

# WESTERN CHRISTIAN ADVOCATE.

*"Speak Thou the Things That Become Sound Doctrine."*

OFFICIAL ORGAN OF THE ARKANSAS, LITTLE ROCK, WHITE RIVER, AND INDIAN MISSION CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH

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## EDITORIAL.

### Preach Christ.

In the mission fields it has been demonstrated that there is little need for controversy with heathen religions. What is needed is an earnest and plain proclamation of the power of Christ to save. Hindus, Confucians, Buddhists, and Mohammedans all alike need to be approached simply as sinful men, needing to find deliverance from their sins, and to be assured that Jesus Christ can deliver them and will deliver them if they will only commit themselves to him. They do not need to have their systems, false as they are, antagonized and overthrown. They are about as likely as other people to resent an attack upon their faith. But upon their hearts and consciences lies the sense of sin and the burden and woe of sin. If the preacher has a remedy for that, if he preaches a gospel of deliverance, if he is proposing an answer for the deep moan of the human heart, that is what all men want.

Would it not pay some preacher in the home land to pause and reflect upon this? Would it not pay such as are much given to disputing with other denominations to reflect that Jesus Christ will take care of all that is really essential in any man's creed if that man will only give himself to him in humble, loyal obedience? It is not controversy about baptism or about any other doctrine that the world needs; it is a proclamation of the saving grace of Christ. Get a man to Christ and that solves everything. If he needs teaching about minor matters, as he will, he will be all the more honest and docile. Even on the low ground of policy this is the better way. It is the constructive way. Nothing is surer than that the man who under the power of God rescues sinners from their sins will have among the rescued personal followers; they will look to him for guidance. The church which busies itself about the salvation of the lost will find that those saved by her ministries of grace will seek her as their fostering mother. Such a church will not need to compass sea and land to win proselytes with whom to increase her members. She will grow by the vital forces of her own invisible and spiritual life. If we can not go down into the mine and dig up the raw material we ought to be ashamed to steal the manufactured article. It has been the glory of Methodism that she has won sinners from sin to salvation. Her preachers never did rely upon filching from other churches people who are already converted. God forbid that

any minister among us should ever depart from this rule. It is well enough for us to know how to defend our doctrines, how to combat doctrinal errors, if occasion require; but we are not primarily polemics, sent out to dispute, to defend a system—we are evangelists of the saving power of the Son of God. We need everywhere to bring Christ directly to the hearts of men. That is, ever has been, ever must be, the chief business of Methodist preachers. And Methodism will never die, never decline, while her ministry keeps to this rule. She ought to decline and to die when we cease to win men to God.

Armed with the credentials of multitudes saved she may laugh at the pretensions of a bastard priesthood and smile at the claims of a line of succession whose chief characteristics are its "toploftiness" and its sterility. The high claims of apostolic succession, tactual descent, and the cunning delusion of baptismal succession will alike prove futile in the face of a power that raises the dead.

### Russia.

The situation in Russia grows ever worse. There is mutiny in the army, mutiny in the navy, mutiny even among the Cossacks—mutiny everywhere. There is a vast spirit of revolt among the peasants. The fundamental fact is that the voice of the people has become articulate, and that voice, hitherto a moan and a sob, now cries for liberty and for the common rights of man in tones so distinct and clear that nothing but the deafness of an obdurate tyranny could fail to understand its accents. Nicholas, poor Nicholas, seems to want to do the right thing; but Nicholas lacks something of being that Czar of all the Russias that Peter the Great proclaimed himself to be. He has a bunch of rascals immediately around him which he has not been able to rule, a bunch which he cannot rule now, a bunch which rules him, for he seems incapable of forming any opinion without them. If he were great enough to comprehend his surroundings and to see with his own independent eyes the needs of his empire; if he could interpret aright the voice of his own people; if he could read the present state of his own dominions even by the torch of History; if he could see either the past or the present or the future, and had he strength to grasp the situation as a man of masterful spirit, he would immortalize himself; he would reorganize his empire along modern lines and would go into history with a greater lustre than any of his predecessors. But Nicholas cannot do

these things; he cannot read the signs of the times by any torch that has yet been furnished him. The lurid light of Revolution must flame out. It may be then he will be able to read. And yet there is every probability that when he reads he will read his own doom. So much for his lack of vision! It is certain that if he lives many more months he may read that the system of autocracy, of rottenness in official life, of oppression of the millions of his subjects, belongs to the past, and must go there. Medievalism does not belong to the 20th Century even upon European soil. The day of the people has come. It must come everywhere that Christ is preached, everywhere a personal salvation is proclaimed, making men sons of God and ultimately kings and priests unto God. Nothing can stay the march of liberty so long as the apocalyptic angel flies through the midst of the heavens having this gospel for all men.

Not a little is being said through our papers at this time about the status of our episcopacy. The discussion is taking a free range as to what our Bishops ought to be and to do. So far as we know there is no considerable element in our church which would favor doing away with Bishops, but the discussion will do no harm; none to the church and none to the Bishops themselves.

Of late years there has been a distinct tendency to augment the power of our chief pastors, and that in the midst of a general tendency in the direction of democracy—there never was a time when the people were more bent upon governing themselves. The two tendencies do not go together. The spirit of the times will prevail; there will be no "House of Lords" in our Methodism. Our Bishops themselves know this. They are entitled to our confidence and to our sympathetic cooperation in their great and responsible labors.

It is well for a minister of the gospel so to conduct himself as to merit the good will of all men, but it is a bad sign when men of notoriously bad lives or men whose business is directly against the gospel interest themselves to laud a minister. A gathering of saloon keepers in New York recently praised Bishop Potter of subway fame.

All classes seem to be pleased with the Sunday closing act in the city of St. Louis, all except the brewers, who complain that their local trade has fallen off. One thing seems sure—the police courts have far less business on Monday mornings.

## WESTERN CHRISTIAN ADVOCATE.

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## NOTES AND PERSONALS.

Rev. F. N. Brewer, chaplain of the Arkansas State Penitentiary, has been the subject of a painful surgical operation. After several days at St. Vincent's Infirmary, Little Rock, he is able to be out and seems to have fully recovered.

In a few places within the patronizing territory of this paper we have heard of Sunday baseball. There is no place within all our territory where such a thing is possible if the sheriffs and other officers of the law will do their simple duty.

We have just been advised of the marriage, on June 12th, of Miss Emily Babcock, oldest daughter of Rev. S. H. Babcock, to Mr. J. W. Armstrong, Jonesboro. We extend our congratulations and wish this couple every possible joy.

Rev. P. C. Fletcher wishes the brethren to know that after August the first he will not represent the Arkansas Conference as correspondent to the Nashville Christian Advocate. He also wishes to thank them for their uniform kindness during his term of service.

Rev. William Kendall, of Ardmore, I. T., a blind local preacher in our church, who has recently spent some months in the Moody Bible Institute of Chicago, and is now engaged in evangelistic work, having held meetings in Texas and Kentucky, spent a few days visiting the family of the other editor in this city last week. He is now engaged in a meeting with Rev. J. D. Rogers at Kiowa, I. T.

A notable feature of the August Century will be the picturing in color of two recent catastrophes: the eruption of Vesuvius and the burning of San Francisco. The well-known American artist, Mr. Charles Caryl Coleman, at the very moment of the disturbances at Vesuvius went to work from the view-point of his home in Capri to record in color for The Century the outbreak of Vesuvius. The California artist, Mr. C. Dorman Robinson, likewise, at the height of the conflagration set to work to draw in pastel the great San Francisco fire. Two of Mr. Coleman's drawings and one of Mr. Robinson's will be reproduced in color. These are historic documents of unique value. Pictures by Mr. Coleman and Mr. Robinson in black and white are also given. The color-frontispiece of the number will be one of

Christy's popular drawings, "The Sweet Girl Graduate."

The executive committee of the Galloway College Board met in the editorial rooms of this paper on the 19th, with Rev. S. Anderson, President of Hendrix, Rev. R. W. McKay of the Hendrix Board and Dr. Godden, President of Galloway attending. The object of the meeting was to pass upon the election of Rev. Jas. Thomas by the Hendrix Board as Commissioner of Education for our church in the State of Arkansas, in which action the Galloway Board was asked to concur. The committee concurred in the action, modifying its former action with regard to Rev. Jas. Thomas accordingly. It is to be remembered that all this has nothing to do with the work of the present financial agent of Galloway, Rev. D. J. Weems, which work is to go on under his hand with reference to paying the remaining indebtedness of Galloway, which he expects to accomplish by January 1st.

Dean Wilbur F. Tillet, of Vanderbilt University, was the recipient of the honorary degree of Doctor of Sacred Theology at the recent commencement of Northwestern University. The exercises of commencement were held in the Auditorium at Chicago, and the degree was conferred upon Dr. Tillet in the presence of an audience of four thousand people. The formal presentation of the candidate was made to the President of the University by Dr. Stephen J. Herben, Editor of the Epworth Herald and a trustee of the university, who said: "Mr. President, I have the honor to present to you for the degree of Doctor of Sacred Theology the Rev. Prof. Wilbur Fisk Tillet, a distinguished representative of the Methodist Episcopal Church, South, a graduate of Randolph-Macon College, a graduate of Princeton Theological Seminary, a Master of Arts of Princeton College, for twenty-four years a member of the faculty of Vanderbilt University, for eighteen years Dean of the Biblical Department of that institution, eminent as a preacher, teacher, theologian, author, hymnologist, ecclesiastical statesman, and servant of mankind." On the conclusion of this brief presentation the degree was conferred by Acting President Holgate, and the divinity hood was placed over the shoulders of the Dean. The ceremony was very impressive. The audience was keen in its appreciation of the significance of the incident, and looked upon it as a further indication of the increasing good feeling existing between the North and the South, as well as between the two great Churches represented.—Nashville Christian Advocate.

A gift of \$1,250,000 to the Wesleyan Methodist Conference of England for the promotion of temperance published in the Associated Press dispatches, was made by the will of John Crowell, a well-known merchant of London. The gift is conditioned on the church raising another \$1,250,000 within five years. It may be that this remarkable legacy will prove to be the fulcrum on which the Great Reform can move the public opinion in Great Britain to end the tyranny of the drink trade in the whole of that great nation.

"The greatest moral issue facing our country today is the supremacy of law" declares Governor E. W. Hoch of Kansas, in

an inspiring article in the Ram's Horn, July 14, and in a graphic comment upon what he believes to be the greatest he says:

"Man is the only anarchist. The planets revolve in their orbits in obedience to law. The seasons come and go in harmony with its mandate. The ocean waves ebb and flow at its bidding. The cattle on a thousand hills and the finny inhabitants of the watery deep live and move and have their being in harmony with law. The migratory birds obey its summons. Every blooming flower, every rippling rivulet, every dancing sunbeam responds to this all-controlling autocrat, law. Man only disobeys. He is the only anarchist.

"Tell man that the specific poisons have their organic anities; that the organic anity of alcohol, for instance, is the brain; that it hardens the brain tissues and cells as boiling water hardens an egg, and he swallows the poison just the same. Tell him that the organic anity of nicotine is the heart; that no habitual or extensive use of tobacco has a normal heart, and he puffs his cigar or rolls a quid under his tongue as a sweet morsel, or smokes the deadly cigarette, in defiance of that fact, till the doctors call it heart failure, and the undertaker does the rest. Tell him there is an intemperance of eating as well as of drinking, and he gormandizes until dyspepsia does its deadly work and his friends provide a shroud.

"So it is everywhere with man in the realm of natural law; and so it is with him in the realm of human enactments. This a republic of law. 'Law,' said Holland, 'is the very bulwark of our liberties.' 'Let reverence for law,' said Lincoln, 'be taught to our children in the public schools, preached from our pulpits, proclaimed by the press and enshrined in the hearts of all the people.' The greatest need in this country is the need of a revival of respect for law, because the most alarming sign of the times is the wide-spread and seemingly increasing disposition, from the great trust magnate and railroad manager to the petty thief and boot-legger, to evade and nullify law."

## A Pioneer Pedagogue.

While at Evening Shade the junior editor had the opportunity to become acquainted with a remarkable man, Rev. Thos. S. Evans, a local preacher of Newburg, who, although over 84 years old, came to the conference to make his report.

Born in Va., March 15, 1822, he came to Arkansas in 1843 and settled at Wiley's Cove, or Leslie as it is now called. He taught the first school there in 1846. It was a subscription school and was in the first school house with a plank floor in Searcy County. He helped to saw the plank. In 1843 he taught the first vocal music class in the country. A special act of the Legislature having authorized the sale of lands in Searcy County for school purposes, Bro. Evans taught in 1854 the first free public school in Ark. His salary was \$22.50 in gold. He continued teaching till the war. In 1869 he was examined and licensed in the first class in IZARD County and was in the first teachers' institute. Seventeen teachers were present. The same year he and his son took charge of the only two free

schools then in Izard County. He was Superintendent of Izard County schools for six years. He continued teaching most of the time up to 1900, his last school being near Newburg that year. He was licensed as a local preacher in 1856, and although he never supplied a regular charge, preached often, and still preaches. He believes thoroughly in our Methodist doctrines and takes pleasure in defending them. Last year he baptized four great grand children of Clinton Griffin and Lucinda Begley, who had been his pupils in 1846.

His early advantages were meager. He is self-educated, but believes in good schools and will vote and work for the adoption of the McFerrin amendment. He is very sprightly and vigorous for his years, and has a wonderful memory. He sets us a fine example.

#### Dr. Jno. M. Moore.

We take from the Nashville Christian Advocate a sketch of Dr. Jno. M. Moore, the newly elected assistant editor of that paper. We reproduce the sketch chiefly to inspire our young men. We wish them to note that, if they desire to get a first class education, even under very adverse circumstances, and to rise to a plane of great service, it can all be done. It is a question of determination, of singleness of aim, of purity of purpose. Dr. Moore comes into editorial work after rendering excellent service in the pastorate, in St. Louis, in San Antonio, in Dallas. He was a member of the Joint Commission, which gave us our new Methodist Hymnal. We welcome him to the fraternity of editors.

The lesson which we particularly desired to enforce from this concrete example is that a farmer's lad of good sense and good character can do all he wants to do, if he will take this boy's way, namely; (1) Lay out a course of thorough preparation, definite and thorough. (2) Give yourself wholly to that course, remembering that it will take only a few years to finish, and when you have done it you will amount to something. The great difficulty with the most of us is that we are doing ordinary things in ordinary ways, and so we do not amount to anything but just ordinary men and women. The time is now here when a young man must reach a little beyond the ordinary in what he does or else in the manner of his doing, or else he must consent to the lot of an ordinary mortal. Either do something more than other people or else do something better than other people. The most of us dabble with this and that, making up the routine which most men go, finishing thoroughly nothing, excelling in nothing, and so are—nothing. But here is the sketch:

"Rev. John M. Moore, Ph.D., was born on a farm near Morgantown, Ky., January 27, 1867. He did the work of a farm lad until sixteen years of age, when he graduated from the Morgantown High School. His father was a poor man and unable to educate him, but he allowed him at that age the rights of his majority that he might educate himself, and gave him constant encouragement. After several years of diligent study, attendance upon a normal school, teaching, and other work, he finished his undergraduate work at Yale College in 1892. A portion of that time the failing

health of his father compelled him to assist in the support of the family. After the death of his father in August, 1892, his mother and a sister looked to him entirely for support. Fortunately he was elected to an instructorship in physics and later in Latin in the Hillhouse High School in New Haven, Conn. This required only his morning hours. He pursued postgraduate studies in Yale University in the Department of Philosophy under Prof. George Trumbull Ladd, who offered him courses in the afternoon. He did this double work of teaching in the High School and a full course of philosophy in Yale University during two years, taking no vacation, but using the summer for research work. In September, 1894, he sailed for Europe and matriculated in the University of Leipzig, where he was a student under the renowned psychologist and philosopher, Wilhelm Wundt. Later he went to the University of Heidelberg, where he heard the lectures of Prof. Kuno Fischer, the noted historian of philosophy. He returned to America in the summer of 1895, presented his thesis to the authorities of Yale University, and received the degree of Doctor of Philosophy."

#### Batesville District Conference.

The junior editor had the privilege of attending this conference at Evening Shade, Ark., last week. The trip of twenty eight miles from Batesville was made in the mail-hack in company with Rev. W. T. Locke and wife, who furnished lunch while nature supplemented with black-berries and the rough road and fresh air supplied the hunger sauce. The boy who drove the last half was making his first trip. With so little experience we though he showed remarkable ability to be able to strike every rock. The pleasant company made the eight hour trip seem short. However, as we believe in an eight hour working day we were satisfied with the time. The return trip was made in six hours in company with Bro. C. F. Cole, who drove his own horse and entertained us on the way.

Some years ago the editor addressed a good roads meeting at Cave City, the half-way town. A fine road was graded part of the distance, but unfortunately was not kept in repair. The material for a fine turnpike is close at hand. Cave City, noted for its cave and subterranean river, has doubled in population, has a bank, newspaper, and attractive school house. If reached by railroad, it will become an important town.

Evening Shade, county seat of Sharp County, is the home of some of the finest people in the world and has contributed its quota of useful men to the State. The court house is a substantial stone building. The homes are old fashioned and comfortable. The entertainment is generous and gracious. Hospitality with these people is not obsolete nor even obsolescent. Bro. Southworth, the pastor, looked thoughtfully after every interest of his guests. The never-failing spring in the center of the town is a genuine attraction. Col. Sam Davidson jealously guards it and guarantees absolute satisfaction if the water is drunk from his precious gourd. Bro. J. R. Metcalf, a perennial delegate to the annual conference, lives in a cool retreat in the suburbs and runs a

grist mill located on a solid rock where a mill has stood for nearly a century. The water for the turbine wheel comes from an immense spring half a mile away. This is one of the finest upland regions in the State.

Farmers are thrifty and anticipate bountiful crops. The rock chimneys are remarkable for size, symmetry, and solidity.

The conference was making good progress when we arrived Wednesday evening and completed its business Friday evening. Although not well Bro. Jernigan was at his post. He is in fine spirits because of the excellent prospects throughout the district. Progress is patent. Opportunities beckon everywhere. The attendance was large. Bro. McClure and ten laymen and local preachers represented Melburne circuit. Although many local preachers were criticised for absence, many loyal and efficient ones were present. Several were licensed and several go up to annual conference. Bro. P. H. Wilkerson, once editor of the county paper and principal of the school, applies for admission. After a very spirited contest between Mt. View and Calico Rock, the latter won the next session of the conference. It is a rapidly developing town on the new railroad along White River. This action guarantees the erection of a church. Sound sensible sermons were preached by Bros. McClure, of Grange, E. M. Davis, and Wilkerson. Rev. W. M. Wilson represented the temperance work, Rev. R. T. Davis spent a night there and took a collection for the Orphanage. In the absence of other men the editor incidentally advocated divers interests, and was permitted occasionally to punctuate the debates, all of which he heartily appreciated and enjoyed.

Strong resolutions on temperance and finance prevailed and pointed speeches were made by loyal laymen.

Physically invigorated by the abundant and wholesome fare of a host of hosts and spiritually strengthened by communion with these sturdy saints of the hills the editor will long remember this occasion.

Saturday was profitably spent in the beautiful, conservatively progressive city of Batesville renewing old acquaintances and receipting for subscription renewals, both being delightful diversions.

Sunday was given to Newport where the services were enjoyed with Bro. Umsted and a few of the people who are not yet away for the summer.

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## Letter from Gilderoy.

The General Conference was a great conference. Some of the speeches were the greatest that have been made in any General Conference since 1844, or I think so.

I was most interested in the speeches on the restatement of the doctrines of our Wesleyan Arminianism. I was at home and not a member of the body, but I stood for the restatement. In my young days I had to worm my way along through the course of our theology without assistance from any body. I had to rewrite much of it in order to get into it, or to get it into me. Watson's Institutes, a great book, was exceedingly trying to an ignorant, uneducated country boy. His long, involved, involuted, evolved and convoluted sentences, some of them containing one hundred and fifty words, were exceedingly trying to a boy. There was nothing left for me to do but to chop them up into half a dozen or more short sentences. In this way I got hold of the gist of things. I find that other young men of like caliber and cultivation have the same bother with Watson. Few of them have the courage and the impudence to rewrite pages and whole chapters in order to get hold of his meaning.

Along through the years laymen and young preachers come to me, or write to me, to help them to an understanding of this doctrine of the church or that doctrine. I am always glad to do so, but in doing it I often have to recast this Article or that and put it in other words before they can see it. I had to do that for myself.

I think more people bother over our Article VII than over any other of the XXV. It was more trouble to me than any of the others. I began questioning, who are Pelagians? when and where did they live and what did they teach? I went on a hunt for the writings of Pelagius. All I have ever been able to find out about what he taught comes from his enemies and opponents and this is to be taken with a large grain of allowance. After much reading and thought I made out that the Pelagians were said to hold and teach that human nature was not naturally depraved, but that each individual of the race was guilty of the act of original sin for himself. This was what was meant by following Adam. And so I wrote: "Original sin standeth not in sinning, in an act of sin, but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, etc." It is not an act of sin, but it is inherited depravity. Now to a Professor of Theology and to bright theologians all this may make me look very simple, a sort of ignoramus, but other boys from the woods are just as simple and ignorant as I was and they need help. When I rewrite this Article for them they seem to get hold of it. I am all the more ready to do this because I fear that a large lot of Pelagianism is creeping in among us. I see the outcroppings of it in articles on the moral status of infants and in controversies on the question of sanctification. Occasionally I hear from a Methodist pulpit a flat denial of the essential and inherited depravity of human nature. If man is not depraved he does not need to be born again, born of God. The result of this teaching is seen in great revivals where men and women pro-

less reformation without conviction, confession, repentance, faith and regeneration. In this way our churches are being filled with people who know nothing of vital godliness.

I suppose two or three thousand people have asked me the meaning of that word "preventing" in our Article VIII. They think it means to "hinder" instead of to "help." It is a bother to them. It was to me till I looked the word up. Comparatively few people go to a dictionary to find out the meaning of words. I would like to see some other word put in the place of "preventing" in that article. I want this done in the interest of the common people and of boys who are as ignorant as I was. I have not looked to see but I hope the new versions have put some other word in place of "prevent" in the Bible. Few of the common people know that it means "going before, aiding, helping" and not hindering. Twice in my life in other pulpits than our own I have heard great tirades against Methodists for teaching that the grace of God by Christ hindered us in our salvation and in doing good works. I was asked to conclude one of the services and I exhorted on prevent and preventing as found in the word of God and in our article. The preacher professed conversion before all of the people. He was ignorant, did not know—that was all.

Gilderoy.

## Opportunity.

Today in the new state of Oklahoma, there is open to the Christian people, the grandest opportunity in the history of the nation, an opportunity to spread the gospel among the heathen Indians, an opportunity to deal the liquor traffic a death blow, an opportunity to loosen the grip of the greedy corporations from the throats of our people. Our constitution is to be framed. Who shall perform a service for our people? Shall we sit quietly by and allow petty politicians, who are sold out to corporation and liquor interests, to draft the document by which our laws are to be made?

Public sentiment is to be created, do we intend that the newspapers which may be backed by the money of the corporations and wholesale liquor dealers, shall mould such an important instrument. We need good laws, and clean men to enforce them. Then shall we Christian people stand by and place such vital matters in hands that are stained with bribes and with blood?

Already cloven foot-prints can be found upon the sands near where the ship of state will be launched.

Skirmishing lines are being thrown out by the enemy. The political parties backed by organized greed and corruption are getting their forces in the field. Pick up your daily paper, and you can see the marks of corruption stamped upon many an article.

If Christian Oklahoma can be blinded by party interest until corporate interests get the controlling vote in our constitutional convention, and elect their figure-heads to our legislature and fill our positions of trust with their dupes, then they will "laugh when our fear cometh," for then we will be powerless, we will be as Samson of old after he gave himself into the hands of the Phil-

istines, our power will be gone. Now is the time to act, now the time when we can win.

Some say that we are weak; but shall we be stronger when they have fortified themselves in our state-house, when they hold the ballot box into which we cast our votes? Shall we be stronger when they have educated the coming generations according to their ideals? No, never! We are stronger now than we shall ever be after they possess themselves of the machinery of government. We want men who will unearth corruption like Hadley of Missouri and Jerome of New York, men who are not afraid to expose the attempts of the money powers to steal the rights of the people.

Will not God raise up a leader, a Moses, a Joshua, a Gideon? Will not the Christians of Oklahoma for once assert their rights and rise up and say that the machinery soon to be installed shall be "of the people, by the people and for the people," in truth as well as in name, and not a mere government "of the trusts, by the politicians and for the brewers."

"Brother, think on these things."

W. C. Sawyer.

Marietta, Ind. Ter.

## Conferences; General and Annual.

When the fathers of the first Ecumenical Council assembled at Nicaea in 325 A. D., some of the bishops still bore the marks of the recent persecutions of imperial Rome through which they had passed; the sightless orb, the limping foot, the useless hand, were their indisputable badges of honor. But the persecutions of the very power that was now become the chief patron of the Church did not unify these Christian pastors and doctors, nor deter them from bringing their private grievances and differences before Constantine himself, the convener (papal contentions to the contrary notwithstanding) and the president of the council. The emperor evinced his practical wisdom as a man experienced in public affairs, his imperial statesmanship, and his supreme fitness for the presidency of this body of ecclesiastics, largely the occupants of Oriental sees, by causing all the personal papers and petitions to be burned without reading, and by exhorting the members of the assembly to love and harmony. Verily, this child of the world was wiser in his generation than the children of light.

Certain men of godly simplicity—all honor to them!—confidently expect to find in a Conference a general assembly of just men whose spirits have been made perfect. For such disappointment and grief are sometimes in store. Perhaps some act, carelessly or brazenly obtruded upon their notice, will inspire indignation or disgust. Some examples of scheming selfishness and of immodest self-seeking may awaken grave doubts and questionings in thoughtful and religious minds. Some pious souls may be vexed, and will inquire with the Master, "How can ye believe, which receive honor one of another, and seek not the honor which cometh from God only?"

But let not these men of God despair or believe that ecclesiastical councils are evil and fail of their purpose. Nor need they be fearful that God has failed to hear the prayer of his people for the guidance and enlightenment of the Spirit of truth in the councils of our Zion. When the earth was without form and void, and darkness covered the face of the deep, the Spirit of God brooded upon the waters, and out of this chaos brought the order and adaption and mutual helpfulness and matchless beauty of this curiously organized world of infinitely intricate and

dependent parts. The wisdom of God is manifold: by unexpected combinations, unforeseen of human wisdom and impossible of human accomplishment, simple and sure results, which shall enlarge and confirm Zion, are produced.

Elements of discord will no doubt clash in every Conference, General or Annual. There may be found some who have come determined to carry through certain private and preconcerted measures, and who will not be open to conviction by reasoning based upon the general good. *Pro bono publico* is not in their eyes a maxim for ecclesiastical legislatures and parliaments. They are forgetful that they are members of the body of Christ, and that a community of interest attaches to all the parts of our widely extended work. There may be found some members of the Conference—few, in comparison with the whole number—ambitious for themselves or others, who will consider every measure only as it affects personal promotion or aggrandizement. Even good men, single-minded and consecrated—and there will be many, many such in every Conference—will be found to differ widely in opinion; and oftentimes the auditor will be satiated and wearied with the endless stream of report and debate.

But out of all this, and, in some sense, by means of all this, God is able to bring seasonable and wise action, wholesome and progressive legislation, benefits of unity and peace, which shall establish the foundations and enlarge the boundaries of the Church. Freedom to differ and to battle remains even in the regenerate. Sometimes it has been discovered even in the sanctified. It was only after much "disputing," or "questioning," as the Revised Version (if it be still lawful to quote it) puts it, or "wrangling," according to Martin Luther's nervous version, that in the Apostolic Council at Jerusalem Peter stood up, and, by a simple recital of facts and appeal to fundamental principles, secured audience for Paul and Barnabas, the returned missionaries, and enabled James to give sentence which brought peace to the troubled Church. After the Council—held in this strikingly human style, but, as we are authorized to believe, under the guidance of the Holy Ghost—the circular letter, or pastoral address, containing the revised articles of discipline, signed by the apostles and elders and brethren—clergy and laity, who possibly voted by orders—was issued to the Christian world. Thus were set forth the rules and regulations by which the kingdom of God was extended. Some of these laws met a temporary emergency; others were of general and permanent obligations; all were reached by human agents acting under the guidance of the Spirit of God.

Of this or a similar nature are the tasks devolving upon our Annual and General Conferences. Let not the human element lead us to despair of the Divine Presence; nor human weakness of the Divine Power; nor human ignorance of the Divine Wisdom. That promise of the Redeemer, that "where two or three are gathered together in my name, there am I in the midst of them," is understood by some of the best commentators to apply primarily to Church courts and councils. For this inestimable blessing let all the members of Conference pray; let the Church everywhere pray; and pray with faith, nothing doubting. Our Presbyterian friends have an excellent phrase. Sessions, presbyteries, synods, assemblies, they call "courts of Jesus Christ." He is their President and Head. In his name they are convened. To forward the interests of his kingdom they legislate and administer godly discipline. So may all our Conferences—Church, Quarterly, District, Annual, General—prove "courts of Jesus Christ."

But the preacher at Conference has usually

much time that he does not spend in the Conference room. In most instances this time is too great by far. Some writers for our Church press in recent years seem tormented with a fear that bishops and General Conference officers and other visiting clergy are going to bind the Annual Conferences hand and foot and deprive them of their disciplinary functions and liberties. No gatherings are more secure of their privileges, and none have stouter manhood to maintain them. A timid brother lugubriously predicted to the prospective president of an Annual Conference a great scrimmage at the approaching session. "All right," said the brother addressed, "that's their responsibility; I have no concern except to see that ecclesiastical and parliamentary law are not transgressed." It would be well, however, for some of the brethren, anxious about Annual Conference rights, to reflect that the Church charges members of an Annual Conference with duties of the first importance and weightiest responsibility in the matter of admitting preachers on trial into the traveling connection of electing them to deacons' and elders' orders. These fundamental privileges nobody has ever sought to abridge. But many preachers show an amazing indifference to the discharge of these electoral and executive duties expressly devolved upon the Annual Conference. The preacher at Conference should make it his particular business to be in his seat from prayers to benediction of every session and to vote, according to his best judgment, upon every question that arises in the course of Conference business.

After his duty to the Conference is fully discharged, the preacher will find himself possessed of ample time for friendly intercourse and social enjoyment. What are proper themes for conversation? Sometimes the preacher at Conference seems to talk about everything except *personal religious experience*. Appointments, the homiletical or exegetical or oratorical quality of the last sermon preached, pastoral support, the cabinet, the president of the body, the weather—all these topics occupy hours and days; but little inquiry is made about the soul's health. Mingle a little class meeting talk with committee work. It will prepare for the Conference love feast. But a Wesleyan direction for conduct at Conference, which has obtained in Methodism from the beginning, covers the whole ground: "Let everything be done as in the immediate presence of God."—Bishop Tigert in Nashville Christian Advocate.

#### The Railroads and Government.

The time came when there emerged the clear conception of the railroad as a great necessary public servant, with all the obligations of a common carrier and with no right, therefore, to discriminate for or against any of those whose business required them to make use of the public highway. The whole thing has come about by way of evolution from transient, speculative, immature conditions to those of a riper period of industrial life and civilization. Yet abuses even when naturally outgrown are often hard to destroy. For even as the tree grows great, so also will the entwining parasite often have the stronger clutch. And many of the privileged industries built up on special transportation favors have been in a position powerful enough to make it to relinquish the rebates or the other forms of favoritism. It is probably true, however, that even if there had been no interstate commerce legislation the very growth of business conditions would sooner or later have compelled the railroads to cease discrimination and treat all comers fairly.

However that may be, the Government's power to regulate interstate commerce is a chief cor-

recting agency at the present time; and it is helping the railroads on the one hand, and the shippers on the other, to readjust relations on a fair and proper modern basis. The strengthening of the interstate-commerce legislation in the form of the new measure known as the rate bill has been shown to be needful and timely by a large number of illustrative incidents that have had their place in the news of the past weeks. It is not necessary here to mention these occurrences in detail, but it is enough to say that many cases of railroad discrimination have been brought to light, that the courts and the Interstate Commerce Commission are dealing with such cases, and that the demand of the country is now for a thorough-going reform of every abuse of this kind. The stock market is always a sensitive index when legislation is supposed to affect railroad property; and it is worth while to note the fact that those who hold railroad bonds and stocks are evidently not at all afraid that their investments will be injured by a stern governmental application of the principle that common carriers must deal fairly with all their patrons. However strongly disapproving of railroad abuses, American sentiment is not confiscatory. There is no important element of public opinion that thinks of the rate-making power as one to be exercised in such a way as to do injustice to investors.—American Monthly Review of Reviews for July.

#### France Supplants England as the World's Banker

France is now playing the *role* of the world's banker; England lost her claim to the title when she went to war in South Africa. A generation ago one had to go to London to feel the pulse of the international money-market. To-day, one makes a better diagnosis in Paris.

The strides toward financial supremacy which France is making have been most rapid in the past five years. In that time French investors have taken up many million francs of foreign obligations. They furnished Great Britain with much of the capital that went to finance the Boer war; they loaned enormous amounts to Russia, practically supplying the money needed in the struggle against Japan; they provided Germany with \$1,000,000,000 marks in 1904-05 to carry on her tremendous industrial enterprises; they took a liberal amount of the last Japanese loan, over half of the Russian loan of last April, and finally, they supplied borrowers in the United States with fully \$150,000,000 during the tight-money period of last winter, and are now financing the bond and note issues of some of our greatest corporations.—Charles F. Speare, in the American Monthly Review of Reviews for July.

## THE NEW HYMNAL

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## THE EPWORTH LEAGUE.

LESSON BY REV. W. M. WILSON, BATESVILLE, ARK.  
FIELD NOTES BY REV. T. L. RIPPEY, ADA, I. T.

July 29. The Moravians; or the Kingdom First in the Life of the Church, Matt. 6:24-33.

That the disciples of Jesus should have the character which attends the life imparted by Him, was one of His great teachings. Character, rich and full, shining with all its dynamic strength, is to be the heritage of all His children. The success of the Christian life is not dependent upon the adherence to certain traditions or tenets, but it is the shining forth of a life within, which pervades and glorifies every act and gives strength and meaning to every conviction. Christ taught his people that they were saved to serve, and that their happiness, as well as their honor, would depend upon the amount of the Godly Spirit which they exemplified. The disciples' commission was world-wide in its sweep and encompassed all the lost and wrecked humanity upon the globe. The kingdom was to shine out from their lives and at the same time was to be in them as a working force and a fortress of defense.

This is to be, as it has been in the past, the slogan of the successful church of the present and the future. No church can live that does not, from its inmost passion, desire the salvation of the world. This kingdom of light shining within as a holy passion, as it did in the life of the Son of God, will shine out till it gives light and life to all. But if it is not shining there in the heart, the world will die in the darkness and despair of desolation.

The Moravian Church, presents what is probably the most illustrious example of missionary zeal and activity, of any church in modern times. To carry to the world the message which had given them solace and comfort even amidst the most trying and desolating persecutions, was the passion of the Moravian heart. Born, as they were, under most inhospitable circumstances, they have pressed forward with a faith and courage that is without parallel in the annals of the church. Their missionaries are, all of them, volunteers; for it is an inviolable maxim with them to persuade no man to engage in missions. They are all of one mind as to the doctrines they teach, and seldom make an attempt where there are not half a dozen of them in the mission. Their zeal is calm, steady, persevering. They would reform the world, but they are careful how they quarrel with it. They carry their point by address, and the insinuation of modesty and mildness, which commend them to all men, and give offense to none. The habits of silence, quietness, and decent reserve, mark their character. If any of their missionaries are carried off by sickness or casualty, men of the same stamp are ready to supply their place. A society for the furtherance of the gospel among the heathen was instituted by the Brethren in London as early as the year 1751, for the more effectual co-operation with and assistance of the said missions department, in caring for those missionaries who might pass through London to their several posts. The society was, after some interruption in their meetings, renewed in 1756, and took the whole charge of the mis-

sion on the coast of Labrador upon themselves; besides continuing to assist the other missions as much as lay in their power, especially those which lay in the British dominions. As no regular communication was kept with Labrador by the government, a small vessel was employed to convey the necessities of life to the missionaries once a year.

In Amsterdam a similar society was established in 1746 and renewed in 1793, at Zeist, near Utrecht. This society took particular charge of the missions at the cape of Good Hope; but the late troubles in Holland have rendered them unable to lend much assistance for the present.

The Moravians in North America established a society for the propagation of the gospel among the heathen in the year 1787, which was incorporated by the state of Pennsylvania, and has been very active in its work among the Indians. These three societies do all in their power to support the great and accumulated burdens of the above mentioned missions department, and God has laid a blessing on them in their exertions.

This missionary zeal and earnestness seems to be the one dominant note in their lives. Moravian children are trained from infancy in the belief that their church exists chiefly for the purpose of giving the gospel to a lost world and that every disciple, however humble, must do his part. Note the result. They give one member out of every ninety-two for the foreign work, while we—the rest of Protestant Christendom—give one out of every five thousand; they send five missionaries abroad to every minister at home, while we send out one missionary to every seventy-seven ministers. We "play at missions;" they make it the dominant purpose of their lives.

Their piety under the most discouraging and alarming conditions is spoken of in all Methodist histories in connection with the voyage of John Wesley on board the ship Symonds, when he made his first voyage to America. A few Moravian missionaries were on board and during a fearful storm that raged over the Atlantic, the Moravians seemed to be unmoved by fear, but continued to sing and pray, and when Wesley asked them if they were not afraid, they replied "No;" and when he asked if their women and children were not afraid, they replied that their women and children were not afraid to die. This made a great impression upon the future founder of Methodism, and no doubt has, through him, influenced the entire church. Mr. Wesley afterward sought opportunity to know more of these people, and visited Herrnhut, the home of Count Zinzendorf, that he might learn of them. No doubt much of the missionary zeal which has taken Methodism around the world in its triumphant and matchless march, was born of the association with this consecrated people.—W. H. Crum, in St. Louis Advocate.

### Indian Mission Conference Notes.

Dr. W. K. Piner is now visiting the McAlester District Conference. He is our Conference Missionary Secretary.

Rev. J. J. Shaw, of the Ryan and Terral charge, spent several days in Oklahoma

City this week. We enjoyed a visit from him in our home. He reports well of his work. More than two hundred dollars have been expended on improvements on his charge.

Frederick Station under the leadership of Rev. M. L. Roberts is forging to the front. Bro. Roberts is a strong preacher—thinks well, preaches no uncertain gospel. He is connected with preaching stock.

W. S. P. McCullough, presiding elder of Mangum District, has wrought well in his field for four years and will turn over to some one this fall a splendid district.

Beaver district is very rapidly developing into a great field, as will be seen from the report of their district conference. Bro. Lovett, the presiding elder, is one of the best and most self-denying of ministers and the Lord is using him and his men for great good. May that desert blossom as the rose.

Rev. I. K. Waller, pastor of the McAlester station, is reported as doing well with his charge. We have known Bro. Waller personally for twenty years. He is a strong preacher.

We are receiving many applications from men wanting to transfer to our Conference. Many of them are from strong men in strong conferences. We are informed that all the presiding elders in the conference are also receiving many letters and expressions of desire to come to this field. We will need a few men this fall to man the situation, but we want men who will come not for \$500 or \$1000 but who want to take what the Bishop can give them and help make this the great conference that it is sure to make. The man who will give himself to God and the church will be taken care of. W. J. S.

### Notes from the Senior Editor.

We ran down from the seat of the McAlester District Conference to Atoka to spend Sunday. Our old friend Rev. W. D. Matthews is in charge.

He is ever faithful to his work, and he is liked by his people. It was a great pleasure to be under his roof and meet his family. Matthews may always be counted upon for pluckiness and for aggressive temperance work. He never sleeps on that issue.

Atoka is an old town. It has a large proportion of cultured people. We were very much pleased with them in this respect. They need a good revival there. Such is the longing of the pastor and some of his members for a revival that we look to see one ere long.

Our old friend Judge T. C. Humphry, one of the federal judges in the Indian Territory, lives in Atoka. Our association with him and his family were very delightful. The Judge is seeking to be made U. S. District Judge for the Eastern District of the new State of Oklahoma. We warrant one thing and that is if he is appointed that district will have on its bench a man upon whom we may rely as having within himself a proper sense of civic righteousness, and that is the first qualification for a good judge.

We were very much pleased to meet in Atoka the brothers of Rev. N. L. Linebaugh, who are in the practice of law there, and one of whom is a most efficient local preacher in our church, the other, Mr. D. H. Line-



baugh, being an officer in our church and foremost in all good works. The latter is a candidate for congress from his district in the new State. He has won distinction in a number of directions already. This paper is not in politics, but Mr. Linebaugh represents the very sort of men that the people ought to send to Congress.

#### McAlester District Conference,

The senior editor had the pleasure of attending the McAlester District Conference, which met in Kiowa, I. T., on the 18th. We did not get to the seat of the conference till Friday evening, being detained by Gallo-way College matters in Arkansas and by bad connections on the road. The brethren were having a royal time. The same rich fellowship which has marked all the conferences we have attended this season also marked this one. We heard the best reports about the speeches and sermons that had been made, and we enjoyed very much those that we heard. On Friday night Rev. J. A. Parks led an Epworth League service in which the speaking was done entirely by young Leaguers from Durant, his pastoral charge. The young men were all new to the work, but they spoke with great earnestness and effectiveness.

Rev. T. F. Brewer was on hand to represent Spaulding College; Rev. J. M. Gross, to represent Hargrove, Rev. O. E. Goddard made an invited address on Missions, Rev. J. B. McDonald preached in the same interest, and Rev. E. M. Sweet, Jr., made an effective speech in the interest of temperance, giving an account of what had been done, and speaking earnestly as to what is yet to be done. The brethren are bent on winning prohibition in the coming Constitutional Convention. Let the issue be pressed to the uttermost all over the two territories. In this interest the district conference provided for the sending out of one hundred copies of the Western Advocate during the campaign, and others within the district are expected to be sent out. There is no other paper upon which our people can depend to have this great issue pressed before the public.

Rev. S. G. Thompson, the presiding elder, is showing himself a wise and strong leader on this district, and his preachers are earnest and aggressive. The entertainment by the people of Kiowa was all that could be desired.

#### High Ideals.

We have no account either in sacred or profane history of but one ideal life—Jesus of Nazareth.

In Him all the essential qualities of a perfect human nature met. Some one may say, except sin. I reply that sin is not an essential quality of a perfect human nature, but of a fallen human nature. Young man, seek high ideals. Whatever you do, see to it that it is the best possible exhibit of yourself. If you aim at the horizon you will never hit the evening star.

He who does not seek to attain to the loftiest ideals will fall below mediocre. If you want to be pure and good; think on things that are pure, chaste and elevating. "As a man thinketh in his heart, so he is." To be, makes us akin to God. To do good, makes us like God.

Negative goodness is first cousin to positive sin. A half truth suppressed, will do as much mischief as a full-fledged lie. There is no such

thing as unconditional success along any line of endeavor. There are conditions which must be met. The condition of a sinner's present salvation is faith in the Lord Jesus Christ. The condition of his ultimate salvation is faithfulness in doing the will of God. See Matt. 25:14 and following. As a member of the church are you paying the vows you assumed at her altar? Are you different now from what you were before your conversion? Are your acts, words and tempers such that men take note of you that you have been with Jesus?

Do you want a preacher who will temporize with sin? Do you want a shyster for your lawyer? Do you employ a quack for your family physician? You had better employ the shyster for your lawyer and the quack for your physician, than to have a temporizing preacher for your pastor; for the shyster only puts your temporal interest in peril; and the quack trifles with your health—possibly your life—this life; while the temporizing preacher hushes your conscience to sleep and imperils your soul.

Paul said to Timothy, "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season and out of season, reprove, rebuke, exhort with all long suffering and doctrine, for the time will come when they will not endure sound doctrine."

Do you think this admonition should be heeded by the twentieth century preacher? Do you really believe that a preacher ought to reprove church members for their short comings, and rebuke them and all men for their sins?

If so why do you become offended when your conscience is pricked?

I once heard a negro preacher tell his people not to get mad when men called them fools, but to sit down and think it out, and see if they were fools. That was sensible. Being a fool is where the hurt is.

If your pastor reproves and rebukes you for your failure to meet your church obligation and brings your sins home to you, which is the wiser and saner course, to go off and mouth about it, or go to your knees and ask the Holy Spirit to help you to see whether or not the preacher was right?

If the desire to be saved from your sins is really fixed in your soul you will choose the latter course. You cannot afford to be dishonest with yourself.

That preacher who comes with a living message to living men, and deliver it in the fear of God, is alone fit to be an ambassador of the Lord Christ. These are times when, if he would save sin-sick souls, his message must be one of reproof and rebuke.

Failing in this he is false to your highest interest, and is guilty of treason to God and his conscience. The preacher is to preach the word. He dare not fail. The word is the sword of the Spirit. It is sharper than any two-edged sword, piercing even to the dividing line asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.

Naturally when the preacher uses this scalpel of truth, the word, the hypocracies and pretences of men are laid bare in all their nakedness and there is wincing and crying out in dismay, or angry denunciation of the preacher.

The wise thing to do is not to become offended at what the preacher said, but ask yourself is it true? does it apply to me?

Will the faithful surgeon stay his hand because his patient cries out with pain?

"Faithful are the wounds of a friend."

If you will get busy helping your pastor,

and praying and working for a revival, you will see less to complain of.

Have you a bad habit? If you will pray to be delivered from it, you will either quit the habit, else you will quit praying. Try it.

E. L. Beard.

Successful cultivation of arid land without irrigation, it seems like an impossibility, does it not? Reclamation of five hundred million acres of land, at present unproductive and comparatively worthless, not through irrigation but through education, this too seems like a chimera. But successful farming, scientific soil-culture by what is known as the Campbell system, according to John L. Cowan, easily makes possible results that at first seem incredible. Mr. Cowan's discussion, in much interesting detail, of this new method of producing bountiful crops without irrigation, will be a fascinating and valuable feature of the July Century.

The third article in the series on "The Railways of the Future" in *Scribner* describes the great Canadian project of a new transcontinental road, backed by the Government for fifty million dollars. This road, officially known as the Grand Trunk Pacific, will open up the great Northwest, where there are boundless wheat lands. In the July *Scribner* this daring and romantic project will be described by Hugh D. Lumsden, chief engineer of the Government section, and Cy Warman, the well-known writer of railroad stories. The bearing of this project on the development of our own Northwest is very important. Already thousands of emigrants have left Montana and other States for this region.

Since agriculture is a fundamental and essential occupation, the reasons leading young men of the present day to choose or set aside farming as their life-work, are of vital and far-reaching interest. What these reasons are, in the main, will be the subject of an article in the July Century by L. H. Bailey, Director of the College of Agriculture, Cornell University. In gathering his data, Professor Bailey addressed letters to all students of Cornell University outside the College of Agriculture who, he had reason to believe, were born in the country, asking, among other leading questions, whether the young man intended following other business than farming, and if so, why. For the July Century he has prepared a summary of one hundred and fifty-five replies received, a presentation of facts of unusual interest and value.

Table Talk, of Jesus.—By Len G. Broughton, D. D., published by Fleming H. Revell Company. This is a delightful exposition of the sayings of Jesus as he "sat at meat" and as he "broke bread," arranged in the order of occurrence as related by the Evangelists. The style is simple, almost colloquial, and devotional. It is surprising, at first sight, how much of the teaching of Jesus was given as he sat at table. Here are eleven instances of his taking advantage of meal time to enforce his great ideas. May we not get a suggestion to the effect that dignity may be brought to our households and to our family boards by the example of our Lord? How much idle gossip, how much of criticism of other people is indulged in at our tables! Read this book and learn a better way. The price is 50c net.

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## THE SUNDAY SCHOOL.

PREPARED BY REV. GEO. M. GLOMPHY, PH. D.

August 5. False Excuses.

Luke 14:15-24. (Read Matt. 22:1-14.)  
Commit vs. 23, 24

Golden Text: "And they all with one consent began to make excuse," Luke 14:18.

Locating the Lesson.

Time—About January A. D. 30. Place—The same as last Sunday's lesson, Peres at the Pharisee's house. Persons—Jesus; the guest who provoked the parable; others. Connecting Link—This lesson immediately follows our last one.

Introduction, verses 15-17.

1. Our lesson opens with a very pious sentiment concerning the blessedness of those who are to be partakers of the Kingdom of God. Yes, Israel had all been invited to be guests at the Messianic Feast and the invitation had been accepted and they expected to be present, "And sit down (at table) with Abraham, and Isaac, and Jacob, in the kingdom of God." But Jesus saw that they misconceived the nature of the "feast of the kingdom," and their desire to accept God's gracious invitation.

2. The Master does not begin his parable after the usual manner, "The kingdom of heaven is like unto . . . ;" he leaves each hearer to make his own application. We must not confound the parable of this lesson with that in Matt. 22:1-14. I believe that the teacher should leave Matthew's parable wholly out of the lesson lest the scholar's mind be confused.

I. The Invitation Refused, verses 18-20.

1. They had all desired and intended to be present at the feast, but when the second invitation, "Come; for all things are now ready" came each had something which right then seemed of more importance than attending the "Great Supper". Practically everybody expects to go to heaven, but when it comes to an immediate acceptance of the invitation to enter the kingdom of heaven, many find something else of greater moment.

2. None of the bidden guests refused to come; neither does any of us directly decline the call of God. Like those of old we "make excuse." "We should very much like to be a Christian, but . . ." and the matter is dismissed for a season, if not for always.

3. It is not necessary in our study of this parable that we find the different excuses given to be types of various kinds of excuses men make today. This is at best very uncertain interpretation. The great underlying thought is this: All the excuses spring from the same root, i. e., worldliness. There is only one thing that ever keeps a soul from accepting the Lord Jesus Christ and that is "this present world."

II. The Invitation Withdrawn and Extended, vs. 21-24.

1. The fact that the Jews as a nation rejected Jesus Christ did not make the "Messianic Feast" impossible, nor did it change the ultimate purpose of God for it had always been the intent of the Lord to include the whole wide world in his gracious invitation; And in thee (Abraham) shall all fam-

ilies of the earth be blessed." Gen. 12:3.

2. Passing by the Jews of the higher classes who considered themselves special favorites of heaven, Jesus called the "poor, and the maimed, and the halt, and the blind." We should remember that the Pharisees despised these as under the curse of God. "And the common people heard him gladly, Mark 12:37.

3. The heart of our Heavenly Father is too large to be filled by any one nation, so it longs for all the world. "The Lord . . . is not willing that any should perish, but that all should come to repentance." 2 Pet. 3:9. He sends his servants "Out into the highways and the hedges" seeking the Gentiles.

4. God's messengers are to "compel" the lost to come to the "Gospel Feast;" not in the sense of physical force, but they are to be urgent "servants" seeking "guests" for their Master's table. It is said that when Baxter preached, men felt that "he was just dying to save them."

5. We must be careful about pressing the words, "None of these men which were bidden shall taste of my supper," too far. It is true that every refusal hardens the heart, but God's "whosoever will" is "heaven's standing invitation" until death.

Thoughts.

1. Are you sitting at the "Gospel Feast" today? If not, why not?

2. Some excuse themselves very politely, but they are lost nevertheless.

3. "The Jews were meant to be transmitters, not monopolists."

4. None of these excuses was wrong in itself. The trouble was the worldliness it expressed.

5. Strange, but even wedded love may keep one out of heaven.

6. My refusal does not "anger" God, but it does "hurt" his fatherly heart.

7. The invitation is free (i. e., everybody receives it), but it costs all a man has to accept it.

### League Work in the Country.

The question has been frequently raised in our district conferences and elsewhere as to why our Epworth League work does not succeed in our rural communities as well as in our towns and cities.

The question is a vital one, and demands a thorough and practical solution. That there are grave obstacles to success in this part of the field, every pastor admits. It is no difficult matter to point out the embarrassments. Any one who undertakes to organize the work in an average country church finds himself confronted by these difficulties. Three may be mentioned, scarcity of material for leadership, want of interest, and a more or less scattered population. These same difficulties are also in the way of successful Sunday School work.

I submit that where a successful League is found in the country it will also be found that there exist favorable conditions most nearly approaching those in our larger centers of population. Now, how may the above indicated hindrances be removed?

It will be readily conceded that no enterprise can succeed without intelligent direction. In many places this intelligent local force is absent, hence inevitable failure.

This statement must not be construed as reflecting on any locality, for our rural populations have large capacity, but it is latent.

Until these forces are intelligently developed, no pastor can ever succeed in League work in these places.

Then it follows that general literary intelligence, backed by vital religion, is a prerequisite to successful League work. It also follows that when the first difficulty is removed, the second largely disappears, for logically, there comes with active intelligence and knowledge an enthusiastic interest. A combination of intelligence and enthusiasm, will also obviate much of the third mentioned difficulty, because intelligent inspiration usually produces a desire for social commingling.

If results like these are a solution of the difficulties, how may it be compassed? The answer is evident: It must be through the medium of our educational system. If the present operation of the system in the country can not solve the problem, then it can not do the work intended, as it fails to educate. But the present system, perfected, will work. In the towns where our educational work is more permanent, the school terms of greater length, and our churches alive, League work is a success. Obviously literary intelligence has produced capability.

When our churches co-operate more fully with our rural school work, give more hearty endorsement to every forward move, look more carefully to the selection of teaching forces, help to secure as far as possible longer terms, so that more time may be had for permanent work, we may begin to recognize a coming change. But changes like this will not come in a day.

I would re-emphasize that intelligent leadership is the only solution of the problem, and unless this result is obtained, our rural places will present these same difficulties till the judgment day.

Geo. N. Cannon.

Foreman, Ark.

## Young People's Hymnal No. 3.

This new book came out last September. It contains many new songs especially adapted to Sunday-schools and Epworth Leagues, and retains the best of the old songs. It is rapidly winning favor. Style and binding are the same as Nos. 1 and 2. Prices: Note edition, round or shaped notes, boards, by mail or express prepaid, 30 cents apiece, not prepaid 25 cents. Word edition, boards, by mail or express prepaid, \$1.25 per dozen, same not prepaid \$9 per hundred. Be sure to state kind when ordering. Anderson, Millar & Co., Little Rock.

### The New Catechism.

The catechisms prepared by the Joint Commission of the M. E. Church, South, and the M. E. Church, are now ready.

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The Junior Catechism, for children under 12, 5c a copy, 60c a dozen.

The Infant Catechism, by Mrs. Thornburgh, is, after years of use, still the best for very young children, 5c a copy, 40c a dozen.

Order Catechisms of Anderson, Millar & Co.



## Paragould District Conference

The Paragould District Conference convened in its seventh session July 12th at Mammoth Spring.

Dr. Z. T. Bennett, the presiding elder, conducted the business in a manner that showed he had all the work of the district well in hand. We never saw anyone who could dispatch so much business in so short a time and allow so full discussion of subjects. There was dispatch but no neglect at any point.

Several of our twenty-two preachers were absent, but the attendance was large. The number of lay delegates was the greatest I have ever seen in a District Conference. It was commented on by all our visiting brethren. There was not one discordant note. The harmony and brotherly love which prevailed made this a delightful occasion.

The reports of the charges showed that there have been some fine meetings and the revival outlook is very encouraging. Our people have the expansion spirit in church interests. This country is developing. Farms are being opened up, towns are growing rapidly. The Methodists realize there are demands at their hands; and they are trying to keep pace with the material advancement of the country. A number of churches are being built or projected. In this Corning takes the lead with a building to cost about \$10,000. The greatest interest probably is in the Sunday Schools. The reports show that attendance is large, and that a large per cent of the conversions is from that source. This is creating inquiry as to the best methods of conducting the Sunday School work. The interest in Epworth League seems to be less than it is in any other cause. It is difficult to maintain Epworth Leagues in the country charges. So the number is not so great as it appears they should be.

A very strong temperance sentiment prevails; and hopes are entertained that after the September elections there will remain only "dry" counties in this district. If making preachers is indicative of the favor of God then we should be encouraged. Selon D. Poe and Joseph M. Purvis were granted license to preach. Alonzo McKelvy, W. J. LeRoy, S. L. Johnston, and S. W. Sherrod were recommended for admission on trial, and L. C. Craig for readmission.

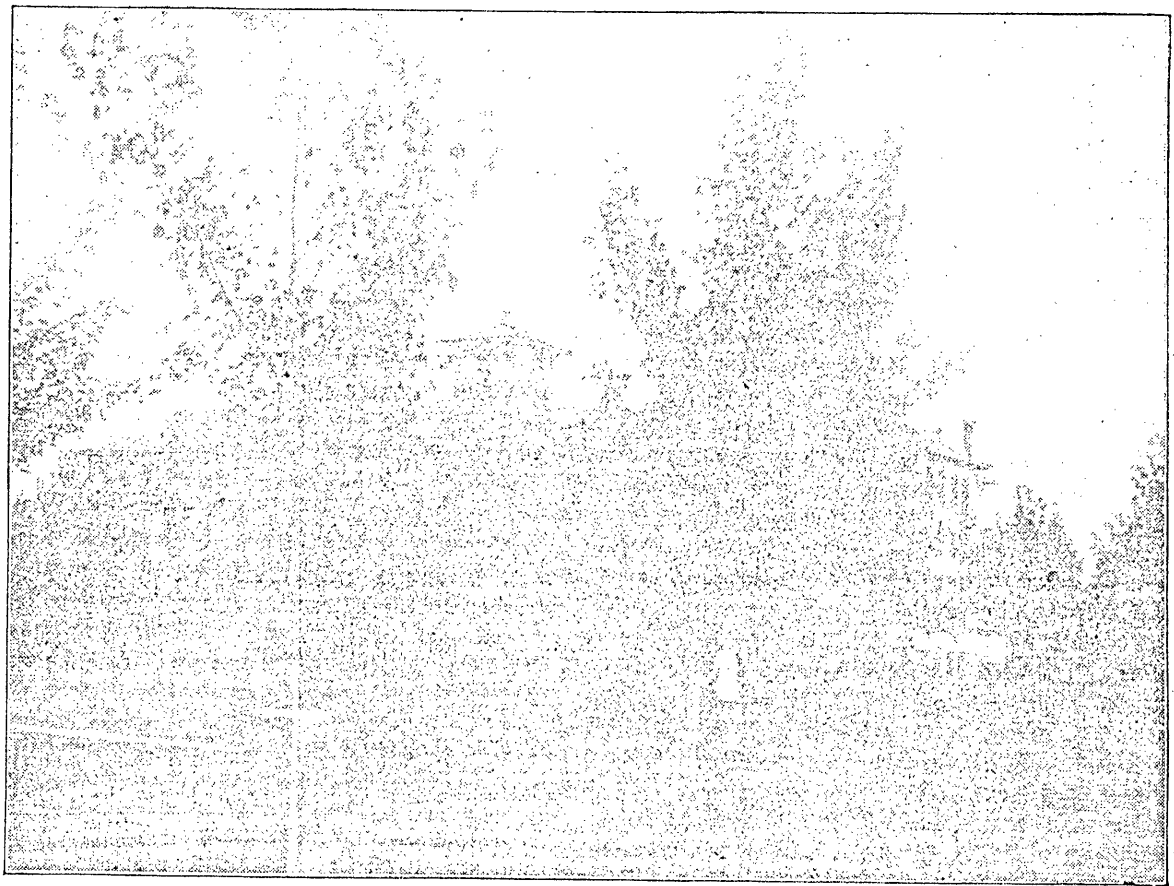
A strong delegation will go to the Annual Conference by the election of F. M. Daniel, F. M.

Collier, W. A. Cunningham and J. H. Thomas. We had a number of visiting brethren, representing various church interests. Dr. J. A. Anderson and Revs. Geo. McGlumphy and D. J. Weems all preached strong helpful sermons. Mammoth Spring is the meeting place for assemblies. This pretty little city among the foothills of the Ozarks is attractive to conferences and conventions. We left feeling under many obligations to the pastor Rev. F. P. Jernigan and his generous people for the entertainment given us.

W. L. Oliver.

Okolona, Ark.

Our meeting which has been in progress for the past 12 days closed last night. The people tell me that it was one of the best meetings ever experienced in Okolona. The number of conversions and reclamations is not known. We had a general revival in the Church. Many who were cold and backslidden in heart were reclaimed and made to rejoice in the love of God. A goodly number of young people were converted, 21 accessions to the Church. The church is in good working shape. Rev. Chas. T. Tally, of Garland, Texas, did the preaching and did it well. Bro. Tally was born here. This is his old home. He is a graduate of Southwestern University, also of Vanderbilt. He is a young man of fine ability and with his ability he is very spiritual. I hope he will see fit to transfer to the Little Rock Con-



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ference this fall. He is thinking about it. Any Presiding Elder will do well to get him. We give thanks to God for such a great meeting.

J. A. Parker.

Blevins Circuit.

I have just closed a seven days' meeting at Holly Grove which resulted in seventy conversions and ten or twelve backsliders reclaimed, fifty-eight joined the church. The whole community was shaken. Bro. Corman, an exhorter, was with me the first three days and rendered valuable service. To God be all the praise. R. L. Reese.

WILSON—W. G. Wilson was born Feb. 19, 1837, and died at his home in Sulphur Rock, Ark., April 21, 1906. On January 26, 1859, he was married to Mary E. West, who preceded him to the "silent land" years ago. He was married to Rebecca F. Morgan, Aug. 17, 1873, with whom he lived until death separated them. Six children survive to mourn his departure. Brother Wilson served his county as County and Probate Judge, and his honest, clean administration showed that his constituency did not misplace their confidence when they elected him to this office of trust. He professed religion, and joined the M. E. Church, South, in September, 1874. He loved the church and always showed a good degree of concern for the material support of his pastor and contributed of his means in proportion to his ability. For nearly three years brother Wilson was an invalid, and yet he was patient and resigned—was never heard to murmur against the providence of God. He lived and died in the faith, and no doubt he has reached a glorious reward.

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J. E. HART, Secretary.

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**Weatherford District Conference.**

By vote of the District Conference of the Weatherford District, Indian Mission Conference the undersigned "was directed to send report to our conference organ." For publication. From the minutes and reports the following facts are gleaned:

The seventh session of the Conference convened at Foss, Oklahoma, Thursday, June 28, with the Rev. C. F. Roberts, P. E. in the chair. After devotions led by him, Rev. J. W. Campbell was elected secretary and the Rev. L. E. Waters assistant. Twenty of the twenty-two pastors (including preachers in charge and supplies), and nineteen lay delegates answered to their names. The next day another preacher in charge took his seat. Other laymen came, but less than a third of the delegates. A few recording stewards were in attendance and many local preachers were represented only by report or not at all.

The opening sermon, June 27, was preached by T. L. Mellen, recently transferred from Mississippi Conference. Sermons were also preached by C. J. Hall, H. A. Hodges of the Congregational church in Weatherford, Dr. W. K. Piner, Conference Missionary Secretary; R. P. Witt, recently transferred from the Tennessee Conference and J. L. Henson. The Presiding Elder was reserved for Sunday morning at 11 o'clock. The sacrament of the Lord's Supper was duly administered after the sermon Thursday night.

The Rev. H. A. Hodges of Weatherford Congregational church, the Rev. I. N. Crutchfield a superannuate member of the North Texas Conference, Rev. Luther Rogers of the North Texas Conference and Rev. W. M. K. Gillam, a local Elder of the Missouri Conference now residing in the bounds of Cloud Chief circuit were introduced to the Conference.

The following were nominated and elected to grant license during the ensuing year: L. E. Waters, J. L. Henson, W. S. Dearing and Dr. J. A. Jester.

John Warner Nigh, an Elder from the Methodist Protestant Church, was received into our church by the District Conference, his orders to be hereafter recognized by the Annual Conference.

William M. Beauchamp, recommended by the quarterly conference of Rocky charge, was granted license to preach.

Herbert C. Gullledge, L. P. now supplying Cloud Chief circuit, was recommended for admission on trial.

L. E. Waters, L. E. was recommended for admission.

G. D. Coker of Cordell was elected a trustee of the District Parsonage in place of J. P. White of Weatherford resigned.

P. M. Ferguson, M. Z. Davis, Dr. J. A. Jester and E. F. Stevens were elected delegates to the Annual Conference, and Capt. T. S. Edwards

and G. W. McCullum alternates.

Cheyenne was selected as the place for holding the next District Conference.

Friday afternoon the Woman's Home Mission Society for the Weatherford District met, and the Presiding Elder invited Mrs. J. I. Breckinridge, of Doxy, the District Secretary to take the chair. For nearly two hours papers and reports were read and business rapidly dispatched. The time was all too short. Addresses were made by Rev. J. M. Ray, J. L. Henson and Dr. W. K. Piner. The papers read by Mrs. Ray and Mrs. Loveman were of more than usual merit. The one on "Finance" and the other on "Rescue Home Work." Mrs. Avent's paper on "Prayer the Great need of Our Members" deserves more than a passing mention. Valuable information was imparted. The District Secretary reported only ten adult Associations and no juvenile Society, while the pastor's reported twelve adult and one juvenile. The secretary's report, however, was dated February 28. So there appears quite an increase in interest. There is not a Woman's Foreign Missionary Society in the District.

The presiding elder reported amounts received for and paid out in the enlarging and otherwise improving the district parsonage and a present indebtedness of \$100. or thereabouts.

From the various Committee reports the following facts and figures are gleaned:

Missions:—21 organized charges and one unorganized; 12 Woman's Home Mission Societies and one juvenile; collected \$398.13; 16 Sunday School Missionary Societies; \$64.88; a large majority of congregations are without either of the Woman's Missionary Societies and a very large majority of Sunday Schools are not yet organized into Missionary Societies according to paragraph 247 of Discipline. Two school house appointments near Clinton, three near Wood, quite a scope of country north of Doxy and east of Berlin and Roll Mission, was large enough for three charges, and west of Sayre, thirty-four miles long and fifteen wide were reported as new missionary territory in the bounds of this District. The committee was convinced, and take conference members agreed by their votes, that every Sunday School should be organized into a missionary society and a monthly collection taken for foreign missions; and that the fourth departments of every Epworth League should be put to work and be so conducted as to produce the largest results. Every charge should have at least one Woman's Foreign or one Woman's Home Missionary Society. The Parent Board of Missions was commended for gradually reducing the appropriations to our Annual Conference, and gratitude was expressed for these heretofore made. The action of the district Epworth League,

last March, in undertaking to support a foreign missionary, was indorsed and help pledged.

Financial system, etc.—Reports from twenty charges show an advance over previous years, so far, \$3,650 have been paid to the ministry, \$665 on Conference assessments; \$3,680 on churches; \$1,233 on parsonages; total \$9,228. There are only twenty church buildings and thirteen parsonages in the district. There are forty-eight congregations without houses of worship. Haphazard methods are condemned, and a resolution was adopted to place all money matters of the church on plans of intelligent paying and systematic collecting.

The American Bible Society was cordially commended and gratitude expressed for the great help rendered in our foreign fields.

Only sixteen quarterly conference record books were submitted and these were adversely criticised, if for nothing more than that conference was abbreviated into "Conf." and numbers were stated in figures instead of words. Some of the criticisms were wise and well taken.

A ringing report on Sabbath observance was adopted without dissent, and so with the report on temperance. The latter report expressed joy over the closing of ten saloons during the year in this district and gave credit to the Woman's Christian Temperance Union and to the Anti-Saloon Leagues for very efficient work. It was recommended "that every pastor continue this fight in the name of God, using all organized means, till, in victory, we can present this fair land free from this curse, to our God."

Sunday-Schools:—Number, 34; scholars, 1,748; libraries, 1; volumes 80. This library is in Cowden charge. The Burmah circuit is the only charge without a Sunday-School. Children's Day was observed in seven charges with the following financial results: Geary, \$1.36; Rocky, \$3.19; Weatherford, \$2.40; Foss, \$2.46; Gip, \$5.10; Dill City, \$1.00; Cordell, \$3.00; Union Sunday-Schools (so called) in our houses of worship are to be discouraged. Good libraries ought to be obtained. Twenty-two sermons on Christian education have been preached: Wood, 1; Geary, 1; Rocky, 3; Weatherford, 3; Foss, 1; Cowden, 3; Sayre, 1; Gip, 4; Dill City, 4; and Cordell, 1. Only two students from the district are in our church schools, one from Cheyenne and one from Cordell. Twenty-four names have been sent for catalogues. Two young men need help in preparing for the ministry.

Committee on Memoirs paid tribute to the memory of Rev. Jesse A. Fulton, an aged, loved preacher who died near Elk City November 1905.

Books and Periodicals: The Quarterly Review, (of which not many copies are taken in this district), and the Nashville Christian Advo-

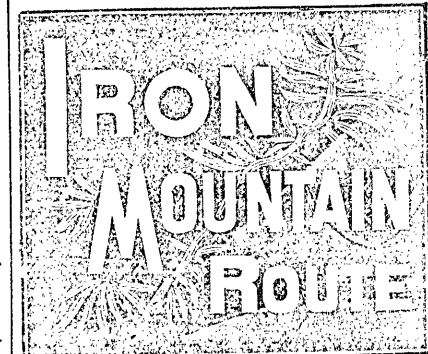
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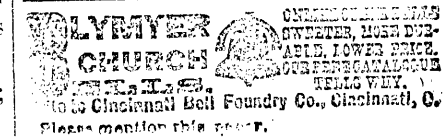
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cate, Sunday-School publications, and Epworth Era were commended very cordially. It was argued that our new Methodist Hymnal be put into use in all our congregations, and special efforts be made to circulate other good papers, books and pamphlets; and that arrangements be made to employ a District Colporteur.

A paper was adopted commending the enterprise of the Weatherford District Review, and advising its continuance and more general circulation in the district.

Other resolutions and reports and papers were turned over to the secretary for special attention and taken out of the directions given. Of these, I write nothing.

The Rev. C. F. Roberts is closing out his full term of four years on this Weatherford District; years of labor, zeal, self-denial, faithfulness. Judging from the statistical report to the Annual Conference, and what

all the brethren say, this district has grown much under his presidency. He has a warm place in the hearts of the brethren. Their prayers for him and their blessings will follow him to his new field of labor.

T. L. Mellen.

#### Weatherford District Conference Notes

The District Conference of the Weatherford District met at Foss, Oklahoma, June 28-30.

Foss is a town of about 1,000 inhabitants, situated on the Choctaw Ry., 100 miles west of Oklahoma City, and about the center of Weatherford District. Is a thriving town, in a fine agricultural region, and has a fine trade in cotton, broom corn, wheat, oats, etc.

Rev. W. N. Vernon is our pastor there this year. Last year Foss was fortunate enough to have about four preachers, but this year she has only two, Bro. Vernon and his assistant, Rev. Vernon Jr., who came to the charge about six months ago.

Both of the Vernons are very popular at Foss as is the good wife and mother.

Vernon has wrought well indeed. Our church has been papered, carpeted, is a neat frame structure capable of seating 250 persons, and will be out of debt before Annual Conference.

Nearly all of the pastors were present and quite a number of local preachers.

There was a high spiritual atmosphere in all of the sessions of the conference. Much the best conference of the quadrennium. Better preaching, better praying, better singing better feeling, perfect harmony, and the conference love feast on Sunday morning was one of the best I ever attended.

On Sunday at 11 Bro. Roberts preached a fine sermon. Some of us did not know before how he could preach, he excelled even himself.

The cause of missions was made a prominent topic of discussion.

Dr. Piner was with us, he talked, he preached, he sang, like the man spoken of in the Bible, "he walked, he ran, he leaped," yes, and he captured the conference. May he live a hundred years, with eyes not dim, nor his natural force abated. If our district had the power and the opportunity they would make him Bishop.

This was our Presiding Elder's fourth District Conference and this year closes his quadrennium, which has been one of continual growth along all lines. Bro. C. F. Roberts has done a good work for this District that has made it one of the good Districts of the Conference. Surely "he was the right man in the right place."

His preachers love, respect and appreciate him as a man, preacher, Presiding Elder and a friend. Resolutions of regret at his leaving the District were passed, and as a token of esteem a leather lined suitcase was given him by the preachers. It was presented in a touching speech by Rev. J. L. Henson.

and as Bro. Roberts arose to reply the tears began to course down his cheeks and there was not a dry eye in the house.

When a real man is about to leave a community, people begin to realize his worth. He will live in this district many years to come, although his body may be elsewhere. The church will always need men of his type. "May his tribe increase."

Some excellent papers were read by the Ladies of the W. H. M. Society on Friday afternoon, which was given them for their annual meeting.

There is a lack of a missionary conscience in our District, and there is much territory untouched by us. Our people need information, education, missionary intelligence and if we can have a District Evangelist and colporteur, who will distribute literature, preach and teach missions, visit and organize the waste places, and help the brethren, this will become one of the best fields in our conference.

Give us, under the directions of our Board of Missions, a district evangelist next year.

J. W. Campbell,  
Secretary.

#### WAR ON LIQUOR AND TOBACCO.

The Kansas Anti-Liquor Society has adopted a new plan to fight the liquor traffic. It is distributing free to all who write and enclose a stamp, a receipt for the cure of the liquor habit. It can be given secretly in coffee or food. Also one for the tobacco habit that can be given secretly. The only request they make is that you do not seal the receipt, but give free copies to your friends. Their address is Room 68 Gray Bldg. Kansas City, Mo.

#### To The Junior Leaguers.

My Dear Juniors:

Have you anything good to tell about your work? I wish you would send some good news to the Western Advocate for publication that all Juniors might read and be encouraged. There is so much good work to be done; many hearts to be encouraged, many kind words to be spoken, errands of mercy to run, prayers to offer. I am sure we may be busy constantly, but let us stop long enough, occasionally to tell our experiences. Experience meetings are great helps to faint hearts. One Junior Leaguer I know has given five dollars to the Palmore School in Japan, ten dollars to help support a missionary. Last year this same League paid ten dollars to conference claims where they had previously paid five dollars. A goodly number of this League are church members and all are such willing workers. We hope that many others will soon enter the fold. If you know of any place where there is no League and the children want one, tell us about it.

I am eighteen miles from Little Rock away in the country, living close to nature and trying to become a better Junior. I am almost three miles from any church and you do not know how I miss the Junior League services on Sunday afternoons. I am always sorry for people who cannot go to Junior League. We hope soon to read some good reports in the Advocate. God bless the lambs of the fold.

## BARGAIN RATES

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Dora Davis.

Doe Branch, Ark.

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#### Barking Up the Wrong Tree.

There is nothing so pitiable to witness as misdirected effort, particularly so when the effort wrongly put forward is earnest, and of a kind that, placed in the right channel would be productive of the best possible results. No phrase so fitly describes this condition as the homely term used in the caption of this article -- "Barking up the Wrong Tree" -- and that is just what thousands are doing every day of their lives, lives that are made pitifully sad by a protracted disorder that apparently defies all efforts to eradicate it.

The trouble in such cases is that the effort is wrongly applied, that the patient continues for months and years to "bark up the wrong tree," not realizing that which he is seeking lies in an entirely different direction. Doctors diagnose the case, question as to the symptoms and treat the symptom instead of investigating for the cause, and having discovered it, taking proper steps to remove the wrong condition which make it possible. Patent medicines, too are placed on the market and advertised to treat the symptoms, to relieve this and that outward manifestation of an inward abnormality, while the CAUSE goes merrily on, causing more and more symptoms as time progresses, more work for the doctors and more sales for these so-called medicines.

Vitae-Ore, the natural mineral medicine, which is being advertised so extensively in these columns, treats the cause, not the symptoms. It removes the inward disorder itself and does not merely check for a time the outward physical manifestation of the disorder. This is one of the reasons for the absoluteness and permanency of its cures, the principal reason for the wide range of symptoms it causes to disappear. Many different symptoms and local disturbances can be attributed to one particular lesion, one fundamental lack of functional activity that is primarily alike in many separate cases, accounting for the ease with which Vitae-Ore effaces such different symptoms by the removal of these underlying and controlling causes. Read the 30-day trial offer made in this issue by the proprietors, the Theo. Noyl Company of Chicago.

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## W. H. M. SOCIETY.

EDITED BY

Mrs. A. L. Malone, White River Conference  
 Mrs. V. S. McLeiber, 1818 Chestnut St., Pine Bluff, Little Rock Conference  
 Mrs. G. G. Davidson, Greenwood, Arkansas Conference.  
 Mrs. F. B. Crofford, Chickasha, I. T., Indian Mission Conference

Send all communications to the editors.

## Indian Mission Conference.

Dear Sisters:

We feel very closely related to our Arkansas sisters for we in the Indian Mission Conference have had the same experience that you have had in Little Rock. Our secretary has written and labored to get reports for our minutes until she has found it necessary to go to Oil Springs for a two weeks' rest and left everything in my hands. We hope to mail copies to each auxiliary this week. If a copy does not reach you, know that we have not your address and write us. We have failed to secure secretaries as yet for the Holdenville and Muskogee Districts.

New societies are being organized and old ones revived. Our President, Mrs. Campbell, met with the Norman auxiliary a few weeks ago and gave them a talk that has aroused enthusiasm. Your Conference Corresponding Secretary with the District Secretary and two other members attended the Ardmore District Conference and gave the brethren a "shaking up." They each and all promised to help us organize wherever it is possible to do so, and we succeeded in reorganizing Mansville auxiliary while there. They have a small membership, but they are fine workers and we look for fruit in the months to come.

We are going to make this our banner year and are hoping for a large growth in membership and dues. Those of us who listened to the annual sermon preached at our meeting, and realize the force of the text, "Thou hast made him a little lower than the angels and hast crowned him with glory and honor," who were shown how it paid to invest in manhood and heard the impassioned appeal to invest our time our talents and our money in the redemption and elevation of mankind feel a stronger purpose to work as never before. May we not hope that each of you will do all you can in every way you can to widen and deepen our mission interest?

You saw the splendid report made by our Treasurer in last week's issue. May this stimulate us to redouble our interest

for we should show a large increase over these figures next year.

With much love for each worker.

Sincerely yours,  
 Mrs. J. M. Gross.  
 Conf. Cor. Sec.

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Frederick, Okla.

We have been worshipping in our new church just four weeks, and in this time the congregations have more than doubled. Our Sunday School which was organized in January, is rapidly increasing in attendance. Our church is built of Coffeyville pressed brick and is the best in the district. We had one conversion at our services yesterday and received nine members into the church, seven by certificate and two by baptism.

M. L. Roberts.

## Is Your Hat Off to Tetterine?

If not, it is because you have not given it sufficient trial. "I take off my hat to a 50c box of Tetterine. It has cured me of a skin disease which doctors in seven states failed to cure. W. C. Cantrell, Louisville, Ky." Cures Tetter, Eczema, Ringworm, Chafes, Rough or scaly patches, etc. Get from your druggist or send 50c for a box to J. T. Shuptrine, Mfr.

Hot Springs, Ark.

Park Avenue charge is in a growing state. The Sunday School and regular congregations are outgrowing the present seating capacity. Fortunately the new auditorium will soon be ready for use. Then there will be plenty of room to let. With a fine Sunday School, a good League and a growing membership Park Avenue is getting in a position to touch and influence the life of Hot Springs as never before. Since conference fifty-nine names have been added to the church roll. There is a good spiritual interest in the church. The recent revival conducted by Rev. J. T. Newsom in May has done great good.

Jesse L. Leonard.

## A Suggestion.

The only home that the Methodist preacher has is a rented one or a home furnished him by the church. It is not his in reality, but his to keep. The Methodist preacher moves occasionally. Some preachers have large families, some small ones and some are not yet married. When a parsonage is built, it ought to be for the large families and then it would hold the small ones as well. The parsonage should be a well regulated plat, with lot, barn, pasture, patch and especi-

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 Little Rock, Ark. Little Rock, Ark.

ally a garden spot. We ought to keep the place as if it were ours for life. If we come back for another year there is nothing lost. If we are moved, the next man will enjoy our labors. It is now about time to sow turnips for winter use, will every pastor see that his place is supplied with this much at least?

W. W. Christie.

Selma, Ark.

Alex, I. T.

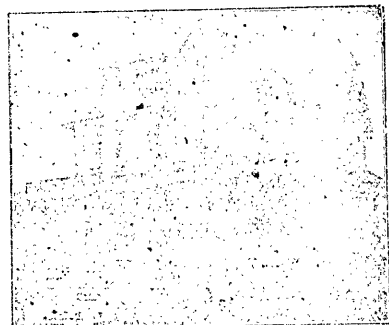
We have our parsonage as good as before the cyclone except ceiling overhead. I have received the following from the brethren: Paul's Valley by Bro. Turner \$9 Rev. J. S. Lamar \$5. Noble by Bro. Sullivan \$13 Davis by Bro. Burris \$10. Sulphur (both) by Bro. Anderson \$13.25. Paoli by Bro. Lamar \$3. Lexington by Bro. Everett \$3.25. Whitehead by Bro. Lamar \$2.50. Total \$59.

The material for the house cost \$69.25. Bro. Rippey gave me some books and the W. H. M. S. of Paul's Valley sent us a box of clothes. Crop prospects are good. I was unfortunate again on July 9th. While crossing a swollen stream to get to an appointment, the buggy I was riding in caught on a snag. I was thrown out in the water and in some way \$35 just collected on salary floated out of my pocket and was swept away. We have the parsonage paid for and we do not owe anything hence can make it all right. We are very thankful to the brethren for the help sent in. We are willing to return.

A. G. White.

We had an interesting quarterly meeting at Ellis Chapel, resulting in three bright conversions and the same number added to the church. Amen!

J. D. Sibert, P. E.



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## The M. E. Work in Arkansas.

Never was it more prosperous, nor the outlook more hopeful. God bless our Methodism in every part of the globe! I can speak more particularly of the outlook in Little Rock District. Eighteen months ago we had seventeen pastoral charges; now we have twenty-two. Last year we made the largest Missionary contribution in our history. A large advance was made in ministerial support in 1905, but the advance is even greater this year. One charge, which for ten years, or more, had estimated for pastoral support \$300 and house, last year added \$70 to that standing apportionment; but this year that charge made the salary \$600 and house. Another little church which up to the present year never paid more than \$50 a year for pastoral support, has paid this year—five months—\$125, and will pay \$300 before the year closes; and a little Junior Epworth League of that church has paid in cash \$35 for the support of a native worker in India. On Grand Prairie our work is growing rapidly. We have five charges at present on the prairie, and should have as many more at once. Many communities are calling for the ministrations of our pastors. This whole prairie, one hundred miles long and from ten to forty miles wide, is our territory, if we will but occupy it. No other church among the English-speaking population can occupy it if we do not.

One more fruitful field I will indicate. In Montgomery county we have had for years a little charge which has never paid its pastor, previous to this year, over \$100. We have no church-buildings on the charge, and I am told there are but five churches in the county used exclusively for church purposes. The pastor this year has already received \$140 on salary, and arrangements are being made for building three new churches this year. Besides, our preacher, the only one we have in the county, has urgent calls to preach at more than twenty different places where there are excellent opportunities to found churches. We will organize for next year at least three new charges in Montgomery and Garland counties. Two young men were licensed at our recent District Conference held at Stuttgart, and already one is employed as a pastor and the other soon will be. Two others will soon be put to work. God is raising up preachers on Arkansas soil. But still the demand is greater than the supply. "Pray ye, therefore, the Lord of the

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harvest that he will send forth laborers into his harvest." If any readers of the Advocate desire to put money into a growing and fruitful field for home missionary work, where the returns will be large, they may designate Arkansas as such a field. We have a growing enthusiasm for our work in this state. Pray for the loyal and faithful men on the picket-line.—Rev. C. M. Hollett in Pittsburg Christian Advocate.

## Marsden, I. T. Revival.

One of the greatest revivals of the season closed Tuesday night, July 17, at Marsden, I. T. Forty-two conversions and sixteen additions to the church with more to follow. Old time preaching, conviction, conversion and shouting was the order of the day. Stalwart men came to the altar with tears streaming from their eyes, they didn't kneel but fell on their faces and cried for mercy. No one had to tell them when they were converted, they knew it and every one else soon found it out. The people would come shouting and leave shouting. It was simply an old fashioned Holy Ghost revival. Some were converted on their way home from services. People did not go to bed until two and three o'clock and couldn't sleep after they did.

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They would actually get to shouting after going to bed, get up and sing and shout until the neighborhood was ringing with hallelujahs. Every service reached the shouting point. While we don't believe shouting is religion yet we do believe religion makes people rejoice. The meeting was conducted by Rev. J. C. Scivally, of Ardmore, I. T. Bro. Scivally did all the preaching. He needs no introduction to the brethren for he is known all over the Indian Mission Conference as one of the greatest revivalists in the West. The following personal workers of Ardmore were present and did splendid work: Miss Ella Davis, Miss Pearl Davis, Miss Eunice Scivally, Mr. Hubert Davis. The writer was present also. "The Lord has done great things for us whereof we are glad." Otis A. Morris. Ardmore, I. T.

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### Beaver District Conference.

The third session of the Beaver District Conference of the M. E. C., South convened at Hooker, Oklahoma, July 12-15. The beloved P. E., J. E. Lovett, was in the chair. All the pastors of the District except three were present with a good number of delegates and visiting brethren to enjoy and take part in the proceedings of the conference. The reports of the pastors show an increasing interest along all lines of church work, about 350 additions to the church since conference were reported. Several new churches have been built, and several more will be built between now and Conference. Several new charges will be formed and that means more men to man Beaver District next year.

Due consideration was given to the mission, temperance, Sunday-School, and Epworth League work. Mrs. U. F. P. Munsey, District Secretary of W. H. M. Society, was present and read an excellent paper relative to her work. A W. H. M. Society was organized at the close of the session. Several excellent addresses were given by those present.

The reports of pastors and committees show the increasing interest in temperance and the strong sentiment against the liquor traffic. Rev. J. D. Z. Munsey, president of the Church Federation Anti-Saloon League, of Woodward county, gave an excellent address in the interest of temperance. The adopted resolutions on temperance were as follows: 1st. The Pastors of Beaver District preach on temperance. 2d. See that their people do not support anyone for the constitutional convention who are in any way allied with the whisky interest. That the Beaver District pledge her fidelity and undying faith and blood to the

support of the temperance cause in Oklahoma, as represented by Rev. J. J. Thompson, Superintendent of the Anti-Saloon League, and Rev. J. F. Hodges, Superintendent of State S. S. Temperance Union.

The various parts of the Sunday-School and Epworth League were discussed and proved interesting and helpful to all present. A District Epworth League was organized with the following officers: Pres., T. B. Stevens; 1st Vice, E. O. McCance; 2d Vice, Miss Grace Jackson; 3d Vice, Miss Grace Hays; 4th Vice, Miss Maude Roher; Junior Supt., to be supplied; Secretary, Mrs. T. B. Stevens; Treas., Victoria Turner. The P. E. was requested to appoint a field worker. We desire to promote the interest of the League work among our young people.

The characters of the following preachers passed: Local Elders, J. D. Z. Munsey, W. H. Sun. Local Deacons, H. Bradford, B. A. Phillips, C. S. Shires. Local Preachers, T. B. Stephens, J. L. Bayless, W. K. Young, J. A. Puckett, W. O. Esarey were recommended for deacon's orders. R. C. Aubrey was granted license to preach and recommended to the Annual Conference for admission on trial. W. M. Keller was granted the relation of local Deacon in our church, coming from the United Brethren in Christ.

Trustees appointed on District parsonage: W. H. Gassett, J. W. Hamilton, Virgie Boyd, J. L. Edkins and W. C. Crow.

Committee on license to preach: A. M. Belcher, J. D. Munsey and C. L. Canter.

Rev. J. N. Fawcett, Episcopalian minister from Woodward, preached the closing sermon. Congregation sang "God be with you till we meet again." Thus closed the most interesting session of the District Conference ever held in this District.

The people had been royally entertained and we returned home feeling it was well to have been there.

The next conference will be held at Woodward.

C. L. Canter,  
Secretary.

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### Searcy District Conference.

The Searcy District Conference met in a three days' session, at Tuckerman, Ark., July 12.

There was a large attendance of preachers and delegates.

The business sessions were interesting and pleasant. The religious services were refreshing and imposing.

The reports of the preachers were very encouraging.

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Write for catalogue. CHAS. B. KING, PRESIDENT.

There have been 378 additions to the church in the district since Annual Conference. This is an average of 20 conversions and 21 additions, to the charge.

The assessments and conference claims to date are fairly paid.

The outlook for the district is good indeed. Not only do we expect Searcy District to hold its position in the White River Conference, but we expect it to gain a point.  
J. A. Roberts,  
Secretary.

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## QUARTERLY CONFERENCES.

## Arkansas Conference.

FAYETTEVILLE DISTRICT—THIRD ROUND.  
 Prairie Grove Circuit, at New Hope, July 28-29  
 Humeville Ct., at New Hope, Aug. 1-2  
 War Eagle Mission, at New Hope, Aug. 4-5  
 Winston Mission, at New Hope, Aug. 6-7  
 Siloam Springs Station, at New Hope, Aug. 11-12  
 Gentry Station, at New Hope, Aug. 13-14  
 Bentonville Ct., at New Hope, Aug. 15-16  
 Elba Springs Ct., at New Hope, Aug. 25-26  
 Lincoln Ct., at New Hope, Sept. 1-2  
 W. M. SHERMAN, P. E.

HARRISON DISTRICT—THIRD ROUND.  
 Kingston, at Shiloh, July 28-29  
 J. J. GALLOWAY, P. E.

FORT SMITH DISTRICT—THIRD ROUND.  
 Clinton Ct., at Lida Chapel, July 28-29  
 Booneville, at Lida Chapel, July 29-30  
 Magazine Ct., at Wesley Chapel, Aug. 4-5  
 Mansfield and Hartford, at Hartford, Aug. 11-12  
 Alma Ct., at Peairie Grove, Aug. 18-19  
 Branch Ct., at Peairie Grove, Aug. 25-26  
 Charleston, at Peairie Grove, Sept. 1-2  
 Wadron Ct., at Peairie Grove, Sept. 8-9  
 Canton, at Peairie Grove, Sept. 15-16  
 E. R. STEEL, P. E.

DARDANELLE DISTRICT—THIRD ROUND.  
 Rover and Gravelly, at Wing, Aug. 11-12  
 Denville and Bellville, at Bellville, July 28-29  
 Spring Creek Ct., at Ranger, Aug. 4-5  
 J. M. HUGGINS, P. E.

MORRISTON DISTRICT—THIRD ROUND.  
 Clinton, at Walnut Grove, July 28-29  
 Holland Ct., at Bethel, Aug. 4-5  
 Conway Station, at Bethel, Aug. 6-7  
 Quitman Ct., at Sulphur Springs, Aug. 11-12  
 Quitman Ct., at Sulphur Springs, Aug. 13-14  
 Houston, at Perry, Aug. 18-19  
 Adona, at Opelo, Aug. 25-26  
 Russellville Sta., at Opelo, Sept. 1-2  
 J. B. STEVENSON, P. E.

## White River Conference.

JONESBORO DISTRICT—THIRD ROUND.  
 Vandalia Ct., at Jonesboro, July 31  
 Wilson and Louisa, at Jonesboro, Aug. 4-5  
 Osceola Station, at Jonesboro, Aug. 11-12  
 Luxora and Rosell, at Jonesboro, Aug. 14-15  
 Yarbrough and Dell, at Jonesboro, Aug. 18-19  
 Blytheville station, at Jonesboro, Aug. 22-23  
 Promised Land Miss., at Jonesboro, Aug. 25-26  
 Monette and Manila, at Jonesboro, Sept. 1-2  
 Shiloh Ct., at Jonesboro, Sept. 5-6  
 Trinity Ct., at Jonesboro, Sept. 8-9  
 Tyrone Miss., at Jonesboro, Sept. 15-16  
 M. M. Smith, P. E.

PARAGOULD DISTRICT—THIRD ROUND.  
 Boydeville Circuit, at Paragould, July 21-22  
 Lorado Circuit, at Paragould, July 28-29  
 Smithville and Pochontas Ct., at Paragould, Aug. 4-5  
 Swifton Ct., at Paragould, Aug. 11-12  
 Imboden Circuit, at Paragould, Aug. 18-19  
 Pochontas Circuit, at Paragould, Aug. 22-23  
 Maynard Circuit, at Paragould, Aug. 25-26  
 Z. T. BENNETT, P. E.

SEARCY DISTRICT—THIRD ROUND.  
 Cabot Ct., at Cabot, July 28-29  
 Bethany Ct., at Mt. Olive, July 30-31  
 Newport station, at Cabot, Aug. 4-5  
 Tuck & Kenyon, at Kenyon, Aug. 6-7  
 Cato Ct., at Kenyon, Aug. 11-12  
 Gardner Memorial, at Kenyon, Aug. 13-14  
 Dye Memorial, at Kenyon, Aug. 18-19  
 Heber Ct., at Wilburn, Aug. 22-23  
 El Paso at Mt. Olive, Aug. 25-26  
 J. D. SILBERT, P. E.

HELENA DISTRICT—THIRD ROUND.  
 Marianna, at Helena, July 29-30  
 Helena, at Helena, Aug. 5-6  
 Laconia, at Helena, Aug. 7-8  
 Clarendon, at Helena, Aug. 12-13  
 Wesley, at Helena, Aug. 15-16  
 Haynes, at Madison, Aug. 18-19  
 Holly Grove at Hills Chapel, Aug. 22-23  
 Oak Forest at Prairie Chapel, Aug. 25-26  
 Wheatley at Plains Chapel, Aug. 28-29  
 Cotton Plant at Cotton Plant, Sept. 1-2  
 McCrory, at Cotton Plant, Sept. 3-4  
 La Grange, at Cotton Plant, Sept. 8-9  
 Fred Little, P. E.

DATESVILLE DISTRICT—THIRD ROUND.  
 Cave City, at Datesville, July 28-29  
 Ash Plot, at Datesville, Aug. 4-5  
 Salem, at Datesville, Aug. 11-12  
 Bexar, at Datesville, Aug. 18-19  
 Melbourne, at Datesville, Aug. 22-23  
 Calico Rock, at Datesville, Sept. 1-2  
 Mt. View, at Datesville, Sept. 8-9  
 Pleasant Plains, at Datesville, Sept. 15-16  
 Desha, at Datesville, Sept. 22-23  
 Bethesda, at Datesville, Sept. 29-30  
 Batesville, at Datesville, Oct. 6-7  
 Central Ave., at Datesville, Oct. 13-14  
 JAS. F. FERNIGAN, P. E.

## Little Rock Conference.

PRESCOTT DISTRICT—THIRD ROUND.  
 Nathan Ct., at Prescott, July 28-29  
 Murfreesboro Ct., at Prescott, Aug. 4-5  
 Emmett Ct., at Prescott, Aug. 11-12  
 Hope Sta., at Prescott, Aug. 18-19

LITTLE ROCK DISTRICT—THIRD ROUND.  
 Bryant, at Little Rock, July 28, 29  
 Benton, at Little Rock, Aug. 4, 5  
 Henderson's Chapel, at Little Rock, Aug. 11, 12  
 Asbury, at Little Rock, Aug. 18, 19  
 Hunter Memorial, at Little Rock, Aug. 25, 26  
 First Church, at Little Rock, Aug. 28, 29  
 Winfield Memorial, at Little Rock, Sept. 1, 2  
 T. H. Ware, P. E.

PAVE BLUFF DISTRICT—THIRD ROUND.  
 Hawley Memorial, at Pave Bluff, July 28-29  
 Sherrill, at Pave Bluff, Aug. 4-5  
 First Church, at Pave Bluff, Aug. 7-8  
 Stuttgart, at Pave Bluff, Aug. 11-12  
 Roe, at Pave Bluff, Aug. 14-15  
 Swan Lake, at Pave Bluff, Aug. 18-19  
 Altholmer, at Pave Bluff, Aug. 21-22  
 Star City, at Pave Bluff, Aug. 25-26  
 Rowell, at Pave Bluff, Aug. 28-29  
 Douglas and Grady, at Pave Bluff, Sept. 1-2  
 DeWitt, at Pave Bluff, Sept. 4-5

St. Charles, at Pave Bluff, Sept. 2-3  
 Ellett, at Pave Bluff, Sept. 8-9  
 E. M. PIPKIN, P. E.

TEXARKANA DISTRICT—THIRD ROUND.  
 Fairview, at Texarkana, July 28-29  
 College Hill, at Texarkana, July 29-30  
 Foxarkana Ct., at Harmony, Aug. 4-5  
 Cherry Hill Ct., at Ransome, Aug. 11-12  
 Mona, at Ransome, Aug. 12-13  
 H. Ida Ct., at Ransome, Aug. 15-16  
 Jackson Ct., at Ransome, Aug. 18-19  
 Chapin Ct., at Ransome, Aug. 22-23  
 Richmond Ct., at Ransome, Aug. 25-26  
 Foreman and Ashdown, at Ransome, Aug. 28-29  
 R. R. MOORE, P. E.

ARKADELPHIA DISTRICT—THIRD ROUND.  
 Lono Circuit, at Arkadelphia, July 28-29  
 Central Avenue, at Arkadelphia, Aug. 4-5  
 Social Hall Circuit, at Arkadelphia, Aug. 11-12  
 Holly Springs Circuit, at Arkadelphia, Aug. 18-19  
 Hot Springs Circuit, at Arkadelphia, Sept. 1-2  
 Main Street Avenue, at Arkadelphia, Sept. 2-3  
 Dukes Circuit, at Arkadelphia, Sept. 8-9

MONTICELLO DISTRICT—THIRD ROUND.  
 Arkansas City and Watson, at Monticello, July 28-29  
 Snyder, at Monticello, Aug. 4-5  
 New Edinburgh, at Monticello, Aug. 11-12  
 Warren, at Monticello, Aug. 12-13  
 Lacey, at Monticello, Aug. 18-19  
 Vihar, at Monticello, Aug. 25-26  
 Portland, at Monticello, Sept. 1-2  
 W. M. HAYES, P. E.

CAMDEN DISTRICT—THIRD ROUND.  
 Fordyce, at Camden, July 28-29  
 El Dorado, at Camden, Aug. 4-5  
 El Dorado Station, at Camden, Aug. 6-7  
 Hampton, at Camden, Aug. 11-12  
 Stephens and Waldo, at Camden, Aug. 18-19  
 Bearden and Thornton, at Camden, Aug. 22-23  
 Magnolia, at Camden, Sept. 1-2  
 Stamp, at Camden, Sept. 2-3  
 Camden St., at Camden, Sept. 9-10  
 Camden Ct., at Camden, Sept. 15-16  
 J. H. RIGGIN, P. E.

## Indian Mission Conference.

CHEROKEE DISTRICT—THIRD ROUND.  
 Stilwell, at Cherokee, July 28-29  
 Stilwell and Westville, at Cherokee, July 29-30  
 Alluwe and Tulsa, at Cherokee, Aug. 4-5  
 J. B. McDONALD, P. E.

ARDMORE DISTRICT—THIRD ROUND.  
 Lone Grove, at Ardmore, July 28-29  
 Overbrook, at Ardmore, July 29-30  
 Woodford, at Ardmore, Aug. 4-5  
 Grady, at Ardmore, Aug. 11-12  
 Dixie, at Ardmore, Aug. 18-19  
 Berwyn, at Ardmore, Aug. 25-26  
 W. T. FREEMAN, P. E.

OKLAHOMA CITY DISTRICT—THIRD ROUND.  
 Arcadia, at Oklahoma City, July 28-29  
 W. J. SIMS, P. E.

MANGUM DISTRICT—THIRD ROUND.  
 Erick Circuit, at Mangum, July 28-29  
 Davidson Circuit, at Mangum, Aug. 4-5  
 Frederick Station, at Mangum, Aug. 6-7  
 Snyder Circuit, at Mangum, Aug. 11-12  
 Mountain Park Circuit, at Mangum, Aug. 18-19  
 W. S. P. McCULLOUGH, P. E.

BEAVER DISTRICT—THIRD ROUND.  
 Grand Ct., at Little Rock, July 28-29  
 Island Ct., at Pack Saddle, Aug. 4-5  
 Persimmon Ct., at Persimmon, Aug. 11-12  
 Ingersoll and Hazelton, at Ingersoll, Aug. 14-15  
 Woodward Ct., at Woodward, Aug. 18-19  
 Boyd Ct., at Boyd, Aug. 25-26  
 J. C. FOWLER, P. E.

HOLDENVILLE DISTRICT—THIRD ROUND.  
 Okmulgee Ct., at Newtown, July 28-29  
 Okmulgee Sta., at Newtown, July 30-31  
 Newoka Ct., at Tabawable, Aug. 4-5  
 Holdenville Sta., at Tabawable, Aug. 6-7  
 Ada Ct., at Midland, Aug. 11-12  
 Ada Sta., at Midland, Aug. 12-13  
 C. M. COPPEDGE, P. E.

MUSKOGEE DISTRICT—THIRD ROUND.  
 Bokache Ct., at Star, July 28-29  
 Webber Falls Ct., at Marble, Aug. 4-5  
 Coweta and Porter, at Coweta, Aug. 11-12  
 J. C. FOWLER, P. E.

WEATHERFORD DISTRICT—THIRD ROUND.  
 Hip, at Shiloh, July 28-29  
 Barnab, at Center Point, July 29-30  
 Cheyenne, at Center Point, Aug. 4-5  
 Sayre, at Center Point, Aug. 6-7  
 Roll, at Center Point, Aug. 11-12  
 Texaco, at Center Point, Aug. 18-19  
 Harmon, at Center Point, Aug. 22-23  
 Cordell Station, at Center Point, Aug. 25-26  
 Glendole, at Center Point, Sept. 1-2  
 C. F. ROBERTS, P. E.

DUNCAN DISTRICT—THIRD ROUND.  
 Duncan Ct., at Duncan, July 28-29  
 Comanche Station, at Duncan, July 30-31  
 Indian Work, at Duncan, Aug. 4-5  
 N. L. Linebaugh, P. E.

WYNNEWOOD DISTRICT—THIRD ROUND.  
 Alex Ct., at Ireton, July 28-29  
 Wynnewood, at Ireton, Aug. 4-5  
 Paul Ct., at Wayne, Aug. 6-7  
 Daugherty Ct., at Daugherty, Aug. 11-12  
 Hill Creek, at Troy, Aug. 18-19  
 Wanett Ct., at Gilbert, Aug. 22-23  
 Moral Ct., at Tinsdale, Aug. 25-26  
 McGee Ct., at Bart, Aug. 28-29  
 G. A. MAR, P. E.

CHOCATAW DISTRICT—THIRD ROUND.  
 Vashita Ct., at Sealers Chapel, July 27-28  
 Chickasaw Ct., at Sealers Chapel, July 29-30  
 Atoka Ct., at Pine Ridge, Aug. 4-5  
 Antlers and Findley, at Findley, Aug. 11-12  
 Chamita Ct., at Big Springs, Aug. 18-19  
 Rufe Ct., at Big Springs, Aug. 22-23  
 W. P. PIPKIN, P. E.

MCLESTER DISTRICT—THIRD ROUND.  
 Pontotoc Ct., at Mclester, July 28-29

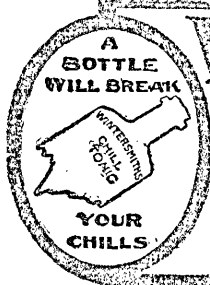
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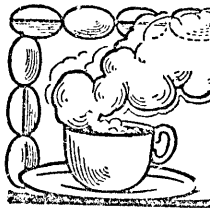
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 Caney Ct., at Wapanucka, Aug. 11-12  
 Goshert Ct., at Wapanucka, Aug. 18-19  
 B. G. THOMPSON, P. E.

MANGUM DISTRICT, FOURTH ROUND.  
 Hobart Station, at Mangum, Aug. 12-13  
 Martha and Blair, at Martha, Aug. 18-19  
 Mangum Circuit, at Martha, Aug. 25-26  
 Altus Station, at Mangum, Aug. 10-29  
 Gotebo and Lowe Wolf, at Lone Wolf, Sept. 1-2  
 Hollis Circuit, at Hollis, Sept. 8-9  
 Olustee and El Dorado, at Olustee, Sept. 15-16  
 Duke Circuit, at Duke, Sept. 16-17  
 Deer Creek Circuit, at Francis, Sept. 22-23  
 Hedrick Circuit, at Francis, Sept. 29-30  
 Elmer Circuit, at Prairie Home, Sept. 30-Oct. 1  
 Corralia Circuit, at Corralia, Oct. 6-7  
 Frederick Station, at Frederick, Oct. 13-14  
 Davidson Circuit, at Davidson, Oct. 14-15  
 Erick Circuit, at Erick, Oct. 20-21  
 Snyder Circuit, at Snyder, Oct. 27-28  
 Mountain Park Circuit, at Mountain Park, Oct. 28-29  
 Granite Circuit, at Pishlev, Nov. 3-4  
 Mangum Station, at Mangum, Nov. 4-5  
 W. S. P. McCULLOUGH, P. E.

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