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WESTERN METHODIST.

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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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No. 28



THE MEASURE OF A MAN'S LIFE.

Herbert Spencer laid down the doctrine that life is to be measured by its correspondencies. This is a true statement in the terms of science. Henry Drummond beautifully and strongly elaborated the doctrine, in plainer terms, in his *Natural Law in the Spiritual World*. The life of a flower is a lesser life than the life of an insect because the flower is related to less than the insect. The flower is strictly localized and can appropriate only so much and influence only so much of the universe outside of itself as is immediately in its locality; its functions are limited; while the insect may range out over a wider space, bring itself into relations that are wider, and has besides more numerous functions. The life of a bird is greater than the life of an insect for the same reasons; the bird enters into more than the insect can enter into. Thus life ascends through all its grades till we come to its earthly climax in man; till we ascend above the earth to angels and archangels; till we come to God, who is life.

We have recorded these suggestions here that we might introduce the consideration that there is vast difference in the lives of men. A man's life is to be measured by what he enters into, by what he takes hold on and by what takes hold on him.

Man is an animal. As such he is expected to eat and drink, to move about on the earth, to propagate his species. God who made man desires that he shall find delights in the use of animal appetites, else there would have been no such thing as the pleasures of the palate or the pleasure incident to any other animal appetite.

But man is far more than an animal; he is not a brute by nature, and any man who lives solely or principally as an animal is a shame to his species. Any man who has not resolutely subjected the animal that is in him to the behests of the higher powers with which his Maker has endowed him ought to be ashamed to look human beings in the face, for every such man is a traitor to human nature. Human nature has intellect, has higher will-force, has delicate sensibility, has moral quality. Moreover, if we understand aright, human nature has immortality, stretches away through deathless ages of time. Moreover, again, if we understand aright, human nature has relation to angels, to spirits of just men made perfect, to the infinite God who has revealed his will to us. There are potencies here the length and breadth of which no man has ever yet been able to measure. There are possibilities here the heights of which no archangel has ever yet seen.

We are called upon to measure our life in this way, to find its fullness in these things. The very existence of such powers within us would constitute such a call, if there were no direct call coming as a matter of revelation. The very yearnings and aspirations that rise within us in our highest and best moments constitute the original cry of human nature itself after its own highest and best, and in the light of religion they are the very voice of God within us calling us to higher and yet higher levels of life. To refuse to hear the cry is a stultification of human nature; to close

our eyes to the voice is a wicked rejection of God.

Beside a vision like this any life that finds its measure in the things of the earth is a prostitution, one of which any man who means to be honorable, not to say religious, ought to be utterly ashamed. Put aside the Bible, if you will, it will yet remain true that any man who does not rise above sordidness and selfishness, any man who lays the foundations of his life in the things that minister only to his lower nature is essentially a traitor to the highest that is in him. And, considering as true the teachings of that Book, any man who does not live in two worlds is less than a normal being.

There are men the highest reach of whose lives may be expressed in the ambitions that relate to wealth and such trappings as wealth can bring. For them a man is a great man if he has been able to realize upon such ambitions. The fatal fact about this conception, aside from its essential sordidness, is that such a life cannot last; it *must* end. "Then

OUR CLUBBING LIST.

We have secured the following clubbing rates for the next few weeks and are anxious for our friends to take advantage of it. The offer is entirely in interest of our subscribers. Here it is:

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Southern Agriculturist one year.
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These papers are good family papers and can be trusted to come into the most refined homes. This offer applies to both new subscribers and renewals. The cash must accompany all orders.

ANDERSON, MILLAR & CO.,
Little Rock, Ark.

whose shall these things be?" Christ's doctrine of money is that we shall so use it that it shall become the means of securing for us everlasting habitations. We submit that common sense preaches the very same doctrine. Nothing but the delusions that wickedness and waywardness have set afloat in this world could ever have induced us to believe anything else. Believe it, the world's doctrine of money is utterly subversive of the highest happiness of the men who hold money.

There are other men the roots of whose lives are striking out constantly, we may say also strenuously, into the lives of their fellow men, to affect them for good to the uttermost of possibility. These men learn to live in the good they are producing. They are imparting themselves to others. They have stock in the character which they are helping to produce. Infinitely a better asset than stock in a bank. They have stock in the bonds of love which binds them to their fellows. Infinitely a better asset than the bonds of a government. They have spread out their lives over a wide range of immortal beings. When they are dead they will be yet living, living in heaven and

on earth. They are the earth's immortals, good to think of, living forevermore.

"WHITE SLAVE" TRAFFIC.

Since the Grand Jury in New York reported that they had failed to find an organization or corporation engaged in the "traffic of women for immoral purposes" there has been an effort on the part of people who are evidently interested to belittle the report as indicating that there is no such shameful business in existence. The jury did find, and so reported, "that a trafficking in the bodies of women does exist and is carried on by individuals acting for their own individual benefit, and that these persons are known to each other and are more or less associated." Of course there is no corporation having a charter setting out the kind of business proposed. We should be surprised if the jury or anyone else ever expected to find such a corporation. But the jury found all that any sane person ever expected that they would find, a band of "informally associated" people in different parts of the country carrying on this diabolical business. We have noticed for some years that there are influential people in almost every community ready to defend the impurities of society and cry out that there is no remedy. They belittle investigations and slap at attempts at reformation. We note that the impression has been created by the use of our daily press that the report of this jury cleared up the charges and showed that there was nothing of the sort in existence. This is far from the truth. This same class of people are ready to say that there is no need for "matrons" at our depots to look after the wellbeing of innocent girls who are compelled to travel alone and to say that the Crittenton Rescue Homes have not accomplished a single benefit. And yet Mr. Crittenton spent a vast fortune and the latter years of his life in an attempt to improve conditions along this line. He did not spend this time and money without having thoroughly investigated the evils and formulated a comprehensive plan by which to remedy them. We are minded to give the recommendations of the New York jury, which are as follows:

First. That no effort be spared in bringing to justice the panders. When the character and prevalence of these creatures are more fully realized and public sentiment aroused regarding them, the inadequate punishment now imposed should be increased and every legitimate means devised and put into execution to exterminate them.

Second. That the existing laws be more rigidly enforced to safeguard the patrons of moving-picture shows, and that parents and guardians exercise more careful supervision over their children in connection with their attendance upon these shows.

Third. That vigorous efforts be made to minimize the possibility of the Raines-law hotel becoming a disreputable house and that where necessary proper supervision and inspection looking toward that end be provided.

Fourth. That the so-called massage and manicure parlors be put under the control of the Health Department; that a license from this department be required for their operation; that certificates be granted to operators only by some approved medical authority, and that proper measures be taken to enforce these laws.

Fifth. That the laws relating to disreputable women in apartment and tenement houses be rigidly enforced, and that the present laws be supplemented if necessary.

Sixth. That a commission be appointed by the mayor to make a careful study of the laws relating to and the methods of dealing with the social evil in the leading cities of this country and of Europe, with a view to devising the most effective means of minimizing the evil in this city.

WESTERN METHODIST

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Notes and Personals

REV. W. J. MOORE'S ITINERARY.

Mutual July 23, 24
Tangier July 26, 27
LaKemp July 30, 31
Grand Valley August 2
Guymon August 3
Tyrone August 4
State Epworth League Assembly..... August 16-24

Rev. S. F. Brown is in a meeting at Manila with Brother Swope as helper.

Rev. J. F. Jernigan is helping Rev. J. W. Watson in a meeting at Monette, Ark.

Advices from Nashville are to the effect that "our new secretary of education starts off well."

Prof. J. L. Bond, Deputy State Superintendent of Public Instruction, was elected lay leader of stances.

Rev. J. E. Waddell, of Redfield Circuit, visited the District Conference last Friday and called at our office.

Rev. W. A. Greer, of Carlisle Mission, called last Friday. He is making some progress in that difficult field.

Mr. T. H. Yun, the Korean who has been representing our Korean school, has secured \$40,000 for the school at Songdo.

Goldwin Smith, the great English writer and teacher, who died recently in Canada, left about \$1,000,000 to Cornell University.

Rev. Z. T. Bennett, writing from the Milwaukee Hotel, Hot Springs, concerning his paper, says that he is better in several respects.

We note that Dr. McMurtry, our Church Extension secretary, will, at the request of the Board of Missions, soon go to Brazil.

Rev. L. P. Law reached the Batesville District Conference the last day, and rendered valuable service in preaching a red-hot sermon.

Hon. C. J. Wilson, of Evening Shade, and father of Rev. W. M. Wilson, of Ada, Okla., was a member of the Batesville District Conference.

Rev. R. L. Prince and Rev. C. F. Hively were recommended by the Batesville District Conference for admission into the White River Conference.

Prof. J. M. Simpson was elected Secretary and Hon. J. R. Metcalf assistant of the Batesville District Conference. The Conference was highly enjoyable.

WESTERN METHODIST

Rev. J. M. Culbreth, of the North Carolina Conference, has been selected to be assistant to Dr. F. S. Parker, who is in charge of our Epworth League department.

Rev. A. P. Few, of Carlisle, was in our office yesterday. He reported two great sermons by Dr. Alonzo Monk, the new Presiding Elder, and a good Conference at Hazen last week.

Rev. J. F. Jernigan was at last reports helping Rev. J. W. Watson in a meeting at Monette, Ark., with fine prospects. He finds Brother Watson enjoying the favor of his people there.

Rev. M. B. Chapman, D. D., one time pastor First Church, Little Rock, long time a writer for our Sunday school literature, died on the first day of this month, at St. Joseph, Mo. He was ever a clean and honorable man.

Delegates elected by the Batesville District Conference to the Annual Conference: Dye D. Moore, J. F. Massey, W. P. Jones, W. T. Horn. Alternates: W. H. Caloway, T. J. Say, W. R. Albright.

Rev. Francis A. Jeffett, who took a supernumerary relation last fall at the White River Conference, is in much better health, looking better than we have seen him for years. His brethren will rejoice to hear this.

The reports of Rev. H. H. Hunt, of Gardner Memorial, Argenta, made at the Searcy District Conference last week showed that a remarkable work is going on in that charge—like blowing a resurrection trump over there.

Rev. G. W. Hiveley reports a great meeting at Perry, Ark., which closed on the night of the 7th. He had the assistance of Rev. H. W. Wallace, who seems to have done the preaching. There were 30 added to the church.

At the Little Rock District Conference last week Marion S. Monk, son of Dr. Alonzo Monk, was licensed to preach, recommended to the Annual Conference for admission, and elected lay delegate, an unusual combination of circumstances.

Hon. J. O. A. Bush, Little Rock Conference Lay Leader, rendered valuable service at Little Rock District Conference, and delivered two great missionary addresses at Arkadelphia District Conference. He ought to be heard by every layman.

Rev. G. M. Gentry, of Maumelle Mission, was not able to be at the District Conference on account of the serious sickness of his father. He came in last Monday after medicine and reported his father somewhat better at his home near Pinnacle.

Mr. P. B. Gardner, a graduate of the Arkansas State University, son of Professor Gardner, of Tuckerman, has been chosen Assistant Professor of Science in Hendrix College, and has accepted. He is a fine Christian gentleman and is well prepared for his work.

Rev. Moffett J. Rhodes will spend the month of August in Massachusetts, visiting with his wife among her people. The people of Huttig, Ark., where he is doing excellent service, have given him a vacation for that purpose. They will sail from New Orleans about July 20.

Rev. A. M. R. Branson, Presiding Elder of Jonesboro District, after nearly five weeks at Hot Springs, returned home July 5 considerably improved, but still weak. He was able to preach at both services at Earle last Sunday. He thinks the work in his district is pushing up.

Dr. Alexander Southerland died recently at his home in Toronto, Canada. He was a long time Missionary Secretary for the Canadian Methodist Church and was fraternal delegate to our General Conference at Memphis, when he

delivered a wonderful address. He was a great preacher.

Rev. A. C. Millar, on retiring last week from his work as Presiding Elder to take up the Presidency of Hendrix College, was pleasantly remembered by his brethren both by resolutions and by the gift of a beautiful gold-headed cane felicitously presented by Dr. T. E. Sharp.

Dr. J. E. Godbey, notice of whose resignation as a professor in Hendrix College appears in this issue, will be at the service of his brethren till November, when he expects to go South for the winter. It is to be regretted that the health of his good wife compelled this resignation, for he is much loved and honored at Hendrix College, and he was doing good service there.

Prof. Lewis E. Hutchins, of Van Buren, is canvassing in North Arkansas for Hendrix College. He was present at Batesville and Little Rock district conferences. This is a good territory for students. Some of our finest young men come from the mountains of North Arkansas. There is no better place in the State for a young man than Hendrix College, and at the lowest possible expense.

The Helena District Conference, which met last week, was very much in sympathy with their presiding elder, Dr. Z. T. Bennett, who was unable to be present. All manner of consideration was shown him, and the secretary was instructed to detail to him the sentiments of his brethren. We trust Dr. Bennett, who has faithfully served the church for a generation, will be completely restored to health.

Rev. J. B. Stevenson, of Conway, has begun his summer vacation in his usual manner, by helping the brethren hold their meetings. Last week he aided Rev. H. B. Flippin, of Conway Mission, meeting held at Graham's Chapel. There were eight conversions were chronicled. This week he is to go to Rev. W. T. Martin, at Leslie, and one of our laymen at Conway, Mr. V. G. Craig, is to go with him to lead the singing.

A friend writes us, with reference to the call we made last week upon Rev. B. H. Greathouse to prepare for these columns a sketch of Rev. John Manna, that he is sure Hon. W. H. Rosa, Hon. Ransom Gulley, Mr. D. B. Mayfield and Rev. Thomas B. Evans can all furnish important data with reference to Rev. John Mann. Will these gentlemen do the public and do history the kindness to furnish Brother Greathouse any data they may have. Write him at Camp, Ark.

Rev. M. B. Umsted, recently appointed district missionary evangelist for Searcy District, has signalized the opening of his work by a great meeting at Judsonia. He closed a meeting there last Thursday night which had profoundly moved all that region. There were between 200 and 300 conversions. He organized a church of 80 or more members, organized it from top to bottom, with all the agencies that we are accustomed to have in a church, and is still rounding up the situation. Brother Tol Tatum assisted Brother Umsted.

Rev. J. F. E. Bates, who enterprised the church at Rogers, payment of whose indebtedness we chronicled a week or two ago, is into another church building project at Van Buren, where they propose to build a \$20,000 house. It is a matter of great gratification that all our older towns are beginning to build solid and modern houses of worship. The Van Buren church is the third one in process between Little Rock and Fort Smith, the other two being at Ozark and Clarksville. Meantime Fort Smith is preparing to do the significant thing. Bishop McCoy has just been up into that region to help the brethren.

The historic sketch of last week concerning Rev. Russell Reneau has awakened a widespread interest. Mrs. Susan G. Dance, of this city, gives us two interesting items. She tells us that Bro. Reneau was a low, heavy-set man, with full face; that he was, with all his great power and great courage, one of the gentlest of men in the homes of the people; that great as he was as a controversialist, he never offended people in his preaching; that the sketch brought up tender memories of his visits to her father's home in Georgia, where he was the delight of the household, where the servants knew him as "the man who always shouts when he preaches."

Bishop McCoy has appointed Dr. Alonzo Monk presiding elder of the Little Rock District, to succeed Dr. A. C. Millar, who goes to Hendrix College. Dr. Monk needs no introduction to the people of Arkansas. He has long been known among us as a trusted man and as a man of ability. He will be gladly received on the district. In this connection it is well to say that the friends of Galloway College, whose commissioner of education Dr. Monk has recently become, need not be upset over this arrangement. It is understood that he will go on with the work of the college, which he was not to begin till October, and that he will fill the presiding eldership of the district only till the next session of the Little Rock Conference.

TWO DISTRICT CONFERENCES.

This editor was at two district conferences last week, Helena and Searcy. Helena district has necessarily suffered some during the sickness of its presiding elder. But the presiding elder has done all a sick man could do to direct the work, and the preachers have stood to their posts in good order. The session was at McCrory. It was religious and earnest. The entertainment provided by Rev. J. R. Nelson and his people was abundant and delightful. This writer had a home with Dr. Hargis and his delightful family. Searcy District Conference met at Bald Knob. This editor had been passing through Bald Knob for a quarter of a century, but did not know there was as good a town there as he found. It is not visible from the railroad, as is the case with many a town. We found a splendid home with Capt. Jake Campbell and family. Mrs. Campbell is a niece of our old friend, Rev. S. S. Key, on her mother's side, and her mother lives with her, a delightful old lady. All things are well in the harness in Searcy district, and the presiding elder, Rev. A. F. Skinner, neglects nothing. Pastor Blevins made everybody comfortable.

Bishop McCoy spent a day at each of these conferences, much to the edification and pleasure of the brethren. His preaching is of a high order; his counsels are sane; his spirit is entirely brotherly. He brings among us a good heart and a sound head and that is what we need in a bishop. He went up Friday night last to Fort Smith, and was to spend the Sunday at Van Buren. Our brethren are delighted with him as a bishop.

JAS. A. ANDERSON.

ANNUAL REPORT BOARD OF MISSIONS FOR 1910.

The annual report of the Board of Missions is just from the press. This book has 265 pages and contains a full report from each mission field and the latest missionary facts of interest touching every department of work, also a quadrennial review of our missionary operations, the treasurer's report and report of departmental policies and work. This book will be sent free upon application (send 7 cents for postage). Forward your name and address, with postage, to Board of Missions, M. E. Church, South, 810 Broadway, Nashville, Tenn.

LITTLE ROCK AND ARGENTA METHODISM.

(Outline of sermon delivered at Asbury church last Sunday evening by Frank Barrett, Pastor, furnished by request).

"Watch ye, stand fast in the faith." 1 Cor. 16:13.

The great apostle to the Gentiles never gave more wholesome counsel in so few words as he gave in the language of this text. So timely are these words that they come to us today like a note of warning in the midst of perilous times. Never was there more truth in the statement that "no man liveth unto himself." We stand in the midst of thousands of influences which are conspiring to give shape to our life and mold to our character. The publishing facilities of this age and country are such that the very thoughts, good and bad, alike, of the world are turned upon us in books, newspapers, magazines and other periodicals—we must accept or reject this influence which is ever more coming into our homes and heads and hearts.

The injunction to watch is therefore timely, to us as well as to the Corinthian Christians. In times of warfare the lack of watchfulness has lost many a victory. So in the field of moral conflict eternal vigilance is the price of safety.

Satan is a wiley enemy and only the watchful can be proof against his snares. "Watch ye, therefore." Christians should be watchful in business life. So many tests, trials and temptations are known only to those who are in business.



REV. ALONZO MONK, D. D.

Frequent dealings with men who seek every advantage in a business transaction—men who will barter their honor, their integrity and all but their life, sometimes, to drive a sharp bargain. So much sharp rivalry, dishonest competition and other questionable methods of business dealings. When a Christian business man conducts his business on an honest basis and sees the trade daily passing by his door going to the man whose methods are at least questionable, the temptation is great to abandon his honest methods and adopt the questionable methods of the other—"watch ye."

The Christian in professional life needs to be watchful. Every professional man has an ambition to succeed, whether that ambition is holy or unholy depends upon his idea of success. A man who practices law or medicine or any other profession only to make money out of it, is far below the ideal standard of his profession and is apt to employ methods and means which will greatly imperil, if not destroy his moral character.

Watchful in social life—so many demands in our social life which run counter to our religious convictions—called upon to do things which custom makes popular. Vanburg says "Custom is the law of fools." A thing may not be right simply because it is a custom. Bitter tears and broken hearts are the rewards for those who follow only custom's laws.

Watch our association. Two people in con-

tinuous association will soon be on the same moral plans. Either the one will step down on the plane of the other or the other will step on the plane of the one. Card tables and dance halls do not help people to step upward but they furnish many precedents and make it easy to step down to a lower moral plane. "Watch ye, stand fast in the faith." The watchful only are steadfast in the faith. One of the most vital points of attack which the devil makes on the Christian is his church loyalty. More fail at this one point than any other. When a Christian begins to neglect his church duties it will not be long until like Peter, he will not only follow at a great distance, but even will deny his Lord. Two reasons why the devil attacks Christians at this point. 1st. It is so easy to approach so tired, preacher so dull, weather so hot, busy, sick, need to rest, etc. 2nd. It is such a vital point Christians need means of grace which his church duties furnish him. In proportion as he is deprived of these means of grace, he is weakened in his power to resist the devil and also in his power to do good in the world. To rob the Christian on Sunday of these means of grace, the devil employs various methods and agencies

pleasure trips, visits to friends, trips to the country, unposted books, engagements with real estate agents and traveling salesmen and many other such methods and agencies. Watchfulness and loyalty to the institutions and teachings of the church is the method and means of moral safety, and spiritual growth.

BOOK SALE.

In this column we give a list of books, some of which we wish to close out at greatly reduced figures. All here listed will be sent postpaid to the address of purchaser. Read carefully the description and then order. None of them will be sent except where cash accompanies the order. It will be noted that in some cases we only have one volume of the book, and in such cases the first order gets the book and subsequent orders will be returned or held for further instructions.

Cecily: A Tale of the English Reformation, by Emma Leslie. 324 pages. Cloth, gilt	40
Leofwine the Saxon, A Story of Hopes and Struggles, by Emma Leslie. 301 pages. Cloth, illustrated	40
What Think Ye of Christ? Whose Son is He? Published by Longmans, Green & Co. 81 pages. Cloth	25
The Personality of the Holy Spirit, Quillian Lectures by Bishop Hendrix before Emory College	1.00
Theophilus Walton, or the Majesty of Truth, a Reply to Theodocia Ernest. 408 pages. Cloth. Saint Peter, by Richard Arnold Greene, a Poem. Cloth. 48 pages	50
Common Disorders, with Rational Methods of Treatment. By W. R. Latson, M. D. 328 pages. Cloth	50
The League at Work Series: Concerning the Collection, for the Department of Finance. Edwin A. Schell, D. D.	25
Preacher and Prayer, E. M. Bounds. 128 pages. Boards	25
Meditations on the Apostles' Creed, by Rev. W. J. Gregory, A. M. Published by the Sunday School Times Co. Cloth	15
Health and Strength. A Simple System of Indoor Physical Exercises without Apparatus. Illustrated. Cloth	20
A Bible Year: A Course in Bible Reading, completing the entire Bible in one year, by Amos R. Wells. An Epworth League book. Smith & Lamar, Agents. Cloth	35
The Class Meeting, in Twenty Short Chapters, Bishop Fitzgerald. Cloth	20
The First True Gentleman, with a Foreword by Edward Everett Hale, D. D. A study in the human nature of our Lord. Boards	25
The Eternal Sonship of Christ, by Rev. William Beauchamp. Smith & Lamar Agents. Cloth	20
Eighty Pleasant Evenings, A Christian Endeavor Book. Cloth	25
An Alarm to Unconverted Sinners, by Joseph Alleine. Introduction by T. O. Summers. Smith & Lamar, Agents. Cloth	25
Confederate Echoes, Goodbye. Smith & Lamar, Agents. Cloth	1.00
The Autobiography of Mrs. A. J. Marshall. 232 pages. Cloth	25
Gold Dust, Devotional Thoughts, by C. M. Young. 201 pages. Cloth	25

Watch this column, as different lists will be printed each week. Make all remittances payable to ANDERSON, MILLAR & CO., Little Rock, Ark.

REASONS FOR A CHANGE.

J. E. GODBEY.

When the committee on the "plan of separation," appointed by the General Conference of 1844, reported, they recommended that permission be given the conferences in the slave-holding States to organize a separate ecclesiastical jurisdiction, which, to designate, the committee denominated "the Methodist Episcopal Church, South," or in the South.

The name suggested in the "plan of separation" was accepted by the convention, which organized the church in Louisville in 1845, and by the conferences which the convention represented.

We may say that our name was suggested for us, at least, by Northern people, and that the designation "South" was intended to be exclusively sectional, applying only to slaveholding territory.

The term represented, especially that part of the United States south of Mason and Dixon's line, which was allowed to be slaveholding territory. It was slavery that gave significance to the terms North and South in those days. Without slavery there would have been no North or South in the sense which these terms implied.

While slavery existed there was justification, on that ground, for a separate ecclesiasticism of the M. E. Church in the South, a church that regarded the civil laws respecting slavery, that fully conceded that a Christian man might hold slaves, and, therefore, sought, according to the teachings of Paul, to establish between master and slave the relations of Christian brotherhood. How far this idea seemed right in the eyes of the Methodists of the North will appear in the discussion which was had in their General Conference of 1860 over a proposal to make slavery a test of membership in their own jurisdiction.

The division of 1844 left some slaveholders in the Church North. That church had also, in violation of the plan of separation developed a few societies in the South, and so a few thousand of their members held slaves. The old rule forbidding the buying or selling of men, women and children with a view to enslave them was still interpreted to apply only to the enslaving of men, women and children *de novo*—that is, by original purchase from slave captors. It was not enforced against the holding or transferring of those already in slavery. Now, however, in this General Conference of 1860, it was proposed to insert in the aforementioned rule the word "holding." The Committee on Revisals brought in a majority report for the change. A strong minority reported unfavorably. The debate was long. The minority held that it could by no means be shown that slaveholding, *per se*, was unchristian. It was even urged that to adopt a rule so drastic was to bar the progress of the M. E. Church in the South. It was ruled that the change was constitutional, departing from the conditions on which members had been originally received into the church.

A two-thirds vote for the measure could not be obtained. Thus the M. E. Church remained, up to the Civil War, a slaveholding church in fact, and by its own conditions of church membership. In spite of all the agitation about slavery, the M. E. Church held slaves as long as there were slaves to hold in the United States.

While slavery existed as an institution, guarded by the laws of the States, in the South, while the noblest men and women of the South were born inheritors of slaves; while many of the States even prohibited freedom to negroes in their territories, there was every argument of expediency, moral principle and Christian duty to indicate the righteousness of adjusting the work of the church to these conditions, and it was out of these conditions the Church South was born. That the Methodists of the South, associated as they were with slavery, understanding the need of the hour, made such adjustment of their work, is to their eternal honor. The conditions and

the results bear witness to their saneness of judgment and their purity of heart.

If there could be found an argument for still retaining the word "South" in our name it would be in the fact that it indicated our peculiar relation to slavery.

But to the people of this generation the term "South" only misleads. It seems to suggest identification with the struggle to found a Southern Confederacy. Most people outside of the church, and many in the church, do not go beyond the Civil War to find the origin and meaning of the Methodist Church, South. The term is interpreted as political. That great struggle of the North and South bars further vision. To increase the difficulty this view is correct of Northern and Southern Presbyterians, Northern and Southern Baptists. The war divided these churches. The war did not divide the Methodist Church. Only the careful study of our history can prevent the misinterpretation of the term South in our name. It invites to misunderstanding. Holding fast the name will not lead anybody to investigate its meaning in the study of our history. Casting aside the name will not repudiate that history out of which it arose. It misrepresents us in the public mind, and we are carrying it to our hurt and to the hurt of Christian fellowship and unity. While there are those who because of our name bear toward us an unjust prejudice, we unjustly condemn in them that very prejudice to which we give unjust occasion.

While we contend that our name does not represent political feeling, we are likely to take such a course as may make the charge true. If now, when a change is proposed, the North and West favor this change, from the South comes the plea of the dear old South, the brave South, the chivalrous South, the term South will rightly assume even from such facts of history a political meaning. The opposition to a change of name now generally betrays political tone and prejudice.

The original meaning of the term South in our name is gone with the institution of slavery. The institution while it existed interpreted and defended the title, and for the future world at large will constantly miss its meaning if we continue to hold to it.

We are not willing to accept the term South as political, but we are putting into it a political sense, while we cling to it sentimentally as representing old memories and social conditions of the Southland. It did represent a great cause, a religious issue worthy a Christian conscience. That idea of it is lost from the public mind. We are not willing now to accept in its place the idea of sectional sentiment or geographical distinction.

The Methodist Church of America would have meaning enough as the form of Methodism first organized in America, and therefore genetically American. English Methodists or Wesleyan Methodists are names intelligible as indicating the source or place of origin. They carry no such suggestions of limitation as terms North or South. There is meaning in the Church of England or the Church of Rome as a title. The Church South means nothing intelligible. It had meaning in a temporary issue, a crisis, but as a name for the future it can only misrepresent and mislead. It is not self-interpreting. That objection is sufficient of itself. The name is a misnomer. That it should require a two-thirds vote of the General Conference and a three-fourths vote of the annual conferences to get rid of this term South is in the light of common sense absurd. It is absurd that one-fourth the voters plus one should defeat the will of three-fourths, minus one, in this case. Yet, technically, it is a change of constitution. Yet a constitution is understood to represent basic principles, not such a matter as a name. But so it is ruled, the change is constitutional. May we not believe that since no principle is involved the minority will deem it Christian, brotherly and wise to vote with the majority, and

not be obstructionists in this matter just because they have the power?

RANDOM THOUGHTS.

JAMES E. CALDWELL.

I sit here at my secretary sometimes Sunday as the hands of my old clock are pointing to 11:00 a. m., and I fancy I see more than a hundred Methodist preachers on their way to their pulpits. Conjecture is busy for a little while, as to what text they have, and what preparations they have made for an hour's service, upon which may hang the destiny of many precious souls.

It have reason to believe that even the best of preachers sometimes make mistakes right at the starting point—the selection of a text.

Young preachers, at times, mangle their fancy in such texts as "They shut up the calves at home," "Topknot come down," "I have put off my coat, how shall I put it on," and so forth. Let the coats and topknots alone, let the calves go to the pasture, and the preacher attend to his business, or rather his Master's business.

I have heard a few of what are called trial sermons with texts that the preacher had, as he thought, mastered, could handle easily, and keep clear of the brush; and then, lo! the preacher is a trifle sensitive about his reputation, and getting on to prominence in the conference. Some of these days these preachers will see the Christian ministry in a light that will make them tremble for their responsibility. No doubt there are some old preachers now, if they had half a chance, would go with Christ to the cross, and never tire of that trunkline truth of the gospel, Christ and Him crucified. A sermon chockful of that almighty and supremely interesting truth can never be a failure, it will strike somewhere, draw hearts to God, and good congregations to the preacher. I almost envy him, for Barnabas-like, he will see the grace of God and be glad, glad enough to do his best to prove the faithful pastor out of the pulpit, as he is in it.

Another thing I thought about these preachers, wonder if they will yield to the impulse of their social nature and preface their very entrance into the pulpit with salutations and greetings with half the congregation. Mighty Nimrods don't want noise made about them as they discover important game and draw heads thereon. A mighty good place this for any preacher to do some close, earnest thinking, for it does seem to me that the preacher should keep his preparation in good order at and clear through the delivery of his sermon.

Imagination is on tiptoe, too, to hear some good music just preceding the sermon

"Not the polished thing of art,
But the music of the heart."

I am not hinting at the trained choir and organ. If that will help devotion, give it the right hand of fellowship; but sing—all the people sing, sing religiously, and, I tell you, the preacher that can't preach after such a send-off as that is hardly a safe case. O Lord, revive singing religion all over Methodism, is about as good a prayer as I can put up at this point, and if nobody else will say Amen, I do, and with all my heart, Amen and Amen! I've been along there, and I know what I am talking about.

But, I think again, is there no preparation upon the part of the hearer to make in order to profit by the gospel? Ay, verily, just as much as there is upon the part of the preacher. It is written: "Take heed how you hear," "Give earnest heed," "Mix faith with your hearing." Brother, sister, it would not be amiss to stop right here and sing

"The praying spirit breathe,
The watching power impart,
From all entanglements beneath
Call off my anxious heart."

The best preacher that ever entered the pulpit

will, at least comparatively, preach as into the air, that has a congregation of listless hearers.

By meditation, by prayer, get your head and heart responsive to gospel truth. Be as much in the Spirit on that day as the preacher, or anybody else, and if I have any judgment in such matters, whether Paul or Apollos preaches, you will leave the sanctuary of God today with a real Benjamin's mess of gospel manna. Oh, the importance of this matter! It grows upon me. Let neither preacher nor hearer, for any fault of theirs, hinder the gospel of God. It is Heaven's appointed means of saving the world. Supremely happy thought, that we may all become coworkers with God in saving souls and winning crowns. Holy Spirit, help today.

Tulip, Ark.

THE VANDERBILT BOARD OF TRUST.

By G. B. WINTON.

As one of the members of the above board who felt constrained to take at its recent session a course contrary to the wishes of the General Conference of 1910, I offer to the public, and especially to the members of my own conference, a brief statement of the motives governing us. This whole question is simply one of procedure, and the heat that has at times been injected into it by reason of personal differences and by the impugning of motives simply serves to make the settlement of the issues involved the more difficult.

Let it be said at once that the Board of Trust does not question or deny, and has not denied, the ownership of Vanderbilt University by the Methodist Church. No member of the board has denied this. But the board considers itself to be the representative governing body of the Church for the control of the university, and that as such it has constitutional rights and duties. It is moreover a chartered corporation, acting under the laws of the State of Tennessee. Its members under those laws think and speak much more of their "obligations" than of their "rights."

Now, among the obligations of the board, directly provided for by the kind of charter taken out, and publicly announced and accepted at the very beginning of the board's history, as well as from time to time since, is the filling of vacancies in its own membership. It ought to be plain that if this obligation was conferred by the law when the board was constituted, the members of the board cannot now divest themselves of it except by due process of law. In 1906, however, the General Conference appointed a commission of five lawyers (only one of whom was from Tennessee) to inquire into and report upon the relation of the Board of Trust to other organized bodies of the Methodist Episcopal Church, South, and to the bishops of that church. That commission reported, among other things, that under a statute of Tennessee of the year 1895 the General Conference could, if it chose, elect the trustees of Vanderbilt University. The General Conference of 1910 did so choose, and elected three men to sit as trustees. The members of the General Conference, having no legal or financial responsibility in the premises, could vote on a question of the kind with light hearts. (I may say, in passing, that as a member of that conference I voted against the report No. 4 of the Committee on Education embodying this action.)

But when the Board of Trust, morally, legally and financially responsible as it is under the laws of Tennessee, came together to pass on the same matter, it could not deal with it so lightly. We had the advice of nine lawyers, as against five advising the General Conference, four of the nine (as against one of the commission) being from the Tennessee bar. All the nine, six of whom are members of our board, joined in warning us unequivocally that for us to seek to delegate to others an obligation belonging only to ourselves would be looked upon by the courts, in case any donor

questioned our course, as a breach of our trust. They held that the statute of 1895, relied upon by the commission, cannot annul powers conferred under the constitution more than twenty years before. Some members of our board thought our lawyers mistaken in this, and believed themselves sufficiently protected by this statute. Most of us, however, preferred the safe course and so refused to accede to the inquest of the General Conference that it be allowed to elect our trustees for us. There seemed to us to be a sort of parallel in the situation legally and ecclesiastically. The State Legislature had passed a statute which attempts to override constitutional guarantees. Similarly the General Conference had taken action which appeared to us in defiance of the Twenty-third Article of Religion. Some readers of this may perhaps recall what happened in 1844 when something of the same kind took place.

Seeing things in this light, therefore, the majority of the board felt constrained to refuse to attempt to do what the laws of the State declare that we cannot do, even at the request of the General Conference. The General Conference is not "the Church," as many seem to assume. Neither is it infallible. We are not disloyal Methodists. We love our Church too well to see it do an unlawful thing. We are not seeking to "wrest the university from the Church." Such a charge is absurd, since we are in the Church ourselves, and as loyal to it as others. We are not trying to "secure the benefits of the Carnegie Foundation." That is a matter that has never even been mentioned among us. We are not even seeking to bring on litigation, though if those who do not agree with our view wish the matter passed upon by a court of law, we have not the slightest objection. We are honestly and humbly and conscientiously seeking to discharge a trust committed to our hands by the Church, by the State and by liberal donors to the university, and to discharge it in the spirit and after the manner shown us by McTycire, Garland, East, Galloway, Hargrove and others now gone to their reward.

SPARKS FROM THE SUNDAY SCHOOL CONVENTION, OKLAHOMA CITY.

"Folks, not houses and lands, make a nation."

"No nation ever died from poverty, but nations have died from prosperity."

"So often we are so busy working for the Lord that we do not have time to work with the Lord."

"I want to do what you want me to do, Lord. Please help me Lord."

"Lord, what are you going to do next and how can I help you?"

"When we do our best Jesus Christ does the rest."

"It may not be *the* best,

But if it be *my* best,

It will be *heaven* blest."

"Others Lord, yes, others Lord,

Let this my motto be,

Lord help me to live for others,

That I may live for thee."

"The more we give the more we live."

"If you want milk you go to the cow that is milked every day. If you want money you go to the man who gives every day."

"You can give without loving; but you cannot love without giving."

"Horses never pull and kick at the same time; neither do church members."

"We get what we go after if we stick to it."

"Ideas must be repeated to be retained."

"Methods are many, principles are few"

Methods may vary, principles never do."

"The chief article furnished in many schools is dried tongue."

"A good delegate gets all he can but he does not can all he gets."

"The superintendent who does everything himself is a roustabout; not a superintendent."

R. S. SATTERFIELD.

Mr. Kay D. McNeely, of Dermott, reports Children's Day collection of \$6.74. Let others send in.

J. M. WORKMAN, Secretary.

Malvern, Ark.

THE BEAUTY HUNGER OF THE POOR.

A young girl who came from a country town said that nothing had so hurt her with a sense of impoverished lives as her first encounter with the children of the slums. It was a little scene familiar enough to anyone who passes often through the tenement districts. She had just purchased a 5-cent bunch of flabby sweet peas because, in a half hearted way, they reminded her of the flowers growing sweet and strong toward the light under her mother's window. She had hardly left the florist's stall and turned into a crowded side street when she found herself the center of a small mob of children pushing and jostling one another, the holder of them pulling at her skirts.

"Gimme a flower, lady!" "Say, lady, gimme a flower, please!" came the chorus from the urchins, most of whom looked as though they needed soap and water and bread and clothes far more than posies. She had distributed all but two or three flowers that she had stuck in the lace of her waist, and was about to pull them out when a boy's voice piped in the outskirts of the crowd: "Aw, git out. Can't ye see the lady wants some fer herself?" The love of beauty, being unselfish, was the soil in which the flower of chivalry sprouted for the first time in his murky little soul.

Settlement workers, librarians, and teachers in the slums see constant evidence of this craving for beauty which is at once the tragedy and the hope of the slums, since the unsatisfied longing must be the dynamic force to break the crust of filth and ignorance. They find, on the whole, in the children, a bent toward the finer things, the simpler lines, and more delicate tints. Whether it is due to quickness of intuition and a desire to please "the lady," or whether it springs from something inherently right in the instincts of these undeveloped mites of humanity, it would be hard to say. Yet it makes a foundation to work on. *Hanna Astrup Larsen, in Harper's Weekly.*

LIFE'S TRUST.

As turns the needle to the pole,

So turn our souls, O Lord, to Thee;

Though oft we wander from our course,

Across life's great, unmeasured sea;

Yet still our compass points to Thee,

Thou lodestar of eternity.

Our haven lies far out of sight;

Around us swings the mighty deep;

Tossed here and there, our little bark

Is driven by the tempest's sweep,

But still our Pilot at the helm

Unceasing watch doth o'er us keep.

His word is given for our chart,

From our embarking to the goal;

The shallows and the rocks are shown,

That might make shipwreck of the soul;

And ever near our Captain stands

Author-designer of the whole.

So, though we oft drift from our course,

Forgetting Him who is our stay;

And failure here, and there despair,

Mark out life epochs on our way;

Yet clings our heart to this glad thought,

That safe at last we shall be brought,

To the haven of eternal day.

GEO. A. FREEMAN.

Conway, Arkansas.



Scripture Lesson for July 17: Matt. 19:27-30; Psalms 37:1-11.

Topic: The Christian's Rewards Here.

The Christian's rewards begin here and extend through the life to come. His rewards do not belong exclusively to either world. They belong to both. It is sometimes thought that his rewards belong only to the life to come. That is an error. God distributes them throughout this life as well. Our present lesson has for our study "The Christian's Rewards Here."

It is well to note that God does not want a man to serve him simply for hire. That would be such a low motive, and such a weak one, that it would fail too often. A great life cannot be built upon such a low motive. But we may as truthfully observe that God does not want a man to serve him for naught. He does not intend that a man shall give him his heart and life and get nothing in return. God wants a man to serve him because the man loves him. At the same time he promises to reward him for his service. What are some of the rewards God offers in this life to those who love and serve him. There is the promise of daily bread. Is not that the plain simple meaning of these words: "Trust in the Lord, and do good: so shalt thou dwell in the land and verily thou shalt be fed." To strengthen this position the psalmist adds a significant statement in verse 25: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." This is also the teaching of Jesus in Matthew 6:25-34. There is the promise of long life. "Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee." St. Paul says this is the first commandment with a promise attached to it. That promise is length of days. "What man is he that desireth life, and loveth many days, that he may see good?" The instruction is if you want this: "Depart from evil, and do good." What is more conducive to length of days than righteous living? The Christian finds part of his reward just here. It is often that through the sins of youth that health is undermined as well as character and it is true that often the wicked do not live out half their days. There is the promise of friends in abundance. When Peter asked the Lord: "Behold, we have forsaken all and followed thee; what shall we have therefor?" The Master's quick reply was, "Friends in abundance." Mark makes this plainer than Matthew. Read Mark 10:28-30. The teaching of Jesus is that the man who gives himself unselfishly and unceasingly to the matter of Christian service for his fellow-men will make for himself a host of friends. What is better than friends? They are better than reputation, than the passing pleasures of the world, than gold, or fortune. A man's truest and highest wealth are his friends, real true and tried friends that will stay when adversity and calamity come. The best way and the surest to have a host of such friends is by a life of Christly service. This will win and hold friends as nothing else in the world will. Who has a greater number of friends today than he who has spent his life in this way?

Then there is the reward of a good conscience and of joy and peace unfailing and too deep for utterance. There is but one happy man in the world. He is that man who loves God with all his heart and does his duty. He is happy, supremely and always happy. He carries about in his bosom a good conscience. His conduct is such that always secures the approval of his conscience. Under all the seeming disturbances

of his life there abides in his heart the sweet peace of God. In his own bosom is an everlasting spring of joy. The circumstances of life do not affect it. Fortune may smile or misfortune may frown, the sun may shine or the rain may pour, no difference what comes, down in the depths of the Christian's soul in the sunlight of God's presence lives and grows the flower of immortal peace. It is one of the rewards of Christian living. The payment of the reward begins here and continues throughout the life to come.

NOTICE TO TEXARKANA DISTRICT EPWORTH LEAGUERS.

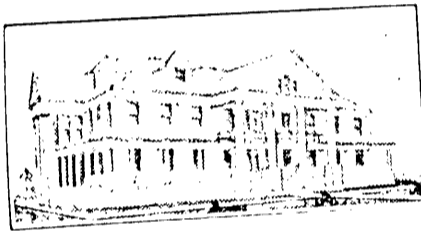
Please send the names of your delegates whom you have elected to attend the District Conference at Foreman July 21 to Rev. Ben C. Few, who will be glad to provide entertainment for them while there. His address is Foreman, Ark. Please do this at once. Yours brotherly,

L. E. N. HUNDLEY.

NOTICE.

I would like the District Junior League superintendents to send their annual reports to me at once. The League Assembly meets at Anadarko sometime in August and it is important that I hear from each superintendent that my report may be in full.

MRS. R. E. LEE MORGAN,
Norman, Okla.



IN THE NEW HOME.

Editor Methodist: Last Monday was a happy day on which the children moved into the new Orphanage. The building is not done yet, but it is well enough along to serve as a far better home than the old one. We must slacken the work, for the funds are running low.

We are paying cash for all material and work. We hope it will not be necessary to entirely quit work. I look for sympathetic hearts to move the helpful hand to supply needed money.

The furnishing of the Home goes cheerfully on. The parlor, the library, the nursery, the hospital and the kitchen are all provided for by Missionary Societies, Leagues and individuals. Seventy-five dollars furnishes a bed room.

What League, society or Sunday school will be next to take a room?

GEORGE THORNBURGH, President.

SHOULD CHRISTIANS ATTEND THEATERS?

Theaters are of very ancient origin. They were first known in Greece, where every city, both at home and in the colonies had a theater. The word itself is derived from the Greek word *theatron*, a derivative of *theomai*, to be seen.

The dramatic theatrical performances of the Greeks were at first of a religious character, employed in heathen worship in honor of the pagan god Bacchus, who according to Grecian fable, was the first to discover the art of making intoxicating wine; and on this account the people worshiped him as a god. These rites originated about 850 B. C.

There is no specimen of dramatic art in all of Hebrew literature. The book of Job is the only semblance to this form of representation. But the book of Job was never intended to be a dramatic production.

Both tragedy and comedy originated among the Greeks, but comedy was the most popular. Socrates is said to have traveled from place to place, and from a portable stage, to have ridiculed the vices and follies of the times. Aristophanes, who flourished about 430 B. C., was the greatest writer of Greek comedy. Plato says of him that he was very fond of pleasure. In fact those early Bacchanalian performances are reported to have been conducted with a high degree of licentiousness both in language and action. The comedies of Aristophanes are an apt illustration both of the depravity of the poet and the immorality of the spectators.

Aeschylus, Euripides, and Sophocles, were the most celebrated writers of Greek tragedy.

It was not until the Romans became surfeited with wealth and luxury and had lost their love for virtue that they began to encourage dramatic theatrical performances.

The pantomime originated among the Romans about 450 B. C., and in the second century after Christ, when women with almost no clothing were introduced on the stage in the pantomime, the moral influence, according to the historian, was the most degrading. From Italy the pantomime was introduced into France, and from France into England. Very much that was worst in the ancient pantomime has found its way into the modern theater. We are told that in Greece the pantomime was finally suppressed by law so bad was the moral influence.

The early Christians denounced theaters as corrupting to morals and any one connected with the theater was denied baptism. In the fourth century the Emperor Julian, commonly called the Apostate, the Emperor Julian, commonly called the Apostate, accepted Christianity, but after a time renounced all allegiance to Christ, and lapsed into paganism, ordering the restoration of pagan worship in the Empire, but passed an imperial edict forbidding Pagan priests to attend theaters.

With the fall of paganism in the Roman Empire theaters passed away and were unknown during the Middle Ages. There were, however, during this period religious plays performed by the monks in the cathedrals, but these were far from being elevating to the morals, either of the performers or the spectators. According to Mr. Lecky the "Mystery" and "Mystery" plays of the Middle Ages brought about the degradation of the church and all religion.

In 1453, when Constantinople was taken by the Turks and the old Byzantine Empire came to an end, many Greeks sought an asylum in Italy, France, Spain, and several other countries of western Europe. These exiles from Constantinople and other Greek cities of the Empire brought with them into western Europe their books and learning. With the revival of Greek learning and art, theatrical performances were introduced, but women were not known on the stage till the first half of the seventeenth century, when they were employed as actors in France, but in England women were not allowed on the stage till 1661. Before that time all the different parts were executed by men. The first theater in England was opened in the time of Queen Elizabeth, in 1571, when the servants of the Earl of Leicester were licensed to open a theater.

In the discussion of the question, "Should Christians attend theaters?" there are several questions that present themselves; and the answer to the main question depends on the answer to these several questions. First, is the stage a good place for imparting important historical knowledge? Second, does theater-going elevate our artistic literary tastes and standards? Third, do theaters elevate the morals of the people who attend them? Fourth, is the theater a source of innocent amusement?

First, then, is the theater a good means of imparting important historical knowledge? This must be answered in the negative; for any historical knowledge imparted by the theater is, at best, only scrappy and one-sided. What is now considered a good play by the profession imparts very little historical knowledge. History is a recital of the principal events that occur in carrying out the leading thought and purpose of an age.

The playwright selects some eccentric character, and dresses it up according to his vivid imagination to suit the popular demand of the times. In theatrical performances events and characters are overdrawn and exaggerated. The real philosophy of history, the predominant purpose of an age, can never be learned by attending theaters. As well try to gain a knowledge of foreign countries by reading Gulliver's Travels.

Second, does theater-going elevate our artistic tastes and standards? I am compelled to give a negative answer to this question. The best literary productions are very seldom exhibited on the stage, but on the contrary, theatrical performances most always produce something light and flashy that will attract the unthinking masses. Good literature is that which is true to nature and to God and its production is an effort to in some way benefit humanity; thoughts that were born in the souls of men and women that had a message to deliver to the world; thoughts with wings of fire; thoughts that express some good, helpful thing, these, written in artistic style, constitute good literature. The stage never reaches such high ideals as this. The theater has never sent the young man and the young woman searching the libraries of the world for the best books.

Third, do theaters have a tendency to elevate the morals of all who attend them? From the days of Plato to the present time there has been but one answer to this question. It cannot be said that any man or woman ever came away from the theater a better man or woman than on entering; with higher ideals and a nobler purpose. But, on the contrary, it has been with many the beginning of the road to ruin. Plato, Solon, Xenophon, Socrates, Livy, Tacitus, Cato, Seneca, Cicero, all condemned the theater as injurious to morals.

The people of Athens were compelled to suppress theaters by law. In Rome gross exhibitions of licentiousness and female indecencies became the common rule of the stage. Dr. Schaff says: "The Roman theater was the nursery of vice and deserved to be abhorred by all men of decency and refinement." (Quoted by Dr. A. C. Dixon.) It is said of Oliver

Cromwell that in his time he suppressed all theaters. Macauley, writing of his own country, England, says: "From the time that theaters were opened they became the seminaries of vice." Sir Walter Scott says that the theaters of his day were abandoned to the wicked. The Colonial Congress of America, some time after the signing of the Declaration of Independence passed a resolution as follows: "Whereas, True religion and good morals are the only foundation of public liberty and happiness; resolved, that it be and is hereby recommended to the several States to take most effectual measures for the discouragement thereof and for the suppression of theatrical entertainments, horse racing, gaming and such other diversions as are productive of idleness, dissipation, and the general depravity of principals and manners."

Edwin Booth used his best energy to establish a moral theater in New York City, but failed in the attempt on account of the lack of patronage. Henry Irving's labors to found a moral theater in London, England, were no more successful than were Booth's in New York; and Hannah More's plays did not find a market because the managers of the theaters realized that moral plays would not draw a crowd.

Dumas, the play writer, wrote to a friend as follows: "You do not take your daughter to see my play. You are right. Let me say once for all, you must not take your daughter to the theater. It is not mainly the work that is immoral, it is the place."

John Gilber, the veteran actor, wrote in the North American Review: "Many of the plays that have been adapted from the French are open to the severest criticism on the ground of immorality."

Alexander Dumas was a prolific writer of immoral dramatic novels and plays. Many of his books have found their way into this country. I sometimes find them in Christian homes. Chambers's Encyclopedia says of his works: "The avidity with which his immoral fictions are devoured is the most severe condemnation of modern, and especially French, society that could be pronounced." He died in 1870 and his son, Alexander Dumas, has followed in the footsteps of his father. His principal work is said by a very high authority to be "The most audaciously immoral work in existence." This kind of literature hashed up is what we and our children are asked to witness in the theater.

An actor passing a theater once said to a friend: "Behind those doors lies Sodom." Macready, the actor, said once: "None of my children shall ever with my consent or on any pretense enter a theater or have any visiting connection with the actors or actresses."

Mr. A. M. Palmer, a very high authority on theaters and theater management, says: "The chief themes of the theater are now as they have ever been, the passions of men; ambition leading to murder, anger and lust leading to madness."

Of fifteen men employed by a printer in New York City, thirteen were ruined by going to theaters. Prof. Knowles said fifty years ago that in a place of confinement for young offenders in one of our large cities, it was found on examination that a large proportion had been ruined by going to theaters.

A poor wretch, dying in a charity hospital, said to the minister who came to see him: "The theater, the first fruits of my transgression, is sending my poor lost soul to hell." I know now a young man in a large city, he is the son of godly parents; he has been led to ruin and his first steps were attending the theater in the evening when the day's work was done.

A very high authority says that there are many, many plays that no self-respecting woman would want to witness, and in the favorites there are many parts that ought to be left out entirely.

The people who are the real salt of the earth and the light of the world do not attend theaters. Life is too short and time is too precious to waste in that way.

Now, the fourth question, Is the theater a means of innocent amusement? has been disposed of in the discussion of the Third division, for if theaters lower the morals rather than elevate them their attendance can no longer be called an innocent amusement.

From the foregoing we conclude that it is contrary to the teachings of Christ for Christians to attend theaters. W. Wood, in Western Recorder.

"GOD MEANT IT UNTO GOOD."

The sons of Jacob saw in the ruler of Egypt the avenger of the wrongs of Joseph, their brother. Through him God had wrought their sin to their remembrance. They remembered that envy had caused them to work the ruin of their brother. They still had cause to envy. Benjamin had succeeded Joseph as a favorite, and they had hardly less cause to hate him than they had had to hate his brother; yet they were ready to give themselves up to be slaves that Benjamin might be free. Perhaps their sin itself had sobered them. They had hardly believed themselves capable of such a crime. Besides, they had seen the fruits of their sin. For thirteen years they had witnessed the grief of their father, and they had reflected that the weight of sorrow under which he was sinking was laid upon him by their

hands. When they found that the brother against whom they had sinned was their judge, they were still more afraid; for they saw that they had sinned against God even more than against man. The very fact that God had thwarted their evil purpose showed that.

But Joseph saw the whole matter in another light. God had taken part in all that had been done. They had planned, but he had planned, too; and he "meant it for good"—his purposes had been kind.

As long as evil remains in the world God will have work for evil men to do. No man is so bad that God will not make him serve in some way. It can hardly be said that any man is so bad that God does not work in him and through him.

But if God is in evil men, much more is he in good men. Every good man is, in a measure, a revelation of God; for God is in him. There have been in every age men who were eminent even among the excellent. God reveals himself through them especially.

It is the glory of Christ that he is not only first among the saints, but so pre-eminent that there is no second. Not one of the holy can be compared with him. Before he came God was known as the God of Abraham, of Isaac, and of Jacob, the God of the saints and the prophets; but since his coming we know him as the God and Father of our Lord Jesus Christ. God was in Joseph, bringing the sons of Israel nearer to himself. And so of all his saints and prophets. But now and forever he is in Christ reconciling the world to himself.

But if God is in Christ reconciling the world to himself, he is in the world, too, drawing men to Christ. That was the faith of Christ; that was the doctrine he preached not only to his disciples, but to Pilate himself. It was the faith of Joseph, too. He took all that came upon him as the work of God. His brethren meant it for evil, but they did not matter much. They could do but little, and that only what the Power under which they worked would permit. It was God who shaped and directed the deed, and he meant it for good. *Christian Advocate* (Nashville).

SUGGESTIVE.

In Indianapolis they tell a story on a certain attorney to explain why he did quit drinking so suddenly. He had patronized one saloon with great liberality for years. Lately the proprietor of the place bought a house and lot and he employed another lawyer to examine the abstract for him. The steady patron, when he heard it, went after the saloonkeeper roughshod, demanding to know why business favors weren't exchanged when there was an opportunity. Why did the saloonkeeper turn away from his own customer and give business to a man who never bought anything of him—nor of any other saloonkeeper? The saloonkeeper was amazed at the complaint; he thought the explanation ought to be plain enough. "When I've got business," he said with childlike frankness, "I want it done by a sober lawyer." Suddenly the attorney concluded it was all plain enough. His friends say that he hasn't touched any liquor since. *Ex.*

RESIGNATION.

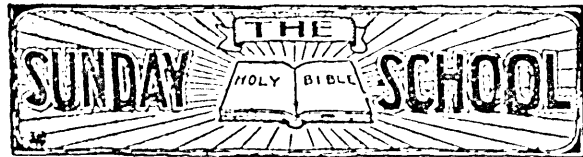
Believing it to be my duty to give my wife the benefit of a winter in the extreme South I have resigned the Chair of Philosophy and Biblical Literature in Hendrix College. We will go south in November. Until that time I am open to engagements for service if brethren so desire.

J. E. GODFREY.

Conway, Ark.

GOOD BOOKS.

Read over the list of good books on page 3. Some of them are slightly shelf-worn, but they are all in fair condition. Order now.



PREPARED BY P. R. EAGLEBARGER.

PETER'S CONFESSION. July 17.

Golden Text—"Thou art the Christ, the Son of the living God."—Matt. 16:16.

Lesson Text—Matt. 16:13-28.

This is perhaps one of the most important lessons that will be found in this quarter's topics. Jesus had returned to Capernaum after feeding the four thousand as he came through Decapolis, when he was again confronted by the Pharisees and Scribes, who sought to overthrow his influence. His conflict with them was brief and he again took ship, with his disciples, and came to near where he had before fed the five thousand. Here he sought to spend a season of quiet with his disciples. He was very earnest and sought to impress some important lessons upon His followers, for the gathering storm of indignation among the Pharisees must have impressed Him with the brevity of His time on earth.

We will devote this space to a discussion of but two leading features, the Foundation and the Keys of the Kingdom. It will be noted that he had put certain questions to His disciples, and that they had made answer to them. To the question, "But whom say ye that I am?" the answer was made by Peter as a representative of the other disciples, for the question was put to them all. Jesus received the answer as an answer from the assembled college, as He did not repeat it to them as individuals. What Christ here said to Peter in this representative character is recorded by Matthew alone, as none of the other gospels refer to it. And yet it is a passage that has brought about more contention than any other single passage. We may venture that upon the interpretation of this passage more than upon any other depends the contention between the Roman Catholic and the Protestant churches, the Roman Catholic Church contending that Jesus here separated Peter from the rest of the apostles and made him the head of the church. The Protestant churches have never consented to this view of the matter.

The word "Cephas" by which our Lord called Simon when He first met him is Chaldaic, Peter being the Greek form of the word and the one by which the disciple was generally known. It means a "rock" and does not mean a stone. The question is, What did Jesus mean by the statement "Thou art Peter, and upon this rock I will build my church? That he did not mean to elevate the man Peter to any primacy among the apostles may be inferred from the fact that before the lesson ends Jesus uses an entirely different form of speech toward him. In verse 23 we see that Jesus did not regard the man Peter very highly, as he calls him Satan and accuses him of the sentiments that come from flesh and blood. It is generally safe to give to a passage that construction that was placed upon it by those who heard the expression. Peter preached the great sermon on the occasion of the descent of the Holy Ghost on the day of Pentecost, and also opened the doors of the church, or at least offered the benefits of the gospel to Cornelius, a Gentile, but the church under the apostles did not regard him as its head. In Acts 8:14 we read that the church at Jerusalem sent Peter to Samaria, from which we would infer that Peter was less than the authority which sent him. In 1 Cor. 3:11 we read, "For other foundation can no man lay than that is laid, which is Jesus Christ." In Eph. 2:20 we read, "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." In Rev. 21:14 we find, "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of

the Lamb." From these passages we would not infer that the apostles understood that the foundation of the church was upon Peter. These passages would teach that Jesus was the stone upon which the church is built, and that the apostles were all understood to be included in the foundation. A few more passages might be quoted to profit: Gal. 2:9, "And James, Cephas, and John, who seemed to be pillars," and verse 11, which reads, "But when Peter was come to Antioch I withstood him to the face, because he was to be blamed. These passages show that Peter was not considered by his associates as elevated above the other apostles.

To this same person or body the keys of the kingdom were given. If the body of the apostles is meant in the previous passage then to them was given the keys. See Isa. 22:22, also Matt. 18:18, also I Cor. 5:4, 5, which teaches that great authority was conferred.

From the above passages it will readily be seen that the apostles "bound and loosed" and "opened and closed," and were understood themselves to be the "foundation" of the church. Then the question of succession naturally comes up. It may be contended that this power of "binding and loosing" ceased when the New Testament had been written and when the doors of the gospel had been opened to the Gentiles. But Jesus seems to have placed a different construction upon it in Matt. 18:15-18. Here the church in her administrative capacity is distinctly mentioned as having all the authority that is mentioned in other places as belonging to Peter or the apostles.

From this discussion we pass to the better understood passages that follow. Those who are willing to lay their lives upon the altar and surrender all to Jesus shall find the true life that Jesus alone is able to give. In giving our lives to service we find the true life of happiness. Those who undertake to live to themselves will lose their lives by losing the true happiness.

The last verse is a prediction which was fulfilled soon after the ascension, as Jesus came in His kingdom when the Holy Spirit descended. He is present in the person of the Holy Spirit and His kingdom is only measured by its blessed influence.

These are solemn declarations on the part of Jesus and they are followed by solemn scenes. His time is short and the truths of the gospel must be promulgated with care and extreme earnestness.

SUNDAY SCHOOL NOTES.

By REV. W. J. MOORE, *Chairman.*
THE "SUNDAY SCHOOL LOAN FUND."

As is generally known, the funds collected in the Sunday schools as a birthday offering have gone into the hands of the Church Extension Board for the purpose of helping to erect church buildings. This fund has been used for building in Oklahoma for the past two years. On and after April 1, 1910, this offering became the "Sunday School Loan Fund."

This fund is to be administered by the Church Extension Board, to be used only in the interest of churches providing modern equipment for Sunday school work. It is the purpose of the Sunday School Board in establishing this Sunday

School Loan Fund, and of the Board of Church Extension in its administration, that the fund shall be loaned only to such churches as will use it in providing modern Sunday school apartments. By this arrangement every dollar of the Sunday School Loan Fund will be used perpetually in the interest of Sunday school buildings."

The above paragraph is taken from the folder which has been sent to every pastor explaining this loan fund. It is a most worthy cause, and we trust that every pastor, superintendent, and all others, will renew their efforts to keep up and greatly enlarge this fund. The schools of the Oklahoma Conference are to the front on this feature, and we must not relax our efforts.

Send all funds to T. L. Rippey, Teller, Muskogee.

ladies in rendering this beautiful service. Let other schools take notice and do likewise.

* * *

Bro. Cox, pastor at Piedmont, writes that his teacher-training class had completed the first book and had forwarded the examination papers to Dr. Hamill, and are ready for the next book. This chairman would be glad to have similar word from about 100 such classes.

* * *

A great leader in Sunday school work says: "I believe that fully half our boy loss would be stopped by *proper grading*." Much of the inefficiency of teaching in all classes is hindered by poor grading, or by no grading at all. This chairman saw a lady trying to teach a class of children, some of whom were beginners, some primaries, some juniors. She was doing the best she could, but the superintendent was not.

* * *

"The boy needs a chum; his Sunday school teacher, may be, but he needs to be that chum."

* * *

A PLEA FOR THE BOY.

"O man who claims to love the Man of Galilee! Have you not fought for the boy who is fighting his life battle for purity and righteousness, and who needs the help of your influence and the safeguarding of your home life? Have you *one evening a week* which you can dedicate to the work of the Master through the life of some boys? Many are doing more, I know; my plea is to those who are doing nothing." Eugene C. Foster.

* * *

Some one has said that "many of us are too busy working *for* the Lord to work *with* Him."

* * *

"God wants to save this old world, and He wants to save it while it is young." Lawrence.

* * *

THE HOME DEPARTMENT AND CRADLE ROLL.

The last General Conference so amended Paragraph 135, Answer 16, as to include the members of the Home Department and the Cradle Roll in the Sunday school membership. This is as it should be. We now call on our superintendents and other Sunday school workers to begin anew their efforts in these departments of the school. We can make these very effective in arousing interest in the work; and also confer a great blessing on these two classes of persons who need the ministries of the Sunday school. We should not promote these departments for the mere purpose of

increasing numbers, but because they are a very important part of our machinery, and can be turned into power for good and for God.

DYE MEMORIAL CHILDREN'S DAY.

After a delay on account of sickness and other hindrances, we observed Children's Day with a full school but a small audience. The program was well rendered and the audience must have caught the spirit of same as evidenced by the large collection, which amount was \$11.30, and was forwarded to proper person through Anderson, Millar & Co., the receipt of which is filed with our Secretary and will appear on Sunday School minutes.

D. F. SCOTT,

Assistant Superintendent.



YOUNG LADIES' ORGANIZED CLASS AT CORDELL, OKLA.



YOUNG MEN'S ORGANIZED CLASS AT CORDELL, OKLA.

NEWS NOTES FROM THE FIELD.

"We had Children's Day service at Camargo last Sunday. Program well rendered. Great day with us. Largest crowd we ever had. Good collection."—W. P. Meador, P. C.

"Had an overcrowded house at Children's Day service. The overflow was nearly equal to the congregation in the house. Collection, \$4.15."—T. H. Ward, P. C., Geary.

From Wetumka: "Have started the Cradle Roll in our Sunday school, with 21 members. Our Philathea class doing the work. The young ladies delight in it."—C. C. Barnhardt, P. C. There is a two or threefold blessing in the above plan: A blessing to the babies and the families, a blessing to the school, and a great blessing to the young

SEARCY DISTRICT CONFERENCE.

Editors Western Methodist: The above named conference closed yesterday, at Bald Knob, Ark., after a profitable three days' session. Rev. A. F. Skinner, P. E., of the district, conducted the business of the conference to the entire satisfaction of all present. In passing I will say: That for the last thirty years I have known a large number of the "beloveds," and that I esteem him as one of the best officers I have ever known among them. He is an able preacher, a warm-hearted, clear-headed man. Bishop McCoy was with us only one day. We all fell in love with him on "first intention." His presence was an inspiration. His address to the laymen, which showed no effort at speech making, was a masterpiece. His sermon at night justified the wisdom of his selection by the General Conference to his high office, as a preacher, and from my judgment of men he will meet the high expectations of the church and the responsibilities of his office. On the maternal side, he is of the house of Patrick Henry (the school boy of the slashes.) His father being a minister of the gospel, the mantle of both prophet and statesman are upon him. One day was all too short for his stay among us. The White River Conference extends to him a most cordial welcome next November.

From several pastors' reports it was learned that there are quite a number of very needy, and even destitute, places within the bounds of our territory. Much of this territory was for years in our possession, where we maintained growing and influential appointments. But for one reason and another this territory was abandoned. In some instances the Baptists have reaped our sowing and built on our ruins. This must be confessed to our mortification. It was said by an old citizen of "these parts" that there are many more people at present in these abandoned districts than there were thirty-five years ago, when we practically held all this country. Then why abandon, why retrench? This kind of business is subversive of our very principles. The genius of Methodism is expansion, not retrenchment; our economy peculiarly fit us for just this sort of work. By our itinerant system of giving the people the gospel we have led all other churches in pioneering. The Baptist church in particular is largely indebted to the Methodist pioneer preachers for thousands of its converts, and consequently much of its prosperity.

Several very successful revivals were reported, in which a large number had been converted. About 400 additions to the church were reported. The second day of the session was devoted to the Laymen's Movement, which disclosed the fact that organization and inspiration are needed in the individual congregation. Mr. O. H. Davis, a young merchant of Cabot, was re-elected district superintendent of the district. He has already made a fine start. He is a consecrated man, and finds time to devote to the Lord's work. In this fact is the prophecy of his success. God bless him and make him a power in the work. Brother F. M. Daniel, the conference secretary of the Laymen's Movement, and everybody's good friend and brother, was on hand with his wall maps showing the destitution and opportunities in foreign lands. He is always welcome among us; his optimism is contagious. He is to be commended for his loyalty and faithfulness. President Williams was present and made the best speech on Christian education, and incidentally on Galloway College, that I ever heard him make. He has set his stakes for \$225,000 for endowment and equipment, and says with much assurance that he will get it. When he had finished his address we could see two or three new buildings on the beautiful campus and several hundred of Arkansas' choice girls crowding their doors. Dr. James A. Anderson was present and

avored the conference with a masterful address in the interest of the Anti-Saloon League in Arkansas. He is one of the strong editors of our Methodism, and is a recognized leader in our midst.

The conference made careful inquiry into the character and usefulness of local preachers, several of whom had submitted no written report; the license of two were not renewed; however, the larger part of them had been diligent in their work and had met all the requirements of the law. All honor to them for their loyalty and faithfulness. The church owes much to these men who receive so little encouragement. As things are at present these men hold the key to the situation in much of the rural territory claimed by the church. They need and deserve to be encouraged and helped in every way possible.

Quite a number of the brethren left for home on the closing day, at noon, leaving much of the most important business of the conference; in fact, only one report had been submitted and adopted up to that hour. Only 12 or 15 members remained to finish up the business, and as the conference was about ready to adjourn a surprise was sprung by a brother who asked permission to offer a resolution. Of course, permission was granted, and for one I thought he was going to offer the "regulation" resolution thanking the good people of the town for their very generous hospitality, etc., but in this I was mistaken. It was the "Greenville" District Conference resolution which was passed by said district conference a few weeks since. The brother, when called upon, told of its author and history. I really thought he was putting up a joke on the conference, but when

he had finished reading the resolution and a motion failed to lay it on the table it began to dawn on some present that the brother was very serious in what he was about, and before the matter was finally disposed of it was discovered that a well-studied plan had been thought out and arranged for passing the aforesaid resolutions committing the conference to the action of the "Greenville" Conference concerning the Board of Trust of the Vanderbilt University, and there was no joke about it. Up to this time there had been practically no speech-making, but seeing the fate of Vanderbilt University trembling in the scales, Demosthenes, Cicero, Julius Caesar, Tubal Cain and Ebenezer, and even the "beloved," rushed to the forum, all calling on the spirits of the fathers, and such a display of eloquence, such sallies of wit, professions of loyalty to the church, suggestions as to founding schools, colleges, universities, vested rights, opinions as to the statutes of the State of Tennessee touching the same, even opinions as to the prerogatives of the Supreme Court of the United States, and long quotations from ecclesiastical history (from memory of course), one seldom hears in the most august assemblies, or in great international councils where men are allowed 20 minutes to deliver what they have had in preparation for at least eight years. Had this battle of unlabeled giants occurred at Asheville it would require no stretch of imagination to see half a dozen bishops as college presidents enjoying their summer vacations. Every man was first and last in favor of the church so far as the rights and prerogatives of the bishops, the Board of Trust, and everything else in connection with the church and Vanderbilt University were concerned, and the only difference between them was: whether the conference would step in line with the Greenville District Conference, which passed the resolutions, or to stand in line with the church and abide the direction of our church authorities, or await the verdict of the courts. The latter prevailed and the "resolutions" went the way of "all the earth." The "spellbinders" fell into each other's arms and rejoiced in the fact that "brethren could differ and yet

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REV. W. N. AINSWORTH, D. D., President, Macon, Ga.

be brethren."

Taking it all in all (excepting the fact that many of the brethren were absent when most needed, they having gone home) the conference was a great success. The spirit of aggressiveness was manifested all through the session and some very excellent things were done. All the interests of the district were carefully looked into, and the presiding elder received a hearty vote of thanks for his uniform kindness to the members and efficiency as a presiding officer, this, too, after the battle, in which he proved himself a veteran of the rank of colonel.

Words of much praise were heard on all sides of the very excellent sermon delivered by Rev. W. E. Hall, Rev. B. H. Tremble, and Rev. H. H. Hunt. I suppose the secretary will furnish your readers with a report.

R. P. WILSON.

DEDICATION AT MAUD, OKLA.

Please allow me to announce that on the fourth Sunday in this month we will open our new church in Maud for worship. We have a nice brick church just completed at a cost of about \$5,500. The readers of the Western Methodist will remember that we lost the church we built last fall by fire. We have built two churches in less than twelve months at a cost of about \$8,500. Rev. S. F. Goddard, our presiding elder, will be with us on the above date and preach the opening sermon. We hereby extend an invitation to all our friends and especially to the former pastors to be with us on that occasion. Methodism is in the lead here.

Fraternally,
B. HENSLEY, P. C.

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FROM BROTHER EDWARDS.

We have been here one week and have had some 50 professions, and I think about that number have given their names for our church. Have not received them all in yet. However, we received 36 yesterday at one time, and we aim to receive quite a number today and tonight. We are holding out under a brush arbor and the rains have interfered a great deal. We are having lots of rain here. This place is on the K. C. & S. railroad, out from Fort Smith about eight miles. Rev. H. B. Vaught of Spiro charge has taken this in this year. We have a fine class here now and aim to build a church soon. Brother Vaught is a fine Christian gentleman and a good preacher and pastor and has a real jewel of a wife. She delights in helping in the work. The people all like them and he is doing things. I go next to Haileyville. Pray for the work. Yours in him. J. D. EDWARDS.

Braden, Okla., July 11, 1910.

W. H. M. SOCIETY.

EDITED BY
Mrs. J. A. Loomer, White River Conference
Wynne, Ark.
Mrs. V. S. McLellan, Little Rock Conference
1-18 Chestnut St., Pine Bluff.
Mrs. J. L. Bryant, Arkansas Conference
522 N. Eleventh St., Fort Smith.
Mrs. R. K. Triplett, Oklahoma Conference
1211 N. Geary Ave., Oklahoma City.
Send all communications to the editors.

L. R. CONF. W. H. M. SOCIETY.
Thanks to the Little Rock Conference Epworth League.

On June 30 a meeting of the Executive Board of the Little Rock Conference Woman's Home Mission Society was held in Little Rock with the following officers in attendance: Mrs. F. M. Williams, president; Mrs. V. S. McLellan and Mrs. H. C. Rule, vice presidents; Mrs. A. E. Sparling, recording secretary; Mrs. W. H. Pemberton, corresponding secretary. To the regret of all, Mrs. F. C. Floyd, treasurer, and Mrs.

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W. C. Watson, third vice president, were unable to be present.

Mrs. Carl Voss, auditor, and Mrs. A. R. Stover, secretary of Little Rock district, were honored and helpful guests of the afternoon.

The opening hymn, "Blest Be the Tie That Binds," and the 133d Psalm, read by Mrs. Williams, gave the keynote to her beautiful and tender remarks on Christian unity in heart, in life and in work for the Master.

In earnest prayers the blessing of God was invoked for the Little Rock Conference, the Woman's Missionary Council and all workers in mission fields.

With heartfelt appreciation of the kindness and high aim of the Little Rock Conference Epworth League the following resolution was adopted:

"Whereas, God has blessed the work of our young people in the Little Rock Conference Epworth League, who, through Christian fellowship and unity of spirit, have tendered the Little Rock Conference Woman's Home Mission Society two scholarships for the training of young women at Nashville, Tenn., or the Searritt Bible School, Kansas City, Mo.; therefore, be it

"Resolved, That we express thanks for and appreciation of this beautiful gift, praying that it may be the means of bringing many young people to work in the fields white unto the harvest.

"Resolved, second, That these resolutions be spread upon the records of our society and that copies be sent to the officers of the Little Rock Conference Epworth League, and to the *Western Methodist* for publication."

The board made a gift of \$100 to the parsonage of Texarkana circuit that serious embarrassment might be removed.

In order to strengthen and perpetuate the good work of the society it is necessary that the adult membership be enlarged; that the young people be enlisted, and that the Reading Course be more generally adopted. And to this end the board asks the district secretaries to redouble their energies, and the auxiliaries to respond readily and heartily to the call of these women upon whom responsibility rests heavily. We are going to read more this year and try harder to share with others the information and inspiration we gain, and we have begun.

In returning home several of our delegates to the annual meeting at Stamps had to wait at Fordyce, and of the four we left sitting in the hotel porch two were reading "The Victory of Mary Christopher," the interesting little book on tithing, and the others were delighted with "The Morning Glory," the sweet and inspiring story by our beloved president, Mrs. F. M. Williams, and founded on the life work of our ascended deaconess, Mac McKenzie. Then the delegates who pledged new subscriptions to *Our Homes* are at work. Mrs. Denman, of Stuttgart, having already secured the five she promised. Who else has done as well?

Our sorrow in Miss Helm's resignation is not lessened, but we are fortunate in securing Mrs. J. D. Hammond as editor of *Our Homes*, and all subscriptions should be sent her, care of Methodist Publishing House, Nashville, Tenn.

Our report for the quarter ending June 1 is very good, and full of encouragement. Of the six districts reporting Camden leads with 320 members, Pine Bluff has 263, and Arkadelphia and Monticello each report 223. Pine Bluff district leads with five Brigades; Arkadelphia and Camden each report four. Arkadelphia district leads in number of tithe, and Prescott comes next, though not one of the seven districts has a tenth of the number she might enlist.

Five auxiliaries in Camden and four in Prescott district report themselves using the Bulletin. Are not many other auxiliaries interested in our own family news? Of the 2,947 visits to strangers and the sick, Arkadelphia reports 732,

Camden 690, and Monticello 476. Of the 854 garments distributed Arkadelphia district reports 297, Camden 284, and Monticello 123.

The new auxiliaries are: Slythe's Chapel, Pine Bluff district, and Kingsland, Camden district. College Hill (Texarkana district) and Gurdon (Prescott district) are reorganized, and Ashdown now has a Brigade.

We have started the year well. What shall be accomplished by September 1?

After some disappointment and several delays the minutes are in the hands of the printer, and we hope soon to have them ready for distribution.

We are already planning for the meeting to convene at De Queen in May, 1911, and only a good year's work will insure and make us worthy of the fine meeting we anticipate there. Sincerely,
Mrs. W. H. PEMBERTON,
Cor. Sec., L. R. Conf. W. H. M. S.

WANTED—Good men and women agents at once for "Roosevelt's Famous Hunt for Big Game;" also for "Traffic in Girls." Immense sellers. Price \$1.50. 50 per cent commission. Outfit free. Send 15c for mailing. Both outfits 25c. Also District Managers for easy payment installment plan. Permanent work. \$2,000 to \$5,000 per year profits. Particulars free. Address A. B. KUHLMAN COMPANY, Chicago, Ill.

W. H. M. S., ARDMORE DISTRICT.

The Woman's Home Mission Society of the Ardmore District met in Wynnewood, Okla., June 23, 1910. The meeting was opened with Mrs. W. F. Whittington, district secretary of both Home and Foreign Societies for the last year, in the chair.

The district conference being in session, and our presiding elder, Rev. I. K. Waler, giving the afternoon to woman's work, we had the privilege as well as pleasure of meeting with the brethren. Our devotional service was led by Brother Rogers of Marietta, Okla., after which Mrs. Whittington, in her plain, matter-of-fact way, spoke of our woman's work and drew an expression from quite a number of pastors as to the real good of a Woman's Home Mission Society to them.

The reports from the different auxiliaries were interesting and encouraging. Where the auxiliary had no delegate they were represented by their pastors. We were, as never before, honored with the presence of our conference president, Mrs. R. M. Campbell, of Oklahoma City, who spoke to us in such an interesting and instructive way concerning "Our Woman's Work," also answering and making plain many questions of interest to our work. When she was forced by the coming train to leave us we were with unanimous voice ready to say that it was good for us for her to be here.

Our foreign work was reported and stressed by the delegates. The number of auxiliaries in Ardmore district is not what it should be, but we are blessed with some loyal foreign missionary women, and are praying that our number may grow.

We are sure that our meeting together was very profitable as well as pleasant. Pray for us of the Ardmore district.
Mrs. W. A. FROST,
Secretary.

W. H. M. S., WYNNEWOOD, OKLA.

The Wynnewood Home Mission Society was organized 12 years ago with 20 members, few of whom are with us now. This society has kept in touch with all the improvements of the Methodist Church. We now have a membership of 30, with an efficient corps of officers, and are doing good work. Our faithful and zealous president, by her zeal and love for the work, has added greatly to its prosperity. Our treasurer is a lady of tact and ability and our secretaries always meet their duties cheerfully. We have done a great deal of splendid work locally, also some good work connectionally. On the

whole we feel that we have been blessed and are satisfied that our efforts will accomplish our Master's will. While our quarterly reports have been good, we hope to increase the measure of our usefulness and become indeed a power for good not only in our own community, but wherever there is need that our mites may satisfy and precious lives be rescued and souls be saved, that the helping hand may reach and the prayer of love and sympathy save.
SUPERINTENDENT PRESS WORK.

W. H. M. S., OKLAHOMA CONFERENCE.

Mrs. S. W. Epley, corresponding secretary for St. John's Auxiliary, Oklahoma City, writes: The Home Mission Society of St. John's Church has done some good work, although it is less than one year old. It has 18 members, a good proportion of whom are pledged to tithing. Some helpful social functions have been carried out successfully and which brought into the coffers a neat sum of money. The society is planning to take up the reading course prescribed by the committee, and we are expecting soon to be a real working "hive" for the Master.

Mrs. R. K. TRIPLETT.

BETTER THAN GOLD MINES.

It costs big money to mine gold. The hen is on top of dirt and produces more wealth than all the gold mines of the world, while she scratches up half her living. Half the chicks hatched do not reach mature henhood. You let them die of white diarrhea, gapes, roup, sorehead, cholera, and other diseases, every one of which might be cured with Gregory's Antiseptic Oil. Being antiseptic it destroys the germ. Being disinfectant it prevents spread of all contagions. Gregory Medicine Co., Little Rock, Ark.:

Ship me, at once, a gross of your Antiseptic Oil, at Star, Miss. It beats the world for an allround remedy. Cures chicken and hog cholera in every case.
E. P. HARPER.

Ask your druggist. If he don't keep it, we will send a bottle by mail for 25 cents stamps. Address.

GREGORY MEDICINE CO.,
Little Rock, Ark.

Stamps back if not satisfied after using. Save your chickens by sending at once.

CALIFORNIA LETTER.

I am glad to note the splendid growth of the Oklahoma Conference and the great State of Oklahoma, but I am sorry to see that the whisky people are about to succeed in getting a resubmission. It would be an everlasting disgrace to the fair State of Oklahoma to ever allow whisky sold in her borders again. I have watched with deep interest the splendid fight of good people against the lawless element in Oklahoma, and have rejoiced with them in the victories won, and I would be glad to be there and help to keep Oklahoma, the best State in the Union. My prayers are for you. I am now pastor of Williams and Maxwell, Cal., two beautiful towns on the Southern Pacific railroad, which runs through the great Sacramento valley, where they farm on a large scale. I was out in one of the grain fields the other day and watched for the first time one of the great steam harvesters cutting a 35-foot swath and thrashing 23 sacks per acre, or 48 or 50 bushels to the acre. A great harvest is being cut, and there is a great harvest to be reaped for our Lord, but the laborers are few. We have no Sunday law in this State and that makes the work of the churches harder. We have eight saloons in Williams, but we hope to vote them out this fall. Maxwell, my other appointment, voted them out about two years ago.

My wife and family are all enjoying good health and join me in love to all our friends. Blessing on the *Methodist*.
L. J. AMOS,
Williams, Cal.

FROM OUR FIELD EDITOR.

REV D. J. WEEMS.
LITTLE ROCK.

A few days were spent in Little Rock, which is not only the capital of the State, but is also the commercial center. You only need to open your eyes to see great improvements going on in every direction. The growth and development of the city has been great, especially the past ten years. The elegant Rock Island depot and the new Union depot, so large and beautiful give the stranger a pleasant introduction to the city. The three, five, seven, ten and eleven story buildings, the large wholesale and retail stores, first class hotels, the numerous factories, mills and the extensive railroad shops, Y. M. C. A., the elegant churches and schools, and the \$1,000,000 capitol nearing completion, give evidence of a city of the first class. We have seven pastoral charges in the city. Asbury, Rev. Frank Barrett, pastor, and Rev. M. S. Monk, assistant; Capitol Hill, Rev. L. C. Beasley, pastor; Henderson and Highland, Rev. S. W. Rainey, pastor; Hunter Memorial, Rev. T. J. Norsworthy, pastor; First Church, Dr. T. E. Sharp, pastor and Rev. H. F. Buhler, assistant; Twenty-eighth Street, Rev. W. D. Mitchell, pastor; Winfield Memorial, Rev. P. C. Fletcher, pastor. These churches are all actively at work for the uplift of humanity. Twenty-Eighth Street and Highland have been projected the past year. Asbury has plans to begin at once on their auditorium. Winfield is shaping up their old debt, and will make extensive improvements on their building. Methodism has a great opportunity in the city of Little Rock. It will take the best efforts of our most thoroughly equipped men to accomplish this work. The Western Methodist in every home the work would be half done. Brethren try it.

Rev. T. J. Norsworthy, Rev. P. C. Fletcher and Rev. M. S. Monk brought me under obligations for favors. My special work was shaping up the old subscribers, having secured 113 new subscribers last year. Later we hope to make a thorough canvass of the city.

An elegant dinner was enjoyed in the delightful home of Brother and Sister Norsworthy. Their beautiful little daughters make their home so bright and happy. He is an excellent preacher. All Arkansas Methodism were glad when Rev. P. C. Fletcher and his sweet-spirited wife returned to us. He is an ideal man for a city charge. He has published an illustrated history of his church which can be had for 25cts.

Rev. Frank Barrett, the silver tongued orator, is preaching to a crowded house. I was not with the other preachers of the city but heard good reports of their work.

PINE BLUFF.

The great Culpepper meeting was attraction enough to draw your Field Editor to Pine Bluff. This is a city of no mean proportions. Railroads reach the city from five directions, street cars penetrate every section of the city, extensive lumber and cotton mills, large wholesale and retail business, excellent schools and Y. M. C. A. We have four churches. First church, Rev. W. C. Davidson, pastor; Lake Side, Rev. T. O. Owen, pastor; Carr Memorial, Rev. M. W. Manville, pastor; Hawley Memorial, Rev. W. W. Nelson, pastor.

First church is in fine shape and commands the ear of a good portion of the city. The pastor, though a new man in the city, is making good. He and wife are blessed with extra smart children. Lake Side is building a \$40,000.00 church. They have stopped to recuperate their finances. When finished everybody will be proud of it. Brother Owen and wife know how to do church work in first class style. Caruth and Thomas Junior gladden their home. Bro. Manville has patience and tact to succeed. He has the finest garden of both flowers and vegetables I have seen. I think the



Best for socials, collations and children's parties.
Best for every day use. Pure wholesome and economical. Simple to prepare, does not curdle.
EACH PACKAGE MAKES TWO FULL QUARTS.

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CRYSTAL GELATINE

is delicious with fruit. With it as a foundation, you can make more dainty dishes at a small expense than you ever dreamed possible. Try at once.

Ask your dealer. Samples free for dealer's name.

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Lord will make him superintendent of the Garden of Eden when he gets to Heaven.

W. W. Nelson is zealous and keeps his church like a bee hive, busy all the time. He is doing well. Prof. J. W. James and wife, have always had a welcome for me. They are planning to move their business college to Conway. He knows how to equip young men and ladies for business. Hon. R. H. M. Mills and family know how to extend a generous hospitality. They are great lovers of the church.

It is a pleasure to visit Pine Bluff. There are so many elegant people here. I find Dr. J. A. Anderson, who was pastor at First church three years, left some life long friends here. After nearly twelve years separation it was a great pleasure to meet Rev. J. B. Culpepper and his excellent son, Burke. It was like meeting a brother in the flesh. The first meeting he ever held west of the Mississippi river, twenty-three years ago, was by my invitation at Van Buren, when 240 joined the different churches, we getting 140. The good effects are still visible. I regard him one of the purest and most fully consecrated men I have ever known. His preaching is of the highest type and has been blessed with wonderful results. More than a hundred thousand persons have joined the church at his meetings. Several times he has been very near death's door, but his precious life has been prolonged that he might help others. Burke, his smart son, has developed into a fine preacher as well as a first class singer. He has a wonderful influence with the young people.

The Pine Bluff meeting has reached the entire city and accomplished great good. The meeting will be reported by one of the pastors.

SAWMILL BARGAIN.

A good mill on Rock Island railroad, near much good timber, for sale immediately at a real bargain, on favorable terms. Owner so situated that he cannot handle it. Address P. O. Box 314, Little Rock, Ark.

HOT SHOT FROM SENATOR OWEN.

BY GEORGE JUDSON KING.
Lecturer for the National Referendum League.

United States Senator Robert L. Owen of Oklahoma, has put this pertinent question to the country, "If the people rule why do their petitions go unheeded?"

His answer is, "Machine politics." What does he propose to do about it? Three things. He says we must have the direct primary, publicity of campaign funds, and—especially, the Initiative and Referendum.

In the June number of the Twentieth Century Magazine of Boston, he writes: "Plutocracy is the rule of the rich; aristocracy is the rule of the few; democracy is the rule of the people. The

initiative and referendum is the essence of a pure democracy—the rule of the people.

"Under the initiative and referendum the Legislature usually tries to meet the will of the people, but where it fails to pass the laws the people want, the people pass their own laws through the initiative. If the representatives in the Legislature pass a law the people do not want, the people veto it through the use of the referendum.

"When the initiative and referendum shall have been established, it will be the open door to the passage of any law the people have the patriotism and intelligence to devise. The sword of the State will no longer be in the hands of the arrogant, despotic commercialism that is now shaking the foundations of this country and has recently been making a spectacle of itself in Philadelphia."

The voters of Arkansas have the direct primary and they can get the initiative and referendum by passing No. 10 next September. No power on earth but the votes for the people can change the Constitution. The Legislature has done all it could for you by submitting the amendment for your decision.

Mr. Sovereign Voter it is NOW up to you.

You have been doing a deal of kicking about what the legislators have done and have not done, and you have said that, on some questions at least, the people could have done a heap sight better themselves—haven't you?

Well, you now have a chance to fix your Constitution so that you can do a little legislating on your own account in the future, and incidentally let the State Legislature find out that you know a good thing when you see it.

What Amendment No. 10 needs is not grumbling, nor even good wishes but VOTES. If you chance to want some more information about it read your papers and write me for a free pamphlet at Box 552, Little Rock. A postal card will bring it.

WHY HAVE CORNS?

They are not useful nor beautiful nor comfortable. Then get rid of them by using Quapaw Corn Salve, a safe and painless remedy. By mail, 25 cents a box. P. H. Millar & Co., Agents, Box 675, Little Rock, Ark.

BRUSHY MOUNTAIN CAMP MEETING.

Dear Brethren: Please say to the brethren through the paper that the Brushy Mountain camp meeting on the Muskogee circuit begins the 31st of July. The camp ground is eight miles southeast of Muskogee. We have a fine new shed, fine spring water, and plenty of camping ground. Bro. Wm. Gross of the Stillwell charge will do the preaching and Bro. J. W. Fulton of Weber Fall charge will lead the sing-

ing. Everybody invited to come and camp with us. We will run two weeks. Camp ground and wood and water free. Come one, come all. Pray for us. Come praying. WILEY SMITH, P. C.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVES' TAIL-LESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in tasteless form, and the most effectual form. For grown people and children, 50c.

PRESIDING ELDER'S NOTICE.

I have dismissed B. F. Christmas from Dumas and Watson circuit.
J. A. Henderson, P. E.

WONDERFUL RESULTS.

Are obtained by using Vernal Palm-tona. It is a wonderful healer of the mucous membrane linings of the stomach and bowels. It positively cures Indigestion, Dyspepsia, and Constipation to stay cured. Only one dose a day is needed.

A sample bottle will be sent free and prepaid to any reader of the Western Methodist who needs it and writes for it. Address the Vernal Remedy Co., Buffalo, N. Y.

For sale by all leading druggists.

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Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALWAYS all PAIN, CURES WIND COLIC, and is the best remedy for DIARRHEA. Sold by Druggists in every part of the world. Beware and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. AN OLD AND WELL TRIED REMEDY.



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Queen of Arkansas Insurance Co.

LITTLE ROCK

ARKANSAS

REPORT OF LEAGUE AND DISTRICT CONFERENCES OF ARDMORE DISTRICT.

The President of the District League, B. F. Rogers, of Marietta, Okla., had prepared an excellent program, which was published in the Western Methodist a short time before the conference convened at Wynnewood, Okla., June 22, 1910. Rev. Willmoore Kendall had been engaged to preach the opening sermon. To those who know Bro. Kendall, he needs no commendation. His sermon Wednesday evening was a masterpiece. Many thoughts of the highest order were advanced and these were couched in superb language. Bro. Kendall, though quite a young man, is an eloquent and impressive speaker, and the President could not have chosen a man who is more interested in League work than he is. Some interesting and instructive talks were made Thursday morning. At 11:00 o'clock the President delivered a splendid address on "Some Kingdoms of Life" which elicited many expressions of praise. The afternoon session was devoted to hearing reports from the various Leagues of the district. Some good reports were made, showing that interest in League work in the district is increasing. Officers for the ensuing year were elected, and the conference closed to meet again next year at the time and place of the district conference.

The remainder of the afternoon was given over to the ladies and the different societies. The writer conducted the devotional exercises at the beginning of this meeting. Mrs. W. F. Whittington, of Ardmore, Okla., presided over the deliberations of the Home and Foreign Missionary Societies in her usual excellent manner. Our Conference President, Mrs. R. M. Campbell, was present and made a most excellent talk, which was enjoyed by all who heard it. A number of delegates were present who reported the work of the missionary societies of the various charges, all of which were very gratifying.

The District Parsonage Society was presided over by the President, Mrs. J. H. Rogers, of Marietta, Okla. The constitution which she had prepared was submitted for consideration, and after a brief discussion was adopted by the society. Practically all of the preachers and laymen present joined the society and paid their dues, which is 60 cents a year. The object of this society is to look after the district parsonage and to see that the Presiding Elder and his family have a comfortable place to live, and it presents some definite and systematic plans for accomplishing this purpose.

Thursday evening the opening sermon of the District Conference was preached by Dr. J. E. Harrison, President of San Antonio Female College. His subject was "Christ Tasted Death for Every Man." Dr. Harrison soon convinced his audience that he is a theologian of great depth. His sermon was full of the gospel of Christ. It was very evident that he did not attempt to preach a "great" sermon, but its simplicity and beauty of thought made it great after all. The doctor's reputation as a preacher had preceded him, and the Conference was therefore expecting something considerably above the

average. Our expectations were fulfilled completely.

Friday morning at 8:30 we had the pleasure of listening to Dr. J. M. Gross, President of Hargrove College. His talk was deeply spiritual and contained much food for thought.

At 9:00 o'clock the Presiding Elder called the Conference to order, and the mayor of Wynnewood being absent it fell to the lot of the pastor, Rev. J. G. Blackwood, to deliver the address of welcome to the Conference, which he did in a very pleasing manner. His address was responded to by this writer. At the 11:00 o'clock hour Dr. Crowell, President of the Oklahoma City Woman's College, preached on "Christian Education," which was given close attention. Dr. Crowell is a strong preacher and his sermon on this subject was indeed helpful and instructive to all.

The afternoon was occupied with the transaction of such business as came before the Conference. Friday evening Dr. Harrison again occupied the pulpit and preached to a splendid audience. His subject was the Beatitudes, and his discourse was up to his usual standard of excellence. Saturday morning Dr. Gross favored the Conference with another heart-to-heart talk, offering some thoughts worthy of remembrance. At 11:00 a. m. Rev. W. H. Roper, of Ardmore, gave us one of his soul-stirring sermons. Bro. Roper is decidedly one of the best preachers of the Conference, and when he talks he always says something that is calculated to make one a better man or woman. Saturday evening Dr. Harrison preached again. His subject was "God's Reason for Requiring Gifts."

Sunday morning at 11:00 o'clock Dr. Gross occupied the pulpit and preached a most excellent sermon on "Christ's Kingdom." In the afternoon at 3:00 o'clock a good old-fashioned "love feast" was conducted by Bro. Lee, of Ardmore. Dr. Harrison spoke again at the evening hour, delivering his lecture on "The Lost Bible," which was indeed interesting and instructive. This was the last service of the Conference.

We were glad to have the following visitors with us during a part of the Conference: Rev. A. M. Brannon, of Sulphur; Rev. A. B. L. Hunkapillar, of Roff; Rev. Willmoore Kendall, of Konowa; Rev. J. D. Canaday, of Pauls Valley, and Rev. L. L. Johnson, Presiding Elder of Chickasha District.

Charles Mann and H. P. Robinson were recommended to the Annual Conference for admission on trial. The attendance at the Conference was unusually good, 16 of the 20 pastors of the district being present, four local preachers and 20 laymen. The reports of the pastors showed considerable improvement along all the lines. Our district has paid 47 per cent of the assessment for Foreign Missions and 55 per cent of the assessment for Home Missions. The pastors were quite optimistic concerning the outlook.

The Conference was a decided success, and much of the credit is due our Presiding Elder, Rev. L. K. Waller, who labored diligently to make of the Conference a power for good. The word "fail" is not in Bro. Waller's vocabulary, and he endeavors to impress upon the pastors and people of his district that interest, energy, enthusiasm and work are essential to success in whatever the undertaking may be. He is the right man in the right place, and we are confident that under his leadership the Ardmore District will make unprecedented progress.

The following delegates to the Annual Conference were elected: W. S. Wolverton, Dr. T. P. Howell, C. W. Cook, and J. L. Crenshaw. Mr. W. G. Ditzler was elected lay leader of the district.

I must not close without saying something concerning the manner in which Wynnewood entertained the Conference, and I am sure that I but voice the sentiment of all those who attended when

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I say that we have never enjoyed more gracious hospitality than was accorded to us while in that little city. In after years it will be a great delight to turn back the pages of Memory's Book and read thereon the account of the pleasant and profitable time that we spent with the good people of Wynnewood.

JOHN H. ROGERS.

Bargains in Land: 160 acres five miles of Little Rock, two miles of one railroad and three miles of another. Can be subdivided and sold for truck and poultry farms. Small cash payment and long time to right party. Also 155 acres near two good towns, 35 acres cleared, balance in good timber. Rich land, near rice farms. Favorable terms. Address Box 675, Little Rock, Ark.

CONCERNING REV. A. F. SMITH.

Resolutions adopted at the third quarterly conference of the Boston Avenue Methodist Episcopal Church, South, Tulsa, Oklahoma, held June 27, 1910.

The world moves. Methodism like life appears at times as a shifting panorama. The fast fleeting years unroll like a great scroll having emblazoned thereon new views of old principles and new duties growing out of old obligations.

The past rapidly recedes from our gaze but is debtor to the present and votary to the future by reason of a pleasant memory of many charming characters.

Love is the silver thread which binds the world together; it is the invisible hand which unites us with God and makes possible a common destiny for all men; by it we may enshrine in enduring esteem those whom kinship and association have made dear.

Whereas, Bishop Collins Denny has transferred Brother Alfred Franklin Smith to a pastorate in another field, therefore be it

Resolved: That the Board of Stewards of the Boston Avenue Methodist Episcopal Church, South express their sincere appreciation for the wholesome and generous work so unselfishly performed by Brother Smith during his two years of very helpful residence here;

Be it Resolved: That we commend him to any other charge as a cultivated Christian man worthy of their fullest confidence and equal to almost any emergency;

Be it further Resolved: That we believe Bro. Smith will be a benediction to any community and that his talented family may be a great and lasting help in the artistic development of a city's proper growth;

Be it further Resolved: That these resolutions be spread upon the minutes of this meeting, a copy transmitted to Brother Smith and a copy given to the press.

SAM G. THOMPSON, P. E.
W. T. BAXTER, Sec.
F. S. CLINTON.
H. R. CLINE.
E. B. DILLARD.
N. J. GURSER.

Committee.

FOR SALE—Farm of 106 acres, located nine miles northwest of Benton, Ark., near Congo. Fairly good improvements; fifteen acres in cultivation; good timber on balance. This land is well adapted to diversified farming. Price reasonable, terms easy. Will exchange for city property. Address Holman Real Estate Co., 215 W. Second Street, Little Rock, Ark.

THE PEOPLE'S SAFEGUARD.

By GEORGE JUDSON KING.

"How are you going to stop it?" No question than this is more upon the lips of the American people. Remark to any average citizen that misrepresentative government is rife from Maine to California, that our daily revelations of graft, bribery and political corruption are a disgrace to American citizenship, and he will say to you: "I know that; but how are you going to stop it?"

There is just one way increase the power of the people in government. Make it impossible for laws to be delayed, or enacted, or valuable franchises given away, UNLESS THE PEOPLE CONSENT.

Give the people the right to vote on laws as well as law-makers. That will spell death to graft because no one will spend money to pass a law which the people can veto by a direct vote.

That is just what the adoption of Amendment No. 10 will enable the people to do. It is to be voted on at the coming election September 12.

Under its provisions if the people want a new law, which, for any reason, has not been passed by the Legislature, they can, by means of a petition have the question placed on the ballot and enact it themselves. Likewise if the Legislature passes a law they do not want, they can in the same way reject it at the polls.

This is the initiative and referendum in a nut-shell. Its use is optional with the people. When not needed it is not used, but it is always ready for use. Voting are to be had at regular elections. No Jeffersonian Democrat or Lincoln Republican can object to it without betraying distrust in the people.

Says Governor Donaghey: "I am in favor of safeguarding the welfare of the people of Arkansas by giving them the option and power of invoking the initiative and referendum whenever they deem it to their interest to do so." "The people's safeguard"—that is what Amendment No. 10 is.

YOU CAN QUIT.

But you need help. Haggard's Tobacco Tablets afford the needed help. Follow directions. If not satisfied, certify that directions were followed, and money will be refunded. Send \$1.00 for box to P. H. Millar & Co. sole Agents for Arkansas and Oklahoma, Box 675, Little Rock, Ark.

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Reference: A. C. Millar, Editor Western Methodist.

LITTLE ROCK DISTRICT CONFERENCE.

The Little Rock District Conference was held at the Twenty-eighth Street Methodist Church of Little Rock July 6 to 8. The attendance of the lay delegates was small, but all the pastors of the Conference were interesting and business-like. The reports from the various charges indicated that the pastors and the leadership of the church are energetically co-operating in the work of the year, and that the church is in a prosperous and growing condition throughout the bounds of the district. Special emphasis was put upon religious exercises as the discipline directs. The preaching was strong and good to the use of edifying. The Conference requested that the sermon on "The Standard of Christian Life," delivered by B. Wright, of England, Ark., be published in pamphlet form.

Marion S. Monk was licensed to preach. And Marion S. Monk, Sylvester T. Powell, and William A. Greer were recommended to the Annual Conference for admission on trial into the traveling connection.

T. P. Atkins, George Thornburgh, Marion S. Monk, and Henry Hammond, were elected delegates to the Annual Conference. L. B. Leigh and J. A. Morton, alternates.

Deval's Bluff was chosen as the place for holding the next District Conference.

W. F. Evans, financial agent of Henderson College, and J. E. Godbey, professor in Hendrix College, were visitors, and they were given opportunity of representing before the Conference the interests of those institutions of learning. J. A. Sage also was a visitor. He, as the chairman of the Joint Board of Finance, is engaged in an earnest endeavor to collect funds sufficient to complete the Riggins Home at Arkadelphia. B. A. Few, of Magnolia, P. R. Eaglebarger, one of the editors of the Western Methodist, and H. A. Dowling, Secretary of the Sunday School Association of Arkansas, were introduced to the Conference and the last two named spoke in the interest of the enterprises they represented.

Part of Friday forenoon was given to the Laymen's Missionary Movement. J. O. A. Bush, the Conference Lay Leader, made a strong and helpful plea in the interest of that movement and up-to-date management of our church finances.

Twenty-eighth Street Church entertained the Conference splendidly, and a rising vote was taken expressing the thanks of the Conference to the pastor and people for their large and free hospitality.

The presidency of this Conference ended the official relationship of Dr. A. C. Millar to the district, for the present at least, he having been elected President of Hendrix College, as is well known. At the close of the Conference he read the letter of Bishop McCoy appointing Dr. Alonzo Monk his successor, as Presiding Elder, and Dr. Monk was duly installed and welcomed by resolution of the Conference into his new position. The Conference passed

resolutions expressing their regret at the necessity of Dr. Millar's retirement in the middle of the year, which would have completed his quadrennium as Presiding Elder of the district, and of their prayers and confidence in him in the new position to which he has been called by the church.

A. P. FEW, Secretary.

ARKANSAS FARM LANDS FOR SALE.

520 acres, situated in Little River County, 3 miles west of Foreman. Suitable for cotton, corn, alfalfa or an ideal stock farm. Good improvements. A great bargain at \$12.50 per acre.

On application we furnish booklet giving detail description, prices, terms, etc., on best Arkansas land propositions.

HOLMAN REAL ESTATE COMPANY,
Little Rock, Arkansas.

July 8, 1910.

REPORT OF LAWTON DISTRICT W. F. M. SOCIETY.

Since being appointed district secretary I have written to most all the pastors asking them to present the claims of the Foreign Missionary Society to the women of the church, but I find nearly, indeed, quite all of our churches in the district are burdened with building or debts, and it seems that the brave women have all they can do. Yet I have sent out leaflets and other literature which is being used in the Home Mission Society, and I am sure that after patient waiting we will have a number of good societies. Already we have a good society of sixteen members at Lawton, with Mrs. M. A. Clark as president.

Our young ladies have begun a Mission Study class, foreign missionary leaflets are read in the Junior League on their mission Sundays. The Mission Study Circle in our Home Mission Society in Lawton are reading one or two books on the Foreign Mission work. Really the two societies should work and plan together in every charge. The difference in the two lies only in our point of vision; in the valley we see the country near, but as we climb higher the view broadens. It is easy to interest our people in caring for the home church, there is a natural pride in its progress, and we delight in it just as we do in keeping our homes tidy; but to reach out beyond our borders requires a heavenly vision now as it did for Peter on the house-top at noonday and Paul's Macedonian call in the night time. The vision came to each of them while seeking to know the will of God. We must see the need, look on the fields already white unto harvest, acquaint ourselves with the conditions and opportunities, then we will pray the Lord of the harvest that he will send forth more laborers into his harvest.

Too often we have a double standard of Christian living, the apostles and missionaries must renounce the world with its affections and lusts, and go forth without purse or script, as martyrs if need be, while the members of the church at home are still in the nursery with the pastor run to death trying to keep them all pacified. We love to sing, "Not a sorrow, not a care, Christ will all my burdens bear." But he did not say it that way—it is, "Take my yoke upon you and learn of me, and ye shall find rest." Not idleness; most tiresome days are idle days.

If we could learn like the old negro, to lift our load above our heads so we would not be constantly looking at it and pitying ourselves, we would have a song of cheer on our lips and both hands free to help some other burdened soul. We need a gospel of self-denial for the church at home as well as for the missionary who must give up all social ties and often bear reproach among strange people. Our Methodism prospered and took deepest root when the pioneer preachers weeded out all

seeds of worldliness, when it took bravery to become a Christian. The heroic appeals to human nature, and we appreciate the things that cost us sacrifice. A right dissemination of missionary knowledge and a high standard of Christian duty will call forth the best that is in our people.

We have been hearing a great deal about yoke-bearing. It seems to me the Master's yoke was the wooden cross on which he bore the burden of the world's sins. To each of us he gives a daily cross of fellowship with his suffering in bearing our share of the world's sins. And when we have learned to receive the "Great Commission" as his legacy to us we will gladly cry "Here am I, send me." The earth is the Lord's and the heathen are our inheritance, so let us go up at once and possess them to the uttermost ends of the earth.

WOMAN'S FOREIGN MISSIONARY SOCIETY, OKLAHOMA CONFERENCE.

If I am to serve as your press agent I will have to ask you again for material, since this is a position where I must deal in facts and have not the privilege of drawing on my imagination. District presidents of Foreign Missionary Societies will please urge their societies to send reports of the work being done for the foreign societies. You can not begin a fire nor keep it going without material, neither can we fill the space allotted us, nor keep up enthusiasm or gain information unless we spread the news of the good work being done. Sisters, I urge you to send in your reports. MRS. A. G. EAKINS,
304 N. Park St., Shawnee, Okla.

BATESVILLE DISTRICT CONFERENCE.

The forty-ninth session of the Batesville District Conference convened at Cave City July 6, at 9:00 a. m. The opening sermon was preached by Rev. C. C. Burton on the evening before, and on Wednesday morning Rev. A. T. Galloway, our very efficient presiding elder, opened the business session. The roll was called and it was found that a good per cent of the preachers and delegates had not yet arrived, due principally to so much rain and high water. However, the second roll-call showed a number of new arrivals.

James M. Simpson was elected secretary, and J. R. Metcalf, who has been such a faithful secretary so long, was selected as assistant.

The conference fixed the hours of the business sessions from 8:30 a. m. to 11:30 a. m. The afternoon and evening were devoted to preaching, special sessions for the benefit of the Laymen's Movement, Home and Foreign Missionary Societies, etc.

After the different committees had been appointed and the machinery of the conference put in motion by the magnetic and spiritual touch of our beloved presiding elder, the call of reports from charges was taken up. These reports showed much improvement, especially the collection of the pastors' salaries. A strong effort is being made by our presiding elder, pastors and good laymen to make a clean sweep of all assessments by annual conference. Several good churches have been erected and others building, and our mission territory is more closely looked after.

On Thursday morning we had with us Congressman W. A. Oldfield, who addressed the conference briefly in the interest of the temperance cause, and in the afternoon Bro. R. A. Dowdy, lay leader, held a meeting of the laymen in which there was great interest manifested, and on Friday afternoon, Mrs. Clara Dowdy conducted a meeting for the benefit of the missionary cause. Thursday evening Rev. Bowen, of the Paragon District, preached in behalf of Church Extension, which was very beneficial as well as instructive, and on Friday evening Rev. Lane, evangelist

from Chicago, preached a soul-stirring sermon to the unsaved, as well as to the saved. Last, but not least, Brother Weems was with us looking after the interests of the *Western Methodist*.

The following were elected delegates to the annual conference: Dye Moore, J. F. Massey, W. P. Jones, W. T. Horn, Alternates: R. A. Dowdy, W. H. Callaway.

Bro. G. W. M. Freeman, the beloved pastor, was present all the time and entertained the conference royally indeed. Bethesda was chosen as the place for the next conference.

JAMES M. SIMPSON, Secretary.

CHAHTA-CHIKASHA ULHTI ITTANAH.

Ittibapishi li ahleha ma: Chahta-Chikasha Ulhti Ittanaha hash ittanowa kat peni yo fohkat hash ittanowa chi hokmat, Boswell, Okla., ako hash akohcha chi hoke. Peni at Boswell, ala kat yakohmi hoke. Hashi akohehaka minti at tabokoli takla hashi kanalli pokkoli fokka ho ala hoke, anonti opyaka pila hashi kanalli ushta fokka ho ala hoke. Akma anonti hashi ai opyaka pila minti ato tabokoli takla hashi kanalli auachaf-fokka ho ala hoke. Amba achaffa kato ninak o aya hatuk o yammano il ahoya chi keyu hoke. Amba peni in-laka yammano il afama chi hoke. Wednesday, Thursday micha Friday aiena kano peni yomi ka afamat okla ha choya he il ahui hoke. Yohmi hatuk o yamma ont ia ho Boswell ant ish kohcha hokmat sahoyo kia kanimma hikia tukka chik ahno ka chikeh. Amba pe kaniot ish ona hinla cha ish ona hokma pi yukpa hebano hoke.

L. N. ISHCOMER, P. C.

DO IT NOW.

When you've got a job to do,

Do it now!

If it's one you wish was through,

Do it now!

If you're sure the job's your own,

Just tackle it alone;

Don't hem and haw and groan—

Do it now!

It doesn't pay to shirk—

Do it now!

If you want to fill a place

And be useful to the race,

Just get up and take a brace—

Do it now!

Don't linger by the way—

Do it now!

You'll lose if you delay—

Do it now!

If the other fellows wait

Or postpone until it's late,

You hit up a faster gait

Do it now!

—From the *Intelligencer*.

NERVOUS DISORDERS DUE TO ALCOHOL.

Five hundred and twenty cases of insanity and epilepsy from Philadelphia and neighboring counties in Pennsylvania investigated by Clyde R. McKinniss, M. D. (*Scientific Temperance Journal*, Oct. 1909), showed that alcohol alone or in combination with some other condition was an important factor in causing 46 per cent of the insanity, 41 per cent of the imbeciles, and 34.5 per cent of the epileptics.

TWO EXCELLENT BOOKS.

"Andele, or The Mexican Kiowa Captive," by Rev. J. J. Methvin, for 25 years a missionary with the Indians. This book tells much about the Indians and their customs. A very interesting book for a boy. Price, 50 cents.

"Morning Glory," by Mrs. Williams. This is a beautiful Home Mission book. With few changes of names, gives some of the life and work of Miss Mae McKenzie. The proceeds of this book go to establish a Deaconess scholarship in Searritt Bible and Training School. Price, 75 cents.

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JOHN H. HINEMON, President, Arkadelphia, Arkansas

"SUNDAY SCHOOL TEACHERS AND THEIR DUTIES."

(Paper read by Mrs. S. W. Butts at a Sunday School Rally held at Grady, Ark., June 12.)

We all know, everybody knows, that the Sunday School is one of the greatest instrumentalities in the world for making it better. Then let us organize more of them.

Now, the first duty, I believe, of a teacher in our surrounding vicinity, is to visit every child eligible to his or her class, regardless of circumstances, and do a little missionary work here at home.

Once we have a pupil let us strive to keep him. One good way is to have studied our lessons so well that the pupils will really enjoy the recitation period, getting our views of the beautiful truths, as learned by communion with the source of all true knowledge.

It seems to me there is no better way than to follow the outline, as given in the International Sunday School lessons, setting aside each day, a time for study and reference. In this we would find such a joy and inspiration we could not help communicating it to others. We are commanded to "Train up a child in the way it should go." Let us not neglect our children. And how can we teach what we do not know?

In many cities and towns Sunday School teachers are required to have diplomas. This is right, because our Lord's business should be attended to in the same business-like way of our individual business, if we wish joy and results. How many of us approve of sending our children to a public school with an incompetent teacher? Not one of us. And of how much greater importance is the Sunday school teacher? By studying the course mapped out for teachers it is possible for each one of us to have a diploma, whether or not we intend to teach. And we can do this right here in our country homes. How much of God's bounty we receive every day and often how little we are willing to give, saying, "We haven't the time." Think of it! Haven't the time? Now let us awake, regardless of the

fact that material may be scarce in our rural districts, just remember what our Savior said about small things: "Where two or three are gathered together in my name there am I in the midst of them." "Thus saith the Lord: I will be unto you as a little sanctuary."

And even though only one boy or one girl is inspired by our efforts to the higher, the ideal life, we've much to rejoice for.

Another thing, I do not believe all of our work is to be done on Sunday or in the Sunday School room. Let us look after the social side of our pupils through the week, as much as possible. Young people and old as well must have social pleasure. It broadens the oldest of us, and if rightly directed, children prefer the good to the bad.

One other thought and the last:

Let us go—also encourage our pupils to attend every good thing possible, and not flit our time away in ways that leave us nothing to think of which will add to grace and character. I had planned to come here today before Brother Slaughter wrote me. But how many of us attended that inspiring and wonderful Sunday School Convention at Pine Bluff in April? Where such splendid orators as Dr. Hartzog, President of Ouachita College; Dr. Brown, of Chicago; Rev. Waldrup, of Morrilton; Meredith, of New York, and others from all parts of the country, all have made this work a life study. To hear them, and meet them, is inspiring and ennobling. What an opportunity some of us have missed. Let us be ready in mind and spirit thence forward.

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RECTOR, ARK.

Our church and Sunday School are both in good shape and the interest gaining all the time. We are making ready for some much needed repairs. It will take quite a little money, but we can raise that with little effort. Our church needs new seats and repapering and some little more painting. But we have some good and substantial material now to help us bear our burdens. Brother G. H. Harden and Bert Ray, and quite a number, who have come to our rescue, both as members and financial help. We are now in a meeting with Sister Woosley, of the Cumberland Church, and our beloved pastor, Brother Castleberry, with good interest. We are hoping and working for a good result and we feel very hopeful for Brother Castleberry to have a good report this fall. He has already added over 40 members this year at Rector class. And we hope for that many more before we go to Forrest City to give an account of our stewardship. We have a splendid choir and with several good organists we generally have fine mu-

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MARY NORMAN MOORE, President.

Our Superintendent and teachers are all in good earnest and things are moving on nicely. We wish to extend our love and respect to all the good preachers who have labored with us, viz: L. C. Craig, E. N. Bickley, A. C. Cloyce, Ira Russell, T. E. Boen, J. S. Watson, also Brother James Jernigan.

JAMES P. DOOLEY.

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METHODISM IN TEXARKANA.

The preachers of Texarkana, Ark., held their regular meeting Monday morning at 9:00 o'clock in the pastor's study of the First Methodist Church. Thomas, Hundley, Swift, and Harwell were present. The meeting was called to order by Chairman Thomas. Bro. Hundley led in prayer.

College Hill, L. E. N. Hundley, pastor: The congregation at College Hill church is preparing to begin a revival soon, in which Rev. B. C. Few, of Foreman, will assist. The Sunday school, Home Mission Society and Junior League are in a flourishing condition. The services Sunday well attended, the congregation at night being the largest had this year. The night service was a Laymen's Missionary Rally, under the auspices of the laymen of the church.

Fairview, W. A. Swift, pastor: The revival which closed at Fairview Church Sunday resulted in about 45 additions to the church and 15 applications more, which will make a total of between 95 and 100 additions to the church since conference. The church generally edified. Prayer meeting, League and Sunday school in much better condition. Preaching services well attended. Eighteen additions since last report.

First Church, James Thomas and Byron Harwell, pastors: Several of the congregation sick. Services well attend-

ed. Prayer meeting and League better than usual despite hot weather. Interest in Sunday school good. One addition on profession of faith at morning service.

L. E. N. HUNDLEY.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia, or kidney trouble, will send their address to him at 704-35 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

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