

# 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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## Two Puzzling Passages.

One of them is in the Epistle to the Romans: "Therefore we are buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." The other passage is much like it, from the Epistle to the Colossians: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

We have called these passages puzzling, not that they really need to be so, but because so many people make a puzzle out of them. In the minds of many they teach immersion, teach that when we are baptized we are buried in water and raised up out of water. But these passages are not given as a description of the act of baptism at all; they only point to the fact of baptism as signifying our death to sin, signifying that we become then as dead to sin as if we were buried out of the old life, as Christ was buried out of our life, and rose again into another life. And this is true whatever the mode of the baptism, for baptism is the outward sign and token of such a change of life, whatever its mode; it is the outward sign that a man passes from the life of sin to a life of righteousness, and on the supposition that Christ had specifically commanded baptism by pouring or by effusion it would still have been just such a sign, and this language of St. Paul should be just as apposite as it would be on the contrary supposition that Christ had described baptism as immersion. Of course it must be understood that no act of baptism, however performed, effects the change from the old life to the new; it is simply supposed to mark that change, and does mark it, if there is good faith in the transaction.

The word buried in both of the passages has respect not to a time when Christ was supposed to be buried in water, in his baptism, but to the time when he was buried out of one life into another, buried in the grave at the time of his death. It does not mean that our baptism buries us in water as Christ was buried in water at his baptism. If that were the meaning it would be a clear case of immersion. But our baptism marks the time when we are so dead to sin that we are buried out of one life to rise into another, just as Christ was buried out of one life to rise into another. In other words, the writer's eye is not upon the fact of burial as immersionists suppose it to be illustrated in baptism, but upon the fact of burial which takes place at the time of baptism and as it was illustrated when Christ went into the grave. In yet other words, it is the burial of Christ in the grave that gives point to any notion of burial as relates to baptism, so much so that if you can take away the fact from the thinking of the apostle at this point, there would be no reference to burial at all as something taking place at baptism. But as Christ's burial marked for him the going out of one life into another life, so our

baptism marks a like change for us, and must mark it as long as baptism signifies what it does, mark it for all men who are baptized, no matter by what mode they are baptized. This is precisely the meaning of the apostle's words: "Therefore we are buried by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." Nothing but a gross confusion of ideas ever would have made any trouble out of these passages. It is the fact of baptism and what that fact does, not the act of baptism and what that act is supposed to illustrate, that is the point in these passages. If St. Paul could only have known how men would come to these sayings of his to uphold something he never meant to teach, he would doubtless have stated his point in different words.

## England and Germany.

For a long time we were unable to give any sort of credence to the talk about war between England and Germany; the thing looked so senseless. But our readers need not be surprised any morning to see the great scare lines in the papers. Undoubtedly relations are most strained. The whole of England seems to be fevered and in a constant state of alarm. The world will be fortunate if an appalling war is averted. And what is it all about?

For generations England has realized that her safety lies in the supremacy of her navy. It has been her policy to maintain a navy as great as the navies of any two firstclass nations. Her empire is in various parts of the world; her standing army is a small one, not amounting to a tenth of the trained men Germany can put in the field;—all depends upon her navy, in case of war.

Now, Germany has entered upon an active program that threatens to bring her navy up close to the efficiency of that of England. Some leading but indiscreet statesmen of England some months ago made the public statement that should England and Germany get into a war, the German navy would be destroyed before breakfast. This speech is said to have greatly irritated the Kaiser and his people, and they set about building a navy which can not be destroyed before breakfast.

Further, England is on record as having once destroyed, without a declaration of war, and without a word of warning, the Danish fleet, pouncing down upon it, at Copenhagen, and sending it to the bottom. Her relations with France at that time were strained, and her excuse was that in the event of war with France this Danish fleet would be at the disposal of France. It was the policy of blood and iron, the mailed hand, which has from the first been the policy of the German Empire. If now the Germans succeed in putting afloat a navy that can really cope with that of England, what right would England have to complain if Germany should perform a coup on her? Both nations are committed to the policy of the mailed hand, and a condition is arising which may bring war any day.

It is a shame and a pity, a disgrace to the civilization of the human race. But we pointed out in these columns some time ago

that nations had not yet come to govern themselves by the golden rule, nor to recognize the ethics of the Gospel. We would it were so, and that Germany and England, two nations upon whom the progress of the world largely depends, could get together in an alliance that would make them everlasting friends. Such an alliance will one day come, for Teutonic blood has much that is in common, and the occasion will surely arise some time in the coming years when there must needs be a Teutonic alliance. But we may first have wars and rumors of wars. All Europe and all the world may be shaken. But such an alliance will come. Speed the day!

For the present there is but one thing that will put the English nation at rest. If she will simply announce that she will maintain the supremacy of her navy, at all costs; that Germany may build as many dreadnaughts as she pleases, but that for every one that Germany builds she will build two, that would settle the present trouble. This would be the cheapest possible insurance against war, the only insurance possible at present. For if England should announce that policy, Germany and all the world know that she is able to build ships indefinitely, and the race would end, a race that now appears to be a race with death.

## Two Mayors.

Milwaukee is a town in Wisconsin. Like other towns it has a mayor, and its mayor is like some other mayors, only more so. He tells of the beneficent results of open saloons. Reading between the lines of his addresses, one concludes that he is sorry that there aren't at least eight days in the week, and as many rights, in order to get more of the beneficence. Milwaukee voters wanted the legislature to grant them the right of secession from the State, so far as the management of their city is concerned. Rightly interpreted, the bill meant permission to run the saloons wide open on Sunday, and manufacture more drunkards according to the liberal policy of Mayor Rose without being branded as lawbreakers and anarchists, in as much as the State law forbids open saloons on Sunday. But the legislature killed the bill on June 9, and Milwaukee still belongs to Wisconsin. In addition, those who nullify the law by running saloons open on Sunday continue to be anarchists.—Religious Telescope.

We wish the Religious Telescope to know that Little Rock is also a town, in Arkansas, and has also a mayor.

We are told to count the cost when we consider the advisability of becoming a Christian; we might also find profit in counting the cost before entering upon a life of shame. No man can lead an evil life without paying the price sooner or later. The price of an occasional sin is remorse. The only way to escape remorse is to become abandoned—and the price of that is ruin.

The soul either shows itself in the face or hides behind it.

## WESTERN METHODIST

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

REV. D. J. WEEMS.....Field Editor

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### METHODIST CALENDAR.

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

Rev. Boone L. Wilford was engaged last week in a meeting with Rev. J. P. Talkington, at Brinkley, Ark.

Rev. Ben C. Few has been placed in charge of Parkin Station by Dr. Bennett, presiding elder of the Helena District.

Rev. B. L. Harris and his people at Wynne are about to begin the laying of brick on their new and commodious church. The church is modeled on the church at Brownsville, Tenn.

Rev. James Thomas is, these days, a very busy man. He is determined, if possible, to complete the Hendrix endowment by the time of the fall conferences. He is working hard and doing well.

The friends and correspondents of Rev. Jerome Haralson, whose presence in Arkansas was mentioned in the Methodist last week, will please take notice that his address for the summer is Lonoke, Ark.

We are indebted for courtesies recently from Mr. Ed. Hamilton and his family at Wynne. Bro. Hamilton is lay leader for the Helena District, and is one of the best men we have in the White River Conference.

Dr. Z. T. Bennett, presiding elder of Helena District, has just turned into his sixty-first year. He is full of labor and is in excellent health. There was never anything tangled about his head and his heart is always in the right place.

Quite a number of the pastors and lay delegates of the Little Rock district called as they passed through the city on their way to the district conference at England. They anticipated a good session and appeared in good spirits.

Mr. J. C. Anderson, Pryor Creek, Okla., and Mrs. Jno. A. Crowder, Brownsville, Tenn., brother and sister of our Dr. Anderson, spent several hours about the offices of the Western Methodist yesterday. Mrs. Crowder had been visiting a son at Shawnee, Okla.

Rev. Geo. Sexton, Assistant Secretary of Church Extension, in charge of the enterprise to build a great Church at Washington City, was in Little Rock this week. He reports that he is getting his enterprise "lined up," and is very hopeful about it.

Rev. Glenn Flynn, representative of the American Bible Society, occupied the Winfield Memorial pulpit last Sunday morning. He is attending our district conference.

Hon. H. B. McKenzie, while attending meet-

ing of Arkansas History Commission, last Monday, paid us a visit.

Mr. Cobb Barnett, a wealthy cattleman of McAlester, Okla., died July the first. His estate is estimated to be worth about one hundred thousand dollars. He willed eighty thousand dollars to be used in the erection of two beautiful new churches in McAlester. One of the churches is to be a memorial to his wife who was a member of the Stonewall Avenue church. He accumulated his money by industry and frugal living.

The Board of Church Extension, Louisville, Ky., are anxious to send to any one, for the asking, any or all of the following leaflets and bulletins: The Larger Life and Church Extension, Bishop Wilson; The Dynamics of a Church Building, Dr. Trawick; The Reign of a Rose, Adapted from Dr. Stahler; Sunday School Birthday Offerings and Church Building in Oklahoma; An Appeal for a Great Enterprise; Report of Progress; Church Extension Map Blotter; Church Extension Map Bulletin.

We note with pleasure the Mann reunion at Marianna, wherein the descendants of our old friends Mr. Burke Mann and Mrs. Victoria Mann, formerly of Brownsville, Tenn., were gathered. Mr. Burke Mann many years ago went to the general assembly above; but Mrs. Victoria Mann met at that reunion fifty of her descendants, a number of whom are in prominent positions in life. Judge Sam H. Mann, one of our leading laymen at Forrest City and Mr. W. B. Mann, of Marianna, are among the number. We very much approve of such gatherings. He is a shabby man who does not cherish his kindred.

### Clary Training School.

Mr. J. H. Thach was last night, July 5th, unanimously elected principal of the Clary Training School to succeed the late Mr. Clary. Mr. Thach is a brother-in-law of Mr. Clary. He was educated at Bellbuckle with the Webb Brothers, and finished at the Vanderbilt University. He has had experience as head master of a training school, and has been for twelve years in the High schools of Pine Bluff. He is eminently qualified for the place and the trustees will enlarge the school and move forward to larger things than ever before undertaken. Those who have patronized the school with Mr. Clary as principal will find the same work done here as heretofore. Mr. Clary's death was a great shock and everybody mourns his death, yet this plucky band of men say there shall be no lack of money or interest in the school.

Sincerely and cordially,  
R. W. McKAY.

### Stephen K. Stone.

A remarkable man, well known to our Methodist people throughout the State, has just passed to his reward. I speak of the venerable Stephen K. Stone. Three months more would have rounded out four score years and ten, but until a short time before his death he was as active as a man of sixty. He had been a resident of Fayetteville for sixty-nine years. He leaves a faithful and devoted wife, the companion of sixty-seven years, now in her eighty-fifth year, and confined to her invalid chair, together with seven children, to mourn his departure.

Bro. Stone was a successful man, carrying many business enterprises to a successful issue, and building up a great estate. But with it all, he was not too busy to be religious. From childhood to hoary old age, he was scrupulously clean and devoutly religious. His

old age had but little to regret in the long and eventful life which he lived—nothing in the basic and foundation principles on which he founded his business, social and religious life. If he had been privileged to recall anything from the record of his long and strenuous life, he would have made the selection from the smaller details of it.

His funeral was conducted at the residence amid a great concourse of people by the writer after which we laid his mortal remains to rest in the Evergreen Cemetery, while his triumphant spirit goes marching on. When shall we see his liek again? Respectfully,  
J. W. HERRING.

July 1.

### The Successful Aviators.

The Wright brothers, who have fully demonstrated abroad their ability to fly in the air with a heavier-than-air machine, have returned to this country for a brief period, during which they will make the experimental flights called for by their contract with the government, which were interrupted by the sad accident last year. While at Fort Myer they will instruct the army officers how to manage the aeroplanes. Wilbur Wright says that it takes about eight days for a man of intelligence and grit to learn the art. He has taught a number of pupils in France and Italy. Having obtained success and recognition in Europe, the brothers, and their sister who accompanied them, received an enthusiastic welcome upon their arrival in New York, especially from the representatives of the press. They were asked all manner of questions, pertinent and impertinent, but they departed themselves with dignity and good sense. Their speeches at the banquet given in their honor by the Aero Club were very brief, but to the point, and show that they know the art of confining themselves to the main business, as well as the art of flying, which is their business. They received \$100,000 from the French Government, and the factories of Dunkirk and Paris are busy turning out aeroplanes, for which they have sixty orders at this time. The machines are sold at \$7,500 each. The Wrights are to return to Europe to fulfill an engagement in August with the German government, about which they maintain a discreet silence. The brothers agree in the opinion that aeroplanes will not take the place of trains and steamships as heavy carriers of passengers, but Orville Wright thinks they will eventually take the place in large measure of special trains, automobiles and despatch-boats.—Pittsburgh Christian Advocate.

### A Methodist Boy Lost.

Lost—a young man raised in a Methodist home by parents now heartbroken, who would give their all to have him back. While at home he was the idol of his mother's heart, the apple of his father's eye. He attended Sunday school up to a certain age, when the school ceased to interest. The parents had failed to speak to him in heart-to-heart counsel—in fact, they themselves fell short of their religious obligations, and were ill-prepared to call their son's attention to things of the Spirit. It was then he sought the great city. Today he is lost. The first Sunday or two away from home found him in a great city church, but he slipped out unobserved at the close. No one grasped his hand; no one gave him an invitation to return. He wandered out on the street with a feeling of loneliness.

It has been reported that he was next approached by some young men of pleasing address who asked him to join them on their way to the park. Next they were at the concert hall, next the saloon, all of which he yielded

to because he was lonely, and his companions displayed such hearty interest in his comfort and pleasure he could hardly refuse. Though he continued to write home, his parents have finally discovered that their boy is lost. Letters are coming less frequently, and their beautiful and confiding tone is lacking. He enters no church; the Young Men's Christian Association has not discovered him. He is lost—lost in a city of churches. Who will seek him? Who will go out after the lost? Who will locate him and endeavor to bring him back? We shall attempt no description. Possibly he has been seen by many who read this. He is in your city, your town; you know him, doubtless; you speak to him on trivial matters often. Possibly you have not realized that he is "away from home." We call upon all who believe they can locate such a young man to seek to recover him to himself and his loved ones. No reward is offered other than the consciousness that you have followed Him who came to seek and save that which was lost—a consciousness that will bring joy and peace and satisfaction.—Western Christian Advocate.

#### Wanted—A Great Methodism.

Modern history has advanced by three stages. The first was the rise of individualism in the sixteenth century; the second was the advent of democracy in the nineteenth century; the third is only now becoming fully manifest. It is the attempt to organize the forces of democracy in order to create a righteous and humane civilization. Of course, these stages overlap. The dawn of democracy took place before the triumph of individualism was complete. The democratic principle has not yet gained final embodiment either in our franchise or in our legislative institutions. Nor can the essential meaning, either of individualism or of democracy, be realized until our civilization is placed on a far more satisfactory basis than is at present the case. Yet, for practical purposes, it is true that the dominant task of the present age is to secure such social conditions as will, for the first time, give humanity fair play.

The attempt to create such a civilization is in itself a sign of the practical influence of Christianity. Both the motives and ideals by which social transformation is being effected are molded—or, at all events, colored—by the teaching of Christ. It is the business of the churches to make modern progress till more definitely Christian. We must bring about the definite acceptance of the principles of Christ, must secure their supremacy and their application, not only to remedy the worst evils, but to produce the greatest possible good. Just as the Reformation gave the inspiration to individualism, and as the Methodist Revival prepared the way for democracy, so the Christian religion must take the lead of and not lag behind, the distinctive movement of our age.

In seeking to fulfill this prophetic office Christians will be true to the essential spirit of their religion. "As in heaven, so on earth," is the divine ideal which not only directs our prayers, but fixes the scope of our endeavors. This ideal can, perhaps, never be fully realized under the conditions of earthly life. Yet the Christlikeness of our spirit is measured by the sincerity of our desire and effort to reach this goal, while the worth of our civilization must be judged by its approach to this standard.

In ministering to this progress the Christian church is called to emphasize three supreme factors. First of all, the spiritual. Social salvation will be achieved only as men rise above it into fellowship with the divine and

eternal. In the next place the moral standards must be cherished by those who would reform society. And lastly, the obligations of brotherhood: love must prevail over hatred, fellowship over strife, if any true advance is to be achieved.

Methodism above all is called to take part in this great work of supplying the spiritual, moral and brotherly inspiration of progress. Even Methodists seldom realize how mightily the Methodist Revival has influenced our modern progress. We are fond of saying that Methodism averted a revolution in the eighteenth century by lifting the desires of men to heaven, and by implanting the law of Christ within their hearts. But it is equally true that Methodism was one of the most vital factors of peaceful evolution, and this by reason of its distinctive message. It preached the supremacy of Divine Love, instead of arbitrary decrees. It proclaimed the universalism of that Love, and made war upon that which restricted it, whether a narrow theology, spiritual exclusiveness, or inhumane indifference. Though it emphasized the deadliness of sin, it insisted upon the capacity of every man for salvation and the fellowship of God. These three elements of its teaching of necessity led to a broader and more genial conception of human life and to a more hopeful view of earthly possibilities. The Methodist Revival was the forerunner of modern philanthropy; and modern philanthropy fixed the ideals of modern citizenship. The advent of fully equipped democracy means of necessity that it will take over the program of philanthropy. There will always be abundant need for private benevolence and for personal service; but many of the primary demands of the Christian conscience will now be promoted by the more adequate and far-reaching machinery of the State. They will be secured, not by the compassionate patronage of the wealthy few, but by the equal co-operation of the many. In all this process Methodism may see the practical triumph of her own ideals. She must recognize and rejoice in this fact, must co-operate boldly in the further advance that now becomes possible, and must adjust both her temper and her methods to the new conditions that prevail. \* \* \*

A Methodism which is not alive to the spiritual, moral, and humane interests of the State is no Methodism at all. A Methodism which abandoned or weakened upon any article of its policy to serve or screen any political party would be guilty of the worst party politics. It would forfeit its own self respect and destroy its own witness to the gospel of Christ. It would doom itself to perpetual impotence in an age when moral and humane ends become more and more the objects of governmental and legislative activity. If great parties are never to be admonished by Christian churches, then the churches would be no place for an Isaiah, were he to appear, and parties would be dragged to destruction by the organized and more aggressive forces of the world, the flesh, and the devil. When we have occupied our positions, we must hold them at all costs against the enemy. We must not be afraid of misrepresentation or of temporary misunderstanding. We must not be too sensitive or fearful to fight the Lord's battle, and to fight it with the modern weapons which are alone of practical account. The positive is as needful as the negative, if "party politics" are to be avoided.

In short, what is needed is a great, and not a little, Methodism. A great Methodism will be deeply conscious that its great historic past increases its present responsibility. It will jealously guard its vital principles, and be-

lieve in the world-wide importance of giving full effect to them. It will show power to adjust itself to democratic conditions and to the new problems of the present time. It will clearly perceive the exact service it can render to the State, and will resolutely discharge it. It will stand forth in support of all spiritual, moral and humane interests, and refuse to be driven off or silenced by either men or devils. It will preserve the integrity of its spiritual and moral life by giving full expression to it. It will not be afraid of the purifying influence of a great passion both upon itself and upon the State. It will be as capable of righteous indignation as of courteous complacency. It will not mumble its convictions, but proclaim them. It will not be content to consecrate a vanishing past, but will seek to inspire a dawning future. The age needs a Methodism of this kind. May God, of his boundless mercy, grant it to us for his own glory and the service of humanity!—Methodist Times.

#### Had Heard Him Mentioned.

It was at a White House reception that a Philadelphian picked up a choice gem which he never tires of telling.

A charming girl of eighteen, the daughter of a Western Publisher and quite a society queen in her own city, had been brought to Washington by her father, and at one of the White House receptions was presented to President Roosevelt.

As her small hand disappeared with in the hearty grasp of the President the maiden looked up at him and smiling sweetly said: "I'm awfully glad to meet you, Mr. Roosevelt. I've often heard father speak of you."—Philadelphia Times.

#### Domestic Scheme.

Mrs. H.—"Why are you so very fond of Oriental rugs?"

Mrs. R.—"I'll tell you a secret. The dirtier they get the more genuine they look. You've no idea how much sweeping that saves."—Cleveland Plain Dealer.

#### Notice to Subscribers.

In looking over the lists of subscribers to the Methodist we discover a condition that necessitates doing something to insure attention to payments on subscriptions. We are sure that the smallness of an account renders it liable to neglect and this neglect will ultimately cause the loss of hundreds of dollars to us, the loss of several hundred subscribers to the paper and the loss of the good that the church paper might do in hundreds of homes. Our custom of sending statements to delinquent subscribers has cost us hundreds of dollars, and we desire to eliminate this needless expense. So we have decided to substitute something that we believe will be better. A hand with the index finger pointing to the label that contains the name and date of expiration of the subscription will be placed upon all past due papers. Now, dear subscriber, we trust that when this notice is given, the matter will be looked into and payment made, if the subscription is really due. Don't neglect it, as this hand will appear every week until payment is made or a more striking method devised. We mean no offense, but simply urge that this business be attended to. The postal authorities have forced us to remove hundreds of delinquent subscribers, and we do not wish this to occur again. It will occur again, if the subscription is not paid. Stop the hand print on your paper by paying up. Then wait two weeks and if the label has not been corrected, write us about it.

ANDERSON, MILLAR & CO.

### A Call to the Ministry.

The shortage in ministerial supply has been kept before the church for some time; men with broad vision and with profound solicitude for the welfare of the church and the salvation of the masses have written and spoken on this subject. It would be needless, not to say presumptuous, for me to enter the field of discussion which this subject has opened, except in an incidental way. Fundamental to the whole question is a call to the ministry: primarily a divine call. It is on this subject I propose to write. To theorize wisely on any subject is proper and highly profitable; but to know things from a genuine experience is far more satisfactory than any amount of theorizing. Hence I propose to write of my personal experience. Not because my experience differs from, or is in any essential better than that of thousands of my brethren. But as Methodists we believe in a religious experience, and in relating that experience, on proper occasions, for the benefit of others. And is it not only proper but important that men who have had a divine call to the ministry tell that experience for the benefit of others on whom God may be laying his hand for the work of the ministry? And now that the subject is so generally before the church is not the present a most opportune time for speaking out on this subject?

It is not without a degree of diffidence and hesitancy that I lay before the readers of the Methodist the most sacred experience of my inner life. I feel that to do so with any other motive than that of helping some one else to solve one of the most important questions of life would be little less than sacrilegious. At about the age of seventeen I found the subject of preaching occupying my mind. It came unbidden and unexpectedly and without apparent cause. At first I gave it only a passing thought and put it away, but it as often returned and with greater force. I was compelled to give it serious consideration. So strong and persistent was the impression made upon my mind that I could but believe at times that it was God's call to me to preach. But when I considered my youthfulness and my incapacity for so great a work, and especially my spiritual unfitness for so holy a calling, I shrank with a feeling of self-disgust from the thought of being called of God to preach. But I could not shake off my impressions and my convictions deepened. I was not so much averse to the idea of preaching, but I could scarcely think it possible that God had selected one as wholly unfit in every sense for so high a calling as myself. My unfitness was the rock upon which I was stumbling. With doubt and fear I ventured to open my heart to close friends, and to my surprise they seemed to know that God was calling me to the ministry and encouraged me to surrender to my convictions. I did surrender, and began at once to get ready to enter Andrew College, located at Trenton, Tenn., to prepare for my future work. While pursuing my studies in college I was strongly assailed with doubt as to the genuineness of my call. The result of the fierce struggle which ensued was that I concluded I had been led not by the Spirit of God, but by a false spirit, to enter this sacred calling. Nothing was more abhorrent to my feelings than the thought of entering uncalled of God into this holy calling. Hence I decided to put all thought of the ministry out of my mind forever. At once I became deeply wretched. God seemed to have left me and I was in utter darkness and the very pangs of hell seemed to have gotten hold of me. I failed to diagnose my case properly. I believed my deep distress was due to the

fact that I had just scaped from a delusion, the awful consequences of which I was justly suffering. I prayed day and night but to no avail. I felt like one wholly forsaken and hopelessly doomed. My mental anguish was indescribable. Like Job I felt like cursing the day on which I was born. In all my agony I felt no spirit of rebellion. I was not fighting a call to the ministry, but for conscientious reasons had determined I would not preach because, as I then thought, I had never been called of God to do so. This awful night and unavailing struggle went on for about a month when I felt that my suffering had reached the limit of endurance.

At this time I chanced to be thrown with Billy Ramsey, who had dropped out of the Conference to attend college. He began to talk of his experience when called to preach. To my surprise I found that in some respects he had experienced something of what I was then passing through. After leaving him it dawned upon me that possibly I was called to the ministry and my trouble was due to the fact that I had ceased to recognize the call. I went to my room and fell upon my knees and told the Lord that I was willing to do anything and begged to be shown the path of duty. A child was never more completely subdued and submissive. I began to feel better, my burden began to roll away. The light came into my darkened soul. The day following my inner life and the world about me seemed wholly transformed: My call to the ministry was as distinct as if God had spoken to me in an audible voice. I said I will never doubt again. That pledge I have faithfully kept. At that point I have not been tempted. I have never entertained a thought of giving up the ministry. I have never desired to do so. For a half century preaching has been my one work and a perpetual delight. Today I preach with as much ease and with as great freedom and joy as I ever did. I joined the Memphis Conference in 1857, and at my own request was transferred to the Ouachita (now Little Rock) Conference. I was then in my nineteenth year. Now in conclusion I want to say that I do not pretend to set up my experience as a standard for others. There is as great diversity of experiences in a call to the ministry as there is in conversion. The one thing essential is to know that we are called of God to this sacred office. The call of the church is well, but should never precede the call of God. He has never delegated this authority to the church. No man will succeed in the ministry without a divine call thereto. No man with such a call need fail.

C. O. STEELE.

Stephens, Ark.

### Prof. J. D. Clary.

As I was pretty closely associated with Mr. Clary for three or four years I thought it would not be improper to say a few words about his character.

He was, first of all, a clean, upright, Christian gentleman. He had nothing low about him. He despised lying, hypocrisy, profanity, vulgarity, and sham of every sort. He was the most active man in the church of his community. The door of his home was always open to those who were in earnest about forwarding the Master's work in the world. He stood for Christian citizenship and was no respecter of persons in putting down anything which would damage the moral tone of the community.

Mr. Clary was a born teacher. He had all the elements of one and was peculiarly fitted for the kind of work he chose—secondary school work. He was scholarly, thorough, firm,

kind, enthusiastic in his work, resourceful, inspiring. His pupils were in the habit of saying that he knew everything. He never came to a class without thorough preparation. His knowledge was not limited to the text book. Indeed, he used the text book as a mere guide and taught his pupils to do so. The pupil who insisted that a thing was not in the book and, therefore, should not be required, did not last long in Mr. Clary's class. Encyclopaedias and books of reference were kept in reach of all and all soon learned that their use was an absolute necessity if they would stand well. In this way he broadened his pupils.

No teacher can be counted great if his influence is limited to the mere lesson work. He must inspire to greater things. The boy who gets an ambition to do and be something has gained far more than if his information measures his work. Mr. Clary's pupils sat at his feet as Paul at the feet of Gamaliel. No student ever left his school without a desire for the better things if that student had any spark that could be fanned into a flame of inspiration.

It was the one ambition of his life to make his school such as would be respected for the thoroughness of its work. This was a deep abiding purpose and no student ever got the idea that this purpose could be compromised. Many schools publish and their authorities utter statements that sound like thoroughness and then fall down when it comes to real tests. Eagerness to have a large graduating class or to gain favor so as to increase patronage tempts to superficiality in school work. I have seen Mr. Clary close the year without a single full graduate rather than allow this purpose for thoroughness to be thwarted. The conventional laziness of the senior class found no sort of toleration in his school. His motto was "This one thing I do," and no man ever stuck to his aim closer than he. Whatever he did once never had to be done over.

He expected every boy to be a gentleman and always regarded him as such till the contrary was shown. He never tolerated any spirit of subordination and exacted obedience to the spirit of the law as well as to the letter. He was built that way himself. It is said that when he was a student in the Webb school they had a rule that no member of the student body should cross the enclosure around his boarding place after seven o'clock at night. So careful was Mr. Clary to keep the rules that rather than violate them he allowed his hat which had been dropped over the fence by accident to remain on the outside all night.

In his school discipline he was firm as a rock. There was no yielding for anything less than solid reasons. He made up his mind in advance about how he would manage a particular case and usually worked his plan. But he was kind and tender as a father toward the erring pupil who showed a penitent spirit. He was an exceptionally shrewd judge of human nature and generally detected one's motive in time to suit the discipline to the case in hand. And whenever a boy who had gone wrong came in the right spirit he usually got an audience. But he never allowed himself to be led. He never indicated to a boy what sort of an explanation was expected but gave the right kind of training by putting himself in an attitude to hear what was wanted to be said. I remember on one occasion when I was teaching with him a strongheaded boy who had got off the right track came to me and said he wanted to get right with Mr. Clary and asked me to speak to him about it. I did so and asked Mr. Clary what I should tell the boy. His reply was: "Tell him I am always

willing to listen to any boy who is willing to do better." The boy went and asked Mr. Clary what he wanted him to do to straighten the matter up. Mr. Clary asked him what he wanted to do. The boy insisted that he wanted to know what was expected but Mr. Clary insisted that he did not know what the boy wanted to say and said he was anxious to listen to anything he had to say. The boy finally told him that he knew he had done wrong and wanted to be given another trial so that he could show himself a man. He was given another trial and the boy made a fine record the rest of the year and was doing well the last I heard of him. This is only one instance in hundreds.

Mr. Clary's favorite method was to challenge a boy's manhood. If there was a bit of pride or self respect left in him the boy usually showed it in better conduct. If a boy had a good family history, Mr. Clary would appeal to him to maintain the record of the family. I remember one instance in which the third student from a certain wealthy family was attending school. Years before the other two had graduated and had taken high rank in their life work, but this particular boy seemed to be a black sheep. For more than an hour Mr. Clary pounded him with the record made by the other two and the high standard which the other members had in their home community, until the boy, low down as he was, became so ashamed that he did not even attempt to make any reply. When such methods will not reach a fellow he is getting pretty far down.

No man ever entered into his work with more enthusiasm than Mr. Clary. Nothing to which he ever put his hand dragged. This was true in all his relations of life. In church, Sunday school, day school, citizenship, everything. He often quoted "What is worth doing at all is worth doing well."

He was one of the closest Bible students I ever saw. Some of his favorite passages were: "Be strong," "Quit you like men," "Lo, I am with you always, even unto the end of the world," and the Golden Rule. Anything that would appeal to a young person found a lodging place in his memory.

His favorite subjects were Latin and English and in these subjects he was master. His mind was filled brim full of the most beautiful things in literature. He delighted to teach Latin and it was always understood that he was to teach the First Latin Class. After one year under him in first year Latin the average student could make a fine record in Caesar.

His home life was beautiful. He took the profoundest interest in all the things in which his wife and children were interested. No one enjoyed a social gathering of his children and their companions better than he. He was exceptionally free from that Puritanic disposition which too many of his responsibility unfortunately have.

He never worried about this world's goods beyond enough to maintain a high standard of living and keep his family supplied with whatever they needed. I remember on one occasion of having a conversation with him in which I expressed the opinion that it was unfortunate that a teacher had to concern himself about the financial side of life because it distracts his attention from his work. His reply was: "Well, a teacher does not need to bother himself about that much. He need not hope to accumulate much money. He needs a few thousand dollars of life insurance to make sure that his family will be left provided for, a good library, and then a mind to work." And he worried just as little as possible over such things although his business

credit for a man of small means was as high as any merchant's in town or anywhere else. He never fell into the habit of being slow about his obligations and could get anything he asked in a financial way.

There are many more things that could be said but space forbids. He was a source of inspiration to all he touched and I look back upon the four years I knew him as the most profitable years of my life.

He has lived well. He set a standard in educational matters in this State that we can not afford to lower and it is to be hoped that some one will be found to push forward the work which he did so well for nearly a quarter of a century in Arkansas.

J. S. UTLEY.

Benton, Ark., July 2, 1909.

### The Need and Opportunity for Missionary Advocates.

By Mr. J. Campbell White, Secretary Laymen's Missionary Movement.

Thousands of men are needed who are capable of making a persuasive presentation of the missionary duty and work of the church. Every church needs the advocacy of missions which its own pastor can give, supplemented with the testimony of other men, both ministers and laymen, who are qualified to speak. There is no denomination in North America that is doing more than a fraction of its share of the missionary work to be done. The missionary work of all the churches needs to be lifted to a new and permanent basis. Two conditions must be fulfilled in accomplishing such a result, viz., a thorough-going educational process about missions, and the adoption of methods of missionary finance which have proved to be effective. In other words intelligence and system are essential.

Plans are now in successful operation in hundreds of individual churches, which if generally adopted, would solve the financial problem in missions. But an army of advocates are needed to lead the church out into her privileges in this regard. To produce this army of advocates is the duty and opportunity of the hour.

For the first time in this country, a series of Conferences is to be held this summer for the express purpose of creating effective missionary propagators. How to present missions with persuasive power to the men of the church will be the main theme of all of these Conferences. A dozen related questions will be freely discussed by the men who attend. No one knows so much about this subject that he can not learn more. So men of all grades are wanted,—those who know most, and those who know least, provided both classes are willing to learn more, and to share what they have learned.

Each topic is to be opened by two brief addresses of ten minutes each, followed by general discussion from the floor. It is hoped that every man who comes will contribute something to the suggestiveness of the discussions.

The Conferences will be held at the following places and dates:

Hot Springs, Ark., August 10-12.

Monteagle, Tenn., August 13-15.

Montreat, N. C., August 17-19.

Winona Lake, Ind., September 1-3.

Mt. Gretna, Pa., September 4-6.

Silver Bay, N. Y., September 7-9.

Further information can be secured by addressing the Laymen's Missionary Movement, No. 1 Madison Ave., New York, or any of the Denominational Laymen's Movements.

Splendid progress is being made in the preliminary arrangements for Men's Missionary Conventions next winter. About seventy cities

are on the tentative schedule for the National campaign, including the chief city in practically every State in the Union. Many requests are being received from other cities for a share in the meetings. Fortunately the plan outlined for the campaign enables any city or community in the nation to participate actively in this greatest co-operative educational effort ever undertaken by the churches of this country. The Missionary Boards have all endorsed the campaign, and most of them are making it the chief feature of their work for the coming year.

In addition to the regular Secretaries of the Movement in North America, of whom there are now fifteen who give all their time to the work (including Secretaries of Denominational Laymen's Missionary Movements) two other men have been secured to act as "Special Field Secretaries" during the coming year, with the cordial approval of the Mission Boards with which they are affiliated. These men are Dr. D. Clay Lilly, of Nicholasville, Ky., and Dr. J. B. Trimble of Kansas City. Dr. Lilly will represent the International Movement in the arrangements of conventions throughout the South. While Dr. Trimble will organize about ten of the conventions in the Central West.

Several of the best speakers among the missionaries at home on furlough, will give the whole of next winter to this campaign. Mr. Geo. Sherwood Eddy, one of the most effective speakers to men to be found anywhere, is returning from his work in India, to give the winter to this great united effort. Some speakers will likely be secured from Great Britain. The Canadian leaders have promised their co-operation.

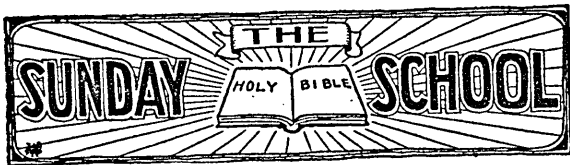
The National Missionary Congress in behalf of World Brotherhood, which is to be the culminating feature of the campaign, will be held in the Auditorium, Chicago, May 3 to 6, 1910. At the invitation of the Laymen's Missionary Movement this National Congress is to be in charge of a commission of twenty-seven members, representing the nine National Church Brotherhoods, and the International Committee of the Y. M. C. A., as well as the Laymen's Missionary Movement. The Auditorium will only accommodate 5,000 persons, so that the number of commissioners will be automatically limited by the capacity of the hall.

### Paying for Peace.

Whenever you hear one talking of free salvation, and using that statement as an excuse for not paying anything to the church, you are listening to a grafter. He ought almost to be where Patrick Calhoun did not go. The Lord has no more use for Grafters than has the city of San Francisco. Character is character anywhere it is found, and an attempt to get something for nothing doesn't become a saintly act merely because it is performed in the shadow of the church spire.

The peace of the individual heart can not be acquired without price. That price is a consecrated life, and this means a payment of money if there is an ability to make money payments. Jesus Christ himself was not exempt from the rules of the kingdom. As the Prince of Peace he needed to pay the price of peace, the peace of human souls, and the peace of his own soul. Had he refused to obey, what would have been the condition of his own life?

Salvation is free in that we can not buy it or work it out with head and hand; but it is not free in that men are absolved from duty to support the church and further the progress of the kingdom.—Religious Telescope.



Prepared by Rev. George McGlumphy, Ph. D.

July 18. Thessalonica and Berea. Acts 17:1-15.

Golden Text: "Thy word have I hid in mine heart, that I might not sin against thee." —Ps. 119:11.

#### Locating the Lesson.

Time.—A. D. 50 and 51.

Places.—Thessalonica, some hundred miles west of Phillippi, its modern name being Saloniki; Berea, fifty miles still further west.

Persons.—Paul, Silas, Timothy; Jason, the host of the missionaries, and leading men and women of the Thessalonica church; the Jews, the rabble, and the magistrates, prominent men and women of the Berean church; some Thessalonian Jews who followed Paul to stir up strife.

Parallel Passages.—Read Luke 24:13-35; Isa. 53.

Connecting Links.—This lesson follows immediately upon our last.

#### Introduction.

The words of our Lord as he sent forth the twelve disciples (recorded in Matt. 10:1-42) are a fitting introduction to our lesson. "Behold I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." "And ye shall be hated of all men for my name's sake . . . but when they persecute you in this city flee ye into another." "Think not that I am come to send peace on earth: I came not to send peace, but a sword." Let the student read the entire chapter.

I. The Gospel in Thessalonica, verse 1-9.

1. Preaching in the synagogue. Having arrived at Thessalonica Paul, true to his plan of work, sought out the Jewish synagogue and for three successive Sabbaths preached to, we may be sure, "crowded houses," for his fame was already filling the world. His theme was that which always found eager ears amid Jews and proselytes, the Messiah. His line of reasoning was probably something as follows: 1. Finding of a common ground in the Holy Scriptures, Paul and his hearers both believed the Law and the Prophets to be the word of God. 2. He searched them to discover the true conception of the Messiah and disclosed the fact that the true Christ "must needs have suffered, and risen again from the dead." 3. He showed how exactly Jews of Nazareth fitted in and filled out this true Messiah. 4. He crowned his argument with the story of the revelation that he had received near Damascus.

2. The characteristic effects of the Gospel. "And there was a division among them." To some Jews and many Greek proselytes the preacher's words were good news indeed and they eagerly embraced the offer of salvation and the Thessalonian church was founded. On the other hand the gospel stirred many Jewish hearts into an awful rage and true to their infamous fathers who slew the prophets of old they headed a mob bent on murder. They answered Paul's scriptural arguments with hisses and shouted down the story of his conversion.

II. The Gospel in Berea, verses 10-15.

1. The open-minded Bereans. Here the missionaries found hearers after their own hearts. (1. Teachable in that they were willing to receive instruction from anybody who proved himself capable of teaching. As Luke so well puts it, they had "readiness of mind.") (2) Still they united with their "open-mind-

edness" its complementary characteristic of carefully weighing for themselves the new truth. They did not take any man's mere say so. It all resulted in many being "added to the Lord" in Berea.

2. From worse to worse. It was bad enough for the envious, wicked Jews of Thessalonica to stir up their own city against Paul, but it was far worse to be so filled with Satan as to hound the missionaries to distant Berea. Do you suppose Paul ever thought of his own "breathing out threatenings and slaughter against the disciples of the Lord" as he would go to Damascus to seize and bind Christians and bring them to Jerusalem!

#### Thoughts.

1. Thessalonica is in uproar, Paul's soul is quiet as a midsummer day.

2. The early missionaries were "scriptural" and "experience" preachers. It is good for neither to be alone.

3. A mob may silence a man; but the gospel, never. It will be heard for to its lips is the trumpet of the ages.

4. Our modern preachers would be more cautious did their congregations "search the Scriptures daily, whether those things (in the sermon) are so." Bible searching is good for the pew.

#### A Beam of Joy!

By B. F. M. Sours.

Over all the darkness,  
Over all the care,  
Over all the meadows,  
Beaming everywhere;  
Through the skies of Tempest,  
Where the roses grow,  
Where the storm was raging,  
Joy has overflow.

For the dainty posies  
Lift their little heads,  
And their cheery colors  
Glow with fresher reds:  
Birds in gladness soaring  
Skim the skies above,  
Basking in the sunshine  
Out of heaven of love.

Beam of joy swift darting  
Where the dark had been;  
Sunbeam, like a message  
Come our hearts to win:  
Tell us of the Father  
Where no storm can cloy  
The o'erflowing rapture  
Of yon heaven of joy.  
Mechanicsburg, Pa.

#### Change of Name and Lay Delegates 1866.

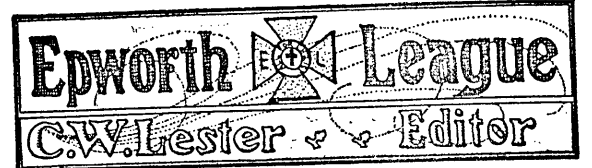
Two issues were handed down by the General Conference at New Orleans 1866, to the Annual Conferences, viz., Change of name of our Church, and Lay Delegation. Our Conference voted Oct. 22, 1866, at Arkadelphia: Twenty-one for change of name, twenty-two against change. Lay Delegation was lost by a large vote. So says my diary of above date.

JAMES E. CALDWELL.

#### A Great Book.

The Victory of Mary Christopher is a story in which the titling problem is worked out and its results exemplified. It is thoroughly practical and as interesting as fiction. Every preacher should read it and get it into the hands of his laymen. It is sold practically at cost, 15 cents, and postage four cents when sent by mail. Order of Anderson, Millar & Co. I have read it and heartily approve of it.

A. C. MILLAR,  
P. E. Little Rock District.



#### Oklahoma Epworth League Notes.

By Eugene P. Guthrie, State President.

In last week's issue an error was made in the list of the State officers of the Oklahoma League.

Mr. R. O. Smith, 2nd vice president lives at Checotah instead of Paul's Valley; and Miss Beulah Moore of Paul's Valley is 3rd Vice President. Reports to these officers should be made promptly by District and local chapter officers.

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Individual Leaguers or Chapters desiring to arrange for tents at Sulphur should write W. H. Lane, State corresponding secretary, No. 14 Old P. O. Bldg., Oklahoma City, immediately, as he is in position to make you a special rate. Tents can be furnished at a very low price. Such bedding as will be needed may be checked to Sulphur as baggage. Tent reservations must be made before August 1st.

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A special feature of the Assembly program will be the services Sunday August 15th. The first service will be Sunrise prayer meeting, which every Leaguer on the ground will be expected to attend. At 9:45 a union Sunday school rally service will be held, to which all the Sunday schools of Sulphur will be invited. This service will be conducted by Rev. W. J. Moore, State Chairman Sunday School Board. At 11 o'clock Bishop Hoss will preach. A regular old fashioned basket dinner will be served on the ground. At 4 p. m. a big rally song service will be held. At seven o'clock an ideal Epworth League service will be conducted in the Auditorium tent and every Leaguer will be expected to help make this meeting a success. At 8 p. m. preaching by Dr. H. M. DuBose. This is to be made the most glorious day of the Assembly.

\*\*\*

Chapters that have not paid their Five Cent Assessment to the State League, should remit same immediately to Miss Kate Crawford, State Treasurer, Chickasha, Okla. Considerable expense will be incurred in printing programs, etc., and this is the only source of revenue to cover these expenses. It is a very small matter, and I urge the presidents of the local chapters to take this up immediately.

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The program is being arranged so that afternoons may be given entirely to recreation. This will make it an ideal vacation, and we hope to see a large number of our young people take advantage of it.

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We invite and earnestly solicit the co-operation of the pastors throughout the Conference in advertising the Assembly. If you find that it is not being agitated by your Leaguers bring it up in their devotional meetings, and urge their support. Much depends upon the success of this year's meeting, and we can not afford to not make it a great success.

#### Important to Epworth Leaguers of Chickasha District.

Every Epworth League Chapter in the Chickasha District, Oklahoma Conference, is urged to select immediately a quota of delegates to meet in Paul's Valley Thursday, July 28th, for the purpose of organizing a District Epworth League. The meeting will be held in connection with the regular Church District Conference, and our program will start

at 2 p. m., and we will have the entire afternoon and evening.

Each chapter should send a delegate for each ten members or fraction of ten over five; provided all chapters are expected to send at least three delegates.

Let us urge the pastors to take this matter up with their young people and urge the importance of District organization. I want to see our Leagues in better condition to help you in your work, and we must have organized effort to effect results.

A good program will be arranged, and we hope to have Dr. Steel to deliver an address to Leaguers on Thursday night on the Importance of the Epworth League to the Church.

EUGENE P. GUTHRIE,  
State President.

#### To the Leaguers of the Little Rock Conference

I have been requested by the President of our Conference League to get in touch with the Epworth League Era agents and the first vice presidents of all the Leagues of the conference and to furnish the Era and the Methodist from time to time with a summary report of the League chapters. I therefore earnestly request the Era agents to send me a report of how many Eras are taken in each chapter, and each first vice president to give me a report of their chapters at least once every month, so that I may fill the League columns of our papers with enthusiastic and inspiring reports. Please let me hear from you at once.

Yours "All for Christ,"

LILLA LEE THOMASSON,  
Conference Era Agent.

Arkadelphia, Ark., June 30, 1909.

#### Oklahoma City District Epworth League.

Will you please announce the District meeting of the Epworth League of the Oklahoma City District, at St. Luke's church, Oklahoma City, to begin Tuesday night July 20th, and continue through Wednesday and Thursday. We would desire a full attendance from every League in the district and every pastor of a charge that hasn't an Epworth League is requested to send at least one delegate that they may become more enthusiastic in the League work and be a means of organizing a League in their charge.

I will furnish the program later.

Your brother in the work,

B. C. CLARK,

First Vice President Oklahoma City District League.

#### The Child in the Midst.

There is a growing discernment that Jesus did something of the highest significance when He answered the question of the disciples as to who was the greatest by setting a little child before them. Today as perhaps never before the child is the center of all our more serious inquiry and effort, he is recognized as the great asset. Educators are studying him with intentness, seeking to understand the personality they would develop and the mind they would train; arranging their schedules of study and adapting their methods with reference to his capacities and needs.

We sometimes hear the leaders of education criticised for continually changing and re-adapting their courses of study and charged with lacking confidence in themselves and being without a settled educational policy. But to our thinking this attitude of mind is to be commended; it is an evidence of the alertness and wisdom of our educational leaders; it means that they are thinking of their work vitally, that they realize that what they should be concerned for is the proper development of the child, the training that will help him to

self-realization and efficiency, and not the following out of any hard and fast educational policy. Their willingness to disturb settled practices, to inaugurate new systems, put into effect new methods, and to lay upon themselves the burden of study and preparation these changes involve is evidence that they appreciate the magnitude, vitality, and seriousness of the responsibilities with which they are charged. We believe that by what may seem to some to be an experimental, cut and fit procedure they are gradually working out an educational policy that will prove its superiority over the old in better developed and more efficient persons.

We could wish that all who are charged with the religious education of children were equally alert, as constant and serious in their effort to understand the child, his spiritual nature and capacity; as ready to submit both the content of the teaching and the method of the vital test of results.

The secretaries of our Sunday school work, the editors of our literature, many of our pastors, and not a few superintendents and teachers are matching in zeal and intelligent constructive work the foremost leaders of secular education, but one is forced to admit that this vision of the church's greatest opportunity and hardest task seems not to have come to the great mass of our people.

The indictment of the modern Sunday school by President Faunce is terrific but just. "No other institution of our age," says he, "shows such a chasm between possibility and performance. No other has such vast powers latent and unused. It is strong in numbers, strong in its position as the only school allowed to meet on the one day when people are at leisure, strong in its traditional hold on family life, strong in its development of a vast and varied literature, strong in being the only Christian institution whose income is always in excess of its expenditures, strong in having in the Bible the best pedagogical material in the world, strong in retaining many of its pupils for twenty-five or thirty years, strong in the universal interest of young people in moral and religious problems.

"Nevertheless, the Sunday school is lamentably weak and ineffective. It is weak in its meager half-hour of instruction, weak in assembling in a building erected without class rooms, weak in its untrained officers and teachers, weak in subservience to anonymous lesson papers as fountains of authority, weak in its ungraded character and fear of new truth, weak in its ignorance of pedagogical ideals now dominant in other schools; above all, weak in its unconscious substitution of exhortation for genuine education." "From the standpoint of the development of religious intelligence," says one of our foremost students of education, "the American system must be pronounced the most fragmentary, partial, inefficient, haphazard system in the world."

This, we repeat, is severe but true, and ought to be taken to heart by all who could remedy things if they would. There can be only one explanation of the fact that we allow our Sunday school work to remain as it is, and that is, that we realize neither our opportunity or our responsibility. The average church could provide separate class rooms if it felt that they were really needed; the average church has in its membership those who could efficiently organize and grade the school and train its teachers, and who would do it if they could but realize that this is the strategic point in the whole Christian program. Perhaps we will come to the place where we will salary our superintendents and teachers and demand of them time and efficiency commensurate with the seriousness and sacredness of

their task, but until then the appeal to people of means and to the more forceful personalities for their help in securing better religious instruction must be the simple truth that it is worth while to set up the kingdom of God in the hearts of the youth and that this is one of the best ways of doing it.—Western Christian Advocate.

#### For Hendrix Students.

For the benefit of those students who left before Commencement and for the students of the session of 1907-08 who expect to be in Hendrix next year I desire to say something about our new plan of campaign for new students. Two prizes have been offered for the one who influences the most students to go to Hendrix next year. The plan contains a preface and four articles. Below are given articles one, two and three of this plan.

Art. I. Any student of the present session, or any student of the session of 1907-08 who shall be in school next year, unless he is providentially hindered and can make satisfactory proof that he was so hindered, may be a contestant for either prize named below provided he shall not be in the direct employ of the college for new students.

Art. II. Sec. 1. The student who influences the most students to come to Hendrix next year, provided this number is as many as five, shall receive first prize, said prize to be nominated and given through President Anderson.

Sec. 2. The student who influences the second largest number to come to Hendrix next year, provided this number is as many as three, shall receive second prize, said prize to be given as the first.

Art. III. On matriculating each new student shall be asked to write on a card given him by the matriculation committee his own name and the name of the student who influenced him to enter school.

President Anderson has agreed to make the first prize \$50.00 and the second prize \$25.00. This shows his approval of the plan. It also met the approval of the student body.

The three articles give the main facts of the plan. It simply means this: Any student of the last session whether he expects to be in school next year or not, or any student of the session 1907-08 who expects to be in Hendrix next year may be a contestant for either prize. I shall be glad to write any one who desires more details about the plan. Let everyone try for these prizes not so much for the prize as to help in getting three hundred students for Hendrix next year.

In working for new students do not forget to mention the benefits to be derived from the literary societies and the Y. M. C. A. One new feature of the opening next year will be our grand time on Friday night of the first week. This will be given by the Y. M. C. A. and will be known as "College Night." Short, witty speeches will be made on various phases of college life by the most humorous and the most interesting speakers of the student body. We shall yell and sing and pull off several college stunts that will be interesting to both old and new students. This will be the time for us all to get acquainted and prepare us for the annual Y. M. C. A. reception which will follow on Monday night. Go to Hendrix next year and carry several with you.

J. FRANK SIMMONS,

President Hendrix Y. M. C. A. 1909-10.  
Mabelvale, Ark., R. No. 1.

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

### Memory of Rev. E. L. Massey.

The subject of this sketch, Rev. E. L. Massey, was born in Morsefield, Ark., Sept 6, 1852; died March 7, 1909; he was converted and joined the M. E. Church, South, 1870; was licensed to preach 1880; joined the Arkansas Annual Conference 1883; was ordained deacon at Van Buren, Ark., 1884, by Bishop Hargrove; ordained elder at Fayetteville, Ark., 1887, by Bishop C. B. Galloway.

He served — Circuit three years, the Atkins Circuit four years, the Eureka Springs District one year, the Eureka Springs Station one year; Paris Station one year; Ozark Station one year, Springdale Station one year. From there he transferred to the Indian Mission Conference, 1899. Here he served Wagner Station one year, Wynnewood District three years, Altus Station two years, Okmulgee Station one year, and Holdenville Station one year. In 1907 he was placed on the superannuated roll. This completed twenty years of consecutive labor in the traveling connection. The notice of his superannuation came with surprise to him. He was anxious to continue in the active work, but when told that he was not able to do the work he submitted lovingly to the judgment of his brethren. He rose in the conference and stated that he did not realize that he was a superannuated man, but that if his brethren thought so he would gracefully accept. He made a few remarks to the conference, and when he was through many eyes were full of sympathy and love. The brethren voluntarily laid down \$200 as a present to him. The whole conference seemed to be moved with deep feeling for him. This was the last conference he ever attended. During the following year he tried to serve as junior pastor to Bro. T. L. Rippey, assisting in developing this mission church (Ashberry), but in a few months his strength entirely gave way and he had to give it up. He went back to his old home, Morsefield, Ark., and remained till the end. A spirit of self-sacrifice characterized his whole life; and especially his ministry. He often overtaxed his strength. Had he been less zealous and energetic he might have lived much longer. But his zeal for the Master's kingdom was greater than his strength. The writer has seen him many times when he was exhausted by the arduous labors. He put his whole soul into his work, and the one absorbing thing seemed to be the work of the church and the kingdom of God. He won many souls to Christ. They will rise up in that great day to call him blessed.

He was a man of fine personal appearance. Big-hearted, liberal soul, he won and held many friends, and he was true to his friends; he never had anything too good for a friend or brother. Traveling over the territory where he once served, I have heard many inquiries concerning him and many kind things are spoken of him.

He succeeded in rearing a noble family, four sons and one daughter. He lived to see them all grown. One son preceded him a few months, crossing the river of death first. Bro. Massey spent the last few months peacefully at his old childhood home, Morsefield, Ark. When the summons came he was ready. He died happy, in the triumph of a living faith, with his family surrounding him. "He crossed at the Pilgrims' ford and entered the promised land." He answered to the roll-call of the Conference above, hence he will not be at our roll-call at Muskogee next fall. But, brethren, we know where he has gone. He leaves a wife, daughter and three sons to mourn his loss. His brother and friend,  
S. F. GODDARD.

### The Rural Problem.

By Sidney H. Babcock.

How can we supply the rural districts with the gospel? This question is pressing for answer. Thinning of the population in some places, the increase in others, the general educational advancement requiring a better educated ministry, the shortage of preachers together with other causes makes the problem a serious one.

It is not the purpose of this article to discuss the problem in its phases but to suggest a plan which might be worked successfully; viz., Let all our well organized churches in cities and towns commission their pastors on Wednesday and Sunday evenings for at least part of the year to evangelistic work in mission territory. The advantages of the plan are these:

1. We could occupy a great deal of territory that is unoccupied and increase the efficiency of the ministry where it is weak. In this great western country there are large communities which are calling for preachers — any preacher since the situation is desperate. All our rural work needs a mighty uplifting. What good reason is there for pastors of well organized churches confining their whole time to them when there are so many imperative calls?

2. The plan could be made beneficial to the well organized churches. In the absence of the preacher the missionary societies, the Epworth League or some gifted laymen could take charge of the services. For what purpose have all these churches been organized and trained? Must the preacher yet carry the whole load? Or shall these churches learn self dependence and have a projected efficiency even to sending their own pastor to evangelize new fields and plant new churches? We must put into effective operation these great forces and we must put our Methodism in every field. There are in every church talented people who could make a service uncommonly interesting and profitable. I dare say they could put new life into the evening meetings. Sometimes preachers by trying to gratify every whim and fancy, by preparing sermons for itching ears and by shunning to preach sermons that are likely to offend become the petty slaves of their congregation. The demands of the average church on a preacher are entirely too great. The major part of visiting, caring for the sick, etc., should be done by the members that the preacher might have time for preaching, not only to his own congregation, but to carry the gospel where it is not.

3. The plan would benefit the preacher. It would increase his power as an evangelist, give him greater abandon, and enlarge his influence in all public matters.

4. In return for this sacrifice, the church would be abundantly repaid. Every member added to the church in the country means sooner or later members to the church in town. In those localities which spring into towns the first church on the ground has the advantage. Methodism over and over again has had this opportunity and honor. Let the good work go on.

### Galloway Memorial Church.

To the Members of the Methodist Episcopal Church, South, and the Friends of Bishop Galloway Throughout the Country:

One of the important things which Bishop Galloway wished to see completed before his death was a thoroughly representative church in Jackson, Miss., on the site where now stands the First Methodist Church built twenty-six years ago, during his ministry as a pastor. The officials of the church there have

resolved to build such a church, costing some \$75,000, to be called "Galloway Memorial." This gives it more than a local character, and at a meeting of visiting Methodists attending the Millsaps College commencement, permission was asked to add not less than \$25,000, that not only Bishop Galloway's many friends in Mississippi, but throughout the connection and the country, might have some part in making the "Galloway Memorial Church" a fitting monument to the noble bishop, opposite whose home it will stand. It will cost \$100,000. Committees were appointed to co-operate in the two Mississippi Conferences in receiving contributions for this purpose.

Mr. J. R. Bingham, Carrollton, Miss., a warm, personal friend of Bishop Galloway, has been appointed to receive all contributions other than the local contributions of Jackson, and he will see that the amount received draws 4 per cent interest until used, being placed in a savings bank.

Already the local church at Carrollton has paid in \$100, the result of a week-night service where the matter was mentioned, and without solicitation the amount was at once contributed. It is not designed to solicit funds, but to make known what is being done and to give all who have felt the touch of Bishop Galloway's ministry an opportunity of aiding in the erection of this noble monument alike to the servant and his Lord. The site fronting the park and within a block of the capitol invites just such a worthy building as the many friends of Bishop Galloway would wish to see erected. It is enough to mention this noble enterprise to our congregations to secure the willing contributions of thousands of grateful hearts.  
EUGENE R. HENDRIX.

\* \* \*

### A Word From the Treasurer.

Our friends at Jackson will proceed with all diligence, having due regard to the care needed in perfecting plans and specifications for a building of such magnitude. They are entitled to know as soon as they may how much more than \$25,000 will be given by the people at large.

Therefore, I urge prompt response on the part of those who contemplate contributing. Your money will bear interest from the day it is received to the day it will be used by the building committee. Thus our funds will increase themselves, and the sooner remittances reach me the faster they will increase.

J. R. BINGHAM.

Carrollton, Miss.

—From N. Christian Advocate, June 24, 1909.

### Summer School of Theology at Epworth.

It was every way a success. The attendance was surprisingly good, and the addresses I heard were first-class.

Somebody had planned carefully and with keen judgment. The scheme was worked out in detail, and, so far as I have heard, satisfaction amongst the preachers was unqualified. I am of the opinion the credit is due Dr. George H. Crowell, dean of the university. If the same fine work characterizes him in the college work through the year, and I am told it does, we have every reason for telling it everywhere that here is a school and a man our people may depend upon for thorough and religious education. This first program of a Summer School of Theology in Oklahoma was good enough to have been the second or the fifth. This is an achievement. We saw no mistakes. Still, we may look for even a better one next time, if the same man manages it. And the finances! The school made money!

ALFRED F. SMITH.

Tulsa, Okla.





## Okmulgee, Okla.

Our church in this growing city is in a most healthful condition. We have just moved into one of the best parsonages in the church, a large two-story, nine-room house, with bath room, halls, porches, and, in fact, modern in every way. Plans have been adopted, and we are now advertising for bids, and the contract will be let about the 15th of this month, for our new \$25,000 church. All departments of our church work are organized, and we are one of the best organized congregations in the Conference. We have received 60 members, and will run it to 100 before Conference. Salaries are paid and assessments will all be in full.

Bishop Hoss spent Sunday, the 4th, with us, preaching morning and night. I am sure it will be good news to his many friends throughout the church to know that this faithful servant of God is fast recovering from the long and trying illness through which he has passed. His visit was highly appreciated.

## Vanderbilt University

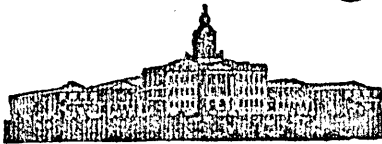
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J. E. HART, Secretary.

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Principals.

by the membership and people of our city.

Okmulgee is on a great build, paving of streets, putting in sewers, extending the water system, doubling the telephone system, enlarging the implement factory, doubling the capacity of the oil refinery, just completing the new city hall, building a street railway system that is to be in operation in 60 days. In fact, we are assuming city proportions. Many new people are coming into our town, and we are busy in our work as pastor, not only of our members, but the stranger within our gates. My people have been exceedingly kind to us, anticipating our every want and giving us every encouragement. My official board gave us a month's vacation at their last meeting, and it is our purpose to leave on the 26th for Seattle, Wash.

W. J. SIMS.

July 6, 1909.

## NO PERSON SHOULD DIE

of any kidney disease or be distressed by stomach troubles or tortured and poisoned by constipation. One dose a day of Vernal Palmettona does the work and starts you quickly on the road to complete recovery. If you care to be cured of indigestion, dyspepsia, flatulence, catarrh of stomach and bowels, constipation or torpid and congested liver; if you wish to be sure that your kidneys are free from disease and are doing their necessary work thoroughly; if you expect to be free from catarrh, rheumatism and backache; if you desire a full supply of pure, rich blood, a healthy tissue and a perfect skin, write at once for a free bottle of this remedy and prove for yourself, without expense to you, that these ailments are relieved quickly, thoroughly and permanently with only one dose a day of Vernal Palmettona.

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## 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 petty 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 catalogue.

## For HEADACHE—Hicks' CAPUDINE.

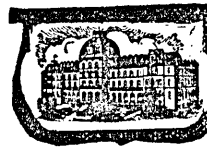
Whether for Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it, 10c., 25c. and 50c. at drug stores.

## Ardmore District Conference.

The opening sermon was delivered by Rev. J. H. Rogers of Carter Avenue, Ardmore, on Friday night, June 25. Our beloved W. T. Freeman, P. E., as he opened the business session promptly at 8:30 Saturday morning, begged that this might be a deeply spiritual session above all else. With 133 members on the roll less than one-fourth were present. There had been no heavy rains and no washouts to prevent attendance, and so I'll leave you, Mr. Editor, to explain the fewness of the faithful. The chairman of the Conference Sunday School Board, Rev. W. J. Moore, was present and did much work for the Sunday school interest. Hargrove College, too, was with us—the breathing

Belmont College For Young Women  
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Prepares for colleges and universities. College post graduate courses leading to degrees of B.A. and M.A. Eleven schools comprise the college, and each school is presided over by a trained specialist. Music, Art, Physical Culture and Languages. Unrivalled in the South for location and environment. The college stands in a beautiful park of fifty acres. Golf, tennis, hockey, horseback riding, and automobiling. Many Northern, as well as Southern families, realizing the benefits to be derived from such a location, and wishing their children educated under inter-sectional influences, are sending their daughters to Belmont. Of the total number of pupils registered last year, representing in all 32 states, 20 per cent. were Northern girls. Early registration is necessary. Catalogue on request. Rev. IRA LANDRITH, D. D., LL.D., Regent. Miss HOOD and Miss HERON, Principals.

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J. M. WILLIAMS, A. B., President

part of it, in the heart and pulse and flash and fire of our own Dr. J. M. Gross. His talk "dug up" \$111 for Hargrove. About one-half of pastor's salary paid. All financial obligations are expected to be met in full. The spiritual condition of the district was not reported at fever heat, only fairly good.

Bros. S. F. Goddard, P. E. of Ada District; Orlando Shay, P. E. of Creek and Cherokee District; T. P. Turner, P. C. of Paul's Valley; M. L. Butler of Chickasha, and N. L. Linebaugh were with us. Bro. Linebaugh addressed us on "Church Extension." Dr. Collins Denny, D. D., of Nashville, preached on Monday evening, to the delight and edification of all. Yours in Christ.

C. W. COOK.

## WHITWORTH COLLEGE.

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

MARRIED—At the home of the bride, near Thornton, July 4, 1909, Mr. W. M. Brown to Miss Beatrice Sherron, C. C. Green officiating.

MARRIED—At the home of the bride, in Thornton, June 8, 1909, Mr. H. W. Nichols to Miss Lizzie Edmondson, C. C. Green officiating.











**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.)

**WAYMAN.**— Ernestine, the infant daughter of Rev. W. F. and Mrs. Sallie Wayman, of Sulphur Rock, was born March 9, 1908 and died June 29th, 1909. The writer was called to hold the last sad rites over the lifeless little form. She was the joy of the fond parents and a ray of pure light in the home, a golden link of love, binding all hearts of the home together. Whooping cough with other complications were the agencies in death's hand to end the life of the dear sweet, little one. But her real life begins above, where all, all is light, and life and love. Bereaved ones, look up for then little Ernestine will again hold out her angel hands to welcome you home. God bless you in this day of deep grief.

JAS. F. JERNIGAN.

**BRIDGES.**— Bro. John Washington Bridges was born Feb. 4, 1830, in Harris county, Ga. He came to Arkansas in 1845, where he was married to Miss Fannie Loftin, 1854, and lived together until 1872 when she was laid to rest. He was married again to Miss Fannie Slattery in 1874, who lived with him until his death June 23, 1909. He professed religion in 1861 and united with the M. E. Church, South, of which he has been a loyal member ever since. He was licensed to exhort, 1868, by Burton Williams, P. C. He was licensed to preach April 30, 1870, by R. S. Hunter, P. E., Austin circuit, Little Rock district and the Little Rock conference. He was ordained deacon, 1878, at Searcy, by Bishop D. L. Doggett. Brother Bridges served all of his ministerial life as local preacher except one year he traveled as supply. We do not know why he never joined the conference. The Methodist church never lost a better friend than Bro. Bridges. He was a strong preacher and always a friend to his pastor. He was instrumental in the hands of God in bringing many souls to Christ. It was our privilege to visit Bro. Bridges in his afflictions notwithstanding he had been afflicted about eighteen months, he bore it all with patience. He was willing to go or willing to stay. The first time I visited the dear old saint he told me he was ready, though it seemed that he had been in the work so long that he wanted to get well once more, that he might preach again. Somehow we can't understand why, but he lost his speech just a few days before he died. He seemed to have a message to deliver but was not permitted. The last time it was our privilege to visit him he said to me as best he could "He didn't see why the good Lord didn't clip the silver chord and let him go on home." I have never realized so plainly before just what it was to see a dear old saint leave this world. It was like the setting sun. I could see him beginning to shine in the other world. Death was only a dream. We can imagine there was a happy reunion when he entered the golden gate. Bro. Bridges leaves a dear sainted old companion, six boys and three girls and hundreds of friends to mourn his loss. We would say to the dear old mother and children to "mourn not" as those who mourn without hope. But strive to meet him in

Heaven. Bro. Bridges was laid to rest June 24, 1909, at the Bayou Meto cemetery to await the resurrection. Funeral services conducted by his pastor, after which was turned over to the Masons for burial. His pastor,  
J. G. GIPSON, P. C.  
\* \* \*

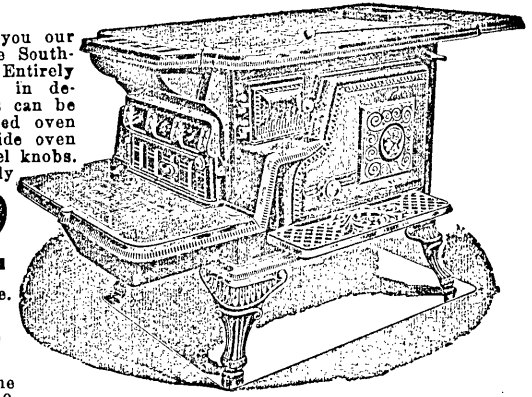
**GREER.**— William Rufus Greer died at Chelsea, Oklahoma, June the 7th, 1909. He was born in Western North Carolina, Dec. 31, 1845. He was converted in early life and joined the Methodist Episcopal Church, South. Brother Greer was a member of the church in Chelsea for a number of years and his loss is felt, not alone as a member of the church but as a citizen of the community. The delicate condition of his health did not permit him to attend so regularly upon the services of his church, but he was loyal to it in spirit. He was a man of sound faith and patient spirit, and suffered and murmured not against the providences of God. His readiness to go, according to God's will was consoling to his bereaved relatives and friends. Those who knew him in life rejoice that he had the Pilot with him when he put out to sea. It was a frail bark that held his trusting soul when he was in the flesh, but now we are assured that he is clothed in power.  
J. C. FOWLER, P. C.  
\* \* \*

**GRAVES.**— Miss Martha Graves was born July 29, 1855. She united with the Methodist Church, South under the pastorage of Brother Gardner about thirty years ago and lived a consistent Christian life. She was a good woman and noted for her love and tender care for the sick and helpless. She was universally loved by all who knew her, and too, by others who did not know her in person but had heard of her good deeds. To orphan children she was a true and never tiring friend and lover. She was cheerful at all times and seemed to look on the bright side. She knew what real trouble was and met it with an unwavering faith and simple confidence in her Lord whom she so much loved and honored. When being around this Godly woman one was made to think of the Master's words when he said "In as much as ye did it unto one of the least of these my brethren ye did it unto me." May God bless the sorrowing ones who miss her. She died May the 4th, 1909, with but a minute's warning.  
LOUIS HUNDLEY, P. C.  
\* \* \*

**CARADINE.**— Mrs. Jane Garner Caradine was born Oct. 21, 1816, in Gibson county, Tennessee, and died June 18, 1909, in Beebe, Ark., where she has lived for more than a half century, living to see her fifth generation. She was twice married, first to Richard Bengi, 1834. To them were born four children, only one of whom survives, Mrs. Joe Williams of Beebe, Ark., with whom she had long made her home. She was left a widow, 1842, and was again married to William Caradine, 1872, who died 1882, since which time she lived with her only daughter, with whom she was living when the blessed Lord called her to her reward on high, "in that house not made with hands eternal and in the Heavens." The blessed Lord gave her good health through all of her long and useful life, having never been sick until she became tired and went to her bed, to rest, from which she never arose any more, but simply passed into that "blessed sleep from whence none ever wake to weep." She professed faith in Christ at the early age of

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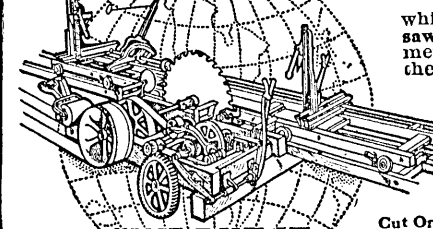
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**"WE PUT IT AGAINST THE WORLD"**

twelve years and joined the M. E. Church, South, from which time she lived a consistent Christian life. Her daughter, grandchildren, neighbors and friends all bare testimony, that they had never known her to be the least vexed or out of humor. I visited her in her last sickness, and she talked freely of her prospect of a home beyond and testified to the sufficiency of God's grace to sustain her through the valley and shadow of death. There was not a cloud to dim that hour. Oh! what a legacy she has left to her loved ones who mourn her loss. May the blessed Lord grant to comfort those left behind and help them one and all to meet their dear one where sad parting never comes, and loved ones never say good-bye.  
J. H. BARRENTINE.  
\* \* \*

**OLD.**—Mrs. Kato Williams Old was born and reared in Washington, Ark., and spent a large portion of her life there. She was married to Osear D. Old in 1876. To this union four children were born, all of whom survive their parents. Sister Old joined the church when a child. To say she was a devout Christian, to those who had heard her pray, testify in the public sanctuary, had known her life in the home and social circle, would seem a needless declaration: for surely she reflected the image and spirit of her Lord. Blessed with a strong and cultured intellect, endowed by nature and grace with an unusual amount of common sense, made of her a wife, mother, neighbor and parishoner of great worth and influence. Never in all the writer's experience as pastor has he met a more loyal and helpful parishoner. Interested and sympathetic in all the movements of the church, she was ever

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ready with prayers, work and open purse to help advance any of its undertakings, indeed, she came nearer being liberal to a fault than any one I have ever had the honor of serving as pastor. She was a long but patient sufferer, carrying even unto the end the light of eternity in her face and the spirit of the Nazarine in her speech. Having gone to San Antonio, Texas in quest of health, she died there, before her only and devoted daughter Mrs. H. E. Mer-Rae could reach her, but her splendid life was so positively good, that the stricken daughter said she could feel her presence in the room, even after her spirit had taken its departure for world's on high. The remains were brought back to Washington, to the family cemetery, and on a quiet afternoon in May as the sun was going out amid a host of friends and loved ones, her tired and wasted form was laid to rest beside loved ones, but, blessed be God, her redeemer and glorified spirit rejoices in the presence of God. May the memory of such a mother be the guiding star of all the children, and with all of us who loved her so devotedly meet her again. (Their former pastor and friend,  
W. C. WATSON.

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