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# WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

Successor to Western Christian Advocate.

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

METHODIST EPISCOPAL CHURCH, SOUTH

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No. 34.



WHERE REST IS FOUND.

No. III.

Before we proceed further, let us inquire specifically what claims Jesus set up for himself. This also is part of the Gospel records.

Jesus claimed first of all claims to be mentioned, lordship over the human race. It was a claim that would have gotten him the mockery of the world, if he had brought no credentials to accredit it. But as a matter of fact, this claim has not subjected him to mockery; in the face of it he holds universally a reputation for the greatest lowliness and humility. Yet he teaches as having in himself authority. He claims that he was himself sinless, a most audacious claim or a true claim. He claimed the right to forgive sins. He said that all things had been delivered to him by his Father. He calls upon all who are weary and heavy-laden to come to him, and promises that they shall obtain rest. He said that all power had been given to him, in heaven and in earth. In the baptismal formula which he furnished his disciples he associated himself with the Father. He demanded such personal allegiance to himself as never any other man demanded. His disciples were daily to take up their cross and follow him; obedience to him must take precedence of love of father, mother, husband, wife, brother, sister. He claims to be the head of the moral kingdom. He claims to be the judge of all moral conduct, and to be the ordained Judge who shall at last assign eternal awards.

We have seen what claims the Gospel writers make for him. They were all based upon claims he made for himself. It was his claim that he had power over nature, over disease, over evil spirits, over death. And in each particular realm he offered practical proof of his claims. "If ye believe not me, then believe the works I do," was his challenge to his opponents.

There never was any man on the earth whose claims exceeded or could have exceeded these claims. There was never a man who as consistently maintained his claims, without ostentation, without one least despicable quality manifested in him. No other man ever did claim or ever could have laid claim to a tithe that Jesus claimed without bringing on himself the ridicule and the mockery of mankind, or else without securing for himself the pity that is due a maniac. Let any honest reader soberly consider this, a peasant, in an obscure corner of the world, without patronage, without scholastic training, without an army or any intimation that he would ever desire one, with a clear declaration, on the other hand, that his kingdom was not to be set forward by the power of the sword; without any of those accessories or equipments upon which the men of this world rely for success; yet this man makes the most stupendous claims ever set up by any man! How could he expect to get himself believed?

We have said that the claims which the Gospels set out in behalf of Jesus are in perfect harmony with the claims he set up for himself. They are of a piece; they must share a common lot in the judgment of mankind.

We are told that this man suffered himself

taken and crucified, in a sacrificial way, as he said, and that the third day thereafter he rose again from his tomb, and that after some days further, in the presence of a company of his disciples, he was seen to ascend bodily into the heavens.

The Gospels tell us of his teachings, which are an assumption on his part constituting part of his claims for himself. They are confessedly the teachings of an uneducated man, of a peasant of an obscure province, Galilee. The teachings are very direct and simple in form, dealing with the profoundest depths of human nature and with the deepest matters of conduct and of destiny. They were the marvel of even his enemies. We shall see, in another place, that they have been the marvel of all men who have come to know them, presenting a profounder philosophy of human life than has ever been presented to any other man.

The Gospels tell us that Jesus stood forth as being himself the highest representative of moral teaching, in particular, that has ever been known, and that he was himself the highest demonstration of moral living that has been in the world, being the one perfect man that has ever been among us. We shall see, in another place, also, that this view of him has received the endorsement of all classes of men, whether they give entire credit to the whole record or not, whether they believe in his divinity or not.

Here then is a portraiture of the highest man that has yet appeared on the earth. A man who asserts his power over every realm of nature and of life; over this world, over other worlds; over all men, in life and in judgment and in the eternal estate. It is not necessary to our argument that each particular claim here made shall be formally vindicated. It is a claim of supernatural powers. On the supposition that these records have been tampered with, and some of these claims have been set up without warrant or fact, or of history, it will yet be sufficient for our purpose if any material part of them shall be made good. For, we insist, if Jesus was supernatural at all, the whole case is made out. If ever the supernatural has even once clearly broken into the order, or into the disorder, of this world, intervening in our behalf, the whole case against the supernatural is lost. If it broke in at all through Jesus, he belongs to the order of the supernatural.

## "ADVANCED" THOUGHT.

About the man who poses as an advanced thinker there is a sort of cant which is about as hateful as any other cant. We can have no respect for a man whose opinions are held as a personal capital stock to be used for his own glorification, a man who parades his opinions as an advertisement of himself, as if he should say, See, I do not belong to the common herd! Of such a man it may be truly said that he loves himself more than he loves the truth. He is a despicable egotist whose use of the truth is not to turn it loose in the world for the good he can do, but to make the truth subservient to himself. Such a man is always lacking in sincerity; he is not overly careful as to whether what he holds be the truth; anything that can be used for his purpose will do. He is not the servant of truth,

but would make truth his servant. So much for your advanced thinker.

But there is also your belated thinker—what shall we do with him? One of his faults is that he does not think; he lets other people do the thinking for him. He also is lacking in love of the truth, else he would be searching for it for himself. His thoughts are secondhand. Either he is too lazy to think or else he lacks the manly independence to think. He also is chargeable with insincerity, for if he really were sincere he would wish to know for himself. He will usually be found suspicious of the man who dares to think. It is a crime. The traditions of the elders is for him a sufficient test, a criterion of all truth. If you dare depart from these traditions he will be ready to hang you.

A genuine man will open his eyes and look all facts in the face, owning for a fact what he sees to be a fact, and he will not be afraid to own it. He will believe that truth is the property of the world, and that he is bound in all good conscience to seek it, and to publish it when he has found it. He will not use it as if he held proprietary rights in it, to glorify himself in the eyes of his fellows; nor will he suppress it as something which belongs to him.

In the application of these general principles there are two things to remember: The first is that there is a law of accommodation which demands that we should be wise in the time of giving forth truth. It is not best at all times to tell all the truth you know. Men are not always prepared to hear all truths. In the process of revelation the Almighty took ages to tell some truths. Indeed, this principle of accommodation runs all through God's scheme of revelation. He did not give to Moses a final statement on all questions of morals, did not give a final statement on scarcely any moral question. So far is this true that if a man should now regulate his life strictly by the Mosaic code we would put him in our penitentiaries. Consider, for example, the *lex talionis* of Moses. Consider the Mosaic divorce statutes. No man can hope to understand the Bible who does not recognize that the revelation therein contained was a progressive revelation. Even Jesus did not tell to his disciples all the truth he knew: "I have many things to say unto you, but ye cannot bear them now."

The other thing to be remembered is that hateful priestcraft which holds that truth is not for all men, but for the initiated. This spirit does not wait upon an honest law of accommodation, seeking honestly to know what is the opportune time to communicate truth; it is a spirit that does not intend ever to communicate certain truths—they do not belong to the people. It is this spirit that has destroyed religion from among the people and that has made priestcraft hateful among men. If anything more abominable than advanced thought has ever appeared in the world it is this strangling of thought, this covering up of truth from the minds of men.

Our Book Committee at its last meeting authorized the establishment of a branch house in Richmond. We see it stated in several of our exchanges that Dr. Lamar has recently been in Richmond looking into the situation. We approve this policy. Our books and papers ought to be within easy reach of our people—and the sale of them ought to be pushed.

## WESTERN METHODIST

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## Notes and Personals

Rev. J. H. Bradford, pastor at Humphrey, made us a friendly call on Thursday of last week.

Bishop A. W. Wilson has been chosen fraternal delegate to the Wesleyan Methodist General Conference, England.

Oscar A. Brindley, the aviator, broke the altitude record last week at Chicago, reaching the height of 11,000 feet.

Hon. L. B. Leigh, of this city, so well known in our Methodist circles, was married on the 22nd to Miss Olive Gatling of Forrest City, Ark.

Dr. Stonewall Anderson, Secretary of our General Board of Education, passed through Little Rock Monday and made us a brief but pleasant call.

Rev. F. A. Lark has his work well in hand at Prairie Grove. He is now in the midst of a meeting, having called to his aid W. B. Wolf and his singer, A. C. Gilmore.

Rev. W. B. Wolf is engaged in a meeting at prairie Grove with fine prospects of good results. He has been very successful as district evangelist of the Fayetteville district.

Rev. J. T. McBride is faithfully looking after the church interest of Comanche station, West Oklahoma conference. He has the habit of success, and is a valuable man.

We are requested to state that the camp meeting to be held three miles east of Cabot will begin the fourth Sunday in this month, August 26, and that Rev. Marion S. Monk will do the preaching.

Rev. W. E. Humphreys of Temple was granted a month's vacation, which he has been spending with old friends in Kentucky, having some good meetings. A fine way for a preacher to enjoy a vacation.

Rev. H. B. Ellis of Waurika is having a most successful year at both Waurika and Terral. Both churches are in perhaps the best condition in their history. His return for another year is much desired.

Rev. W. L. Anderson of Ryan, Okla., is busy holding meetings both in his own charge and helping his brethren. He is one of our most efficient men. His good wife has not been well for some weeks but is getting better.

Rev. H. H. Hunt has been having a great revival meeting at his church, Gardner, for some days. Quite a number have been converted and added to the church. The church and pastor are doing things along religious lines.

Rev. M. O. Barnett and wife of the Douglass and Gray charge called as they passed through the city on their way to Northwest Arkansas. Bro. Barnett is spending a short vacation on account of recent sickness.

Rev. A. F. Skinner, presiding elder of the Searcy District, has been looking after his work near the city of Little Rock recently and has made us frequent calls in passing. He is always hopeful and gives a good account of his work.

Rev. M. L. Butler is closing a successful quadrennium at Chickasha. He is brave in presenting the truth, and has the respect of all the good citizens of the city, regardless of church relations. The world admires a brave man.

Rev. Geo. W. Lewis, of Walter, Okla., on account of the drouth, is granted half time to help others in meetings. He has had a good meeting in Texas and is now at Texmo, Okla., assisting Bro. Arvin. This is much better than to secularize.

Bishop W. R. Lambuth, who goes to Africa this month, will take with him Rev. John Gilbert (colored), a graduate of Payne Institute and member of C. M. E. Church of America, who will begin missionary work for his church in the dark continent.

Rev. J. B. Stevenson, presiding elder of Fayetteville district, has just closed a very successful meeting at Lincoln where he preached for ten or twelve days. Results: Fourteen conversions and about that number of accessions to the Methodist church.

Rev. Robert Hodgson, Altus, Okla., has had eighty-six additions to the membership of his church this year. He is just now off for a three weeks' trip to New Mexico and California, visiting relatives, among whom is an aged father, eighty-five years of age, whose blessing the son wants once more before he goes hence.

Dr. S. M. Godbey, late professor in Hendrix College, will move to Florida about the middle of September, and will engage with a brother, Tom, who is already there, in extensive truck farming for Northern markets. We regret to see this erudite man and most excellent citizen go from our midst. He and his good wife have made many warm friends in Conway.

The Rev. Parley E. Zartmann, D. D., of Jamaica, N. Y., so long associated with Dr. J. Wilbur Chapman and the Evangelistic committee of the Presbyterian Church, has accepted a call to the Moody Bible Institute, of Chicago. His nominal position at first is that of assistant to the dean, Dr. James M. Gray, but it is understood that ultimately he will become the Executive head of the Extension Department of the Institute.

We understand that our friend Lewis E. Hutchins, a former student whom we had the pleasure to teach at Hendrix College, and who was afterward superintendent of the High School at Van Buren, is likely to be a candidate for Commissioner of Agriculture. He is now serving as a deputy in the office under Mr. Sloan, and also served under Mr. Phillips. We can vouch for the capability, industry and sterling worth of Mr. Hutchins.

One of the oldest members of our church in Arkansas, Mrs. Mary M. Gault, died at Dardanelle on the 16th. She had reached the 91st year of her life. She was married first to Mr. Boles, and was the mother of a large family of that name, still widely scattered over Arkansas and Oklahoma, and several of them very useful in the church. Her later marriage, now many years ago, was to Judge Gault, and he long preceded her to the good world.

Our Brother Henry Cameron, of Hanson, Okla., reports that gracious meetings are being held in Sequoyah country. He tells us that since

January not less than twenty-six gracious meetings have been held within ten miles of Hanson. Surely this is evangelizing. Brother Cameron further says that our Brother Templeton, of Hanson, and our Brother Sturgeon, of Stigler, are at this time engaged at Hanson in a gracious union meeting, the Baptists uniting with them.

Rev. M. N. Waldrup, assisted by Mr. Tol Tatum a consecrated singer, is in a great meeting at Fayetteville. There have been the greatest congregations that ever assembled in such a meeting in Fayetteville. The services are conducted under a large tent located on the campus of the High School in the center of the city. Up to date there have been more than two hundred confessions of conversion. It is indeed a wonderful work of grace. Brother Waldrup is developing wonderful power as pastor-evangelist.

Rev. W. F. Quillian, of Georgia, has been chosen to succeed Rev. J. E. McCulloch as President of our Training School in Nashville. Bro. McCulloch has taken charge of the Interchurch College, an institution wholly apart from our Training School, where we hope he will be able to do good service. Bro. Quillian brings to the enterprise both training, talent and experience, which justify the expectation of a successful administration. He has taken hold of the school vigorously and the prospects are fine for a good opening and prosperous year.

We have received from Mr. Robert W. Mason, of the State of Maine, a copy of a Constitution, modeled after the Constitution of the United States, which he proposes as a Constitution of a World-Wide Federation. When such federation comes, as will in time come, we see no reason why the essential principles of our American system should not provide a *modus vivendi* among the nations of the world, just as it does among the States of the American Union. If it should prove true that Mr. Mason is dreaming, still such dreamers are useful; they present ideals for the rest of us, and the world would fare ill without them.

The Chinese export trade in human hair was last year very much the largest on record. Prices were so good that thieves made a regular harvest cutting off queues while their owners slept. We are not much impressed with the beauty of the Chinaman's queue, but it is really handsome compared with the effect produced when the Canadian girl piles about six inches deep of a Chinaman's or some other person's hair on the back of her head and pins a two-inch ribbon around it. In artistic effect the Chinaman is a long way ahead of the Canadian girl.—*Christian Guardian*.

### METHODISTS AND BAPTISTS.

Again and again we have seen in our Southern Methodist exchanges, exhibits to prove that there are more Methodists in this country than Baptists. What of it? The Baptists are good people; about as apt to get to heaven as the Methodists. If the Methodists are ambitious to win souls to Christ that is well. But if soul winning and not denominational prestige is our ambition, if we should convert half a million souls and they should join the Baptist church, thus giving the Baptists the greater membership, would it not be a thing to rejoice at? Or suppose the Baptists surpass us in numbers because they bring more people to Christ should we not rejoice for that? God bless the Baptists. They are taking on a more vigorous life. They have made better gains than the Methodists during late years, and are likely to outnumber them, soon, unless the Methodists improve. True Christian spirit requires us to do the best we can and to rejoice for every church that does better than we. G.

## NEWS AND NOTES

### RELIGIOUS.

The laymen of the M. E. Church will make an earnest appeal at their next general conference for representation in the annual conference also.

Bishop Willard Francis Mallalieu, of the Methodist Episcopal Church, died at Auburndale, Mass., August 1. He was 82 years of age and had occupied the episcopal office since 1884.

There is but one Unitarian Church in Washington City. That is a small one, and has existed for nearly a hundred years. But now that President Taft attends that church it has taken on new life, and a large edifice must be built to accommodate the congregation.

The Christian Index reports that for the fiscal year just closing for the Disciples, the Congregational, and Episcopal Churches, the Foreign Mission reports will not show that the Laymen's Missionary Movement has secured any increase of collections.

The Baltimore and Richmond Christian Advocate notes a movement of the negro members of the M. E. Church, led by Bishop Scott, Colored Missionary Bishop, to Africa, looking to the withdrawal of the colored membership from the M. E. Church and the organization of an independent church or union with some of the other colored Methodist churches.

From the Advocate's editorial on the subject we take the following:

"The negroes recognize very clearly the situation as at present exists, and the leaders know that they cannot hope for any extensive growth among the colored people as matters now stand. There are three other negro churches, the A. M. E. Zion, with 545,000 members; A. M. E. with 452,000, and the Colored M. E., with 235,000. All three of these are growing more rapidly than is the colored membership of the Northern Methodist Church. The negro leaders among this membership have been very reluctant to advocate separation from the main body of the Northern Church, for much money is contributed yearly for the support of the schools and colleges among the negroes and the regular Annual Conference work. But the negroes have begun to realize that there is a strong sentiment among the white membership of the Northern Church in favor of separation from the negroes, and that there is also a strong feeling among the negroes in favor of the same separation. There is no possibility that a negro will ever be elected as a Bishop of the Northern Church, and so it seems that the time has come to separate, asking the Northern Church to set them up in business and to continue to give to them the same aid as heretofore as part of the missionary work of the Northern Church."

### SECULAR.

The special session of congress adjourned at 3 p. m. the 22nd inst. Adjournment was delayed a day to receive the President's veto of the cotton tariff bill. The veto was at once turned over to the ways and means committee and there will await the regular session. The President signed the Statehood bill admitting New Mexico and Arizona into the galaxy of States with the resolution that Arizona shall eliminate the judiciary recall clause from her constitution; the President strenuously opposing this feature on the ground that such a condition would bias the administration of justice. The public sentiment does not stand with the President in this, it being insisted that if the people are competent to elect judges they

are competent to recall them. It is said the President has in view to oppose other movements which are pending to disturb the equilibrium of the judiciary. Among these is a bill by Senator Owen of Oklahoma for the recall of United States supreme court judges by congress; and a growing distrust of the judiciary by many people of the country.

The President vetoed the bill reducing duties on wool and woolen goods, the farmers' free list bill and the bill reducing duty on cotton. He also had his way with the State bill. The House was Democratic for the first time since 1895.

In 1789 the United States House of Representatives had only sixty-five members. Now it has 391. The reapportionment bill will give the House 433 members exclusive of those from Arizona and New Mexico. The Republicans count on getting thirty-two against ten for the Democrats. There are eighteen Republican States whose representation will be increased, and only seven Democratic. The old representa-



EVANGELIST W. B. WOLF.

tion was one to every 194,182 people. So the districts were arranged. Now the representation is to be one for every 211,877. The growth of population is such that upon this basis forty-two new districts will be formed.

Dr. W. H. Wiley, head of the Bureau of Chemistry of Agriculture, has been under investigation for sometime for exceeding his authority in the conduct of his official business. "The head and front of his offending" is that whereas he is allowed to expend a certain amount for expert service he has paid to Dr. H. H. Busby, a drug expert of New York the amount allowed, \$1,600, but has secured from him only a few days' service, allowing him to put his own price upon the service rendered. Certain manufacturers of drugs and foods are very hostile to Wiley. He is a vigilant sentry whom they cannot pass. There is reason to believe a plot has been laid to overthrow him. Secretary Wilson is not favorable toward him.

President Antoine Simon of Haiti, has been deposed and Gen. Cinnatus Leconte, minister of the Interior under a former president, is in charge of the government at Port Au Prince. A number of influential American papers are insisting that it is high time for the United States to establish a protectorate over Haiti, and admin-

ister her affairs. The chief argument seems to be "If we don't some other power will."

### GOVERNOR DONAGHEY ON DIVORCE.

In answer to an inquiry of Governor Dix of New York regarding the establishment of uniform divorce laws by Federal authority, Governor Donaghey makes the following reply which good people will commend:

"I am heartily in favor of the movement begun by Governor Dix to secure uniform federal laws governing the granting of divorce decrees or an agreement among the various States to have a uniform system of divorce laws. I am in favor of some plan that will make the marital relation more permanent and more sacred than now appears to be the case from glancing at the record of about 3,000 divorce courts of the United States. Society as a whole is to blame because there is something radically wrong with a system that permits a married couple to obtain a decree in one State although their own State sets up a barrier against hasty separation. If a man can go to Nevada, or some other State, and secure the very decree that will not be given in his own State it is high time that something should be done to bring order out of the social chaos.

"Divorce conditions have become so serious in some parts of the country that men in public life sometimes feel that they cannot attack the divorce evil, owing to their political ambitions. In such communities there are many people who have concluded that little sacredness is attached to the marital relationship, and these are so numerous in some places that they are to be reckoned against in politics."

With the understanding that a government commission will arbitrate their differences with the companies the railway men of England will return to their work, and it is expected that in a few days the strike difficulties will be ended.

The British House of Lords has surrendered to the inevitable and passed the bill presented to them from the Parliament restricting their veto power. They still have power to veto once and again, but not a third time. Thus they may delay a measure and send it back to the people twice for fuller consideration, but can not prevent its final passage.

### FOR THE LITTLE BOY.

Flowers, love my little boy—  
Love him all tenderly,  
Lean o'er him kindly,  
Touch mutely, motherly;  
Flowers, love the little boy!

2.

Flowers, bless my little boy,  
Breathe on him bounteously,  
Watch o'er him wistfully,  
Kiss him, O reverently;  
Flowers, bless the little boy!

3.

Flowers, guard my little boy;  
Flowers, you are wholly good,  
White, pure as Motherhood;  
Like, unto you, he stood;—  
Flowers, guard the little boy!

4.

Flowers, help my little boy—  
Help, if so needeth he,  
He, yet, must heedeth ye;  
Still glad Companions be—  
Flowers, help the little boy!

5.

Flowers, love my little boy;  
He nam-ed you his friend,  
Turned to you till the end:  
Whence did the new way wend?  
Flowers love the little boy!

JOSIE FRAZEE-CAPPLEMAN.



## EASTWARD

### *Around the World*

OVER THE LAND OF THE SHAMROCK, IN  
AUTO AND SADDLE.

BY DR. W. B. PALMORE.  
No. V.

The warm stream flowing out of the Gulf of Mexico, northeastward, through the Atlantic, like the Jewish race flowing on through the cold, unsympathetic ocean of humanity, and still retaining its identity, makes possible a wonderfully genial, productive and beautiful "Emerald Isle," more than a thousand miles farther north than the city of St. Louis in North America. That such a garden of fertility, with such a balmy clime, should in the twentieth century contain superstition, squalor, ignorance and abject poverty, is an indisputable proof of the fall of man, and his stubborn persistence in disobedience and sin.

"It was hymned by a bard that the planets once,  
Charmed from their passionless home,  
Assumed the fair features of women  
And dwelt in the valleys of Rome;  
But surely if a land 'er presented  
Temptations to angels, it is ours,  
And that vision of song was invented  
'Mid scenes in these fair, sunny bowers."

We have seen lands where Nature seems a cruel stepmother, opening no generous hand to her foster children, who were terracing the barren mountain sides, making them yield all they can to the imperious demands of an overcrowded population! But it is not so in Ireland. Nature cannot be blamed here for the woes and wants of man. The causes must be sought elsewhere. Thirty years ago, in jaunting and railway cars, we traveled from one end of this land to the other. This time we have traveled exclusively in the day time, in the saddle and automobile, as well as jaunting and railway cars, from Glen Garrieff, in the extreme southwest, to the

#### GIANT'S CAUSEWAY,

in the extreme northeast, with our ears and eyes wide open. We have not only studied the churches, schools, courts and other public institutions, but we have gone into the homes of the people and examined books on the center table, and especially the prayer book. We have never before so fully realized the pre-eminence of the mother of Jesus in the worship of this people. A closed Bible and Mariolatry are evidently the great barriers to their progress and the foundation stones of much of their ignorance, superstition and poverty.

Satan's counterfeit for the Holy Spirit is Ardent Spirits, and he is not only using the multi-millionaire distillers and brewers, but the illicit mountaineer or "moonshiner" to paralyze the physical energies, darken the intellects, and deaden the consciences of the people. Well-dressed, attractive women stand in thousands of gilded bars dealing out liquid calamity to men, women and children, while barely-clad, barefooted women haunt the mountain highways begging the passing pilgrim to buy their "mountain dew," as they call it, distilled by illicit mountain "moonshiners."

We are glad to say there are many evidences of improvement since our last visit. Thirty years ago we rode one day in a third-class car to study the conditions and sentiments of the poorer people. They took me for an absentee landlord, and for hours their oaths and curses fell around us like burning brimstone and peals of forked lightning. On this trip we have ridden in all classes of cars and mingled with almost every class of people, but suffered no such indignity. The British government has been buying out the absentee landlords and making it possible for the tillers

of the soil to own and improve the land. The government is also erecting, in the rural regions, HOMES FOR LABORERS.

These homes are much more sanitary than the ones formerly occupied by many laborers. They are made of stone, brick or concrete and covered with slate. The large, or central room, with a smooth stone floor, serves as kitchen and dining room. Doors from this central room open into three nice little bed-rooms with wood floors. There is also a large pantry and wood or fuel room. An acre of ground goes with each house, and it is surprising how much the laborer can raise on this acre by intensive gardening or farming. All of which rents for only one shilling, or 25 cents, a week. No one can occupy or rent such houses but laborers, who can now work for whom they please. Formerly, when he occupied a house owned by his employer, he had to give the employer the option, or first choice, of his services.

Millions of American laborers have left the farms in the country to huddle in the overcrowded cities to starve, steal or beg. Humane, patriotic and benevolent millionaires might do a great work for their country, for the laboring poor, and especially for the farmer, by erecting such homes in the country, as the government in Ireland is doing, and renting them for a low or nominal sum. This would really be more far-reaching in its benefits than the building of tenement houses in the slums of the cities. Boys and girls born in the poverty of saloon-cursed cities do not have a fair chance in life. The place to raise real men and women, with strong bodies, clear minds and good morals, is in the country. Good roads, electric motors, telephones and rural delivery will help our benevolent millionaires to turn the tide back from the city to the country.

The British government has also much encouraged the poor of Ireland by granting an old-age pension of 5 shillings a week to all above 70 years of age who have not a sufficient income to live. This pension is collected weekly at

#### THE NEAREST POSTOFFICE.

A few years ago, when the law went into effect, it was astonishing how suddenly the ages of many increased. Seventy years ago the public and parish registry of births were so imperfectly kept, if kept at all, that it is difficult for the government to disprove some of the extravagant and improbable claims of many of the aged. They are like the large boys and girls who cross the Atlantic on ships, whose ages never seem to get above 11! Some of the dishonest aged, with ample income, deed away the property which makes them a good living to their children or to others. The male population has very much decreased since our former visit. Many of the young men have gone to the colonies, the great Northwest of Canada, South Africa, Australia, New Zealand, and to North and South America, leaving many of their aged ancestors to suffer and struggle on scant or short rations.

The decrease of population is indicated by the decrease in the cultivation of grain and vegetables, and the enlarging areas of grass and meadows. This is true especially in Southern and Western Ireland, which is largely Roman Catholic. There are few finer, more prosperous and well cultivated countries in the world than the North of Ireland, where the cultivation of flax and the manufacture of the famous Irish linen are the great sources of wealth, as well as the building of the finest and biggest steamships of the world. Belfast now has about 400,000 inhabitants. Three hundred thousand of these are Protestants. It is now one of the finest and most prosperous cities in the British Isles. Our study of Northern Ireland reminded us of

#### LORD MACAULAY'S CONTRASTS,

When he compared Rome with Edinburgh, Spain with Holland, our North American republics with the republics of Mexico, Central and South America. The Roman Catholics are the fiery con-

tenders for "Home Rule," while the Protestants are almost unanimously opposed to it.

#### "THE BLACK NORTH"

is the name which the Catholics have given to the part of Ireland dominated, cultivated and elevated by the Protestants.

On a Sunday afternoon, on our first visit to Belfast, the treasurer of the city introduced us from the steps of the Custom House, where we addressed a great and enthusiastic audience. On last Sunday afternoon, about the same hour, just 30 years later, we found, in the same place, an audience of many thousands in a heated and cyclonic discussion of "Home Rule," which seems to be sizzling in the air, with the opposing forces tremendously preponderant. The Protestants declare that the prosperity of Ireland will be tremendously hindered by Home Rule. In former years we sympathized with the contention for Home Rule, but the conditions have so greatly changed that our views have also changed. We believe that Home Rule just now would be a backward step. A Missourian has suggested that we trade the Philippines for Ireland and raise our own policemen. If we could project such an educational campaign here as we did in the above-named islands it might be well. Otherwise, we might raise more snakes here than St. Patrick ever drove out.

Dublin is the next city in size to Belfast, with about 350,000. An Irishman, listening to parties bragging on the rapid growth of their cities, said: "That is nothing compared to the growth of the capital of Ireland, which is Dublin, every year!" We have heard so many good Irish stories that we are tempted to fill a whole letter with them, which may possibly be done some time soon.

#### ST. PATRICK'S CATHEDRAL,

in Dublin, which is now a Protestant church, seems about as anomalous as San Sophia in Constantinople, which is now a Mohammedan mosque. The custodian of this church urgently requested our name on the register of visitors. As soon as the name was entered he seemed to think we were under obligations to make a contribution! However, we are glad to say that there is not as much begging now in Ireland as during our first visit in the long ago.

The statue of St. Patrick, the most interesting object in the church, not excepting those of Dean Swift and Leckay, is in such a dark place or corner that it is difficult to get a good view of it, which is evidently very old. Many people have a very poor idea of perspective and proportion. Obscuring such a monument in such a place is like playing "Hamlet" with the part of Hamlet left out.

Belfast, Ireland.

#### OUR LOAN FUND CAPITAL—CAPITAL THAT "REPEATS LIKE A WINCHESTER."

BISHOP E. R. HENDRIX, D.D.

That is always a part of a man's capital that is of the nature of reserve, or that is not consumed in his annual expenses. Happy is he if it is of such a nature that it is constantly dependable, not only in the conduct of his business, but in the increase of his capital from year to year. If by adding to his capital the amount of interest it would earn if loaned out to another it serves him a most useful turn by its annual and steady increase. A business that can double its capital out of its earnings is regarded as a first-class investment and is always in demand and at a premium. It shows sound methods and wise, energetic and yet conservative management. It has no need to borrow from others, as its increasing capital supplies its needs. That increasing capital is like a magazine gun that always has something in reserve and so "repeats like a Winchester."

That is the character of the loan fund capital of the Church Extension Board, now aggregating \$380,111.00 of which \$107,215.00 is interest added to the original principal of \$272,986.00, which has

been loaned and reloaned without the loss of a dollar, and has done the work, in aiding to build churches, of \$1,077,162.00. The Board of Church Extension not only provides in its constitution for the creation and administration of loan funds, but requires that these funds shall be loaned only on adequate security, and to aid in church building. Thus the sacredness of their use and the safeguards which mean absolute security, and even increase in the amount of the capital by adding the interest on the loans, make a loan fund a most inviting form of religious investment. It is laying up treasure both on earth and in Heaven, and where in neither case can moth and rust corrupt or thieves break through and steal. It is not strange that there was received on loan funds during the past year the sum of \$30,271.00 when there was added to the principal or capital besides the sum of \$10,225.00 out of the interest account after deducting all annuities. This increases the loan fund capital by a total of \$40,496.00 in one year.

Mention is made of annuities being annually deducted. Thus persons who would like to give considerable sums to the Loan Fund, but who need the income for their own use during their lives, receive annuity bonds in exchange for their gifts and an agreed interest rate is paid on such annuity bonds, while the principal becomes a part of the Loan Fund and begins at once its useful and perpetual mission to help in building churches. The board is now paying annuities on \$39,133. The rate of interest at which the principal is loaned to churches not only safeguards the principal, but is such as to insure the payment of the annuities in full as they fall due. The board affords the amplest protection for such gifts made on the annuity plan and invites persons advanced in years who need a reliable income, payable semi-annually, during their lives, to invest their money in this way, and so begin to do the good while living that they desire their money to accomplish when they are gone home.

Most of the present Loan Fund is made up of Memorial Loan Funds given in honor of some faithful leader of the church, or some relative—a father, a husband, a wife, or a child. Thus nine of our deceased bishops have Loan Funds named for them. The oldest is for Bishop Kavanaugh, in whose memory there was contributed \$16,000, which has now grown, by the addition of the interest, to \$35,000, and the total loans made from it during the 25 years amount to \$159,742. In Bishop Marvin's memory \$7,720 was contributed and it has now grown to \$15,656, and has been so managed that the loans from it have aggregated \$62,748. A noble layman gave \$25,000, with which was established the Moses U. Payne Loan Fund, which now amounts to \$41,000, and represents a total of loans amounting to \$131,000. Abraham Collett, of Montana, gave \$10,000 on the annuity plan, and while he was receiving semiannually the annuity on his gift, it was all the time helping to build churches and representing a total of loans of \$39,000. The Aleri A. Morrison Loan Fund of \$15,593, after yielding a regular semi-annual annuity to his widow, is now \$18,204, and has to its credit an aggregate of loans amounting to \$33,873. The David Morton Loan Fund of \$22,367 has not only yielded an annuity in part (that part contributed by himself), but now amounts to \$35,422, and has done the work of \$162,903 in loans.

It is not strange that many annual conferences are considering special "named" loan funds of their own to be raised and administered by the conference boards through the office of the General Board in addition to what is done for the General Board. This enables them to suitably honor some worthy benefactor or leader, and at the same time do a noble work of aiding churches with loans within the limits of the conference. In addition to the great work done by the General Board in aiding 2,158 churches with \$945,868 in

donations and \$1,077,162 in loans, the conference boards have aided a total of 7,222 churches with \$1,020,034 in donations. Hitherto the conference boards have aided only by donations, but it will now be possible by establishing conference loan funds to aid by loans as well, and thus, like the General Board, add much to their efficiency.

And there is much to be done in aiding homeless congregations. While our Church has a total of 16,477 church houses, it has also 2,942 homeless congregations. In many instances these are anxious and waiting to build worthy houses of worship. It is poor economy to build cheap and temporary houses and many of the congregations are not able without aid to erect such houses of worship as they need. There is an increasing demand for loans at a less rate of interest than is obtainable locally. Timely loans, well secured and paying 4 per cent, will make it possible for many of these worthy people to build. Building a church a day for the next eight years would be necessary to house all these congregations; and long before that time there will be nearly as many more needing to erect houses of worship for our great and growing Church. Growth means need; and only when we stop growing will we stop asking. He that giveth to such a cause lendeth unto the Lord. "Now, if you like the security, down with the cash."

#### THE MISSION OF THE CHURCH COLLEGE.

When it was published that Dr. George H. Crowell was elected to the presidency of Henderson-Brown College, I joined many Methodists of Arkansas in rejoicing, because of his scholarly attainments, his experience as an educator, and the promise that the catholicity of his spirit gives of helping forward the tendency to harmonize and conserve the educational resources of Methodism in the State. The aggressiveness and vigor with which he has taken hold of the work belonging to his position help to confirm our faith in the wisdom of the Board in electing him. My knowledge of the history of Hendrix College and of its spirit and purpose authorizes me to say that Hendrix stands ready to join Henderson-Brown in any movement belonging to the realm of college endeavor which makes for the weal of the young life of Arkansas and the advancement of the kingdom of God. At the same time it must be clear to all that the two colleges are individual institutions. In faculty, equipment, methods, ideals, aims, fields of operation—in one or more of these particulars—the two colleges differ. It would be unfortunate if they did not.

Because I honor Henderson-Brown and its President for what they have done, and because I have faith in them for the mission to which they are called, I feel free to make a few remarks on some educational theory touched upon in current statements of the Presidents of Henderson-Brown and Hendrix Colleges.

In his letter entitled "The Mission of Henderson-Brown College," published in the Western Methodist of August 10, Dr. Crowell says that Henderson-Brown desires "to do the greatest good to the greatest number. To be of service to the whole church." Certainly. Every college in the world desires the same thing, I suppose. But he goes on to say that he—or the college—"has a feeling and a conviction that the lesson in the leaving of the ninety and nine and searching for the lost one, the left one, is to the college as well as to the world." This last statement might be given the general interpretation of the preceding statements if the author had stopped here. But in the next paragraph Dr. Crowell pursues this thought in such form that the reader is forced to see that he means to say that Henderson-Brown is individual—is different from some others in equipment, faculty, spirit, purpose, and field of operation. To make his point clear he introduces a contrast and an illustration. Henderson-Brown has "workable equipment, com-

modious buildings, rigid requirements, a heart open to all, and a desire to serve the last one, the left one." With this college, is contrasted the one with "endowment, equipment, buildings, and scholarship," and this last college is ideal, select, exclusive. Then is introduced the illustration of the hundred-year old Methodist college for girls, limited to one hundred students, with the State Normal in the same town having seven hundred students, four hundred of whom are Methodists. "A pathetic story."

Apparently in contrast with Dr. Crowell's breadth of sympathy, President Millar, in his advertisement of Hendrix College, now running in the Western Methodist, says, "Weaklings are not wanted."

Dr. Crowell in his position seems to rest upon a scriptural basis. He is guided by the Christian law of the survival of the unfittest. To propose to focalize the powers of Christian sympathy and effort on the neglected and the weak is to take an impregnable position in the kingdom of God. The Doctor's thought could be easily expanded into a telling educational speech.

In contrast, Dr. Millar's words seem cold and exclusive. "Weaklings are not wanted." But there is some more scripture. "If thy hand or thy foot offend thee, cut it off. If thine eye offend thee, pluck it out." "If any man come after me and hate not his father and mother . . . and his own life also, he can not be my disciple." Are there young men and young women in Arkansas who *can not* be disciples of Jesus Christ? And are they welcomed at Henderson-Brown College? Then why not let Henderson-Brown open a school for the mentally and morally defective? It would be a noble work, and Hendrix will take the ninety and nine the good Doctor "leaves."

But, seriously, Dr. Crowell evidently believes that it is the duty of the church college to provide educational opportunities that will match those offered by the State. It can not be done. Why? It takes money. Most Methodist boys and girls, like others, who "go off" to school want education that can be readily turned into money. They want vocational education. The State schools have buildings, laboratories, libraries, teaching force, and they give free tuition. Wofford College, in South Carolina, more than fifty years old, and recognized as one of the strongest, if not the strongest colleges, in the State, had last year four hundred students. Clemson College, a State college for boys, had nine hundred students. Winthrop College for girls, a State school, had six or seven hundred. Clemson College is given the guano tax, fifty cents a ton for all used in South Carolina. This tax brought the college last year \$300,000. Besides this the legislature gives it an appropriation out of the general fund, and it receives help from the United States government. If every dollar now invested in education by all the Protestant churches of Arkansas were devoted to the support of one institution, that institution could not compete with this Agricultural and Mechanical College of South Carolina in meeting the popular demand for vocational training. The conditions indicated by these facts are general. They are not met everywhere.

In the face of these conditions, what shall the church college do? One of three things: Quit the educational field, drag on in a losing fight to compete with the State in giving popular education, limit its efforts to offering a "liberal" education, limit its curriculum to the strictly cultured studies.

"But," says the vocational educator, "is there not as much culture in learning the chemistry of a biscuit as in learning the root of a Greek verb?" That depends on what one is learning for. If knowledge is pursued for its own sake, that knowledge is cultural; if pursued for the sake of its application, it is professional, voca-

tional. Pursued for its own sake, knowledge is liberalizing, for it tends to liberate, to broaden and to free the student and make him at home in God's universe; pursued for the sake of its application, knowledge tends to specialize, to limit, to narrow, the powers of being to one sphere. The liberal education aims to make the man; the professional or vocational, to make the workman. The man will easily and readily become the workman in the long run, and is far less likely to become the slave of his employment.

To help to make twice born and thrice born manhood and womanhood by establishing in heart and intellect the beauty and truth and power of the kingdom of God and the universe of God, I conceive to be the mission of the church college. The church college, if it knows and attends to its business, might hang over each professor's desk, as showing the purpose of work in his department, the motto, "Get right with God, morally and intellectually." The injunction, to seek first the kingdom of God with the promise that food and raiment shall be given, is as much to the intellect as to the heart; it goes as straight to the school teacher as to the evangelist.

Will the church college that undertakes to dig deep and found its work upon a rock that it may build to the skies instead of broadening its work to accommodate the multitudes minister to few? Yes. Why? Because straight is the gate and narrow is the way, and few there be that find it. "Hardly one per cent. of the entire school population ever attains to what we call higher education; only five per cent. to the grade of our high school; while much more than half leave on or before the completion of the fifth year of the elementary grade."

The church college might as well make up its mind to leave to the State school the ninety and nine and go after "the lost one, the left one." Is it a pathetic story? No. It is the natural and inevitable result of forces that are making for our progress as a people. Does the field, then, of the church college shrink all but to the vanishing point? No! a thousand times no! To it is left the privilege of being the standard bearer in liberal education to those institutions that must meet the demands for popular education. And this last one, this left one, this select one, who gives over his life to the play of forces that make manhood, that liberalize, free, and empower, may become the sort of whom it is said, "one shall chase a thousand, and two shall put ten thousand to flight." He becomes the moulder of thought and the leader and servant of the people.

To this last one, this left one, this elect one—this one left by the multitudes that crowd the halls of popular learning, but elect through hearing the call of humanity instead of the call of commerce—to this one Hendrix College makes its appeal, and lays down the condition of his election to a place of power and of service: If thou wilt, thou canst.

C. J. GREENE.

Hendrix College.

#### HENDERSON-BROWN NOTES.

We are happy to announce that we have secured the services of Mr. J. H. Aker, of Harrisburg, Pa., as a Music Director to succeed Miss DeVoe who recently married. Mr. Aker is a master of music. He has had fourteen years in New England Conservatory tuition under William Knoche and D. E. Crozier. In addition to this home training, he studied four years in Leipzig, Germany, 1904-1908, under Alfred Reisenauer, Telemaque Lamfeino and Joseph Pembauer in piano playing, and two years with Gustave Shreck and Paul Hameyer in Berlin in organ playing. Also he has had several years in voice. Being a master, he is thoroughly familiar with all modern methods, Leschetisky, Sherwood, etc. He has taught fourteen years. He is a Christian

gentleman and does not use tobacco in any way. He is dignified, polished, reserved, polite and kind. Our loss in Miss DeVoe, giving her all possible consideration, is no doubt our gain. There is an indefinable something in a man Director not found in a woman Director and when we consider that Mr. Aker has had six years study in Europe with the Masters, it satisfies us that he himself is a master. Mr. Aker was anxious to come West and is ambitious to develop a great Conservatory in this part of the country; hence, his soul is in his work which in itself means success—means a great day for our Conservatory of Music.

The prestige of the school is more than maintained in this change, and with this up-to-date Doctor of music at its head, there is no question but that it is now equally abreast with anything in the middle West and South.

The term opens September 14. Prospects are very bright for a large enrollment. All buildings and repairs are nearing completion. The boys' dining hall is finished. It is very attractive. Everything is inspiring. Victory in every line is in the air. The slogan of the football squad is, "We will defeat anything that confronts us."

The doors of Henderson-Brown are wide open.



PROF. J. H. AKER.

All kindnesses and privileges to all ministers and their children. Young ministers and young men looking forward to the ministry are desired. Boys who have only part of the necessary funds will be helped if possible. Write us.

GEO. H. CROWELL.

#### CHURCH EXTENSION.

At the meeting of the General Board of Church Extension, in Richmond, Va., my loyalty to my church was thoroughly tried. On account of failure to pay the assessments of the various charges of Southern Methodism, the Board was forced to disallow many worthy appeals, and scale, and scale, and scale—once, twice, three times—those applications, which revealed distress in many struggling societies.

The writer felt humiliated that the Arkansas Conference had paid only 76 per cent of assessment for 1909-10, the White River only 68 per cent of the same assessment, and the Little Rock only 78 per cent of her assessment. Even if every charge in the connection had discharged its righteous obligation in full, then the board

could have used to the glory of God more money.

Thank God, the church is not idle; we are trying to meet the responsibilities of the situation; we are pushing into new fields and are constantly engaged in the forward movement. We require more money for present needs, and where these needs are supplied we shall require yet more money for still greater needs. Our church is an army of invasion, supplies are to be furnished, and the army must march. We are not simply holding the fort, we are capturing other forts.

If we are active, industrious, zealous and aggressive, as the church is supposed to be, the General Board will need more money from year to year. Who wants to drop out, or to quit? Occasionally the writer finds one who says, "I have been giving until I am tired." What a pitiable state! I do not want to quit praying, working, forgiving, showing mercy, giving, until I am dead. How sad to think that active leadership must be surrendered to younger and better trained men after a while. God help me to see to it that my charges pay everything assessed to them in full.

It will be seen by examining the tables in the 1911 Church Extension Hand Book that the three conferences in our great Arkansas have received more money from this General Board than the board has received from them. Whatever may have been necessary in the past, at present it ought not to be so. We should, my brethren, pay at least every cent assessed against us, then secure a Loan Fund.

I have been thinking recently of Dr. J. E. Godbey's long and great service to the church, and wondering if we could not begin a "J. E. Godbey Loan Fund." I want those who read this to think and pray over the matter. We have laymen who could, and I think would, give to a "Godbey Loan Fund."

Dr. W. F. McMurray is an aggressive, far-seeing, devoted servant of the Church. He has, and is, putting his great life into this branch of our missionary operations. Pray for him in your public prayers, study the hand-book, preach upon Church Extension, and take your collections. Let the coming conference year-book show a clean sheet once in our history.

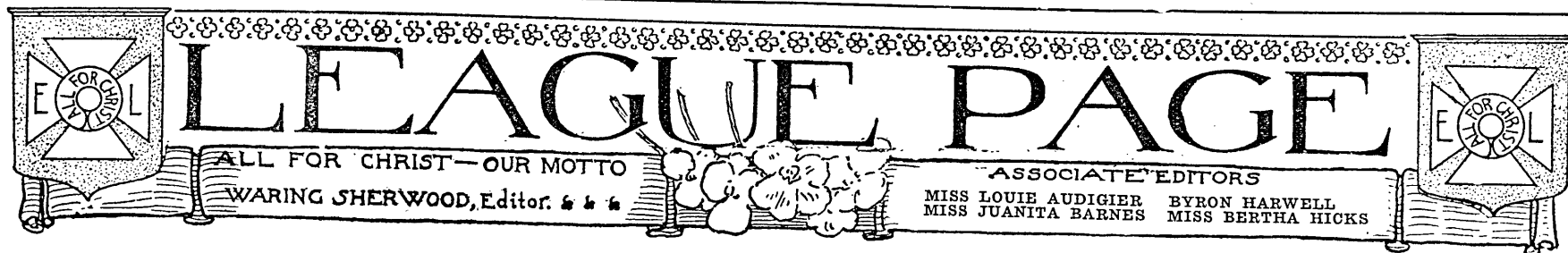
JAMES THOMAS.

#### CHURCH EXTENSION LITERATURE.

The Board of Church Extension has just issued the following:

1. "Church Extension and the Representative Church, Washington, D. C., a twenty-page booklet containing a strong address by Bishop John C. Kilgo, D. D., delivered at the Annual Meeting of the Board in Richmond, Va., April, 1911.
2. "Our Opportunity in Brazil," a sixteen page booklet containing a stenographic report of an inspiring address by Bishop W. A. Lambuth, D. D., delivered at the Annual Meeting in Richmond, Va., April, 1911.
3. "Foreign Missions and the Board of Church Extension," a twenty page booklet containing a stenographic report of a stirring and instructive address by Bishop W. A. Candler, D. D., delivered at the Annual Meeting of the Board in Richmond, Va., April, 1911.
4. "Let Us Build," a twenty-four page booklet containing a stenographic report on the 250th dedicatory sermon by Bishop E. R. Hendrix, D. D., preached on the occasion of the dedication of Shaw Avenue Church, St. Louis, June 11, 1911. Any one or all of these booklets will be sent free of charge. Address W. F. McMurry, Corresponding Secretary, 1025 Brock St., Louisville.





EPWORTH LEAGUE DEVOTIONAL TOPIC.  
THOUGHT FOR SEPTEMBER: PROGRESS IN CHARACTER.

### AUGUST 27: THE SUPREME MOTIVE POWER.

(II Cor. 5:13, 14; I John 3:34; I John 3:16.)

#### SUGGESTED PROGRAM.

1. A minute or two of silent prayer, closed by a short invocation by the leader for God's presence.
2. Reading of the sixty-third Psalm by the leader, and a short comment on the seventh verse.
3. Ten minutes' song service. Songs, "Keep the Heart Singing," 19; "A Song of Victory," 169; "Onward Christian Soldiers," 176; "The Comforter Has Come," 61.
4. Scripture lessons read by three new members, and leader's opening talk.
5. Brief instrumental music.
6. One strong, short address on the lesson.
7. No. 17, "I am Happy in Him," sung as duet by two young men.
8. Bearing in mind that this is Rally Day, have two minute addresses by the officers of the League, telling in what way they are going to improve their departments. Plan this at least a week in advance.
9. Announcements and League Benediction.

#### THE TOPIC.

The Leagues in general suffer during the summer months. Many of the city Leaguers are off on their summer vacations, and in the smaller towns and the country various things combine to drain the League of its strength. So we find a large per cent of the League suspended during the summer.

But September is here and we think the time auspicious to reorganize and start up our latent forces in dead earnest. Make September 3 an "Epworth League Rally Day" to long be remembered. Let us put some of that fresh, buoyant life into our League and see how much good it does.

I. *Deep Earnestness a Manifestation of the Power Dwelling Within.* The one great distinguishing feature in Christ's life was his tremendous earnestness. With what persistent and unswerving determination he stood by his convictions. And following his example, we see men today in various degree expressing their earnestness for the Master's cause. Zealots, beside themselves in their eagerness to serve their Lord; plodders, none the less in earnestness, but more sane in their actions,—each one an extreme but both working for a common cause. The thought to be emphasized is that God has men of every variety of character in his great scheme of universal redemption.

II. *The Power That Draws Men Towards God.* In the economic plan of redemption we can be certain that everything was made for a specific purpose. An omnipotent God would not waste any of his energy by creating anything for which there was no need. The divine purpose of God fixed every detail, however small it might appear to us, to a perfect nicety. Man, his masterpiece, was the creature which alone caused him trouble. Are we wrong when we say that God made a mistake when he created man a moral free agent? Yes, we are wrong: God cannot make mistakes, but man's free agency—the right to choose and reject—has ever been the cause of a serious friction between man and his creator. It is the divine purpose that all men shall so conduct their lives that their wills will be in perfect harmony with God's. It is man's inherent nature to wander away from God, to turn aside from the path of rectitude and righteousness to seek the broader and more popular way of the world. To offset this nature God has given us a means, or "Power," to draw us and to hold us close to him. This Power will never fail through any inefficiency on his part: it is the callousness and hard-heartedness of man which repels it. Just as reasonable would it be for us to expect light from an electric light when it is not connected with the power plant as to expect God to give us power unless we "connect" with him.

III. *The Duty of Those Who Have Received the Power.* "We ought to lay down our lives for the brethren." This is not necessarily a missionary call, but is more an exhortation to stand by our brethren in faith. Read carefully Paul's letter to the Philippians. It will afford a splendid theme for a short paper or talk, bringing out this thought.

IV. *The New Commandment.* God's Son, the concrete expression of his love for man, taught that his Father's love was to be emulated by precept and example in that we were to love one another even as he had loved us. "Greater love hath no man than this: That he lay down his life for his friends."

#### SIDE LIGHTS.

In all the cordage of the British naval service, there is a red thread twisted, which cannot be taken out without undoing the whole. So there is one unfailing mark of Christian character, wherever it is found. Whatever else may be or may not be in the new life of the Christian, the scarlet thread of love is always woven into the character.

George MacDonald says: "When God comes to man, man looks around for his neighbor." The nearer we come to the heart of Christ the deeper and tenderer becomes our interest in our brothers and sisters.

#### PRACTICAL POINTS.

1. What a great truth is brought to us in Saint Paul's words, "If one died for all, then were all dead." Every one who does not accept and trust Christ is dead. Our Christian people are our wide awake people of today. Sometimes it seems the Devil's side will win out, but they will not; Christ is more powerful than the devil and all his attributes. All God needs is agents, and that is our call. While we are serving in this capacity we need never fear nor be discouraged "For the love of Christ constraineth us."

2. The supreme motive power is revealed to us in these words, "Love one another as I have loved you." Christ called this a new commandment, showing us that only can we attain the highest and best character through Him. No difference how moral we are, our characters are not complete without Christ. No difference how kind we are, and capable of loving we think we are, we cannot have a genuine love for humanity unless we are Christians; nor do we love Christ unless we love our brother. Let us make Him the foundation for our character building.

3. "Love one another as I have loved you." How did he love us? "Hereby perceive ye the love of God, because he laid down his life for us and we ought to lay down our lives for the brethren." Think how many lives have been laid down by heroes of the Cross, that we might receive Christianity. Then sum up our debt of love and gratitude and our obligation to the rest of the world. God grant that we might become a band of thinkers.

#### ATTENTION LEAGUERS OF LITTLE ROCK CONFERENCE.

The time for the payment of the Home Missionary Pledge Fund made at the Crossett Conference is rapidly drawing near. Are you preparing to meet your pledge?

We must not fail in this undertaking—it means much to our Leagues—to our church at large—to the Little Rock conference and last but not least our beloved Arkansas.

A great many Leagues are not represented in this work as they had no delegate at Crossett. It is not too late for you to have a share in this work—in fact we need your help and you this opportunity to do something for our own people. Remit funds to Miss Bessie Bunn, fourth vice president, Little Rock Conference Epworth League, Fordyce, Ark., or to the undersigned.

T. B. WARWICK, President,  
L. R. Conf. Epworth League.  
Room 14, Y. M. C. A. Bldg., Little Rock, Ark.

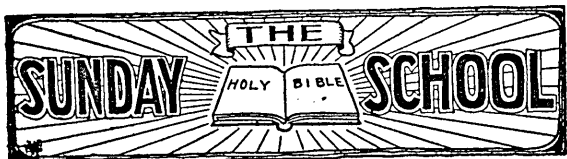
#### BOOK NOTICES.

PRESENT-DAY CONSERVATISM AND LIBERALISM. By James Glenworth Butler, D. D. Boston, Sherman French & Company.

"The Foreward" states: "The purpose of this book is to compare and contrast present day conservatism and Liberalism; in clear concise detail comprehensively to unfold these earth and heaven-wide antagonistic systems of thought—to trace succinctly their origin, basis, methods, substance, personal exerts, and final abiding issues." This work is a good presentation of old arguments for what may be styled a rigorous orthodoxy. The conservatism for which the author contends he first defines as the doctrines of the great Christian teachers of the earlier ages of the Christian church. These teachers, he grants, held diverse views, which the discussions of the past have so far eliminated that we have now a consensus of view upon essential truths, which represent virtually all Protestant denominations. This consensus of view is the conservatism which he defends.

In an argument to convince and convert the Liberals, as they are called, our author has this disadvantage, that he undertakes a conversion backward, that is to say, he would recall the Liberals to ground which they have abandoned, and convert them with arguments with which they are familiar, and which they have put aside as insufficient. Without entering into the merits of the work in general, which would require a Review article, we will say that the chapter on "The Place and Work of Jesus Christ," is quite clear and has very important bearing upon the entire matter under discussion. One is likely to reflect, however, after reading the book, that as the conservatives of the past held views which they were forced to abandon, so it may be of the conservatives of today, not doubting that they hold all things which are essential to Christianity, may they not hold some things which are not essential? Again, all true Christians must hold all that is essential for Christianity; but there were Christians as true as Stephen before the formation of technical creeds by the fathers and councils of the church. If it be granted that a sound creed is essential to a sound experience, it will still hold that a sound experience is criterion of all that is essential in creed, and by this test much which the churches contend for in their theologies may be relegated to the rubbish heap.

"Let me today do something that shall take  
A little sadness from the world's vast store,  
And may I be so favored as to make  
Of joy's too scanty sum, a little more."



## THE NEW GRADED LESSONS.

For the good of the Sunday school cause, and not for argument's sake, I will answer some of the statements of Brother E. E. French in the Western Methodist of August 10th. He says that in the public schools one pupil studies the primer, another the sixth reader, and another trigonometry, etc. That is true, but it is not true in the Sunday school. We have only one book, the Bible, and every pupil, from the beginner to the Bible class, must study that one book, and for that reason, it is impossible to compare the Sunday school in its practical workings with the day school. One proposes to teach only the head; the other deals largely with the heart. And second he says the pupils differ in their natural interests. The boy is interested in a drum at five, in baseball at twelve, and social life at eighteen, and business at twenty-five. Hence, in the selection of lessons, we must have different lessons for different ages. Practical experience has proved that the same lesson may be made to apply to the youngest, the oldest and all between them.

Brother French says that it is not necessary to read the lesson of the day in opening. He says it is better to select a certain subject, and state to the school something like the following: "Our thought today will be principally upon the topic of *faith* or *prayer*, and all our songs and our scripture reading, and anything else that we may introduce will bear upon this topic."

I do not think that this would be at all practicable with the majority of the schools. The Superintendent would come to the school with his subject unknown to any other person, and it could not result in the profit that a lesson which all had thought about would. Brother French says that the less comment by the Superintendent on the lesson, the more acceptable it will be for the school. He says that in using the uniform lessons he does not think a Superintendent should comment upon the lesson. That is indeed very strange talk from him in view of the fact that he prepares and has published in the Sunday School Magazine, a Superintendent's Programme for every Sunday, in which he lays down a black board talk on the lesson, and that black board talk is on the uniform lesson, and not on the graded lesson.

Take the lesson of August 27th, for instance. In the Magazine, Brother French directs that we read responsively in the opening, "Lamentations," and then ask the school to repeat the golden text. What golden text would he repeat? If he had the new graded lesson, each department would repeat a different golden text.

Again, he suggests, in this programme in the Magazine, songs for the day, and they are to be appropriate for the lesson. If we had the new graded lessons, he could not do that. He proposes in that superintendents program, "talk topics" on the lesson. This could not be done, if the new graded lessons were used.

Brother French says the Superintendent should not comment at the close, and yet he furnishes a closing programme including "black board talk" and "topic talks" for all the Superintendents using the Magazine. This sounds a little presumptuous on Brother French's part, but I know it is not, for he is a very modest man.

Again in the Sunday School Magazine, we have Doctor Hamill's questions for the teachers' meeting. Take the lesson of August 27th. They are on the uniform lesson. Suppose we had the new graded lessons, with a different lesson for every department, we could not use these splendid questions.

Brother French does not attempt to answer my criticism that the new graded lessons will practically destroy the Home Department, nor as to families studying the same lesson, nor as to teachers' meetings. On my criticism that Roger Williams and other men outside the Bible are to be used as lessons, he says he cannot see why we should not be permitted to bring in any material that helps to build character, and teach our boys and girls what it is to be Christians. Just there he and I differ widely. I would not allow any Sunday school, if I had the power, to use any text not found in the Bible. The prime object of the Sunday school is the study of the Bible, and whenever we depart from the Bible as the one text book, the foundation is removed. What would you think on stepping into a Sunday school to find that in lieu of the Bible they were studying the biography of Roger Williams. And this, I understand, is exactly what will be done in the new graded lessons.

I wish it distinctly understood that I am in favor of the graded lessons, but I greatly desire one lesson for the whole school, graded to suit the different classes and departments. This plan unites all Christendom in the study of the same scripture on a given Sunday. It also affords an opportunity for the greatest Bible scholars to write expositions of the lesson for the schools.

In the new graded system, there are to be seventeen grades, and a different lesson for each grade. If the Sunday schools had the same equipment, buildings and professional teachers that the public schools have, the new graded system might be worked. But, very few, if any, schools have either the equipment, the building or the professional teachers. With the vast majority of schools, it would be utterly impossible to manage seventeen different lessons, and even if they could, it would be better to have one lesson so graded as to be profitably studied by all the members of the school.

While it is true that I am past meridian, yet, I have no partiality for old things, simply because they are old, and no prejudice against new things because they are new. I write, talk and pray that the very best may be done for the Sunday school interests, and if the new graded lessons are better than the uniform lessons, may they speedily take the place of all others.

GEO. THORNBURGH.

## SCHOOL FOR THE BLIND, FORT GIBSON, OKLA.

I have asked the editors of the Methodist to give me space for an article relating to the Oklahoma School for the Blind. I shall be grateful for its publication, but I am much more concerned about having it read by every Methodist preacher and layman of our church; and when it has been read I desire that those reading it make an effort to furnish me with the information requested in the last paragraph of this writing.

The school for the blind of this State is at Fort Gibson, Okla. This location is temporary, the Legislature having passed the matter of permanently locating the school and providing buildings until its next session. The buildings now used by the school are those occupied by the officers when a fort was maintained by the United States government at this place. Naturally they are not appropriate or adequate, but they have been arranged so as to accommodate comfortably a number of pupils.

Last year there were 42 pupils enrolled, 37 being the average attendance. The instructors and employes are sufficient to teach and care for 75 or more, but we do not have room for so many. However, by careful arrangement of space, and by providing other rooms, we shall receive at least 60 pupils at the opening of school in September. If we can provide other buildings during the year the number will be increased. I wish to call attention to the requirements for ad-

mission. All children in the State above 6 and under 21 years of age who are blind or do not see sufficiently to enable them to attend the schools for the sighted, and who are of such mental and physical character as to be able to carry on the study of the school, are eligible as pupils. The school is in no sense a hospital or any asylum. No provision has yet been made whereby adults may be received and taught a trade. Such persons will be received when proper equipment is provided.

The State Board of Education prescribed the course of study in the literary department to be that of the common schools and high schools of the State, so that graduates of this school may enter the State University without examination. The age of the pupils of the school has not warranted high school work, but these grades will be added as the pupils advance. The very best musical advantages are had here, and those who are disposed are taught piano and voice. We have in the industrial department of the school a course in weaving, sewing, chair-caning, tuning, repairing and typewriting. It is intended by the State that the course of study and the knowledge of trades taught here shall be an earning qualification to the pupil when he is sent into society to take his place as a citizen.

The matter wherein I desire particularly the attention and help of readers of this article I shall now state. The Legislature will, as above suggested, locate permanently this school, providing adequate buildings and equipment, we hope at an early date. That this body may know what provision to make for the blind they should have information regarding the number of blind children in the State. The Census Bureau furnished this school a list of the blind in Oklahoma, but in many instances the addresses given are very indefinite. If you, my friends, who read this article, will announce from your pulpit or make inquiry among your friends in private, requesting any who may know of boys or girls whose vision is so impaired as to make it impossible for them to attend the schools for the seeing to write me a postal, giving the names and addresses of such children, I shall be, in the name of the State and in behalf of the unfortunate children, very grateful. It will not require much time or many words to get for me this information, and the good that you will do will be of large measure.

O. W. STEWART,

Superintendent Oklahoma School for the Blind.

## ADVENT.

(From the German of Von Hensel.)

By S. M. GODBEY.

Lord of the marriage feast, comest thou to me?  
Heavenly Bridegroom, thine will I be.  
The palms that I bring thee, O Master, thou seest.  
Give thou to thy servant the blessing of peace.

Lord of the universe, throned over all,  
Thou didst not scorn to lie in the stall.  
Child of the manger, so lowly to see,  
May I from all pride and folly be free.

Ye shepherds of Judah, how dark was the night,  
Till the angels descended with heavenly light!  
Ye angels of God, bringing joy from above,  
Oh, cheer my poor heart with your message of love.

Star that didst light the path of the King,  
Like thee a true service to him may I bring.  
How many looked to thee from earth's woe and pain;  
O come with thy message of mercy again.

The false lights of earth now hide thee from me,  
Yet from their illusions my soul turns to thee;  
From the rays of thy brightness may fire be given  
That may kindle my soul and raise it to heaven.

Men bring thee their gifts; my heart do I bring;  
My only poor offering to Jesus, my King;  
And one precious gift as a child I implore,  
Oh, make me thy servant henceforth evermore.



## CHILDREN'S PAGE.

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

Dear Children: Some time ago I wrote you that I had sent Harry all the money I had received for his typewriter, but since that time I have had the following:

The A. F. Class, Methodist Sunday School, Ozan .....	\$1.50
Mrs. M. L. Smisson .....	.25
Louis Norwood .....	.25
Nettie Williams .....	.10
Eleanor Williams .....	.05
Gwendolyn Slaton .....	.05
Ella Bell .....	.05
Lelia Holder .....	.10
Mary Christie .....	.40

This will be sent to Harry to buy paper and stamps, as he wrote me his papa had gotten a No. 3 Oliver for \$30.00 and Harry is delighted. He has just returned from Chicago, where his papa took him to see a fine physician, who said he thought Harry would be able to walk in two years. When you pray, dear children, ask God to restore him, if it is best, and that he may be a wonderful blessing to the world and be able to finish his education so he can be a minister as he hopes to be, and be able to win many precious souls for the Master.

Don't send any more money now, but when we find another dear little cripple we may do something to brighten his life.

Lovingly yours,  
RUTH CARR.

Dell, Ark., June 19, 1911.

Dear Miss Katherine and Cousins: Will you let another little Arkansas girl join your happy band? I am in the sixth grade at school. I am 11 years old. I am taking music lessons. I like it fine. Our school will be out in two weeks. Oh, say, some of the cousins come and spend the summer with me and go fishing on our pretty bayou. It is about a quarter of a mile from town and is shady all summer. I am sure we would have a fine time. How many of the cousins like to go to Sunday school? I do, for one. Blue Eyes, I guess your name to be Irene Brewer. I hope the waste-basket has gone visiting, so this can pass and he won't see it.

Your new cousin,  
ORA ELLIS.

Little Rock, Ark., June 30, 1911.

Dear Miss Katherine and Cousins: Can you spare room enough for one more little Arkansas girl? I suppose you can, as the old saying is "There's always room for one more." I see that I will be the only cousin from Little Rock, but that will be all right, I guess. I like to read the Western Methodist very much and I think all the cousins should. I go to Sunday school whenever I can. I am sure you all heard of our church being struck by lightning. Didn't you? It certainly was a shame. We are having church and Sunday school in an old mill one block this side of where the church stood. Our church had not yet been completed and now we have to build a new one. I think it will be still prettier than the one we were building. It is not going to be

built like the one which was destroyed Saturday a. m. at 10:00 o'clock. Don't you cousins feel sorry for us? I go to school, too. I am in the seventh grade. My teacher's name is Miss Hoskins. Every one at our school loves her very much. Our school also has been struck by lightning. Three times in the last six years. That's hard luck, too. Isn't it? I suppose you all would like to know what your new cousin looks like, so I will describe myself: I have light curly hair, big gray eyes, and a fair complexion. I am four and one-half feet tall, and weigh 100 pounds. The one who can guess my age correctly will receive a nice post card from me. It is between 11 and 14. I guess Red Fox's age to be 15. I will answer Lucile Taliaferro's question: The shortest verse in the Bible is "Jesus wept." It is found in St. John 11:35. I guess Naughty Zell's age to be 10. Am I right? As I have written a long letter I will close and let some other new cousin in. I will close by asking a riddle: "What kind of animals grow on grapevines?" With best wishes for a jolly Fourth.

FLORENCE PRITCHARD.  
P. S.—Minnie Hall's riddle answer is a watermelon.

A very nice letter.

MISS KATHERINE.

Pineville, Ark.

Dear Miss Katherine and Cousins: I will write for the first time. My grand-mama takes the Methodist. I like to read the children's page. Nellie Davenport, I will answer your riddle. It was a watermelon. I will let you cousins guess my age. It is between 9 and 13. I wish you cousins were here. We would go up the bluff and we would have a big time. I have two brothers. I have no sister. Come on, Arkansas girls and boys; don't let the Oklahoma girls and boys beat us. I have dark hair and hazel eyes, light complexion and I am 4 feet and 4 inches tall. Well, I will close by asking a riddle: "What goes all over the woods and fields and goes to water but never drinks?" If I see this in print I will write again.

ETHEL LINDSEY.

Bono, Ark., June 17, 1911.

Dear Miss Katherine and Cousins: I am a little girl 9 years old. This is my first letter to the Methodist. I go to Sunday school every Sunday. My teacher's name is Mrs. Stella McGaugh. I like her fine. If this letter don't go to the waste-basket I will write again.

ALICE WEAVER.

Yellville, Ark., June 20, 1911.

Dear Old Methodist: Will you please open the door to the children's page and let me chat with the cousins? This is my first time to write. For pets I have a lot of little chicks, one cat, she has a little kitten. How many of the cousins go to school? I do. Our school is out but I have entered a drawing school. I go to Sunday school every Sunday. Brother H. A. Young is my teacher. Brother T. L. Bond is the superintendent. Papa is the pastor. Day before yesterday was my birthday. My age is 9. Papa gave me a knife for a birthday present. I will write again.

MORRISON CLINE.

Wynne, Ark., July 28, 1911.

Dear Methodist: Will you please open the door and let another little Arkansas girl into your happy band of cousins? This is my first letter to the page. How many of you like to go to school? I will guess Mildred Murray's age to be 13. I hope I am right. Well, I will describe myself: I have dark hair, gray eyes and am about 4 feet tall. Well, I want some one to guess my age. It is between 9 and 13. The one who guesses it will receive a post card. I will close by asking a riddle. "What is it that grows to the top of the house?" I hope to see this in print, so good-by to all

From an unknown cousin,

KEADITH CAMEY.

Quitman, Ark., June 15, 1911.

Dear Miss Katherine and Cousins: I will try to write to the dear old Methodist for my first time. I have been reading the children's page and like it fine. I will let the cousins guess my age. It is between 10 and 13. I will describe myself I have brown hair and black eyes and am dark complexion, weigh 76 pounds, am 4 feet and 10 inches tall. There, what do you think? I will ask a riddle: "As I went over heeple steeple I met three people; they were neither men, women, nor children." I will answer Emery Orr's riddle: The big negro was the little negro's mother. We are having some dry weather. It has not rained in four weeks. Looking a little rainy now. Well, for fear the waste-basket gets my miserable letter, I will ring off and let some one else have a chat. Love to Miss Katherine and cousins.

KATHERINE BUMPERS.

Lewisville, Ark., August 2, 1911.

Dear Miss Katherine and Cousins: I have been reading the letters for some time and enjoy reading them so much. I go to school at Lewisville, but live at Spirit Lake on a farm. My school will start the first of September. I am in the fifth grade. My teacher's name was Mrs. Mattie B. Crocker. She certainly was a fine teacher. I am ten years of age; will be 11 the 9th of November. I will name some of my little friends. They are: Mary Nix, Susie and Helen Kings, Mattie, Leah, and Helen Crocker, Mamie Robinson, Irene Gaines, Ruth Young, and Dorothy Walker. This is my first letters, so I had better close. I hope this letter will skip the waste-basket.

Your new cousin,  
RUTH HIGGS.

Fayetteville, Ark., May 23, 1911.

Dearest Cousins: I want to join your happy band, if you will allow me to do so. I am a little girl 14 years old. I go to the Fayetteville High School and if I pass will be in the ninth grade next term. I go to Sunday school every time I can. I have no pets but a dear little sister. I had rather have her than all the pets in the world. I am going to have a fine time this summer. I think I shall go camping. Come and go with me.

Your new cousin,  
PEARL GALLAHER.

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.

CAMERON CIRCUIT.

We have just closed a great meeting at Fairview. Had about 30 conversions and reclamations; 16 joined our church, 14 on profession and 2 by letter; 1 infant baptized. While we had great hindrances in the way, had only a school-house and no day services except Sunday. Brother Eubanks, of Hartshorne, did the preaching and led the work. Brother Eubanks proved the man for the place. Old grudges were settled and some prayed until one o'clock but got the victory. I never had any one in all my ministry to help who worked and prayed more than Brother Eubanks. It was just wonderful. My meeting at Rock Island where Brothers — H. Cal-loway, Muldrow, and Brother Terrell, of Howe, each helped for a few services resulted in 5 conversions and 3 additions. I have two more meetings and then the round-up for Conference. Finances short. Health good. Faith strong.

A. G. WHITE, P. C.

COWLINGTON CHARGE.

Have just closed a great revival at Keota of 11 days, Brother J. D. Salter, of the Stigler charge had charge of the services and did most of the preaching.

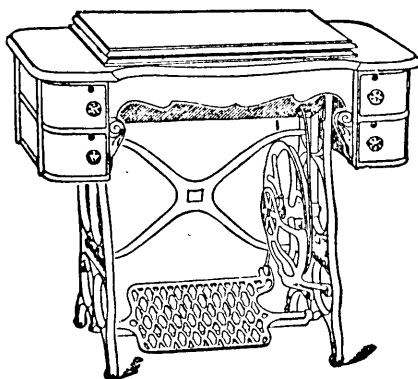
Great crowds of people attended the meetings. Results about 75 persons professed faith in Christ and we took 32 into the church and more yet to follow. We go today to our next meeting at Powell Chapel, where we trust we shall have a great revival. Brother Davis from Picola will be with me there. Pray for us. More in the next.

T. R. HOUGHTON, Pastor.  
August 19, 1911.

## SEE THIS!

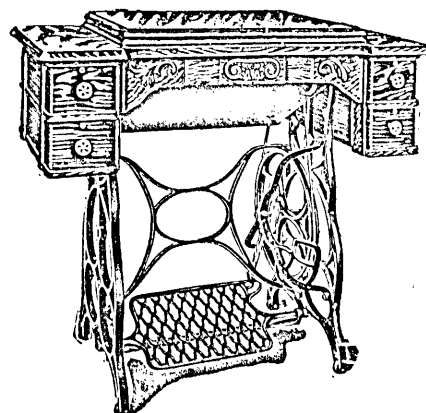
WHY PAY TWO PRICES FOR A SEWING MACHINE?

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 equalled 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 unequalled 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.



WESTERN METHODIST NO. 2.

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.

Order of ANDERSON, MILLAR & CO., Little Rock, Ark.

## Sleeplessness

may be overcome  
by a warm bath  
with

**Glenn's  
Sulphur Soap**

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

## W. H. M. SOCIETY.

## EDITED BY

Mrs. J. A. Looney... White River Conference  
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1214 N. Gary Ave., Oklahoma City.  
Send all communications to the editors.

There is nothing that inspires us more to a broad, healthy activity than contest with those who are independently interested in our own line of work. With this in mind I present to you the second vice presidents of three of our neighboring conferences. They have kindly sent me these reports of their work, which, I trust, will be of interest to you.

MRS. MOFFETT RHODES.

The Young People's Work of the Home Department of the Texas Conference Missionary Society is very young, and like most young things, not perfectly regulated as yet, but we are hoping great things for this department, as we feel it is meeting a long-felt want, and where there is a need a way will be shown wherein to meet that need.

We now have five young people's societies all doing good work, and hope by the end of the year to have many more. In the old societies, and in the organization of new ones, the importance of mission study is urged again and again. We feel there is great force and appeal to the youth in the heroism of missionary efforts at home and abroad, and are anxious to get this before our young people.

ALTHEA JONES,

Second Vice President Texas Conference W. H. M. S.

The Young People's Home Mission Societies of the present day form one of the most important branches of the organized efforts of the Church. The purpose is to develop the Christian character of the young people and train them for the most effective service to Christ and humanity. The Virginia Conference of the Woman's Home Mission has made substantial advancement in the Young People's Work. Our auxiliaries now number 21, with a membership of 624.

The real growth can not be measured merely by its membership, or even the money given, but should also include the methods of doing the work, the broadening of their vision and deepening of their spiritual life.

Our method of work is, first of all, to secure a consecrated Christian leader and efficient officers. Through the Bible and Mission study we aim to teach our young people that the Christ life touches every phase of human interest. That Christian service means the endeavor to uplift and vitalize all life. That the highest privilege of life is to receive the light and love of the divine energy into one's soul, and then to transmit it into those spiritual forms which are manifold in charity, justice, mercy and joy, with unselfishness and serenity of mind and life. Through our local and connectional work we seek to hold up the ideal of Christian service and to inspire in all a realization of its joys and blessings, for nothing will more strengthen and develop their Christian experience than to engage them in the investment of prayer, money and service for those objects in the realm of the real, the visible.

MRS. F. S. HEIDELBACH,  
Second Vice President, W. H. M. S.,  
Virginia Conference.  
Danville, Va.

In our North Carolina Conference, W. H. M. S., we have adopted the constitution and bylaws of the Woman's Missionary Council and are following orders as far as we can. I am putting in combined auxiliaries and find it has just the spirit we want—not home nor foreign, but missionary. We have organized three since March 1, and have

two others where good work is being done, making five only in all. The heaven, however, is at work and we are going to do wonderful things after a while.

It is sure that our best work cannot be done until our conferences and auxiliaries are united as they should be. It remains to be seen how long we are going to act foolish and handicap ourselves in this, the King's business, which we all believe requireth haste.

MISS LILLIE DUKE,

Second Vice President North Carolina Conference W. H. M. S.

## WHY THE MISSIONARY SOCIETIES SHOULD HAVE CHILDREN'S DEPARTMENTS.

The link between the cradle of Christendom and heathendom is in the Eastern manger and because of the child that lay there, all child life is to be blessed in every land of the world. The light that shines from the Christ-child will beam bright in our children departments. It is the first pushing ajar of the door which opens into the unexplored life of service which is before all who love God. For this reason let us not be indifferent or forgetful, but rather see to it that all small children are enrolled. We feel sure that a child should never know when he begins to be interested in missions. Bright young people are a joy and an inspiration to undertake great things in the work. Any organization which does not gather about it the interest of the young has in it the prophecy of death, and any movement which enlists the young has in it the promise of eternal life, realizing that the hope of our work is in the young people and children. The Missionary Society can instill into the hearts and minds of the young people the great importance of missionary work.

If we can train the children in missionary work the adult societies of the future will not suffer so much from indifference as at present.

The children departments will interest the mothers and they too will become members.

Three little girls were once talking of what each thought would make the sweetest sound in all the world if it might be heard. "I think," said one, "if all the organs in the world could be heard playing together some low sweet hymn it would be the sweetest sound on earth."

"I think," said another, "if all the birds in the world could be heard singing together their morning song, that would be the sweetest sound."

The third was silent and thoughtful for a moment and then said, "I think, if all the little children in all the world could be heard saying together, 'Our Father who art in heaven,' that would be the sweetest sound the earth could ever hear."

And so it is with our Missionary Societies. If we could have all the children enrolled, how much better this great work of our Lord could be done.

Do you hear the Savior pleading, "Suffer the little children to come unto me."

"Bring, O bring, my precious jewels,  
Gather them from land and sea,  
Will you send to them the story,  
Of that Savior and his love,  
Tell them how he wants to lead them,  
To the heavenly home above?"

## A VERY GENEROUS SPECTACLE OFFER.

One of the most remarkable offers made by a large company is the one now being announced by the Dr. Haux Spectacle Company, of St. Louis, Mo., who are offering to send a brand new pair of the Dr. Haux famous Perfect Vision Spectacles to all our readers who really need spectacles, absolutely free of charge. There is no reason whatever why you should not get a good pair of spectacles free if you need them, and we, therefore, advise you to write to the company at once for full particulars.

## FREE TO YOU—MY SISTER

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



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

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

A Home in Conway  
FOR SALE

## LOCATION:

Corner of Caldwell and Ash Streets, four blocks west of the main business center.

## SIZE OF HOUSE:

Two-story, seven rooms, reception hall, bath, front and back porches.

## CONVENIENCE:

This home is modern and has many attractive features which you will appreciate. It is in the new sewer district. Will have city water, aside from the fine well water now pumped on back porch. Living room 17 x 25 feet.

## CENTRALLY SITUATED:

It is only two blocks to Public and High Schools. Two blocks to Baptist, Methodist, and Presbyterian Churches. Three blocks to Christian Church. Four blocks to Central College. On five-foot concrete walk leading to State Normal and Hendrix College.

If sold at once, this home may be had for \$2,650.00, \$250.00 cash, balance \$25.00 per month. Will consider vacant or improved property in Little Rock in exchange.

W. E. Livingston

215 WEST SECOND STREET, LITTLE ROCK, ARK.

Or J. J. LIVINGSTON, CONWAY, ARK.

## FROM BROTHER EDWARDS.

Dear Methodist: We are here at Tupelo in a good meeting. Quite a number of conversions up to date. Some 25 have given their names for the church. Tupelo is a nice little town at the crossing of the M., K. & T. and M., O. & G., but there are two parties, the good and the bad, and the bad are doing their best to ruin the town and wreck the church, but the Lord is giving us victory. Brother Williams is a grand, good man, consecrated to God and the church, and is having great success. He has built a nice church at this place, worth about \$3,000.00, and we are now in the midst of a good meeting in the new church. A few good men and women are standing close to the pastor and I think he is staying close to God. If he continues in this way he will be one of the useful preachers of his day. His people love him, but the devil's crowd has tried to drive him and some other good people out of the town, but they have a job on their hands that I think they are not pleased with. Praise God for victory.

J. D. EDWARDS.



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Made only of best selected Copper and East India Tin. Well known for their full rich tone and durability. Write for catalogue.  
E. W. YANDUZEN CO. Prop'r Buckeye Bell Foundry  
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ESTABLISHED 1868  
**CHURCH AND SCHOOL BELLS**  
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THE E. W. BELL COMPANY, HILLSBORO, O.

WOMAN'S MISSIONARY SOCIETY,  
EAST OKLAHOMA CONFERENCE.

The fifth Monday in July was observed by the Durant Auxiliary as Baby Roll Day. An excellent program was prepared and carried out. Hoping to arouse more interest in this important department of our Master's work, I am sending to the column in the "Western" a paper read by Mrs. W. S. Williams at this meeting.

MRS. M. E. MACKEY,  
Superintendent Press and Literature.  
Durant, Okla.

# Clary Training School

CO - EDUCATIONAL

ASA M. M'CAIN, Principal, Fordyce, Arkansas

## A SCHOOL OF HIGH IDEALS

Thorough, systematic training of character, mind and body.

Strict discipline. Boys board in Dormitory with teacher. Girls board in good homes. No loitering around town.

No College department---entire time devoted to preparatory work. Expert teachers from the best Colleges.

Graduates enter best Colleges in South on certificate. School situated in cleanest town in the South.

For twenty years the leading Preparatory in Arkansas.

# Term Begins September 5, 1911

### VELMA CIRCUIT.

Dear Methodist: Having a more perfect understanding of this way, I desired to make known to our friends our special needs and to give praise to our Lord Jesus for his blessings bestowed upon us. Now, Velma circuit is a very large one, and yet there are great stretches of country unoccupied by our Methodist Church because we have no preacher to reach them.

Velma is in West Oklahoma Conference, 20 miles east from Duncan. There are some Methodists scattered all round over the country, and they are generally big-hearted, true and tried. Our beloved Brother L. L. Johnson, as you all know, is one of the best and most lovable presiding elders to be found, and he assures us he will do all he can. But here is the proposition—here is what confronts us: Here in this beautiful rich country of Southwest Oklahoma, in this rural district, there are lots of people, but we cannot reach them and develop and build up Methodism without another preacher. Oh, that we could lay this before the mission boards, so they could understand that unless we get help to start this work we will lose great neighborhoods right here at our doors. My God, put it upon our hearts more and more.

Now, listen: I have nine places to preach and four more calling for preaching have organized three new classes. But now, here, listen: After preaching at Velma I go to Alma, six miles, and preach at 3:00 p. m. But this same day the Baptists hold there, and we have no showing to build up our church with an appointment like that, yet it is a good little town and a hopeful place, if we could give them a full Sunday.

I have held three protracted meetings and have three more to hold. Now, if the good mission boards will look this

way—oh, if they could just understand the need here, I feel sure they would start the work, hearing the plea of our good presiding elder, and the work would soon be self-supporting, and even a nice dividend be coming back to the church. Listen! Do we, as we sing—

"We share our mutual woes,  
Our mutual burdens bear,  
And often for each other flows  
A sympathizing tear."

Now, of what we have written this is the sum:

The country is developing, the people are kind, and there comes large crowds where I have been holding meetings. There is plenty of room for another circuit, taking off a part of this. But there will have to be help from the mission boards to start the work. Can we afford to neglect it? Can we?

"Just with thy hand, dear Lord,  
Lead thou; thou art the way;  
The grace of thy great blessed Word  
Shine to the perfect day."

Brotherly, in the name of Christ, I remain,  
W. E. LEE, P. C.

### LAWTON DISTRICT NOTES.

The Bible class of the First Church Sunday School of Muskogee has made it possible for 100 families among the Blanket Indians to possess an English Bible. First Church, Muskogee, has an eye open toward the mission field.

Dr. O. E. Goddard recently attended a camp meeting among the Kiowa Indians. He was favorably impressed with the splendid appearance of these men of the prairies, and believes that a great work can be done for them. He has plans which when worked out will greatly simplify the work. He preached a great sermon Sunday through two

"interrupters" and dedicated a church.

Mrs. H. B. Spaulding was present a few days during the camp meeting at Big Bow's. She was looking after the interest of the Woman's Board in this mission field. Sister Spaulding is always an inspiration to both mission workers and Indians.

Rev. E. A. Townsend will dedicate a new country chapel the fourth Sunday in August. He requests the presiding elder of the district to preach the sermon.

Rev. T. H. Ward has recently held a good meeting at Emerson, in which there were 24 conversions, and 21 of them joined our church. Rev. T. E. Williams, of Cement and Fletcher charge, assisted.

C. F. MITCHELL, P. E.

### ARE YOU IN NEED?

A young lady who is a graduate in Expression and a post-graduate in Piono 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,

### SULPHUR ROCK CIRCUIT.

I have held two of my meetings. One at Sulphur Rock, resulting in 8 conversions and 13 accessions to the church. I did the preaching the first week, and Rev. A. E. Holloway, of Batesville Station, did the preaching the last week. We had a great meeting.

My next meeting was at Mountain Gap. We had 28 conversions and 40 accessions to the church. Rev. W. F. Blevins, of Weldon, did the preaching the first week to the satisfaction of all that heard him. His work was very effective. Then my brother of Oklahoma, Rev. J. F. Hively, came to my assistance

and we continued another week. Brothers Holloway, Blevins, and Hively, are all effective workers, and anyone is fortunate in securing their help.

We are in a meeting at Lee's Chapel now and hope to have a great meeting. With love to the Methodist force, and its many readers.

C. F. HIVELY.

### BENTON STATION.

Had a very good day yesterday. Fourteen accessions to the church; 165 at Sunday school; League devotional service good. Our revival meeting begins next Sunday (4th). Expecting good results. Rev. T. D. Scott, Presiding Elder, will hold the third Quarterly Conference Monday evening, August 28.

S. C. DEAN.

Benton, August 21, 1911.

### A GREAT MEETING.

We are in a great meeting at Barlow, Ky.; 250 conversions last week. Every seat in the Tabernacle was taken yesterday afternoon at our men's services; 200 unsaved men came forward for prayer; 1,500 people in our services last night.

O. L. MARTIN.

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

They do not sicken or grip.  
They do not hurt you to please.  
They do not leave you constipated.  
They are small and light.

Don't waste time and money, men,  
and treating purgatives of poison.  
Get ONE BOND'S PILL at a time  
for that headache, biliousness, torpid liver,  
etc., and wake up well!

**25c-ALL DRUGGISTS-25c**



FROM OUR FIELD EDITOR, REV. D. J. WEEMS.  
MILL CREEK, OKLA.

This is a railroad town, on the Frisco road in Johnson County. Population, 626. Two banks, large mill, several nice brick stores, three churches, excellent farming country. We have a neat church. Rev. T. F. Roberts is pastor here and at Roff. He is well thought of at both places and is doing a good work. Preaching at the Baptist church prevented us from having preaching. We have some excellent members in D. C. Colbert, Mrs. J. T. Graham, J. S. Owens, Isaac Sparks, Dr. Shaw, and their families. A pleasant night was spent at Brother Graham's. They have a lovely family. Miss Leota, their baby girl, is organist for Sunday school. She plays quite well. The fine public school is a great credit to the town.

#### TISHOMINGO.

A flying trip was made to Tishomingo. Driving across from Ravia. This is one of the old Indian government towns. Most of the houses are built of stone. It is the county seat of Johnson County. It is a good business point. Two banks. This is where one of the agricultural schools is located. They have been using the large high school building. They hope to get their own buildings finished soon. Rev. George G. Smith is the pastor here and at Mannsville. These are two nice towns. He is a splendid man and I am sure will make a most acceptable preacher. He is held in high esteem by his brethren. His good wife was not well, and as I was there only a few hours did not see much of his family.

Brother J. T. Lightfoot, who runs the scam laundry, subscribed. Several others renewed for the Western Methodist.

I was pleased to meet Judge Birmingham, J. W. Chapman, W. J. Cox, Sister Wells, Mrs. C. H. Brown, Mrs. R. P. Smith, Mrs. J. W. Morris, and others. It was especially pleasing to meet Mr. George Pendergrass, who always has a smiling face. He had shipped a car of fine peaches and sold wagon loads at the orchard. This was enough to make anyone smile.

#### ARDMORE.

The population of Ardmore is 8,618 by the census report. It is the largest town south of Oklahoma City on the Santa Fe road, and the conjunction of a Rock Island and a Frisco road from Hope, Ark. There are five banks. It is a fine wholesale and retail town. Quite a good deal of manufacturing, mills, gins and the like. We have two churches, Carter Avenue and First Church. I did not get over on the Carter Avenue side. Saw Rev. T. A. Haskins for a few minutes. He seemed cheerful, and I wish for him the greatest success. He did well at Geary last year.

The new pastor at First Church is Rev. C. R. Gray. He had recently held a fine meeting, doing the preaching himself. About 20 joined the church, and others are inquiring the way of life. He seemed to be a fine fit for the place. Rev. W. H. Martin, the new president of Hargrove College, is very hopeful of a full school. He is highly recommended by those who have heard him preach.

I was also pleased to meet Rev. H. J. Dixon, a faithful local preacher, and Rev. J. E. Russell, who is on the circuit and doing a good work. It was pleasant to meet Brothers Wolverton, Davenport, Rumph, Sullivan, Newman, Dr. McNees, Mr. and Mrs. Whittington, who keep a fine hotel.

Brother Russell and Mrs. A. C. Crosby subscribed for the paper.

Rev. W. U. Witt, the efficient presiding elder, was especially helpful to me. He is true and tried and is making a first-class presiding elder. He accompanied me to

#### MARIETTA.

from which place he drove to the country to help a brother in a meeting.

Somehow I am always glad to visit Marietta. This time was no exception. The weather was extremely hot, and I was worn with a hard day's work, but we had a very pleasant service with a nice congregation. Rev. W. A. Govett is the zealous pastor. He is in high favor with his people. The previous Sunday he received ten new members, and had several for the next Sabbath, some of the leading citizens of the town. We have a real neat church and parsonage and a splendid membership.

Marietta is the county seat of Love County. Population, 1,546. Three banks, two large gins, well supplied with nice brick business houses, fine courthouse and public school.

Collecting well from the large list of old subscribers, we secured two others: J. D. Garrett and Dr. W. N. White.

Sister Vanzant keeps a splendid hotel and knows how to treat a Methodist preacher. Sister Govett was enjoying a visit to a sister in the Northwest. I was pleased to form the acquaintance of their sprightly children, Adolphus, Victor, and Miss Bernie. Brother Govett is a valuable accession to the conference.

#### DAVIS, OKLA.

Stopping a few hours at Davis, with the aid of Rev. J. H. Rogers we shaped up the old and secured two new subscribers: J. D. Hicks and H. R. Plunkett. Brother Rogers is one of our choice men, pleasant in his address and quite successful. He had recently held a gracious revival, with good results. We have elegant property both in church and parsonage. Davis is quite a good town. Population, 1,416. Three banks, nice brick business houses, large brick school house. The Baptists have a large church. They were having a good meeting.

#### WYNNEWOOD.

While Wynnewood is an old settled town, there have been several new buildings erected the past year. There are quite a number of beautiful cottages. Two public schools. They are rebuilding the burnt high school on the old college site. There are two banks, a fine class of merchants. Brother Butt has a large lumber yard. We have a beautiful church, centrally located, and have the two-story parsonage about completed. Rev. J. G. Blackwood is pastor. He was called to Tennessee to the bedside of a very sick daughter. She was convalescing, and they are expected home in a few days. Sister Blackwood has had a very trying time. They are a fine couple, and did a great work at Marietta. We hope for a good report at conference. Rev. C. W. Cock took charge of me and was quite helpful. He is an intelligent local preacher, and has some nice children. His good wife died two years ago. Sister S. J. Garner, whom I knew at Quitman, Ark., 20 years ago, is here with her daughter, Mrs. Minnie Rollow. Some of our leading members are the Rollows, Moores, Bakers, King, Frost, Perry, Sutherland, Talley, Butt, Cochran, Cooper, Wilson, and E. C. Leal, with whom I enjoyed a good dinner.

#### PAUL'S VALLEY.

There is perhaps no richer valley to be found than Paul's Valley, on the Washita. It is hard to get this land at \$100.00 per acre.

Paul's Valley is the county seat of Garvin County. Population, 2,689. The town is still growing. There are four banks, large wholesale and retail business, and four churches. We have a beautiful half block in the heart of the city, and a church and parsonage. Neither are in keeping with the development of the city, nor the wishes of the church. They will build in the near future. Rev. J. F. Roberts is pastor. He is young and zealous. He is in much favor with his people and is doing a fine work. He preaches every Sunday afternoon at the State Training or Reform School. Has had several conversions among the boys. They work a half day and attend school the other

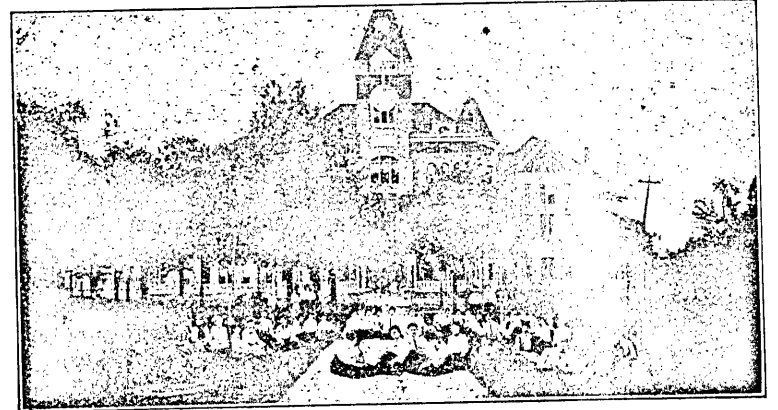
## Galloway College

The most thorough school for young women in the Southwest is a safe place for your daughter.

For information address

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SEARCY, ARKANSAS.



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An ideal school for young men and young women. Coeducational. Located in healthful Arkadelphia, Ark. Large and commodious buildings. Splendid equipment. Cultured and Christian instructors. Preparatory Course. Regular College Course. Exceptional advantages in Music, Art, Oratory, Domestic Science.

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

Write for catalogue and information.

GEORGE H. CROWELL, PhD., Pres. -



## Wesleyan College

Macon, Georgia

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

Schools of Literature, Languages, Science, Arts and Music.

A safe institution for young ladies. Non-sectarian, but Christian to the core. Health record without a parallel—not a death for many years. Not conducted for profit, but to bless the world. Rates reasonable. No traveling agents.

For detailed information, address

W. N. AINSWORTH, D. D., President  
C. R. JENKINS, Vice President

half. Brother Erwin is Sunday school superintendent, and is reported a good one. The church has advanced the salary and is paying in full each month, a most excellent way. The old debt is provided for.

Brother Roberts has a good wife and sweet babe. We shaped up the old and secured five new subscribers, Mrs. I. N. Webb, Judge Kendall, Mrs. Taylor and Joe Maupin. Some of our members who get the Western Methodist are Brothers Hull, Scott, Hightower, Wright, West, Turner, and Sisters Carr, Wells, Bradfield, Van Hoozer, Wignall, Robinson, Patterson, Newburg, and Brother Goodpasture, Goode, More and O'Neal.

#### PURCELL, OKLA.

The population of Purcell is 2,740. It is on the west bank of the South Canadian River. There are two railroads. It is a division for the Santa Fe. There are three banks, quite a number of brick stores, fine two-story brick school house, water works, electric lights. We have church and parsonage, but neither are in keeping with the town. They want to build as soon as they can. Rev. W. D. Matthews is pastor. This is his fortieth year in regular itinerant work, serving faithfully on circuits, stations and districts. Sister Matthews has stood faithfully by him and the

church all these years. They have trained a nice family. One daughter, Miss Anna, is at home to cheer papa and mamma.

We spent Saturday night and Sunday morning most pleasantly with them. Had a real nice Sunday school, splendid singing and a precious service. Two new subscribers secured: Mrs. S. T. Williams and Mrs. L. E. Penn, to whom I preached in Ozark when she was Miss Wallace.

#### LEXINGTON

Separated from Purcell by the South Canadian River is Lexington. A \$100,000 bridge is being built, which will be a great help, especially to Lexington. This is one of the old Indian towns. It is holding its own fairly well. We have a nice church and comfortable parsonage. This is a good church-going people. We had a full house a hot night in August. Rev. W. N. Vernon is pastor, and is doing a fine work. He is held in high favor with his people. He has a good, consecrated wife and four sweet children. Brother Collins directs the music, and it is well done. They sang some very sweet songs. We shaped up the old, but did not secure any new subscribers. I was glad to meet Rev. H. H. Everett. He has a good business and stands high as a Christian minister.

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**WOMAN'S MISSION SOCIETIES**  
**ARKANSAS CONFERENCE.**  
 Miss L. G. ROLLSTON, Press Supt.  
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I would call the attention of the auxiliary corresponding secretaries to the importance of sending to their district secretaries the names and addresses of the officers of their auxiliary. One district secretary wrote me that she had been forced to send some of her mail to pastors, as she had not the address of any officer of the auxiliaries. If you don't receive your literature or get letters from the conference officers the fault is yours. Please send in the addresses of your officers. I would be very glad to get the addresses of all the auxiliary press superintendents. If an auxiliary has no regularly appointed press superintendent I wish that the corresponding secretary would write me how your auxiliary is doing. If you don't write to me shortly, why, I'll be quizzing you unmercifully.

Mrs. Hanesworth writes me that the Booneville Home and Foreign auxiliaries have united and two others in her district will unite soon.

The great success of the interdenominational jubilees held in a number of places in our sister churches of the North, to celebrate the fiftieth anniversary of organized work among women for foreign missions has led to plans for a permanent union.

The plan calls for a division of the United States into six commissions. The chairman of these commissions and nine others will act as a National Advisory Commission. The object of this commission will be to promote unity of effort for foreign missions; to share missionary speakers; to stimulate united prayer and study; to develop simultaneous effort whenever possible or desirable; to organize summer schools, and to gain a better acquaintance with each other's literature, leaders and methods."

The National Commission will publish a quarterly bulletin. Last spring the Central Committee, located in Boston, and the Extension Committee, located in Chicago, had charge of the jubilees; this fall our Southern Extension Committee, located in Nashville, will have charge of the jubilees. If the present plans are carried out, jubilees will be held in 13 different cities of the South during the months of October and November. The Arkansas jubilee will probably be held in Little Rock about November 10 and 11. The jubilee party will include our Miss Daisy Davies, Mrs. Montgomery (the writer of "Western Women in Eastern Lands"), Miss Crane of the Baptist Board, Miss Emory of the Episcopal, Miss Miller of the "Christian," and several others. These will speak at all the jubilees. The jubilee offerings of our women will be used for the Rio girls' school.

I wonder if many of our women know how very necessary a well-equipped building in Rio has become. We began work in Rio in 1897, with perhaps five pupils. The number of pupils increased steadily, numbering 114 in 1906. These girls were all from good families, some from prominent families. The school had to be moved several times, because the owners would rent to us no longer. Other schools were built during these years, and, being better equipped than ours, drew away much of our patronage. Our missionaries struggled bravely on. Last year, at their annual meeting, our missionaries in Brazil wrote the board: "One of three is inevitable: The school must die a lingering death, or it must be closed at once, or the board must put it in a position to compete favorably with the other schools in the city." The need for the Rio building is urgent, and it is no wonder we are hearing so much about \$75,000.00 for the Rio building.

The call from all quarters is about as insistent for more women as for more money. From Brazil comes the cry for trained nurses, a domestic science teacher, a teacher of manual arts, a music teacher; China is calling for an experienced kindergarten, and Mexico wants a domestic science teacher.

Remember, we have only about six weeks to round out this quarter. The council thinks it best for us to extend this quarter to October 1. Let us have full reports and collections sent in on time. Our conference treasurer wrote me not long ago that she had written a hundred letters to auxiliary treasurers since our meeting in Bentonville. She is keeping two sets of books for our missionary society—work that a man wouldn't do unless he was paid for it. Don't forget when you receive a letter from a conference officer, that she is giving her time and thought free of charge. Be kind enough to answer the letters promptly, if they require answering, otherwise report the contents to your auxiliary. Let us each one strive to do her full duty this year. Be workers, not shirkers.

Some of you may be wondering why you haven't received your minutes of our last annual meeting. Our Secretary is in nowise to blame for the delay, as her copy was ready on time. The paper mill is to blame, because it did not send the printer his paper in time. The minutes will be in your hands shortly, and I am sure you will be benefited by examining its contents. It requires money, time and a lot of hard work to get out these minutes and they merit vastly more attention than they receive. Our work as a conference would be more harmonious and effective if each Auxiliary could be induced to read at least the committee reports and be governed by them in their plans and work. They would know more about our financial needs and what we were trying to do to extend our work.

The leaders of the Young People's and Junior Society will find some very helpful recommendations in Young People's report.

The Publication Committee pledges our Conference to the support of the Western Methodist as well as to the Missionary Voice. Read the report and lend a hand in helping the paper that is serving us so generously.

There are notes on Miss Bennett's and Miss Gibson's addresses that will pay you for the reading.

A young lady offers herself to our conference for deaconess orders. She is not financially able to take the two years' course at Scarritt Bible and Training School which we require of our candidates. She is willing to go if we will send her. We haven't money in our treasury available now for such a purpose and probably will not have for some time.

The increased cost of living has fore-

ed the Scarritt Bible and Training School to raise the price of board and it requires about one hundred and ninety dollars a year for a missionary or a deaconess. This amount will cover her actual expenses for the year.

The demand for deaconesses is far in excess of the supply. There is a call for more than a hundred deaconesses at present. Shall we let one of our Arkansas conference girls offer herself and be refused? The two deaconesses that have gone out from our Conference are a credit to us. One of them paid her own expenses.

Miss Frances Denton was a kindergarten teacher at Kingdom House, St. Louis, one year and is now in charge of a kindergarten in another Missouri city.

Miss Stella Womack served very acceptably in Bristol, Tenn., until called to the Institutional Church, Kansas City. The ill health of her parents kept her at home a while, but she is now in charge of the deaconess work in Mobile, Ala.

If we accept this candidate we must do something quickly. Aren't there enough women in our Conference to make up the necessary \$190.00 as a free will offering? Mrs. Holcomb suggested that I ask nineteen women to give ten dollars each, but I'd like to give every willing heart a chance to express itself. We have no time to lose for Scarritt Bible and Training School opens September 7. As soon as you read this won't you decide how much you will give and let the next mail take your offering to Mrs. W. E. Bennett, Fort Smith, Ark.? If you want the amount credited to your Auxiliary, write "For our deaconess candidate, from \_\_\_\_\_ Auxiliary," and your Auxiliary will be duly credited in the annual report.

We can send the young lady if we try. Please do your best. If we cannot get enough money I will let you know, and you can direct your offering to something else. Who will be the first?

**GIP CHARGE.**

Well, here we are in ten weeks of the Annual Conference with much yet to be done. We have held two meetings, one at Gip and one at Prairiebell, with some degree of success. Fourteen joined the church and the church brought up to a higher plane of Christian living and we believe others will join the church. We were alone at Gip and held 18 days, day and night. We had H. B. Whittenburg with us at Prairiebell, who did most of the preaching. It was well done and we had great hopes of being returned to Gip Mission for another year until M. Weaver, Presiding Elder came up on the 11th inst., and preached us five great sermons. A Campbellite said he

preached the best sermon he had heard in the West, and Methodists said it was the biggest thing he had heard in the State. We mention the Campbellite, that you may judge of its soundness, and the Methodist that you may know of its depth. But all my people would be glad to have Weaver another year. Our third Quarterly Conference was held the 12th inst. and every interest of the church was looked into. Weaver is a good Presiding Elder and we shall suggest to the Bishop to continue him another year, as I believe, everything considered, I ought to come back to Gip another year. Our Sunday School at Gip is still booming. We will have Children's Day later. We begin our next meeting at Centerpoint, 18th inst. G. W. Day, of Hammon, a Texas boy, to assist us. We are expecting a great meeting. We have had plenty of rain the last few weeks. Crops look fine and we are expecting a full report at Conference, with a good year Bishop.

J. M. HOLT, P. C.

**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.

**THORNSBERRY CAMP MEETING.**  
 We have just closed a good meeting at the Thornsberry Camp Ground, on the Elm Springs Circuit. The meeting was under the direction of District Evangelist W. B. Wolf and A. C. V. R. Gilmore, of Chicago, the latter having charge of the song services.

The immediate results were 20 conversions and 7 additions, with more to follow, we feel sure.

The only noteworthy rains of the season came during this meeting, a number of services having been rained out entirely. This, together with the fact that this is an exceedingly difficult field, prevented as large results as we sought and desired. The two weeks were spent in hard fighting and the results have not found us discouraged.

Brother Wolf is an excellent preacher, an uncompromising minister of the gospel, a delightful associate and a wise general of evangelistic meetings. We shall always rejoice because it was our lot to be thrown with him thus intimately. The Fayetteville District is fortunate in having him for District Evangelist, and the reports at Conference will owe much to him as the explanation of the gratifying number of fine meetings held.

Mr. Gilmore deserves honorable mention as a good singer, a splendid conductor of song services and particularly as a trainer of children. He and Brother Wolf make a well-matched team of gentlemanly, faithful, and efficient laborers in the strengthening and development of the kingdom of God.

H. J. RAND.  
 Elm Springs, Ark., August 9, 1911.

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

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

BEST REACHED BY THE

**Iron Mountain Route**

Superb accommodations: Pullman Observation Standard Sleeping Cars, electric lighted; Dining Cars serving the most delicious of meals, "Our Own," a la carte. The "HOT SPRINGS SPECIAL" is famous for its magnificent equipment.



For further information, write or see

J. G. HOLLENBECK,

Assistant General Passenger Agent,

Union Station, Little Rock, Ark.

**ICE CREAM**

A quart of Milk (8 cts.) and a package of  
**9 Cents a Quart**  
**JELL-O ICE CREAM Powder**  
 (which costs 10 cts.) makes 2 quarts of the best ice cream.

There is absolutely nothing else to be added, for everything is in the powder. Dissolve the powder in the milk and freeze it. That is all there is to do. Think of ice cream at 9 cents a quart!

Flavors: Vanilla, Strawberry, Lemon, Chocolate, and Unflavored.

At Grocers', 10 cents a package.

Beautiful Recipe Book Free. Address, The Genesee Pure Food Co., Le Roy, N. Y.

# AN OPEN LETTER TO PREACHERS AND LAITY OF EAST OKLAHOMA CONFERENCE.

Dear Brothers and Sisters: As chairman of your Joint Board of Finance, let me appeal to you in behalf of our worn-out preachers, their widows and orphans.

The roll of "Conference Claimants" of our East Oklahoma Conference contains 19 names; all of them are old people, and few of any of them are able to work much. For the support of these "claimants" we are assessed this year the sum of \$2,760.00. You can at once see how utterly inadequate that sum is to support 19 people. But there are more than 19; for some of these superannuated brethren have wives and families to support. So, if we should collect every dollar of our assessment for "Conference Claimants," we should still not be able to give them a living salary. Or, is it a fact that we do not plan to pay them a living salary, but only to make them annually a small present in token of our love and esteem for their former works' sake? Surely this latter cannot be our intent. For, while they were young and in active service in the conference we thought it needful that the church provide them a living salary. But now that they are old and infirm and unable to earn a support, shall we take the point of view that they don't need a support from the Church; or that the Church is now under no obligation to support them? How can we take such a view as that? Did not the Church during the whole period of their active life have the benefit of their labors? And can it be reasonably contended that the Church fully discharged its obligation when it paid (if it always did) the salary assessed for their support while they were in service? Surely that is not our point of view?

But what shall we do about our assessment for these "claimants?" Shall we simply lump it in with the other assessments and let it take its chance along with them? To do so means surely that not all of it will be raised. But what if all of it be not raised? Well, suppose we, for the time being, put ourselves in the place of these "claimants"—and sooner or later we shall all be there in fact—what would we do if our only support was the sum paid us by the conference, and that sum

should fall below \$1,500.00? What would we do, brethren? Of course, some of us have had salaries even as small as that, but then we were young, strong, able to work. But these, our brothers and sisters, are old infirm, unable and unfit for life's bread-earning battle.

Surely, if any cause for which we raise money is worthy, this is more worthy. If the Church owes a duty or has an obligation to anybody or to any cause, it owes a larger debt and has a more binding duty to these brethren and sisters whose services it so long had and who are now unable to care for themselves. Shall we meet that duty and discharge that obligation as becometh followers of Christ? Even in the beginnings of Christianity the churches, "in a great trial of affliction and deep poverty abounded in the riches of their liberality" unto the "poor saints at Jerusalem." Shall we, in these days of our abundance do less?

In our enthusiasm and in our diligent efforts for the cause of Missions, Church Extension, and Education, we have made an enviable record, having set for ourselves a high standard of excellence. And this is good and right; it is what we should have done. But is it not possible that with the light of a far vision in our eyes we have overlooked our aged and infirm brothers and sisters who sit near us in shadow and the gloom of a departed glory? Not for a moment may we turn aside from our high and holy purpose to extend the gospel and to entrench it firmly behind the walls of houses of worship, but shall we not also make the care of our "worn out preachers, their widows and orphans" a matter of special effort. Let us see to it that every dollar of our present assessment for them is raised; then let us begin to plan larger things for the future. We should do this if for no loftier reason than that all of us at no very distant day must ourselves be superannuated, or, if we should die, then our families become "conference claimants."

Will not each pastor and Presiding Elder communicate with me concerning those "conference claimants" who reside within your charge?

Your fellow servant of our Lord,  
W. F. DUNKLE,  
Chairman Joint Board.  
McAlester, Okla.

## REVIVAL AT MOUNT PLEASANT, NEAR HEAVENER.

Our great union meeting of two weeks' duration at Mount Pleasant closed Friday night, August 18. This meeting was conducted by Rev. H. P. Clark, Preacher in charge of the M. E. Church, South, and Rev. C. Burns, pastor of the Missionary Baptist Church at this place. This was in every way a wonderful meeting—the most powerful revival ever held in LeFlore County, people attending each service for miles around. As many as six hundred and more people were in attendance at nearly every night service. Strong men, fathers and mothers, tender boys and girls, came flocking to the altar service after service and gave themselves to God.

There were about 40 conversions, many reclamations, and the church wonderfully revived. Our country is stirred as perhaps it never was before and no one knows how much good was done.

Rev. Clarke did some great preaching. He has won a warm place in the hearts of this people. He is a safe, sound, gospel preacher—a man among men. He preaches with the power and demonstration of the spirit, and it seems that the Holy Spirit permeates every fiber of his body, touching, captivating and impressing every one in his presence. He is a preacher of more than ordinary ability. All of his sermons were delivered with deep spiritual power and never failed to bring conviction to the hearts of those who heard him. Truly a great man of God and we feel that God sent him here to do this great

work in our midst.

There has been a great awakening in the church and a spirit of unity and service prevails; prayer meetings are being held; work for souls continues and every department of the church work has taken on new life. God has wonderfully blessed us; eternity alone can tell the good that has been done in this community. May the good work continue.

J. M. STERLING.

## PAW PAW REVIVAL.

Our meeting at Paw Paw, Okla., was a great victory. Hundreds of people attended the meeting. Some came 10 miles or more. We had about 60 professions. The Lord was here in convicting, converting, and sanctifying power. Sisters Lela Hargrove and Myrtle Mangum, of the Nazarene Church, led the people on to victory. These preachers have done excellent work. In many respects this was a most wonderful meeting. In spite of continued rain the first week, and the extreme heat the second week, and other hindrances the people would gather at the altar, listen attentively to the preached word, then rush to the altar and be saved. We have had over 60 additions to the Methodist Church this year. Hope to get others before Conference. Praise the Lord, holiness is planted here to stay. With charity for all and malice toward none, here's my heart and hand to help spread scriptural holiness over these lands through any and all channels that God may ordain and bless. Within the state of holiness there is not to be found the germ of adultery, fornication, uncleanness, idolatry, hatred, wrath, strife, envyings, murders, drunkenness and such like. Within the state of holiness there is to be found all the fullness of God, viz: perfect love, fullness of joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance and such like. Those who live in this state of holiness see God, follow Christ, are led by the spirit, live above sin, serve God without fear, leap for joy when persecuted for righteousness' sake, count it all joy when they fall into divers temptations, rejoice in tribulation, mount up on wings as eagles; they are rooted, grounded, settled, established, fixed. "My little children these things write I unto you that ye sin not." I John 2:1.

J. H. CALLAWAY.

## 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.

## SANS BOIS SAKIT.

Dear Methodist: Conference im Afammi yash ot taha mahaya mak o Hashi tuchina Ittanaha ai ushta ho isht ai li mak osh nan ammona ka Sans Bois sakit ago ont isht ahlopulli lish alali hoke. Ittanaha achukma fehna hokano akinli kia Iksha falama micha himona ibafoka ai imma kak osh iksho tuk oke, yohmi kia ittanaha yamma Iksha ahleha hokato isht ahlampko pulla sayimmi tuk oke.

Ai anompuli ilappat chito keyu micha hlampko kat yakni imma hokma Ulhti ilappa sakit kannohmi ka iklawwo, ai ittanahad wakaya achukma kat ushta bano, yohmi kia okla hat lawa keyu bano amba achafa bano hosh kanihmi, yohmi kia nana ka aloshoma achukma aiahli kat hiehi micha ittinanaiya acukma hosh heili, yohmikma Home Mission Society at achaffa ohmi hosh hikia kia toksali achukma fehna hosh hiehi hoke. Il ittibapishi ahleha hat nana ka ik asakkicho chiyuhmi hosh hiehi hoke. Apela ai ahli hoke, hatuk osh hlampkochi fehna hoke. Afammi Ittanaha yat alhtoba onuchi tok yamma Society at

ilap inlit kaniht iskali ahayuchi tuk at isht apela, akmat Ulhti pehlichich micha sakit pehlichich aiena ka ibai apenihla hoke. Afammi Ittanaha yat alhtoba onuchi tok a alhtobat taha pullasi tuk oke, taha chi bano tuk oke, Ulhti pehlichich immi ano alotuli tuk oke, ont atampki kat Society ahleha hat \$5.00 a ittahobbi tuk achini hosh minti la chi ma ilap ai ahnit ama tuk oke, yak oke, ai ahni li ai ahli tuk oke. Chihowa hat pihisa hatuk osh imi haksa chi keyu ahni li tuk oke. Sakit pehlichich immi akbano kak osh olbal fehna takanli yohmi kia steward i noshkoboka yat aloshoma fehna hosh ahanta hakinli hatuk o aluta chi pulla sayimmi tuk oke. Sakit kanihohmi kat okla lawa kat yamma ishahli kia nana ittahobbi kat ik sakikicho chiyuhmi hosh hiehi ka anukfillit pihisa li kat, pe aloshoma kak osh lohmat ishahlich hokmat, yamma ittilawa hebano tuk ahni li tuk oke. Ulhti Steward at chieyat ittakashkolichi mat ilappa lawwi alhpesa ahni hosh onuhonchi tok oke. Yohmikma Steward ahleha hat yohmi hakinli tok oke. Okla im atampa hokano keyu hoke.

A. S. WILLIAMS.

## FROM CHEYENNE, OKLA.

Dear Methodist: I wish to write a few lines to the good paper. We have been hard at work. I have been in two meetings the last 20 days. The result of the meetings was 29 conversions and reclamations and the churches built up spiritually. I will begin my meeting here in town Sunday, August 20. May the Lord bless us in our efforts here. We have got a hard fight to make here. This town is hard. Pray for us, that we may gain the victory for God.

One of the good things, in the way of a temporal blessing, happened August 14. The good ladies and men of the town gave us a good pounding. They stacked up good things to eat and wear in the parsonage to the amount of \$45. This looked good to this preacher. We certainly have some good people in Cheyenne. May the Lord bless and save them, is our prayer.

M. J. IVIE, P. C.

## 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.

## All Down and Out

YOU NEED A GENERAL SYSTEM RENOVATOR.

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

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

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

## MY DOCTOR MIGHTY FINE

Mrs. Hattie Cain of Carrsville  
Thinks all the More of Her  
Doctor Since He Advised  
Her to Take Cardui.

Carrsville, Ky.—"My doctor," writes Mrs. Hattie Cain, "who advised me to take Cardui, for my troubles, is a mighty fine doctor, and I say God bless Cardui and the people who make it."

"Before I took Cardui, I suffered with female troubles for sixteen years. I would have to send for a doctor every three months, and oh! how dreadfully I suffered!

"I would cramp and have convulsions and it looked like I would die. At last I took Cardui and oh! what a surprise! I found it was the medicine for me!

"From the first bottle, I began to mend and now I am well, can do more work, can walk and go where I please and it don't hurt me, and I owe it all to Cardui."

Cardui helps sick women back to health. It has been doing this for over 50 years. It is not a laxative, or a heart or kidney medicine—it is a woman's medicine.

If you are a woman, try it.

N. B.—Write to: Ladies' Advisory Dept., Chattanooga Medicine Co., Chattanooga, Tenn., for Special Instructions, and 64-page book, "Home Treatment for Women," sent in plain wrapper, on request.



QUARTERLY CONFERENCE.

LITTLE ROCK CONFERENCE.

CAMDEN DISTRICT.  
(Fourth Round.)

Thornton Ct.	Sept. 16, 17
Stephens Sta.	Sept. 17, 18
Kingsland Ct.	Sept. 23, 24
Waldo Ct.	Sept. 24, 25
Locust Bayou Ct.	Sept. 30, Oct. 1
Hampton Ct.	Oct. 1, 2
Atlanta Ct.	Oct. 7, 8
Wesson Sta.	Oct. 8, 9
Eldorado Sta.	Oct. 14, 15
Junction City Sta.	Oct. 15, 16
Magnolia Ct.	Oct. 21, 22
Magnolia Sta.	Oct. 22, 23
Strong Ct.	Oct. 28, 29
Huttig Sta.	Oct. 29, 30
Buena Vista Ct.	Nov. 4, 5
Camden Sta.	Nov. 5, 6
Chidester Ct.	Nov. 7, 8
Bearden Ct.	Nov. 11, 12
Fordey Sta.	Nov. 14, 15

Let all the preachers note carefully the questions marked (see Supt.) and let every question be answered.

R. W. McKAY, P. E.

MONTICELLO DISTRICT.  
(Fourth Round.)

Crossett Sta. and Mis.	Sept. 23, 24
Lake Village and Eudora at Concord	Sept. 30, Oct. 1
Tillar and Dumas, at N. Chapel.	Oct. 7, 8
Lacey Ct., at Prairie Hall.	Oct. 14, 15
Monticello Sta.	Oct. 15, 16
Mt. Pleasant Ct., at Rock Spr.	Oct. 17, 18
Watson and Halley, at Richland.	Oct. 19, 20
McGehee and Arkansas City, at Arkansas City	Oct. 20, 21
Dermott and Portland, at P.	Oct. 21, 22
Parkdale and Wilmet, at W.	Oct. 22, 23
Hamburg Ct.	Oct. 26, 27
Snyder Ct., at Snyder	Oct. 28, 29
Hamburg Sta.	Oct. 29, 30
Wilmar Sta.	Nov. 1, 2
Hermitage Ct.	Nov. 3, 4
Johnsville Ct.	Nov. 4, 5
Warren Sta.	Nov. 5, 6
Collins Ct.	Nov. 12, 13

J. A. HENDERSON, P. E.

LITTLE ROCK DISTRICT.  
(Fourth Round.)

Oak Hill Ct., at Oak Hill	Sept. 9, 10
Carlisle Ct., at Walter's Chapel.	Sept. 16, 17
Carlisle Sta.	Sept. 17, 18
Maumelle Ct., at Roland	Sept. 23, 24
Austin Ct., at Concord	Sept. 30, Oct. 1
Capitol (evening)	Oct. 3, 4
Bauxite Ct., at Sardis	Oct. 4, 5
Hickory Plains Ct., at Hebron	Oct. 7, 8
Highland (evening)	Oct. 10, 11
Bryant Ct., at Salem	Oct. 11, 12
Tomberlin Ct., at Hundley's Chap.	Oct. 14, 15
England	Oct. 15, 16
Des Arc	Oct. 21, 22
DeVall's Bluff and Hazen, at H.	Oct. 22, 23
Twenty-eighth Street (evening)	Oct. 25, 26
Lonoke (evening)	Oct. 26, 27
First Church (at 11:00 a. m.)	Oct. 29, 30
Winfield Memorial (evening)	Oct. 29, 30
First Church Q. C. (evening)	Oct. 30, 31
Winfield Memorial Q. C. (evening)	Oct. 31, Nov. 1
Henderson Chapel (evening)	Nov. 1, 2
Forest Park (evening)	Nov. 2, 3
Sherrill and Keo	Nov. 4, 5
Asbury (evening)	Nov. 7, 8
Hunter Memorial (evening)	Nov. 8, 9
Mabelvale Ct., at Olive Hill	Nov. 11, 12

ALONZO MONK, P. E.

ARKANSAS CONFERENCE.

BOONEVILLE DISTRICT.  
(Fourth Round.)

Booneville Ct., at Antioch	Aug. 26, 27
Bellville Ct., at B.	Sept. 2, 3
Booneville Sta.	Sept. 4, 5
Danville Sta.	Sept. 10, 11
Dardanelle Sta. (conference at 8:00 o'clock Monday night)	Sept. 11, 12
Bigelow Sta., at Bigelow	Sept. 16, 17
Houston and Perry, at H.	Sept. 17, 18
Dardanelle Ct., at Oak Grove	Sept. 23, 24
Ola and Plain View, at Ola	Sept. 24, 25
Branch Ct., at Caulksville	Sept. 30, Oct. 1
Paris Sta., at P.	Oct. 1, 2
Waldron Ct., at Fair's Chapel	Oct. 7, 8
Bates Ct., at Bates	Oct. 8, 9
Adona Ct.	Oct. 14, 15
Havana Ct., at Moore's Chapel	Oct. 15, 16
Roseville and Webb City, at Ollie's Chapel	Oct. 21, 22
Prairie View Ct.	Oct. 22, 23
Gravelly and Rover	Oct. 28, 29
Walnut Tree Ct., at Walnut Tree	Oct. 29, 30
Perryville Ct.	Nov. 4, 5

All pastors please see that the reports for the Quarterly Conference asked for the fourth quarter be ready for submission at the conference. The report of the trustees and women's societies is vitally important. Try your utmost to secure a full attendance of all the official members. Please try to secure as much of your conference claims as possible by the session of the conference.

W. T. THOMPSON, P. E.

WHITE RIVER CONFERENCE.

SEARCY DISTRICT.  
Fourth Round.

Judsonia Sta.	Sept. 2, 3
Searcy Ct., at Harmony	Sept. 9, 10
Searcy—First Church	Sept. 10, 11
Pangburn Ct., at Oak Grove	Sept. 16, 17
Wilburn Ct., at W.	Sept. 23, 24
Heber Sta.	Sept. 24, 25
McRae Ct., at Lebanon	Sept. 30, Oct. 1
Auvergne and Weldon, at Tupelo	Oct. 7, 8
Newport Sta.	Oct. 8, 9
Vilonia Ct., at Hammouville	Oct. 14, 15
Beebe and Austin, at Beebe	Oct. 21, 22
West Point Ct., at Dogwood	Oct. 28, 29
Belcher Ct., at Belcher	Oct. 29, 30
Cabot and Jacksonville, at J.	Nov. 4, 5
Cato Ct., at Cato	Nov. 11, 12
Augusta Ct., at Revell	Nov. 18, 19
Augusta Sta.	Nov. 19, 20
Gardner Memorial	Nov. 25, 26
Dye Memorial	Nov. 26, 27
Bradford and Bald Knob	Dec. 2, 3

A. F. SKINNER, P. E.

HELENA DISTRICT.  
Fourth Round.

Clarendon Sta.	Sept. 3, 4
Wheatley Ct., at Palestine	Sept. 9, 10
La Grange Ct., at La Grange	Sept. 16, 17

Haynes and Madison, Millbrook	Sept. 23, 24
Forrest City Sta.	Sept. 24, 25
Marianna Sta.	Oct. 1, 2
Council Ct., at Trinity Chapel	Oct. 7, 8
Cotton Plant Sta.	Oct. 14, 15
Brinkley Sta.	Oct. 15, 16
Holly Grove and Marvell	Oct. 21, 22
West Helena and Mellwood	Oct. 22, 23
Helena Sta.	Oct. 29, 30
Cott. at McElroy	Nov. 4, 5
Wynne Sta.	Nov. 5, 6
Hickory Ridge	Nov. 11, 12
McCrory Ct., at Morton	Nov. 18, 19
Parkin Sta.	Nov. 19, 20
McCrory Sta.	Nov. 25, 26
Deview and Howell, at Howell	Nov. 26, 27

J. K. FARRIS, P. E.

JONESBORO DISTRICT.  
(Fourth Round.)

Lake View Mis., Lake View	Sept. 2, 3
Monett and Macey, Monett	Sept. 3, 4
Bay Mis., Bay	Sept. 9, 10
Nettleton Station	Sept. 10, 11
Harrisburg Ct., Pleasant Valley	Sept. 16, 17
Harrisburg Sta.	Sept. 17, 18
Earle Sta.	Sept. 23, 24
Crawfordsville and Minor, at C.	Sept. 24, 25
Brookland Ct., Pleasant Gr.	Sept. 30, Oct. 1
N. Jonesboro and Lake City	Oct. 1, 2
Barfield Mis., Barfield	Oct. 7, 8
Manila and Dell, Manila	Oct. 8, 9
Vandale Ct., Vandale	Oct. 14, 15
Marked Tree and Tyrone	Oct. 21, 22
Gilmore and Turrell	Oct. 22, 23
Trinity Ct.	Oct. 28, 29
Blytheville Ct., N. Sawba	Nov. 4, 5
Blytheville Sta.	Nov. 5, 6
Luxora and Rozelle	Nov. 11, 12
Osceola Sta.	Nov. 12, 13
Wilson Sta.	Nov. 18, 19
Bardstown and Richland	Nov. 18, 19
First Church, Jonesboro	Nov. 25, 26
Cotton Belt	Nov. 26, 27

A. M. R. BRANSON, P. E.

EAST OKLAHOMA CONFERENCE.

VINITA DISTRICT.  
(Fourth Round.)

Wagoner Ct.	Sept. 2, 3
Wagoner Sta.	Sept. 2, 3
Inola and T. (8:00 p. m.)	Sept. 3, 4
Claremore	Sept. 9, 10
Chouteau	Sept. 16, 17
Pryor (8:00 p. m.)	Sept. 17, 18
Chapel (8:00 p. m.)	Sept. 18, 19
Peggs (8:00 p. m.)	Sept. 19, 20
Beatys Prairie	Sept. 23, 24
Grove (8:00 p. m.)	Sept. 24, 25
Adair	Sept. 30, Oct. 1
Spavinaw (8:00 p. m.)	Oct. 1, 2
Vinita	Oct. 7, 8
Chelsea	Oct. 15, 16
Fairland and W. (8:00 p. m.)	Oct. 15, 16
Welch Sta.	Oct. 22, 23
Welch Ct. (3:00 p. m.)	Oct. 22, 23
Blue Jacket (8:00 p. m.)	Oct. 22, 23
Centralia (8:00 p. m.)	Oct. 24, 25
Vinita Ct. (8:00 p. m.)	Oct. 25, 26
Needmore (8:00 p. m.)	Oct. 27, 28

Pastors will please see that the trustees, missionary societies and exhorters have written reports, and furthermore, that every item of business required at a fourth quarterly conference is in readiness.

JOHN W. SIMS, P. E.

DURANT DISTRICT.  
(Fourth Round.)

Kemp	Sept. 2, 3
Colbert	Sept. 3, 4
Idabel	Sept. 9, 10
Broken Bow	Sept. 10, 11
Valiant	Sept. 23, 24
Fort Towson	Sept. 24, 25
Hugo	Oct. 1, 2
Antlers	Oct. 1, 2
Grant	Oct. 7, 8
Soper	Oct. 7, 8
Bethel	Oct. 8, 9
Woodville	Oct. 14, 15
Grantham	Oct. 15, 16
Madill	Oct. 21, 22
Bennington	Oct. 22, 23
Durant	Oct. 28, 29

T. P. TURNER, P. E.

LAWTON DISTRICT.  
(Fourth Round.)

Randlette Ct., at Rand	Sept. 2, 3
Grandfield Ct., at Grandfield	Sept. 3, 4
Frederick Ct., at Alphon	Sept. 9, 10
Frederick Sta.	Sept. 10, 11
Davidson Sta.	Sept. 16, 17
Headrick Sta.	Sept. 17, 18
Cyril Ct., at Lafayette	Sept. 23, 24
Cement and Fletcher, at F.	Sept. 24, 25
Geary Sta.	Sept. 30, Oct. 1
Anadarko Sta.	Oct. 1, 2
Fort Sill Ct., at Anadarko	Oct. 7, 8
Fort Cobb Ct., at Fort Cobb	Oct. 8, 9
Glenwood Ct., at Bethel Cha.	Oct. 8, 9
(3:30 p. m.)	Oct. 10, 11
Hastings Ct., at Martin's Ch.	Oct. 14, 15
Hastings Sta.	Oct. 15, 16
Temple Sta. (3:30 p. m.)	Oct. 16, 17
Walter Sta. (10:00 a. m.)	Oct. 17, 18
Alphatone Ct., at Rosland	Oct. 21, 22
Lawton Sta.	Oct. 22, 23
Manitou Ct., at Jack Creek	Oct. 28, 29
Snyder Sta.	Nov. 4, 5
Mountain Park Ct., at Cold Spr.	Nov. 5, 6

C. F. MITCHELL, P. E.

WEST OKLAHOMA CONFERENCE.

OKLAHOMA CITY DISTRICT.  
Fourth Round (Partial List)

Noble	Sept. 2, 3
Purcell	Sept. 3, 4
Lexington, 7:30 p. m.	Sept. 4, 5
Norman	Sept. 5, 6
Franklin	Sept. 6, 7
Purcell Mis.	Sept. 8, 9
Criner	Sept. 9, 10
Blanchard	Sept. 10, 11
Earlesboro	Sept. 15, 16
Shawnee Ct.	Sept. 16, 17
Teenunseh	Sept. 17, 18
El Reno	Sept. 20, 21
Union Chapel	Sept. 23, 24
McCloud	Sept. 24, 25
Trinity	Sept. 30, Oct. 1
Shawnee, First Church	Oct. 1, 2

O. F. SENSABAUGH, P. E.

GOSPEL TENT FOR SALE.

I have a gospel tent to sell at a great bargain.  
I. F. HARRIS.  
Waxahachie, Texas.

What the Munger System Means to Both Grower and Ginner

It is the grower's right that he should get full value for his cotton. Imperfect ginning will cut deeply into his profit. Ginned by a Munger System Outfit, he will get every cent of value in it, even though a stormy picking season should make his cotton damp and dirty. The wise grower hauls to a gin equipped with a Munger System Outfit.

Continental Line of Ginnery Equipment

Includes the Munger System

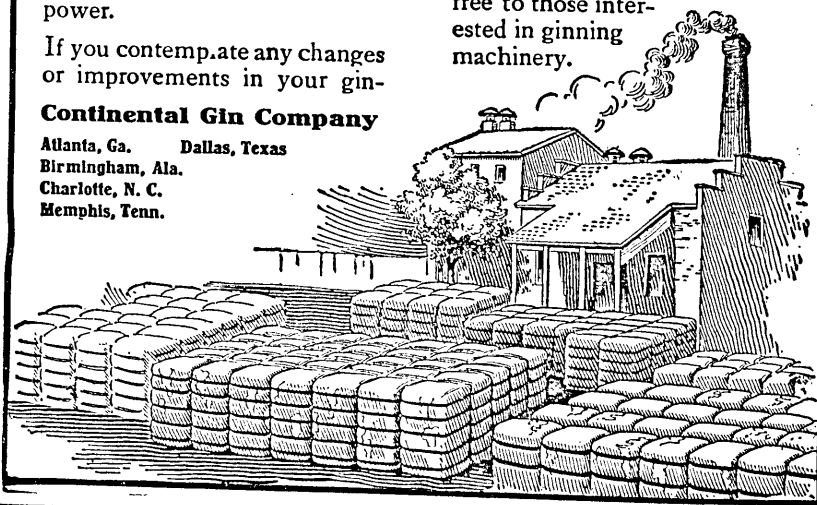
with Munger, Pratt, Winship, Smith or Eagle Gins Also Engines and Boilers

The ginner who installs a Munger System Outfit will give the growers the best service and on that account will get the bulk of the business in his district. During a wet season he will be working overtime while other gins will be closed down. The Munger System can be operated on a big saving of labor and power.

If you contemplate any changes or improvements in your gin-

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nery, or if you are thinking of building a new plant, write us and we will send one of our trained men to help you do it—then our engineers will furnish you with plans and specifications. This service is free to our customers.

Our big, illustrated catalogue is free to those interested in ginning machinery.

REVIVAL AT DEVIEW.

We have just closed the meeting at DeView. In spite of rain and other little things, we have had a great meeting. The meeting was run 10 days and we had about 30 conversions. There were eight added to the church. The preaching was done by Rev. J. H. Barrentine. He is a great preacher, and anyone who needs help will do well to secure his services.

The church was greatly revived. We praise God for those who professed faith in Christ and trust that they may be soul winners for their Master, and when their life work is ended they will go to the home land of the soul. We will begin a series of meetings at Wille next Sunday night. Rev. J. K. Farris, the presiding elder, will preach a few times for us, then Rev. W. A. Lindsay will preach till Sunday. Pray for us that we, as servants of the Lord, may do great things for him who died for us. Pray for us.

JASON W. MOORE,

Pastor Howell and DeVew Charges.

FROM BRYANT CIRCUIT.

We have just closed our revival meeting at Bryant. We had Rev. Marion S. Monk, of Twenty-eighth Street, Little Rock, with us, who did most of the preaching to the delight of all who heard him. He is a preacher of more than ordinary ability and his sermons were characterized by deep spirituality and never failed to bring conviction to the hearts of those who heard him. As the result of the meeting, the church was greatly revived.

H. H. MCGUYRE, P. C.

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.

FOR SALE!

A good house, twelve rooms, nearly two acres of ground in the town of Conway, near HENDRIX COLLEGE. The best bargain in Conway.

For price and terms address  
S. M. GODBEY  
CONWAY, ARK.

FRUIT FARM.

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

A CHEAP FARM HOME.

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

J. H. BISHOP.

## AN OPEN LETTER.

To the pastors, members, and friends of the M. E. Church, South, in the bounds of the Guymon District, West Oklahoma Conference, I come with an appeal for the betterment of our church in this field. Only three months now till Conference is here. Three-fourths of the year is now gone. Only two charges in the district that have paid to this date, one-half of the pastors salary. I admit that this has been a hard year, and people have been pressed. Money has been hard to get. But we have not considered that the preacher has been as hard pressed as any other man. The preacher I know—one at least—has had to borrow money to live on, yet they have been expected to fill their appointments, and do all the work of a pastor. Have they been able to do this freely, and in the spirit that brings success? "Knowledge maketh a man's face to shine," is no truer in any place than it is in this, the matter of a living. The man is inhuman, and non-Christian, who can go freely and fully to his work, in true hearty good cheer, and know that his family is suffering for the necessary things of life. Many a good sermon has been rendered powerless by the very cramped life of the man who preached it. Knowledge of the fact that want is in his home, has made his face dark—uninspiring—from the fact that his spirit is crushed in him. Therefore the people were not helped. But this is not the only bad feature in our work here in this great field. Three-fourths of the year is now gone and not one-sixth of the missionary and other collections yet paid. Who is to be blamed? Where lies the fault? Is it in the drouth? Have we paid those collections when we had good crops? We are forming habits, or have formed them. We are a part of a great church, and should not expect the other part to carry us all the way. We should try hard to do our part.

Where does the trouble hide itself? I am fearful that when we start to hunt it out of its "secret place," we will find it in the not thought of place. A stream is not apt to rise higher than its source. A light will never shine farther than the holder carries it. My brother preacher, are we doing our duty in these things? Are we waiting for the steward to get our money before we take those collections? Are we waiting to finish up this or that enterprise before we take the collections? If so, we may just as well say we will not get our pay, and therefore the collections will not be taken. Are we waiting till we can have a revival, and then take the collections? Then we will have to wait for the revival for our support. Satan has never gotten men to believe a greater untruth than that the revival is needed to help up the finances of the church. God has never promised to bless us to get us to do our duty, but to bless us for doing our duty. "Bring ye into the storehouse and prove me thereby if I will not pour you out a blessing." And "he that soweth sparingly shall reap also sparingly." This has reference to both the pastor and his flock; and is to the fact that if we give stingily to the church, and if we leave anything in the service and support of God's house off from any selfish purpose, or if we put his cause second to anything we need not expect any great blessing from him. There never has been a church that has been intelligently prosperous, and "up to date" in the support of, and building up of its own home interest, that was not an actively interested church in the cause of "Christian missions." The home church and the missionary cause will, and must, stand or fall together. History will bear out this as a truth since the missionary cause started in the creation of man. Let's think and act in this God-given and God-blessed employ.

This district is a great field for our church, and we are responsible, but we must properly cultivate the ground if we accomplish the work, and gather the harvest. We must know and teach the truth that the use of our time and money in and for the church, is the life-blood of the church, in our home churches. If we are careless in attending the church services, and close in using our money for the church, we are setting an example. The world is looking on. Those men of business know that men give of their time and money to any cause, proportionately to their interest in the cause. They know that men are rated. That in the mercantile business

they lose out if they do not pay up. That in lodges they cannot pass only so far as they pay their dues.

We ought to feel, and manifest in our work, as much interest in the missionary enterprises into which God has taken us in partnership with him; and we should pay as much into the funds thereof. Otherwise we argue by action that the fraternity is worth the most and therefore we take more interest in it. "Where a man's treasure is, there will his heart be also."

Brother and sisters, let's pay everything in full this year. Not because we have had good rains, but because it is the cause of God, and we love him, therefore we pay to him.

J. M. L. HOYLE.

## 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.

## REDFIELD CIRCUIT.

I have held my third meeting on this charge this summer, all of which have been good.

My first was held at "Old Center Camp Ground," now known as Center, beginning July 9, and continuing ten days. I was fortunate in having Bro. C. N. Baker of the Gillett circuit to do the preaching. He did it well. He is a young preacher, but is decidedly a success as a preacher and revivalist. He won the confidence and love of my people, and under God led us on to a great victory. There were about twenty-five conversions and nine accessions to the church with others to follow.

My second meeting began at Bethel church Friday night before the fourth Sunday in July and ran ten days. This time I was fortunate in having Bro. W. C. Watson of Camden to do the preaching. He did not fail to declare the whole counsel of God. He preached with power and in demonstration of the Spirit. The victory was great, such as we had prayed for, and such as God will always give when we meet the conditions. There were some twenty-five or more conversions and reclamations and six accessions to the church and the church greatly revived. Old grudges were buried and some who had been at enmity with each other, shook hands at the altar rail and forgave each other their trespasses.

Bro. Watson has quite a number of relatives and friends living in that community who were more than glad to have him visit them and preach for them again. We were glad to have the saintly ("Uncle Zeke") Rev. E. N. Watson, Bro. W. C. Watson's father and one of our most worthy superannuates, with us a few days during the meeting; his presence was a benediction to the meeting, for no one doubts Uncle Zeke's religion. The people love him, believe in him, and say of him, "he is a pure man."

I closed my last meeting here at Redfield last Sunday night. This meeting ran for ten days. I was fortunate this time in having the assistance of Rev. M. K. Rogers of Rison charge, but very unfortunate in that he could not remain with me longer. This was the third meeting in which I have had Bro. Rogers to assist me and he has rendered splendid service each time. He preached us some excellent sermons, which will live in the minds of those who heard them for days to come. The conditions here are quite different from the conditions at the above mentioned places. And while we can't count so many converts we had a revival among the members of the church and received 13 into the church. It has been a great blessing to me to be associated with those good brethren. I feel like I have had the right men for the times and places.

I have some of the best people in the world. People who have religion worth 100 cents on the dollar. This promises

## HENDRIX COLLEGE

Established by the Methodist Episcopal Church, South, stands for distinctively Christian ideals. For a quarter of a century, without endowment, Hendrix deliberately maintained high entrance and graduation standards, regardless of the effect on enrollment. Now, with endowment which will soon approximate \$300,000.00, the requirements will be even more exacting. As there are few students in Arkansas really prepared for college, we do not expect a large enrollment, yet the Freshman Class last year was the largest in our history. Our students are picked men from among the choicest youth of the whole State. Being prepared, they are able to do the highest grade of real college work.

Hendrix College is not a university, and offers neither technical, professional, nor postgraduate courses. It simply provides liberal training for the making of men. Its former students, successful in many vocations, demonstrate the value of such education. Weaklings are not wanted. Strenuous work and the formation of right habits and character confront the entering student. It requires capacity and courage, costs effort and sacrifice, but it pays. The youth unwilling to meet the demands should avoid Hendrix. He is unable to walk the rough road to success. Poverty and lack of early advantages are no bar to the genuine college spirit. Hendrix welcomes every really worthy youth and helps him to realize his noble ambition.

An Academy is maintained, because mature, but poorly prepared, students need special advantages.

All good high schools are accredited, and their students are received on certificate without examination.

Women may enter, but the organization and the administration of the curriculum are for men.

Our graduates are in demand. Last year all graduates had secured good positions before graduation.

Advantages considered, expenses are moderate. Many pay expenses by work.

Conway is an ideal educational center, having the Woman's College for the Baptists, the State Normal, a Business College, and a fine public high school.

Hendrix seeks to serve Church and State. Help us to secure 250 of the best youth of Arkansas.

Details furnished and inquiries cheerfully answered.

A. C. MILLAR, Conway, Ark.

to be the best year I have had in the ministry. God is blessing us and we are happy. To him be all the glory.

JNO. E. WADDELL.

**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.

**MARRIED.**—On Sunday afternoon, August 13, 1911, at the Griffithville Hotel, Mr. Buford Farris McCleary to Miss Mattie Curbo, both of Walker, White County, Ark., Rev. William S. Yarbrough, preacher in charge of West Point Circuit, saying the words that joined them together as husband and wife.

## EVANGELISM ABOUT CLARKSVILLE.

We have held two meetings. The first was at Stillwell, which resulted in 22 conversions, 5 family altars, and an organized church with 26 members. They had a Sunday school and they have started a prayer meeting. We took pleasure in teaching several how to pray in public before we left while they were in a good condition to start.

Our next meeting was at Antioch, where we have a nice church building and several members. The Christian people all around here got on higher ground and learned to do personal work, and many learned to pray in public. There were 17 conversions and several backsliders reclaimed. One boy decided for the ministry and will go back to Hendrix with me when school opens. They have organized a Sunday school and prayer meeting. We took 13 into the church and baptized 3 children. We established 5 family altars here. Brother Brisco, who has been a criminal lawyer for 30 years in north Arkansas, and who lives now near Clarksville, helped me in

both meetings, doing part of the preaching. The people love him over here. We have had a grand time. All the homes have been thrown open to the writer to come and go when he got ready. Brother Galloway assisted what he could. He is the cause of these places being picked up. The people in the country and town love him. We began a meeting at Breckinridge yesterday. Pray for us.

H. A. STROUP.

August 14.

## The Stuttgart Training School

A school for Boys and Girls. Prepares for college or for living. Careful attention, quiet surroundings. Every pupil recites every lesson every day. Moral and Christian environment. Rates reasonable. Write for catalog.

C. OREAR, A.M., Principal.

Stuttgart, Ark.



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