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WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

Western Christian Advocate.

OFFICIAL ORGAN OF ARKANSAS, LITTLE ROCK, WHITE RIVER AND OKLAHOMA CONFERENCE

METHODIST EPISCOPAL CHURCH, SOUTH

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No. 30.



THEOLOGICAL UNREST.

No. V.

Another force that has vastly disturbed the old order of things has been the new method of historic investigation. The older historians thought it enough to write down a chronicle of events. The newer historians give us the events and also the interpretation of them. The philosophy of history is a comparatively new philosophy. It is in reality the application of the scientific method to history. The human race is grasped as an organism, developing like other organisms. Government develops, language develops, institutions develop, religion develops, as we have seen. History now approaches its work under this principle.

It was impossible that the Bible should escape the method. For the religion of the Bible is a historic religion. The Old Testament is the record of a people. The New Testament is based upon a personal history, which personal history arose out of a national history. We therefore have historical criticism applied to the Bible. It is better known as higher criticism, though, on account of the misapprehension that has attended this nomenclature, it would have perhaps been better to have called it simply historic criticism.

After textual critics had settled the true text of the Bible, the work was carried higher up by the historical critic. Given the text, his inquiries were, Who wrote this? When did he write it? To whom did he write it? Under what circumstances did he write it? What under all these conditions did he mean when he wrote it? Are not all these inquiries pertinent? If we can find an answer to them, will they not bring us floods of light about our Bible?

But it can be seen that the application of such a method to the Scriptures was destined to upset many a traditional theory about them. It can be seen that the critics themselves would be likely to differ. As a matter of fact, they have greatly differed in their conclusions. But historical criticism does not stand for a body of conclusions, nor for any particular conclusion; it stands for a method. If the method in the hands of some men has landed them in grave error, the method has in the hands of other men brought them a vital relation to the Scriptures such as they had never known before. Beyond any doubt the method has turned a flood of light upon the Bible. The abuse that has been heaped upon the men who have worked in this field has been of a piece with the abuse that has been heaped upon Galileo and Copernicus, whose astronomical doctrines now rule the world; of a piece with the abuse which, to the everlasting shame of church leaders has been heaped upon every man who has come forward with some new truth, based upon scientific investigation, upsetting the traditions which these church leaders have held with reference to the Bible. While holding in their hands the truest and best source of light the world has ever received, the Bible, it is the greatest of all shames that these men have so interpreted their Bible as to set it against almost every great advance in knowledge. If any man questions this, let him read Dr. Andrew D.

White's "Warfare of Science With Theology in Christendom." This is not saying that all that scientists have proposed as the truth has been ultimately found to be the truth; but we do mean to say that the scientists have, since the days of Bacon, put us into the only method, the method simply of careful investigation of all the facts, that has in it any promise for the world; and we do mean to say that, despite the ignorance and the prejudice which has combated them, they have established many great truths, and have opened the pathway of our humanity.

If, now, men have turned to an application of scientific methods to historical investigation, and are applying that method to Christianity, which is a historic religion, we may expect, we suppose, that these men will be sternly challenged, as all other scientific inquiry has been challenged. If some man in the use of scientific methods finds that the heading we read at the beginning of Genesis, "The First Book of Moses," was never in a Hebrew manuscript, but as a matter of historic fact was written there by certain scholars of Alexandria in the Third Century before Christ, and is of no divine authority, nor can be; and if upon further examination this man shall find that there is not a word in Genesis claiming its Mosaic authorship; and if, with this discovery that the heading was certainly put there by men as unauthorized as himself, and with the further discovery that the writing makes no claim of its own to be the work of Moses, he raises seriously the question of its Mosaic authorship, how does that man become the enemy of the Bible? If some historical critic finds that the ridiculous matter written at the heads of the chapters of "The Song of Solomon," claiming that this production sets forth the love of Christ for his church, was absolutely no part of the text, but is the work of some ignorant interpreter, and that the production is simply an Oriental love song, shall we denounce this man as an enemy of the church? If some historical critic shall conclude that David did not write the major part of the Psalms, but that the Book of Psalms is a collection which constituted the hymnology of the Jewish people, as our hymn books represent our hymnology, is that a crime? If some critic should conclude that the Book of Daniel is of a later date than the traditional date, and belongs to a body of literature known as apocryphal literature, none of which is older than the Maccabean period, shall we hang him for having made the discovery?

But, waiving all conclusions to which any critic has arrived, do we want accurate knowledge about the books of the Bible, knowledge that has been subjected to scientific test? Or do we prefer to accept whatever has been given us by tradition, right or wrong? Are we afraid to apply to the Bible the sure methods that have brought us truth everywhere else? Your critic applying that method may arrive at a conclusion on any particular point that you cannot accept; but you are not bound to accept it, unless it appears to you to be true, and the critic himself would be first to tell you so. Moreover, there is his argument by which he arrived at his conclusion, and you are asked to test that for yourself. All he is after is the truth, and that is all you need be after also.

We are told that this process upsets the faith of people. Upsets faith in what? If any man has a faith that is afraid with its own open eyes to walk up to his facts and look them squarely in

the face, we repeat that not much harm can come to that man by the upsetting of such a faith. It were far better that he should lose such a faith and go into the presence of his God at last with a record of humble and sincere inquiry after the truth.

We are told that this method does not do the Bible sufficient reverence. Our reply must be that man most reverences the Bible who in the fear of his God most seeks to know precisely the meaning of the Bible. To look upon the Bible in any other light is not only a false reverence; it is a weak and cowardly superstition.

If erroneous conclusions have been arrived at by some, nothing is surer than that this method will ultimately overthrow these conclusions, and will substitute the true for the false. For we again insist that historical criticism does not stand for a body of conclusions; it stands for a method. It is the same method that has carried forward the world in all departments of knowledge. It cuts loose, once for all from the dogmatic method, the allegorical method, the mystical method, the doctrinal method of interpreting the Bible, and it substitutes for all these *a priori* processes, the scientific method of examining the facts. That the method will here vindicate itself, as it has done everywhere else, there is no reason at all to doubt.

The whole Protestant world is rejoicing in the movement that has risen in the Roman Catholic communion, known as Modernism. The Modernist movement is nothing at all but the facing about of the genuine scholarship of the Roman Church, turning from the intellectual enslavement of the papacy to a devout and honest inquiry into all the questions modern science has raised in any department of knowledge, historical criticism included. It is the same issue, precisely, that Martin Luther raised, with this difference, that they raise the issue over a far wider field than Luther endeavored to cover. No more devout men are found in that great communion. Certainly no more scholarly men are found among them. What the issue is to be when scholarship and devotion address themselves to any problem let any man judge. He that believeth needs never to make haste. Wisdom shall be justified of her children always.—A.

QUEEN'S UNIVERSITY, CANADA.

After an earnest and able discussion of all the issues involved, the General Assembly of the Presbyterian Church in Canada authorized the management of Queen's University to secure such legislation as would render all departments of that university except the theological entirely independent of church control or connection. The institution was founded seventy years ago with only a theological and an arts department. It was then subject to strict church control, the assembly appointing trustees, etc. At the union of the various Presbyterian bodies in 1875, this control was relaxed, and since that time the institution has been Presbyterian only in requiring a majority of the trustees to belong to the Presbyterian church and the principal to be a minister of that church. Even these restrictions do not hold in regard to the departments of law, medicine, etc., which have grown up around the original foundation, but only to the two departments of theology

(Continued on page 3.)

WESTERN METHODIST

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Notes and Personals

DISTRICT CONFERENCES.

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.

Prof. C. J. Green of Hendrix College is visiting friends in South Carolina.

Rev. J. M. Robinson, Council circuit, is engaged in a meeting near Marianna this week.

Rev. D. P. Forsythe, of the Lono circuit, is in the city and made us a pleasant call this morning.

Dr. J. W. Lee, pastor of St. John's church, St. Louis, accompanied by his wife, is making a tour in Europe.

Dr. S. A. Steel is recommended for readmission into the Annual Conference, by the Brownwood district conference.

Dr. S. A. Steel has been elected president of Memphis Conference Female Institute, Jackson, Tenn., and has signified his acceptance.

Rev. C. F. Wilson closed a good meeting at Madison last week, with some eight or ten conversions. He had the help of the presiding elder and of our pastor at Forrest City.

Rev. Ira T. Winfrey, Wheatley circuit, is this week engaged in a meeting at Oak Hall. Bro. Winfrey, one of our Hendrix boys, is pushing very vigorously his work all over his charge.

Miss Grace Hemingway, one of our good deaconesses from the Wesley House, Dallas, Texas, has been spending her vacation with her people at Wheatley, Ark., and will soon return to her work.

Evangelistic Singer Russell, of Lono, Ark., is assisting Rev. B. A. Few in a meeting at Hunter Memorial, this city. The meeting is progressing favorably and the brethren have good hope of the results.

Mr. J. T. Dyal, a good friend of our church at Goodwin, Ark., and the husband of one of our elect women, died suddenly in Toledo, Ohio, last Saturday night, and was brought home for burial on yesterday.

Rev. J. K. Farris, who is doing an excellent work on the Helena district, has, among other things, made good improvements on the district parsonage, putting it in fine shape, paying for the improvements in full.

Rev. Norris Greer, pastor at West Helena and Mellwood, has just closed an excellent meeting at the latter place, with twenty-five or thirty accessions to the church. The presiding elder was with him for a day or two.

The Methodist campaign in Hot Springs opened last Sunday at Park Avenue. Gracious results are already seen. Tuesday evening several made decisions for Christ and the Christian life. The prospects are splendid. The Methodist pastors are doing the preaching.

The papers are announcing the dissolution of Epworth Church, Oklahoma City, a church whose membership was made up of Northern and Southern members. It is what was to have been expected of this effort to "federate." Federation does not much work. What we need is a sensible basis of union.

Mrs. Moffett Rhodes has sent to all the pastors cards asking for information concerning the number of young women in the churches. Did you receive yours? If so, the courtesy of a prompt reply will be much appreciated by the department which Mrs. Rhodes represents. Address her at Hot Springs, Ark.

Rev. J. R. Nelson and his wife, of Forrest City, will go next week on a little vacation of about three weeks to their old friends and relatives in Kentucky and Tennessee. They are doing a fine work in Forrest City. The parsonage has been substantially improved, the church is growing in numbers and efficiency.

The indications are that State-wide prohibition in Texas was lost by between 5,000 and 6,000 votes last Saturday. The legislature, which meets in special session next Munday, has a prohibition majority in both houses. We predict that the whisky fellows will still have something to interest them. Nothing is settled till settled right.

Dr. Alonzo Monk made us a brotherly call Tuesday and reported a fine quarterly meeting the previous Sunday at Primrose, on the Mabelvale circuit. During the services \$2,000.00 were raised for the erection of a new church building. Primrose is a fine community, and a new church to accommodate the growing interests of the church would be quite a blessing.

Evangelist John P. Lowry returned to his home in the city this week after holding several successful meetings in different sections, the last of which was at Hammon, Okla. The local paper at that place speaks in the highest terms of his work and preaching there, referring to the meeting as a "Big Success." He will spend some time in Arkansas before going elsewhere.

This editor spent last Sunday at Marianna, the guest of the pastor and of that elect woman, Mrs. Atkins. It is a lot of clever folks they have at Marianna. So many of them are old Brownsville (Tennessee) people, and Bolivar people, that this editor feels doubly at home among them. They are cultured folks, living in a rich region, in one of the best business towns in the State. They ought to build them an up-to-date church, and they ought to do it this very fall. We think they will do it. Dr. Wilson commands the respect of everybody in the community and so does his good wife.

Little Rock Methodism is looking forward with anticipation to the visits scheduled for next Sunday of Bishop J. H. McCoy and Dr. W. F. McMurry. Bishop McCoy, as all will remember, holds all the conferences in Arkansas this fall, and Dr. McMurry is our Church Extension secretary. They are coming in the interest of the Asbury Church, which was recently burned. A great union service is planned of all the congregations of the Methodist Church in the city at our First Church at the morning hour, and at the

Asbury Tabernacle at night. We believe Little Rock Methodism needs unifying, and this visit of these servants of the Church will doubtless contribute to that end. To this end we bespeak for these brethren a cordial welcome and a prayerful and earnest hearing.

An event well worthy of mention was the dedication of the Highland Church, recently erected by the congregation in the southwestern part of the city, which occurred on last Sunday, the dedication being performed by the pastor, Rev. S. W. Rainey. This is one of our new church enterprises in the city of Little Rock, organized by Brother Rainey 17 months ago. They have met with many discouragements incident to a movement of that kind, but with a plucky pastor and a progressive and determined membership they now have a neat and adequate place of worship.

STATE-WIDE PROHIBITION LOST IN TEXAS.

Our readers are doubtless more or less acquainted with the State-wide prohibition campaign that has been carried on in Texas for several months ending in an election July 22. From the returns as published it appears that prohibition was lost by about 6,000 majority. When it is remembered that 450,000 and more votes were cast this 6,000 majority does not look very discouraging. The writer of this article is well acquainted with the prohibition movement in Texas and would sincerely congratulate the prohibition forces on the splendid showing made. They had many difficulties to combat. There are large German towns and settlements in the State where liquor is always in favor. These German people are a sturdy citizenship in many respects but they have some drinking habits that suit them but that cannot be practiced with impunity by the ordinary American citizen. They have been used to their beer and whisky and they almost invariably vote for the open saloon. There is a considerable sprinkle of Mexicans along the border of Mexico and they are for the saloon. They have never given up the idea that self-indulgence is the highest good and they are not much interested in length of days so they have a good time while they live. These had to be combatted and it took a large lot of votes to balance accounts. Then the ever-present negro voter. We well remember how Sambo was always to be counted on the anti side in all prohibition or local option contests. His vote has been largely eliminated in many sections but the saloon has generally managed to use him when the whisky interests need a vote. They did so in this campaign. Then the good people of Texas had the painful experience of having to oppose their chief executive in the battle for State-wide prohibition. He went up and down in the land doing valiant service for the open saloon. In view of all these difficulties we congratulate the friends and supporters of prohibition on their good showing. About twenty-five years ago there was a vote taken in that State on prohibition and while there were many strong men in the fray and the good people did valiant service for the cause the majority against prohibition at that time was about 100,000 and the entire vote much lighter. At that time, and we remember it well, they beat us two to one, and made the proud boast that the question would never again be an issue in Texas politics. The died-in-the-wool politicians made anti-prohibition a plank in the Democratic platform and boasted that it was a heart-of-oak plank that would never wear out. But matters have evidently changed. Under present conditions any political party that would insert a whisky plank in their platform would court defeat and justly receive it. The boon of State-wide prohibition seems almost within the grasp of the good people of the State and they will do well to keep up the agitation until success is theirs.—E.

QUEEN'S UNIVERSITY, CANADA.

(Continued from page 1.)

and arts. Now they are to be removed from the School of Arts, so that in all its parts except the Theological School, the University will cease to be strictly a church school.

"The results to Queen's," says a correspondent, "will be that she can approach the Ontario Government for support on account of the service she is giving the province in higher education. She will qualify for the Carnegie Pension Fund, and can seek support from any other source that she may choose, but she will no longer have access to Presbyterian pulpits as in the past to present her claims as a university. On the other hand the theological department will be separated from the control of the University and brought into closer relationship to the church."

We reproduce this item of news not for the purpose of comment, but because we believe it to be of interest. It throws light on a trend in educational matters which is wide-spread today. That great universities, founded and developed by churches, tend later to grow independent of direct church control has been over and over seen in the history of this country and Canada. Whether this tendency is wholesome or otherwise we do not now undertake to say. That it should be so general is at least significant. One thing we may venture: The direction of and support by a church of a theological school is a much simpler matter than is the management of a real university.

NOT DECEIVED.

The Central Methodist noticing that Evelyn Arthur See, of Chicago, the "Revealer of the Absolute Life," has been found guilty of abducting a young girl, and sentenced to imprisonment, thus comments upon the following which such men secure:

"The main followers of this impostor are women, and not of the lower and ignorant class, but those of some social and financial prominence. One woman testified during the trial that she had given this alleged prophet as much as five thousand dollars at one time, to help the cause.

"It is generally the members of some of our churches who get victimized by such hypocritical pretenders as the one who has been convicted recently in Chicago. They are shallow readers and surface thinkers, if indeed they read or think at all, and are generally susceptible to flattery, or filled with spiritual pride, and make easy victims for shrewd and designing bogus religious leaders."

We think there is little ground to assume that these women are deceived. There are women of the world who live for their passions and seek no pretended revelations of God as a pretext. But women who stand committed to the profession of religion, seek a covering in the name of religion for their shame. There are women enough in the church who have the ease and freedom which wealth purchases, whose daily reading is such as turns their minds to sensual life. The very fact that they have little need to curb their desires in other points makes them weak at this. The conditions which are known to exist in what is called good society prepare the field which tempts to such schemes as that of Evelyn See. Neither leader nor followers are deceived. "A cage of unclean birds is what common sense people see." Where the carcass is there will the eagles be gathered together.

G.

NOTE FROM ARCADIA, MO.

We reached Arcadia by belated train Monday, at 9:30 p. m.

This is the second year of the Methodist Assembly here. The movement was begun with a camp meeting last year. The program of this

season was extended to embrace five days for Preachers Institute; ten days camp meeting; four days Epworth League.

The beauty of Arcadia Valley, enclosed by a circle of mountains and watered by a swift clear mountain stream, has long made the place a summer resort. Our church has purchased 245 acres of ground in the middle of this valley, constituted of a central hill, spreading out more than half a mile and rising to one third the elevation of the mountains. This ground was bought for \$9,000, and an excellent steel-framed tile-covered pavilion, or tabernacle has been erected on it, giving the finest access to the breezes amid surrounding trees. The top of the hill is well wooded.

We have taken a tent with fine view of the mountains and will spend two weeks or more here enjoying God's fresh air and the mountain scenery, which are to me always ministers of the good Father bringing messages of peace. Many of the people whom I met here are acquaintances of other years, for I spent twenty-nine years in the ministry in the St. Louis Conference.

The order of Camp-meeting service is: Morning prayers; song and experience at 9:30; a lecture on Bible study, or rather a Scripture exposition by Dr. Gross Alexander, editor of our Methodist Review, Nashville, at 11 a. m.; prayer meeting at 4 p. m. and preaching at night. The campers rent tents and buy their meals at cost of about \$1.50 a day.

Dr. Alexander has been engaged for service for ten days and we are all highly pleased with the work which he is doing.

The stockholders or managers of this Assembly expect to spend much money to furnish here all possible accommodations.

Bishop Hendrix will dedicate the pavilion Sunday.

G.



SECULAR.

Acting upon the recommendation of the Board of Public Welfare, the chief of police of Kansas City has ordered that soliciting for money in saloons shall be stopped. This cuts out the Salvation Army lassies. It is declared that most of the money thus obtained is never accounted for.

A notable decision, which recalled a spirited two years' controversy, with a congressional investigation, the dismissal of Gifford Pinchot as forester and the subsequent withdrawal of Richard A. Ballinger as Secretary of the Interior as salient incidents, was announced by Mr. Ballinger's successor in the cabinet, Mr. Walter L. Fisher, last Monday. In this decision Mr. Fisher pronounced fraudulent the Cunningham claims to coal lands in Alaska, which, had they been sustained, would have given to the Morgan-Guggenheim Syndicate control over properties containing deposits valued at many millions of dollars. The secretary's findings, unless they be upset by judicial proceedings, are final in their application to a memorable agitation. In all essentials they sustain Mr. Pinchot's contention that the financial interests involved had employed improper means to gain possession of the vast coal resources in the Cunningham claims. Under Secretary Fisher's decision these claims are restored to the public domain, to be disposed of ultimately at the will of Congress.—*Christian Register*.

Whenever a county judge takes sides in a local option contest and shows a determination to favor the liquor interests regardless of the law he has sworn to enforce and obey, it is a good plan for the people to try another man. If he is afraid

to do his duty he may be frightened from it in many other things. He is an unsafe man to trust.—*Hope Gazette*.

The largest religious university in the world is the Mohammedan University in Cairo, Egypt.

The Mohammedans propose to build a mosque in London to cost half a million dollars.

The Reciprocity bill passed the Senate Saturday by a vote of 53 to 27. There was no change in the original bill.

Cholera has appeared in Boston.

President Taft says the arbitration treaty between the United States, England and France will be signed within ten days. Three other nations are expected to sign the treaty.

Cholera has developed in New York and vigorous efforts are being made to eradicate it. The leading cities of the country are all on guard against the invasion of this asiatic plague.

It is believed that the reciprocity treaty will have little opposition in the Canadian parliament.

Attorney-General Norwood has signed the three-mile petition being circulated in Little Rock for closing the saloons. This action will commend Mr. Norwood not only to the prohibitionists of the State, but to all right minded citizens it will at least appear as evidence that Mr. Norwood does not propose to be misunderstood or to make compromises.

It has long been a canon of politics that the successful candidate must be a man who can "carry water on both shoulders." We trust that this is going to be literally true with our candidates for State offices hereafter—"water on both shoulders," not water on one shoulder and whiskey on the other.

W. G. Lewis, president of the Lewis Publishing Co., St. Louis, Mo., has been forced into bankruptcy by petition of many creditors, and a receiver for all the property held by the corporation, valued at \$5,000,000, has been appointed. One of the schemes of Mr. Lewis was the founding of the Woman's National League, the Woman's National Daily being their organ. The League is reported to number 70,000. They have halls in many places. Their property is not included in the assets in the receiver's hands. Mr. Lewis is charged with running a fraudulent scheme.

The Memphis Commercial-Appeal publishes the report that an Arson Trust,—an organization for burning buildings so that the owners may collect the insurance, is organized, with headquarters in Kansas City, Mo., and represents it as having its agents in all our great cities. The report compares the losses by fire in this country with similar losses in European cities. The annual losses in Chicago are put at \$5,000,000; of Berlin, \$200,000. If there is truth in this report we shall hear more of it hereafter.

The New York Christian Advocate reports that 1,550 persons were drowned in boating and bathing in New York, New Jersey and Pennsylvania last summer, and insists that children should be taught to swim. Our observation is that it is the swimmers who are drowned or those who are learning to swim. Learning to swim and being able to swim tempts the bathers to their death.

The love of money is as often a vice of the poor as of the rich.

EASTWARD

Around the World

RICHMOND, WASHINGTON AND NEW YORK.

BY DOCTOR W. B. PALMORE.

No. 1.

Mark Twain had a habit of remaining at the bottom of mountains and exploring their tall tops through a telescope. Nowadays a reader can remain at home and explore the whole world through cold type and another's eyes. The many thousands who have accompanied us in this way on our former tours of explorations, have known something of their guide. On our present pilgrimage, "to finish up the world," we will have so many hundreds of thousands of new readers that it becomes necessary to introduce the writer, for some might refuse to start on such a long journey if they were not acquainted with the guide.

The guide was born in the South. Was not raised anywhere, but like Topsy, "just grewed." We fought under the banner of the "Lost Cause," and as an uneducated orphan boy, surrendered with one of the last armies of the Confederate States. Very early in life we discarded the use of alcohol and tobacco and became a total abstainer. We are now writing the first letter in a "Temperance Hotel," in the largest city in the world. We not only believe in total abstinence, but in the total annihilation of the intoxicating beverage traffic, and in the co-operation, if not union, of all forces working for righteousness, and against evil. We believe in free grace and free trade, and in the sending of the gospel to all the world in this generation.

We spent a few days in Virginia and in the District of Columbia, on our way to the sea. On Sunday we preached to the Virginia convicts and baptized a very beautiful child of the Superintendent of the prisoners. Virginia has one of the best tuberculosis hospitals for her prisoners we have seen. In Richmond we had a splendid automobile ride, seeing the great monuments of Southern Generals, and the Confederate Museum, which occupies the residence of Jefferson Davis.

People of the South visit this place somewhat in the spirit with which the Greeks gaze upon the field and pass of Thermopylae.

Every third person in the cities of Richmond and Washington is a negro. One of the most unique citizens Richmond ever had was a negro by the name of John Jasper. There are two ex-Presidents of the United States buried in Richmond, but this negro has a much more commanding monument over his grave than either of the presidents. John Jasper was the slave of Sam Armstrong, a devoted Baptist layman. When the Lord spoke peace to Jasper's soul, in the pardon of his sins, he was one of the crudest and most unpromising of black negroes who developed into one of the most eloquent and powerful of preachers. His most famous sermon was on the words, "The Sun Do Move." He was the human instrument in the conversion of tens of thousands of people. He died leaving a monumental church with thousands of members. His life and work was not only a monument to the grace of God, but also to his devoted Christian master, who so earnestly helped and encouraged his servant.

The negroes are now in a much better condition, industrially and morally, in Richmond than they are in Washington; although the latter are governed by the Congress of the United States! We were very much surprised to find the ignorance of Congressmen as to the local conditions and morals of the negroes they are pretending to govern. The north front of the Saint James

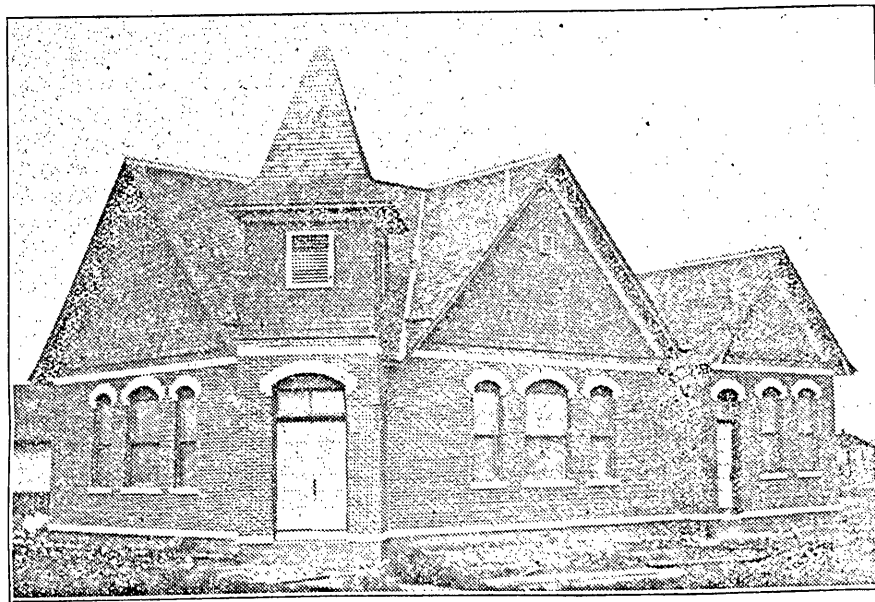
Hotel is on Pennsylvania Avenue, midway between the White House and Capitol. In the south end of the same block, fronting on Missouri Avenue, is a state of affairs which the Christian women and other organized moral forces of Washington should thoroughly investigate, and make known to each and every Congressman, so that they may no longer plead the pretext or excuse of ignorance. Here in the very heart of the city where

ABRAHAM LINCOLN

suffered such an awful martyrdom of four years, for the freedom of a race, the negro is now withering in the hot breath of the white man's vices. Within four blocks of the city and National Post Office, there is not a single church, but one hundred immense saloons! On our return from a reception one night of President Taft in the White House grounds, we looked into many of those on Pennsylvania Avenue, so close to our National Treasury, White House and Post Office. Many were crowded with blacks, some with mulattos and others with whites. Every decent newspaper, philanthropic preacher and patriotic voter should turn a search light on the conditions of the negro in Washington. Let the moral sentiment of the Republic thunder its determination to send no more Congressmen to Washington

police or a Mount Moriah is a first consideration. The new District of Columbia building is quite an addition to the city's architecture, and the great Grant Equestrian Statue in the Horticultural Garden will be a splendid addition to the city's many monuments. So far, General Thomas is mounted on the finest reproduction of a horse we have ever seen, except the one under Peter the Great, on the Neva, in Saint Petersburg. This Grant Statue will be near the Peace Monument, when America leans upon the shoulder of history, weeping over her sons slain in the Civil War.

There are now two very delightful electric car excursions,—to Mount Vernon and Arlington, the homes of the great Virginians, Washington and Lee. "The Mount Vernon Magnolia," was a subject on which in our university days we won a splendid gold medal. It was planted by Washington's own hand and has developed into majestic symmetry and size. We used it as a symbol of our civilization. This was the first visit we ever made to Arlington, the home of Lee, though we had often viewed it through a telescope from the top of the Washington Monument. Here it was that Frank Blair, of Missouri, came to Lee from Lincoln, with the offer of the command of the Union Army. Had Lee accepted, the Civil War might have ended much earlier. The old Lee



Methodist Church, Texhoma, Okla.; R. A. Crosby, Pastor.

who will not pledge themselves to vote against the legalized destruction of the negro in the District of Columbia!

When the negro saloonkeeper of Washington added the wine rooms to the rear of their engines of debauchery it meant not only the accelerated destruction of men, but of the women and girls also. When the shadow, sin and shame of such a traffic is removed from the District of Columbia, Washington will be one of the most beautiful and attractive capitals in the world. The Taj Mahal of India, is the most beautiful building in the world, but for majestic and imposing grandeur our National Capitol is the greatest building in the world. One of the most attractive parts of the capitol building is the marble gallery or Hall of Fame, and the most pleasing figures of this hall are the figures of

ROBERT E. LEE

and Frances E. Willard, the one in bronze and the other in marble. Thomas H. Benton, of Missouri, and Miss Willard stand side by side in very striking contrast. The one a concrete embodiment of expression of bigotry, self-consciousness and egotism. The other a radiant embodiment of gentleness, modesty and unselfishness, the only woman thus far so highly honored by the nation. Like the Parthenon in Athens, and Solomon's Temple in Jerusalem, our capitol building has the great advantage of a lofty location. Seen from the top of the Washington Monument, it looks rather small and low. In locating a monumental building to arrest the eye of the ages, an Acro-

home remains unchanged, but the government has spent millions of money in converting the eleven hundred acres into a national cemetery

When our Baltimore and Ohio train stopped on the New Jersey side of the river, we were vividly reminded of one of this road's brilliant, but unfortunate superintendents,

ROBERT W. GARRETT.

Many years ago, at a banquet in New York, he drank a bottle of champagne, which so excited his brain that he exclaimed in a speech "Gentlemen, congratulate me!" "Congratulate you for what?" asked a corporation lawyer who had not touched a drop of liquor. "For having made all the preliminary plans and preparation to bring the Baltimore and Ohio road into the city of New York!" was his exultant answer. That sober corporation lawyer, before the dawn of the next morning, was in the city of Philadelphia. And all of Garrett's plans were upset! The Baltimore and Ohio road has never yet touched the original city of New York. It was estimated at that time that one bottle of champagne cost this road eight millions of dollars! In the long run, doubtless hundreds of millions.

The Pennsylvania road has tunneled under two rivers and won this triumphant crown, and now has in the heart of the city of New York, the largest and most magnificent railway station in the world. The most beautiful railway depot in the world is the Victoria Station, in Bombay, India.

London, England.



THE HIBBERT JOURNAL, July.

"The Christian Idea of God." This the opening article is from the distinguished scientist, Sir Oliver Lodge.

Mr. Lodge does not find fault with the simple, concrete work-a-day view of God involved in the Christian doctrine of divine incarnation in Christ. He says:

"No matter how complex and transcendently vast the reality must be, the Christian conception of God is humanly simple. It appeals to the man on the streets; it appeals to the unlettered and ignorant; it appeals to babes."

There is no philosophy against the view that God was in truth manifest in Jesus Christ for beneficent purposes respecting our race.

"In judging of what are called miracles we must be guided by historical evidence and literary criticism. We need not urge *a priori* objections to them on scientific grounds. They need be no more impossible, no more lawless, than the interference of a human being would seem to a colony of ants or bees."

"The Christian Idea of God certainly has involved, and presumably always will involve, an element of the miraculous—a flooding of human life, with influences which lie outside it, a controlling of human destiny by higher and beneficent agencies. By evil agencies, too—yes, the influences are not all on one side but the Christian faith is that the good are the stronger. Experience has shown many a saint, however tormented with evil, that appeal to powers of good can result in ultimate victory. Let us not reject experience on the ground of dogmatic ascertain and baseless speculation."

Mr. Lodge characterizes the Christian idea of God as "overpoweringly and appallingly simple," yet finds in it an expression of truths, coming within the range of man's experience, and which philosophy cannot attack. He believes in God; believes that God may, for the accomplishment of his will, direct the destiny of man. He believes, also, in the persistence of individual existence, a spiritual world, and the possibility of communion with it.

We regard this article as a very sane and able discussion of the subject, and if, at any point, criticism is suggested, it is in the title of the article itself, and the idea running through it, "The Christian Idea of God." There is no Christian idea of God which can be set forth as a philosophical conception. The greatest philosophers have been Christians, and every philosopher and every thinker will have his own conception of God, and no one will insist that his conception is complete or surely correct in all respects. What Christianity seeks is not an idea of God which may challenge, in its comprehensiveness and definition, the highest reach of speculative thoughts, but ideas of God's will concerning us that may reach down to the lowest spheres of human life and become available for the conduct of life to "men on the street, and even unto babes." But the Christian man, as such, is not distinguished from the most learned and profound philosopher in his idea of God.

THE MYTHICAL COLLAPSE OF HISTORICAL CHRISTIANITY.

This is the title of a paper, contributed to the Hibbert Journal for July, by Benjamin W. Bacon, of Yale University.

"The Collapse of Historical Christianity" under the logic of the higher critics has not been effected. It is but a delusion in their own fancy, a myth, a dream. Historical Christianity stands, and the millions of believers in Jesus go on their way, trusting in him as heretofore.

The paper deals with the theory that the Christ of the Gospels is the development of the Christ-idea—the God-man revealing God to the world, an idea incorporated in the Gilgamesch of the Babylonians, traveling down through religious conceptions of all succeeding ages, coming to its highest ancient expression in the fair humanities adored as gods by the Greeks. The Christ of the Gospels is such an ideal, adorned with the moral conceptions of the Hebrew people. The historic Jesus of Nazareth is a myth. The Christ-idea is personified, clothed with all that man could conceive of divine character, and presented as man's highest conception of God incarnate.

The paper of Mr. Bacon combats these views, and dealing fairly with the arguments exposes their weakness. It is an able defense of orthodox views.

MAETTERLINCK.

The views of Maetterlinck are discussed by Prof. John Dewey, of the Columbia University.

Maetterlinck is a mystic. The progress of knowledge has not dissolved the shadows of mystery for man, but made him the more deeply conscious of the vast unknown. But the realm of mystery is not so fiend-haunted as it was in former time. Man is not shutting himself up with trembling in a narrow circle of light, and fearing to peer into the darkness. The voices which he now hears out of that realm are voices of hope, and the destiny of man, safely locked in the evolution of things, moves on to higher life—that life, by all tokens, to find its highest power and perfection in knowledge. Reason is the last development of intelligence. But it becomes reason to heed voices out of the past, as from the future. There are vast stretches of evolution behind us, and instincts, emotions, passions, experiences constituting and concreting the beings that we are. Intelligence must recognize and guide the instincts and passions, for in them is our life. "Men imagine that passions, even the most generous, veil and trouble the clarity of thought. But when passion lessens and intelligence is clear, it has nothing to do; it functions in void; it has no object."

Professor Dewey sums up the distinctive tenets of Maetterlinck's system as follows:

"The natural kinship of man's intellectual and moral life with nature, naturalistically reported and accepted; the natural interpretation of unconscious instinct, blind passion, and conscious luminous reason; the unfathomable and equable character of our immediate, ordinary, commonplace experiences, so that our experience has no good save itself—these ideas define his interpretation of life."

Professor Dewey's personal attitude toward the teachings of Maetterlinck is thus expressed:

"I shall not pause to inquire whether ideas so restrained, so parsimonious in comparison with the elaborate systems of historic philosophy can be truly said to form a philosophy. At least they present one embodied, authentic instance in which the troubled disarray of idea and sentiment has vanished! one case in which ideas, not half ideas, have been transformed into attitudes of mind and character, having a serious influence on our way of acting, of accepting life, of conceiving happiness. And only out of such transformed ideas can there emerge an enduring philosophy of the future."

Maurice Maetterlinck was born at Ghent, in 1862, and for many years made his home in Paris. His works may be divided into three classes, lyric verse, dramas, and philosophical essays. The unity in the latter, of which Professor Dewey speaks, evidently comes from excluding from human life all thoughts of a power or obligation not expressed in man's own instincts and passions. It is a view in which moral conceptions and restraints must cease, so far as God and future destiny are concerned.

The Hibbert Journal has the merit of presenting its readers with the thoughts of great minds on great subjects, without bondage to any system of theology or philosophy. There are other excellent papers in this issue which we have not space to notice. G.

SUCCESSFUL REVIVALS.

BY REV. THOMAS C. JONES.

In the first place I would advise my brethren not to talk too much about a "revival." Lay hold of your heaven-appointed work of preaching the whole Gospel with much prayer; keep at it and always at it, and do your best to keep your people at personal work, then commit the results to God.

Do not worry; do not become disheartened; never scold your people. Do not undertake anything but the fearless, faithful and loving discharge of duty to your Master and never-dying souls. Constantly present the great, vital truths of the inspired book, such as human depravity, the remedy for sin, the atonement of Jesus Christ, justification by faith, the character and claims of Jesus, the Bible rules of clean living, the final judgment and future retribution.

Waste no time in defending your Bible; preach it and let it defend itself. Preach sound doctrine fervently and with lively and helpful illustrations.

A revival that is not founded on Bible truths is a blaze of pine shavings and will end in smoke.

Into your instructive discourses put tender appeals to the unconverted. Keep your eyes and those of the people upon "no man but Jesus."

Deal fearlessly with sin and press home upon the consciences of your hearers the tremendous claims of God; the necessity of immediate repentance and acceptance of the Savior.

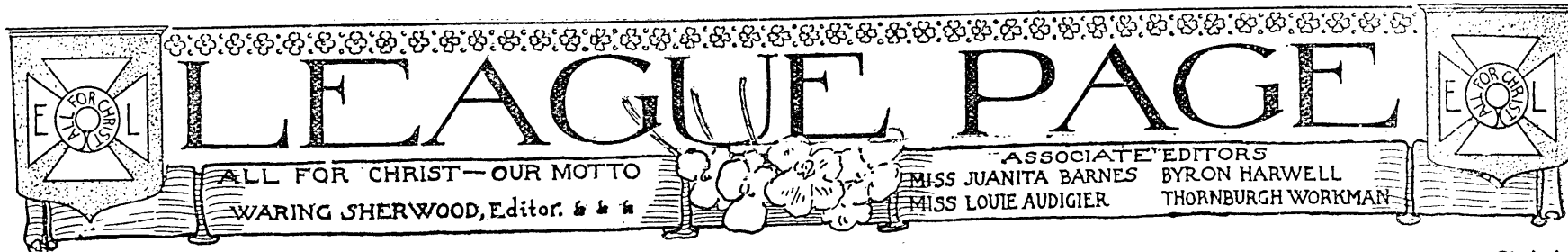
Be sure and keep your people at personal work for the salvation of souls. When you cease to co-operate with the Holy Spirit, then the grieved and neglected Spirit withholds this converting power. My brethren, look out for your health; when that goes you are gone as a preacher. Enfeebled digestion and shattered nerves means pulpit failure. Never commence a revival unless you are in good condition spiritually and physically. The successful revival commences in prayer, continues in prayer and ends in prayer. The revival fire must first burn in your soul and its quickening power must stir your whole being. The main hindrance to the revival will be when your everyday life experience and administrations fall below the revival mark. You must live the revival life of nearness to God; travail of soul for lost men; of self-denying faith and of fervent prevailing prayer.

You must carry the key that unlocks the gates of heaven and closes the gates of hell.

Be continually on the lookout for the unsaved in the homes you visit from day to day and try to have personal talks with them before you leave. Thus you will be the real "Ambassadors for Christ" and do your duty as a minister of God and a true follower of Jesus Christ.

If we preach ethics, sociology, science, or anything else beside the Gospel and its power to save lost men, then we loose our hold on God and our influence over the people.

The God-filled and the God-sent man should ever stand in hushed awe before the holiness and majesty of him who is the "King eternal, immortal, invisible, the only wise God." Without such an attitude, the evangel of God is powerless to turn the eyes of humanity inward to conscience and upward to God. With the feeling of awe should go the feeling of respect and affection. The preacher who stands with unbared head before the great duty of calling sinners to repentance and the saints to holiness is doomed to failure. In battling with the powers of evil he is, as it were, "battling with a straw against a champion cased in adamant."—*Christian Advocate, Nashville.*



EPWORTH LEAGUE DEVOTIONAL TOPIC.
THOUGHT FOR THE MONTH—PRACTICAL RELIGION.

AUGUST 6: THE DIVINE PURPOSE.
(Eph. 2:10; Tit. 2:14; Heb. 6:10-12.)

SUGGESTED PROGRAM.

- I. Announcement of the Topic by the Leader.
- II. Silent Prayer, each Leaguer praying especially for courage to carry out the Divine Purpose in his own heart; closing with short sentence prayers by two Leaguers previously selected.
- III. Song, No. 56, "I am Resolved."
- IV. Vocal Duet or (preferably) Quartette.
- V. Responsive reading from the Scriptures.
- VI. Song, No. 168, "Will I Empty-handed Be."
- VII. Piano or Violin Solo.
- VIII. Leader's Address.
- IX. Three short talks on the Lesson, alternating with three two-minute papers, discussing the following thoughts:
 - (1.) The Value of Purpose.
 - (2.) A Man who Realized His Life's Purpose.
 - (3.) Our Creator's Purpose.
- X. Song, No. 184, "Work for the Night is Coming."
- XI. Open Meeting (Several persons should be asked to talk beforehand).
- XII. Song, No. 227, "Guide Me, O Thou Great Jehovah."
- XIII. Benediction.

Note—Although the League is the newest and most progressive organization in the general church body, yet there is one old-time custom which we cannot afford to forget, and that is *feeling the songs*. If the League is in the habit of singing with little or no attention to the spirit of the song, then it is the duty of the Leader to have them read aloud the part of the song which touches closest upon the subject; in this way the League will soon be able to sing as fervently as they pray, and the songs will become more than mere padding to fill out the program.

THE TOPIC.

Let us observe one of our stately ocean liners. How majestic she appears as she is piloted down the bay and begins to steam out to sea. The passengers who have taken voyage have implicit trust in the vessel, and are confident that they will be safely transported to their destination across the sea. They linger on deck, waving a last farewell to friends and relatives on shore. They soon pass beyond sight of land and then a sense of their utter dependence upon the ship and crew dawns full upon them. Fair weather for a day or two and then breaks one of those terrors of the deep—a storm at sea. The storm increases in fury. The terrified passengers begin to realize that something has gone wrong. Drenched seamen, in their oilskins, make their way hither and thither about the decks, their excited manner betraying the fearful truth that some great danger is impending. The captain from his storm swept bridge is giving orders. Finally the truth eaks out: the rudder has been disabled—the ship is at the mercy of the raging elements!

No illustration could better illustrate a human life without a purpose than this storm-driven, rudderless vessel. How appalling is the thought! and yet, every day we see hundreds of just such lives. Either they have no purpose in life or they have failed in accomplishing their purpose.

So beautiful is the example afforded by our Savior, relating to life's purpose, that we cannot do better than to notice it.

If there is one thing more than another in the life of Jesus which impresses us, it is his tremendous earnestness. While yet a mere child he appears on the scene declaring, "Know ye not that I should be about my Father's business?" In his first sermon at Nazareth, and on throughout his ministry we hear his expressions: "I am come, not to—," "I am come to fulfill—" etc. How deeply he realized his Father's purpose, and how resistlessly he kept at it! If at any time he seemed to relax, it was only a tem-

porary recession, as the tide gathers in a mighty wave to hurl itself farther onto the shore. But "I have a baptism to be baptized with, and how am I straitened till it be accomplished!" (Luke 12:50.) He saw his course and steadfastly pursued it. The pleading of his friends, the taunts of the Pharisees, nor the certainty of martyrdom could divert him. His calm, mysterious words on the cross—"It is finished"—was his exultant cry of triumph. He had accomplished his purpose!

And, has God a purpose for each life? Are we all born with a definite mission? Our lesson today teaches us so. Being His workmanship, created unto good works, ordained before for us to follow in them, how can we doubt that God has a divine plan for every soul?

Let us "be not slothful in our work, but followers of them who through faith and patience inherit the promises."

PRACTICAL POINTS.

1. Since we are his workmanship, if we do no good works we bring reproach not only upon ourselves, but upon our Creator also. Let us be good examples of his workmanship.
2. We should not do good works in an indifferent way, but work zealously for His sake. Our lifetime of zealous work for Jesus could never pay the debt we owe Him. He suffered that we might be a people purified and zealous for good works. Let us not disappoint Him.
3. Christ died that we might have eternal life and when with good works we try to repay him God especially remembers and blesses us. Not the receiver of the results of good works is most blessed but the worker himself.
4. What a throng of happy lives there would be if we would let our life purpose run parallel with the divine purpose—the accomplishing of good works!

NOVELTY IN THE MEETING.

Carrying out the idea of the "note" under the Suggested Program: Sometimes ask the members to sing the hymn with their heads bowed. For instance, take the last hymn suggested, number 227, this way; a brief historical sketch, or interesting incident in connection with, given by the chorister or leader, will make it more effective. About one verse sung this way is enough. Sometimes those present may kneel and so sing the hymn. We kneel far too little in public prayer. Sometimes the members may be asked to bow their heads while the last verse of a prayer-hymn is being sung as a solo. Sometimes a prayer may be offered before a hymn, no amen being spoken, followed by the singing of a hymn, still kneeling, carrying on the thought of the prayer. Sometimes this prayer may come at the end of the hymn, or there may be two prayers, the hymn flowing in between them. Sometimes the same effectiveness may be gained by simply calling attention to the fact that the hymn is a prayer, or that it expresses beautifully the thought of the evening or of the League motto, "All for Christ." It would be well for the chorister to mark the hymns that may be used in this way.

IF I WERE THE LEADER.

I would bring out the thought in my talk that the divine purpose in the creation of man is service: that the sacrifice of Christ was that he might purify unto himself a people of good works; that we are God's workmanship and that it is our duty not to be slothful but to fight the good fight in all that we undertake; that the

greatest essential in the life of a true Christian is service; that the cause of the saltiness of the Great Salt Lake is that it receives water but never gives any out. These are only thoughts which can be expanded and dwelt upon.

THE THIRD DEPARTMENT.

NOTE.—Paper read by Miss Nannie Crow at the Vinita District Epworth League Conference held at Afton, March 25-26, 1911.

To the Epworth Leagues of the Vinita District, and to the Literary and Social Department in particular: As chairman of this department I feel incompetent to do that which should be done. Yet to say and to do nothing would be untrue to the League, unfaithful to God and his cause.

There is a great work for this department of our League. Will we try? Will we do the work? This is a day of seeing, hearing and doing, and these things are having results today as they have ever done. What we see, hear, and read, affects our actions and our actions make us what we are. The little children are being taught in the home and school, first by pictures, the parents and teachers explaining the meaning. This is all right, but the child sees pictures in the newspapers, on bill boards, and in circulars that are hardly explainable, yet they want to know, and in order to find out they must go to the cheap picture shows, vaudeville, theaters and circuses and see and hear things they should never know. This creates an appetite for reading trashy literature and with these things the mind and heart of many of our young people are being filled. Thus their lives are being ruined. Can the Literary and Social Department of the League do anything to change this? Let's try by storing our minds and hearts with something good. The thoughts of good men from good literature, good books and more especially with God's thoughts from the Holy Bible.

We should have more literary entertainments. We do not need a long program but a good one. I think we should have more socials and literary societies. The parents can help in this by opening their homes and inviting the Leaguers and thus draw the young from those places of so-called pleasure to real pleasure and profit. If we tried and failed we should try again and if we do not succeed in getting all the young people all the time, let's not be discouraged. If we can get a part of them some of the time possibly we can impress a good thought upon some one, and that is worth while. Our Lord labored for three and a half years for only a few disciples and today they are filling the whole world.

REPORT OF MALVERN (ARK.) LEAGUE,
FOR 1910-11.

We believe that the Malvern Chapter has every right to be proud of their annual report, which was compiled June 1 for the Annual League Conference, and reads in part as follows:

We report eighty-two calls on sick, and twenty-five days and nights spent in nursing the sick. Twelve garments given and twenty-five bouquets given. Our League has given five socials, three in the homes of Leaguers, and one in the basement of the church. On Washington's Birthday a splendid entertainment was given at the beautiful home of Mr. and Mrs. E. H. Vance, attended by all the young people of the city, and also several out-of-town guests representing their respective Chapters at the special request of our Entertainment Committee. The Era Agent reports three new subscribers and several renewals.

A Missionary Study Class was organized last March. "The Transition of Korea" was taken up,

and has been found both interesting and instructive not only to the class but to the entire membership. All the League is given a chance to learn something in this study, as the class has its "recitation" at the regular League hour on the fourth Sunday of each month. This method has proved not only a very systematic but also an altogether interesting and instructive means of presenting Missionary work to the League.

In addition to the work outlined above, the League has organized and financed a night school through the influence of the pastor. The school opened January 15, and continued for twelve weeks with an enrollment of thirty-five pupils. The course of instruction covered all the branches of primary and elementary work, besides a large and enthusiastic class in Book-keeping, and a course in Manual Training.

We make our devotional services lively and interesting by keeping the youngest members at the front. There are only three members who have not yet led the service, and they will be called upon in the next few weeks. There are always some special musical numbers on the program of vocal, piano, or violin music, and not a few times we have had all three of these in one evening. We find that good music draws the young folks.

"Advertise" is our watchword. We frequently take the front page of the church Bulletin, in addition to notices printed on the sidewalks, bulletin boards, and tacked inside the church.

The officers of this Chapter are: Rev. J. M. Workman, Pastor; Hershel Smith, President. Thornburgh Workman, First Vice President; Miss Lucy Kilpatrick, Second Vice President; Miss Jean Murry, Third Vice President; Gay Morrison, Fourth Vice President; Miss Clarice Baker, Secretary; S. H. Gossett, Treasurer.

We would like to hear from other Leagues as to what they are doing. We enjoyed the article in the Methodist by the Conway League very much.

THORNBURGH WORKMAN,
First Vice President.

APPRECIATION.

"I am glad to note the changes you have made in the Methodist in adding the 'League Page.' I await with eagerness the arrival of the Western Methodist, which is shared with no other paper except the Epworth Era."—George E. Davis, President Vinita District Epworth League.

"I like the 'League Page' very much. It fills a long felt want."—Miss Benlah Curl, Central Church, Hot Springs.

"As Epworthians, we take this means to express our appreciation to the Western Methodist for the beautiful 'League Page.' The suggested program, the treatment of the topic, and other suggestions are very helpful."—Conway (Ark.) Church Bulletin.

HENDERSON-BROWN COLLEGE NOTES.

SCHOLARSHIPS.

Henderson-Brown College desires to announce its purpose of continuing the former custom of a scholarship of free tuition to each Presiding Elder's district in Arkansas. Any young man or young woman in either district, wishing to take advantage of this offer may do so, provided he or she be a Methodist, also be prepared for entrance into the school, and well recommended both by his pastor and his Presiding elder.

BOYS DINING HALL.

Work is progressing nicely on the boys' dining hall. It is sixty by thirty-two feet with twelve foot ceiling. It will be nicely papered and have appropriate picture decorations on the walls—the purpose being to make the boys eating apartment just as attractive as the girls, realizing that beautiful surroundings have much to do with culture and refinement.

ALUMNI BUILDING AND 100 MEN'S CLUB.

The Alumni Association of Henderson-Brown College is organizing what is known as a "Hundred Men's Club," viz: the solicitation of a membership of one hundred, each paying a fee of \$100.00, the proceeds of which are to be applied on the construction of an Alumni Hall. Miss Mabel Heard is in the field for this purpose and is meeting with success and encouragement.

We earnestly plead that no one fail her. As soon as a sufficient number have joined and paid their fee that material may be had in sufficient amount, it is our purpose to announce that the college will give as many as twenty or thirty young men, as much as two hours' work under

a supervisor, on this building, each day, and thus build the structure, principally, by student labor. We will allow 20 cents an hour for work, \$9.60 per week, or \$86.40 for the term. This will enable any young man who can raise \$85.00 in cash to remain in school for one year. In addition to his education, he will acquire some knowledge of a trade, as well as aid in adding a much needed building to the college. The writer only had to mention the proposition, Saturday, to Mr. H. C. Crouch, the General Manager of the Southern Telephone Company when he replied, "I'll join the club and give you a hundred dollars in lumber." Who will speak next?

THE MASTER'S WORK.

The more I think about the work of Christian education and preach about it, the more I am persuaded that it is the Master's work, and the more I am encouraged to emphasize the fact of making it more Methodistic, viz: Going out into the highways and hedges, as it were, and constraining the young men and the young women to come in—the rich, the poor, "the one-story intellect," "the two-story intellect," "the three-story intellect with sky light," the good, the mischievous even, and, by warm personal contact and ennobling precept and example, seek to round them all out into noble young manhood and womanhood.

The doors are wide open at Henderson-Brown College for every young man and young woman in Arkansas, who wants to be something good and do something worthy, in the world.

Come to us and we will try to help you with your struggles.

GEO. H. CROWELL, Pres.

GALLOWAY, A SCHOOL HOME FOR YOUR DAUGHTER.

That time of year has come when those who have daughters to send away to school must decide where that school home shall be. In making the choice you must determine what you want for your child.

There is one type of school which has for its highest ambition the teaching of current customs in polite society. A girl comes home from these schools with a good deal of show and very little in either head or heart. As soon as she gets into real life, she has small need of these things and her emptiness is a source of constant burden to herself. The serious side of life soon wears off, the varnish that such schools put on, then comes a period of long regret that the days of preparation were misspent.

There is another type of school which gives due recognition to the polite training of a girl. It teaches her that such social customs are means to an end and not an end in themselves. True etiquette is founded on common sense, when it gets out of this it becomes foppishness. Women with a purpose in life have no time to spend in preparation for a foolish show.

Our creed ought to be known in Arkansas by this time. We stand first of all for Christian education. Those who are to be the founders and keepers of homes should have a personal knowledge of what the Christian faith is and how much it means in a woman's life. Such knowledge is the very beginning of wisdom; without it there must of necessity be a shallowness and an emptiness which will cause life to fail in its serious purposes.

We believe in thoroughness so strongly that we actually put it into practice. We realize that many women do not want this for their daughters, that many daughters do not want it for themselves, nevertheless it is what these daughters ought to have. Truthfulness in character and life springs from the same sources as thoroughness; those who learn to do things in a slipshod way can never be truthful in the higher sense. If you want your daughter to be a whole woman, a true woman, an honest woman, do not subject her to that veneering process which has

become so popular. Such a process has made many a woman a failure, who otherwise would have been a woman of great usefulness. Remember, too, that when a girl gets a taste of this unsubstantial diet it is very hard to persuade her to change to that which is wholesome.

We have in the past given to the people of this State a good faculty. We depend more even on teaching qualities than we do on degrees. In my own university training I was too often impressed with the presence of learned teachers who were without pedagogical powers. You will find the teachers at Galloway people with red blood.

The care of the students who come to us is that which arises from years of successful management of young women. We have demonstrated beyond the peradventure of a doubt that a boarding school can set a good table. We buy the best our market affords, we grow the best this soil will produce, we have the best housekeeper we have ever had and our cooks are already learned in the art of preparation. Then our matron is a doctor's wife who for fourteen years has been intimately associated with the care of girls and young women. She has that sympathy and insight which makes her services invaluable.

Ours is a school for young women. It is a case where every energy is put into the lives of the girls who come to us. Let us quote from our catalogue as to the "Why" of a female school.

"For woman is not developept man,
But diverse."

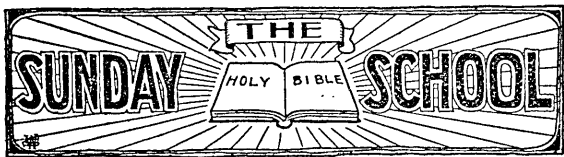
This very diversity calls for an education peculiarly fitted to the demands made upon her. Many women intend to compete with young men; these should be trained as men; but by far the larger part wish to become home-makers and home-builders; these should have developed in them those characteristics so strong by nature. There are qualities in woman more easily felt than defined, more easily seen than described, such qualities must be most carefully trained that the "eternal feminine" may be conserved. In a school for her alone everything is planned with a view to her; in a school for both sexes, the planning is for the most part for the young men, and woman is an after-thought. Man may be educated to an advantage with woman, but his gain is generally accompanied by a proportionate loss to her. On the contrary when she has full sway, the initiative in her finds fuller development, honor becomes stronger because of independence and trust, and temptation is kept at a minimum till habit crystalizes into character.

We think that Galloway College has a right to claim the patronage of the people of this State. It has made good. When our Master came it was asked if any good thing could come out of Nazareth. It may have been a question in the past as to whether any good school could be made in Arkansas, but that time is gone by many years. To all who may yet question the truthfulness of this assertion, we say "Come and see." If many people of our State would give up the unwise habit of sending their children away to schools which are not even so good and would give the home schools their influence and support, we could soon have in Arkansas institutions which would rank with the best. We need to apply the Monroe Doctrine to our own State, with change of terminology to suit the needs of the educational hour. Let us not be a prey for all who would come within our borders.

J. M. WILLIAMS.

Unless church schools are dominated by the spirit and faith of the Christian religion more than State schools, they present no justification of their existence.

Great crowds can be drawn to church by programs which destroy in the minds of the people the sanctity of the church.



SUNDAY SCHOOL NOTES.

BY REV. W. J. MOORE,

*Conference Sunday School Secretary.**"NOW, CHILDREN."*

There are two erroneous ideas about the Sunday school. The first is, that it is not an institution for the older people. The other error is that it is for the children only. We need to correct both ideas. The latter error is continually emphasized by our referring to the members of the school as "children." We often hear a superintendent or pastor say, "Now, children, let us sing No. —." The Sunday school is for "the men, women, and children, and thy stranger that is within thy gates." We suggest the use of such terms as will include all, and exclude none.

Do not refer to your Sunday school program as an exercise. It is not a performance, an entertainment; but a service, and should be referred to as such. (See Neh. 8:6.)

The child is the greatest asset of the church. We may not think so; but it is true. It was no accident that Jesus placed "a little child in the midst."

SUNDAY SCHOOL DAYS.

The Sunday School Days are so many mileposts along the way of the school, and indicate the interest, and progress it is making. That the observance of these occasions is worth while we need not stop to argue with a thoughtful man or woman, or one who is interested in the work of the school.

The information given, the inspiration aroused, the popularizing of the work, all justify any outlay of time, trouble or expense that we may put into the effort. We need only appeal to each school that has observed Children's Day this year. It is almost the universal verdict that "it was the best service we have had at our church this year, and the largest crowd," etc.

How many and what days should be observed, and why?

1. *Rally Day.* We usually have two such services; one at the beginning of the Conference year for some specific purpose, with an appropriate program. This occasion serves the double purpose of emphasizing the specific interest in hand, and of rallying the forces for the work. The other service is usually held the last of September, or the first of October, for the purpose of getting together the forces that have been scattered during the summer; and usually the subject of Missions is emphasized on this day. Let it be called "The Missionary Rally Day."

2. *Christmas Day.* The Sunday school forces could very soon change the method of celebrating this occasion if they would only take hold of it. A beautiful, happy, appropriate program and service ought to be had in every school.

3. *Decision Day.* We might have written it Days; for there should be more than one such occasion during the year. We cannot say when such services should be held; only, we say, as often as you can prepare for it. It would be a fine thing if such a service could be held each quarter. The Decision Day is the end of a revival campaign in the church and school for the salvation of the young people, and their commitment to the Christian life. These occasions mean much for the spiritual life of the school and church.

4. *Easter Day.* This Day brings before us the great event on which our Christian system and our hopes rest. For "if Christ be not raised,

your faith is vain." We should never allow this occasion to pass without proper and devout recognition. It will furnish a fine opportunity to present the great fundamental truth and fact of the Resurrection in a most helpful way.

5. *Children's Day.* This is the great day and occasion of the whole year for the young people. Much should be made of the opportunity. No pastor, and no superintendent, should think for one moment of allowing it to pass unused. You can make it mean so much to the school. It will arouse interest, popularize your work, break down opposition in many instances.

These are not all the Days that may be used profitably. Put in others as local demands justify. But plan from the beginning and all the time to observe the five mentioned above; and you will find that an impetus and an inspiration will be given that will justify your efforts.

When you have solved the problem of the child you will have solved the problem of the church.

IS YOUR SUNDAY SCHOOL MISSIONARY?

Such a question ought never to be asked by a Methodist concerning a Methodist Sunday school; for every school is a missionary society in theory and in the law of the church. (See Discipline, paragraph 254.) Sometimes a pastor, or a superintendent, or people, prevent it from being one practically. No missionary instruction is given, no missionary programs are rendered, and no day is set apart for missionary offerings. In fact, the whole Sunday School Missionary Policy is ignored. This policy has been wrought out conjointly by the Sunday school and Missionary Boards; and is indorsed by the church. No pastor, no superintendent, should allow, for one moment, his school thus to violate the law and policy of his church. He has no discretion in it whatever.

Brother, if your school is not a missionary society in spirit, policy, and practice, make it so next Sunday; and put your school in line with the great aggressive movements of the church for the conquest of the world.

MORE REPORTS FROM THE FIELD.

The Sayre Standard gives a fine account of the Children's Day service at that place. It says:

"The program for Children's Day at the Methodist Church was a most excellent one; and Mrs. McConnell deserves special mention for the part she took in training the children for the good entertainment provided. The exercises by the children were fine and spoke well for them. It was remarked that seldom is so much talent shown in that line by so many children. All present appreciated the program. A good offering was made."

Brother A. E. Hammonds, superintendent at Lawton writes:

"Our Children's Day service was a splendid one. Collection \$11.00.

"On May 14, we had Mothers' Day. The Baraca and Philathea Classes took the lead in this day. Besides the programs, they provided Cape Jessamine buds for each one who attended services at our church that morning, both Sunday school and church services, to wear them in honor of their mothers. (Carnations were not obtainable.) Then in the afternoon a committee from these classes carried Cape Jessamine buds to the sick who could not attend the service. Also, to the inmates of the jail and hospital, with each a little card, 'In Mother's name—compliments of the M. E. Church, South.'

"Our school is doing well. We have an increased attendance and collections."

That is a fine report. It is a fine thing to give our young people something to do. They did a beautiful service that day.

"It is better to put ten people to work than to do the work of ten people."

The Home Department of the Lawton Sunday school has 175 members, and the Cradle Roll has 75 names. Somebody has certainly been stirring around down there.

DR. MCMURRY HEARD FROM AGAIN.

The Corresponding Secretary of Church Extension, in a private note to this Sunday school man, says:

"We assure you that we appreciate the interest you and your Conference are taking in the Sunday School Loan Fund. We would like to see that fund run up to \$25,000.00. There is no reason why it cannot reach at an early day a total of \$10,000.00."

No reason at all, except indifference, and a failure to appreciate the value of such training as it gives our Sunday school people, and to augment the contributions to this worthy cause.

Every school in Southern Methodism ought to have a jar, and the matter kept before the school every Sunday through the year. It would not be impossible, nor improbable, that we could raise the \$25,000.00 easily. Whatever others may do or may not do, let Oklahomans do their duty!

"It is as important as your work to train some one to do your work." Hence the necessity of a Teacher Training Class in every Sunday school. Oklahoma City.

PLAN OF EPISCOPAL VISITATION.

BISHOP HENDRIX.

Denver, Walsenburg, Col., August 31; Mexican Border Mission, Saltillo, Mexico, February 1; Central Mexico Mission, Guadalajara, Mexico, February 8; Northwest Mexican Mission, Torreon, Mexico, February 22.

BISHOP ATKINS.

New Mexico, Tucumcari, N. M., October 11; West Texas, San Marcos, October 18; Northwest Texas, Plainview, Texas, November 1; Central Texas, Politechnic Station, Fort Worth, November 8.

BISHOP MOUZON.

German Mission, San Antonio, Texas, November 2; North Texas, Gainesville, November 15; Texas, Marlin, November 22; Louisiana, Parker Memorial, New Orleans, December 6.

BISHOP M'COY.

Louisville, Greenville, Ky., September 27; Arkansas, Booneville, Ark., November 8; Little Rock, Fordyce, Ark., November 15; White River, Blytheville, Ark., December 6.

BISHOP DENNY.

Missouri, Columbia, Mo., August 30; Southwest Missouri, Marshall, Mo., September 13; St. Louis, Kirkwood, Mo., September 27; East Oklahoma, Okmulgee, November 15; West Oklahoma, Mangum, November 22.

BISHOP WILSON.

North Georgia, St. James, Augusta, November 15; North Mississippi, Macon, November 29; Alabama, Pensacola, Fla., December 6.

BISHOP WATERHOUSE.

Montana, Missoula, Mont., August 24; East Columbia, Heppner, Ore., August 31; Columbia, Roseburg, Ore., September 14; Pacific, Sacramento, Cal., October 18; Los Angeles, San Diego, Cal., November 2.

BISHOP CANDLER.

Holston, Morristown, September 27; Tennessee, Columbia, October 18; Memphis, Madison Heights, Memphis, November 15; Cuban Mission, January 11 to 13.

BISHOP MORRISON.

West Virginia, Louisa, Ky., September 6; Illinois, Worden, Ill., September 21; South Georgia, Bainbridge, Ga., November 29.

BISHOP HOSS.

Western North Carolina, Broad Street, Statesville, N. C., November 8; North Carolina, Kinston, N. C., November 22; North Alabama, Florence, Ala., November 29; Florida, Gainesville, Fla., December 13.

BISHOP KILGO.

Kentucky, Richmond, Ky., September 13; Virginia, Salisbury, Md., November 15; South Carolina, Bennettsville, S. C., November 22; Mississippi, Meridian, Miss., December 6.

BISHOP MURRAH.

Japan Mission, Arima, Japan, August 31; Korean Mission, Wonsan, Korea, September 21; China Mission, Shanghai, China, October 12; Baltimore, Roanoke, Va., March 27.

BISHOP LAMBUTH.

Brazil, Petropolis, Brazil, July 20; South Brazil, Uruguay, Brazil, August 17; African Mission, September 30.

Fall meeting College of Bishops, Dallas, Texas, October 26.

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.)

Fordyce, Ark., May 28, 1911.

Dear Miss Katherine and Cousins: Will you admit another Arkansas girl into your happy band of cousins? I have wanted to write for a long time but I have never gotten to it. I always enjoy reading the letters and Miss Ruth Carr's stories. I have large brown eyes and a dark complexion. I am five feet and two inches tall and weigh 126 pounds. Can anyone guess my age? It is between eleven and fourteen. The one who guesses it will receive a post card. My school teacher is Miss Helen Thatch. I am in the eighth grade. Etta Lester, I guess your age to be thirteen. Eulah Crafford, I guess yours to be twelve. I hope this letter will jump over the waste basket as it is my first.

Your new cousin,
MILDRED MURRAY.

Hulbert, Okla., June 19, 1911.

Dear Old Methodist: Will you please open the door and let one of your cousins in? I have written only once before so I guess you have all forgotten me, but I haven't forgotten you. What have you cousins been doing those hot days? I haven't been doing anything much. Come on Oklahoma boys and girls and don't let the Arkansas cousins beat us. I like the Arkansas cousins fine for I used to be an Arkansas cousin myself, and I like Arkansas fine. How many of you cousins go to school? I have been going but our school is out now. I'll be glad when it starts again. How many of you cousins belong to the church? I do. I joined the M. E. Church, South last October. I go to Sunday school every Sunday. Cousins, one and all, we are going to have a picnic the 5th of this month and we are expecting a big time. Wish you could all be here. Bro. T. L. Smith is our pastor. I like ing elder. Come on Ruth Carr with your fine stories. I enjoy reading them. Well I guess I will tell you of my visit. I left for a Harrison, Ark., last October the 29th. I got back the 11th of March. I certainly had a fine old time. My Sunday school teacher's name is Mrs. Walcie King. I like her ever so much. Lanette Bradsher I will guess your riddle to be a briar. Am I right? I would certainly enjoy a post card shower on the 21st of next October; I will be seventeen. I will answer all I can. I guess I will quit for this time.

Your cousin,
FLORENCE YORK.

Oktaha, Okla., June 13, 1911.

Dear Miss Katherine: I am a little girl eight years old. This is my first letter to the Methodist. I certainly like to go to school. Our school was out the last Friday in May. My teacher's name was Miss Lillian Liddy. I go to Sunday school every Sunday. My Sunday school teacher is Mrs. Maude Knobelsoff. As this is my first letter to the Methodist I will stop.

Your new cousin,
ALLENE LEMONS.

Foss, Okla.

Dear Methodist and Cousins: Here I come for the first time. I am a little girl nine years old, and weigh fifty pounds. Now don't you think I'm large? Our school was out the 19th day of May. We had two nights entertainment. I like to go to Sunday school but as we live three miles from where they have it, I don't get to go very much. I love music and I may take music lessons this summer. Do you cousins like to read? I certainly do. My favorite books are "The Cash Boy" and "Stepping Heavenward." Have any of you birthdays the same as mine, July the 6th. I'll guess Blue Eyes' name to be Arkie. I hope I am right. As this is my first attempt at writing I will close.

Your new cousin,

LULA HATCHETT.

My mother's birthday is July 6th, also.

MISS KATHERINE.

* * *

Hartford, Ark.

Dear Miss Katherine and Cousins: I will write just a short letter and then I will have to go to practice for Children's Day. We are going to have the entertainment next Sunday night. I go to the Methodist Sunday school every Sunday I can get off. Maudine Harrison you have selected two pretty hard questions. The negroes were slaves a long time. But the Indians owned America and the white men ran them away from it, so I hardly know which were treated the most cruelly. But I don't have to study long to tell which I think is the most important, water or fire. I think fire is, because fire is what cooks our victuals. So we couldn't hardly do without fire, could we? But after all, we have to have water to drink. How many would like to be Eunice Spurlin? I would for one. Because I think flowers are lovely.

Thomas Don Wilbanks, I will answer your question. It is a well. Germanium's name I guess is Della Wolfe. I will let you all guess my age, it is between six and twelve. The one who guesses it will receive a post card. Miss Katherine, hand me my hat from the shelf and I will go to practice.

Your loving cousin,
MARIE CLAIBORN.

* * *

Paris, Ark., June 17, 1911.

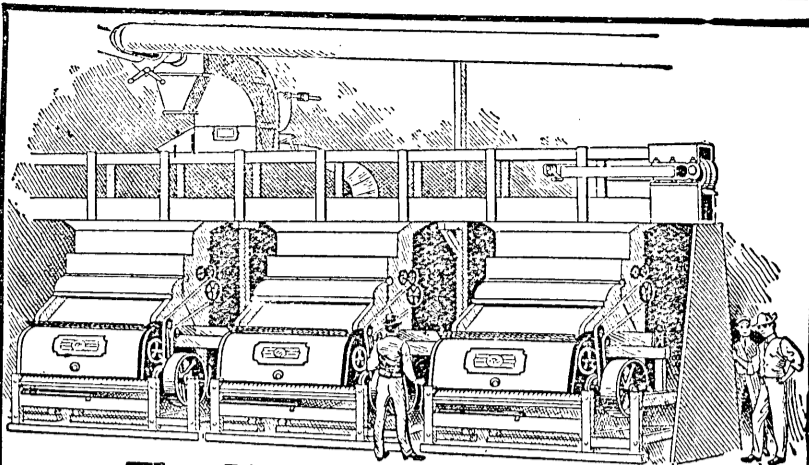
Dear Miss Katherine and Cousins: How are you getting along this hot weather? I don't like it very much. It is killing the corn. How many go to Sunday school? I do. My class' name is The Helpers. Well I guess you want to know what kind of a boy I am. I am fifty-two inches tall and I weigh sixty pounds. I have fair complexion, black hair and brown eyes. I will tell you where I live. I live one mile north of Paris. How many go to school? I don't now for it is out. I will tell you my teacher's name: it is Miss Pearl Cochran, and my Sunday school teacher is Mrs. Bell Hixon. I like her fine. Our pastor is Brother Hanesworth. Well I will close by asking a riddle: "Didy didy up stairs, didy didy down stairs; don't mind didy didy will bite you." I hope this will miss the waste basket.

Your new cousin,
LIGHT WEIGHT.

* * *

Richmond, Ark., June 16, 1911.

Dear Cousins: I guess you all have forgotten me. I have written before and was lucky enough to escape the waste basket. Let's keep the advertisements off of our page. I haven't any trip to tell about, but I will answer a riddle that Olwen Lee Timberlake asked. What goes to the water and never drinks? It is a cow bell. I know Ruth Carr but I don't know when her birthday comes. Come on boys, the girls are ahead of us. There was not much advertising in the page today and let's keep on till there's not any. I belong to the M. E. Church, South; I joined when I was twelve years old.



The Munger System Outfit —the Best Ginnery

The Munger Elevator and Cleaner handles cotton under all conditions. When a stormy picking season brings the cotton to the gin in a damp dirty state, the Munger System Outfit is the only one that can gin it and produce a good sample. All other systems may as well close down. The Munger System means more money to both grower and ginner.

Continental Line of Ginnery Equipment

Includes the Munger System

with Munger, Pratt, Winship, Smith or Eagle Gins
Also Engines and Boilers

The ginner's season is but ninety days, so he must have an outfit he can depend upon to run perfectly every day. The quality of materials and the workmanship used in the building of Continental Machinery insures its superiority. It will keep up the quantity and quality of its work throughout the season.

If you are thinking of increasing or improving your outfit, or putting in an entirely new plant, let us send you one of our trained men to talk it over with you. This assistance we give free. Our expert engineers will also prepare plans and specifications without cost to you. Write for our big, illustrated catalogue.

CONTINENTAL GIN COMPANY

Atlanta, Ga. Dallas, Tex. Birmingham, Ala. Memphis, Tenn. Charlotte, N. C.

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

We had a picnic day before yesterday and I had a fine time. You will excuse this short letter.

Your cousin,
HENRY SYKES.

* * *

Shawnee, Okla.

Dear Miss Katherine and Cousins: How are all of you this hot day? I am fine. As I have not seen any letters from Shawnee, I thought I would write. I have written before. Come on, Oklahoma girls and boys; don't let the Arkansas girls and boys beat us. For pets I have a little calf and a dog. Margaret Hook I will guess your riddle: Around the house and in the house and never leaves a track. It is the wind. Am I right? I have two brothers and one sister at home and one married. I will let you guess my age; it is between eight and twelve. The one that guesses it will receive a post card. I guess I had better close for fear Mr. Wastebasket is awake.

Your cousin,
ROXIE WILLIAMSON.

* * *

Patmos, Ark., July 1, 1911.

Dear Miss Katherine and Cousins: I have been reading the letters for some time and enjoy reading them very much, so I thought I would join the jolly crowd of girls and boys. Come on boys don't be bashful; we girls are going to think you have forgotten us. I have two sisters and five brothers. My father and one of my brothers are preachers. We do not have any Sunday school here now. I will let you guess my age; it is between thirteen and seventeen. To the one that guesses it I will send a nice post card. Minnie Hall I will answer your riddle: A water melon. Blue Eyes, I will guess your age to be twelve, am I right? I

will describe myself: I have dark brown hair, brown eyes and light complexion; I am five feet four inches tall, and weigh 108 pounds. As my letter is getting long I will close by asking a riddle: East, west, north and south—ten thousand teeth and no mouth. I will close, hoping the waste basket has gone visiting. With love to Miss Katherine and the cousins.

Your new cousin,
MARY WILLIAMS.

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.

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.

Enhance Your Beauty

by keeping your skin sweet, healthful and attractive, with

Glenn's Sulphur Soap

Sold by
druggists.

Hill's Hair and Whisker Dye,
black or brown, 50c.

GRANDMA TABBY, THE BAPTIST CAT.

BY RUTH CARR.

One day when the wind was blowing hard from the north, and ice was all over everything, I heard a neighbor's puppy barking, and looking out of the window I saw a thin old cat trying to get away from her tormenter, but being half starved and weak she would only get halfway through the hole in the fence when the puppy would catch her and drag her back.

Loving cats as I do, it didn't take me long to rescue the poor old stray, so bringing her home with me I fed her well and made her a nice warm bed where she spent the remainder of the day resting.

In a few days she was like a new cat and being old, began to get fat rapidly. She was very much attached to me and followed me about the yard for she seemed to realize that I had saved her life.

When she had been with me for a few weeks, I one day discovered a nest of kittens in the coal box. Their mother was a young black cat that I called "Lady." One morning I went to see if the kittens had their eyes open, and while I was looking at them old "Grandma Tabby" came up. Just to see what she would do, I put her in the box, supposing she would "spit" and jump out, but imagine my surprise when she began licking the kittens and soon lay down among them. She was so well contented that she spent the day with them. She would not even come out to supper.

The next morning I had to make her come out for breakfast, and she hurried right back to her adopted babies. "Lady" seemed pleased to have Tabby help with the kittens and often both were in the bed at once. In a few days Tabby was giving as much milk as Lady, and thought the kittens were hers.

After a few weeks more we decided to give away the kittens and their real mother, not thinking of what it might mean to Tabby who refused to eat, and lay around like she was sick.

She grew worse every day and for four days didn't eat a bite, then I began to fear she might die, so phoned to the lady to whom I had given the kittens asking for one back. I went for it that afternoon and Tabby was too sick to stand up when I put the kitten down by her.

At first she didn't seem to remember it, and "spat" a little feeble effort, but the kitten remembered its foster mother and soon was nursing.

Tabby seemed to suddenly take a change for the better and want to live for the kitten's sake. In half an hour she was able to stand up and eat some soft toast I made for her.

Next morning she was as well as ever and so proud of her kitten that she wouldn't let it get out of her sight.

She still refuses to eat with the other cats, and waits patiently till they are through, then eats what is left. We call her the Baptist cat, because she refuses to eat with the others.

I don't know if animals ever die of a broken heart, but I think "Grandma Tabby, the Baptist cat," would have been dead in one more day if I hadn't gone for her baby.

The real mother love of the old cat's heart has won her many friends and we have decided she may keep her kitten as long as she wants it, for nothing on this place is too good for Grandma Tabby.

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.

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.

THE CREEK-CHEROKEE DISTRICT CONFERENCE.

It is customary for the Secretary-elect to give a brief review of the District Conference proceedings for publication in the Conference organ, but during the past four years I have failed to see even a mere notice that a District Conference had been held in this full-blood section of the East Oklahoma Conference.

So little is known of this full-blood work that many inquiries were made to ascertain what kind of a picnic the Indians had been having when a great many of our Indians came into town.

Yes, the fourth session of the District Conference was held at William Hill's Chapel about eight miles from Wetumka, Okla., and we want the brethren of the other districts to know we are on the map and growing by leaps and bounds, under the patient, faithful and efficient leadership of Brother Shay.

As a stamp of approval of his work and the manifestation of esteem and brotherly love the brethren have for him, the Conference unanimously adopted a resolution embodying such sentiment. Conference convened July 18 and continued until the following Saturday. The opening sermon was by Rev. Samuel J. Checote, of Okmulgee, on the evening of the previous day.

The writer hereof was elected Secretary with Luna E. Dunson as assistant. There was a great amount of business transacted as this Conference has to deal with a membership of about 62 local preachers but every little detail, even to the management of the camp, was carried out in admirable order and many said it was the best Conference ever held in the district. Indeed, it is a fitting climax to Brother Shay's administration—this being his fourth year.

Those who had prepared to entertain this Conference and to minister to the inner man deserve mention because of the great sacrifice of time, energy, money and labor which they had to shoulder, especially so great at the time of a drought.

Hospitality is the one great trait of the Indian and it becomes much greater when he becomes a Christian and thus these people went through this occasion without a murmur or complaint.

Dr. O. E. Goddard was with us in the laymen's meeting in the interest of Home Missions and incidentally to ask subscription to an endowment fund which he has planned to raise for the especial use of full-blood work. In a measure he was successful and it is believed many other donations will be made by the Creeks and that the Indian work will before very long be self-supporting. The laymen's meeting was an innovation as this was the first time it has been held in the district.

There was any amount of time for Dr. Moore, our Sunday school man, to occupy at this Conference in the interest of the Sunday school cause. The Indians are striving to establish Sunday schools in the several charges but there is no one trained in the work to show them how to organize and keep up the schools.

Mrs. H. B. Spaulding, District Secretary of Woman's Society, and Mrs. Fowler, Corresponding Secretary of Home Missions, were introduced and Mrs. Spaulding gave a short talk explaining her work.

With the exception of one or two all of the preachers had their licenses renewed. There was a class of 11 young men who were passed by the committee and licensed by the Conference. Prominence was given to preaching and religious services and the Spirit of the Divine Master was felt by all and it seemed good to be there and all went away with determination to do greater things for God.

In conclusion I desire to remind Brother C. W. Myatt, J. J. Methvin, and others who have at one time served in the full-blood work, that at this time and in the light of circumstances no better work can be expected. The fu-

FREE TO YOU—MY SISTER

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



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

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

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

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

ture looks bright, although one old Indian preacher said in the course of a speech that he was "Jim-crowed" by the Annual Conference. Well, some things happen—some of them serious—sometimes, I fear, but oh, the Creek Indian must work out his own salvation. Oh ye men, with your improved methods as to Sunday schools, Conference collections, and other collections, come along and teach us, for we are able to take lessons and are yearning for that kind of training.

The next District Conference will be held at Little Cussetah about a half mile from Schuler, on the Frisco Railroad.

Respectfully,
JOHNSON E. TIGER,
Secretary.

PINE BLUFF DISTRICT CONFERENCE.

The Pine Bluff District Conference convened in Star City July 5, with all the pastors present except three. They were not here on account of sickness. There were with us Dr. Crowell, President of Henderson-Brown College, of Arkadelphia. Also Rev. James Thomas was here looking after the Hendrix debt. The Conference was very glad to have these brethren with us. We are glad to say there was perfect harmony and peace prevailing throughout the whole session. There was love among the brethren and seemingly without mixture. Our tent meeting began with our District Conference, under the leadership of our Presiding Elder, J. D. Hammons. He did some fine work and all were delighted with his preaching. We had some 20 or 25 conversions. We have received 10 so far into the Methodist Church, and there are four more to join later.

Rev. J. D. Baker was with us through the meeting and did some fine singing. Brother Baker was elected District Secretary of our Epworth League. He organized a League for us here in Star City and I can gladly recommend him to any pastor in need of some help along the League work.

We feel that the District Conference and revival has been a great help to our church at this place. May God bless the Pine Bluff District this year and may the evangelistic fire sweep this part of the Little Rock Conference and may we have a great harvest for our Lord this year.

T. M. ARMSTRONG, Pastor.

DESIRES WORK.

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

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Stuttgart, Ark.

CATO CIRCUIT.

We have just closed our first meeting for the year at Concord. In some respects we had a great meeting. We had large and attentive congregations at every service. Brother Ward, Preacher in charge of Bray Mission, was with us and did most of the preaching.

Much to our surprise, the good sisters gave us a pounding Saturday, 11:00 a. m., consisting of a nice lot of canned fruit of every kind, in token of their appreciation of our work during these three years we have been with them. No one but God above knows how much we appreciate the kindness.

At the closing service Sunday at 11:00 a. m. we took a double offering for Brother Ward and for Hendrix College also. The people quickly responded to both calls. Concord Church is taking on new life. They have a fine Sunday school. The good sisters are planning to organize a Missionary Society and the men will organize an Epworth League pretty soon. We are moving along nicely with most of our appointments. We have a great field of labor here. Remember us in your prayers.

J. F. GIPSON, P. C.

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.

GOSPEL TENT FOR SALE.

I have a gospel tent to sell at a great bargain.

I. F. HARRIS.

Waxahachie, Texas.

SEARCY DISTRICT CONFERENCE.

The Searcy district conference convened in our handsome new church at Judsonia, July 11, 1911, with Rev. A. F. Skinner, P. E., in the chair.

The first day was given to a Sunday school institute under the direction of the Conference Sunday School Board, Rev. W. P. Talkington, chairman of the Board, presiding for the day. The talks made by those on the program were very helpful and highly instructive.

Rev. T. B. Williamson, Rev. W. A. Lindsey, Rev. S. H. Blackwell and Rev. N. E. Skinner were visiting ministers from other districts of this conference. The visiting brethren from other conferences were: Dr. Jas. A. Anderson and Dr. J. E. Godbey of the Western Methodist, Dr. Crowell of eHenderson-Brown College, Dr. A. C. Millar and W. B. Hubbell of Hendrix College.

All the preaching of the conference was of a high order. The opening sermon by Rev. A. T. Galloway on "Peter's return to fishing and the Lord's interrogation of him," was an excellent discourse. Rev. A. F. Skinner's sermon on the Mission of the Church was of high order, and highly instructive. Dr. Jas. A. Anderson preached a sermon on Missions that deserved and received a great deal of compliment. Rev. Ed. Forrest's sermon on "Never man spake like this man," was very helpful, though it was delivered against time. The Foreign Missionary Society of the district was represented by Sister Watson of Augusta and Sister Blakeney of Searcy. J. L. Pruitt from McRae circuit was re-licensed to preach. William T. Adair of Judsonia station and Robert E. Fish of Kensett were granted license to preach. F. W. Pearson, J. W. Best, Geo. P. Murrell and A. W. Henson were elected delegates to the Annual Conference, and D. H. Clark and L. A. Smith, alternates. McRae was selected as the place of holding the next District Conference. Revs. R. C. Morehead, J. A. Roberts, Ed. Forrest and E. N. Bickley were elected standing Licensing Committee.

Good feeling prevailed throughout the entire conference session. It was agreed by all who attended the conference that Judsonia did herself proud in entertaining the conference.

W. F. BLEVINS,
Assistant Secretary.

A GREAT MEETING.

We have just closed the greatest meeting in the history of Lindsay. Ninety-six conversions and reclamations, and the church generally revived. More than 50 will unite with our church and quite a number with the other churches in town. The writer did the preaching and the church helped. All the churches in town co-operated more or less. The pastor of the Baptist Church was always present and helped in every way possible. At the closing service two young men volunteered for the ministry, and several young ladies for any special service to which God might call them. At this service Rev. L. L. Johnson, our faithful and efficient presiding elder, preached a most appropriate sermon on "Christian Steadfastness."

A new brick church on an elegant down-town lot has been projected for some time, but the drouth forced us to hold up for a while. We shall take a fresh start soon.

Our Sunday school is constantly improving. We are trying to modernize it as fast as possible. The school supports this year a native Korean missionary to the amount of \$100.00, and it is nearly all in hand. We have organized a flourishing Epworth League. Salaries are virtually paid to date. All finances in good shape.

Lindsay is on the up-grade, and she will yet arrive. Our constituency is as fine as the land affords, and they are buoyant and hopeful. Hereafter let no

preacher feel disappointed should he be read out for Lindsay station. "Best of all is, God is with us."

E. R. WELCH, Pastor.

MELBOURNE CIRCUIT.

Because no report has reached you in some time is no sign our charge is a dead one—not by any means. We are still climbing up the ladder of success in church work.

Since our last report we held one revival—three churches coming together, and Rev. Ira H. Russell, district evangelist, doing the preaching. Although some little opposition developed among outsiders, 12 souls were saved, 10 joining the church, and the older members were revived and the church built up spiritually. Brother Parker was with us a few days only, he having been kept away on account of illness at home. We can commend these brethren to all who may need their services.

We have taken some mission territory, with the aid of our seven local preachers, and expect to organize congregations at two points before our next quarterly conference. We hope to build a new church, or at least begin one by conference.

We have one more young man recommended for license to preach—Walter D. Forrest. He was granted license last week at the Batesville District Conference. Brother Terry C. Roddy, recommended at our second quarterly conference, could not get to district conference on account of being very sick at the time. However, he will appear before the licensing committee later.

Every local preacher on the work is working—doing honest, faithful work, too.

We have a fine lot of people all over our work, and I believe they will see to it that the financial report will be up in full, and possibly running over. We succeeded in securing the district conference for 1912.

MELVIN L. MACK, P. C.

FROM PANGBURN CIRCUIT.

We have just closed a very successful meeting on the Pangburn circuit. We had with us Brother M. B. Umsted, who did the preaching, and Brother Jones, who had charge of the singing. The meeting will go down as one of the best that the good people of old Mount Pisgah has ever witnessed. We know that much and lasting good will be the result of the meeting. To say just how many people were converted, I cannot tell, but at the close of the meeting three joined the church by baptism, and others yet will join, and several were reclaimed, and the church was greatly revived. One evening Brother Umsted preached a sermon to men and boys only. This was one of the greatest times I have ever seen. Some of the old and hardest sinners in the country were brought to tears. Every man in the house came and gave their hand, thus signifying that they would try to live a better life.

Brother Umsted is the right man in the right place. He is magnetic and is doing a great work for the M. E. Church, South. Brother Jones sang to the delight of the people. I commend these brethren to anyone who wants good help. They are safe and sound. May the Lord bless them, is my prayer.

J. M. HUGHES, P. C.

HOT SPRINGS PREACHERS' MEETING.

After opening exercises the following reports were made:

Park Avenue—Had 110 at Sunday school and good congregations. Rev. J. L. Leonard, a former pastor, preached in the morning. The League was well attended.

Third Street—Had 132 present at Sunday school. Good congregations and a splendid prayer meeting.

Malvern Avenue—The largest Sunday school of the year—111 were present. Average congregations.

Tigert Memorial is on rising ground.



HAPPY CHILD—HAPPY PARENTS.

Some years ago we placed a little girl in a good home in Fayetteville. From time to time we have had letters from the foster parents telling how sweet Vera is, and how happy they are made by her being in the family. They have no other child, and they think Vera is the sweetest one in the world.

Recently I received a picture of Vera and her foster mother, and the resemblance of the two so impressed me that I had a copy made from it for the Methodist. I leave it to any of you if you do not think that they would pass anywhere for mother and child. This is only one of many, many cases where a home has been made happy by our Orphanage placing a child in it, and of the child being blessed by its introduction into a good home. Such is a part of the work that the Arkansas Methodist Orphanage is endeavoring to do.

GEO. THORNBURGH, President.

There were 31 present at Sunday school at Oak Lawn.

Central—Had a good prayer meeting. Two hundred fifty-two were at Sunday school. Good congregations. Two united with the church.

After the reports the question of the union evangelistic meetings was discussed. The Methodist pastors have united in a series of meetings to be held in different portions of the city, have secured a large tent, and are themselves to do the preaching. The first of the series opened Sunday at Park Avenue with Brother Burnett.

Brethren, pray for this united effort on the part of Methodism for the salvation of souls in Hot Springs.

MOFFETT RHODES.

TUBERCULOSIS EXHIBITS.

Exhibitions showing in graphic form the prevention of consumption, have been shown in every State in the United States, except Nevada, Arizona, New Mexico, and Wyoming, and also in most of the Canadian Provinces, and in Mexico, Porto Rico, and Cuba, according to a bulletin issued today by the National Association for the Study and Prevention of Tuberculosis. The bulletin also shows that twenty-five States and sixteen cities have permanent and traveling exhibits besides the two operated by the National Association itself, the total number of such displays being over 200, including about 150 small school exhibits.

The first tuberculosis exhibit in America was shown by the Maryland Tuberculosis Commission in January, 1904. In 1906 there were four such exhibits. Today practically all of the larger cities of the country have such displays, and in twenty-five States comprehensive campaigns have been carried on with them. These exhibits are visited annually by millions of people.

The American Tuberculosis Exhibition of the National Association is completing six years of continuous service, during which time it has been shown under three flags, in the United States, Mexico, and Canada, and has been displayed in twenty-one States, including every Southern State east of the Mississippi, except West Virginia, Maryland, and Delaware. The Western Tuberculosis Exhibit of the National As-

sociation, just closing its season in Butte, Montana, has been shown in Illinois, Kansas, Nebraska, Missouri, Arkansas, Oklahoma, Colorado, Utah, Idaho, and Montana.

As a result of the general educational campaign through the various exhibitions on tuberculosis, millions of pieces of literature have been distributed; millions of people shown how to prevent consumption; and several States and cities have been roused to take legislative action against this disease.

A GREAT REVIVAL AT MONTROSE, ARK.

One of the greatest revivals ever held in this part of the county closed here Thursday night, July 13. The meeting was conducted by our efficient pastor, E. J. Slaughter, J. A. Henderson and P. E. assisting him in the preaching. A great spiritual revival swept the entire town. There were about thirty-five conversions, of whom thirty-two joined the Methodist church. The greatest feature of the meeting was that quite a number of these were fathers and mothers who were not living Christian lives. We are very proud of our pastor who is doing such fine work here, and also our new church which was built in the early spring when we had only about eight members, and now we have fifty-two. We organized a Sunday school here in March with about thirteen on roll and now we have an enrollment of fifty-six.

Respectfully,
R. R. CARMICAL, Supt.

July 22.

Don't Take Harsh Purges
THEY ARE VERY HARMFUL

Bond's Pills Are Safe

They do not irritate the bowels
They do not cause you to bleed
They do not give you constipation
They are small, mild, and easy to take

They will cure all kinds of constipation
and give you a healthy, happy life

25c-ALL DRUGGISTS-25c

FROM OUR FIELD EDITOR.

REV. D. J. WEEMS.

CENTERTON, ARK.

The old Center Point Circuit is now called Centerton. It is one of the oldest and best circuits in the district, embracing much of the fine country of Benton. Centerton has large roller mill, evaporator, vinegar factory, several good stores, two churches. Plans are being matured for a new brick academy. Our church is well located. It is a neat chapel, dedicated three years ago by Bishop Hendrix. Rev. J. H. Rubel is pastor for the second year. He is one of our true and well-trying preachers. The parsonage is at Bentonville. We had a pleasant service with a few. Brother W. T. Mitchell and E. J. Womack furnished delightful entertainment. Brother Mitchell has an interesting, growing family. Miss Beth, his oldest daughter, is of pretty age for college. Brother and Sister Womack have reared eight children. They are all grown. Four Christian daughters, one is a deaconess, four noble sons, two are school-teachers, one at Magnolia and one professor in State Normal at Conway. Two are ministers and members of the Arkansas Conference. These parents have just reason to be proud of their children. Centerton is the home of Rev. J. A. Fair, a faithful local preacher. The Fairs are all good people.

GROVE, OKLA.

The terminus of the Rogers branch road is Grove, a town of about 1,500 people. They have two banks, substantial brick stores, mill, elevator, three churches, and a good school. We have a neat church and new elegant parsonage, on a first-class lot. Rev. G. M. Byers is pastor. He is an excellent Christian gentleman, and is well thought of by his people. He is in demand for help in the protracted meetings, which is evidence that he is a good preacher. He has a splendid wife and four sweet little girls. Dr. Anderson and I had each made a canvass for new subscribers, so my work was to shape up the old subscribers. We had a short service with a few. Brother and Sister Byers were especially nice to me. Grove is in a very rich prairie. The recent rain revived vegetation, and especially the corn, of which they raise an abundance.

GRAVETTE, ARK.

A few hours were spent in Gravette, which is at the crossing of the Kansas City Southern and a branch of the Frisco. There is a bank, several two-story brick business houses, roller mill, good schoolhouse, three churches. We have real nice brick church and parsonage. I secured three new subscribers: N. L. Rice, J. M. Butterfield, and Mrs. C. E. Jay. Brother Jay is the superintendent of the Sunday school, which is reported as doing well. I was glad to meet Brother Oglesby and family. Brother Len Wade is pastor here and at

GENTRY, ARK.

He is a graduate of Hendrix College. Has been teaching the past two years. He will devote himself hereafter to the ministry. It was a real pleasure to meet him and his good wife and babe. With his help we shaped up the old and secured three new subscribers: Mrs. W. H. Mason, D. L. Wasson, and Mrs. L. E. Adams, with more to follow. Gentry is a good town on the Kansas City Southern, beautifully located, good hotel, the Elberta, bank, nice stores, brand streets, five churches, and public school. We have neat church and a splendid membership. This is the home of Rev. T. A. Martin, a worthy superintendent, and the widow of Dr. Bull, and Brother Maxwell's family. Prof. G. W. Woods is principal of the school.

SILOAM SPRINGS, ARK.

This is quite a summer resort, on account of the abundance of pure spring water and pleasant climate. It is a de-

lightful place to spend the summer, away from the heat and dust. There is some substantial improvement on the business street. It is a city of beautiful homes, neat churches, and good schools. We have desirable property both in church and parsonage. Rev. J. A. Reynolds is our pastor. He is a Hendrix trained man, and is well qualified for efficient work. He and family were out for a few days on the creek. So my work was with the old subscribers. This is the home of several of our evangelists, Rev. J. B. Andrews, Rev. J. E. Brown, Rev. T. B. Price, Rev. L. P. Law, all fine preachers and in great demand for revival meetings. Brother Brown and his singer, Brother Curry, had just returned from the Pacific slope, where several thousand were converted.

SPRINGTOWN.

A night was spent most pleasantly at Springtown. There are several large springs here as indicated by the name. There are a half dozen stores, mill, public school and two churches. We have good church and a neat parsonage located on a beautiful ridge. Rev. J. D. Roberts is pastor. He and wife are fine young people. We hope for them a useful and happy life. We had a pleasant service and secured six new subscribers: W. M. Dodgen, A. J. Hawks, J. E. Wayland, Mrs. S. B. Wayland, and Brothers A. Newland and J. M. Richardson, both active merchants. The railroad from Siloam Springs to Rogers through Springtown, has been reorganized and is capitalized at \$6,000,000.00. It is to be a trunk line from Kansas City to Memphis. It is supposed to go by Fayetteville, Hindsville, Huntsville, Clinton, Beebranch, Quitman, Searcy, and on to Memphis. Brother A. J. Hawks and Sister W. D. Wasson furnished pleasant entertainment. Brother Wasson is still missed. He was a most excellent man. He and his good wife have trained three splendid sons, Roy, Vollic, and Harlan, named for Rev. V. V. Harlan, and three fine daughters, Mrs. Clemmer, wife of Dr. Clemmer; Mrs. Iva Harris, and Mrs. Fannie Pitman. All doing well.

HIGHFILL.

This is a new town on the Rogers and Siloam Springs road. There are three stores, depot, beautiful Methodist Church, waterworks, and is a lovely place for a town. There are several nice cottages. Brother J. D. Roberts is pastor. He and Brother J. H. Ruble were protracting meeting with hopes of success. It was a real pleasure to worship with them. We secured six new subscribers: Miss Bessie Scroggins, J. L. Robbins, Mrs. R. Holland, Dr. D. P. Chambers, W. E. McIntyre, and D. D. Thurman, with whom the preachers enjoyed a good dinner.

ROGERS, ARK.

Thirty years ago the Frisco Road was built through Rogers. It has gradually built until it has become a beautiful little city, with light plant, waterworks, fine business, three railroads, three banks, large business in grain, stock, poultry and eggs, and especially fruit. It is strictly a town of white people. Negroes are not allowed to live here. Some of the old Southerners wish for their old faithful servants. A very fine high school building is being erected. The Baptist, Presbyterian and two Methodist have each a fine church. Ours is perhaps the best, built while J. F. E. Bates was pastor. It is a perfect gem of beauty, both on the inside and out, and is a great credit both to the taste and liberality of the town. Cost about \$20,000.00. Rev. J. H. O'Bryant is pastor. They are living in a two-story parsonage built this year. He ranks with the best preachers of his Conference, having served successfully on circuits, stations, and districts for nearly twenty years. His good wife and children all love the church and take active part in her work. Brother Eatman, one of their most active members, was not at

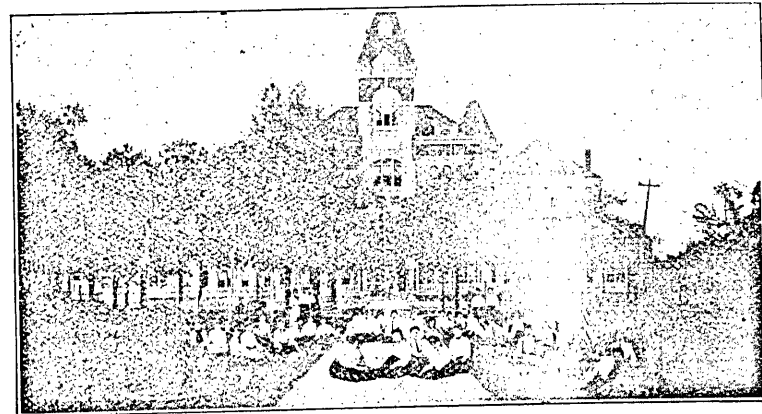
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T. B. LOGGINS, Dickson, Tenn.

all well. He perhaps remained too long in the bottoms this spring. He reports the cotton prospect fine in southeast Arkansas. The event of the week was the marriage of Miss Brittie Huffman to Rev. Fred Lark, of Prairie Grove, by Brother O'Bryant. They are both strictly first class and have our best wishes for a joyous and successful life.

BRIGHTWATER.

Sunday was spent at Brightwater with Rev. T. A. Gilmore, pastor of Pea Ridge Circuit. This is a neat church a mile and a half from the town of Avoca. There is a good membership. We had a house full for preaching, excellent singing and a very sweet service. Two subscribers for the Western Methodist: Miss Montie Cox and Mrs. Callie Scott. Brother John Deason is the Sunday school superintendent.

ent. Brother and Sister B. F. Baker furnished most excellent entertainment. Miss Josie, their nice daughter, contributed also to our pleasure. Brother Gilmore has been one of the most successful preachers of his Conference. Has had some most excellent meetings. He has a consecrated wife and three fine sons. His youngest named for V. V. Harlan, of precious memory. Thus ended a quiet and pleasant Sabbath.

ARE YOU IN NEED?

A young lady who is a graduate in Expression and a post-graduate in Pioneering wants a position in some good town in Arkansas. She has been in Galloway College for several years and will be found very helpful to any community where she may go. If you need such a young lady in your town, write me.

J. M. WILLIAMS, President.

WOMAN'S FOREIGN MISSIONARY SOCIETY, LITTLE ROCK CONFERENCE.

Miss A. B. WADLEY, Editor.

In the "Foreword" to the latest volume of the Mission Study Series, "Western Women in Eastern Lands," occurs this statement:

"The publication of this, the tenth volume in the series issued by the Central Committee of the United Study of Missions, leads us to review briefly this first decade of systematic, united study by the women of our Foreign Missionary Societies.

We trace it back to its beginning in the heart of Miss A. B. Childs, Secretary of the Women's Board of Missions, who, as chairman of the World's Committee, arranged for the presentation of this topic at one of the sectional meetings for women, held in connection with the Ecumenical Conference in New York, May, 1900.

"The plan met with warm approval, and a committee consisting of five members was appointed, each of the following Boards, choosing one: Baptist, Congregational, Methodist, Presbyterian, and Protestant Episcopal. Later, the Dutch Reformed and Lutheran Boards each furnished a member.

"To meet the immediate demand, a leaflet study was issued in the fall of 1900, and steps were taken to secure an author and a publisher for the first textbook, which aimed to present an outline study of Missions from the time of the Apostles down to the Nineteenth Century. Miss Louise Manning Hodgkins consented to write the book, giving it the Latin title, 'Via Christi,' and the Macmillan Company was chosen as publisher. The demand was far greater than the committee or publisher had hoped. The sales of this book alone have amounted to more than 50,000 copies. Others followed, one for each year, the authors adopting Latin titles, in conformity with the first volume. 'Lux Christi: An Outline Study of India,' by Caroline Atwater Mason; 'Rex Christus: An Outline Study of China,' by Rev. Arthur H. Smith, D.D.; 'Dux Christus: An Outline Study of Japan,' by William Elliott Griffiths, D.D.; 'Christus Liberator: An Outline Study of Africa,' by Ellen C. Parsons; 'Christus Redemptor: An Outline Study of the Islands of the Pacific,' by Helen Barrett Montgomery; 'Gloria Christi: An Outline Study of Missions and Social Progress,' by Anna R. B. Lindsay. "This completed the cycle of seven originally planned by the committee, but the great demand for the studies led to the publication of three more volumes, modeled after these but with English titles. 'The Nearer and Farther East,' in which Moslem lands were presented, by Rev. Samuel M. Zwemer, D.D.; 'Korea, Burma, and Siam,' by Rev. Arthur J. Brown, D.D.; 'The Gospel in Latin Lands,' by Rev. and Mrs. Francis E. Clark, and our present volume, 'Western Women in Eastern Lands,' by Helen Barrett Montgomery."

Nothing finer, richer, more intensely interesting than the ten volumes composing this series, has ever been laid before the women of the church. Undenominational, unsectional, all women can meet on this broad platform. In places where a particular church has no mission study, the women of that church

can, with perfect propriety join their sisters in another church. In fact, this is often done.

I wish that every single church in our land, whether in city or country, or by whatever name called, would gather its women into these study circles. It would do more to build up the missionary societies than any other one thing that could be named. Perhaps some will say that we ought to put prayer first; but learning of these dark lands and of these wretched and oppressed women and children will do more to set one to praying for them, than anything else that I know of. We do not pray for things we know nothing about, or if we do, our prayers are so empty and perfunctory, they do not rise higher than our heads.

Sometimes it is a weary and discouraging task to get a study circle to the point where it will, as you may say, run itself. It was so, in the beginning of the Winfield Memorial circle, of which I am a member. For a long time, we had a very small attendance, sometimes only three or four, but they stuck to it, and for the last two or three years, we have had a faithful band, numbering sometimes as high as twenty-five.

We meet at the homes of the members, and so delightful are these occasions, that we often have invitations several months ahead. The social feature is never neglected. The coming of each succeeding book in our course is looked forward to eagerly by every member, and we sometimes sell books to women who cannot attend our meetings.

Mrs. L. W. Smith, of Hot Springs, has charge of this work for the Little Rock Conference. She is full of zeal and earnestness, and ready to answer all inquiries concerning her department. When the cooler days of autumn come, many Auxiliaries not now using this means of missionary information, should form classes, select a good leader, and then stand by her, and keep the work going.

MRS. F. S. OVERTON.

ARKADELPHIA DISTRICT CONFERENCE.

The Arkadelphia District Conference convened at Leola, July 13, with the opening sermon by H. E. Wheeler, pastor at Arkadelphia, and T. D. Scott, Presiding Elder, presiding. Dr. A. C. Millar and James Thomas, President and Financial Agent respectively of Hendrix College, were in attendance one day. Dr. G. H. Crowell, recently elected President of Henderson-Brown College, was introduced and took part in the Conference. All the pastors were present, except J. F. Townsend, supply on Traskwood Circuit. J. M. Workman was present only a few hours, because of sickness in his family. Several lay delegates were absent. J. E. Caldwell and R. C. Atchley, superannuates, were in attendance.

The characters of all the local elders and deacons passed, and the licenses of all the local preachers were renewed. R. L. Cabe, W. G. Rasberry, C. W. Phillips, and R. T. Linsey, were licensed to preach. R. L. Cabe, A. J. Black, and L. T. Rogers, were recommended for admission on trial into the Annual Conference. W. O. Patten, W. S. Sorrells, B. Murray, and C. H. Houston were elected delegates to the Annual Conference, with R. B. F. Key and J. H. Fisher as alternates. Dalark was selected for the seat of the next District Conference.

Mrs. Moffett Rhodes very interestingly and eloquently represented both the Foreign Missionary and Home Mission Societies.

Sermons were preached by Wheeler, Millar, Hutchinson, Crowell, Turrentine, and Keadle. Others who possibly could have done as good or better preaching were assigned to important programs and committees. The exhortations of the Presiding Elder after each sermon and during the business part of

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For further information, write or see

J. G. HOLLENBECK,

Assistant General Passenger Agent,

Union Station, Little Rock, Ark.

the Conference would have measured up to two or three sermons. Scott is a thorough Methodist, believing in and practicing exhortation.

Harmony, brotherly love, and spirituality were the prevailing characteristics over the Conference.

O. H. KEADLE, Secretary.

FLORIDA LETTER.

I am home again from my first vacation in life and I am glad to say I have regained my health. Key West is a busy place for a Methodist preacher as our congregations are large. We have four Methodist churches counting our Cuban church. The Cuban pastor is doing real well and his church is building up. It is too bad that we have ten thousand Cubans in our city and only one little church to lead these people to Christ. One of the very best members of my church is a native of Cuba. He is an efficient member of my board of stewards and is a large cigar manufacturer and pays one-tenth of his increase to the Lord. These people make the very best Christians, as a rule, when they are converted. What we need is a Cuban Mission school, with teachers who can speak Spanish and will go among the people. The field is white unto harvest and comparatively nothing being done. I am so anxious to see a Cuban school here and teachers who will go out and get the people saved. Let all who read this pray the Lord to send forth laborers into the harvest. I am doing what I can. The Cuban pastor and congregation commune with us each first Sunday and I strive every way I can to get in touch with the people. Oh how I wish I could speak Spanish and bless the Lord I am learning.

Fraternally,
J. D. SIBERT.

STRONG CIRCUIT.

I wish to state that on last Saturday evening we closed out a very successful meeting, in our estimation, at Balding, Ark., resulting in several reclamations and fifteen accessions to the church by way of reorganization. Rev. J. C. Samplly of Chidester, Ark., was with us, preaching very earnestly, and with power, for about five days. The church and all Christians who attended seemed to be greatly revived. Brother Samplly stayed with me in the fight and preached to the delight of all who heard him. We finally succeeded in reorganizing the church, which you do not know (all of you) was dissolved. The church register was burned by the writer of this article the second Sunday night in May, 1911. The cause of all of this came about by charges being preferred against twelve or fourteen members, which we could not set-

tle in other ways only by the destruction of the church register, which was burned before the congregation and the ashes, scattered to the forewinds of the earth, so that there was no track or trace of any member to be found at Balding church.

After Bro. Samplly had preached four days things began to come to a focus, preaching on Thursday night from the text, "Confess your faults one to another," by way of reference to Christ's sermon on the Mount where he said, "Bring thou thy Gift." At the close of the sermon men and women began to confess their sins. But not all of them in the way they should have. There were three men on the floor at the same time, two of which were almost at daggers' points. Bro. Samplly thought of dismissing, but the writer arose at this juncture, and let these gentlemen know that he was still on the battle-ground to fight against sin and the devil. He also assured men that they could not get back into the church until they made proper confession and restitution. I have a few faithful men here, God bless them, they have stood by me in the thickest of the fight, for which they will be rewarded in the last day. They have worn the yoke, they will wear the crown which is going to be given in exchange for the yoke.

In my closing remarks I will say this is my first fight in the summer campaign against sin and uncleanness.

I remain your humble servant,
B. E. MULLINS.

Strong, 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.

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.

BELLS, PEALS, CHIMES

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

ESTABLISHED 1858 CHURCH AND SCHOOL BELLS

Write for SPECIAL DONATION PLAN Cat. No. 57 THE O. S. BELL COMPANY, HILLSBORO, O.

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.)

FINNEY.—God in his infinite wisdom has seen fit to call from our midst Mrs. A. B. Finney. Mrs. Finney was born November 7, 1829; died June 27, 1911. She joined the M. E. Church, South, in

her early days. God has transplanted this flower mid the beauties of the city of God so it would bloom throughout eternity. One single rose has in it more perfume than a thousand acres of fullgrown weeds. Mrs. Finney has gone to that place where no sickness, pain, or death ever comes. She has gone to that home where we need no sun, moon, nor stars to give light, for the Lord God himself is the light. Her body was laid at rest in the newmade grave.

Her pastor,
JASON W. MOORE.

BYRD.—Died at his home in Eudora, Ark., July 11, 1911, G. W. Byrd, aged 67 years.

Brother Byrd had been in declining health for several years, but for the last four months he suffered greatly but patiently in the comfort of Christian resignation. He was converted and joined the M. E. Church, South, 46 years ago, in his native State, Alabama, and has ever since lived a consistent Christian life. He was strong in the faith, and was always cheerful and hopeful even in his greatest sufferings and his hope was sure and steadfast for it anchored in heaven, where he has now entered, leaving behind his devoted wife, who had joined the church with him just 46 years ago. Together had they walked the pathway of life till the time of his ascension. Five of his children had preceded him, three in infancy and two in the strength of manhood, James and John. James died in the Philippine Islands while serving his country as a soldier. Brother Byrd himself was a Southern soldier in the Civil War, enlisting from the State of Alabama, but best of all, he was a brave Christian soldier, and has fought the good fight and laid hold on eternal life. Four sons, together with their mother, survive him, who mourn their loss, yet they sorrow not as those who have no hope for they know he was ready to go, and believe the Lord "will bring him up again" at that day, and that they may meet him again in the vigor of immortal blessedness in the beautiful land beyond, where there will be no more suffering nor death.

R. A. MCCLINTOCK.

MCDONALD.—Oliver McDonald was born in Hall County, Georgia, February 7, 1830 died May 11, 1911, at his home near Hatfield, in Polk County, Arkansas. He accepted Christ as his Savior in his eighteenth year, and lived a devoted Christian until his death. He was true and loyal to his church. He attended church regularly, was always at his post of duty up to the very last. Truly a good man is gone, but his friends and relatives know where to find him.

C. F. MESSER, P. C.

ROBNETT.—Mary Louisa Conaway was born in Freestone County, Texas, December 23, 1852. She was married to W. M. Johnson in 1873. To this union were born three children, two of which survive her. On September 4, 1910, she was married to G. W. Robnett. In 1901 she united with the Methodist Church and has lived a faithful member of the same until her death. She died May 12, 1911, at the home of her daughter at Roll, Okla., and was buried at Cheyenne, Okla. She leaves a host of friends and relatives to mourn their loss. Weep not, dear ones, mother and wife are gone, but you know where to find her. Peace to her ashes. Blessings upon the bereaved.

M. WEAVER.

A GOOD MEETING.

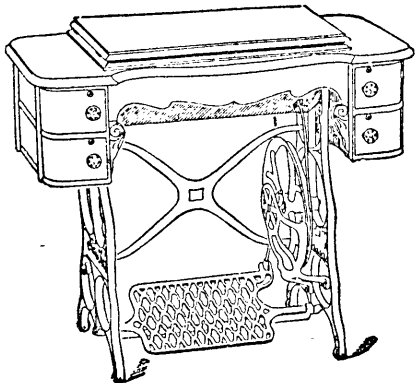
We are now in a good meeting at Daventryport. Yesterday was a good day. Many professions in our children's meeting and last night was quite a victory—five saved. Brother W. D. Sasser has this place in charge and the people like him and say he is a great preacher. He is doing a good work. I am to go with him to Stroud next for a meeting. Pray for us.

J. D. EDWARDS.

SEE THIS!

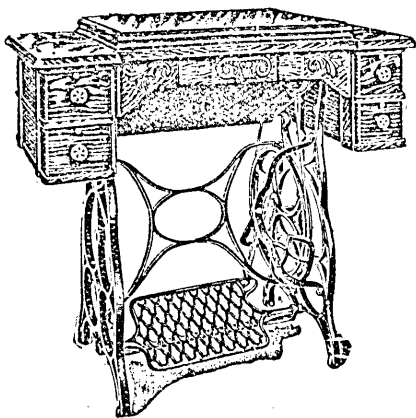
WHY PAY TWO PRICES FOR A SEWING MACHINE?

The Western Methodist announces to its readers that we have made arrangements with a reliable factory to put out sewing machines of the highest quality, which for beauty and general up-to-dateness cannot be equaled for the money. These machines are made expressly for the Western Methodist, and are known as Western Methodist Sewing Machines. They will be shipped on our order direct from the factory to our customers. They are not sold like so many machines are sold, through agents who must make a profit of 100 per cent, must get two prices in order to make a living. We guarantee them to come up to all we represent them to be, and our manufacturers stand back of our guaranty. They are in two grades, as follows:



WESTERN METHODIST NO. 1.

Our Western Methodist Machine No. 1 is an unequaled combination of the best features in sewing machines. It has a beautiful quarter-sawn oak cabinet, piano polish, ball bearings, steel Pitman, automatic lift, improved high arm head, best attachments and accessories. This machine is warranted by the manufacturers for ten years and will give the best of service and satisfaction. Price, \$27.50.



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Our Western Methodist Machine No. 2 is a good sewing machine at a very low price. It is a neat, strong, serviceable, full high arm machine. We do not claim this machine is high grade, but is the very best low-priced machine on the market today. It is complete in every detail and supplied with a full set of attachments, accessories, instruction book, and warranted for ten years. Price, \$15.00.

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PRICES

FULL CLOTH BOARD BINDING

30 cents each, \$3.50 per dozen, postpaid
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25 cents each, \$3.00 per dozen, postpaid
\$15.00 per hundred, \$2.50 per dozen, not prepaid

Smith & Lamar

Order of

ANDERSON, MILLAR & CO.

Little Rock, Ark.

A GOOD YEAR FOR US ALL.

While the year closing June 30 may not have been good to each of us, it has been good to all of us, remarks one writer, thus proving again that the whole is greater than any of its parts. A \$33,000,000 surplus in the national treasury, \$1,800,000,000 cash in the treasury vaults, \$2,057,000,000 in exports, bumper crops, and splendid national credit as seen in the sale of \$50,000,000 worth of 3 per cent Panama Canal bonds, say most of the newspapers, combine to make the fiscal year just closed one of the most prosperous that the United States has ever enjoyed. A bulletin from the Department of Agriculture shows that the cotton crop exceeds the average for the past 10 years by 8.2 per cent; and estimates place the number of bales at 14,425,000, as against the next largest crop of 13,679,954 in 1904. Wheat is also expected to break the record. The money now in the Federal strong-box is the largest sum ever held there, and reports to Comptroller of the Currency Murray show \$1,478,140,975 reserves in 7,277 national banks, \$121,870,815 more than required by law. Exports exceed last year's total by \$313,000,000, and the highest previous total—that of 1906-07, just before the panic—by \$177,000,000. The opinion is expressed that \$150,000,000 in Panama bonds could have been disposed of if necessary, a good testimonial of confidence in the government when it is considered that these bonds carry no bank-note circulating privileges.—*Literary Digest*.

HUMPHREY CIRCUIT.

Dear Methodist: We held a meeting eight days at Brewer's Schoolhouse. The daily showers conflicted with us some. The attendance was good. I don't know how many were converted. We baptized two infants, received eight members (two more to follow). Seven go to the Baptist Church. We secured

\$58.00 on the collections. A site donated and over \$300.00 subscribed for a church. The rains prevented us from holding the meeting out of doors. The house was small, not holding over 100 persons, seated with school desks, which put us at a great disadvantage. The crops of corn and cotton are as fine as ever known in this country and we believe the people are going to do great things for God and the church.

J. H. BRADFORD.

FOR SALE.

Two beautiful residence lots, size 50 x 150 feet each, in Searcy, Ark. County seat of White County, population 2,500. Six blocks to Galloway College, one block to family grocery, and in the most desirable resident part of the city. Title perfect. Price, if taken at once, \$150.00. Address Pastor M. E. Church, Yale, Okla.

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YOU NEED A GENERAL SYSTEM RENOVATOR.

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

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

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

QUARTERLY CONFERENCE.

LITTLE ROCK CONFERENCE.

ARKADELPHIA DISTRICT.

(Third Round.)
Holly Springs, at Holly Springs. July 29, 30
Malvern Ct., at Cypress. Aug. 1, 2
Dalark, at Rock Springs. Aug. 5, 6
Ussery, at Caine. 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.)
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.)
Gillham. July 29, 30
Lockesburg. Aug. 5, 6
Falmos. Aug. 12, 13
Stamps Sta. Aug. 13, 14
Texarkana Ct. Aug. 19, 20
College Hill Sta. Aug. 20, 21
Bright Star. Aug. 26, 27
Fairview Sta. Aug. 27, 28
First Church. Aug. 30
THOMAS H. WARE, P. E.

CAMDEN DISTRICT.

(Third Round.)
Hampton Ct. July 29, 30
Atlanta Ct. Aug. 5, 6
El Dorado Ct. Aug. 12, 13
Bearden Ct. Aug. 19, 20
Camden Sta. Aug. 20, 21
Buena Vista Ct. Aug. 29, 30
Junction City Sta. Sept. 2, 3
Wesson Sta. Sept. 3, 4
Strong Ct. Sept. 9, 10
Muttig Sta. Sept. 10, 11
R. W. McKAY, P. E.

LITTLE ROCK DISTRICT.

(Third Round.)
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
Loneka. Aug. 12, 13
DeVall's Bluff and Hazen. Aug. 13, 14
Des Arc (evening). Aug. 16
Sherrill 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.)
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.)
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. Sept. 2, 3
Harmony, at Harmony. Sept. 6
Pike City, at Hopewell. Sept. 9, 10
W. C. HILLIARD, P. E.

WHITE RIVER CONFERENCE.

BATESVILLE DISTRICT.

(Third Round.)
Jacksonport Ct., Kenyon. July 29, 30
Tuckerman Sta. July 28-30
Batesville, Central Ave. Aug. 6, 7
Batesville, First Church. Aug. 6-8
Ash Flat Ct., Pleasant Hill. Aug. 11-13
Smithville Mis., Shiloh. Aug. 19, 20
Swift Ct., Arbor Grove. Aug. 22, 23
Sulphur Rock Ct. Aug. 26, 27
Desha Ct., Rosie. Aug. 30, 31
Wolf Bayou Mis., Cornerstone. Sept. 2, 3
Evening Shade Ct. Sept. 5, 6
B. L. WILFORD, P. E.

PARAGOULD DISTRICT.

(Third Round.)
Mammoth Spring and Hardy. July 29, 30
Imboden charge. Aug. 5, 6
Boydsville Ct. Aug. 9, 10
Rector Ct. Aug. 12, 13
Pocahontas Sta. Aug. 19, 20
Reyno Ct. Aug. 21, 22
Maynard. Aug. 26, 27
Pocahontas Ct. Sept. 2, 3
Piggott and St. Francis. Sept. 9, 10
Lorado charge. Sept. 13, 14
Paragould, East Side. Sept. 16, 17
Knoble. Sept. 19, 20
New Liberty. Sept. 23, 24
M. M. SMITH, P. E.

JONESBORO DISTRICT.

(Third Round.)
Gilmore and Turrell, at Gilmore. July 29, 30
Blytheville Ct., at Promise Land. Aug. 5, 6
Blytheville Sta. Aug. 6, 7
Luxora and Rozell, at Rozelle. Aug. 12, 13
Osceola Sta. Aug. 13, 14
Wilson Sta. Aug. 19, 20
Bardstown and Richland. Aug. 19, 20
Trinity Ct., at Shady Grove. Aug. 26, 27
First Church, Jonesboro. Aug. 27, 28
Cotton Belt Mis. Aug. 29
A. M. R. BRANSON, P. E.

HELENA DISTRICT.

(Third Round.)
Hickory Ridge, at Union Grove. July 29, 30
Parkin Sta. July 30, 31
Deview 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.

SEARCY DISTRICT.

(Third Round.)
Cabot and Jacksonville, at C. July 29, 30
Cato Ct., at Artioch. 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.

ARKANSAS CONFERENCE.

BOONEVILLE DISTRICT.

(Third Round.)
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.

FAYETTEVILLE DISTRICT.

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

HARRISON DISTRICT.

(Fourth Round.)
Belefonte Ct., at Belefonte. Aug. 5, 6
Valley Springs Ct., at V. S. Aug. 12, 13
Green Forest Ct., at Green Forest. Aug. 19, 20
Berryville Ct., at Berryville. Aug. 20, 21
Hidden Ct., at Goodloe's. Aug. 25, 26
Quitman Ct., at New Hope. Aug. 26, 27
Quitman Station. Aug. 27, 28
Clinton Ct., at Mountain Home. Sept. 2, 3
Rumley Ct., at Pleasant Grove. Sept. 9, 10
Leslie Station. Sept. 10, 11
Marshall Station. Sept. 16, 17
Cotter Ct., at Flippin. Sept. 23, 24
Yellville Ct., at Yellville. Sept. 30, Oct. 1
Gassville Ct., at Oak Grove. Oct. 7, 8
Mountain Home Ct., at M. H. Oct. 8, 9
Lead Hill Ct., at Pyatte. Oct. 14, 15
Harrison Station. Oct. 15, 16
Osage Ct., at Osage. Oct. 21, 22
Eureka Springs Sta. Oct. 28, 29
W. T. MARTIN, P. E.

WEST OKLAHOMA CONFERENCE.

GUYPON DISTRICT.

(Fourth Round.)
Tyrone, at Victory. August 12, 14
Hooker. August 19, 20
Texhoma and Goodwell, at T. August 26, 27
Carthage, at Carthage. Sept. 2, 3
Boise City, at Bertrand. Sept. 9, 10
Tangier, at Tangier. Sept. 16, 17
Woodward. Sept. 17, 18
Mutual. Sept. 23, 24
Ioland, at Wagon Creek. Sept. 30-Oct. 1
Ellis, at Deering Chapel. Oct. 7, 8
La Kemp. Oct. 14, 15
Grand Valley. Oct. 21, 22
Nabisco. Oct. 28, 29
Guypom. Nov. 4, 5
R. A. BAIRD, P. E.

CHICKASAW DISTRICT.

(Third Round—Last Part.)
Oak Grove, at Oak College. July 29, 30
Duncan. Aug. 1
Duncan, Okla. L. L. JOHNSON, P. E.

OKLAHOMA CITY DISTRICT.

(Third Round.)
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.)
Leon, at L. July 29, 30
Thackerville, at Bomar. Aug. 5, 6
Marietta. Aug. 6, 7
W. U. WITT, P. E.

LAWTON DISTRICT.

(Third Round.)
Indian Work, at Mt. Scott. July 29, 30
Hastings Ct., at Taylor. Aug. 5, 6
Ahpstone Ct., at Emerson. Aug. 12, 13
Hastings Sta. Aug. 13, 14
O. F. MITCHELL, P. E.

EAST OKLAHOMA CONFERENCE.

CHOCTAW-CHICKASAW DISTRICT.

(Fourth Round.)
Sans Bois Ct., at Long Mountain. Aug. 12, 13
LeFlore Ct., at Higgins. Aug. 26, 27
Bethel Ct., at Kullichito. Sept. 2, 3
Kullituklo Ct., at Living Land. Sept. 9, 10
Atoka Ct., at Cane Hill. Sept. 16, 17
Bennington Ct., at White Sand. Sept. 23, 24
Antlers Ct., at Old Cedar. Sept. 30, Oct. 1
Kiowa Ct., at Salt Creek. Oct. 7, 8
Hugo Ct., at. Oct. 14, 15
Washita Ct., at. Oct. 21, 22
Chickasaw Ct., at. Oct. 28, 29
Rufe Ct., at. Nov. 4, 5
A. S. WILLIAMS, P. E.

DURANT DISTRICT.

(Third Round.)
Kingston. July 29, 30
Goodman. Aug. 5, 6
Durant. Aug. 6, 7
T. P. TURNER, P. E.

TULSA DISTRICT.

(Third Round.)
Coweta. July 29, 30
Bixby. Aug. 5, 6
Haskell. Aug. 6, 7

Every pastor is expected to be able to make a definite report as to whether the annual conference collections have been provided for. Please preach the sermon on Christian education and write a full report for Question 18 as is required by the Book of Discipline.

S. G. THOMPSON, P. E.

MUSKOGEE DISTRICT.

(Third Round.)
Tahlequah Ct. July 29, 30
Tahlequah Sta. July 30, 31
Muskogee Ct., at Brushy Mountain. Aug. 5, 6
St. Paul's, Muskogee. Aug. 9
Wainwright. Aug. 12, 13
City Mission, Muskogee. Aug. 13, 14
Camp meeting at Brushy Mountain. July 26-Aug. 6
W. M. WILSON, P. E.

ADA DISTRICT.

(Third Round.)
Hickory Ct., at Palmer. July 29, 30
Sulphur, First Church. Aug. 12, 13
Sulphur, Vinita Avenue. Aug. 13, 14
S. F. GODDARD, P. E.

M'ALESTER DISTRICT.

(Fourth Round.)
Wilburton. August 27
Mowdy. September 2, 3
Coalgate. September 3-7
Caney. September 8
Tushka. September 9, 10
Atoka. September 10
Stuart. September 17
Pleasant Valley. September 23, 24
Kiowa. September 24
Canadian. October 1
Eufaula Ct. October 7, 8
Eufaula. October 8
Hartshorn. October 15
Krebs. October 15
Quinton. October 16-20
McCurtain. October 22
Spiro. October 22
Fair View. October 28, 29
Pateau. October 29
Heavener. October 30
Howe. November 4, 5
Wister. November 5, 6
McAlester. November 12
S. H. BABCOCK, P. E.

NEWARK STATION.

I am a new man in the White River Conference. I was appointed to Newark Station to fill out the unexpired term of Rev. Ira Russell, who resigned to enter the evangelistic work. I have only been here a few weeks, but a more loyal people, thus far, I have never found anywhere. There was no furniture in the parsonage when I arrived, but the good women went to work and in a few days put about \$60.00 worth of furnishings in the parsonage to be ready for us when my family came. I preceded them about three weeks. On learning the time when my family would arrive the people decided to give us quite a warm reception, so when the train pulled in about 10:00 p. m., there was an auto awaiting us and we were taken immediately to the parsonage, where we found quite a large crowd to welcome us to our new home. The leader of the crowd, Brother Horn, a minister in the Methodist Protestant Church, made a very stirring address of welcome, at the close of which short responses of appreciation were made by the pastor and wife, then the old hymn "Jesus, Lover of My Soul," was sung in the Spirit, and a fervent prayer was led by Brother Horn and the crowd dispersed to their homes. But before leaving some one suggested that we might find a surprise in the dining room and kitchen. On entering the dining room we found a large dish of the finest Elberta peaches we had ever seen. Then we proceeded to the kitchen, where we found the cook table literally loaded with all sorts of good things: meat, lard, sugar, syrup, salt, soda, canned goods of various kinds, in fact, most everything necessary for house-keeping.

The third Quarterly Conference was three weeks after my arrival and the stewards reported \$96.50 and said it was collected without an effort.

There is a great opportunity here to do great things and I trust by the help of God we shall be able to see God's people lifted to a higher plane and sinners made to forsake sin and flock into the kingdom of God. May the blessings of God be upon this generous and noble hearted people and lead them to victory. Brethren pray for us.

Very respectfully,

A. H. DULANEY.

SUICIDE OF GIRLS.

The shocking thing about it is that the physical suicide in nearly every case was preceded by a moral suicide.

It was a case of infatuation ending in depravity and retribution. The weaker vessel fell upon the rocks and was broken; the stronger vessel escaped the millstone of human law to fall some day underneath the crushing weight of the Divine Law. Who does not pity the weakness, the silliness, the lack of poise and moral stamina of many young girls whose misfortune it has been to have overfond and indulgent fathers or mothers. "I want my daughter to have a nice time now, for she will not have it when she gets married," said a mother to us the other week. That is the devil's philosophy wherewith the basis for an undisciplined and unhappy and useless life is laid, and not a few parents have adopted it. That is why there is something so flabby, flippant, purposeless, conscienceless and characterless about many otherwise attractive girls we meet. That is why they are so vulnerable to flattery and seduction, and do not burn with indignation when vultures in the form of men with the nature of beasts and devils follow in their tracks. The nation must declare war on these vultures! It must be war to the knife! They are the menace of the home, of the Church, and of the nation. There are crimes tenfold worse than murder, and the decoying of innocent and unsuspecting womanhood into paths that lead to hell is one of them.—The Lutheran.

SMITHVILLE MISSION.

We closed out a meeting at Jessup last night (23d) in a blaze of glory. Rev. J. H. Russell did the preaching and Rev. J. G. Parker led in the song service. Truly this was a great meeting; twenty-eight conversions. This was not a pasteboard revival ("sign a card") but twenty-eight people really found the Savior and obtained a "know-so" case of salvation. Twelve joined our church. We also baptized four infants during the revival. Our people showed their appreciation of this great meeting by paying the evangelists well for their services, but that is always the case in a real revival. A collection was also taken for ye scribe the last night of the meeting amounting to over \$25.00, and we thought our buggy would surely break down under the weight of the good "catables" that were piled into it.

Smithville Mission is coming to the front. We believe in employing the best help obtainable. In the early spring we had Rev. M. B. Umsted in a meeting at Smithville. In August my beloved Presiding Elder will assist me in the meeting at Shiloh.

We are nearly through with our correspondence course for this year. Can any of the undergraduates tell me where the Vanderbilt University gets so much red ink?

Lovingly,

L. H. CHAMPION, P. C.

WILSON, ARK.

Dear Methodist: We have just closed a good meeting at Wilson. Local conditions were not favorable, but God was with us in great power. There were six conversions and eight added to the church as the result of the week's work. We deferred further efforts till early fall on account of the unfavorable conditions present. Our prospects here are bright. Our new building is complete in all its departments and the institutional features will soon be in full operation. If what we have proves successful further building will be added to the plant. Sawmill churches are an experiment yet, and just how to reach the common laborer and save him has not been fully solved. "Organized kindness" may, and we believe, will greatly help.

Rev. F. M. Looney, of Osceola, was with us and did the preaching effectively. He has the gifts and graces of an evangelist.

Yours in Christ,

F. C. STERLING.

 WOMAN'S MISSION SOCIETIES
 ARKANSAS CONFERENCE.

 Miss L. G. ROLLSTON, Press Supt.

If Christianity is to be strengthened in our home land, and our membership greatly increased, we must train the children and young people in practical Christianity. Beautiful thoughts, fine stories and pennies have their value in God's work, but the love that prompts to good deeds is the most precious in God's sight. Little children learn to love and to do deeds of kindness more easily than "grown ups."

We have learned in non-Christian lands that the home must be reached before there can be any permanent or wide-spreading benefit from missionary work; also that the easiest, surest approach to a home is by way of the children. So we are putting first things first, when we call the leaders of our juvenile work "First Vice Presidents."

The "Children's Department" is most important in the home land, because it is easier to implant Christianity in the heart of a child than to supplant a false religion or dislodge unbelief later in life.

It is not a hard task to get children to join a missionary society, but it is often a very hard task to get some one to take charge of their society. "The apprentice" is not afraid to undertake a piece of work when the master worker stands by to help and direct him; so why should we fear to undertake things for God when Christ has said "Lo I am with you always even unto the end of the world?" We've to thank Miss Gibson for that thought. Let us ponder it and henceforth be ashamed to make excuses when we are asked to serve. I append the Constitution and By-Laws for the children's department, hoping some good Methodists may read it, find six children and go to work for the "advance of the kingdom of God." Mrs. Barksdale of Ft. Smith is our Conference First Vice President and will help any one wishing for further instruction.

THE CHILDREN'S DEPARTMENT.

"In this department the children shall be organized for the foreign and home mission work.

"The object shall be to give them missionary education, train them to Christian service, and cultivate in them habits of liberal and systematic giving, Bible reading and prayer.

"This department shall consist of Baby and Junior Divisions under a superintendent who shall also be a vice-president of the Woman's Missionary Auxiliary, whose work shall be correlated with the Conference Vice President in charge of children's work.

BABY DIVISION.

"1. Any child five years of age and under may become a member of the Baby Division of the Woman's Mission-

ary Society upon the payment of an enrollment fee of twenty-five cents. Each child of the Baby Division shall be given a certificate and shall be furnished with a mite box for voluntary offerings to be opened quarterly. All membership funds shall be divided equally, the mite box funds divided in the proportion of sixty per cent to the Foreign and forty per cent to the Home Department. Any child may become a life member of the Woman's Missionary Society by the payment of five dollars.

"2. Names of children may be placed on the Memorial Roll by an offering to Missions and by the use of mite boxes in memory of the child.

"3. At least once a year special meetings shall be held for the members of the Baby Division, at which time mite boxes shall be opened and a helpful program be carried out.

"4. The First Vice President of Adult Auxiliaries shall have charge of the Baby Division.

JUNIOR DIVISION.

"1. Any child between the ages of five and fourteen years may become a member of the Junior Division of the Woman's Missionary Society by giving regularly, prayer, service, and a stated offering to missions. Each child of the Junior Division shall be furnished a mite box for voluntary offerings to be opened quarterly. Any child may become a life member of the Woman's Missionary Society by the payment of ten dollars to the general fund for this special purpose.

"2. The officers of the Junior Division shall be a President, four Vice Presidents, Corresponding Secretary, Recording Secretary, and Treasurer.

"3. The Junior Division shall meet at least once a month to follow some line of study for which a program shall be furnished.

BY-LAWS.

"1. The President shall preside at the meetings of the society and in every way advance its interests. In her absence one of the Vice Presidents shall preside.

"2. The First Vice President shall help in the work of the Baby Division.

"The Second Vice President shall be the agent for the Young Christian Workers.

"The Third Vice President shall promote Christian stewardship and mission study.

"The fourth Vice President shall have charge of the social service and local work of the children.

"3. The Corresponding Secretaries shall conduct the correspondence of the society and make quarterly reports to the Vice President of the Conference and the District Secretaries, to whom they shall send annually the names and addresses of their officers.

"4. The Recording Secretary shall keep a record of the regular and called meetings and see that each meeting is properly announced.

"5. The Treasurer shall collect all funds of the society, keeping a book account of the same, and remit to the Conference Treasurer quarterly. She shall send a duplicate report to the First Vice President of the Conference, and also furnish the Corresponding Secretaries of her Auxiliary with a statement of the amounts remitted. The books of the Treasurer shall be audited."

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CLOVER SEEDING LOST—WHAT TO DO.

The clover and grass seed sown this spring in wheat, rye, and other grain, has been parched up and killed, either wholly or in part on thousands of fields in the Central Western and Northern States. This is a serious situation and calls for prompt attention. If the clover is not replanted it means no clover hay next season and the planting of some substitute crop for hay next spring at considerably increased expense will probably be necessary. Not only that, but the failure of the clover crop means the loss of the green manuring crop in the rotation and a disarrangement of the whole farm plan of crop rotation. The situation should be met at once. Every piece of new seeding should be examined and, if it has been burned up, steps taken to replant it at once.

One of the best ways known to get a stand of clover is to disk the stubble field as soon as the grain is off, allowing the disk to run about three inches deep and working the stubble into the soil. The disking and cross disking should be sufficient to clean it of weeds and grass and put the top three inches of soil in fine tilth. Keep the ground cultivated until the first soaking rain, then sow about ten pounds of clover seed mixed with 6 to 8 pounds of timothy per acre and harrow the seed in. A still better way than harrowing is to sow the grass seed with a grain drill, letting the seed run down the grain tubes from the grass seed box and covering the seed from 1 to 1½ inches deep.

By sowing clover and grass seed

alone in this manner, without a nurse crop, it makes much more rapid and vigorous growth than when sown with grain. By disking the land also, a much better seed bed is made than could be obtained by plowing, since when ground is plowed in dry weather it breaks up lumpy and lies up loose and is very difficult to work down into a compact seed bed such as is essential for the best results with clover and grass seed. In addition, the grain stubble worked into the top soil by disking seems to form a top mulch especially beneficial to clover.

This method of seeding clover is becoming quite general in some Middle Eastern States, where farmers over large sections are giving up the practice of spring seeding with grain because of frequent failure to catch and seeding alone after the grain is cut instead. By this method clover and grass seed may be sown in the Central and Western States as late as September 15, and still make a good stand that will not winter kill, but in the extreme Northern States the seeding should not be made later than August 15.

To summarize, grass seedings in spring grain have been burned out on thousands of farms. Replant now by disking the stubble about three inches deep and sowing clover and grass seed alone without a nurse crop by August 15.

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.

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