

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.

Vol. 28.

Little Rock, Arkansas, and Oklahoma City, Oklahoma, July 15, 1909.

No. 28



A Question of Moral Health.

Insanity is not a question merely of the intellect. There are some people who are as truly crazy in their sensibilities as are some other people crazy in intellect. And there are some who are truly crazy in their wills. There are some people who love what they know they ought not to love and hate what they know they ought not to hate. Their sympathies contradict their judgments. When they would do good evil is present with them, rooted in wrong affinities. There are some whose wills have so far lost their vigor that they are paralyzed in the region of the will; they go forward upon a path almost against their wills, swept along by passion when they are making really a great effort to check themselves, knowing that they are going to destruction, yet going nevertheless.

We are in the habit of saying that a man can do what he wants to do. The saying is true for the normal man, the man healthy in body, in intellect, in sensibility, in will. We speak also of the freedom of the human will. That speech is good for the normal man. But the will is not supreme in all men, for all men are not always normal. There are thousands of men whose wills within them have been overborne, dethroned, no longer masters of themselves, albeit they may be responsible for having come into such a pitiable condition and to be blamed for it and judged for it accordingly.

We must take account of the limitations of the human will. For one thing, no man can will to do what he believes he cannot do. Before we can say we will we must be able to say we can; power to do must be believed to precede the resolve to do. It is perfectly true that men dare to resolve where there is some doubt as to the power; but no man resolves where he does not believe he has the power to do. His doubt or his fear that he may not be able may render his exertion all the more heroic, but it is the faith that he can, after all, that makes the strength of his resolution.

Here is the breaking point of many a man, for here begins the fatal paralysis of his will—he has lost faith in himself, does not believe he can. This is why many a poor man continues to be a drunkard, for example. The poor fellow has fought hard against his appetite and been thrown down; he had fought hard many times, and has been thrown down many times; he reaches the conclusion that it is of no use to try, that he cannot overcome his appetite, that however he may resolve he will be thrown down in the next conflict. The argument of experience is against him; he has resolved again and again, and again and again he has gone down in the conflict. All the while he has begun at the wrong end. He is really mistaken in interpreting his own course; he thinks he resolved again and again to do; what he really did was to resolve again and again that he would try to do. What he needed most of all things was to gather himself up first into a resolute and manly assertion that

he had the power; to say, I can win; get himself to believe that he could win, and after the affirmation that he was able to win, then resolve that he would win.

This is not saying, be it remembered, that power to overcome is inherent in the man's own strength. For the most part it is not so, and for the most part, therefore, the man who assumes that it is so, and relies upon it as if it was so, will fail. It is sufficient if a man knows that by using all the power he can get from any source, from all sources, he can win his fight. That is as good a basis for a firm resolution as if the power were inherent, for such a resolution will embrace the sources of power. The help of God and of good men, known to be available, is as good as one's own strength in any emergency. Sound men will reach out for all such help and utilize it to the full.

The first condition of a return to health is to know that there is a remedy. Here is the remedy many poor dethroned men need—to know that they can fight successfully their way against the sin that besets them. There will be no moral health till this conviction is lodged in them. And it is a fatal mistake to preach will power to such men, for that will be to mislead and delude them. What they need is to be firmly convinced that there is power enough in themselves, in God and in their fellows to enable them to do.

Love of the Beautiful.

It is difficult to write worthily upon such a subject. The difficulty is born of an awkwardness in the presence of beauty, and awkwardness which we fear is all too common among American people. A crass utilitarianism has possessed the American mind. Beauty has not been considered a practical asset, and the American people have been too busy with questions of meat and bread, money and stocks, to spend much time on what does not minister directly to increase of property. We have been accustomed to consider all beauty and all art as mere luxuries, to be indulged in by the rich and the idle. The art instinct within us has not been irrepressible, as in some peoples, the French, the ancient Greeks and the modern Japanese, for example. And we have done as yet but little to develop the art instinct in our children.

There are many signs of better things. What amounts practically to an educational campaign is going on over the country, looking to the education of popular taste. The agitation is in many forms. There is a demand for the preservation of forests, for the establishment of parks, for the preservation of natural scenery, like Niagara Falls and the grand beauty of the Yosemite Valley. There is a cry of "City Beautiful" in many of the cities of the land. There is a demand that school houses shall be no longer bare and uninviting. There is an agitation for flowers in and about the homes of the people. There is a demand that public buildings shall be made beautiful as well as useful. Some of the great railway companies are giving far more attention than formerly to their tracks and their right of ways; tracks that were once laid any way so the cross-ties formed a solid bed for rails are now so laid that the ends of the ties are even.

It is most refreshing now and then to see little parks near the depots.

By all means let the agitation go on. Beauty is as valuable an asset as are hogs and hominy, if some people will only let us think so. We get out of our money only what it brings in satisfaction, in increase of pleasure; why is it thought that beauty has no real satisfaction, no substantial pleasure, to give us? Does a real human being live on bread alone? Is there really nothing in anything that can not be measured in terms of dollars and cents? Will not all life become larger, nobler, finer, for being in love with the beautiful? Is there not even a holiness in beauty, as there is a beauty in holiness? When God made the world he did not make it a pig sty. Many are the graceful curves in the lines of nature; many are the glories of color. Sea and land, mountain and stream, insect and bird, reptile and animal proclaim that the Creator has in him a sense of beauty. As human beings rise toward his nature they will have a sense of beauty also.

The District Conference.

Most of the district conferences have been held. They have been fairly attended and have been profitable to all who were present to receive benefit. Still these mid-year conferences do not often accomplish their disciplinary purpose. They are pre-eminently the laymen's conferences. There may be four laymen to every preacher in charge, and then the local preachers under the law are considered as laymen rather than as ministers. Even the president in the absence of the presiding elder may be a laymen. In fixing the time for the conference the presiding elder endeavors to suit the convenience of the largest possible number of laymen, and in the election of lay delegates the question of their ability to attend is usually considered. In spite of all this it is rare that one-half of the delegates and local preachers are present, and in order to secure chairmen of committees who will remain traveling preachers must usually be selected. In this failure to attend and remain, the laymen are in large measure responsible for the partial failure of the district conference to meet expectation. Often not a single delegate from certain charges is found. About one-half of the local preachers are absent, and those absent often neglect to send in their reports, leaving their pastors to represent them.

The district conference is the place for laymen from different charges to meet and create a district spirit. The missionary territory, better known to laymen and local preachers, must be discussed and plans proposed by the traveling preachers, many of whom may be strangers in the district. The financial plans and forward movements can not be understood by the representative laymen, because they get only fragmentary views. The pastors are constantly considering these things, but the laymen do not meet each other to discuss these measures. How can they catch the true spirit? How can the district become a unit on any proposition? The church is halting and staggering under burdens which could be relieved if our intelligent laymen could see eye to eye

(Continued on page 3).

WESTERN METHODIST

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

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

ANDERSON, MILLAR, & CO.....Publishers

Subscription in Advance, per Year.....\$1.50
 Published every Thursday. Entered as second-class mat-
 ter, January 3, 1903, at the postoffice at Little Rock, Ark.,
 under the Act of Congress of March 3, 1879.
 Address articles or communications for the paper to Editor
 Western Methodist.

METHODIST CALENDAR.

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**Laymen, Attention!**

Remember that there is to be a Laymen's Conference at Hot Springs, Ark., Aug. 11-12. All persons interested should write to A. Trieschmann, Conference Lay Leader, Crossett, Ark. He will take pleasure in furnishing information. Watch for the program.

Prof. R. B. McSwain will fill the pulpit at Conway while the pastor is taking his meeting-holding vacation this summer.

Rev. J. J. Copelan, recently a student in the Vanderbilt University, has been appointed to the Tangier charge, Oklahoma Conference.

Prof. L. C. Perry has accepted the presidency of Morrisville College, to which he was elected several weeks ago. We wish him great success therein.

Rev. Byron Harwell of Huntington, Ark., recently a student of Hendrix College, is taking a business course in our city and is making himself useful in church work.

Dr. J. E. Godbey and his wife will go in a few days to Colorado to spend a month or two. It is entirely the proper thing for them to do, and we wish them health and happiness.

We regret to learn that the venerable father of Dr. F. S. H. Johnston of Fort Smith became quite ill while visiting his daughter in Texas. Dr. Johnston brought him back to Fort Smith and he is improving according to the latest report.

Our beloved brother, Mr. John R. Kniseley, and his good wife, of Muldrow, Okla., have suffered a sad loss in the death of their little girl, Margaret. Bro. Kniseley has for some time been the superintendent of our Sunday school at Muldrow.

Mrs. W. D. Matthews, wife of Rev. W. D. Matthews, presiding elder of the Weatherford District, Oklahoma Conference, was taken sick recently while visiting in Holly Springs, Miss., but was later able to return home. She is enjoying better health now.

Miss Ruby Debnam is a late arrival at the parsonage at Gober, Tex., Rev. A. B. C. Debnam pastor. The preachers of the Oklahoma Conference will remember Bro. Debnam and understand the foregoing statement. Blessings on the young lady.

Our Sunday school and church at Searcy, Ark., mourn the death of three useful members, in the persons of Dr. D. W. James, John Snipes and Charles W. Latimer. As was entirely appropriate, the Sunday school passed resolutions of sympathy.

Rev. F. N. Brewer and little daughter paid us a pleasant visit last Monday en route to Ha-

zen. Bro. Brewer is looking well and as is usual with him is full of hope for the progress of his charge, Gurdon. He is one of our most active men and has the habit of succeeding.

Wesleyan University, Middleton, Conn., has conferred the degree of Doctor of Laws upon our Dr. Tillett. Our Methodist Episcopal brethren seem to appreciate this distinguished Southern Methodist. His degree of S. T. D. came from Garrett Biblical Institute, another of their institutions.

Rev. and Mrs. W. D. Matthews have been for several days watching at the bedside of their daughter Mrs. John H. Cooper, of Wynnewood, Okla. Mrs. Cooper has a severe case of typhoid fever. This will explain to the pastors of the Weatherford District the absence of Bro. Matthews from the district.

Almost complete preoccupation about matters outside the office last week prevented the mention of a long and friendly visit from Rev. P. B. Summers of West Texas Conference, now stationed at Flatonia. He is doing mighty well in that western country and is greatly pleased. He is in Arkansas visiting relatives and old friends.

Rev. A. M. Shaw of Warren Station, Little Rock Conference, has issued the best Year Book that has ever come under our observation as the year book of a pastoral charge. It is intensely practical and as piquant as a good novel. Any pastor contemplating issuing such a work will do well to send him fifteen cents and get the book.

On Wednesday Dr. J. H. Dye of Searcy called and spent some time with us. He is preparing a circular to follow up his call for money to replace the chimes at Galloway College. It is a worthy cause. He is enthusiastic over it and ought to succeed. He is looking well, but can hardly be recognized on account of a recent tonsorial exploit.

We call especial attention to the laymen's training conference which the general secretary of the Laymen's Movement of our church proposes to hold, account of which will be found in another column. Bro. Stubbs, is thoroughly in earnest about this work. Every layman in Arkansas who can at all do so should attend the Hot Springs conference.

Dr. Winton of the Christian Advocate is so sure of his position that he is willing to say: "Let our words be marked: Within the next two decades there will be such a demand in Mohammedan countries for Christian schools, Christian literature, Christian teachers, Christian physicians, even Christian preachers, as will astonish the world." In view of recent movements in Turkey and Persia we concur in this judgment.

We have received this week four or five sets of resolutions concerning the death of good and true people. We follow the fixed rule of making personal mention, without publishing the resolutions, a thing that The Western Methodist finds impossible, though intelligent people continue, after many explanations on our part, to send us such matter. Publish all such in your local papers, brethren, and send us a short death notice.

As during last summer, so during this summer, Rev. J. B. Stevenson of Conway will spend his vacation helping the brethren in out-of-the-way places. He will hold several meetings in the next few weeks along the line of the St. Louis & North Arkansas railroad, where we have at present no organized work. It will be remembered that his work at Fourche last summer made possible a good station there, now filled by Rev. H. W. Wa-

lace. We commend this form of vacation to our brethren in the good stations.

In an article in the Sunday School Times, Hon. Ben. B. Lindsey, the famous juvenile court judge of Colorado, "hands down" an opinion on the cigarette that ought to make people think:

I have been in the juvenile court nearly ten years, and in that time I have had to deal with thousands and thousands of boys who have disgraced themselves and their parents, and who have brought sorrow and misery into their lives; and I do not know of any one habit that is more responsible for the troubles of these boys than the vile cigarette habit.

Our Libel Suit Postponed.

We had our witnesses on the ground and supposed that we were ready for trial last Tuesday, but one of our attorneys had a case in Federal Court and notified us by telephone that he could not reach our city till next day. As another important case was set for next day and the court was almost ready to adjourn for this term, it became necessary to postpone the case till October. We exceedingly regret this, as we had gone to considerable expense and trouble to be ready at the appointed time.

Two Good Books.

Our Publishing House has recently issued them. The first we mention is by Dr. Du Bose, "The Men of Sapio Ranch." It is a novel, somewhat on the order of Ralph Conner's novels, being a story of western life and of the triumph of grace. But we do not hesitate to pronounce it a better piece of work than Mr. Conner has yet produced. The plot is simple enough, to be sure, and, for that matter, complicated enough, too, but the volume is intensely interesting as a story, and it has withal strong literary merit. We heartily commend it.

The other book is by Professor Charles Foster Smith, "Sketches and Reminiscences." It is splendidly done. We have seen nothing better in its line. Professor Smith makes his characters live and breathe before your eyes. There is not a dull chapter in the book. He who reads it will know Chancellor Garland, Bishop McTycire, Maurice Thompson, George Washington, General Robert E. Lee, and many others, better than he has ever known them before. It is a genuine gallery of the great. The volume will be of great interest to any person, but we particularly commend it as a book to put into the hands of young men. No young man can read it without feeling ennobled by it.

Episcopal Announcement.

Please announce that Bishop Hendrix has kindly agreed to take charge of the Little Rock and the White River Conferences during my absence from the country. Any matters requiring Episcopal attention may be referred to him. According to present plans I will leave Houston July 14 and on the 22nd, a gracious Providence favoring, will sail from San Francisco on the good ship Mongolia. I expect to get home early in November and hope to meet the brethren at Arkadelphia and Searcy in due time.

I regret that the time has been so short and my duties so many that it has not been possible for me to spend at least a few days in Arkansas before leaving for the Orient. But the conditions have been beyond my control. With love for all the brethren and prayers that God will greatly bless the work and the workers, I am,
 Sincerely your brother,
 July 8. SETH WARD.

The District Conference.

Continued from page 1).

and work shoulder to shoulder. The district conference is intended to bring laymen, local preachers, and pastors together for full and free discussion of the most important questions. Will not the laymen and local preachers make greater efforts to meet their obligation in the district conference?

Union in the Air Again.

From South Africa comes the latest project in the direction of church union. It is proposed to bring the Presbyterians, Congregationalists, Baptists and Methodists together into one body. It is the British representatives of these denominations that are concerned. The foreign members of these families may be invited to join later.

The basis of union is found in this simple statement of faith:

I. This Church acknowledges and receives the Word of God delivered in the Old and New Testaments as its standard of faith and life.

II. It accepts and holds as the central message of Scripture the evangel of the Lord and Saviour Jesus Christ, who loved us and gave himself for us; in whom God is revealed as the righteous and loving Father who is not willing that any should perish, but that all should come to repentance; through whom God has established his kingdom on earth; and by whom the Holy Spirit draws men to faith and penitence, inspires them to a life of service, and brings them into even deeper harmony with God's holy will.

III. This Church exists for the propagation of Christ's gospel and the extension of his kingdom.

This movement in South Africa will be watched with deep interest. If it goes through it may furnish an example for other developments in the same direction.—*Epworth Herald.*

The Status of the Clary School.

The property reverts to the church.

The endowment by Mr. Banks to Bro. Clary ceases.

The Home Board have charge till the meeting of our Annual Conference. Mr. J. Harmon Thach, of Pine Bluff, (a brother-in-law of Bro. Clary) has been employed to take charge of the school. Meantime, the Board will give him its enthusiastic and hearty support. They will put a man in the field to canvass for the school at once.

The plans already made by Bro. Clary will be carried out in as far as possible.

Our people are determined that the school shall go as heretofore and it will be known as "The Clary Training School," in honor of Bro. Clary.

The church and community in general are shocked, and as yet have not fully realized the loss of Bro. Clary, yet all will vie with each other in the carrying forward of the school.

B. B. THOMAS.

Henderson College Scholarships.

Through the generosity of Messrs. W. K. Ramsey, H. L. Rummel, Robt. Buchanan, E. W. Gates, Adam Treishman, W. J. Pinson, Allen Hamiter and other friends of Henderson College in various parts of the State and because of gifts from citizens of Arkadelphia, the Executive Committee of Henderson College has been enabled to offer a scholarship, amounting to free literary tuition, to one young lady from each Presiding Elder's District in Arkansas and Oklahoma. Applicants for these scholarships must present certificates

of good moral character and of good health. All applications must be made to the President not later than August 10th, 1909 as indications are that all space will be engaged by that date. JOHN H. HINEMON, Pres.

Henderson College, Arkadelphia, Arkansas, July 12, 1909.

Bible Study in the Colleges.

In his letter to the Methodist of June 10th Dr. C. H. Briggs of Springfield, Missouri, expresses the fear that in many of the schools the study of the Bible is of such a character as tends to diminish reverence for the sacred book, and to develop disbelief of its divine claims.

When Dr. Eliot, president of Harvard University, began to advocate the introduction of the English Bible into the course of college studies, as an English classic, and one that had influenced English literature both in style and matter, more than any other book, I ventured the suggestion that such a step would detract from the devotional study of the Word of God.

College study of the Bible must needs be of the nature of critical investigation, and literary analysis. A study of the origin of the Scriptures, the conditions under which they were written, the influences of the times reflected in their style and thought, the manner in which the various books were collated and edited, the purpose of the formation of the scripture canon, the disputes as to the right of certain books to a place in the canon, the rejection of some books which are still quoted as authority in the sacred text, the different degrees of importance attached by the Jews to different sections of the Scriptures, as the Law, the Prophets, and the Writings, an examination into the various forms of inspiration, their modes and meaning, and like studies, must surely result in the overthrow of some traditional views which were born, not of the study of the Bible, but of ignorance concerning it. Many human elements, also, are brought to view, which modify our interpretations of the Scriptures.

To real students, whatever changes are thus produced are only the settling upon more secure foundations—a more rational faith. To one who is jealous of traditions such study seems to be a movement towards scepticism. To others who require rational grounds for faith it is felt to be a rescue from scepticism—the development of a faith which alone can satisfy an educated mind.

Our Bible study deals with such questions as have engaged the minds of devout scholars in every age of the church. It examines the grounds of certain doctrines, which have come into vogue, not because they were taught in the Word of God, but by the church because they seemed to aspiring ecclesiastics calculated to strengthen their own dignity or authority. The church—that is, the particular denomination to which one may belong—will condemn as heresy whatever fails to accord with her own creed. Transubstantiation is orthodoxy to a Catholic and heresy to a Methodist. Almost every denomination holds some views, as especially important, which other denominations, constituting in the aggregate a far greater number of devout Christians reject. If a man is ousted as a heretic in one denomination he enters another with applause. If when we speak of the doctrines of the church, we mean those doctrines upon which Christians are agreed, or generally agreed, then heresy within the church is exceedingly rare.

The study of the Bible in the schools will set fire to wood, hay and stubbles, but it will

teach us to build with more solid material. An old preacher told me that if a single statement of the Bible could be convicted of error, historically or otherwise, he would be compelled to surrender his faith in inspiration. Whose fault is it that we have to deal with people who live in glass houses of this sort? Certainly such views are chargeable to false teachers and ignorance of the Bible, and such a view being false exposes its holder peculiarly liable to fall into scepticism and to give up all that is vital in the teachings of the holy Book.

Our college study is not in the interest of any system of theology. It is the study of the Bible, which, however, must needs strengthen faith in things fundamental, but, it will overthrow with a rude shock the traditions and childish views of some sincere students. If it were not so we should hardly need to study the Bible at all, but allow the preachers, however ignorant, to make our faith for us—the preachers who call themselves the church because they are privileged to give out their crudities from the pulpit unchallenged instead of submitting them to the investigations of the lecture room.

J. E. GODBEY.

Joint Heirs With Christ.

A dying judge the day before his departure to be with Christ said to his pastor: "Do you know enough about law to understand what is meant by joint tenancy?"

"No," was the reply; "I know nothing about law. I know a little about grace, and that suffices me."

"Well," he said, "if you and I were joint tenants on a farm, I could not say to you, that is your hill of corn and this is mine; that is your blade of grass, and this is mine; but we would share alike in everything on the place. I have just been lying here and thinking with unspeakable joy that Jesus Christ has nothing apart from me, that everything he has is mine, and we will share alike through all eternity."

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.

We would be glad to figure with you on pamphlets, circulars and office stationery.

Rev. J. J. Lovett.

Rev. J. J. Lovett was born Jan. 21, 1857, in Clark county, Mississippi. He came from Methodist stock from generations before while the deep piety of his mother and her triumphant death when he was twelve years old made a wonderful impression on him and continued as a benediction all through his life. He was converted Oct. 7, 1875, at Andrew Chapel church, near the place of his birth, under the ministry of Rev. Duncan A. Little. Immediately he felt the call to the ministry. He was received on trial into the Mississippi Conference at Meridian November, 1879. He was ordained deacon by Bishop Keener in 1881 and ordained elder by Bishop Duncan in 1887. After serving various appointments in Mississippi and Louisiana, he was transferred to the Indian Mission Conference where he at once took front rank among that stalwart body of men who were establishing the church in that great and rapidly developing country. For a number of years he here served the leading works both as pastor and presiding elder and for two years was editor of the Conference paper, the Indian Okla. Methodist. He was transferred to the St. Louis Conference to fill a vacancy at Jackson. He was serving his third year on the West Plains District when he was taken sick. In fact he has been a very sick man for several months before and most men would have given up the work long before he did. He often said he dreaded superannuation and when he could work no longer he wanted to go. A man of greater determination it would be hard to find. When told by his physicians that he must give up his work he wept like a child. He went to the home of his only child, Mrs. Ruby C. Tathwell, in Oklahoma City, where he died. Preceding his death were weeks of intense suffering but he bore it all with Christian fortitude and resignation. He died as he lived, strong in the faith of the blessed Christ.

We were very closely associated with Bro. Lovett the last two years of his life and learned to know him very intimately. He was not an easy man to know and because of this he was frequently misunderstood. There were few whose privilege it was to be admitted to the inner circle of his life. He had a deep religious experience and was a strong preacher of the old Wesleyan doctrines that have made Methodism a power in the world. He was an extensive reader of the country's best literature and his large library was made up of well selected books. He was well versed in the religious thought of the day and yet was Wesleyan through and through. He was twice married, first to Miss Lizzie Rawls Nov. 15, 1881, who died Feb. 8, 1883, leaving his present daughter who was then three months old. He was married to Mrs. S. J. Hightower May 14, 1884, who survives him.

He spent thirty years in the itinerant ministry of the M. E. Church, South and hundreds of souls were brought to the kingdom under the influence of his preaching. He wrought well. May his successors prove faithful.

REV. C. N. CLARK.

Ferguson, Mo.

James Harvey Winton.

James Harvey Winton was borne in Roane county, Tenn., May 23rd, 1832, and died at his home near Elk Horn, Benton county, Ark., July 2, 1909; age 77 years, one month and nine days.

At an early age he came with his parents to Polk county, Mo., where he spent his childhood and youth on the farm.

At a time when the trip was attended with

dangers and hardships, he crossed the plains to California where he tarried for awhile, returning by way of the Isthmus of Panama to Missouri.

He was married to Martha J. Hammond, June 26, 1855. To them were born four children, one son and three daughters. The son preceded his father in death.

Bro. Winton moved to Pea Ridge, Ark. in 1866, where he resided until his death.

He was converted in Polk county, Mo., at Mitchell Camp-ground (so named in honor of his maternal grandfather) and in 1857 united with the M. E. Church, South. He lived in the church of his choice until his death. No man has lived in this country who has been a greater blessing to it than he. He stood for everything that was for the good of his community. He was loyal to every interest of his country and his church. He went out from Cane Hill, Washington county, Ark. in 1861 to fight for what he believed to be a just cause. He was a brave soldier in the Confederate army. He was wounded at Jenkins Ferry, Ark. near the close of the war. This wound became very painful before his death and was no doubt the cause of his death. He suffered a long time and severely, until God released him from his pain.

Bro. Winton was connected with some of the leading families of Tennessee. Many of his relatives were distinguished men in Church and State. Rev. Geo. B. Winton, editor of the Nashville Advocate, is a nephew of his.

He was a worthy descendent of a noble family, and has left his influence for good upon those with whom he associated.

He leaves a wife, three daughters, Mrs. J. A. Rice, Miss Minnie Winton and Mrs. Edna Latimer, and one sister, beside many other friends and relatives. They mourn but not as those without hope. They know their friend is at rest.

"Servant of God, well done,
Rest from thy loved employ."

The funeral was conducted at Butram's Chapel by his pastor, Rev. J. S. Haekler, and the writer and his brethren of the Masonic Fraternity, and there we laid his body to rest by the side of his father and mother in the cemetery near the chapel.

R. E. L. BEARDEN.

Prof. J. D. Clary.

Having known Mr. Clary ever since I can remember, I feel constrained to pay a tribute to his memory which is enriched by a good and true life. Having been reared in the same town, Unionville, Tennessee, our parents neighbors and friends always, I feel that I can add a word of praise to his life known in Arkansas which no other can do.

From good parents Mr. Clary was naturally endowed with a good character which he maintained to the untimely end of his life. From childhood he was a pure, clean, studious boy ambitious to learn and do something in the world to mark his passage through life. Really if one were asked to point out a model boy in the village of his birth, every one would readily say "Jimmie Dan Clary," as he was then called.

Finding the limits of his home too narrow to confine his ambitious spirit he sought broader fields, as but few boys in the village did, and after fitting himself for life was an honest worker in his calling.

As student and teacher in Webb's (his uncle) school at Bell Buckle, Tennessee, he left a good record and from there entered upon his work at Fordyce.

His life in Arkansas we know as the printed page before us, and has been transmitted into the lives of many boys and girls who can say "he wrought well."

Clean, pure, honest, upright, temperate, and ever sounding a clear note for the side of right on all questions of the day, who does not mourn the loss of such a man which means much to the world at large but more to Arkansas than can be told. To his bereft wife and children he has left a great heritage—"a good name which is rather to be chosen than great riches."

Very respectfully,
MRS. F. M. WILLIAMS.

Hot Springs, Ark., July 5, 1909.

The Evil of Dancing.

By Geo. W. Hively.

There is an evil that is common among men. That evil is so common that all classes of men from the different walks of life are caught in the giddy whirlpool of the modern dance habit and many of them are being borne down to ruin and destruction. It seems strange to me that this question should be asked, "Is there any harm in dancing?" when every well informed student of church history must know that "The church stands squarely and firmly opposed to the modern dance." Not only have all the leading Protestant denominations, but even the Roman Catholic Church have all put themselves on record in opposition to dancing. Why not ask, "Is there any harm in going to Sunday school, or prayer meeting, or to the regular preaching service?" Ah! the reason is obvious. They know there is no harm in these places. I set my hand to the task of showing to the reader that the question, "Is there any harm in dancing?" is due as much to unbelief as it is to ignorance.

From the beginning, the Bishops of the Methodist Episcopal Church, South, decided that dancing was contrary to the spirit of the Discipline and of the New Testament. Some of the readers of the Advocate may think it unnecessary to write against dancing. Once a young preacher, who had preached twice already on repentance, came the third time to the same church, and took the same text, and started to preach the third time on repentance, when one of his stewards said, "Why, you have preached twice already on that theme, why not preach on another subject." "Well," said the young preacher, "the Bible says for me to preach repentance, until you all have repented, then I will preach something else." As long as men and women dance, it will be necessary to write and preach against the evils of dancing.

Human nature is alike the world over. Since the days of Herodias and Salome, dancing has been more or less associated with evil; nor has that association been conducive to piety. It is true, Salome was only a tool in the hands of wicked Herodias; is it not also true, that many young women, having been drugged in some hidden corner, or even at the very door of the ball room, become mere tools in the hands of the vile and murderous? Under the guise of custom, ladies allow gentlemen privileges in dancing which, taken under any other circumstances, would be considered improper?

Personally, I know quite a number who dance who stand high in the social world, but they are not Christians in the true sense, though a few of them are nominal church members.

I have never known that person who was a regular attendant upon the ball room, who was at the same time a regular attendant upon all the institutions of the church, and a true follower of Christ; nor is that all; I never

expect to see one as long as I live, even should I live to be as old as Methuselah.

Sam Jones once declared that: "If I belonged to a church that didn't oppose dancing, I wouldn't stay in the dirty little thing long enough to get my hat, but would run out bare-headed." He also states that "Parlor dancing leads to ball room dancing, and ball room dancing leads to theatre dancing, and theatre dancing leads to hell." The steps are few, the descent is rapid. Some have seen the error of their way, and turned back before it was too late, while many have blindly gone on down to their ruin.

Once upon a time I read a little book written by an ex-dancing master, under this caption, "From the Ballroom to Hell." Surely no sane man would read that book, and then honestly ask, Is there any harm in dancing? Yet I have heard it said that some will defend the course of the devil. Some one will say, "There is a time to dance." So we read in the book of Ecclesiastes. Once I knew a very small boy, who in utter ignorance rubbed a pod of cayenne pepper in his mouth and eyes and oh my! how that little fellow did howl and dance. He danced with pain. I have seen many little children dance with joy and gladness. Some years ago a noted divine was being shone through an insane asylum, containing a large number of inmates. As he was being conducted through the building, he observed that some of the inmates were at times able to do light work. This provoked the question as to what they did for recreation? He was much surprised when his attendant replied, "Some of them dance!" Lunatics, mad men, crazy women dance. Men endowed with reason and understanding ought not to have time to dance, in this busy world, where you are so much needed in the Master's service.

It has been truly said that "It requires neither brains nor good morals to be a good dancer." Usually those who teach the art of dancing live lives that will not always bear close inspection.

Yea! many of them are moral lepers, who ought not to be allowed to mingle with decent and respectable people, even if they do appear to be "nice," and dress like lords. Often men have "stolen the livery of heaven to serve the devil in." Very few men can handle a smutty chunk without soiling their hands. "As the love of dancing increases the love of religion decreases."

Once upon a time, a young man who sustained quite a local reputation as a dancer took sick and died. While his mother was standing by the open coffin looking into the face of her dead boy, a friend offered some words of consolation. You can imagine her surprise when the mother of the dead boy replied thus: "There is but one thing I hate about his dying: he was such a graceful dancer." Evidently there must have been a vacuum in that part of her head where her brains ought to have been.

In "The Methodist Armor" we find the wise utterance: "Put dancing in the crucible, apply the acids, weigh it, and the verdict of reason, morality and religion is, 'Weighed in the balance and found wanting.'" I do not think that every one who dances will go to torment, but I do say that dancing tends toward evil and that continually. Surely no well informed person, no earnest seeker of the truth, no student of Christian knowledge can honestly ask, is there any harm in dancing? In concluding, I make this earnest appeal: Oh, ye fathers and mothers of our Methodism, I beg of you, look well to the morals of your children. It is your duty to furnish your ta-

ble with plenty of healthy, wholesome food for your children? Then it is also your duty to look well to the books they read, the company they teach, the kind of teacher they have the kind of amusements they attend, the places they go to, etc. If you do not select the right company for them, the chances are they will choose the vile and ungodly. You may be a good man. So was David, but it was too late when he inquired, "Is the young man Absalom safe?" Do you think your sons and daughters are safe in a ball-room, when a New York paper says: "Three-fourths of the abandoned girls of this city were ruined by dancing." What is true in New York is sadly true, though it may not be quite so bad throughout America.

Young man, do you dance? If so do you take greater liberties with the young lady who is your partner in the dance than you would want some young man to take with your sister alone in the parlor of your home? Be honest with yourself and answer this question at the bar of your own soul. Does not the contact of the sexes in the ball-room, where women wear low-necked dresses, tend to the loss of virtue?

No young man should go to any place of amusement where he would be unwilling to take his sister and mother.

Young woman, do you dance? If you could only hear the slight and indecent remarks that are sometimes made about you by your supposed gentlemen friends, you would never again honor the ball-room with your gracious presence. By all that is pure, and noble, and virtuous, and just and holy, I beg of you, young woman, don't be caught by the giddy whirlpool of the dancing evil, for should you be unable to run the gauntlet you would be borne down to ruin and destruction.

Rodeo, N. M.

Clock and Chimes, Galloway College.

Soon after my election to the presidency of Galloway College, Mrs. Harriet C. Rison, Little Rock, gave me One Thousand Dollars toward the purchase of a Clock and Chimes for the college. An important and timely contribution. A valuable and enjoyable acquisition. They aided materially the systematic and methodical management of the institution, ringing out the passing periods, within the hearing of all the faculty and all the student body of all the departments of the college. And regaled them with the delightful music of the Chimes, that sang in sweetest strains every fifteen minutes, their inspiring salutation of hopefulness and harmony, patience and painstaking, happy continuance in well-doing. They soothed and sweetened the spirit of many a home-sick girl. They never sang a sad song. When the college was on fire and almost consumed, the flames leaping from story to story and vaulting high into the air. Columns crumbling, Pipe organ, Pianos and furniture falling, many pupils praying, others crying and still others wailing. Above the din and roar of it all, the Chimes rang and sang in dulcet strains, in seemingly sweeter voice and clearer and more jubilant notes than ever before. And while the air was vibrating with their farewell music, the tower toppled and fell, and the clock and chimes collapsed forever. Like the swan they sang their sweetest song when dying. Grandma, as she was familiarly called, moved into the school to educate two of her granddaughters, and incidentally to enjoy her gift to the school. The girls and young ladies in attendance during those years, and the citizens of Searey and suburbs, recall with pleasure the great convenience of the clock, and the charm of the chimes. But none

did or could enjoy them as much as dear old grandma. She daily clipped the coupons of compound interest on her investment, in the sweet satisfaction that she was contributing so much to the pleasure and improvement of so many. She thanked God that she had made the investment, and that it brought to her and to others such rich returns, such dividends of joy. The Clock and Chimes were on duty, day and night, early and late, 'till the college was destroyed by fire. Unfortunately the insurance on them had expired. And although the college has been rebuilt, the clock and chimes have not been replaced, as useful and charming as they were. Meanwhile grandma has passed to her heavenly home. Though dead she ought to be yet speaking in that clock and singing in those chimes. She confidently and reasonably expected that her gift would be protected and preserved, and its uses and purposes conserved to the thousands of young ladies who shall throng those classic halls in the generations to come. We owe it to her, the college, and the church to install another and better plant, and to provide a fund, the interest of which should and could only be used to insure it against destruction by fire and storm. It goes without the saying that unless we provide for the perpetuity of gifts and bequests to our institution, donations will grow smaller and less frequent. The insecurity of investment is the stone of stumbling of not a few today. There were more than one thousand girls enrolled in Galloway College during my connection with it. I appeal to them to contribute to this fund as they may be able. But better still, agitate it, and present this call to others. To all who have attended since, and will return, I beg to interest you and yours. I crave for all of the many friends of Galloway College participation in this good work, and as much joy to each of you as filled the cup of grandma Rison. I do not wish any money sent to me, but as soon as the money needed has been subscribed the name of a bank will be announced that will receive and receipt for all money sent. Who will be the first to write me a postal or a letter giving me their own, and the names and post-offices of others with whom you wish me to correspond? As this is a matter of State-wide interest, the friends of Galloway being everywhere, I will thank the Press of the State to publish this, and ministers to read it to their congregations.

JNO. II. DYE.

Searey, Arkansas, July 8th, 1909.

Nannie had a bright silver dollar given her. She asked her papa to change it into dimes.

"What is that for, dear?" he asked.

"So that I can get the Lord's part out of it." And when she got it into smaller coins she laid out one of the ten. "There," she said, "I will keep that until Sunday." And when Sunday came she went to the box of offerings in the church vestibule and dropped in two dimes.

"Why," said her father as he heard the last one jingle in, "I thought you gave one-tenth to the Lord?"

"I said one-tenth belongs to Him, and I can't give Him what is His own; so if I give Him anything I have to give Him what is mine."—Selected.

Fountain Pens.

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

Anderson, Millar & Co.



Wanted, Ammunition!

Great interest is being manifested in the League work by the young people of the Conference. And now, that we have a great opportunity to pick up the gold at our feet, the Epworth League Board of the Oklahoma Conference has its hands tied for want of funds. We are in the same position as the patriots at Bunker Hill,—without powder in the priming pan. Brethren, please bring on the powder. Take your League collection at once, and forward to the Teller. Having placed us in the van, you expect us to do League work and hold our young people and have failed to give us something to tie them with. We are doing our best, but we can not make brick without straw. Brother Rippey informs me that there has been paid to date on the League Assessment \$61.90. May this be like Elijah's cloud, no larger than a man's hand but with a sign of abundance of rain. The assessment is small, but important. It is urgent that it be attended to at once.

JAS. E. SAVAGE,
Tr. Conf. League Board.
Weatherford, Okla.

Oklahoma Epworth League Assembly Notes.

By Eugene P. Guthrie, State President.

A Correction.

In last week's issue of the Methodist days of the District Epworth League Conference for the Oklahoma District was announced to meet at Paul's Valley Thursday, July 28th. This should have been Thursday, July 29th. All Leaguers of this District please take notice, and let us have a rousing good meeting.

* * *

One of the treats of the Annual Assembly will be an address by Dr. Geo. H. Crowell, Dean of Epworth University, on Monday night August 16th. Dr. Crowell is deeply interested in the welfare of our young people, and you may depend upon him having something good.

* * *

Numerous inquiries are coming in from all parts of the State as to the details of the Assembly, and we hope no one will hesitate to ask questions about any phase of the work, or plans of arrangement, which have not been made plain in previous announcements. Present indications are that we will have a large attendance, and it is important that all details be arranged beforehand.

* * *

The program is being prepared as rapidly as possible, and we hope to be able to have it ready for distribution by August 1st at the latest.

* * *

The question has been asked as to whether only accredited delegates are expected to attend the Assembly, and we wish it understood that every Epworth Leaguer in the State is to be considered a delegate. The object of urging local chapters to name regular delegates is to have a certain number obligated to attend the business sessions, as well as the social, literary and devotional meetings.

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

Hargrove College and Else.

Mr. Editor: That one thousand club at five dollars each for Hargrove College is growing nicely, twenty fell in line at the Ardmore District Conference at Davis. This is an easy way to help a most worthy enterprise. The college is now under roof, the plasterers will begin work in a few days. I hope many who read this will join the one thousand club.

I am receiving letters almost every day from parents wanting to know when the college will open, and saying, I want to place my boys or girls with you. The time has never been when a good school or college under truly Christian influences was more needed than now. We are at a crisis in educational matter whether we see it or not. Many colleges are being popularized in a way that positively does not develop moral character. A man said to me three days ago, "What must I do with my boy? He has just returned from a popular college where he learned to play ball, run, jump, etc., but made poor progress in his studies, and it cost me \$925.00 to keep him there nine months." Is this intellectual and moral progress?

Our district conference was a success. Bro. Freeman is loved by his preachers. He leaves the district this fall as presiding elder. He has done four faithful years' work. Rev. W. J. Moore, our conference Sunday school man, was on hands, full of his work, and filling others. Dr. Linebaugh, Assistant Church Extension Secretary, was also present at one service, and made a good speech. Dr. Denny and Rev. M. L. Butler came on Monday. Dr. Denny preached a great sermon on Monday night, and Bro. Butler spoke well in the interest of Christian education. I did not hear these brethren, having left Monday morning. Two men were licensed to preach.

By the way, Mr. Editor, some of us think it would be a wise thing to ask our next General Conference to grant us the privilege to divide our conference at the annual session in 1910. There are rumblings to our Southwest that need to be heeded. We want two strong conferences in Oklahoma, and we have no territory to let. We also want a resident Bishop in Oklahoma, and if Dr. Palmore's suggestion could prevail, and the General Conference would acquiesce in the selection made by our Annual Conference of course we would have a resident Bishop. But I suspect I'd better not say more now on these "all important subjects."

Don't forget to say a good word for Hargrove College. I don't think that would provoke any discussion among the aspirants.

J. M. GROSS.

A Rip Van Winkle Dream.

It is now becoming manifest to our church editors and publishers, as well as to many of our thoughtful preachers and laymen, that we are wasting energy, money and opportunity in our conflicting or contradictory methods of furnishing our people with church literature and information, which should be given to every Methodist home. The real and foremost question in the minds of many is as to whether it is best to do away with conference organs and let each department of church work have a general organ of its own, or whether it is best to do away with the general organs and let each department of church work have a place in the Conference organ.

At present the general organs are sinking tens of thousands of people and still not reaching the masses of our people. We have these general missionary organs, all published at nominal or very small prices, any one of which can displace the conference organ, which must

command a larger price. The family which discontinues its conference organ to save a little money and is content with a small paper advocating only Home or Foreign Missions, becomes lopsided on Home or Foreign Missions. The family which discontinues its conference organ and is satisfied with the Epworth Era, not only becomes lopsided on the Epworth League work, but neglects other departments of church work and helps to kill the conference organ!

The coming sessions of the Annual Conferences should earnestly consider, discuss and decide this matter and instruct accordingly their delegates to the General Conference of 1910. If it is best to dispense with the conference organs and then attempt to place each one of our various department papers into each and every home, let us do so at once. If it is best to have all departments of our church work represented in each and every conference organ, then let us dispense with all the department general organs, and not only save the tens of thousands of dollars we are now sinking in them, but save the conference organs also.

The eighteen conference organs we are now making are three times too many, and are absolutely pitiable to contemplate; but it is the best we can do under the present circumstances, without more money and patronage. It is impossible to make a great church paper without the energetic work and hearty co-operation of all the pastors, and it is utterly impossible to secure the energetic work and hearty co-operation of all the pastors for a paper not owned by the church. Therefore the church should issue bonds and project six great conference organs, instead of the eighteen pitiable apologies now struggling at a poor, dying rate. Four of these should be cast, and two west of the Mississippi river.

The most economical way of doing educational and Home Missionary work is to place a church paper into every home of the church. And this can be done by wholesale at but little more than half the labor and expense of the present retail and piddling method. Suppose we should wait for every boy and girl in the community to individually subscribe and pay in advance for the Sunday school papers! Every home should be supplied with the conference organ just as the Sunday school papers are supplied. The only difference being that the conference organ should go to each home instead of being delivered at the church.

There is now absolutely no field or need for the Nashville Advocate. We continue it sometime like our ancestors in the olden time went to mill, with corn in one end of the sack and a rock in the other end to balance, simply from the force of an old habit. As a conference organ for the two Kentucky conferences and our three conferences in Tennessee, the Nashville Advocate could reach forty thousand subscribers the morning after its publication and place \$5,000 into the needy hands of the superannuates of these conferences instead of sinking so many thousands of dollars, as it is now doing. With China substituting railroads for wheelbarrows and knives and forks for chopsticks, it is high time for Dixie Methodism to awake from her Rip Van Winkle dream!—St. Louis Christian Advocate.

Fountain Pens.

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

Anderson, Millar & Co.

What Shall We Do With It.

Anent this question asked by Dr. Werlein concerning Christian Science and the Emmanuel Movement I venture two remarks.

1. It would be a mistake for the church to adopt any method where Suggestive Therapeutics is indicated. The reasons are plain enough.

1. At best this method contains only half truth and is therefore full of danger. It is much easier to see the error and utter lack of truth in any and all of these movements than to discover any scientific or religious value in them. But suppose there is half truth and limited value in suggestion the church could not afford to encourage it. The church is to deal not with half truths but the truth, not with limited values but eternal values, not with the theories of men but with the revelation of God. But there are great dangers here. The greatest danger is that a half truth diverts the mind from the whole truth. The half truth is, "The mind has power over the body." The whole truth is that the mind does not have absolute power over the body. Absolute power belongs only to God. It would be a calamity for the church to encourage any teaching that is so far from the truth.

2. Suggestive therapeutics is Anti-Christian. Whether it be practiced by Eddyites or Worcesterites it is contrary to Christian teaching. A study of the miracles of healing by Christ and his disciples will show the vast difference between the Christian method of healing and suggestion. The difference is manifold.

(1) All diseases are subject to Christ while only a few are said to be cured by Suggestion.

(2) Christ taught and experienced in His own body the reality of disease, and demonstrated His power over it. Suggestion works upon the assumption of the unreality of disease and really has no power over any other kind.

(3) Christ's method was not one of suggestion at all but one of supreme authority.

(4) Christ's method was instantaneous and certain. Suggestion is gradual and uncertain.

(5) Christ healed by his own power in response to faith in Him. Suggestion theorizes the power in the mind of man. The only God it recognizes is the mind which may be lost in Hell.

More might be added but this is sufficient to show the method anti-Christian. It will be a sad day when the church encourages any movement so foreign to the teachings of Christ. If the church undertakes bodily healing at all let it do it on the word and authority of Christ alone. "And his name through faith in his name hath made this man strong."

3. Regeneration by the power of Christ and the New Life is by far a better method of treatment of so called functional diseases than Suggestion or any other method. Regeneration has been and will continue to be the greatest curative power the world has ever known. Who ever heard of a real Christian suffering with neurasthenia, hypochondria, melancholia, hysteria, morbid fears, suicidal tendencies, alcoholism, morphinism and such like. Christianity will quickly relieve false diseases as well as wrong conduct.

Furthermore the instantaneous cures wrought by the power of God through faith in Christ will put the combined Eddyites, Zionites, Dowicites, Emmanuelites, and all the rest to shame. But Christians have long since learned not to glory in bodily healing. Rather do we "take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake."

4. After all the business of the church is

not bodily healing. But did not Christ command his disciples to "Heal the sick, cleanse the lepers, raise the dead, cast out devils?" Yes, but it would have been impossible for them to have fulfilled that command by suggestive therapeutics. How successful do you suppose they would have been if they had adopted Dr. Worcester's method—comfortable reclining chair, darkened room and earnest prediction—for example? Or suppose they had given the sufferers manuscripts purporting to be a key to Science and Scripture and had left the name of Christ out of their work, what then? Now some such stuff as this was taught and practiced in those days but not by Christ and his disciples. Christ gave His disciples complete authority (exousian) over "all manner of sickness and all manner of diseases." Their power extended to the raising of the dead. It was power, however, given by Christ. It was not power of mind over body. If the church is to do the work of bodily healing it must by no means go to a weak and disease-eaten woman with her system of false doctrine nor to a Dr. Worcester with his suggestive therapeutics so full of error and danger, for its inspiration.

But bodily healing is not the business of the church. Christ never intended that the church should be burdened with it.

A special command accompanied by peculiar power can not be twisted into meaning that it is to become in any important sense a part of the great work of redemption. With Christ and his disciples healing and raising the dead were incidental. It was the work of a word, of a moment. Whole multitudes were healed in the twinkling of an eye. The great work was the proclamation and establishment of the kingdom of God. So it is today. There may be cases, often are, where healing becomes necessary. If so it is by special command accompanied by special power and is the work of a moment incidental to the greater work. Christ never intended that the church should be in continual warfare with nature's forces. For, plainly, we would be fighting a losing battle and after all fighting a good friend. If the experience of men of all history is worth anything we ought to know by this time that sickness and death is the common lot of all. If Science and Philosophy point anywhere they point to the same conclusion. The unmistakable teaching of Christ and all revelation is that suffering is necessary to perfection and death to life. Sickness is a curative agent and death is only nature's last struggle to throw off disease and free the soul. The silly way in which so many people run off after "cure alls" and bow down to strange gods is the shame of our civilization.

There are diseases which no power on earth can heal. The valley and shadow of death traverses the smallest island as well as continents and seas. Sooner than we think we will all step into it. The Great Physician could not escape. It is the will of God for all.

The one work of the church is to preach the gospel of the Kingdom of Jesus Christ. Faith in Christ is the condition of membership in that Kingdom. This membership carries with it protection from all diseases save that which according to the will of God is necessary to our perfecting. At times our suffering may be long. A good physician may be an angel of mercy sent by God to help us bear it. Perhaps your life's work is done. Welcome the hour. It is your triumph.

II. My second remark is simply this, Preach the gospel of the kingdom. Point men not to the power of their own minds but to the power of Christ to regenerate, purify, strengthen and perfect. This gospel has stood

the test. Through fire and storm and martyrdom it has won its way covered with the glory of heaven. In the broadest, deepest, highest sense it is the power of God unto salvation.

S. H. BABCOCK.

Religious Music and Congregational Singing.

Paul wrote to the Colossians: "... admonishing one another in songs and hymns and spiritual songs."

The Psalmist sang: "Praise the Lord with harp: sing unto him with the psaltery and an instrument of ten strings." Ps. 33:2.

Some people have objected to instrumental music in churches, but this is almost a thing of the past except among Quakers, Primitive Baptists usually called Hardshells and the non progressive Campbellites.

Two centuries ago some people opposed music of any kind in churches but he has a void that ought to be filled that has no taste for some kind of music. He is cold and cheerless, fit only for an ice chest, who can hear the sound of a violin in the hands of an artist making mellow the air with a Heaven-sent tune, or can listen to the voice of one whose soul is filled with the sentiment expressed in words, and inspired by Divine love, and not feel in himself a responsive chord.

Two centuries ago this year a prominent member of a church in Boston presented his church with a pipe organ. Considerable debate followed the offer, over the question whether the instrument could really help in the worship of God. The progressive spirit however overcame the doubtful and it was accepted. As late as the latter half of the nineteenth century when Moody and Sankey were in Scotland their small reed organ was ridiculed as a "chist o' whistles." Pianos and especially violins are still opposed by a great number of good people today, and they are used in the wrong way occasionally. But this can be said of the organ also. The wonderful power of the organ to do good is often abused. But we leave that subject for another time.

SEKAE SADINOEL.

"My dear," said the wife of the eminent professor, "the hens have scratched up all that egg plant seed you sowed." "Ah, jealousy!" mused the professor. And he sat down and wrote a twenty-page article on the "Development of Envy in the Minds of the Lower Grade of Birds."—Baltimore American.

A boy told one of his playmates he was getting ready to run away to sea. Several months afterward the boys met and the playmate wanted to know if the other had been at sea.

"Yes," was the reply; "I was found out, and went on a whaling expedition with father."

"Maria, is there a single good thing about these great wide hats the women are wearing?"

"Yes, John, there is; when two women meet they can't kiss each other now."—Chicago Tribune.

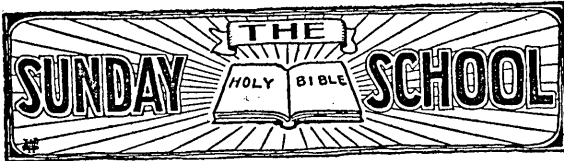
"Why don't you get rid of that mule?"

"Well, sah," answered Mr. Erastus Piukley, "I hates to give in. If I was to trade that mule off he'd regard it as a personal victory. He's been tryin' foh le las' six weeks to get rid o' me."—Washington Star.

Tom—Just saw Miss Welloph on the street and lifted my hat.

Dick—And did she respond?

Tom—Yes. She lifted her nose.—Boston Transcript.



Prepared by Rev. George McGlumphy, Ph. D.

July 25. Paul in Athens. Acts 17:16-34.

Golden Text.—“God is a spirit: and they that worship him must worship him in spirit and in truth.” Jno. 4:24.

Locating the Lesson.

Time.—A. D. 51.

Place.—Athens, capital of Greece, and intellectual center of the world.

Persons.—Paul; various Athenians; epicurean and stoic philosophers, “the dominant schools of philosophy at this time the former appealed to the careless and irreligious; the latter, to men of earnest purpose.” It is impossible to correctly sum up either system in word, hence for details see some standard work of reference; Dionysius, a member of METH FOUR VAD sat the court of Ariopague; Damaris, an unknown woman.

Parallel passages.—Read Jno. 14:19:20.

Connection.—Immediate.

I. Paul's Purpose in Visiting Athens.

1. A place of refuge. Practically driven out of Berea by the opposition that the Thessalonian Jews stirred up the apostle was hurried away by his friends to a place of safety, to Athens. He had no intention of evangelizing the Greek capital, probably regarding it as an unkindly soil for the gospel seed. It was more than a city of refuge for it afforded an unsought and unwelcome though much needed rest in the intense strenuousness of his life.

2. Sight seeing in Athens. Picture to yourself a lone frail bodied Jew of kindly countenance, of keen eyes, of nervous carriage walking about the Athenian streets and market places. The things of supreme importance to him are not wondrous natural scenery, nor splendid architecture nor masterpieces of sculpture and painting, nor crowded associations of history. None of these things moved or even interested the apostle. Man only could attract his gaze or stir his heart.

3. Provoked into speech. Proud Athens was to him a seething mass of idolatry. It was temples and altars and images everywhere. One can imagine with what sarcasm he read that inscription “To unknown God.” It was so true. In much searching intellectualistic Greece had not found God and was unwittingly erecting a monument to his failure and folly and blindness. That altar stirred Paul's heart to its profoundest depths and he spoke out in spite of himself.

II. Athens Interested.

1. In the synagogues. True to his usual plan of work Paul sought out the Jewish synagogue and began to preach. Probably he first discoursed on the idolatry of the city and having thus won a hearing among the Jews and the proselytes he passed on to the higher theme of the Christ and proclaimed Jesus of Nazareth the Son of God. Apparently there were no results worth recording. Just why it is impossible to say.

2. In the market place. Athens had always been famous for its teachers who walked about the streets and public places expounding their doctrines. We see today in our own small towns something very similar in the knots of men on the street corners “arguing religion.” Paul took advantage of this custom and the city was soon full of the news that a Jew was setting forth strange gods. An insatiate curiosity brought the crowds.

3. On Mars Hill. Some of the Athenians who were unwilling possibly to mingle in the rather motley crowd of the market invited the apostle to the comparative seclusion of the Areopagus that they might hear this new teaching. Real desire to attain the truth had small place in the audience assembled on that famous hill. They were intellectual dilettanti who sought knowledge for amusement only. This was probably the most difficult “congregation” to which Paul ever preached.

III. The Sermon.

1. Adapted to audience. Some scholars hold that the apostle made a sad mistake in the method and matter of his Mars Hill sermon and that he himself realized it. They quote 1 Cor. 2:1-5 as proving this. “I brethren, when I came to you (Corinthians after my dismal failure in Athens), came not with excellency of speech or of wisdom. . . . for I determined not to know anything among you save Jesus Christ, and him crucified.” It is not however likely that Paul so utterly mistook his audience. It is on the other hand highly probable that the kind of sermon that he preached was the only one that could have secured any hearing at all.

2. The outline. Text—“To the Unknown God,” an inscription on one of their own altars. What rare skill in this choosing! Introduction—The complimentary words, “Ye men of Athens, in all things I perceive that ye are very religious.” I. “God the Lord of heaven and earth.” II. God's man's goal “that they shall seek God.” III. The “Everywhereness of God.” “He is not far from each one of us, for in him we live and move and have our being. IV. God is spirit, for if the offspring is spirit so must be the parent. V. The ignorance and folly and sin of idolatry. VI. God's revelation of himself in Jesus of Nazareth brings salvation or judgment. VII. The Resurrection the Divine Witness to Jesus Christ. Here the cries of derision abruptly closed the sermon.

3. The Result. Again we find the gospel producing its characteristic work of dividing its hearers. We have three classes: I. Scorners, who “mocked;” II. Delayers who said “we will hear thee again.” III. Believers. On this occasion very few, yet the message was not wholly in vain. Poor blind Athens who “knew not the day of her visitation!” “Not many wise men after the flesh . . . are called.”

Sunday School Notes.

By W. J. Moore, Chairman.

Three District Conferences.

We have recently attended the sessions of three district conferences—the Weatherford, the Ardmore and the Guymon. At all these the “beloveds” gave the S. S. man and his cause almost the right of way. We used this opportunity to the best of our ability. We find in each district the S. S. spirit to be strong and genuine. This prophesies greater things for our church in Oklahoma. It was a great privilege to attend these meetings and to render even a small service.

Doubled at Sayre.

Bro. Seaton, our pastor at Sayre, reported at district conference that his S. S. had doubled in the last six months. He reported also a fine Children's Day service. Bro. S. is a live S. S. pastor, has a well arranged building for the work; and, of course, we expect his S. S. to prosper.

Would it Not Pay?

Some of our pastors have reported to their district conferences that they could not have a Children's Day service because they had no

one to take charge of the program. Would it not pay the pastor to take hold of it himself, and drill the young people rather than that inspiring service go by default? I do not know of a week that any pastor could spend more profitably than in this way. The service is educative, inspiring and helpful in every way. Brethren, get the programs and go into it with your whole heart. You need not use all the items in the program. Not too late for the service.

All But One.

Every S. S. in the Guymon District has held Children's Day service but one. The presiding elder and others said they were going to ascertain what school failed, and urge the folks to have the service yet. We hope they may succeed, and let there be no blank in Guymon District. About six other districts have resolved that there shall be no “blanks.”

More Birthday Jars.

We recently ordered 25 birthday jars for Sunday schools in the Weatherford District and 12 for the Ardmore District and 8 for the Guymon. We are glad these schools are falling into line in this matter. This is an apparently small affair, but it means much to our Church Extension work. There are three considerations that should prompt every Methodist in Oklahoma to be deeply interested in this movement: (1) Because of its educational value. It is a very efficient method by which we may inform our young people concerning this great interest of our church. (2) Because of the funds it brings in. One district has been helped this year to build four churches from this birthday fund. Each \$100, or \$200, will likely make it possible to build a new church. (3) Of all people in Methodism we of Oklahoma ought to show our interest in the matter; and also show our gratitude for what the entire church is trying to do for us. All this fund from the whole church is to be used in Oklahoma.

There is a teacher training class of 15 members at Pryor, Okla. We greatly rejoice at this. It means better equipped teachers for that Sunday school; and a better S. S. means a better church. We should like to hear from other classes.

A most hopeful sign that the S. S. tide is rising in the Oklahoma Conference is the fact that our pastors and other S. S. people are buying and reading more books on that line than ever before.

“If the Bible be true, it makes little difference what other books are false, and if the Bible be false, it matters little what other books be true.”—Dr. Spencer.

“The greatest discovery of modern times is a re-discovery—that of the possibilities of childhood. In the early centuries the church swung away from God's plan.”—Dr. Chappell.

These notes are written from the Guymon District in which we are spending some time in the interest of our S. S. work. Our work is greatly hindered for lack of buildings in which to organize and conduct our own schools. Yet, the outlook for our work is not discouraging. Our people are hopeful and we hope the day is not far distant when we may have more church houses, more men, and more money. This is a promising field and we need to take hold of it with renewed interest and vigor.

CHILDREN'S PAGE.

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

Melbourne, Ark., May 7, 1909.

Dear Methodist and Cousins: This is my first time to write. I have just been reading the Western Methodist. My mama takes the paper and I like to read the children's page very much. I am fourteen years old. I have three sisters. Their names are Ethel, Susie and Bernice. I go to Sunday school every Sunday. My teacher's name is Miss Cora Haley; I like her fine. I go to the Epworth League every Tuesday night and go to prayer meeting every Wednesday night. I joined the Methodist church three years ago. I like to live at this place fine. I will answer Bascom Lee Coker. "Jesus wept" is the shortest verse in the Bible. Am I correct or not? I have one pet, it is a dog. I like to see so many letters in the Western Methodist. Our pastor is F. M. Noe. I like him very much. If this escapes the waste basket I will write again. Your new cousin,

MATTIE LUE LUCKETT.

Knobel, Ark., July 5, 1909.

Dear Cousins: As I have never written a letter to you I will write one. Papa and mama live in Walnut Ridge, Ark. Papa is an engineer. I have one sister and two brothers younger than myself. I'm nine years old. Sister Helen and I are visiting our grandparents in Knobel now. They have a large shady yard, a big swing and hammock. Sister and I try to shake off the nice red plums from the plum trees, but grandma says "don't eat too many, they will make you sick." We went to Sunday school last Sunday. Bro. Bond is the superintendent. If this let-

ter misses the waste basket I will tell my little cousins about my pets next time.

MILDRED LEDBETTER.

Walnut Ridge, Ark.

Rosston, Ark., May 16, 1909.

Dear Methodist: How are all the cousins getting along by this time? I have written once before, but it has been a good while ago. How many of the cousins belong to the church? I do. I joined two years ago this summer. All of the family belong to the church but my youngest sister. She is just 9 years old. We have Sunday school every Sunday and preaching every fourth Sunday. Bro. Messer is our pastor. I think he is a fine preacher. Ruth Carr was wanting us to tell about the best books we have read. She was asking about Henty's. We have some of Henty's, but I have never read any of them. I have read several of Alger's, and some of them are good books. I can't tell which is the best book I have read. How many have read "Peep of Day?" It explains parts of the Bible. I think it is a good book. Well, I had better close for fear this will be too long. Your friend, MILTON MAY.

R. F. D. No. 1.

Lema, Okla., May 12, 1909.

Dear Methodist and Cousins: I have just seen so many letters from the cousins that I thought I would write one. I have never seen any letters from Lema. Hello, Mr. Bennie Wilkerson of Colvin, Okla. Come again. You are the only one I have ever seen a letter from that I know. I guess you remember me, don't you? We went to school together at Monroe about ten years ago. Who has my birthday. It is Jan. 2. I will let you guess my age. It is between 14 and 18. All that guess correctly I will send a postcard. Come again, Miss Ruth Carr. I love to read your stories. If I see this in print perhaps I will write again. Your new cousin,

INOUS McREE.

Tulsa, Okla., May 15, 1909.

Dear Western Methodist: I was very, very pleased to see my letter in print, so have decided to write another. And I am so proud of my new cousins who can guess so well. A great many have guessed my age and I have never failed so far to send them a card. Oklahoma Blanche, I do wonder who you are. Please tell us where you live and maybe we can guess who you are. I guess you are 16 years old.

Dear cousins, I have been trying to think of something that we can write that will make our little corner very interesting, so suggest the following:

If every cousin who writes a letter to The Methodist would write a short original story at the end of their letter it would help out. So between now and July 4, 1909, the one whose story has the best moral will receive a prize from me, Miss Ruth Carr, Lillian Anderson, Edythe Dyer and the editor being the judges.

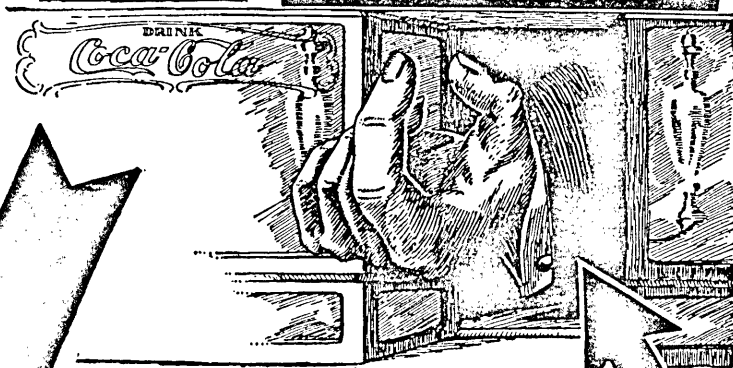
EVELYN.

If the editor of the paper is willing to accept your suggestion I will have your story printed. It is a good one and I am glad you want to make your page interesting. Why did you not sign your full name?

Velma, Okla., May 4 1909.

Dear Western Methodist: This is my second attempt to write. I guess you all have forgotten me, as it has been some time since I wrote. Our school will be out June 15. My teacher's name is Williams. Our pastor's name is Bro. Lowry. We have had some awful bad, windy weather. I go to Sunday school every Sunday that I can. My papa is the superintendent. I have three sisters, one brother, and one little brother dead. I live in a country town and I sure enjoy it when I get out on a farm. I had rather live on a farm than anywhere. As I have not told my age I will let you all guess it. It is between 10 and 16. I noticed that Miss

SODA FOUNTAIN



Come In!!!

Hot? Come in and get a glass of Coca-Cola—it is cooling and refreshing.

Tired? Come in and get a glass of Coca-Cola—it relieves fatigue.

Thirsty? Come in and get a glass of Coca-Cola—it quenches the thirst.

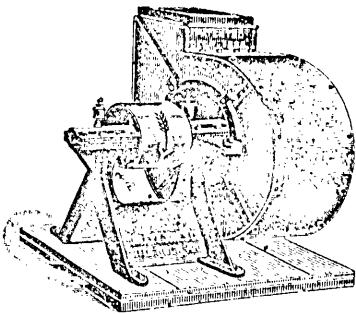
DRINK
Coca-Cola

Whenever you're bodily fagged or brain weary or just want a delicious, wholesome, thirst-quenching beverage.

GET THE GENUINE

5c Everywhere

Whenever you see an Arrow think of Coca-Cola.



Machinery

Nagle Engines and Boilers, Gins and Presses, Cotton Elevators, Shafting and Pulleys, Belting and Packing.

Roofing Material

Pumps and Pipe.
V Crimp Iron, Painted.
V Crimp Iron Galvanized.
Corrugated Iron, Painted.
Corrugated Iron, Galvanized.
One, two and three ply Felt.
Lining Paper, all Grades.
Lone Star Paint.
Dixon's Graphite Paint.
Asphalt Paint.
Ellwood's Woven Wire Fence, Door-Yard Fence, Iron and Wire, Graveyard Fence, Park Fence, Sewer Pipe, Well Tiling, Gin Repair Work.

Dudley E. Jones Co.

LITTLE ROCK, ARKANSAS.

Etella wrote a riddle, so I thought I would write one, too:

"High blue sky and windy weather; I have been where you've been never; I've swum the ocean and burnt the land. Now, is this riddle hard to understand?"

Will close with love to all the cousins.

WESSIE MILLER.

Dell, Ark., May 15, 1909.

Dear Western Methodist and Cousins:

I know we are sorry to hear Ruth Carr is sick, for we sure do miss her fine stories. I hope she will improve soon. I will tell what kind of books I have read and tell their names. I have read "Walter in the Days of Wesley." This is just fine. It tells how a young man and his sister were converted by Wesley's sermons. Did any of you ever read "Ayesha, in the Days of Mohammed?" It is good, too. I guess most all of the cousins have read "Pilgrim's Progress," "Alice in Wonderland," "Arabian Nights" and "Aesop's Fables," haven't you? I like them all. I belong to the M. E. Church. I joined about three years ago. We have Sunday school every Sunday. I don't think I have missed but one Sunday. I try to know my lessons every Sunday. My teacher is Mr. Bryan. Our pastor this year is Bro. Yarbrough. We all like him fine. He and his wife live in Manila. My sister is organist for the church here. The Rebekahs and the Odd Fellows here had a supper about two weeks ago. Then after the supper they all went into the hall and had songs, select readings and recitations. I think everybody had a nice time. How many cousins have an organ. We have. I like organ music. I want a guitar now, so I can learn to play on it, too. I guess all of the cousins are busy planting

PLYMYER BELL CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O. Please mention this paper.

FREE TO HOUSEKEEPERS

You need our New Perfect Egg Separator, and we will send it FREE with our Handsome, Large New 1908 Illustrated Catalogue of necessary up-to-date Household articles. The separation of the egg is perfect. Not a drop of the white remains in the separator, and the yolk is held perfect and unbroken. We will send the Egg Separator, Large Catalogue of our Free Premium Plan with Beautiful Illustrations, on receipt of 12 cents, stamps or silver, to pay postage.

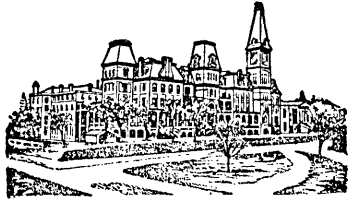
SUMMIT SPECIALTY CO.

P. O. Box 24, Little Rock, Ark.

flowers now, if they haven't them planted already. We have a good many planted and they are coming up real pretty. We have two large honeysuckle vines in our yard. I think they are very pretty. How many of the cousins have any postcards? I have a good many. Eurah Brock, I guess you are 13 years old. Am I right? Clarissa Taylor, I like to read your letters, too, but I haven't seen one from you in a good while. Come again, Oklahoma Blanche. I don't think it is fair for you to not sign your full name—is it, cousins? Some cousin might want to send you a postcard or write you a letter, then she couldn't address it Oklahoma Blanche. I think the Children's Page is interesting and we should try to get other children to join so we could crowd out the advertisements in our page. I will ask a question or two: Who passed through the Red sea on dry ground? How long did the children of Israel wander in the wilderness? Say, cousins, I would like a postcard shower. Well, I will close. VIRGINIA T. BROWN.

Guymon District Conference.
 The Guymon District Conference convened at Hooker, Oklahoma, July 1-4. Rev. J. F. Lawlis, Presiding Elder. All the pastors but two with a goodly number of delegates were present to

WESLEYAN COLLEGE
MACON, GEORGIA



Oldest College for Women in America! The Largest in the South! Grade "A" of Educational Commission! The Recognized Standard of Excellence Throughout the South! Undisputed Ownership of the Church!

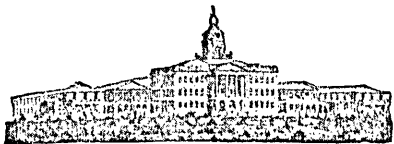
The college occupies an eminence in the best residential district of Macon, the second city in the Union in health record. Buildings of brick and stone, with all modern accessories. Fifty thousand dollars recently spent in improvements. Thirty-nine officers and teachers—larger than any other in this section. Fourteen in the Conservatory of Music. Schools of Art, Expression and Physical Culture. Special attention given the comfort and happiness of the home life by the president, who lives in the college. Rates positively lower than those of any other college of its high classification. Reservations are now being rapidly taken for the opening on Sept. 15th. Catalogues or any information in detail will be furnished on application to

W. N. AINSWORTH, D. D.,
 President.

Mary Baldwin Seminary

FOR YOUNG LADIES
 Term begins Sept. 9th, 1909. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. 297 students past session from 32 States. Terms moderate. Pupils enter any time. Send for catalogue.
MISS E. C. WEIMAR, Principal,
 Staunton, Va.

Columbia College



COLUMBIA, S. C.
OPENS SEPTEMBER 23, 1909
Offers the Best Possible Training for Young Ladies in the South
 Full college course leading to A. B., B. S., B. L., M. S. & M. A.
 Musical instruction in all of its branches.
 Large faculty of experienced teachers.
 New buildings. 20-acre campus.
 Write for catalogue.
W. W. DANIEL, A. M., D. D., Pres.
 Columbia College, S. C.

direct, take part in and to enjoy the session of the Conference. Many of the delegates on account of distance, extreme weather and the busy season of the year were unable to attend then Conference.

Rev. J. B. McDonald of Tulsa represented the Board of Mission, Dr. N. L. Linebough the Board of Church Extension, Rev. W. J. Moore the Sunday school work, and Mrs. A. C. Briggs, district secretary, the work of the W. H. M. Society.

The reports of the pastors, in spite of many difficulties, showed progress along the various lines of church work. A District Epworth League was organized, which we hope will help to increase the interest in the work throughout the district. The laymen's movement was also given prominence at the conference and lay leaders were appointed one for each charge in the district. The Sunday schools are taking on new life throughout the district. The interest and labors of our conference Sunday school secretary in behalf of the work in Oklahoma is being appreciated by the pastors and people of the Guymon District.

A. N. Averyt, Jr., was granted license to preach the gospel. Charles L. Cole, A. N. Averyt, Jr., and George L. Gilbert were recommended for admission on trial into the traveling connection.

The committee on missions and boundaries recommend to the Annual Conference next that they divide the Guymon District as it now stands into two districts, the eastern part to be known as the Woodward, the western part the Guymon District.

J. R. P. Sewell of Texhoma, Goven Roach of Hooker, Rev. Charles L. Cole of Rice and T. W. Hoyes of Tongier were elected delegates to the Annual Conference.

A resolution of thanks was read and adopted by the conference in behalf of those who in any way assisted in the Guymon special; to Rev. J. B. McDonald, to Dr. N. L. Linebough, to Rev. W. J. Moore and to Mrs. A. C. Briggs for their interest and labor of love for the church in this new field.

Hooker did her part well in the entertaining of the conference. We cherish a warm, tender feeling for Bro. Taylor and his good people.

The District Conference will meet at Goodwin, Okla., in 1910.

CHARLES L. GANTER,
 Secretary.

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

Paris, Ark.

Hot weather is telling on us some. But things are quietly moving on. Bro. F. S. H. Johnston was with us Monday and held our third quarterly conference. He said that we were ahead of former years. We are developing some. Have received up to date 47 members, paid off an old debt and made several improvements. Truly,
J. J. GALLOWAY.

July 8, 1909.

THE BIRMINGHAM DENTAL COLLEGE.
THIS College is located in the greatest industrial, educational, medical and dental center in the South. The College building is a large modern building, with every arrangement for the teaching of all the branches of Dentistry. Large and well equipped laboratories are provided. The clinical facilities are unsurpassed. The professors and instructors are specialists in their departments and are eminently successful as teachers. This College on account of its location and equipment offers unsurpassed advantages for the student of Dentistry. The graduates are remarkably successful before the State Boards. The entire class of 1909 has successfully passed. The Alumni are among the leaders in the profession. For catalog and other information write to
E. P. Hogan, A. M., M. D., Secretary
BIRMINGHAM DENTAL COLLEGE
 Birmingham, Ala.

Belmont College For Young Women
 Nashville, Tenn.

Prepares for colleges and universities. College post graduate courses leading to degrees of B.A. and M.A. Eleven schools comprise the college, and each school is presided over by a trained specialist. Music, Art, Physical Culture and Languages. Unrivaled in the South for location and environment. The college stands in a beautiful park of fifteen acres. Golf, tennis, hockey, horseback riding, and automobilism. Many Northern, as well as Southern families, realizing the benefits to be derived from such a location, and wishing their children educated 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.

FLORENCE UNIVERSITY OF WOMEN
 FLORENCE, ALA.
 MAGNIFICENT buildings, costing \$100,000. Elegant appointments. Refined and Christian home. Pianos and furniture all new. Ideal location near the mountains. All college courses. Conservatory unsurpassed. Teachers from the best schools of Europe and America. Opens September 15, 1909. For handsome catalog, address
M. W. HATTON and O. W. ANDERTON, Presidents, Florence, Ala.

IF U. R. thinking of attending school write for our Catalog. Literary, Theological, Commercial, Music, Normal. Strong Scholarship, Competent Teachers, Low Price, Thorough Work. Best moral influence. We seek to build character. A safe school for both sexes.

Texas Holiness University

Rev. E. P. Ellyson, D. D., Pres. Box A, Peniel, Texas.

MEMPHIS CONFERENCE FEMALE INSTITUTE, JACKSON, TENN.
 Next School Year begins Wednesday, September 15. Every facility offered for a thorough education for girls and young women. All departments taught, including besides regular Classical and Literary Course, Music, Art, Expression, Stenography, Typewriting, Business Course, Etc. Charges reasonable. For catalogue, etc., apply to
REV. A. B. JONES, President, Jackson, Tenn.
 The Memphis Conference Female Institute is one of the oldest Female Colleges in the South, having been chartered in 1843. The college has 250 attendants and 125 of them are boarding pupils.

A SAFE PLACE FOR YOUR DAUGHTER
Galloway College, Searcy, Ark.

The largest and best equipped school for young ladies in Arkansas. A school of high standards and high ideals. We solicit such patronage. Modern conveniences. Sulphur water.

Literary Courses. Courses in Piano, Voice, Violin, Art and Expression. Literary Faculty of college graduates. Native teacher of Modern Languages. Music Director four years a student in Germany.

For catalog write to
J. M. WILLIAMS, A. B., President

SELECT SCHOOL FOR YOUNG LADIES BOSCABEL COLLEGE QUALITY RATHER THAN NUMBERS

This school has for many years been recognized as one of the best in the South. This has been largely due to the fact that it has always limited its students to such numbers as its corps of teachers can handle to best advantage. If you have a daughter to educate, write for catalogue TODAY to
 Mrs. J. O. Rust, Principal, NASHVILLE, TENN.

Vanderbilt University
 NASHVILLE, TENN.

960 Students 100 Teachers
Campus of 80 Acres

New College Hall and Chemical Laboratory Just Completed

Expenses low. Literary courses for graduates and undergraduates. Professional courses in Engineering, Law, Medicine, Dentistry, Pharmacy, Theology. Send for catalogue, naming department.
J. E. HART, Secretary.

WHITWORTH COLLEGE.
 A High-Grade College for Young Ladies. Session 1908-1909—240 students and 22 teachers and officers. Next session begins Thursday, Sept. 9th, 1909.
 For catalogue address
 Whitworth College, Brookhaven, Miss.

McFERRIN SCHOOL

Martin, Tenn.
 Property Memphis Conference, M. E. Church, South
AN IDEAL PREPARATORY SCHOOL FOR BOYS AND GIRLS
 Healthful location. Modern buildings, steam heat, electric lights, etc. A fine type of students. Rates reasonable. Twentieth year begins Sept. 1, 1909. For catalogue and particulars, address
ROBERTS and MORELOCK,
 Principals.

W. F. M. S., Arkansas Conference.
(Edited this week by the Conf. Cor. Sec., Nellie Denton.)

At a meeting of the Executive Committee at Prairie Grove just after the Annual Meeting we outlined our press work for the coming year.

The officers and district secretaries are to furnish articles for a column each week in the Western Methodist. Each one is responsible for the column for a certain number of weeks. The Corresponding Secretary has the first four weeks in which she will speak of the work outlined at the Board meeting. The Vice Presidents will follow, touching upon the work belonging to their departments. The other officers likewise. We want to make this column one to which the auxiliaries will turn for information, helps and suggestions.

At the Board meeting the Publication Committee brought in a recommendation which was adopted, that a membership campaign series be printed which might be used in the membership campaign which will be begun in the months of September and October. Each auxiliary is asked to devote these two months for special effort toward getting the subject of missions on the hearts of the women and young people. Through establishing circles who meet for united prayer for this purpose, through special meetings and through uniting daily in a covenant of prayer for this work. Then after this preparation by prayer using the month of November for special effort to secure members, closing the campaign with the Week of Prayer and Thanksgiving for what has been accomplished.

One Conf. Sec. told how her Conf. had set their goal at 600 new members at the annual meeting. This number was divided among the districts, the districts divided it out to the auxiliaries, and through special prayer and effort this number was added.

There is a mighty power in united prayer which we have not begun to use yet. A woman prays and works for a special object which she believes to be God's will to give; she has not as yet succeeded in obtaining her request, let her call to her aid one or two friends of like mind and unitedly let them pray over the difficulty.

We do not test the promise attached to the statement of Christ where two or three gathered together, enough.

"Again I say unto you that if two of you shall agree as touching anything on earth that they shall ask, it shall be done for them of my Father which is in heaven."

"For where two or three are gathered together in my name, there am I in the midst of them."

At the board meeting at Chattanooga Mrs. Hargrove, the Scarritt Bible teacher, gave three half-hour talks on these subjects: "The Inspiration of Vision," "The Dynamic of Prayer" and "The Venture of Faith."

These talks have been so helpful to me that I pass my notes on them to you to use:

Those of us who are discouraged need the inspiration of vision: to realize the power of the unseen and the utter wickedness of self.

To realize that God is working down here all the time, not has been working in the past or will work in the future, but is working today. A king conquering as well as to conquer.

The present tense, how it helps! The Christian needs to use the dynamic of power-prayer. We haven't begun to use prayer as we might and ought.

As we advance in the Christian life this thought impresses itself more and more upon us: We are not to work for Him, but with Him.

Our success depends upon how we depend upon Him. Intercession service becomes then the highest kind of service.

In the venture of faith we are now putting into action the vision and the prayer.

Faith is holding our ideals to be real and acting accordingly. It is bold action.

It is the most commonly used faculty which we possess, yet in religion man hesitates to use it, as though it were something unusual or strange.

There are three steps that need to be taken in order to make the venture of faith:

1st. To realize our own utter weakness. And this all the time, not just when we have failed.

2nd. We need to realize and depend upon God's strength. Couple with the verse, "Without me ye can do nothing," with this verse: "I can do all things through Christ which strengtheneth me." To know more fully the promise of God is one way to make the venture of faith. There are just two parties to which all things are possible, God and he who believes. "With God all things are possible." If thou canst believe all things are possible.

3rd. We must appropriate as our own what God says He has in store for us.

We do not claim the victory soon enough. There are two ways of approaching a difficulty. One, as we draw nearer and nearer, crying out with trembling and fear, "Jesus, save me! Save me!" The other, exclaiming with a shout of triumph as the difficulty approaches, "Jesus saves me! He saves me!"

One is putting off claiming the victory until the difficulty overwhelms us; the other is meeting the difficulty with the shout of victory.

FREE DEAFNESS CURE.

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

Program Chickasha District Conference
Pauls Valley, Okla.

Monday Evening, July 26—
8:30—Lecture by Dr. S. A. Steele on "The Pioneers of Methodism."

Tuesday Morning, July 27—
8:30—Devotions conducted by Rev. M. L. Butler, subject: "The Holy Spirit."

9:00—Organization, appointment of committees, etc.

9:30—Written reports from local preachers.

9:45—Condensed written reports from pastors read and parts distributed to chairmen of committees.

10:30—Our Sunday Schools, Rev. W. J. Moore.

11:15—Opening Sermon, Rev. E. C. French.

2:00—Devotional, Rev. C. F. Roberts, subject: "The Comanche Revival."

2:30—Our Church Schools, Rev. S. F. Goddard, Chairman Board of Education.

3:00—Importance of Our Church Papers, Dr. Jas. A. Anderson, Editor of Western Methodist.

3:30—Our Sunday Schools, Rev. W. J. Moore.

8:00—Sermon, Rev. Dr. Collins Denney, of Vanderbilt University.

Wednesday Morning, July 28—
8:30—Devotional, Rev. M. L. Butler, subject: "The Holy Spirit."

9:00—Licensing and Renewal of Licenses of Local Preachers.

9:30—Reports of Committees. Discussion.

11:00—Christian Education, Rev. Dr. Geo. H. Crowell, Dean of Epworth University.

2:00—Report of Committee on Spiritual State of the Church, Rev. Dr. R. J. Deets, Chairman. General discussion. "How we may have a great revival in each charge."

3:00—Program by Woman's Home Mission Society, including an address on Missions by Rev. J. B. McDonald, vice chairman Conference Board of Missions and P. E. Tulsa District.

ZU ZU
GINGERSNAPS

Rain! Rain! Rain! All in vain!
If you lack snap and want ginger, use the old established counter-sign

ZU ZU
to the grocerman

No one ever heard of a Zu Zu that wasn't good
No! Never!!

NATIONAL BISCUIT COMPANY

8:00—Address, Church Extension, Rev. Dr. N. L. Linebaugh, Assistant Secretary of Church Extension.
Thursday Morning, July 29—
8:00—Devotional, Rev. M. L. Butler, subject: "The Holy Spirit."
8:30—Election of Delegates to Annual Conference.
9:45—Laymen's Movement Meeting. Addresses, Dr. A. E. Bonnell and T. D. Do Arman.
11:00—Preaching.
Thursday Afternoon, July 29—
2:00—Program by District Epworth League, in charge of Eugene P. Guthrie, State President.
8:00—Afternoon program continued, with an address on Epworth League work by Dr. S. A. Steel.

A Positive Drug Cure.
There are many among us that need help and none more so than those poor unfortunates who are addicted to the use of opium, morphine and cocaine. These life-destroying drugs have their slaves everywhere and it is almost impossible for the man who has been weak enough to get into the habit to pull himself out of it, even when he knows it is sapping the very vitals of his being. If you happen to know, dear reader, of any one in your neighborhood thus afflicted, you can do him a favor by telling him of the course of treatment offered by the K. & M. Chemical Co. of San Antonio, Tex. They guarantee to cure without pain or lost time from business.

The Huntington Revival.
We closed a three weeks' meeting last night. We had 37 conversions and quite a number of reclamations. I have

received 21 into the church. Four or five joined the Baptists and about that number joined the Presbyterians. All the churches of the town joined in with us in the meeting. Rev. W. H. Hatfield of Green Forest did the preaching. I can recommend him to anyone needing help in revival work. He is a strong revival preacher. J. L. BRYANT.

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.

K. R. G.

"CURES TOO MANY THINGS"

The above statement, often heard as an argument against Germetuer, grows out of IGNORANCE and PREJUDICE; overlooking the fact that GERMETUER DESTROYS THE CAUSE OF ALL DISEASE. Suppose you put its claims TO TEST and put yourself in a position that will give you a CORRECT BASIS for an opinion as to its merits. Don't let prejudice deprive your home of the BENEFITS of this TRULY GREAT REMEDY. ITS CURES ARE ITS CREDENTIALS.

SOLD BY DRUGGISTS, or SENT PREPAID by the GERMETUER CO., MEMPHIS, TENN. Free Book by mail on application.

Lawton District Notes.

Dear Brethren: It is less than four months till Conference, there is much to be done. The recent rains in this part of the State have brought exceptional prosperity to the people. There are many reasons why the people of the church should wake up and do the right thing for the Lord and his cause in this part of the field. I hope no pastor will be satisfied with anything less than full collections and a revival in every church in the district. Most of the pastors are hard at work and the Lord is blessing their efforts. J. E. Martin is in a great meeting at Hastings, J. T. Armstrong is reconstructing the Apalone circuit, finishing and furnishing churches and holds an occasional meeting; no grass grows under his feet. E. A. Townsend has organized several churches, and will have a new circuit for a stirring young man by Conference. The people at Snyder say that they have one of the best preachers in the Conference. Recently Dr. N. L. Linebaugh assisted J. T. Thornton in raising a fund sufficient to begin a twelve thousand dollar church in the thriving little city of Fredrick. Thornton is a fine pastor and a good preacher, for the people have told me so to my teeth. Hooper and Taylor have repaired and furnished their churches in the "Big Pasture" that work is developing rapidly and is a very hopeful field. We are saved by hope. One day this very section will furnish sufficient strength numerically and financially for a Presiding Elder's district. E. M. Sweet, Jr., has about secured funds for lifting the long time debt on the church at Lawton, and is arranging to hold a protracted meeting in August with Bro. Ed Phillips to lead the singing. Lawton, in many respects, is one of the desirable appointments in the conference. I have attended prayer meeting several times where there were forty present. I am told that they have some times eighty present. Sweet receives members into the church most every Sunday.

A Slave, Tobacco Holds You Bound

Often you have vowed to quit. As often you have failed.

You Could Quit If You Would, but will power is weak; you are tempted; you fall; you lose courage; and give up the struggle. You dislike to acknowledge defeat but in your soul you have felt its sting. You promise yourself to try again, but courage oozes out, and you boldly declare that you can quit whenever you get ready, and then—you never seriously try again.

YOU NEED a substitute for tobacco, so that you may not suffer and be overcome during the first days of struggle, and you also need an antidote so that your system may gradually become free from the slavish effects of tobacco. Your heart needs strengthening and your system needs bracing against the loss of narcotic stimulation. The mucous tissues and glands need a tonic, the engorgement must be reduced, and the normal secretions of mouth and throat should be restored.

WE OFFER a simple remedy that meets all the conditions. You know that tobacco is USELESS, FILTHY, and EXPENSIVE. If you are really in earnest about quitting and seek help, we invite you to test

HAGGARD'S TOBACCO TABLETS and antidote tonic, absolutely free from hurtful drugs and guaranteed under the Pure Food and Drug law. However we are so anxious for a square deal that we prefer that you should spend no money unless you intend to follow directions. Send \$1 for one box, or \$5 for six boxes, to P. H. Miller & Co., Box 239, Little Rock, Ark., sole agents for Arkansas and Oklahoma.

The U. S. Government will spend three quarters of a million of dollars improving the Fort here in the next twelve months; the contract has been let for fifty-two buildings.

I have not completed the third round yet but will say there is progress everywhere. The pastors are at their posts save one or two whose people kindly gave them a vacation. I feel safe in saying that Lawton district will pay Missions and Church Extension in full this year, the first year of its history. Our camp-meeting at Cold Springs was a success for all those who came, and had a good spiritual meeting with some saved and added to the church. We have during the second quarter organized seven Sunday schools and changed three from Union to Methodist, and placed birthday jars in all of the schools in the district. Our Laymen's Movement is doing something to aid in building country churches. If we are to develop and hold that which belongs to Methodism in the great State of Oklahoma we must build churches in the country, and the laymen of the church are the proper ones to do this work. The first church planted in America were the results of lay-work. When the laymen are thoroughly aroused and see the fields that are so white unto the harvest, and men and women thirsting for the living stream that flows from the smitten Rock, I believe the church will gird herself for the mightiest conquest the world ever saw. This is the neediest time the church ever experienced, and it is the time of the church's greatest opportunity. Will the laymen of Lawton district stand by the church in this time of need? I pray that you may be faithful.

Your brother,
C. F. MITCHELL.

Weatherford District Conference.

The Weatherford District Conference convened in Custer City, June 23rd to 27th with Rev. W. D. Matthews, the presiding elder, in the chair. The first day afternoon was given to the Epworth Leagues. Mrs. G. R. Wright was indeed the speaker of the occasion and gave a fine address in the interest of the Junior department of the Epworth League. Robt. Chambers, the son of Rev. S. F. Chambers, had a splendid paper on the devotional work. Many short speeches were made by several visitors, after which the following officers were elected: Robt. S. Chambers, president; Fred Pyeatt, first vice president; Miss Kate Wallace, second vice president; Rivers Randle, third vice president; Miss Willabelle Avant, fourth vice president; W. J. Allen, treasurer; Mrs. G. R. Wright, junior superintendent.

The reports of the pastors show that the conference has received one hundred and eleven into the church on profession of faith and by letter two hundred and sixty-one. Great progress on the way of building and repairing was reported. The conference was highly favored with the presence of Dr. J. B. McDonald, P. E. of the Tulsa district, who spoke in the interest of missions. Dr. N. L. Linebaugh was looking after the Church Extension work. Rev. M. L. Butler gave an address on education. Dr. Geo. A. Crowell, Dear of the Epworth University of Oklahoma City, favored us with a masterful address in behalf of Christian education. Dr. Collins Dinney was with us one day and preached a strong and inspiring sermon for preachers on the front lines.

Our genial, wide-awake presiding elder had everything well in hand. An excellent program had been well arranged in advance of the session. A. L. Brace, Bro. Davison, and Robt. S. Chambers were licensed to preach. The next session of the district conference will be held at Cordell.

The town of Clinton in the eastern part of Weatherford district has made rapid development and has become the

Southern Safe & Lock Co.

117 E. Markham St., Little Rock, Ark.

A full supply of new and second-hand Fire-Proof Safes on hand. Correspondence invited.

railroad town of this section, therefore the conference passed a resolution authorizing the district parsonage to sell and locate the parsonage in Clinton, Oklahoma.
S. F. CHAMBERS.

Weatherford District Epworth League.

At the Weatherford district conference held at this place the 23rd to 27th ult. an Epworth League Association was organized. The following are the officers: President, R. S. Chambers, Clinton, Okla.; first vice president, Fred S. Pyeatt, Custer, Okla.; second vice president, Miss Kate Wallace, Cheyenne, Okla.; third vice president, Mr. Rivers Randal, Elk City, Okla.; fourth vice president, Miss Willabelle Avant, Clinton, Okla.; treasurer, W. J. Allen, Cordell, Okla.; junior superintendent, Mrs. G. R. Wright, Custer, Okla.

The committee of the quorum will meet in Clinton, Okla., on Wednesday, July 7th, 1909, with the president, R. S. Chambers to fall upon some plan whereby we can make this association a complete success. It is the desire of the officers to be able to get down and mix with the people in such a way that we will be the cause of many souls being saved thereby.

On Sunday afternoon, June 27, Presiding Elder W. G. Matthews preached an evangelist sermon to the boys and girls of the Junior League and at the conclusion of the services there were two boys and five girls joined. If we Seniors do not get up and get busy for Christ the Juniors will run away with us.

As president of the Custer City Senior League will say we have a fine League and are trusting in the Lord each day that we may know more about him and his works.

Yours very truly,
FRED S. PYEATT,
Sec'y. Pro Tem.

Guymon District Conference, Rev. W. J. Moore and the Sunday School Work.

A most helpful feature of the Guymon District Conference in session at Hooker, Okla., July 1-4, is the series of splendid lectures and round-table talks on the Sunday school work. These practicable, common sense lectures by Rev. W. J. Moore are of very great value. He uses the blackboard and on Sunday morning he gives a practical demonstration of the working of his suggestions and ideas. We wish to express our sincere appreciation of Bro. Moore's labor among us through the "Western Methodist." I regret very much that all the constituency of my district were not here to get the inspiration and impetus afforded by these lectures.

In the Guymon District there are sixteen pastoral charges with from one to six preaching places on each charge; and there are but eight or ten Methodist Sunday schools in the entire District. This situation is brought about for the lack of church buildings; but there are some of these school houses in which a prudent and wise pastor can organize and maintain a Methodist Sunday school. And such pastors are much in demand in this District. We have some broad-minded, warm-hearted men in our District who have persisted

in organizing and fostering Union Sunday schools, not only in school houses, but in our own churches. For not long since we had seven church houses with Union Sunday schools. We still have four of this number. There is no excuse for a Union Sunday school in a Methodist church, and there must cease to exist. We will expect our pastors to seek out and nominate for superintendents men who will organize and maintain Methodist Sunday schools in our own churches. In no instance have we been benefited in the least by Union Sunday schools, nor have we benefited the people who stand for a Union Sunday school; but to the contrary our cause has sustained an irreparable loss in many places. We recommend to all our Oklahoma Methodists our own W. J. Moore, and purpose to use him in the East end of the District later in the year.

Presiding Elder.

Junction City Station.

First service to be held in the new Methodist church July 18th, 11 a. m. Rev. James Thomas will preach the opening sermon.

All former pastors invited to be present.
P. E. DODSON, P. C.

RED CROSS BRAND LINSEED OIL

Is absolutely pure and is the best. Ask your dealer. Guaranteed by us.

Waters-Pierce Oil Co.

Wintersmith's Chill Tonic

NO CURE, NO PAY.

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

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

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

PUZZLE FREE

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

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

Reaching the Little Rock District Conference a day later than I had expected, many of the pastors and laymen had returned to their charges. So I take this method of bringing the message I there delivered, before the entire district, hoping, by placing it in this column, that it may be read by those for whom it was intended:

Dear Friends and Members of the Little Rock District Conference:

Coming before you as I do, year after year, to present this great cause, so dear to my own heart, and the one above all others in which every pastor should be interested, the fear of repeating myself or becoming monotonous comes to me, and yet if by my continued asking I succeed in increasing your interest in the woman's work for women I shall feel that the result has been worth the effort.

The women of the Little Rock District are not asking you to bear our burdens, or do the work expected of us, but we come seeking your co-operation and help. The uninterested women of our church form a great host, and we look to you to help bring them into a realization of their great privilege and duty.

The relation of the pastor is such to this work that we look to them for that support which will insure success, and we are glad to say that, as a rule, they do not disappoint us. I covet a society in every charge in this district. Let us organize, organize, organize! Many times hours of heaviness and discouragement come to me, and then I think of Robert Morrison laboring seven years in China with one convert as the result, and I feel ashamed of my discouragements, and I determine to work, to be willing to wait, leaving results with God. I feel sure that good grew out of our district meeting last year in Lenoke. We organized the children at that time and place, and they have been doing good work ever since. I bring this map of the Little Rock District, hoping thereby to impress in a more

lasting manner on your minds the waste places of our Zion.

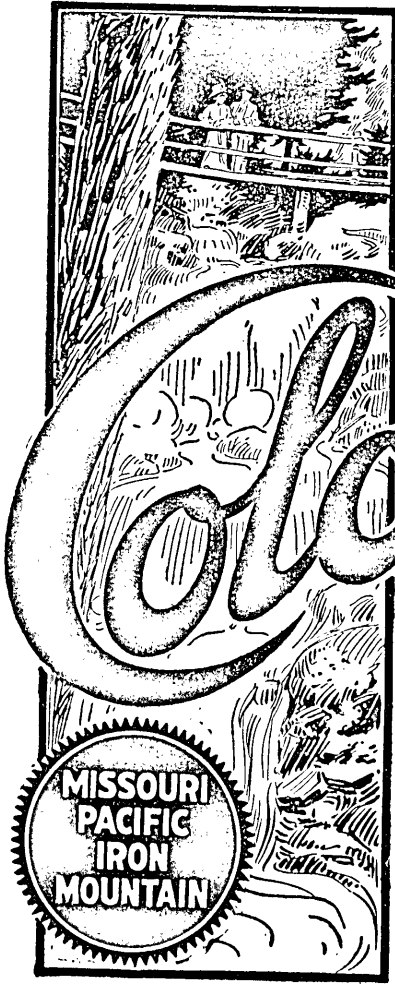
You will notice that these places where we have no organization in our woman's work are invitingly located and with hopeful surroundings. It seems to me that we are not entirely excused for not having in them organized adult, Y. P. and Juvenile Missionary Societies. Perhaps the district secretary has not been "instant in season and out of season." If such be the case I hope the good pastors of these places will call for me to "come over and help them."

Since last district conference we have organized, or rather reorganized, at Asbury Church in Little Rock. I had tried for several years to bring this about, but failed, and now I take no credit to myself. When Bro. Barrett, the faithful pastor, and his equally faithful wife went to that church they immediately began to work on the membership to organize a Woman's Foreign Missionary Society. They had a Home Mission Society, but that did not lull the consciences of this pastor and his wife to sleep, and so ere long the telephone message was wafted over to me, "We are organized into a Woman's Foreign Missionary Society at Asbury." They began with 18 members. This organization, I believe, would not have been made but for the co-operation of that busy pastor's wife. Though encumbered with the care of a four-months-old babe she accepted the presidency. That was perhaps an imposition on her, but for the sake of the cause she made the sacrifice. If every pastor's wife (where he has one) was willing to put her soul into the work societies would multiply more rapidly. We have organized and reorganized three juvenile societies the past year. My earnest prayer is that ere another year rolls around a red mark will be under every charge on the map. Our district last year was the banner one in finances. My ambition is to have it the banner district along all lines another year. I wish more of our pastors could attend our annual meetings. The one held in Pine Bluff May 6-10 was a most satisfactory meeting. Many questions were thoroughly and intelligently discussed. It was a very fruitful session. The presence of the Holy Spirit was very manifest from the beginning to the end. We all got a new vision of a lost world, and I feel sure that every delegate and visitor went from that meeting with a stronger purpose, a fresher courage, and inspired with a greater zeal to accomplish more for the Master. All felt the touch of a Divine Hand and the inward thrill of the Holy Spirit. We went away, determined to pray more and work harder for the day that the heathen shall be given to our Christ for His inheritance and the uttermost parts of the earth for His possession.

Our conference appreciates very highly the space given us each week in The Western Methodist. Our work has been magnified by thus keeping it before the people. Dr. Millar as editor, as well as presiding elder, has been one of the best friends the woman's work has ever had. We had six new organizations last year.

We now have in the bounds of this Annual Conference 43 adult societies, with a membership of 934; Y. P. societies, 7; Y. P. members, 186; juvenile societies, 13; members, 305. Total members, adult, Y. P. and juvenile, 1,425. Honorary life members, 11. Subscribers to Advocate, 386. Subscribers to Little Worker (Young Christian Worker), 174. Life members, 172, and so far one missionary candidate.

Our work in this conference society is decidedly on the up grade. We paid last year our pledge in full, amounting to \$3,360, against \$750 five years ago. Beside this, we support four Bible women at \$60 each and seven scholarships at \$40 each, and one candidate in training school at \$180, bringing our total over \$5,000.



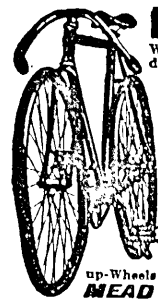
This Summer—
 have a vacation worth while. Picturesque Colorado offers new and interesting scenes—mountains as high as the Alps lakes and streams with schools of fish awaiting the drop of a line. By all means go to
Colorado
 via
Missouri Pacific Iron Mountain

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

For further information, booklets, etc., call at

CITY TICKET OFFICE
 Little Rock.

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



10 DAYS FREE TRIAL
 We ship on approval, without a cent deposit, freight prepaid. **DON'T PAY A CENT** if you are not satisfied after using the bicycle 10 days.
DO NOT BUY a bicycle or a pair of tires from anyone at any price until you receive our latest art catalogs illustrating every kind of bicycle, and have learned our unheard of prices and marvelous new offers.
ONE CENT is all it will cost you to write a postal and everything will be sent you free postpaid by return mail. You will get much valuable information. Do not wait, write now. **TIRES, Constant-Brakes, Built-up-Wheels** and all sundries at half usual price.
HEAD CYCLE CO. Dept. H294 CHICAGO

ESTABLISHED 1868
CHURCH AND SCHOOL BELLS
 Write for SPECIAL DONATION PLAN Cat. No. 57
THE C. S. BELL COMPANY, HILLSBORO, O.



DAISY FLY KILLER placed anywhere, attracts and kills all flies. Neat, clean, ornamental, convenient, cheap. Lasts all seasons. Made of metal. Cannot spill or tip over, will not soil or injure anything. Guaranteed effective. Of all dealers or sent prepaid for 20 cents.
HAROLD BOMERS
 150 De Kalb Ave.
 Brooklyn, N. Y.

Our school Announcements.

In another page of this issue will be found the announcements of the leading schools and colleges of the South. Each of them has its superior points of appeal and if you are trying to select an institution of learning for your son or daughter, you will undoubtedly find one or more that offers exactly what you want. We would suggest that you write to some of them and ask for their catalogs and you will then be in much better position to make a wise decision.

DON'T SUFFER

WITH HEADACHE, BILIOUSNESS, CONSTIPATION or MALARIAL TROUBLES

BOND'S LIVER PILLS

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

All Druggists, 25 cents.

We were so encouraged at this advance that after earnest prayer for greater faith we pledged the support of five missionaries this year, amounting to \$3,750, and the sum of \$540 for the Candidate Training Fund was pledged, trusting in faith that we may have three other candidates by Sept. 1. Miss Jennie Howell of Prescott has already been at training school one year, and by her consecrated life and her devotion to the cause of missions has won the admiration of the entire faculty at the training school. One more year will fit her for the foreign field. In your pastoral visiting and mixing among your people we trust that you will aid us in every way to help the young people of our church to see this work as it is, and to get a vision of the benighted women and children in heathen lands, and to appreciate the work that women alone can do in reaching those women and children.

(To be concluded next week.)

A WOMAN'S APPEAL

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

Alex and Ninnekah.

This charge is composed of Alex, Ninnekah, Bradley and Chitwood school houses. The three first named are small railroad towns. We have three very good Sunday schools and three Woman's Home Mission Societies. We have just closed a good meeting at Alex. Bro. G. M. Dilbeck did most of the preaching and did it well.

Miss Lula Dilbeck and Miss Verdie Sallee led the music. I do not know the number of conversions. Twenty-four joined our church. Our membership at Alex has increased more than 100 per cent during the year. We serve some excellent people.

W. C. DRISKILL, P. C.

July 8, 1909.

WANTED—Agents, male and female, salary or commission. No capital required, but must have good references. Write at once. G. W. McCool, 521 Main St., Little Rock.

HER DUTY

"I feel it my duty," writes Mrs. Martha Dingus, of Lykins, Ky., "to inform you what Cardui has done for me. I have been a chronic invalid for years. I reckon I have had about every ailment that women are heir to. I have doctored a great deal with a great many doctors, as we have traveled a great deal in search of health, yet received but little benefit and got no better.

"Four months ago I commenced to use Cardui, and since then have been steadily improving all the time. I am now 46 years old, and am in better health than I have been in 20 years, and I give Cardui the credit for it."

Cardui has been known, during the past 50 years, as a reliable, effective remedy, for the ailments peculiar to women. It is a pure, non-intoxicating preparation, made exclusively from vegetable ingredients, having a special, curative effect on the female system. Cardui has been found to relieve pain and restore disordered functions to health.

If you're ill, don't wait until you have suffered for years before taking Cardui to relieve you. Isn't it your duty to spare yourself this pain? Get Cardui at once. All reliable druggists sell it.

WHO PICKS THE SCHOOL?

This is a question of supreme importance to every thoughtful parent and requires careful investigation from many viewpoints. Do you want scholarship, physical training, moral culture, healthful surroundings and careful oversight? Then send for a catalogue of HENDERSON COLLEGE, a co-educational institution of high standards, reasonable terms, superior advantages, a carefully selected corps of well-trained and experienced teachers and a student body whose esprit-de-corps is unsurpassed anywhere. Full literary courses. Conservatory of Art, Music, Expression and Physical Culture. For information, catalogue, etc., address

JOHN H. HINEMON, President, Arkadelphia, Arkansas

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.)

TRIPPE.— Mary Elizabeth Trippe, nee McGehee, daughter of T. B. S. and Laura M. McGehee, was born in Tuscaloosa, Ala., August 25, 1825, and died at Trippe, Ark., April 27, 1909; age 83 years 8 months and 2 days. In 1848 she was married to William Fletcher Trippe, of Edenton, Georgia. To this union were born nine children, four of whom survive to mourn the death of a sainted mother. In the winter of 1857 Mrs. Trippe moved with her family to Desha county, Ark., where she settled with her husband and lived the remainder of her life. She was a life-long member of the M. E. Church, South, and as such was true to all that is best in the church and out of it. She was left a widow in 1884, and for a time made her home with her son-in-law, Rev. E. N. Evans, formerly of the Little Rock Conference. But on the death of her daughter, Mrs. Evans, she made her permanent home with her daughter, Mrs. Sallie Sweet, of Trippe, Ark. In the life of Mary Elizabeth Trippe we have an example of all that is best in Christian womanhood. I was her pastor for three years, and always found her close to God where she ever lived. Just before her death she expressed a desire to go home as her mind seemed to wander back to the past. But a little later it was clear that the home she kept talking of was the Heavenly mansions where most of her family had gone, and where her own heart hungered to be. "Blessed are the dead which die in the Lord." J. L. CANNON.
Monticello, Ark., June 4, 1909.

BEARD.— Mrs. Martha Ann Beard was born in Union county, South Carolina, June 27, 1832. Was married to James P. Beard, December 11, 1849. Was left a widow Feb. 1, 1886, and died May 28, 1909. Age seventy-six years, eleven months and one day. The periods of her life in this world may be thus expressed: Seventeen years of single life, thirty-six years of married life, and twenty-three years of widowhood. When she was a child of only eleven years, she was converted and joined the Methodist church. This being prior to the division of the church, and of the formation of the M. E. Church, South. She has been a consistent, and prayerful and spiritual member of our church through our entire past history as a distinct branch of Episcopal Methodism. Her faith was simple and strong. She accepted without question or quibble the great central truth of the Bible that takes hold and saves the lost. To visit her in her

Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAINS, CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 30th, 1906. Serial Number 1938. AN OLD AND WELL TRIED REMEDY.

age and last illness, was to feel the halo of spiritual light that shines from the glory land. She was the mother of thirteen children, and like Hannah of old she gave them to the Lord from their birth, dedicating them to God in holy baptism. Five of them preceded her to the heavenly home; eight, four girls and four boys remain and mourn their loss, but they all rejoice that they had such a mother. She is gone, but her life of love and alms deeds linger like the aroma of God upon the lives of those she has left behind.

W. F. WALKER.

Camden, Ark., June 21, 1909.

LEVY.— Jacob I. Levy was born in Anderson county, Tenn., in 1825. He married Catherine S. Kerbaugh at Chattanooga, Tenn., in 1853, and to this happy union were born ten children, all alive today but one son. The wife left Father Levy for her heavenly home nearly seven years ago. Willingly and peacefully this aged father died June 28th, 1909.

Father Levy was a veteran of two wars. One of the few remaining veterans of the "War of Forty-nine," and also a good soldier of our Civil War. Father Levy came by way of Missouri to Eureka Springs, Ark., in 1879; one of the first citizens to come to our beautiful little mountain city. He has seen every step of growth of our city and especially our church. A charter member of our church, and by his hands he has helped build the three successive buildings that have marked the growth of our Southern Methodism here. Father Levy was a good man, loved his church, and his God. His end was so peaceful. He died simply of old age. His system run down to end. He was in bed for five weeks but scarcely suffered a pain and died as easily as a child going to sleep. He was so anxious to go to his heavenly home and he has gone. A good man and full of the Holy Spirit.
F. A. LARK.

Gaining in Popularity Daily.

A prominent druggist says: "Hughes' Tonic has given more satisfaction than any other chill tonic we have sold." Sold by druggists—50c and \$1 bottles.

Prepared by
ROBINSON-PETTET CO. (Incorporated), Louisville.

Hot Springs Preachers' Meeting.

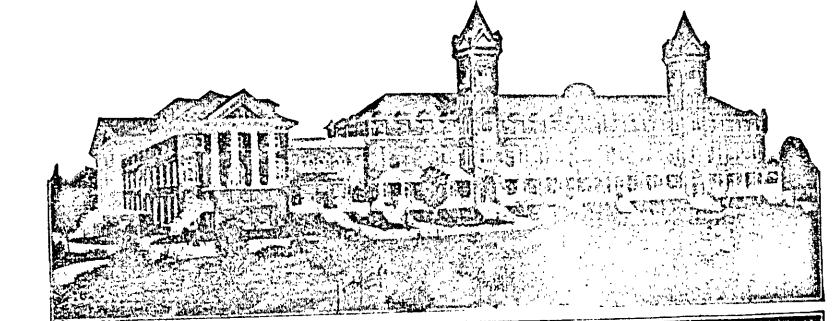
The Hot Springs Methodist preachers had their regular meeting Monday, July 12. Present—Rainey, Rushing, Mason and Parker; visiting brethren, Revs. Whiddon, Keadle, Hotchkiss and Rhodes. Bro. Mason in the chair and prayer by Bro. Whiddon.

Central Avenue—Rev. F. Hutchinson, pastor. Rev. Robert Rhodes preached at 11 a. m. and Rev. E. L. Whiddon led the league service at 8 p. m.

Tigert Memorial—Rev. S. W. Rainey, pastor. Prayer meeting, Sunday school and league working as usual. Preaching by pastor at 11 a. m. Preaching at 8:30 p. m. by Rev. Robert Rhodes.

Malvern Avenue—Rev. B. F. Mason, pastor. Prayer meeting and league fairly good. Sunday school with 90 in attendance. Preaching at both hours by the pastor.

Park Avenue—Rev. John R. Rushing,



THE BLACKSTONE SCHOOL FOR GIRLS

Established in 1894. The aim of the school is clearly set forth by its MOTTO: "Thorough instruction under positively Christian influences at the lowest possible cost."

The school was established by the Methodist Church, not to make money, but to furnish a place where girls can be given thorough training in body, mind, and heart at a moderate cost. The object has been so fully carried out that as a RESULT: It is to-day, with its faculty of 32, its boarding patronage of 300, and its building and grounds, worth \$140,000.

THE LEADING TRAINING SCHOOL FOR GIRLS IN VIRGINIA.

\$150 pays all charges for the year, including the table board, room, lights, steam heat, laundry, medical attention, physical culture, and tuition in all subjects except music and elocution. Apply for catalogue and application blank to

REV. JAMES CANNON, JR., M. A., Principal, Blackstone, Va.

pastor. Prayer meeting, league and Sunday school as usual. At morning service small congregation, preaching by Rev. O. H. Keadle. Evening service much better attendance. Preaching by th pastor.

Third Street—Rev. J. S. Parker, pastor. Had a hard week with sick people. Prayer meeting and league splendid. Present at Sunday school, 125. The pastor preached at both services. At morning service one accession. Had a good Bible talk from Bro. Hotchkiss.
S. W. RAINEL, Secretary.

DROPSY Cured: quick relief; removes all swelling in 2 to 20 days; 30 to 60 days effects permanent cure. Trial treatment given free to sufferers; nothing fairer. For circulars, testimonials and free trial treatment write
Dr. H. E. Green's Sons, Box X, Atlanta, Ga.

Summer School of Theology a Benefit.

Though it was not possible for me to attend, I give the venture my heartiest endorsement. One young preacher from the Vinita District, an undergraduate, struggling with his pastoral duties and conference course, was nearly discouraged. He attended the course of lectures in the Summer School at Epworth, became encouraged and enthused, stood the examination, a thing he did not contemplate, passed and came home in high glee. Add to this the further advantage of having further worry over his examination out of the way, so he can now give his whole time to his work, raising the collections, etc., and we cannot fail to see the benefit. I hope every undergraduate in the conference will study close and hard next year early in the year and then attend the Summer School. J. W. SIMS.
Vinita, Okla.

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

WANTED—Agents, male and female, salary or commission. No capital required, but must have good references. Write at once. G. W. McCool, 521 Main St., Little Rock.

Dedication—Cowden Circuit.

Sappington Chapel Church, on Cowden Circuit, in the Weatherford District, will be dedicated July 25. All friends and former pastors are invited to be with us.

ISAAC W. ARMSTRONG,
Pastor.

DRUG AND WHISKEY HABITS.

A private, homelike institution for the cure of these troubles. Our new treatment effects a cure by absolutely and completely destroying the desire or craving for stimulants, and does it in a safe and easy way. Our patients become enthusiastic and enjoy their stay with us. You may place money in bank and not pay us one cent until you see you are well. All letters answered with plain envelope. We will protect your name. Only a few patients taken at a time. Write for particulars.

ROUNTREE SANITARIUM.
1623 Broadway, Little Rock, Ark.

COMMISSIONER'S SALE.

Notice is hereby given that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court made and entered on the 8th day of July, A. D. 1909, in a certain cause (No. 12014) then pending therein between Young Men's Building Association, Perpetual, of Little Rock, Arkansas, complainant, and O. Ireland, defendant, the undersigned, as commissioner of said court, will offer for sale at public outcry to the highest bidder, at the east door or entrance of the Pulaski County Court House, in which said court is held, in the city of Little Rock, within the hours prescribed by law for judicial sales, on Friday, the 6th day of August, A. D. 1909, the following described real estate, to-wit:

Lot Twelve (12), Block Fourteen (14), in Worthen & Brown's Addition to the city of Little Rock, Pulaski county, Arkansas.
Terms of Sale: On a credit of three months, the purchaser being required to execute bond with approved security, bearing interest at the rate of 8 per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.
Given under my hand this 14th day of July, A. D. 1909.

F. A. GARRETT,
Commissioner in Chancery.
GEO. L. BASHAM, Solicitor for Plaintiff.

From Our Field Editor.

Rev. D. J. Weems.

Van Buren, Ark.

One of the oldest and best towns in Arkansas is Van Buren, at the crossing of two trunk lines. This is the center of the peach and berry interest. They also ship many carloads of vegetables and melons. It is a division of the St. Louis, Iron Mountain & Southern railway. A quarter of a century ago I was the pastor. For five years it was my home. But few who were members of our church there are left. It is ever a pleasure to meet those who are left. The Southmayds, Woods, Papes, Mrs. Holley, Mrs. Dickson, Mrs. Williams, the Davis family, Haymans, Merrells, Arnold, Wallace, Taylors, Cordell, Hawkins, Brown, Furry, Hayes, Matlock, Miller, Bush, Ferguson, Johnson and others who have come into the church later.

Bro. and Sister Tolleson are closing a very successful quadrennial. He is the only preacher who is in his fourth year. Several are in their third year. I insist that our preachers move too frequently and often for too trivial a cause.

The free bridge is the absorbing topic. The bridge would be a great boon for the general public. But why not use the bridge they have for this purpose, as they do at Fort Smith?

The Epworth League Conference.

This conference was held in Dodson Avenue church. In a growing and beautiful part of Fort Smith is this church located. In about two years all this has been accomplished. Rev. C. W. Lester and his consecrated little wife have done a noble work. They have had the counsel and help of a wise presiding elder in Dr. Johnston and some most excellent laymen.

This District League Conference was well attended and most interesting from first to last. Bro. Tolleson, the president, had provided an interesting program. I suppose Bro. Sims, the secretary, will report in more detail. Rev. C. W. Lester was elected president for the next year and also delegate to the League Conference at Seattle, Wash. My son, Clarence, and I were most pleasantly entertained in the elegant home of Dr. F. S. H. Johnston and wife, who is one of our most efficient and useful men. He is strictly a man of one work. This reminds me of a wise remark I heard Rev. Forney Hutchinson make: "When a man goes into the ministry he has to give up all prospect for position, honors and wealth. So if he does not put all his talent and energy into his calling he is a fool."

Greenwood.

The town of Greenwood has about 2,000 population, two railroads, a strong bank (Bro. Herbert the clever cashier), a large number of two-story stone stores, good business. We have an elegant stone church, but entirely too small for the large Sunday school and growing congregation. An addition has been begun. They are blessed with one of the best men and most accurate preachers among us in Rev. J. M. Williams. His quotations are correct, and whatever he tells you is sure not to be exaggerated. He is a man that wears well. The better you know him the more you love him. He has been blessed with an excellent wife and some precious children. Miss Nina is developing into a fine young lady. Horace is learning the printer's trade. Major Tatam still holds his high place in the church and the community. Bro. J. R. Barrett and sons are the salt of the earth and light of the world. J. A. Johnson, George Ware, J. A. Bell, J. M. Joyce, W. J. Willoughby, Bro. Clouts, Dr. McKelvey, R. Green, J. E. Cowne, W. C. Stanfill, George Evans, Mrs. Dawson, Misses Sarah and Eva Elmore, Mrs. Bertha Joyce, W. S. Baldwin, Mrs. J. D. McCollum, P. J. McMurtry, J. S. McCord, Mrs. Durdon, W. A. Copeland, Miss

Mary Hester, Mrs. L. A. McCord, J. A. Harris, T. N. Davis, Mrs. Norris, Mrs. Cross, A. R. and R. C. Richardson, O. J. Hester, J. W. Lewis and C. C. Turnipseed are some of our good members and old readers of The Western Methodist.

We had a precious service and a pleasant night was spent in the home of Bro. and Sister J. A. Bell, the preacher's friends.

Hackett.

Without notice I reached Hackett about 10 a. m., but found Bro. Lewis Fair, our pastor, ready to help me. With his aid we secured nine new subscriptions in time for the afternoon train, viz.: Mrs. M. A. Parker, Mrs. C. A. Bloomberg, Mrs. M. E. Bryan, Mrs. H. P. Mabry, A. B. Clark, Mrs. M. J. Burdell, Mrs. Plymouth Forbes, M. B. Laisure and Mrs. W. S. Wright. Bro. Fair is of good Methodist stock. His father, Frank Fair, has trained a large and good family. About all of them taught school for several years. Bro. Fair and wife did all possible to help me while in Hackett. Bro. Johnston has bought out the Joe Hall stand and is doing well. We have a beautiful new church but very much need a better parsonage. Hackett has two railroads, a three-story stone academy. The lodges use the third floor. They are well supplied with stone business houses. It makes a very pleasant place to live. There are a number of good moral families here.

Bro. Fair has a large work, but he is young and vigorous and will make good.

Huntington.

Reaching Huntington in time for preaching, I heard Bro. Hatfield deliver a good sermon. The meeting had been running several days. Some eighteen had made profession. The air dome picture show, one of the many doubtful diversions, had struck the town and was having its effect. Bro. Hatfield has been having some excellent meetings in North Arkansas and Missouri. Rev. J. L. Bryant and his zealous Christian wife are very much in favor with their people, and this second year promises to be a great success. They are a success.

We did well for The Western Methodist. Besides collecting from the old, we secured four new subscribers, Mrs. G. A. Burke, Mrs. Mary Evans, J. P. Castel and Mrs. Kate Finney. C. C. Woodson and family, as ever, were very kind to me. They have another girl for Galloway College. Bro. Motley is doing a fine business. He and his good family are strong helpers in the church, as are Brethren Freeze, Galloway, F. H. Farley, Kelley, Rhyne, Crump, Miller, Moore, Patton, Harwell, Louis, Weaver and others. I was delighted to see Bro. and Sister Weaver looking so well. The Castel brothers are fine young men and help much in the church work. We have a good church and parsonage, though there is talk of a new church in the near future.

Mansfield.

A few hours were spent in Mansfield with Rev. D. N. Weaver and his good people. I did but little for the paper, but got some good promises.

Brothers Allen and Caldwell renewed. Sister Weaver has been greatly afflicted with rheumatism, but is some better. Bro. Weaver has been very useful and successful as a preacher. Dr. Sorrells is holding up well. He is one of the best doctors in the country and ever a good and great man. Bro. Fuller and family stand for the church and the right. Miss Mittie, an honored graduate of Galloway College, has a sister ready for college. We have a good church, an excellent membership and a nice parsonage at Mansfield. It is a good business point, being the junction of two roads. The have strong gas wells.

Havana.

A night and half-day were spent in Havana. Collecting from the old, I secured three new subscribers, Mrs. Rutha

Turnbow, N. R. Jennings and Frank Springfield.

This is a good little town on the Rock Island road, and is in a prosperous condition.

Rev. W. M. Adcock is the successful pastor. He was off for a week night appointment at Waverly, so I only saw him at the train. He is one of our truest men and has had the habit of success, which speaks for itself.

Belleville.

A half day was spent with Rev. J. R. Ashmore at Belleville. This is a real good railroad town. It has maintained an excellent public school and has some fine citizens. It has been for years the home of the sunny Rev. J. C. Ship. He speaks cheerfully of his work. He never fails to bring up a good report. Rev. J. R. Ashmore has a large and industrious family. They make a crop every year and attend the public school between times. I wish so much he could keep them in Hendrix College a few years, for they would develop into strong and useful men and women if they had this privilege. This is the best that a minister can do for his children. To do so they will have to locate their families at some good school.

We secured four new subscribers, H. W. Melton, W. G. Page, J. H. Redman and Mrs. L. W. Crownover. We have a good church and parsonage. I. N. Martin is due much of the credit for the parsonage. He has been for many years a liberal supporter of the church. He is a brother of the sainted Rev. J. E. Martin, whom I hope to meet in Heaven when life's journey has ended.

Little Rock District Conference.

This conference met at England, July 6-9, and enjoyed a generous hospitality. Seventeen traveling preachers, nine local preachers and 26 lay delegates were present. E. R. Robinson of Lonoke was elected secretary. The licenses of all local preachers were renewed. M. M. Monk of Austin Circuit and R. M. Brookshire of Hickory Plains Circuit were licensed to preach. Rev. C. O. Michael of First Church and Rev. A. Ward of Carlisle, coming to us from the M. E. Church, were recognized as local preachers and the former was recommended for deacon's orders and the latter for recognition of elder's orders.

Rev. Glenn Flynn, representing the American Bible Society, was present and presented his cause, securing promises from all the pastors to take the Bible Society collection. Rev. Geo. S. Sexton, assistant church extension secretary, preached and presented his plan for raising the fund for our great church at Washington, D. C. As Bro. Sexton is one of our own boys who has succeeded admirably in Texas and now holds a connectional position, we are proud of him and will gladly co-operate in his movement. Rev. W. F. Evans, representing Henderson College and the Conference Board of Missions, delivered strong addresses. President Anderson and Bro. Sage vigorously discussed education. Dr. Sharp presented the hospital idea and Hon. George Thornburgh represented our Orphanage.

There were interesting discussions of the missionary evangelist, missionary territory and the laymen's movement. As the laymen present could not decide on a lay leader for the district, his appointment was left in the hands of the presiding elder, who was requested to lead in the movement and help raise the additional \$1,300 assumed by the laymen for missions.

The following were elected lay delegates: Governor George W. Domaghey, Prof. E. R. Robinson, Hon. I. B. Leigh and Hon. George Thornburgh; alternates, G. W. Swaim, W. T. Perry and W. H. Blackwood.

Strong resolutions on temperance were adopted, and friends of temperance throughout the State were urged to furnish funds to pay expenses in

libel suit of O. C. Ludwig against the editors of The Western Methodist.

Resolutions of regret over the death of Prof. J. D. Clary were adopted.

Rev. A. M. Robertson preached the opening sermon and Rev. J. C. Hooks preached Thursday night. Rev. J. M. Workman, at request of presiding elder, had charge of the opening religious exercises and made them very helpful.

Mrs. George Thornburgh ably represented the W. F. M. S.

The visitors, in addition to those already mentioned, were Rev. W. W. Christie of Pine Bluff District, Rev. J. H. Bradford of Sherrill, Rev. W. M. Manville of Carr Memorial, Rev. W. A. Pendergrass of White River Conference, and Rev. L. C. Beasley, a local preacher of Arkadelphia District, whom Dr. Millar had employed to help several pastors in revivals and for missionary work.

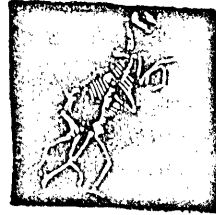
The spirit of the conference was good. The presiding elder had all business well organized, so that there was no delay and no confusion, and yet the rights of the conference to control certain business were carefully respected.

The licensing committee is as follows: Revs. T. E. Sharp, S. H. Werlein, F. Barrett and J. M. Workman.

The next conference will meet with the new church at Twenty-eighth street, Little Rock.

CORRESPONDENT.

WATSON'S HORSE REMEDIES



TRADE MARK

CURE HORSES

GUARANTEED

Fly-Proof Healer, Colic Medico, Liniment, Liquid Blister, Purge Mix, Februfuge, Blind Stagger Remedy.

\$1.00 for Each Remedy, Prepaid Sold Everywhere. Write for Booklet

THE WATSON CO., PINE BLUFF, ARK.



The Queen of Arkansas Insurance Company was organized and commenced business in September, 1903.

By careful management and straightforward dealing with its policy holders, it has built up a good reputation throughout the State.

The company's losses have been promptly adjusted and paid.

The company insures property against fire, lightning and cyclones at reasonable rates. Only Standard, non-assessable (Old Line) policies are issued.

The officers of the Company are:

DR. E. E. WOODARD, Pres.

A. W. FILES, Vice Pres.

G. H. KIMBALL, Secy.

Young People's Part in Home Missions.

By Mrs. R. E. L. Morgan, Norman, Ok.

Only recently has the church begun to realize the importance of utilizing the young life within its borders. This potent factor, this latent force within the church, has not been utilized, but has been permitted to remain idle. The gravest and saddest fact confronting the church today, is the small per cent of our young men, and young women who are answering the call for laborers in the broad, rich, and ripening harvest fields of our Lord. The question is not one of unwillingness on the part of the young people, but it is a graver one, it is the tardiness with which the church is laying its hands on and developing this young life: this heretofore unused asset of the church. I ask the question, Will it pay to develop this young life? Can the Home Mission Society, as an institution of the church afford to give special care and attention to this important question? I answer, Yes.

The hope of the church is the young people, and the hope of the young people is enlightenment. This is an age of industry, activity and education. The young life is ambitious to advance, to be active and useful, therefore the supreme obligation resting on the church today is to assist in the development of these ambitions. This can be accomplished in one way only, and that by recognizing their power and importance and giving them work to do. However favored by circumstances, however qualified in itself, the locomotive will never go forward without the requisite moving power. The same is true of life, and especially of young life. The young man or the young woman may have a thorough knowledge of books, but this is not the only requirement, this knowledge is useful only as it is put into operation, into practice. Book knowledge and experimental knowledge are not antagonistic, but in their harmonious culture lies the true power. Though the church has heretofore largely failed in holding and developing its young life, the necessary service is being supplied by the organization of the young people's department of the Woman's Home Mission Society. A special secretary was appointed for this department of the work, and at the end of the first year of separate organization, she reported a membership of 3247. While this is a small membership for our church, with its thousands of active young people, yet it illustrates what may be accomplished if we will only do our duty in grasping the great, the wonderful opportunities before us. This showing likewise develops the fact, that our noble young people are ready and willing to work in the ever widening harvest field of our blessed Master. The active young man or woman in the church is a double blessing: it adds force to character, and it strengthens the church. It may be safely said that work, taken in all its bearings, is the most potent in life. It is the base, and upon it all other elements depend for their actions. It is the one means given to man for the realization of himself, and the glorification of God.

In the work of developing and utilizing the young people of the church, there should be a definite aim, and that the development of strong Christian character, realizing that out of the advantages, opportunities, and material of life, we are building for eternity. Again we should aim at definite results. Miss Head, the superintendent of this department in her report for the year 1908, says: "One thing needful in our work is to aim at definite results. We ought to work for and expect larger results in this field ready for harvest. The close of another year should find us with not less than ten thousand young people members. Let us sound this note through every conference, and work and pray to this end."

The bravest, most courageous, and

most active young people of our land are in our churches. What will we do with them? Let them drift with the tide, or will we lay our hands on them and utilize them, by developing them into strong Christian characters?

"The work of our hands, establish Thou it,
Often with thoughtless lips we pray;
But the Lord who sits in the heavens shall say,
Is the work of your hands so fair and fit
That ye dare so to pray?
Softly we answer, Lord make it fit—
This work of our hands—that so we may
Lift up our eyes, and dare to pray;
The work of our hands, establish Thou it
Forever and for aye."

Pine Bluff District Conference.

The forty-second session of the Pine Bluff district conference met at Kingsland, July 1, 1909 with Rev. W. W. Christie in the chair. After roll-call W. T. Menard was elected secretary; D. C. Hollman, assistant.

Mrs. M. D. Bufford, district secretary of the W. F. M. S., and Mrs. T. K. Moseley, district secretary of W. H. M. S., were introduced to the conference and each spoke to us for a short while in the interest of her respective society.

Rev. Jas. Thomas, commissioner of education, was introduced. He presented the cause of the Hendrix Endowment Fund.

Rev. F. F. Harrell then preached the opening sermon at the eleven o'clock hour.

The afternoon of the first day was turned over to the Laymen. R. H. M. Mills, district lay-leader, presided. During the afternoon, we listened to addresses on "What the Laymen's Missionary Movement proposes to do," also on the "Relation of the Lay-Leader to the Pastor."

Prof. R. R. Standley of Stuttgart was elected Lay-Leader of the Pine Bluff district for the ensuing year. J. W. Mitchell of Kingsland was elected Vice Leader, W. A. Aden, Pine Bluff, was elected District Secretary, and S. H. Wilson was elected District Treasurer.

Friday morning Rev. A. R. Calhoun of the C. M. E. Church, was introduced, and spoke to the conference for a short while on the work that his church is trying to do, and of its needs. A collection was taken to assist him in his work.

Rev. R. W. McKay of the Camden district presented the cause of Superannuate Homes. He said that it is a shame that we have no homes to offer our worn out preachers. A committee consisting of T. P. Clark, J. E. McCoy, W. M. Price, R. H. M. Mills and L. C. Smith was appointed to look after the establishment of Superannuate Homes.

J. V. Davis was granted license to preach.

The character of eight local preachers passed and their license was renewed. The character of two local deacons passed.

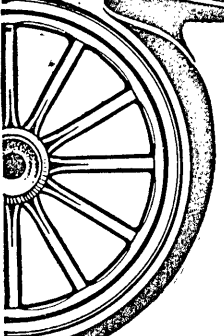
We recommend for admission on trial: Robt. Franklin Lee, Jno. Wayne Mann, Hugh Tate Mitchell, and Wm. Boyd Mitchell.

Messrs. J. I. Porter, W. T. Woodridge, A. W. Mills, and J. W. Mitchell were elected delegates to the Annual Conference, Messrs. J. E. McCoy and S. H. Wilson, alternates.

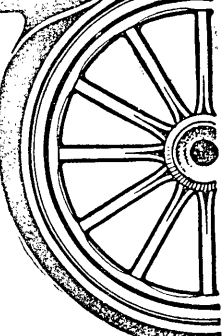
Rev. Glenn Flin, Secretary of the American Bible Society was introduced to the conference Saturday morning, and addressed us for a short while in the interest of the Bible Society.

The chairman read out as licensing committee for the following year, Revs. W. F. Laseter, B. F. Scott, W. J. Rogers, M. O. Barnett, T. P. Clark, and M. W. Manville.

Humphreys was selected as the place of holding the next conference.



STANDARD FARM WAGONS



OF all the farm equipment the wagon is most in use. It must carry all kinds of loads over all kinds of roads and be out in all kinds of weather.

You cannot afford breakdowns and repairs.

Be wise in time. Buy one of the standard International wagons which you know will give you long, satisfactory service.

THE WEBER WAGON

The Weber—king of all farm wagons—is an oldtime favorite. For more than two generations it has been manufactured and has always stood in the first rank. Weber quality never deteriorates. It is a well known fact that every Weber wagon built has the same excellent materials and the same high class workmanship as a made-to-order wagon. The man who buys a Weber buys certain quality.

THE COLUMBUS WAGON

The Columbus wagon is a synonym for high quality in wagon service. The gears are made of selected, properly seasoned wood—the thorough ironing and superior workmanship are ample reasons why every owner stands up for his Columbus wagon. In painting and finish the Columbus wagon is second to none.

THE NEW BETTENDORF WAGON

This is the standard all-steel gear wagon of the country. It is a wagon for all purposes and all climates. The steel gears with one-piece tubular axles give greatly increased strength and capacity with no increase in weight or draft. A removable malleable iron sleeve takes all the wear off the axle. There can be no such thing as poorly seasoned or defective materials in a New Bettendorf wagon. It is the standard wagon of its class.

It will pay you to call on the International agent in your town and arrange to buy one of these wagons. He will show you the wagon he handles, and supply you with illustrated wagon booklet and lithographed hanger. Or, if you prefer, write direct for full information.

International Harvester Company of America, Chicago, U. S. A.
(Incorporated)

A resolution of thanks for the way in which we were entertained at Kingsland was read and unanimously adopted.
W. T. MENARD.

Sherrill Circuit.

Dear Methodist: We have four appointments on the Sherrill circuit with a membership of a little over one hundred. I believe as a rule our members are as loyal as I have found anywhere. Only a few white people (comparatively) live in this bottom country. Many of them are here for one purpose, namely, to make cotton and make money, yet a larger per cent of the people here attend church than in the hill country and many of them that are not members of any church want preaching and are willing to pay for it, and want the preacher to visit them. No sissy preacher can succeed here. He must be a manly man with convictions. Outside of Pine Bluff there is not a church or a preacher from England to Dumas in the bottom on either side of the river (Arkansas) doing anything except ours. We are making some progress on this charge, we have received seventeen members to date. Less than a half dozen elect women have raised and expended about one hundred and fifty dollars on the parsonage. Listen, they have not given an entertainment yet. The ladies at Humphrey have put a new Epworth organ in the church and will soon put in other improvements.

Our presiding elder is very popular among the commonality of our people. I only have one local preacher and he in company with three others was recommended at our district conference for admission into the traveling connection. We are expecting to bring up a good report from this charge. There are not as many copies of the Methodist taken here as we ought to and must have. Our finances are somewhat behind but ahead of former years.

Cordially,
J. H. BRADFORD.

Methodist Sanitarium of Arkansas.

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

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

VARICOSE VEINS ARE DANGEROUS IF NEGLECTED.

Enlarged, knotted or varicose veins anywhere speedily and thoroughly cured at your own home by my remarkable new system of vein strengthening treatment. Write at once. G. H. Bobertz, 48 Bobertz Bldg., Detroit, Mich.