Cove	July 3, 4
Malvern Station	July 4
Amity at Glenwood	July 17, 18
Caddo at Pleasant Hill	July 18, 19
Dalark at Bethlehem	July 24, 25
Arkadelphia Station	July 25
Hot Springs Ct. at Morning Star	July 31, Aug. 1
Tigert Memorial	Aug. 1, 2
Central Avenue	Aug. 8
Third Street	Aug. 8
Ussery at Sage's Chapel	Aug. 14, 15
Arkadelphia Ct. at Campground	Aug. 21, 22
Social Hill	Aug. 21, 22
H. M. BRUCE, P. E.	

PRESCOTT DISTRICT—THIRD ROUND.

Nashville	July 3, 4
Pike City	July 10, 11
Murfreesboro	July 17, 18
Nathan	July 24, 25
Bingen	July 31, Aug. 1
Centre Point	Aug. 7, 8
Washington	Aug. 14, 15
Mineral Springs	Aug. 21, 22
Unmet	Aug. 28, 29
Chidester	Sept. 4, 5
Harmony	Sept. 11, 12
W. O. HILLIARD, P. E.	

CAMDEN DIST.—THIRD ROUND.

Thornton	July 3, 4
Magnolia Ct.	July 10, 11
Stamps	July 11, 12
Junction City	July 18, 19
Camden Ct.	July 24, 25
Camden Station	July 25, 26
Huttig and Strong	Aug. 1, 2
Stephens	Aug. 7, 8
Eldorado Station	Aug. 13-15
Fordyce Station	Aug. 15, 16
Atlanta	Aug. 21, 22
Eldorado Ct.	Aug. 28, 29
R. W. McKAY, P. E.	

PINE BLUFF DISTRICT—THIRD ROUND.

Rowel at Union	July 10, 11
Stuttgart Station	July 17, 18
DeWitt Station	July 18, 19
DeWitt Ct. at Forest S. H.	July 20
Douglas and Grady at D.	July 24, 25
Roe and St. Charles at Hickory Grove	July 31, Aug. 1
Kingsland at Camp Springs	Aug. 3
Star City and Dumas at Mt. Home	Aug. 5
Rison at Moore's Church	Aug. 7, 8
Redfield	Aug. 14, 15
Sheridan	Aug. 21, 22
Gillett at Campsnes	Aug. 28, 29
W. W. CHRISTIE, P. E.	

TEXARKANA DIST.—THIRD ROUND.

Umpire	July 3, 4
Jena	July 9
Jansen	July 10, 11
Locksburg	July 17, 18
Dierks	July 24, 25
Mt. Ida	July 31, Aug. 1
Bright Star	Aug. 7, 8
Texarkana Ct.	Aug. 21, 22
Fairview	Aug. 22, 23
Cherry Hill	Aug. 28, 29
First Church, Texarkana	Sept. 4, 5
College Hill	Sept. 5, 6
THOS. H. WARE, P. E.	

White River Conference.

HELENA DISTRICT—THIRD ROUND.

Wynne Station	July 11, 12
Haynes Ct.	July 18, 19
Marianna Station	July 25, 26
Marianna Mission	July 28, 29
Holly Grove and Marvell at M.	Aug. 1, 2
Hamlin Mission at Union G.	Aug. 7, 8
Parkin Station	Aug. 8, 9
Turner and Shiloh Ct. at Bethel	Aug. 14, 15
Clarendon Station	Aug. 15, 16
Laconia Ct. at Laconia	Aug. 21, 22
McCrory and De View at De V.	Aug. 28, 29
McCrory Mission	Aug. 29, 30
La Grange Ct. at Central	Sept. 4, 5
Helena Station	Sept. 12, 13
Z. T. BENNETT, P. E.	

JONESBORO DIST.—SECOND ROUND.

Lake View and Lumsford Ct. at	July 3, 4
Marion and Gilmore at G.	July 10, 11
Gilkerson Mission at Fisher	July 14, 15
West End and Cotton Belt Mission, at Kellar's Chapel	July 17, 18
CADESMAN POPE, P. E.	

BATESVILLE DIST.—THIRD ROUND.

Swifton Ct. at Powhatan	July 3, 4
Tuckerman	July 4, 5
Sulphur Rock Ct. at Charlotte	July 10, 11
Newark Station	July 17, 18
Evening Shade Ct. at Cave City	July 24, 25
Ash Flat Ct. at Bear Creek	July 25, 26
Salem Ct. at Viola	July 31, Aug. 1
Bexar Ct. at New Hope	Aug. 1, 2
Smithville Ct. at Raney's Chapel	Aug. 7, 8
Melbourne Ct. at Forest Chapel	Aug. 14, 15
Calico Rock Ct. at Iuka	Aug. 17
Mt. View Ct. at St. James	Aug. 28, 29
Wolf Bayou Ct. at Macedonia	Sept. 4, 5
Desha Ct. at Oak Valley	Sept. 11, 12
Bethesda Ct.	Sept. 18, 19
A. F. SKINNER, P. E.	

SEARCY DISTRICT—THIRD ROUND.

Wiville Ct. at Union	July 3, 4
Augusta Station	July 4, 5
Gardner Memorial	July 10, 11
Dye Memorial	July 11, 12
McRae Ct. at Copperas Spgs.	July 24, 25
Cabot Ct. at Austin	July 25, 26
rangburn and Mt. Pisgah at New Hope	July 31, Aug. 1
Iieber Station	Aug. 1, 2
Searcy Ct. at Harmony	Aug. 7, 8
Beebe Station	Aug. 8, 9
Floyd Ct. at	Aug. 14, 15
Vilonia Ct. at Vilonia	Aug. 15, 16
Cato Ct. at Cato	Aug. 21, 22
West Point Ct. at	Aug. 28, 29
Bradford and Bald Knob at Bfd.	Aug. 29, 30
Wilburn Ct. at Wilburn	Sept. 1
A. T. GALLOWAY, P. E.	

PARAGOULD DIST.—THIRD ROUND.

Lorado Ct. at Hunt's Chapel	July 3, 4
Boydsville Ct. at Cummings Chapel	July 10, 11
Piggott Ct. at Mt. Zion	July 11
Corning Station	July 17, 18
Knobel Ct. at Peach Orchard	July 18, 19
Reyno Ct. at Datto	July 24, 25
Maynard Ct. at Salem	July 31, Aug. 1
Pocahontas Ct. at New Home	Aug. 4
Walnut Ridge Station	Aug. 7, 8
Black Rock and Portia at old Walnut Ridge	Aug. 14, 15
Pocahontas and Hoxie at Hoxie	Aug. 15, 16
Imboden Ct. at Ravenden Springs	Aug. 21, 22
Maumoth Spring and Hardy	Aug. 28, 29
J. K. FARRIS, P. E.	

Arkans. Conference.

FT. SMITH DISTRICT—THIRD ROUND.

Magazine and Wesley at W.	July 3, 4
aris Station	July 5
Hackett Ct. at Bethel	July 10, 11
Ft. Smith Ct. at Oak Grove	July 11, 12
Waldron Ct. at Parks	July 17, 18
Waldron Station	July 18, 19
Bates Ct. at Center Point	July 20
Charleston Ct. at Grand Prairie	July 24, 25
Branch Ct. at Calksville	July 26
Dodson Ave.	July 30
F. S. H. JOHNSTON, P. E.	

DARDANELLE DIST.—THIRD ROUND.

Gravelly and Bluffton at Briggsville	July 3, 4
Rover Ct. at Plainview	July 4, 5
Havana Mission at Havana	July 10, 11
Walnut Tree Ct. at Canula	July 11, 12
Belleville Ct. at Ranger	July 17, 18
Dardanelle Ct. at Centerville	July 24, 25
Danville and Ola at Mt. Carmel	July 25, 26
Dardanelle Station	July 27
Prairie View Ct. at Delaware	July 31, Aug. 1
J. H. O'BRYAN, P. E.	

MORRILTON DIST.—THIRD ROUND.

Houston and Perry at Pleasant Grove	July 3, 4
Adona Ct. at Adona	July 4, 5
Bigelow Station	July 6
Dover Ct. at Scottsville	July 10, 11
Russellville Station	July 11, 12
Flat Rock Ct. at Goodlow	July 17, 18
Quitman Station	July 18, 19
Quitman Ct. at Bethesda	July 20
Pottsville Ct. at New Hope	July 23, 24
Atkins Station	July 24, 25
Conway Mission at Graham's Chapel	July 31, Aug. 1
Conway Station	Aug. 1, 2
Holland Ct. at Union Valley	Aug. 7, 8
Damascus Ct. at Morganton	Aug. 13
Springfield Ct. at Friendship	Aug. 14, 15
Clinton Ct. at Mt. Home	Aug. 21, 22
Appleton Ct. at Robertsville	Aug. 28, 29
JOHN H. GLASS, P. E.	

FAYETTEVILLE DIST.—THIRD ROUND.

War Eagle—Rocky Branch	July 3, 4
Rogers	July 4
Winslow Mission—Sulphur City	July 10, 11
Springtown Ct.—Highfill	July 17, 18
Pea Ridge Ct.—Mt. Home	July 24, 25
Elm Springs—Thornberry	Aug. 14, 15
J. M. HUGHEY, P. E.	

HARRISON DISTRICT—THIRD ROUND.

Cotter and Flippin at F.....	July 3, 4
Lead Hill Ct. at Liberty.....	July 10, 11
Huntsville Ct. at Cross Roads.....	July 17, 18
Valley Springs Ct. at Basin.....	July 31, Aug. 1
Bellefonte Ct. at Alpena.....	Aug. 7, 8
WM. T. THOMPSON, P. E.	

Helena District Conference.

The Helena District Conference convened at Clarendon, at 2 p. m. June 2, 1909. Our presiding elder, Dr. Z. T. Bennett, was present and presided in his usual pleasant style. Fifteen pastoral charges were reported by the pastors. Three or four were kept away on account of sickness. The reports show some advancements in the district. The finances are in advance of last year, with the exception of two or three charges.

The Sunday school interest of the district is good. The Junior Leagues are doing well. The Senior Leagues are not doing nearly so well as they should. Temperance sentiment is growing. The laymen attended well considering time of meeting and condition of crops. The interest shown by the laymen present was very encouraging.

Our visitors from out the district were: Bros. W. W. Pinson, S. Anderson, J. A. Anderson, F. M. Daniels, S. P. Brown, T. P. Clark. The first four taking very active part in the program of the conference. The members thoroughly appreciated their services.

Ed. Hamilton was unanimously re-elected Lay Leader of the District.

The laymen showed wisdom in the selection of delegates to the Annual Conference. The following were elected: L. B. Jones, T. T. Bateman, W. E. Jelks and J. B. Dunlap. A. C. Carter and G. B. Fakes were elected alternates.

Rev. J. M. Williams was recommended to the Annual Conference for re-election.

One of the most important resolutions adopted was:

"Resolved that we request the pastors to notify their Local Preachers that they must send in a written report of their labors as required by the Discipline, to each District Conference. That a failure to do so will lead to an investigation."

It would be well for some of our local preachers to clip this out and keep it for reference.

McCrory was selected as the next meeting place for the conference.

The conference on the whole was very pleasant and we trust profitable. It appears to the writer that too many of the brethren come late and leave too soon. If possible every person should be at the opening and also hear the benediction pronounced. It is a great disappointment to the people who entertain the conference, for the people to be coming and going all the time. Some times the presiding elder has a difficulty in naming committees because of the short stay of so many.

The people of Clarendon did just as we all expected—their very best. All were delighted with their homes.

BOONE L. WILFORD,
Secretary.

Inspirational Leadership.

A few days ago I had the pleasure of a short interview with Bro. W. C. Hilliard, presiding elder of the Prescott District. In his hands he held a series of cards which, on my request, he permitted me to examine. I found that he has planned to receive each week a report from every pastoral charge in his district, giving—

Number at prayer meeting.....
Number at Sunday school.....
Number at morning service.....
Number at evening service.....
Members received.....
Children baptized.....
Pastoral visits.....
Received on salary.....
Received on claims.....

Bro. Hilliard mails each pastor a summary of the reports from all the charges in his district. In this way each pastor is fully advised with reference to the work and progress of all his co-laborers. I was so impressed with the efficiency of this scheme, I felt impelled to present the plan

through the Methodist that others who so desire may profit thereby. From the standpoint of a layman, it seems to me that this is a kind of labor which can not be other than beneficial in every way to every portion of the district which Bro. Hilliard is managing so well.

Very sincerely,
JOHN H. HINEMON.

Henderson College, Arkadelphia,
June 24, 1909.

Coalgate and Centrahoma.

Our third quarterly conference met at Centrahoma June 13, 14. Bro. Thompson preached Sunday night and Monday morning. Through the help of Mrs. A. S. Pickens and others we were able to dedicate our church there Sunday night. When the storm struck the church April 26 it looked discouraging but when we went to fix it up we did not stop until it was ready for dedication. They are a good people. We have secured our lot at Coalgate and are taking subscriptions on the church; expect to let the contract soon. There are some unpleasant things at some places where the foreign population is so great. But we hope to build and get ready for my successor, whoever or whenever it may be. Our meetings are to begin: Globe July 4th, Centrahoma, July 15th, Nixon August 15th. Coalgate Sept. 16. While finances are behind at present, but as crops are good we hope to pay out in full and have good meetings. While this has been a very busy year yet how pleasant to labor for the Master.

A. G. WHITE, P. C.

June 22, '09.

From Bro. Edwards.

We have been at this place (McCurtain) just one week. Some 60 or 70 saved; It looks like we are to have a sweeping revival here. Yet in many ways this is about the hardest place we have struck this year. We have Oant and McCurtain fighting each other and the mines have been doing but little for quite a while, hence it is hard to get the people together. But our crowd is growing every day in numbers and interest. Bro. Amos is a true, tried pastor and the people all love him. I think he will do a great work here. He is already doing so. He has been sick almost ever since I have been here, but improving now. Hope to sweep things by Sunday.

J. D. E.

McCurtain, Okla.

An Indian Boy's First Composition on Opossum.

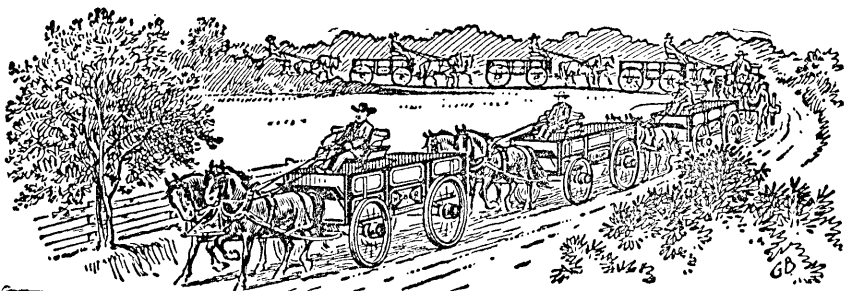
Oposom live on simon. There hides is good in the winter. There are posum in the summer. Oposum is dis like a rat. Oposum won't clamb a big tree. Oposum will clamb a little tree. Som oposum is good to eat. Inna body can find oposum in the night. Oposum stay in the woods. Thay stay in a hollow log in the day time. Oposum trink water. Oposum hides is good to sell. Oposum won't fight.

This boy is a smart little Choctaw. He certainly knows something about the opossum. His teacher says he has advanced very rapidly. The Indians do not take to mathematics, but are fond of grammar and geography. They are experts in drawing and penmanship.

Methodist Sanitarium of Arkansas.

Under the control of the three Conferences in Arkansas. To be located at Hot Springs, the greatest health resort in the United States, and have bath-house and all necessary adjuncts. Stockholders will own buildings and equipment. Want to begin building at once. Best investment in the State. Good returns on money invested. It is needed and will be a great blessing to humanity. You are invited to take stock now. Preachers as well as laymen are invited to become stockholders. For full information address

DR. M. B. CORRIGAN, Supt.,
Sumpter-Little Bldg.,
Hot Springs, Ark.



WAGONS

The farmer is particular about the kind of wagon he buys—and rightly so—because a wagon is used nearly every day in the year. Note the following special features of the Weber, Columbus and New Bettendorf wagons, each one of which is built to give satisfactory service.

WEBER

For sixty-three years the name "Weber" has been the best guarantee as to the quality of a farm wagon. No other wagon is made better than the Weber—no other wagon is made with so much care. The Weber, king of all farm wagons, is the I. H. C. standard of excellence in wagon construction. Everything used in building Weber wagons is the best that the market affords—ironed on the made-to-order principle—painted as good as the average buggy.

COLUMBUS

The Columbus farm wagon compares favorably with other high grade wagons in quality of wood stock, ironing, painting and finish and has many points of special merit not found on other high grade wagons. All the running gear parts except the axles are the best quality of oak. The axles are select black hickory. The gears are well ironed, the rear hounds being ironed full length on the bottom.

NEW BETTENDORF

The New Bettendorf farm wagon is exceptionally strong, durable and light running. The gears are made entirely of steel, have greater carrying capacity than wood and weigh no more. There is never any trouble with loose skeins, season checks, improper seasoning or inferior quality of materials, such as is common on the ordinary wagon. The tubular axle is made in one piece. There are no joints at the collar and the removable malleable iron sleeve which protects the axle from wear is not found on any axle except the New Bettendorf.

Call on the nearest International agent who will be pleased to show you the meritorious features in the construction of the wagon he handles. Ask him for illustrated booklet and lithographed hanger, or if you prefer write us.

International Harvester Company of America

(Incorporated)

Chicago, U. S. A.

Institutions of Learning.

At this season of the year many parents and guardians are facing a difficult problem, "Which college shall we select for our son?" or "Which college shall we choose for our daughter?" In view of the very large number of first-class institutions of learning under religious auspices in the South, it is a pretty difficult matter to decide. Most of the leading Southern schools are announced on another page of this issue and we would suggest that you write to each in the territory to which you wish to confine yourself and ask for catalog.

You Can Quit Tobacco by an easy method. Send \$1.00 for treatment (guaranteed) to P. H. Millar & Co., Box 239, Little Rock, Ark.

District Missionary Evangelist.

Please allow me to say to the pastors of the Morrilton district that I have been appointed district evangelist of said district by Bro. John W. Glass, presiding elder, and I want to announce with the pastors of this district at once for our summer work. Dates have been made for June and July.

When not otherwise provided, my son will have charge of the singing.

Now, brethren, my work must be in line with your work, so please write me at once and let us plan for a great re-

vival throughout the district. May God bless you all. Yours in the gospel,
S. Q. BASS.
This notice has been mislaid.—Ed.

Wintersmith's Chill Tonic

NO CURE, NO PAY.

Oldest and best cure for chills and malarial fevers of all kinds everywhere.

No arsenic or other poisons; no injurious effects; not bad to take.

As a general Tonic it builds you up and makes you immune to malaria. Sold by your druggist; 50c. and \$1.00.

PUZZLE FREE

Say you saw this ad, and send front of box in which Wintersmith's Tonic is put up and we will mail you picture puzzle; latest craze; for adults as well as children. Address ARTHUR PETER & Co., 651 Hill Street, Louisville, Ky.