

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 EPISCOPAL CHURCH, SOUTH

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THEOLOGICAL UNREST.

No. 2.

Chief among the causes that have produced the unrest of our days is the establishment of the right to think. For a thousand years antedating the Reformation individuals were not permitted to think for themselves; their thinking must be done by those who laid claim to spiritual authority over them. The priests, the prelates and the Pope ruled the ages. The iron hand of an authority was laid upon the minds and spirits of men, enforced by pains both of this world and the world to come. They were told what they might believe; they were forbidden to assert as true whatever lay beyond the bounds prescribed for them by minds other than their own. The Lutheran Reformation settled this question. It was not settled without a struggle that shook the world—rocked the world in the storms of war for a hundred years. But it was settled. The one supremely daring figure in it all is that figure of Martin Luther, who stood at the head of the movement, and who guided it till it had gained a momentum that no man could ever balk. It is the most heroic challenge known to modern ages, a challenge which dated a new epoch in the history of the world, opening on to the first page of real modern history—this challenge of Martin Luther, standing at the Diet of Worms, saying, "Fly I cannot, retract I will not, unless I am convinced by clear argument." He dared in the name of God and in the name of man all authority on earth, civil and religious, and all the powers of darkness. Of dogmas there were full enough, and of powers to enforce them the world was full; but here was one man who asserted the right to make his own approach to God and to God's Book; asserted it for himself and for all men; and made it good, good for all ages that were yet to come.

This is the one grand achievement of Protestantism, this spiritual and mental emancipation of the individual man; it is the very keystone of the arch of Protestantism. Without it Protestantism could never have been; without it we should go back at this day into intellectual slavery, and that would mean that we should go into all sorts of slavery.

It ought to be borne in mind that the attack of Protestantism is not an attack on all forms of authority; it is not a total uprooting of the past. That were always absurd, for no man is wise enough to discard at one stroke all the knowledge that must be taken on authority; no man can be a thoroughgoing positivist, taking nobody's word for anything. Nine-tenths of all we receive as true we believe on the authority of others, and it must ever be so amid the limitations of this world. But there is a wide difference between authority as a teacher and authority as a master who asserts dominion over the intellect and will of men. This latter form of authority no man may claim over another man. We do not understand that even Almighty God claims such authority. He made man with intellect and with will. It is the stamp of the divine glory upon man that he did so make him, it is the image of his God upon him; and the exercise of his own intellect and of his own will opens the only pathway possible for the realization of the vast potentialities that are in human nature. It is God's design that

a man shall approach his facts in the spirit of humility and of sincerity, examine with his own open eyes and with whatever light he can get for guidance, and then follow to the death whatever appears to be the truth. This was the spirit of Martin Luther; it is the spirit of a true Protestantism; it is the spirit of every great and sincere soul; it is the one spirit without which not even God can lift up any man, and the one spirit with which all things are possible to any man.

It is to be further observed that Luther did not attack the Bible. He did attack with all the vehemence of his nature a certain method of interpreting the Bible, the dogmatic method, with somebody else determining the dogmas to be used as a test. He did also hold a free attitude as to what books he would receive as part of the Bible. He did not take the Bible from lid to lid, just as it was put into his hands, for he knew that the books assembled there and called the Bible had been assembled by men, and he claimed and exercised the right to examine into the matter for himself. The Epistle of Jude he pronounced worthless; the epistle of James he called an epistle of straw, fit to be burned; for the book of Revelation he had little regard. The Bible with him was not a fetish to be worshipped; it was a book containing a revelation from God, to be examined, and to be followed reverently and obediently so far as its facts commended it to an honest mind. And this was the attitude of all the reformers toward the Book, though their conclusions differed about certain particulars.

It ought to be plain to any mind that such a shifting of procedure with reference to authority, with reference to the Bible was inevitably bound to produce agitation, unrest, shifting of the thoughts of men. Not only did it produce such a result for the times that were immediate; it inevitably provided for such a result in all time to come—it was the emancipation of thought. Thought for the first time in a thousand years came into its own. For the first time in a thousand years religious thought was at liberty to adjust itself to the truths discovered outside the church. It was not bound any longer to say that the earth was the center of our system, if Copernicus had shown that it is not the center; it was not bound to say that the earth is only six thousand years old, if geology could show that it is more than six million years old; it was not bound to contradict in the name of religion anything which had been shown to be the truth. The one thing it was bound henceforth to do was to go out with open eyes and with reverent heart and look upon the Universe with sincerity and proclaim as truth what had been shown to be truth.

It is no small pity that we have not always steadily walked in this freedom. It is a blot on Protestantism that the spirit of bigotry and of persecution ever found place among us. But the world makes progress by a vibratory process. It was a difficult matter for Protestantism, after all its deep struggles for liberty, to come at once to liberty for itself. Men had so long been accustomed to authority that they instinctively sought for some authority which they might substitute for the authority they had disowned. They found it first in newmade creeds. A hundred years were spent in formulating them, and another hundred years was spent in defending them. The theological wars they have gendered are matters of history, familiar to all intelligent readers. It is only within recent years that we are coming to know that creeds as authority are good guides but poor

masters. Some among us have not yet come to know that this is true. Men found also back of their creeds what they regarded as an infallible Book, guarded by an ironclad theory of inspiration. It is this mastership of creed and this theory of inspiration, that challenges liberty of thought today. It was inevitable that the emancipation of the mental and spiritual man should produce a ferment in the world of thought. It was inevitable that hoary theories would have to be re-examined. It was inevitable that theological theories would have to be constantly re-related to progressing knowledge. It is amazing that men should have come to regard their creeds and their theories as the Ark of God, not to be touched by profane hands. But the very principles upon which the Reformation based itself, and without which we should have had no reformation at all compelled men to investigate all creeds and all theories. The theories which men have set up about an infallible Book and about inspiration are as truly subjects of investigation as are any other theories. Men will believe, no difference what theory you set up, that whatever else God Almighty has required of them, he has never required that a man should in the name of religion stultify his own reason. They will believe that there can be at last no God-honoring manhood on any such terms. They will come to some theory about the Bible and about inspiration, moreover, that will not compel them in the face of known facts to be everlastingly apologizing for their Bible and their God. They will believe that God has not given a revelation so weak that men must forever be dodging the truth in order to uphold it. It is not at all likely that we shall be called upon to surrender either our right to think or our Bible; and it is certain that the preservation of both means ferment of mind till our biblical interpretation quadrates with all truth.—A.

The ancient Greeks saw the divine element in man more clearly than did any other ancient people, except the Jews. With the Greeks morality consisted in developing human nature along the lines of the divine, but it was only as they knew the divine. Their gods were men and women each of whom represented some exalted human quality. To approximate these qualities was the true morality. Unfortunately the quality of holiness had no representative on Olympus. So the Greeks were not noted for a morality whose first characteristic was holiness. Nevertheless it is the marvel of all ages what their religion, with its strivings after the attributes of their gods, accomplished for them. Wisdom, beauty, culture, intellectuality, courage—these were the moralities that dominated the national life. What wonders they performed! The fatal defect of their system was its lack of holiness—the only salt that can save any man or any civilization.

The growing interest of man in man as man is one of the most striking marks of modern civilization. We have moved two thousand years from the spirit that was in the Roman poet, Horace, who said, "I hate the profane vulgar and beg them not to read my poems." The human race is beginning under the social impulse of the Gospel to recognize itself as one great organism, in which all the parts are necessary to the best development of the whole. God hath made of one blood all nations of men that dwell upon the face of the earth; we are all brothers.

WESTERN METHODIST

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Notes and Personals

DISTRICT CONFERENCES.

Searcy, Judsonia July 11-13
Arkadelphia, Leola (night) July 13-16
Batesville, Bethesda, 3:00 p. m. July 18
Creek-Cherokee, Thoplocco, 8:00 p. m. July 18
Choctaw-Chickasaw, Sealey Chapel... July 26-30

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

Dr. Godbey preached to his old friends at Kirkwood, Mo., last Sunday.

The Kansas poet and jurist, E. F. Ware (Iron quill) died of heart failure at Cascade, Colorado, June 1.

Rev. W. M. Rippey has been moved from First Church, Sulphur, Okla., and stationed at Durant, taking the place of Rev. G. C. French.

Rev. G. C. French has been appointed presiding elder of the Ada District, East Oklahoma Conference, in place of Rev. S. F. Goddard.

We were pleased to have a brotherly call this week from Rev. Frank Hopkins and little son. Brother Hopkins is our pastor at Tillar and had been to the Pacific coast to attend the Sunday School Conference.

Rev. G. W. Bruce, who has been serving as superintendent of the School for the Blind at Fort Gibson, Okla., has been appointed by Bishop Denny to succeed Rev. W. M. Rippey as pastor at the First Church, Sulphur, Okla.

Rev. S. F. Goddard, who was appointed recently to the management and presidency of Oklahoma Woman's College, Muskogee, has taken charge and is hopeful of the situation. He states that the business of the college is in good condition.

Rev. O. F. Sensabaugh has been elected Chancellor of Epworth University recently, according to Oklahoma City papers. It is understood that he will accept the position and that the school will be opened in September. The same papers state that Rev. R. E. L. Morgan was elected chairman of the Executive Committee.

Mr. Wyatt M. Stephenson, son of Dr. E. H. Stephenson of Ft. Smith, was accidentally drowned a few days ago in Lee's creek, near Lancaster. He was a noble young man, and had a large circle of friends. He was buried from Central Methodist church, of which he was a member, by Rev. Ed. Steel and Dr. Broyls, his pastor. He leaves a wife and precious child. The Western Methodist extends sympathies to the bereaved.

By request of members of the Ecumenical Executive Committee, Dr. H. K. Carroll attended the Baptist World Alliance in Philadelphia, and presented to the Alliance the fraternal greetings of Ecumenical Methodism. He was most cordially received. In a short address, he complimented the Baptists on their loyalty to their principles, and drew parallels between the Methodist and Baptist bodies. Although for many years sharply divided in doctrine and far apart in polity, both bodies have been pre-eminently churches of the common people, and both have grown rapidly, and to a remarkable degree maintained the purity of their doctrines. Abroad in the mission fields, Baptists and Methodists have reached encouraging results. The Alliance cordially responded to the request that it send a fraternal delegate to the Fourth Ecumenical Methodist Conference at Toronto. The Alliance brought together nearly all the countries of the world, nearly every country in Europe being represented. Much enthusiasm was created by the introduction of the delegates from Russia, who gave an account of the spread of the Baptist faith in that Empire, and the persecutions of its advocates.

SPREAD THE PAPER.

One week the editor got a man to take the Western Methodist. In the first number of the paper he received was an appeal to help do a piece of missionary work. He never would have heard of this work but for the paper. He promptly sent ten dollars to help do the work. Do our pastors and our laymen and our good women see the point? We have literally thousands of people who are doing little or nothing for the cause of Christ for the simple reason that they do not know anything about it. The paper will tell them about it. Spread the paper; spread it.

A SANE FOURTH OF JULY.

Some years ago this writer spent the Fourth of July at that great Methodist encampment, Ocean Grove. Ocean Grove is, in truth, a city by the sea. A city of beautiful cottages and hotels, shaded streets, smooth shaven lawns, beds of flowers, pavilions by the beach, bathing and boating accommodations, parks, tabernacle, temple, auditorium, Council Hall, etc.

From ten to fifteen thousand people, mainly Methodists, gather here from Philadelphia, Baltimore, Washington, New York, and cities far away, to obtain recuperation physical, intellectual and spiritual.

On the Fourth of July, 1904, more than five thousand people were assembled in the auditorium to celebrate the birth of the nation. There was a splendid orchestra and a great chorus choir upon the stage. The order of exercises was prayer, a short address, and national songs. The audience was cosmopolitan. Many were there from the South. Among the airs Dixie was rendered and enthusiastically cheered. "Nearer My God to Thee," now become a national song and memorial of our martyred President McKinley, rose from the vast audience like a volume of incense ascending up to God. But when the orchestra struck "The Star Spangled Banner" the audience rose by an impulse. Tears were upon many faces as this grandest of patriotic airs stirred all hearts, and at the close the audience sat down reverently without applause.

"The star spangled banner, O long may it wave,
O'er the land of the free and the home of the brave."

North, South, East and West that sentiment had come to be the prayer of every patriot and Christian heart,—a prayer the more devout for the memory of the dark days of strife and blood through which our nation had passed.

It was a sane celebration of the Fourth of July,

such as became an intelligent and patriotic people. It was rich in influences to strengthen national sympathies, to kindle true patriotic devotion, and the recognition that God has made us a great people for great purposes in his divine providence. At the close of the exercises, resolutions were read calling upon all the Christian patriots of the land to unite in a movement to redeem our Fourth of July celebrations from the recklessness, confusion and riot which have long characterized them, making the national celebration an annual record of accident, dissipation and even of crime. The call was issued and voted by all the assembly for the establishment of a sane observance of the Fourth of July.

Here was the beginning of a formal and organized movement for celebrations of the birthday of our nation, which may contribute to national unity and dignity. The Fourth of July should be used as an occasion for instruction in the things which pertain to our national welfare.

The call issued at Ocean Grove was committed to various societies which were to give it effect. They have not let it die. Each succeeding year the movement strengthens, for it is one which commands the sanction and support of all true patriots.

This Fourth of July, 1911, we are spending in the city of St. Louis. We came in on the electric car from Kirkwood, fifteen miles away, through scenes of rural beauty rarely surpassed. One would think the whole world well-fed, well-clothed, well-housed, and at ease, if the type of life prevailed which everywhere appeared along the route of our breezy morning ride.

Most of the day we spent in the office, but in the afternoon we went out to the Fair Ground, where the program for a sane Fourth, was a speech, patriotic songs, a military parade, and a balloon ascension.

PREACHERS' INSTITUTE, VANDERBILT.

We have just returned from Nashville, Tenn., where we have been in attendance upon the Preachers' Institute held at Vanderbilt University. There were about twenty preachers from Arkansas and I think all agree it was the most helpful institute we have ever attended. Such men as Goodell and Judson, of New York City; Churchill King, of Oberland University, and others like them, brought inspiration and gave us a broader vision.

This institute is held each year, following immediately the Vanderbilt commencement, which gives a splendid opportunity to get choice men to make up the program. The institute is open, free of charge, to all preachers and Christian workers and even living expenses is reduced to absolute cost for those who wish to stay in Wesley Hall. So far the institute has not been supported by any save the Tennessee and Memphis Conferences, each of these contributing \$200.00 per year. It seems to me our Little Rock Conference should join these and adjacent Conferences with a small contribution and then urge our preachers to attend. It will be so much more profitable than having an institute of our own and very little more expense to the preachers who go. Our preachers from Pine Bluff made the trip on about twenty dollars. The Presiding Elders will do well to keep this institute in mind and interest laymen in sending their preachers. Nothing can be more helpful and inspiring and return better dividends on money invested. This year the whole range of evangelistic work was discussed and by men of experience. Each year some vital theme to church work is chosen and discussed with reference to city and country, so that it is equally helpful to station or circuit work. I feel I can make no more helpful suggestion than to urge our preachers of Arkansas to begin now planning to attend this institute next year.

J. D. HAMMONS.

NOW CONCERNING THE COLLECTION.

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." I Cor. 16:2.

After preaching for them freely (II Cor. 11:7, 8: "I robbed other churches, taking wages of them to do you service"), he asked them to forgive him this wrong. Why was he doing them a wrong by preaching freely? Because they should not be deprived of the great blessing God has in store for the cheerful giver. "Forgive me this wrong." II Cor. 12:13. What wrong? Preaching for nothing. Some of us need to ask some of the people to forgive us for this same offence. The people need to pay in order to have the blessing of God, and the protecting care of God with them. "Yes," says one, "I know we should pay. The Bible teaches that plainly. But how much? Should we pay a tenth? Some say we should, and some think not." I think there are some things more important than tithes. "These things ought ye to have done, and not to leave the other undone." (Matt. 23:23.) What things ought ye to have done? Pay tithe of mint, anise and cummin. What things should we not leave undone? Judgment, mercy and faith. Oh, yes, the spiritual side of a religious life is more important than the financial question. Still the Lord wants us to do both, and be a well-rounded Bible Christian. We thank God for some who are the salt of the earth. We praise the Lord for opening our hearts and pouring in his love. So we are happy in our poverty. Let's read Matt. 23:23 again: "Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith; these ought ye to have done, and not to leave the other undone."

Don't think you can pay your way to Heaven. Don't get so enthused with paying tithes that you will neglect your soul. Be sure to attend to the weightier matters, and attend to the other also. These ought ye to have done, and not to leave the other undone. That is plain enough for a blind man to see, that it is all right to pay tithes, but not as important as these other things. Spirituality is the main thing we need. Oh, for pure hearts!

"Refining fire, go through my heart
Illumine my soul;
Scatter thy life through every part,
And sanctify the whole."

Some things you might leave, or quit, and be better off, in order to pay more to God's cause. You could leave off one cigar a week and be better off. That will be \$2.60 in 52 weeks. Leave off two a week and that will give you \$5.20. Suppose 100 people leave off 10 cents' worth of something similar to a cigar or tobacco: that would be \$520.00, much more than many of our works pay to the cause. Often I see men who use 10 cents' worth of chewing tobacco every day (10 times 365 gives \$36.50). One man I was personally acquainted with used 50 cents worth of cigars per day (50 times 365 gives \$182.50—more than some circuits paid to God's cause last year). I am well acquainted with a small charge that paid its pastor \$141.00 last year—not quite as much as five men spent for tobacco at 10 cents a day.

Then we could save just as much, or more, if we would quit patronizing these immoral shows. One stayed two weeks in a certain town that I know of and took in about \$150.00 per night. Besides demoralizing with 20 lewd women. Some of our people are ignorant of that part of the program, and can't see any harm in a show. Some may not be so bad, but still we are just as well off without any of them. Then some money is wasted by the baseball craze. People go wild, and spend time and money to see a match game

played. Time, money, and life itself, playing a match game. Ever since I held the funeral of a fine young man who was killed at a match game I hate the game. It is a curse. It is demoralizing. So I put my ball money into God's cause.

Then the skating rink is a nuisance, and nickels are wasted on it.

Many things similar to these could be named, but I mention only one more: Whisky. Once two men were partners. One of them joined the church and began to pay \$5.00 per quarter. His partner thought that was too much. It cost too much to belong to the church. But he would go to town and spend \$40.00 per quarter for whisky and fines—sometimes more, sometimes less. Which cost the more, God's cause or Satan's?

I have resolved to pay as much to God's cause as one man pays for tobacco. Amen.

J. H. CALLAWAY.

ROME'S LOSSES, PROTESTANTISM'S GAINS.

The statement of the Rev. Thomas F. Coakley, secretary of Bishop Regis Canevin of the Roman Catholic Diocese of Pittsburg, Pa., that 40,000,000 Roman Catholics had been "lost" to the Roman Catholic Church in the United States, should be widely circulated. Priest Coakley said, as reported in the Pittsburg papers January 16, 1911:

"This is one of the saddest pages in the history of the Roman Catholic Church in America. Today we have in round numbers 15,000,000 Catholics in the United States. Had we held fast to those who came to our shores we should have at least 40,000,000, for the leakage has been well-nigh startling. Everywhere throughout the length and breadth of this land we meet persons bearing ancient and venerable Catholic names who are now lined up against Christ and His Church."

While we do not question the priest's statement that 40,000,000 Catholics have been lost to the Roman Church in this country, we do say that he is mistaken in declaring that they "are lined up against Christ and His Church." In the "Letters to Cardinal Gibbons" in the March CONVERTED CATHOLIC we proved by statistics, compiled by the highest authorities on the subject, that at least ten per cent of the various Protestant churches in the United States at present had been Roman Catholics. Surely the other 36,000,000 were not "lined up against Christ."

But then, Priest Coakley accounts all Protestants "lined up" against the Church of Rome. We wish they were, in the sense that the word "Protestant" means a witness for the truth against error. A genuine coin is the best proof that a false one is counterfeit. Protestantism is the religion of the Bible, and the whole world can see the difference between Protestant Christianity and Roman Catholicism. "By their fruits ye shall know them." Wherever attention is called to this difference the Catholic people are enlightened, and many of them in making the comparison will desire to be partakers of the greatest good to the greatest number, which they see has been accomplished by the circulation of the Bible and the preaching of the Gospel. Catholics are breaking away from the Roman Church in every part of our country.

There is no better field for missionary work in this generation than the evangelization of the Catholics in the United States; and we are sorry to say there is no subject less discussed by the pastors of Protestant churches than the comparison between Romanism and Protestantism. We know the reasons for this neglect, but it would raise a storm if we explained them. And yet the people in the churches want such sermons as will enable them to give a reason for their faith. "Leave the Catholics alone; they are our neighbors and have their own religion," can be heard

on every side. But the Roman Catholic religion has not been a blessing to any country, and has not made the people children of God. The Catholics themselves see this, and by sad experience they know there is nothing in that system which can bring them to the level of Protestant Christians. It has been tried for a thousand years, and its work has borne only lamentable results.

The people will come out of it if the descendants of the converted Catholics of Reformation times will welcome them; and they will treat the Papal power, which is such a menace to our free institutions, after the same manner as the Catholics of the Reformation period, and as those of Italy, France and Portugal in our time have dealt with it. The American people are asleep while the Catholics in Europe are wide awake on the subject of Roman Catholicism. A robust Protestantism is needed in this country, both to preserve our liberties and to enlighten the Catholics. Let the members of the churches request their pastors to preach Protestant sermons, and they will have large congregations. God will be glorified, His truth exalted, souls will be converted and America will be saved from the yoke of Rome. Reformation sermons will interest the people and make the Roman hierarchy keep their hands off our free institutions.—*The Converted Catholic*.

PROSPECTS BRIGHT.

Dear Methodist: The prospect for a large opening for Henderson-Brown College is very flattering. Indications are that the year will open with an increased enrollment of one hundred, making three hundred and fifty or more in all. The brethren of the two Conferences are listening gladly to the story of the wonderful growth of Henderson-Brown and her peculiar power and position unto the church for a greater growth. They are waking up to a joyous realization that here is a great property of \$100,000.00 in valuation, which belongs to them, which sympathizes with them, which educates their boys and girls and that the latchstring is on the outside of the door in cordial welcome to them all the while. The parents are learning about the tone, the standards, the ideals, the Christian atmosphere, the government and discipline and the warm personal contact and supervision their sons and daughters will have from the faculty and President and they are readily deciding to send them to Henderson-Brown.

We are delighted with our reception everywhere and the intense interest of the people in the school. We are kept very happy from one hot day to the next because of the love, loyalty, and enthusiasm of the old students and alumni we meet on our way. We have never seen anything equal to their love for their alma mater. They have their hearts fixed on four hundred students for their alma mater next year.

The catalogue is out. Twelve hundred copies were mailed one day. It gives full and complete information. It is neat, attractive and readable. We would be glad to mail a copy to anyone interested. Our representatives are in the field—Miss Mabel Heard, Roy John, Gus Brown, Wesley Rogers, and Frank McCarroll—finer Christian characters you will never meet. They are out with a message, the message of what Henderson-Brown wants to do, can do and will do, for young men and women. Receive them into your hearts, homes, and churches, and hear and heed their story.

Henderson-Brown will so appreciate your patronage that she will return your sons and daughters better Christians, better church and Sunday school workers, better business boys and girls, better housekeepers, stronger characters, and with heads and hearts more thoroughly filled with common sense.

GEORGE H. CROWELL.
Arkadelphia, Ark., July 3, 1911.

WANTED—ONE HUNDRED MEN.

The home mission needs are so great and so urgent in Arkansas and Oklahoma that every one familiar with the situation sees that something more than we are now doing must be done. The money collected for conference missions (formerly called domestic missions) is altogether inadequate. We have been forced to employ men on the weak circuits who made their living in part by manual labor. A man with but poor equipment who must labor for a living and be a pastor too cannot in the very nature of the case do the work that ought to be done. It has been suggested that our best equipped men might not be willing to labor in the remote places. It is my opinion that were the salaries adequate, the best men could be had for our missions. But well-equipped men must not be expected to give their time exclusively to a charge and receive for a year's work three hundred dollars. Now a new regime should be instituted. Men of ability, men with power of the initiative, men with constructive ability, ought to be sent to the undeveloped charges. But they ought to have an adequate salary. How shall we provide the salary? I doubt if the conference missionary assessment could with safety be increased to such an extent that a sufficient fund could be had from that source. In some quarters we now hear that the assessment is too high. Let the conference missionary assessment be raised as fast as it is prudent to do it. But over and above this we need one hundred men and women who will contribute above their regular assessments one hundred dollars each for a period of ten years. We propose a ten-year plan that we may not make a merely spasmodic effort and after a year or two drop back to neglecting the undeveloped field. We want to go at this seriously and with the intention of staying with it till the problem is solved. Ten years of aggressive home missionary work will do wonders in improving the present and future conditions of these States.

All the churches are waking up to the fact that we have a great home mission problem. One of the Presbyterian General Assemblies recently appointed a commission to investigate and report on the rural problem in the home field. Other churches are getting disturbed and are beginning to feel out for a solution of this problem. Men of means are more willing than ever before to put their money into solving the home missions problems.

Now there are surely one hundred men and women in Arkansas and Oklahoma who are able, in addition to what they are now doing, to pay one hundred dollars per year for ten years that the undeveloped places may be supplied by a well-equipped ministry. Several men have signified a willingness to be one of the hundred. Shall we call it "The Honor Roll"? In many cases the money could be expended in territory immediately contiguous to where it is contributed. Each Presiding Elder has need of much more missionary money than the conference board can possibly give him. A few men in each district getting on "The Honor Roll" would help materially the Presiding Elder to meet the needs in his district. This plan does not contemplate anything in opposition to the plans of the Presiding Elder. It merely offers to help him raise the means for carrying out his plans.

Will every reader who is able to join "The Honor Roll" seriously study and pray over this opportunity before he declines to be one of the one hundred. I should be glad to hear from any one willing to discuss the matter with me personally.

O. E. GODDARD.

AN OPEN LETTER TO DR. O. E. GODDARD.

My Dear Doctor Goddard: I am rejoicing in the efficiency of your work. I met yesterday, in Rochester, Minn., a gentleman who had just read in the Western Methodist your appeal in behalf

of a mission in the mountain district of Arkansas, in which you stated that a Methodist preacher's wife had offered to sell her hair that the work might go on; he handed me a ten dollar bill, and said, "Tell that woman I will buy her hair and let her keep it as long as she lives." I am sending the ten dollars to our Treasurer, Dr. Hardin.

Keep up the work. God and the people will hear you.

JAMES A. ANDERSON.

NINE HUNDRED PER CENT INCREASE IN FOUR YEARS.

Four hundred dollars to foreign missions in 1906; \$4,000.00 in 1910! This is the remarkable record of Memorial Church, Lynchburg, Va. The every-member canvass explains it. The following letter from Rev. W. A. Cooper, the pastor, addressed to the Secretary of the Laymen's Missionary Movement, tells the story more in detail and should be an inspiration to every pastor who desires to see his church take a more active interest in the world's evangelization.

"Lynchburg, Va., June 28, 1911.

"Rev. C. F. Reid, Nashville, Tenn.:

"DEAR BROTHER REID—Your request for information concerning the "every-member canvass" in Memorial Church was received, and in reply—that the minutes of our Annual Conference show the following:

| | |
|-----------------------------------|-----------|
| In 1906, to Foreign Missions..... | \$ 432.50 |
| In 1907, to Foreign Missions..... | 1,868.88 |
| In 1908, to Foreign Missions..... | 1,145.00 |
| In 1909, to Foreign Missions..... | 3,500.00 |
| In 1910, to Foreign Missions..... | 4,306.00 |

This year we had a more thorough and efficient organization and more of our people contributed than ever before. We cleared up this work this year in about ten days.

"The other interests of the church, both financial and spiritual, show great advance. Even the pastor's salary was voluntarily increased this year.

"Yours very sincerely,

"W. A. COOPER."

WOMAN'S MISSIONARY ASSOCIATION AND SUMMER SCHOOL PROGRAM.

SUNDAY, JULY 16.

11:00 a. m. Annual Sermon by Dr. Leonard Gaston Broughton, Atlanta, Ga.

8:00 p. m. Illustrated Lecture, Showing the Progress in Mission Work among the Colored People. By Mr. John Little, Louisville, Ky.

MONDAY, JULY 17.

9:00 a. m. Devotional Exercises. Led by Mrs. Ida W. Harrison, Lexington, Ky.

9:20 a. m. Greeting. Mrs. J. B. Cobb, Nashville, Tenn.

9:30 a. m. Review of Foreign Mission Study Book, "The Light of the World" (Robert Speer). Miss Elizabeth Campbell Crane, Baltimore, Md.

10:00 a. m. Workers' Conference: Children's and Young People's Work. Led by Miss Daisy Davies, Atlanta, Ga.

11:00 a. m. Message from the Home Field: "Settlement Work." Miss Mary E. Smith, of South Carolina.

11:30 a. m. Address "A New Force in an Old Empire." Dr. Isaac T. Headland, of China.

8:15 p. m. Address: "Down in the Dumps; or, The Gospel of Good Cheer." Dr. Leonard Gaston Broughton.

TUESDAY, JULY 18.

9:00 a. m. Devotional Exercises. Led by Mrs. J. H. Yarbrough, Nashville, Tenn.

9:20 a. m. Message from the Foreign Field. Mrs. W. F. Hereford, of Japan.

9:45 a. m. Home Mission Address. Rev. Homer McMillan, Atlanta, Ga.

10:15 a. m. Workers' Conference: Adult Missionary Societies. Led by Mrs. E. M. Newell, Chattanooga, Tenn.

11:00 a. m. Review of Foreign Mission Study Book. Miss Edith Campbell Crane, Baltimore, Md.

11:30 a. m. Address: "The Bible and the Chinese Court." Dr. Isaac T. Headland.

WEDNESDAY, JULY 19.

8:15 a. m. Address: "Some By-Products of Missions." Dr. Isaac T. Headland.

9:00 a. m. Devotional Exercises. Led by Mrs. W. E. Norvell, Nashville, Tenn.

9:20 a. m. Message from the Field. Miss Cordelia Erwin, of Korea.

9:45 a. m. Review of Home Mission Study Book, "The Conservation of American Ideals." Miss Helen Keil, New York City.

10:15 a. m. Workers' Conference: Mission Study. Led by Mrs. A. L. Marshall, Nashville, Tenn.

11:00 a. m. Address: "The Romance of a Nation." Miss Frances C. McGhee, Boston, Mass.

11:30 a. m. Address: "Chinese Child Life and Court Life." Dr. Isaac T. Headland.

8:15 p. m. Midweek Concert in the Auditorium.

THURSDAY, JULY 20.

9:00 a. m. Devotional Exercises. Led by Mrs. William Henry Smith, Nashville, Tenn.

9:20 a. m. Message from the Home Field: "Our Problem in the South." Miss Estelle Has- kin.

9:45 a. m. Echoes from the Jubilee Conference. Mrs. Cobb, Mrs. Norvell, Miss Crane, and others.

10:15 a. m. Address. Mrs. Ida W. Harrison, Lexington, Ky.

10:45 a. m. Review of Home Mission Study. Miss Helen Keil.

11:15 a. m. Roll Call, Election of Officers, and Miscellaneous Business.

11:45 a. m. Address: "Africa." Dr. James O. Reavis, Columbia, S. C.

Mrs. E. C. Wright, Nashville, Tenn., will have charge of the music throughout the Conference.

Mrs. J. R. Wilson, Nashville, Tenn., will conduct a missionary drill for the children every morning during the Conference, from 9:00 to 10:00 o'clock, in Pilcher building.

WHO'S WHO ON THE MISSIONARY PROGRAM.

Dr. Leonard Gaston Broughton, founder and pastor of the Baptist Tabernacle, Atlanta, Ga., the largest Institutional Church of the South.

Miss Helen Keil, Field Secretary Home Board of the Presbyterian Church, U. S. A.

Miss Edith Campbell Crane, Corresponding Secretary Woman's Missionary Union, Auxiliary to Southern Baptist Convention.

Mrs. Ida W. Harrison, National Vice President Christian Woman's Board of Missions. Headquarters, Indianapolis, Ind.

Dr. Isaac T. Headland, returned missionary from China. Under the supervision of the Laymen's Missionary Movement, Methodist Episcopal Church, New York City.

Mr. John Little, Superintendent of Missions, Committee on Colored Evangelization, Presbytery of Louisville.

Rev. Homer McMillan, Field Secretary of the Presbyterian Board of Home Missions, Presbyterian Church.

Dr. James O. Reavis, recently returned from Africa. Under supervision of the Presbyterian Board of Missions in the United States.

Mrs. J. B. Cobb, Secretary of Woman's Work of Foreign Department, Board of Missions, Methodist Episcopal Church, South.

Miss Daisy Davies, Field Secretary of Young People's Work, Foreign Department Board of Missions, Methodist Episcopal Church, South.

Mrs. W. F. Hereford, missionary from Japan, of the Presbyterian Church, U. S. A.

Miss Cordelia Erwin, missionary from Korea. Under Woman's Board of Foreign Missions, Methodist Episcopal Church, South.

Mrs. A. L. Marshall, Editorial Secretary of the Woman's Missionary Council and Editor of the Missionary Voice.

LEAGUE PAGE

MOTTO: ALL FOR CHRIST. WARING SHERWOOD, EDITOR

EPWORTH LEAGUE DEVOTIONAL TOPIC. JULY 16. NEED, THE GATE TO ABUNDANCE.

(Phil. 4:19; II. Cor. 9:8; Ps. 23.)

SUGGESTED PROGRAM.

(Songs taken from Revival Praises).

- (1). Song—No. 187, 'What a Friend We Have In Jesus.'
- (2). Song—Selected.
- (3). Season of silent prayer for a deeper and more personal feeling of dependence upon the Holy Spirit.
- (4). Vocal solo or duet—"The Lord is My Shepherd."
- (5). Leader's Address.
- (6). Short talks on the lesson:
"Our Needs as Compared With Our Mere Selfish Wants."
"The Dangers of Careless Praying."
"Is Willingness to Earn the Thing for Which We Pray Essential to the Answering of the Prayer?"
"The Joy of an Implicit Faith."
- (7). Song—No. 77, "I Need Thee Every Hour."
- (8). Opening Meeting—General discussion of the topic.
- (9). Song—No. 32, "'Tis So Sweet to Trust in Jesus."
- (10). League Benediction.

THE TOPIC.

The aim of our study today is to see how need is the gate to abundance.

In the first place our topic is in perfect harmony with the fundamental teachings of Christ, such as: "He that would become greatest in my kingdom let him become servant of all," "The last shall be first," etc.

To the speculative mind of our modern business man the statement is fundamentally absurd. "How can a man be led to abundance by impoverishing himself to begin with?" That man's gate to abundance is in the shape of a dollar-mark, and the passport is a stiff bank account.

The trouble with such an attitude is that it takes for its "abundance" the perishable treasures of this world. Sad it is, but nevertheless true, that we are too apt to figure all problems of value from a purely physical standpoint. Esau failed to attach any significance to his birthright and was willing to dispose of it for a paltry mess of pottage.

Let us train ourselves to look higher, expanding our vision, measuring our possessions by other measures than the bushel, yard-stick, ton, penny-weight and the "American dollar-mark." These would prove a failure in measuring the "abundance" of our topic.

Turn to the fourteenth chapter of John and we get a glimpse of the abundance of the Father's riches in Glory: "In my Father's house are many mansions." Christ in his sermon on the Mount tells us that "all these things (for which men are worrying their lives away) shall be added unto you" if we make seeking the Kingdom of God and his righteousness our primary aim in life.

Now that we have noticed some of God's riches in glory we can understand and apply Philippians 4:19,—"God shall supply all our need according to his riches in Glory by Christ Jesus."

It is well for us to observe that it is our NEED that is to be supplied, and that our part of the condition, need, exists, as Paul puts it, because

we have "sown bountifully." There could be no abundant harvest without the bountiful sowing. And after the bountiful sowing, exercising as we must the grace of faith, what a harvest, precious harvest, there shall be! There is nothing that can compare with the riches of the Christian's Harvest.

PRACTICAL POINTS.

1. God helps those who help themselves. He will prosper us when we work for good things. He will furnish spiritual and material means for the accomplishment of good and the furtherance of his kingdom. His abundance is sufficient for all.

2. He has provided us with an abundance of spirit. His spirit is in all things. If that blinded man would awake and partake of it so freely that his soul would be filled to the uttermost, then he could cause others to rejoice in this blessedness. Let us take advantage of this opportunity and make others realize this glorious truth. We as a mighty band of combined forces can push this old world up close to God through the grace of his abundant spirit.

3. The more earthly power we possess, the more spiritual strength we need. God made us dependent upon him and it is useless for us to try to be independent of his aid.

NOVELTY IN THE MEETING.

About the greatest "novelty" that could be introduced into the devotional department of most Leagues would be a thoroughly prepared program. There is no use of being a slave to a plan, but it can be made an exceedingly useful servant. The sooner the one who has charge of the meeting begins to prepare, the fuller and richer the material will be. Sunday afternoon at three o'clock is at least two weeks too late. This does not mean that more time will be had for study and planning, but if the subject is fixed in the mind of the leader, he will, without conscious effort, draw illustrations from his daily experiences that will enrich it. A street incident, which would have otherwise gone unnoticed, will suggest an illustration; an allusion in a sermon will open new avenues of thought; his reading will surprise him by the way it sheds light on the subject.

The League that takes this "novelty" as a foundation on which to build, will have no "prayer-meeting problems."

IF I WERE THE LEADER.

1. I would have the lesson read by three Leaguers, each taking a verse. The lesson is found in Phil. 4:19; II. Cor. 9:8; and Prov. 8:21.

2. I would have repeated in concert the 23rd Psalm.

3. In my talk I would bring out the points that God as our Father will provide for our wants, if we but ask Him; that the darkest part of the night is just before the dawn; that sometimes we feel that we cannot endure certain experiences, and when we have to do so we come out of them stronger and better off than if we had not experienced them and lastly that we will appreciate what we get more, if we have had to really feel the need of it.

4. I would then have some of these points brought out more fully by various members of the League in work assigned to them before hand.

5. I would then try to get each one to tell in what way they have ever felt the hand of Providence in their affairs.

6. I would have as special music the song, "Not One Forgotten."

CONWAY EPWORTH LEAGUE.

To the many young people of our State who spend their winters in Conway, and are concerned about the Epworth League here, perhaps it will be interesting to know that possibly there has never been a more flatteringly prosperous period in the history of this League than the present. The membership steadily increases; the attendance at the devotional meetings grows with each service. Last Sunday evening there were more than sixty present. Applications for membership are received at each service. Our "summer problem" is not "Where can we get material to pull through the summer months," but: "How are we going to manage the quantity of willing, efficient material at hand, so as to prevent indifference and stagnation!"

The regular social was held in the League rooms Tuesday evening, June 27. The social was attended by about eighty young people, who say, that it was the best thing of the kind they ever attended. It was decidedly the social event of the season in Conway. If anyone wants to have one like it, address,

THE SECRETARY,
Box "C," Conway, Arkansas.

JUNIOR LEAGUE DEVOTIONAL TOPIC. JULY 16: THE VINE AND THE BRANCHES.

(John 15:1-6.)

Our lesson again takes us far away from the busy throng, out into the fresh country.

Jesus calls himself a vine. How many of us have seen the beautiful grape-vines, laden with their luscious, purple fruit? Why a child that had not seen a grape-vine would indeed be a curiosity. But what does our Lord mean when he says, "Ye are the branches?" That would certainly be a riddle if we did not understand that he was speaking in figurative language.

Now, let's see: if there were no vine there could be no branches, for the branches spring out of the vine. And if there were no branches there could be no fruit, for the grapes shoot out from the branches. So if Christ is the vine and we are the branches, we couldn't live without him, for if the vine dies the branches are dead too. And then there would be no fruit, for we all know that a dead vine does not bear grapes.

And Jesus says: "My Father is the husbandman." He means by that that God is the farmer who owns the vine. The vine with all it bears belongs to him. And this husbandman, God, watches his vine very closely. If there is a branch on it that does not bear good fruit, he takes his pruning knife and cuts it off of the vine and burns it up. He gives every chance for all the branches to bear good fruit, but the branches must not disappoint him.

Remember that it is just as dangerous for us to fail to bear any fruit as it is to bear bad fruit. The only way we can please the "husbandman" is to bear good fruit. Beware, lest when he comes by with his pruning knife, he finds that we have not yielded good fruit.

FORT SMITH DISTRICT LEAGUE CONFERENCE.

The Epworth Leagues of the Ft. Smith District met in third annual session at Van Buren, June 13-15, the home town of the President, Rev. J. F.

E. Bates. The Leaguers at Van Buren had made extensive preparations; the church was most beautifully decorated in white and gold and excellent music was provided for each meeting. Rev. George McGlumphy of Ozark gave the series of devotional talks, of which I cannot do better than to give some notes taken down at the meetings:

"God capitalizes each of us for business and furnishes the business for us to transact; all that He expects of us is that we will take care of that which He has given us to do. If we neglect it, it goes from us; here as in other things we find one inexorable law, 'use or lose.' But neglect not only hurts us, it hurts our fellowmen, and it hurts God for it limits his power."

"The Potter and the clay—each vessel alike honorable in the sight of the potter; his object in moulding us is that we shall be fashioned into a vessel like unto himself. Each vessel feels the personal touch of the Master Workman."

"In the instance of the vessel going to pieces on the wheel the fault lies in one of three reasons: it was the potter's mistake, or the fault of the wheel, or the fault of the clay. We know that there is never any reason for failure in God or in our circumstances, hence it must be in the clay."

The attendance was not as good as had been expected, but the program was especially good. Mr. A. A. McDonald came over one afternoon to talk on the Boy Scouts and the boys and their mothers were especially interested. Rev. L. M. Broyles of Central, preached the closing sermon Thursday morning, using for his subject, "The Good Samaritan," and preached especially in the interests of the Charity and Help Department. The Good Samaritan's benevolence was not embarrassed by the racial differences which existed between himself and the beneficiary, nor was it embarrassed by the social antipathy which existed between them, but he typed his benevolence after the real needs of the hour.

The presiding elder, Bro. Hughey, spoke on "Why Leagues Die," believing it to be on the part of the pastor, a lack of information, or interest, or that he doesn't feel the need of a League organization; on the part of the young people it is due to lack of leadership, or lack of interest on the part of those we have.

Miss Mittie Lee Fuller, our first vice president, was ready to give helpful suggestions and take the place of some who failed to attend. The district having been changed at conference we lost two of our vice presidents and a number of Leagues but we know that Booneville district is getting the benefit of them as we are the Ozark League.

The new officers elected were:

Rev. J. F. E. Bates, president; Miss Mittie Lee Fuller, first vice president; Mrs. Annie O'Barr, second vice president; Miss Mattie Treadway, third vice president; Miss Leta Wright, fourth vice president; Miss Nellie Denton, recording secretary; Mr. Sam Dent Bell, corresponding secretary and district organizer; Mr. Ernest Pennington, treasurer.

Through our new officer, the District Organizer, all Leagues may expect to hear from us this year.

NELLIE DENTON, *Rec. Sec.*



SECULAR.

E. J. Mahoney, near Dexter, Mo., reports 4,180 bushels of threshed wheat from 110 acres of land, or thirty-eight bushels per acre.

The enrollment of students at the State Normal Summer School at Warrensburg, Mo., is 1,006.

If the weather is favorable the apple crop of

Missouri will be about 40 per cent of a normal yield, peaches 25 per cent.

In almost every part of the country the heat of the last few days has surpassed the records of the season for many years. On Sunday last there were 60 deaths from sunstroke, and more than 500 prostrations reported from Northern cities, Chicago taking the lead. There were but two deaths in St. Louis, but a large number of prostrations.

The heat of Monday surpassed that of Sunday in Missouri, Kansas, Oklahoma, and Arkansas, but there were fewer sunstrokes. The heat rose at some points in Kansas to 113 degrees, and hot winds parched the corn, doing much damage.

The country generally is still suffering for rain, but the crop reports are still hopeful.

Here, at St. Louis, the place from which we write, the heat caused an unusual outpour of people to the country on Sunday. It is not expected, at this season, that any Sunday will pass without some one being drowned, bathing or swimming, but last Sunday five were drowned—rather an unusual record.

San Francisco was startled by several light earthquake shocks on the 1st. But slight damage was done, but the shocks were unpleasant reminders. The quake had considerable force at Carson City, Nev., and also at Sacramento.

Only a few months ago the news that an aviator had crossed the British Channel filled the world with wonder and admiration. Eleven aviators crossed the channel on July 3. Today it excites no wonder to read that an aviator has flown a thousand miles at the rate of 70 miles an hour and rising ten thousand feet to cross mountain ranges. We shall not scorn the men or call them fools who dare such flights, while so many lose their lives in such ventures. They are heroes to be honored, for the progress of the world depends upon such adventurous spirits.

RELIGIOUS.

It is stated that one-third of the country churches of northeast Missouri have closed their doors in the last ten years, because of the moving away of the old population. The Census shows a decrease of population in that section of more than 11,000.

GOOD AND EVIL.

It is often said that "God overrules evil for our good." The doctrine so expressed may seem to accord with our experience. But it is more in accord with sound philosophy and consistent faith to hold that things which lead to good are not in themselves evil. That we must toil for the needs of life is not evil. The cares and burdens and sorrows which eventuate in a firmer mind, a wiser direction of aim, and in affections purified and spiritualized, are not evil. What we call evil and good are generally but two phases of the divine care. To say "God has overruled the evil for our good" seems to suggest that we were under some malignant power from which God has delivered us. But God was as much the author of the thing we called evil as he was of that which we called good. The so-called trials of life are salutary for sick souls. In a great hospital the surgeon is as much a minister of good to the patient as is the nurse, though one inflicts pain and the other soothes.

The tent meeting in which all our churches of the St. Louis District are supposed to unite for a two weeks' campaign for the conversion of non-churchgoers opened at the great tent on Seventeenth and Pine Streets Sunday night. There was a great congregation and at the close of the sermon three persons came forward as seekers of a religious experience. The Republic reported

"Three persons accepted God." Whether the reporter meant to say a ridiculous thing, we know not.

The Monday evening congregation was small. Dr. J. W. Lee, pastor of St. John's Church, preached an earnest sermon on repentance, very simply stated and illustrated. A lady who heard him remarked as she came away that she was disappointed that he did not preach as he was wont to do in his church. It had been advertised that he would preach and the people, she thought, had come to hear Dr. Lee. Now this criticism presents the chief difficulty in these meetings. If the preachers undertake to make any great change in their methods they will embarrass themselves, and probably be less effective than they would be if they did not assume that it is necessary to come down to lower planes of thought and under forms of speech that characterize the usual efforts. In these times when such speakers as William J. Bryan can hold spellbound the common crowd, there is no reason for the preacher to "come down" as we say, to his audience. And the people are not pleased with any suggestion that it is necessary. Street preaching is a good exercise for the preachers. Of course they are very desirous to lead the people to Christ, and that desire is testified by the practical nature of their themes, and the power of their appeals. It is probable that in our regular preaching our cheap error is in dealing too much with speculative rather than practical themes.

TO THE EPWORTH LEAGUERS.

At the recent meeting of the Little Rock Conference Epworth League at Crossett, steps were taken looking to a study of the government of our church, which, I think, was a very important move. Every intelligent member should know the fundamental doctrines, and the government of his church.

Seeing the need of a plain, practical catechism on Church Government, while I was a Sunday School Superintendent, I prepared such a work. Of the Catechism, the publishers in their note say:

"It has long been apparent that a brief catechism of Church Government, adapted to the use of Sunday schools and Epworth Leagues, and sold at a nominal price, was needed. Hon. George Thornburgh, Superintendent of Winfield Memorial Sunday School, Little Rock, began the preparation of such a catechism, having in mind simply the needs of his own school. On examination, his work was found to be of such value that he yielded to the suggestion to put it into permanent form."

"He has given his labor free of charge, which enables the publishers to furnish the catechism at a low price. The compiler claims no originality, except for the form and statement of latest law and custom. A lawyer, an editor, prominent in the councils and work of the church, he is peculiarly fitted for this task."

"ANDERSON, MILLAR & Co., Publishers."

I have no financial interest whatever in the catechism, therefore I can speak the more freely in commending it.

I think it will be found especially valuable to the Epworth Leaguers in their commendable purpose to know more of the government of the church to which they belong. The catechism contains 32 pages, and would usually be sold at 10 cents per copy, but the publishers have made the price at only 5 cents per copy, or 50 cents per dozen, which places it within the reach of every one. I will be glad to send a copy at my own expense, free, to anyone desiring to examine it.

Respectfully,

GEORGE THORNBURGH.

How far does Mr. Sam H. Hadley miss the fact when he says that the pledge of a Christless man to lead a good life is like the signature of a bankrupt?

LITTLE ROCK METHODISM.

Notwithstanding the intensity of the heat, all of our city churches are holding their usual Sabbath services, and the attendance is reported to be exceptionally good, though many of our Methodist people are out of the city.

Dr. Alonzo Monk spent Sunday at New Hope on the Bauxite Circuit, preaching for the popular and efficient pastor, Rev. R. L. Glazner, who is accomplishing a telling work.

Rev. A. C. Graham preached at the Asbury Church both morning and night on last Sunday, the pastor, Rev. A. O. Evans being out of the city. His morning theme was "The Comforting Presence of Christ."

Dr. W. R. Richardson, of First Church, occupied his pulpit at both hours. His morning theme was "Liberty," and his evening discourse was on "Thought." Excellent congregations waited upon the preached word at each hour.

Dr. Alexander Crawford preached at Henderson Church Sunday morning on "The Two Debtors." His evening subject was "The Country Lad in a City." At 3:30 he preached at the Forest Park Church.

Rev. M. S. Monk, of Twenty-eighth Street Church, was in his pulpit at both hours, preaching to the pleasure of all who attended. The service at the morning hour was of a patriotic character, while that of the evening was evangelistic.

Rev. B. A. Few, of Hunter Memorial, preached at the morning hour on "The Claims of God and the Civil Exactions Upon Him." It was a patriotic discourse. At the evening hour he spoke on "The Greatness of Salvation." Both services were well attended.

Rev. P. C. Fletcher, of Winfield Memorial, preached Sunday morning on "The World's Rapid Strides in the Right Direction." At the evening hour his subject was "Walking and Talking With God in Dreamland." Eight large electric fans have been installed in the auditorium. At the morning hour there were ten additions to the church.

Rev. P. R. Eaglebarger preached for Rev. Frank P. Jernigan, of Dye Memorial Church, Argenta, at the morning hour, and the occasion proved a delightful one. The popular and devoted pastor is ill.

Rev. H. H. Hunt, of Gardner Memorial, Argenta, preached at the morning hour on "The Spiritual Thermometer of the Church." At night Mrs. Amanda Hewitt, of Dallas, Texas, delivered an address.

Prof. Forrest D. Carr, of Virginia, has been engaged by the First Church to conduct the music. He has arrived and took charge Sunday, delighting all who heard him.

Dr. J. E. Godbey is spending several weeks in St. Louis, where many years of his rich ministry were spent. The handsome Cook Avenue Church was built during his pastorate.

Rev. B. A. Few is in Texarkana, assisting his son, Rev. B. A. Few, Jr., in a series of revival meetings.

Rev. H. F. Buhler, assistant pastor of First Church, is still in California, where he went to attend the Sunday School Convention in San Francisco.

Rev. John P. Lowery, the well-known evangelist, has been engaged in holding meetings in Oklahoma for several weeks.

Rev. A. O. Evans and his heroic people of Asbury are meeting the situation bravely since the recent burning of the house of worship at Twelfth and Schiller Streets. Brother Evans is now out of the city, seeking a much needed and well deserved rest.

Rev. A. O. Grayden, of Capitol Church, and Rev. S. W. Rainey, of Highland Church, are both busy and meeting with success. Brother Rainey is engaged in pushing his new church to completion.

Rev. W. R. Richardson, of First Church, and Rev. P. C. Fletcher, of Winfield, will each take

their vacations during the month of August. The latter will put in the time at the Chicago University.

A NATURE MIRACLE ON MT. TACOMA (RANIER).

Early one evening last summer I went with a friend to Point Defiance, Tacoma's fine park at the end of the promontory on which the city is built. We drank in refreshment from the picture there unrolled of broad channels and evergreen shores. As sunset approached, we watched the western clouds building range upon range of golden mountains above the black, Alp-like crags of the Olympics. Then, entering a small boat, we rowed far out northward into the Sound. Overland, and about us, the scenes of the great panorama were swiftly shifted. The western sky became a conflagration. Twilight settled upon the bay. The lights of the distant town came out, one by one, and those of the big smelter, near by, grew brilliant. No Turner ever dreamed so glorious a composition of sunlight and shade. But we were held by one vision.

Yonder, in the southeast, towering above the lower shadows of harbor and hills, rose a vast pyramid of soft flame. The setting sun had thrown a mantle of rose pink over the ice of the glaciers and the great cleavers of rock which buttress the mighty dome. The rounded summit was warm with beautiful orange light. Soon the colors upon its slope changed to deeper reds, and then to amethyst, and violet and pearl gray. The sun-forsaken ranges below fell away to dark neutral tints. But the fires upon the crest burned on, deepening from gold to burnished copper, a colossal beacon flaming high against the sunset purple of the eastern skies. Finally, even this great light paled to a ghostly white, as the supporting foundation of mountain ridges dropped into the darkness of the long northern twilight, until the snowy summit seemed no longer a part of earth, but a veil of uncanny mist, caught up by the winds from the Pacific and floating far above the black sky-line of the solid Cascades, that

* * * heaven-sustaining bulwark, reared
Between the East and West.

And when even that apparition has faded, and the mountain appeared only as an uncertain bulk shadowed upon the night, then came the miracle. Gradually, the east, beyond the great hills, showed a faint silver glow. Silhouetted against this dim background, the profile of the peak grew definite. With no other warning, suddenly from its summit the full moon shot forth, huge, majestic and gracious, flooding the lower world with brightness. Clouds and mountain ranges alike shone with its glory. But the great peak loomed blacker and more sullen. Only, on its head, the wide crown of snow gleamed white under the cold rays of the moon.

No wonder that this mountain of changing mood, overtopping every other eminence in the Northwest, answered the idea of God to the simple, imaginative mind of the Indians who hunted in the forest on its slopes or fished in the waters of Whulge that ebbed and flowed at its base. Primitive peoples in every land have deified superlative manifestations of nature—the sun, the wind, great rivers and waterfalls, the high mountains. By all the tribes within sight of its summit, this pre-eminent peak, variously called by them Tacoma (Tachhoma), Tahoma or Tacob, as who should say "The Great Snow," was deemed a power to be feared and conciliated. Even when the missionaries taught them a better faith, they continued to hold the mountain in superstitious reverence—an awe that still has power to silence their "civilized" and very unromantic descendants.—From "The Mountain That Was 'God,'" by John H. Williams. New and enlarged edition. New York: G. P. Putnam's Sons.

THE BIBLE MISSION EXTENSION.

I desire to suggest a plan for the extension of the Bible Mission Movement, one that seems to me is entirely feasible and bound to be successful, a plan which places back of the work the moral and financial support of every evangelical church in the United States and Canada.

The Bible Mission is an enterprise which aims to equip converted Italians returning to Italy with a supply of Bibles for use in the home land. It is well known that the policy of the Roman Catholic Church has made Italy a Bibleless country and it is our duty to change this state of affairs to the extent of supporting the work of the three hundred and twenty Italian missions in this country, with as many Bibles as their converts need.

We would not send missionaries to Italy as we did to Asia, so God in his Providence has sent Italians here by the hundred thousand, a number of whom become converted in our missions, and being converted are filled with a desire to spread the good news both here and at home in Italy. Bibles are needed for the use of these men, and the wonderful work begun and carried on by Dr. Morse of Hartford, Conn., needs the help which the plan proposed will give.

It is briefly to bring together as one unit for the benefit of Italian missionary work, the moral and financial support of every evangelical church in the United States and Canada so that every converted Italian and his friends in Italy will feel that back of the work is every Protestant church on the continent.

Every church interested in the work would contribute direct to Dr. Morse a minimum of \$1.00 or a maximum of \$5.00, sums too small to interfere with other church work and plans. While the money is needed, the moral support is doubly so, and the effect upon the churches themselves of knowing that each and all were having a share in the work of evangelizing Italy would not be the least of the benefits of the plan.

The work of Doctor Morse has received the commendation of the leading church workers of the country as well as that of Christian workers in Italy. The Hon. Courtland Parker says that the plan of making colporteurs of converted Italians is a stroke of Christian genius, as indeed it is. Will not the churches do their share towards making the stroke just so much stronger and deeper, by placing the forces of Protestantism on this continent back of the Italian convert's efforts to make more converts?

The idea of the Bible Mission suggested itself to Dr. Morse when a student in the office of the Health Officer of the Port of New York. Later his interest grew as he saw Italians returning to Italy, and especially as he conducted a mission at New Orange, the "New Jersey town without a church." Elected Secretary of the Union County auxiliary of the American Bible Society an office he still holds, the opportunity to distribute Bibles was improved. He began to equip Italian emigrants with the Scriptures in which he was assisted by many leading Christians. Some of these having died recently more funds are needed and this letter is written in the hopes of raising them by a new and simple plan.

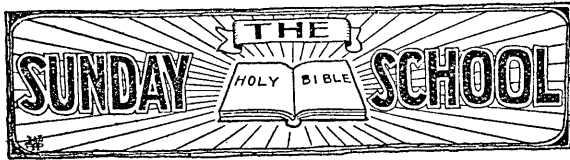
A dollar will buy four Bibles and the convert does the rest. We are at no other expense save the books themselves. At present many are refused Bibles for lack of funds. A sad reproach upon Protestantism that this should be so.

This plan in no way interferes with the American Bible Society but rather extends the work of the body.

Full particulars of how your church can help may be had by writing Dr. W. H. Morse, Hartford, Conn., or Northfield, N. J.

J. W. HAMILTON.

"Nothing is more significant of men's character than what they find laughable."



SUNDAY SCHOOL NOTES.

BY REV. W. J. MOORE.

Conference Sunday School Secretary.

DECISION DAY.

By Rev. O. E. Goddard, D.D.

1. *What Is Decision Day?*—It is the last day of a revival campaign for the salvation of the Sunday school children. It might as accurately be called "Public Profession Day," "Joining the Church Day," or any one of several other days that would describe it as accurately as does "Decision Day." But this term has gained currency and as there is no serious objection to its use, we shall call it by that name in this paper.

A fellow-pastor of the writer once objected to having decision days on the ground that man had no right to set a date on which God should save souls. He was answered that we had as much right to set a time for revival work among the children as among adults. He had a misconception as to the plan for Decision Day. Were we to merely announce that on a certain day all the children will be asked to accept Christ as their Savior, it would be as fruitless as to announce that on a certain day we have a revival among the grown people and when the day arrives come before the audience and ask all sinners to accept Christ as their personal Savior.

2. *How to Prepare for Decision Day.*—Set the time, say two months ahead. Get it into the minds of the superintendent, teachers, and officers that the purpose of the Sunday school is to lead all the children to become Christians. Begin in the teachers' meetings to talk and pray over the problem of getting all the children saved. Unless you can get the teachers burdened for the salvation of their classes, you had better not have the campaign. The pastor and superintendent should take it on their hearts to enlist every teacher who has an unsaved member in his or her class. A special meeting with the teachers for this purpose is indispensable. It may require a number of such meetings.

Having enlisted the teachers for the conversion of their classes, arrange for meetings with the teacher and class. Get the saved members of the class concerned about the unsaved ones. The pastor should watch with great care the work of the teachers during this campaign. Some teachers may be such expert personal workers as to need but little help. Many of the teachers will need all the help the pastor and superintendent can give. As the day draws nearer the pastor should inquire as to the number that are being converted.

By this time the teacher should single out the unreached and unsaved ones, and have a personal meeting with these. This writer has had conversions in his study. A boy who had not been reached was sent for and after a little talk about the importance of early conversions and how to be saved, we knelt in prayer and the boy was saved. He has also gone to the home of the teacher where she had arranged to meet with one unsaved member and has seen the pupil converted in the home.

On the Sunday preceding Decision Day, a sermon should be preached on the importance of early conversions, with special reference to burdening parents with the necessity of seeing their children saved while young. This writer has had more difficulty in getting fathers and mothers to take a sane view of the problem than in any other part of the work connected with Decision Day. Many children soundly converted have been kept out of the church by unwise parents saying their children are too young to join the church. Unless the Lord excuses them on the ground of their ig-

norance it were better for them that a mill-stone were hanged about their necks and they were drowned in the depths of the sea. By all means endeavor to get the co-operation of the parents.

Some time during the week preceding the Decision Day, daily sermons should be preached to the children. In every service general and personal appeals should be made to get every one to accept Christ. The teachers and the best personal workers should always be present in these meetings. Sometimes these meetings prove a great blessing to a father and mother who chance to come with the children.

3. *The Service on Sunday Morning.*—Let the opening exercises be very spiritual. No effort should be spared to make it such. Let the lesson be cut short. All the school but the primary department should be called together, and after a talk from the pastor on the importance of all who propose to live a Christian life, joining some church, let him open the doors of the church. If good work has been done during the weeks preceding, a goodly number will likely offer themselves for church membership. After all have come who have already accepted let some good personal work be done to get all to accept the Savior. Many who have been almost persuaded can be reached by faithful work at this moment.

4. *Taking Them Into the Church.*—Then let the pastor announce that all these applicants will meet him in the church in the afternoon and he will explain to them more fully the duties of church members. In the afternoon, with parents, teachers and children present let the pastor make plain to them what is involved in being a member of the church. If any cannot assume the obligations let them be excused. Let the vows then be administered. One of the most delightful experiences of the writer's pastorate was taking in a class of sixty-seven after this fashion.

Some one may say that this is a very elaborate and painstaking affair. And so it is. But it is worth while. The work outlined here is no harder and requires no more energy and skill than to hold a revival for adults; but it is many times more fruitful. It requires ten times more time to reach an adult person than to reach a child; and the child is likely, by reason of beginning early and giving his whole life to God, to do ten times as much good as the older person. Hence if any should be cold blooded enough to ask "Does it pay to take all this pains," it should be answered that it pays a hundred fold better than the same amount of effort put forth for adults. No school can afford to be satisfied with its work till all the children are Christians and all doing something to help save the world.

Muskogee, Okla.

* * *

TEACHER TRAINING.

The importance of teacher training in all our schools is the only apology for our continually thrusting it before you in these columns. We ought not to be satisfied, or cease our efforts, until we have at least one such class in every school. And further, we should not let up at all until every teacher in every school has taken this course. When we reach such a high standard of interest and efficiency, we may expect our schools to prosper more largely. A leading man in Sunday school work has pointed out

1. *Some Difficulties.*

1. *Lack of interest.* This lack of interest is occasioned by a failure to appreciate the necessity of specific training for the work. It is estimated that nine-tenths of our teaching is inefficient for lack of preparation and training.

2. *Lack of Time.* We have too many things on hand, and this important interest is set aside.

3. *Lack of Teacher or Leader.* This very fact is a strong argument for putting forth an extraordinary effort to maintain such a class.

4. *Lack of Members.* We are apt to be discouraged over a small class; but three persons

can have a very interesting and profitable time in this study.

5. *How to Start a Class.*

1. *Get One Person Interested.* Let him stir up another, and so on.

2. *Agitate the Matter.* Do it in the church and other meetings. Put the importance of such a class before the people. Keep it before them.

3. *Secure Co-operation.* The pastor needs to be much interested. The superintendent none the less. They must keep working at it until you do succeed. Let all co-operate heartily.

After all the above suggestions have been carried out, it is but the beginning. Much toil and patience yet to follow. But things worthy and helpful require sacrifice and effort.

Let us all repeat a motto: *Any Sunday school can have a teacher training class if it wants one.*

* * *

Have you yet reported your Wesley Adult Bible Class to Dr. Bulla? If not, why not? Many of our schools have such classes that have not been reported. Only three classes are registered during the month as per statement in "The Adult Standard." They are as follows: No. 252, Vinita Avenue, Sulphur, 28 women; No. 255, Maud, 20 members; No. 292, Okemah, 11 women.

Let us see that ten times that number are registered during this month.

* * *

We desire to call special attention to ev. O. E. Goddard's article in these columns on "Decision Day." He is one of the most successful pastors this writer knows in dealing with children, and bringing them to an intelligent acceptance of Christ and a loyal commitment of themselves to the Christian life. His plan is elaborate and requires toil, patience and prayer. But it is the only way to get results, and it will pay. Read the item, brethren, and adopt it, and use it; and you will reap a blessing from it.

* * *

Why not have one hundred Wesley Adult Bible classes enrolled as such with Dr. Bulla in the next thirty days?

Oklahoma City.

REV. C. H. GREGORY.

Brother Greathouse's note communicates to this writer the sad news of the death of Brother C. H. Gregory, of Little Rock, once a member of White River Conference, but at the time of his going away a member of the Arkansas Conference. Please allow this writer a word relative to Brother Gregory. Brother Greathouse says Brother Gregory loved money. That might have been and doubtless was his besetting sin; that is, if our departed brother had a besetting sin. But our ascended brother possessed several happy traits of character, one of which was hospitality. He knew no limit here. He was a very humble man. He was a sociable man. He was a praying man, a thinking man, strongly endowed with natural brain and being a good scholar and deeply read in theology and science and history, Brother Gregory was a full man and a full preacher. When I was on Jonesboro Circuit and he on the Jonesboro Station I often visited in his hospitable home. That year was the beginning of our itinerant acquaintance, and strong friendship which continued till death separated us. He was my friend all the while. I learned to love him soon after making his acquaintance, and if this is my time to speak, I want to lay this humble tribute on his new-made grave. Our dear brother fell asleep while the writer was on a visit to relatives in Tennessee. Peace to his memory and God's benedictions on his loved ones left behind.

Fraternally,

J. F. ARMSTRONG.

Ball—What is silence?" Hall—"The college yell of the school of experience."—Ex.

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.)

My Dear Children: Since writing last, the following amounts have been received for Harry's typewriter:

| | |
|-----------------------------------|---------|
| Previously reported | \$ 3.05 |
| Louise Baker | .50 |
| Bessie and Gordon Maryman | .50 |
| "Oklahoma" | .50 |
| Myrtice Adams | .25 |
| Mrs. Blakeley | .50 |
| Lee and Irma Mathews | .50 |
| A friend | .50 |
| Nora Blankenship | .10 |
| Emory Farris | .25 |
| Morrison Cline | .25 |
| W. M. Price | 5.00 |
| Karle Douglass | .50 |
| Agnes Long | .10 |
| Mansel Baugh | .50 |
| Blanche and Ethel Johnson | .50 |
| Wilmar Toler | .25 |
| Letha Walker | .25 |
| Fay Gean | .25 |
| Gibson Manville | .25 |
| Mildred, Delta and Jim Rutherford | .15 |
| Clara and Nellie Lee | .15 |
| Earl McCarly | .15 |
| Claude and Pauline Marks | .15 |
| Lois Johnson | .10 |
| Gracie Gober | .10 |
| Elmer Faulkner | .10 |
| Helen and Paul DuVall | .35 |
| Tota | \$15.75 |

We hope to have enough in the next ten days to have the typewriter sent to Harry, who will write to each one of you as soon as he learns how. Lovingly,
RUTH CARR.

Alexander, Ark.

Dear Miss Katherine and Cousins: How are you all this rainy afternoon? Please admit another Arkansas girl into your happy band of cousins. How many of you cousins are going to school? I am not. Our school is out. Our teacher took the measles and had to close the school. I will describe myself. Now, cousins, don't get scared: I have light hair, blue eyes, and am freckle faced, but freckles are fashionable these days. Our pastor is Brother McGuire. He sure is a fine preacher and we all like him fine. He preached for us on the evening of the 16th. He has been to see us this afternoon. Was sure glad to see him.

I will answer Snow White's riddle: Black washpot upon a black man's head and a black man upon a brown horse. The pot has three legs, which makes three legs up. The man has two legs, the horse has four, which makes six legs down. I can spell frozen water with three letters: I-C-E. I will answer Olwen Lee Timberlake's riddle: Goes to water and never drinks—it is a cow bell. I will get the postcard, maybe.

How many of you can spell colored water with three letters? How many of you can spell dry grass with three letters? I will answer another one of Snow White's riddles: Black and white and red all over—it is a newspaper.

How many of you cousins like to milk cows? I like it very well.

I am not going to sign my real name and see if our dear pastor, Brother McGuire, will know who I am. I will close. Much love to Miss Katherine and all the cousins.

ARKANSAS SCHOOL GIRL.

Sonora, Ark.

Dear Miss Katherine and Cousins: Will you admit another little Arkansas girl into your happy band? This is my first letter. I go to Sunday school every Sunday I can. My teacher's name is Miss Retha Berden. I have light complexion, brown eyes and dark hair, and am 5 feet 2 inches tall. My age is between 11 and 14. Our school is out. My papa is postmaster at this place. I would like to hear from all the cousins.

ins. Well, I will close by asking a riddle: All friddled, all saddled, all ready for a fight. Your new cousin,
BEULAH VANZANT.

* * *

Griffithville, Ark.

Dear Miss Katherine: I will try and write again, as my first letter was not printed. I will describe myself: I am 5 feet 3 inches tall, have fair complexion, dark brown hair, and weigh about 115 pounds. I go to school and Sunday school every Sunday. I am in the eighth grade. I will let you cousins guess my age. It is between 12 and 18. My birthday is the 5th of August. I would like to exchange cards with the cousins. I will answer all I receive. Penn Williams, I guess your age to be 12 years. Tommie Swafford, I guess your age to be 15 years. I will ask a riddle. What state is it that is round at each end and high in the middle? If I see this in print I will come again. Your cousin,
OSCAR PATTY.

* * *

Kingsland, Ark.

Dear Miss Katherine and Cousins: If you have no objections, I will write to the children's page for my first time. I go to school. Prof. W. E. Baker is my teacher. I am in the ninth grade. I have been going to school eight years, and have neither been absent nor tardy at all in five years. Also, I go to Sunday school. I have not been absent but one Sunday this year. Geranium, I guess your name is Mary (Maryland) Wolfe (Wolf). Am I right? Emery Orr, I guess that the answer to your riddle is "The big negro was the little negro's mother." As tomorrow will be Easter Sunday, I suppose all of the cousins will have a good time. Are you going to an Easter egg hunt? I am. I will close by asking a riddle: "What is it that I haven't got and would not have, but if I had it, I would not take the world for it?"

ALBERTA ROGERS.

* * *

Marianna, Ark.

Dear Miss Katherine: I will write to the children's page for the first time. I go to Sunday school every Sunday that I can. I go to church too. Our pastor's name is Brother Robison. I like him fine. I am 14 years old. I have brown eyes and brown hair and a dark complexion, and weigh 106 pounds. I am 5 feet 1 inch tall. How many of you cousins live in the country? I do and sometimes I go fishing and boat riding. For pets I have a calf and cow. I have two sisters and one brother. My letter is getting pretty long, so I guess I had better close. I will close by asking a riddle: "Horn eat a horn up a white oak tree. Tell me this riddle and you can hang me. With love to all the cousins and Miss Katherine I will close. I hope the waste-basket is asleep.

Your new cousin,

DOLLIE CLIPTON.

* * *

Hartford, Ark., April 23, 1911.

Dear Cousins: I have been reading the Western Methodist. I find it is interesting that I am going to write a letter too. I will answer Ethyl Valquino's question: Where was Moses when the light went out? He was in the dark. And I will answer Bessie Doughty's question. It was "On which side of the house does the orange tree grow in California?" They grow on the outside of the house. Mac Parker, I will also answer your question. The man's name was I. Well, I promised you in my first letter that I would tell you how much cotton I could pick in a day. I didn't get to pick cotton all day, for it rained but I picked forty-one pounds in half of a day. Well as my letter is getting long I will close by having you guess my age. It is between 5 and 12. I will answer all post cards or letters sent to me. Good-by.

MARIE CLABORN.

* * *

Grays, Ark., June 26, 1911.

Dear Cousins. This is the first letter. I have written to the Methodist and



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C. R. JENKINS, Vice President

HENDRIX COLLEGE

FOR

Young Men and Boys

Term begins September 20, 1911. Send for new catalog.

A. C. Millar, President

Conway, Arkansas

think I will write often now. I am a little boy 9 years old and in the fourth grade. My mamma died when I was two and one-half years old. I have a step-mother and one brother and two sisters. My step-sister is our little pet. My father lives at Devall's Bluff. We go to Sunday school. Our preacher is Brother Robertson. I go out to the farm every summer and live with my aunts. If this misses the waste-basket I will write again.

Your new cousin,
MAYNARD ATKINS.

* * *

Holly Springs, Ark., April 8, 1911.

Dear Miss Katherine: Will you let a little south Arkansas boy join your happy band? I go to Sunday school every Sunday. I love to go very much. I am running for a prize. I will answer Hyacinth's riddle. "As I went down in my whirligigawhackem, I met Tomtackens. I called Bombackem to run Tomtackem out of my whirligigawhackem." Answer: "As I went down in my potato patch I met a hog. I called my dog to run the hog out of my potato patch." Am I not right?

Your cousin,
COLEMAN TAYLOR.

* * *

Marmaduke, Ark., April 18, 1911.

Dear Miss Katherine: Will you admit a stranger into your happy band of cousins? As I never have seen a letter from here, I thought I would write one. Well, cousins, how are you all liking these long rainy days? I don't like them. I am 8 years old, am in the third grade. I like to go to school. Our school is out now. I go to church and Sunday school every time I can. Our pastor's name is Rev. C. L. Casebery. We all like him. I have one little sister. Her name is Eva. We certainly do have good times playing. We live two miles from town. If I see this in print I will write often. So good-by.

LONETTE BRADSHAW.

* * *

Bismark, Okla., April 17, 1911.

Dear Cousins: I will write a letter to the children's page for my first time. I have never seen any letters from Bismark. I am not in school now and have not gone any since in January, 1910. My eyes are failing and I cannot see to study. I was finishing the seventh grade when I was in school last. How many of the boys like sawmilling? I do not. This is my first year at the sawmill. I was raised on the farm in Cleveland County, Arkansas, and like the farm and like Arkansas also. We have a nice Sunday school here, though it is small. We have Sunday school every

Sunday night. Preaching four times a month. Our pastor is Brother Turner. I believe the boys are letting the girls write the most letters. How many of you boys ever "bached?" I am baching now. My father and mother are gone to Muskogee, Okla., to see my father's brother and will be gone for about ten days. As you are all describing yourselves. I will have to tell a little about myself. I am 5 feet and 9 inches high and weigh 127 pounds. I will let you guess my age. It is between 15 and 20. Elsie Friend, your piece was certainly fine. I will guess Mary Gaffney's age to be 12. Well, I will close for fear this letter will reach the waste-basket.

Your new cousin,
JOE SMILEY.

* * *

Rosie, Ark., April 16, 1911.

Dear Miss Katherine: Will you let another Arkansas girl join your happy band? My father takes the Methodist and I like to read the children's page. Emery Orr, I will answer your riddle. The big negro was the little negro's mother. I will let you all guess at my age. It is between 13 and 18. The one that guesses it will receive a post card. I will close. Love to all.

Your new cousin,
DORCAS STEWART.

* * *

Magness, Ark., April 24, 1911.

Dear Miss Katherine and Cousins: Here I come for a chat with you all this beautiful spring day. This is my second letter to the Methodist. How many cousins are going to school? Our school and Sunday school closed on account of measles, but our Sunday school has opened up now. Say, cousins, you all ought to be down here and attend the children's services with me in June. Mr. Jernigan is superintendent, and Mr. Will Lawhon is my teacher. I like them all right. I am very fond of reading good books, but do not care for trashy novels and think they are injurious to the mind. I am also fond of music and flowers and my favorites among the latter are roses and lilacs. Say, Miss Katherine, you ought to be down here and help me pick and eat strawberries. Bessie Doughty, I guess your age to be 13. Ruth Pilgrim, I guess your age to be 14. I will answer Ina Garvey's riddle: It is a wagon. I will also answer Mac Parker's riddle. The man's name is I. Robert Green, I sure would like to have been to the concert March 24. I know you had a time. Well, if Honeysuckle will hand me my sunbonnet, I will be going.

Your cousin,
OZELLA BAKER.

ULHTI ITTANAHA AI IMMA.

Dear Methodist: Chahta-Chikasha Ulhti Ittanaha yat Chikasha im ai anompuli anukaka Seeley chapel ako July 26, 1911, onnahinli hashi kanalli ontuchina iklanna kak o ittafamat nan isht ashat isht ai chi hoke.

Il ittiabapishi C. B. Wade akosh July 25 opyaka ya abanompa isht anompa ammona mak o anompohonla chi hoke.

Ulhti ai anukaka ilappa local preachers ahleha, taliket puta micha steward holissochi aiena kat ittanaha ilappa ittanowa he im ai alhpiesa hoke. Yohmi kia nana ataklama ai ahli na naniht aya he keyu kat ottani hokma report micha i laisins aiena hokano Ulhti Ittanaha pit i kahpula he alhpesa hoke. Yohmikma steward holissochi yato Hashi tuchina Ittanaha nan isht ai asha tuk holisso yammak o ieshi hosh aya he alhpesa hoke. Sakit pehlichahleha hato im ai anompuli talaya nana akaniohmi putta ka akostininchichukmat taiyaha tuk osh Ulhti Ittanaha chieya kat na miah ontuchina ka aponakocha chi ka afalama ikba he alhpesa hoke.

1. Shilombish ai imma akaniohmi, nana il akaniohma chi ho Iksa i nan alhpisa yat miha ka ai ahli mahayakma nana, micha okla ittanaha achukma hokma nana ai imma.

2. Ulhti ai anukaka ka Missions ai imma, ai anompuli himona kia toba hinla kia asha, yohmikma ai anompuli kanimma kat ilap banot ilapelachi beka tuk keyu kia il apelacha hi a onakma nana ai imma, micha ai anompuli taloha puta Ohoyo i sosaiti yammak Yakni inla micha Yakni ilappak inli abanompa hat im ia chi ka atoksali ahleha aiena ka.

3. Nitak hullo holisso pisa ai imma, kanimihchi hosh ish ahanta chatuk putta, micha nan ithana aiena kak oke.

4. Ulhti ilappa ai anukaka ka Holisso Holitopa ikbi ahleha hat nana ho atoksali tuk, micha ai anompuli taloha poyuta kat Socfety ilappa nan im ittahobbi tuk okma nana ka.

5. Iskali ai imma, yammak Iksa yat nan abanna putta ka im ittahobbi kat kanimihchi chatuk, ai ittanaha chuka micha abanompeshi inchuka yat kanihmi hosh aiasha micha himona kia toba hinla kat asha ka akostininchichukmat aiena.

6. Hashi tuchina Ittanaha nan isht ai asha ya holisso foki kat akanimihchi chatuk putta.

7. Epworth Leagues ai imma, yammak holitina kanohmi micha kanihmi hosh ai asha kak oke.

8. Ai anompuli taloha putta kat abanompeshi at ik im iksho hokma im atahla hinla micha nan ithananchi ai imma, yammak abanompa isht anompulit ittanowa ya ai ibafokat toksali banna kat ashakma nana micha yomi kat asha hokmat nana ka il ai atahla chi ka apelacha he ahni kat nana hosh alhtaha tuk a akostininchichukmat aiena kak oke.

Ulhti Ittanaha i committee ahleha hat yakomi kak oke; Afammi Ittanaha ica-foka banna micha falamat ibafoka banna i Kamiti, L. V. Colbert, Griggs Durant micha T. J. Cephus.

Deacon micha Elder alhtoka banna i Kamiti, L. N. Ishcomer, W. F. Tobly, micha M. E. Jefferson.

Local preachers alhtoka banna i Kamiti, A. H. Homer, L. M. LeFlore, micha S. F. Carterby.

Hashi tuchina Ittanaha nan isht ai asha i Kamiti, H. J. Hayes, Nelson Jacob, S. C. Carshall, micha R. W. Thomas.

Ulhti Ittanaha ai achaffa illi tok i Kamiti, L. W. Cobb, Eastman A. Jacob, micha C. B. Wade akoke.

Ulhti Ittanaha ai achaffa kanihmi kat Kamiti alhtoka keyu kat asha yohmi kia il ittafama fokali hokma Kamiti abanna chi hatuko alhtoka chi bano hakinli hoke.

A. S. WILLIAMS, P. E.

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ERIC AND THE "COLONEL."

Eric went slowly out into the garden. For three long, creeping hours the sunshine and the birds and the smell of the clover had been calling, while he lay in bed and wished that mother would come and say the words which would show him that he was once more free and forgiven.

"When will my little son learn self-control?" mother said sorrowfully as she led him upstairs and began to unfasten the shoes from a pair of little feet that had taken him again out into the forbidden street and away from home. "What shall mother do to make him remember not to run away?"

"How would tying him up do?" came Uncle Ben's merry voice from the next room. "I'll drive a peg for him just as I have for the old rooster. He runs away, too, and gets into the next-door neighbor's garden, and makes no end of bother. But the queer thing is that all the little chicks love their mother so much that they won't run away. I'm glad; for I should hate to see the old mother hen wandering about, worried and anxious, looking for them. It must be terrible trouble."

Mother did not smile, as she often did, at what Uncle Ben said. There was a weary look in her face that went to Eric's heart. He hung his head in shame, and was glad when mother went out softly and left him alone "to think it over." He was really sorry. He had not meant to disobey; but it was so hard to keep just where he belonged, and such a little step over the forbidden boundary seemed to make him forget all about his promises.

One day it had been an organ grinder and a monkey—O, the cutest little monkey with a little red jacket; a dear little monkey that bowed, and held out his cap for pennies, and that cuddled right down in Eric's arms! Probably Eric walked miles that day through the hot, dusty streets, and mother was almost sick with anxiety.

Another time it was an unbroken colt that went curvetting by, escaped from the stable; and every bound of its light hoofs and toss of its mane and glance of its eye was an irresistible call to Eric to follow.

Today it was a man who sold patent medicines. There was a chime of bells under his cart. His horses had red tassels on their heads, and he threw out little boxes of bonbons at beguiling intervals.

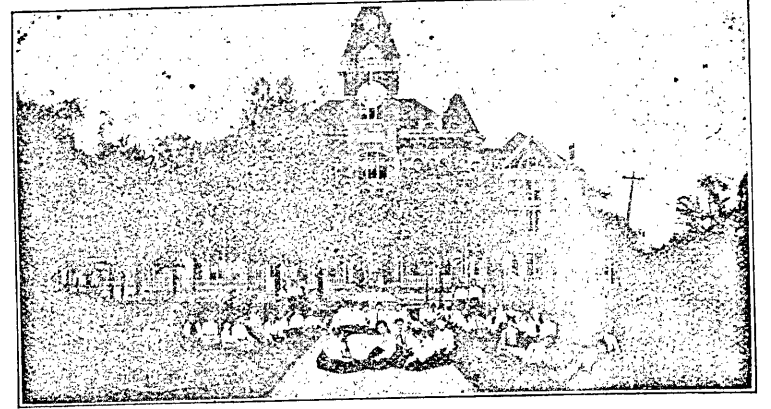
Now, any one can see that these were real temptations that Eric had to battle with. Eric knew this, and was thinking of it as he went slowly down into the garden and the sunshine and the smell of clover.

Suddenly he stopped; for there, within a few feet of him, was old Colonel, the rooster, tied to a stake and tugging to be freed at sight of Eric. Poor old Colonel! Then it flashed across to Eric what Uncle Ben had said: "The little chicks love their mother too much to run away from her, but the old rooster has to be tied up."

Eric loved his mother so! He stood looking down at old Colonel. "Mama," he cried, "will you untie old Colonel, and let me have the care of him from running away for the rest of the day? I will take a stick to drive him and some corn to coax him back when I can. But I know that if I have to keep something from running away, it will help me to remember how you feel; and I do want to stay by you like the little chicks."

There was a soft light in mother's eyes as she untied old Colonel—a light which mothers know about. It is kindled in the heart. It shone all that long, hot afternoon as she watched a little figure trudging about after a big white rooster, coaxing, driving, feeding.

And glad indeed was Eric that chickens go early to roost. It was a tired but happy little boy that mother folded in her arms that night. The clock struck eight as mother bent over the flushing little face to give another good-night kiss to the brave little boy who had



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

tried. He stirred in his sleep and said: "The little chickens love their mother."—*Kindergarten Review.*

GLIMPSES OF THE UNDER LIFE IN INDIA.

The Madigas are outcasts of India. The only part which they have been permitted to take in heathen ceremonies has been to beat the drums in processions and before temples and places of worship. They have never been allowed to enter the temple courts, and Hindu priests consider themselves polluted by entering the hamlets of Madigas or by being near enough to talk to them. They are useful, however, as drummers, and when the leaders of any religious ceremony need their assistance they send to the Madiga hamlet and order as many drummers as they desire. If the Madigas fail to come, the farmers who employ them see to it that they are properly punished by having their work given to others, their food supply cut off and immediate payments of debts demanded.

At Vidaplopod, India, recently, the 200 Christian Madigas refused to beat drums for heathen ceremonies. To their newly awakened consciences such heathen service seemed sacrilege. The wheels of discipline began to move. Already they were suffering from famine, but the vindictive Hindus made their misery acute. Not only were these people cut off from means of livelihood, but they had no credit and every influence was brought to bear to keep others from giving them work. No merchant was allowed to sell them grain even on payment and they were forbidden to walk in the main streets.

At length through the generosity of an official they received work under government employ, first in deepening the hamlet's water reservoir and then in repairing a turnpike road. Their brave stand for their faith touched the hearts of other Christian churches, and one church after another began to send them assistance. Finally the supply of funds was exhausted, but the long drouth of eight months came to an end. The fields grew into green life, making so heavy a demand for labor that the Hindu persecutors had to yield and employ the Christians.

COLORS AND DESIGNS OF FLAGS.

The light green and bright red of the new Portuguese flag get as far as possible from the old royal blue and white. It is not in the fashion, in not being tri-colored, says the New York World.

Few flags have thus been made in a day. Most have been the result of slow evolution. Our own is older than that of Great Britain, Germany, France, or Italy. But France set the modern fash-

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ions in flags. Her tri-color is a combination of the blue of St. Martin's hood, the red of the oriflamme, and the Bourbon white which the revolutionists borrowed.

Russia uses the tricolor, with the bars running lengthwise, and the South American republics have generally followed either that pattern or the French, with different combinations of color. But black Liberia borrowed from us her flag of eleven stripes and one star, and Salvador and Uruguay, and of course "Cuba Libre," have striped flags. Hawaii's before annexation combined the British Union Jack with our stripes.

The red flag borne in Socialist processions is that of Zanzibar, Tripoli, and Morocco. Sew on a crescent and star, and it is Turkey's; a white elephant, and it is Siam's. Japan's is the "Skating today" sign—a red ball on a white ground.

A new nation arising tomorrow might have difficulty in designing a flag that would not infringe on some other people's copyright. Happily it would not bear, like the discarded Portuguese banner, a big crown above a shield. It is years and years since that style was in fashion.—*Christian Advocate* (New York).

A SWEET VOICE.

"O, father, I wish I could sing! It is so nice to give pleasure to people. Florence sang at the club today, and we all enjoyed it so much. She sings every night to her father, too. I'd give anything if I could. But there's no use wishing; there isn't any music in me."

"Is that so?" asked the father, taking her wistful face between his hands. "Well, perhaps you can't sing. But don't tell me your voice has no music in it. To me it is full of music."

"Why, father, how can you say so?"

"Almost every evening," answered the father, "when I come home, the first thing I hear is a merry laugh; and it rests me, no matter how tired I am. Yesterday I heard that voice saying: 'Don't cry, Burrie; sister'll mend it for you.' Sometimes I hear it reading to grandmother. Last week I heard it telling Mary: 'I'm sorry your head aches. I'll do the dishes tonight.' That is the kind of music I like best. Don't tell me my little daughter hasn't a sweet voice."—*Herald and Presbyter.*

SPRINGDALE, ARK.

We closed a four weeks' meeting here Sunday, the best this town has seen and felt for years. There were no land-slides in way of conversions, but the whole town has felt the power that was manifest throughout the meeting. Most of the conversions were at the altar, but several broke down at their seats in the audience. Men and women who have been inactive for years were lined up among the personal workers. The last week of the meeting 35 business houses closed their doors for the morning services. Open shops have been shut on Sunday and a general shaking up has been given to places of vice and immorality. Twenty young people consecrated their lives to Christian work Sunday afternoon, and Sunday night there were several family altars established.

Brothers W. B. Wolf and A. C. V. Gilmore conducted the services in their large tent. The services were orderly and sensible. These men understand the work and are well deserving a place among us. The Lord has blessed and we are grateful. W. V. WOMACK.

KINGSLAND CIRCUIT.

After the transfer of Brother J. C. Hooks to the Oklahoma Conference the "powers that be" saw fit to appoint me to the above charge for the balance of year. I came here on June 24 and my family came a few days later. Our reception was all that could be anticipated. Brother E. Garrett met us at the station and escorted us to his home, where Sister Garrett was waiting supper for us. After supper we came to the parsonage and found everything in fine shape, and in a few minutes we were visited by a host of the best people in Kingsland, who made donations consisting of almost everything in the grocery line, which was of course appreciated very much by the writer and his family. This is a good charge, but there is much work to be done here ere the annual conference. I was indeed glad to find Brother E. Garrett back here again. Cordially,

E. CALDWELL GREEN, P. C.

TEXHOMA, OKLA.

Yesterday was a good day with us. Rev. M. A. Cassidy came to us and preached morning and evening at Texhoma, and I went to Goodwell. One profession and addition to the church. This is a hard town (Texhoma), hence we ask the prayers of the brethren that we may have victory in Jesus' name. We have had 13 additions to the church in the last four weeks, nine at Texhoma since we began holding services in our nice new church. Love to all the brethren and great success to the editors of our good paper. Your brother,

R. A. CROSBY, P. C.

July 3.

THE COUNTRY CHURCH.

The question before the house now is not the difficulties, the "problem," of the country church. That is pretty well ground into the thoughtful student of current civilization by this time. The question before the house is: What is the real place of the church in the country, and how can that place now be filled? We have been studying the place of the church in the city; let us now also begin to study what is the place of the church in the country. What is the community goal? In other words, what is wanted is a more useful country church.

Would it not be an excellent thing if there could be a series of conferences in the rural churches themselves, with all hands trying to answer the question we have propounded above? It is now high time to pay not so much attention to difficulties—we know them—but more to the weighty matters of what we can do, now that the difficulties are all inventoried and diagnosed.

It is time that we were recognizing the solidarity of rural life, irrespective of denominational hedgerows; the won-

derful meaning of rural life among the institutions of human society; the place the church, and the church alone, can fill in developing the spirit, the idealism, the progress, the self-respect and dignity and happiness of country life.

Let us begin to think on these things. We have sat under the juniper tree and complained long enough. Here is a field all too skimpily worked. Distinction awaits the man who will show what is the high place of the church in leadership and construction in the country today.

The country church some day will find its voice.—*Central Christian Advocate*.

A TWISTER.

The little girl was starting to join her mother, who was visiting friends in a neighboring city. "Tell mama," said her father, as he put her on the train and kissed her good-by, "that I am taking good care of the flowers in the back yard."

"I will, papa."

"And be sure to tell her that the golden glow is growing gloriously."

"I'll remember, papa."

The train moved off, and she was gone. An hour or two later she delivered the message.

"Mama," she said, "papa told me to tell you that he was taking good care of the flowers."

"I am glad to hear it, dear."

"And I was to be sure to tell you that the golden glow is glowing—no, the golden glow is going—I mean the glory grow is glowing glorious—the glory glow is going—mama, what is the name of that big yellow flower that grows in the back yard?"

"The golden glow, dear."

"Well, he says it's doing first rate."—*Youth's Companion*.

A BRAVE GIRL.

A coal cart was delivering an order the other day, and the horse, after two or three efforts to back the heavily loaded cart, became obdurate. The driver began to beat the animal, and a crowd quickly collected. Many exclaimed over his cruelty, but the driver kept on beating the horse, and nothing was being done about it, when a little girl about eight years of age approached and said: "Please, mister."

"Well, what yer want?"

"If you'll only stop, I'll get all the children around here, and we'll carry every bit of the coal to the manhole, and let you rest while we're doing it."

The man looked around in a defiant way, but, meeting with only pleasant looks, he began to give in, and, after a moment, he smiled and said: "Mebbe he didn't deserve it, but I'm out of sorts today. There goes the whip, and perhaps a lift on the wheels will help him."

The crowd swarmed about the cart with a will. Many hands helped to push the cart, and the old horse had the cart to the spot with one effort.—*New York Sun*.

SOWING SEEDS.

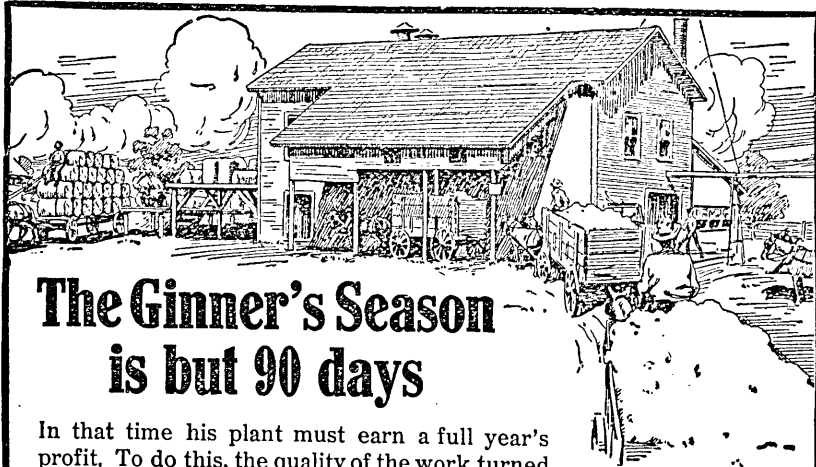
Mabel dropped a few flower seeds into the ground, and little leaves soon began to peep up and grow. They liked the air and sunshine so well that they were big in a month or two. Then came buds and beautiful flowers; and the flowers blossomed all summer long, and the old ladies over the way had a bunch to brighten their room every day.

Mabel's mother kept dropping kind word seeds into everybody's heart. Mabel watched these seeds grow. They blossomed into comfort, love, bright faces, smiles, and thanks.

"I'll plant kind word seeds too; see if I don't," said Mabel. "I think the flowers are perfectly lovely."—*The Young Evangelist*.

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HER MOTHER'S PARTNER.

A sturdy little figure it was, trudging bravely with a pail of water. So many times it had passed our gate that morning that curiosity prompted us to remark: "You're a busy little girl today."

"Yes'm." The round face under the broad hat turned toward us. It was freckled and perspiring, but cheerful withal. "Yes'm; it takes a heap of water to do a washing."

"And do you bring it all from the brook down there?"

"O, we have it in the cistern mostly, only it's been such a dry time lately."

"And is there nobody else to carry the water?"

"Nobody but mother, an' she is washin'."

"Well, you are a good girl to help her."

It was a well-considered compliment; but the little water carrier did not consider it one at all, for there was a look of surprise in her gray eyes and an almost indignant tone in her voice as she answered: "Why, of course I help her. I always help her to do things all the time. She hasn't anybody else. Mother'n me are partners."—*Selected*.

HIS GREAT TREASURE.

A certain shepherd boy was keeping his sheep in a flowery meadow, and because his heart was happy he sang so loudly that the surrounding hills echoed back his song. One morning the king, who was out hunting, spoke to him and said: "Why are you so happy, my boy?"

"Why should I not be happy?" answered the boy. "Our king is not richer than I."

"Indeed!" said the king. "Pray tell me of your great possessions."

The shepherd boy answered: "The sun in the bright blue sky shines as brightly upon me as upon the king. The flowers upon the mountain and the grass in the valley grow and bloom to gladden my sight as well as his. I would not take a hundred thousand for my hands; my eyes are of more value than all the precious stones in the

world. I have food and clothing, too. Am I not, therefore, as rich as the king?"

"You are right," said the king with a smile; "but your greatest treasure is your contented heart. Keep it so, and you will always be happy."—*Exchange*.

FORT GIBSON PARSONAGE BURNED AGAIN.

Dear Methodist: While the pastor and wife were attending the McIntosh-Phillips revival at the Methodist Church in Fort Gibson, fire was discovered in the parsonage and before the flames could be checked the entire building, together with all its contents, including the pastor's library, was a mass of ruins.

This is the second parsonage that has been burned on this site within two years. The parsonage had just been completed and furnished and was one of the best in Muskogee District, and the congregation is just finishing a \$7,000.00 church in place of the one burned two years ago.

While these lines are being written and the building lies a smouldering mass of ruins plans are being made to rebuild at once.

Faternally,

W. A. FRAZIER, P. C.

July 4.

STROUD, OKLA.

Our third Quarterly Congerence has just been held. All things are in fine shape. All claims are being met as they come due except the Official Board pays the pastor every Monday. Our Presiding Elder, Rev. Sam G. Thompson, has gone home from us always with a smile. Stroud is all right and the preacher happy.

W. D. SASSER.

June 30, 1911.

DESIRES WORK.

A young preacher is very anxious to get a small work until Conference. I am 27 years old. I have never done any preaching but I want to begin. Can give the best of references. Address Box 223, Hollis, Okla.

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

DE QUEEN, ARK.

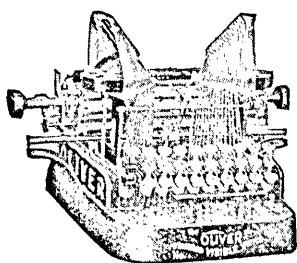
The new county seat of Sevier County is De Queen, on the Kansas City Southern Railroad. Population, 2,000 or 3,000. The new two-story court house and fine large brick public school are the most prominent buildings in the town. There are three banks and several large well-filled stores, light and water plants, four churches. The town is beautifully situated, on a high ridge, and is surrounded by an excellent farming country, well adapted to fruits and a varied crop of grain and cotton. The present prospect is very fine. Rev. Z. D. Lindsey is our pastor. He is an able preacher and a most excellent Christian gentleman, is blessed with a consecrated wife, two lovely daughters and a fine son, all lovers of Jesus and his church. We have splendid property both in church and parsonage, centrally located. Our's seems to be the leading church of the town. Church work has been retarded by smallpox in the early part of the year and the affliction of the pastor with rheumatism.

Texarkana District Conference convened at De Queen June 19, Rev. F. H. Ware, presiding elder, in the chair. Prof. G. A. Sullards, principal of the school of De Queen, was elected secretary. All the pastors except one were present. Fully 75 or 80 answered to roll-call. Brother Ware is one of the leading preachers of the State. Has filled nearly all the leading appointments of his conference, and has been a delegate to several general conferences. His bow still abides in strength. He gave four full days to the district conference, and conducted on the old plan, having preaching twice each day. Every one was made to feel at home. Dr. Crowell, of Henderson-Brown College, and Professor Hubbell, of Hendrix College, were present to represent their cause. The field editor of the Western Methodist was given all the time he wished, and did fairly good business. We shall expect the secretary to report the details of the conference. I was entertained in the elegant home of Brother and Sister L. W. Osborne. He is a good man to see or write about farm lands.

Shaping up the old, I secured three new subscribers: J. K. Sorrells, Mrs. G. A. Sullards, L. M. Ivy, and during the conference W. H. Pickens, Locksburg; Rev. M. Williamson and W. A. Wilson, Horatio, and Rev. C. A. Parker, Umpire.

HOWE, OKLA.

A night was spent in Howe. The Baptists were having an interesting



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meeting. Brother Terrell, the pastor, was at Wister assisting in a meeting. He is accepted as a good preacher and a holy man of God. He is blessed with an excellent wife and four fine boys. I shall expect to hear of them making first-class men. My observation is that most of the preachers' sons make good men.

Shaping up the old, I secured two new subscribers: Mrs. Augusta Carter, and J. P. Kyle, who makes his home with his daughters. One of them is teaching in the public schools.

Howe is the crossing for the Rock Island and the Kansas City Southern. Has about 700 or 800 population. a bank, splendid two-story brick public school house, several stores, two churches. We have a small parsonage and a good church. Have added a bell tower.

The greatest complaint I heard in this part of Oklahoma is that the land is segregated as mineral land and cannot be sold, and is therefore not being cleared and put in cultivation.

Brother Cagle, an old Waldron friend, showed me special favors.

WISTER, OKLA.

Part of a day was spent in Wister, arriving in time to take part in the closing of the morning service, and to enjoy an excellent dinner with the preachers at Brother and Sister Brown's. Since the double fire last year at Wister, a block of brick stores have been built and others are to be erected soon. They have a bank and very nice business houses, and a two-story school house. We have excellent property in church and parsonage. Beautiful pews have recently been installed, so our pastor, Rev. W. D. Sauls, is well fixed. He is a fine singer as well as a good preacher and an untiring worker. He has accomplished great things at Wister, built an excellent new church, converted the old church into a nice parsonage and had a gracious revival.

Brother C. C. Mathis has moved to Wister. He will be a valuable accession. We did a little business for the Western Methodist.

MAGAZINE.

Near the noted mountain of Magazine is the town. It is located in one of the prettiest valleys in the county of Logan, on the Rock Island road. It is surrounded by a fine farming country. Crops were looking fine. The nice rains were causing everything to look fresh and flourishing. This is a fine business point, has bank and several nice brick stores. We have a good parsonage and splendid brick church on a beautiful lot. Rev. T. J. Taylor is pastor. He is an intelligent and earnest preacher and has a good wife in full sympathy with his work. He feels he has a mission to the neglected part of the country, and if some help could be furnished him he would do a great and much-needed work.

Collecting from the old, we secured two new subscribers: Mrs. Louisa Jones and Mrs. E. D. Bowden, whose son, Rupert, has been a student in Hendrix College the past year. His pastor speaks of him as an excellent young man. Hendrix is a first-class place for the young man.

CONWAY.

No place in all my travels looks so good to me as Conway. A few days at home is so sweet after a long absence. Conway is the college town of Arkansas. Hendrix the male college for the Methodists Central, the female college for the Baptists, the State Normal College, and Prof. James' excellent commercial college make Conway a most desirable place to train a family. There is also a \$40,000 public school. Prof. Robert Cannon is the new principal. There are a dozen teachers in this school, and all the others have a full faculty of well trained men.

The Baptists have a \$30,000 church.

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The Presbyterians also have a nice brick church. We have a neat parsonage and a splendid church, but too small for the large Sunday school and the growing congregation. This is a fine church-going people.

Although Hendrix and Central had closed, and the annual term of the Normal also (Prof. James' school runs the whole year, day and night), there were about 500 at the 11:00 o'clock service, on a showery day in June, to hear Rev. Ed R. Steel, whose soul is all on fire for the best life for himself and his people. The choir, led by Seaton Anderson and V. Craig, with Miss Marian James as organist, gave music equal to the best I have heard anywhere.

The people of Conway should be happy with their first-class surroundings and advantages.

Dr. F. S. H. Johnston and family are enjoying the elegant new two-story district parsonage. He gives a good report of his district. All know that whatever Johnson undertakes he succeeds in accomplishing.

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.

FOR WORLD PEACE.

If the United States and Great Britain adopt the treaty upon which our hopes are now centered, and it is settled that never again shall war be possible between these two great nations, then we are assured that France stands ready for a similar treaty; and there is every ground for hope that before the third Hague Conference meets in 1915 a veritable league of peace may exist between half a dozen of the world's great powers.

The responsibility of this nation to the family of nations is therefore at this moment critical and solemn. The Olney-Pauncefote treaty between the United States and Great Britain in 1897 was defeated in the Senate by less than half a dozen votes, the votes of a few far Western States with a combined population less than the population of Chicago. That lamentable miscarriage, which delayed the progress of arbitration for years, was due to the fact that the good men of the United States were not awake. Let that never again be true in an exigency so great, and especially in today's great crisis.—*The Christian Herald*.

DR. W. S. MAY.

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LISTENING TIMES.

What we need above all things in these crowded days is the setting apart of many listening times—times of quiet in which we can hear the heavenly voices that call to us unregarded in the busy day. . . . God has something to say to us which, in the whirl of our earthly ambitions, we cannot hear; and he makes the noises of the outer world to cease that he may speak to the soul. Sometimes he "tries us in the night," sometimes he gives us "a vision in the night;" but all of these we shall utterly miss if there is no quiet time in which he can come near to us. There are many ways of preparing to receive blessing from on high; but one of the most essential is this: "Commune with your own heart, and be still."—G. H. Knight.

CALERA, OKLA.

Had a good revival in this clever and pretty town, and the way is open for a great work. The word preached reached the people. Some 45 young people signed the "New Century Knight" pledge against all forms of profanity, alcohol and tobacco. If the child is saved from these evils till he is 18 years old all know that he will be a stronger, purer and nobler youth. Why not all the ministry and all the church join in having him from these evils? Brother M. B. McKinney is doing a fine work in his Oklahoma charge. Truly,

IRVIN B. MANLY.

1124 Wood St., Texarkana, Texas.

DAVIS, OKLA.

We are having a great tent meeting in Davis. It has been going on since last Sunday with increasing interest every service. Rev. Lovick P. Law, evangelist, and Rev. J. C. Curry, his singer, are conducting the service. We expect by the help of the Lord to take this little city for Christ. Brethren, pray for us. Yours fraternally,

JOHN H. ROGERS.

NOTICE.

Those who expect to attend the Batesville District Conference please notify me at once. Those coming by rail will go to O'Neal. We will meet trains July 18 and 19. Address

REV. FIZER M. NOE.

Bethesda, Ark.

Don't Take Harsh Purges
THEY ARE VERY HARMFUL
Bond's Pills Are Safe

They do not irritate or grip
they do not leave you to pines
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they are mild and effective
Don't let them and don't let them
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BOND'S ONE BOND'S PILLS
for the treatment of biliousness, indigestion
and all the troubles of the bowels
25c-ALL DRUGGISTS-25c

 WOMAN'S MISSIONARY SOCIETY, LITTLE ROCK
 CONFERENCE.
 MISS A. B. WADLEY, Editor.

TAKE NOTICE.

The reports for the first quarter have all been received, recorded, and the conference corresponding secretary's report sent to headquarters. Most of the reports were very encouraging, showing advancement in every department. More auxiliaries are making the effort to pay everything quarterly than I have ever known. And just here I wish to offer a word, reminding all our workers that our missionary year ends with December 31, 1911. Herebefore March 1 to March 1 was our missionary year, but the council ruled that we should close with the calendar year. Will each district secretary please keep this before her auxiliary. I have already been asked if we would be expected to meet our full amount on pledge, etc., by January 1, 1912. We will certainly be expected to meet our obligations in full by that time. This will cause us to double up on some of our quarters. But I am sure the women of the Little Rock Conference will rally to this, just as they always do when our leaders decide a thing is wise and expedient. We have never had a more efficient, consecrated corps of district secretaries, and we are expecting great advancement this year under their wise leadership.

MRS. GEORGE THORNBURGH,
 Conference Corresponding Secretary.

"\$644,003.00 INVESTMENT."

What does it mean? It is the valuation of property in foreign countries owned by the Woman's Foreign Missionary Society of the M. E. Church, South. The receipts for 1910 were \$264,562.00, from 35 conferences. Of this amount Little Rock Conference paid \$6,614.00, with less than 1,000 adult members. This conference supports seven scholarships, six missionaries, two Bible women, one scholarship in the Scarritt Bible and Training Schools, and several specials. Woman's work in Mexico represents an investment of

Mrs. Winslow's Soothing Syrup

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

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

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CHURCH AND SCHOOL BELLS
 Write for SPECIAL DONATION PLAN Cat. No. 67
 THE C. S. BELL COMPANY, HILLSBORO, O.

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to represent strong "Old Line" Life Insurance Company.

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

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

\$294,000.00, with an annual expenditure of \$76,336.00. The work accomplished by the 23 missionaries, together with native teachers and helpers is incalculable.

The marked difference in home life, the wonderful expansion, mentally and spiritually, under the influence of the gospel, cannot be denied by an unprejudiced judge. School work is of the best. The Methodist Normal School, with a curriculum as high as that of the State Normal, is an educator of undisputed merit, a mute testimony to the spoken truth, "Go ye into all the world and preach the gospel to every creature."

If for no other reason than that, surrounded with love, comfort, and plenty, one should give something for the evangelization of the world. The fact that many do not believe in foreign missions, does not change the fact, weaken the truth, or lessen individual duty. It is in eternal truth, obligatory upon every church member. Eliminate foreign missions from the Bible, one severs the deepest root, efficiency, the active power, from the church militant. Remove foreign missions from your religion, you sap the vital fluid from your profession, and it becomes a withered doctrine. Outward form and ceremony counts for little if, in your heart, you disbelieve in, or fail to practice, one of the essential truths of the Bible. Of the 41,170 members in Little Rock Conference, it is safe to say one-third are women and girls over 15 years of age. Of this number only 1,120 are interested in foreign missions. In the light of truth, justice, and reason, you should study foreign missions till it shall receive its true status in your religious belief.

MRS. L. FLICKINGER.

PILES CURED AT HOME NEW ABSORPTION PROCESS

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of the home treatment free for trial, with reference from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 215, South Bend, Ind.

LAY LEADER ACTIVE.

At our late district conference Brother Isaac Ebbert, of Pocahontas, was elected district lay leader. He has commenced active work and on the right line. He expects and is planning to meet each quarterly conference and plan with the lay leader of the charge and the missionary committee for the immediate Every-Member Campaign. He is full of plans and valuable suggestions. If the lay leaders of the different charges and the missionary committees will co-operate with him we will "clean the decks" in this district this year.

I want to urge the lay leaders of the different charges to arrange with the missionary committee and be ready for Brother Ebbert when he comes.

It will be too bad and very discouraging to him to leave his business, sacrifice time and be at an expense to reach a charge and find an inactive leader and an unorganized committee. Will the pastors call the attention of their lay leaders to this matter; also their missionary committees, and prepare for aggressive work. If your leader will not work select another. If your committee won't work select others. Seven months of the conference year are now gone. Soon the cry will be, "On to Blytheville." Our motto now is, "Everybody pull. Collections in full. Fifteen hundred conversions." If this is not accomplished the fault will be with the one who fails. Who is willing to be the person to fail? Let us sing, "No, not one; no, not one."

Brother Ebbert did his initial work at Corning July 2. He showed skill and tact, is full of hope and enthusiasm, and made a fine impression.

M. M. SMITH.

Paragould District.

The Ideal Spot for Health and Pleasure— Hot Springs, Ark.

Nowhere else in the world will you find such marvelously curative waters, which doctors say will cure or materially benefit any known ill, with the exception of fevers or advanced lung trouble. Whether you seek Health, Pleasure, or merely rest, go to Hot Springs, Ark.

BEST REACHED BY THE

Iron Mountain Route

Superb accommodations: Pullman Observation Standard Sleeping Cars, electric lighted; Dining Cars serving the most delicious of meals, "Our Own," a la carte.

The "HOT SPRINGS SPECIAL" is famous for its magnificent equipment.



For further information, write or see

J. G. HOLLENBECK,

Assistant General Passenger Agent,

Union Station, Little Rock, Ark.

A NOBLE SON.

It was a remark overheard in a street car, but it reminded us that there are honorable men in the world. A young man said: "I am very particular about paying my fare. I took a ticket home once when I was a small boy and showed it to my father, saying that the conductor had not taken it up and that I was that much ahead. My father looked at me and said that I had sold my honor for a nickel. That put a new face on it. I always think of what he said when I am tempted to repeat the offense." If all fathers were training their sons in this way, there would be fewer dishonorable transactions in high places.—Herald and Presbyter.

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 full 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.

CHECOTAH, OKLA.

Bishop Collins Denny preached a splendid sermon to our people on Monday evening of the present week. The sermon was clear, clean cut and evangelistic. It was an inspiration to many of our people. We shall welcome him again when opportunity affords. We are trying to build a church here. Considerable interest is being shown in the matter. We need it and expect to "be strong and do it."

R. T. BLACKBURN, P. C.

June 28.

CAMP MEETING NOTICE.

We will hold a camp meeting at Social Hill for the Friendship circuit embracing the fourth and fifth Sundays in July, beginning on Friday night before the fourth Sunday. This will be an old-time camp meeting. People will come and camp and take care of themselves. Self-supporting. There will be a lunch stand, where those who desire can secure a meal. No shows or picture galleries, or skating rinks, but a mourners' bench. If you want old-time religion come along and you will be

accommodated. Preachers will be cared for as preachers, and all preachers are invited. We want good preaching and hard work to bring sinners to Christ. We want praying and personal work, not big sermons nor operatic music, but singing by the whole congregation, in the spirit and with the understanding. We will use our Methodist hymns and the King James or Methodist Bible. D. D. WARLICK, P. G.

NOTICE TO EAST OKLAHOMA CONFERENCE.

At a recent meeting of the Executive Committee of the Board of Education, the Secretary was instructed to notify you, through the Western Methodist, that there would be no further attempt made to hold a Summer School of Theology at Sulphur this year. This transfer of the dean to Arkansas makes such a step necessary. No man could take the work now and do justice to it.

CHARLES L. BROOKS,
 Secretary Conference Board of Education.

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.

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.

All Down and Out

YOU NEED A GENERAL SYSTEM
 RENOVATOR.

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

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

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

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.)

WEEMS.—Mrs. Mary Adie Fullilove Weems was born in Vaiden, Miss., January 1, 1855. Was married to Dr. Hartley Weems May 18, 1875, by Rev. R. A. Jones, Presiding Elder of the district. To them were born six children. Two died quite young. The others are Thomas Wesley, Mrs. Charles Futrell, Mrs. Albert Bullock, and Miss Hartley. A noble son and three lovely daughters. All of Fort Smith. Dr. Weems had done a large and successful practice, until failing health forced him to desist.

Mrs. Weems was a cultured Christian lady. She delighted in art and kept up her painting at intervals through life. For about two months she was confined to her bed. All that could be done by loving hands and the skill of the physicians was done. It was my pleasure to visit her and hear her speak so beautifully of her hopes of life eternal. The last sermon she heard was from Dr. Broyles, her pastor, from Colossians 1:27: "Christ in you the hope of glory," which she drank in as the prepared soil the gracious rain. Once she said to her pastor, who was so attentive in his visits, "I can not pray, as I would love to." His reply was, "You are like Bishop Soule when he came to the end of his great life. He was asked if he was praying, to which he replied, 'No, I am trusting, leaning on the everlasting arms.'" This seemed to satisfy her. She had no more doubts. By her request Hartley sang "Leaning on the Everlasting Arms." Her kind-hearted husband would sit by her side and read select portions of Scriptures of her own choosing. As the end approached she spoke of two bright faced children that hovered about the room. She told Dr. Amos, the faithful physician, she was ready to go and wanted Jesus to take her, which he did June 28, 1911.

Dr. Broyles held a most appropriate service. She was then buried beneath

a bank of flowers in Fort Smith. The last service by the ladies of the Woodmen Circle of Van Buren, using their beautiful and impressive ritual in the presence of many friends from the two cities. We hope to meet again.

Lovingly her cousin,
D. J. WEEMS.

JONES.—Mrs. Julia, wife of C. M. Jones (*nee* Miss Borland), was born in Georgia, December 28, 1850. Joined the M. E. Church, South, in early life. Was married December 29, 1874. She was the mother of six children. Two sons and three daughters and husband mourn a departed mother and wife. She died at Saganaw, Ark., June 5, 1911.

Sister Jones was not only filled with the spirit of her Lord, but like him she did good. With a willing mind her hand cared for the sick. The word of good cheer and encouragement went forth as oil upon the waters. Patient and loving, everybody was made to feel good in her presence. Devoted to her husband and home duties, no more noble woman ever lived than she. Her loss to home and community is truly great.

Her pastor,
D. D. WARLICK.

SMITH.—On last Friday evening at 10:30, June 16, 1911, Death's angel came to Dr. Dale's Sanitarium, Texarkana, Ark., with a message for our dear daughter, Clara Mendenhall Smith, where she had been carried for an operation, which was done the evening before, being the last resort for life. But alas, too late, for septic poison had such a hold that skilled physicians could do nothing more for her. The call was answered by a delivery of her sainted spirit to be wafted away to the shining courts of glory, to receive her reward. "An inheritance, incorruptible, and undefiled; that fadeth not away, prepared from the foundation of the world," for all who live as she did. There to meet her little brother, George T. Mendenhall, who had several years ago passed over the dark, chilly chasm of death, between earth and heaven. No doubt his little angelic spirit was a ministering angel, to her in flight to the sweet beyond, and was ready to shout praises with her as they pranced up the golden street of the New Jerusalem, announcing that another one of our family had come up to stay with him. Methinks I could hear him say: "This is Sister Clara who has come to stay with us till papa, mama, Ethel, little John, and Carl, come to stay with us forever."

Clara, young daughter of E. C. and L. L. Mendenhall, was born August 17, 1890, at our old homestead, Nevada County, Arkansas. Lived there till 12 years old, then moved with family to McNeill, Ark., where she lived till death. Professed faith in our Lord Jesus and joined the Methodist Episcopal Church, South, received by Brother A. O. Evans in 1903, at the age of 13, in which she lived a faithful member and devout Christian. She was especially interested in Sunday school work, and had charge of Class No. 2, in our school. She was married to Carl Smith, the 7th day of May, 1906. She had been sick about three weeks and was cared for the best we could, but in spite of all we did, continued to grow worse, and as a last resort we carried her to Texarkana, but too late. She lived only four days. She died of septic fever. The remains were shipped home and funeral services held in her church by Brother R. M. Holland, pastor in charge. After the funeral, the Eastern Star, of which she was a member, took charge and held burial services, then they were carried to Magnolia, Ark., there to await the resurrection morn. Our Sunday school, held memorial services to her honor the following Sunday.

Now dear friends, to whom we are indebted for the great kindness and sympathy shown to us during the sad hours we are passing, let us by the help of the

JUST READY A New Song Book REVIVAL PRAISES NO. 2

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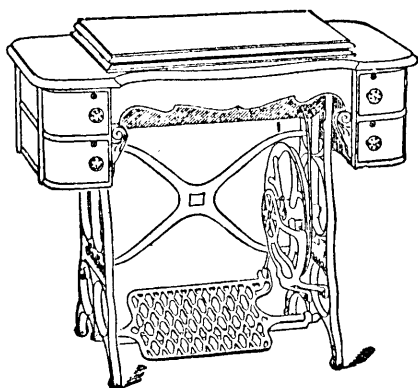
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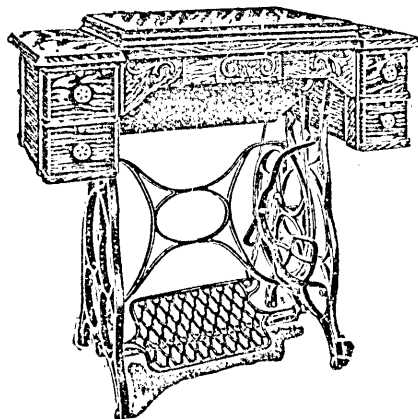
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SEE THIS!

WATCH THIS SPACE NEXT WEEK.



WESTERN METHODIST NO. 1.



WESTERN METHODIST NO. 2.

great God who made and rules all things, live so that we too may have a part in the glorious resurrection of the just, for we can't afford to miss it. May God help us to.

Her father,
E. C. MENDENHALL.
McNeill, Ark., June 26, 1911.

MINISTERIAL STUDENTS AND PREACHING.

Your editorial recently on the "Young Preacher" was very much to the point, but came entirely too late. Our church is making a great mistake in not using the preacher boys from our colleges. I do not mean just through the summer months but our church is failing also to use the boys who have graduated and who expect sometime to enter the ministry.

It would show very poor judgment in a college student to wait until school closes in June to look about for work during the summer. Suppose the preacher boy waits on some preacher or Presiding Elder to give him work during the summer. From past experience I know that very few would be asked to do any ministerial work whatever. Our Presiding Elders should not wait until school is out to employ our ministerial students. If there is a position that the student can get he will secure it before the end of the school year. The writer has spent six years in Hendrix College and if there was ever more than one preacher boy asked before school was out to do ministerial work during the summer he does not know of it. I know that some say that the student preacher is not capable of doing revival work, but this is a mistake.

By this negligence our church is losing the great benefit of our colleges. Was it not the evident need of an educated ministry that caused our colleges to be established? I know four men who have graduated from Hendrix College within the last three years that

would be in the active ministry today if the proper provisions had been made for them. This is the reason that so many of our students go into the teaching profession.

Why has not our church made provision to use these boys who are so full of enthusiasm for Christian work? They are more than willing to work but their financial obligations must be met and under the present method of our church they cannot depend on it to help them. There should be a committee of some kind to visit Hendrix and Henderson-Brown Colleges early in the spring and give these ministerial students some definite work for the summer.

J. FRANK SIMMONS.

LOOK PLEASANT.

We cannot, of course, all be handsome,
And it's hard for us all to be good;
We are sure now and then to be lonely,
And we don't always do what we should.

To be patient is not always easy,
To be cheerful is much harder still;
But at least we can always be pleasant,
If we make up our minds that we will.

And it pays every time to be kindly,
Although you feel worried and blue;
If you smile at the world and look cheerful,
The world will soon smile back at you.
So try to brace up and look pleasant,
No matter how low you are down;
Good humor is always contagious,
But you banish your friends when you frown.

—Exchange.

BISHOP DENNY'S APPOINTMENTS.
Please announce that Bishop Denny has appointed Rev. George French, Presiding Elder of the Ada District, Rev. William P. Rippey preacher in charge of Durant Station, and Rev. W. H. Bruce, preacher in charge of First Church, Sulphur.

S. F. GODDARD.

QUARTERLY CONFERENCE.

LITTLE ROCK CONFERENCE.

ARCADELPHIA DISTRICT.

(Third Round.)
 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 Rock Springs.....Aug. 5, 6
 Ussery, at Caneey.....Aug. 12, 13
 Lono, at Lono.....Aug. 19, 20
 Traskwood, at Haskell.....Aug. 26, 27
 Tigert Memorial, 8:00 p. m.....Aug. 27
 Hot Springs Ct., at Morning Star.....Sept. 2, 3
 Malvern Avenue and Park Avenue, announced.
 T. D. SCOTT, P. E.

MONTICELLO DISTRICT.

(Third Round.)
 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
 McGhee and Ark. City at McG.....Aug. 19, 20
 Warren Sta. and Southern Camp.....Aug. 26, 27
 Hermitage Ct.....Sept. 2, 3
 Hamburg Ct., at W. Chapel.....Sept. 9, 10
 Johnsville Ct., at Palestine.....Sept. 16, 17
 J. A. HENDERSON, P. E.

TEXARKANA DISTRICT.

(Third Round.)
 Vandervoort.....July 8, 9
 Dierks.....July 15, 16
 Lewisville.....July 22, 23
 Gillham.....July 29, 30
 Lockesburg.....Aug. 5, 6
 Patmos.....Aug. 12, 13
 Stamps Sta.....Aug. 19, 20
 Texarkana Ct.....Aug. 26, 27
 College Hill Sta.....Aug. 26, 27
 Bright Star.....Aug. 26, 27
 Fairview Sta.....Aug. 27, 28
 First Church.....Aug. 30
 THOMAS H. WARE, P. E.

CAMDEN DISTRICT.

(Third Round.)
 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. 3, 4
 Strong Ct.....Sept. 9, 10
 Muttig Sta.....Sept. 10, 11
 R. W. McKAY, P. E.

LITTLE ROCK DISTRICT.

(Third Round.)
 Hickory Plains Ct., at Johnson's.....July 8, 9
 Highland (evening).....July 12
 Mabelvale, at Princeton.....July 15, 16
 First Church, 11 a. m.....July 23
 Winfield Memorial (evening).....July 23
 Bryant Ct., at Combs.....July 29, 30
 Henderson's Chapel (evening).....Aug. 2
 Forest Park (evening).....Aug. 2
 Tomberlin Ct., at Tomberlin.....Aug. 5, 6
 Loneoke.....Aug. 12, 13
 DeVal'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.)
 Star City, at Mountain Home.....July 8
 Redfield, at Center.....July 15, 16
 Rowell, at Shady Grove.....July 22, 23
 Douglass and Grady, at D.....July 29, 30
 New Edinburg, at Wheeler Springs.....July 28
 Altheimer, at Roky.....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.)
 Bingen, at Friendship.....July 15, 16
 Washington, at Sardis.....July 16, 17
 Murfreesboro, at Murfreesboro.....July 22, 23
 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
 Gurdan, 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.)
 Gasville 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 10
 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.)
 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.)
 Mulberry Ct., at Dyer.....July 8
 Ozark Sta.....July 9
 Beech Grove Mis., at Hill's Chapel.....July 12
 Ozark Ct., at Grenade's Chapel.....July 15, 16
 First Church.....July 17
 Central Church.....July 24
 J. M. HUGHEY, P. E.

FAYETTEVILLE DISTRICT.

(Third Round.)
 Gravette and Gentry, at Gentry.....July 8, 9
 Silbam 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.)
 Calico Rock Ct., Flat Rock.....July 8, 9
 Bexar Mis., Wesley's Chapel.....July 9, 10
 Salem Sta.....July 11, 12
 Newark Sta.....July 15, 16
 Bethesda Sta.....July 17
 Mountain View Ct., Pleasant Hill.....July 22, 23
 Jacksonport Ct., Kenyon.....July 29, 30
 Tuckerman Sta.....July 28, 30
 Batesville, Central Ave.....Aug. 6, 7
 Ash Flat Ct., Pleasant Hill.....Aug. 6-8
 Smithville Mis., Shiloh.....Aug. 11-13
 Swifton Ct., Arbor Grove.....Aug. 19, 20
 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. 12, 13
 Rector Ct.....Aug. 19, 20
 Pocahontas Sta.....Aug. 21, 22
 Reyno Ct.....Aug. 26, 27
 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
 Knoblo.....Sept. 19, 20
 New Liberty.....Sept. 23, 24
 M. M. SMITH, P. E.

HELENA DISTRICT.

(Third Round.)
 Brinkley Sta.....July 2, 3
 Holly Grove and Marvell.....July 8, 9
 Clarendon Sta.....July 9, 10
 West Helena and Mellwood, at West.....July 15, 16
 Helena Sta.....July 16, 17
 Colt Ct., at Smith's Chapel.....July 22, 23
 Wynne Sta.....July 23, 24
 Hickory Ridge, at Union Grove.....July 29, 30
 Parkin Sta.....July 30, 31
 Dewey 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.)
 Earle Sta.....July 8, 9
 Barfield Mis., at Tomato.....July 15, 16
 Manila and Dell, at Manila.....July 16, 17
 Vannandale 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.)
 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.)
 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.)
 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.)
 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
 Stillwater.....Aug. 13, 14
 Arcadia.....Aug. 19, 20
 Oklahoma City Ct.....Aug. 26, 27
 Leon, at L.....Sept. 2, 3
 Sunday School and League Conference,
 June 14 15.
 O. F. SENSABAUGH, P. E.

ARDMORE DISTRICT.

(Third Round.)
 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.)
 Leedy Ct., at Leedy (8:00 p. m.).....July 5
 Port Ct., at P. Grove.....July 8, 9
 Sentinel.....July 9, 10
 Dill City, at Hagar.....July 15, 16
 Weatherford.....July 16, 17
 Custer City, at Custer City, 8:00 p. m.....July 19
 Rocky, at New Hope.....July 23, 24
 Cordell.....July 24, 25
 Cloud Chief, Sappington's Chapel, July 29, 30
 M. WEAVER, P. E.

LAWTON DISTRICT.

(Third Round.)
 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
 Ahpeatone Ct., at Emerson.....Aug. 12, 13
 Hastings Stat.....Aug. 13, 14
 C. F. MITCHELL, P. E.

EAST OKLAHOMA CONFERENCE.

DURANT DISTRICT.

(Third Round.)
 Frogville.....July 8, 9
 Bokchito.....July 15, 16
 Pielle.....July 16, 17
 Grantham.....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.)
 Okmulgee.....July 8, 9
 Weleetka.....July 9, 10
 Okemah.....July 15, 16
 Dustin.....July 16, 17
 Sapulpa.....July 22, 23
 Dewey.....July 23, 24
 Coweta.....July 29, 30
 Bixby.....Aug. 5, 6
 Haskell.....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.

VINTA DISTRICT.

(Third Round.)
 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.

MUSKOGEE DISTRICT.

(Third Round.)
 Whitefield.....July 8, 9
 Warner.....July 9, 10
 First Church, Muskogee.....July 12
 Webber's Falls and Porum, at W.....July 15, 16
 Vian Ct., at Vian.....July 16, 17
 Bald Hill Ct., at Natura.....July 22, 23
 Morris.....July 23, 24
 Boynton.....July 25
 Tahlequah Ct.....July 29, 30
 Tahlequah Sta.....July 30, 31
 Muskogee Ct., at Brushy Mountain.....Aug. 5, 6
 St. Paul's, Muskogee.....Aug. 9
 Wainwright.....Aug. 12, 13
 City Mission, Muskogee.....Aug. 13, 14
 Camp meeting at Brushy Mountain.....July 26-Aug. 6
 W. M. WILSON, P. E.

ADA DISTRICT.

(Third Round.)
 Asher, at St. Paul.....July 8, 9
 Ada Miss., at Union Hill.....July 15, 16
 Pontotoc Ct., at Jesse.....July 22, 23
 Roff and Mill Creek, at R.....July 26
 Hickory Ct., at Palmer.....July 29, 30
 Sulphur, First Church.....Aug. 12, 13
 Sulphur, Vinita Avenue.....Aug. 13, 14
 S. F. GODDARD, P. E.

M'ALESTER DISTRICT.

(Third Round.)
 Poteau.....July 5
 Heavener.....July 6
 LeFlore.....July 8, 9
 Cameron.....July 10-17
 Monroe.....July 18, 19
 Krebs.....July 23
 Phillips Memorial.....July 30
 Stonewall Ave.....July 30
 S. H. BABCOCK, P. E.

CHOCTAW-CHICKASAW DISTRICT.

(Third Round.)
 Choctaw-Chickasaw District Epworth
 Kiowa Ct., at Black Jack.....July 8, 9
 Hugo Ct., at Bokchito.....July 15, 16

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

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 numble 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 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.*

THE NEEDY ONES.

The loudest calls for aid are often from those who are unconscious of their needs. If Christian people waited until heathen countries sent deputations to ask for the preaching of the gospel, they would wait a long while. It is the utter insensibility of people to the supreme necessities of life that most profoundly moves the sensitive heart. Take the case of Helen Keller. She did not cry for aid. She did not call to the passers-by: "Come over and help me." She was sunk in a profound oblivion of all need. She was pitifully and hopelessly unconscious of her lacks. It was those deaf ears, those lusterless eyes, those speechless lips, that vacant throne of reason that appealed to the sensitive hearts of the friends around her. The Sandwich Islanders did not cry for help. They did not know they needed it; they did not want it. But this very thing was the loudest possible call, the most touching plea, to the loving followers of Jesus Christ. People are not asking for spiritual help today. This piteous Macedonian cry is not vocal in our age. But there is an inarticulate, tragic wail of an unknown hunger, an incomprehensible yearning in the souls of those who are going down to the grave without God and without hope in the world. And it touches all true Christians to pain and pity and effort.—*C. F. Goss.*

MARRIED.—Mr. J. H. Pryor, Jr., and Miss Bess Brewer, of Hamburg, were married at the Methodist Church June 29, 8:00 a. m., Rev. J. A. Henderson officiating. Mr. Pryor is one of the leading business men of Hamburg. Miss Brewer is the daughter of Rev. F. N. Brewer.

WARNING ORDER.

State of Arkansas,
 County of Pulaski.
 J. L. Bailey, plaintiff, vs. Annie A. Bailey, defendant. In the Pulaski Chancery Court. The defendant, Annie A. Bailey, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, J. L. Bailey.
 By F. A. Garrett, D. C.
 June 24, 1911.
 W. H. PEMBERTON, Solicitor for Plaintiff.

WOMAN'S MISSION SOCIETIES
ARKANSAS CONFERENCE.

Miss L. G. ROLLSTON, Press Supt.

Miss Belle Bennett complimented Mrs. Tolleson and Miss Denton, our conference corresponding secretaries, upon the leaflet they had printed for distribution among our delegates. She remarked it was one of the best things she had seen, as it brought prominently before the delegates the important things they were to report to their auxiliaries. It is worthy the attention of our whole conference, so I give this week to

DELEGATES, REMEMBER.

1. The missionary year closes December 31, with the calendar year, instead of March 31, in the future.
2. A new constitution and bylaws was prepared by the council for those auxiliaries desiring to unite. Use it wherever possible.
3. The Missionary Voice needs 50,000 more subscribers to make it self-sustaining. Help to get them.
4. Young peoples' societies must be reported by this name (not local name) and all encouraged to have both departments. Wherever there are six young people, organize a society.
5. A special effort is to be made to organize boys and young men from 14 to 22 into Boys' Bands, where we can instruct and inspire our future workers in the Laymen's Missionary Movement.
6. The Children's Department shall consist of Baby and Junior Divisions. The Baby Division includes babies up to 5 years old, and one meeting a year must be devoted to them, and opening their mite boxes.
7. Whenever the Sunday school has a regular missionary lesson, ask the superintendent to permit a brief presentation of Young People's Missionary Work and invite new members.
8. Use your home newspapers for distributing missionary information.
9. Local work and social service are both to be done in our own homes. Social service includes the wider use of the school plant, the care of dependents, the protection of girls in shops, mills and factories, public health, prevention of disease, etc.
10. Each auxiliary send a box of clothes to the needy. Mrs. J. H. Yarbrough, of Nashville, Tenn., will tell you where to send it.
11. The Home Department no longer asks for an "extra dollar" per member, but a free-will special as in the Foreign.
12. Each strong auxiliary select a weaker one in neighboring town or country and make a business of helping them all the year.
13. The council urges upon each member the fundamental need of systematic daily Bible study and prayer to God for our work, our workers at home and abroad for our leaders and for one another.
14. Each auxiliary, home and foreign,

is asked to give not less than \$2.00 per auxiliary for Scarritt Bible and Training School. This amount to be paid into the treasury in September quarter.

15. The week of prayer offering for the Foreign Department goes this year to the new building at Rio. Also each auxiliary make a jubilee offering this year. It is hoped that this offering will amount to \$75,000, which will also be given toward the building fund at Rio.

16. Each society plan a jubilee meeting for some time in the fall, letting the plan for this meeting be the plan for this year of the every member campaign.

17. That there is to be a stated time each year for an Every Member Campaign, each campaign having some new method or plan of work.

CHILDREN'S DAY, CENTER POINT.

I have been watching for a report from Center Point Children's Day, but have not seen one. It was quite a success. Nice program and rendered nicely, and our pastor, Brother Witt, made an excellent talk to the children. Am sure the children will never forget it. Our collection was \$8.52. I think our pastors should make these talks to the children, young people and school at least every quarter.

Another good day was quarterly conference. There were 65 present and we had fine sermons by our beloved presiding elder, Brother McGhee. Our collections are well in hand. Our meeting is soon to commence and let each one that reads this breathe a word in prayer for us that the Lord will wonderfully bless us. May God bless each reader of the Methodist. We are trying to get out of the old ruts in our Sunday school and work along progressive lines.

MRS. C. W. PRICKETT.

Mangum, Okla.

A CHEAP FARM HOME.

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

J. H. BISHOP.

LEFLORE SAKIT AMINTI.

Dear Methodist: Hashi tuchina Ittanaha atuchina kat Kalilakna asha tok ola minti haya yakohmi hoke: May nitak hulo ai ushta ka Springhill ako nitak tuklo ittanaha achukma fehna hakinli hosh asha tuk, mihma Iksa himona ibafoka kat achaffa tuk oke.

June nitak hullo ammona ka McKinney chapel ako nitak tuklo ittanaha asha ma, okla lawa micha ittanaha achukma fehna tuk oke, assano achaffa hosh himona baptismo cha Iksa ibafoka tuk oke.

June nitak hullo atukla ka Kali Achukma ako nitak tuklo ittanaha asha ma, okla lawa micha ittanaha achukma fehna tuk oke; assano tuchina hosh himona baptismo cha Iksa ibafoka tuk oke.

Chihowa hat apibafoyuka cha natok-sali achukma isht ahanta ho yakohmi ahni li kat Chihowa ha yak oke, im ai ahni li ai ahli hoke. Yohmi ka Iksa falama kat asha hakinli tuk oke, alla chipunta baptismo kat tuklo tuk oke.

June 21 Wednesday opyaka ya PotEAU tanaha belinka Alexander Folsom inchuka ai ittanahat il ai asha tuk, ahma Alexander Folsom at Iksa ibafoka tuk oke.

Thursday ninak a Salem ako ai ittanaha tuk, atuko nitak hullo nakfish micha nitak hullo yano Higgins ako ittanahat emaya tuk o anonti Monday opyaka ya Kalilakna ako ittanahat emaya tuk oke, anukwaya ho okla im annawat ittafama hakinli kia, ittanaha lawa fehna ho pisa li kat sa chukash at nayukpa fehna tuk oke.

The Perfect Soda Cracker

Uneeda Biscuit are the perfect soda crackers. The flour used must meet a perfect test. The very purity of the water is made doubly sure. Even the air in the mixing and bake rooms is filtered. The temperature and humidity of the atmosphere is accurately regulated to a uniform degree. The sponge is kneaded by polished paddles. The baking is done in the cleanest of modern ovens. Then Uneeda Biscuit are packed fresh in the purple and white package that keeps them crisp and good from oven to table. Is it any wonder that

Uneeda Biscuit

are recognized as the National Soda Cracker?

Never sold in bulk

In the moisture-proof package

NATIONAL BISCUIT COMPANY

Thursday minti ka Kali Achukma ako ia la chi sayimmi hoke, yohma hinlakma Hashi tuchina Ittanaha takla ka ai ittanaha moma ka opyaka ittanaha apesat hlopulli sabanna hoke. Hashi tuchina Ittanaha asha kash ai alhi ka himona Iksa ibafoka kat hannali yohmi kia tuklo kat ai ili hoke, Millie LeFlore micha Emaline McCoy ilappak osh illi tuk oke.

C. B. WADE.

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.

FROM CHEYENNE, OKLA.

We have just held our third quarterly conference at Cheyenne, and this is my first quarterly conference as a pastor. I came up here and took charge of this work May 20. The work is moving along as nicely as could be expected, under the circumstances.

Our presiding elder preached a sermon at Sandstone, ten miles east of Cheyenne, which touched the hearts of all present. Brother Weaver is a wide-awake presiding elder. His text was, "Be thou faithful unto death and I will give thee a crown of life." Rev. 2:10.

Brother W. J. Moore, our Sunday school secretary, was with us June 27 and 28. Brother Moore is a live wire. We are certainly glad to have a man

like W. J. Moore with us occasionally.

Cheyenne is a town of 600 people, has two church buildings and three organizations. The railroad committee is to be here today and sign up for a road into Cheyenne. If we get a road Cheyenne will soon be a town of 2,000 people. There are a number of preachers and people in the Mangum district who know us. Brethren, pray for us.

The church is in a hampered condition just now, but we are going to be faithful and do our part, and hope we will pull through by conference this fall. May the Lord bless us in our work here, is my prayer. Fraternally,
 M. J. IVIE, P. C.

June 30, 1911.

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.

ICE CREAM

1 Cent a Dish

If Ice Cream could only take the place of meat as the substantial dish at dinner a great deal of money would be saved.

for Ice Cream, which has always been considered a luxury, costs less, made from

JELL-O ICE CREAM Powder

than meat. Its actual cost is about one cent a dish.

And it is good, substantial food, too. Dissolve Jell-O Ice Cream Powder in milk and freeze. That is all there is to do. Flavors: Vanilla, Strawberry, Lemon, Chocolate, and Unflavored.

At Grocers', 10 cents a package. Beautiful Recipe Book Free.

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