

# 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 CONFERENCES OF METHODIST CHURCH, SOUTH

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Hendrix College

No. 26.



## THEOLOGICAL UNREST.

We have heard some notes of alarm at the theological unrest of the present day. Undoubtedly we have been in a time of transition. The thoughts of man about many things have greatly shifted within the last twenty years. To some the very foundations seem to be giving way, for they are at a loss to estimate where we shall at last settle.

We desire, first of all, to say that there neither is nor can be any occasion for alarm. When we shall have gone through the whole matter, it will be found that the foundation of God standeth sure; that its chief cornerstone, Jesus Christ, has not been and cannot be moved. It will be found that there are facts about the person of Christ, facts whose historicity cannot be shaken, which constitute an impregnable fortress of the faith.

We desire to say, in the next place, that theological unrest is not a bad thing at all, but always a good sign. It is a sign that the men of today are thinking, that they are not content to take the dogmas of the past as a living expression of the truth that is in themselves; which is the same as to say they are not content to take the thinking of the past, but are insisting upon doing their own thinking. Dogma is a good thing, but it is good only so long as it is the expression of a truth that lives in him who utters the dogma. Whenever that truth ceases to live, the dogma becomes a dead dogma, and then it is no longer a good thing, rather a bad thing, or, at best, it may become the cerement of a dead soul. There is but one way to maintain a vital relation to truth, and that is to think out your truth and live out your truth.

We are perfectly well aware that there are some who do not agree to this position, who think that truth may be stated once for all, and who are conscientiously opposed to any modification of the form of statement once made. To them truth is static, rather than dynamic, static even in its form. They want no dogmas disturbed, no credal restatements, no tampering with any doctrinal standards. If the whole truth were known, we suspect that they want no revision of the Bible, no new translation, no emendations of the text. Such people are usually sincere; they are extremely orthodox, set for the defence of the faith once delivered to the saints. But we must say of them that if the faith were left in their hands for its defence, it would soon perish from the earth. For it would soon lose its touch with the life of the world, would bear no relation to the other thought and the other knowledge of the world, and would therefore cease to be a part of the life of the world.

One more remark of a preliminary sort let us make: A faith that is so timorous that it cannot walk out into the light and face questions; or a faith that is so bigoted that it denies to other men the right to look into things for themselves; or a faith that for any reason, whether for cowardice or of prudence or of bigotry, will maul a heretic with a dogma that is as dead in the hands as would be any other maul: none of these sorts of faith is much worth the having. Give us rather a faith that has fought its own way to certitude

and to a living relation to certitudes about other things we meet in this world.

The necessity of theological revision lies in the fact that the whole world of thought, of which theology is only a part, is constantly undergoing revision. The facts of science are constantly being restated. The philosophy of the Universe is constantly being overhauled, and various theories about the universe are being propounded, gaining more or less acceptance. We do not live in the same world our fathers lived in; we are not members of the same race they thought they were members of; we are bound to re-relate our theological thinking to a thousand facts that were unknown to those who framed our formularies in times that are gone. For we do and must always think in such terms as we have. When we come to use other terms in all our other thinking there is nothing left for us but to think out once more our theology in those new terms. Let us take up the matter more in detail, and let us inquire, for example—

In what sense do we live in a different world to the world of our fathers?

The shortest answer to this question would be a map of say five hundred years ago. When Christopher Columbus set the prows of his ships westward, the actually known world was a small affair compared with the world as we now know it. The world in which the Christian's God was supposed to take interest was a still smaller world. But the whole human race faced about after that great discovery. We turned from the dead East and the dead past to the West and to the future. There has been a vast expansion of the human race, both actually and by way of the discovery of new peoples. There has been a vast expansion of the thoughts of men and of the energies of men and of the powers of men. New land has brought new thoughts, new powers, new races, new purposes in old races. Can any man suppose that a system of theology wrought out in terms of the old order would be entirely adequate for the new order? Well for that system if it be found to be sufficient even in its most fundamental principles. That it should be adequate in its details to meet the new situation would be to suppose it to be more than human. We know, as a matter of fact that it was not so adequate. Where, for example, is the missionary emphasis of any confession of faith that is five hundred years old? Where is one that adequately expresses the doctrine of human brotherhood? Where is one that tells in adequate terms of God's fatherhood? It has been necessary to re-relate our message to this new world. Whether men have been willing to revise their official creeds and write down these new points of emphasis or not, they have been compelled to readjust their thinking. And the very men who think it in a measure treasonous to the faith to talk about any readjustments have been as truly compelled as any of their fellows to readjust. A man who has not moved up on the points named is now a sort of spiritual mummy in the minds of even his most conservative brethren.

J. A. A.

## ZEAL NOT ACCORDING TO KNOWLEDGE.

It was said of the Master: "The zeal of thy house hath eaten me up." Long ago a wise man had the sagacity to discover that this zeal, when it gets somehow inverted in folks, leads them to eat up other people. We have all had encoun-

ters with such—men with over-heated brains, whose religious zeal might be characterized as a "certain divine fury." They are ready to run amuck against the church, as if the church were responsible for all the sin in the world.

Is not the church set for the establishment of the kingdom of heaven? Is it not the business of the church to represent in teaching and practice the perfect life? Is it not the business of the church to condemn all sin and root it out of the world? If these things are not done, where shall we lay the responsibility, if not on the church? We hold men responsible for their promises and corporations responsible for their contracts. This job the church has undertaken, let the church stand for it?

Endless demands are made upon the church from without. Schemes which are ostensibly for charity, but really are a means of making a living on the part of those who run them, are brought before the church with an appeal for support. The social reformers claim the right to harness the church to dray their hobbies. The temperance reformers tell us the church can sweep away the saloons when she will. Is it not to be expected of the church that it shall aid every good cause? What have reformers in these times to do but project their schemes and theories and call on the church to carry them out if she would be true to her claims and professions? If there is failure who but the church is to blame?

The ship was wrecked and a hundred passengers hurled out to buffet with the billows. The life-saving crew saved eighty, and twenty were drowned. Who was to blame for the twenty that drowned? The life-saving crew, of course. To save people was their business.

But there are preachers whose teaching of the church justifies all these reproaches. You will hear the preacher, on a July night, scolding a few devout souls who still come together to receive their weekly drubbing. He tells them that the righteous would have saved Sodom, and if there were ten Christians in his church, who had the faith and zeal that Christian profession calls for, they could set the town in a flame of revival. Such teaching says to sinners: "We acknowledge if you go to perdition the fault is with us." Preachers are often demanding of the church what the church never did do and never will. Where was it ever known that the Christian people saved all of any city, town, or hamlet? Is it not possible to preach and live up to the standard set by Peter and Paul and John, and see the multitude continue in sin? Was not that their experience? Jesus says: "Ye will not come unto me that you might have life." Will that remain a truth? He says: "Wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat, because straight is the gate and narrow is the way that leadeth to life, and few there be that find it." As a general statement will that saying of the Master ever become obsolete?

We have seen churches unnerved, confused, thrown into panic by the senseless rant of a preacher who had a zeal of God but not according to knowledge. It would be an inspiring and consoling message to many a church to tell them the simple truth: "You may do your whole duty and yet these sinners about you may all be lost. You don't have to save any of them. The absolute

(Continued on page 3.)

# WESTERN METHODIST

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## Notes and Personals

### DISTRICT CONFERENCES.

Pine Bluff, Star City, 7:30 p. m.....July 5  
Camden, Junction City, 3:30 p. m.....July 6  
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.

Bishop Fitzgerald is spending the summer at Montegale.

Dr. F. W. Parker has been chosen to the chair of Biblical Literature in Trinity College, Durham, N. C.

The annual alumni address of the Vanderbilt University was delivered this year by Rev. W. B. Ricks.

Dr. Palmore left St. Louis Monday, 19th, for his long tour abroad. Our readers will hear from him weekly.

Gen. William Booth, founder of the Salvation Army, promises to visit America again this fall. Booth is 80 years old.

Rev. Thomas C. Jones, pastor-evangelist, has been appointed by Bishop Collins Denny to fill the vacancy at Blair, Okla., until Conference.

Rev. F. C. Carpenter, our pastor at Morris, Okla., spent a while in the city Tuesday and made us a friendly call. He gives a good account of his work.

Rev. W. N. Bumpers, a student of Hendrix College, was called to Leola, Ark., last week to the deathbed of his mother. We extend our deepest sympathy.

Rev. W. T. Thompson, Presiding Elder of Booneville District, and Rev. H. H. Griffin, pastor of Danville, are assisting Rev. D. H. Colquit in a meeting at Waldron.

We are glad to note that Arkansas is better represented at the Bible Institute, Nashville, than any other State excepting Tennessee. This undoubtedly means something.

The Methodist acknowledges an invitation to the marriage of Mr. Laster D. Webb to Miss Mildred Maude Turner, Valliant, Oklahoma, August 7. Best wishes are extended.

Mr. W. W. Parker, who so ably represented Hendrix College in the field last summer, will again canvass for that college.

Prof. W. O. Wilson, who has recently accepted the chair of mathematics at Hendrix College, is spending the summer in graduate work in the University of Chicago.

Dr. C. C. Woods, of the St. Louis Christian Advocate, officiated in the laying of the cornerstone of a Methodist Church at Marion, Ky., last Saturday, with Masonic ceremonies.

The editors can recommend Mr. V. S. Craig, of Conway, as good help in revival meetings. He can sing well and assist in other ways. His services can be had during July and August.

Rev. W. F. Evans, pastor of Lakeside, Pine Bluff, attended the Newberry-Thomasson wedding at the Asbury parsonage, this city, last Thursday and made us a brotherly call while here.

Prof. M. J. Russell, the popular and efficient head-master of the Hendrix Academy at Conway, after visiting at his father's home in Boone County, will spend six weeks at the University of Chicago.

Dr. J. E. Godbey preached last Sunday at the Bellefontaine Church, near St. Louis, now served by his nephew, A. H. Bodbey. He says the church and parsonage are not changed from what he saw them forty-nine years ago.

We are informed that the Highland Church, this city, of which Rev. S. W. Rainey is pastor, will be able to move into the chapel which the congregation is erecting as a place of worship. They deserve the highest commendation for their efforts.

Hon. Clay Sloan's appointment as Commissioner of Mines, Agriculture and Manufactures will be eminently satisfactory to the people of Arkansas. Governor Donaghey could not have selected a better man. Mr. Sloan has a long record as a public official, and there is not a stain on it.

Mr. I. N. Barnett, his wife and children, among our leading people at Batesville, Ark., were recently in Rochester, Minn. We met there also one of our subscribers at Moorefield, Mr. M. R. Leggett, who underwent successfully a serious surgical operation. A fellow feeling makes us wondrous kind.

Rev. J. B. Culpepper and son begin a meeting with Rev. M. K. Irvin, at Mena, July 9. The first meeting Brother Culpepper ever held west of the Mississippi River was at Van Buren, with Rev. D. J. Weems, when 240 joined the different churches. The good effects are yet visible though nearly a quarter of a century has passed.

Rev. J. R. Abernathy, pastor of our First Church at Guthrie, has had quite a round of Commencement sermons, having preached the baccalaureate sermons for the Logan County High School and the Central State Normal at Edmond. In addition he delivered the literary address to the school at Orlando and also the County Institute.

Rev. J. W. Cline, D. D., who has for years been president of our Anglo-Chinese College in Shanghai, China, has recently been chosen president of Soochow University, to succeed the late Dr. Anderson. As many of our readers know, Dr. Cline, before going to China, was a member of Little Rock Conference and a graduate of Hendrix College. Knowing his faithfulness and his ability, we predict success in this new and highly responsible position, and congratulate the university on securing his services. Arkansas people are always interested in Dr. Cline and his noble wife, who is also a graduate of Hendrix College.

### ASBURY CHURCH, LITTLE ROCK, BURNED.

During a severe electrical and rain storm in Little Rock last Saturday morning the Asbury Church, of which Rev. A. O. Evans is pastor, was burned. It is supposed that lightning caused the fire. The church had been built under the pastorate of Rev. W. A. Swift and some finishing up during the pastorate of Rev. Frank Barrett. The part burned was an incomplete structure, the full building as originally planned having never been completed. The loss was complete, including seats, organ and piano. The insurance adjusters have agreed that the amount to be paid on the insurance policy is \$4,097.00, and a small amount to the parsonage, which stands near the church and has sustained some damage. It is not known at this time whether the house will be reconstructed after the original plans or a change from the plans made, but it is sure that the church will be rebuilt. We sympathize with these noble people constituting the Asbury Church and wish them the best of success in their future efforts.

### THE CORONATION.

Probably the most splendid pageant ever witnessed was the coronation of King George V and Queen Mary on the 22d.

It is estimated that 2,000,000 of people witnessed the procession from Buckingham Palace to the Westminster Cathedral. Some of our American citizens paid large sums for the use of buildings from which to view the procession. At the head of the list was J. Pierpont Morgan, who paid \$5,000.00 for two unfurnished floors of the Gloucester House. Atto Kahn paid \$2,500.00.

It is estimated that 700 persons witnessed the ceremonies in the Abbey. They were the Lord's Commons and nobles of Great Britain, and official representatives of the nations of the earth. The only unofficial Americans who gained admission to the Abbey were C. P. Taft, brother of the President, and J. Pierpont Morgan.

The title under which George V was crowned is "King of Great Britain and Ireland and of the British Dominion Beyond the Seas, Defender of the Faith and Emperor of India."

The coronation oath was administered by the Archbishop of Canterbury: "Will you solemnly promise and swear to govern the people of this United Kingdom and the dominions thereof according to the statutes in Parliament agreed on, and the respective laws and customs of the same?" The king answered: "I solemnly promise so to do."

### TEMPORARY CHANGE OF HEADQUARTERS.

On the day of his leaving St. Louis for his long world tour, Dr. W. B. Palmore, editor of the St. Louis Christian Advocate, sent the associate editor of the Western Methodist an invitation to occupy his office and bed-room *ad libitum*. This characteristic courtesy seemed to come very opportunely as we were desirous of visiting friends in and about St. Louis, holding our job on the Western Methodist at the same time.

Leaving Little Rock on the night train, Tuesday, 20th, we were duly installed here by 10:00 a. m. the next day. Here are rooms, elevated and airy and spacious, sufficiently removed from the street noise to allow of tranquil thought and imaginative dreaming, save when the piggish squeal of the automobile startles.

Here we have exchanges religious and secular, and what we write during the day will be in the hands of the printer in the Western Methodist office the following morning.

Our long-time friend, Dr. C. C. Woods, who is the most courteous and accommodating of men, has his office adjoining, and steers the course of the St. Louis Christian Advocate and keeps her signal lights burning, while the senior is doing the world abroad.

"When the cat is away the kittens will play,"

and as these juniors are not entirely weaned from their boyish tricks they may not handle every matter as reverently as becomes the dignity of great religious journals. But the Western Methodist is still well guarded. P. R. Eaglebarger is ever vigilant, and the only man connected with the editorial staff of the paper who is always in the office. He is the managing editor, and he manages. What he does not sanction does not go. I do not know that the Advocate here has any such safeguard.

The day of my arrival here my nephew, Walter Godbey, who is principal of the Lincoln Grammar School, came round with all his family in their automobile to give me the benefit of an evening ride in Forest Park. I had come just in time to see them, as they went away on their vacation the next day. Sunday I spent with my nephew, A. H. Godbey, at Bellefontaine. I found the grove of stately oaks, the brick church and parsonage, as I saw them forty years ago, but nearly all the old faces are gone.

Between the quiet retreat of this office and the entertainments and pastimes offered me by my old friends, I shall be able to divide my time pleasantly and profitably. J. E. G.

#### ZEAL NOT ACCORDING TO KNOWLEDGE. (Continued from page 1.)

power to do it does not belong to you. Save yourselves. Trust in God. Do his will. Keep your lives pure and go on your way to heaven rejoicing. We need to teach Christians to stand upright and face the world in the feeling that the clear light of God's truth and the experience of God's love are their everlasting assurance.

But the church—what is the church? A company of men and women seeking salvation through faith in Christ, each one standing on his own personal consecration and relation to God. The work which each one has undertaken is to save himself. As to obligation his membership in the church has created no obligation. He is only striving to meet obligations which were upon him before joining the church and which are upon all. The obligation to be pure and true, to love God and serve him we do not create, we cannot escape. "He that believeth not shall be damned" leaves no place for any classification of men but the saved and the lost. And if a man confesses he is lost, and understands the way of salvation in Christ shall we quiet his conscience by a style of teaching which authorizes him or any one else to say "If he is lost it is the fault of the church?" No.

#### SEVERAL WEEKS IN MINNESOTA.

Readers of this paper were advised several weeks ago that I had gone to Rochester, Minn., taking two of my children to the Mayos to undergo an operation for goitre. It has been three weeks today since we left Little Rock, and it will likely be another week before we get away. This has put me out of touch with the readers of the Western Methodist for a longer space of time than at any time since I have been connected with the paper. And despite the fact that a number have written kindly personal letters, for which I am very thankful, I have had a feeling of being away from home.

I assume that my friends will have an interest to know that my mission here has been successful. Operation for goitre is a serious matter. But in the case of growing children it is that or a blasted life. I shall bring them both home sound and well.

It will be of more interest to hear something about the wonderful surgery of these doctors. They were born and reared here in Rochester, where their father before them was a physician and surgeon. Rochester is in Southeast Minnesota, if the reader will consult his map, and is a town of some 8,000 or 10,000 inhabitants.

It is in a good agricultural country; but it is surgery that has made the town.

There are two of the Mayos, and they have several other surgeons associated with them as partners, with some 30 or more other physicians employed. It is a wonder to go to their offices, which occupy 30 or 40 rooms on a lower floor, together with the wide corridors that run between these rooms. These corridors are furnished with chairs, a string running along each wall, seating some 200 people. Again and again have I seen them all full. This morning (June 26) they were all filled and numbers of people were standing. I have known a quack, with a little brief notoriety, to attract crowds of people to be healed, but I have never known or heard of anything to equal this, where there is no advertising, no sort of solicitation, nothing but serious and earnest work upon the part of highly skilled surgeons. The people come in crowds, millionaires and paupers they come from everywhere. I have met them here from New York City, from St. Paul, from Chicago, from Butte City, from Atlanta, from Oklahoma City, from Fort Worth; have met them from unknown hamlets, from almost every State in the Union; and I am told that a patient came in from New Zealand the other day. I know that physicians and

well. There must be from 25 to 40 operations per day. Literally thousands cross the threshold of this hospital every year, going in with a creepy feeling, as if going to death, coming out with smiling faces.

The hospital of which these gentlemen make the staff is not their property; they do not want one; they have enough to do. It is owned by the Catholic Church, and run by the Sisters of St. Francis. There is room for 300 patients. It is always full, and no patient stays longer than is strictly necessary; others are waiting for your room. The hospital is bound to be a heavy producer of revenue, the rates being the standard rates. It is, of course, conducted in first-class style. They have about 100 nurses, their own dairy, their own garden, and their own poultry yard.

Personally, I have often thought of the multitudes Jesus healed since I have been here; have been very thankful for the skill God has given these men, who seem to gather for healing greater crowds and do more for them than any man has been able to do since the days of the Savior.

JAMES A. ANDERSON.

#### HENDRIX COLLEGE.

Unavoidably delayed, the catalogues will be ready for distribution next week. Mr. Walter W. Parker, who was in the field last year, will again represent the college in the canvass. We commend him to the kind offices of our friends. I shall attend most of the district conferences, and shall be ready to fill appointments as opportunity may offer. Prof. S. C. Rennison, the secretary, will look after correspondence, and he and Prof. C. J. Greene will be glad to spend Sundays out when brethren can use them in the pulpit. Prof. W. B. Hubbell, our new treasurer, will be in the field to render assistance wherever needed to close up the debt campaign.

It was my privilege to be the guest of the alumni resident in Pine Bluff at a banquet given at the Jefferson Hotel the first Saturday night in June. There was not merely a feast of material things, but a "feast of reason and a flow of soul," as the "old boys" revived the memories of "days of auld lang syne," and prophesied of greater things in prospect. Such occasions are pleasant and profitable. Wherever six or more alumni live in the same community it would be advisable to organize for good-fellowship and to promote the interests of alma mater. It would afford me great pleasure to attend alumni meetings at other places. The outlook is good.

A. C. MILLAR.

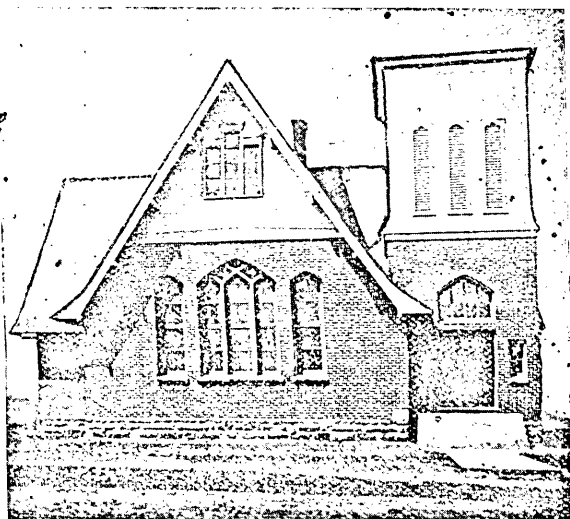
Conway, Ark.

#### ROCK-A-BY BABY.

There are a few girls in this country who have not heard the nursery rhyme sung by the mother:

"Rock-a-by, baby, upon the tree top;  
When the wind blows the cradle will rock;  
When the bough breaks the cradle will fall,  
And down will come cradle, baby and all."

But how many know the origin of these lines? Shortly after our forefathers landed at Plymouth, Mass., a party were out in the field, where the Indian women were picking strawberries. Several of these women, or squaws, as they are called, had "papooses"—that is, babies—and, having no cradles, they had tied them up in Indian fashion, hung from the limbs of the surrounding trees. "When the wind blew these cradles would rock." A young man of the party observing this, peeled off a piece of the bark, and wrote the above lines, which, it is believed, was the first poetry written in America.—*The Girls' Companion*.



NEW CHURCH AT MULBERRY, ARK.  
A. B. Williamson, Pastor.

surgeons come here from the continent of Europe to behold the wizardry of these men.

They do not operate upon all who come. Some are too late; some are otherwise beyond help. The Mayos have a reputation for strict honesty in their profession; if they can do you no good they tell you so in short order. If there is a chance for you, they will take that chance. They do some marvelous things. In the cases of my children the diagnosis showed the enlarged thyroid to be of the simple and degenerating type. They cut out almost the entire gland, and grafted in a section of exophthalmic gland, taken from another patient who had too much of that variety. The difference is that the degenerating type does not secrete enough of its fluid, and the patient, if a growing child, will suffer an arrest of development; while the exophthalmic variety is excessive in its secretion, and will make a nervous wreck of the patient. In the case of my little boy, they not only grafted into the neck, but inserted another graft about two inches below the umbilicus. I am stopping at the same house with a man two-thirds of whose stomach they cut away three weeks ago, and opened up the duodenum, which had closed completely up; and my friend eats a meal nearly as hearty as I do. I saw a box of gall stones—there must have been a thousand—in size from that of small shot to that of a small marble, which they removed from Mrs. Alfred Smith, one of the members of our church at Springdale, Ark., since I have been here; and she is doing





THE PROBLEM OF THE OLD TESTAMENT, Considered with Reference to Recent Criticism. By James Orr, D.D., Professor of Apologetics and Systematic Theology, United Free Church College, Glasgow. Charles Scribner's Sons, New York. \$1.50.

This volume from Dr. Orr, whose reputation as a scholar and a defender of the Christian religion is as widespread as Christendom, besides its great merit is introduced to this reviewer as having won the distinction of being awarded the prize of the Bross Foundation, of Lake College—a foundation created by William Bross, of Chicago, in 1879.

The purpose of the foundation is to stimulate the production of the best books or treatises, "On the connection, relation, and mutual bearing of any practical science, or history of our race, or the facts in any department of knowledge, with, and upon, the Christian religion."

In his deed of gift the founder had in view, the calling out of "the best efforts of the highest talents and ripest scholarship of the world, to illustrate from science, or any department of knowledge, and to demonstrate, the divine origin and authority of the Christian Scriptures, and further to show how Science and Revelation coincide, and to prove the existence, the providence, or any or all of the attributes of the one living and true God, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth."

It more commends this work of Dr. Orr, that it was not written with a view to the Bross prize or with knowledge of it. But the work in proof was submitted as an afterthought, to the Bross prize arbiters, and was unanimously awarded the prize of 1905.

The work of Dr. Orr is written from the standpoint of the higher critics—that is to say, it shows a knowledge of all the lights which historic and literary study has lately brought to illumine the sacred writings and aid to the better understanding and interpretation of the same, and freely uses them.

In respect to the higher criticism, while the author challenges the conclusions of many recent scholars, he challenges them on their own ground, differing from them at times as to the facts to be admitted, and again in the interpretation of admitted facts. He clears away the views of uninformed persons respecting the methods of the critics in the following statement:

"The truth is, and the fact has to be faced, that no one who studies the Old Testament in the light of modern knowledge can help being, to some extent a higher critic, nor is it desirable that he should. The name has unfortunately come to be associated, all but exclusively with a method yielding a certain class of results. Higher criticism, rightly understood is simply the careful scrutiny, on the principles which it is customary to apply to all literature, of the actual phenomenon of the Bible with a view to deduce from these such conclusions as may be warranted regarding the age, authorship, mode of composition, sources, etc., of the different books; and every one who engages in such inquiries, with whatever aim is a higher critic and cannot help himself."

Among the higher critics who have rendered eminent service in defending the divine authority of the Scriptures, Dr. Driver, A. B. Davidson, Professor George Adam Smith, and on the continent, Dellitzsch, Riehm, Dilman, König, Kittel, Kohler, Strack, Oettli, Westphal, and Orelli.

The attitude which the critics occupy in regard to supernaturalism is the important differentiation between the two camps of the higher critics. Dr. Orr takes his ground definitely in the faith of supernaturalism, and allowing all that the literary

and historic critic can claim, he sees, in the character of the Hebrew religion and the facts of Hebrew history sufficient ground to believe that the Hebrews were chosen of God, as they claimed to be, and made the subjects of special divine revelations and providences for the purpose of establishing a true religion in the world. It is maintained, while preserving due comparison of the religion of the Bible with all other religions, and admitting all that can be claimed of the religious genius of those peoples, that "the origin of the religion of Israel is to be sought in a special, continuous, authoritative revelation, such as other peoples did not possess."

We most heartily commend this work to preachers and Bible students.

#### "THE WORST RECORD IN THE WORLD."

In a recent issue of the Methodist appears the following:

"Bishop Hoss is authority for the statement that the Southern Methodist Church has spent three-quarters of a million dollars on our Indian work. And yet there is not a pastoral charge among them which is self-supporting. So says Dr. O. E. Goddard, who is looking specially after this work for the General Board. Surely after more than sixty years of labor we should have a number of those charges on the self-supporting list. It is, in this respect, the worst record in the world."

Suffer me a few words in answer to this statement. Let me say that from the beginning there never was a people more responsive to the gospel than the Indians, and up to some years ago never was there greater results at so small a cost in any mission field. After we began work among them in the early part of the last century, in less than ten years we had an Indian membership of more than 4,000, there being in one year, in 1830, I believe, about 2,000 converted and brought into the church. And under the stimulus of Christian training, farms and homes, and churches and schools were established, and such was the impetus of the movement that it was an astonishment to the country everywhere. And this at but little cost to the church. But through all the years since that time, why have there been developed no self-supporting churches among them; and why are there none now? The cause, it seems to me, ought to be apparent to every thoughtful mind: First, the shifting policy of the United States Government, and the extemporizing methods of the church, have had much to do with the backwardness of the Indian towards self-support. I'll not stop to elaborate this, only to say that right in the midst of the rising prosperity of our missions among them the government by forced treaty drove the Indians across the Mississippi. These enterprises, so auspiciously begun, were all abandoned and destroyed; the Indians became stolid and disheartened as he wended his sad journey towards the setting sun; the holy ardor of the church died down; and in a measure faith was lost in the evangelization of the Indian, and henceforth the church revived her work among them only in spasmodic effort, with never a settled policy. Second, Indians are scattered over a wide range. They are never thickly settled; they build no cities, form no well settled communities. They are a rural people, loving the free air and a wide range. (Excuse me, but in this I sympathize with them.) You never find them living in communities of sufficient numbers, therefore to carry on any enterprise where combined or organized effort is required. This being the case, we may never hope to have self-supporting churches among them. Where the same conditions hold among the whites it is the same. For a dozen years I lived in the mountains of the Blue Ridge. There are churches there among those sparsely settled people that have been aided by mission money for, perhaps, over 100 years, and still not self-supporting, and these are not

Indians, either. It may be pronounced "the worst record in the world," but it will continue as long as conditions remain the same. But shall we discount the work done among these mountain people and leave them alone because self-supporting churches are not developed among them? By no means, for out of those mountains have come some of the strongest characters of the nation, to bless both church and State. And here is what I want to say concerning the Indian: We may fail, on account of the conditions above named, to develop self-supporting charges among them, but we do not fail to develop self-supporting Indians, and Indians who become a help to church work elsewhere than in the purely Indian church. For there are thousands of Indians all over this land, who, under the stimulus of Christian training, have become useful citizens, quit their old surroundings, gone out into the busy world, taken their stand with other men in the various avocations of the day, and achieved success among the foremost. I could fill these pages with names of such Indians, every one of whom, if asked the question, would respond that he or she was the product of missionary effort. I heard Gen. Pleasant Porter, of the Creek Nation, make this very statement in a speech before the Woman's Foreign Missionary Society a few years ago. Now, these strong men and women, after being thus developed, become no longer identified with the Indian churches, but go with their strength and support to the white churches. And this is the case as fast as the Indian is developed under Christian training, and it is inevitable; for he gets away from his old surroundings into a new field of action, where affiliation with an Indian church is often impossible.

Again, the three-quarters of a million dollars counted by Bishop Hoss as expended upon Indians is doubtless, the amount that has, in the past, been expended upon the Indian Mission Conference. I happen to know that for years the larger portion of that money was not expended upon Indians at all, but upon white work in the Indian country. What was appropriated ostensibly for Indian Missions by the board at Louisville was largely consumed by the white work within the bounds of the Indian Mission Conference. I made war upon this very thing, and protested against it from the time when first I came to the Indian Territory, and thereby made myself offensive to some. I tried to get the Mission Board to make the appropriation to the Indian work special on that account, so that it could not be used for other purposes. I feel confident that much of that three-quarters of a million did not go to the Indian work. But if it did I'll still insist that it is not a bad record, but that we have been more than paid for all the money expended, and for all the effort put forth. Paid, not in the self-supporting charges developed, but in the individual, self-supporting characters produced, men with iron in their blood and fire in their souls, who are to be found in the various walks of life abreast of other men. For 50 years or more we labored in China ere we had a self-supporting charge, or a membership beyond a few hundred. What have we there now beyond a bright and happy prospect? But we have made no bad record in China—we look for a brighter day and more glorious success there in the near future; but by reason of the density of population it is possible, after so many more years, to develop self-supporting charges, and if it is not done "it will be the worst record in the world."

J. J. METHVIN.

It is not what a man gets, but what a man is, that he should think of. He should first think of his character, and then of his condition. He that has character need have no fears about his condition. Character will draw after it condition. —Beecher.

# LEAGUE PAGE

MOTTO: ALL FOR CHRIST. WARING-SHERWOOD, EDITOR

## EPWORTH LEAGUE DEVOTIONAL TOPIC. JULY 9: GOD OVERRULES EVIL FOR OUR GOOD.

(Rom. 8:28; Phil. 1:12-19.)

### REFERENCES.

Gen. 50:20; Prov. 12:21; II Cor. 4:17.

### SUGGESTED PROGRAM.

Song—Selected.

Song—"Let Him Have His Way With Thee."

No. 4. (From Revival Praises.)

Prayer by the Leader.

Psalms 71 read in rotation, each Leaguer taking a verse.

Instrumental duet.

Talk by the Leader.

Open discussion of the lesson; reading of clippings and references arranged beforehand.

Testimonies of personal experience on the Topic.

Sentence prayers.

Song—"I Need Thee Every Hour." No. 77.

Announcements.

League Benediction.

### THE TOPIC.

When, in the run of everyday life, we find the clouds gathering and it almost seems that life is useless, and the hopes which once seemed so bright and promising lie crushed at our faltering feet—when, striving for order, we find only confusion and frustration—then, how beautiful to catch a gleam of Heavenly Sunlight bursting through the lowering gloom, and to realize the blessed assurance that God is on the throne and all's well!

Let us take up the study of our topic today under the heads: "God's Great Universe," and "Our Dependence Upon God."

**I. God's Great Universe.**—How intensely sublime the thought: God's great Universe! It is too great for the human mind to comprehend in a moment.

There are two aspects to the great realm which we call the Universe. First, that which may be apprehended by the senses and which science seeks to interpret—the physical existence which may be weighed, measured, analyzed, and classified. The other phase is that sense deep within the recesses of our nature which we call feeling. Our deep passions—hope, fear, longing, love—flow out in seeming response to this great "natural" universe as the electrical waves flow from the tower of wireless telegraphy, and find their response in like waves far out o'er the trackless deep!

From this brief survey of the meaning of God's great Universe, let us turn our attention to

**II. Man's Dependence Upon God.**—And what does man think of this great Universe?

To the crude, untutored mind of the savage, the Universe must seem vague and chaotic,—a vast unorganized something, he knows not what. To the trained and cultivated mind of our scientist(?) today, it means all that can be analyzed and classified; he sees only that part of it which his physical sense can comprehend and interpret, dogmatically asserting that there is no such thing as spirit in the Universe.

But that profoundest aspect, that phase which what we call feeling knows, can only be revealed to the soul of man, and the agent is none less than our blessed Holy Spirit!

In his address on "God and Man," Dr. Bishop in part says: "Man partakes of the things which

he contemplates; in a sense he is subject to the world and may be a victim of it; but on the whole he is vastly superior to it. Its forces are the agency through which the Father blesses his child. Sunshine and rain, products of field and lake or stream, food and shelter and clothing,—these are gifts through nature to man who is of much more value even than the other living things for which he so tenderly cares. So, instead of the terror which man might otherwise feel, or the sense of helpless dependence, or lonely isolation from the rest of the world, there breathes through all things a spirit of genial and harmonious working for good to them who are called the children of God."

When we know that our Heavenly Father knoweth that we have need of all things, why should we worry? It is our lack of understanding that causes the burden to seem so heavy. We should remember that there could be no pure gold but for the refining heat. Let us bear with more patience the seeming burdens of life.

### NOVELTY IN THE MEETING.

Did you ever try the "scrap"-meeting method? It is easy. Half an hour is time enough to prepare for its leadership, and none but the leader needs to make the slightest preparation. The leader's requisites are: Printed helps, a concordance, a pair of scissors and a supply of paper slips. The hymns need not bear on the topic at all. Half a dozen songs will be sung and five of them are used at three meetings out of four. They are not important, after all, for their words long ago ceased to have any meaning. Some of them had precious little to begin with.

One dose of this kind of devotional meeting will be sufficient to "kill" most any League. If this is the way you have been conducting your meetings, rather than have another like it, face the chairs the other way.

### PRACTICAL POINTS.

1. All things work together for good to them that love God. As Christians we believe that we love God, but sometimes it seems we get more than our share of adversity. Let us remember that if we cling to Him, though blindly, our darkest clouds will in time disclose their silver linings. Having tasted the bitter we can more thoroughly enjoy the sweet and be better for it.

2. Let us take Paul for our example and in the gloomy hours put on a brave front with hopeful trust for the better through the mercy and wisdom of God.

3. Persecution was a great means of spreading the kingdom in early days. Many were the early Christian martyrs. So may we by restraint upon our emotions and cool regard for taunts and abuses, help to spread the kingdom by showing the world the value and strength of a true Christian spirit.

4. The great work for us Leaguers today, is to remember ourselves and cause others to understand that all things work together for good to them that love God. We cannot get beyond the circle of His love.

### IF I WERE THE LEADER.

1. I would bring out the points that God does what is best for us; that he often tries us to see what is in our hearts and whether we will keep his commandments or not, and that we need to trust more in His judgment.

2. I would also bring out the thought by Bible

references that we should pray for what we want. Though we may not get what we ask for, yet we will get what seems best in the sight of the Lord. I would call attention to men of history who have been prayerful men, Judas Maccabeus, David, Jesus Christ, and in later history Cromwell, Washington, Lee, and many others.

3. I would be careful that the impression was not given that God is the author of sorrow, suffering and grief. That, I believe, is caused by disobeying some law of nature. If we received the idea that God caused these troubles, I am afraid that we would not get the true thought of our lesson, that God is our Heavenly Father.

4. I would use the Bible references outlined for this topic.

5. I would have some short talks on subjects suggested by the lesson and the exposition.

## JUNIOR LEAGUE DEVOTIONAL TOPIC.

### JULY 9: CHRIST AND THE STORM.

(Mark 4:36-41.)

A hard day's work is ended, and Jesus, with his disciples, has entered a boat and set sail for Capernaum. Jesus is very tired, and soon falls asleep on the cushions in the rear part of the boat.

When they left land everything was calm,—no sign of the terrible storm which was soon to beat the placid waters of Lake Genesaret into such fury. But before they were well out of sight of land, one of those storms, which appear so suddenly in this region, broke upon the frail craft, and it seemed to the terrified disciples that they were soon to sink. Naturally their thoughts turned to a means of escape and they beheld Jesus, sleeping serenely, unconscious of the raging elements which threatened destruction each passing moment, his disciples shouted,

"Master!" "Is it nothing to you that we perish? How canst thou lie asleep when each moment so madly is threatened a grave in the angry deep?"

It did not enter their mind that he could save them from their danger, they only wondered at his indifference to the imminent peril.

Jesus calmly arose, and stretching forth his arm, said, "Peace, be still!" Then the wind dropped, and a great calm followed.

Then he rebuked his disciples for their lack of faith. They should have remembered that they had on board one who was Master of even the raging billows.

EMPHASIZE, Jesus is with us today, and when the storms of life come, let us have more faith than his disciples had on this day mentioned in the topic.

This is a splendid opportunity to emphasize the thought of Divine Providence.

Ever judge of men by their professions. For though the bright moment of promising is but a moment, and cannot be prolonged, yet if sincere in its moment's extravagant goodness, why, trust it, and know the man by it, I say—not by his performance; which is half the world's work, interfere as the world needs must with its accidents and circumstances: the profession was purely the man's own. I judge people by what they might be—not are, nor will be.—Robert Browning.

Remember this—that very little is needed to make a happy life.—Marcus Aurelius.



## RELIGIOUS.

The pastors of the M. E. Church, South, in St. Louis will unite in a tent meeting, beginning next Sunday night. It will be under the direction of Dr. Wainright, the Presiding Elder of the St. Louis District.

The General Board of Education, endowed by Mr. Rockefeller, is offering to the colleges of the M. E. Church, one million dollars on condition that the church shall raise five millions more. The truth is our Christian colleges must begin to add millions to their endowments or go out of business.

According to the latest statistics the total enrollment of the Salvation Army is 254,250. Of these 30,000 are in the United States.

Among the 175,000,000 of people in Africa there are now at work 2,470 Protestant missionaries. There are reported 221,156 communicants.

The General Assembly of the Southern Presbyterian Church at the close of its session voted to withdraw from the Federal Council of churches. It seems that the expense was the only reason given, but that is trivial. The Christian Observer, their leading paper, says:

"We are making no compromise of doctrine in relating ourselves to these general and catholic associations. We cannot attract our people, cannot bind our youth more firmly to our ways, by this narrowness and isolation. There is danger that we will rather repel them and alienate them.

"The very resolution by which relation to the Council was severed recognizes the value of the organization as illustrating our 'unity in the faith.' No reasons are given in the resolution for the step taken by which our Church separates itself from this voluntary organization, which is without power to legislate. A statement was made on the floor of the Assembly to the effect that the expense was too great. Is it possible that the great Southern Presbyterian Church, with almost 290,000 members, will withdraw from this organization for the paltry sum of about \$200.00 a year? The excuse seems unworthy of our Church."

## MINIMUM SALARIES.

The Canadian Methodists fix, by their Discipline, the minimum of preachers' salaries. They are:

"For all the eastern Conferences (with the exception of four districts in the Toronto Conference) the minimum salary of a married minister is placed at \$900.00; for an ordained single minister, \$700.00; for a probationer, \$500.00. For all the Conferences west of the Great Lakes, and for the four northernmost districts of the Toronto Conference, the minimum salaries are: A married minister, \$1,000.00; an ordained single minister, \$800.00; and a probationer, \$600.00. In every case the appropriation for a married man shall be exclusive of house rent or free use of parsonage, horse keep, and necessary incidental expenses."

The Canada Presbyterians in their General Assembly at Ottawa recommended that the minimum salary of a preacher be \$1,200.00 and a manse.

The annual report of the Board of Foreign Missions of the Methodist Episcopal Church shows that there are now 1,096 foreign missionaries, including the missionaries of the Woman's Board, while the native workers number 10,136. The members and probationers in the foreign field

number 340,893, an increase of 16,310 over the preceding year. The Sunday school enrollment is 336,455, an increase of 19,940. The 2,062 churches and 1,034 residence, with the schools, hospitals, publishing houses, and other property, are valued at \$12,874,721.00, with an indebtedness of \$5,589,892.00. The native church contributed for all purposes, \$740,347.00.—*Christian Advocate*.

## NORTHERN BAPTISTS MEET IN PHILADELPHIA.

The meeting held last week by the Northern Baptists in Philadelphia was characterized by a broad spirit of sympathy with Christian workers in all fields of service. The Convention adopted a resolution, despite some sharp opposition from the reactionaries, in favor of the appointment of a committee to confer with committees of other denominations with reference to a practical exemplification of the ideal of church unity, or at least federation and co-operation. The sympathies of the Convention were shown on a world-wide scale—as befits a gathering which welcomes this year delegates from the Baptist Churches of England and the Continent—by the action taken in behalf of the Baptists in Russia. Stirred by the accounts of persecution given by members of the delegation from Russia, the Convention adopted a resolution asking President Taft to intercede for their afflicted brethren in the dominions of the Czar. Reports presented show that the great Baptist body, or more properly aggregation of Baptist units, was never more united, earnest, and catholic in spirit.—*Zion's Herald*.

Our order of worship directs that public prayer be offered kneeling with the face toward the minister. This is seldom done, and in most of our largest churches cannot be done, because the pews are too close together to permit it. If we insist on our people kneeling we should see that pews are set farther apart and kneeling boards provided.

Doubtless pastoral visiting is of great importance; but we can hardly class mere social calls as pastoral visits, just because the pastor makes them.

Nothing is more insipid than cold sermons. All the conditions of preaching, all the motives which inspire preaching, demand that sermons be served hot.

## SECULAR.

The results of the postal bank test have been very satisfactory; about 1,000 are in operation.

The White Star Ship Company have the two greatest ships afloat—the Titanic and the Olympic. But the Hamburg-American Line is bound to excel them, and has placed, with Harland & Wolff, a contract for a ship 950 feet long, 68 feet longer than either of the two named.

Theodore Roosevelt says:

"So long as I have any influence left I shall protest against arbitration between this and any other country that will not keep its agreements."

We admire Mr. Roosevelt's openness, if we do not always agree with his judgments. Perhaps arbitration may teach nations to keep their promises, as it proposes to control their actions on a higher moral plane than the mere dominance of might. As to national honor we hope to reach the point when a nation will recognize that its honor can only be sustained by submitting her contentions to arbitration.

The Senate of the United States, on the 26th, defeated the Root amendment to the wood-pulp and paper section of the reciprocity bill. This indicates the passage of the bill in the near future. It is understood that the President will veto the

free list bill and revised wool schedule if handed to him. He firmly insists upon the passage, by the Senate, of the reciprocity bill just as it came from the House, believing that any revision of it will defeat its passage by the Canadian government. So firmly fixed is he in this view that it is believed that he will even veto the reciprocity bill itself if presented to him in a revised form.

The Lorimer investigation proceeds, with every evidence of sincere purpose to uncover all the facts. It is certain that no doubt will be left in the public mind that Lorimer's election was secured by bribery, and that the Senate will be dishonored if he is permitted to sit as a member of the body.

Last week we had general rains throughout the State of Arkansas and Mississippi and during the first part of this week, there were good local rains in Missouri. The general drouth situation has been relieved, and it is now believed that with the exception of the hay crop and the early potato crop the general yield of the farms will be as good as usual. The fact that corn has been little injured in the chief corn-growing sections is due to the better methods of cultivation lately introduced.

Some of our exchanges are footing up the approximate expense of the coronation of King George V, and his Queen Mary, and commenting on it as a vast waste to sustain the splendor of royalty. We are disposed to think of the matter as the woman did who went out on Christmas morning to get her turkey from the coop and found the toothsome fowl missing. She said: "Thank the Lord, somebody has got it." Money changes hands on such occasions, and passes from the rich, who pay for the show, to poorer people who prepare the scenes. England has more money in her bounds for this grand pageant, and the outpouring of money by the English nobility and the rich foreigners has benefited the poor of the land.

Railroads are often condemned for watering stock, but of late three railroads have been compelled to pay damages because they did not water stock. It was live stock in transit on their trains.

## H. R. WITHERS, D.D.

Mr. Editor: I would be recreant to my duty if I did not place a flower on the grave of my dear old friend, Dr. Withers, after whom I named my first boy. To me he was one of the greatest preachers and most lovely characters I ever met. My acquaintance with him began at a Conference held at Van Buren, Arkansas, nearly forty years ago. He was appointed to preach one night, and just as he entered the pulpit Judge Brown handed him a note which said: "The preaching so far has been a failure. We look to you for something better." The effect on him was bad. It was the only time I ever heard him fail. The next year Conference was held at Bentonville, and he was put up to make the chief missionary address at the anniversary. He showed himself to be a master of assemblies that night. Rarely did I ever see an audience so wrought up. During the speech he told how he had been District Judge and held court at Jasper, Newton County, where many cases against moonshiners had been docketed, and how the civil officers had found it impossible to arrest them in their hiding places in the mountains. Then he told how the Methodists had sent a little knock-kneed, long-haired, cross-eyed preacher into that region and how he had made his way over the mountains and up the gorges till he had found them, and how he had prayed with their wives and children till he had gotten their confidence and then how he had held meetings and many of them were converted, and how by this process he had lessened the number



of indictments and shortened the docket of his court. At this juncture he called out: "The man who did this work is in this audience, and I want to show him to you. Come up here, Henry Clay," and the homely looking preacher leaped up by his side and the audience went wild.

Dr. Brooks is in error when he says his great speech on prohibition in politics was delivered in Fort Smith. It was at Russellville. I was chairman of the Committee on Temperance. When I read my report Bishop McTyler thought it was too near an approach to politics. Then it was that my old friend came to my rescue and made the great speech that so influenced the Bishop.

In 1880, when the Mississippi River was so high, he was stationed at Arkansas City. One day he walked into my home at Dardanelle and said: "Well, Brother G., I stayed in my room till the water got up to my bed, then I got me some high rubber boots and built me a pontoon and put my bed on that, but when the water got so high I could not keep my tobacco dry, I left, and so I am here to spend a while with you." His appointment to that station was unexpected and amusing. Long years before he had quit his work at Arkansas City and had gone into business. Now, after long years of secular pursuits, he is received back into the Little Rock Conference with an expectation on the part of himself and the people that he would be sent to Hope, but while the Conference was in session an old friend asked him if he would go to Arkansas City if the Bishop would send him, to which he answered Yes, without any idea he would be sent; but to his surprise he was sent and had to take up his work where he had laid it down years before.

The last time I saw him was while I was stationed in Tyler, Texas. He spent a month with me there, and, although his health was broken, he did some preaching that was pronounced marvelous by such great preachers as Drs. Finley, Mitchell, and Adams.

There are many things about this great man I could write, but they are too personal, if not too sacred, for the public eye. Like all strong men, he had his trials, but that he surmounted them all and rounded grandly into port I doubt not.

B. H. GREATHOUSE.

West Fork, Ark.

#### GREGORY.

A pall of sadness fell on me when I read that "Charley Gregory" was dead. Before I was licensed to preach, Bishop McTyler left the Huntsville Circuit to be supplied with the understanding I was to get license and go to it. This I did, but I did not stay. The second sermon I preached was at McConnell's Chapel. I was so embarrassed I don't know till this day what I said. I only know that a prominent Campbellite sat right in front of me laughing heartily. The next morning I left the work and wrote my Presiding Elder, C. H. Gregory, the devil and the Campbellites had that country, and they could keep it, so far as I was concerned. The next Conference I asked Bishop Weightman to use me as a supply, but Brother Gregory objected, saying: "If you send him where there is either the devil or a Campbellite he will run away, and if you have a place where neither is, you don't need him there." But the Bishop was kind, and gave me the Ozark Circuit, with Gregory as my Presiding Elder. There I got a fondness for the man that never abated.

Years afterwards I was made Presiding Elder of the Yellville District, and there I heard many echoes of Gregory's fine preaching when he traveled that hard district some years before. At Carrollton the Hardshell Baptists had preached against the support of the ministry till they had nearly starved that saintly man, I. A. Walden, out. This the kind-hearted Gregory could not stand, and he determined to apply a severe remedy that he might effectually cure them. To this end he

announced he would deliver a lecture on "The Support of the Ministry." When the time came, the house was crowded and after talking sensibly on the subject for half an hour, he said:

"The Christian world indorses what I have said tonight, except the Hardshells. They don't charge anything for their preaching, and this is in keeping with their reputation for honesty. It would be wrong for them to charge for their preaching, for it is not worth anything. I could give you a sermon like theirs now, and would not think of charging anything for it."

Someone in the audience cried out: "Give us one."

Then he put his hand on his ear and walked back and forth on the rostrum for half an hour, bawling and coughing and spitting on the floor and rubbing it with his foot, and the audience was thrown into convulsions of laughter. At its close he said: "Now you have it and it is worth nothing."

The remedy was severe, but it performed a cure.

Brother Gregory loved money, and he felt the call to preach. Most of his life he was in a strait between two. If he had thrown himself body and soul into the ministry he would have filled the best places in the church, for his kind heart and native ability would have brought him to prominence anywhere. His physique was fine. His voice was musical, his spirit was sweet, and his judgment charitable. Now that he is gone, we can only think of him as a genial, brotherly man.

B. H. GREATHOUSE.

#### AN APPRECIATION.

I recall with mournful pleasure my long and intimate acquaintance with Rev. Harlston R. Withers, D.D., whose death June 7, at Paris, Tennessee, is announced in the last issue of the Western Methodist.

At the last session of the undivided Arkansas Conference, held at this place November, 1853, he was one of a class of fifteen, with the writer, received on trial into the itinerancy. Only two of us now survive, Rev. William J. Scott, now of California, and myself.

Our paths were divergent in the effective years of our ministry, but in later years we were often together, and fellow sufferers from deafness, a fellow-feeling made us wondrous kind to each other. If there was ever even a ripple of unpleasantness between us I knew it not. True it was that we were not always of the same mind and of the same judgment, on points of theology, but our differences were none the less friendly, brotherly. He was a man of strong, vigorous mold, intellectually, and as a public speaker, had but few if any equals. All delighted to give him audience. But for his adventure into the realm of military and legal operations, and his impaired hearing, there can be no doubt but that he would have ranked among the very first ministers of the gospel in this, or any other Conference.

The present aggressive status of the temperance cause in this State, is largely indebted to his bold and strong deliverances from both his pen and voice, on that subject.

Dr. Withers accomplished a great work, did a great deal of good, and the beauty of the Lord his God was upon him and established the work of his hands, and it will abide.

With words of triumph upon his lips, he has gone up to receive honors that come from God, and to hear in strains of heavenly melody the song that tonight fills and thrills all his capacious powers with a rapture that were unconceived by him on earth.

We offer this humble tribute to his memory in the sure and certain hope of renewing associations with him where there will be no breaks to our perfect love and friendship world without end.

JAMES E. CALDWELL.

#### THE LITTLE ROCK CONFERENCE LEAGUES TAKE A HOME MISSIONARY.

The Leagues of the Little Rock Conference in addition to supporting some scholarships in Scarritt and Hendrix Colleges, assumed the support of a home missionary. The field of labor is to be selected by the Conference Missionary Secretary, Rev. Forney Hutchinson, and the undersigned. Bishop McCoy will be asked to appoint the missionary to begin work following the next session of the Little Rock Conference. The young people went into this movement with commendable enthusiasm. The Leagues represented subscribed seven hundred and seven dollars that night. The Leagues not present that night will readily raise the balance. Some place not now reached by any evangelical church will be selected and the mission will be called "The Epworth League Mission." The Leaguers will support the missionary from year to year. This is something unique and altogether commendable. Why not the Leagues in the Arkansas, White River, East and West Oklahoma Conferences do likewise? The consecrated young life of these five Conferences could do much to help solve the home missionary problem of these two States.

O. E. GODDARD.

#### AN EXPLANATION.

Having many inquiries as to whether Rev. Frank Barrett has severed his connection with the Anti-Saloon League or not, I presume that a rumor to that effect must have gained circulation, so I write to explain that when Mr. Barrett began work with the Three-Mile Petition, he was relieved of much of the work as State Superintendent of the Anti-Saloon League, but he still maintained that relation, and did considerable work as such.

Having now practically completed the work on the Three-Mile Petitions, he enters actively into the work as State Superintendent of the League. The Three-Mile Petitions have been placed in the hands of the attorneys who are getting them in shape for presentation to the County Court.

Rev. Mr. Abbott has been placed in charge of the work of securing more names during the time the attorneys are preparing the petitions, for presentation.

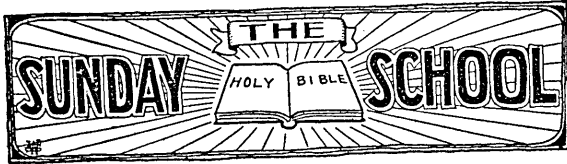
Respectfully,

GEOGE THORNBURGH,  
President Arkansas Anti-Saloon League.

#### HAS YOUR SCHOOL OBSERVED CHILDREN'S DAY?

As pastor or superintendent you may have to answer this question by saying: "No; my school has not." Doubtless there are many schools besides yours that have not yet observed Children's Day as the Discipline requires. To all such we would say that it is not too late even now. Perhaps it would have been better to have fallen in line on the third Sunday in May, with the thousands of others that were on time in obeying this call to duty; but there may have been reasons why some of our schools could not do so. And, very wisely, the law has been made elastic enough to fit all such cases. It says: "On the third Sunday in May, or as near thereto as practicable." We hope, therefore, that many schools that did not find it practicable to celebrate the day on the date fixed by the Church will now order upprograms and enter enthusiastically into this delightful and most helpful service.

If we work upon marble it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal souls, if we imbue them with principles, with the just fear of God and love of fellow-men, we engrave on those tablets something which will brighten all eternity.—  
*Daniel Webster.*



## SUNDAY SCHOOL NOTES.

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

"Lord, give the teachers of the world  
More love, and let them see  
How baser metals in their store  
May be transformed to precious ore,  
By love's strange alchemy;  
And let them daily seek to find  
The childish heart beneath the mind."

—Ella Wheeler Wilcox.

## COMPLIMENTARY—BUT TOO SMALL.

In a recent letter sent to the Superintendents, Dr. McMurry, Secretary Church Extension, takes occasion to say a kind and complimentary word about the Oklahoma Conference in its contributions to the Sunday School Loan Fund. He says:

"The Oklahoma Conference has contributed \$636.36 of the total amount, \$1,059.95, and is evidently doing her full share in the creation of this Loan Fund. Every other Conference should vie with her in making this Loan Fund the very greatest of all Loan Funds."

We appreciate these kind words for our Conference; but we do express our disappointment over the fact that the amount is so small. We ought to do better. The fact that the Sunday schools of our Conference contributed more than one-half of this fund is small comfort to us unless we were doing our duty. We can do better. We will do better. Let's make it \$1,000.00 in each Conference this year.

## SEND TO TELLER.

Dr. McMurry has recently sent out a letter to the Superintendents urging them to send the Birthday Offerings to him. Of course, this is a general letter, to all Conferences. But we have a different policy. All our funds go to the Tellers, Rev. W. L. Anderson, Ryan, and Frank Jones, Ada. We ask the pastors to remit these amounts to said Tellers. Otherwise much confusion will be caused. Our plan is perfectly satisfactory to Dr. McMurry. We have had correspondence about it. All he wants is prompt remittance and correct reports.

Send it to your Teller.

## AN IDEAL CHURCH BUILDING.

An ideal church is one that adequately meets the demands of both the great congregation in public worship and those of the Sunday school in its organization and work. With the latter we are more specifically interested. To meet these demands of the Sunday school we need to keep in view three things:

1. That there be an assembly room large enough for the whole school to meet for the opening or general service.

2. Separate rooms for each class for recitation and instruction, with sufficient light and ventilation, and other conveniences, to make it comfortable.

3. To isolate the different departments and classes as much as possible. This will prevent, in a large measure, the distraction of the mind and dissipation of thought during the "sacred half-hour" Word.

Such is an ideal church building for Sunday school purposes.

"The New Testament is in the Old concealed;  
The Old is in the New revealed."

Brother Canter, Okemah, says:  
"Had a good Children's Day service. Collection \$4.05. Sunday school is doing well."

## "BETTER LEADERSHIP NEEDED."

In a private note from one of our pastors, among other things he says: "Better leadership is needed." Is that not the great need of our Sunday school forces everywhere? Granted that it is, some pertinent questions arise:

1. Who is going to discover and to develop the leaders in our Sunday schools—such as superintendents, teachers, and other officers? The universal answer, no doubt, will be, the pastor. Yes, the pastor. He is put in this high position and given authority to teach and to develop men and women for this very thing—leadership—in the kingdom of God.

2. How is he to develop these leaders, and to thrust them out into service?

(1) By a thorough study of the situation and of men. There is much unused talent and latent force just lying all around us if we would only open our eyes and discover it.

A minister and a theater manager were on a street car one day. The conductor was announcing the streets with a fine, clear musical voice. The theater manager made a date with him for a conference, and finally employed him for the stage. Oh, that the minister had discovered him first, and gotten hold of him as a leader of sacred song.

(2) By giving every man something to do. The more people you put to work the more people you interest in that work. Another has said: "It is better to put ten people to work than to do the work of ten people." By so doing you develop men and women, and do not wear yourself out in trying to do it all.

Let us get right down to good study of this matter, and pray over it, and work at it, until the Lord responds to our efforts.

## MORE ABOUT TEACHER TRAINING.

The Sunday schools of our Protestant churches are the most poorly equipped and taught schools in America. When our children are under the tutorage of trained experts in our public schools five days in the week, from the time they are seven years old until they are grown, and then placed under the care of wholly unprepared, and sometimes uninterested, teachers every Sunday, is there any cause for wonder that there is a constant leakage in the Sunday school after we pass the elementary period?—Rev. E. Hightower, in *Texas Christian Advocate*.

It is stated on good authority that nine-tenths of our Sunday school teaching is ineffectual because of a lack of preparation for the work. Not necessarily a lack of preparation of the specific lesson in hand but a general preparation in the principles of psychology, pedagogy, the point of contact, the power of a story or of an illustration, etc.

Does not this lack of preparation emphasize the necessity and the importance of teacher training classes in every Sunday school? We think so.

Then let it be done.

## HAVE YOU REPORTED?

In many of our schools there have been organized Wesley Adult Bible Classes; but a large number of them have not been reported to Dr. Bulla. We do not know why they have not been reported. We are not making a very good showing in this line. We could do so if our classes were prompt to apply for registration. Will not the pastors and superintendents see to it?

We ought to have at least two such classes in every school in Oklahoma.

## DID NOT GO.

At this date the Secretary expected to be in attendance upon the great International Sunday

School Convention in San Francisco. But he did not go. He really wanted to go, for the profit of the occasion, for sight-seeing, and a little recreation. Instead, he is now in the middle of a strenuous tour in the Clinton District, trying to stir up the Sunday school spirit, and to help folks generally. He did not go because of the work that needs to be done, because of the extremely hot weather, and because—well, he need not mention the other.

Oklahoma City.

## COULD THESE RESULTS HAVE OCCURRED?

If Jesus the man of Galilee and his holy Apostles had discovered that Deuteronomy had not been written by Moses, and that Daniel was not written before about B. C. 167, as the "higher critics" have claimed, according to their statements would Jesus have died to redeem a lost world and would the New Testament have been written?

If Martin Luther had occupied his time in dissecting the Old Testament as the higher critics and the radical critics have been doing, would there have been known in history Protestantism?

If John Wesley had been inspired with the same spirit that characterizes the high critics, instead of seeking salvation through faith in the blood of Jesus Christ, would there ever have been in the world the wonderful history of Methodism?

REV. B. R. TURNER.

Holy God, give our leaders wisdom that they may know how to contend with great and vested wrongs. May they not be afraid because of the majestic power of vice! May they confront it with holy courage!—Jowett.

## Sunday School Literature.

To ANDERSON, MILLAR & Co.,  
Little Rock, Ark.

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Sunday School Roll and Record, the best on the market for the rural school, containing blank record space for fifty-two Sundays. Price, postpaid, 50 cents.

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Child's Cate'm					40c per doz.	
Roll and Rec'd					50c and \$1.00	
Class Books					5c each	
Star Charts					30c each	
Stars					30c per box	
Envelopes					20c per 100	
Total						



## 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.)

Dear Miss Katherine and Cousins: Will you please admit an Arkansas girl into your happy circle? I will promise not to stay long. Well, we always want to know how anyone looks when we are reading about them, so I will describe my ugly self: I have dark brown hair and dark brown eyes, and dark brown complexion. I am 5 feet tall, and weigh 111 pounds. Now cousins, see if you can picture me out in your minds. How many of you cousins work in a store? I do. I am in the eighth grade at school. My age is between 13 and 16. My teacher's name is Prof. E. F. McDonald. I certainly think a lot of him as a young man and love him as a teacher and friend. Cousins, I have been rowdy, but I am going to settle down now to be rowdy no more. I have a dear papa and a dear step-mother. I love them both dearly. How many of you cousins ever thought that your parents are better to you than you are to them. I will close for I promised not to stay long. Hoping to see this in print. With love to all.

CLADY LOUISE MC.

\* \* \*

Cilton, Okla.

Dear Cousins: Will you let an Oklahoma girl join your band? I have been living in Clinton about two months. I go to public school and I am in the seventh grade. I am 13 years of age. My teacher is Miss Hagerty. I also go to Sunday school. My Sunday school teacher's name is Mrs. McBurney. Our pastor is Rev. O. W. Steward. My father is the Presiding Elder of Clinton District. I will tell you about my visit to the place I moved from to Clinton. I started on Thursday and arrived there at 1:00 o'clock in the afternoon of the same day. About 2:00 o'clock I went to the schoolhouse. The seventh grade gave a banquet March 24, and invited their parents. They rendered a program and served ice cream and cake. They had ten gallons of cream and six or seven cakes. We certainly did have a nice time, and on the following day, Friday, I returned home. I will answer Penn Williams' question: The shortest chapter in the Bible is Psalm 134.

Your new cousin,

MEIDA WEAVER.

\* \* \*

Richmond, Ark.

Hello, cousins. How are you all this cloudy morning? I am O. K. and hope you all are the same. How many of you all go to school. I do, for one. I have three brothers and no sister. I will let you guess my age. It is between 10 and 14. The one that guesses it I will send a post card. Ruth Carr's story was just fine. If I see this in print I will come again. The books I got Christmas were "Dorothy Dale and Her Chum," "Faith Gartney's Girlhood," and "Daddy's Girl." I will close for this time. Love to all. Your cousin,

BLUE EYES.

\* \* \*

Cordell, Okla.

Dear Miss Katherine and Cousins: Will you admit another little Oklahoma girl into your happy band? For pets I

have two birds. I am in the fifth grade and my age is between 9 and 12. The one who guesses my age will receive a post card. I have two sisters, one older and one younger. We three go to school. We live a mile and a half from the Lincoln school building in Cordell. Gladys Blankenship, I will answer your riddle: It is an egg. Your new cousin,

NAUGHTY ZELL.

\* \* \*

Clinton, Okla., April 2, 1911.

Dear Miss Katherine and Cousins: Will you move over and give an Oklahoma girl a seat? How are you all enjoying this windy day? How many of you cousins like to go to school? I do. My teacher's name was Miss Achsa Jeter. I liked her fine. Our school was out Friday, March 31. I was in the fifth grade. I am a little girl, 11 years old, and weigh 102 pounds. I have eight brothers and two sisters living and one brother and two sisters dead. Two of my brothers are teaching school and two are going to school at the State Normal at Weatherford, Okla. I am writing to surprise my mama. Come on, Ruth Carr. I enjoy reading your stories. If I see this in print, I will write again. Well, as I am afraid of the waste-basket, I will close.

Your new cousin,

ALTA MEACHAN.

\* \* \*

Mineral Springs, Ark.

Dear Miss Anderson and Cousins: I have been reading the Methodist for a long time. Think it is a fine paper. Lillian White, will guess your age to be 14 years. Am I right? How many of the cousins like to go to Sunday school? I do, for one. My teacher's name is Miss Willie Graves. I like her fine. I will answer Eileen Stephens' puzzle. It is a well. Am I right? Will have the cousins guessing my age. It is between 13 and 18. The one that guesses my age will get a card. Love to all the cousins. Lovingly,

"RED FOX."

\* \* \*

Jacinto, Ark.

Dear Miss Katherine: Will you please let me join your happy band? I am a little boy 10 years of age. My birthday is October 10. I go to school, but my school is out now. It was out March 24. We had a concert the last night of school. I am in the sixth grade. How many of you have pets? I have four sisters and two brothers. I have one sister older than I. She is 14 years old. Our school teacher was Miss Ozella Richardson. I liked her fine. How many of you like to go to school? I do. I go to Sunday school every Sunday that I can. My Sunday school teacher's name is Mrs. Bettie Mann. Our pastor's name is Rev. J. J. Colson. We all like him fine. Our presiding elder is Rev. T. D. Scott. Our quarterly meeting was last Saturday and Sunday. I attended both days. Our superintendent of Sunday school is Mr. E. S. Taylor. It sure has been raining hard today. Well, I must stop, as my letter is getting rather long. Will exchange cards with you all. Good-bye to all the cousins and Miss Katherine.

WATSON GREEN.

\* \* \*

Newburg, Ark., April 3, 1911.

Dear Miss Katherine and Cousins: I thought I would write for my first time. I am not going to school now as there isn't any school. I go to Sunday school every Sunday I can. I will let the cousins guess my age. It is between 7 and 11. The one that guesses it I will send a post card. For pets I have 20 little chickens and a dog. My mama takes the Methodist. Ruth Carr, come again with your nice stories. We are going to have quarterly meeting here this week. I hope we will have a good meeting. Well, I will guess Minnie Mizell's age to be 10 years. Well, I will close by asking a riddle. A riddle, a riddle, as \$ success. A hundred eyes and never a nose.

Your new cousin,

JOHNNIE FORREST.

Carlisle, Ark., April 3, 1911.

Dear Miss Katherine and Cousins: I thought I would write again to the children's page. I have written twice before to the children's page. How many of the cousins like to go to school? I do. I am in the fourth reader. Am 9 years old. It looks like to me the girls are beating the boys writing. How many of the cousins belong to the church. I go to Sunday school every time I can and church the same. Our pastor's name is Brother Gentry. We all like him fine. All of the little and big cousins write fine letters. Miss Lota Scott, I think I know you. I wish you could come to see us soon. I will close by asking a riddle: Just as I went through the garden gate, I saw a little red knot. It had a stick in its mouth and a bone in its throat. Who guesses this riddle, I'll give you a boat.

GERTRUDE TALIAFERRO.

\* \* \*

Carlisle, Ark., April 3, 1911.

Dear Methodist and Cousins: Will you admit a new cousin into your happy band? I do not go to school now. The measles closed our school. I am in the fifth grade at school. Miss Ruth Carr, your stories are simply fine. I have four brothers and two sisters living and one sister dead. Well, I will let the cousins guess my age. It is between 9 and 13. The one guessing it shall receive a post card. I will guess Mamie Mizell's age to be 10. Am I right? For pets I have a little brown-eyed sister. Her name is Blossom. Well, I will close by asking a question: What is the shortest verse in the Bible, and where is it found? Well, I hope the waste-basket is very tired and is asleep. close.

LUCILE TALIAFERRO.

\* \* \*

Meeker, Okla., April 5, 1911.

Dear Western Methodist: I will write for the second time. My grandma takes the Western Methodist. She lives with us part of the time and with my aunt part of the time. I sure do enjoy reading. I haven't seen any letters from Oklahoma. Come on, girls, so we can beat the boys. They don't write very much. For pets I have a chicken, two dolls, and a little brother and a sister. My brother is about a month old and my little sister will soon be 3 years old. I have two sisters and five brothers. My oldest brother is 19. His name is Tommy. I have a cousin. She is 12 years old. She has scarlet fever now. How many of you all have had scarlet fever? I haven't yet. We sure had a fine rain, didn't we? Have any of you gone barefooted this year? I have. How many of you all like to go barefooted? I do. I think my letter is getting long. I will close by asking a question and a riddle: How many verses does the Bible contain? Upon that hill there is a green house; in that green house there is a red house; in that red house there is a whole lot of little black people. Guess that. The one who guesses it will receive a nice post card.

Your cousin,

MINNIE HALL.

\* \* \*

Belleville, Ark., April 4, 1911.

Dear Miss Katherine and Cousins: I will write a few lines. It rained yesterday and last night. Is wet today. I have been helping mama work in the garden. We haven't but 15 little chickens and two hens sitting. I like to attend to the little chickens. Well, I will describe myself: I have blue eyes, brown hair, fair complexion, and weigh 118 pounds. How many of the cousins like to go to school? I do. Our school has been out about a month. Mamie Mizell, I guess your age to be 10. Am I right? As this is my first attempt to write, I will close.

Your new cousin,

PEARL DYER.

McAlester, Okla., April 2, 1911.

Dear Miss Katherine and Cousins: I have been reading the letters of the dear old paper for some time, and I thought I would like to join the jolly crowd of boys and girls. There are some very in-

teresting letters in the paper, but I am sorry to say not very many from the boys. Now boys, you had better get busy and write, if you don't we girls will think you are lazy. I am a little girl, not so small either, for I am 4 feet 10 inches tall, weigh 110 pounds. I have blue eyes, light hair, and fair complexion. I am 14 years old. Lillian White, I guess your age to be 14. Am I right? Ruth Carr your stories and letters are just simply fine. I enjoy reading them so much. I wish you would write another story soon. The city of McAlester consists of six wards, each ward has a two-story schoolhouse. There are two schoolhouses in the first ward, the ward school and the high school. I go to the Fourth Ward school. My teacher's name is Miss Stalcup. We have music and drawing at school. I sure do like drawing and painting. I hope to be a drawing teacher or painter some day. I go to the South Methodist Sunday school. I have read the following books: "David Copperfield," "Thaddeus of Warsaw," "Faith Gartney's Girlhood," "The Eight Cousins," "Black Beauty," "Mrs. Wiggs of the Cabbage Patch," and many more. As I have written a real lengthy letter, I guess I had better skip out and leave room for some one whose letters are more interesting. I want to say before I leave that I would like to exchange post cards with some of the boys and girls. My box is No. 452. Good-bye to one and all.

Your new cousin,

LOIE FOSTER.

\* \* \*

Belleville, Ark., April 3, 1911.

Dear Methodist and Cousins: It has been a good while since I have written so I will try to write this morning. I commenced a letter some time ago, but never mailed it. I have been sick all winter. I had pneumonia and was in bed nearly two months, but am about as well as usual now. I have some flowers planted, but don't think any have come up except the sweet peas. We all went to Sunday school yesterday. I haven't been anywhere for a good while till last Sunday a week ago. I went to Sunday school. I spent one week with my married sister about a month ago. Papa is about done planting corn. I guess most of the cousins are at work now. I don't think I ever described myself, so I will this time, so you will know what a big cousin I am: I was 17 yesterday, weigh about 80 pounds, have brown eyes, brown hair and fair complexion. My youngest sister is almost twice as large as I am. It is cloudy this morning. I guess it is going to rain. I have read several books. I have read "Dying Testimonies of Saved and Unsaved," "Touching Incidents and Remarkable Answers to Prayer." I like them; they are good books. I have also read "Bushy," "Black Beauty," and "Alice in Wonderland," and several others. We take several papers, among them are the Christian Advocate, Methodist, and the Sunday School Advocate. I like to read them. Will try to answer Irene Halk's riddle. He was his father's son. I guess Mary Gold's age is 13, and I think Green Horn wears a scarf. Will close with much love to Miss Katherine and the cousins.

Lovingly,

EDITH DYER.

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## FROM EVANGELIST I. R. RUSSELL.

I pitched my tent here Saturday, June 10, and opened up a revival meeting, with Rev. B. F. Mason, P. C., Sunday morning, June 11, with a good congregation present. Rev. I. G. Parker, of Searcy, joined me Thursday, June 15, and has been leading the singing for us. We have had in many respects a great meeting. The church has been greatly revived and several have been converted and reclaimed. A class of nine has been received into the M. E. Church, South. A few will join other churches. We will close out Tuesday night.

Yesterday was a great day. Brother Parker preached to men only at the court house, at 3:00 p. m., and the writer preached to ladies and children at the tent. Great good was accomplished at these services.

Brother Mason is a fine man to work with. His people love him and he is bringing things to pass. There are some of as fine people here as can be found in the State. Our people have just installed a light plant in church. They have also ordered new seats and the ladies are going to put a new carpet in the church. In fact, I think the people are doing most anything the pastor asks them to do. We go from here to Melbourne, June 29 to July 9; thence to Smithville, July 9 to 18; Ash Flat, July 23 to August 3, and from Ash Flat to Bethesda, August 5 to 16; thence to Marcella, August 20 to August 30, and Evening Shade circuit, September 2 to 20. Pastors wanting my help after September 20, please write me at once, so I can complete my slate as soon as possible. I will expect to use tent and singer through hot weather. We use the "Revival Praises." I will have a good supply on hand, also other good books. Pray for us. Fraternally,

IRA H. RUSSELL, D. E.  
Salem, Ark., June 26.

## WESLEY HALL.

In the Biblical Institute being held at Vanderbilt University Arkansas is pretty well represented. From the Little Rock Conference there are: J. D. Hammons, presiding elder of Pine Bluff district; Rev. W. C. Davidson, First Church, Pine Bluff; Rev. Absalom Knox, Carr Memorial, Pine Bluff; Rev. T. J. Rogers, Roe; Rev. F. P. Doak, DeWitt; Rev. J. A. Henderson, Monticello district; Rev. J. A. Sage, Crossett; Rev. S. C. Dean, Benton; Rev. T. O. Owen, Warren.

From the White River Conference the following are present: Rev. J. H. Dye, Searcy; Rev. R. C. Morehead, Searcy; Rev. A. E. Holloway, Batesville; Rev. A. T. Galloway, Augusta; Rev. F. C. Sterling, Wilson; Rev. Reeves, Piggott; Rev. G. Winfrey, Wheatley.

There is only one from the Arkansas Conference: Rev. M. F. Johnson, Berryville.

There are 17 from the State. The institute is well attended. There are, I think, 125 ministers registered in Wesley Hall, these coming from outside of Nashville and vicinity. There are between 175 and 200 preachers, I think, who attend the lectures.

The program has been rich and the lectures so far of the finest order. Much good will certainly come to the church as the inspiration of these great addresses on evangelism is carried to the different parts of the connection. I just drop you these lines, thinking perhaps you would like a little notice of the institute for this week's paper. Yours in Christ, M. F. JOHNSON.  
Nashville, June 24.

I go from here to Washington, D. C., where I attend and officiate at the marriage of my brother, H. M. Johnson, of Washington, D. C. M. F. J.

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 DISAPPOINTMENT.

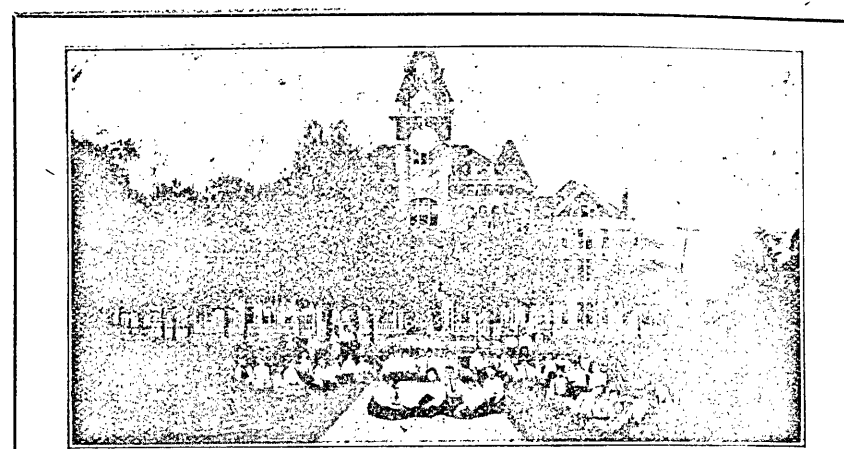
The first missionary society reports for the fiscal year do not indicate gains in financial receipts growing out of supposed new interest in missions on the part of laymen. Presbyterian boards are the first to close their books for 1910-11, after a full year since the culmination of a series of laymen's conventions unprecedented in number and attendance. The Home Board is \$55,000 behind receipts of the previous year. The Foreign Board is \$150,000 ahead, but it reports \$100,000 of it from legacies and \$25,000 from sources unaffected by the laymen's campaigns. Churches gave about the same as the previous year. Presbyterian women, just pointing in a jubilee campaign, are \$29,000 behind in gifts to their board. Christian Endeavor societies, formerly giving to missions, are dividing, the men going to brotherhoods and the women into clubs, and mission receipts fall off. The Home Board reports \$1,053,900 receipts last year, as against \$1,108,300 the previous year. Expenditures were \$1,192,200, and there is a shortage of \$138,000. The Foreign Board had \$1,589,000 receipts, and expenditures \$1,646,000, a shortage for the year of \$57,000. Board officials decline to say more than that the agitation must produce results in time, and the laymen say the increased receipts will mature by and by. Laymen's organizations report many increased pledges, and some have looked for larger receipts by boards. The laymen's organizations do not themselves collect or disburse mission funds, but seek simply to increase receipt of official societies, especially the foreign ones.

Two more great missionary societies end their fiscal years, both with financial shortages. They are the Baptist Home and Baptist Foreign Societies, together handling about \$2,000,000 a year, contributed by Baptists of the North. Disappointment follows as in the case of the Presbyterian missionary societies, since the hope had been held that new interest in missions on the part of laymen might increase receipts. The Baptist Home Society falls \$25,000 into debt, but reports a small increase in gifts from churches over the previous year. The debt is in part due to excessive expenditures, which receipts did not meet. The Foreign Society falls \$62,500 behind. Under a new plan of co-operation Baptists got together in a Layman's Missionary Movement of their own, in which both home and foreign interests were united. Added to it is a co-operative plan covering other Baptist societies that is in advance of co-operation obtaining in almost any other Protestant body. Baptist missionary leaders explain that not until a few months ago did their own missionary organization get down to work. They feel sure that another year will tell a different and more hopeful story. The Home Society has extensive work among negroes and throughout the entire West, and the Foreign Society was a pioneer in Burma, and is a leader in China missions. Baptist mission interests, together with world Baptists, meet in Philadelphia in June, and preparations are now making to observe the centennial of Judson, who laid the foundation of all organized American missionary work.—*Christian Intelligencer*.

## BARTER AND SALE.

A list was recently published of 45 rich young American girls who married foreign dukes, counts, earls, lords, etc. It was an actual case of bargain and sale. They and their money were exchanged for the foreign title, or, to be more accurate, the money was paid for the title, and the girl was taken as a necessary incumbrance.

Out of the 45 marriages only five resulted happily. The other 40, with only one or two exceptions, where death brought a happy release, resulted in desertion, separation or divorce. In nearly every case there was brutal



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GEORGE H. CROWELL, Ph.D., Pres.

treatment. And yet what else could be expected? What real gentleman, capable of making a good husband, would allow himself to be brought into marriage by money, and what respect can a man have for a woman who will buy her way into marriage? One may greatly regret that American girls are so shamefully treated by the foreign husbands whom they have bought, but a husband or a wife who is bought for money or a title is really lacking in character.

There is no real marriage where there is neither respect nor love, and that there cannot be when it is made a matter of barter and sale.—*Richmond and Baltimore Christian Advocate*.

## THE ABUNDANT LIFE IN CHRIST.

Life, however, is more than mere existence, and the fact that every man is to continue to exist beyond this life would bring no comfort if we were not told, by divine revelation, as to the quality of that future life, and how it may be made a happy and not a dreadful experience. Now that Jesus Christ in his gospel has brought life and immortality to light, we understand that for the redeemed—for those who repent of their sins and look for salvation to Christ alone—death can have no terrors, and immortality will be found to be perpetual blessedness. We need not grope in the gloom of a half-light, nor go back to Socrates or Plato for intimations of immortality, remarkable as were the speculative prognostications of those early Greek philosophers; for Jesus Christ, who came from the presence of the eternal Father, has revealed the possible felicities of the other world for those, and those only, who trust and obey him as Savior and Guide here below.—*The Observer*.

## SEARCY DISTRICT CONFERENCE NOTICE.

The Searcy District Conference will begin with a Sunday School Institute at 9:00 o'clock, July 11, at Judsonia. The institute will continue till 5:00 p. m. The opening sermon of the conference will be preached that night by Rev. A. T. Galloway, of Augusta. I hope every pastor in the district will get as many of his Sunday school folks as possible to attend the institute. The program has already been sent out, and the institute will be conducted by the chairman of the Annual Conference Sunday School Board. Wednesday, July 12, will be Laymen's Day, from 2:30 to 9:00 p. m. Get every layman to attend that day that you possibly can. Notify all your local preachers to be on hand at the conference with a written report, and a request for their license to be

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renewed according to the requirement of the new law. See Discipline, paragraph 75. Have your quarterly conference records on hand for examination. A. F. SKINNER, P. E.

## TESTIMONIALS.

Dear Methodist: I am giving one-half of my time to the revival work. I have a few open dates that I can give my brethren if they need my service.

GEORGE W. LEWIS.  
Walter, Okla., June 23, 1911.

To Whom It May Concern: This is to certify that Brother George W. Lewis is the pastor of the First M. E. Church, South, of Walters, Okla., and that he has proven himself a fine Christian gentleman, a man of ability, well worthy the confidence and support of any church or people who may desire his services. Therefore we take great pleasure in recommending him to your consideration. A. MOORE,  
President of the Board of Stewards.

To Whom It May Concern: This is to certify that Rev. George W. Lewis is known to me to be a man and minister in every way worthy of the confidence of our people and of the public generally. I have known him intimately for seven years and have had him in my district for two years as pastor of Claremore Station, one of the leading towns of Eastern Oklahoma. Brother Lewis served this church with marked wisdom and ability. He was loved and respected by all churches and all classes of people. Brother Lewis is a preacher of more than ordinary ability, especially is this so in matters of doctrine. He is affable and easy in the social circle, and diligent as a pastor. JOHN W. SIMS,  
Presiding Elder, Vinita District, East Oklahoma Conference.

## ARCADELPHIA DISTRICT CONFERENCE NOTICE.

Will the preachers of Arkadelphia district please let me know about how many delegates will come from each charge, and their names? If any visitors intend coming notify me.

Come praying for the best conference in the history of the district.

D. P. FORSYTHE, P. C.  
Leola, Ark.

## W. H. M. SOCIETY.

EDITED BY

Mrs. J. A. Looney...White River Conference  
Wynne, Ark.  
Mrs. Edgar Wyatt...Little Rock Conference  
Hot Springs, Ark.  
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

Dear Friends: Having returned from a delightful visit to my parents in Tennessee, and with the inspiration of our splendid meeting at Camden still upon me, I send through these columns a message to those so unfortunate as not to be with us. As I look back upon those days at Camden I feel that God was with us and many blessings fell to our lot on purpose. The good attendance so near the Reunion, the prepared state in which we found Camden, the restoration of her sick, oh, we could not count our many blessings, for God was with us all the time.

Many hearts were quickened into new resolutions for better service, and many lives reconsecrated to God and the study of his word. The message of Miss Bennett was fraught with the power of the Word and a life of true service. Whether we take vacation or tarry at home these long summer days, let us be lovers of God's Word. We fell into line with the work of the Woman's Missionary Council and elected four vice presidents, whose names and duties have been given before. The women who fill the offices of the conference society need the help of every member to make this our best year.

Only six months now in which to do our work, and December should find our work completed before the duties of the holidays are upon us.

We resolved to read more, hence many pledged for mission study classes and the Missionary Voice; to pray more, therefore a closer walk with God; and to give more, which resulted in a pledge of \$2,000.00 to our connectional work, beside the local work that has occupied much of our attention heretofore. Each delegate pledged for her auxiliary, and I am sure will be true to this pledge. This is what we have called the extra dollar and which we have failed to bring up, but have determined this year to be true to our obligations.

This is a plea to those auxiliaries that have not pledged to help swell this fund and make it commensurate with our membership. This is our real missionary work and is more far reaching than that prompted by local pride. Let us make a strong pull, a hard pull and a pull all together, and we will not be ashamed of our year's labor for the Lord.

Will gladly respond to any call for help or information, and while the enthusiasm of the meeting is upon us let us work with a will for our Master. With love, MRS. F. M. WILLIAMS, Little Rock Conference Home Mission Society.

Hot Springs, June 24, 1911.

## WEST OKLAHOMA CONFERENCE.

During the membership campaign the ladies of First Church, Sulphur, prepared an excellent program, which was rendered on Sunday evening to a crowded house. The enclosed article, "A Glimpse of Cuba," was written by Mrs. W. R. Graeber for the Week of Prayer and was selected to be read at this open meeting. Since there is unity between the Home and Foreign Societies it seems appropriate that this article appear in the Home Mission column.

Look for the doings of the Sulphur Auxiliary in a report from its press superintendent, Mrs. Mollie C. Moreland. MRS. R. K. TRIPLETT, Press Superintendent of West Oklahoma Conference. Oklahoma City.

## A GLIMPSE OF CUBA.

After long years of bitter oppression the United States came to relief of Cu-

bans and freed them from their yoke of Spanish tyranny. And now Cuba, the historical, the promising, the "island beautiful," is ours to win for Christ. Cuba, the dazzling playground of the brilliant sunshine, the natural studio of wonderful creation of flowers, whose rare perfume has not been extracted by native man, the home of the imperial palms that tower and sway in lofty grandeur under the boundless blue of the semi-tropics; Cuba, this resplendent isle so ablaze with glitter and magnificence, that rises from out the mighty depths of the great "Father of Waters," is reduced to a stage of heart-rending pity and darkness in the spiritual realm of glorious freedom.

For 400 years prior to the inauguration of the American occupation in Cuba the island had been entirely under Spanish government and the Roman Catholic church. Thus the centuries sped their flight, leaving no manifestations of progress attained, no peaks of learning scaled, and no angel of light to bear the sweet message of salvation to illumine the sad, darkened souls.

Education was in a deplorable state, and being deprived from the influences that naturally tend to uplift, the inhabitants became an illiterate, impoverished, incapable, undeveloped and godless people.

Should Columbus rise from his grave today and revisit the land of his discovery he would find existing conditions very much the same as he saw there 400 years ago. Is not this knowledge alone sufficient to arouse every good impulse in our hearts to immediate action in behalf of giving our highest and noblest intellectual attainments for the improvement of their ignorant and dormant minds, but when we pause a moment and try to cope with the actual situation and realize their spiritual minds are more obscure and in a sadder plight still, does it not make our eager, restless souls burn with an ardent desire and fervent longing to have a part in the glorious work of rescuing this isle from its Roman clutches and winning it for God—eternal in the heavens.

A few years ago, when Cuba was undergoing the bitterest pangs of grim starvation, and the state of affairs had reached the almost lowest possible ebb, God, infinite and omnipotent, reached out his mighty arm in the guise of Southern Methodism, picked up the direful wreckage and began the upbuilding of a mighty Christian character.

The first Protestant church built in Cuba was the Trinity Methodist in Matanzas. It has sent out many young men to preach the gospel.

The Irene Toland School at said place is alive with Christianity. It has a total enrollment of 200 pupils. Bible reading in class is compulsory, thus giving the students repeatedly God's precious letter to them.

The scholarship girls are very sincere and enthusiastic in their preparation for lives of usefulness and help, which is very gratifying on the part of our teachers and missionaries there. The Spanish department of the school is conducted by five native teachers, four of whom are members of Methodist church and helping to upbuild it all they can.

The Elizabeth Bowman College at Cienfuegos is spiritually on fire. It has an earnest student body, especially interested in Epworth League work. Their League is an inspiration within itself. It comprises about 50 members, led by an ambitious young man studying for the Methodist ministry. Their singing, of which Cubans are so fond, is glorious; study of the Bible deep and earnest. Their reverent kneeling in prayer and willing testimony is a true benediction.

Methodism is established in every large city of Cuba and ranks first among all other Protestant orders. It is beautiful to note the fruitage of only ten years' growth, but the yoke of sin and

darkness is still clutching with iron claws the sparkling isle, and there remains a vast work yet to be done in the cause of righteousness.

In Matanzas, the most cultured and enlightened center of Cuba, there is situated a chapel, enshrining a gorgeously bedecked image of the virgin, in front of which stands a receptacle containing many curious articles, representing the cherished hopes and prayers of the ignorant and benighted worshippers of same. Now, this is encouraged by the Roman Catholic church today. Can anything be more appalling?

Much is being done for the Cuban population in Tampa, Key West and suburbs. It is pathetic to note the eagerness of the ignorant parents to have their children attend school. They sacrifice food, live in small rooms, two or three families often huddle together, and have only the barest necessities of clothing in order to educate the children.

The great religious movement is progressing and the "Light" is gleaming into many dark souls, the longing for a higher and better plane of life, for things lofty, ideal and good is developing within their breasts and a joy of this gleam of a world embracing the true religion of Christ is casting its majestic influence upon them and creating a great transcendent glory in their lives, but "lest we forget," the vast number who are still groping in darkness, may our prayers incessantly be that a sweeping revival may pass over Cuba and touch every heart therein, and that false idols and doctrines may be swept asunder and the beautiful isle, kneeling in an attitude of true penitence, may blossom out in resurrected purity, washed in the blood of the Lamb, to the honor and glory of Jesus Christ, Savior of the world. MRS. W. R. GRAEBER.

Sulphur, Okla.

## GREETING LITTLE ROCK CONFERENCE W. H. M. S.

Dear Coworkers: As your superintendent of the press department I greet you and claim your loyal support in this work. The conference bulletin will be issued as in the past and I am looking to the auxiliaries for items for its support. A new plan of work, a tried one found good, anything helpful to the work we are trying to do, will be appreciated. It is with the help of your former superintendent, Mrs. McLellan, and your prayers and co-operation, that I assume the duties of this office. Let us make much of it. Sincerely your collaborator, MRS. L. E. WYATT. 430 Prospect Ave., Hot Springs.

## MISSIONARY EDUCATION MOVEMENT OF UNITED STATES AND CANADA, FORMERLY YOUNG PEOPLE'S MISSIONARY MOVEMENT.

The question of changing the name of the Young People's Missionary Movement has confronted its leaders for several years, because the name does not define the purpose nor properly characterize the activities of the movement.

A proposal to change the name was referred by the Board of Managers to a special committee, and after a year of careful study it was unanimously voted to adopt the name Missionary Education Movement, which the Supreme Court of New York has ordered to be effective July 10, 1911. The name, Missionary Education Movement, is similar in form to the two other great educational agencies of the country, the National Education Association and the Religious Education Association, and will tend to give missionary education its proper place in the educational world.

The former name not only suggested primary connection with young people's societies, but it also failed to indicate the comprehensive nature of the policies and objectives of the movement. The use of the phrase "Young People's"

has resulted in the general inference that it is an organization of young people, and confined to the field of young people's societies. This limitation has been noticeable in practically all approaches to ministers or groups of laymen, when seeking co-operation in reference to any department of work.

The purpose of the movement in relation to young people is not altered, nor are its practices changed, but it is keeping pace with extensive educational developments in the boards, resulting in an enlarged field of activity. The work of the educational departments of several mission boards has undergone an extension. Some have included, in their constituency, brotherhoods and colleges, and all have come to recognize the need for missionary education among adults. Moreover, there has been a growing tendency on the part of the mission boards to look to this movement for co-operation in all lines of missionary education. These developments recognize the movement as an agency to assist all boards in promoting missionary education for any class, group or constituency, and on any subject of sufficiently common interest to warrant one agency in acting for several others.

Thus the Foreign Missions Conference of North America, at its session in 1911, appointed a committee on co-operative publications, and requested this movement to act as the agency for the preparation of this material. The Home Missions Council at its January meeting this year also requested the movement to render a similar service for the Home Mission Boards.

Furthermore, the incorporation of missionary expositions in the policy of the movement has also emphasized the necessity of a name adapted to the inclusion of this important activity.

The Missionary Education Movement is a federation of the Home and Foreign Mission Boards to promote missionary education. It is under the direction of representatives of the boards. In addition to the activities referred to above, the movement edits and publishes home and foreign mission study textbooks, helps for leaders, and maps, charts, libraries, and other accessory material for use by the boards in all departments of the local church. The movement also conducts institutes and summer conferences for the training of leaders for the mission boards.

The name Missionary Education Movement gives a correct idea of the organization. It is a missionary organization, an educational organization, and a movement. There are other missionary organizations, other educational organizations, other movements, but this combines the three ideas represented by these words. The name Missionary Education Movement clearly represents the purpose and truly indicates the nature of the work and the comprehensive character of the constituency of the movement.

## EVANGELIST SPECIAL, PARAGOULD DISTRICT.

To the Pastors of Paragould District:

At our late district conference a resolution was passed—not a dissenting voice—making the second Sunday in June Conference Evangelist Day. A collection was to be taken in every charge for our conference evangelist and the amount collected sent to the presiding elder. So far only one charge has sent me anything; a few others have reported collections. Will you please send amount raised to me, that I may know how we are progressing in this important work?

M. M. SMITH, P. E.

## EVANGELISTIC SINGER.

Open dates until September 15. Terms: Expenses and freewill offering. Write Clarence O. Clark, 204 South Street, Warrensburg, Mo.



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

HORATIO, ARK.

Some of the great peach orchards of the State are located near Horatio. The crop will be light this year. They have some peaches. Have shipped a few. This soil and climate is especially adapted to small fruits and berries. Parties cleared over \$100.00 per acre this year on strawberries. Horatio has two banks, a saw and planer mill, good retail business, large frame school house, Baptist and Methodist churches, and good parsonage. Our church is large and comfortable. Rev. W. W. Mills is pastor. He is an intelligent and good preacher, and is faithfully looking after every interest of the church. He is blessed with a consecrated wife, a bright son, and three nice little girls. We had pleasant service on short notice. The Baptists have just closed a gracious revival. We secured seven new subscribers: J. G. Friday, G. H. Shull, G. B. Durham, O. T. Brinkley, D. P. Beauchamp, W. H. Jackson, and J. W. Everett, a good man to write or see about these fruit lands.

Brother H. G. Weems, my cousin, brought me under special obligations for special favors. Rev. J. W. Dickson is a worthy local preacher and merchant. It is ever a pleasure to visit Horatio.

LOCKESBURG.

Although the court house has been moved from Lockesburg to DeQueen, business holds up well, and you can see but little difference in the prosperity of the town. There is a large body of very rich land around the town that will ever be a source of revenue. I have not found a more prosperous people than those in and around Lockesburg. They were a little nervous about the long, dry, hot weather, but crops were very promising up to the middle of June. With a few rains they will make a fine crop. Later the rain came.

We have a real good church and a new six-room parsonage. Rev. W. W. Christie is pastor. He is an ideal Christian gentleman, good preacher, faithful pastor. The three years he was presiding elder of the Pine Bluff district he made a fine record. He knows how to win the hearts of people. He is a four-year man. His good wife nobly does her part. They are training a fine young man, Hudson, who took the gold medal in his school this year, and Mary, a sweet little girl.

The county normal was in session, so we could not have a service. Collecting extra well from the old, we secured 11 new subscribers: Mrs. T. J. Zachry, C. B. Grady, L. H. Norwood, Prof. H. I. Kolb, Mrs. M. E. Luther, Mrs. Lewis Wardlow, R. O. Beck, A. N. Davidson, G. F. Grady, S. M. Honnell, and Rev. W. F. Wood, a worthy member of the M. E. Conference of Arkansas.

W. C. Park and wife (who was a Steele) furnished most delightful entertainment. Fay had just returned from Hendrix, from which college he will graduate next year. After resting one day he went with his father to the hay field. Such young men will make first-class citizens. Hendrix College does not spoil, but makes noble characters.

Lockesburg is the old home town of Judge A. C., Judge J. S., Rev. Will and Rev. Ed Steele, four noble brothers.

GILLIAM.

A night was spent in Gilliam. The pastor, Rev. J. F. Taylor, was absent, working in another part of his circuit. He is accepted as one of the purest and best men of his conference and a most excellent preacher. We shaped up the old and secured one new subscriber, Prof. L. H. Dickerson, who has a nice home here, but teaches school in Oklahoma.

Gilliam has a bank and three or four good-sized stores.

The timber business has been good. We have a very good church. This ought to be a fine fruit country, and perhaps will be some day. They have a very nice school house.

VANDERVOORT.

This is a small town on the Kansas City Southern. Several nice stores. One new brick about completed. Bank, three churches, nice school house beautifully located. We have good property both in church and parsonage.

Rev. C. F. Messer is pastor. He impressed me as an excellent Christian, an intelligent preacher, and a good all-round man. His wife is fully his equal. Their home is blessed with four sons and three daughters, two of whom have gone out to build homes of their own. They are all promising young people.

We had a pleasant service with a real nice congregation. We secured five new subscribers: Dr. J. N. Porter, Mrs. M. A. McFarland, Mrs. R. L. Bonner, Mrs. W. A. Regan, and F. M. Cecil, with whom I spent a pleasant night. I found his a most excellent family.

HATFIELD.

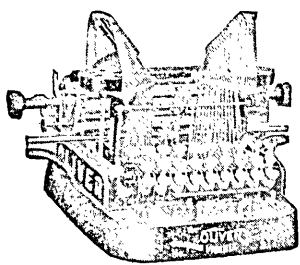
In Polk County, on the Kansas City Southern road, is Hatfield. Hardwood, stones, ties and yellow pine is a great industry. Fruit is also grown. There are fertile valleys and ridges. The climate is favorable for health and comfort. There is a bank, several stores, school house and a Methodist church. Brother Messer is also pastor here.

We secured five new subscribers: E. A. Davis, Sr., postmaster; H. W. Finger, J. D. Henderson, Thos. S. Burland, and L. W. Averitt, with whom I enjoyed a most excellent dinner. He has a lovely family, three beautiful daughters, Misses Eva and Vada, who have been teaching school in Texas, and Miss Hallie in Hatfield, Ark.

MENA, ARK.

Situated on the Kansas City & Southern road, in the mountains of Polk County, is Mena, one of the best towns on the road. They have four wholesale houses, three banks, three large public schools for whites, quite a number of two-story brick business houses, six others being built, ten churches, six hotels, water works, light plant, public library. The population is between 4,000 and 5,000. Although the railroad shops have been removed, the town is building and business is good, and every indication points to prosperity.

I was really surprised to find such a cheerful state of affairs. This is a fine



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SEARCY, ARKANSAS.

## Methodist Benevolent Association

The Connectional Brotherhood of Ministers and Laymen. Life or Term Certificates for \$500 to \$2,000. Benefits payable at death, old age, or disability. \$100,000.00 paid to widows, orphans, and disabled. \$14,000.00 reserve fund. Write for rates, blanks, etc. **J. H. SHUMAKER, Secretary** Nashville, Tennessee

summer resort. The high, healthful climate. The have to sleep under cover every night in the year. The attractive park in the center of the town, with its beautiful flowers, deer park, living spring of pure water, lake with swans and ducks swimming gracefully upon its placid waters, make a pleasant and popular resort.

Rev. M. K. Irvin is our pastor. He is fully consecrated to his work and is having fine success. He preaches well and looks after every interest of the church. He has a jewel in his intelligent wife, who takes such a deep interest in all church work. It was a wonder to see how she could keep house, look after her own children (a precious son and daughter), teach a Sunday school class, help in the choir and other various church societies. The beautiful brick church, built while Brother J. A. Henderson was pastor, will soon be entirely paid out. Individuals have assumed the debt. The parsonage is comfortable. Need more room and a larger lot.

Sunday was most delightfully spent at Mena. Preached in the church in the morning and the Airdome at night to a large congregation. Collecting extra well from the old, we secured six new subscribers: Mrs. J. H. Noler, E. M. Sharp, J. H. Slapp, W. D. Durham, J. E. Disheroon, and E. J. Lundy. This is also the home of Rev. A. J. Ervin and Rev. C. W. Burkes, of the American Sunday School Union. My visit to Mena will be a pleasant memory.

They have Home and Foreign Missionary Societies and an interesting Sunday school. Mark P. Olney is superintendent. Rev. J. B. Culpepper and son are to begin a meeting here July 9.

### 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.

There is nothing in all the world so brave as love; it will do and dare to the uttermost. When the last word has been said about the selfishness of mankind, the cruelty of ambition, the relentless persistence of hate, it still remains true that love outruns and outlasts them all. It is the mainspring of the world that keeps the whole machinery in motion. "Whatever things are sweet or fair, love makes them so." Wherever nobility, goodness, or heroism forgiveness from the cross, it is all a springs into life, love lies at the root. From the rose vine planted by the garden wall to the Christ uttering words of love story.—Selected.

## MERIDIAN MALE COLLEGE



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

### AMERICAN BIBLE SOCIETY.

Rev. William Sproule, of Texarkana, has been sent by the society into the bounds of Arkansas Conference as colporteur. He is now laboring in the Fayetteville district and will go from here into the Fort Smith and Booneville districts. He is doing a great work among our people.

Let the laity stand by our faithful pastors in raising their full assessment for this great cause. Cordially,

W. B. WOLF,

President of Arkansas Conference Bible Society.

Bentonville, Ark.

### WANTED.

A middle-aged woman, settled, and a consecrated Christian, to keep house and look after four little girls who have been left without a mother. A splendid home for the right woman. Address

W. M. CASTER.

Blair, Okla.

### COMMENTARY FOR SALE.

I have a complete set of the "Pulpit Commentary," which I will sell for \$30.00, F. O. B. Guymon.

R. A. BAIRD.

Guymon, 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.

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

The W. F. M. Society and the W. H. M. Society met in joint annual session at Bentonville June 16.

Miss Belle Bennett not having arrived, Miss M. L. Gibson took her place and gave us an interesting talk upon the Edinburgh Missionary Conference.

Saturday morning the presidents agreed, as no recording secretary was present, that one president should preside and the other take minutes, hoping in this way to expedite business.

Miss Rollston called the house to order and after the devotional service requested the delegates and visitors to register. When the bar was established, the rules of order given, Miss Rollston, at the request of Mrs. Holcomb, gave the message for both societies, stressing the conditions and needs of the home church.

Reports of conference officers occupied the time until 11:00 o'clock, when Miss Gibson gave the noon Bible study.

Saturday afternoon district secretaries reported and the various committees were appointed and Miss Bennett reviewed and explained the new constitution. After her address a vote was taken upon the union of the two conference societies and the two became one, with a home and foreign department.

Saturday evening was given wholly to committee meetings.

Miss Bennett's address Sunday morning dealt with our work as a whole. When she spoke of the small beginnings and the rapid growth of both the Home and Foreign work we were elated, but when she talked of the great needs yet untouched, we felt we had hardly begun. There was a misunderstanding as to the leader for the young people's meeting, and only a partial program was given. This will not occur again, as the first and second vice presidents will have charge of this part of the program.

Sunday evening Miss Gibson told us of the birth of the Searritt Bible and Training School at an annual conference at Little Rock. She also told of

the three Arkansas rooms, and of the Arkansas girls who had been trained in the school. Two of the girls were now wives of ministers, delegates to our conference. As I hope to give a column to the school later, I'll save her address for that article.

Monday morning the committees began reporting. These I shall take up in turn later.

Miss Gibson's institute, "Christian Stewardship and Mission Study," deserves more than passing note and will be commented on later.

After a talk by Miss Bennett the Nominating Committee made its report, which was accepted in all but the nomination of Miss Hochemeyer, deaconess of the Central Church, Fort Smith, as second vice president. A delegate questioned our right to the time of a paid worker of the church. Miss Bennett thought the objection well taken, as the pastor might object. Another thought the present pastor would not object. Miss Hochemeyer said she was willing to do the work, but did not know what would be the feeling of the board of stewards. After some discussion it was decided to avoid trouble by asking the committee to reconsider that nomination. The following were elected officers of the united conference societies:

President emeritus, Mrs. Ora Jameson; president, Miss L. G. Rollston; first vice president, Mrs. Barksdale; second vice president, Miss Clara Williams; third vice president, Mrs. H. Zellner; fourth vice president, Mrs. P. W. Furry; corresponding secretary, foreign department, Miss Nellie Denton; corresponding secretary, home department, Miss Stella Tolleson; recording secretary, Mrs. J. C. Holcomb; treasurer for both departments, Mrs. W. E. Bennett; auditor, Mr. E. Pentinger; superintendent press work, Miss L. G. Rollston. District secretaries: Harrison district, Mrs. Bratton; Fayetteville district, Mrs. O'Bryant; Fort Smith district, Mrs. Graham; Booneville district, Mrs. Hanesworth; Morrilton district, Mrs. Baird.

Miss Bennett's talk on "Bible Study" was helpful. She recommended the five W's way as the easiest and most profitable way for ordinary folks. Seek to find out—

By Whom written,  
About Whom written,  
When written,  
Why written,  
What written.

Monday afternoon a memorial service was held in honor of Mrs. W. M. Riddick, who for years had been recording secretary for the Conference Home Mission Society, and also one of the vice presidents of the W. F. M. S. Her death, June 10, brought sorrow to many of us. Her pleasant smile and cheery greetings were sadly missed at our conference.

Miss Bennett impressed upon us that our missionary year would close December 31, and 12 months' work would have to be done in ten months this year.

Monday evening the young people gave "The Call to Christian America," and Miss Bennett talked on "Mohammedan Lands." Tuesday morning was given up to committee reports, and a pledge meeting conducted by Miss Bennett.

Tuesday afternoon Miss Rollston presented the banners sent by Mrs. Hanesworth to the auxiliaries gaining most members during the membership campaign. Greenwood Auxiliary received the Foreign Mission banner, and Leslie Auxiliary the Home Mission banner. Mrs. Hanesworth was unable to attend the conference and present the banner herself. Central Church, Fort Smith, as usual, took the Juvenile and Young People's banners.

Clarksville, Booneville, Greenwood and Leslie extended invitations to the conference to meet with them next year. The good-natured rivalry evinced in presenting the claims of each place was amusing. When put to the vote Booneville received the highest number of

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votes, and her invitation was accepted.

Special thanks are due to Brothers C. W. Lester, M. N. Waldrup and J. B. Stevenson for their services on the auditing and parsonage committees.

As Miss Bennett had so ably covered the report of the Missionary Council, Miss Denton and Mrs. Tolleson thought best, in view of the intense heat, to adjourn at 4:00 o'clock and leave for home on the afternoon train.

Clasping hands, we sang "Blest Be the Tie That Binds," Miss Bennett prayed, and the second and last joint annual conference of the W. F. M. and the W. H. M. Societies closed and we became the United Conference Societies of the Arkansas Conference.

LILA G. ROLLSTON,  
Conference Superintendent Press Work.

#### W. F. M. SOCIETY.

Our editor for this month has been a most busy woman, and as she and her husband are planning for a little outing, and she is so well worthy of a needed rest, I have consented to finish out this last write-up for her. What would be more fitting than to emphasize her earnest commendation of our Woman's Study Class, adding a sincere "Amen" to what she has so well done. The beauty and fascination of these works is marvelous. Nothing has so pleased me as "The Islands of the Sea." There is a kind of romance in the name. As we think of these beauty spots with which our oceans are studded, we would naturally expect them to be lovely in plant and people, where God's smile would rest and peace and joy abide, we find to the contrary, that the worst of superstition and cannibalism pollutes their beauty. Strong men of God brave all danger, even to death, to impress the gospel and save even these worst of heathen. Through faith and courage they win them to Christ, and through him "all things become new." "Western Women in Eastern Lands" is a charming book. It gives the earliest organizations of Woman's Missionary Societies. Women of all denominations met and worked together, and as these movements began to open the way for women to enter Christian activities it led to the splendid advance of woman's work in the nineteenth century, called as it is "Woman's Century." The very pictures of this book are instructive. One of these is Pudita Ramabai of India. She stands as one of the strong personal forces of the world, and might be called the uplifting angel of the sorrowing ones of desolate India.

Some years ago she visited our country, and was much esteemed by Miss Willard, who gave her a high position in the World's W. C. A. U. She is making a Bible so simple that children

and unlearned may be taught to read it. Many most wonderful experiences are given in this book. It is full of interest. Geography and history, as well as Missions, are traced upon its pages. We cannot understand the wonderful awakening and marvelous movements of the world without understanding somewhat of missionary forces, under lead of that gospel, which Paul affirms is the power of God unto salvation to every one who believes. Many thrilling pages might be added to the Acts of the Apostles of modern days. Study these, dear sisters, and find your hearts enlarged toward God and his mighty salvation furnished to a lost world through Christ his Son, our Redeemer and King.

Did the magnificent coronation of King George suggest to your mind another crowning day that is coming by and by? Happy Britain, whose king rules dominions upon which the sun never sets. But Christ, our King, shall reign from shore to shore, and righteousness shall cover the earth, and every king and potentate shall lay their crowns in homage at his feet.

"All hail the power of Jesus' name,  
Let angels prostrate fall,  
Bring forth the royal diadem  
And crown him Lord of all."  
LOU A. HOTCHKISS.

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## OBITUARIES.

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

**PENNINGTON.**—Fannie May-Ellen, daughter of John A. and Mary Jane Pennington, was born September 10, 1888, near New Hope Church, in Clark County, Arkansas, where in August, 1901, under the ministry of Rev. J. D. Whitesides she professed a saving faith in Christ and joined the Methodist Church, of which she was a consistent member until the Lord called her to become a member of the church triumphant. While her cold, lifeless form lay in the altar where her tender heart was first strangely warmed by the love of God, through faith in his son, Rev. W. H. Tarver preached her funeral from the pulpit, where Brother Whitesides stood, and pointed her to Christ, when she found peace in believing in him. Her remains were interred in the New Hope Cemetery in the presence of a multitude of sorrowing relatives and friends.

Yes, Fannie is gone, and we miss her and are sad, but we sorrow not as those who have no hope, for we expect to meet her again around God's white throne.

Fannie was not a noisy, shouting Christian, but an humble, trusting, quiet child of God.

We would say to papa, mamma, brother and sisters, weep not, but follow on, for Fannie is not dead, but sleepeth. She has gone to her rest and to her reward. May the God who sustained her in death comfort the sorrowing family, is the prayer of their pastor,  
G. L. GALLOWAY.

June 26, 1911.

## REV. J. W. FALKNER.

Rev. John Wesley Falkner was born in White County, Arkansas, October 27, 1874. He was converted and joined the M. E. Church, South, in the year 1889, in which he lived a consistent Christian until the morning of June 25, 1911, when the death angel came for him and removed him from us. Brother Falkner was a local preacher in the Searcy district, lived in and near Pangburn, Ark., all of his life. He was faithful to his church and kind and good to his family. The writer talked with him often while he was sick. He was confined to his bed for three months. He was perfectly submissive to the Lord. He bore his affliction patiently. The funeral was conducted by the writer, assisted by Rev. M. B. Umsted. He leaves a wife and four little children to mourn the loss of a kind husband and father. Dear mother and little ones, look to the One that doeth all things well, for our Master has said, "I will never forsake thee, nor leave thee alone." J. M. HUGHES, P. C.

## AN OUTING.

By request of several friends I joined an outing party on the 12th inst. for the purpose of going in camp a few days on Ouachita river. The location is some 12 miles from Chidester, where is located a very fine spring of cold water. I was indeed glad to spend the time with such a goodly company of friends in their annual midsummer camp. The Rushings and Kirbys were in the ascendancy, as usual. Memphis, Little Rock, El Dorado, Sayre and Chidester being represented by Kirbys and Rushings and their kin. Although the drouth had not then been broken we were prepared for the emergency, having one tent for the women and another for the men. Some had hammocks, and, by the kindness of Judge W. N. Rushing, this writer had a comfortable cot.

Arriving at the camp near the noon hour, some one suggested a cold din-

ner. But Brother Samply, our pastor at Chidester, and a "good fisherman is he," said: "Now, listen to me: We don't want any eating here till we get some fish. If three or four men will go with me we will take the seine and have plenty of fish for dinner." We went (I went along to see how it was done), and in less than an hour we had made a haul of some 40 or 50 pounds, and soon the hot grease was popping in the skillet, with the fresh fish browning to appease our appetites. While we had all the fish we wanted, and plenty to spare, our seine never broke, as did Simon's net on Lake Gennesaret.

We also cut a rich bee tree and had all the honey desired, as long as it lasted, and it would have lasted longer, but some one, supposed to have been a "nigger," who was seen skulking around with a bicycle, stole a vessel full that had been hung out from camp to attract the bees from the table.

With improvised bathing suits everybody went in swimming, from the oldest to the youngest, and those who couldn't swim could bathe, wade, or just slosh around. Brother Samply proved to be a "born leader" in camp work, seining, swimming, sloshing and general mirthfulness, with Judge Rushing second best. With jokes of pleasantry, songs, impersonations, and mirthfulness, we made the "welkin ring" at night.

But the last night in camp no one felt like making merry. Our pleasure was marred by the announcement of a messenger that Brother "Boyd" Kirby's only child, baby boy, was seriously ill. Soon after he had gone another messenger came in haste to announce that Mrs. Nettie Atkins, married daughter of Brother R. H. Kirby, one of our company, was also dangerously ill. He hastened home, leaving a pall of gloom hanging over the camp. Because of this the wagons came for us early next morning and we broke camp a day earlier than intended. Nettie improved, but poor little "Buster" Kirby grew worse and passed away early next morning and we broke camp a day earlier than intended. The writer conducted his funeral at Bethsada Cemetery. I also had the privilege of preaching to my old friends in the Methodist Church next day (Sunday). Thus passed the week with a mixture of pleasure and sadness.

O. H. KEADLE.

## IN THE "SILENT ACRE."

"He left an estate estimated at a million." The phrase has a familiar ring. It is often uttered in everyday speech, often published in the news columns; but there is one place in which man has thus far never dared to engrave it.

If success is to be measured by dollars, if the chase for money is the true aim of humanity and its highest destiny, then of all places it should be graven deep on that one shaft where it has never yet been placed—the tombstone.

No marble shaft raised in reverence, love, pride, or sorrow has yet borne a dollar mark. Every other standard of worth, save that of wealth, finds its place there. Upon the white stones, defying time, is written every other tribute to the lives of men—their kindness, their fidelity to duty, their love of family, their probity, and their integrity. And yet, dashing along this broad road of life which must lead to the common goal, humanity seems to be possessed of the desire to attain the one object which in the end has no value.

Out in the Silent Acre the vision is perhaps straighter, and sees farther into things that are real, than in the downtown crowd. So it is that this judgment of the tombstone upon the true value in life is the reflection of all human hopes; for the tombstone is the signal station to Eternity. And it is to the glory of mankind in a day when dollars seem

to be the chief aim of existence that, deep in our hearts, we keep the scales of judgment so well balanced that no man ever yet wrote as his epitaph: "He left an estate estimated at a million." And so long as men yearn for love, for friendship, for the sympathy and regard of the living, no man ever will.—*Jackson Daily News.*

## TEXARKANA DISTRICT CONFERENCE.

The ninth session of the Texarkana District Conference was held at DeQueen June 20-23, with not less than 100 preachers and lay delegates. Every preacher of the district was present save one, who was kept away on account of the illness of his wife.

In point of numbers, Christian zeal and true consecration of service like has (according to those who have never missed a conference) never been known in the history of the Texarkana district.

Brother Thomas H. Ware, in his inimitable manner, presided over the sessions with satisfaction to all, and it has never been the pleasure of the writer to witness a better and more wholesome feeling existing than existed among the members of this conference.

The most noticeable feature that characterized the sessions was the business-like manner with which the work was dispatched. That lifeless characteristic so common in a great many of our gatherings was entirely wanting in this one, but quickness of conception and alertness of action prevailed throughout each and every session.

We reverence, with hallowed memories, the lives of our sainted fathers, but the unqualified consecration and complete sacrifice of their lives was matched, I firmly believe, by those who made up the roster of this district conference. Pessimism was an unknown quantity, for cheerfulness beamed out of every countenance and made all feel that it was good to be there.

The reports coming up from every quarter of the district showed that that old-time Methodist religious fervor has not yet become, as many would have us believe, a misnomer, but burns in the lives and consciences of the people and still acts as ballast in the civic, social and religious life of the several communities. The financial reports showed, with few exceptions, a healthy condition.

The conference was splendidly taken care of by the citizens of DeQueen. The preaching was of the very best and the sentiments of each earnest sermon still linger with us.

Dr. Crowell, of Henderson-Brown, Brother Hubble, of Hendrix College, Brother Adams, with American Bible Society, and Brother Weems, in his usual receptive mood, were all with us.

The conference closed on Friday afternoon with an Epworth League rally. A good and profitable time was had along the lines of League work. Earnestly,  
G. A. SULLARDS, Secretary.

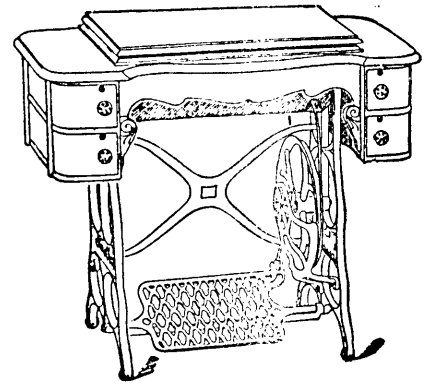
## CONSTRAINING LOVE.

The love of Christ binds together the members of the Church on earth and makes them one body. It breaks down division and bickering and selfishness, and binds them into one living organism which is pervaded by the divine Life and Spirit. Sin disintegrates, selfishness divides, hatred severs, love unites. The love of Christ unifies all human hearts that feel it, and makes them all to be one body for time and for eternity, for earth and for heaven. There is no formula so effective as this for promoting Church unity. When Jesus Christ is loved supremely by all, and in the consuming fires of a living passion for his glory, the petty greeds and prides and conceits of human ambition and selfishness disappear, it will be an easy thing for all to be one and to cooperate holly for the advancement of his kingdom.

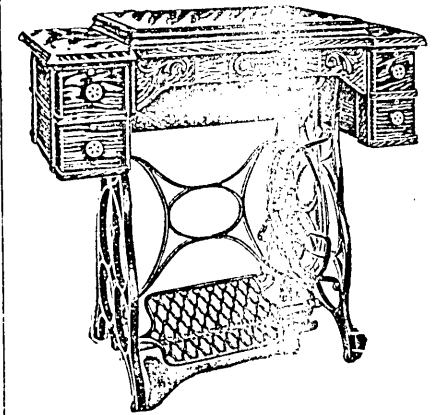
The love of Christ has been the

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master motive in the hearts of all who have been really eminent and effective in seeking men for their salvation. It has sent them out on world-wide missions for lifelong sacrifice and service. It has held them to duty and obedience as the needle has been held to the pole. It has gripped and kept them, through difficulty, privation, and suffering, true and loyal to the One who died for them. It is this that we need in our daily life and experience. They who are thus possessed are made strong against the weaknesses of ordinary human nature, and are given the victory through Jesus Christ, our Lord.—*Herald and Presbyterian.*

## BLESSED SECRET.

Blessed secret, to learn how to do without things! We need to learn this secret of full life in Christ in spite of minor deprivations, because we cannot have all the things that we want—even rich men have been known to want more things—and some of us have to do without things which on the plane of physical life are quite desirable. If we can gain wealth, it is well to have it, if we receive it as coming from God and use it for his glory; but if we do not possess this wealth, which is the lowest wealth in the gifts of God, we are exhorted to "earnestly covet the best gifts"—that wealth of heart and soul which lies open for the taking to every follower of Christ. Here is wealth worthy of ambition; wealth which is offered freely and without stint; the "unsearchable riches" of Christ, which will make us wealthy to all eternity. Christ never asks us to do without this wealth, the "true riches," but he says: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."—*Advance.*

## HELP IN MEETINGS.

If any of the brethren in the Little Rock Conference are in need of help in their revival meetings I have a young preacher in my charge who has recently come to us, an elder from the Congregational Church in Florida. He has a wife (no children). He is religious and preaches well. Write to him: Rev. R. N. Mixon, Bauxite, Ark.

B. L. GLAZNER,  
His Pastor.



## QUARTERLY CONFERENCE.

## LITTLE ROCK CONFERENCE.

ARCADEPHIA DISTRICT.  
(Third Round.)

Friendship, at Caddo Valley.....	July 1, 2
Arkadelphia, 8:00 p. m.....	July 2
Princeton, at Princeton.....	July 8, 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 Caddo Springs.....	Aug. 5, 6
Ussery, at Lono.....	Aug. 12, 13
Lono, at Lono.....	Aug. 19, 20
Traskwood, at Haskell.....	Aug. 26, 27
Tiger 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.  
(Third Round.)

Collins Ct., at Blissville.....	July 1, 2
Parkdale and Wilmore, 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
Dermott and Portland, at D.....	July 29, 30
Snyder Ct., at Prairie Grove.....	Aug. 5, 6
Hamburg Sta.....	Aug. 12, 13
McGehee and Ark. City at McG.....	Aug. 19, 20
Warren Sta. and Southern Camp.....	Aug. 26, 27
Hemitage 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.  
(Third Round.)

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
Locksburg.....	Aug. 5, 6
Patmos.....	Aug. 12, 13
Stampa Sta.....	Aug. 19, 20
Texarkana Sta.....	Aug. 26, 27
College Hill Sta.....	Aug. 27, 28
Bright Star.....	Aug. 27, 28
Fairview Sta.....	Aug. 27, 28
First Church.....	Aug. 30
THOMAS H. WARE, P. E.	

CAMDEN DISTRICT.  
(Third Round.)

Magnolia Sta.....	July 2, 3
El Dorado Sta.....	July 9, 10
Locust Bayou Ct.....	July 15, 16
Chidester 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. 29, 30
Junction City Sta.....	Sept. 2, 3
Wesson Sta.....	Sept. 9, 10
Strong Ct.....	Sept. 16, 17
Huttig Sta.....	Sept. 23, 24
R. W. McKAY, P. E.	

LITTLE ROCK DISTRICT.  
(Third Round.)

Bauxite Ct., at New Hope.....	July 1, 2
Capitol (evening).....	July 5
Hickory Plains Ct., at Johnson's.....	July 8, 9
Chapel.....	July 12
Highland (evening).....	July 15, 16
Mablevale, at Primrose.....	July 22, 23
First Church, 11 a. m.....	July 23
Winfield Memorial (evening).....	July 29, 30
Bryant Ct., at Congo.....	Aug. 5, 6
Henderson's Chapel (evening).....	Aug. 12, 13
Forest Park (evening).....	Aug. 19, 20
Tomberlin Ct., at Tomberlin.....	Aug. 26, 27
Loneke.....	Aug. 29, 30
DeVall's Bluff and Hazen.....	Aug. 13, 14
Des Arc (evening).....	Aug. 16
Sherrell and Keo.....	Aug. 19, 20
England.....	Aug. 20, 21
Twenty-eighth Street (evening).....	Aug. 23
Hunter Memorial, at 11 a. m.....	Aug. 27
Asbury (evening).....	Aug. 27
ALONZO MONK, P. E.	

PINE BLUFF DISTRICT.  
(Third Round.)

Swan Lake, at Swan Lake.....	July 3
Star City, at Mountain Home.....	July 8
Redfield, at Center.....	July 15, 16
Rowell, at Shady Grove.....	July 22, 23
Douglas and Grady, at D.....	July 29, 30
New Edinburgh, at Wheeler Springs.....	July 28
Altheimer, at Rogers.....	July 29, 30
Humphrey, at Sunshine.....	July 30, 31
Roe, at Shiloh.....	Aug. 1
Rison, at Mt. Carmel.....	Aug. 12, 13
DeWitt Sta.....	Aug. 17
DeWitt Ct., at Rufin.....	Aug. 19, 20
Sheridan, at New Hope.....	Aug. 26, 27
Gillett, at Camp Shed.....	Aug. 30
Lake Side.....	Sept. 5
First Church.....	Sept. 6
J. D. HAMMONS, P. E.	

PRESCOTT DISTRICT.  
(Third Round.)

Sweet Home, at Webb's Chapel.....	July 8, 9
Bingen, at Friendship.....	July 15, 16
Washington, at Sardis.....	July 22, 23
Murfreesboro, at Murfreesboro.....	July 29, 30
Center Point, at Bluff Springs.....	July 29, 30
Mineral Springs, at Mineral Sp.....	July 30, 31
Nashville 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
Gurdon, at New Harmony.....	Aug. 16
Emmet, at Emmet.....	Aug. 26, 27
Hope Ct.....	Sept. 2, 3
Harmony, at Harmony.....	Sept. 6
Pike City, at Hopewell.....	Sept. 9, 10
W. C. HILLIARD, P. E.	

## ARKANSAS CONFERENCE.

HARRISON DISTRICT.  
(Third Round, Revised.)

Gascille Ct., at Oakland.....	June 27, 28
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.  
(Third Round.)

Bates Ct., at Cauthron.....	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.  
(Third Round.)

Midland Heights.....	July 2
Mulberry Ct., at Dyer.....	July 8
Ozark Sta.....	July 9
Beech Grove Mis., at Hill's Chapel.....	July 12
Ozark Ct., at Grenada's Chapel.....	July 15, 16
First Church.....	July 17
Central Church.....	July 24
J. M. HUGHEY, P. E.	

FAYETTEVILLE DISTRICT.  
(Third Round.)

Huntsville, at McConnell's Chapel.....	July 1, 2
Gravette and Gentry, at Gentry.....	July 8, 9
Silam Springs.....	July 9, 10
Winslow.....	July 15, 16
Elm Springs Ct.....	July 29, 30
Parksdale and Farmington.....	Aug. 5, 6
Fayetteville Sta.....	Aug. 6, 7
J. B. STEVENSON, P. E.	

MORRILLTON DISTRICT.  
(Third Round.)

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.

BATESVILLE DISTRICT.  
(Third Round.)

Melbourne Ct., Chapel Hill.....	June 30-July 2
Calico Rock Ct., Flat Rock.....	July 8, 9
Boxer 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
Swift 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.	

PARAGOULD DISTRICT.  
(Third Round.)

Black Rock, Portia, 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. 19, 20
Reyno Ct.....	Aug. 21, 22
Maynard.....	Aug. 26, 27
Pocahontas Ct.....	Sept. 2, 3
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.  
(Third Round.)

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.....	
Helena Sta.....	July 15, 16
Colt Ct., at Smith's Chapel.....	July 16, 17
Wynne Sta.....	July 22, 23
Hickory Ridge, at Union Grove.....	July 23, 24
Parkin Sta.....	July 29, 30
Devine and Howell, at Gray's.....	Aug. 5, 6
McCrory Sta., Fake's Chapel.....	Aug. 12, 13
McCrory Ct., at New Haven.....	Aug. 19, 20
J. K. FARRIS, P. E.	

JONESBORO DISTRICT.  
(Third Round.)

Marked Tree and Tyroneza, at M. T.....	July 1, 2
Crawfordsville and Marion.....	
at Bethany.....	July 2, 3
Earle Sta.....	July 8, 9
Barfield Mis., at Tomato.....	July 15, 16
Manila and Dell, at Manila.....	July 16, 17
Vandale Ct., at Cherry Valley.....	July 22, 23
Gilmore and Turrell, at Gilmore.....	July 29, 30
Blytheville Ct., at Promise Land.....	Aug. 5, 6
Blytheville Sta.....	Aug. 6, 7
Luxora 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. 29
A. M. R. BRANSON, P. E.	

SEARCY DISTRICT.  
(Third Round.)

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.

CHICKASAW DISTRICT.  
(Third Round—Last Part.)

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.	

GUYPON DISTRICT.  
(Third Round—Partial List.)

Ioland, 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.  
(Third Round.)

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
Aradia.....	Aug. 26, 27
Oklahoma City Ct.....	Sept. 2, 3
Sunday School and League Conference, June 14-15.	
O. F. SENSABAUGH, P. E.	

ARDMORE DISTRICT.  
(Third Round.)

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
Thackerville, at Bomar.....	Aug. 5, 6
Marietta.....	Aug. 6, 7
W. U. WITT, P. E.	

CLINTON DISTRICT.  
(Third Round.)

Elk City.....	July 2, 3
Carter Ct., at P. View.....	July 1, 2
Leedy Ct., at Leedy (3:00 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.  
(Third Round.)

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. 5, 6
Ahepatone Ct., at Emerson.....	Aug. 12, 13
Hastings Stat.....	Aug. 18, 19
O. F. MITCHELL, P. E.	

## EAST OKLAHOMA CONFERENCE.

DURANT DISTRICT.  
(Third Round.)

Talihina.....	June 24, 25
Albion.....	June 25, 26
Antlers.....	July 1, 2
Soper.....	July 2, 3
Frogville.....	July 8, 9
Bokchito.....	July 15, 16
Piella.....	July 16, 17
Granham.....	July 22, 23
Madill.....	July 23, 24
Kingston.....	July 29, 30
Goodman.....	Aug. 5, 6
Durant.....	Aug. 6, 7
T. P. TURNER, P. E.	

TULSA DISTRICT.  
(Third Round.)

Henryetta.....	July 2, 3
Okmulgee.....	July 8, 9
Wetzelka.....	July 9, 10
Okenah.....	July 15, 16
Dustin.....	July 16, 17
Sapulpa.....	July 22, 23
Depew.....	July 23, 24
Coweta.....	July 29, 30
Bixby.....	Aug. 5, 6
Itaskell.....	Aug. 6, 7
Every pastor is expected to be able to make a definite report as to whether the annual conference collections have been provided for. Please preach the sermon on Christian education and write a full report for Question 18 as is required by the Book of Discipline.	
S. G. THOMPSON, P. E.	

VINITA DISTRICT.  
(Third Round.)

(Third Round.)	
Chelsea .....	July 8, 9
Blue Jacket, 8:00 p. m. ....	July 9
Chapel .....	July 15, 16
Peggs, 8:00 p. m. ....	July 16
Welch Sta .....	July 22, 23
Welch Ct., 8:00 p. m. ....	July 23
JOHN W. SIMS, P. E.	

## FROM CHICKASAW CIRCUIT.

Dear Methodist: Chahta-Chikasha Ulhti Ittanaha mintit hash ittanowa kat Wapanucka, Okla., ako peni hash ai akkowa chi hoke, himak no ahoyo yat achafa bano hachi hoke. Bethel, Kullituklo, Rufe, Hugo, Antlers micha Benington sakit at moma akma Atoka sakit at pe. iklanna fokka aiena kat Durant, Okla., ako hashla cha tali hina hohchifo M. O. & G. ako hash aminti hosh tabokoli takla hashi kanalli auachafa fokkama Wapanucka ya hashla hinla hoke; akma Sans Bois, LeFlore micha Kiowa yat moma micha Atoka yat iklanna fokka aiena kat Rock Island tali hina ako hash minti hokmat opyaka hashi kanalli hannali fokka ho Wapanucka ya hashla hinla hoke, akma Washita sakit hash asha hokato Rock Island ako hash minti hosh tabokoli takla hashi kanalli pokkolikma Wapanucka ya hashla hachi hoke. Ulhti Ittanaha asha ilappa okla ittanowa na ehoyo kat nitak tuchina bano hachi hoke, okla hash ittanowa hi a il ahni ahli, yohmikmat ittanahat isht ai ammona ilappak inli kak o hash ittanowa hokbano il ahni fehna hoke, okla hat ai ittanaha ya lawa kat ishaht mahaya hokma ai ittanaha akinli ka nana a pia taklama yat chito kat ishaht mahaya chi hatuk osh July 25 Tuesday, 26 minca 27 aiena kak o ehoya chi hoke, yamma abanapa ho hash aya hokmat hachishno inli hosh kaniot hash ai ona ha hinla chi hoke. Kiowa sakit ai achafa falammimintit peni fohkat ala banna hokmat M. O. & G. ako aminti hokmat opyaka pila hashi kanalli tuchina ho Wapanucka ala hinla hoke.

Ittibapishi li ahleha ma nitak tuchina ilappa anukaka kak o hashi kanalli nana ho micha nitak o hashla hokmat peni kuchat Ulhti Ittanaha ai asha chi yamma hash ia hi at hachi hlakoffa he keyu hoke. Hashi kanalli ai annohowa ilappa moma ka a hachi hoya chi hoka, ik hachi nukweyo hosh pe hash min-tashke. Hachittibapishi hachi Holitopa,

THOMAS S. WADE.

Tupelo, Okla.

## TEMPERANCE FROM THE VIEW-POINT OF INSURANCE.

Men are not likely at this day to identify business methods and ends with moral methods and ends. But there are times when the practical conclusions of the hard-headed, unsentimental business man may be taken as trustworthy evidence of the value and practicability of moral vision. For in mundane matters "the children of this world are in their generation wiser than the children of light."

For a long time insurance companies in Great Britain have given total abstainers a reduction in the cost of insurance. As will be seen from the following extract taken from a letter just received, the business value of such a classification is being recognized in America:

"We are in receipt of your address through the National Interchurch Tem-

perance Federation, indicating that you totally abstain from the use of alcoholic beverages. If so, you are entitled to classification in life insurance.

"If a total abstainer, let us present for your consideration a practical proposition pertaining to classification, through which you may receive a reduction in the cost of insurance.

"Statistics show that out of 100,000 lives at the age of 30, 55,000 total abstainers reach the age of 70, as against 45,000 nonabstainers.

"The death ratio to the number sick is: Total abstainers, 3:55 per cent; nonabstainers, 6:53 per cent. The above facts, with other that might be quoted, stand as proof that total abstainers, as a matter of equity, are entitled to classification."—*Southern Christian Advocate*.

## "PERADVENTURE FOR THE GOOD MAN."

The most appealing human story that has come out of the mission field for many a long year was told by Secretary Speer in his address before the Assembly at Atlantic City on Foreign Mission Day. Dr. Samuel Cochran, medical missionary of the American Presbyterian Board at Hwai Yuen, China, in the heart of the famine district, had been distributing food to the starving multitudes of the town—dispensing relief sent from America—for several weeks, when he was suddenly stricken deathly ill with typhus fever. As soon as the news went out through the town, a pall of despair settled on the people. Quite naturally the missionaries betook themselves at once to prayer for his recovery. The converts, too, prayed. More than that, the resident Catholic priest sent out commands to all the converts of his Church to pray unceasingly for Dr. Cochran's recovery.

But this was not all. The rich gentry of Hwai Yuen had been, until the famine, supremely indifferent to the missionaries. But the famine had opened their eyes. Long before Dr. Cochran fell sick they had realized what manner of man they had among them. And when they heard of the beloved physician's desperate illness, they came together—all the members of the local Chamber of Commerce—and went in solemn procession to a great temple; and there before their idols each man bowed down and offered enough years out of his own life to make up for the whole company a total of fifty years to add to the life of Dr. Cochran.

There were few in the immense audience whose eyes were unwet with tears as, at the conclusion of this recital, Mr. Speer gravely repeated these words: "Scarcely for a religious man will one die: for peradventure for the good man some one would even dare to die."

It need raise no question whose prayers were answered, since the heathen prayed as best they knew how; but it rejoices the whole church to know that Dr. Cochran recovered. May he have the fifty added years!—*The Continent*.

## THE EFFECT OF PRAYER.

The teaching of Jesus concerning prayer is that the attitude of God is constant, like the sunshine which streams down upon the earth. He knows our needs before we ask him. He cares for the humble sparrow, and, as it were, numbers the hairs of our heads. He is like a father who loves to give good things to his children. "Ask, and ye shall receive," he said. And again: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

Our prayers clearly make no change in God except to give him opportunity, even as the opening of the blinds of a window serves but to let the sunshine in.

The primary effect of prayer is upon ourselves, but not as autosuggestion or a reflex exaltation. It brings us intellectually to a state in which we know what to pray for, what is in harmony

## FREE TO YOU—MY SISTER

Free to You and Every Sister Suffering from Woman's Ailments.



I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is safe and sure cure for Leucorrhoea or Whilish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors, or Growths; also pains in head, back and bowels; bearing down feelings; nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney, and bladder troubles where caused by weaknesses peculiar to our sex.

I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that, it will cost you nothing to give the treatment a complete trial; and if you wish to continue, it will cost you only about 12 cents a week or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickiness and Painful or Irregular Menstruation in young Ladies, Plumpness and health always results from its use.

Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write to-day, as you may not see this offer again. Address

MRS. M. SUMMERS, Box 205 - South Bend, Ind., U. S. A.

with the higher wisdom of God. Waiting in the presence of God purifies the soul from its iniquities and silently renews its consecration. Prayer finally issues in faith—quiet, confident, joyous faith—which gives God his opportunity.

The climax of prayer, then, is the losing of the divine activity, the power and possibilities of which the Savior suggested by a daring metaphor when he said:

"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."—*Rev. W. M. Tippy, D.D., in Western Christian Advocate*.

## VALLIANT AND BISMARCK.

Our presiding elder, Rev. T. P. Turner, has just held our third quarterly conference and said it was the best report for the third quarter in the whole district. Received into the church this quarter, 16; paid on pastor's salary, \$265.55; for repairs and furnishing churches, \$604.55; for missions, \$27.00; for poor, \$60.00, and the church at Valliant made the pastor a present of \$45.00 to buy a milk cow, and the church at Bismarck presented the pastor with a nice \$24.00 suit of clothes. All of this transpired in the third quarter of the year. The present outlook is that Valliant will ask for full time next years.

Rev. M. C. Hays, our State evangelist, is with me in a meeting at Valliant at present. Keep your eye on Valliant of you are looking for a good appointment next year. The people of Bismarck and Valliant are simply good people, and want their pastor to live, work, preach, and make the people know that Methodism means something in town and county. Our church is in the lead in every good enterprise in this county. Oh, may she live long to honor God and bless humanity. J. T. TURNER.

MARRIED.—Mr. George Wallace and Mrs. Charity Johnson, of Blair, Okla., were united in marriage by Rev. Thomas C. Jones on last Saturday afternoon at 5:00 o'clock.

## 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 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 30x50 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.

## 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.

## PREACHER SECURED.

I have secured a good man for the place I advertised for a man. Let this answer all applications.

R. W. MCKAY, P. E.

## 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.

## 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.

## TEN CENTS NOW

Many more people want Ice Cream than we expected, and the price of

## JELL-O Ice Cream Powder

has been reduced from 15 cents to 10 cents a package, so that everybody can have it.

Now you can make the most delicious ice cream for 9 cents a quart or 36 cents a gallon with Jell-O Ice Cream Powder.

Vanilla, Lemon, Strawberry and Chocolate Flavors, and Unflavored, as desired.

Each kind 10 cents a package at grocers.

Beautiful Recipe Book Free.

The Genesee Pure Food Co., Le Roy, N. Y.