

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.

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THEOLOGICAL UNREST.

No. III.

We have said that we live, according to our thinking, in a universe different to that of our fathers. Not only is our world a vastly larger world, but we have come to know that this world, vaster though it be, is but an infinitesimally small part of a far larger whole. The astrologers of old, and all the men of their times, supposed that the earth was the center of the universe. The views of astronomers were at first rank heresies, which astronomers were compelled in the name of orthodoxy to abjure. The interpretation which men held of the teachings of the Bible would not square with these new theories of the universe. To them the sun was only seventy-five or a hundred miles away; the stars were but brilliants set in a sky that was not very distant. When Copernicus showed that the sun is the center of our system, and that the earth revolves about it; when he declared that the nearest fixed star is two hundred thousand miles farther from us than the sun, which is some ninety-five million miles away; when he showed that the nearest neighbor to this fixed star is ten billion miles away; when Kepler, Galileo, Herschel and Newton followed with their revelations; when the telescope showed fifty million stars, and photography showed as many more; when these revelations of truth came, men saw they were in a universe vastly different to any their fathers had dreamed of. This new conception of the universe forced a new conception of God, who is over it all; it forces a new conception of Christ, by whom and through whom and unto whom are all things. It forces a new conception of man; for man becomes relatively, in one view of him, an infinitely small speck, giving a new meaning to the exclamation of the Psalmist, "When I consider thy heavens, the moon and the stars which thou hast ordained, what is man that thou art mindful of him, or the son of man that thou visitest him?" And, in another point of view, if man has eternal relations to this universe, there is yet another new conception of him. This universe is the domain of his God and his Father, and out in the coming ages God will have business going on over vaster reaches of space than former generations could have dreamed of, wherein he will show the exceeding riches of his grace in his kindness toward us through Christ Jesus. To be a king and a priest unto such a God and to reign forever and forever means far more to us than it could have meant to our fathers. Paul was very fond of that sweeping conception of his which he described by "all things." But imperial as was the sweep of that great intellect, it was yet under the inevitable limitations of its own time, and "all things" could have had no such meaning to him as the words have to us. Paul related the redeeming Christ to all things; redemption has for us a far wider meaning than it could have had for him. But this all goes for nothing to the man who will still insist that the revelation of God is a static affair, and that no new interpretation of it can be true. To this man it is still true that "the sun do move," that the sun actually rises and goes around the world, that the earth is flat and has ends—"because the Bible says so." To those

whose minds are free the real question is whether we have as yet in any adequate manner brought our Biblical interpretation up with our astronomical knowledge; not whether we have overdone, but whether we have not underdone our task.

If astronomy has on its side forced a readjustment of many conceptions, geology has come in from another side and forced a reshaping of conceptions on its account. It has not been a half century since it was dangerous to assert what are now some of the commonplaces of geology. The margins of our Bibles had it down that the earth was about six thousand years old; interpretation had it down that God made the whole earth and all it contained in six literal days of twenty-four hours each, about six thousand years ago. There is not an educated man in the world who believes these teachings now. Geology has not yet said its last word, not by any means; but it has said enough to overturn any such interpretations of the Bible as this. We know that this earth has been here through unnumbered ages of time; and there are few who can believe that the age of man began as late as six thousand years ago.

If astronomy spreads our scheme of redemption over vast spaces of the universe unknown to our fathers, geology relates it to vast stretches of time, of which they had never a dream. In this view also we deal with a different conception of God, a different conception of Christ, of the world, of man, of redemption. And until geology has uttered its last word we shall, and must, modify our conceptions according to whatever truth its revelations may bring. To a man who really has faith this brings no uneasiness; we shall find that we have a greater God than we had known, a greater Christ, a greater human race, a greater redemption. Yet these greater conceptions arise from the death of certain traditional notions.

"SIC'IM!" AND "BEGONE!"

The strength of a man to perform any work depends much upon the attitude of the public toward that work and his ability to handle it. A dog will fight well while all hands cry, "sic'im!" but will skulk away in defeat if all say "begone!" The difference of attitude here represented illustrates the condition of our youth and age. To the young man all are saying "sic'im!" Go forward, and if you blunder try again. You have your future to make. Refuse to be pushed out of the way. Have pluck and push. "Sic'im!" But if the old man is disposed to do anything worthy of a man, with much gentleness and kindness, it may be, but with persistence, those who are counted his friends will lay their hands upon his shoulders and say "Now don't." Let some younger man do that. You have won the right to sit down and rest. If the old man is restive he is commanded in stronger tones, "Begone!" This paralyzes him. He is done for. Tell a man he is too old for service and if he persists give him a job that means nothing. That will end him. Many a man is retired from service in this way at a time when he would do his best service if set to a worthy task and worthily supported.

It is only the man whose employment depends upon the judgment of others, however, who is in danger of suffering such injustice. In the bank the president is likely the oldest man. The head of the great firm or corporation is seldom the young man. Take these men from their places,

and send them among strangers seeking employment and they would be turned down because of their age. In their proper places they have an efficiency which is not expected of young men.

The truth is, that the highest attainments and successes of these times are only possible to age. Such are the competitions in every employment, that only steady progress sustained through many years, puts a man conspicuously in advance of his fellows. But one must lay the track for himself, he must command his resources; he must be able to pursue his own plan. In such a situation every year brings increased strength. Public opinion does not cry "Begone!" to the banker or the merchant prince. They hold the positions they have fairly won. It is only the man who is in some sense an employee who must suffer the humiliation and wrong of being retired from service, it may chance, at his best.

Even in the case of injustice to an employee, it is an injustice which comes from exceptions to a general rule. The general rule which determines public judgment has its foundation upon the general experience. It is the general experience for example that men are not efficient after sixty. One whose employment depends on the judgment of others will be compelled to bear this test of age, and he need not murmur if the whole world counts him a superannuated man, and "this wise world of ours is mostly right." He is unjustly dealt with only on the assumption that he is an exception to the general rule.

But we now suggest that all really successful men are exceptions to the general rule. The man who is eminent in law, medicine or trade is the exceptional man. The man who wins a distinction worthy of any notice does it by becoming an exception to the general rules. He who lays his own foundations and is free to build thereon, according to his own plan, may achieve such success. But, in a sphere where one must be in any wise an applicant for employment at the hands of others the general rule meets him in another form—the public opinion. Industry and natural talents may win against the influences which hold the multitude to mediocrity. But when the general rule meets us in the crystallized judgment of men who do not even know us personally the barrier is insuperable.

Yesterday a friend who holds a prominent place in a railroad office, told me that recently he had an application for an important clerkship from a bright looking man whose hair and whiskers were white. He said to the man: "We do not employ men of your age." "Ah! that's the trouble," said the man. He went straight to the barber, got his beard cut off and his hair dyed, made application in another office and got an excellent position and found himself thoroughly competent to fill it. Men who do not independently control their own movements must encounter such conventionalities. My friend in the railroad office believed the man whom he rejected to be competent but in rejecting he followed the rule of the corporation which was wise in that it made no provision for exceptional men.

We are often reading in our church papers instances from young preachers who have never gotten over the dead line, to old preachers how not to fall behind it. "Be diligent; read new books. Make new sermons. Don't get lazy. Keep up with the times, etc." We would answer, that all such advice is good for him who chooses

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WESTERN METHODIST

JAMES A. ANDERSON,	}.....Editors
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F. E. EAGLEBARGER,	
J. E. GODBEY.....Associate Editor	
D. J. WEEMS.....Field Editor	
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Notes and Personals

DISTRICT CONFERENCES.

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.

Hon. Gustave Jones of Newport, Ark., announces his withdrawal from the race for Attorney General.

John R. Mott has received the title of LL. D. from Princeton University. Mr. Mott is a Methodist layman.

Bishop R. G. Waterhouse has moved his family to Los Angeles, Cal., and is looking for a settled home there.

Bishop E. D. Mouzon has received the degree of Doctor of Laws from the Southwestern University, Georgetown, Texas.

Rev. W. P. Quillian has been elected president of the Missionary Training School in the place of J. E. McCulloch, resigned.

Rev. George E. Patchell is doing a good work at Dodson Avenue church, Ft. Smith, in a section of the city unreached by any other church.

Rev. O. L. Cole, one of our students in Hendrix College, made us a brief call recently. He will spend the summer preaching and visiting in the Searcy district.

We were honored by a call from Mr. J. M. Barrett and wife, of Sherrill, Ark., last Friday. We are always glad to have our laymen call and bring their wives and children along.

Prof. J. J. Tigert was elected president of Western College, at Artesia, New Mexico, but declined to accept. He has accepted the chair of Philosophy and relative subjects in the University of Kentucky.

Prof. Edward Mims, of the University of North Carolina, who was brought up in Little Rock, is engaged by the "World's Work" to furnish six articles on the conditions of the South. The first paper will appear in the September number.

The second annual Methodist Campmeeting will be held at Arcadia, Mo., July 23-August 2. Dr. Gross Alexander and other prominent preachers will be in attendance. We are thankful to our friend, Mr. J. M. Whitworth, for a special invitation.

Rev. Henry Smith, after a visit to the "States," is back at his post in Cuba. We are sorry to have missed seeing him. We have no more devoted and conscientious man in any of our fields. We are in receipt of an interesting letter from him, as our readers shall see.

Rev. W. F. Ring is, Lakeside, Pine Bluff, was in the office Tuesday. He expects to spend a few days resting at Arkadelphia and then a few days with his son, Rev. J. B. Evans, who is pastor at Lonoke, Ark. Brother Evans and his folks expect to get into their new church in August.

The trustees of the Oklahoma City district parsonage have remodeled the parsonage at an expense of \$2,000.00 and the good women acting through a committee appointed by the district conference have furnished it beautifully. It is now a comfortable and commodious home for the P. E.

Dr. T. E. Sharp is having a successful year at St. John's Church, Memphis. This church had a heavy debt when he took charge. During the first six months they have met all bills, paid \$20,000 on the debt and received a hundred new members, twenty-four of whom came in on profession of faith.

Bishop Denny, according to information which reaches us, has for the last several weeks been moving about rather extensively among the churches in Oklahoma. A note from Rev. E. C. Wallace, Davidson, says that on the first of July he dedicated our church at that place, the indebtedness having been all arranged before the Bishop's coming.

Correspondents of our Dr. J. W. Cline will take note of the change of his address from Shanghai to Soochow, Kiangsu, China, where he has assumed the presidency of Soochow University. They will further note that letter postage to the latter place is five cents, instead of two cents, as at Shanghai. Dr. Cline is specially solicitous that his friends should pray for him in the midst of his new and heavy responsibilities.

Our Dr. Anderson desires to acknowledge with great gratitude the many kindly expressions that have come in with reference to the recent trial through which he and his family have passed in the serious operation on two of his children. The children were both carried as it were through death's door and back again, but they were saved from a blasted life and an early death and are now apparently well, with as good prospects as could be wished.

Our Texas brethren have not been long in giving substantial recognition of the ability and trustworthiness of Dr. C. M. Bishop, who transferred only last fall from Missouri to Texas. They have elected him Regent of Southwestern University, where he succeeds Dr. Hyer, who goes to the Southern Methodist University, Dallas. We are wishing Dr. Bishop great success, and yet we confess it looks to us like the Texans have thrown him into the breach.

Dr. Charles M. Stuart, editor of the Northwestern Christian Advocate, Chicago, has been elected to, and has accepted, the chair of Ethics and Philosophy of Religion in Wesleyan University, Middleton, Conn. He is one of the brightest and strongest men on the press of our sister Methodism. Yet we judge from what we have seen of him in his newspaper work and from a week's most delightful association with him at Ashville last year that he will shine in his new role.

Dr. Stonewall Anderson, Secretary of Education, has had published for free distribution three of the speeches delivered at the recent educational meeting at Montgomery, Ala. They are the addresses of President Blackwell, of Randolph-Macon, President Snyder, of Wofford and Dr. E. B. Chappell. They contain just the mat-

ter which our pastors need in their educational campaigns, and they will be found especially useful in the face of the attack made from certain quarters on the church college. We must inform our people if our colleges are to prosper. A postal card from any of our readers to Dr. Anderson will bring these pamphlets.

Rev. J. S. Satterfield, Cordell, Okla., recently preached a sermon from which the editor of the "Beacon" thought it well to print some excerpts for his readers. We desire, in the first place, to commend the example of the Beacon. Our local papers can do much to spread the Gospel. We note, in the next place that Brother Satterfield has very properly and very strongly drawn a distinction between the failure of the church and the failure of some folks in the church. The church is not going to fail. But there are some people who are in the church that are failing and are going to fail, fail of all that the church means. The church will save nobody; you cannot get into the church and then lie down and expect to get anything out of it. But still if any man really desires to be saved, he ought to be in the church, even though he feels that he is below the level of a good member of the church. Such a man will at least continually strive to do the will of his Master.

STATE BOARD OF EDUCATION.

Governor Donaghey has appointed the first State Board of Education for Arkansas, as follows: Hon. C. L. O'Daniel, Marianna; Hon. J. P. Lee, Clarendon; Prof. J. H. Reynolds, Fayetteville; Prof. J. W. Kuykendall, Fort Smith; Prof. B. W. Torreyson, Little Rock; Rev. F. Hutchinson, Hot Springs; Hon. D. A. Bradham, Warren.

State Superintendent George B. Cook, ex officio chairman of the board, has called the first meeting for organization, at the Department of Education, Little Rock, Friday, July 14.

This board, created by act of the last Legislature, will have general administrative control of the Public School system, and will constitute a continuous body, one member only changing each year, which is calculated to carry out progressive policies for developing the public schools.

The board will formulate courses of study, direct the certification of teachers, grant State-wide licenses—State, Professional, and First Grade—recognize degrees of colleges both within and without the State. The State Board will also make the annual apportionment of the common school fund, and issue charters to colleges.

One of the most important and immediate duties of the board will be to make operative the recent act, apportioning \$50,000.00 annually to be used for State aid to high schools, and to designate which schools shall receive the aid.

Superintendent Cook states that, as soon as the board has formulated its plans, the widest publicity will be given, explaining fully all conditions, so that every district in the State will have equal opportunity to apply for State aid.

As has been announced in these columns before, we have arranged to publish a complete account of the travels of Dr. W. B. Palmore, who is making a tour and study of the countries of the Eastern Hemisphere. He left the United States on June 28 for Europe and will soon begin his contributions to the press. Dr. Palmore is not a novice in looking over the things of interest in the countries of the Old World, and our readers may expect to have some very interesting and instructive reading for the next several months. These articles will be published regularly and will be up-to-date and not a reprint from some other paper. Dr. Palmore's powers of description are wonderful. He has been the rounds before and will take time to look thoroughly at and into everything of interest and write for the Methodist accordingly.

"SIC'IM!" AND "BEGONE!"

(Continued from page 1.)

his own path and adds, year by year to his own work. But to the man who is judged by others, whose sphere of service is determined by others, and who must constantly meet in the minds of strangers the conventional standards which the common example has set, this exceptional diligence will not avail. The exceptional man will not find those who control him looking for exceptions or admitting them.

What of it all? We repeat "This wise world of ours is mostly right." The railroad office did right to turn down the old man. He had his rules—the rules of the corporation. The church has its rules—the outgrowth of experience, the best for general efficiency. They make no provision for exceptional cases. But while all this is for the general efficiency of the agencies exceptional efficiency of the individual is prevented. It is not attainable in a system which makes a man an employee, subject to the will of others. Only the man who directs his own affairs and to whom none can say, "Begone!" can reach the highest success. But since the highest success is not reached by one of a thousand, and it is only the exceptional man that is wronged by the common rule, while the common man is upheld and borne forward by it, we accept the things that are as the best men can devise. But young men may well have a care to choose spheres of action in which they can direct their own course and where none will have the right to say to them, "Begone!"

PARDON THE SUGGESTION.

All our Home Mission territory is fenced into the Districts. The presiding elders and the district conferences are specially charged to look after all such territory. Each district is supposed to have a Lay Leader.

1. Let each district conference take a firm and intelligent grasp upon all mission territory within its bounds. Usually, the District Conference Committee on Missions and Boundaries means nothing. Its report is a meaningless formality which goes to record never to be seen again, and it ought not to be seen. The Home Mission Problem cannot be solved until the district conferences take hold with intelligence and determination.

2. Let the Presiding Elder and Lay Leader work together, and see that each community is given a frequent service. The local preachers can be used. There is usually little opportunity for these good men in their own charges. There are many capable laymen who could be used. Some of the pastors—especially station men—could give a Sunday occasionally.

3. Provide for a summer revival in each neighborhood. The local preachers and the station pastors could give several weeks to such work. Our ministerial students could be brought out of college at the beginning of summer and engaged in this work.

4. The Presiding Elder and the Lay Leader can easily secure the funds in their own district to pay these students as much as they would make teaching or at some other work. Local preachers and pastors will be glad to give their services.

5. With fifteen or twenty pastors, as many local preachers, and a large number of capable laymen in each district, our Home Mission Problem ought not to be a problem at all. It would have been solved long ago if we had been working at it. Local preachers are not being used. Laymen are not being used. Station and half station pastors who could give some help to this work are not being used. The forces are on the field. "Fight your men."

W. P. WHALEY.



RELIGIOUS.

The thirteenth quadrennial General Conference of the Free Methodist church, just closed at Chicago, was one of great harmony. Their general superintendents, or bishops, were all re-elected on the first ballot. They are Burton R. Jones, Walter A. Sellent, Wilson T. Hayne, and William Pearce. Also on the first ballot were re-elected Rev. Benjamin Winget, Missionary Secretary; Rev. J. T. Logan, editor of the *Free Methodist*; Rev. Wm. B. Rose, Publishing Agent; Rev. David S. Warner, editor of Sunday School literature; Mr. Thomas Sully, church treasurer.

Bishop Hart, who had served in the office of general superintendent for thirty-six years, retired. Rev. John S. MacGeary was elected missionary bishop, the first this church has ever elected.

The Disciples, or Campbellite Church, which will hold its general convention in Portland, Oregon, in August, will especially consider the need of closer organization, for the harmonious and efficient direction of their missionary work and other general work of the church.

At the Baptist World Alliance Convention recently held in Philadelphia there were 2,452 delegates and 2,848 visitors. 450 delegates were from Europe. Among the things enterprised were a world-wide campaign against social evils in which other denominations will be asked to join; also a world-wide movement for the benefit of young people. At the head of the aggressive campaign for Social Service is Robert S. McArthur, D. D. The campaign will begin in Russia. Thirty delegates from Russia were in the convention. As to the Young People's movement, a committee of twenty-five was appointed to report a plan in three years.

It has also resolved to establish in Russia either at Moscow or St. Petersburg a Baptist Theological Seminary.

The following resolution is of especial interest:

"Whereas, There exists, we believe, a widespread feeling among members of all Christian bodies that the divisions of the Church of Christ, while necessary in time past to secure liberty of thought and worship, have largely fulfilled this mission and should now gradually advance to closer forms of co-operation in order to accomplish with economy and efficiency work too great for any single body; and

"Whereas, This growing sense of brotherhood in Christ, surely being realized by all who bear his name, is, we trust, the manifest working of God in our own day and generation, whereby he seeks to heal for his church the estrangements of former times and to restore unto her the unity of the Spirit in the bond of peace; and

"Whereas, That great principle of free and personal faith with liberty of conscience in matters of belief and worship, unto which our fathers were made apostles and we their heirs in stewardship, is not in any sense the exclusive possession of Baptists, but is the heritage of the whole Christian world; therefore

"Be it resolved, That with readiness to share our apprehension of the truth as it is in Jesus with all his followers, and with both willingness and humility to learn from others any aspects of the way of life which we may not have in due proportion, we will gladly enter into a conference of all the Churches of Christ, looking toward a more perfect mutual understanding and a clearer insight into the mind of our Savior;

and we hereby appoint a committee of five as our representatives to act with similar appointees from other Christian bodies in making arrangements for such a proposed conference."

Bishop E. R. Hendrix addressed the great Sunday school convention in the Colliseum, San Francisco, June 26. His speech was full of inspiration and hope. The closer union and more effective co-operation of the churches is desired of all Protestants today. Progress toward such a goal is being effected especially by such assemblies as the great Sunday school convention, representing so many Christian workers. The young people are leading us away from the narrowness, the prejudices, and partisan spirit of the past.

A COMMON CASE.

Not long since the old Union M. E. Church of St. Louis burned. The Jews offered the houseless congregation the use of their synagogue for their Sabbath services. A correspondent of the *Central Christian Advocate* thus refers to it:

"When before has it transpired that a synagogue of the Jews of the most orthodox variety, has sheltered for months a congregation of Methodists, permitting even baptisms in the name of Jesus of Nazareth and tolerating even the presence of that sacrament by which we commemorate the crucifixion of the Nazarene? And yet this demonstration of the progress of the human race may be seen any Lord's Day in the B'Nai Amoona Temple, corner Garrison and Lucas avenues, St. Louis, when the congregation of historic Union church, whose edifice was burned in April, gathers for worship. Nothing is omitted. And Sunday, June 18, twenty-five were baptized in the name of the Lord Jesus in this orthodox synagogue, and fifty-one were received by letter and from probation into membership. Isn't this historic? It is worthy the painter's brush and the historian's pen, for it is a high picture of an age when even the profoundest abysses of prejudice may be bridged."

Instead of its being a new and marvelous thing that the Jews should tender the Christians the use of their synagogue, the thing has been done so often that it may be regarded as a custom.

When the Second Baptist church burned in St. Louis some thirty years ago, the Jews gave the use of their synagogue without charge, for a year, until the Baptists rebuilt. At parting the Jews and Christians held an impressive union service.

When our McKindree church in Nashville burned the Jews offered their synagogue. When our First church, here in Little Rock, burned, the Jews at once tendered the congregation the use of their synagogue. When our Central church at Fort Smith was destroyed by cyclone, the synagogue was offered the congregation. Our First church in Texarkana was organized in the synagogue, and used the synagogue two years or more.

We have not heard that in any of these cases the Jews received any hire for the use of their house of worship.

SECULAR.

The general report of the papers shows that a great reduction in the usual number of deaths and casualties incident to our Fourth of July celebrations has resulted from the movement for a safer and more intelligent observance of the day.

A city of 100,000, with industries of every kind to sustain it, is being planned by the Swift-Armour-Burlington interests, to be built in Clay county, opposite Kansas City.

At 10 a. m., Thursday, the 6th, the supply of artificial gas, which the city of Little Rock has

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Books sent us by publishers will receive careful and discriminating notice. All books noticed in this department may be bought of Anderson, Millar & Co., Little Rock.

POEMS FOR THE PEOPLE, By George Sands Johnson. Broadway Publishing Co., 835 Broadway, New York. \$1.00.

The collection contains 125 short poems, on common place themes. We will save comment or criticism by presenting a sample of these effusions from which the reader may judge their quality:

A REQUIEM OF PEACE.

King Edward passed! the world with bowed head stood,
And paid due to the pearl-less crown:
The startled spirit of the multitude
Heavy with sorrow sank back and settled down.

Great kings must die and share the common lot,
Which wraps in equal darkness each and all.
Time lifts the latch of castle, hall and cot,
With equal ease and makes a farewell call.

Soon honor, fame and glory, grand renown,
Shall mingle with the mold of chief and slave
The dust of those who wear a jeweled crown,
Shall mingle with the mold of chief and slave.

The avenue of fate is strange and steep,
On either side are arches, gates and screens,
That ope and close while visions glide and sweep,
Like ocean currents through revolving scenes.

The title of the volume is intended, we suppose, to suggest that the poems are on a level with the culture and tastes of the people at large.

* * *

The Missionary Voice for July is a valuable issue. The very full and careful report of the Secretary, Dr. John M. Moore, exhibits the missionary situation very clearly, so far as the work of the Board is concerned. This is well in view of the fact that the reorganization of the Board consolidating Home and Foreign work Parent Board and Woman's Board work is a change which the church needs well to understand.

Some delicate questions of administration as between the bishops and the Boards were referred to committees to be finally adjusted at the next meeting of the Board. They relate to the appointment and removal of missionaries.

The Laymen's Movement has not, so far, increased the general receipts of the Board. Exclusive of the Woman's Work there was a falling off of \$70,000 in the receipts of the last fiscal year.

Dr. George B. Winton, the new editor, opens his work with a short salutatory in this issue.

* * *

Henderson-Brown College, Arkadelphia, Ark., sends us its catalogue for 1911-1912.

This college has the prestige of successful work during many years past. Under its new president, Rev. George H. Crowell, we expect a new inspiration to characterize its ongoing. The catalogue shows splendid organization under a corps of sixteen instructors in every department of college work. The location of the school is not surpassed by any in the State for beauty and healthfulness, and the moral atmosphere of Arkadelphia is excellent. The school is for young men and women, and is prepared to afford good boarding accommodations. Dr. Crowell is exhibiting great activity and earnestness in promoting the interests of the institution.

The writer's child: "Pa, what is penury?"

The writer: "Penury, my son, is the wages of the pen."—Cleveland Elader.

TWO GOOD MEN GONE.

Two issues of the Western Methodist of late have brought me sad news, the death of Rev. C. H. Gregory and of Dr. H. R. Withers. Bro. Gregory seemed to be in fine health when I left him at Little Rock nearly two months ago. I little expected him to pass away so quickly. The congenial friend with whom I had such pleasant association is no more among us. He was a friend to me and I loved him. His genial face and his personal favors to me I can never forget.

A few days ago I read your notice of the demise of Rev. H. R. Withers, Paris, Tenn., June 7. Many recollections come to my mind as this friend and father in our Israel pass again before my view. It was on the first Sabbath in July, 1885, that I first heard him preach. It was at Hot Springs where Dr. Withers was at that time pastor. His text was, "Suffer little children to come unto me and forbid them not for of such is the kingdom of heaven." It was October 31, 1886 that Dr. Withers baptized and received me into the Methodist church. Mrs. Lou A. Hotchkiss was at that time my Sabbath school teacher. Her faithful instructions in the things of the Lord had a fine effect on me. I associate with those years at Central church Rev. E. B. Hotchkiss, Phineas Barnes, Alf and John Woodcock, Mrs. M. R. Shippey, Jno. J. Sumpter, etc. These were among the class meeting members at Central and who with my Sabbath school teacher and pastor, Dr. Withers, were my guiding stars in the early years of my church membership. Dr. Withers delivered great sermons in those days. He was also the champion of the cause of prohibition. He and other ardent workers in the interest of prohibition closed the saloons in Garland county at the election in 1886. But the sheriff and mayor were so ineffective in enforcing the laws that the saloons were voted back the following election. Our preacher was not wanting in courage. One Sunday morning he said in a sermon that the county clerk of Garland county and the State Grand Master of the Masonic Lodge went out turkey hunting on the Sabbath. The statement created a sensation. The two persons referred to were cut to the quick and their replies would remind me of the devil's pretensions to virtue. This bold rebuke by Dr. Withers reminds me of the recent challenge of the honesty of the State Senate by Representative Little. When Dr. Withers' four years was out at Hot Springs he was sent by the Conference, 1888, to Hamburg. I well remember the morning I accompanied him and his wife to the depot at Hot Springs as they departed to their new field. He soon afterward took the superannuated relation. Time and time again have I gone to see him in his room, and profitable to me have been the interviews on questions of the Bible. His mental eyes had a penetrating look into things. At the home of Sister Whiteside, West Arkadelphia, I paid him my last visit November, a year ago. I shall meet him on the other side.

JOHN F. TAYLOR.

Gillham, Ark., July 1, 1917.

THE GRADED LESSONS.

Editor Methodist: I am asked by an enterprising Sunday school superintendent, the advisability of introducing the new Graded Lessons into his school, and having had my attention called to the matter several times lately, I take this occasion to say a few words on the subject.

I was very much in favor of the Graded Lessons, with the understanding I had as to their character and scope, and I was instrumental, perhaps, in having them introduced in the Winfield Sunday school.

The serious objections to the Uniform lessons was that they were disconnected, and attempted to cover too much of the Bible in a year. The Graded Lessons were supposed to remedy this. We first introduced the Graded Lessons into

the Primary Department of Winfield Sunday school, and they proved rather satisfactory there, but, when we attempted to use them in the other departments, we found trouble.

Our Departments all, except the Beginners and Primary, meet in the same room for opening and closing, and the Graded Lessons being different lessons for each grade, made it very confusing.

It had always been our custom in the opening exercises to use the lesson of the day. With the graded lesson, this cannot be done, because there are three different lessons, and as I understand, when they are all published there will be five different lessons, so that it will not be practicable to use any one of these lessons in opening the school.

Furthermore, it was impossible for the superintendent, or other person, to comment on the lesson at the close of the school, for if he talked on one of the lessons, he would be talking in an unknown tongue to all of those who had the other lessons. Neither is it practicable to have a Teachers' meeting with several different lessons. Furthermore, it destroys one of the beautiful sentiments in regard to the Home Department, which is that the members of it are studying the same lesson with the entire Sunday school.

A striking instance of the defects of this system was brought to my attention when Brother Hayes, teacher of the Caughey Hayes Bible Class, said he was not prepared to teach his little boy the Graded Lesson, because they were not studying the same lesson. I doubt not, other parents find the same trouble. It may be in a family of several, that each child will be studying a separate lesson, and cannot help each other. This will discourage parents from attempting to study any of the lessons, whereas if they had one lesson, parents could help them out.

I do not understand why those in charge, have selected a different lesson for each grade in the school instead of grading one lesson for all.

I think it possible to have a lesson for the whole school, graded for each department. Take, for instance, the lessons in the new graded system for the Intermediate, first year, part second, where we have some of the finest biographical studies from the Bible, to wit: Ruth, Saul, David, Solomon, Elijah, why cannot these be made to apply to the whole school, as well as to one grade?

Until one lesson is adopted for the whole school, I cannot advise any school to introduce the New Graded Lessons. A Primary Department, which has separate rooms, might use them, and all the other grades, which meet in one room, use the old Uniform lessons, but I believe it would be better for the whole school to go back to the Uniform Lessons.

I understand that the Graded Lesson Committee have gone outside of the Bible for lessons. I have not seen such a lesson, but I suppose it is true that, Roger Williams, for instance, is the subject of one lesson. I can hardly realize that the committee would do this, for it is a very dangerous experiment.

If Roger Williams is to be the subject of a lesson, then John Wesley may perhaps be the subject of another, then if a Baptist and a Methodist, why not one from each of the other denominations? And where will be the end?

After trying the new Graded Lessons, Winfield Sunday school has decided to go back to Uniform Lessons, and although I favored the introduction of the Graded Lesson, with the understanding I had of their object and scope, I now think that Winfield Sunday school has decided wisely, and therefore, I cannot recommend the Graded Lessons to any other school.

GEORGE THORNBURGH.

There is no virtue in solemn indifference. Joy is just as much a duty as beneficence is. Thankfulness is the other side of mercy.—Van Dyke.

IN MEMORY OF H. R. WITHERS.

Since first receiving the information of the death of H. R. Withers, I have been deeply impressed with the idea that I ought not to let the occasion pass without writing something by way of a tribute to his memory.

He was my early ideal of a man and a preacher. My father's home in Pine Bluff was the home of Methodist preachers, and it was there, in about 1855, that I first met Brother Withers, and where I formed an attachment for him that grew and strengthened with the years that followed. He married in Pine Bluff. His courtship of the young lady, Miss Kate Stanford, was at our house, she, one of the truest, best friends of the family, then making her home with us.

In 1866 he opened a law office in Pine Bluff in a house on the block east of court square, and there I cast in my lot with him and read law under him. We formed a kind of limited partnership, and I was the only law partner he ever had. Bro. Brooks made a mistake in saying that he formed a partnership with Col. Bell. He had but little of the secretive about him; but his frankness was such that a friend was never barred from the inner chambers of his soul.

The opening of this office was one of the great mistakes of his life, and no one knew this afterwards better than he. But the causes that led to it seemed at the time to leave nothing else for him to do. "Seemed" is the correct word, for afterwards in a fuller revelation of divine love he saw more clearly, and it grieved him that he had yielded to that which only seemed to be right. He had a wife and a growing family, and his appointments had been on works where a due appreciation of their needs was lost in their love and appreciation for the man and the preacher. Everybody loved him, everybody was delighted with his preaching; but it was in the primitive time when the people had not the proper thought about ministerial support. He told me that on one work his entire receipts for his salary were less than one hundred dollars, but that this had been supplemented some by payments to him for performance of marriage ceremonies. No wonder he thought of something that would better supply the needs of his family. Afterwards he said to me: "O that I had a deeper faith and truer conception of duty!"

He did much after his return to the ministry to atone for his temporary withdrawal. He filled various appointments, good and indifferent, and to each he went cheerfully and did his work conscientiously and well.

He was a great preacher. It may be that my affection for the man may sway my judgment, but I do not remember ever to have heard his superior in the pulpit in pure preaching ability. I have heard sermons of deeper research, sermons that indicated more scholarly attainment, sermons of greater literary finish; but in that power which all true preachers seek after, the power of bringing soul to soul, I have never heard his superior. I heard him preach a great sermon on "The Offering Up of Isaac." It was at Pine Bluff and the house was full. Not a sound could be heard except the voice of the preacher. All eyes were fixed upon him, all ears were attent upon his words. His auditors beheld the stately figure of the patriarch as he busied himself in making ready for the offering, and saw the more agile figure of the boy and heard his innocent prattle. They saw the whole grand scene pass before them in a great word panorama, drawn by God himself, it seemed, through the lips of his servant the preacher. And the beauty of his nature shown resplendently in that he appeared after a great sermon to be utterly unconscious of having said or done anything out of the ordinary.

The preachers of the present day are serving their time and generation well. They have a

larger sphere of usefulness, and more highly educated and more critical congregations for their hearers. Preachers and people are living in a more enlightened and a more progressive age, and I am glad to say that present preachers are keeping up with advanced requirements of the day. But in the time of that great trio of Methodist preachers, Gus Winfield, Andrew Hunter and Harlston Withers, the pulpits were as well filled, the requirements of charges as well met. It may not be out of place for me in this connection to say a word for each.

Winfield was the more mercurial, eliminating all ideas of fickleness, volatility, or changeability from the word; Hunter, the more solid; Withers, the more sublime. Winfield, when properly at himself, was afire almost from the start; Hunter was slower in warming up, but he climbed to higher heights after getting under way; Withers had both the fire of Winfield and the eloquence of Hunter. In the rapidity and vehemence of his words Winfield was unsurpassed, but he had no time for choice in their use; Hunter chose his words with precision and used them with powerful effect; in listening to Withers one had no time to pay attention to his words, being borne along by the beauty of his pictures and the magnetism of his soul. Winfield was a volcano in eruption, sending out nothing destructive but only that which was pure and good; Hunter had the sweep of a majestic river, carrying his congregations along with him at his will; Withers was the storm and the forked lightning, awing by their magnificence and subduing by their sublimity. In regard to them as men, neither of the others were as approachable as Withers, but they were all men in a high sense of the word. Winfield had more of the *ego*; Hunter had grandeur and strength unsurpassed by any man of his day; Withers was distinguished by the sunniness of his temperament and the lovability of his character.

Before me as I write is a copy of Byron, published in 1854, the fly leaf of which bears the name of R. H. Stanford, who was the brother-in-law and the friend of H. R. Withers. On another of the fly leaves of this volume is an unpublished poem written by H. R. Withers in which he spoke of dropping a tear on the grave of my little brother Ferdie. He wrote it, no doubt, to cheer and comfort our family in its bereavement. He left no wife and little ones who will need to be comforted and cheered by this feeble memorial, but I feel that I would like to place a bower on the grave of my life-long friend.

T. B. MORTON.

Fordyce, July 7.

AND THIS IN THE TWENTIETH CENTURY.

An excellent Christian lady of Southeast Missouri sends us a clipping from a county paper which indicates that its editor, with others of the guild in that locality, is burdened with an overmastering credulity, or else greatly in need of something with which to fill his paper. All the circumstances indicate that the matter is taken quite seriously not only by the lady who writes us and the aforesaid editor, but by others as well, and for this reason we give sufficient time and space to say that it is either a sorry jest perpetrated by some one with more time than brains, or one of those strange superstitions which, originating no one knows how or when or where, perpetuate themselves through the years in spite of reason or Revelation.

This solemn scarehead is in the form of a supposed letter from Jesus Christ—which it is stated "country papers throughout the Southwest are publishing," etc.

In this letter was an injunction that it should be published to the world by whoever found it, together with the statement that misfortune and bad luck would follow the person having pos-

session of it in the event that it was not given publicity.

There was likewise a promise that whoever may have a copy of this in his or her possession will prosper and be followed by good fortune.

According to the history of the letter it was written by Christ just after his crucifixion, signed by the Angel Gabriel ninety-nine years after the Savior's birth and presumably deposited by him under a stone at the foot of the cross.

On this stone appeared the legend, "Blessed And he that hath a copy of this letter written by my own hand and spoken by my own mouth and keepeth it without publishing it to others, shall not prosper, but he that publisheth it to others shall be blessed by me and if their sins be as many as stars by night, and if they truly believe they shall be pardoned, and they that believe not this writing and my commandments will have my plague upon you and you will be consumed with your children, goods and cattle and all other worldly enjoyments that I have given you. Do but once think of what I have suffered for you; if you do, it will be well for you in this world and in the world which is to come.

"Whoever shall have a copy of this letter and keep it in their house, nothing shall hurt them, neither pestilence, thunder nor lightning, and if neither pestilence, thunder nor lightning, and if any woman be in birth and put her trust in me she shall be delivered of her child. You shall hear no more news of me except through the is he who turns me over."

The letter is filled with plain injunctions, generally in accordance with the Scriptures, or deducible therefrom; then follows the threat which we suppose has had sufficient weight to give a lease of life to this silly superstition: Holy Scriptures, until the day of judgment. All goodness and prosperity shall be in the house where a copy of this letter shall be found. Finished."

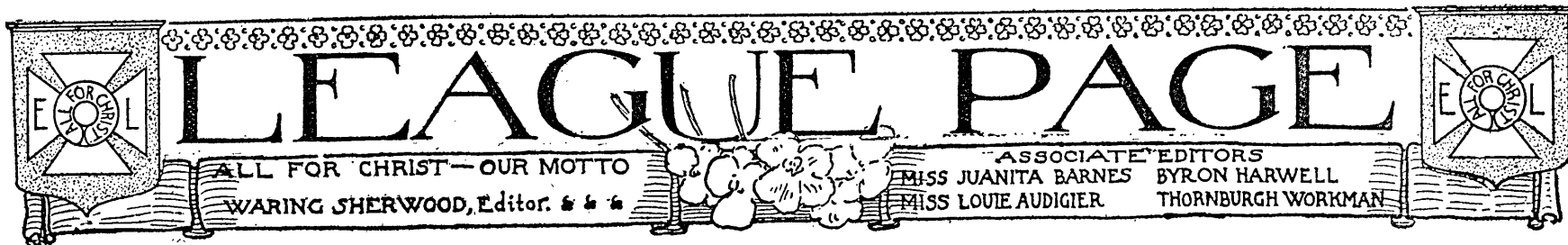
The history gravely states that the letter was found by a little child and given to a man who became a Christian, but failed to have the letter published, yet kept it as a sacred memento, and passed it down from generation to general, for a thousand years, during which the family suffered grievous misfortunes. Finally after emigrating to America, the last member of the family—a woman—when dying gave it to a neighbor woman, a Mrs. Thompson, and related its history. This was in Georgia, where it was first published in the Rome (Ga.) Tribune, October 31, 1891. It was copied into the Dalton (Ga.) Citizen, and clipped by a Mrs. Wertman, now living in Marion, Ind., who neglected to publish, and the usual misfortunes came to her, and also to a Tennessee woman who failed to have it published, etc., etc.

Of course, this is mere folly, explainable only by human weakness. It is of a piece with the wonderful "chain prayer," which dragged its interminable links over the land last year, and very possibly will revisit us in the next century unless superstition shall die out before that date. The lady who sent us the letter is now safe, as she has made an effort to have it published, and we cheerfully assume all risks that may attend its suppression so far as the Advocate is concerned. No doubt we will have misfortunes, but we shall not attribute them to our failure in this respect.—*St. Louis Christian Advocate*.

The Professor: "Heavens! This was the day I was to have been married. What will she think of me?"

Assistant: "You were married. Don't you remember? The ceremony took place at noon."

"Ah, yes, to be sure. I recall now my annoyance at losing an hour."—*Life*.



ANNOUNCEMENT.

The League page has been given a thorough test, and the decision is that it has come to stay.

We felt our great need of assistance from the very beginning, in preparing the devotional topics, so at the earliest opportunity we enlisted the help of our four associate editors, whose names appear on the heading above. All are deeply consecrated young Christians, with the League motto, "All for Christ," impressed indelibly upon their hearts.

We have secured other talent to assist in this important work, among whom we mention: Miss Maud Overton, Miss Beulah Curl, Miss Lyllie Matthews, Miss Lena Murry, and Miss Willie Seay. We feel confident, with these consecrated Leaguers a-hold of the work in hand, that the League page of the Western Methodist will equal any contemporary in the country.

We state, as we have stated before, that this department is for all Leaguers and their Leagues, therefore pay attention to its contents, and when you have something of general interest, send it in, and we will give it space.

W. S.

EPWORTH LEAGUE DEVOTIONAL TOPIC.

THOUGHT FOR JULY: OUR HELP IN THE LORD.

JULY 23: LOSSES MORE VALUABLE THAN GAINS.

(II Cor. 4:17; Mark 10:29-31; II Tim. 2:11, 12.)

SUGGESTED PROGRAM.

(Songs taken from Revival Praises.)

1. Song—"Give Me Thy Heart." No. 51.
2. Song—"All For Jesus." No. 58.
3. Short Prayers by two Leaguers, praying especially for a more willing sacrifice of all our talents to Christ.
4. Leader's address.
5. Vocal Duet—"Sometime, Somewhere."
6. Testimonies of personal experience of spiritual gain through loss.
7. Short Talks on:
 - (1) The Value of Light, Momentary Afflictions.
 - (2) Loss That is Gain.
 - (3) Christ's Example.
8. Chain of Prayer, closing with the Leader.
9. Song—"The Cross That He Gave." No. 48.
10. Open meeting.
11. Benediction.

NOTE.—At first sight this program may seem very impromptu, but the Leader will do well to appoint several Leaguers beforehand to take part in the sentence prayers and the testimonies of personal experience. Provision should always be made for a lively open meeting, as talent for the special parts must be developed here.

THE TOPIC.

I. *The Value of Light, Momentary Afflictions.* The Christian is sometimes called upon to suffer what to his mind are light afflictions. He must deny himself some so-called pleasures which his wayward brother may enjoy. He is sometimes taunted and jeered at, and this is possibly his most serious "light affliction." The young Christian has more of this to stand than the older ones, for he has been accustomed to a life of certain habits, many of which he must now lay aside. The greatest burden is to part with old associates. This seems to him an unbearable loss. But here, as in all the other instances, he finds it his gain. He had not had the Christian experience long

until he agrees with Paul when he says: "For our light affliction, which is but for a moment; worketh for us a far more exceeding and eternal weight of glory." (II Cor. 4:17.)

II. *Loss That Is Gain.*—We are familiar with the course taken by most men of keeping all they have in the way of earthly possessions, and exercising every means to accumulate more. By keeping what they have they say it means gain to them. They do not take into consideration an all-powerful Providence which rules and governs in material matters as well as spiritual. They deny the power of the lowly Jesus who declared to one of their kind: "Thou fool! This night shall thy soul be required of thee!"

The promise that Jesus makes in Mark 10:29-31 is a puzzle to a great many people today. They cannot understand that this promise is just as true as the one promising "a house not made with hands, whose maker and builder is God." It don't cost anything to believe that. All you have to do is to have faith(?). The reason we do not enjoy the gains is because we are afraid to risk the losses. Poor, weak, trembling faith! afraid to take the risk!

Herein lies the truth that loss is more valuable than gain. Loss, for the sake of the gospel, is absolutely guaranteed to yield an hundred-fold return NOW; "and in the world to come, eternal life." And are we not just as certain to lose the latter part of his promise as the first if we fail to make the investment? If love of gain keeps us from making the investment, can we reasonably expect to reap either reward? The promise is positive: "There is NO man that hath left * * * but shall receive —." Part of this sacrifice we may never be called upon to make, but some of it, certainly.

III. *Christ's Example.*—Christ gave his life a ransom for many that he might work out the great plan of redemption. It was by giving that he gained. And we are to share his glory by suffering as he suffered for us. The negative statement of this would be that there is no glory for those who refuse to suffer with Christ. The Christian must go where his Master leads.

PRACTICAL POINTS.

1. In striving to gain earthly power and wealth we must not fail to lay up for ourselves treasures that will last through eternity. Not the man rich in earthly goods, but the one with heavenly treasures is the man to be envied.
2. "If we suffer, we shall also reign with him; if we deny him, he also will deny us." Earthly gains will decay and crumble, but the gain of a pure soul, through Him, will give us eternal life and enable us to reign with Him. How can all earthly treasure combined compare with an eternal reign with Christ!
3. This heavenly gain or earthly loss applies not only to life after death, but our everyday life—now. 'Tis an unusually foolish man, who after he gets one glimpse of a life guided by the Spirit, will turn back to one of folly. How unimportant and worthless seem earthly treasures after we once behold the glorious goal that can only be attained through Christ. May we Leaguers realize this great truth and with a mighty sweep help turn the course of an erring crowd toward this only covetable goal!
4. The Christian is the only life that pays. Not only does it pay in our life on earth by piloting us over the dark places, supplying us strength in time of weakness, abundance in

time of need and sunlight in the gloom, but also promises and pays an invaluable reward for enjoying such treasures.

NOVELTY IN THE MEETING.

Let the leader for a month arrange a plan which will provide a different method and different material for each Sunday.

Put the song service at the close of the meeting one week, in the middle the next. The third week sing only two or three songs in the entire meeting.

Have two leaders, one with some experience in the work, the other a comparatively untried member. This will give variety and at the same time be a good training for the younger members.

If some of the familiar scriptures, such as the first and twenty-third Psalms, the Beatitudes, bear directly on the topic, use them responsively, both the leader and congregation giving them from memory. This plan may be expanded so as to include the Lord's prayer, and all the songs of the evening.

If you have anything that you think the people will be interested in, use plenty of Epworth Ink.

IF I WERE THE LEADER.

1. I would bring out the thought that losses are valuable in that they cause us to put more enthusiasm and vim in our work than we did before, that we perhaps can overcome some of our failings and short-comings and that we go at our work with more earnestness of purpose and with a greater determination to win. I would not lose sight of the fact that gains are important. Some one has said that "Nothing succeeds like success." There is a great deal to that, yet if we are successful in everything we undertake we might get into a rut and let things drift along thinking that it will be all right in the end. Again we might find ourselves losing some of our trust in God's help.

2. I would use as references in connection with the lesson: Acts 14:22; Ps. 30:5; Isaiah 54:8; Matt. 5:12; Rom. 8:18.

3. At the close of the lesson I would call for the practical points that have been gained. I have found it practicable to pass the clippings from the "Practical Points" column to some who are backward and timid about saying anything. Then when we are ready for the points gained in the lesson every one present will give something he has gained.

JUNIOR LEAGUE DEVOTIONAL TOPIC.

THOUGHT FOR THE MONTH: CHRIST'S LESSONS FROM NATURE.

JULY 23: A FRUIT-BEARING TREE. (Psalms 1:3).

Read and memorize the First Psalm.

HAPPINESS OF THE GODLY.

We have today for our study "a tree planted by the rivers of water." This tree is a type of the godly man.

Have we not noticed the great oaks which grow to such an enormous size in the creek bottoms? They flourish here, sinking their roots deep, and drawing their nourishment from the moist soil. They stay green longer than the trees on the uplands, and their acorns are much larger and more numerous.

When the season is not favorable the oaks on the hillsides and uplands are barren, while the oaks in the bottoms are full of mast.

The reason for this is perfectly clear: The

oaks of uplands, having to depend entirely upon the rains for their moisture, require all their strength to live when the season is dry. But the oaks in the bottoms, with the nearby stream feeding their roots with the necessary moisture, are not effected by the drought and their crop of acorns is abundant as usual.

The godly man is like unto this tree "which bringeth forth his fruit in his season." God is the source of his strength, and therefore he never fails. Let the dry seasons come; other men who are too far away from God to receive his refreshing blessings, and who are not deeply rooted in his love, soon wither and cast their fruit before the season. But the godly man stands majestic and serene, receiving daily his strength from the Lord.

Therefore, let us act wisely, planting our feet down close to the "rivers of water," so that we can stand the blight of drouth.

APPROPRIATIONS OF OUR MISSION BOARD.

The Board appropriated \$556,380 as follows: China, \$57,591; Japan, \$80,478; Korea, \$5,753; Brazil, \$74,398; Cuba, \$40,880; Mexico, \$77,020, of which \$23,225 goes to Mexican Border Conference, \$28,187 to Central Mexico Conference, \$20,608 to Northwest Mexican Conference, and \$5,000 to Rosebud work and School; Home Department, \$103,000, of which \$53,500 goes to the American work in the Conferences, \$38,500 to special work, and \$11,000 is to be raised by specials for special work. The appropriations to the Conferences are as follows: Columbia Conference, \$6,200; Denver Conference, \$4,500; East Columbia Conference, \$4,500; East Oklahoma Conference, \$3,750; Los Angeles Conference, \$6,000; Montana Conference, \$4,000; New Mexico Conference, \$6,800; Northwest Texas Conference, \$2,000; Pacific Conference, \$4,800; Southwest Missouri Conference, \$1,200; West Texas Conference, \$2,000; Western Virginia Conference, \$2,500. The appropriations for special work are: Bohemian work, \$3,500; Cuban work, \$3,000; French, \$2,000; German, \$4,500; Indian, \$3,500; Italian, \$3,500; mountain people, \$3,000; seamen (Gulfport), \$1,000; Immigrant Home (Galveston), \$2,000; city work (New Orleans), \$5,000. The appropriations for the Home Department that are to be raised by special contributions are: Illinois Conference, \$3,000; St. Louis (First Church Missions), \$2,500; work among Mexicans in Texas, \$2,500; Hollywood Church, Los Angeles (to be raised by Bishop Waterhouse), \$1,200; new missionary to the Italians, \$1,000; to supplement the appropriation to Southwest Missouri Conference, \$800. The appropriations for expenses are as follows: Methodist Training School, \$5,000; meetings of the Board, \$1,000; travel of bishops on their visits to the mission fields, \$4,000; expense of administration, \$36,400. This last item is made up as follows: Salaries of Secretaries, \$15,600; salary of Treasurer, \$2,500; salaries of office helpers, \$5,500; printing annual report, \$1,000; missionary literature, \$4,000; postage, \$1,300; travel of the Secretaries, \$3,500; Educational Department, \$4,500. The appropriation for Woman's work in the Home and Foreign Departments were made as recommended by the Woman's Foreign Missionary Council and published in the last issue of the Missionary Voice. The Home Department appropriated for maintenance of work, \$88,639. The contingent appropriations amounted to \$69,230. The Foreign Department appropriated \$271,675.

Let me today do something that shall take

A little sadness from the world's vast store,
And may I be so favored as to make

Of joy's too scanty sum, a little more.

—Ella Wheeler Wilcox.

NEWS AND NOTES. (Continued from page 3.)

been using for fifty years was turned off, and the natural gas, from the Caddo Gas fields, was turned into the pipes. The change took place without an hour's cessation in the gas service throughout the city.

The last week has brought rains and cooler weather throughout the country and the prices of corn and cotton especially have declined in anticipation of good crops.

Notwithstanding the fact that Governor Donahy vetoed appropriations to various State institutions to the amount of \$575,000, it now appears that the State University, the Agricultural Schools, the Normal School and the Charities will have money enough to hold their ground and make progress.

North Carolina has prohibited the sale of near beer.

The Red Cross has employed Charles Davis Jamison, ex-head of the Engineering Department of the Iowa University, to go to China to aid the Chinese Government in preventing the great periodical inundations by which great famines are occasioned.

The first day of July is the anniversary of the Canadian federation and is called in Canada Dominion Day. The editor of the Christian Guardian, Toronto, represents that so little interest is taken in this anniversary that the children are growing up without even a knowledge of its meaning. A boy, who was ready to enter the high school, being questioned by the editor, said Dominion Day commemorated the birth of a member of the royal family. A young woman said the 1st of July was the day Canada was discovered.

The American Economist, a staunch supporter of protective tariff, says:

"The Republican party has lost ground every day and every hour of each succeeding day since the special session of Congress was called. This unfortunate situation has been brought about simply because President Taft believed it to be his duty to urge upon the consideration of Congress legislation which is squarely inimical to every Republican principle as enunciated in the party platform, and is a reversal of Republican party policies adhered to ever since the party was organized."

It is certainly an augury of better conditions in American politics, when a president, feeling that the interests of the country are not best served by strict party allegiance, has independence and conscience enough to set aside party traditions and policies. Mr. Taft has long since served notice that he belongs not to the Republican party, but to the republic.

The three great issues to which Mr. Taft is devoted, especially, are not, as he declares, party measures. They are international arbitration, reciprocity in trade relations, and the reform of our currency and banking system.

Mr. Cleveland set a noble example of superiority to party dictation in his administration. The Republicans won in the ensuing election on a platform which endorsed Cleveland's policies. If the Democrats win in the next presidential election it will be on a platform endorsing Taft's policies, in large measure at least.

Portugal has just had her first presidential election under the new regime, and the honor and the onerous responsibility of the first president-elect of the Republic of Portugal, has fallen

to Ancelmo Braamcamp Freire, who has hitherto held no higher office than that of president of the Lisbon City Council. The world at large is surprised that Theophile Braga, who has acted as provisional governor since King Manuel was deposed, and who has shown real ability, was not elected. It is probably to be taken as proof that popular favor will not long sustain even a capable man in a country so poorly prepared for democratic rule as Portugal is.

The new president will drop Freire from his name and be known as President Braamcamp.

It is reported that the ex-king of Portugal, from his home in England, has been very active in promoting disaffection in the republic, and scheming to secure his restoration to power, and that the English Government has notified him to be quiet or move on.

SOME SOUND ADVICE.

The (New York) Christian Advocate, speaking to young ministers about to leave seminary, has the following suggestions to make. We would recommend them not only to young preachers but to all others who may need them:

Never preach a sermon that you have preached before without giving it almost as much study as was given to it at first.

Never use words which the people do not understand; as well hand them a Bible in a native African dialect.

Never preach doubts nor indefinite ideas.

Never show temper in the pulpit or before a parishioner. Never show it, for if you do it at home or among your intimate friends, you will sometime do so among those who will not forgive you.

Look not up past trouble in your parish.

If you belong to a Ministers' Meeting, admitting unevangelical ministers, listen to them, learn from them, but do not sit silent and hear your own church and beliefs belittled.

Do not attack other denominations in the pulpit, but should any attack your own, defend it, and control your temper while you do it.

Beware of the leaven of a popular man who gains his popularity by laxity in manner or in doctrine.

These, brethren, are a few suggestions to you, with the hope that in all things you will command the respect and attract the love of your congregations, and will rejoice ever more in intellectual, moral and spiritual success.

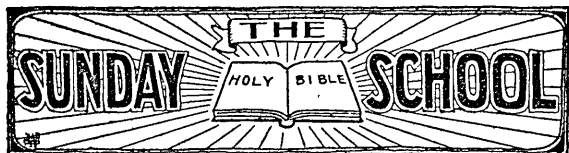
OUR BIBLE COURSE.

Our Bible Course is attracting our young preachers more and more every day. Quite a number have expressed their intention of entering Henderson-Brown this fall and taking the course. We desire through the columns of the Western Methodist to urge all young men looking forward to the ministry to come to Henderson-Brown. We will give them, in addition to the course, the warmest personal sympathy and attention. We desire to develop the work greatly in this line here this year and create such interest in the same that we shall follow next commencement with a summer school for undergraduates, when we hope the time will be ripe to establish a chair of Biblical literature and Sunday School Pedagogy in Henderson-Brown College preparatory to the work at Vanderbilt or any other theological school.

We shall be glad to correspond with any young men interested in this line and we wish to reiterate to all our brethren in the ministry that Henderson-Brown College extends to them all the rights and privileges any church college gives. See catalogue prices. Our heart is on the right side. The latch string is on the outside. Come in and be at home in Henderson-Brown College.

Sincerely,

GEORGE H. CROWELL.



SUNDAY SCHOOL NOTES.

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

OUR ITINERARY.

Sallisaw	July 12-13
Webber's Falls.....	July 14-15
Vian	July 16-17
Ft. Gibson	July 18-19
Checotah	July 20-21
Morris	July 22-23
Boynton	July 24-25
Brushy Mountain.....	July 26
Sulphur "The Methodist Assembly".....	Aug. 15-25

The opening service will be held at night of the first date, and will close at night of the second date, unless otherwise indicated.

* * *

A CRADLE ROLL RECEPTION.

The Rev. and Mrs. J. E. McConnell, of Sayre, gave their little one-year-old daughter, Margaret, a reception a few days ago. It was a most interesting and unique affair. Little cards of invitation were issued to the babies of the cradle roll, and to their little brothers and sisters. Of course, the mothers were there.

Fruits were served to those who were big enough to eat, and to the mothers. They had a good time. It gave the pastor and his wife an opportunity to meet the mothers in a very pleasant way. The occasion really made a strong impression on the town; and, no doubt, did much toward interesting the parents in the Sunday school. A local paper commented on the affair very favorably.

Let other schools try the plan. It is worth while. There are twenty-five names on the cradle roll in the school at Sayre.

* * *

Rev. E. M. Sweet, Ada, reports a good Children's Day service for his Sunday school. The offering was about double the amount of last year.

Rev. W. P. Pippin reports two new schools recently organized; one at Ida, with M. D. McCauley as superintendent; the other at New Hope with Mrs. Lilly Hart, superintendent. Each has sixty pupils. We are glad to make note of these new schools. We ought to make effort to extend the number of our schools as well as to increase the efficiency of those we already have.

Mrs. Cornelia Templeton reports from Hanson Sunday school: "The school has been organized since we got into our new church. We have 100 now. Have observed Children's Day. The children did fine, and every one enjoyed the service. Much credit is due Mrs. Gilbert for her untiring efforts in training the children."

Mrs. Templeton also reports for the Brushy Sunday school: "Children's Day was observed last Sunday. The crowd was so large that we had to move the seats out under the trees. Had a splendid program. Dinner on the ground. The program was finished in the afternoon and talks were had from Bros. Cook, Breese, and Wiley Smith. It was a great day." Such occasions will help to popularize the work of the Sunday school, and to intensify the interest, besides the immediate pleasure and profit to all who attend.

* * *

THE MUSKOGEE DISTRICT WITH NO BLANKS.

Rev. W. M. Wilson, presiding elder of the Muskogee district, writes with reference to the observance of Children's Day in his diocese: "Most of the schools have observed Children's Day already, and I think the rest will do so. I have been emphasizing the Wesley Adult Bible Class Movement." That will be a fine record to

make. Not a blank in an entire district. There are six other districts that say the same thing. We hope to make Bro. Pepper sit up and take notice that we do not intend for the Sunday schools of Memphis conference to take off all the honors always.

"MY PASTOR DID NOT KNOW."

We had a letter the other day from a superintendent in trouble over the inauguration of some new plans in the Sunday school; and he did not know the details of the work. He says, "And I asked my pastor about it and he seemed not to be very well up on the business. So I write for information."

It is a pity for the pastor not to be well up on the Sunday school work. We have often said that the pastor ought to be the best posted Sunday school man in the whole business. And I believe it. If the pastor cannot give help and advice with reference to these things it at once discounts him in the eyes of those to whom he has gone there to help.

We truly believe that every pastor ought to get, and to read, a good Sunday school book a month until he has read at least a dozen. Yes, I know that our pastors are the busiest of men, and are expected to know more about more things than any other class of men; but the matter in hand is of such supreme importance that he cannot afford to be poorly equipped for this phase of church work.

* * *

THE SUNDAY SCHOOL LOAN FUND.

In a recent leaflet sent out by Dr. McMurry, we find the following interesting item concerning the Sunday School Loan Fund:

"The Board, with the consent and hearty approval of the Sunday School Board, has established a 'Sunday School Loan Fund,' which is to be supported and enlarged by Birthday Offerings from the Sunday schools throughout our church. All Sunday schools should participate in the development of this Loan Fund. This fund will be used to assist churches to build with special reference to the modern Sunday school."

If there is a conference that should take this matter to heart more seriously than another, and give it more emphasis than any other, it is the Oklahoma. We have been deriving benefits more directly than any other. But aside from that church loyalty, and a desire to help a great cause should prompt us to do our best.

True, the Oklahoma conferences have done more toward this fund than any others; but that is not the question: Have we done, and are we doing, our duty by this great interest?

Let us see to it that we put \$1000 into this Fund from each conference this year.

* * *

"We have six classes that will apply for charters soon. Some are ready but are waiting for others, so that they can all apply together." So writes Rev. E. M. Sweet, Ada. That will be fine. Now if about 100 more such Wesley Adult Bible Classes will do likewise, we shall begin to make such a showing as that will make Bro. Bulla sit up and smile. Try it on him.

* * *

WHEN TO READ THE MINUTES.

We are sometimes asked when the Minutes of the Sunday school should be read. They ought to be read at the close of the morning session, if at all. It is a plan and theory of the Methodists that each session is complete within itself; and therefore all the business should be wound up during that session. We find a school occasionally that defers the reading to the following Sunday. It is not the best plan.

* * *

"THE METHODIST ASSEMBLY."

We hope the friends of the enterprise will not forget the approaching Assembly which convenes at Sulphur on August 15th and continues through the 25th. It will be an occasion of rare interest

and profit to all our Sunday school folks, and to the Leaguers, and to the cause of Missions and Education.

It will serve the three-fold purpose of rest and recreation, of instruction on the various phases of our work, and of religious inspiration and helpfulness. Every man and woman who can do so, ought to attend.

We have an array of experts to speak to us on these varied interests of church life and work, and to direct us in the study of our great problems, that ought to draw a great gathering of our young people, especially Drs. Hamill, Winton, Chappell, Rawlings, Culbreth, Goddard, Hyer, Dyer, Anderson, Reid, Bulla, Mrs. Hamill, and a host of others ought to constitute a strong attraction for every one to be there if possible.

The prospects are fine for the greatest meeting of its kind ever held in the State. The large Auditorium is about complete, and the other preparations are well under way, and will be in shape in due time.

Oklahoma City.

SUMMER CONFERENCE OF LAYMEN'S MISSIONARY MOVEMENT.

Three general interdenominational missionary conferences have been planned for this summer by the Interdenominational Laymen's Missionary Movement in co-operation with the several denominational Movements. These will be held at Lake Geneva, Wis., August 2-6; Silver Lake, N. Y., August 5-10; and Mt. Gretna, Penn., August 29th to September 3rd.

It is very desirable that Southern Methodism should be well represented in one or more of these conferences. That which is most accessible to our constituency is the Lake Geneva meeting, August 2-6. A special invitation to attend this meeting has been extended to all Southern Methodists through the office of the Laymen's Missionary Movement in Nashville.

The Conference will combine a very strong missionary program and opportunity for study of the broader work of missions with an attractive vacation trip to a region of remarkable beauty and charm. The Conference will be held at the Y. M. C. A. camp, a superb place for meetings of this kind, and cottage or tent life may be enjoyed, as desired. The program will present a number of the best known missionary leaders of the nation, lay and clerical, and a number of missionaries also. The afternoons will be given to recreation, for which abundant provision will be made. Delegates may take their families, if they wish, and stay as late as August 14th, thus giving opportunity for a delightful vacation.

All further information may be had of F. J. Michel, 19 South LaSalle St., Chicago, or of the Laymen's Missionary Movement, 810 Broadway, Nashville, Tenn.

R. B. ELEAZER,
Recording Secretary.

"GOD HELPED ME ALONG."

At one of the Bible classes held for women at a mission station in Korea, a bright, clean, earnest woman, with a baby on her back, walked from her home to the meeting, a distance of 100 miles. When she told of her journey and saw the astonishment in the face of the missionary, the devoted woman said: "It was not difficult; God helped me along."

This simple and sincere expression of one recently brought from heathen darkness to gospel light has in it a great lesson for the Christian worker. Any hard service becomes exceedingly difficult when we attempt it in our own strength. How bright are the days and how cheering the reward when we can say of the most difficult undertaking that God helps us!—Exchange.

In this world it is not what we take up, but what we give up, that makes us rich.—Beecher.

CHILDREN'S PAGE.

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

Dear Children: In two of the following letters we have had to correct such expressions as "we sure did," "we sure love him." Say "surely did," not "sure did;" "surely love him," not "sure love him." "Sure" is an adjective and doth not modify a verb. Such use of it is slang.—MISS CATHRINE.

* * *

Taylor, Ark.
Dear Cousins: I am a little girl 12 years old. Will you please admit me into your happy band? As I have seen so many letters from Arkansas I believe that I will write a few lines. How many of you like to piece quilts? I do. I have five quilts pieced. Three of them have been quilted. I do not go to school. Our school has been out two or three months. I am in the eighth grade. I have been staying with my grandmother three weeks. They take the Methodist. I have been reading the Children's Page. I enjoy reading their letters. My mother and my sister and I belong to the Methodist church. I hope that my letter will miss the wastebasket. I would like very much to see my letter in print. Well, I must close for this time. Good-bye. LYDIA PICKLER.

* * *

Hello, Cousins: Will you let another little-girl into your class? I am a little girl 7 years old and live at Gip, Okla., and attend Sunday school at Gip. My step-father, Mr. Dover, is the superintendent; Mrs. Ines Hinsley is my teacher. Brother J. M. Holt is our preacher. We have a good Sunday school. I like my teacher. We all like Brother Holt. He plays with us children. Where in the Bible do we read of the nameless prophet? and what became of him?

AVA LEON.

* * *

Strong, Ark., May 9, 1911.

Dear Cousins: If you will allow me the pleasure of joining you I will be very glad. Cousins, you all write nice, interesting letters. I live in the town of Strong and think it is a pretty town. It is very healthy here. We have good, pure water. We have about 18 artesian wells here. How many of you like music? I certainly do. There are two churches here, Methodist and Baptist. There is church here every Sunday but fifth Sunday, and prayer meeting every Tuesday and Thursday nights. Guess my age. It is between 14 and 18. The one guessing correctly I will send my picture. I have dark brown hair and eyes and have fair complexion. Carl Dalton, I will try to answer your riddle: "A man rode to town but yet he walked." "Yet" was his dog's name. Maude Hemperley, I guess your age to be 15 years. Well, I believe my letter is long enough. I will close, asking all the cousins to send me either cards or letters. I will answer all I receive.

SADIE TUCKER.

* * *

Gravette, Ark., May 5, 1911.

Dear Miss Katherine and Cousins: Will you admit another Arkansas girl to your happy band? I want you to guess my age. It is between 10 and 12. I will guess Roberta Russell's riddle to be a watermelon, and the answer to Roy Patterson's question is: "Jesus wept." I will close by asking a riddle: What does a chicken cross the road for? I go to school and am in the fifth grade.

TERRY COVEY.

* * *

Valliant, Okla.

Dear Methodist and Cousins: I will write again, as I have not written in a long time. I did not see any Oklahoma letters in the last week's paper, so I thought I would write one. Come on, Oklahoma girls and boys. We must beat Arkansas. I will answer Robert Green's riddle. It was a white hen

went into a black stump and laid an egg. I hope I am right. Come again Ruth Carr, with your interesting stories. My age is between 12 and 16. The one guessing it will receive a nice post card. How did all the cousins enjoy Easter? I had a nice time. I found one dozen and three eggs. It has been raining today and surely is muddy. I will close. I guess you are all getting tired of reading this.

Your new cousin,
MINTA CLARK.

P. S.—I will answer all letters and post cards. Address Minta Clark, Box 212 Valliant, Okla.

* * *

Enola, Ark., April 24, 1911.

Dear Methodist and Cousins: Will you admit another little Arkansas girl into your happy band? I thought I would write for my first time. I have just been reading the Children's Page. I think the letters are just fine. How many of you cousins like to go to school? I do. My schoolmate is Florence Harlan. Penn Williams, I will answer your question. The shortest chapter in the Bible is Psalm 117. I will let you guess my age. It is between 5 and 12. The one that guesses it will receive a post card. I have five sisters and two little brothers. My oldest sister is married. Hurry up, girls and boys and don't let the Oklahoma girls and boys beat us. Miss Ruth Carr, come again. Your letters are just fine. Robert Green, I will answer your riddle: "White went into blackie; white came out of blackie and left white in blackie." It was a white hen which went into a black log and laid and came out. Well, as my letter is getting long I will close. If I see this in print I will write again. I hope this will be printed, for I want to surprise my papa.

Your new cousin,
THELMA DOAK.

* * *

Wilmar, Ark., May 8, 1911.

Dear Miss Katherine: I thought I would write a letter to the dear old Methodist. My mama has been taking the Methodist ever since she was married, twenty-two years ago. We don't often see a letter from Wilmar. Brother Sims is our preacher. We all love him. We have a good Sunday school. Mrs. Jordan is my teacher. Brother Clanton was our preacher last year. We children surely did think lots of him. I hope he will see this and write to us for we have not heard from him since he went away. I am 10 years old. I wish some of the little cousins would send me some post cards. I would certainly appreciate them very much. I have two sisters and three brothers. My grandpa died in March. He was living with us. Well, good-by, cousins. I hope to see this in print.

Your little cousin,
ONIE GADDY.

* * *

Tuckerman, Ark., May 13, 1911.

Dear Miss Katherine: Seeing nothing from Tuckerman for a long time, I thought I would write a little. Weather is fine and health good. Brother Wayman is well liked by the people on Jacksonport Circuit, and Brother Blackwell is greatly loved by the people of Tuckerman. Brother Wayman had Children's Day at Battle Ax Sunday, the 14th, and the young people were given many opportunities to enjoy themselves. I will close by asking a riddle: "Four legs up and two legs down, and three braces in the center I see. If you guess this riddle, you will beat

L. M. C.

* * *

Little Rock, Ark., May 16, 1911.

Miss Katherine Anderson, Conway, Ark.:
DEAR MISS: I am at the Reunion, and brought the inclosed letter and handed it in to Western Methodist office and thought I would hand it in to the printing office and that would be sufficient without sending to you at Conway. Your brother says send it to you



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One of the few real colleges for women in the South. Plant worth a half million, with all modern facilities. Faculty of forty. Nearly 3,000 alumnae throughout the nation.

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W. N. AINSWORTH, D. D., President
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

and addressed an envelope and told me to send it to you. I am a subscriber to Western Methodist. Please print the above mentioned letter. I am an old boy, having taken our church paper several years, may be 45 years. Yet I take an interest in it and read the Children's Page, which is interesting to me, and especially Ruth Carr's pieces. I always look forward for them with great eagerness.

Respectfully,
L. M. CONDITT.

Since we take the letters as they come, I have just found this letter from an old soldier and know the children will be glad to give him space on their page.

* * *

El Reno, Okla., May 5, 1911.

Dear Cousins: As Frances Wright said that Oklahoma boys and girls were not up with Arkansas boys and girls, I thought I would help her catch up, and if this letter misses the basket I may write again. The Freshman Class of the High School is honored by having me for one of its pupils. Maud Yarbrough, I take Latin and like it better than any other study. The answer to Carl Dalton's riddle is: A man rode to town, but Yet, his dog, walked, and to Roberta Russell's a waetrmelon. Susie Brannon, if your uncle lives in Sulphur, Okla., I have met him and like him so much. Roy Patterson, the shortest chapter in the Bible is Psalm 117, and I guess your age to be 14. How many of you like to go auto riding? We have a car and everybody in the family can run it but me. I am 5 feet 5 inches in height, have red hair and blue eyes, and am between 12 and 17 years old. As this letter is long I must close, hoping somebody will write to me.

MYREE WALLACE.

615 South McComb.

* * *

Redfield, Ark., April 30, 1911.

Dear Cousins and Western Methodist: Will you let another little girl join your happy band? Mama takes the Western Methodist. I like to read the cousins' letters. I go to Sunday school every Sunday. I am 9 years old and in the fourth grade. My school is out now. I have only one brother he is in Louisiana just eighteen miles from the Gulf. We are so lonesome without him. I wonder how many cousins are going to the Reunion. I am if I can. If I see this in the Methodist I will come again with another letter.

Your cousin,
THELMA WALL.

BATESVILLE DISTRICT CONFERENCE.

The Batesville District Conference will convene at Bethesda July 18, at 3:00 p. m. Let every pastor, local preacher, delegate and candidate for the ministry be present for the first service. Let the pastors see that their Quarterly Conference journals are on hand and the local preachers have their reports. Also let them have their license to be signed when renewed. I hope the candidates for the ministry will meet the Committee on Examination just as early in the session as possible. Representatives of the various interests of the church will be given opportunity to present their work. Come prepared to stay through the session. I am sure we will have a full attendance.

Yours for a great Conference,
B. L. WILFORD, P. E.

HAZEN, ARK.

On last Tuesday evening we closed a good meeting at Hazen, resulting in 15 or 16 conversions and 8 accessions to the church. Rev. J. P. Lowry, of Little Rock, was with us, preaching very earnestly and with power for about 11 days. The church and all Christians who attended seemed to be much revived. While we did not succeed in leading some to Christ whom we were much interested about, we are thankful for the spiritual uplift of the membership and of all Christians who attended the services. Our church at Hazen is growing. We have fine Sunday school, good attendance in most all departments of church work. The town has improved considerably in the last year. We have two creameries, an ice plant, electric light plant, and waterworks. Some large and beautiful rice farms are near this place.

Brother Lowry is a good man, an earnest preacher, and will do good work for anyone who needs help.

The crops throughout this part of the country are fine, and the farmers are hopeful of a great harvest.

We are anxious for a gracious revival of religion at Devall's Bluff.

A. M. ROBERTSON.

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood and brightens the eyes, giving electricity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 205, South Bend, Ind.

OKLAHOMA CONFERENCE
W. F. M. SOCIETY.
Edited by
MRS. A. G. EAKINS,
Conference Press Superintendent

NOTICE, AUXILIARIES EAST OKLAHOMA CONFERENCE.

Bulletins for the Home Department for July have been mailed. Through mistake the Foreign Bulletins did not reach me. Hereafter both bulletins will be sent out together excepting in those auxiliaries not united. Press superintendents make every effort to present these with good missionary items from the Voice. Ask your society to give you one meeting in the month as Educational Day and use the programs in the Voice and present the bulletin. Make use of posters, charts, pictures and maps.

We want to get out an East Oklahoma Bulletin or news letter once a quarter or monthly, provided the auxiliaries send in to me enough material. Press superintendents, please send in an account of auxiliary news and plans. Anything helpful to the work we are trying to do will be appreciated. If you have no press superintendent, president or corresponding secretary do so.

Get busy, auxiliaries, so your society can make a creditable write-up. Once more I appeal to auxiliaries who have not sent in name of your press superintendent to do so at once. With the August Bulletin will be sent quarterly report blanks and letter explaining fully the duties of this office. In the meantime, keep your society posted along missionary lines, and in turn post your auxiliary before the public. A card received from Mrs. Barry, of Ada, tells of the uniting of the Home and Foreign Societies. If there are others, write me.

Mrs. M. E. MACKEY,
Conference Press Superintendent.

NITAK HULLO HOLISSO PISA IM ITTANAHA.

Dear Methodist: August 11 hiket 13 ont alhi ka Nitak hullo holisso pisa im ittanaha yosh Bethel sakit anukaka Tohwali ai ittanaha ako asha chi hoke. Nana ammona ka Friday opyaka ya H. J. Hayes akosh "Nitak hullo holisso pisa wakayacha chi kat nana ho akaniohmi ha hinla ka ottanincha chi hoke." Nitak hullo nakfish onnahinli hashi kanalli hannali iklanna kano Hinson King akosh anompa ilbasha anompuli pehlichit anta chi, atukma hashi kanalli ontuchina iklanna kano Davidson Colbert akosh anompa ilbasha anompuli pehlichit anta tukma, hashi kanalli chakkalikma R. W. Thomas akosh "Kani-ohmi hokmak osh Nitak hullo holisso pisa ya hlampkochi ha hinla" ai imma ho isht anompula chi hoke; hashi kanalli auachaffa kano T. J. Cephus akosh "Nitak hullo holisso pisa i Noshkoboska yat nana ho akaniohmi ha hinla" ai imma ho isht anompula chi hoke. Opyaka pila hashi kanalli tuklo iklanna kano Nitak hullo holisso pisa i Noshkoboka ahleha hak osh im atoksali aiyukali nan isht annowa ikba chi hoke, ittanahat maya ilappa S. F. Carterby akosh pehlichit asha chi hoke, ont anopulikma H. J. Hayes akosh i noshkoboka ho talowa itthanat maya chi hoke. Opyaka hashi kanalli ontuchinakma Jesse Hayes akosh anompa ilbasha anompuli pehlichit anta tukma hashi kanalli iklannakma M. E. Jefferson akosh "Nan ashachi ahleha hat Chihowa ittinanaiya he" ahnit im anompula chi hoke.

Nitak Hullo onnahinli hashi hannali iklanna kano Allinton King akosh anompa ilbasha anompuli pehlichit anta tukma, hashi kannalli ontuchina iklannakmano Tobias Wilson akosh anompa ilbasha anompulit mayakma pehlichit anta tukma hashi kanalli chakkali kano H. J. Hayes akosh "Nitak hullo holisso pisa yat Holisso Holitopa, katikisma, holisso hochukma putta micha Nitak

hullo holisso pisa yat apisa he alhpesa holisso aiena" kak o apisa he alhpesa ai imma ho isht anompula chi hoke. Hashi kanalli auachaffa kano T. J. Cephus akosh "Nitak hullo holisso pisachi ahleha hat nana ho akaniohmi ha hinla" ai imma ho isht anompula chi hoke.

Opyaka pila hano Jesse Hayes, Barnett Wade micha E. M. Ward aiena kak osh "alla iki, ishki misha atoni ahleha hatukmat alla im aiasha ka Nitak hullo holisso apisa tihlila he im ai alhpiesa micha ittanaha putta kia ittanowat alla im aiasha ka pehlichit ittanowa he alhpiesa" ai imma ho isht anompula chi, ilappat ahlopulikma S. F. Carterby akosh "Ittihullo" ai imma ho isht anompula chi hoke. Yohmikma Philip Baker micha Jerry Barnes aiena kak osh hashi kanalli ontuchina iklannakma "Nan ashachi ahleha hat Chihowa ha ittinanaiya he" ahnit im anompula chi hoke.

Monday onnahinli yano Barnett Wade akosh anompa ilbasha anompuli pehlichit anta chi hoke. Robinson Baker akosh tali olachi yosh ahanta na hlopulla chi tok oke.

H. J. HAYES.

PRACTICAL EDUCATION.

"Our Public Schools Must Teach Those Lessons That Will Fit Our Youth for Useful Citizenship."

The following quotation from a recent address of State Superintendent George B. Cook is very significant:

"There are several activities in Arkansas that are rapidly bringing our citizens to appreciate the broader conception of the purposes of our public schools.

"The Boys' Corn Clubs are accomplishing a great work in giving thousands of Arkansas boys practical training and personal knowledge of the rewards of honest toil. In another year these boys, and many more, will not only be raising better and bigger crops of corn than was thought possible a few years ago for even their elders to do, but they will be turning this corn into pork.

"The Girls' Tomato and Poultry Clubs will soon be abreast with the Boys' Corn Clubs.

"Through school improvement organizations over 10,000 citizens are actively engaged in bettering their local schools.

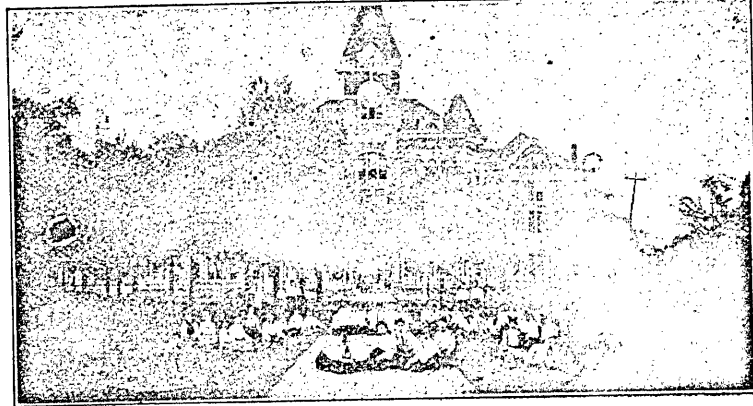
"Elementary agriculture and horticulture, and physiology and hygiene are required branches in our common school course of study.

"The farm demonstration work of the United States Department of Agriculture, the State Department of Agriculture, the extension work of our College of Agriculture, the campaign of the extinction of the hookworm, are some of the activities that are arousing us to the present need of practical training and knowledge—and the public school should be, indeed must be, at once the source and center for advancement in each community."

July 1, to 20 is the annual period for taking the enumeration in each school district. All School Boards should have their reports filed with their respective County Examiners or Superintendents not later than July 20, otherwise the State apportionment for their districts cannot be made.

SCOTT COUNTY HOME MISSIONARIES.

We arrived at Waldron June 10 and found a nice little town and excellent people. Rev. D. H. Colquette took charge of us and had several weeks' work planned ahead. We had a grand missionary day on Sunday. We went out on our work on Monday and have been busy since. We have services at night and visit during the day. We have prayer where we judge proper to do so. We have held three meetings, one week each; had good attendance, good attention, good interest and poor preaching. But O how we have tried. We have visited ninety-five homes, been



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A rich Christian tone, high standards, and ideals, manly sports, honest athletics, good government and discipline by personal love, sympathy and contact with the students.

Write for catalogue and information.

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

heartily received and welcome. Been wonderfully strengthened and blessed ourselves, and feel that we have done at least a little good. We had an earnest, sincere conversion last night. We realize our limited ability, but we feel that God is with us. We are endeavoring to do our very best every day. We love our work and our all is in it. Will tell you more from time to time.

Yours for Christ,
R. F. SHINN,
B. F. MUSSER,
Missionaries.

WALNUT RIDGE STATION.

Rev. M. M. Smith held the third quarterly conference Saturday night and preached two excellent sermons for us Sunday. The reports show finances about one-half, but we expect our district lay leader, Mr. Isaac Ebberts, with us next week and we will organize an Every-Member Campaign which will help us to swing the charge into its proper place financially.

This is a very important charge, composed of excellent people, and with the proper organization it should be one of the best stations in the conference. My relations with them as pastor have been very pleasant, and were it not for health of myself and family I should be glad to come back and serve the last year of my quadrennium. I am making arrangements to go into the bounds of the West Texas Conference next year. It is my purpose to settle my family at some educational center, where I may be able to give my children the advantages of a good college education in a healthful climate. Truly,
L. C. CRAIG.
Walnut Ridge, Ark., July 11.

IOLAND CHARGE.

Dear Methodist: We are moving along slowly on Ioland Charge. Our third Quarterly Conference was held at Eddie July 1 and 2. Rev. R. A. Baird could not be with us, but he sent Rev. G. B. Carter, our pastor at Woodward, to do the work for him. Brother Carter preached eight times for us and his sermons were enjoyed by all. Brother Carter is a fine man and a good preacher and the people here all liked him and they think that he will make a good Presiding Elder. Our first annual camp meeting for Ioland will begin July 16. Rev. D. A. Gregg, of Capitol Hill, Oklahoma City, will hold the meeting for us. We are behind with the finances of the charge, but by the grace of God we expect to get all of the collections by Annual Conference time. We have planned and expect to build a church house at the town of Carr soon. The new railroad through here will

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Term begins September 7th, 1911. Located in the Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. 302 students past session from 33 States. Terms moderate. Pupils enter any time. Send for catalogue. Miss E. C. WEIMAR, Principal.

make some changes in this work next year. Brethren pray for us when it goes well with you.

Yours in Christ,
W. P. MEADOR, P. C.

CATO CIRCUIT.

We are glad to say that the Children's Day at Concord last Sunday was a grand success. The program was simply fine, and carried out nicely. A large crowd was in attendance. The collections amounted to \$5.23, making \$15.50 for Cato this year. We baptized three babies out of the Cradle Roll, which is being managed by Sister Weidemeyer. We had as fine a dinner as was ever spread before a congregation. Order was fine the whole day. Everybody seemed to be interested, and all did their very best for a grand day. We have as fine a Sunday school at Concord as can be found in any country church, under the management of Brother Willie Merrith, a man who is filled with the Holy Ghost and business as well.

J. H. GIPSON, P. C.

BIG BOW'S CHURCH.

Will the friends who subscribed to the Indian Chapel at Big Bow's, near Carnegie, Okla., at the Lawton District Conference, please send in the money? The house is completed and painted, and the money is needed to pay the workmen. We also need money to buy pews for the church. Please respond at once. Send money to

B. F. GASSAWAY,
Anadarko, Okla.

YOU CAN QUIT.

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

WARNING ORDER.

State of Arkansas, ss.
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. J. S. MALONEY, Clerk.
By F. A. Garrett, D. C.
June 24, 1911.
W. H. PEMBERTON, Solicitor for Plaintiff.

CARNEGIE REVIVAL.

We closed a good meeting at Carnegie, Okla. We had a hard fight with the devil and his cohorts from the beginning. They seemed for a while to be securely fortified, but after bombarding the forts of Satan for a week the good people standing by us, the enemy began to retreat, and the second week resulted in adding to the Southern Methodists 17, a number going to other churches. At no time after the half of the first week could the church take care of the people who seemed eager to hear the gospel. While Carnegie has some as hard cases as you will find in any town, it has some of the best, and were it not for some of the demagogue politicians the good people could clean things up and have a more respectable town. It is a shame for a people to elect to office a man who will go up and down the street cursing the preachers of their city, but this is the case in some places. We put our bootlegger out of commission and put Southern Methodism before the people and while some of the people together with some of our own members argued that we were dead and that we should disband, found out that the Southern Methodist Church was a corpse that was very much alive. Our pastor there, Brother Roberts, is one of the most brotherly men I ever worked with, and he is doing a fine work and any church should congratulate themselves in having such a man. His influence is worth much to a community, beside he is a strong preacher and is declared by most all to be the strongest preacher in the town, and that is not saying the other pastors are not strong. I close by again saying that our church in Carnegie has taken on new life and I bespeak for her a bright future.

O. L. MARTIN.

BACK YARDS AND BOYS.

If a person purposes to raise chickens or other animals, he goes about to build barns and make yards; but when one has the most important task in life—that of rearing a child—there seems to be no preparation made whatsoever.

The ordinary home is constructed as though the coming of a child were the last thing expected. No playroom is provided. Flat owners are as much afraid of children as they would be of a fire. Discriminations is made against them in high-class buildings. If one taxes his child to a first-class hotel, he finds that they are more afraid of his child than they are of his "jumping" his board bill.

The lack of preparation for the child and attention given the child is particularly noticeable in the back yards of large cities. One may travel all day long and scarcely see a piece of apparatus that is constructed and erected for the entertainment and exercise of the children. All over the city the back yards are deeply sodded and the cement walks are kept well brushed. The whole thing seems to have on it a sign erected especially for the boys: "Keep off the grass and go to the devil."

The streets, however, are full of the children. The sidewalks are skating rinks; the pavements are marble boards; the vacant lots, among the tin cans and waste paper, are the ball parks; the alleys, with their mud and filth, are schools of crime and vice.

As soon as the child goes into the street the parents have lost all control of him. The child selects his own companions; he finds his own pastime; he learns his own way, and often that way leads downward. The vilest child in the neighborhood is always found in the street. Little girls of tender age are allowed to run for blocks around their home.

This situation is becoming more and more the rule throughout cities. It is a wonder that scores of children are not slain every month by the automobiles and the heavy trucks and wagons that pass through the streets. A special

providence must surely watch over the childhood of great cities.

It is perfectly reasonable and easily possible to equip an ordinary back yard so that a child will find it the most attractive place in the neighborhood. Rope swings can be put on frames that are inexpensive and easily constructed. The large wooden swings are now made at a low cost. "Teeter" boards, sliding boards, turning bars, and playgrounds can be provided with small expense, and this ought to be done. While the small parks are a great blessing to those portions of the city where they are located, they cannot reach more than a small proportion of the children of the entire city. Parents of the boys and girls in the cities ought to make the back yard the physical salvation of the children.—*Melbourne P. Boynton, in The Advance.*

HOW MOLLY HELPED.

"Tomorrow is mother's birthday!" cried Jenny. "Let's make it a beautiful day."

"What can we do?" asked Tom.

"If I were rich," said Margaret, "I'd buy her a silk dress this minute, and not wait till tomorrow to give it to her."

"But we haven't any money, not even one cent," sighed Sarah dolefully.

All three of the children nodded their heads in concert, and looked miserable until Jenny suddenly smiled. "What a silly set we are," she laughed, "talking about being poor, when we are richer than most people!"

Little Molly opened her round eyes at this. She thought they were the poorest people in the whole world. They lived in the smallest house on Gaynes Street, wore plainer clothes than any of their little friends, and rarely ever had a nickel, or even a cent, to spend.

"Yes, I mean it," said Jenny. "Think of all the poor people who have no good, warm home like ours, and plenty to eat, and ice cream—sometimes. They'd think we were rich. Besides, father is worth a whole million dollars, I think, and so is mother."

The children laughed at this, and said they thought so, too.

"But what are we going to do for her birthday," asked Sarah, puckering up her forehead to think. "Such a valuable mother ought to have a valuable present."

Then it was that little Molly had her "brilliant idea," as Tom, who liked to use big words, called it.

"Let's give her five nice children," she said. How they laughed!

"That would be the very best present of all," said Jenny; "and I am sure mother would be better pleased with it than with all the silk dresses in the world."

"I'll tell you what we'll do," cried Tom, who loved to plan things. "We'll get father to help us. We can all hide in the hall till mother calls us to breakfast. Then father can say: 'Wait a minute, mother; there's a present for you out there.'"

"And it'll be us!" cried Molly, not waiting for him to finish. "It will be five nice children."

And you should have seen what happened in that happy little home next morning when father threw open the door and called in the birthday present. "It's five nice children, mother!" cried Molly, jumping up in her arms and nearly smothering her with kisses. "We're going to try never to quarrel or fuss any more, and it's your birthday present to keep forever and ever and ever."

Then mother held out her pretty arms and tried to hug them all at once; but there were so many children, and the boys wriggled so that father had to put his big, strong hands in hers and make what Molly called a "round hug" big enough to hold every one. And then they stood, all glad and happy, till Molly said: "Why, look at mother! I do believe she's crying!"

"But they're only happy tears," cried mother, shaking them all away; "for it's the dearest, sweetest birthday I ever had."—*Exchange.*

"MUSENTELLE."

An armful of dictionaries of various languages lay discarded, and, wiping the perspiration from his palms and brow, Kono San declared to himself, in troubled undertones, that the word was not to be found.

"Have you a little time?" he ventured to ask.

"Always for one who is so considerate," was the reply. "What is the difficulty?"

"I beg of pardons several thousand," he explained with a modified bow, which he had learned was more to my mind. "Lady San, where my stay, said she strange, most beautiful word. Most musical. Find I cannot."

"Let me hear you repeat it."

"Musentelle, musentelle, I think," inclining his pale brown ear at an artistic angle, as if to catch again the bewitching vocals. "Musentelle. No English, no German, no French—sound like some little French—Spanish possibly—musentelle. My brain all broke!"

My brain, too, was "broke." "Under what circumstances was the word used? I mean, what was the lady doing when she uttered the word?"

"Lady San? She? As! she with friend sitting; some little sewing make. Hari and ito (needle and thread) not now very busy. Softly she murmur: 'Sasayaku'—'musentelle.'"

"Ah!" I explained, "the lady was telling her friend a secret. She was saying: 'You must not tell.'"

Kono San meditated silently and long.—*Mary M. Bowen.*

FIRST OF ALL, A MAN.

Some years ago one of our great evangelists emphasized this idea, giving to it new life and meaning; and possibly, in his wish to free the pulpit from mere mawkishness and affectation or worse, he made an impression foreign to his purpose and produced an attempt never intended or desirable. In the impossible attempt to copy his methods and terminology, many young ministers have brought discredit upon themselves and the church as well. So far as the preaching function is concerned, it is doubtless true that the more unpleasant effects of this influence have passed away; but there yet remains an impression with the public as well as the ministry, deep-seated and widely spread, that the preacher should separate himself from everything that smacks of the clerical in appearance and manner, not only in all social life, but even as far as possible in the pulpit itself. And more advanced (?) thinkers, even in the Church, would do away with the pulpit and the sermon altogether, substituting therefor the platform and lecture!

Let it be understood that we heartily indorse every exhortation to the minister to be a man, but a man of God, a man free from all manifestation of cant or spiritual pretension, yet bearing evidence, in every word and movement, of the "life hid with Christ in God." Not a man in the sense that he must come down from the mountain and join with the people in idol worship, so undistinguished as not to be recognized in his high office. Not a man in the garb and with the manner and speech of the street and the counting house or the club, but with an air and a carriage that separate him from the masses. Not a man in being merely a good fellow socially, a jolly jester, whose anecdotes are spiced with profanity or tinged with his colors to compensate for lack of real humor. Not a mere gossip, delighting in the shallow thought that floats on the surface of the social current or bending to low details of slander. Not a mere club man, finding his intimates on the golf links or in the summer bungalow or the smoking room

of the Pullman. But a man in purity of thought and speech so excelling that innocence rejoices in his presence; a man who, whether on the street or in the offices and shops of business men, or in the homes of the people, always and everywhere separates himself by a manner so pronounced as to be unmistakable, yet so modest as to be inoffensive from all that is merely secular and unspiritual, thus silently declaring himself a priest of the Most High.—*St. Louis Christian Advocate.*

DRESSMAKING IN 2800 B. C.

The oldest dressmaker's bill has been found in a limestone tablet discovered in the ruins of the City of Nippur in Southern Chaldea, says McCall's Magazine.

From the style of the writing and from the curious system of numerals employed, the tablet cannot be of later date than 2800 B. C.

It contains a list of ninety-two vestments, which were presented to the temple by the king reigning at that time. The inscription on the tablet ends with these words: "In all, ninety-two vestments, the bill of the temple for the priests of this year."

Many of the words are unknown, and are doubtless technical terms used by the modistes of the period. Among the items are: "Twelve white robes of the temple, eight robes of the house of his lady, ten collars of the house of his lady, ten pure gold collars, two white robes."

One item of especial interest occurs near the end: "Four scented robes." This reminds us of the passage in the Psalms which speaks of robes redolent of "myrrh and aloes and cassia." It was, no doubt, the custom of Babylonia to perfume the robes, as it is to this day in Persia and India.

This document is of value as showing the great development which had taken place in the textile arts in Chaldea at that early period.—*The Continent.*

THREE BALANCING TRICKS.

Stand against the wall with the left side, the cheek, hip, and foot touching it; then try lifting the leg without moving the body away from the wall. It is laughable to see children trying to perform this feat, for it is one of the things that is impossible to accomplish.

Place a boy with his back against the wall, his heels standing firmly against it. Lay a 50-cent piece on the floor in front of him, about a foot distant from his toes, and tell him if it is his if he can pick it up without moving his heels from against the wall. In vain will he try to get the coin under the conditions prescribed, for this feat is another of the impossible ones.

Another trick is to hold your hands across your breast, the elbows pointing straight to the right and left, and press firmly together the tips of the index fingers. Then invite anyone present to pull the fingers apart, by taking hold of the arms and pulling toward the right and left. You will find that the strongest person cannot force your fingers apart.—*Canadian Epworth Era.*

GERMANY'S MORTALITY RATE.

Germany, says the Medical Brief, is reported to have the highest death rate of any nation. This is attributed to the large consumption of beer by the Teutonic race, as all heavy drinkers of this beverage must absorb an injurious amount of salicylic acid—the latter being used in the manufacture of beer to prevent fermentation.

DRUNKENNESS IN RUSSIA.

Drunkenness is on the increase in Russia. During the past 12 months the quantity of vodka and other spirituous liquors sold at the State establishments were greater than in the previous year by 25 per cent, while the quantity sold in hotels and other places showed an increase of 16 per cent.

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

FAYETTEVILLE, ARK.

Located in Washington County, in Northwest Arkansas, is Fayetteville, the seat of the State University. To me this is the choice part of the State. It is a fruit, grain and stock country, owned and cultivated by white people. There are three railroads into Fayetteville. The main line is from Fort Smith to St. Louis, also the St. Paul branch to Pettigrew, and the road to Muskogee, Okla. There is also another road building into Fayetteville from the northwest. This road is supposed to build into Little Rock.

The population is about 7,000. They have a \$100,000.00 court house, new government postoffice, an excellent hotel—the Washington, three banks, large wholesale and retail business, canning factory, evaporator, wagon factory, various public works, the great State University with its various departments and large well qualified faculty. Fayetteville is well supplied with churches. Ours is a large brick and a neat two-story parsonage. Rev. M. N. Waldrup is the popular pastor. He is an excellent preacher and fine entertainer. Happy is that people to whom he may be appointed to serve. Sister Waldrup is indeed a cheerful helpmeet and knows how to make one pleasant in her home. The children are developing rapidly under Christian influences.

I did fine business with the old and hope to secure several new subscribers later.

Rev. O. H. Tucker and wife are faithfully looking after Parkdale and Farmington. There is no better couple in the Arkansas Conference. The 30 years they have been members of the conference they have accomplished much, and have educated a fine daughter and three noble sons.

VINEY GROVE.

Saturday night and Sunday morning were spent at Viney Grove. This is a fine country neighborhood. We have a real nice church and neat parsonage.

Rev. H. A. Armstrong is the faithful pastor. He and wife were at another point in the circuit, so I failed to meet them. The son and daughters were present to help in the church service. We had a fine Sunday school. Brother William Blackburn is the efficient superintendent. He drives over every Sunday morning from Prairie Grove. It was a pleasure to meet so many of my old friends and to preach again to them. A pleasant night was spent with Brother Thornie Blackburn, and family, and a good dinner with Brother Lell Beaty and family. Brother Crawford, Father Zelner, and Brother Press Pyeatt have recently passed away.

PRAIRIE GROVE.

Situated in a choice part of Washington County, on the new railroad, is Prairie Grove. A beautiful and prosperous town. They have two banks, a general line of business, and have always had a good school. They are building a new two-story brick public school house where the old brick academy stands. This is a wealthy town and rich country. There is a high class of moral citizens. Two years ago I was the pastor here, so our attachment was very

tor. My children, Clarence and Eloise, strong to this people, many of whom it was a great pleasure to meet. Some of them were Brother and Sister Allen, Brother Bain and wife, Arch Borden and wife, Sister Tillar, Brother and Sister Edmiston, Judge Green, the Carls, father and sons, the McCormacks, Butlers, Baggett, Dr. Rogers and brother, Brother Taylor and family, Bob McCoy, Dr. Mock and his mother, R. A. Wheeler and wife, Brother and Sister Scott, the Dormans, the Rosses, brother and sisters, James Dodson and family, Mrs. Rich, M. Collier, Senator Dall, Colonel Torbett, and others. Collecting well from the old, we secured four new subscribers: William Cohea, Sam Davis, Miss May Hanner, and Thomas E. Blackburn.

Rev. A. F. Larke is pastor. He is one of the choice men of the conference. He is intelligent, faithful and deeply consecrated, and is much loved by his people. My interest in his is great and I rejoice in his success. We had a precious service Sunday night and a delightful night was spent with Herman Zelner and family. Miss Julia, their only daughter, is a student of Galloway College. She is developing into a polished young lady. It was a real pleasure to enjoy the hospitality of Sister W. T. McCormick, to meet her two fine sons and her dear father and mother. W. T. McCormick was one of the best men I ever knew. I shall ever remember him with pleasure.

LINCOLN, ARK.

On the railroad near old Cane Hill, in Washington County, is Lincoln. There are 12 or 15 business houses of brick or stone, a bank, two-story school house. This is a fine apple country. There is about a half-crop this year. We have a nice church and comfortable parsonage. Rev. W. E. Reir is pastor. He was in a meeting at another church, so I failed to see him. His good wife and daughter were very kind to me, though I spent only a few hours between trains. I collected from the old and secured one new subscriber, Miss Pearl Weber, one of the public school teachers.

GIP MISSION.

Here we are in four months of the close of the conference year, on the Gip Mission. Started in with five appointments and have narrowed them down to three, and then have more than I can do. I have traveled 500 miles and preached 65 times; dismissed 7 by certificate, and 1 has died; have received 6, 3 by order of church conference, 2 by vows, and 1 by certificate, and have received \$60.00 all cash for my services. We have a most excellent Sunday school, made up of children who come from one-half to five miles. There are some Methodist children who live in one-fourth of a mile who seldom ever come.

We begin the 14th inst. our round of protracted meetings, and hope by God's help to awaken the unawakened. Our country is in a sad condition just now, but little rain for three years and none for six weeks. Corn most all dead and the water proposition is getting to be a sad one, and yet we believe it is all for the best. The only thing left for us to do is to trust God and "keep the powder dry." We are here to stay. We attended the tabernacle meeting at Burmah, on the Independence circuit, J. B. McCance, manager in chief. The new evangelist, H. H. Windham, of the Port circuit, came and did the work, and it was well done, preaching from one to three times per day for 12 days. It was a great meeting. Thirty-five conversions, 13 additions, and the church straightened up as perhaps never before. Windham is the right man in the right place for this country. "Loose him and let him go." This country belongs to the Methodists. Why not come in and possess it? But we must get closer together before we can do much, and men must have a living before they can work. There is not a religious jour-

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For information address

J. M. WILLIAMS, Pres.

SEARCY, ARKANSAS.

Methodist Benevolent Association

The Connectional Brotherhood of Ministers and Laymen—Life or Term Certificates for \$500 to \$2,000. Benefits payable at death, old age, or disability. \$91,152.50 paid to widows, orphans, and disabled. \$10,000.00 reserve fund. Write for rates, blanks, etc. Care Methodist Publishing House Nashville, Tennessee

nal taken in the country, so far as I know, and I have been about. It will take another year to get Gip Mission on her feet. J. M. HOLT.

July 7.

REVIVAL AT WALDRON.

We have just closed a meeting at Waldron. While we had some excellent services, the results were not what we wanted, nor what we must have later in our church here. Brothers Etchison, Thompson and Griffin assisted in preaching. Brother Awalt led the song service.

We commence our campaign in the country next Sunday. We hope for great victories in these meetings.

Having completed our improvements, we have turned our hands to other kinds of church work. We have the home and cradle roll departments in our Sunday school; also a union teacher training class, in which some 20 of our people take part.

Revs. Robert F. Shinn and B. F. Musser, our home missionaries, sent out by the James Cox Memorial Home Mission Fund, are in the field, holding meetings and visiting from home to home. After next week they will go to the Fourche valley, in Scott county, and continue their campaign until the middle of September.

We hope to perpetuate this fund and have a man, or men, for all the year next year. This is certainly a step in the right direction, for the church in the home country is the problem of today. Respectfully, D. H. COLQUETTE.

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.

A WONDERFUL REVIVAL AT GRAPHIC, ARK.

One of the most wonderful revivals ever conducted in Crawford County closed Sunday night, July 2. The meeting was conducted by Rev. A. M. Williamson, pastor of the Methodist Church at Mulberry. The meeting was in progress two weeks and during that time over one hundred people were converted. While Graphic is remote from the railroads it is in a thickly settled community, and the entire country for many miles around was brought under the influence of the most successful young pastor.

The great feature of the meeting was the number of fathers and mothers that were converted. Old men who had been living sinful lives came to the altar, and gave their lives to God. Some of the services lasted all night long, and people were converted at all

hours during the night. Rev. Williamson would conduct the services until almost exhausted and then retire to his room. Following his departure the congregation would join in prayer and song service, that was continued throughout the night. After midnight the congregation would begin to disperse leaving in small groups, but the more earnest workers, and recent converts would remain as late as 4:00 or 5:00 o'clock in the morning.

The very best of order prevailed during all the meeting. There was not the slightest disturbance, such as may be expected in a country community. Rev. Williamson stated that he was more closely followed in his sermons than in any meeting he has conducted in the cities where he has held meetings, and out of the large crowds that attended each night there was not a single scoffer.

At the close of the meeting a Methodist Church was organized, consisting of nearly 40 members. The work of a new building will begin in a short time.

We thought this work was too great not to be reported, and that all good things and happenings should be made known, and no doubt that this is the most wonderful work that has ever been accomplished in the State. When the meeting began there was only one Methodist in all this community, and in fact very few Christians, but now more than 100 have professed faith in Christ, and almost every one of these converts will join the Methodist Church.

We all fell greatly in love with Brother Williamson. We do not think the man could have been found that could have reached strong men, and brought them to the Lord as he did, and his sermons were the strongest and most impressive that we have ever heard.

JOHN M. PETERS.

Graphic, Ark.

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.

DR. W. S. MAY.

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

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THEY ARE VERY HARMFUL
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They do not tickle or choke
They do not leave you no place
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Just take ONE BOND'S PILL at bedtime
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 WOMAN'S MISSIONARY SOCIETY, LITTLE ROCK CONFERENCE.
 Miss A. B. WADLEY, Editor.

 "PUT ON THE WHOLE ARMOR OF GOD."

Ephesians 6:11.

When a great house is to be built, skillful, strong, well-trained hands are given the task. In the moral world the progress of higher civilization depends upon the tenets of those who control the people. In the religious realm, evangelists and teachers are supposed to know the needs of the unchristian world and to feel a personal responsibility in their salvation. To be made cognizant of the suffering in pagan lands because of the dearth of human love, and ignorance of the gift of God in his Son is a vital point in preparation for evangelical work. The great problem of sending the gospel to all people everywhere remains unsolved because the masses of people in Christianized lands are not impressed with the importance of doing immediate and forceful work as missionaries. Much work has been done, but to educate the great multitude of women in Southern Methodism who have never given a thought to foreign missionary work, would bring into our ranks consecrated zeal and financial strength, that would speed the great work by leaps and bounds until the womanhood of the world would be redeemed—made vessels meet for the Master's use.

Many women in Christian lands sit with closed lips when asked to tell the depths of desolation to which their pagan sisters are fallen. Only a vague idea of the necessity for foreign missionary work has touched the great heart of the church. To multitudes the plans are visionary—a duty far off. But, thank God, the nations of the earth are being drawn closer together and the view we get of Christless nations is clearer and the urgency of immediate action on our part is more pertinent. A great source of information is open to us by the literature—books and magazines written by men and women who are in touch with the actual everyday life of heathen women. "The Reading Circles" should be enlarged until every woman in the church is educated to the facts, and becomes vitally interested in her pagan sister. The pulpits should be resonant with the great gospel commission.

The merging of our woman's work with that of "the parent board" and "Home Mission Society," gives us the idea of having made the transition from youth to the activities of mature, earnest life purpose.

"The Woman's Foreign Missionary Society" of the Southern Methodist Church gives to history facts that do and will establish the consecration, intellectual ability, and zeal of those who carried this institution of the church through its incipency. The converged forces, the assembling of "the great Missionary Council," thrills the Christian world. Unity of thought establish in the bosom of Methodism, the paramount consideration being the evangelizing of the world speedily. Oh, how gladly we see old lines erased! How gladly we come with newborn faith and

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love, to plan, to execute, to sacrifice, and to toil, that the message of salvation be borne on the wings of the morning to the uttermost parts of the earth. A new heaven and a new earth are being unrolled on the scroll of time! Dreams are no longer dreams, but the immortal dawn of Christianity is breaking o'er the pagan world. Christ's evangelists are in the front and when the glorious noontide comes the faithful ones who carried the banner of Christ to pagan lands will lead in paeans of victory. Statistics are carefully compiled from all parts of God's vineyard, the zeal of the church is strong, and results encouraging.

"The Missionary Voice," unique, compact, and conclusive, fills a place in our missionary realm as a bronze pillar would strengthen and beautify a temple. Let us lengthen the subscription list! "The Voice" comes into homes as a love letter; give it a welcome, and read every page as if printed especially for you.

The Little Rock Conference, the Little Rock District, and the local Auxiliaries have drawn the armor closer, buckled it more securely and are going to make this year the most effective in the battle against sin, the most victorious for Christ, in all their history.

ELMIRA F. SNODGRASS.

CLINTON DISTRICT.

BERLIN.

Berlin is a village in the south part of Roger Mills County, Oklahoma. Berlin charge embraces the territory along the county line between Roger Mills and Beckham Counties. The early-day, Georgia-trained G. W. Walters is in charge on Berlin Circuit. He is one of our faithful, self-sacrificing local preachers doing much for God and the church in this country. He has the affairs of Berlin charge well in hand. He lives in a new parsonage, i.e., what time he does not live in his buggy. He is doing a good work. His good wife is a very faithful collaborator with him.

DOXEY.

Doxey is the first station west of Elk City on the Rock Island Railroad. It is located in the rich, fertile valley of Timber Creek. Our people are preparing to build a church house at Doxey. Brother L. D. Hawkins is at the helm on this charge. He is succeeding well with his work. He is rendering faithful service and doing a good work. He has a number of good people on this charge who are the right arm of power to their pastor.

DELHI.

Delhi charge is in the southwest part of Clinton District. Brother J. L. Davis is the happy, congenial pastor on this charge. Our people now have a new church and parsonage building on this charge. Brother Davis has organized a class at Delhi schoolhouse recently with 40 members. Brother Davis is succeeding well with his work and is loved by his people.

SAYRE.

Sayre is one of the leading and most important stations of Clinton District. Our people here are very fortunate indeed to have Brother J. E. McConnell for their pastor. Brother McConnell is an enthusiastic, efficient, aggressive worker in the kingdom of God. He is intelligent, is thoroughly consecrated and adds dignity to his work and calling. Brother McConnell has done a very fine work at Sayre this year. He has the work of the charge well in hand. This year bids fair to be the best that has yet been in the history of Sayre charge.

FOSS.

Foss is the first station on the Rock Island Railroad west of Clinton, Okla. Foss and Page are half stations. Together they form Foss charge. This is one of the most pleasant charges in the

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J. G. HOLLENBECK,

Assistant General Passenger Agent,

Union Station, Little Rock, Ark.

district. Rev. E. H. Driskill is our pastor at Foss and Page. He has done a fine work on Foss charge so far, this year. We have a number of very fine people on this charge. The prospect for a successful year on Foss charge is good.

CLINTON.

"Clinton, the Hub of the West." The work of Clinton Station moves forward nicely. Brother O. W. Stewart did the almost impossible while herein making it possible for a nice church building to be erected here. He did a monumental work while at Clinton. His successor, Rev. A. M. Brannon, is now on the ground and in charge at Clinton. He is getting hold of the situation quite readily. This year bids fair to be a great year for Clinton charge. So may it be.

CARTER.

Carter is a new railroad town on the W. & N. W. It is located in Beckham County, in the south part of Clinton District. Carter is in a fine section of farming country. Carter Circuit is indeed a very pleasant charge. We have a new church and parsonage building on this charge, and expect to build another church house on the charge before Conference. Rev. A. C. Martin is the pastor on Carter charge. He is a fine character and an enthusiastic, consecrated worker. He is doing a fine work this year.

ELK CITY.

Elk City is the largest town in Clinton District. It is located in a section of fine agricultural land. It is one of our most important stations. Properly managed it will become one of, if not the leading, appointment of the district. Our great need at Elk City is a leader who can command his resources. We think we have him in the person of Rev. C. L. Herring, who has been placed in charge here recently. He is an interesting preacher and an enthusiastic worker. I expect to see Elk City break all former records this year.

LEEDY.

Leedy is the newest new town in Oklahoma. It is nearly three weeks old. At present there are a number of houses in the town and men are working by day and by night to get their houses built and their business arranged. Leedy is situated on the survey of the W. & N. W. R. R., north of Hammon and just south of the South Canadian River. It is in the north part of the district and is for our church a strategic point. Rev. R. E. Davis is the pastor on Leedy charge and he is doing a good work.

M. WEAVER.

BISHOP DENNY IN THE LAWTON DISTRICT.

Bishop Denny spent four days in the Lawton district dedicating churches. His sermons were strong and clear. The congregations were large. At Tipton, on July 4, with a number of picnics and Indian performances near, his congregation filled the house. His visit will be remembered by the people in this part of the State. C. F. MITCHELL. Lawton, Okla., July 7.

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.

APPLE LANDS, BENTON COUNTY.

1. One farm of 100 acres, three and one-half miles from Highfill Station, 12 miles southwest of Bentonville; 85 acres in cultivation, 45 acres in apple trees, just now coming into bearing; 12 acres in young timber; close to schools and churches; good neighborhood. This farm is in the great apple region of Benton county, one of the finest regions to be found anywhere. The owner has more than he can look after. Price, \$40.00 per acre, good terms. For fuller particulars cut out this advertisement and write R. L. Coffelt, Centerton, Ark.
 2. R. L. Coffelt has another fruit farm of 80 acres near Centerton, Benton County, well improved; six-room house; 20 acres in orchard. Cheap at \$2,200, easy terms. Write him, send this advertisement, at Centerton, Ark.

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OBITUARIES.

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

PENINGTON.—Sarah N. Penington was born July 9, 1834; died June 16, 1911. She professed faith in Christ about 40 years ago and joined the Methodist Episcopal Church, of which she lived a devoted member since. She leaves three children, two boys and one girl, to mourn her loss, besides a host of friends. Sister Penington was one among the first settlers of this country. She has helped to build our churches and our country. She has not been able to attend church for some time on account of her old age, yet she has been patiently waiting for the end. We carried her into her old home church, where she has so often enjoyed the shower of spiritual blessings. There we conducted services, after which she was laid to rest in the old Bethel Cemetery, to await the resurrection morn.

Her pastor,
J. H. GIPSON.

CARPENTER.—In the still morning hours of July 4 God in his wisdom saw fit to remove from us one of our sweetest and most useful young ladies, Miss Georgie Carpenter, aged 20 years and 11 days. Our hearts are breaking; her place cannot be filled, for she was always ready with a smiling face to lend a helping hand. She cast a glow of sunshine wherever she went.

Georgie was highly cultured and unusually intelligent; was one of our best public school teachers and was loved and appreciated by all who knew her.

Georgie was a true Christian. She gave her heart to God and joined the Methodist Church in early childhood. She studied her Bible and tried to learn the ways her Master would have her go. She had been our organist at church and Sunday school. How willingly she always served us! How can we give her up? Her smiling face was an inspiration to us, and, though removed from us will be the cause of lifting us

(the writer especially) to a higher plane of Christian fortitude.

I have known her from infancy, her parents being my next door neighbors, and it affords me great pleasure to state that I never knew a sweeter spirited girl. Her heart was perfectly clean and pure.

We say to the broken-hearted parents and sisters, weep no more. Georgie is only sleeping. Prepare to meet her where there will be no more parting. She is with little Annie and beckons you to come.

May God's grace sustain you in your deep sorrow.

MRS. J. L. PARKER.
Snyder, Ark., July 8, 1911.

PARTLOW.—Neil Reid Partlow, son of Brother and Sister Earl Partlow, of Union Chapel Circuit, died June 11 last. He had suffered for quite a while with congestion of the brain, and everything was done that loving parents and friends could do, and his physician thought him safe just a few hours before he died. But at a few moments of 8:00 o'clock Sunday morning God called him home. The writer was called to conduct his funeral services. He was 2 years, 2 months and 9 days old.

To those who weep we would say, Look up and by faith trudge onward to meet him in his happy home. God knew best. He does all things well.

His pastor,
J. J. GROVES.

GRIFFIN.—Marvin Griffin, son of Rev. Z. T. and Mrs. D. C. Griffin, was born April 10, 1886; died at his father's home, near Magness, Ark., April 11, 1911. Marvin was an excellent man, loved by all who knew him. He was converted at a meeting held by Rev. J. D. Kelley and myself at Salado, in September, 1906, and joined the M. E. Church, South, in which he lived a faithful member until death. He was married to Miss Jessie Agnor in 1906. One child blessed this union. He leaves a wife, one child, father, mother, three brothers, one sister, and a host of friends to mourn his loss. May the blessings of God rest upon the bereaved ones.

Farewell, Marvin; we will see you no more in this land of sorrow, but in the land of the blessed we will meet you again, where the saints of all ages in harmony meet their Savior and brethren transported to greet.

One who loved him,
C. F. HIVELEY.

HUMBLE.—Mrs. Hattie L. Humble, the subject of this memoir, was born in Eldorado, Union County, Ark., and died in Little Rock, Ark., on May 24, 1911. She was the daughter of Felix W. and Louisa M. Laney, both widely known as the preachers' friends. Hattie was married to Dr. T. Humble in 1881, who preceded her to the spirit land by several years. About the age of 12 she was truly converted to God, as her after life surely proved. For many years hers was a life of action, resignation and love—love for God, love for the church, and love for her race. As she neared the "shining portals" her faith in God grew stronger, and we think it was no mistake when she was dying to exclaim, "I am ready." Farewell for a short time, Hattie. We hope to soon meet again beyond the river. May our Father, who tempers the wind to the shorn lamb, bless and save the six orphan ones left behind.

C. A. BAYLESS.

WHEN THE FELLOWSHIP IS HINDERED.

Nothing ever dims our consciousness of the personal presence and fullness of Christ but our own sin. We may not know what the sin is that is dulling our joy in him. We may rebel and protest, trying to make ourselves think that it is not our fault, but that he has arbitrarily

and unjustly withdrawn his presence from us. That will not set matters right. Nothing but a fresh surrender, in an abandonment of confessed helplessness and worthlessness and utter dependence upon Christ, in faith, will enable him to surcharge our life with himself and make himself known and felt again in the old joyous overwhelming of our being. The electricity cannot make the carbon filament glow with light and fire until that filament is insulated from everything else and is yielded up to the electricity alone. Nor can we glow with the light and fire of Christ until we have let him cut us off from everything else; insulate us into yielded and complete conductors of himself and the current of his love and power. When the light ceases in the electric lamp, you know there is a break somewhere; either the insulation or the connection is not complete. It may take considerable search to find the break; but you know it is there. So of our interruptions of fellowship with God in Christ. Connection with him, and disconnection with all else; both of these must be complete, or he cannot do for us what he would. He is never to blame for the break; we know that. And he is more eager than we are to have the full, joyous fellowship restored.—*Sunday School Times.*

THE WORD OF A GENTLEMAN.

One day the old Southerner walked into a banker's office. The Southerner was a typical gentleman of the old school—suave, courteous to the point of punctiliousness, and honorable to a degree of martyrdom, says the Kansas City Star.

"What can I do for you?" asked the banker.

"Well," replied the Southerner, "somewhat more than thirty-five years ago I lent a man down South some money—not a very big sum. I told him that whenever I should need it I would

let him know, and he could pay me the money. I need some money now, so I shall let him know, and I should like to have you transact the business for me."

"My good friend," replied the banker, "you have no claim on that money. You can't hold that man to that loan. You say it has been thirty-five years since you lent it to him? The statute of limitation has run against that loan years and years ago."

"Sir," replied the Southerner, "the man to whom I lent that money is a gentleman. The statute of limitation never runs against a gentleman."

So the banker sent for the money, and within a reasonable time thereafter the money came. There was a courtly gentleman at the other end of the transaction also.—*Epworth Herald.*

It is always better to help others to criticise themselves than it is to criticise them. They will believe themselves; they are not likely to believe you. The way to bring about this healthy and helpful condition of self-criticism, with its accompanying desire for improvement, is to show by our lives, silently, the better way, while resolutely refraining from urging it upon others. It was a high tribute paid to a Christian man, who is not now living, when one who had known him intimately said: "He never told me that I ought to do better, but I always came away from any conversation with him wanting to do better." If we would do this for others, let us seal our lips to criticism and incarnate the better way in our lives.—*Selected.*

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give the best of references. Address preaching but I want to begin. Can get a small work until Conference. I am 27 years old. I have never done any

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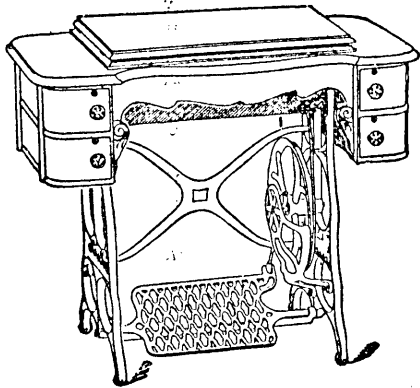
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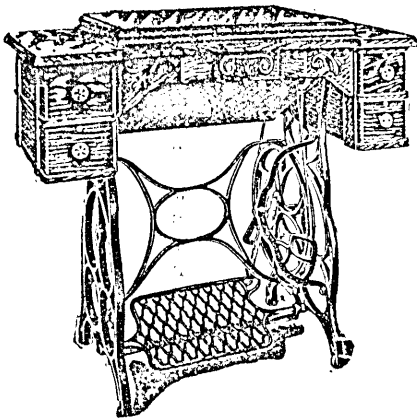
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WESTERN METHODIST NO. 2.

QUARTERLY CONFERENCE.

LITTLE ROCK CONFERENCE.

ARCADEPHIA DISTRICT.

(Third Round.)
 Arkadelphia Ct., at Mount Pisgah, July 22, 23
 Holly Springs, at Holly Springs, July 29, 30
 Malvern Ct., at Cypress, Aug. 1, 2
 Dalk, at Rock Springs, Aug. 5, 6
 Usery, at Gaiety, 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.)
 Lacey Ct., at Lacey, July 15, 16
 Watson and Halley, at Watson, July 22, 23
 Dermott and Portland, at D., July 29, 30
 Snyder Ct., at Prairie Grove, Aug. 5, 6
 Hamburg Sta., Aug. 12, 13
 McGehee and Ark. City, at McG., Aug. 19, 20
 Warren Sta. and Southern Camp, Aug. 26, 27
 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.)
 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.)
 Lecust 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
 Nuttall Sta., Sept. 10, 11
 R. W. McKAY, P. E.

LITTLE ROCK DISTRICT.

(Third Round.)
 Mabelvale, at Primrose, July 15, 16
 First Church, 11 a. m., July 22, 23
 Winfield Memorial (evening), July 23
 Bryant Ct., at Congo, July 29, 30
 Henderson's Chapel (evening), Aug. 2
 Forest Park (evening), Aug. 3
 Tomberlin Ct., at Tomberlin, Aug. 5, 6
 Loneko, 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.)
 Redfield, at Center, July 15, 16
 Rowell, at Shady Grove, July 22, 23
 Dowglass and Grady, at D., July 29, 30
 New Edinburg, at Wheeler Springs, July 29, 30
 Altheimer, at Bogy, 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 Ruffin, 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.)
 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
 Gordon, at New Harmony, Aug. 16
 Emmet, at Emmet, Aug. 26, 27
 Hope Ct., at Harmony, Sept. 2, 3
 Harmony, at Harmony, Sept. 6
 Pike City, at Hopewell, Sept. 9, 10
 W. O. HILLIARD, P. E.

ARKANSAS CONFERENCE.

HARRISON DISTRICT.

(Third Round, Revised.)
 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.)
 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.)
 Winslow, July 15, 16
 Elm Springs Ct., July 29, 30
 Parkdale and Farmington, Aug. 5, 6
 Fayetteville Sta., Aug. 6, 7
 J. B. STEVENSON, P. E.

MOBILTON DISTRICT.

(Third Round.)
 London Ct., at Martin Chapel, July 15, 16
 Russellville Sta., July 16, 17
 Lamar Ct., at Antioch, July 22, 23
 Appleton Ct., at Antioch, July 29, 30
 F. S. H. JOHNSTON, P. E.

WHITE RIVER CONFERENCE.

BATESVILLE DISTRICT.

(Third Round.)
 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 29, 30
 Batesville, Central Ave., Aug. 6, 7
 Batesville, First Church, Aug. 6-8
 Ash Flat Ct., Pleasant Hill, Aug. 11-13
 Smithville Mis., Shiloh, Aug. 19, 20
 Swifton Ct., Arbor Grove, Aug. 22, 23
 Sulphur Rock Ct., Aug. 26, 27
 Desha Ct., Rosie, Aug. 30, 31
 Wolf Bayou Mis., Cornerstone, Sept. 2, 3
 Evening Shade Ct., Sept. 2, 3
 B. L. WILFORD, P. E.

PARAGOULD DISTRICT.

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

HELENA DISTRICT.

(Third Round.)
 West Helena and Mellwood, at West
 Helena, 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
 DeWitt 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.)
 Barfield Mis., at Tomato, July 15, 16
 Manila and Dell, at Manila, July 16, 17
 Vandalia Ct., at Cherry Valley, July 22, 23
 Gilmore and Turrell, at Gilmore, July 29, 30
 Blytheville Ct., at Promise Land, Aug. 5, 6
 Luxora and Rozell, at Rozelle, Aug. 6, 7
 Osceola Sta., Aug. 12, 13
 Wilson Sta., Aug. 13, 14
 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.)
 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
 Oato 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.)
 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.

GUYMON 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 II, July 29, 30
 ROBERT A. BAIRD, P. E.

OKLAHOMA CITY DISTRICT.

(Third Round.)
 Tecumseh, July 9, 10
 Union Chapel, July 15, 16
 Shawnee, First Church, July 16, 17
 St. John's, July 19
 McCloud, July 22, 23
 St. Luke's, July 23, 24
 Moore, July 29, 30
 Capital Hill, July 30, 31
 Guthrie, Aug. 5, 6
 Perry, Aug. 6, 7
 Epworth, Aug. 9
 Piedmont, Aug. 12
 El Reno, Aug. 13, 14
 Stillwater, Aug. 19, 20
 Arcadia, Aug. 26, 27
 Oklahoma City Ct., Sept. 2, 3
 Sunday School and League Conference, June 14, 15.
 O. F. SENSABAUGH, P. E.

ARDMORE DISTRICT.

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

EAST OKLAHOMA CONFERENCE.

DURANT DISTRICT.

(Third Round.)
 Bokchito, July 15, 16
 Pielle, July 16, 17
 Grantham, July 22, 23
 Madill, July 23, 24
 Kingston, July 29, 30
 Goodman, July 29, 30
 Durant, Aug. 5, 6
 T. P. TURNER, P. E.

TULSA DISTRICT.

(Third Round.)
 Okemah, July 15, 16
 Dustin, July 16, 17
 Sapulpa, July 22, 23
 Dewey, July 23, 24
 Coweta, July 29, 30
 Bixby, July 29, 30
 Haskell, Aug. 5, 6
 Every pastor is expected to be able to make a definite report as to whether the annual conference collections have been provided for. Please preach the sermon on Christian education and write a full report for Question 18 as is required by the Book of Discipline.
 S. G. THOMPSON, P. E.

VINITA DISTRICT.

(Third Round.)
 Chapel, July 15, 16
 Pags, 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.)
 First Church, Muskogee, July 13
 Webber's Falls and Forum, at W., July 15, 16
 Vian Ct., at Vian, July 16, 17
 Bald Hill Ct., at Natura, July 22, 23
 Morris, July 23, 24
 Meynen, 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, Aug. 26, Aug. 6
 W. M. WILSON, P. E.

ADA DISTRICT.

(Third Round.)
 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.

MALESTER DISTRICT.

(Third Round.)
 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
 Hugo Ct., at Bokchito, July 15, 16
 Washita Ct., at Lanewood, July 22, 23
 Chickasaw Ct., at Seeley Chapel, July 25
 Choctaw-Chickasaw District Conference, at Seeley Chapel, July 26-30
 Rufe Ct., at Seeley, Aug. 5, 6
 A. S. WILLIAMS, P. E.

THE CHRIST OF THE ANDES.

Twenty-six centuries ago Micah prophesied that a day would come when nations would beat their swords into plowshares. It seems near at hand, for in our own time nations have beaten their cannon into a statue of Jesus Christ. Two of the South American republics have taught the rest of the world a lesson in peace, that is worth imitating.

After seventy years of trouble over Andean boundaries, the people of Argentina and Chile settled the difficulty by arbitration and erected the famous statue, known as "The Christ of the Andes," upon the very crest of that mountain range. This great bronze statue of the Prince of Peace is cast from the molten metal of cannon and stands nearly 15,000 feet above the sea level on the boundary line between Argentina and Chile. It was paid for by the women of Argentina, and unveiled in 1904 in commemoration of the treaties of friendship, arbitration, and disarmament by which the two Republics had

settled their dispute. This dispute involved territory including 83,000 square miles of land. On the pedestal of this great monument of peace are the words (in Spanish): "Sooner shall these mountains crumble to dust than Chileans and Argentines break the peace which they have sworn at the feet of Christ the Redeemer to maintain." Near the statue has been erected a hermitage, to which have come monks and dogs from St. Bernard, for the purpose of living there and rescuing travelers from the mountain storms and cold.—*Deaconess Advocate*.

BAD TEMPERED CHRISTIANS.

It is related that a young man went one day to the famous New England preacher, Jonathan Edwards, to ask for his daughter.

"You can't have her," said Mr. Edwards.

"But I love her."

"No matter, you can't have her."

"But she loves me, too."

"I say you can't have her."

"But I am well off and can support her."

"You can't have her, I tell you."

"Why not, Mr. Edwards? What have you against me?"

"Nothing."

"Well, then, why can't I have Emily?"

"Because I think you are a pretty decent sort of a man; too good for her."

"What? Mr. Edwards, what in the world do you mean?"

"She's got a wicked temper, and you wouldn't be happy with her."

"But I thought she was a Christian?"

"So she is, young man, so she is. But before you have lived as long as I have you'll find that there are some people in this world that the grace of God can live with, but you can't."—*Selected*.

IN THE NIGHT WATCH.

In weakness, weariness, and pain, and with patience and love that God gave me, I laid me down for the night. In the morning I awoke, as it seemed to me, in freedom and peace and strength, with a mighty joy in my heart.

O the ineffable joy! I had been with my Lord, in his very presence. It was heaven, the heaven for which I had prayed and longed and waited and hoped. At last, at last! It was the fulfillment of the promise that had cheered me during the passing years. The Lord said unto me: "Enter into My joy. Look upon my face, hear my voice, and be glad. Sorrow and pain you shall feel and fear no more. The veil of mystery is removed; you shall know even as you are known. You have been faithful unto death; thine now is the crown of life. Enter now into the joy of thy Lord." Yes, this was heaven. I had entered into that joy that is unspeakable and full of glory. The glory in whom all fullness dwells.

My glad soul recalls the vision, and the joy of my Lord is in my heart as I pen these words.—*Bishop O. P. Fitzgerald, in Nashville Christian Advocate*.

LEARNING HOW TO LIVE.

There are people who go about the world looking for slights, and they are necessarily miserable, for they find them at every turn—especially the imaginary ones. One has the same pity for such men as for the very poor. They are morally illiterate. They have had no real education, for they have never learned how to live.

Few men know how to live. We grow up at random, carrying into mature life the merely animal methods and motives which we had as little children. And it does not occur to us that all this must be changed; that much of it must be reversed; that life is the finest of the Fine Arts; that it has to be learned with life-long patience, and that the years of our pilgrimage are all too short to master it triumphantly.—*Henry Drummond*.

WOMAN'S MISSION SOCIETIES ARKANSAS CONFERENCE.

Miss L. G. ROLLSTON, Press Supt.

Now for the adoption of our new constitution and the election of officers to correspond with the new order of things. The adoption of this constitution by both Home and Foreign Auxiliaries is obligatory, but the union of the two departments is not obligatory. The Morrilton auxiliaries have united, and others may do so whenever they desire to do so. There will be no compulsion in the matter.

In the Arkansas Conference one day, whether Monday, Tuesday or Thursday, in the first and third weeks of each month, will be Foreign Mission days, and one day in the second and fourth weeks will be Home Mission days.

As many of our women will not receive a copy of the new constitution, I give in quotation marks the six articles, also a few comments on same.

"1. This society shall be called the Woman's Missionary Society of the auxiliary to the (Arkansas) Conference Society of the Woman's Missionary Council of the Methodist Episcopal Church, South.

"2. The object of this society shall be to hasten the coming of the kingdom of God in the United States and non-Christian lands by enlisting the women, young people, and children in a study of the needs of the world and in active missionary service, by raising funds for the evangelization of mission fields at home and abroad, for the maintenance of the institutions under the care of the Woman's Missionary Council, for the betterment of civic and social conditions and for meeting neighborhood needs."

What are we to "hasten"? "The coming of the kingdom of God?" Where? In the "United States and non-Christian lands." That means the work must begin in your community and my community. If we constantly find fault with our preachers, criticize our leaders, condemn every movement not started by ourselves, feel aggrieved with every one who expresses a view opposed to our own and bicker over trifles, we will hinder instead of hasten the coming of the kingdom in our communities.

If we hope to influence others in our missionary work we must learn more about our workers and our institutions and give less time to light literature, scandals and gossip. It is the noble purpose, the self-sacrifice, the good deed, the kindly word, that uplifts and engages our sympathies, and nowhere will we find these in greater evidence than in missionary work. Let us learn of the needs of the world and strive to enlist your acquaintances in supplying these needs. We will be doing active service in hastening the coming of the kingdom.

"3. Anyone may become a member of this society by giving prayer, service and 10 cents dues per month to either de-

partment, Home or Foreign, or 20 cents dues to both. Opportunities shall be given for pledges and for freewill offerings, to be directed by the donors to such objects as have been authorized by the Woman's Missionary Council. Each auxiliary may raise amount necessary for local work."

According to this article the payment of a few dimes or dollars into the missionary treasury is not to be the measure of our dues; we are to give prayer and service also. If things go wrong in our church or auxiliary we are to talk the matter over with God and try under his guidance to set matters right. It means that each officer shall do her full duty and each member shall help with her presence at the monthly meetings. Officers get discouraged when women stay away from the meetings.

"4. Anyone may become a life member of either department of the society by the payment to the general fund of \$25.00 for this specific purpose.

"5. The officers of the society shall be a president, four vice presidents, two corresponding secretaries, one or more recording secretaries, one or more treasurers, who shall constitute an Executive Committee."

This applies to united auxiliary societies. Where the auxiliaries do not unite, the officers in both Home and Foreign departments shall be a president, four vice presidents, a corresponding secretary, a recording secretary and a treasurer. There need be no changes made in any officers except vice presidents. The duties of the other officers remain as they were.

The first vice president has charge of the children's work and must make quarterly reports to the conference first vice president, Mrs. Barksdale of Fort Smith.

The second vice president has charge of the young people's work and reports quarterly to Miss Clara Williams, Fort Smith.

The third vice president promotes Christian stewardship and mission study and reports to Mrs. H. Zellner, Prairie Grove.

The fourth vice president develops social service and local work and reports to Mrs. P. W. Fusey, Van Buren.

"6. The society shall hold at least one monthly meeting for educational and inspirational purposes and for the transaction of business. Other meetings may be held for Bible study and the varying phases of mission work. At the last meeting of the fiscal year there shall be the annual election of officers. At the following meeting there shall be full reports of the year's work, installation of officers, and consideration of plans for work for the new year."

The last meeting this year will be December 31.

FROM BROTHER EDWARDS.

I am now with Brother White, of Cameron charge. We are in a great meeting at Shadypoint. Quite a number of professions; seven saved last night. Some 25 or 30 up to date. All grown people. Crowds getting larger all the time. I have been at home nearly five weeks very sick with a severe cold, but I am able these hot times to preach twice a day and hold from three to five cottage meetings. The people love Brother White and he is doing well. Pray for us.

Yours in the fight,
J. D. E.

PREACHER WANTED.

A preacher wanted for the best circuit in Ardmore District. Will pay \$50.00 or \$60.00 a month. Send references.

W. U. WITT, P. E.

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.

TEXARKANA DISTRICT CONFERENCE.


Another session of the Texarkana District Conference has come and gone. Every charge in the district was represented except Cherry Hill. It was a fine session, educative and inspirational as to the need of vital touch with the Head of the Church and of approved workmen in his interest. DeQueen, where the Conference was held, was unstinted in hospitality. Our pastor there by his painstaking care for the comfort of delegates and visitors will long be remembered by them. Each visitor speaking for himself had the best place in town. The home of Dr. Hendrix, of DeQueen, like that of Dr. Marsh, at Prescott, and Dr. Moore, at Arkadelphia, will long be held by the writer in appreciative remembrance. I am somehow tied the rest of my life to homes where such kindness has been shown me, and am impelled to take special interest in the spiritual life of the children belonging to them. May the days of generous hospitality never be a thing of the past in the church and the servants of the Lord entertained for their work's sake never fail to leave a lasting impression for good.

Such homes equal the entertainment of angels unawares. Our Presiding Elder, Brother T. H. Ware, is encouraged at the attendance and interest at the District Conference. The Conference voted him a rest or vacation at such time during the year as suited him. Unless the last sermon at the Conference be excepted the preaching was of a high grade and edifying to us all. The visitors present were the genial D. J. Weems, of Western Methodist force, who made us a good speech for his cause. Brother Adams, of American Bible Society; Brother Holland, of Waldo, and Dr. Crowell, of Henderson-Brown College. The last two delivered each a fine sermon during the Conference. Judge J. S. Steele was elected lay leader for the district the coming year.

The Conference passed strong resolutions condemning the desecration of the Sabbath in cold drink traffic. The sense of the Conference and of our church is against Sunday excursions, ball games, etc. The Conference acted, of course, in the interest of prohibition. We draw our own conclusions as to the influences brought to bear upon the last two sessions of the legislature especially the Senate, because for four years we have not had a syllable of legislation in the interest of prohibition. The saloon is a menace to good government and the liquor traffic, whether saloon or bootlegging, is the breeding place for every known crime.

DeQueen, the host of the District Conference, is the biggest town between Mena and Texarkana. A few years ago after strong contest the Sevier County seat was moved there from the historic town of Lockesburg. I say historic. Truly the birth and rearing place of so many worthy preachers of the gospel, making such contribution to the moral and spiritual life of the country—such a place should be called historic.

DeQueen is now a division and round house station of the Kansas City Southern Railroad. Its artesian well furnishing water to the people has diminished the sick and death rate of the community. To attain this good record of health, the town in high location had but to tap the God of nature's reservoir. Many of its citizens are of high moral stamina. They are the heirs of generations of moral and spiritual training. The fruits of hundreds of good sermons and other mental and moral teaching given for a hundred years past is had in the God-fearing, high ideal citizenship of the new town of DeQueen as that population came from such old settlements as Lockesburg, Chapel Hill, Green's Chapel, etc. The town has a fine system of public schools. Prof. Sullards, formerly principal of Fordyce



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public school, is the efficient superintendent. Smallpox last winter closed the schools at DeQueen some weeks, but the schools reopened later and finished the session in June with several graduates from the high school. A principal of one of the DeQueen public schools is Prof. Riffin, son of Dr. J. H. Riffin, of Arkadelphia.

Seven churches are represented by buildings at DeQueen, each having a pastor except the Baptist and possibly the Cumberland Presbyterian. The pastor of the Methodist Church, Rev. Z. D. Lindsey, has been a shut-in from rheumatism two or three months since Conference, but his congregation is held together and under his leadership will make a good report at the coming Annual Conference. The health of Brother Lindsey is improving and his friends are hopeful of his complete resoration to health.

The DeQueen Bee, the daily and weekly publication of the town, stands flatfooted for the right. The moral advantages to a town of a periodical of such convictions for the right against the wrong would be hard to estimate. The invention of printing, the result of Christian ingenuity, should glorify the Christ, who is at once the condition and source of all modern progress.

It is a regret to record that in the last election on the whisky traffic DeQueen voted a small majority for licensing intoxicating liquors, but other precincts in the county, Lockesburg and else, made Sevier a dry county. The good people of DeQueen will need to rally their forces in time for the next election against this monster of vice. Many of the people of DeQueen are like those of every other town, temporarily crazy over the moving picture show. My mind recalls sometime since half crazy Gillham for the few hours a little animal and circus show came to town. The moving picture show can be made educative and spiritually helpful but as a matter of fact the great majority of them are not. I am not uneasy as to the final success of the cause the church represents, but the people in neglecting sacred duties in this craze for diversions suffer in moral and spiritual development and in equipment for the highest service he can render humanity. It appears that business which ministers to the comfort and convenience of the people would also suffer when so much of the circulating money goes into the coffers of the show. The world will sometimes awake to the fact that whatever hinders its highest moral and spiritual life will hinder in other ways. But in the main DeQueen is on the upgrade. Its educational and spiritual future is bright.

JOHN F. TAYLOR.


A CHEAP FARM HOME.

145 acres rolling land in two and one-half miles of hustling new town of about 1,500 inhabitants. 35 acres in cultivation. The rest in timber good for farm purposes. 65 acres of the land in timber can be put in cultivation. Three-room log house, ceiled inside and partially weatherboarded; good new barn 30x50 feet; a fine well of good water; also tenant house. This property will be sold so cheap that it will surprise you. The price is \$1,500.00.

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she can make the most delicious ice cream in ten minutes, freezing and all, at a cost of about one cent a dish—and never go near the stove.

Your grocer will tell you all about it, or you can get a book from the Genesee Pure Food Co., Le Roy, N.Y., if you will write them.

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