

WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

Successor to Western Christian Advocate.

OFFICIAL ORGAN OF THE ARKANSAS, LITTLE ROCK, WHITE RIVER AND OKLAHOMA CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

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A Hint—To the Wise.

A good many years ago this writer was a presiding elder, and had in his district a piece of territory that was hemmed in by mountains, too narrow for more than one pastoral charge, and too narrow for that if allowed to be cut up by the work of several denominations. We had a number of vigorous men in our church, and there were a number of vigorous men who belonged to no church. We had never been able to supply them with a very influential ministry, usually sending them inexperienced men with light families, because we could not provide for older men, more mature men. It was evident that if we waited many years some preacher of some other persuasion would be likely to show up and some of these unconverted men would join them, and the way would be forever closed for anybody to have a self-supporting work in that region—and there was no room to spread out. We called together three of the best men we had and laid the situation before them, and asked if they could not double or treble what they were paying for two or three years, and so enable us to send them a strong man. They agreed; the man was sent; their work began to "jump."

A man was the chief layman in a small station, and said to us one day that it was difficult to make head with their work for the reason that they were scarcely able to provide for as strong a pastor as they needed. We asked him how much he himself was paying, and upon his naming what was really a rather liberal sum we asked him if he could not double it for several years, and remarked that it would be the cheapest thing he could do if he and two or three other laymen in the charge would double for several years, so as to finance the charge through its tight place and bring in a man who could make it go. He said it could be done; they proceeded to do it, notified the presiding elder that they were in position to pay a strong man, and their charge began to "jump."

There is in the bounds of the Arkansas Conference a station which was made on this wise: A pastor was sent to organize the station in a place that had some very excellent people, but nobody there had ever paid for the support of the ministry more than ten or fifteen dollars the year. The pastor got together three or four of his best men, sat down with them and laid before them what was necessary, asking them if they could each give something like a hundred dollars. They agreed, and the work moved off in good shape.

There are numbers of pastoral charges in which just such treatment of the situation is needed. And there are numbers in which there are laymen who will respond to just such treatment, for it is folly for men to drag along at a poor dying rate from year to year when the application of a just a little common sense and just a little business wisdom will put them on their feet. They only need to have the proposition plainly put before them. They will

see that they are paying out their money for that which brings but poor returns, and that by adding a little to it they can obtain results that will be satisfactory. Business men understand this, and they constantly act on the principle in their affairs. It will usually be found that after a few years it will not be necessary for the men who doubled their payments to continue to double; the church will grow, and others will have been brought into its membership who will help take care of its needs. But it will also be usually found that these men will not wish to fall back into their old notches, for when men get to giving for God they get in love with giving. Stinginess is, with most people who are afflicted by it, more a matter of ignorance than willfulness, and when people find out that they can give and not be hurt by it, they love to give.

Protestantism and Intolerance.

Protestantism is an affirmation of the right to think, to do your own thinking. When Martin Luther nailed up his theses he was thereby declaring that the pope and the hierarchy of Rome should no longer do his thinking for him. The movement of Modernism in the Romish church is an affirmation of the same right, and the papal condemnation of that movement is a denial of it.

Now, the right to think is the most precious and most fundamental right of human nature. It is a right, a natural right, an inalienable right, never for a moment to be surrendered to any being under the sun, and whose surrender God Himself has never asked for. Once it has been given up there is an end of all development, of all progress. We can never allow anybody to electotype his own thoughts or the thoughts of his own set and send them out to be thought by the rest of the world. The century and a half of blood that followed the Lutheran reformation gave terrible emphasis to this affirmation.

Further, this right to think, like every other power that belongs to us, must be taken with some risks, risks that it will be misused, abused. It is impossible to confer power on any human being without taking this risk. It is in some sense conferring the power on a man to act the fool, if he wants to; but every man must be left to be his own judge as to whether he is acting the fool, so long, at least, as he is not injuring anybody else. Such a power certainly provides for differences of opinion among men; for if each man does his own thinking there will certainly arise differences of opinion. Yet only so will there be progress. It is the attrition of mind upon mind, the friction of thought that brings out the light.

We have set down these considerations to get in position to state that since in its very nature Protestantism is an affirmation of the right to think, intolerance in a Protestant is a logical contradiction. It belongs not to Protestantism. If we have affirmed the right to think for ourselves we have equally affirmed it for the other man. We cannot blow both hot and cold. A man who grows intolerant because I do not think his thoughts is not a Protestant at all, whatever he may call himself. What

such a man is we do not here say, but he is not a Protestant.

The individual Christian will find these hot and sultry summer days and nights fraught with many temptations peculiar to the season. The enemy of souls, the leader of all the evil forces, will not fail to inject his influence into the situation. Evil influences do not subside during the uncomfortable periods of the year. The tempter is mercilessly seeking whom he may devour and attacking the object of his pursuit at every weak point in his being. Knowing this character, shall we expect that he will spare our desire to be comfortable and leave us without the inclination to neglect our duty? Surely not. There is the pleasure trip in contrast with the church pew, the light free-and-easy waste of time in comparison with the requirement of our Lord, "My son, go work in my vineyard today." Which shall we do? Our choice in these matters will undoubtedly determine our real Christian character. There is as much need for churches and church services in one season as in another. The call to service comes not for one season in preference to another, but all alike have need of earnest workers. It is hard to preach in the heat and it is harder to preach both in the heat and to empty benches. We have failed to learn that there is a time when all Christian effort can be laid aside. Nowhere can it be found in the Scriptures. Only do we learn from our inclinations. Possibly we should the more earnestly exert ourselves when we find it the more difficult to bear our cross and do what our Lord would have us do. Self-sacrifice is a Christian grace and may the more easily be exercised when there is the least inclination to perform a duty. It may be that the Lord has need of you just at this time and just where you happen to be at this season. If so, do not fail to show your devotion to His service. What if labor in His cause make us uncomfortable? The apostles rejoiced that they were counted worthy to bear even stripes for their Master and Lord. Is there good reason why we should not? Think on these things, dear reader.

The saloon men have come to the conclusion that "the preacher is the key to the situation, that the whisky men must find a way to eliminate him, or the trade is doomed." Here is, on the one hand, the truth, and on the other hand a mass of stupidity; it is a truth that the preacher is the key to the situation, it is a fine example of stupidity to suppose that he can by any possibility be eliminated.

We need to be more concerned about doing good than we are about making money. Simple as this statement is, there be many that do not understand it.

There are two ways of being ignorant: One is the way of being helpless in ignorance; the other is not to try to know anything.

The campmeeting is a good place to get religion but there are other good places. God is everywhere.

WESTERN METHODIST

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METHODIST CALENDAR.

Chickasha District Conf., Pauls Valley, 8 p. m., July 26.

Notes and Personals

Rev. and Mrs. J. H. Bradford, of the Sherrill circuit, spent a day or two visiting in Little Rock and vicinity this week.

Rev. W. F. Dunkle, presiding elder of the Muskogee district, Oklahoma conference, has been busy recently improving and rebuilding the district parsonage.

Rev. Luther Beasley, district evangelist for the Little Rock district, is assisting Rev. G. M. Gentry in a revival meeting near Pinnacle. He assisted Rev. J. H. McKelvey at Alexander last week.

We enjoyed a visit last week from Prof. G. W. Droke, professor of mathematics in our State University. He is canvassing for the university and expects the university to have a prosperous session.

Dr. S. H. Wainwright, presiding elder of St. Louis District, reports the purchase for \$12,000 of a site for a new church in the University Heights addition. It is said to be a very fine location and it is probable that one of the best houses in our connection will be built there.

On his return from North Arkansas last Tuesday Rev. P. B. Summers, of Flatonia, Texas, called. He had assisted in a good meeting at his old home church, Pleasant Ridge in Yellville circuit, and enjoyed it. He notes many changes since he has been away from that country.

Prof. J. B. Game, one of the leading educators of our church, now occupying the chair of Latin in the State Normal School at Cape Girardeau, Mo., has recently won the degree of Doctor of Philosophy at Yale. His doctor's thesis on the "Invective of Cicero" is highly commended by the faculty and will be published. We congratulate our friend and former colleague on his achievement.

Taking the lead of all cities, American and European, Berlin is spending vast amounts of money in the municipalization of its outskirts, the latest proposal being to acquire for \$10,000,000 a great forest in the so-called Spree District. This is to be developed as a park and municipal waterworks. Lying near the city was a sandy tract of little or no use. It was utilized for the disposal of sewage and actually transformed into a healthful and productive spot.

State Forester Rane, of Massachusetts, is a staunch advocate of the plan advocated by the American Civic Association for the establish-

ment of municipal forests. Through proper forestation of drainage basins and sources of water supply, it is urged by State Forester Rane, citizens not only will be educated in the advantages of forestry, but a source of municipal income will be developed. Forester Rane recently drafted a plan for Fall River which eventually will mean 3,000 acres of woodland.

Mr. Ambrose W. Estes of Yellville, Ark., is the lay leader of our church in the Harrison District. He is thoroughly alive, full of religious zeal and good sense. Mr. Estes is a business success. We have heard it said that he will ask the people of Arkansas to elect him commissioner of mines and agriculture. We do not know who may oppose him in the race—we are not in politics; but we do not hesitate to say that Arkansas can make no mistake in using this fine young man.

Rev. M. M. Cooper, an old Presbyterian preacher of Knoxville, Ill., is helping vacant churches and unemployed ministers to get together. He visits the vacant fields, learns their needs, and from his list of ministers supplies them with pastors. The Presbyterian paper, the Herald and Presbyter, that reports his work says it is new and much needed and that he is himself surprised at the magnitude and needs of this work. What is this but an unofficial method of doing what Methodism legally and regularly provides for in the work of bishops and presiding elders?

Recently Mr. John D. Rockefeller has increased his donations to the General Education Board by ten million dollars, making the total sum given to the Board fifty-two millions. A larger income was necessary to meet educational needs of great importance. The board with its successors has also been empowered by Mr. Rockefeller to distribute donations from the principle of the funds contributed by him upon a two-thirds vote. This has in view the possibility, in the remote future, of a time when the object and purpose of the Foundation might become obsolete and no public demand be made for its continuance.

Plans are being made by such men as Hon. H. H. Asquith, Prime Minister of Great Britain, Lord Stratheona, High Commissioner of Canada, and the heads of the chief English Universities, to arrange an interchange of college students between England, the United States, and Canada. The movement also has the endorsement of University men on this side of the Atlantic. It is proposed to establish scholarships granting various institutions the privilege of nominating eligible men to be selected for their "all-around" attainments. Especial emphasis will be placed on the ability of the candidates to master social and economic problems.

Dr. Daniel E. Pearsons, the "Sage of Hinsdale," already noted for his munificent benefactions to the small colleges of this country, announces that he will devote the remainder of this, his ninetieth year, to distributing among the various educational and philanthropic institutions of Chicago his last million dollars. This will round out the sum he had always intended Chicago to have and leave him a relatively poor man when he celebrates his ninetieth birthday anniversary April 14 next. Dr. Pearson has not indicated what institutions will benefit by the remainder of his large fortune. For virtually a quarter of a century Dr. Pearsons has devoted the major part of his attention to bestowing his money upon public institutions which he deemed worthy, and he has already given away considerably over four million dollars. His gift to Chicago will mark his retirement from the

role of philanthropists, for he will save, as he says, only enough to insure himself a comfortable old age.—Ex.

In The Mountains.

We had had twenty days of heat that was terrible. The thermometer soared; the perspiration poured; the brain was sometimes addled. There came a sudden call from my friend Rev. W. B. Wolf, at Yellville, saying that my services were much needed, to help out in the Laymen's meeting of Harrison district, to be held in two sections, one at Mt. Home and one at Berryville, and that my expenses would be taken care of if I would come. It was not many hours before I was on a night train, on my way to Newport, to take there the Iron Mountain.

What is the use of Arkansas people going to New York State and coming back here and bragging about the scenery of the Hudson? They can see just as fine scenery along White River. It reminds me of some folks who can never see any good in Arkansas men, but must get their eyes away off yonder on some man in the East,—whose limitations they do not see.

I fell in with Mr. W. R. Jones, of Yellville, one of the most prominent men of that section. He has recently been converted, and is now as zealous for the Lord as he once was in other ways. We had much talk. He has read much. I was reminded of a saying of Dr. Guilford Jones, one of the ablest men that ever belonged to the Memphis Conference, who had a habit of occasionally talking to himself. When asked one day why he did so, he said he had two reasons: The first was that he liked to hear a smart man talk; the second was that he liked to talk to a smart man.

To be among the mountains after such heat as I had endured was a deep joy. To look upon them, towering around; to look upon others in the dim blue distance; to be fanned by their fresh breezes; to look upon their crystal streams, and hear them babble; there was majesty, and peace, and rest, and joy. God, the undisturbed, the infinite and immovable, he is among the mountains!

In due time I was among the brethren at Mt. Home. Rev. W. T. Thompson, the presiding elder was in the lead. Also there were our two Clines, D. U. and A. L., and Gossett, from Cotter. And there was also one of the Shermans, from Ft. Smith, also come up to help out, as I had done. There were the lay brethren, A. W. Estes, lay leader for the district, and Dr. Coker and W. R. Jones from Yellville, and the Mountain Home brethren, Morris, Dr. Simpson, Horton, Aylor, and others, some of the good Baptist brethren, and some from the Christian church, come to be with us, and Col. Allen Smith, of Cotter. The fellowship was good; the subjects discussed were live and the meeting was one of the most vital I had been in for a long time. This is written between the Mt. Home meeting and the Berryville meeting, while en route to the latter.

The intervening Sunday was spent at Yellville. Bro. Wolf has going at Yellville one of the best works ever done in that town. He is being backed up by the laymen there, and we look for a genuine forward movement in that region.

I had a home at Yellville at the Park Hotel. It was delightful. There was plenty to eat, and of the best; airy room and cool breeze; good treatment all around, hotel in charge of Mr. Chas. Wilson. He had several guests from Louisiana and elsewhere, who are spending the summer. They are delighted.

I had a home at Mt. Home with the editor of

the county paper, Mr. Davis. Fat and well browned fried chicken and plenty of it, with all other things to accompany—it may not be polite to be a guest and then go off and tell what you had to eat; but surely a Methodist preacher-editor may be excused for mentioning this, if it be only to awaken the envy of his friends! It was a good time!

In the midst of it all the presence of the Lord was manifested among us. A great work is going forward under the hand of this presiding elder and these laymen and preachers.

J. A. A.

The "Star of Bethlehem."

Dear Methodist: I am giving fine telescopic views of that wonderful Star of "Bethlehem." He is a little north of Pleiades, two hours before day in East. I think that in both size and beauty, he fully rivals lovely Vega, that giant blazing sun in Lyra, the Harp; and Vega is 900 times greater than our Sun. This most wonderful Bethlehem object appears only every 500 years. He will soon be gone for 500 years. Ye mortals of earth, look now or never! Everybody who has any relish for the beautiful and great, should take a good long telescopic view of this most remarkable object. Very grand!

Yours in Christ,
JAMES M. CLINE.

Bryant, July 19.

Brinkley Church Building Fund.

Report of contributions received to help rebuild Methodist church destroyed by cyclone March 8th, 1909.

Previously Reported	\$1,671.55
Donated by Brinkley Cyclone Relief Committee	600.00
Sloom S. S., Ola, by J. T. Watson	3.00
Cash, Cotton Plant, Ark.25
J. S. Mitchell, Brinkley, Ark.	5.00
S. S. Card Class, Colt, Ark., by Mrs. A. H. Casbeen	1.00
Mt. Zion S. S. by C. M. Reeves, Piggott Ark.	1.50
Central Church, Ft. Smith by E. H. Bruce	37.15
Church, Forrest City, Ark., by Boone L. Wilford.	68.75
S. School, Forrest City, Ark., by Boone L. Wilford	11.50
M. F. Green, Memphis, Tenn.	5.00

Total \$2,404.70

We are very thankful for the above and hoped to have our building under way before this. But are not strong enough financially yet. The collection of \$50.00 from Cotton Plant was reported Sunday school and church should have been Sunday school only, making the Sunday school the leader on Brinkley Day.

Respectfully,
TIM SHULTS, Sec.

John Calvin: His Ideas and Influence.

Four hundred years ago, in this month, was born one of the most remarkable and potent men who ever lived—John Calvin. Time softens all things. Seventy-five years back, when this paper was first issued, the very mention of Calvinism would have immediately aroused a Methodist to a rather fierce fighting mood. Men not over fifty years old can tell of the hot controversies in their youth between Arminians and Calvinists, Methodists and Presbyterians. But now, as quiet as the fields of Waterloo and Gettysburg, are the scenes of those old conflicts. Religious papers of all denominations—and Methodists among the foremost of them—have united to do honor to one of the greatest names in the whole history of Christianity. Similarly, during the

celebration of the centennial of Methodism, did the churches of the Calvinistic family pay their tributes to Wesley.

Not only does time soften theological asperities, it works amazing changes in theological thinking. The churches which once followed John Calvin's conclusions as to foreknowledge and predestination have gradually dropped out these clauses, and in the present day revised Presbyterian creed it is difficult to find even a vestige of the old doctrines remaining. As far as a statement of faith is concerned, a Methodist minister could go over to Presbyterianism and occupy a pulpit with no scruples of conscience, and vice versa. . . . And yet, when this editor was a young man, and thought somewhat of entering Union Theological Seminary, the president of that institution advised him against it, since, as he said, they taught there the stiffest kind of Augustinianism and Calvinism!

John Calvin was a brave man. He followed his logic consistently to its inevitable endings, although those conclusions might and did seem abhorrent to him. He could discover no way of escaping the deductions which brought him to representations of God's actions that seemed arbitrary, tyrannical, and unjust. He shrank back from these logical inferences, but nevertheless perceived no loophole of escape from the inexorable results of his reasoning. There the "decrees" stood, "horrid" though they were. His only consolation, in this apparent contradiction by Deity of our fundamental conceptions of justice, was that it was only apparently so to our finite comprehension; that God was really just, even while seeming unjust in methods beyond our comprehension; that His ways were not as our ways—that from our sense of justice we could not tell what justice in God might be like.

This explanation has been almost universally repudiated by the religious world. We are made in God's image. We think His thoughts after Him. If from our highest instincts we can have no intimation of what God is like, then we can have no revelation of his character at all. Given intelligence, conscientiousness, and spirituality, what seems good and just to us must be good and just in God. We are partakers of the Divine nature, and the intimations by that nature in us are the utterances of the still small voice of God, speaking to us and of Himself. God has not left Himself without witness, and His chiefest witness is the moral constitution of his own creatures, bearing the stamp of their Creator. We are the sons of God—we are the children of our Father, inheriting his likeness. If this be not so, we are left in uttermost confusion. The argumentative question of Abraham conveys its own answer to all time: "Shall not the Judge of all the earth do right?"

But we are no nearer to answering the riddle of the universe in our day than was Calvin in his. We have come to perceive that the meaning of the world and the totality of creation—its whence and its whither—is too large a question for our limited knowledge and faculties. We can not solve the mystery of the origin and existence of sin and evil, of God's foreknowledge and foreordinations in connection with human freedom. They are too inscrutable—too inexplicable for us. Only we hold clearly that nothing must be allowed to deny or contradict God's love:

"Yet, in the maddening maze of things,
And tossed by storm and flood,
To one fixed stake my spirit clings:
I know that God is good."

We have ceased fruitless attempts to build

orderly systems which shall explain the whole physical and moral Cosmos. There are many such systems—spiritual and materialistic—mutually antagonistic, but they are too pretentious to be convincing.

And we of today, instead of approaching the character of God from the side of power, accept St. John's definition, "God is Love." We put in the forefront of His attributes not Omnipotence, but Benevolence. We love to sing:

"There's a wideness in God's mercy
Like the wideness of the sea."

And if God's most prominent and dominant characteristic be, indeed, love, then, whatever becomes of logic, we know that He can not treat any of His children in any fashion that looks like unreasonableness, unfairness, or unwarrantable severity. All schemes of particularism and partialism must be abandoned. They conflict with the fundamental movings of the heart when we begin to pray as Jesus taught us: "Our Father."

And however men may try to harmonize God's foreknowledge with their own actions, they resolutely maintain their belief in the freedom of their wills. They may not be able to justify themselves by logic, but they appeal to the fundamental testimony of consciousness. They admit that modern scientific investigations as to the influence of heredity, training, and environment considerably modify abstract definitions of will-freedom, but they will not allow that they disapprove the main truth. They leave necessitarian doctrine to be proclaimed by materialistic scientists. Calvin, the expounder of Christian truth, would be considerably surprised today to find his logic being employed by those who deny the spiritual realm, God, and the soul.

But the "decrees," the "five points," the Calvinistic articles as to election and probation,

"foreknowledge, will, and fate,
Fix'd fate, free-will, foreknowledge absolute"

Are not the whole of the Christian system. Calvin's contribution to Christian thought went far beyond these. All denominations are his debtors for the masterly exposition that he gave the world of Protestant theology. He is indeed "the organizer of reformed Protestantism." His intellect was massive, his erudition profound, his activities unbounded. His "Institutes," first published at the age of twenty-seven, and afterwards greatly enlarged, are a monument of theological learning. To them all the churches of Christendom have turned for the defenses of the faith.

But sometimes a man's unconscious is more than his conscious influence. Great as is Calvin's contribution to theology, it might seem that his contribution to the cause of human freedom was even greater. By his proclamation of the absolute sovereignty of God he broke the absolutism of kings, and in Holland, in England and in the contest with the Stuarts, and in America among the Puritan immigrants, his doctrines bore historic fruitage. By teaching that preachers were responsible to the lay congregations employing them, he implied also that sovereigns were amenable to their peoples. By the organization of Presbyteries, Synods, and Councils for the free discussion and determination of ecclesiastical affairs he laid the foundation of the forms for the administration of democratic governments and among the results were the New England town-meeting and our National and State Legislatures.—Western Christian Advocate.

The Church and the Laboring Class.

Some years ago I read a series of articles in an English Magazine under the caption "Questions that are always turning up." The question before us belongs to that class. Some events have recently occurred in our State and in some other sections of our country that have awakened public interest for the time, and quite a number of articles have appeared in the secular papers. The enemies of the church have tried to injure its influence with the laboring class, by the statement that the attitude of the church on the Sabbath question would deprive the laboring people of the recreation they so much need on Sunday. They profess great sympathy for the laboring people. Their professed interest in the welfare of the poor reminds me of the case of Judas Iscariot when he said "Why was not this ointment sold for three hundred pence, and given to the poor not that he cared for the poor, but because he was a thief and had the bag, and bare what was put therein." Those who clamor for the repeal of all laws that would prevent public sports on the Sabbath in order that the laboring people might enjoy these Sunday recreations care nothing for the laboring people. The design of this article however is not so much to discuss the Sabbath question as it is to examine into the relation that the church sustains to the laboring class.

The enemies of the church claim that it is rapidly losing its hold upon the masses, and that the great body of the laboring people are being alienated from the church, and never attend any of its services. Occasionally we see an article from a religious paper lamenting the absence of the laboring classes from the services of the church. That there are a great many of the laboring class who never attend any religious service, we know to be true, but it does not follow from this that the laboring people are being alienated from the church. As a people they are just as true and loyal to the church as any other class. I saw a report in one of the Little Rock papers of an address that was delivered in the city in which the speaker stated that not one in a thousand of the working men attended any church service. I suppose that was a typographical error; but the speaker was saying that the laboring man did not attend any of the church services. I know from personal observation that he was mistaken. I recently attended the services in two of our Little Rock churches, and at both services the church was crowded with people, and the greater part of them were laboring men and their families. It is one of the devices of modern scepticism to try to create the impression that the masses are turning away from the churches. There never was a greater mistake. The statistics of our churches show that a larger per cent of the population of our country are now members of the church than at any former period in its history. The census reports from all the churches for 1908 show a gain of 1,125,466 for the past year. The statistics show that there was an increase in all the benevolent enterprises of the church. The enemies of the church will some times contradict themselves in the same article. They will first tell us that the laboring people do not attend the church services on Sunday; that the congregations are composed of the wealthier and aristocratic people, and they will tell us that the educated and the cultured class, are drifting away from the church, and none but the illiterate masses now attend the church services. If the masses are leaving us and the educated classes are turning away from us, it is difficult for us to tell where that gain

of more than a million church members, came from in one year. It has been the policy of the enemies of religion in all ages to represent that the church was dying in the world. It is one of their efforts to discourage Christian workers. It is an unjust reflection upon the working class who earn an honest living by their daily labor, to say that as a class they are being alienated from the church. It is in our day as it was in the day of our Lord "the common people heard him gladly." It has been my experience in a ministry of fifty-four years, that when we give the laboring people the pure gospel, that they hear us gladly.

HORACE JEWELL.

Lay Leaders.

By W. B. Stubbs, Sec'y.

To the Men of Southern Methodism:

Brethren: The word Leader is very suggestive. Chairman implies sitting down. President carries with it the idea of bossing, but leader refers to one who is going. A man who knows how to do it and who can be followed.

Leaders are needed almost everywhere. Often a statement is made by brethren like this: "We are waiting for District Conference or for some meeting to find out what to do." An up-to-date district or church leader in any community would soon banish such talk and substitute intelligent work.

I am grateful for the response the brethren have made to my request for a list of their church leaders, and believe we ought to thank God and take courage for what has been done, but we have just begun the work.

This is a day of experts. In almost every line of work men get together and swap ideas and take instructions in order to do their work in the most up-to-date manner.

The man who can do a thing a little better than any other one is the man who gets the job.

The man who can tell it better than any one else is the man we wish to hear talk.

Our work as Lay Leaders for God and His church is no exception to the rule. It should be done in the best manner of which we are capable.

Those who are at the head of the great Laymen's Missionary Movement feel the force of this and are trying to meet the need so that busy business men can get the help they desire. The Southern Laymen's Council of the Laymen's Missionary Movement, made up of the officers of the Baptists, Presbyterians, Methodists, have arranged for three meetings for the purpose of training leaders.

One at Hot Springs, Ark., on August 10-11-12.

One at Monteagle, Tenn., August 13-14-15.

One at Montreat, N. C., August 17-18-19.

Reduced rates will be given to all those who wish to attend.

Brethren, nearly all business men take a few days summer vacation and here is a fine opportunity to use your vacation in touching the leaders of your own and other churches in social fellowship and Christian training that will enable you to get a blessing and take it home to bless others.

These meetings will not be speech making occasions only. What we need now is to learn how to do it and how to tell the other fellow the best way to do it also.

Among the topics for discussion are the following:

1. The principles which should guide speakers in the public presentation of missions. Things to avoid.

2. The value of a definite objective. What constitute proper objectives? What official

action should be taken by Men's Missionary Conventions?

3. The value of a comprehensive presentation of the missionary situation. What are the outstanding facts which should be presented?

4. The appeal of facts. What kind of information is most useful? Best source of information.

5. Methods of Missionary Finance to be recommended.

6. The value of deputation work among congregations.

7. Missionary Literature. What is most useful? How circulate?

8. The value of maps, charts, mottoes, etc.

9. How to enlist and use laymen as missionary advocates.

10. The spiritual value and results of a missionary awakening.

a. To the individual.

b. To the church.

c. To the nation.

11. Is it the duty of the church of our generation to undertake to evangelize the world?

These will appeal to every man who wishes to know how to do better work.

Lay Leaders, can't you meet me at one of these Conferences. Write me for further information, if you need more.

Yours for service,

W. B. STUBBS.

St. Louis Items.

Rev. P. C. Fletcher.

Notwithstanding the extremely hot weather, St. Louis Methodism shows little abatement in its progress. Most of our city pastors are in their pulpits and preaching to good summer-time congregations.

Dr. W. B. Palmore and Dr. C. C. Woods, the princely editors of the St. Louis Christian Advocate, are in demand in the pulpits of St. Louis. Few Sundays pass that they do not officiate in some church. Last Sunday Dr. Palmore made a great address to young men at Centenary.

Bishop E. E. Hoss, Dr. S. A. Steel, Dr. W. F. McMurtry, Dr. H. M. Du Bose, Dr. Beverly Carradine and Dr. J. H. Young are among the distinguished divines of Southern Methodism who have visited this city in the last few weeks, each preaching at some church to large and appreciative audiences.

Our Grand Avenue Church is erecting a beautiful edifice at the corner of Grand avenue and Connecticut street, which will be a decided addition to the splendid temples of worship already owned by the M. E. Church, South, in this progressive city. Rev. J. W. Worsnop is the able and popular pastor.

Our Mount Auburn church, over which the unique and efficient Dr. R. L. Russell presides, is planning for a new edifice in that populous and rapidly growing section of St. Louis. The congregation has secured one of the best lots in that part of the city.

Plans are being laid for the erection of a great \$100,000 church in University City, the most exclusive and wealthy section of St. Louis, to be known as the University Methodist church. It will be made not only a great religious center, but also a great center from which shall emanate progressive methods of church work and great educational ideas. Dr. S. H. Wainwright is taking much interest in the enterprise.

Speculation is rife as to who will succeed Dr. Henry Stiles Bradley at our St. John's church in September, that choice spirit and princely preacher having about completed his quadrennium, which has been remarkably fruitful. This year he has raised \$50,000 for

missions alone. Those who are most favorably mentioned as his successor are Dr. J. M. Moore of Nashville, Dr. S. H. Wainwright of St. Louis, Dr. J. A. Rice of New Orleans, Dr. C. M. Bishop of Columbia, Mo., Dr. J. W. Lee of Atlanta, Ga., and Dr. E. P. Ryland of Houston, Tex.

Centenary church, the most populous church in Southern Methodism, is completing the 70th year of its existence. It has had a long and useful career, and its pulpit has been occupied by the greatest lights of American Methodism. Thousands have entered "the kingdom" at her altar. In 1839 the church was organized, it being an offshoot of the old First church, and begun in commemoration of the centenary of the founding of Methodism. The present pastor, Dr. W. F. Andrews, a courtly Christian gentleman and able pulpiteer, is completing his second year, which has been crowded with efficient labor.

One of the most spectacular characters that has ever been connected with Southern Methodism in St. Louis is the Rev. Dr. Beverly Caradine, who for a number of years has been in the evangelistic work. He was for one year pastor of Centenary, and for two years pastor of First Church. During his ministry at both churches crowds gathered to hear him. He is planning for a great conference of ministers in this city in September. He is in the local ranks and holds his membership at First church.

Probably no minister who has presided over a Southern Methodist church in St. Louis has ever been held in higher esteem than Dr. W. F. McMurry, who made such a marvelous record at Centenary, receiving 2,000 persons into that church in four years. He is honored both for his masterly leadership and his choice spirit. Recently he preached at the Lafayette Park church for Rev. L. E. Todd, it being the occasion of the reopening of the spacious auditorium after extensive renovations and decorations.

The White Slave Traffic.

In our last insert we called attention to this hideous wrong. We also sent to all our pastors a copy of a leaflet on the subject, suggesting a plan whereby each might circulate the leaflet in his congregation, that our people might be warned against this awful menace. We have been surprised that so few seem to have taken this matter seriously. It may be that many do not realize how gigantic are the proportions of this shocking system of crime nor the dangers to which our daughters are exposed. As we have investigated the matter we have become convinced that in this damning sin of our civilization lies one of the worst phases of evil which we are called upon to attack. There can be no excuse for exploiting this dark crime in the press and on the platform save a sincere desire and purpose to protect womanhood against it. With that object alone in view, we relate the following instances that have come to us first hand.

An attractive woman agent spent some time at a leading hotel in a Canadian city. She professed to fall in love with Canadian girls, and advertised for a number to fill positions in one of the cities of the United States. She succeeded in inducing four young women to go with her. Three of the four have not been heard from since. The other was found in a den of iniquity and returned home broken in health.

A graduate of Toronto University replied to an advertisement for a traveling companion. By correspondence an attractive offer was made. She came to Toronto under arrangement to meet her employer. Her friends, not

hearing from her, followed her to the city, to find the address given in the letters was a vacant lot. The young woman has never been heard from since.

A young Canadian woman went to the city of Boston to visit a friend, who was to meet her at the railway station. The friend, a young woman of long acquaintance, did not appear. A well-dressed woman offered to direct the visitor to a good boarding house. The young woman accepted the offer, only to discover before midnight she was in one of the worst places in that city. Because one man had not lost all sense of chivalry she was spared from degradation, and on the following day, he with great difficulty, rescued her.

A Toronto young woman was on her way to New York. A fashionably dressed woman on the train paid her attention, and, learning where she was going professed to be an intimate friend to her relative in New York. The woman offered to drive the young woman to the home of her relative. They left the railway station in New York in a handsome carriage, which was driven directly to a fine house. She was immediately locked up. In this case again, pity prevailed in the heart of a man, and she was by a cunning subterfuge rescued. We would remind our people, however, that where one such is thus rescued there are thousands who find it impossible to escape.

A young woman from an Ontario town came to Toronto to visit her aunt. Having been in the city before she did not notify her aunt that she was coming. Arriving at the house, she found her relatives absent. An attractive looking woman a few doors away made inquiry, and, learning of the young woman's disappointment, invited her into her house to wait until her aunt returned. She pressed her to remain for tea and to stay all night. In this case again the young woman discovered to her horror that she was the unsuspecting victim of the White Slave Traffic.

After speaking on the subject of the White Slave Traffic in an Ontario town a few weeks ago, a business man came to us and said: "This is a matter with which you should deal by every means within your power. Two sisters of mine, who have lived in Toronto for years, went to a new boarding house. After they were there some little time they became suspicious, then alarmed, and left suddenly, to discover that plans were under way for locking them up and forcing them into the vile slavery of the traffic."

The runaway marriage is one of the favorite devices of the White Slaver. Here is a case in point. Two sisters went from an Ontario village to the city of Winnipeg. A young man began to pay attention to one of the sisters, taking her out driving and attending public gatherings frequently. The other sister, disliking the man, objected; but, in spite of this, the friendship continued. One evening the sister went out with the young man and did not return. A business man, possessed of means, who was a friend of the young women, declared he would find her; and, going to the city of Chicago, he went from house to house in the red light district until he found the unfortunate girl. When she came into his presence she dropped fainting to the floor.

A young foreigner professed to fall in love with an Ontario farmer's daughter. He sought and won her hand in marriage, then took her at once to one of the cities of the United States, but held on to her for some time, endeavoring to secure \$500 from the father. Becoming at once suspicious, the father went at once to the city and succeeded in getting possession of his daughter before she had been

handed finally into the infamous traffic.

A young woman in Ontario replied to an advertisement for a nursery governess for an English family in the Northwest. A good salary was offered, because it was said the place was isolated and the family large, and it was also desired that the young woman should remain and become one of the family. The arrangements were completed and the young woman went as directed to the nearest railway station, where the father of the family, it was promised, would meet her. Arriving at the station, she was met by a young man, who explained that his father had dislocated his ankle. After a drive of several hours in the darkness she found herself in a lonely shack occupied only by men, where she was kept prisoner for several months.

We are convinced that our people in rural districts particularly require to be warned against this traffic, because the fact that they are so unsuspecting makes them all the more ready victims. Young women are taken from even the heart of old Ontario right into the toils of this dark and deadly traffic.—M. in Christian Guardian.

Children Learn How to Prevent Consumption.

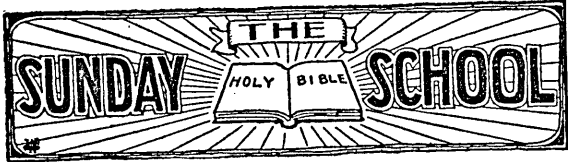
Over 2,000,000 of the 17,000,000 school children enrolled in the United States have during the school year just closed, been systematically instructed concerning the dangers of consumption and the methods for its cure and prevention, according to a statement issued today by the National Association for the Study and Prevention of Tuberculosis.

Besides the 2,500,000 children thus regularly instructed in their schools, the National Association estimates that fully 1,000,000 more have received instruction at the various tuberculosis exhibits held in all parts of the country or in separate classes and organizations.

A number of investigations conducted in various parts of the world show that a large percentage of the children in the public schools have tuberculosis before they are eighteen. That a larger number of them do not die, is due to the fact that healthy children are able to resist the attack of the consumption germ. On account of the prevalence of the disease among children the National Association considers their education to be of prime importance.

In Boston, a special commission which recently investigated the subject, found that over 5,000 school children in that city alone had positive cases of tuberculosis. In New York a recent study showed over 25,000 tuberculosis children in the schools. On the basis of these and other investigations, it is estimated by certain authorities that there are nearly 1,000,000 school children in the United States today, who will probably die of tuberculosis before they have reached the age of eighteen. This would mean that the public schools of the country are paying annually about \$7,500,000 for the education of children who will die before they reach the age of eighteen. At least one-half of this sickness, and possibly three-fourths of it, could be prevented, if the municipal and State governments would adopt better and more hygienic methods of controlling and teaching the children, and if the public in general were alive to the need for tuberculosis prevention.

The National Association declares that the best way to wipe out consumption among the children is to educate both them and their parents so that they will know that tuberculosis is a communicable disease, that it can be cured and that it must be prevented.



Prepared by Rev. George McGlumphy, Ph. D.

August 1. Paul in Corinth. Acts 18:1-11.

Golden Text.—“In this world ye shall have tribulation: but be of good cheer; I have overcome the world.” John 16:33.

Locating the Lesson.

Time.—A. D. 51-53.

Place.—Corinth, the metropolis of southern Greece. About forty miles west of Athens.

Persons.—Paul, Silas, Timothy; Aquila and Priscilla Jewish exiles from Rome; Titus Justus, whose house was opened to the Gospel preaching; Crispus, the ruler of the synagogue; Gallis, the proconsul; and many others.

Parallel Passage.—Read Paul's two letters to the church in Corinth.

Connection.—Immediate.

I. Paul in Discouragement, verses 1-4.

1. Paul was not a gloomy disciple, like “doubting Thomas,” prone to look on the dark side of things. So abounding in life and radiant with hope was his ministry that we forget that he was a “man subject to like passions as we are.” True on the face of the record we do not find him Elijah-like sitting down under a juniper tree and asking God to let him die; yet if we read “in between the lines” we shall discover that he had his times of depression.

2. Paul left Athens a discouraged man and the reasons are not far to seek. (a) He had failed in the university city, for it was “way-side ground.” (b) He was physically and mentally worn out. That highly organized nature of his had been stretched to the breaking point. (c) Before him lay Corinth, possibly the wickedest city in the world. He could sing in the inner prison of Philippi, but no song sprang to his lips as he trudged along the dusty highway.

4. Note what he did during this session of discouragement. (a) He said little or nothing about it. He just “let it hurt.” (b) He took a temporary rest in renewing his old trade of making tent-cloth. He ceased from daily preaching. (c) Yet every Sabbath he was found in the synagogue, knowing full well that times of “low spirits” are the last of all to be “forsaking the assembling of ourselves together, as the manner of some is.” As was to be expected, this season of depression was unfruitful in converts for we should read verse four, “and he sought to persuade the Jews and the Greeks.” Still it was not lost time: A mighty head of water was gathering high up on the mountains.

II. Paul in Encouragement, verses 5-11.

1. We have a complete change in the first word of verse five. (The “and” reads in the revised version “that”). That little word “but” is the hinge on which a new epoch swings open both to Corinth and to Paul. It is as it were a passage from night to day, from bondage to liberty, from gloom to gladness.

2. The coming of Silas and Timothy from Macedonia meant much to that lonely, hungry heart. Truly great men can neither live nor work alone. The heavy hands of Moses needed Aaron and Hur. “Simon, when thou art converted, strengthen the brethren,” he who had failed to watch with Jesus at Gethsemane. Verily “two can put ten thousand to flight.”

3. He got a fresh and fuller view of the gospel. Verse five (R.V.) reads “Paul was constrained by the word.” The river was at

floodtide and pressing hard against the banks. All of us to greater or less degree have experienced the effect of fresh truth; how it sets our whole nature to vibrating.

4. Paul's labors began to have marked visible results, to wit, (I) opposition from the Jews. Strong preaching always antagonizes. (II) Acceptance. Many took the three all-important steps (a) “Hearing.” (b) “Believed.” (c) Publicly confessed faith in Jesus Christ in baptism. Thus the church in Corinth was founded.

5. In the midst of these trying times there came a vision to the apostle with its three-fold message (I) “I am with thee,” or the constant presence of the Lord, (II) “No man shall set on thee to harm thee,” or the powerlessness of the opposition. (III) “I have much people in this city” or the assurance of success.

6. It is hard for us to realize so far removed the greatness of the victory that Paul won in Corinth. It was sin's Waterloo. The gospel that could conquer Corinth is more than a match for the vilest plague spot of earth. In Corinth Jesus Christ could say “Be of good cheer; I have overcome the world.”

Sunday School Notes.

By W. J. Moore, Chairman.

A Smile Worth While.

We were on a train the other day. The conductor wore a smile on his face as long as his train; yea, all day long. The coaches were crowded, the day was warm and dusty; but it was truly refreshing to see this cheerful, happy-hearted man. Oh, how we wish that all our conductors of Sunday schools would go at their work with a smile as bright and cheery as the Lord's sunshine. Smile and the children will smile with you.

The Pastor or the Superintendent?

We are often asked the question, “Who is more responsible for the success or failure of the Sunday school, the pastor or the superintendent?” We invariably give the answer of the little child who was asked which she loved the best, papa or mama. She said, “Both.” The work of the school should be so mutual and harmonious that no one should stop to think of such a question. When one feels the responsibility as he ought he will call on the other for his help; and each will feel the responsibility himself. It is a happy state of affairs when each is the counsellor and helper of the other.

No, the pastor should not teach a class in the Sunday school, except in an emergency. He often has to take a class for a time, until he can find a suitable person for it. It is better for him to teach a while, and maintain the class than to lose the class. There is one compensation to him, he learns the needs of the class, and the qualifications of the teacher needed. Marion Lawrence says, “In the last analysis the pastor is as responsible for the quality of teaching done in his Sunday school, as for the quality of teaching done from his pulpit.” No, on general principles, the pastor should not teach; but he should be able to know the qualities of a good teacher.

If a Sunday school institute or assembly is held near you, do not miss it. We need to come in contact with other workers. Attend the one of your own church if you can. If none of your own church, attend others. You can get help from any of them. The four following reasons should prompt every Sunday school man and woman to attend:

1. You get new, up-to-date methods. We need to make progress in our Sunday school

work as in any other.

2. You get useful information about the work.

3. You come in contact with earnest workers, and catch a new vision and get a new inspiration.

4. If these assemblies are conducted as they should be you will get a spiritual uplift. Any one of these reasons would fully justify an outlay of the time and money required.

Successful Teaching.

Some one has said that there are four elements of successful teaching:

1. The power of imparting information.
2. The power to hold attention.
3. The power of making an impression.
4. The power of moving to action.

Back of it all there must be a strong personality, a well-informed mind, and a consecrated life. How shall we attain unto such things? The answer is found in 2 Tim. 2:15.

If the brethren would send in the Children's Day and other funds to the Teller they would relieve the Board of a burden, and relieve an embarrassing situation.

By Aug. 1 the chairman will have finished his round of district conferences, and will then hold institutes in the districts where none have been held. We hope to be able to make the entire tour of these districts before the end of the conference year.

Oklahoma City.

Good Summer Sunday Schools.

The Sunday School Times, of May 29th, in discussing the decreased attendance in the summer, says that an average attendance of sixty-one per cent of enrollment is good attendance for the winter months, and an average in the summer of eighty-two per cent of the winter attendance is good. It counts winter from September to June, and the rest summer. The Times says: “Five of the Sunday schools whose reports we published last week equal or better the above per cent: The 22nd and Walnut St. Baptist church, Louisville, Ky., H. H. McCullough, Supt. Ninth St. Baptist, Cincinnati, Ohio, Horace C. Drake, Supt. First Presbyterian, Canon City, Col., C. F. Pressy, Supt. Winfield M. E. Church, South, Little Rock, Ark., Geo. Thornburgh, Supt. South Broadway Christian, Denver, Col., Chas. L. Mason, Supt. If there are other schools that equal or surpass this, the Times will gladly publish their record, upon receiving the information.”

Please Stop My—What?

“Times are hard, money is scarce, business is dull, retrenchment is a duty. Please stop my—” Tobacco, cigars and snuff? “No, no—not these; but I must retrench somewhere. Please stop my—” Ribbons, jewels, ornaments and trinkets? “Not at all. Pride must be fostered, if times are ever so hard; but I believe I can see a way to effect quite a saving in another direction. Please stop my—” Tea, coffee and needless and unhealthy luxuries? “No, no, no; not these. I can not think of such a sacrifice. I must think of something else. Ah, I have it now. My weekly religious paper costs me five cents a week; I must save that. Please stop my—paper; that will carry me through easily. I believe in retrenchment and economy.”—Literary World.

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



Oklahoma Epworth League Assembly Notes.

By Eugene P. Guthrie, State President.

Another Correction.

In last week's Methodist, under the head of "A Correction," it was stated that the "District Epworth League Conference for the Oklahoma Conference" would meet in Paul's Valley July 29th. This should have said the Chickasha district, and all Leagues of the Chickasha district will please take notice; as we are anxious to have a good meeting and organize a fine working District Conference.

Interest in the Annual Assembly continues to increase. A letter from the Checotah League inquires for accommodations for twenty-four delegates. A letter from the Chickasha League says that great interest is being manifested in the coming Assembly, and that a large delegation will go from there. Many of the young people are arranging to take their vacation at that time, and go to the Assembly. Many other encouraging letters have been received from different parts of the State.

The people of Sulphur are sparing no efforts to make the meeting a success, and have secured a large Airdome, adjoining our Camp Grounds in which to hold the sessions of the Conference.

Every Leaguer who can play any kind of a musical instrument is urged to bring instrument with them, as we desire to organize a conference orchestra to assist in the music. Three instruments are already promised, which suggested the plan.

Many inquiries have come in regarding cots and tents for camping purposes. We have secured rates, and find that we can secure 14x16 tent, with three feet wall, for \$3.50 for ten days, f. o. b. Oklahoma City. This includes all necessary poles and stakes. The freight to and from Sulphur will be about \$1.00 on each tent. Canvas cots can be secured for 35 cents for ten days, same as above. By crowding from six to eight people can sleep in one tent, which would make the cost about \$1.00 each for the ten days. Bedding would have to be furnished by each delegate, such as they wished. In most cases such bedding as you will need may be carried with you in trunk as baggage.

Arrangements have been made with the best class restaurants whereby they make all Leaguers a rate of from 16 to 19 cents per meal.

Those desiring tents and cots should write at once to either E. P. Guthrie, or H. W. Lane, Oklahoma City, stating number desired, so that your order may be included. I must know this not later than August 5th. Smaller tents may be secured at the following prices: 10x12, \$1.75 for ten days; 12x14 for \$2.25.

Pastors are urged to bring these announcements to the attention of their young people, if not already being considered. We look to you to help you make this first meeting such a success that future meetings will be looked forward to as one of the greatest meetings of our church.

The program will be announced next week, any 1,000 copies will be printed. Any chapter

desiring copies may secure same by writing the Corresponding Secretary, Mr. Hewett Lane, Oklahoma City.

Fayetteville District Epworth League.

Please to announce that the Fayetteville District Epworth League Conference will be held at Bentonville August 18-20. A splendid program is in process of construction and we expect a profitable season to the Leaguers of the district. Every organized League in the district will be entitled to four delegates and each pastoral charge where no League exists will be expected to send two delegates, appointed by the pastor, preferably from points where it is possible to organize and maintain a League organization. All pastors are delegates by virtue of their relations as pastors. Already Drs. H. M. DuBose and O. E. Goddard have consented to be present and deliver addresses. Let all Leagues in the district see to it that live and wide-awake delegates are elected in due time—delegates who will take something to the Conference and bring something back to the local chapter.

The program will be offered for publication as soon as completed. Respectfully,

J. W. HERRING, Chair. Com.

Education in Conservation.

The First National Conservation Congress of the United States is to be held in Seattle, Washington, August 26, 27, 28, 1909. Arrangements for the Congress are being made by the Washington State Conservation Association an organization comprising many of the prominent men and women of the State. It is planned to make of the meetings the most instructive and educational sessions for advanced students in conservation of any convocation since the conference of Governors at the White House, in Washington, D. C., when President Theodore Roosevelt launched his great campaign for conserving and utilizing the natural resources of our country. Sessions will be held in the Auditorium of the Alaska-Yukon-Pacific Exposition, where many practical object lessons in the various branches of conservation will enliven the extensive program.

Invitations have been sent to several thousand representative men of the Nation, requesting them to be present and participate in the discussions. Among those to whom special invitations have been mailed are: President William H. Taft; Hon. R. A. Ballinger, Secretary of the Interior; Hon. James Wilson, Secretary of Agriculture; Hon. F. H. Newell, Chief of the Reclamation Service; Hon. Clifford Pinchot, Chief of the Forestry Service; Governors and members of Congress and State Commissions, Presidents of Colleges and other educational institutions; Bishops and church officials of every denomination; mayors of cities, and delegates from various commercial organizations. The Congress promises to be a convention place for the best thinking men of the day.

An elaborate program is in preparation and will be distributed generally throughout the United States and in the Provinces of Western Canada. In addition to addresses by the President of the United States and the heads of various departments of the Nation, speeches are expected from Governors, Congressmen, Ministers, College professors, Mayors and modern conservation men located in all sections of our country.

Conservation covers a broad field which calls for active workers in every department. It includes the subjects of Irrigation, Mining, Good Roads, Forestry, Transportation, Public Health and Morals, and all the fundamental

principles of practical home building. It commands the attention of students in schools and churches, and civic and commercial organizations. Every avenue of legitimate human endeavor in which the good of all the people are considered, comes under the head of Conservation. It means the working out of problems wherein the ways and means of obtaining the greatest good to the greatest number are presented for immediate action. How best to conserve the natural resources for the benefit of the present and future generations is worthy of careful investigation in the home, the church and the school.

Waste is one of the greatest enemies of prosperity. It enters into the affairs of the home and of the Nation. Extravagance in the use of the gifts of nature produces undesirable results. A campaign of education is necessary to relieve the situation in order to insure individual happiness and National prosperity.

Poverty among the people means a loss of interest in educational and religious affairs and consequent human depravity. The man with something to give is always more willing to help the needy than the man who has nothing, and this serves to bring more forcibly to mind the fact that "It is more blessed to give than to receive."

It is not enough for us to say to the hungry—go thy way and be fed—when only the actual necessities of life will fill the demands.

The church is interested in Conservation because it lies at the root of educational and moral advancement. The time for conserving our natural resources is now—when there is something to hold in place. In a few years the forests will have been cut away,—the soil exhausted, and the mainstays of progression taken from the foundation of happiness. We must work for our children and those who may come after in order to hand down to posterity a clear title and a perfect abstract to the ownership of things material.

The Conservation movement has the endorsement of thinking men and women in every station of life. It promises to bring returns that will repay the laborers many fold. The people of the State of Washington extend a hand of welcome to all interested in the work of conservation, and an invitation is given to all to attend the First National Congress of Conservationists, at Seattle, August 26, 27, 28, next.

JOEL SHOMAKER,
Chairman, Washington Conservation Com'n.

Galloway Alumnae Association and the Clock and Chimes.

Dear Methodist: We thank Dr. Dye for his urgent and timely appeal for Clock and Chimes for our own dear alma mater, and the Methodist for publishing it. It is our earnest desire that every member of our association shall begin at once a canvass for subscriptions for that fund.

By order of the Executive Committee,
KATIE BELLE PRIDE, Pres.
NORMA O'NEAL, Sec.

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.

When you need a fountain pen give us a chance. Our \$1 pen is proving a very popular one. It fills the bill and is a small investment. Write for description. Anderson, Millar & Co.

How They Helped the Bread Line.

How very few among us have realized, through personal experience, what the pangs of starvation may, or may not, accomplish; with our minds, our bodies, or even our immortal souls!

How very few stop to think what it might mean to be homeless, friendless, utterly destitute and starving—to death!

Have you ever looked at the physical effects of starvation, as written on the ghastly faces and shrunken forms of your less fortunate fellowmen?

Twenty-five hundred starving men may be interviewed every night in New York City, at the unhallowed hour of one o'clock; stretching in a great long line, that winds up and down in and out through the silent, deserted thoroughfares of the Bowery. Heedless of the biting, wintry winds, careless of the snow and sleet, they huddle together for warmth, yet huddle not so that their rightful places in this dreadful line of starvation may be usurped, and lost to them. Some carry a little rag of sacking, others a board—the lid of a barrel, mayhap—on which to stand their feet and so separate them, even that little, from the frozen snow. This footrest they move forward as the line moves slowly onward. Many of them have been standing on this miserable protection since before midnight, fearful lest they should be last on the line, and so jeopardize their chance of a mouthful of food. Look at their shivering, shrunken bodies; see the great, wistful eyes, staring from pale, bloodless faces. Watch how wolfishly anxious they grow, as they near the Mission door; and how their hungry eyes glare into the lighted room, fearful lest those who had gone in ahead of them would leave nothing behind!

This is starvation!

On Saturday afternoon I was idly looking out at the drifting snow, that whirled and eddied like dry sand with each puff of the cold wintry blast. It was "blizzard" weather, and, as I gazed from my sheltered window, I thought of the poor fellows who would have to line up in the Bread Line that night; of the workless men, who, in this great, wealthy city, have nowhere to shelter them or to lay their heads and rest.

I was called to the desk. Two men, I was told, wished to speak to me. As I went toward them I saw that they were poorly yet comfortably clad—workmen out of work, most likely. Another appeal, thought I. Whatever can we do for this unending throng of unfortunates? The men were no better dressed than those who assemble nightly in the Bread Line, with the exception that these had overcoats on—the pawnshop had not yet got them. They were unkempt and dirty; but, as I came nearer, I noticed that their dirt was of the wholesome, grimy kind; the dirt that comes to men who are fortunate in being blessed with the boon of labor.

Pulling off their hats, they exposed to view rough, touzled heads—touzled and matted with the sweat of work. They looked at each other and then suddenly started off together. "We've called to see you—" They stopped. "You give it him, Tom," said one. "No, you!" said the other. "You've got the paper." "This is Mr Earl, ain't it?" said the first. "We hear that you take in money here. I mean"—he hurriedly went on to explain—"that you take in money here for the poor chaps as out of a job." "Ye-es," I said, not quite comprehending this unusual approach. "What can I do for you?"

They didn't reply for a bit, but "Tom" watched his companion, who began fishing up, from out of his apparently bottomless pocket of a well-worn overcoat, a mixture of dimes,

and dollars and cents and quarters and nickels. Gathering the heap together, in two great, big, black, muscular fists, he said, "You have the paper, Bob. Tell him how much it is!"

"Bob" fished a sheet of smudged foolscap from out of his pocket, and, after several attempts to make it out, handed it over to me to do so. "But what is all this for?" I asked. "This here is for the poor chaps as have nowhere to go at nights. It's from us to them, God help 'em!" "But you men can not afford to do this, can you?" I asked. "Is it your intention to donate this money to the Bread Line?"

"Well, you see," said "Bob," "it was just like this: The money's not azackly our'n. The fellows up at the yard says, says they, 'This is an awful cold snap. Let's make a collection for the poor fellows as is out o' job.' God help 'em! We know what it is; and, though we take care of our own crowd, we knows as there's lots of fellers as has no one to fall back on; an'so the boys all chipped in, and this is what we made up!"

This was charity!

They refused, absolutely, to give their names; but, looking over the straggling list of some thirty or forty contributors, I learned that this thrice blessed and thrice holy gift came from the earnings of the workers in the train yards of the New York Central Railroad.

Thus are the poor ever the most ready to help the poor; for they know! Yes, bitterly indeed do they know!

Money is helpful—is indeed salvation to those starving men; but if you in the city, who read this, would hunt up some odd jobs around your houses, or create a little supplementary work in your factories and offices—something that might be left over to the summer, but that could be done just now; and if you people in the country would think up some labor around your barns and outhouses, or formulate your spring plans a little ahead of time, you will not only experience the exquisite pleasures of "Sweet Charity," but you will benefit yourselves in the doing of real live missionary work; probably saving the lives, and mayhap the souls, of honest working men. Remember that these men are waiting! That the work is not wanted next April or next June—it is needed now!

Come! What say you? Will not you also "chip in," with a little work, for these workless men?

JOHN C. EARL,
Financial Secretary of the Bowery Mission,
92 Bible House, New York City.

It Is Our Case.

I refer to the suit that Secretary of State Ludwig has instituted against the publishers of The Western Methodist, which suit was called for trial in the Second Division of the Pulaski Circuit Court on the 13th day of this month and deferred till the October term of said court. All of my readers have read most of the details of the case, hence it is unnecessary for me to reiterate its history here. We all understand that The Western Methodist was fighting for the cause of State-wide prohibition; that in their fight they had some things to say about the appointment of election commissioners. It seems Ludwig took what they had to say to himself and entered suit. Now we all know, furthermore, that lawsuits are expensive luxuries. The publishers of The Western Methodist should not have to bear the expenses of this suit by themselves. If the prohibitionists of Arkansas allow them to do it I know one man that is going to be very badly fooled. They will not be out one cent less than \$1,000, no matter how the case is decided. It will take several dollars from

quite a number of their friends to raise this amount, but we must get busy and put it up right away.

Ludwig's attorneys have put The Western Methodist on notice that they are going to take a large number of depositions in several counties, and of course this will necessitate considerable expense right away. The outcome of this suit will help much in our fight for clean politics and honest elections. Don't put this paper down until you have decided to help. I suggest that all money be sent direct to The Western Methodist, Little Rock, Ark.

C. R. POWELL,

Field Secretary Anti-Saloon League.

Some Objections to Dancing.

A. C. Pickens.

1. It originated among the heathen and its history is one of ruin to womanhood. Fallen women do the dancing in heathen lands.

2. All Christian churches in the world are opposed to dancing.

3. No dancing master would be received into a Christian church.

4. A man unfit for church membership is a poor guide for young girls, especially in the embraces of the round dance (see "From the Ball Room to He'l," written by a converted dancing master).

5. Physicians are unanimous in the opinion that excessive dancing is injurious to health and frequently results in death.

6. Dancing is not an intellectual pursuit, no one ever became wise or learned by dancing.

7. People who love and serve God read their Bibles, go to church and expect to go to Heaven do not dance. Christians do not want to dance.

8. Dancing as it is now taught and practiced, namely, the round dance with its close and clinging embrace, is responsible for the ruin of thousands of our sweet girls. IT MAY RUIN YOURS.

9. The evil associations which begin in that school of evil called a dancing school and continued in the public balls and mixed assemblies, where all classes of people, good and bad, drunk and sober, gather together, where murders are committed too frequently, and other things I cannot mention, over which angels weep, are enough to damn the dance forever as under the curse of Almighty God.

Remember the Orphanage in Your Wills.

More and more, people are coming to understand that the wealth in their hands is a trust fund which must be accounted for. The public also expects that persons who have acquired more than a competence should make some provision for the money doing good. There are many now living who could confer a lasting benefit upon others and bring true satisfaction to themselves, by remembering the Methodist Orphanage in their wills. Two thousand dollars invested as a permanent endowment will make it possible to rescue at least one orphan child each year for all time to come. Think of it! Fifty children rescued and saved from a criminal career or pauperism into valuable citizens in 50 years! One hundred every hundred years! Is there any other way to get so much out of that amount of money? If you could only give \$1,000, a child could be rescued every other year, and if you could make it \$10,000, 500 children could be saved to the world. Is there any better way to invest money than this?

The form of the bequest should be, "I give and bequeath unto the Arkansas Methodist Orphanage the sum of \$....."

GEO. THORNBURGH,

President.

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.)

Hoxie, Ark., May 9, 1909.

Dear Methodist and Cousins: I am writing my first letter to the Children's Page. I am a little girl 15 years old. My father and mother are both dead. I live with Mr. and Mrs. Riley. Mr. Riley takes the paper and I enjoy reading it. I love to live with them. We are having a good Sunday school and preaching. I go to Sunday school every Sunday. Our preacher's name is W. H. Hamilton. We all like him fine. I have for my pets two little kittens. If this letter escapes the wastebasket I will write again. Your new cousin,
BERTIE WILLIS.

Talala, Okla., May 11, 1909.

Dear Methodist and Cousins: Here comes another Oklahoma girl. I have never seen any letters from our little town. I am going to write and maybe the other girls and boys will follow. The girls asked the cousins to give a description of themselves. I think it is a good plan. I am 5 feet 2 inches tall and weigh 115 pounds. Bennie Wilkerson, I would like to see that brother you call quack and Miss Opal Bowlin. I go to Sunday school every Sunday that it isn't raining. My teacher's name is Mrs. Campbell. I like her fine. Girls and boys, please write more. Keep the advertisements out of our page. I will close asking for a postcard party the 29th of July. Guess my age and you will receive a pretty postcard. It is between 14 and 18. I am your new cousin,
RUTH SHIMP.

Idabel, Okla., May 11, 1909.

Dear Methodist and Cousins: I've been so busy going to school and visit-

ing that it seemed I'd never find time to write again. Bascom Lee Coker, I'm so glad you enjoyed my letters. I'm sure I enjoyed reading yours equally as well. Wish I lived near you so we could go horseback riding. Papa has bought me a little colt which I will be able to ride soon.

Mamma and I visited in Hope, Ark., last week. I had such a nice time playing with my little uncle. He is only about three and a half years older than I.

Our school will be out in three weeks. We are practicing to have a nice entertainment the last day. I'm going to take music lessons as soon as school closes. There is such a good music teacher who lives just across the street from us.

We have a nice new piano. I have a little pet chicken. How many of the cousins have ever seen an Indian? There are so many Choctaws up here.

There is a merry-go-round in town now. Papa and I rode six times one night. I enjoy riding so much.

My eyes feel like they have sand in them and mamma says that is a good sign I'm sleepy, so I won't write any more tonight.

Much love to the cousins, one and all. Your cousin,

GERALDINE ROWLAND.

Greenwood, Ark., May 14, 1909.

Dear Methodist: Well, I thought I would join your happy band. We have not been taking The Western Methodist very long. I go to Sunday school every Sunday I can. Miss Laura McMurtry is my teacher. I live in the country. Our school has been out nearly two months. Miss Artie Ware was our teacher. I liked her fine.

I will guess Anna B. Knauf to be 16 years old. I am the oldest child of our family. I am 13 years old and I have three brothers and one sister. My sister's name is Naomi. Our preacher's name is Bro. Reynolds. Well, I will close for this time, hoping it will miss the wastebasket. Your new cousin,
JOYCE DURDEN.

Nashville, Ark., May 9, 1909.

Dear Western Methodist and Cousins: Will you admit another little girl into your happy band? This is my first attempt to write. Papa takes The Western Methodist. I enjoy reading the Children's Page. I have three brothers and three sisters. My brothers' names are Allen, Willie and Coke. My sisters' names are Lena, Fletter and Gussie. My age is 13 years. If this misses the wastebasket I will write again.

BETTIE POTTER.

Pontotoc, Okla., May 14, 1909.

Dear Cousins: I have written twice, so I thought I would write again. As Ruth Carr requested the children to tell of some book they have read I will tell you about a book I have been reading, "Uncle Tom's Cabin." It is a good book. It is about slavery, how the negroes were treated in the slavery days. It makes me cry when I read it. I wish you all would read it. I am a Christian, but I don't belong to the church. My papa is a Methodist preacher and we have to move so much that I don't belong to the church. Our school was out April 23. There was a solid gold medal given to the best speaker. I was the best and I got the medal. Our Sunday school teacher gave me a nice Testament for coming two months. I will close. With love to all the cousins,
ORBRA MARTIN.

Vick, Ark., May 11, 1909.

Dear Methodist and Cousins: I would like to join your happy band, if you have no objections. I am a little girl 11 years old and I weigh 110 pounds. I am in the sixth grade at school. I have one brother living and one little brother in Heaven. I have two sisters. My sisters' names are Roberta and Jennie. My brother's name is Lee Wi-



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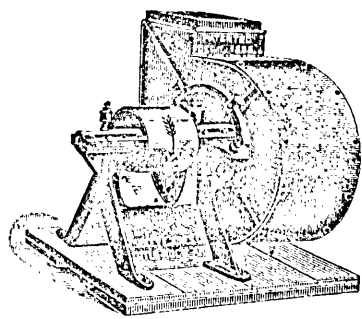
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Yours very truly,
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ley. For pets, I haven't any. Mamma takes The Western Methodist and I like to read the children's letters. Now I am going to guess some of the ages. I will guess Goldie Duckett is 15 years old. And I will guess Ethel Limbird is 16 years old. I like to receive postcards. Well, for fear this won't miss the wastebasket I will close.

SUE GLADYS RUSSELL.

Grady, Ark., May 22, 1909.

Dear Western Methodist and Cousins: Will you let a little girl 12 years old join your happy band? My uncle takes The Western Methodist and I do enjoy reading the children's letters so much. I have two sisters and one brother. My sisters' names are Clara and Frances and my brother's name is Clarence. They live at Pine Bluff. I go to Sunday school every Sunday that I can. Our preacher's name is Bro. Slaughter. We all like him fine. I will close for this time and if I see this printed in the paper will write again. Your new cousin,
MARY SUE PATTERSON.

Snyder, Ark., May 23, 1909.

Dear Methodist, Cousins and Editor: I have just been reading the letters of the children and saw my first and last letter in print, so thought I would write again.

How many of the cousins are going to the reunion I would like to, but can't. I hope some of you that wish to

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go will get to. Our school isn't out yet, so of course I cannot go. I think it is very good of the editor to let us have a page in The Methodist—do you not think so?

I went to Portland not long ago and came back sick, but am better today. I suspect some of you can sympathize with me, can't you? I hope you all have a good Sunday school and prayer meeting. We have.

Well, as my letter is growing rather long and it will be a bore to the cousins to read it, I will close.

V, JUANITA CONE.

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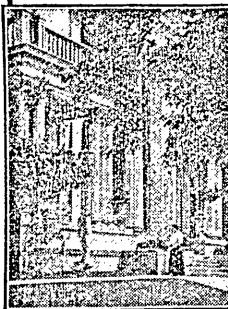
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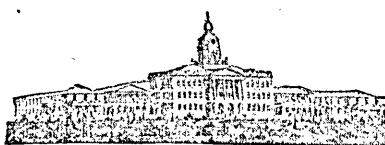
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J. E. HART, Secretary.

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ROBERTS and MORELOCK,
Principals.**In the Guymon District.**

I have long desired to visit this section of our great State; and to ascertain to some extent, the outlook for our work there. The recent session of the Guymon District Conference, which met at Hooker, gave us that opportunity. In company with Bro. Linebaugh we spent several days in Texas and Cimarron counties. We found as heroic band of brethren there as can be found anywhere. They have stood by the work against fearful odds. The long drouth in that section almost paralyzed our work, as well as everything else. But for the prompt response to the needs of our brethren there by the great heart of our conference, our work would have been greatly impaired. It is our deliberate opinion that we stopped all too soon in our contributions to that field. We ought to have sent \$1,000 more than we did send. The rains have come, it is true; and the country looks like a garden; yet the season is too far gone for the people to realize very much from the farms this year.

This is a fine country and an excellent class of people; and we must save it and them to our church and our conference. We took an automobile trip of 112 miles over the country to Boise City, Cimarron county. We saw many of the brethren and people generally. They are hopeful and strong in their faith in the future of the country, and for our church to take care of that fertile field.

There are four supreme needs in that country:

1. They need a railroad. It is but a short time, we feel sure until this great need will be supplied. Then our people in that section will be in more immediate touch with the great heart of the conference.

2. We need church buildings. Our people are worshipping in school houses mainly. We ought to rise up as a conference and put a large sum of money in the hands of our church extension board for this and other needy sections. In a number of places buildings are now planned or projected; but few of them are adequate. Bro. Linebaugh has an intelligent and appreciative grasp of the situation and will care for it to the limit of his resources.

3. The next great need is more men for this field. Each man there has twice as much as he can do. Territory enough for two districts, with a little territory added. If we can put the men there, and sustain them we shall save the day.

4. The last need, but not the least, is more money for the support of these men. This field must have larger appropriations. There are other fields, to be sure, that are in need of these things, but there are special reasons why this field must be seen after by us now.

Bro. Lawlis and his noble band of men have wrought heroically. The wonder is that they have done so well under the circumstances. No wonder his health is impaired, and that he has to desist from work for a while for medical treatment. Let prayers be made for him and his district continually.

W. J. MOORE.

Oklahoma City.

Okalona Children's Day.

Our superintendent, Mr. J. S. Haynes, requested me to write you something about our Sunday school. The Children's Day exercises were a success. The way in which the program was rendered showed the children had been well trained. Mr. Haynes is not allowing the intense heat to paralyze his energies but he is putting forth a great effort to prevent the interest decreasing in our school; and also to permeate it with the missionary spirit. The collection on every first Sunday goes to the mission cause.

The whole school is catching his en-

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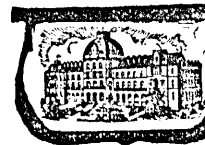
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J. P. GRAY, M. D., D. D. S., Sec., Nashville, Tenn.

thusiasm, and putting on new life. Last Sunday a ladies' Bible class of five members was organized. Two ladies had three babies with them. Parents who will go with their children to Sunday school are not likely to have children who will get too large or too old to go.

Next Sunday we expect to form an infant class of many members—the wee bits who have been thought too young before. **MRS. FANNIE PYLES.**
July 15, 1909.

Sallisaw Station.

The church at Sallisaw is making some progress on all lines. Good Sunday school, fair congregations, about 75 accessions to the church, and an elegant set of pews ordered to be placed Oct. 1. All collections will be full and running over.

A. C. PICKENS.

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E. K. BRUFF, Secretary.

W. F. M. S., Arkansas Conference.
(Edited this week by Conference Secretary Nellie Denton.)

One item in the reports for the board meeting that made me feel especially good was the increase in membership over last year for the W. F. M. S.

Mrs. Truheart reported 91,000 members, in round numbers, a gain of about 6,000 over last year.

The increase in collections was not, however, in proportion, only about \$10,000, compared with \$50,000 of last year.

This year the board appropriated the following amounts (appropriations, \$197,162; pledges, \$146,450): To China, \$35,939; to Korea, \$28,370; to Mexico, \$58,162; to Brazil, \$58,580; to Cuba, \$30,620; to Indian mission, \$2,500.

Mrs. Wightman, our honorary life president, was present at the Chattanooga meeting after an absence of five years.

Miss Hardynia Norville, formerly a missionary to Mexico under our Woman's Board, who has for the last two and a half years been studying in New York city and teaching in the Italian Mission, was appointed to Durango, Mexico, to help Miss Tydings, Miss Tydings' former helper, Miss Treadwell, having failed in health.

Miss Norville has a charming personality and says that all the time she was in New York her heart was yearning for the work that she left in Mexico.

Besides Miss Norville there were 12 missionary candidates, four were appointed to China, three to Korea, three to Brazil and two to Mexico.

Three of this number are to do special work. Miss Bessie Houser goes to McTyler as music teacher, being especially gifted in this line. Miss Elsie Lowe will teach music in Songdo, Korea. Miss Varner, who has been a business girl, will teach in the commercial course in one of our Mexican schools.

Bishop Ward says that China is the world's supreme challenge to faith, its largest single task.

"May we not believe that her slowness is God's providence; if it takes so long to root out the false faith may we not believe that the kingdom of God, once established, can never be erased from their hearts."

Speaking of religions false and true, he said "A religion that does not bless men in this world cannot be relied upon to bless them in the next world."

Miss Pyle says that one of the things which impresses the missionary most as she returns to this country is the difference in the character of preaching. Here we preach to persuade men to choose that which they know is best. In China our task is simply to give men a chance for life.

The publication of our own board and publications of other boards which may be obtained from Nashville are to be printed in pamphlet form.

An interesting historical sketch of the stations with maps, etc., will be published in booklet form to be sold for not more than 10 cents apiece.

Sets of pictures by fields will also be issued.

Mrs. Cobb is at work on a series of leaflets called the "Nutshell Series," or "Information Ready for Use." There will be seven or eight of these leaflets and they are to be used as a preparation for the membership campaign which we spoke of last week. She hopes to have them ready in a month or six weeks.

She urges us to begin on the campaign work at once, to plan for public meetings in October and November, appointing a day in November to be known as "Enlistment Day," on which a public meeting shall be held for the purpose of receiving new members.

"The special leaflets for this campaign will be issued in September, intended for educational purposes; for October, in the interest of stewardship and missions, and for November, in the interest of an advance on all lines. This movement can only be a success

through much prayer, hearty co-operation on the part of every auxiliary and every member, much planning, much time, much work, much enthusiasm and optimism on the part of all members."

Miss Ellasue Wagner has prepared a most charming little book on "Stories of Korea," which will probably be ready in the fall.

VERY EMPHATIC

are the claims made concerning the remarkable results obtained from the use of Vernal Palmettona for quick and complete cure of all stomach troubles, such as dyspepsia, indigestion, flatulence and catarrh of the stomach, with only one small dose a day.

These positive claims are made by thousands who are cured as well as by the compounders of this wonderful medicine. No statement can be too positive concerning what this great remedy has done and is now doing for sufferers.

A trial bottle is sent free and prepaid to any reader of The Western Methodist who writes to Vernal Remedy Company, Buffalo, N. Y.

Vernal Palmettona will cure any case of constipation, to stay cured. The most stubborn case will yield in less than a week, so the sufferer is free from all trouble and a perfect and permanent cure is well begun, with only one small dose a day.

Every sufferer from catarrh, stomach troubles, constipation, torpid or congested liver and kidney troubles should write to Vernal Remedy Company, Buffalo, N. Y., for a trial bottle.

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.

From Bro. Young.

Some of your readers will wonder why I am at Hot Springs, so far away from home. Well, I am here getting that awful disease, rheumatism, boiled out of my system. I have been here 18 days and have been in hot water every day since I came.

Abe Mulkey, the famous evangelist of Texas, held my meeting June 18-27. It was a co-operative meeting. I secured a circus tent, for which we paid \$100 for the ten days, and 1,000 people filled it every night and half that number at 10 a. m. All the business houses, banks and every other house except the saloons closed each morning for the 10 o'clock service. Mulkey preached on two occasions to 1,000 men only, and he held special services for women and children, in which hundreds took part. Scores of people were converted and joined the churches. The Methodists got three-fourths of them. All the incidentals were \$225. We paid Mulkey \$500 and he raised enough money to put our church out of debt excepting about \$200. On the last night several hundred people were turned away. At the close Mulkey said he was going to do something, the like of which he had never done in his 24 years' work, and he proceeded to take a collection to send the Baptist minister, who has rheumatism, and myself away. The money was forthcoming and the next week we came here. We eat and sleep together and take our baths at the same place. I find that these bath houses are Methodist institutions—they give it to you by immersion, sprinkling and pouring, but it is all hot, very hot. Now who will say that the Methodist church is not good to the Baptist church?

This sickness broke off a beautiful trip I had planned to Seattle. I wanted to see Los Angeles, San Francisco and Portland going and Salt Lake and Denver returning, but Providence ordered other things. I may go in October if Bishop Hendrix does not handle me roughly in El Paso Sept. 23.

I have had 143 additions to the church

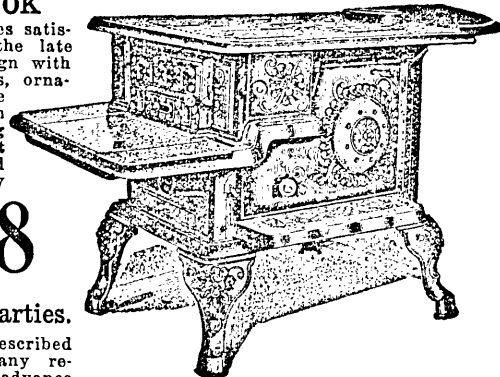
Standard Stoves at Low Prices

OUR line of Stoves need no introduction to the Southern housewife. She has been using them for years and the increased demand for the past two years at our old works at Fort Payne, Ala., made it necessary for us to move our plant to Columbus, Miss. We are now producing 150 stoves a day.

Southland JUNIOR COOK

Here's a stove that always gives satisfactory service. It is one of the late "Buckeye" line. Attractive design with deep swelled tin-lined oven doors, ornamented with nickel plate and tile center. Corrugated oven bottom plate. Outside oven shelf. Shaking and dumping grate. Mica front door. Nickel plated towel rod and nickel knobs throughout. A very handsome stove and one that will give satisfactory service for years. We guarantee it thoroughly. Freight prepaid to Memphis.

\$18



Offer to Responsible Parties.

We will ship one of the above described Stoves for thirty days' trial to any responsible party on receipt of an advance payment of \$5. At the end of thirty days send the balance of the purchase price or ship the Stove back at our expense and we will refund your \$5. Send your order at once and ask for our catalog No. 15.

STANDARD STOVE WORKS, COLUMBUS, MISS.

this year and 24 more to come in out of Mulkey's meeting when I go back. An addition to the church building for Sunday school, Epworth League, prayer meeting and Woman's Home Mission Society has just been finished. The whole church has been painted, canvassed and papered. A large tower and vestibule have been added. The church has been seated with new pews. The pulpit has a new set of upholstered chairs, the gift of a friend, and the parsonage has been finished and painted. I have done nothing but run down trunk Methodists and collect money, and the results are gratifying, I think.

Well, I heard Dr. Sam Steele here last night deliver his lecture, "The Young Man at the Forks of the Road." It was the last night of Hot Springs' first Chautauqua and he didn't have a corporal's guard. I saw the moment he came forward that he was disappointed—his spirit and fire were gone—besides he was sick. The lecture was more than worth the 50 cents; but my! my! if you want to hear something good, fill up a big opera house, put about 300 Methodist preachers in the audience, let him be in good health and turn Steele loose on "The Methodist Circuit Rider." I saw it on this fashion at Lawton, Okla., a few years ago, and at Guthrie a few years before.

Sometimes I wish I were a native of Mississippi. This is true when I think of Lamar, Gore, Joe Bailey, Chamberlain, DuBose, Steele and Galloway; but then, after all, I come from the commonwealth that gave the great Carmack to the world.

EDGAR L. YOUNG.

Quit Tobacco by using Haggard's Tobacco Tablets. Cure guaranteed. Send \$1.00 for a box to P. H. Millar & Co., Box 239, Little Rock, Ark.

Hot Springs Preachers' Meeting.

The Methodist preachers of Hot Springs met in regular meeting Monday, 10 a. m. Present: Mason, Rushing, Parker, W. F. Evans of Henderson College and Dr. Hotchkiss. Reports were submitted by following churches:

Park Avenue—J. R. Rushing, pastor. Sunday school, average attendance, work good. Congregations fairly good, with good services. Pastor preached at 11 a. m. Rev. W. F. Evans preached an excellent sermon at night.

Third Street—J. A. Parker, pastor. Sunday school small on account of much sickness. Congregations not so large. Services good. Good afternoon service at schoolhouse two miles out. Seven persons offered themselves for prayer.

Malvern Avenue—B. F. Mason, pastor. Sunday school larger, 113 in attendance. Services fairly well attended, interest good. Pastor preached morning and evening.

Central—The pastor being absent, Rev. W. F. Evans filled the pulpit at 11

a. m. Good congregation and good service.

Bro. Evans made a short talk to the preachers concerning the work and condition of Henderson College.

J. A. PARKER, Secretary.

Better Than Quinine.

Strong testimony: "Hughes' Tonic is the best chill tonic I ever tried. Better than quinine." Sold by druggists—50c and \$1.00 bottles.

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

Hampton Circuit.

We have just closed two fine meetings which resulted in 25 conversions. Of this number three churches were represented, Methodist, Presbyterian, and Baptist. We had the Boy Evangelist with us, a son of the well-known W. F. Evans, who did the preaching for us at the night services and also at a part of the day services. His sermons were strong, evangelical and convincing. Strong men were made to think seriously under his preaching. May God bless this noble young man. We recommend him to any pastor. His life among the young people is that which elevates and also binds them together with the strongest tie of Christian love. And as he leaves us today to do the Master's work in another field we send our petitions up to God for him.

J. C. WILLIAMS, P. C.

July 16, 1909.

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

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.

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FROM OUR FIELD EDITOR.

Rev. D. J. Weems.

Danville.

Sunday was spent with Rev. M. F. Johnson at Danville, preaching twice. This is a fine business town on the Rock Island road, in the rich Petit Jean valley.

While Rev. O. H. Tucker was pastor an elegant two story parsonage was built. It is one of the best dwellings in town. He also secured a central lot for a new church which they have needed badly enough for several years. The time is fully ripe for the new church, which will be built at once. Brother Johnson has the confidence of his people, is a cultured Christian gentleman and will be able to direct the enterprise to a successful consummation. He is ably seconded by his consecrated wife in all church work. Judge Patten is the efficient Sunday school superintendent. Brother Johnson had recently added ten new subscribers, so there was but little left for me. Sister F. M. Stark and Mrs. Judge Pound subscribed. Danville and Ola form a most delightful charge for Brother Johnson. He had so carefully looked after the Western Methodist it was not necessary for me to stop at Ola. Though this is a prosperous town with double railroad advantage, large lumber mills, and splendid farming lands.

Adona.

Part of a day was spent at Adona, preaching to a large congregation at night. It was the occasion of the third quarterly conference. Rev. J. H. Glass, the faithful presiding elder, was present looking diligently into all the work of the church, and wisely directing her affairs. Rev. R. B. Snell is doing well. He is a zealous worker and every prospect is favorable for a successful year. He has a good wife and a large family of nine children. It was a great pleasure to meet several friends of other days, Bro. Tho. Higgins, J. J. Libscomb, Bro. Yancey and family, Sister Adney, J. S. Bell, W. A. McGee, Bro. Shelton and others. J. J. Libscomb and R. L. Howell subscribed for the Western Methodist.

Houston.

A night run brought me to Houston, a good little town on the Rock Island. Brother Henley, the pastor, was at Perryville, so I did not meet him. He is a superannuate of Missouri. His people speak well of him. Collecting from the old I secured two new subscribers, Mrs. M. E. Brazil and Mrs. M. A. Wood.

Bigelow.

This is where a very large saw mill is located. It is one of the largest in the State. There are some elegant homes and highly cultured families here. Rev. H. W. Wallace is the first station preacher for this church. Last year they paid \$75.00 for the support of the ministry, this year, they pay \$75.00 per month. They have built a beautiful parsonage, improved the church, and are developing very nicely. Last summer, while Rev. J. B. Stevenson of Conway was taking his summer vacation, he held a fine meeting at Bigelow, which inspired them to the dignity of a station.

Brother Wallace is one of our most successful pastors. He has just closed a most gracious meeting adding about twenty to the church. With his aid we added six new subscribers, Mrs. L. R. Simmons, R. W. Parkinson, Mrs. W. M. Collins, Mrs. C. L. Sailor, H. M. Anderson, and Mrs. M. E. Smitherman. Brother Glass, the presiding elder, conducted the service and held the third quarterly conference. The reports were extra good both on church and Sunday school. It was in this neighborhood I preached one Monday morning from the text "Set thy house in order, for thou shalt die and not live." There was a man present who had not been to church

for years. I said in the sermon the Holy Ghost is making his last round with some of you. It is now or never. By earnest persuasion of his wife, a son and myself, he came to the altar, was converted, joined the church, and promised me to take up family prayer. In one week this man was dead. "Be ye also ready for in such an hour ye think not the Son of man cometh."

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 205, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

McLoud Station.

Seven months of the conference year are gone, and we have accomplished so little in McLoud. We have fallen short of what we had hoped to have accomplished. But I suppose that our ideals are never reached, and besides it is not profitable to forever stand and look back upon our failures; for they are only helpful in proportion as the server as stepping stones to a higher and broader experience. "This one thing I do, forgetting the things that are behind, and reaching forth to those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

On arriving here we were greeted with a nice warm dinner and that evening we received our first pounding. On Christmas eve we were presented with a nice box of considerable worth. We prized it more because it contained a token of love from practically every home represented in our church, and from many friends on the outside. These and many other deeds of kindness and gifts of love, have afforded us much encouragement in our work.

Bro. J. T. Armstrong, of Cement, Okla., preached for us in a series of meetings some time since. He preached some great sermons, (he preaches no other kind). He presented enough gospel to have saved McLoud; but, because of certain conditions that prevail in our church God could not do many mighty works. We had seven conversions in spite of existing conditions.

Our Sunday school is progressing nicely under the leadership of Bro. J. Frank Cox, who is making us an excellent superintendent. Birthday collections are being taken every Sunday. The collection of each first Sunday is devoted to special mission work, and when our District Missionary is put in the foreign field, this special mission offering will be increased by five or ten dollars a year from a devoted lady of our church who is anxiously waiting the day.

Our Children's Day was quite a success. The program was delightful and the collection amounted to five dollars. This exceeds any former collection for Children's Day at McLoud. The program was under the supervision of Sister M. J. Ross, (denominated by some, and rightly too, "The Mother of Methodism in McLoud,") who always makes a success of that which she undertakes.

Our Junior and Intermediate Leagues are making marked impressions on the children. Some of our people are taking a greater interest in the prayer meeting and what I can learn from the other pastors we have as large congregations as any church in town. Nevertheless our congregations are small. We hope for a better attendance the rest of the year.

Our presiding elder, Bro. A. L. Scales, has just been here and held our third quarterly conference. He preached a most helpful sermon Sunday morning.

We are sorry that he found our finances somewhat behind. A failure in crops last year makes it very hard on our stewards. However they have

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.

THE SAFE AND SAVING WAY

of insuring Church and Pastors' Property is with

THE NATIONAL MUTUAL CHURCH INSURANCE CO.

of Chicago. The Methodist Mutual. No win successful operation for years. Business at highest point ever attained, and constantly increasing. Protects against fire, lightning and tornado.

James B. Hobbs, Pres.

H. A. Goodrich, V. P.

N. M. Jones, Treas.

Henry P. Magill, Sec. & Mgr.

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YOU CAN AFFORD

a new Song Book in your Church or Sunday School, and one for every person; "FAMILIAR SONGS OF THE GOSPEL," Round or Shape Notes, for \$3 for 100. Words and music, 83 very best songs. Sample copy 5 cents. E. A. K. HACKETT, 109 North Wayne Street, Fort Wayne, Ind.

stood nobly by us and we are confident that by the end of the year the finances will come up all right. We have paid our Domestic Mission money, and have most of our Conference collections in subscription. We hope to pay everything in full.

We love our people and desire to do them good. Pray for us that the blessings of God may rest upon our work.

Yours in Christ,

JESSE CRUMPTON, P. C.

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

The Weatherford District Conference.

The tenth session of the Weatherford District Conference was held at Custer City June 23rd, 1909. Rev. W. D. Matthews, the genial, accommodating presiding elder, held the reins and dispatched business with alacrity and ease. The attendance on the part of preachers and delegates was very good considering the very busy season.

The following visiting brethren were in attendance, and besides representing in an admirable way the causes for which they came each of them contributed much to the pleasure, profit and interest of the conference and lived things up with their presence and speeches: Rev. J. B. McDonald, P. E. Tulsa District, representing the Conference Board of Missions; Dr. N. L. Linebaugh, assistant secretary Board of Church Extension; Rev. M. L. Butler, pastor of Chickasha, represented the Conference Board of Education; Rev. W. J. Moore, Conference Sunday School Secretary; Dr. Collins Denny, Professor Mental and Moral Philosophy in Vanderbilt University, now serving St. Luke's at Oklahoma City as pastor and Dr. Geo. H. Crowell, Dean of Epworth University. These brethren were not only gladly welcomed but freely used to pleasure and profit. Three were granted license to preach: Edward W. Davidson, Robert R. Chambers and Abraham L. Brace. Four were recommended to the Annual Conference for recognition of Orders: B. G. Burns, L. E.; G. W. Henry, L. E.; and G. W. Walters, L. E., from the M. P. Church, and W. S. Vanderwoot, L. E., from the M. E. Church.

C. E. Galloway was recommended to the Annual Conference for admission on trial.

The following were elected delegates to the ensuing Annual Conference: Dr. J. A. Jeter, J. H. Pyeatt, R. W. Williams and J. W. Danner.

The Conference authorized the Board

of District Parsonage property to dispose of district parsonage at Weatherford and buy or build a district parsonage at Clinton.

Besides the District Conference proper we had a very interesting session each of the District Epworth League and Woman's Home Mission Society. The next session goes to Cordell.

W. A. RANDLE, Sec.

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, 1106 Walnut St., Kansas City, Mo.

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

Giving you this week the remainder of my address to our Little Rock District Conference. What I said to the people of England I hope every charge, where we have no auxiliary, or Y. P. or Juvenile Society will take to themselves.

"I think it is the purpose, since our annual meeting, of every district secretary, to hold a district meeting this fall. I ask you pastors to give every encouragement in your power to the women of your charges, to send delegates to this meeting, and if possible, attend yourselves. Our meeting this year will be held in De Vall's Bluff at the cordial invitation of many members. The time early in October. These meetings are held for the purpose of educating our people on the subject of missions. For this work when rightly valued and heartily entered upon, develops the spiritual life of the soul as no other work of the church does. Not only does it develop the spiritual life, but the intellectual as well. It will awaken interest in business methods, and business methods are as essential in God's work as in secular affairs. How to interest the uninterested, how to establish and conduct reading circles, and many such matters are discussed. O, my dear brethren of the Little Rock District, will you not join hands with us, as co-laborers in the vineyard of the Lord, until every charge has its women, young people and children baptized with the spirit of missions, and organized for definite service? The past year was crowned with blessings, being the most fruitful in our history, and this should spur us to still greater efforts, larger faith and brighter hopes.

To the good people of this progressive little city, and to the membership of this Methodist Church, as your District Secretary, I am anxious to organize you and enroll you as a part of our great system. I have planned many times to visit you, as I felt so much the need of every charge carrying on this glorious work. I hope sincerely that you

WOMAN'S BEAUTY

A woman's beauty is dependent on her health. To keep her beauty, she must keep her health. Sickness and suffering leave their trace, pain leaves its marring imprint. Ladies have come to realize that to be beautiful and attractive they must give attention to physical fitness and health.

Countless women suffer from ailments designated generally as "female complaint," thinking it is the natural lot of their sex to suffer.

This is a mistaken belief. Nature invariably has a cure for her children's ills. Thousands of women have found permanent relief for their sufferings by using that natural, herbal medicine,—Wine of Cardui. Cardui is a pure, non-intoxicating remedy, specifically for women, which has grown steadily in favor during the past fifty years. Letters pour in every day, expressing the gratitude of the writers, who have been relieved of their misery and restored to health.

When you are nervous or sick, get Cardui from your druggist, and try it.

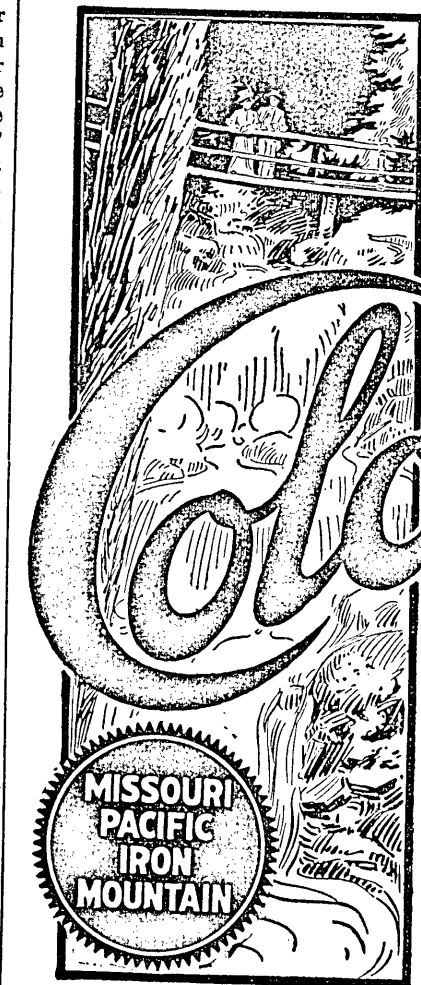
N. B. Upon request, we will send you, free of charge, our valuable, illustrated 64 page book "Home Treatment for Women." In it you will find valuable information regarding the treatment of female troubles.

Address: Chattanooga Medicine Co., Chattanooga, Tenn.

are ready now to begin. Organize your adult society, then ask God to show you just the proper woman as leader for your young people and children. I hope no woman will say, "O I cannot be the President. I can't lead a meeting." You can do all things through Christ who strengtheneth you. I am glad women do not have to be greatly gifted in order to be useful. Some one in authority says, "The service of the one-talented millions is more manifested in missions, than the services of the richly endowed few." Just ordinary, plain women, such as we, are in demand. Let no woman think she is not needed. Handel, the great musician, in his orchestra of a thousand instruments, could detect the absence of one flute, or the false note of one violin. So God notes the lack of his humblest child's service. I would rather be ordinary and useful, than to be too great for ordinary service. I expect very soon to be able to report organizations in this splendid congregation. Dear women, let us do what we have not done, or as Emerson says, "Do what you are afraid to do." This "launching out," is what would please God, and is also what he would honor. Why does not God relieve the Chinese women of their ignorance and suffering? Why does he not rescue India's child widows? He is waiting for you and me to let him work through us. I was very sorry none of your members could come to Pine Bluff to our Annual Meeting. It would have been an inspiration you could not have resisted had you been there the morning the pledges were taken for the money which goes to the support of our missionaries. Women from small, remote charges rising with beaming faces and pledging \$15, \$20, and other amounts where there was not even an organization of the Foreign Missionary Society. But we will hear of organizations at those places a year hence. Let us not say we are busy women. It is the busiest person that finds time to do a little more. She will also find that much of her work is repetition. Isaiah said the same in olden time, "Precept upon precept; line upon line; here a little and there a little." God gives liberally. We are to do likewise with our time, as well as with our means. We must give ourselves, and withhold nothing. And the blessing of the Lord will abide upon us. God values the little things done in his name, for those who sit in darkness, and know nothing of the glorious sun of righteousness, whose illuminating rays fall upon us. May it not be said of us, "Their land also is full of silver and gold, neither is there any end of their treasures." "Yet they open not their hearts, nor their hands." We pray that it may never be said of us, "The Lord of Hosts doth take away the stay and the staff, because being enriched, the poor and the needy have not been succored, nor the hungry filled with bread." When the membership at England is organized and in full working order, and has on the whole armor of God, they will prosper as never before, religiously. They will enjoy proportionate giving, be led into a deeper consecration, and experience a joy they have never known. God will open the windows of heaven, and pour out such a blessing upon them as they had not dreamed of. Such is his promise, and his words never fail. If you doubt it, just meet the conditions and watch the results.

Prescott District Conference.

The Prescott District Conference met in forty-third session at Ozan. The session lasted from 8:30 a. m. June 30 to 2:35 p. m. July 2. The presiding elder, Rev. W. C. Hilliard, filled the chair and presided according to law and order. His presidency was a delight to all. The attendance was good; but, considering the good things that were so freely passed around, we felt that there should have been twice as many present. The sermons and speeches rose to the



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

highest level the writer has ever noted in a district conference. The great deliverance of the occasion was the speech on the Laymen's Movement by J. O. A. Bush. Measuring alongside, was the inspiring talk of Miss Jennie Howell on "The evangelization of the world in this generation." She is a student of the S. B. and T. School, and expects to go as a missionary a year from this.

C. F. Messer was recommended to the annual conference for admission on trial, and S. A. Hill was recommended for re-admission.

Murfreesboro was selected as the place for the next district conference. Our lay delegates to the annual conference are W. P. Jones of Buckner, J. O. A. Bush of Prescott, O. A. Graves of Hope, and N. M. Whaley of Murfreesboro; alternates, J. T. Stephens of Murfreesboro and W. L. Ellis of Saratoga.

W. P. WHALEY, Sec.

TOBACCO CURE.

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

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

From Evangelist Bass.

I closed twelve days' work last Thursday at Appleton, with Bro. Ferguson as pastor.

While in some respects the meeting was not satisfactory to myself, I believe there was a great work done in laying a strong foundation for future efforts. It seems that the country had been run over by various men and women, preaching all kinds of doctrines and theories, until our people were very much disturbed.

We received two nice members into our church, one of them, a bright young man, whom we all believe is called to preach. As a further result of the meeting I think Bro. Ferguson, who has his eye on every interest of the work, will receive more members. Forty-two dollars and twenty-six cents (\$42.26) was collected for the pastor and myself,

USE OUR MONEY
 Establish a profitable and lasting business of your own. Be your own boss. We furnish everything, including Sample Outfit valued at \$3.50. We began with nothing; are now worth \$100,000; what we did you can do; we will gladly help you. Big Catalog, Plans and Sample Outfit now ready and ALL FREE. Write now. Consolidated Portrait & Frame Co.
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ESTABLISHED 1858
CHURCH AND SCHOOL BELLS
 Write for SPECIAL DONATION PLAN Cat. No. 57
 THE C. S. BELL COMPANY, HILLSBORO, O.

FITS CURED NO CURE NO PAY—in other words you do not pay our small professional fee until cured and satisfied. German-American Institute, 249 Walnut St., Kansas City, Mo.

and Mr. Robert Rainey pledged \$25, to be paid this fall, to help keep me in the field. While this is by far the least collection I ever reported it speaks loudly for Appleton.

I start a meeting for Bro. Floyd at Plumerville tomorrow. Your truly,
 S. Q. BASS.

A Great Work at Wagoner.

Rev. John D. Salter has accomplished the seemingly impossible at Wagoner, not only finishing a beautiful church, but he has interested the men of his church in a remarkable manner. The leading men of his church are attending two services on Sunday and also in the Sunday school regularly. It looks as if new life had come to every person in his church, and especially among the men. I was blessed with the privilege of worshipping with him last Sunday and it was a good day to us.

P. B. HICKS.

DON'T SUFFER

WITH HEADACHE,
 BILIOUSNESS,
 CONSTIPATION or
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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.)

PITTS.—Methodism, and the cause of righteousness generally, in northeast Arkansas, have sustained heavy loss in the death of our brother, **Albert Sidney Pitts**, who died at Macey, Arkansas, June 28th, 1909. He was born near Ripley, Tenn., Aug. 21st, 1871, joined the Methodist church in his boyhood, moved with his parents to Arkansas in 1887, and with them transferred his membership to New Hope in Craighead county, of which he continued an honored and beloved member until death. October 6th, 1891 he was happily married to Miss Martha A. Galloway who with seven interesting children survive him. A steward and trustee of his church, he was faithful in these important offices and liberal in his contributions to the support of the cause he loved. Successful in his own business, he sought to be equally so in his conduct of the business of the church, for he believed in it and loved it as God's chosen instrumentality for the salvation of the world. Realizing that he must die, he called his wife and children about his bed, gave them his dying charge, and declared to all present his readiness to go and be with Him who loved him and gave himself for him. Sincere and universal regret and sorrow are felt at his departure and a multitude sympathize with his stricken wife and children; but we all sorrow in hope of a blessed reunion.

CADESMAN POPE.

BRITAIN.—Mrs. Mary K., widow of Rev. R. G. Britain, and daughter of Rev. and Mrs. J. P. Kellein, was born near Clarendon, Arkansas, August 13th, 1836, and converted at Shady Grove Church, close to her birthplace, 1844. She joined the M. E. Church, South, in which she lived a consistent and useful life, and from which she made a triumphant exit to the Home of the Saints in Light. She was preceded by her husband who laid his armor by seven years ago. They were united in the bonds of matrimony, December, 1867, Rev. Ed T. Jones, officiating. They lived as Isaac and Rebecca faithfully together, keeping and performing the vow and covenant between them made in love and harmony together. She was the mother of two children, Geo. P., who died in infancy, and John Tom, born May 24, 1884. The latter survived her. He lived in her love. May the prayers of his parents for him be answered here and hereafter, and the hopes of his loving aunts be abundantly realized. Four sisters and other loving relatives were with her when she passed out of sight and up the shining way. A short while before her death, June 6, 1909, she said to them, "I am as happy as I can be." Beautiful life, triumphant death. The tie that binds these loving sisters together was exceptionally strong, and not even death can sever it. They all

loved the church. The deceased paid up her dues to the F. M. S. a few days before her death. "She was not for God took her." Her body sleeps in the cemetery in Beebe beside that of her loving and honored husband.

JNO. H. DYE.

Mary J. Bruce Miller

On June 25, 1909 went to sleep in Jesus at six o'clock p. m. She was only sick eleven days when God in his all-wise providence took her home to His reward. Truly we can say of her that she was patient to the very last. She was converted in her fifteenth year and lived a beautiful life till the day of her death, when God relieved her from this troublesome world. She taught her children to pray early in life. The one who writes this was led to Jesus at nine years of age, so you can see what a mother's influence as a Christian can do in training up children in the way they should go.

She was born in 1832, April 17, in Bland county, Va., and was married also in the same county in which she was born, 1855, July 19, to Mr. Jacob E. Miller. To this union eight children were born, five boys and three girls. The greater part of these have already gone home to heaven. The brothers were all ministers but one. He died in childhood. Only three are living, one sister and two brothers, out of ten in family. Father preceded mother to the glory world ten years ago. Mother's age was seventy-seven years, two months, eight days. She was always sacrificing or denying herself for her children. A better mother never did live. I never knew her to speak a cross word to any of her children, but was always patient and kind to them. Many, many times I have seen her rejoice in the Lord, for his blessing upon herself and family. This kind of holy living caused her children to give their lives to her Savior and God. And where she has gone, we expect to meet her by and by.

B. H. MILLER.

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MITCHELL.—Nowlin Preston Mitchell, 2-year-old son of Edward and Nella Mitchell, died July 5, 1909, at 304 Pulaski street, Little Rock. Nowlin was a bright child and loved by all. Everything possible was done to save his young life, but God willed it otherwise. He leaves a mother and father, grandparents and a host of relatives to mourn their loss. May God comfort them all.

W. D. MITCHELL.

PRITCHETT.—John Marvin Pritchett, son of Joseph and Talitha Pritchett, died at the home of his parents June 11, 1909, in the 30th year of his age. He was born at Zuber, Saline county, Ark., Oct. 8, 1878. Married Miss Maud M. Smith of the same county Dec. 17, 1905. Marvin was converted when 16 years of age, at Salem camp ground, and has been a consistent Christian since. He was faithful to his church to the end. To know Marvin was to love him. He

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Conway, Arkansas.

leaves a father and mother, wife and four brothers to mourn their loss. We extend to them our sincere sympathy and consolation in the hour of their sorrow and assure them that as Marvin's pastor he left every evidence with me that it was well with his soul. Our loss has been his gain.

W. D. MITCHELL.

Henderson Chapel, July 6, 1909.

SAWYER.—Mary Elizabeth Sawyer was born in Georgia, 1851, and died at her home near Wiville, Ark., July 14th, age fifty-eight years. At an early age she came to White county with her parents where she spent her childhood and youth.

In early life she was converted and joined the Methodist Church in which she lived a consistent member until her death.

She was married to Rev. G. T. Sawyer about 1876, to whom were born eleven children. Four of their children have preceded their mother to the other shore. Seven children, three boys and four girls together with the aged companion are kept to mourn their loss. But cheer up. "We shall meet to part no more on the resurrection morn."

Patient faithful physicians together with the loved ones administered to her every want but she fell asleep to awake on the other shore where there will be no more parting.

C. F. WILSON, P. C.

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. Moreland, 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.

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QUARTERLY CONFERENCES.

Oklahoma Conference.

MANGUM DISTRICT—FOURTH ROUND.
Elmer at Yeldell Aug. 7, 8
Altus Aug. 8, 9
Mangum Ct., at Center Point.... Aug. 14, 15
Vinson and Deer Creek at V.... Aug. 21, 22
Carnegie and Boise at C..... Aug. 29, 30
(Partial List).
L. L. JOHNSON, P. E.

Monticello District Conference.

At the request of Bro. Henderson I will attempt to give some account of our recent district conference. As I made no notes during the session, my account must necessarily be an imperfect one. I did not reach the conference until the second day.

It convened at Hamburg, Ark., at 9 a. m., July 13, Rev. J. A. Henderson, P. E., in the chair.

The first day was given to the work of the Epworth Leagues. The leagues of Hamburg, Monticello, Crossett, Dermott and Portland were represented. The program is reported to have been a very fine one and well carried out. The league work within the district is gaining ground.

On Wednesday morning the conference opened, with the presiding elder in the chair. After religious services, conducted by Rev. J. D. Hammons, the roll was called and the conference organized by electing Prof. V. E. Barnett secretary and appointing the usual committees. Dr. Stonewall Anderson was then introduced and made a great speech in the interest of the organization of our educational work in Arkansas.

At 11:10 the conference adjourned for the morning service.

In the afternoon Rev. James Thomas made a stirring address on the subject of college endowment, and Rev. W. F. Evans ably represented the interests of Henderson College. Following these addresses reports were received from a number of pastoral charges.

At 8:15 p. m. the conference assembled and listened to an excellent program on woman's work. Mrs. Victor Moss of Dermott, district secretary of the W. H. M. Society, read a splendid paper on home mission work, and Mrs. Mary Savage and Mrs. Stanley Rice presented the work of the W. F. M. Society in a vigorous and entertaining manner. Rev. James Thomas was called out, impromptu, and made a characteristic speech on woman's work.

Thursday was layman's day. Dr. W. W. Pinson was expected to be present, but for some reason failed to come. The attendance of laymen was not large, but the conference was full of interest. Bros. Trischmann, Crenshaw, Titus and others made helpful addresses, and everything indicated that the forward movement is on in earnest among the laymen of the Monticello District.

Mr. Carl Hollis of Warren was chosen district lay leader for the ensuing year. The following delegates to the annual conference were chosen: A. G. Cason, I. A. Bird, Bro. Titus and Carl Hollis.

At 4 p. m. the committees began to make reports. One young man, a Bro. Holland of Hamburg Circuit, was granted license to preach. Revs. R. Span, G. T. Traylor and B. F. Christmas were recommended to the annual conference for admission on trial. Rev. R. R. Rudder was recommended for elder's orders. The licenses of all the local preachers in the district were renewed. Wilmar was chosen as the place for holding the next district conference.

An evening session was held, and at 9:30, having finished the conference business, and after a strong address by the presiding elder, the conference adjourned, sine die.

Taken all in all, the conference could not have been more pleasant. Everything was done without friction or discord. Bro. Henderson presided with marked ability and conducted the business in the most considerate and brotherly manner. The hospitality of Hamburg was royal.

I must not neglect to say that at 11 a. m. Thursday Bro. Frank Hopkins of Tillar Circuit preached an excellent sermon on "Isaiah's Vision of God."

A resolution endorsing The Western Methodist, particularly in its fight against saloons and political corruption, was unanimously adopted by a rising vote.

A. M. SHAW.

Benton Station.

Our third quarterly meeting, which has just passed, was held at our new church, two miles southeast of Benton. A little more than one year ago my predecessor, Rev. J. L. Cannon, began preaching in that community. In a short time he organized a good Sunday school, held a successful revival and projected a new church building. Now we have a well organized church of forty members, a Sunday school with an average attendance of 75, and a neat frame church worth at least \$600, without a dollar of indebtedness. This church has been christened New Hope.

The reports made to the quarterly conference indicate some measure of progress. Our meeting, held early in June under the leadership of Rev. Joe M. Ramsey, resulted in quite a number of conversions and reclamations, 20 accessions to our church on profession of faith, and in a general toning up of the spiritual life of the church.

Bro. Ramsey needs no word of commendation. He preaches the gospel with wonderful clearness and force, and the multitudes were delighted and edified by his ministry. Any church or pastor is fortunate indeed to secure his services.

We have received 59 members during the year. Our Sunday school, under the efficient leadership of Bro. Utley, is flourishing. The League seems to have taken on new life, and there is a general upward trend in the life of the whole church.

My health is better than it has been at any time within the past three years, for all of which we thank God and take courage. Fraternally,
J. A. SAGE.

Monticello District Conference.

The Monticello District Conference convened at Hamburg, Ark., July 13, 1909, at 9 a. m. The opening sermon was preached the evening previous by Rev. R. R. Moore. The conference was presided over by Rev. J. A. Henderson, presiding elder. U. C. Barnett was elected secretary. The first day was devoted to the work of the District Epworth League. About 50 representatives from the different chapters of the district were present. A regular program was carried out by both representatives and pastors. An interesting feature of the program was the exercises of the Junior Leaguers of Hamburg, under the supervision of Mrs. Stanley Rice. The discussions were participated in by Rev. J. L. Cannon and Messrs. J. H. Hall, Logan Carlton and U. C. Barnett. Papers were read by Misses Margaret Baird and Adele Anderson.

The following officers were elected for the ensuing year: President, U. C. Barnett; first vice president, Miss Margaret Baird; second vice president, Vernon McKenny; third vice president, Miss Gwinnie Holloway; fourth vice president, Mrs. Hugh McCain; secretary, Miss Leona Rayborn; treasurer, Miss Mary Simpson. The regular work of the district conference was taken up on the second day. All the pastors were present, besides several delegates and visitors. The day was nearly all devoted to organization and hearing from the visiting brethren. Dr. Stonewall Anderson of Hendrix College and Rev. W. F. Evans, representing Henderson College, addressed the conference in behalf of their respective schools. The question of better and more efficient organization of the church schools of the State was subsequently up for discussion.

The work of the missionary societies of the district occupied the evening of the second day of the conference. Interesting and instructive papers were read by a number of the leaders on the work in the District.

The reports from the various appointments of the district occupied the third day. They showed that the work was in a fairly good condition. A large number of the appointments has all the departments organized and in working order.

Rev. James Thomas, commissioner of education for the State, was present and addressed the conference. Rev. Glenn Flynn of Texas, representing the American Bible Society, also addressed the conference in the interests of the Society. A large majority of the pastors pledged themselves to preach at least one sermon during the year in the interests of the movements.

Resolutions were adopted endorsing the Western Methodist in its fight against the liquor traffic and all forms of political corruption, urging all members of our church to support only prohibition men for office, urging a more widespread study of the subject of temperance by our laymen, urging the adoption of a more efficient and systematic plan of conducting the church's finances, urging the organization of Home Departments for the Sunday schools, the holding of a District Sunday school Institute, and that we memorialize the Annual Conference to arrange an Annual Conference Sunday School Convention. It was further recommended by resolution that we use our best energy and efforts in encouraging Sabbath observance by opposing in every way Sunday baseball, Sunday excursions, Sunday picnics, and fishing and hunting on the Lord's holy day.

Resolutions were also adopted endorsing the American Bible Society and thanking the citizens of Hamburg for their hospitality during the conference. Wilmar was selected for the meeting place of the next Conference.

Upon examination, Rev. A. B. Holland was licensed to preach. Upon endorsement of the committee, Revs. B. F. Christmas, G. T. Traylor and R. Span were recommended for admission to the Annual Conference. R. R. Rudder was recommended for elders' orders. The licenses of C. N. Baker, W. C. Lewis, B. F. Christmas, G. T. Traylor, R. Span, R. R. Rudder, A. G. Cason and John Dixon, local preachers, were renewed.

The Conference was then adjourned.
U. C. BARNETT, Secretary.

Cheyenne, Oklahoma.

Dear Methodist: We have not written anything for a long time from Cheyenne, but nevertheless we are alive and have been doing some things.

We have two Methodist Sunday schools with an attendance of about one hundred. Our Leagues are not as well attended as they were in the winter, but most of the seniors are taking a vacation, so we expect when the weather is cooler to settle down to hard work again. Since December our two Leagues have raised about forty dollars for local work.

Washita Class is a plucky band and in the face of the drouth have built a good church 24x40 ft. which at present fills the demands. It will be when completed the best church in this county.

The Cheyenne congregation has outgrown its present quarters and will have to enlarge the building here. Our collections are behind, but we hope to have an increase over last year in spite of the drouth.
W. W. ROBINSON.

Work of a Good Man.

A few men now and then, here and there, realize the responsibility they owe to the world to be of some benefit to their fellow men, and one of the most conspicuous examples of this is Dr. B. M. Woolley of Atlanta, Ga. Dr. Woolley is noted for his Christian integrity and fair dealing, being a highly esteemed citizen of his home town, where he has built up a reputation as a specialist for the cure of the liquor and drug habits. He

has had more than a quarter of a century experience in the treatment of these terrible diseases. Dr. Woolley and his son, Dr. Vassar Woolley, conduct an elegantly equipped sanitarium in Atlanta where hundreds of persons addicted to drugs and liquor are successfully treated every year. The average time required for treatment is thirty days except in extreme cases. Some time ago Dr. Woolley wrote and published a book on the effects of opium and liquor upon the human constitution. It brings out many facts not generally understood. If you happen to know of any person in your neighborhood to whom such a book would prove of value, you will do him a great favor by sending his name and address to Dr. Woolley, 200 Lowndes Building, Atlanta, Ga., and the book will be sent postpaid with the author's compliments.

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It destroys the germ, disinfects, prevents contagion, keeps her healthy. Ask your druggist or send 25 cents in stamps and get a bottle by mail. Keep it ready for use and treat by directions in first stage, and if it don't cure we'll pay for the oil and the dead hen. Address Gregory Medicine Co., Little Rock, Ark.



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CHOCTAW COLUMN.

Atoka Sakit Nan ai Annowa.

Dear Methodist. Anompa kanomosi kia hosochi li hoke. June 12 & 13 ash Hashi tuchina Ittanaha ont atuehina yat Tiaktalaya ako pim asha tuk oke. C. M. Coppedge Ulhti Pehliehi at ant pehliehi binnili tuk oke. Yohmikma Bennington sakit ai anompulil Eastman A. Jacob at ant ahanta tuk oke. Ittanaha asha ka nana ataklama iksho ho aiasha tuk oke. Hashi tuchina Ittanaha nan im annowa kat yakohmi tuk oke. Assano baptismo kat achaffa, alla baptismo kat ontuchina, Iksa ibafoka illi tuklo, Afammi Ittanaha yat sakit ilappat atoba chi ho apesa tok a atobbit tahlil ho annowa tuk oke. Nan annowa yat ilappak illa tuk oke. Himak Hashi tuchina Ittanaha ai ushta kato Yanash Bok ako pit kanalli tuk oke. Ittanaha asha yamma Iksa falama kat hannali illa tuk oke. Alla baptismo kat achaffa bano tuk oke. C. M. Coppedge at Manti onnahinli a nan ittahoba hoyo kat il ittibapishi L. W. Cobb ako apilacha chi ahni hosh hoyo tuk oke. \$23.30 ho okla apelachi tuk oke. Yohmi hoka Sakit taloha moyuma kat il ittibapishi Cobb nana im palammi a apila hokbano ahni li hoke. Il ittibapishi haknip nana im apalammi yamma il ithaiyana hi at pim ai alhpesa hoke. Yohmi pulla hokmak osh, abanompa yimmi im atoksali achukmalit ieshi pia ha hinla hoke. Abanompuli at nan i nukhaklo ishi cha apelachi hokmak osh ilapo at nana palammi, na nukhaklo mieha na weki aiena kat ontoyula hoh kia hophila achukma, nuk-tayala aiena hosh ahantat yakai ilappa ont ahlopulli cha aba yakni a ont ahanta hi oke. Rev. L. W. Cobb im ai anompuli ako Ulhti Ittanaha yat July ako im asha chi aiena hatuk osh apela ho keyu hokma akallo choyohma hinla sayimmi kak osh achi li hoke. Anonti Hashi tuchina Ittanaha asha tuk achi li kash yamma nana achaffa kat ai annowa tuk o amihaksi tuk achinishke. Ai ittanaha ishit toba chi kat iskali at \$100 osh ittonla hosh Hashi tuchina Ittanaha asha ka im annowa tuk oke.

L. N. ISHCOMER.

Anompa hat Rufe Sakit aminti.

Holisso Ikbi holitopa ma, anompa kanomosi fehna kia holisso yamma fokki sabanna hoke, himak nitak at saiyi kobafa tok nitak pokoli tuklo akueha tuklo hoke. Ammona nahotopa apalammi ai ahli tok ano ohmi keyu akinlishke, ataklama keyu hokma chike nowala chi haknli sayimmishke. Saiyi at kobafa cha hina apotaka ittoyula li mat ilappak o ithaiyana li tok oke. Acts 14:22 "Na palammi laua ka il ahlopulli pulla hosh Chihowa apeliechika ya e chukowa hi oke," achi hoke. Atukla ka ithaiyanali kat ilappak atuk oke. Rom. 8:35-39.

Anonti hima a Holisso Holitopa pisat ittoyula li mat II. Timohli 2:3 yamma pisa li ma "Na palammi ish pihisa kat alhpesa ish ai ahnashke." Achi ho pisa li mat sayukpa ai ahlishke. Nana am anukfihinla hosh nitak yamma aya li kat ilappak atok oke; Ulhti Ittanaha chito ai asha chi kak o isht am anukfihinla kat onnakma chuka onalikmat nana iskitinisi kaniohmi kit ahayuehi li tuk o ittibapishi li ahleha hat isht anuktanlat ai ashashke, ai ahni hosh aya li tuk kia ano yokato nana ataklama kallo fehna kat sionuttuyulat nitak lawa ho ittoyula lishke. Yohmi kia Ittanaha yokato ai asha chi hoke, ont it-

tonla la chi sayimmi hakinlishke. Chitokaka yat apibafoyuka chi hoka nana kat alhpesa bana chi hoke. Tani li hokmat pe binili la chi hokat anonti holisso honchi la chi hoke.

Hachittibapishi,
L. W. COBB.

Bennington Sakit nan ai Annowa.

Dear Methodist: June nitak 5 mieha 6 aiena ka Shinok Tohbi ai Ittanaha ya Hashi tuchina Ittanaha at pim asha tuk oke Hashi tuchina Ittanaha nan isht asha ma nan annowa yakohmi hosh im annowa tuk oke; ai anompuli ilappa ai ittanaha tuklo hosh Nitak Hullo holisso apisa yat tuklo hoke. Himona Iksa ibafoka kat Ontuklo Iksa falama kat tah-lapi, assano baptismo kat achaffa alla chipunta baptismo kat ontuchina ilappak atuk oke.

Ulhti Pehliehi im atobbi kat \$7.85, sakit pehliehi im atobi kat \$48.33 ilappak atuk oke, amba Afammi Ittanaha yat alhtoba pi onucki tok ano atobbi te tahlil tuk oke. Local preacher alhtoka banna hosh Ulhti Ittanaha ia chi kat Frank Durant ak atuk oke. Ittanaha achukma fehna ho okla e pihinsa tuk oke. Ulhti Pehliehi at ant ahanta tuk osh Nitak Hullo hashi kanalli anachaffa ka abanompa isht anompohonlit ont ahlopulli cha nan ittahoba hoyo ma \$9.32 osh ittahoba tuk oke. Himak pila hano Hashi tuchina Ittanaha yat Okalikehi ako pim asha hi oke.

EASTMAN A. JACOB.

Bennington Sakit Nan ai Annowa.

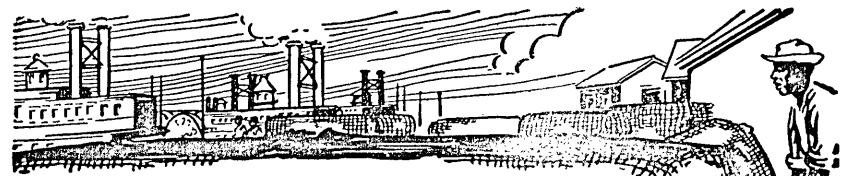
Nitak Hullo moyuma ka ittibapishi li Lyman Chubbi ittutuklot Shinok Tohbi ai ittanaha ya achieya kia okla hat aiala hekeyu bilia hoke. Akma Nitak Hullo holisso pisa nana kia iksho mak o afammi achaffa ka ona chi ahoba hoke. Shinok Tohbi ai ittanaha ilappa abelinka ka hatak at lawa chohmi hosh maya kia abanompa ha hahaklot ont hofanti hatuk osh chukash at mat kania ma anonti haksobish ma isht haponaklo kat in takobit kania achi hoka yammak fehna il ona hoke. Yohmi mat abanompa putta ka nan isht ahni keyu ma pishno yat ittanaha ya il im apesa bi at isht alhtoka ya iliyishi haknli kia in ehuka yosh ahantat hosh yamak osh pim issa keyu ma illi nukweya bilia hoke. Ano at Iksa pehliehi ya si alhtoka tok hashi tuchina ka ona hoke. Abanompa ha ai okpanchi hokma pishno at ittanaha im apesa kat pim achukma hebano hoke.

ROBERT J. BARNES.

Opah Sakit nan ai Annowa.

Ai anompuli ilappa May 29 & 30, '09, fehna kash District Missionary il ittibapishi A. H. Homer yat Kalih Oktak ak o ant ai anompuli tuk oke; atuk osh Manti ma Ada pila ho ia tuk oke. Ai anompuli ilappa ai ittanaha tuklo kak bano ho opyaka ittanaha yat asha beka hoke. Ai ittanaha inla ka yohma hinla kia Iksa i nan alhtoka ai imma kak osh iksho mat aiena hoke. Ai anompuli ilappa local preacher yat Edward James ak bano hosh ahanta chatuk osh illi tuk oke.

Atuk o anonti June 19 & 20 a Hashi tuchina Ittanaha yat Kalih Alikehi ako aiasha tuk oke. Il ittibapishi C. M. Coppedge mieha H. E. Noahaya ittutuklo kat ant ahashwa tuk oke. Ittanaha achukma ai ahli ho il aiasha tuk oke. Anonti ohoyo Sosaiti i noshkoboka pi tek Ruth McCurtain Ulhti Holissochi at ant ahantat ohoyo ai ittillaw ka nan achukma ant im abachit ahantat tuk oke. Atuk o Nitak Hullo

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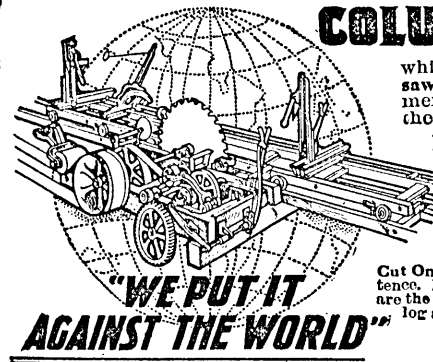
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ninak a Iksa falama kat auahahlapi tuk oke. Akma Iksa inla yat ushta hosh ala tuk oke. Moma kat abih chakkali hosh falama tuk oke. Akma achaffa kato Methodist ako ibafoyuka chi hosh hohchifo ya Kalih Alikehi ako bohli tuk oke. Afammi Ittanaha yat ahika pionuchi tok a tali holisso tuklo atampa hosh pionutonla hoke. Amba Ulhti Pehliehi mieha sakit pehliehi aiena isht im alhtoba yokato hohchito moma hosh pionutonla hoke. Hashi tuchina Ittanaha ai ushta kato Chiskilik Chakbi ako asha hi osh pit kanalli tuk oke.

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