

WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

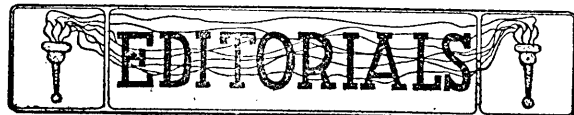
Successor to Western Christian Advocate.

OFFICIAL ORGAN OF ARKANSAS, LITTLE ROCK, WHITE RIVER AND OKLAHOMA CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH

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TYPES OF RELIGION.

We have defined getting religion as being the establishment of a new center in the mind of a man. A new center may, to be sure, be established which has little or nothing to do with religion, and may dominate the life; but such a new center as we refer to has of course to do with the moral and spiritual relations of men. The new center will be established by bringing in a new affection or a new ideal, or it will be the heightening of an affection or ideal already possessed to such a pitch that it will become a dominating power in the life.

Now the type of a man's religion will be determined by the character of this new force that has taken its place within him. If the new force be the notion that a man must subject himself to a frenzied state, and that such a frenzy is a high state of religion, your man will go off after the fashion of a dervish, dancing and whirling till his holy frenzy is achieved; or he may go off after the fashion of a "holy roller" till his frenzy puts him to rolling on the ground; or he may hypnotize himself into a gibberish-speaking with tongues; or he may cut and gash his flesh, after the fashion of the prophets of Baal on Mt. Carmel when they grew insistent that their god should answer by fire. All righteous frenzies are of like nature, though some are not so crude either in their conception or in the method of generating them. We occasionally meet instances of effort at frenzy among sincere Christian people, whose notion of religion is that of a frenzied state of the feelings, more or less. The fundamental error in all such cases, Christian and other, is in the conception that religion is primarily such and such a state of feeling. This is not saying that religion has nothing to do with the feelings, mind you. It is saying that religion is not exclusively nor primarily a matter of feeling at all.

If the new ideal that forms the new center be that a man is to crush out his own humanity, you may look for an ascetic, or a hermit, or man devoted to poverty, or a brahmin seeking to be lost in the divine, each according to the particular form in which he has received his notion of self-immolation. An exaggerated notion of self-effacement has played no little part in the religious history of the world, all the way from the song, "O to be nothing!" to Nirvana. It is based on a truth, to be sure, as all religious perversions must be, but it is not *the* truth.

On the contrary, there have been forms of religion in which too much is made of the human and too little is made of the divine. Buddhism is a signal illustration of this, being a reaction from Brahminism, which ultimately loses human individuality in the divine being. A Christian man may have a very defective type of a religion in that he makes but little of communion with God and much of right relations, or what he thinks are right relations, with his fellowmen.

If the new ideal be one that enthrones God as master and in the name of God commands the man to get busy doing something that will help his fellowmen to better relations with God and

with their fellows, we shall have what we regard as a sane religious life.

We would not impeach the genuineness of any of the types we have named, if only they be sincerely believed in and sincerely practiced. No religion is false. It is only the stimulation of religion that can be false, and that stimulation may occur in any form of religion. There are true men holding all the forms that were ever advocated, and there are probably hypocrites under all forms. But the chief difference lies in the differing conceptions of men as to what constitutes being religious.

As to which is the best type of religion, whether "shouting" religion or laughing religion, on the one hand, or a religion that neither shouts nor laughs, on the other hand, but simply enthrones God and gets busy, whether dervish religion or Brahmin religion, whether "holy roller" religion or unknown tongue religion; whether first blessing religion or second blessing religion; we are inclined to be a quite thorough-going pragmatist, and say that one and all are to be judged by the practical fruits produced. We think this is the test by which Christ himself would judge them. We see no reason why any man of sense should object to the test, least of all why any Christian man should object to it. A man who will pray to God in a prayermeeting and then go out and prey upon his fellowmen does not commend his type of religion. A man who shouts through a campmeeting and is willing to be drunk through Christmas does not commend his type. And, for our part, a man who is a great saint but who does nothing does not commend his type. In so far as the sentiments of their age fixed their standpoint we can excuse them, but the emaciated specimens of sainthood that many of them presented are good for not much that we know. A man's religion is worth while—if it is worth while.

Let no man for a moment suppose that this article is intended as an attack on a religion that stirs the emotions of men. No great things are accomplished in any line without the emotions. But we do mean to attack that type of religion that stirs emotions which move nothing, which put us to doing nothing, except to indulge the emotions themselves. God gave us emotions that they might become motives to action, and not that we might revel in emotions themselves. They are a means and not an end. To make them an end is an utter perversion. And this perversion, like all other perversions of our natures, is always a damage. Every time the emotions of a man are stirred and then allowed to die away without being followed by appropriate action that man, so far from being helped, so far from having gotten a "blessing," has been damaged and has gotten rather a curse. What damage has been done in some of our revival methods by a failure to understand this principle can never be told. The infallible result of stirring the emotional nature and following this with no earnest endeavor is to make the man so stirred a weak, shallow and shabby Christian. It is bound to be so. If a man were stirred politically and did nothing politically, he would become flabby politically. If the social instincts are profoundly stirred and are followed by no efforts at social betterment, the subject will become socially of no force. We have an illustration of this in the theater; one of the worst in-

dictments that can be brought against the theater is that attendance there does precisely this thing, stirs emotions which have no useful consequences and are not intended to have any. People who so indulge themselves become weak, sentimental, worthless for the high ends of life. If we are to arouse people in their religious emotions we must find something for them to do, and we must insist that they shall do it. So, and so only, will they become strong and balanced Christians.

THE GOVERNOR OF A STATE.

In no two States of this Union is there greater need for great Governors than there is in Arkansas and Oklahoma. A mere politician cannot fill this office. It takes a man. It takes a man who can throttle the mere politician. The people have interests that need to be protected; there are rascalities to be broken up; there are advancements that should be made in the life of the State. Your politician does not care anything about these things, save as platitudes about them furnish him means to get himself elected. What he wants is office! Just think of the situation here in Arkansas at this very moment! A liquor dealer, who is the spokesman and representative of Liquordom, and his gang run this State! And everybody knows it! The shame of it! If some man does not rise up to throttle this gang, the allies of all the corruption in this State, then the decent people ought to move out of Arkansas. Have we no La Follette, no Folk, no Johnson, no Hughes, no Harmon, no Woodrow Wilson among us? If there be such a man it is the time for him to step forth. If our present Governor will unfurl ever a flag against this gang, the call is that he should now do it. The people of this State will sustain any man who will unflinchingly challenge this brazen whisky-ocracy. But they are going to demand that the challenge shall be unflinching; what they need to know is that they can trust their man. They are not looking for a man who is "willing to trust the people;" they are looking for a man they can trust; and when they find him, they are going to follow him. They want a man who evades nothing, conceals nothing. They want the liquor question submitted under the lead of some man who has already submitted it to himself and—decided it.

We do not know any State that has made great progress of late years unless it was led and guided by a great Governor. We have named a few of these great Governors. They are men of national reputation. They will send down to history honorable names. They have demonstrated what a Governor can achieve, if he has the brain and the nerve and the high moral purpose. Shall we have one of their sort in Arkansas? The question is now up and is eagerly discussed as to who will enter the race. Let no man give the least encouragement to any man who is found hobnobbing with the liquor gang. Give no encouragement to any man at all till you know that he stands forth with an announcement that he does not want the votes of that crowd. If, with all the people have been in recent months called to endure from the insolence of this crowd, we cannot muster moral worth enough in this State to "lick" this crowd, we are in a bad fix.

WESTERN METHODIST

JAMES A. ANDERSON, }
A. O. MILLAR, }Editors
P. E. EAGLEBARGER, }
J. E. GODBEY,Associate Editor

D. J. WEEMS,Field Editor

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Notes and Personals

DISTRICT CONFERENCES.

Texarkana, DeQueen, 8:30 p. m. June 19
Prescott, Amity June 29-July 2
Pine Bluff, Star City, 7:30 p. m. July 5
Camden, Junction City, 3:30 p. m. July 9
Searcy, Judsonia July 11-13
Arkadelphia, Leola (night) July 13-16
Batesville, Bethesda, 3:00 p. m. July 18
Creek-Cherokee, Thoplocco, 8:00 p. m. July 18
Choctaw-Chickasaw, Sealey Chapel... July 26-30

We are very anxious to have the District Conference Calendar complete, showing every conference. Let the presiding elders furnish what is lacking, and we will be thankful and give it careful attention.

Dr. J. E. Godbey preached at Conway last Sunday night.

Our people at Clinton, Okla., have begun work on their new \$20,000 church building.

The M. E. Church, South at Bigelow, Ark., was destroyed by a cyclone on Saturday last.

Rev. P. R. Eaglebarger filled the pulpit of the Scott Street Methodist church last Sunday morning.

Rev. H. H. Windham, pastor of Port charge, has just closed a fine meeting at one point on his charge.

Rev. D. A. Gregg has given up his work as District Evangelist and accepted a pastorate in Oklahoma City.

Rev. Jno. M. Moore preached the commencement sermon for Kentucky Wesleyan College, Sunday, June 4th.

Rev. G. R. Wright, P. C. at Sentinel, Okla., has held recently a very successful revival meeting at Combs, Okla.

Rev. Forney Hutchinson hopes to attend the International Sunday School Convention at San Francisco, this month.

Rev. W. J. Stewart, pastor of our church at Weatherford, Okla., will preach to our people at Sayre, Okla., next Sunday.

Rev. J. C. Hooks, recently transferred to the Oklahoma conference, has made a fine impression in his new charge at Custer City.

The junior editor was at Conway for a few days last week. He reports Hendrix College coming to a pleasant closing of its year's work.

Rev. Samuel Franklin, one of our local preach-

ers and a very promising young man, filled the pulpit in Cordell station last Sunday at the evening hour.

Rev. J. L. Clark, presiding elder, Covington district, entucky conference, has been elected president Kentucky Wesleyan College, Winchester, Ky.

Dr. A. C. Millar, president of Hendrix College, attended the banquet at Pine Bluff Saturday evening and filled the pulpit at Lake Side on Sunday.

Dr. W. R. Richardson preaches the commencement sermon for Hendrix College next Sunday, and Rev. P. C. Fletcher preaches the sermon in the evening.

Mrs. J. B. McCance, wife of our pastor on Independence charge, West Oklahoma conference, has been quite sick for some weeks but is now convalescent.

We are in receipt of copies of The Baraca Herald, a neat four page paper published in the interest of the St. John's church, Oklahoma City, Rev. R. K. Triplett, pastor.

Dr. Ivan Lee Holt, our St. Louis correspondent, will be off for Europe on the 11th of this month, and will be gone about two and a half months. We trust he will let our readers hear from him.

The church at large is gratified at the election of Dr. George B. Winton as Editorial Secretary of our Board of Missions. As a writer of classical English, the church has never placed upon the tripod Winton's superior.

It was decided at a recent meeting of the Methodist ministers in Hot Springs to buy a tent to evangelize the city during the summer months. It is understood that the tent will be the property of the Methodists of Hot Springs.

Mrs. Cynthia A. Young, one of the oldest and most devout of our members at Conway, Ark., passed away on May 24 at the home of her son-in-law, Prof. W. E. Hogan, Assistant Secretary of the Board of Education, in Nashville, Tenn.

Our Doctor Anderson left last Monday night for Rochester, Minn., taking his two youngest children for a serious surgical operation—goitre. He goes to the famous surgeons, Doctors Mayo, who are known as the best operators in the United States, if not in the world. If his brethren will remember him and his family in this their day of trial, they will be grateful. He and the children will be in Rochester for about two weeks.

Rev. O. W. Stewart, pastor of our church at Clinton, Okla., has been elected by the State Board of Education, as president of the Oklahoma State School for the Blind. He will leave the pastorate and enter upon his new field of labor July 1, 1911.

Success is crowning the work of Rev. M. Columbus Hamilton at Vinita Avenue, Sulphur, Okla. A note more than a week old says that thirty-two members have been received at the regular services and that the Sunday school has more than doubled this year.

Rev. S. M. Godbey, at the request of Dr. F. S. Parker, Secretary of the Epworth League Board, is preparing a book for the League Study Course. It will be a study of the Bible teachings with regard to social conditions. Several chapters of the book will be published in the Epworth Era.

The Little Rock district conference recently in session at DeVall's Bluff did a very handsome kindness to the presiding elder, Dr. Alonzo Monk. They elected him delegate to the International Sunday School Convention, soon to meet on the Pacific Coast, granted him leave of absence from the district for a month and the laymen volunteered to furnish the expense all of which was unanimously passed and shows that Dr. Monk is

the right man in the right place—in the hearts of his people.

Trinity College, North Carolina, has had on hand this week, as it is accustomed to have, a fine program for its commencement. The sermon was by Dr. Charles E. Jefferson and the commencement address was by Jacob Augustus Riis, Esq., while President Few, who is, by the way a cousin of our Arkansas Fews, delivered the baccalaureate address. Incidentally it may be noted that Trinity is lengthening her cords and strengthening her stakes. They have great building plans in front of them. More than two hundred men are now said to be at work on the grounds, and it will be years before their work is completed.

We copy this week from the Southern Christian Advocate Bishop Candler's deliverance upon the duties of preachers as "Ambassadors for God, and not attorneys for special interests," and we commend to our preachers a careful study of it. We are allowing the church to be hampered in almost any interest that is even moral. We are allowing organizations, movements, interests to dictate the church's duty, to lay out the work the church should do, and to assess upon the church the expenses, and to assume a tone above the church as representing the true interests of humanity, and the true work and spirit of Christianity. They harness the church, ply the whip and condemn the church if it does not pull every load they put upon her. The Bishop's article is most timely and should be heeded.

DEATH OF REV. C. H. GREGORY.

Rev. C. H. Gregory, a superannuated member of the Arkansas Conference, passed away at his residence in Little Rock last Sunday morning. During the past few years he had suffered two slight strokes of paralysis; this was the third, coming on Saturday evening, developing slowly and ending fatally. He had been in his usual health for some months.

Brother Gregory was a native of Kentucky. He served during the civil war on the staff of Gen. N. B. Forrest, and was his private scout. It was he that reconnoitered Fort Pillow, making a sketch of its surrounding, and meeting Forrest with that sketch at Brownsville, Tenn., the night before the battle of Fort Pillow, which stirred so much ill-feeling in the North, as being a massacre. He has often told this writer that when at daylight Forrest demanded the surrender of this fort, and the answer of the commandant was returned, he heard that answer read to Forrest, and the answer was a black flag challenge, which challenge Forrest promptly accepted, his troops agreeing.

After the war Brother Gregory came to Arkansas, joined the Arkansas Conference, in which he did many years of hard service as pastor and presiding elder. He felt that his poverty and the needs of his family compelled him to locate, and he remained in the local ranks for several years; was readmitted; and after a few years he transferred to the White River Conference, filling Beebe, Jonesboro and Melbourne charges. He transferred to New Mexico, and was stationed at Albuquerque. After a few years he returned to Arkansas, and in a few more years he was superannuated.

He was twice married, each time to a most excellent woman. The former wife was the mother of Mrs. B. A. Few, who is the wife of Rev. B. A. Few, of Asbury Church, this city. His second wife, who survives, was Mrs. Hettie Cathey (nee Williams).

Brother Gregory was a man of more than ordinary intellect, and a man of versatility. He had some peculiarities which stood in the way of getting along. He had suffered much from dyspepsia, and some of its moods seemed to have become chronic. But his brethren who best understood him always knew that he was a

devout man. He feared God and endeavored to do his will.

He was a man of great energy to the very last of his life. He built up a good business after his superannuation and vigorously conducted it up to the very day before he passed away, at 77 years of age.

While he was a local preacher he moved to the town of Altus, Ark., and went into the fruit business. We believe he was the first man ever to ship a crate of peaches or a crate of strawberries out of Arkansas. He is the father of that great industry in this State, for he demonstrated that it could be made a success. We have always felt that Arkansas owed him a monument for this service.

We buried him in Oakland Cemetery, Little Rock, last Monday. His labors done, he rests.

WHO IS A HIGHER CRITIC?

The higher critic is not known by his conclusions, but by his method. Every student of the Bible, who claims the right of re-examining the evidences upon which the commonly accepted doctrines of the canonicity, authenticity and inspiration of the Scriptures are rested, is a higher critic. He refuses to accept as a finality the mere dictum of church councils upon these questions, and, indeed, all questions relating to the history and character of the Hebrew sacred writings.

Such freedom of investigation is essential to progress in knowledge in all fields. The consensus of opinion of religious teachers in any age, voiced in creeds and decrees of councils, has, in itself no more authority to limit and control human judgment than a similar consensus of opinion in matters of science. They are human judgments, subject to revision under the light of newly discovered truths.

"Higher criticism," as it is termed today, represents no new movement. It is a new term to designate that freedom of inquiry which we have described. It was as distinctive of Luther, Wesley, and Adam Clark as it is of George Adam Smith, Hastings, or Shaler Mathews.

The higher critic may be the most zealous defender of traditional belief, or he may assail traditional belief. One, in the light of newly discovered facts, attacks the Mosaic authorship of the Pentateuch. Another calling to his aid historic facts defends the Mosaic authorship. Both are higher critics, alike.

Disdain for the consensus of opinion as expressed by learned men in the past, is mark of a self-conceit, incompatible with a devout and judicious mind. On the other hand, servile submission promises nothing and gets nowhere.

No man whom the light of truth allures, and who yearns for fuller revelation of truth, will be deterred by being called "a higher critic."

The multitudes drive along macadamized roads in well worn grooves. This is easy. They may doze if they like. Dobbin will keep the track. But the straight lined road, so broad and smooth, is the result of much surveying, engineering, blasting, and grading. The cozy and complacent drivers should exercise due patience, if engineers and blasters seem to be doing rough work.

One who forsakes the beaten track will stray in devious paths. Such are all the pioneers, who lead the progress of the world. One who attains a higher point of observation, giving wider views of truth, will make many a wandering step ere he reaches that goal.

The prophet who yearns to hold direct communion with God cannot be restrained by the "procul profani" of the priest.

We had as well lay aside our bugaboo of "higher critic." It will scare nobody. We shall only ask that men show themselves lovers of the truth. The conclusions which they announce must be fairly examined and so accepted or rejected upon their own merits.

COMMENCEMENT, METHODIST TRAINING SCHOOL.

Commencement week closing the fifth year of the Methodist Training School, began on Saturday, May 27, with a dinner tendered by President and Mrs. J. E. McCulloch to the Alumni. The former graduates assembled a few minutes before six o'clock and elected officers for this year, and then voted to receive the class of 1911. The school hymn was sung, "Lead on O King, Eternal" and they were received with the right hand of fellowship.

The company then repaired to the dining room where plates were laid for thirty-two in the form of a hollow rectangle. In the center of this was a globe of the world from which streamers of ribbon and daisies in white and gold, the school colors, ran to each table. Reminding that "Those with an eternal hope must have a world wide vision. The purpose of the dining was to encourage the completion of the Alumni organization and to cement its loyalty and activity more earnestly to the school." With toasts and song and final season of prayer the company sat till ten thirty o'clock.

On the following Wednesday the Alumni met and adopted a constitution and then an executive committee took the following action: 1. To petition the Board of Directors to set aside in each dormitory building a small room for an "upper chamber" or prayer room to be furnished and kept in repair by the Alumni. 2. To raise fifty dollars by August 1, 1911 to begin the furnishing of these rooms. 3. To make their next object something to help the foreign work.

On Sunday afternoon at 4:30 Dr. F. S. Parker conducted a consecration service in the school parlors. His theme was the Lord's Supper. Afterwards the Communion ceremony was observed, then came a time of testimony and re-consecration of life and service. This was, as it always is, one of the tenderest services of the year.

The Baccalaureate Sermon was preached at McKendree Methodist Church by Dr. G. H. Detwiler, pastor of West End Methodist church, Nashville, Tenn. He chose for his theme, "Spirit filled ministry, and a Spirit filled Church is next to the World Salvation," based upon Acts 13:2. The speaker said, "The fact of the Incarnation in Christ's own character has revealed the character of God as a model dynamic. In the second place it was the exemplification of the will of God through the dynamic of Service." The mistake made by many said he, is that they are seeking the problem of the Holy Spirit for service when they should seek the problem of the Spirit for the perfection of moral character. "The Spirit must first refine the character for it is positively certain that God must be able to depend on a Christian worker before he can use that one."

Tuesday, May 31st was Junior Day. In the afternoon the class of thirty-one members went to a class room for a meeting with President and Mrs. McCulloch. The relation of the Juniors to the school was entered into with free discussion. The President set forth the dependence of the institution upon their loyalty and full understanding of her purpose, aim and endeavor. Vacation opportunities were emphasized. Many members of the class spoke freely and all with renewed loyalty pledged their co-operation to her with more than first love. It was one of those beautiful, high meetings where love compelling leads, and all grew closer together in fellowship with Him in whom we shall all be one. It was the testimony of many that it was one of the highest moments of the year.

Tuesday evening the Juniors entertained in behalf of the Seniors a large company of friends and supporters of the school. After a program of song, reading, and pleasant recollections each senior was presented with a Poster representing

in picture a prophecy of his or her future. An informal social followed.

Wednesday morning at 10 o'clock Dr. W. W. Pinson addressed the graduating class. Dr. Pinson's address was earnest, forceful and appropriate. "The young Christian workers were going out he said to face a new world with an old problem, to work for and with an old church with its multitude of new problems." "The world has changed since fifty years ago, and we cannot afford to be preaching to and handling an old world when we really are in the midst of a new. We must lay hold of material forces and make them serve for the uplift and spiritual betterment of mankind." "Man must be made bigger than the things with which he works. Sin—the world's old problem is still to be fought, not one single moral evil has been eliminated since the days of Adam."

Quoting Dr. Pinson said, "Find out what is right and get it done, find out what is wrong and get it undone." The church, said the speaker, must be a continual base line from which Christian workers are to draw their power, and to which they are to continually go back for inspiration. Organizations that do not do this will become secularized or die. The Christian worker stands in the relation of eyes to the church, seeing and discovering needs and opportunities, leading the church out to meet the need and to grasp the opportunities. In closing Dr. Pinson stressed the importance of consecrated personality without which all Christian service is vain. The unconscious will make or mar its service. This year's graduating class numbers twenty-two. Four of these go out to the foreign field as missionaries; four were consecrated as deaconesses at the Woman's Council; others have been assigned work as teachers in Mission schools, city missionaries, and other phases of church work. In the five years of its history, the school has enrolled 314 students, and has sent out sixty-two graduates. They are representing the school in every foreign field in which the church has a mission except one. The home missionaries going out from this institution are in most cities of our Southland, some teaching in the mountain districts; some at our ports. The graduates of this year are as follows:

BIBLE DEPARTMENT.

Misses Lucy Epps, South Carolina; Adele Pattillo, Florida; Martha Dickens, North Carolina; Lillie Reed, Oklahoma; Vida Felix, Kentucky; Lucy York, Virginia; Claudia Wannamaker, Florida; Evelyn Waddell, Tennessee; Elizabeth Todd, South Carolina; Connie Fagan, Georgia; Marion Blanchard, New Mexico; Martha Alexander, Tennessee; Gertrude Grizzard, Tennessee; Susie Mitchell, Texas; Mrs. Viola Stewart, Alabama; Mr. Malcolm M. Stewart, Alabama; Mr. Luther Flowers, Texas.

KINDERGARTEN DEPARTMENT.

Miss Roberta Stubbs, Georgia; Mittie Hamby, Georgia; Margaret Simpson, Arkansas; Sophia Schalch, Brazil; Ellen Vaughan, Tennessee.

DISCIPLINE.

Mr. Wesley, just before his death, on being asked as to the future of Methodism, replied in effect as follows: "There are four capital principles, like pillars, that uphold this divinely-ordained movement: Doctrine, experience, practice and discipline. Emphasize doctrine alone, and you make antimonians; emphasize experience alone, and you make fanatics; emphasize practice unduly, and you make Pharisees; but emphasize all of these to the neglect of discipline, and it would be like a man who planted a vineyard without a hedge, thereby exposing it as a prey to every wild boar of the forest."—*The Vanguard*.

Contributed

SOME HOME MISSION PROBLEMS IN ARKANSAS AND OKLAHOMA.

By O. E. GODDARD.

There was once a tribe which may not yet be extinct which was in the habit of saying, "I believe in home missions but I do not believe in foreign missions." In the day when we had no home mission problem, that was a good subterfuge for the man who did not want to contribute for the establishment of the kingdom. But in this day our home mission problems have assumed such immense proportions that a man now has the opportunity of showing great zeal for home missions by making contributions thereto commensurate with the demands. There is no disposition herein to discuss home missions versus foreign missions. The writer was a foreign missionary in his younger life and would be on the foreign field today were he not providentially detained in the home land. Since his return to the home land his zeal for the foreign work has not abated in the least, but rather it has been intensified. The gospel is for everybody and must go everywhere. Those who have the gospel must carry it to those who have it not. Yet every man in the home land has the right to place the emphasis of his work where he may choose. He may support a foreign missionary or a home missionary. He may support a school in the home land or in the foreign land. It all looks to the same end, to wit, the making of this a Christian world. There can be no possible antagonism between home and foreign missions. The relationship between them is that of cause and effect. The home field is the basis of supply. The men and the money for the foreign work must be drawn from the home field. On the other hand a home church that takes no interest in the foreign work will soon be so dead that it cannot and will not do anything for the home field. In order that the whole world may be saved the home field must be kept religious that the basis of supply may not run short. The home mission problems whether we look at them from the standpoint of Christians, citizens, or for the sake of our children and children's children, appeals to every man. No man concerned about religion, country's welfare, or the good of coming generations can be indifferent to the home mission problems.

The home mission problems in Arkansas and Oklahoma may be divided into three: The problem of the full-blood Indian, the problem of the foreigner, and the problem of the rural district. Our church has always been the friend of the red man. Some cynic said that "The pilgrim fathers on landing in this country, first fell upon their knees and then got up and fell on the aborigines." The ones who fell on their knees did not subsequently fall on the aborigines; there were two classes then as now, one who fell on their knees and rose up to minister to humanity in the name of Christ and one who does not bend the knee but who bends all his energies to graft upon his fellowmen. This is the class that fell upon the aborigines. The undivided Methodist church began work among the five tribes as soon as they were located in the West. In 1844 when the Methodist church by mutual consent was divided, the Indian Mission conference voted to go with the Church, South. Hence our denomination fell heir to all the Indian work. We have been as faithful to that work as our means permitted. Since 1844 we have been constantly maintaining schools and missions among the tribes. We have expended more than three quarters of a million dollars in this work. We now have twenty-two charges among the five tribes and a hopeful work among the Kiowas and Comanches of the wild tribes. The time has now

come for us to insist on the Indians of the five tribes taking a larger share of the expenses of carrying on their work. The stories of the Indians' fabulous wealth is not authentic. As a rule he is not a money-maker. Very few of them can compete with his Anglo-Saxon cousins. But the few who are well-to-do are being urged to pay the expenses of carrying on the work among the poorer members of their tribe. A sum of forty thousand dollars at six per cent would supplement what the congregations can be led to do so that this work could be taken off the Board of Missions. This matter is being pushed and there is reason to believe that the forty thousand will be raised. This will give the Indians the distinction of being the first people, to whom we minister, reaching entire self-support. The co-operation of all concerned is hereby solicited that this end may be reached. In all our foreign fields, indeed in the work of all churches in all mission fields, self-support is the goal held up from the inception of the work. The Indian work seems to be one exception. It is probably true that had self-support been pressed upon them sooner they might have had more moral virility than they now have.

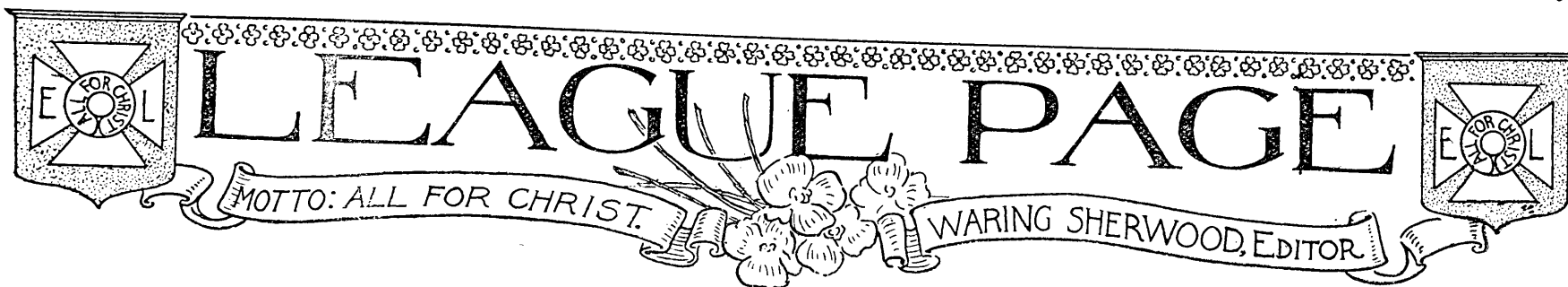
The foreigner is really in our midst. In former years we felicitated ourselves that while the North and the East were wrestling with this problem, we were exempt. He is now among us several hundred thousand strong. There are some hackneyed phrases which have been so overworked that they may have lost their force, but they are nevertheless yet true. "Unless we Christianize these people they will heathenize us. Unless we Americanize these people they will foreignize us." Hitherto we have succeeded remarkably in making American citizens out of the heterogeneous elements that have landed on our shores. Bloods have so mingled that we might be called a mongrel people. But they are here now in such numbers, living in our midst in such isolation, many of them having an antipathy to our government and religion that they are a menace to us and our children. Some of our efforts to evangelize them seem to be futile. That we shall have to reach them from a different angle from which we reach our own people is clear to every student of missions. Merely to go among them and announce that there will be public preaching at a certain time and place as we do among our folks is to court failure; they will not come. Sending one of their own race alone to minister among them has not been satisfactory. The following lines of work have been suggested for our consideration: Employ one of their race and put him with a regular missionary of our race and let the two work together. Our man should acquire the language of the foreigner and preach to them in their own tongue. Then we would pair one of our missionaries with an Italian, and they two spend their lives among the Italians. So with the Greeks, Slavs and others. Then we want night schools for the men. All of them want to acquire the use of English. Our missionaries and such voluntary help as they can get should maintain night schools in these camps, thereby showing a willingness to help these people and much prejudice will be broken down. Many opportunities will be afforded for doing good in the night schools. We also want some kindergarten missionaries. Women with special tact and genius for handling children and who also have the real missionary spirit. These kindergarten missionaries can lay their hands on the children before they are old enough for the public schools. (It is urged that all the children of school age be placed in the public school.) Some kindergarten missionaries are already preparing for this work. It is believed that these lines will finally reach the whole family, finally make Americans and Christians out of these peoples who we must deal with. We need now thirty thousand dollars to launch this

enterprise. Coal companies ought to lead off with large contributions to this end. This is a fine field for American citizens to invest in. Let us undertake by God's help the huge task of making good American citizens and Christians out of these peoples. It can be done. It ought to be done. Unless it is done our children's children will live in a world whose moral tone is so low that the odds will be fearfully against them. In communities where they have long been in contact with the foreigners the deleterious effects are already visible. A willingness to live in contact with the foreigner and not try to lead him to Christ results in a moral stultification and a spiritual deadness that brings on a spiritual paralysis, such as may now be seen in some of our mining districts. Let no man imagine that a community can long remain in close proximity to one of the camps without becoming contaminated. The moral cancer will diffuse its virus throughout the whole country round about.

But the largest, most important and most urgent problem in Arkansas and Oklahoma is the problem in the rural district. Methodism was once largely a rural church. Our stronghold was in the country. For some reason we have been gradually giving more attention to the towns and cities and less and less to the country. In many places we are weaker than we were twenty years ago. The rural communities we are supposed to cover are very imperfectly ministered to. In many places we have no church house, the pastor comes once per month, and perhaps he is a supply who makes his living in part by manual labor. A poorly equipped man who gives only a part of his time to the work, and who comes into a community but once a month when not hindered, may be doing a little good but it is but little better than no preaching at all. There are other communities where we have no preaching and neither has any other evangelical church. Only those who have made a study of the situation know how vast the unreached territory is within these two States. In every county where facts have been gathered it has been found that from one to ten thousand white protestant people are not within reach of any organized church work of any authorized church. This gives a total of several hundred thousand who are not being reached by any of the regular churches. Some unauthorized, irresponsible sects may invade these communities and prey upon them for a season, the jumpers, rollers, tongue talkers, with their fanatical performances and their unknown and unknowable gibberish, but it were better for the community that this tribe were never seen. The tragedy of the times is that many of our country boys and girls do not hear anything called preaching but this stuff. They never see any one called a preacher but these self-appointed, so-called evangelists. The sane boy or girl never seeing nor hearing anything else, and supposing that this is Christianity will come to manhood or womanhood with a contempt for Christianity. Is it right that these boys and girls of our own race should thus grow up within the bounds of our own States. Our preachers come largely from the country. The scarcity of ministerial supply in recent years may be connected with the neglect of the rural districts. Not only so, our doctors, teachers, merchants, statesmen, and men who have to do with running the affairs of the city are in the main country-reared people. Will it be wise for the next generation to have as the ruling spirits men who having been neglected in their childhood come to manhood with a contempt for Christianity?

The greatest need in the home or foreign field today is an efficient ministry so distributed as to reach all the rural districts. The greatest service any man can render toward making this a Christian world is to line up in an effort to evangelize

(Continued on page 8.)



EPWORTH LEAGUE DEVOTIONAL TOPIC.

THOUGHT FOR MONTH OF JUNE: ACQUIRING THE RIGHT THINGS.

JUNE 11: RELIGIOUS TRAINING AND LEADERSHIP.

(Acts 22:3: 7:22; Mark 3:13-19.)

It is but the natural sequence for leadership to follow religious training. Religious training and education inspires one to the highest attainments of life, and at the same time fits the person for these higher achievements.

RELIGIOUS TRAINING SHOULD BEGIN IN THE HOME.

Not all persons have the blessed privilege of religious home influences. Such persons are in great danger: they are the prey of the wicked, and unless they are looked after the chances are that they will take the wrong path when they come to the forks of the road. The home-life is of such importance that all the greatest men of history have attributed their success in the world to their home influence and the early religious training they received at their mother's knee.

THE Y. M. C. A. A FACTOR IN RELIGIOUS TRAINING.

There is no better work being done today than that of the Y. M. C. A. The young fellow leaves his home in the country to seek better opportunities in the crowded city. As he steps from the railway station on every hand the saloons and other dens of vice offer him a welcome. The allurements of these places is found at every turn, and fortunate it is for the young man if alongside of these places the "Y" shines forth, extending its cordial welcome to him. Here he finds the companionship which young life must have, and almost unconsciously—more by atmosphere than by any direct means—his religious nature is appealed to and developed. The Bible class, the library, the recreation of games, the gymnasium, the fellowship of congenial minds—all tend to his training and development.

We have noticed some of the influences which bear upon the religious training of young people; now let us pay our attention to some of the things which more directly bear upon our topic for today.

THE CHRISTIAN COLLEGE.

The subject of religious training and leadership is a very prominent theme of controversy today. It is not ours to take up this matter here; both lack of ability and the impropriety of the subject as bearing upon our topic forbids the discussion. However, we do want to notice the Christian college as an agency for religious training and leadership. Certainly an institution where all the faculty are deeply consecrated Christians affords far better opportunity for religious training than can any purely secular college.

Here is the meeting place of Opportunity and Inspiration. In the material facilities—buildings, libraries, teachers, and the mutual influence of kindred spirits—we have the opportunity. Inspiration stands ready to lend his influence, but it requires the ability alike to receive and impart inspiration, in order to receive inspiration. We should not lay the blame on the teacher when it is our lack of ability to receive that keeps us from receiving inspiration. It is folly to expect religious training when the subject is not in harmony with the laws of religion. Religious training does not consist of merely

training the mind in theology, the spirit must yield to the influence of the Holy Spirit.

THE EPWORTH LEAGUE'S PART IN THIS WORK.

Companionship.—The strongest feature of the League is its companionship feature. Young people follow their friends and associates, and this influence of association is the means by which the leader may turn his friends into the right path. Here is the chance for the equipped leader to do a good work. He sees spreading out on one hand the best things of life, and on the other his companions growing blindly in the dark. The opportunity for religious training is indeed presented.

Leadership.—It takes leaders in all great movements, and especially is this true in League work. Young people can do something they have seen someone else do, but are loath to take the lead themselves, hence the need of active leaders. If you are at all accomplished, don't shirk duty by some petty excuse. The League needs you and you should not neglect the call.

FOR DISCUSSION.

1. Is the home influence today as strong as it was 50 years ago?
2. Is religious training as important as secular training?
3. Should leadership be restricted to only those who have had the advantage of religious training?

JUNIOR LEAGUE TOPICS.

THOUGHT FOR JUNE: CHRIST'S CARE FOR US.

JUNE 11: PROVISION FOR OUR NEEDS.
(Matt. 6:25-34.)

When we are right sure someone is caring for us, and that we will get every good thing in the world which we should have, it is foolish and needless to worry. Let us begin our topic for today by a story found in Youth's Companion:

"A DON'T WORRY CLUB THAT WAS ALL WRONG.

"A college student, in decorating his room, bought a brass plate mounted on a wooden block, which he hung above his fireplace. It had a picture of certain young fellows in evening dress, with feet on tables, and with smoke and other evidences of reckless gaiety, and under the picture this legend, intended to be illustrative of the sentiment of the engraving: 'Motto of the Don't Worry Club: This Is God's World—Not Ours.' "His father came to see him, and when they were settled for a quiet talk, he referred to the motto.

"I don't mean to take a thing of that sort too seriously," said he, "but I do not quite like the influence of such a motto on your own life and that of your friends.

"If this is God's world, the gay young fellows in that picture have some reason to sit up and do some sober thinking; for God does not enjoy that sort of thing. If this is God's world, that sort of motto has no very good place in it.

"This is God's world, my boy, and it is also ours. No man has a right to kick the world along toward the devil and comfort himself with the thought that the world is God's."

The above is very good advice. A "Don't Worry Club" is all right if its members are doing their best to please God.

But why should a Christian worry? If his Heavenly Father notes even the sparrow's fall,

and clothes the fields with grass, and gives the lily its beauty, surely the great God who keeps the planets in their courses, and holds the seas in his hand, has power to provide for our needs. So why should we worry?

Children don't worry as much as grown people, but even they have their trials. But, children, when difficulties arise, and things go wrong, remember this lesson today: God cares for you.

The most important lesson for everybody to learn is to seek first the kingdom of God; then all other blessings will be added.

Use as a duet, if possible, "Seek Ye First the Kingdom," found in Young People's Hymnal No. 3.

SULPHUR AS AN ASSET.

There are so many Sulphurs that it might be a good idea to say that this is Sulphur, Okla. I doubt if there was ever another Sulphur like this. I doubt if the people of Oklahoma even understand the magnitude of this fountain of health that has been sparkling for years within their borders. Not many know, either, that we are preparing to make this place an ecclesiastical Mecca, to which hopeful pilgrims are soon to journey, and drink of the joys of water and sunshine and happy association.

Provision was made at the last session of our conference for the acceptance of an offer of a citizen of this place who wanted to co-operate with the church in the establishment of a General Assembly Park for our State Epworth Leagues. A committee was appointed to act under the direction of the two conference boards in closing the deal and in setting about the work. This committee has been busy, and the result of their labors is a select suburban site of 40 acres, with fine artesian water—a blend of sulphur and bromine, two large pleasure lakes stocked with fish and fringed with canoes, a wilderness of trees, rocks, rills and moss-grown promontories, a clear sky and layers of lovely sunshine. And this is not all. Work has begun on a large auditorium, the foundation laid and timbers going up, which hangs over a gorge, the pillars 16 feet high on the chasm side. This auditorium is buttressed from the south sunlight by rugged oaks, and is to be supported by enormous columns made of rough boulders. It will be a thing of comfort and beauty when finished. Doesn't this make you sit up and take notice? All this is down here at Sulphur, and I haven't finished telling you about it yet.

This 40 acres of ours, with the exception of the auditorium grounds, is cut up into lots, and these lots are to be sold, with suitable restrictions, to Epworth Leagues, individual Leaguers, preachers, students, Sunday schools, Missionary Societies, for their very own, to camp on, sleep on, eat on, play on, build on, and utilize in whatever way they choose, so long as they keep up the spirit of a summer outing. About \$100.00 a lot, and they are worth that without the Assembly—\$12.50 down, and the balance at stated intervals. Each and every lot carries with it the water and fishing privileges, and in fact every privilege that there is to be found out there.

A few days ago I walked out there in company with two men—one of them named S. F. Goddard and the other W. M. Wilson. As we walked through the grounds Wilson pointed to a

tree—a wide-spreading monster that reminded me of the cedars of Lebanon—and said: "What will you give me for my tree?" It turned out that that tree stood right in the center of his lot, the one he had bargained for and would settle upon as his own. Then S. F. Gfl took us to his. He had two, and they pitched off into a frightful chasm at the rear, a deep ravine, lined with grasses and wild blossoms, and watered by a pretty little rivulet fighting its way through the masses of virgin growth. Then they pointed out to me J. R. Abernathy's lot, chosen, apparently, with a view to saving the cost of chairs, tables, beds, etc., as it was simply a pile of billowy boulders, terraced down to the branch after a most rugged fashion, and sheltered by those precious oaks and elms that cool one to look at them. Neighbor to Wilson, R. E. L. Morgan has planted his flag and staked off his ground. Wouldn't you like to join these brethren in their search for real happiness? It is worth the price to own a lot where men of this class will pitch their tents, whether one ever makes use of it or not.

Now, it is our present aim to make this encampment embrace all the departments of the church, and not restrict it to the Epworth Leagues. But the first use of the grounds will fall to the State Leagues in their annual encampment, August 15-25, when we expect thousands here, and a royal program that will be a perpetual feast from beginning to end. We are arranging with the railroads all over the State for a one-fare for round-trip rate—this to apply for the whole year. This rate will be enjoyed by only those whose destination is the Assembly grounds. What a joy it will be to strike hands with 1,000 Leaguers in encampment, swap coffee for lard, or onions for pickles, eat our dinners, and then go up to the lake for an hour's fishing! It won't be like coming to a summer resort, to be stared out of countenance by transient strangers in the public dining rooms. Not at all. It would be more like the old-fashioned camp-meeting with modern paraphernalia of electric lights and up-to-date conveniences, all the privilege of those who claim them.

Let the Leaguers of the State get interested. The time is short. A letter to me will bring you any special information you require.

M. COLUMBUS HAMILTON.

SULLIVAN-BURROWS—At the residence of Dr. J. O. A. Sullivan, Waldron, Arkansas, May 24, 1911, Rev. B. M. Burrows, of the Arkansas conference and Miss Jennie Sullivan, of Waldron, Arkansas, were married, Rev. F. S. H. Johnston, of Conway, performing the ceremony.

Rev. and Mrs. Burrows left immediately for Alma, where Mr. Burrows has charge of the Methodist church. D. H. COLQUETTE.

GRACE.

(Translated from the German, by S. M. Godbey.)

Still give us grace, Thou God of Grace,
To run with patient zeal the race,
Though storms about us be.
Give us the grace for Thee to live
And all the glory still to give
To Thee, alone to Thee.

Give us the grace unmoved to stand
In rank with Thy own faithful band
Unwavering for the right;
For 't is not ours, while here below,
The boon of sweet repose to know
The Christian still must fight.

It is Thy grace, Lord, that defends
Thy soldier as Thy path he wends
Assuring him that he,
When all the bitter strife is past,
Shall sing the victor's song at last
Upon the crystal sea.
Hendrix College, June 5, 1911.

NEWS AND NOTES

SECULAR.

Investigation of the Sugar Trust will be begun next week.

* * *

Texas will vote on State-wide prohibition July 22. The election campaign was opened at Fort Worth June 5, Governor Solquitt leading in the fight against prohibition.

* * *

Judge Daniel Hon, in his charge to the grand jury, in opening the June term of the Circuit Court in Fort Smith, instructed them particularly to look into the matter of Sunday amusements in violation of the law.

* * *

The grand jury for Pulaski County has begun the investigation of the charge of bribery made against certain Senators by Representative A. G. Little, of Mississippi County.

* * *

Senators Dillingham, Gamble, Jones, and Kenyon, Republicans, and Fletcher, Johnson, Kern, and Lea, Democrats, constitute the subcommittee that will conduct the new investigation of the charge of bribery in the election to the Senate of Mr. Lorimer. Four of these men are known to favor Mr. Lorimer and four are against him.

* * *

RELIGIOUS.

The Men and Religion Forward Movement promises much, from its own standpoint. Its watchword is organization. It would put laymen to work to enlist men and boys in the cause of religion. No denominational interests will divide or bound the work. No ecclesiastical authority will direct it. It will organize committees and send out teams of experts for all manner of work. It will have campaign seasons and rally days. It will have its arm of evangelistic service, social service, home mission work, foreign mission work, shop and factory work. Every local church will be an integral part of the movement.

The Central Committee will project a movement wide as Christendom. Here is the program of movement:

Sunday, June 11, is Recognition Day. The individual churches will be called upon, on that day to recognize the movement and enlist in it.

Sunday, September 24, will be Rally Day for men and boys. The individual churches on that day will have a sermon in the morning on the movement. Prayer meetings for men and boys in the afternoon. Y. M. C. A.'s and church brotherhoods will observe the day. Then they will start out on an eight days' campaign to win souls. The special campaign will organize and start a work which is expected to continue in the churches. April 28, 1912, will be Conservation Day—the round-up, so to speak.

* * *

That which is most to be observed in the method and spirit of the Men and Religion Forward Movement is that it seems to regard Christianity as some sort of social service only—an enlisting of recruits in all forms of supposed Christian activity. True religion begins in a personal experience of right relations to God, the pardon of sin, and regeneration. This inward experience gives the true working center and impulse. One says "Get religion." Another, "Do religion." He who thinks to do religion without getting religion, and he who thinks he has got religion and does not do religion is equally in error.

* * *

Both the Laymen's Movement and the Men and Religion Movement propose a stressing of personal effort and the consecration of material resources to advance the work of the church upon lines of activity already laid down by the church.

Their conception of the obligations of Christianity expressed in practical results in better conditions of human life, and the conforming of the social and civil order to the principles of Christianity as well.

* * *

Dr. W. B. Palmore, editor of the St. Louis Christian Advocate, who has traveled abroad more than any other minister in our church, will sail from New York, on the Olympia, June 28, for the most extended tour of his life. The Western Methodist has engaged weekly letters from Dr. Palmore during his entire tour. We are sure they will be eagerly read by our subscribers.

AMBASSADARS FOR GOD AND NOT ATTORNEYS FOR SPECIAL INTERESTS.

BY BISHOP W. A. CANDLER.

"There is a disposition to use the churches and pulpits of the land to advertise and advocate too many matters of social reform and material reformation. Some of the matters for which special services and selected days are asked lie very close to the proper work of the preachers and the churches, while others are quite remote from it.

"This tendency to use the preachers and churches for objects more or less alien to their mission is a tribute to the power of the pulpit and to the influence of the church which refutes the talk of some who are perpetually talking of the waning force of Christianity in our day. The men and women back of all these movements for the promotion of which the assistance of the churches is sought know where the best help for their schemes can be found; they are wise, but are the churches and preachers wise in lending themselves to all sorts of enterprises and in allowing themselves diverted so much from the supreme object of their existence?

"Take for example the demands of this sort which have been made upon the churches during the month of April which closes today. The preachers were asked to devote April 2nd to the advocacy of international arbitration; the Anti-Saloon League laid claim to April 9th; the tercentenary celebration of the King James version of the Bible was set for April 23; and the Anti-Tuberculosis League requested that April 30th be devoted to that interest. Now all these things are good. Doubtless they meet the hearty approval and cordial support of every preacher and good man in the country. They are important, and they deserve the attention of all good people. But if each has received in April the help it has asked, what has been done during the month in the matter of proclaiming the great and fundamental truths of the gospel and in calling sinners to repentance? Is it best even for these interests that the preaching of the gospel should be intermitted for a whole month?

"Perhaps only one of these special requests should have been heeded by the pulpit, viz.: the tercentenary celebration of the King James' version of the Scriptures, an occasion which cannot occur but once in a century, and which lies very close to the work of proclaiming the saving truths of the gospel to mankind. The others should have been served by meetings held at other hours than the hours devoted to preaching and worship.

"Every year adds to the list some new reform and some additional enterprise of a philanthropic character. Is there not danger that worship may be impaired and preaching perish from our land if these calls upon the churches and the preachers continue and multiply?

"It is not enough to say in reply that all these things are Christian in their inspiration and aim. So they are; but the religion from which they have sprung, and upon which they must depend, will be weakened, if they are allowed to displace the preaching of the word and the worship of God. The conduct of a Christian's business is a religious thing; thereby multitudes of good men win the means to maintain Christian enterprises

and render service to God; but it does not follow that commercial enterprises carried on by good men should be championed in the house of God on the day set apart for divine worship. Christianity gives rise to all sorts of human movements; indeed, the Christian era in the world's history is conspicuously the age of humanity among men. Loring Brace has shown this most clearly in his admirable work entitled "Gesti Christi," a history of humane progress in the earth. Canon Freemantle in his eloquent Bampton Lecture, "The World as the Subject of Redemption," has brought to view the same great truth. But would the humane progress which Brace records and Freemantle examines have come to pass if the preachers and churches in all ages had turned aside from preaching the gospel to urging the humane schemes to which their gospel gave birth? Hardly. This great harvest of humanitarianism has been produced by opening the hearts of men to the light of the Sun of Righteousness which has risen upon the earth with healing in His beams. Moreover, while Christianity promotes humanitarianism in all its forms, it is vastly more than a humanitarian scheme. Great as are its triumphs in the matter of such schemes they are but some of its by-products. Its chief function is to bring men back to God when they have wandered away from the divine Father; and under its guidance men have found one another as earthly brothers by returning to their heavenly Father. An atheistic humanitarianism, which ignores God and his salvation, is rooted in a soil too thin and dry to yield large fruitage or to maintain even itself unwithered for long. Many talk trippingly about their creed being 'the doctrine of doing good and practicing the golden rule.' But if they were as capable of thinking profoundable as they are addicted to talking lightly, they would know that the doing of good is dependent for its persistence on being good, and that without a true faith in God men are not good permanently and do not good continuously and consistently. Their so-called creed (a sleazy creed of a sentimental benevolence) never has and never can supply a reliable and unfailing source of charitable deeds and philanthropic efforts. When, therefore, the pulpit is emptied of sound doctrine, and engaged only in the advocacy of reform schemes and relief expeditions, the chief spring of all those motives which lead to the support of such enterprises will have been dried up. They cannot survive longer than the faith from which they spring. They flourish by the flourishing of piety. Herein is found the reason for the haste with which the reformers run for help to the preachers and the churches; they know full well that in that quarter only can they find strong, zealous, and persevering supporters for things good and needful. But they may run there too often and too much. They may deprive their special schemes of the only support upon which they can depend by displacing the appeals of the gospel, calling men to repentance, in order to make room for appeals on behalf of their pet enterprises calling for money or votes.

"Besides all this, these things become a snare to a certain type of preacher, who, lacking faith in the power of spiritual forces to renew men and save the world, eagerly seizes upon visible and popular movements to achieve what he is not quite sure the gospel is able to accomplish. It is both pitiful and painful to observe how these clerical special pleaders pervert texts of scripture in their efforts to find some divine word upon which to base their discourses in the interest of the multifarious schemes which have succeeded in enlisting their advocacy. From the incident of the man healed at the pool of Bethesda they draw proofs strong as holy writ that the church ought to proceed to lay aside all else and press the cause of city sanitation. From Ehud's being a left-handed man they make appeals for

surgical institutes to straighten crooked limbs and cure other deformities. From the account of the birth of the Savior in the manger they wax eloquent, not in proclaiming the incarnation with all its glorious implications and heavenly inspirations, but in pleading for the establishment of lying-in hospitals for the benefit of the poor. The sermons of this sort which have been preached by the special pleaders would make a number of large volumes which might be entitled 'Curiosities in Texts and Pretexts with Accompanying Discourses to Fit.'

"It should be said that there are in the pulpit men who enjoy being used by the friends of various enterprises of a more or less moral or humane character because it brings them the favor of the influential people who have these enterprises in hand and the publicity of such connections. They dearly love to see their names associated in print with these prominent and philanthropic schemes. To secure such association before the public they are quite willing to forego the preaching of the gospel for a season and especially when they have persuaded themselves that their appeals for special interests are the most necessary and essential phases of the gospel.

"These reflections may be brought to a close by a very suggestive and sensible passage from the writer on Ezekiel in the 'Expositor's Bible' series. This learned and celebrated expositor says, 'The salvation of men and women is the supreme end which the minister of Christ is to set before him, and that to which all other instruction is subordinated. And unless a man realizes that the truth he utters is of tremendous importance on the destiny of those to whom he speaks, he can hardly hope to approve himself as an ambassador for Christ. There are doubtless temptations, not in themselves ignoble, to use the pulpit for other purposes than this. The desire for public influence may be one of them, or the desire to utter one's mind on burning questions of the day. To say that these are temptations is not to say that matters of public interest are to be rigorously excluded from treatment in the pulpit. There are many questions of this kind on which the will of God is as clear and imperative as it can possibly be on any point of private conduct and even in matters as to which there is legitimate difference of opinion among Christian men there are underlying principles of righteousness which may need to be fearlessly enunciated at the risk of obloquy and misunderstanding. Nevertheless, it remains true that the great end of the gospel ministry is to reconcile men to God and to cultivate in individual lives the fruits of the Spirit, so as at last to present every man perfect in Christ Jesus. And the preacher who may be most safely entrusted with handling all other questions is he who is most intent on the formation of Christian character and most deeply conscious of the effect of his teaching upon the eternal destiny of those to whom he ministers. What is called preaching to the age may certainly become a very poor and empty thing if it is forgotten that the age is made up of individuals each of whom has a soul to lose or save.'

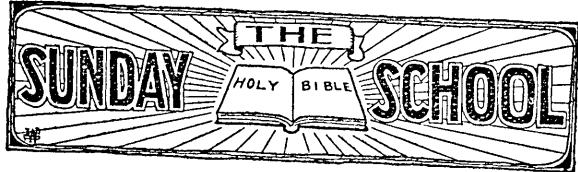
"Let us not change our ministers from ambassadors for God into attorneys for special interests."—*Atlanta Journal*.

A number of tourists were recently looking down the crater of Vesuvius. An American gentleman said to his companion:

"That looks a good deal like the infernal regions."

An English lady, overhearing the remark, said to another:

"Good gracious! how these Americans do travel!"—*Lippincott's*.



SUNDAY SCHOOL NOTES.

BY REV. W. J. MOORE,
Conference Sunday School Secretary.

OUR ITINERARY.

Norman—District S. S. Institute.—June 12-14

* * *

SOME REPORTS.

Pleasant Hill Sunday School. "Our school is growing under the wise leadership of Bro. Mustaine, superintendent. We have 170 on roll; 115 in attendance. Had a fine Children's Day service. Collection \$10. I have organized my class into a Wesley Adult Bible class. We have a teacher training class and teachers' meeting each week." So writes T. M. Whaley, teacher. A good report. He has reported his class to Dr. Bulla.

Lone Wolf, Rev. H. B. Thomason. "Our teacher training class is doing well, good lessons, fine interest. We have determined to make it go. The young people's classes are growing in interest, membership and otherwise. The Young Men's class keeps up its \$2 contributions." That is the way to succeed with a teacher training course, *determine to make it go*. Any Sunday school can have a teacher training class that wants one.

Mrs. C. B. Smith, First Church, Muskogee. Every item in Mrs. Hamill's program was carried out on Children's Day, and some extras. Big crowd; good collection. Pastor declared it the most beautiful he ever saw. So did many others. Our school is fine. Had 135 in my two rooms last Sunday." A Muskogee paper had the following to say of the service:

CHILDREN'S DAY EXERCISES.

"An exceptionally beautiful Children's Day program was rendered yesterday morning at the First M. E. Church, South. Lavish decorations trimmed the large auditorium and Sunday school room. Roses, garden flowers of many kinds and singing birds made the church lovely and several hundred children took part in one of the finest children's programs ever given in Muskogee. The program opened with a processional in which more than three hundred children took part, each child bearing a garland of roses. The program included readings and songs interspersed with instrumental numbers and selections by the Dietz orchestra. The motto carried through the decorations and through the program was 'God is Love.' There were a number of beautiful features in the program. Nine girls gave a recitation in chorus, carrying baskets filled with flowers. Eighteen girls gave a flag song, bearing the flags with red crosses that are the insignia of Christianity. This song was followed by 'Onward Christian Soldiers,' sung by the congregation, with waving flags."

* * *

IF YOU KNEW.

If our pastors only knew how much the funds are needed by the Boards of our Conferences, they would not wait until fall to report the Children's Day offerings. No, they would not wait a month or a week; but would send same to the Tellers at once. The Boards have borrowed money, and the notes are due. Brethren, do relieve your Boards, and save the honor of your church by remitting at once.

* * *

If all the Wesley Adult Bible classes would report to Dr. Bulla the Oklahoma conferences would make a fine showing. Let all such classes, as soon as organized, report to headquarters, and thereby get in line with the great army. Oklahoma City.

ADDITIONAL SUNDAY SCHOOL NOTES.

AFTER CHILDREN'S DAY.

After the observance of Children's Day, then what? Just two things we ask each pastor to do for the good of the cause:

1. Report the offering to the Teller on Monday following the service. Don't hold it, brethren, till Conference. The Boards need the money very much.

2. Kindly drop this Secretary a card telling him of the services, with any and all specially interesting features. He wants to pass the good word on to others. Don't delay either one of these items.

* * *

FROM ELMORE.

Bro. J. L. Crenshaw, superintendent, writes, "We observed Children's Day at Elmore on the second Sunday. Had a fine service; and I think it put more people in sympathy with the Sunday school. Have observed the day at Fairview also. The collection at the first place was \$5.77 and at the other \$6.79." Good report and good collections, too, for those small schools.

* * *

Bro. Munsey, from Grand Valley, writes, "Had a fine congregation at our Children's Day service last Sunday. Splendid program, collection \$4.70, dinner on the ground. Bro. Plymell, our superintendent, is a converted cattleman, and he certainly knows how to 'round up' the folks."

* * *

Jas. T. Green, our superintendent at Union Chapel, Oklahoma City district, says that his school has about doubled in attendance and interest this year; and that they had also undertaken better class and school organization. He reports 125 in attendance.

* * *

ANOTHER T. T. CLASS.

Another fine Teacher Training class is reported this week, to Dr. Hamill. It is from Chickasha Sunday school, and numbers sixteen. They say that they will have forty ere long. It has been running successfully for two months. Watch Dr. Hamill smile now while he enrolls this class and issues certificate. J. C. Jones is the leader of this fine class.

* * *

WILL YOURS BE BLANK?

Say, pastor, superintendent, will your school report blank on the Children's Day proposition, and thereby prevent your district from making a perfect record? If you do, it will not be the fault of this Secretary, or your Sunday School Board, or your Presiding Elder. They are all very anxious to make the best record that has ever been made in these Conferences. The Presiding Elders are writing us to know what schools have not ordered programs so that they may help those that are about to fail.

There is one district in the East Oklahoma conference that will not have a blank—not one Sunday school that will fail; and there is one in the West conference. How many more will be in this column?

SANTIAGO GOMEZ.

This fine young man is a student in the "Colegia Wesleyano," San Luis Potosi, Mexico, and is being supported by the Sunday school at Hastings, Okla. That school assumed his support about November, 1909. It has proved a great blessing both to the young man and to the school. Rev. F. S. Onderdunk writes of him as follows: "The young man is here studying for the ministry, and is one of the finest young men I ever knew. He is water carrier for the school and in this way helps to pay his way through. I am sure the Hastings Sunday school will be happy in this service to the young man. We certainly appreciate the help we are receiving on this fine young man, who gives promise of being a very

useful preacher of the gospel, for he is one of our most highly regarded young men."

The young man himself writes very gratefully to Mrs. Minnie Davis, of Hastings: "Bro. Onderdunk opened the doors of this college to me, and placed me in under the care of your Sunday school, a care for which I am profoundly grateful. In everything I have seen the hand of the Lord that has been leading me, and I hope to be faithful to Him and to be a vessel chosen to assist in the conversion of my country."



SANTIAGO GOMEZ,

a student for the ministry in *Colegio Wesleyano*, San Luis Potosi, Mex., and is being supported by the Sunday school of Hastings, Okla., \$100 a year.

THE NEWSBOYS' FRONT RANK.

"Here, Gunck, take it quick!" A small, grimy hand pushed a roll of bills toward a kind-looking middle-aged man who sat writing at a desk.

The man glanced up at the boy, whose sparkling eyes were eagerly watching his movements, took the money, and counted it. There was thirty dollars. "Where did you get it?" he asked.

"Found it on the street, where some guy had dropped it."

Then the man looked earnestly at the boy, whose clothes were shabby and whose face wore the pinched look significant of the fact that his father was "out of work." Then he said: "Why didn't you blow it in on yourself? You look as if you needed it."

"Aw, Gunck, dat ain't what you tells us to do when we find money. I wanten git on the roll of honor, see?"

"That's right, my boy," said the man tenderly, placing his hand on the boy's shoulder. "I was just trying you a little. Now we'll put the money in the safe until the owner is found." And he opened a book that lay on the desk beside him and wrote in his own plain handwriting the boy's name. The boy, ragged and perhaps hungry, went away with a new joy in his heart, for he had been honest and had gotten his name on the coveted roll of honor, so dear to the heart of Toledo newsboys. He had also unconsciously taken a long stride toward an honorable manhood.—*Selected.*

Don't get discouraged. It is often the last key on the bunch that opens the lock.—*St. Louis Christian Advocate.*

SOME HOME MISSION PROBLEMS IN ARKANSAS AND OKLAHOMA.

(Continued from page 4.)

and Christianize our country places which in turn become factors in evangelizing and Christianizing the world. The country places will furnish many of the foreign missionaries who shall go to the regions beyond to lead the heathen to Christ.

It will be seen from this that the home mission problems have assumed large proportions. We need in Arkansas and Oklahoma forty thousand for the Indian work, thirty thousand to begin the work among the foreigners, and at least one hundred thousand to cover with a well-equipped ministry the rural districts. Men of means are supporting foreign missionaries. Why not other men of means support a home missionary? These home missionaries ought to be men of ability, well prepared for their work, selected with as great care as we use in selecting a foreign missionary, and great results will follow. Men everywhere who are interested in the religious, moral, or political future of this country ought to take deep interest in home missions. Correspondence is solicited from persons who desire to invest in making these States really Christian.

O. E. GODDARD.

Muskogee, Okla.

Some children were telling their father what they got at school. The eldest got reading, spelling and definitions.

"And what do you get, my little man?" said the father to a rosy-cheeked little fellow.

"Oh, I dets readin', spellin', and spankin'."—*Exchange.*

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CHILDREN'S PAGE.

(We shall be glad to have all the children contribute to this page. Let them address letters to Miss Katherine Anderson, Box 284, Conway, Ark.)

Letters were received from Orchie Lee Westrope and a boy in Duke, Oklahoma. No name was signed to the latter, but both letters were too long to publish.

MISS KATHERINE.

Kingston, Okla., July 31, 1911.

Miss Katherine and Cousins: Hello, how are you all enjoying this hot weather? It is too hot for me. We had a picnic the 30th of July. I had a big time. The band played, and nearly everybody enjoyed it. I belong to the Methodist Sunday school. We have seven classes. I am in Class No. 4. I am 10 years old. My letter is growing long. I will write again if this misses the waste-basket.

Your new cousins,

BEULAH LANDRUM.

This letter was missent, hence the delay.

MISS KATHERINE.

Bono, Ark., Jan. 28, 1911.

Dear Miss Katherine and Cousins: How are you all this fine day? I am fine. I go to school every day I can. I am in the fifth grade. Marie Wilkinson, I guess your age to be 12. My age is between 7 and 11. Can you guess it? Green Horn, I guess you wear a sunbonnet. I go to Sunday school every Sunday. My superintendent is Brother Phipps. I would like to exchange post cards with any one. Ruth Carr, come again with your stories.

Your cousin,

DEWDROP.

Byars, Okla., Feb. 26, 1911.

Dear Methodist and Cousins: It has been some time since I have written to the Methodist. No doubt most of you cousins have forgotten me. I have been reading the Children's page for some time. I like it fine, especially Ruth Carr's stories. The last one, "Who Owed the Debt?" was fine. I saved it and sent it to my aunt who doesn't take the Methodist. I got a piano and some new music for Christmas. I like to study music. I am in the fifth grade in music, and the seventh grade at school. I live three and one-half miles east of Byars, on a seventy acre farm. You cousins that enjoy country life, come and visit me. We will have a fine time riding horseback and scampering over the fields and meadows. I will be glad when spring comes. How many of you cousins are going to plant some flowers of your own? I am. Violets and pansies are my favorite flowers. I go to Sunday school every Sunday I can. During vacation I have read a good many books. I will name a few: "Elmo," "Faith Gartney's Girlhood," "His Steps," "Richard Brui," "Grandfather's Chair." For five little pigs and a pet hen. I have been trying to study. I have a pet hen. I hope I am ones guess. I added it is Neva Wolf.

one of the three nearest. If your name isn't right, please tell us your right name, won't you Geranium? I am anxious to know your real name. I will tell you about a trip my cousin and I took this summer. We went to see our aunt at Henryetta, Okla., a mining town. The town is situated between mountains. My aunt lives on the side of the high mountain. While there we went to the top of the mountain, where we could get a fine view of the town. The top of the mountain is level and a lovely country home is situated on the level. There is a lovely little grove where the picnics are held. Just a short way from my aunt's is a large, round rock, all piled close together. A pretty place to have one's picture taken. We had an enjoyable time all during the week we spent there, and intend to go back this summer. Hurrah! Okla. girls

and boys and don't let the Arkansas girls and boys beat us writing to the children's page. Come again, Ruth Carr, with another good story. By-by. With love to Miss Katherine and all the cousins,

Your cousin,

LEDA LAMBERT.

McRae, Ark., Jan. 29, 1911.

Dear Miss Katherine: Will you let another Arkansas girl join your happy band? I am a little girl 12 years old, have dark hair and gray eyes, light complexion, and am five feet tall. My papa takes the Western Methodist and I like it fine. I enjoy reading the Children's page. I go to school. My teacher's name is Henry Caldwell. We all like him. My desk mate is Petty Liles. How many of you cousins go to Sunday school? I do. Next Sunday is preaching day. Our preacher is Brother Jim Talkington. I have four brothers and three sisters. One of my little sisters died about three months ago. It is the first death that ever came to our home. As my letter is getting long I will close by asking you all a riddle: What is this? "As I rode over London bridge, I met old Aunt Susie. I ate her flesh and drank her blood, and threw her skin away." With love to all the cousins,

NELLIE DAVENPORT.

Cordell, Okla., Feb. 18, 1911.

Dear Miss Katherine and Cousins: Will you admit another little Oklahoma girl into your happy band? This is my first time to write. I go to school every day I can. I have not seen any letters from here. I am in the fifth grade. My age is between 11 and 16 years. The one that guesses my age will receive a post card. Come on, Oklahoma girls and boys, don't let the Arkansas boys and girls get ahead of us. I am a little girl with brown hair, blue eyes, and fair complexion. I will close by asking a riddle. "Around the house and around the house and never leave a track." I have two little sisters. I will close for fear of the waste-basket.

Your new cousin,

MARGARET HOOK.

Sherrill, Ark.

Hello Cousin! Here I come for my first visit to the Methodist. If Geranium will move over a little I will a seat by "Blue Bell," if she object. I haven't long to stay. I am a girl 12 years old. I go to school and arithmetic, spelling, geography, physiology, United States history, and Arkansas and school er's story. I have read a lot of books. I go to Sunday school every Sunday I can. My teacher's name is Miss Betty Matthews. I like her fine. I live about 20 feet from the church. The people here are building a new church. My father is the pastor here and we live in the parsonage. I will describe myself. I have blue eyes, light hair, fair complexion, and my weight is 116 pounds. How many of the cousins take music? I do. I am

in the third grade. My teacher's name is Miss Crittenden. I live here. I will guess Irene Forrest's age to be 12. Am I right? Miss Ruth Carr, come again with some more of your good stories. They are grand. I have four brothers and one sister. Oh! I forgot that dreadful waste-basket, but I don't think good letters go there. Now, if you, Blue Bell, will give me my "Bill Bailey" I will go by asking you a riddle: "What is that you take away the whole and there will be some remaining?"

Your new cousin,

CHERRY BLOSSOM.

Doxey, Okla., March 5, 1911.

Dear Miss Katherine: I thought I would write for the first time. I am only 9 years old. I go to Sunday school every Sunday. Our superintendent's name is Brother Lash. My Sunday school teacher's name is Mrs. Addie Clemates. I also go to school. My

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J. G. HOLLENBECK,

Assistant General Passenger Agent,

Union Station, Little Rock, Ark.

teacher's name is Mr. Clemates. I like him. My papa is pastor of Doxey, Okla. I have a little brother 6 years old. Some of you asked if we had any pets. Brother and I have three birds and two of them are singers, and you ought to hear them sing. I will close, for this time. Hope this will miss the waste-basket. I will send a riddle: "A houseful of people and not a single one in it."

EFFIE HAWKINS.

Malvern, Ark., March 2, 1911.

Dear Cousins: I am a little girl 6 years old. This is my first letter to the Methodist. I go to school. My teacher's name is Miss Lewis Smith. As this is my first letter to the Methodist I will stop.

Your new cousin,

This is a good letter for a little girl—not a mistake.

MISS KATHERINE.

Magnolia, Ark., March 6, 1911.

Dear Miss Katherine and all the Cousins: How are you all this beautiful spring day? I am all right. My papa takes the Methodist and I enjoy reading it, especially the children's page. I am nine years old and live in the country. Papa has a farm, a saw-mill and a shingle mill. I certainly like to go to school. Our school was out last Friday. I was so sorry when it closed. My teacher's name was Mr. Alvah Whitlow. We liked him fine. If this letter don't go to the waste basket I will write again.

Your new cousin,

BABY OWEN.

Wolf Bayou, Ark., March 10, 1911.

Dear Miss Katherine: How are you and all of the cousins getting along to-

night? I am all right. Don't think we are having some nice spring weather now? I certainly do; the flowers are looking so nice. I guess, cousins, you all can see that like flowers. Write another good story Miss Carr, I enjoyed your last. Hello Onita John. I think it is time I was reading a little news from you. Well I see some of the cousins are telling what books they have read. I have read several good books, and think every one should read good literature. Arkansas cousins just put on a good old sun-bonnet and write often to our dear old papa and let the Oklahoma cousins beat us. Comed all of the good letters. Glad to receive several cards and Well I have also a few letters from some of the good cousins. Say I will remember who in McAlester, Okla., Hello, and I think I am. I will just say I might guess your a.

all the cousins are trying to live right. I hope they are anyway. Say, cousins all of you try this year to make some life happy. Speak some kind word to some one, do a good deed of kindness. Just try to scatter sunshine where you see sorrow. I do enjoy being with some one I know is living as near right as they know how to. Say, what have you all been doing since we are having such beautiful weather? For myself I have been planting some flowers and sewing a little. Say Miss Katherine, I will just slip you a little bouquet in the envelope. I will ask for a post card shower the 15th of April and see how many of the cousins will remember me then. Mackey, write again. Say Claude you will sure have to pardon me for not answering your card; I will send you one sometime soon. Say Pearl Copeland, if you see this in print please write to me as I do not know your post-office since you have moved. Well I will close and go to bed as it is getting late.

ETTA MCINTOSH.

Ops, Ark., March 12, 1911.

Dear Western Methodist: Hello cousins, how are you all this warm day? I am just fine; thought I would write to the Methodist again. I saw my other letter in print. I have just finished reading the children's page. Old summer time has come back again and we have to take the field and I am very glad. We have got Bro. Forsythe for our preacher again; I like him fine. We have not any Sunday school and our school is out. Our school teacher for next summer is Miss Grace Freeland of Malvern. I wish school would hurry up and commence. I like to go to school when I have a good teacher. Miss Ruth Carr come again; I like your letters fine. For pets I have a little Guinea pig. I will close by asking some riddles:

1. "A man rode to mill but yet he walked."

2. "What is it that is as round as a riddle and as red as a fiddle and a little white spot in the middle?"

I will close for this time.

Yours respectfully,

ALVA WILLIAMS.

P. S. I would like to have a post card shower. I hope to see this in print.

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W. H. M. SOCIETY.

EDITED BY

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Mrs. V. S. McLellan... Little Rock Conference
1818 Chestnut St., Pine Bluff.
Mrs. G. G. Davidson... Arkansas Conference
Russellville, Ark.
Mrs. R. K. Triplett... Oklahoma Conference
1214 N. Geary Ave., Oklahoma City.
Send all communications to the editors.

LITTLE ROCK CONFERENCE WOMAN'S HOME MISSION SOCIETY.

Dear Friends and Coworkers: Through some inadvertence last week Mrs. A. E. Sparling's name was left off the Publication Committee, and the Western Methodist and I take this first opportunity to apologize to her and to the Little Rock Conference Woman's Home Mission Society.

It is true the hearts of this committee of often "beat as one," and the "single thought" belongs to both, but neither of us desires to bear double responsibility alone.

In the first draft of the "Letter Instead of a Leaflet," now at hand, Mrs. Sparling's name is plainly written and I thought it was so sent off. If I am not mistaken, then the printer's imp must be responsible for this omission, and his antics are readily excused when as in this instance no harm is wrought.

It occurs to me that the Conference also asked for the report of the Committee on Extension of Work and here are their recommendations:

1. That renewed effort be made to secure the membership and attendance of every woman in the church for the Home Mission Auxiliary.
2. That especial attention be given to the organization of the young women and the children and to placing the youngest ones in the Baby Roll.
3. That open meetings with programs by the children be held in the interest of the Brigade and Baby Roll.
4. That the District Secretaries of this Conference be instructed to co-operate, as far as practicable, with those of the Woman's Foreign Missionary Society in effecting union between the two organizations.
5. That the Presiding Elders be asked to give the Woman's Home Mission Society a place on the program for their district meetings, call for its report at Quarterly Conferences, and help the Secretaries in organizing new societies.
6. That the District Secretaries request the co-operation of the pastors in organization and presentation of work.
7. That the District Secretaries visit their Auxiliaries once a year, if possible.
8. That in cities where two or more Auxiliaries exist union meetings be held occasionally.
9. That district meetings be held jointly with the Woman's Foreign Mission Society whenever practicable.
10. That trained workers be employed when possible, and that special prayer be made that the young people give themselves to definite work for the church.
11. That the observance of the Week of Prayer be urged upon all Auxiliaries.

We shall surely grow in numbers strength and grace if the recommendations of our Committees on Finance and Extension of Work are really adopted and put into practice. Otherwise, we shall find ourselves disappointed when this fiscal year closes with December. These committees rightly placed great responsibility upon our District Secretaries, but after all they cannot accomplish much without the continued and sympathetic assistance of the Auxiliary members. Nor are we to depend upon our Presiding Elders and pastors who are very busy men, yet willing to help us when they can. In fact, everything depends upon the faithfulness and the enthusiasm of individual members in the Little Rock Conference Woman's Home Mission Society, and to them we look most for success.

It is encouraging as well as gratifying to know we have done well in the past and that many Auxiliaries are determined to do better work this year

than ever before. Last year we raised \$4,674.06 in membership dues for Conference expense fund and for special donations to connectional work (including \$100.00 to Vashti Home for friendless girls, Augusta, Ga.; \$100.00 for repairs on the Little Rock Conference cottage at Sue Bennett Memorial School, London, Ky.; and \$150.00 to our Dallas Rescue Home).

In the Supply Department and for local work on parsonages, on furnishing churches and the Library in the Methodist Orphanage, for the assistance of needy ones and other local specials, \$13,664.27 was expended, making the grand total \$18,338.33.

The Auxiliaries responded well to the call of our efficient and beloved Treasurer, Mrs. F. C. Floyd, and they will not disappoint her this year.

Six parsonages in the Little Rock Conference were aided as follows: Park Avenue, Hot Springs, \$150.00; Texarkana Circuit, \$100.00; Dec Arc, \$100.00; Lockesburg, \$100.00; Thornton, \$100.00, and Caddo Gap, \$100.00, making the total \$650.00 appropriated to parsonages.

Mrs. Floyd's report will be published in full in the Seventeenth Annual Report of the Little Rock Conference Woman's Home Mission Society and it should be carefully read in the Auxiliaries and discussed that all members may gain better knowledge of this important part of our work.

Is it necessary to remind any of you that June is here and that the Conference Treasurer and the District Secretaries hope to receive from every Auxiliary a good report for this first quarter of our year. Remember, we have to do a full year's work in nine months this time.

Sincerely,

Mrs. W. H. PEMBERTON,
Corresponding Secretary Little Rock
Conference W. H. M. Society.

WOMAN'S HOME MISSION OKLAHOMA CONFERENCE.

"We'll move at his command,
We'll soon possess the land
Through loyalty to Christ."

We were all so pleased to know that at the meeting of the Missionary Council our Oklahoma Conference led all the others in Press Work last year. This should be a strong incentive for us to strive to make a better record this current year. If you organize a new society or do anything worthy of mention report the same to me at once before it gets "cold," and I'll keep our part of the Western Methodist filled with the doings of the West Oklahoma Conference, doings of this wing of the army of God "in this land of noble women."

The motto of the Conference is a good one: "A Society at every preaching place." This can be accomplished only by the co-operation of every faithful woman already enlisted. Then we want every woman who is a member of our beloved church to enlist for service. "Ich dien" should be the password of every woman in this great work, for Jesus our example and pattern, came not to be ministered unto, but to minister.

We should have more public meetings and prepare papers and "talks" upon the different phases of our work. When indifferent women really know what a blessed work we are doing they will become enthusiastic also. No pastor would hesitate to give up the preaching hour occasionally for an attractive program, when it will be shown the unenlisted how thousands of women are working to house the homeless, care for the sick and strangers, educate the poor, evangelize the foreigners on our shores and lift up the erring ones. All this can be done in such an attractive way that the very hearts of the people will burn within them for an opportunity to help in this delightful work, the extension of the kingdom of our dear Lord.

Urge men and women to subscribe for the Missionary Voice so that they

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may obtain both zeal and knowledge, which coupled with a large faith in God and a deep love for our fellow mortals, will cause them to accomplish much for him who loved us and gave himself for us.

Yours for service,

MRS. R. K. TRIPLETT.
St. John's, Oklahoma City.

Marietta, Okla., May 8, 1911.

Dear Mrs. Triplett: This is a report of the District Conference meeting of the Woman's Home Mission Society of the Ardmore District, April 29, 1911.

Our meeting was called to order by our District Secretary, Mrs. W. A. Frost. After singing the Scripture lesson was read and commented upon by our Sister Gossett in a beautiful and instructive way. Roll call was responded to by all but four Auxiliaries. Brother Witt, in his most impressive manner, prayed for our work and its advancement along all lines. The following program was rendered:

Recitation by Master Frank Carter.
Reading by Mrs. W. A. Frost, on "The History of the Home Mission Work."
This was listened to with much interest by all.

Solo—"O Eyes That Are Weary."
Miss Buchanan.

Talk by Mrs. Randall, of Ardmore, on "The Need of Being Connectional."

"Why I Am a Home Mission Woman," was ably handled by the Tishomingo delegate.

"How to Better Our Condition," from Wapanucka, was enjoyed by all. Followed by an interesting talk by Dr. Gross; also Mrs. Kearney.

Mrs. Pitts, of Woodford, gave a "History of the Woodford Society," which was an inspiration to every one present. It made us who have workers and encouragement from our pastors ashamed that we had not accomplished more in his name.

Brothers Blackwood, Gross, Shelton, Rogers, and Mrs. Keller talked on "Home Missions."

Reading by Little Miss Keller was much appreciated.

Sister Rogers, of Davis, read a paper on "Tithing."

The annual report for Ardmore District, by Mrs. Frost, of Wynnewood.

Mrs. Winton, representative of Foreign Missionary Society, gave an interesting talk on "Mexico, Our Next Door Neighbor," which makes us realize that we are indeed "our brother's keeper," and should all be foreign missionary workers.

Mrs. Frost read a very interesting report from the Wynnewood society, which shows them to be up and about their Master's work.

A duet by Mesdames Gossett and Boyd closed the program.

Sister Rogers, of Davis, President of our District Parsonage Society, gave a report of her work.

The meeting closed with each one feeling it was good to have been there. The society of Marietta received such a blessing from the delegates' presence among us and we pray God's richest blessings on all.

MRS. ZODA BOYD,
Recording Secretary.

CLINTON DISTRICT.

BUTLER.

Butler is a new, thriving town, located in a belt of rich agricultural land at the terminus of the C. O. W. Railroad. It is a growing town of about 1,000 people. Rev. W. W. Robinson is the efficient, energetic preacher in charge here. The work on this charge is in good condition. Finances are well up on the charge. The future promises well for our church at Butler. The new church building is completed. It is a nice, commodious building. The church building at Shiloh is to be dedicated soon. Our people at Jones' school-house are planning to build a church house in the near future. Brother Robinson has planned for a camp meeting at Fox Creek in July. We rejoice with the pastor and his people in their success.

TEXOLA.

Texola is a small town on the Rock Island Railroad a mile east of the Texas State line. It is located in a beautiful, rich farming district. At Texola we have moved our church building to a much better location in the town. We have no parsonage at Texola, but we are arranging to build one soon. On this charge the pastor is paid \$360.00. He pays \$10.00 per month house rent and has a wife and five children. Men and women live today whose lives are an exemplification of self-sacrifice and consecration. Brother Driskill has the work well in hand. He is doing a fine work. Sister Driskill is an excellent character and an efficient worker. Blessings upon these good people, their home, and their work. Thank God, the promise of victory and the crown of life is to the faithful.

ERICK.

Erick Station is another town on the Rock Island Road. It is a town of 1,000 people, located in a good agricultural district. A great many of our people have moved away from Erick. Therefore it is making it hard on us at that point. The work at Erick moves forward in a substantial way. Brother H. L. Mauldin is in charge here. He is doing earnest, faithful work. He is succeeding well under prevailing conditions.

M. WEAVER.

SPRINGDALE, ARK.

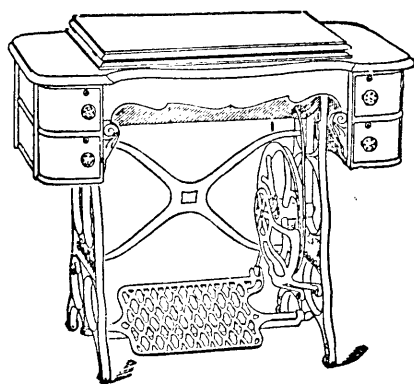
About one year ago I came to this place as a supply, but was appointed here in November. Much has been said about Springdale that was not to the credit of the church. I want to say that we have some of the warmest hearted people here I have ever met with in my life. The church is not financially strong, but the parsonage table has been loaded almost to the cracking point several times during the past year.

We are just beginning a tent meeting with our new District Evangelist, Brother Wolf, assisted by Professor Gilmore, of Moody Institute. We are hoping and praying that this may not be merely a protracted meeting but that it may be a true revival of religion. We, therefore, ask the prayer of all the readers of the Western Methodist.

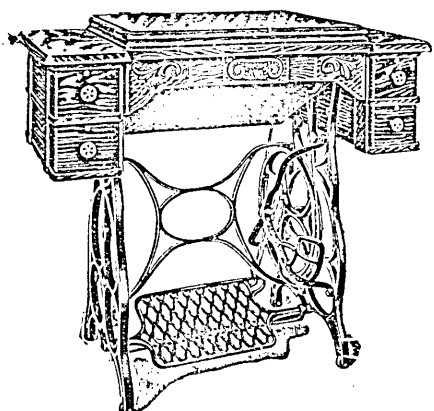
W. V. WOMACK.

SEE THIS!

WATCH THIS SPACE NEXT WEEK.



WESTERN METHODIST NO. 1.



WESTERN METHODIST NO. 2.

FOR MOTHER.

He was only a mite of a boy, dirty and ragged, but he had stopped for a little while in one of the city's free playgrounds to watch a game of ball between boys of his own and a rival neighborhood. Tatters and grime were painfully in evidence on every side, but this little fellow attracted the attention of a group of visitors, and one of them, reaching over the child's shoulder as he sat on the ground, gave him a luscious golden pear. The boy's eyes sparkled, but the eyes were the only thanks as he looked back to see from whence the gift had come, and then turned his face away again, too shy or too much astonished to speak. But from that time on his attention was divided between the game and his new treasure. He patted the pear, he looked at it, and at last, as if to assure himself that it was as delicious as it appeared, he lifted it to his lips and cautiously bit a tiny piece near the stem. Then with a long sigh of satisfaction and assurance he tucked the prize safely inside his dirty little blouse.

"Why don't you eat it, Tony?" demanded a watchful acquaintance.

"Eat it? All meself? Ain't I savin' it for me mother?"

The tone, with its mingling of resentment and loyalty, made further speech unnecessary. Whatever else Tony lacked—and it seemed to be nearly everything—he had learned humanity's loftiest lesson; he had another dearer than himself, and knew the joy of sacrifice.—*Baptist Young People.*

IN TENNESSEE.

Here comes this itinerant supernuante again. I left the seat of district conference at Piggott, Ark., Monday after adjournment Saturday previous for a stop in the above-named place, near which city this scribe first saw the light of this world just 69 years ago. This is a beautiful place of several thousand and I am writing from the spot where the first store of dry goods I ever saw and the first merchant I ever saw, namely, John C. Gillespie, of whom my previous ascended Christian mother purchased the first set of marbles I ever played on a marble ground with. What changes have been wrought within these 60 years! Towns have sprung up all over the country, an increased population, fine houses, fine railroads, with rapidly dashing trains challenge the admiration and intelligence of this my native land.

But what of my near relatives and the people with whom this writer was brought up? They are all gone. Of my own near kin, since my last stop in these parts, my last brother after the flesh has passed to the unseen, with more remote relatives and friends and neighbors, and I am nearly alone of the older people of this country.

I have just visited my old friend, Hon. W. I. McFarland, at present the State Senator of Tennessee. He is the same W. I. This writer is under lasting obligations to this distinguished and prominent brother of our church, who helped no little in preparing me for the Christian ministry. Blessings on you, Brother McFarland for teaching me in the Bible as well as in arithmetic and Jacob's first Latin reader.

But I must tell of the sad pleasure of reading today the names on monuments in the Humboldt Cemetery, of the following brethren with whom I was associated in my early ministry: Brother N. P. Ramsey, R. H. Burns, J. H. Garrett, and R. A. Umsted, a cousin of our Brother Umsted of the White River Conference. All these sleep peacefully. Brother Lanier is also in Humboldt's city of the dead. How I loved these dear brethren! Brother Umsted was my colleague in my first year in the ministry. He was a fine preacher, as were all the others, and Brother Burns was the finest revivalist in the Memphis Conference.

But closing, I must say a word about our district conference at Piggott: It was the most enjoyable district conference I ever attended. Every one seemed to be in a good humor and pleasant. The preaching was of a high order. There was not an inferior sermon preached, and I heard them all. The presiding elder was at his best in presiding, and the reports and speeches on conference floor were all good except the remarks of the one who wields this pen, and entire satisfaction given to the great congregations that assembled. Brother Reeves gave every one the best home, and on last Sabbath Brother Goddard was at his very best, giving us a grand sermon at 11:00 o'clock, and Brother Oliver at night did the same. And what shall I say of Brother Anderson, the editor? He just tried himself, carrying the great congregation before him, being both logical and eloquent, as I regarded it. But the other sermons were all fine—Brother Thomas', Brother Griffin's, Brother Self's, and every other pulpit effort was of a high order. God bless our church and all Christian people and save the entire world, and may the blessing of God be on our church paper.

J. F. ARMSTRONG.

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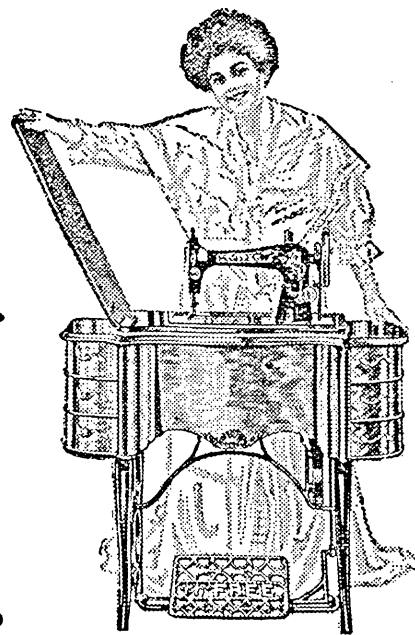
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BATESVILLE DISTRICT.

(Third Round.)

Cave City Mis., Pfeiffer.....June 24, 25
Melbourne Ct., Chapel Hill.....June 30-July 2
Calico Rock Ct., Flat Rock.....July 8, 9
Bexar Mis., Wesley's Chapel.....July 9, 10
Salem Sta.....July 11, 12
Newark Sta.....July 15, 16
Bethesda Sta.....July 17
Mountain View Ct., Pleasant Hill.....July 22, 23
Jacksonport Ct., Kenyon.....July 29, 30
Tuckerman Sta.....July 28-30
Batesville, Central Ave.....Aug. 6, 7
Batesville, First Church.....Aug. 6-8
Ash Flat Ct., Pleasant Hill.....Aug. 11-13
Smithville Mis., Shiloh.....Aug. 19, 20
Swifton Ct., Arbor Grove.....Aug. 22, 23
Sulphur Rock Ct.....Aug. 26, 27
Desha Ct., Rosie.....Aug. 30, 31
Wolf Bayou Mis., Cornerstone.....Sept. 2, 3
Evening Shade Ct.....Sept. 5, 6
B. L. WILFORD, P. E.

CHOCTAW-CHICKASAW DISTRICT.

(Third Round.)

Choctaw-Chickasaw District Epworth League Conference at Long Crk.....June 23-25
Antlers Ct., at Lukfata Chito.....July 1, 2
Kiowa Ct., at Black Jack.....July 8, 9
Hugo Ct., at Bokchito.....July 15, 16

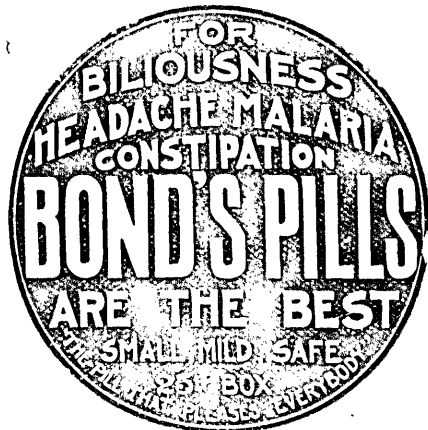
Washita Ct., at Lanewood.....July 22, 23
Choctaw-Chickasaw District Epworth Conference, at Seeley Chapel.....July 25
Choctaw-Chickasaw District Epworth Conference, at Seeley Chapel.....July 26-30
Rufe Ct., at.....Aug. 5, 6
A. S. WILLIAMS, P. E.

CREEK-CHEROKEE DISTRICT.

(Third Round.)

Cherokee, at Horse Creek.....June 17, 18
Wewoka Ct., at Thlewaula.....June 24, 25
Saline Ct., at Dog Creek.....July 1, 2
ORLANDO SHAY, P. E.

A Philadelphian, on his way to Europe, was experiencing sea-sickness for the first time. Calling his wife to his bedside, he said in a weak voice: "Jenny, my will is in the Commercial Trust Company's care. Everything is left to you, dear. My various stocks you will find in my safe-deposit box." Then he said fervently: "And, Jenny, bury me on the other side. I can't stand this trip again, alive or dead."—*Exchange.*



FROM OUR FIELD EDITOR, REV. D. J. WEEMS.

MULBERRY, ARK.

In one of the best farming sections of the State is Mulberry. It is a very fine business point and has a fine class of business men. Two banks, large two-story brick academy, Baptist and new brick Methodist church of modern design which is a great credit to the town. We also have a good parsonage. Rev. A. B. Williamson is the live pastor. He and his family were away. He is a choice man and has accomplished great things in his circuit.

I was pleased to enjoy the hospitality of Rev. Eugene and B. M. Woodruff. They are lovers of the church, and liberal supporters of it. They have nice families.

Collecting well on the old I secured two new subscribers: George Shearer and Mrs. C. C. Willis.

ALMA.

A few hours between trains was spent in Alma. This is a real nice town. Splendid business. Fine country in every direction. Two banks, good school, four churches. We have neat church and parsonage. Rev. B. M. Burrow and his bride, who was Miss Jennie Sullivan, of Waldron, have charge. He could well afford to wait to capture such a choice jewel, and she could not have found a purer and more worthy husband. I am sure they are both happy. His people are well pleased with his preaching. Shaping up the old, I secured two new subscribers, J. A. Coleman and Dr. B. W. Crigler.

Alma and Prairie Grove make a very nice pastoral charge.

VAN BUREN.

This is a central railroad point. Two trunk lines cross here. The shops of the Missouri Pacific are here. There is a Y. M. C. A. hall here. Van Buren is the county seat of Crawford county. Has about 5,000 population, and is in the heart of the fruit, vegetable, melon and berry country. There are three banks, five churches, several two- and three-story brick business houses.

We have an excellent brick church, built while I was pastor 25 years ago. It is to give place to a modern church, to be built on Broadway. The new brick parsonage is now occupied by Rev. J. F. E. Bates and his cultured wife. His experience in building the elegant church at Rogers will greatly help him to build this. He will succeed, for he knows how to do things. While here I heard good report of Rev. J. S. Hackler of the Van Buren Circuit.

Rev. J. R. Bell, of North Mississippi Conference, and son, a prominent young lawyer, brought me under special obligations.

Collecting well from the large list of old, we secured four new subscribers: J. H. Butler, Mrs. T. K. Constant, Rev. J. K. Bell, and W. G. Furry.

FORT SMITH.

The city of Western Arkansas is Fort Smith. It is a great manufacturing and wholesale center. Having abundance of water, coal and gas, it is very favorable for large industries. They have about 50 miles of paved streets, 100 miles or more of sidewalks, and street cars going to every part of the city.

All the modern improvements that go to make a great city, and is growing by leaps and bounds in every direction. When the saloons are closed it will be in every particular a fine place to live. They have such excellent schools and churches. The income for public schools is large. We have four Methodist churches, First, Central, Dodson Avenue, and Midland Heights, supplied by good preachers, William Sherman, L. M. Broyles, G. E. Patchell and A. L. Cline. The presiding elder is J. M. Hughey. All are doing well.

Sunday was spent with Dr. L. M. Broyles, at Central, and Rev. A. L. Cline, at Midland Heights. Dr. Broyles

is a transfer from Mississippi. He served St. Luke's Oklahoma City, four years. He has the largest church membership and Sunday school we have in the city, and will be forced to build a larger church to accommodate the congregation and the Sunday school. He is preaching to a full house every Sunday. He and his cultured wife are well pleased, and the same seems to be true of the congregation.

Harris Rogers has the large adult class. W. D. Young is superintendent, and Miss Hockmyre deaconess.

This church is like a beehive. Everybody works. It is a great factor for good in the city.

Midland Heights is about midway between Fort Smith and Van Buren. They have a new brick church and neat parsonage. Have a small debt, which they are striving to pay. They need help to save what they have. They are speaking of selling a lot to help pay their debt. If they do their children will regret it. They should not think of selling one foot. As it is they have a beautiful lot both for church and parsonage. Brother Cline and wife are highly appreciated. They are doing a fine work, and have a large class of nice young people. Rev. A. I. Smith has charge of the Sunday school, which is doing great good. They also have a live Epworth League.

Collecting well from the old, we secured 14 new subscribers in Fort Smith, viz: Dr. W. M. Stevenson, Hon. A. A. McDonald, C. B. Carter, Mrs. S. R. Harper, R. B. Odom, J. M. Sims, Mrs. W. L. Seaman, H. G. Shoemaker, C. N. Embrey, Mrs. Gus Ferguson, John Carson, R. N. Turner, A. R. Jones, and Rev. A. I. Smith.

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PARAGOULD DISTRICT CONFERENCE.

The Paragould District Conference convened at Piggott, Ark., Thursday, May 25, and adjourned Saturday, the 27th. This was one of the best meetings in its history. Presiding Elder M. M. Smith directed the business of the conference. His long experience in that office has made him familiar with all its duties. All were pleased with the brotherly manner in which he presided. The conference was well attended.

Of the twenty pastors all were present except one, who was prevented on account of sickness. A large number of lay delegates and visitors also attended. The reports of the charges showed the work of the district to be in a good and growing condition. Finances are in a fair state, and a number of meetings

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E. A. K. HACKETT, 109 North Wayne Street, Fort Wayne, Indiana.

have been held resulting in a goodly number of conversions and additions to the church.

We had several visiting preachers. Rev. J. T. Self, of St. Louis Conference, came and preached for us on Thursday night. Dr. J. A. Anderson was present representing the Western Methodist, and preached a strong sermon on "The Program of God." President Millar, represented Hendrix College and delivered a fine address on Education. Dr. O. E. Goddard preached a good sermon Sunday at 11:00 o'clock on "Money."

The spirit of all the services was fervid. At times there was a great stir, and many shouts were heard. The fellowship was one of the features of the Conference.

A Committee on Evangelism, appointed by the Presiding Elder, offered a plan for soul-winning during the summer. Each station preacher and others who could do so, was assigned at least one meeting at some specified place outside his own charge, and directed to give sufficient time to work out the meeting properly. This plan adopted by the Conference, should result in much good to the cause in the district.

The laymen held their meeting Friday afternoon. F. M. Daniels' talk was inspiring. At its close he secured 20 subscribers to Missionary Voice. Mr. Isaac Ebbert was elected District Leader.

W. H. Phipps, I. C. Bradsher, and S. G. Watson were licensed to preach, and J. F. Carter and S. G. Watson were recommended for admission. The latter is a son of Rev. W. M. Watson, of the White River Conference.

The following are delegates to the Annual Conference: F. M. Daniel, W. T. McKelvey, J. H. Thomas, Dr. J. C. Poindexter; alternates, Joe Wood and J. A. Bradsher.

The Conference meets at Imboden next year.

Everyone was enthusiastic over the hospitality of Piggott. Rev. C. M. Reeves, the pastor, and his people, showed us every possible courtesy.

W. L. OLIVER.

LETTER FROM REV. J. A. B. FRY.

Berkeley, Cal., May 22, 1911.

Dear Standard: Learning that my esteemed friend, Dr. G. H. Crowell, has been elected President of Henderson College, and I beg a few words to congratulate him on being selected to serve such an institution. He succeeds a man who held an honorable place in educational circles and who reflected much credit on the college. John H. Hinemon is all a man. Dr. Crowell will find a loyal board of trustees, composed of men who are real force and the soul of honor and high thinking. He will live in the best town in the great State of Arkansas. He will guide a company of as fine students as ever collected on a college campus. I offer my sincere felicitation to my friend whom I love and admire. Great honor has been rightly conferred.

I can as sincerely commend Dr. Crowell as I love the place he has been called to fill. I know his history, his life and toil and achievement, his family and friends. He comes from the real heart of the Old North State. His people are honest, hard-working, of the kind who fought at King's Mountain and Guilford Courthouse in the Revolution. They are religious and pillars of the church and State.

G. H. Crowell won a place at the top amongst educators and public speakers in North Carolina. He was chosen to make leading addresses before educational associations and preached on important occasions before Annual Conferences. He is handsome in physique, a scholar and lover of great books, a Christian gentleman and true

Christian. I love him and Henderson College. I am glad they are married. I feel that the trustees were wise in officiating at the nuptials. The bride and the fair are joined. I feel sure a Polar star stands in full view for fair and safe sailing. Dear old Henderson, with such a pilot (changing the figure) and loyal crew and brave ship, will ride on to a haven of glory. Bon voyage.

Sincerely,

J. A. B. FRY.

Don't Suffer With Piles.

When you can get a pot of Gregory's Antiseptic Ointment by mail for 50 cents stamps that will cure you. After using if not cured or you have not made satisfactory improvement, your stamps will be returned on notice, less mailing expenses. First treatment will help you. Address Gregory Medicine Co., Little Rock, Ark.

Mention this paper.

ANOMPA CHIKASHA SAKIT AMINTU

Dear Methodist: Chahta - Chikasha Epworth League Ulhti Ittanaha hash ittanowa chi ka anompa kanomosi ka pi achi sabannashke, yohmi ka League im ittanaha atukmat Nohio Chapel ako asha chi ka pi okchaya moyuma na June 23-25 ona hokma il ittanowa chi hoke. Yohmi ka League Conference yammas delegate aya chi kat J. J. Humes micha H. H. Imotichey ilappak osh althoha tuk oke.

Yohmikma nahullo im atalowa talowa chi kat ittanowa chi akinli hoke, yohmi ka atalowa okla atalowa chi ka holisso yakomi kakachi hoke: "Eden Echoes," "The Crown," "Palms of Victory," micha inlaka yat aiena chi hoke.

Yohmi hoka himithowa micha assanochi moyumat okla hash ittanowa na ittibai ittanahat il aiashashke, yohmi ka ano yokat talowa ya haklo am achukma fehna hatuk osh ilappa abelinka ka talowa yat asha hokma nohowali hoke.

Yohmi ka Epworth League Conference yatukma Rev. Thomas S. Wade akosh talowa ahleha ha pehlchit aya chi pulla hoke.

Yellow Springs ilappa asha kat wek achafakma hetukla anonti himonna ha yomi ho okla talowa aiasha beka tuk oke, atuk osh June Friday taukla okhili ka Yellow Springs a talowat okla il aiasha chi hoke.

Yohmi hoka ittibapishi li chahta ahleha ma: himithowa micha assanochi moyumat hash ittanowa na ai ittanaha yatukma ont alokolit ittibai ittanahat, ittiba talowat il oh aiashashke.

B. H. FILLMORE.

Corresponding Secretary Choctaw-Chickasaw District Epworth League. Jesse, Okla.

DR. W. S. MAY.

Eye, ear, nose, and throat. Office rooms 14 and 15, Masonic Temple. Hours: 9:00 to 1:00, and 2:00 to 5:00; Sunday, 9:00 to 11:00. Little Rock, Ark.

APPLE LANDS, BENTON COUNTY.

1. One farm of 100 acres, three and one-half miles from Highfill Station, 12 miles southwest of Bentonville; 85 acres in cultivation, 45 acres in apple trees, just now coming into bearing; 12 acres in young timber; close to schools and churches; good neighborhood. This farm is in the great apple region of Benton county, one of the finest regions to be found anywhere. The owner has more than he can look after. Price, \$40.00 per acre, good terms. For fuller particulars cut out this advertisement and write R. L. Coffelt, Centerton, Ark.

2. R. L. Coffelt has another fruit farm of 80 acres near Centerton, Benton county, well improved; six-room house, 20 acres in orchard. Cheap at \$2,200, easy terms. Write him, send this advertisement, at Centerton, Ark.

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

WOMAN'S FOREIGN MISSIONARY COLUMN.

"In a multitude of counsellors there is safety." So come, dear District Secretaries and Presidents of Auxiliaries of the Little Rock Conference Societies, let us reason together about the Mission Study Class.

Have we thoughtfully considered the importance and helpfulness of this particular department of our work as a means toward helping to evangelize the world?

While a goodly number of our women are engaged in active service for our Lord, the great majority whose names are enrolled in the church militant stand idle all the day. Why this deplorable condition when the harvest truly is plentiful and the laborers so few? Sometimes these conditions are the result of selfishness, a desire to evade responsibility and pleasures. Again it is the result of indifference to the teachings of our Lord and the absence of true, abiding love for him who has ever been woman's best friend and comforter. But while the reasons given can be applied to a very few, the majority of our women are merely thoughtless and their indifference and lack of interest in missions is due to the fact that they have never become awakened to the true needs and the call of Christless nations.

A bright woman said to me not long ago that she had never believed in Foreign Missions until she attended the annual Missionary Conference held in our city in the early part of May, but that at this meeting the sad conditions prevailing in heathen lands, and the need of workers to answer these calls had been so forcefully presented that she had been thoroughly convinced of the importance, and divine sanction of this work. This would be the experience of many could they but know the conditions as they really are. A knowledge of these things and an effort to catch the inspiration that is moving upon the hearts of men and women to-

Mrs. Winslow's Soothing Syrup

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



BELLS, PEALS, CHIMES
Made only of best selected Copper and East India Tin. Well known for their full rich tone and durability. Write for catalogue. E. W. VANDEZEN CO. Prop'r Buckeye Bell Foundry (Estab. 1837). 515 E. Second St., CINCINNATI, O.

ESTABLISHED 1858
CHURCH AND SCHOOL BELLS
Write for SPECIAL DONATION PLAN Cat. No. 57
THE C. S. BELL COMPANY, HILLSBORO, O.

Reliable Agents Wanted

IN ARKANSAS

to represent strong "Old Line" Life Insurance Company.

Southwestern Underwriting Company, Gen. Agt., 931 Southern Trust Bldg., Little Rock, Ark.

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

day to obey the great commission would promote a more earnest desire to take a part in helping to conquer the world for Christ. The subject of missions is attractive because it appeals to the heroic in all.

Who are greater heroes than those who work in the slums of our cities, in the mountain regions, or in the darkness of heathen lands? Knowledge of work being done by missionaries who leave home and friends and go to some of the most remote corners of the earth to labor among an alien people, for no earthly honor or compensation other than that 'the love of Christ constraineth them,' is constituting the loudest call the Christian world has ever heard.

The study of the lives of missionaries and of missionary lands enriches our spiritual life, enlarges our faith, and gives us a vision of the great need and plan of salvation. Then, a Mission Study Class should be organized in every Auxiliary because:

1. Of its educational value to us.
2. It helps to know our share in the work.
3. It leads to intelligent giving.
4. Volunteers are needful for definite missionary work (a large per cent of the missionaries at home and abroad, have given their lives to the work as a result of mission study).
5. It develops the prayer life.
6. It changes missionary activity from mere duty to glorious privilege.
7. It brings us into oneness with the Master in his great work.

Let me close with an earnest appeal to our District Secretaries and Presidents of Auxiliaries to talk Mission Study Class whenever an opportunity presents itself and to urge and push the work of organization whenever practicable throughout the Conference. It is only organized effort that counts and if we would enlarge our forces and increase zeal and activity among our women, let us find, safety for our cause by presenting to them the great enterprise of missions, for this is God's plan for the world's redemption and this plan must be made known to his followers.

"Is there a blessing known?"

Pass it on.

'T was not given for you alone—

Pass it on.

Let it travel down the years,

Let it dry another's tears,

Till in Heaven the deed appears,

Pass it on."

Yours for the cause,

MRS. L. W. SMITH.

HELENA DISTRICT CONFERENCE.

The forty-first session of the Helena District Conference met in Wynne, Ark., May 30, with Presiding Elder Rev. J. K. Farris presiding.

Most all the preachers of the district, and a goodly number of laymen, were present. Among the visitors were Dr. A. C. Millar, President of Hendrix College; Rev. O. E. Goddard, Secretary of Home Missions in Oklahoma; Rev. Fred Little, pastor of First Church, Paragould, and Rev. Andrews (evangelist), who was at the time conducting a revival meeting in the Methodist Church.

Dr. Goddard addressed the Conference in the interest of Home Mission work in Arkansas and Oklahoma. Dr. Millar represented Hendrix College and the Western Methodist. Rev. W. F. Walker, pastor of Harrisburg Station, and Rev. J. D. Kelly, pastor of Vandalia Circuit, were among the visitors that added much to the pleasure of the Conference.

In the opening session the Presiding Elder gave a survey of the work in the district, bringing before the Conference some very startling facts, especially as they relate to the rural districts. By his untiring efforts he has succeeded in getting some matters well adjusted in securing pastors for some charges that have been made vacant since Conference. He has also added much to the district parsonage. He is a man of God who looks well to the interest of the church, and he will bring things to pass

in the Helena District.

One young man was licensed to preach and two were recommended to the Annual Conference for admission on trial.

Mrs. J. R. Nelson, Secretary of the Woman's Foreign Missionary Society of the district represented the woman's work, showing that there had been some marked advancement during the past year.

From reports of pastors the one great need is for a great spiritual awakening among the people. The morning light is breaking and a better day is coming. Our district is advancing, we are expecting great things of God this year.

The new church at Wynne is near completion. It will be one of the best in the Conference.

A unanimous vote of thanks was extended to the people of Wynne for their hospitality and to any and all who contributed to our pleasure while among them.

With an old-time song and a Methodist handshake, and after an earnest prayer by Dr. T. Y. Ramsey, of Helena, we said good-by till we meet again.

J. R. NELSON,
Secretary.

A TRIP TO ARKANSAS.

It has been my good fortune to spend a short while in Little Rock and Hot Springs. I worshipped two Sundays at Central Avenue Methodist church, Hot Springs and heard Rev. Forney Hutchinson preach three excellent sermons and Presiding Elder T. D. Scott, one.

Bro. Hutchinson is a live wire and is doing things at Central Church. I never met a truer man. The people go to church much better in Hot Springs than they do in Southeastern Kentucky. I think there were 1,200 at church the third Sunday in May. On Wednesday evening following there were more than 250 at prayer meeting. I heard people say they would rather attend church services at Hot Springs than to go anywhere else.

My visit to the office of the Western Methodist will not soon be forgotten. Brother Eaglebarger gave me a brotherly greeting and made my short visit most pleasant the office. Methodism in Arkansas, as I see it, has much to encourage her and nothing to impede her forward and steady progress.

C. K. DICKEY.

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.

A GENIUS.

Mr. Hitchcock, the news editor of the great dailly, had only the junior reporter at hand, and news of a shooting case had come in.

A man had married a girl at 4 o'clock the afternoon before, and at 8 o'clock the same evening had shot at her five times.

"What shall I do?" asked the reporter.

"Get an interview from the girl," said Mr. Hitchcock.

"But I don't know what to ask her," objected the reporter.

Hitchcock got up from his chair, walked over to the wall, and beat his head against the plaster three times. "I don't think you understand," he told the youth, with as much patience as he could muster. "Married at 4 and shot at five times at 8. Go and get the story."

"Well, what shall I ask her?" queried the reporter.

Hitchcock, looking pained and grieved, said: "Ask her whether she considers the conduct of her husband an insult or merely studied indifference."—*London Opinion.*

Pews and Opera Chairs

Best always the cheapest.
Write us.

The DeWolf Furniture Co.,
Dept. J, 716 Del St., Kansas City, Mo.

All Down and Out

YOU NEED A GNERAL SYSTEM RENOVATOR.

GREGORY'S VEGETABLE VITALIZER (*Laxo Blood and Nerve Tonic*) will do just what you want, make you well if you have enough life to build on. It reaches the Stomach, Liver, Kidneys, Bowels and Mucous System, eliminates poison from the blood, and soon makes pure blood, and then you are well.

Three \$1.00 bottles will do the work. Remit \$2.50 to GREGORY MEDICINE COMPANY, Little Rock, Ark., and we will ship you by express, under our positive guarantee that it will not disappoint you. We will send free a bottle of GREGORY'S ANTISEPTIC OIL to test. Better send today before disease gets a death grip on you.

For responsibility we refer to Anderson, Millar & Co., publishers of this paper, or any reliable business firm in Little Rock.

FRUIT FARM.

Sixty-five acres of upland; 55 acres in 8-year-old apple trees just coming into full bearing; most of the balance in old orchard; good condition; large house and barn; good stone cellar with stone smokehouse above; excellent well of water; good fencing. One-half mile from depot. A single full crop will pay for orchard. Owner getting old. Will sell in tracts of 10 acres or over. House not included unless whole farm is sold. A bargain for any man who wants a fruit farm in this fine fruit and berry region. Liberal terms. Cut out this advertisement and address it to J. W. Womack, Centerton, Benton County, Ark.

MODERN FOOD FOR UP-TO-DATE PEOPLE.

Modern progress is in no way more clearly demonstrated than in the betterment of foods.

For instance, when Graham flour was originated by Dr. Sylvester Graham nearly a century ago, although it then had many healthful properties, it was coarse and unpalatable in its crude state.

But modern science has so improved on the product of those early days that the Graham Crackers now baked by the National Biscuit Company are toothsome and appetizing, having a delicious nut-like flavor, and still retaining the utmost healthfulness—aiding and strengthening the digestion. These modern, wholesome dainties—Graham Crackers—are packed in moisture- and dust-proof packages, and can always be recognized by the well-known In-cr-Seal Trade-mark.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM

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

A CHEAP FARM HOME.

145 acres rolling land in two and one-half miles of hustling new town of about 1,500 inhabitants. 35 acres in cultivation. The rest in timber good for farm purposes. 65 acres of the land in timber can be put in cultivation. Three-room log house, ceiled inside and partially weatherboarded; good new barn 30 x 50 feet; a fine well of good water; also tenant house. This property will be sold so cheap that it will surprise you. The price is \$1,500.00.

Liberal terms to purchaser.

J. H. BISHOP.

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OBITUARIES.

(We find it impossible to publish manu-
scripts in this department containing more
than 200 words. We therefore ask our con-
tributors to limit their obituaries to that
amount of space. Poetry is often very ex-
pressive, but we find it necessary to ask that
it be left out of all obituaries, as we cannot
publish it. A due regard for these sugges-
tions will save our friends annoyance and the
editors much labor and trouble.)

PORTER.—Adah Elmor Porter (*nee*
Parsons) was born at Omaha, Neb.,
December 21, 1862; came to Arkansas
in 1887; died May 31, 1911, at Vander-
voort, in Polk County. She accepted
Christ as her Savior in 1886; joined the
M. E. Church, South, with her husband,
Dr. J. N. Porter, and lived a devoted
Christian until death. She was an ac-
tive Sunday school worker, had charge
of a class of boys and girls as teacher,
and was very attentive until her health
failed. She leaves a husband, father,
three brothers, three sisters, and an aged
aunt who has made her home with her,
to mourn their loss. Our town and com-
munity has been made sad on account
of her departure, but we bow in humble
submission to him who doeth all things
well, believing that our loss is her eter-
nal gain.

C. F. MESSER, P. C.

BLACK.—Mrs. M. L. Black (*nee*
Draper) was born January 17, 1857;
died at the home of her mother, March
24, 1911. She joined the church while
young and lived a true Christian life.
She was married to H. M. Black August
25, 1898, who preceded her to the
brighter world 12 years. She was the
mother of nine children, six of whom
are left to mourn their loss. They, with
her dear Christian mother, are deeply
grieved, but, dear ones, put your trust
in the Lord and some sweet day you
shall be reunited with daughter and
mother around the great white throne,
where there shall be no more death.

HER PASTOR.

WATSON.—Florence May Watson
died May 24, 1911. We know that God
took Florence May, because he loved
her, but it is hard for those on earth,
who loved her, to give her back again
to him. She was a girl who had many
friends and whose bright, cordial pres-
ence will be sorely missed, everywhere
she was known, but especially in the
Sunday school class, of which she was
a member. She was always present,
unless prevented by sickness, and with
her well prepared lesson and bright, re-
sponsive face, she was an inspiration to
pupils and teacher. We must all feel
that Heaven is nearer to us than ever
before, since one of our members is
there.

In the death of an older person we
feel more the hand of God, moving
through Nature, as his instrument, but,
when one so young, so seemingly full
of health and the joy of life, leaves us
so suddenly, it is as though God stretch-
ed forth his loving arm and took her
at once, unwasted by disease, to be with
him, in her fresh youth and bloom. She
looked so peaceful in her last sleep that
one, in looking on her face, thought of
our Savior's words: "She is not dead,
but sleepeth."

We know that God's wisdom is deeper
than we can fathom, his plans more far-
reaching than our minds can grasp, and
we must feel comfort in the knowledge
that his love has spared her many sor-
rows, from which those who loved her
best could not have shielded her. But
even though we know that she is happy
in Heaven with God and his angels, it is
hard for those who are left behind to
give her up.

HER S. S. TEACHER AND CLASS.

HOLMAN.—Wesley Holman was
born in Lamar County, Texas, February
23, 1844. When about 43 years of age
he professed faith in Christ, and united
with the Methodist Episcopal Church,
South, and continued in the faith, and
remained true to his trust until he was

forced to surrender to the death angel,
whose summons came in the morning of
May 19, 1911. He had been in declin-
ing health for the last few years of his
life, but he was always found at his post
of duty. His heart's desire was to
please God and win souls for him.

In the year of 1866, he was married
to Miss E. M. Parker, of Louisiana, who
preceded him to glory some two years
ago. To this union were born five chil-
dren, three sons and two daughters,
four of whom are yet living: H. H. Hol-
man, of Wetumka; W. H. Holman, of
Konawa; J. C. Holman, of Stuart, and
Mrs. Hattie L. Aycock, of Allen, Okla.
The oldest daughter passed over the
river of death some ten years before the
father was permitted to join her on the
other side. He was loved in life and
followed to the grave by many devoted
friends. His funeral was preached by
Rev. J. B. Blackwell, his old pastor and
friend. He was quietly laid to rest in
the old Gerty Cemetery by the side of
his wife, to wait the call of the judg-
ment.

In the death of this one the South
has lost one of its brave defenders. He
was a strong and noble character in
life, whether in uniform of gray sup-
porting the principles of a lost cause on
the blood-stained field of battle, or lend-
ing a helping hand to those in distress,
or giving fatherly advice around the
family hearthstone, he seldom met any-
one without asking them before parting
if they were Christians, and if they
were not, he would always warn them of
the danger they were in and try to get
them to seek God while they had time
and opportunity. Everywhere he stood
like a hero to his post. There was not
a sphere of his life in which any one
could justly question his integrity or
doubt his fidelity. He has gone from us
and left three sons and one daughter to
mourn the great loss so distinctly felt
by all.

Now children, do not disappoint your
father, but live so in this life that when
the death angel calls for you you will
be prepared to join him inside the pearly
gates, where they are singing "Glory to
God in the highest."

His son-in-law,
W. J. AYCOCK.

Allen, Okla.

MOTHER TABBY'S LECTURE.

"Woo-oo-oo!" wailed the lonesome
little dog in the shady back yard,
"Woo-oo-oo!"

He didn't like his new home one bit.
He wanted his mama and his six fat
little brothers and sisters. How he
wished he could get loose and run
back! There was a fine hole in the
fence near the kitchen porch, and he felt
sure it was plenty big for his round little
body to wriggle through. How cruel it
was to tie him to a big new dog house
when he wasn't half big enough to fill
even a soap box! He began another
vocal solo with such wonderful "woo-
oos" and "wow-ows" in it that Mother
Tabby decided to come down from her
sunny perch on the wall above his head
and tell him her opinion of such con-
duct.

"How do you do?" purred she in her
best company manner as she sat down
in the path before the much-astonished
little dog. "What a noisy baby you are!
I couldn't get my nap out for the horrid
sounds you were making. Why don't
you be quiet and peaceful like me?
What is your name anyway, baby?"

"Woo-oof!" barked the little dog,
spatting his two clumsy forepaws on the
ground in a mischievous endeavor to
make Mother Tabby jump. "I haven't
any name yet. Why don't you run when
I bark at you?" he demanded, bounc-
ing eagerly to the end of his rope. "My
mama told me that cats were afraid of
dogs. Why don't you climb a tree?"

Mother Tabby patted her ear with a
velvet paw and blinked placidly at the
frisky little object before her. "Your
manners are very bad, baby," she purred

gently. "Only rude, ill-bred dogs chase
master that she couldn't have you here
a minute if you tried to hurt my chil-
dren and me. My mistress thinks a
great deal of all of us, and she doesn't
like for any of us to be fussy or
scratchy. You do as I tell you, baby,
and you'll forget about being lonesome.
Just be quiet and perhaps you'll get to
live here with the rest of us."

"Woo-oof!" yelped Master Doggy
loudly. "I don't want to stay here with
an old cat. I want to go home to my
mama. Woo-oo-oo!"

Mother Tabby rose and sharpened her
claws with much care. Evidently she
thought Master Doggy a very bad baby
indeed to be so ungrateful for her good
advice. She plainly intended to have no
more to say to him.

"Gr—uh—woof!" growled the frisky
little pup, making believe to be very
fierce. "I'd chew you into forty-seven
pieces if I just wasn't tied. Gr—uh—
woof!"

"Me-o-ow!" sniffed Mother Tabby,
sitting down calmly and beginning to
wash her face. "I could have eaten
Miss Canary any time I chose when I
first came here; but I didn't. I had bet-
ter manners. I think I'll box your ears
pretty soon, my noisy young friend," she
concluded severely.

Master Doggy started to "boo-woo" a
dare, but he never finished it. The
frayed old rope gave way quite sud-
denly, and the surprised puppy tumbled
heels over head at Mother Tabby's feet.
Before he could tell her that it was an
accident, Mother Tabby arched her back
and fluffed out her tail and sidled wrath-
fully toward him, looking as big as a
bear to Master Doggy's startled eyes.
One second only Master Doggy looked
at the awful sight, and then he tucked
his short tail between his legs and
scooted for the hole in the fence.

The hole was a size too small, but
Master Doggy didn't discover that until
he was halfway through. He couldn't
wiggle back and he couldn't squirm on,
so there he stuck until his master and
Tabby's mistress ran to see what could
be the matter.

While the prisoner was being released
and patted and comforted, Mother Tabby
walked around purring her very loudest
and happiest purr. She thought that
Master Doggy had learned a good les-
son, and, from the anxious look in Mas-
ter Doggy's eyes, perhaps he thought so
too. At any rate, after that he was very
polite to Mother Tabby and her
friends.—*Mabel Claire Smith, in Chris-
tian Observer.*

YOUNG GIRL WHO MAKES
VIOLINS.

One of the few women violin makers
in the world has her workshop in New
York, according to the Washington Her-
ald. She is only 20 years old, a Hun-
garian by birth, and claims to be the pos-
sessor of a secret formula for making a
kind of violin varnish, intrusted to her
by her father on his deathbed.

"I spent most of my time in my fa-
ther's shop," the girl said the other day,
"watching him work and making little
things myself from the scraps of wood
he discarded. I soon developed quite a
turn for the work, and when I was 12
years old made an instrument wholly by
myself that was practically perfect."

"We were then living at The Hague,
but when we moved to Budapest and my
father opened a school for violin-making,
I began a regular course of instruction.
I was first set to repairing broken in-
struments, was taught to put in new
backs, necks, and tops, and was taught
to make the difficult F holes. From re-
pairing I was taught to construct the
entire instrument."

"It takes much time and patience to
make a violin. No matter if I work all
day, I am one month making a violin.
It is the varnishing that takes the time.
The finished instrument must be gone
over with the varnish six or seven times,
and rubbed down each time with pumice

cats nowadays. My mistress told your
and oil. A great deal of sunlight is
required for the varnishing process.
That is why I have my shop on the sunny
side of the house. I could not make
good violins in a dark and gloomy shop.
"The next most difficult task in violin
construction is to fashion the F holes.
The six blocks which are glued to the
model are very important. It is neces-
sary that these be perfect; and unless
the base bar is just the correct thickness,
much of the sweetness of the instrument
will be lost. Every piece of wood in the
violin must be just the correct weight,
size, and thickness, varying according
to the hardness of the wood. It is only
by experience and close observation that
these little points are learned."

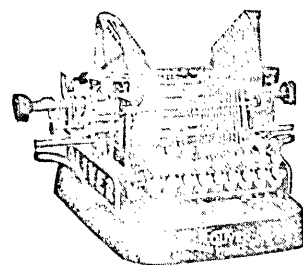
The wood that the girl uses in making
her instruments comes from Hungary.
Her father brought it to America with
him when he came over five years ago.
It is a variety of maple in which the
grain is very dense. He purchased it
when an old church in Budapest was
torn down, the pulpit being made of this
wood. He sawed it into blocks and
brought it to America. His daughter
has enough of this wood on hand to
make about 25 instruments. It is more
than two hundred years old and is, of
course thoroughly seasoned.

The violin maker is a strong woman.
Her well-formed hands have been train-
ed to do things. "It takes much strength
to make violins," she said. "If I did
not have great strength in my arms and
hands, I could not do the work."

She is a musician, and has an accu-
rate ear for tone. She can tell instantly
when she gets the desired tone in one
of her instruments, and she never puts
aside a new violin until it "speaks cor-
rectly." She plays on the piano as well
as the violin, and also has a good singing
voice.—*Boy Life.*

PUSSY CAT'S NAME.

Did you ever think why we call the
cat puss? A great many years ago the
people of Egypt worshiped the cat.
They thought the cat was like the moon,
because she was more active at night
and because her eyes change, just as
the moon changes, which is sometimes
full and sometimes a bright little cres-
cent, or half moon, as we say. Did
you ever notice pussy's eyes to see
how they change? So these people
made an idol with a cat's head and
named it Pasht, the same name they
give to the moon; for the word means
the face of the moon. That word has
been changed to pas or puss, the name
which almost everyone gives to the cat.
Puss and pussy cat are pet names for
kitty everywhere; but few know that
it was given to her thousands of years
ago.—*Harper's Young People.*



It is easy to get a good typewriter.
You do not have to pay the manufac-
turer's \$100 price. You do not have
to pay all at once. The proper way
to buy a typewriter is on time payments,
a little each month. The typewriter is
a labor-saving device, which means a
time-saving device, which means a
money-saving device, and it will pay
for itself as you use it.

This Syndicate is making it possible
for thousands and thousands of people
who otherwise felt that they could not
afford it, to own a splendid visible type-
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but the best. Send for booklet today,
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150 W. M. North State St., Chicago, Ill.

QUARTERLY CONFERENCE.

LITTLE ROCK CONFERENCE.

ARCADELPHIA DISTRICT.

Benton, 11:00 a. m.	June 11
Malvern, 8:00 p. m.	June 11
Third Street, 8:00 p. m.	June 18
Central	June 25
Friendship, at Caddo Valley	July 1, 2
Arkadelphia, 8:00 p. m.	July 2, 3
Princeton, at Princeton	July 9
Arkadelphia Ct., at Mount Pisgah	July 22, 23
Holly Springs, at Holly Springs	July 29, 30
Malvern Ct., at Cypress	Aug. 1, 2
Dalark, at Cane Springs	Aug. 5, 6
Ussery, at Cane	Aug. 12, 13
Lono, at Lono	Aug. 19, 20
Traskwood, at Haskell	Aug. 26, 27
Tigert Memorial, 8:00 p. m.	Aug. 27
Hot Springs Ct., at Morning Star	Sept. 2, 3
Malvern Avenue and Park Avenue, announced.	
T. D. SCOTT, P. E.	

MONTICELLO DISTRICT.

Crossett Station and Mission	June 10, 11
Mt. Pleasant Ct., at Mt. Tabor	June 17, 18
Monticello Sta.	June 24, 25
Willmar Sta.	June 25, 26
Collins Ct., at Blissville	July 1, 2
Parkdale and Wilnot, at P.	July 2, 3
Lake Village and Eudora, at L. V.	July 8, 9
Lacey Ct., at Lacey	July 15, 16
Watson and Halley, at Watson	July 22, 23
Dormott and Portland, at D.	July 29, 30
Snyder Ct., at Prairie Grove	Aug. 5, 6
Humburg Sta.	Aug. 12, 13
McGehee and Ark. City at McGehee	Aug. 19, 20
Warren Sta. and Southern Camp	Aug. 26, 27
Hermitage Ct.	Sept. 2, 3
Hamburg Ct., at W. Chapel	Sept. 9, 10
Johnsville Ct., at Palestine	Sept. 16, 17
J. A. HENDERSON, P. E.	

TEXARKANA DISTRICT.

Foreman	June 10, 11
DeQueen Sta.	June 16, 17
Horatio	June 17, 18
Cherry Hill	July 1, 2
Mena Sta.	July 2, 3
Vandervoort	July 8, 9
Dierks	July 15, 16
Lewisville	July 22, 23
Gillham	July 29, 30
Lockesburg	Aug. 5, 6
Patmos	Aug. 12, 13
Stamps Sta.	Aug. 19, 20
Toxarkana Ct.	Aug. 26, 27
College Hill Sta.	Aug. 27, 28
Bright Sta.	Aug. 27, 28
Fairview Sta.	Aug. 27, 28
First Church	Aug. 30
THOMAS H. WARE, P. E.	

CAMDEN DISTRICT.

Kingsland Ct.	June 10, 11
Waldo Ct.	June 17, 18
Magnolia	June 24, 25
Magnolia Sta.	July 1, 2
El Dorado	July 8, 9
Locust Bayou Ct.	July 15, 16
Chidister Ct.	July 22, 23
Hampton Ct.	July 29, 30
Atlanta Ct.	Aug. 5, 6
El Dorado Ct.	Aug. 12, 13
Bearden Ct.	Aug. 19, 20
Camden Sta.	Aug. 26, 27
Buena Vista Ct.	Aug. 27, 28
Junction City Sta.	Aug. 27, 28
Wesson Sta.	Sept. 2, 3
Strong Ct.	Sept. 9, 10
Hutdig Sta.	Sept. 16, 17
R. W. McKAY, P. E.	

LITTLE ROCK DISTRICT.

Austin Ct., at South Bend	June 10, 11
Oak Hill Ct., at Mt. Pleasant	June 17, 18
Maulmelle Ct., at Martindale	June 24, 25
Baukite Ct., at New Hope	July 1, 2
Apollite (evening)	July 1, 2
Hickory Plains Ct., at Johnson's	July 8, 9
Chapel	July 8, 9
Highland (evening)	July 15, 16
Mabelvale, at Primrose	July 15, 16
First Church, 11 a. m.	July 22, 23
Winfield Memorial (evening)	July 22, 23
Bryant Ct., at Congo	July 29, 30
Henderson's Chapel (evening)	Aug. 2, 3
Forest Park (evening)	Aug. 2, 3
Tomberlin Ct., at Tomberlin	Aug. 5, 6
Loneke	Aug. 12, 13
DeVall's Bluff and Hazen	Aug. 19, 20
Des Arc (evening)	Aug. 19, 20
Sherrell and Keo	Aug. 26, 27
England	Aug. 26, 27
Twenty-eighth Street (evening)	Aug. 27
Hunter Memorial, at 11 a. m.	Aug. 27
Asbury (evening)	Aug. 27
ALONZO MONK, P. E.	

PINE BLUFF DISTRICT.

Hawley Memorial	June 12, 13
Cacon, at Wofford's Chapel	June 18, 19
Swan Lake, at Swan Lake	July 1, 2
Star City, at Mountain Home	July 8, 9
Redfield, at Center	July 15, 16
Rowell, at Shady Grove	July 22, 23
Douglass and Grady, at D.	July 22, 23
New Edinburgh, at Wheeler Springs	July 28
Altheimer, at Boggy	July 29, 30
Humphrey, at Sunshine	July 30, 31
Roe, at Shiloh	Aug. 1, 2
Rison, at Mt. Carmel	Aug. 12, 13
DeWitt Sta.	Aug. 19, 20
DeWitt Ct., at Ruffin	Aug. 19, 20
Sheridan, at New Hope	Aug. 26, 27
Gillett, at Camp Shed	Aug. 27
Lake Side	Sept. 2, 3
First Church	Sept. 9, 10
J. D. HAMMONS, P. E.	

PRESCOTT DISTRICT.

Okolona, at Freeman's	June 17, 18
Prescott Ct., at Midway	June 24, 25
Prescott Sta.	June 26
Sweet Home, at Webb's Chapel	July 8, 9
Bingen, at Friendship	July 15, 16
Washington, at Sardis	July 16, 17
Murfreesboro, at Murfreesboro	July 22, 23
Central Point, at Bluff Springs	July 29, 30
Mineral Springs, at Mineral Sp.	July 30, 31
Knoxville Sta.	July 31
Hope Sta.	Aug. 1

Caddo Gap, at Glenwood	Aug. 5, 6
Caddo Ct., at County Line	Aug. 6, 7
Amity Sta.	Aug. 12, 13
Mt. Ida	Aug. 13, 14
Emmet	Aug. 19, 20
Gurdon	Aug. 26, 27
Hope City	Sept. 2, 3
Pike Ct.	Sept. 9, 10
Harmony	Sept. 9, 10
W. C. HILLIARD, P. E.	

ARKANSAS CONFERENCE.

HARRISON DISTRICT.

Quitman Ct., at Sulphur Springs	June 10, 11
Mountain Home, at Wesley's Ch.	June 17, 18
Cotter Ct., at Gassville	June 24, 25
Gasville Ct., at Oakland	June 25, 26
Yellville Ct., at Ware's Chapel	July 1, 2
Lead Hill Ct., at Lead Hill	July 8, 9
Harrison	July 15, 16
Rumley Ct., at Pleasant Grove	July 15, 16
Marshall	July 16, 17
Leslie	July 18
Osage Ct., at Alpena	July 22, 23
Eureka Springs	July 29, 30
W. T. MARTIN, P. E.	

BOONEVILLE DISTRICT.

Dardanelle Ct., at Stubbs' Cha.	June 10, 11
Paris Sta.	June 14
Booneville Ct., at Washburn	June 17, 18
Dardanelle Ct., at Square Rock	June 24, 25
Bates Ct., at Caithron	July 1, 2
Prairie View Ct., at McKendree	July 8, 9
Preaching at Paris Sta.	July 9
Houston and Perry, at Houston	July 15, 16
Bigelow Sta.	July 16
Roseville and Webb City	July 22, 23
Branch Ct., at Caulksville	July 23, 24
Walnut Tree Ct., at Bethel	July 29, 30
Gravelly and Rover, at Rover	July 30, 31
Adona Ct., at Casa	Aug. 5, 6
Perryville Ct.	Aug. 6, 7
WM. T. THOMPSON, P. E.	

FORT SMITH DISTRICT.

Van Buren Ct., at Newberry	June 10, 11
Van Buren Mis., at Figure Five	June 11
Alma and Kibler, at Kibler	June 17, 18
Van Buren Sta., 8 p. m.	June 18
Hartford and Midland, at H.	June 24, 25
Midland Heights	July 2
Mulberry Ct., at Dyer	July 8
Dzark Sta.	July 9
Beech Grove Mis., at Hill's Chapel	July 12
Ozark Ct., at Grenade's Chapel	July 15, 16
First Church	July 17
Central Church	July 24
J. M. HUGHEY, P. E.	

FAYETTEVILLE DISTRICT.

War Eagle, at Pace's Chapel	June 17, 18
Pea Ridge Ct., at Post Oak	June 24, 25
Bentonville Sta.	June 25, 26
Huntsville, at McConnell's Chapel	July 1, 2
Gravette and Gentry, at Gentry	July 8, 9
Wilsons Springs	July 9, 10
Winslow	July 15, 16
Elm Springs Ct.	July 22, 23
Parksdale and Farmington	Aug. 5, 6
Fayetteville Sta.	Aug. 6, 7
J. B. STEVENSON, P. E.	

MORRILTON DISTRICT.

Springfield Ct., at Friendship	June 10, 11
Clarksville Sta.	June 17, 18
Spadra Ct., at Spadra	June 18, 19
Conway Mis., at Graham Chapel	June 24, 25
Pottsville Ct., at Bell's Chapel	July 1, 2
Atkins Sta.	July 2, 3
Dover Ct., at Shady Grove	July 8, 9
London Ct., at Martin Chapel	July 15, 16
Russellville Sta.	July 16, 17
Lamar Ct., at Antioch	July 22, 23
Appleton Ct., at	July 29, 30
F. S. H. JOHNSTON, P. E.	

WHITE RIVER CONFERENCE.

PARAGOULD DISTRICT.

Paragould Ct.	July 12, 13
Paragould, First Church	July 15, 16
Black Rock, Portin, and Hoxie	July 22, 23
Gainesville charge	July 26, 27
Mammoth Spring and Hardy	July 29, 30
Imboden charge	Aug. 5, 6
Boydsville Ct.	Aug. 9, 10
Rector Ct.	Aug. 12, 13
Pocahontas Sta.	Aug. 20, 21
Reyno Ct.	Aug. 21, 22
Maynard	Aug. 26, 27
Pocahontas Sta.	Aug. 26, 27
Piggott and St. Francis	Sept. 9, 10
Lorado charge	Sept. 13, 14
Paragould, East Side	Sept. 16, 17
Knoble	Sept. 19, 20
New Liberty	Sept. 23, 24
M. M. SMITH, P. E.	

HELENA DISTRICT.

Wheatley Ct., at Salem	June 10, 11
LaGrange Ct., at Moro	June 17, 18
Council Ct., at Skidmore	June 24, 25
Marianna Sta.	June 25, 26
Cotton Plant, at Ebenezer	July 1, 2
Brinkley Sta.	July 2, 3
Holly Grove and Marvell	July 8, 9
Clarendon Sta.	July 9, 10
West Helena and Mellwood, at West	July 15, 16
Helena Sta.	July 16, 17
Cole Ct., at Smith's Chapel	July 22, 23
Hickory Ridge, at Union Grove	July 23, 24
Parkin Sta.	July 30, 31
Deview and Howell, at Gray's	Aug. 5, 6
McCrory Sta., Fakes Chapel	Aug. 12, 13
McCrory Ct., at New Haven	Aug. 19, 20
J. K. FARRIS, P. E.	

JONESBORO DISTRICT.

Lake View Mis., Beech Grove	June 10, 11
Monetta & Macey, at Black Oak	June 11, 12
Bay Mission, at Lunsford	June 17, 18
N. Jonesboro and Lake City,	June 18, 19
at Lake City	June 18, 19
Harrisburg Ct., at Claunch Chap.	June 24, 25
Harrisburg Sta.	June 25, 26

Marked Tree and Tyrone, at M. T.	July 1, 2
Crawfordsville and Marion,	July 2, 3
at Bethany	July 8, 9
Earle Sta.	July 15, 16
Barber Mis., at Tomato	July 16, 17
Manila and Dell, at Manila	July 16, 17
Vandale Ct., at Cherry Valley	July 22, 23
Gilmore and Turrell, at Gilmore	July 29, 30
Bytheville Ct., at Promise Land	Aug. 5, 6
Osceola and Rozell, at Rozelle	Aug. 12, 13
Osceola Sta.	Aug. 13, 14
Wilson Sta.	Aug. 19, 20
Bardstown and Richland	Aug. 19, 20
Trinity Ct., at Shady Grove	Aug. 26, 27
First Church, Jonesboro	Aug. 27, 28
Cotton Belt Mis.	Aug. 27, 28
A. M. R. BRANSON, P. E.	

SEARCY DISTRICT.

Pangburn Ct., at Letonia	June 10, 11
Wilburn Ct., at Cross Roads	June 11, 12
Heber Sta.	June 17, 18
McRae Ct., at Antioch	June 24, 25
Auvergne and Weldon, at A.	July 1, 2
Newport Sta.	July 2, 3
Vilonia Ct., at Section	July 8, 9
Beebe and Austin, at A.	July 9, 10
West Point Ct., at New Hope	July 15, 16
Belcher Ct., at Ridout	July 16, 17
Cabot and Jacksonville, at C.	July 29, 30
Cato Ct., at Antioch	Aug. 5, 6
Augusta Ct., at Gregory	Aug. 12, 13
Augusta Sta.	Aug. 13, 14
Dye Memorial	Aug. 19, 20
Gardner Memorial	Aug. 20, 21
Bradford and Bald Knob	Aug. 26, 27
A. F. SKINNER, P. E.	

WEST OKLAHOMA CONFERENCE.

CHICKASHA DISTRICT.

Comanche	June 18, 19
Paoli, at Wayne	July 1, 2
Pauls Valley	July 2, 3
Ryan, at Banner	July 8, 9
Waurika and Terral, at Waurika	July 10
Alex and Verden, at Bradley	July 15, 16
Lindsay	July 16, 17
Chickasha	July 17
Maysville, at Maysville	July 22, 23
Marlow	July 27
Oak Grove, at Oak College	July 29, 30
Duncan	Aug. 1
L. L. JOHNSON, P. E.	

Duncan, Okla.

GUYMON DISTRICT.

Tangier	June 17, 18
Woodward	June 18, 19
Mutual	June 24, 25
Island, at Eddy S. H.	July 1, 2
Ellis, at Locust Grove	July 8, 9
La Kemp, at Bethany	July 15, 16
Grand Valley, at Range	July 22, 23
Nabisco, at Victory H.	July 29, 30
ROBERT A. BAIRD, P. E.	

OKLAHOMA CITY DISTRICT.

Criner, at Fox	June 10, 11
Blanchard	June 11, 12
Lexington	June 16, 17
Noble	June 17
Purcell	June 18, 19
Purcell Mission	June 19
St. James	June 21
Franklin	June 24, 25
Norman	June 25, 26
Earlesboro, at Jarvis	July 1, 2
Trinity	July 2, 3
Shawnee Ct.	July 8, 9
Tecumseh	July 9, 10
Union Chapel	July 15, 16
Shawnee, First Church	July 16, 17
St. John's	July 19
McCloud	July 22, 23
St. Luke's	July 23, 24
Moore	July 29, 30
Capital Hill	July 30, 31
Guthrie	Aug. 5, 6
Perry	Aug. 6, 7
Epworth	Aug. 9
Piedmont	Aug. 12
El Reno	Aug. 13, 14
Stillwater	Aug. 19, 20
Arcladia	Aug. 26, 27
Oklahoma City Ct.	Sept. 2, 3
Sunday School and League Conference,	June 14, 15.
O. F. SENSABAUGH, P. E.	

ARDMORE DISTRICT.

Ravia	June 10, 11
Tishomingo & Mannsville, at M.	June 11, 12
Springer, at Dece	June 17, 18
Lone Grove, at Joiner	June 24, 25
Cornish and Loco, at Orr	June 25, 26
Lebanon at Willis	July 1, 2
Woodford at Poolville	July 8, 9
Ardmore, Broadway	July 12
Ardmore, Carter Ave.	July 13
Hennepin, at H.	July 15, 16
Elmore, at Antioch	July 22, 23
Leon, at L.	July 29, 30
Marietta, at Bomar	Aug. 5, 6
W. U. WITT, P. E.	

CLINTON DISTRICT.

Doxey Ct., at St. Creek	June 10, 11
Berlin Ct., at B. Vista	June 11, 12
Delhi Ct.	June 17, 18
Sayre	June 18, 19
Cheyenne, 8:00 p. m.	June 19
Hammon Ct., at Sand Stone (8:00 p. m.)	June 19
Foss	June 20
Clinton	June 24, 25
Elk City	June 25, 26
Carter Ct., at P. View	July 2, 3
Leedy Ct., at Leedy (8:00 p. m.)	July 5
Port Ct., at P. Grove	July 8, 9
Sentinel	July 9, 10
Dill City, at Hagar	July 15, 16
Weatherford	July 16, 17
Custer City, at Custer City, 8:00 p. m.	July 19
Rocky, at New Hope	July 23, 24
Cordell	July 24, 25
Cloud Chief, Sappington's Chapel	July 29, 30
M. WEAVER, P. E.	

LAWTON DISTRICT.

Mountain Park Ct., at Saddle Mt.	June 10, 11
Cement and Fletcher, at Cement	June 17, 18
Cyril Ct., at Cyril	June 18, 19

Ft. Cobb Ct., at Hale Sch. House	June 24, 25
Geary Sta.	July 1, 2
Anadarko Sta.	July 2, 3
Glenwood Ct., at Glenwood	June 8, 9
Lawton Sta.	July 11
Manitou Ct., at Deep Red	July 15, 16
Snyder Sta.	July 16, 17
Temple Sta.	July 22, 23
Walter Sta.	July 23, 24
Indian Work, at Mt. Scott.	July 29, 30
Hastings Ct., at Taylor	Aug. 26, 30
Abeapone Ct., at Emerson	Aug. 12, 13
Hastings Stat.	Aug. 13, 14
C. F. MITCHELL, P. E.	

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PETROLEUM AND THE FARMER.

"What is petroleum to me?" asks an Iowa farmer. With this question troubling his mind he proceeds to oil his automobile with a "Standard Oil" lubricant and to fill the tank with "Standard Oil" gasoline.

He walks to the barn and tells the hired man to rub "standard Oil" hoof oil on the bay pony, to soften the new horse collar with "Standard Oil" harness oil, and to put "Standard Oil" axle grease on the wagon.

Then he returns to the house where he finds his wife cleaning a dress with "Standard Oil" benzine and "Standard Oil" parowax. After washing his hands with "Standard Oil" naptha soap and rubbing a little "Standard Oil" vaseline upon his sore thumb, he lights a "Standard Oil" Rayo lamp, filled with "Standard Oil" kerosene, and goes to the cellar for a pot of jam, which is sealed with "Standard Oil" Paraffin.

His wife boils some water on a "Standard Oil" cookstove, and opens a box of biscuits that have been kept fresh in "Standard Oil" waxed paper. After lunch they ride to town over a road that is dressed with "Standard Oil" road oil, to order a five-gallon can of "Standard Oil" form oil for the concrete milk house that he is planning to start next week.

"That is what I'd like to know," he says, as he makes a note with a "Standard Oil" carbon pencil. "What is petroleum or "Standard Oil" to me?"—*Wall Street Journal.*

DANVILLE A \$1000 STATION.

The board of stewards of the Methodist church at Danville has decided that Danville should be a \$1000 station, and that nothing but men who are able to command that salary in the conference be sent us.

It may be quite a little task to raise this money for preacher's salary but the board of stewards are of the opinion that Danville should have the very best preacher we can possibly afford and are sure that the money will be forthcoming. And if we are to hold Rev. Griffin any longer we must make this a good paying station or the Bishop will send him where he will be appreciated for his real worth, and should he be taken from us we will nevertheless be given a good man for a preacher. Like everything else, preachers are rated by their ability and their pay is fixed to an extent by their ability to make good.

We also desire to say that we are informed that Danville stands first, at this date, on preacher's salary collections, in this district.—*Danville Democrat.*

BEWARE OF RICH FOODS.

One should eat very sparingly of rich and heavy foods, especially if one wishes to retain a good digestion, or suffers at all from indigestion.

A most delightful and sustaining article of diet—nourishing yet very pleasing to the taste—consists of Graham Crackers and milk. The Graham Crackers baked by the National Biscuit Company have a delicious nut-like flavor and also strengthen the digestion, being made of the best of the wheat. For luncheon, for Sunday night tea or at any meal, they are really a beneficial delicacy.

They are packed by the National Biscuit Company in moisture- and dust-proof packages, bearing their In-cr-Seal Trade-mark.

TEXARKANA DISTRICT CONFERENCE CHANGED.

Will you please announce the following change in the date of the Texarkana District Conference: From June 13 to June 20. Open sermon, 8:00 o'clock p. m. June 19. This change was necessitated by the meeting of the Board of Trustees of Hendrix College on June 13. THOS. H. WARE, P. E.

HOW ANIMALS GROOM THEMSELVES.

How animals make their toilets and keep themselves neat and tidy is an interesting study. Most of them are by nature cleanly, and each has its own peculiar way of keeping clean.

The cat carries her clothes brush in her mouth, for with her rough tongue she cleanses her glossy coat as a boy brushes off his clothes. She licks one of her front paws and rubs it over her face, and she is ready for her breakfast.

Foxes, dogs, and wolves do not use their mouths when they need to wash and brush, but scratch themselves vigorously with their hind paws and are as fresh as ever.

The cow, with her long, rough tongue, combs her coat of hair until it is clean and curly. The horse, more than any other animal, depends on his owner to keep his coat in proper condition, but often he will roll on the green grass or rub himself down against a tree or fence.

Field mice comb their hair with their hind legs, and the fur seal in a similar manner spends as much time as a woman in making herself look smart.

Although the elephant appears to be thick-skinned and callous, he takes great care of his skin. He often gives himself a shower bath by drawing water into his long trunk and blowing it on the different parts of his body. After the bath, he sometimes rolls himself in a toilet preparation of dust to keep off the flies.—*From Our Dumb Animals.*

A FINE SCENE.

Two boys were in a schoolroom alone together, and exploded some fireworks. One boy denied it. The other, Ben Christie, would neither admit nor deny it, and was severely flogged for his obstinacy. When the boys were alone again, the real offender asked: "Why didn't you deny it?"

"Because there were only two of us, and one must have lied," said Ben.

"Then why not say I did it?"

"Because you said you didn't."

The boy's heart melted. Ben's moral gallantry subdued him. When school reassembled, the young culprit marched up to the master's desk and said: "Please, sir, I can't bear to be a liar. I let off the squibs." And he burst into tears.

The master's eyes glistened on the self-accuser, and the undeserved punishment he had inflicted on the other boy smote his conscience. Before the whole school, hand in hand with the culprit, as if he and the other boy were joined in the confession, the master walked down to where young Christie sat, and said aloud: "Ben, Ben, lad, he and I beg your pardon. We are both to blame."

The school was hushed and still, as schools are apt to be when something true and noble is being done—so still that they might almost have heard Ben's tears dropping on his book as he sat enjoying the moral triumph which subdued himself as well as all the rest. And when, from want of something else to say, he gently cried, "Master forever," the loud shout of the scholars filled the old man's eyes with something behind his spectacles which made him wipe them before he sat down again.—*Sunday School Advocate.*

PELOUBET'S NOTES WANTED.

I am trying to complete a set of Peloubet's Select Notes on the Sunday School Lessons. Anyone having back volumes that I can "beg or buy," please write me, stating what year or years' books they have and the price. Address me at Wainwright, Okla.

S. X. SWIMME.

You have catarrh of nose and throat. Try a pleasant remedy. It gives relief and often cures. Quapaw Catarrh Remedy. By mail, 50 cents a bottle. P. H. Millar & Co., Agents, Box 675 Little Rock, Ark.

A Nation of "Rapid Fire" Eaters

The people of the United States are known all over the world as a Nation of dyspeptics. We don't take time to eat properly or to eat proper food. Everyone would live longer—be healthier, feel better, do better work, and do it with greater ease if more time were taken in eating and more UNEEDA BISCUIT eaten. UNEEDA BISCUIT are the most nutritious of all foods made from flour. UNEEDA BISCUIT are always fresh, clean, crisp and good. UNEEDA BISCUIT are muscle makers and brain builders. In short, the National Soda Crackers are

Uneeda Biscuit

Never sold in bulk

In the moisture-proof package

NATIONAL BISCUIT COMPANY

THUMB-INDEXED PASTOR'S BOOK.

I have examined thumb-indexed Pastor's Book, prepared by Rev. I. E. Thomas, of the Texas Conference, and I find it the completest and handiest book of its kind I ever saw. I have used several others put out by our church and by others, but this is the latest and best I have found yet. It is just the right size—fits the pocket. There are pages for reports, rolls, memorandums, etc., and all of it arranged so it can be turned to immediately with the help of a margined thumb index. It is well printed and substantially bound in leather. I feel that its use will remove the odium attached to preachers as being poor bookkeepers. I bought a copy the first time I saw them on sale and find it the very thing I need. The second edition is now for sale by Smith & Lamar, Nashville, Tenn., and Dallas, Texas.

JAMES H. GRIFFIN,
Pastor Lamar Ave. Church, Paris, Tex.

WELL?

"You must not rock the baby at all," says the grave physician.

"But I think an old-fashioned cradle is so cunning, and besides the gentle motion gets the baby to go to sleep without crying for an hour," says the young mother.

"Yes," but that rocking motion is very injurious upon the child's brain. The constant swaying really damages its mind."

"Doctor?"

"Yes, madam."

"When you were a little baby they still used cradles, didn't they?"

"Certainly. That was before science had determined so many of the—"

"Well-l!"—*Life.*

GREAT MEETING AT GILLET.

I have just closed a meeting at Gillett, where the last night of the meeting we received 70 into the two Methodist churches of that place, and there will be some 10 others to be received. It was a great meeting for the size of the place.

APPLE ORCHARD.

Forty-five acres in 8-year-old trees just coming into full bearing; good condition; half mile from depot at Centerton, Ark. Price, \$100.00 per acre. A single full crop will pay for the whole thing. Owner getting old and wants to unload. Cut out this advertisement and address it to J. W. Womack, Centerton, Ark., for terms. It is a bargain for any man who wants to get into that fine region.

A Bargain in River Bottom Farm.

464 acres land; 293 acres in cultivation and lying in Arkansas river bottom within one and one-half miles of a prosperous and hustling railroad town of 1,500 inhabitants. The rest, 171 acres, adjoining is woodland and hill land, capable of making a fine orchard. On this 171 acres is a rock quarry where the land is intersected by the railroad, that is leased for \$50.00 per month. The 293 acres in the bottom will rent for \$5.00 per acre cash, thus making the farm as it now stands rent for over \$2,000.00.

We know of no better investment in the State. This land has got to go, and will be sacrificed.

For further information write the Western Methodist, Little Rock, Ark.