

WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

Successor to Western Christian Advocate.

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

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EDITORIAL.

Jingo Talk.

Some people in this country seem determined to stir up a war between the United States and Japan. The papers are full of war talk. If the Secretary of the Navy orders a few ships into the Pacific, it is evidence that war is impending. If Japan places an order for a few guns in Germany, that is another sure sign of war. If a little local difficulty occurs between Americans and Japanese in San Francisco, that is a sign that the conflict draws on. Anything and nothing is a proof that the countries are about to engage in deadly conflict.

We have heard this talk till we are thoroughly disgusted. It is the baldest of all jingoism. It is on a par with the talk of meddlers and mischief makers, such as can be found in some backwoods community, trying to stir up trouble between two men by carrying tales and magnifying rumors. It is a shame to the American press, but it will be observed that the talk is confined to two classes of papers, the yellow journals and the ignorant element. We do not recall a single paper that has brains and honest patriotism back of it that has affirmed its fears on this subject. And we have been led to wonder whether some infamous spirit and motive of commercialism is not inspiring the talk.

There is not the slightest probability of a war between this country and Japan. There is no conceivable motive for such a war. From the time Japan opened her doors to foreign commerce till this hour the most friendly relations have existed, barring the slight friction that may have arisen for the moment, and only for the moment, out of such incidents as the San Francisco episode. As to that episode, this government quickly made it known that the little local feeling in San Francisco did not represent the nation, and the government at Washington immediately took steps to make that assurance good. Whatever feeling may have been generated in the populace in Japan, the Japanese government has never misunderstood us. Our authorities at Washington have repeatedly assured the country that there is not the slightest thought of war with Japan, Japanese authorities have uniformly stated that Japan wants no war anywhere, and that it does not enter the thought of Japan to be preparing for war with the United States; that Japan wants only an opportunity to develop her commerce along lines of peace. Travelers who have been in Japan tell us the same thing. All our missionaries on the field tell us the same thing. And, be it borne in mind, that with all this busybody talk nobody has yet been able to assign any conceivable motive for war. It has indeed been suggested that the Japanese are so inflated over their success against Russia that they are anxious to fight somebody else. As if that terrible war had been a holiday amusement for Japan! As if it brought no sense of horror to an enlightened government! As if it had

turned the Japanese nation into a nation of fools.

It is not to be expected that Japan would decline a war with us if a just provocation should arise. It is as little to be expected that this country has any intention of giving such provocation. It is not to be expected that the United States would decline war with any country should war become necessary, but nobody can point out a single thing that is likely to make it necessary for us to go to war with Japan. We are tired of this miserable yellow journalism in which many of the brainless and conscienceless papers of the country are indulging. It is a pity that they can not find something useful and truthful with which to entertain their readers.

Tipping.

The debasing system of tipping is found all over the land. You go into a great hotel, an obsequious porter runs for your valise, takes it and sets it down or carries it to your room and expects a tip. You go to the lavatory, another obsequious flunky runs up and begins brushing your clothes, uninvited, and when you turn around he expects a tip. You enter the dining room, a waiter approaches and takes your order, brings your dinner, and he expects a tip. At every turn during your stay you are expected to dispense largess. You enter a sleeping car, pay your sleeper fare, and tip the porter, who bows around to you as "Cap'n."

There are several objections to this miserable system. In the first place it operates as a practical holdup on the travelling public. Every man ought to be willing to pay for what he gets; no man ought to be subjected to a species of blackmail, and this is a system of blackmail, for a man must pay these small levies upon his purse or else he must be considered "short" and withal, find the service in reality short. In the second place proprietors ought to pay attendants a decent wage, without expecting the patronizing public to make up their deficiencies. It is said, and not without reason, that in some instances proprietors actually share in this graft. Where that is true the public ought not to patronize their establishments, for they are not honest. In the third place, it is easily possible by a tip to get through a servant more than one is entitled to, and that is not honest. In the fourth place, the man who consents to get his living by receiving tips has no chance of developing an honest and sterling manhood, and this is the most serious phase of the whole subject. What right have we to contribute to a system which debases the manhood of every man engaged in it? And yet, under present conditions, how can a man who needs ordinary accommodations escape from the necessity of contributing to it?

The system itself ought to be outlawed. Since it is certainly debasing to manhood, it is against public policy, and therefore is a proper subject of legislation. If legislatures will not or cannot handle it, commercial or-

ganizations, such as the Travellers' Protective Association, might hit the system a staggering blow by demanding of proprietors they patronize the abolition of it in establishments they patronize. The worst difficulty in attempting to correct the evil lies in the fact that too many men who travel take an entirely selfish view of the whole matter, being willing to purchase their own comfort, without caring what consequences follow. But it is the duty of every man to resist blackmail in all its forms, and it is the duty of every man so to conduct himself that he is not debasing his fellowmen.

Statehood in Oklahoma.

For quite a time after the adjournment of the constitutional convention in Oklahoma the Western Methodist declined all discussion as to the propriety of the speedy adoption of the constitution and the opening up of statehood. We declined because it appeared to us to be a matter of partisan politics. It seemed that the democrats of the two territories were lined up solidly for the constitution and the republicans were against it. We yet believe that this was substantially the truth as to the situation. But rather extensive travels over the two territories quite recently have convinced us that it is the truth no longer, that a very large majority of the republicans in Oklahoma and Indian Territory desire that the vote on the constitution should come on and that the new State should be permitted to begin its career. It is still true that the office holders under the territorial governments, who are republicans, do, perhaps, for the most part, prefer to delay statehood, for that means their extinction, but this is not true of all of them, for many of them recognize the injustice of keeping these people any longer out of the ordinary rights of American citizens.

The indications now are that Oklahoma will have statehood by October or at least before "the Ides of November." We feel free to say that it would be an outrage to obstruct them in their pathway to it. It will be remembered by students of American history that the admission of new States has furnished the occasion for nearly all the troubles we have had. But there is no great issue of American political life involved in the admission of Oklahoma. It will turn into the American congress a few additional congressmen and two additional senators, most likely democrats at the first. But the preponderance of the democrats is not so great that they are sure to hold the State. Even if that were true, or if the reverse were true, that the State were certain to be and remain republican, that would be no just reason for denying these people statehood. People have the right in this country to choose their own political creed. But it is certain that the people of Oklahoma will remember the injustice of the act against any party which keeps them out of statehood. And they will have a right to do so.

WESTERN METHODIST.

JAS. A. ANDERSON, A. C. MILLAR, P. R. EAGLEBARGER.....Editors

REVS. D. J. WEEMS and J. C. RHODESField Editors

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NOTES AND PERSONALS.

METHODIST CALENDAR.

District Conferences.

Helena, Haynes July 17-21
Batesville, Calico Rock....9 a. m., July 18
Searcy, Beebe July 17-20

Prof. G. W. Droke, of the University of Arkansas, at Fayetteville, called at our office on Wednesday.

Rev. O. E. Goddard has had more than 100 additions to his church in Muskogee since Conference, three-fourths of whom were on profession of faith.

We have it on reliable authority that the saloon men of Oklahoma are buying supplies very conservatively. They have business sense even though they lack moral sense.

The following Methodist laymen have been elected officers of the Arkansas State Eclectic Board: President, Dr. E. H. Stevenson, Fort Smith; treasurer, Dr. W. S. May, Little Rock; secretary, Dr. A. J. Widener, Little Rock.

Prof. R. T. Bond, of the Central College faculty, Fayette, Mo., has been visiting his brother, Dr. John B. Bond, of this city. He preached at First Church last Sunday morning. His friends greatly enjoyed his visit. He goes on to El Paso, Texas, to visit his brother, who is a pastor there.

Rev. C. O. Steele made this office an appreciated call Tuesday. He was on his way to California and departed from Little Rock Tuesday night. Bro. Steele has served the Master and the church in Arkansas for a long time, having filled many important positions. His address will be 192 Moss Ave., Oakland, Cal.

Rev. N. L. Linebaugh has had a vigilant eye upon the planting of our church in the "Big Pasture." He has secured the best building sites in several towns, and has won the good will of the people in these towns for his enterprises. Under his wise and strong leadership there is every prospect that our church will take the lead in that new region.

The Department of Law has been organized in Epworth University, with Judge C. B.

Ames as dean of the faculty and H. G. Snyder as secretary. A number of special lecturers have been engaged, among them Chief Justice Burford, Judge C. B. Stewart of McAlester and C. L. Jackson of Muskogee. Judge J. R. Keaton will be one of the active members of the faculty.

At a meeting of the board of stewards of the First Methodist Church, which was held last night in the office of Judge G. S. George, by unanimous vote, the pastor, Dr. Harry G. Henderson was given a vacation for the month of August. He will go first to Georgetown, Ky., to officiate at the wedding of his brother-in-law, Dr. Coseldine, and to join his wife and daughter, who are spending the summer in the Bluegrass.—Searcy Citizen.

It is bruited about in Oklahoma that there were sixteen applications for honorary degrees before the Board of Trustees of Epworth University. It is whispered that a number of these applications were made by men who desired these degrees for themselves! Ye shades! What are we coming to? We do not know the name of a single one of these gentlemen. The Board has had the good sense to conceal them. We beg members of the Board to preserve silence.

President Anderson authorizes us to announce that Rev. J. E. Godbey, D. D., formerly editor of this paper, has been elected to the chair of Philosophy in Hendrix College. The eminent fitness of Dr. Godbey for this position is readily recognized by all who know him. Of all our preachers he easily ranks among the first as a genuine philosopher. He has been a great reader and a close student, and is clear and profound in his thinking. We congratulate the college upon its good fortune.

Of the four Little Rock representatives to the Sunday School Training School at Searcy, Dr. Henderson, the pastor, writes: "The brethren from Little Rock contributed largely to the success of the meeting. The opening sermon of Dr. Andrews was highly spoken of by all who heard it. Dr. Millar's address was interesting and strong. The several studies given before the school by Dr. Beauchamp were among the ablest and most popular of the series. Rev. W. Fred Long, the faithful and hard working State Secretary, left nothing undone in his efforts to make the sessions a success. The next meeting of the Training School will be held at Searcy."

The Unparalleled Record.

Rev. J. E. Caldwell writes us that we were mistaken in one point in our claim that Dr. Andrew Hunter was a member of every session of our General Conference up to 1898. Bro. Caldwell informs us that Dr. Hunter was not a member of the General Conference which met in Columbus, Ga., in May, 1854. This leaves thirteen sessions of which he was a member. After making this correction his record is still unparalleled.

Oklahoma Constitutional Election.

The Oklahoma Constitutional Convention in its reconvened session at Guthrie has set September 7 as the day when the people of the two territories shall decide the matter of the constitution for the newest State in the Union. There has been quite a lot of confusion over the matter, but quiet has at last been restored and the matter will be quietly settled by the ballots. At the same time county and State officers will be selected.

Local Preachers—A Call.

In the McAlester district, Oklahoma Conference, is a scope of country, a fine agri-

cultural region, near Atoka, which greatly needs to be occupied by the church. The case was discussed in the McAlester District Conference the other day. The board of missions has not the men nor the money to occupy this field at present. Judge J. H. Linebaugh, himself a local preacher of our church at Atoka, is very much interested in the field. He told the presiding elder that he intends to find two or three local preachers and settle them in this territory, and that he and they would work out the problem, and organize churches in this scope of country. The presiding elder approves this plan. Judge Linebaugh has not asked us to publish this notice, but we promised to help him find the local preachers. If any local preacher who reads this is thinking about moving to a new home, let him correspond with Bro. Linebaugh at Atoka. What he wants to do is to assist two or three good and faithful preachers to find themselves good homes in this region, which he is in a position to do. The home will most probably be secured by a long time lease. No local preacher need apply unless he is willing to go into a patient effort, to run through several years, to work out the problems of our church in the territory under consideration. In our opinion here is a good opportunity to do good and to get good.

Good For Acting Governor Pindall.

Addressing the Arkansas Sheriff's Association Acting Governor Pindall recently used the following commendable language:

"The most important item that I desire to discuss with you is the evil of pistol carrying so prevalent and so pernicious in many sections of our state. A pistol can have but one justification for its existence, and that lies in its usefulness to the officers of the law. Otherwise it is an instrument of death per se. It was manufactured for the purpose of exterminating life, and if any person other than a law officer should carry a pistol it is always done in either one of two cases: That he has grown so careless and forgetful by reason of the laxity with which the law in this regard has been enforced, that he forgets there is such a law or he takes it in his possession wilfully and with a willingness to take life upon some slight provocation, rather than to avoid tragedy.

"I promise you here and now that while I am performing the duties of governor no pardon to a pistol case shall issue, except it be a sheriff. The law as applied to them is in my opinion too stringent, inasmuch as, legally, a sheriff can only carry a pistol when actively engaged in making an arrest. Sheriffs, like prosecuting attorneys who perform their duties fearlessly, incur the hatred and enmity of the reckless, lawbreaking classes and are targets in certain instances for this class of people. As our sheriffs are responsible persons evidenced by their occupancy of their important positions, they can be trusted to act with due conservatism, and I think the law as it stands now as applied to them is probably too extreme, hence I would have no hesitancy in pardoning a sheriff who was convicted of carrying a pistol, unless there was a showing made that it was carried for some purpose other than because he was sheriff."

Conway Wins the State Normal.

At the meeting of the State Normal school board at Little Rock last Saturday, after several ballots, Conway was selected as the location for the State Normal school. As this is the greatest prize offered to the towns of the State during the last fifteen years the enterprising people of Conway are to be congratulated.

gratulated on their great good fortune. As Conway is a thoroughly tested educational community and one of the best towns, not simply in Arkansas, but in the world, the Normal School is in safe and congenial surroundings. With Hendrix College, the chief Methodist college for men in Arkansas, and Central College, the leading Baptist woman's college in the State, with the headquarters of the Farmers' Union and the Cotton Growers' School, two of the best papers, and the best small job printing office in the State, Conway now with the Normal School is certainly entitled to be considered not only the geographical center but the educational center of our State. As the selection of Conway for the Normal requires sewerage and waterworks this good town will become even better. As it will educate the teachers of our public schools it will exert the widest influence. Let us all pray that every high and holy hope for this town of schools may be realized.

Western Oklahoma.

Rev. W. H. Duncan and his faithful band at Sayre, Okla., are about to begin the erection of a new church. Coming from Cheyenne, Bro. W. D. Matthews and I drove over to that point to get the railroad. The distance is 25 miles. A beautiful country surrounds Sayre, lying about 2,000 feet above sea level. The air is invigorating even on a hot day. The people there know no hot weather such as our readers in the greater part of Arkansas know, for though the thermometer may register in the nineties, it is yet pleasant to a man who knows what it is to swelter in the stifling atmosphere of our lower levels. It is worth a dollar a day to a poor man to breathe the good air of Western Oklahoma. I turned away from that region with regret. It would have been a great pleasure to have lingered out there till the 10th of July and met the Beaver district conference, but the McAlester district conference was coming on at Atoka on the 4th and the Holdenville on the 10th, at Okmulgee.

Western Oklahoma has progressed far enough to reveal immense possibilities. It is a fertile region with a most inviting climate. They grow well a greater variety of products than can be found in any region I know of. The old tough element is almost eliminated; staunch people are taking possession of the country, and are getting well fixed. In process of time the grafter will find his occupation gone, for land titles will become permanently settled, and property values will reach a stable equilibrium. The shysters will find themselves out of business.

At Sayre I had the pleasure of spending a night in the home of Bro. J. A. Mayberry, whose father I used to meet in quarterly meetings on the Fayetteville district long ago. Bro. Mayberry is doing well in the west, and he and his family are faithful members of our church. The elder Mayberry still abides at Weddington, Ark.

JAS. A. A.

Holdenville District Conference.

This conference met at Okmulgee on the 10th, Rev. C. M. Coppedge in the chair, Rev. Orlando Shay secretary, Rev. J. E. Tiger Creek interpreter. The Holdenville district covers one of the richest sections of Indian Territory, embracing substantially the old Creek Nation. It will be remembered that we have a great many Creek members, just about all of whom, together with some of our Seminole brethren, are in this district. A large part of the proceedings of this conference must be interpreted from English into Creek, and vice versa, so that the sittings are un-

usually tedious. The Indians are very much attached to Rev. C. M. Coppedge, who is in his fourth year. They took an affectionate formal leave of him, so to speak, as the District Conference was drawing to a close, that being the last time some of them might see him. Their method was to sing a song, in Creek, while they came forward, camp-meeting fashion, shook hands with their presiding elder. The scene was affecting. The Holdenville district has made great gains in four years. It probably stands first in the conference in the number of churches erected as it stands first in missionary contributions. For four years the district has been blessed with the special missionary service of Rev. Lee Rippey of Ada, who is one of the most intelligent and zealous missionary spirits in the conference. He represented the Conference Board of Missions at the District Conference, and did it with great ability.

Rev. W. J. Moore was on hand to represent the Sunday School Board, as he has so well done at nearly all the District Conferences in Oklahoma this year. Dr. E. T. Bynum made an excellent presentation of Epworth University, President Staples brought a message from Hargrove, and Rev. T. F. Brewer gave a good account of Spaulding.

Rev. W. M. P. Rippey and his good people at Okmulgee did everything that could be asked to make their guests comfortable. The writer had a most excellent home with Bro. J. C. Trent and his good family. The name of Trent is a guaranty of about all that is good among the readers of this paper, and the good wife in this case also a true blue.

Immense oil production seems to be coming in in the region of Okmulgee and there is no telling what the future holds in store.

JAS. A. A.

*** I find that all we preachers need to do is ***
*** to go after the subscribers for the Methodist ***
*** and we will get them. J. E. SAVAGE. ***
*** Shawnee, Okla. ***

Sloan-Hendrix Academy.

The patrons of Sloan-Hendrix Academy are congratulating themselves on the future of this promising institution. The commencement exercises were enjoyed by splendid audiences. Rev. C. N. Clark, pastor of the M. E. Church, South, at West Plains, Mo., preached the baccalaureate sermon, which was up to the high water mark. Every part of the program was well rendered and heartily applauded. We have had a fine student body in the year just closed. They are intelligent, ambitious, energetic and truly religious. We expect every one of them back next year.

The climax came last night when our principal, Prof. Williamson, announced at the close of the exercises, that the same faculty would be retained another year.

Prof. W. H. Williamson has conditionally leased the school for five years, which gives permanency to the institution. For more than fifty years he has been successfully engaged in the cause of education and besides his ripe scholarship he is a splendid Christian gentleman, whose personality inspires the students to high and noble ideals. The Methodist church at Imboden has had no stronger arm to make success possible in all departments of her life and activity this year than the faculty and students of Sloan-Hendrix Academy. How we miss them during vacation.

Prof. Williamson and his excellent family have placed their membership with us and have thrown themselves into the various move-

ments for the advancement of moral and school life, with rare intelligence and enthusiasm. We expect real progress along all lines next year.

People unacquainted with the facts are astonished at the character of work being done in our school and the splendid showing of our town. Any one looking for a preparatory school will make no mistake in coming to Imboden. Students completing the academic course at Sloan-Hendrix Academy will be fitted to enter the collegiate department at Hendrix College or the State University. Nothing has added more to the popularity and success of our academy than the music course. No school in the South has a more successful, capable teacher than Miss Clyde Gant. This is her fourth year with us. For information concerning the school address Prof. W. H. Williamson or the writer. Come and see the town for yourself. Splendid families are locating here for the benefit of the school and the healthful moral and social atmosphere. Truly,

L. C. CRAIG.

To Rev. J. H. Nichols of Tennessee.

My Dear Brother: I have just read in the Western Methodist your little squib of irony concerning my recent article on the dearth of preachers. If I understand the point of your pen, you try to make it appear that my article accuses God of making a mistake in calling men into the ministry who are so crude that the church can not use them.

In Arkansas, we heard long ago that "a call to preach is a call to get ready to preach." I supposed the news had reached Tennessee by this time. Over here, the limitless resources of Arkansas are delivered to us in a crude state—marble, granite, oil and a thousand other products. We are receiving it with all gratitude, and not accusing God of making a mistake in delivering it to us in the crude state. Many of these products are so crude that we can not use them at all until we have spent a good deal of labor and money in their shaping, polishing or refinement. But we gladly submit to the labor and expense.

It is not a mistake in God when he calls men into the ministry who are so crude that the church can not use them at all in that condition. It is the church's mistake if it tries to use them in that crude state instead of fitting them for the high calling of the ministry. Even a man from Missouri can see that. How about Tennessee?

W. P. WHALEY.

Heroes.

One dared to die. In a swift moment's space,
Fell in war's forefront, laughter on his face.
Bronze tells his fame in many a market-place.

Another dared to live. The long years through
Felt his slow heart's blood ooze like crimson dew,
For Duty's sake, and smiled. And no one knew.

H. R. Greer in July Cosmopolitan.

Notice.

Hymn books are cash—we pay cash and must have cash. The terms are dictated by the publishers, not by us. If you owe for hymn books, please settle at once. If you are ordering hymn books, send the money. Price 50cts for note edition and 30cts for word edition, "cloth binding." Carrier's charges extra.

We can sell you cards with which to make our conference collections cheaper than you have them printed, 75 cents a hundred.

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Preacher Problems.

Problems of an Audience.—How to Get and Hold the People—

(Foreword. These thoughts are not the conclusions of one who has met and solved the problems, but rather the strivings of a student after the answers).

President Hadley of Yale says, "It used to be true that everybody wanted to hear a sermon; now nobody wants to hear a sermon, unless it is a good one."

Jesus said, "And I, if I be lifted up, will draw all men unto me." If a locomotive won't draw, it is thrown on the scrap pile. If a horse won't draw, we sell him, swap him or kill him. If a chimney won't draw, we pull it down, and if a preacher won't draw, there is something the matter with the message or the man.

From the days when the common people heard Christ gladly, and vast multitudes listened to John, the golden-mouthed, in Antioch, up through Luther, Savonarola, Knox, Whitfield, Wesley, Spurgeon, Beecher and Moody, Pierce and Marvin, and others, living today, the great preachers have always commanded immense audiences.

I heard a preacher say a few weeks since, "Brother Blank is the greatest preacher in Texas, but I can not announce him to my people or he will have no audience." Now, Bro. Blank may be profound, scholarly and metaphysical, but in my humble judgment, if the people run from his coming, he is not a great preacher, to say the least of it.

I have heard a number of great preachers both in our church and in others, and I have studied their message to find out the secret of their success.

Granted first of all, that the preacher is a man of God, there are five elements which strike one in listening to these men.

1st. Simplicity. Scientific and technical language has no place in the pulpit. The people are not anxious for the truth as it is in Huxley and Spencer, or anybody else, but the truth as it is in Jesus Christ. Some preachers seem to revel in polysyllables. Lotze said, "The doctrine of circumscribed centers, subserving special functions in the cerebral cortex is untenable," when he wanted to say that "You can't tell a man's character by the bumps on his head." Jesus was always simple—"I am the door"—"I am the bread of heaven," and "Ye in me and I in you." The gospels are almost entirely in words of one syllable. So one of the lessons I have learned is this: when a child is sick I say, "The child is sick," and not that "The child is suffering with some severe bodily ailment." Wherever a Saxon word expresses the idea, I use it preferably to the Latin. Simple in language, transparent in thought, and natural in delivery was my first lesson.

2nd. Brevity. One of the hardest rules to keep is the one of preaching short sermons.

I doubt the celebrated saying: "All great preachers are long preachers," and I know that the reverse is not true. I have not gone to seed on the 'short sermon idea,' but I have found it is infinitely better to leave the people wishing for more than to leave them even slightly weary. Some of us preachers are like the old negro whose congregations said he only had one end to his sermons and that was the beginning.

3rd. Pictures and Stories. A great preacher has said that to teach the American people you must either paint pictures or tell stories. An illustration is more than a window through which to view the truth. It ought to be a truth incarnated. I know of a minister

who is a good scholar, an able preacher and a devoted pastor. Everybody respects him, everybody wishes him well, everybody is grateful to him and everybody is tired of him. What is the matter. He thinks an illustration is beneath his dignity. He never reads fiction. He is a preacher of Him who never spoke without a story, and yet he has no use for stories. He preaches the Word and the Word is full of stories, but he skips them all. His people would not be prostrated if he got a call somewhere else.

A good illustration has a life and atmosphere all its own. The stories or parables of Jesus vibrate with inspiration as a flower shakes out its perfume or a star shakes out its light. I find that nearly all the great preachers of today are great painters of pictures—Chas. H. Spurgeon, Frederick Robertson, Henry W. Beecher, Alex. McLaren, Dwight L. Moody, and I might name a dozen others whose sermons were full of stories and pictures.

Where shall I get my illustrations? If possible, let them have a local setting. The column read first in the newspaper is that of local, and personals, and any story or picture which has a local or personal backing is doubly interesting. I clip all my magazines and papers and catalogues, then I cultivate the sermonic mind, trying to find "tongues in trees, books in the running brooks, sermons in stones, and good in everything."

I stood on the deck of a great ocean steamer and watched the crest of the waves as they were touched into purple and gold and crimson by the setting sun. From another viewpoint I saw the backs of the waves were a cold sallow green. I said, "What a beautiful illustration of trouble." Looked at in the light of Jesus, transfigured and glorified, or seen in the gloom of the world—cold and dark and ugly.

So, I believe it pays to paint pictures. Back of the picture must be the thought, there must be an abstract principle before it may become concrete as an illustration.

4th. What shall we preach? Paul said to the Corinthians, "I determined to know nothing among you, save Jesus Christ and him crucified." Did Paul mean that he intended to lay aside his scholarship, his knowledge of Greek philosophy and art, his thoughts gleaned at the feet of Gamaliel. I believe what he meant was "All my learning shall be put in a reservoir to be controlled for Christ." All that I do or say or think must be tested by this, "Does it glorify Christ?"

5th. The world will listen to men of conviction only. Goethe well said, "Give us your beliefs. We have doubts of our own." Dr. Guess-so will have no conversions and ought to have no audience. A ship captain who is uncertain as to the position of the North Star and doubtful as to the accuracy of his compass and thinks perhaps he will make the harbor, would not be a safe navigator, to say the least of it. And more so, a preacher, who does not know the north star Jesus and is doubtful of his Bible compass is certain to make shipwreck of his vessel. To some of our modern critics the old book is a crazy quilt with here and there a blood red patch of divinity.

A judge of the supreme court recently said of Dr. Fogbank, "Our minister goes up in the air and all over the universe and I can not tell where he is. Yesterday, he preached about the imminence of God, and I could not tell whether he was a Brahman or Christian; whether God was a stone, a tree, or a star, or I was God."

Christ spoke with authority, because he

lived the truth, and no preacher can speak with authority unless he, too, has proven the truth in his life. Cowan of Chicago says the preacher is not an elevator taking in grain, lifting it up and pouring it out. His life is a garden where the grain is planted, generates and reproduces its own life and out of his experience of the truth men and women are taught with authority.

A traveler who writes descriptions in his study out of rusty old guide books will never speak with authority or freshness, but the man who climbs the Rigi and sees far away the Black Forest of Germany, and lying at its feet seventeen lakes—broken fragments of a heavenly mirror—and about him the Tyrolean Alps, snow clad, rising one above the other like stately ambassadors to the city of God, will speak of what he has seen and heard and felt and the people will flock to hear him. So it is with truth. The Bible is a vast continent of truth. Let us explore its mountains and plains and rivers and cities and bring back report to our people.

The preacher in a special sense is the lamp of Jehovah. The Holy Spirit is as a great electric cable belting the world, silent and dark, yet pulsing with the love of God. A preacher is the poor, despised carbon by which the unrevealed is revealed. The hidden potential love of God springs into light and glory. Again, let me say these thoughts represent my aspirations, not attainments.

P. R. KNICKERBOCKER.

The Inauguration of the Laymen's Missionary Movement in Great Britain.

Within seven months of the date of its inauguration in New York, the Laymen's Missionary Movement has been welcomed in all parts of the United States and Canada, and has been definitely and strongly taken up both in England and Scotland. This means united action on the part of the Christian laymen of the English speaking nations, in behalf of the evangelization of the world. When it is remembered that eighty-five per cent of all the Protestant missionary work carried on throughout the non-Christian world is either British or American, the significance of this new united movement for a great advance, can be better appreciated.

The commission from the Laymen's Missionary Movement of the United States and Canada, which visited the leading cities of Great Britain at the invitation of various British missionary societies, completed its work on June 12th, in London. Six laymen composed the commission: Dr. N. W. Hoyles and Mr. E. R. Wood of Toronto; Mr. Silas McBee, Dr. William Jay Schieffelin, Mr. Alfred E. Marling and Mr. J. Campbell White of New York.

The commission was officially received at the Bible House in London on May 27th, by the representatives of the various British missionary societies, about seventy-five gentlemen being present. The welcome extended to the deputation was most cordial, not only in London, but in the other cities visited.

After the letter was read which had been sent by the Laymen's Missionary Movement to the Christian laymen of Great Britain, and brief addresses were made by the members of the commission, a resolution was passed unanimously, asking each of the missionary societies to nominate one layman to a committee which would keep in touch with this new movement, and take such further steps as might appear desirable. Every important society, without exception, provided a strong layman for membership on this committee.

The next morning at 9 o'clock, 250 men at-

tended breakfast at the Holborn Restaurant, given by the commission treasurers of the various missionary societies. Here again the members of the commission gave brief addresses, and it was manifest that their message was most warmly welcomed by this very influential body of men. The same evening, in the Queen's Hall, a mass meeting was held, presided over by Sir Mortimer Durand, when the members of the commission spoke to a large and responsive audience. It was apparent that the ideals and spirit of the Laymen's Missionary Movement had taken powerful hold of the minds and hearts of the missionary leaders in London.

The next day the commission was scheduled to be at Bristol, the city from which William Penn set sail for America, and which has been made famous during the last generation as the home of George Muller and his vast orphanages. The commission was received by the Lord Mayor of the city at tea, and had the privilege of addressing about one hundred of the leading Christian laymen of the city. A men's mass meeting was held in the evening.

This same afternoon, the entire commission had been invited to attend the annual reception of colonial and missionary church workers by the archbishops of Canterbury and York. As arrangements had already been made for the commission to address meetings in Bristol, Mr. William Jay Schieffelin was delegated to represent the commission at the reception by the archbishops. He had the great opportunity of addressing a very distinguished company of church leaders, including some twenty-five bishops, and a large number of clergy and prominent laymen. The entire commission, on its return to London, was invited to the Lambeth Palace by the Archbishop of Canterbury, who expressed deep interest in the Laymen's Movement and in a season of prayer, in the historic chapel of the palace, commended the commission and the movement to the guidance and blessing of God.

The next day the deputation went to Sheffield, being received by the Lord Mayor in the afternoon when a carefully selected group of perhaps one hundred men was addressed, this being followed by a large popular meeting of men in the evening.

The next morning at 9 o'clock the commission was being breakfasted in Edinburgh, with about one hundred of the leading gentlemen of that city. After breakfast, there was an hour of speaking, and another hour of informal conference. It was apparent that the men were ready for a distinct step forward and that the Laymen's Missionary Movement commended itself to them as eminently wise and practicable.

The next evening, after the close of the regular church service a great men's meeting was held in the United Free Church Hall, presided over by Lord Kinnaird, the Lord High Commissioner. Every speaker was repeatedly greeted with hearty applause. At the conclusion of the addresses by the commissioners, a resolution was presented by the Lord Provost of Edinburgh, appointing a large representative committee to inaugurate the Laymen's Missionary Movement throughout Scotland. The resolution was seconded in an earnest appeal by Lord Overton of Glasgow, and unanimously carried. The committee appointed held a meeting the following day and adopted the basis of the North American movement as their own, and decided to secure a secretary as soon as possible to promote the work in Scotland.

On June 6th, three very important meetings were held in Liverpool. The Lord Mayor of

the city gave a magnificent luncheon to the commission at the town hall, about one hundred of the chief men of the city being present. Addresses of welcome were given by the Lord Mayor, and by the Bishop of Liverpool, after which the members of the commission spoke.

At 5 o'clock, at the bishop's palace, another group of about one hundred church leaders was addressed, followed by informal conferences. At 8 p. m., about 1800 men gathered in the Central Hall for the final meeting. The Bishop of Liverpool presided, and threw his whole soul into the appeal for united action of all Christian laymen in behalf of world-evangelization. After the addresses by the commissioners, all of which were received with great enthusiasm, a resolution was unanimously passed appointing a large representative committee to promote the Laymen's Missionary Movement. The meeting was described by the press as one of the most remarkable ever held in Liverpool. It was said to be the largest men's missionary meeting which the city had ever witnessed.

The closing days were spent in London in

culties in the way of co-operation between those of all churches were greatly minimized, and by united, co-operative work, it was hoped that all churches might be drawn into much greater fellowship and unity. It is certainly a result for which to be devoutly thankful that a basis has been found on which Christian laymen of all communions and schools have found it possible thus to unite, and have actually begun to co-operate in the promotion of intelligent missionary interest.

The representative meeting at the Bible House on June 12th after very thoughtful discussion of the resolutions drawn up by the special committee, passed them with deep conviction and entire unanimity, thus definitely and formally inaugurating the Laymen's Missionary Movement in Great Britain. Before the meeting finally dispersed, a large proportion of the salary of a secretary had been subscribed for the next three years.

Through the generous enterprise of the Rev. J. Cumming Brown, a British edition of the address of Mr. Samuel B. Capen on the Laymen's Missionary Movement has been printed, and several thousand copies have already been distributed.

Some of the prominent gentlemen already actively identified with the Laymen's Movement in Great Britain are the following: Lord Guthrie, Lord Kinnaird, Lord Overton, the Master of Polwarth, Sir Mackworth Young, Sir Edwin Russell, Sir Andrew Wingate, Col. Williams, Sir John Kennaway, Sir Albert Spicer, Sir Fowell Buxton, the Master Cutler of Sheffield, the Lord Provost of Edinburgh, the Lord Mayor of Bristol, the Lord Mayor of Liverpool and the Lord Mayor of Sheffield.

The commissions feel that their highest hopes have been realized in the progress already made by the Laymen's Movement in Great Britain. It will take a decade, and possibly a generation to realize the full significance of this alliance of the Christian laymen of the English-speaking nations in behalf of the evangelization of the world.

J. CAMPBELL WHITE.

New York.

Things for Us to Think About.

By Bishop O. P. Fitzgerald.

The Church Extension Handbook, just issued from the office of the Board, 705 Chestnut St., Louisville, Ky., emphasizes and illustrates the importance and work of the Memorial Loan Funds administered by the Board of Church Extension of the Methodist Episcopal Church, South. Two things ought to be said with regard to these loan funds. These suggestions are significant that they take on new meanings in proportion to the earnestness with which they are considered. In work like this, we have the right to look for clear conclusions and happiest results.

The first suggestion is, that the principle involved is sacred. The holy affections and relationships which God hath ordained and blessed are imperishable. We will not know less, or have less love, in the fuller life to come. The impulse that prompts a true heart to remember these sacred relationships, and to put the remembrance of them into forms that will be enduring, is the gift of a heavenly Father to his children. That this method of manifesting human affection and of expressing sacred human friendship pleases God, we feel graciously assured. There can be no motive that is stronger than this. It touches a chord that links earth and heaven together. It transmutes earthly treasure into the riches of grace and glory;

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conference with various leaders of Christian and missionary enterprises. On June 10th the commission gave a luncheon at the Victoria Hotel to the committee of laymen which had been nominated by the various missionary societies. Brief reports were made of the hearty reception given the message of the visitors in Bristol, Sheffield, Edinburgh and Liverpool. Mr. John Cowan, one of the leading members of the committee appointed in Edinburgh, was present at this luncheon and gave an inspiring account of the plans of the Scottish committee for an aggressive effort throughout Scotland by the newly organized Laymen's Missionary Movement. Before the committee adjourned it had drawn up a series of resolutions to be presented to a representative meeting two days later at the Bible House. These resolutions provided for the inauguration of the Laymen's Missionary Movement throughout Great Britain, on the lines already being followed in the United States and Canada, a large advisory council of laymen to be appointed, representing all churches and all sections of the country, and a suitable secretary to be secured at once to promote the development of the work. It was felt that since the management of the movement was confined to laymen, the diffi-

the treasure that in the truest and holiest sense may be laid up in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal. In a word, the principle appealed to in this work is of heavenly origin, and is therefore sacred. This is the first thing to be said in this connection, dear friends and fellow-disciples of our Lord Jesus Christ.

Another thing to be suggested is this: The method adopted by our Board of Church Extension in raising and disbursing the loan fund is wise and effective. These points, if well taken, cover the whole ground. First, the thing to be done is a blessed thing; second, the manner by which it is done is successful. There is the argument in a nutshell, speaking after the manner of men. In other words, which we venture to use, the heart of God is in the scheme, and the hand of God leads in the working of it.

Friends, if these things are so, we have in the Church Extension loan fund work the very thing that will answer to the longing that is felt in many true hearts in many places. There are those who desire to make investments, in sums larger or smaller, in which the object shall be worthy, the ownership secure, and the capital reproductive. Note the words: The object shall be worthy; the ownership shall be secure; the capital invested shall be reproductive.

All these features are combined in our Church Extension loan fund work. Make the Board of Church Extension the agent and channel of your benefactions and you will be a co-worker with God, a co-worker with his spreading his gospel through all the world. For every dollar thus invested you will get full value received. Every dollar thus expended will be directed by agents having the best opportunities of acquaintance with the entire field and the highest possible incentives to fidelity in the discharge of a sacred trust.

These things qualify our Board of Church Extension for the guardianship of these sacred loan funds: love for this work of church extension that it is appointed to do; exact knowledge of that work derived from the handling of these funds in all stages of their collection and disbursement.

It does seem to me that this work ought to be prosecuted with a grateful and responsive church. I have a presentiment of such responsiveness from many men and women who are thinking, praying and giving as the Lord hath prospered them.

The Lord hath done great things for us, whereof we are glad. We will show our gladness by having our part in this work which opens before us so invitingly under the providence of God and the leading of the Holy Spirit.

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THE EPWORTH LEAGUE

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

July 21. Poverty in Spirit.

(Matt. 5:3.)

Bliss, peace, joy—these belong to all who share the spirit of Christ. All men are seeking this blessedness. Many are seeking it in the wrong way and are doomed to disappointment. The blessedness of which Christ spoke belongs to the lives in which the character he described has been developed. The beatitudes, one of which we are to study today, set forth the principles of the kingdom which is within the heart. The King promises blessedness to every one who will receive it. "It is not to be found in outward circumstances of any kind, but in character." The poor in spirit are happy, blessed, because to them belongs the kingdom of heaven. Chrysostom asks, "Who are the poor in spirit?" and answers, "The humble and contrite in heart." The publican who prayed, "God, be merciful to me a sinner," is an example of our Lord's meaning. Poor in spirit does not mean poor and low spirited, uneducated, without aspiration, courage or ambition. But it rather indicates one who is conscious of a lack in himself of merit, of spiritual strength, of ability within himself to meet the requirements of right living. Such an one recognizes his dependence upon God and from him receives strength to will and to do the things that are consistent with the principles of the kingdom of heaven.

Bible Illustrations.—Psalms 51:17; Prov. 16:19; Matt. 23:12; Luke 17:9-14; Isaiah 57:15; Rev. 3:14-17.

Epworth League.

The Epworth League was instituted for the purpose of enlisting, developing, and utilizing the young life of our church in evangelizing the world.

The question before us is "The Value of the League as a Missionary Force," or what may we expect of our young men and women in the propagation of the Gospel.

The youths of a church are as clay in the Potter's hand, and the church can either make of them "vessels unto honor" or "vessels unto dishonor."

The League purposes to deepen the spiritual life of its membership, broaden their intellectual horizon, and develop a systematic process of self-sacrifice and self-renunciation.

Thus we readily see that the League develops the essential elements in youthful lives, that are necessary in all missionary work.

We cannot place too high an estimate upon the constituency of the Leagues if our pastors are thoroughly alive upon the question of saving the world in this generation.

Let us see in a brief way what vast possibilities and resources the church has in her Leagues, if the purpose of the League is carried out.

It proposes to deepen the spiritual life of its membership.

All pastors know that the Leagues belong to that class of persons who are passing through a crucial period of life in which characters are formed, and turned into paths of holy service, or else become faithless, lax in commendable service, and permit tares to grow and sap the vitality of a promising life.

Many girls and boys leave the Sabbath Schools at the age of 15 and 16 years and soon drift into carelessness and later into disregard for obedience to the Lord's work.

The greatest problem before the church today is "How can we interest and harness

these young people and utilize them for accomplishing the world's evangelization." When we solve the problem

"The world will laugh out in her gladness To hail the millennial day."

The spiritual life of the Leaguers is developed through the study of the scriptures, the preparation of the regular programs once each week, and by "keeping in touch with God in the Quiet Hour League."

Again they are enlisted in service. They are taught to pray in public, speak upon the questions or subjects of the program, and learn to do things for God.

The League purposes to broaden the intellectual horizon by reading a full biography of the world's greatest servants.

What an inspiration to a young, receptive, hopeful heart when he reads of the work of Livingston, Payton, Morrison, Hartsell, Thoburn, and a host of kindred spirits that have done such marvelous things for the heathen world. When one reads such books as "Daybreak in the Dark Continent," "Thoburn's Book on India," "The Price of Africa," "Sunrise in the Sunrise Kingdom," "Princely Men in the Heavenly Kingdom," and "Child Life in the Mission Lands," he can never remain antagonistic or disinterested towards missions.

We are dependent upon the rightly instructed young men and women of our church for missionaries. The "Rapture process" of evangelizing the world will never supply the heathen lands with capable workers.

Through a close and systematic study of the needs of the mission field, and a proper understanding of the extent of God's proposed kingdom we can confidently hope to soon reach the ends of the earth with God's invitation to come unto Him for peace, rest, power, light, truth and life. That our League has an exceedingly helpful method of supplying missionary intelligence none can deny.

Phillip Schaaf, in his history of the "Christian Church," calls attention to the fact that, "from the days of the apostles till the opening of the Middle Ages no names of great missionaries are mentioned, and that there were no missionary societies from that time till after the coming of the Nicene Creed." Of course the youthful life of the Church lay dormant all the time. Why is it that we have so many aged members that pay only 25 cents, 50 cents or \$1.00 each year toward saving the 1,161,000,000 heathen?

And why is it that people remain so unconcerned about the speedy evangelization of this vast number of peoples? It is because they are densely ignorant as to the need of these people. Can we expect to lay our hands upon people that are converted in the decline of life and make them efficient factors in this great propagandism? No.

The Mission Study Course as laid down for our young people is the only sure way of bringing a sufficient army to the point of disinterested altruism that will enable us to plan and execute as God would have us.

The League proposes to train its personnel to live a life of self-sacrifice, and self-renunciation.

The Protestant Christians of the United States own about \$22,000,000,000, a sum sufficient to, if systematically given, and wisely expended, flood the heathen lands with a force of missionaries that would unquestionably supplant all of the false religions with the "Only True Gospel."

Self sacrificing, or the spirit of one that will say "No" to self and "Yes" to Christ, is absolutely essential in carrying out Christ's

purpose in saving the heathen. The increased value of our possessions, brings a corresponding increased obligation to send or take the gospel to less fortunate men.

We are unable at present to get the necessary amount of money to send the gospel abroad, altho it is in the treasures of our constituency. But if we emphasize and develop the purpose of the League, and care for our young people as we should, the day will soon dawn when our Church will have all necessary funds with which to do her work. The colossal crime of the ages has been in neglecting our young people along this line.

In conclusion let us see what the League is doing for Missions.

No single influence in Southern Methodism has contributed so directly to its splendid Missionary showing. We are told that the "Forward Movement" begun in that organization. It is committed to the cause of Missions both in the letter of its organization and in the spirit of its life and testimony. It stands related to missions as a base of supply and a recruiting ground. The successful plan for full collections is a League conception. It was through the League that the Korean field was opened, and it has been the main force in prosecuting our work in Cuba. The League is raising in special and by regular subscriptions something like \$100,000.00 yearly for missions.

"The League has given an ever-increasing and goodly company of faithful workers who will go to supply the places of its first representatives when time and their finished work demit them to rest or reward. It is the belief of the General Secretary of the League that there are today five hundred young men in the ministry of the Church at home who are either the direct gift of the League or who have been more or less helped by it in the preparation for the work. To these are to be added those tens of thousands of young men and women who have passed through the tutorage and discipline of the League into the larger responsibilities of the Church. They are a host, and are a royal type amongst the children of the Church."

May God forbid that any Methodist pastor should be derelict in his duty and obligation to the young life of his society and fail to enlist them for saving the world in this generation, but "in view of the fact that 1,161,000,000 people are now without Christ; in view of the infinite possibilities of our Leaguers that are related to Christ as a mighty Savior and risen Lord; in view of the magnitude of the tremendous task that confronts the Church; in view of the conditions that favor a mighty onward movement," God grant that we as men called and sent of Him to teach and disciple all nations, may enlist our young men and women in carrying out the purpose of the Epworth League.—Contributed.

Some League Observations.

Traveling about in search of health, I found myself, one Sabbath morning, in a strange city, which held for me not a familiar face. The only friend to whom I could turn was the dear old Methodist Church, which I went in search of and presently found.

Deeply interested in the work of the Epworth League, I listened for the announcement of that service, but not a word was said concerning it. Secretly I hoped the young ladies in front would speak to me after the service. I really hungered for the hand of Christian fellowship—and I would inquire as to the time of the League devotional meeting, but they passed out with only a glance in

my direction. I lingered, hoping for better things from the older members, but all passed me by as if I had been so much statuary, and I felt like an interloper as I reluctantly made my way out. At the door the minister met me with friendly greeting, which revived my sinking spirits.

The following Sabbath I went to the First Church and again waited in expectancy while the pastor announced the missionary and other meetings, but said not a word about the League service. Again I lingered for a welcome word, but found none. Finally, I ventured to ask a friendly looking gentleman, standing near, about the League and he informed me that the devotional meetings were held each Sunday evening at 6:30, and cordially invited me to be present.

Years of experience and observation in League work have convinced some of us that we are too often careless about these seemingly small matters. Let us see to it that the time and place of our devotional meetings are kept before the people, that no one wishing to attend may be obliged to hunt us up. And shall we not all voluntarily act on the social committee and always remember to show ourselves friendly? We may feel that we have not many talents with which to work for our Lord, but one thing we all may do is to have a smile, a hand-shake, and a friendly word for each other and for the stranger within our gates. This often warms a chilled heart, and takes away that "outside" feeling and be assured, it goes a long way toward winning "all for Christ."

The hearty hand-shake has always been a good old Methodist custom, but in some places we are in danger of departing from it. The League can go a long way in setting this matter right. It is not that we lack cordiality in spirit. We are always glad to welcome the stranger, only sometimes we are a little tardy about expressing that welcome. And how shall the timid, the hungering one know of our desire that he be one of us and worship with us except we tell him? "Let the redeemed of the Lord say so."

LUELLA R. SPENCER.

Letter From Gilderoy.

It has been too hot to write, too hot to think, too hot to keep cool, too hot to do anything. A good rain has cooled the atmosphere and one can get a good berath of fresh air. Since I passed my sixtieth year—eight years ago—I can not stand the heat and hard work as I did when younger. The time is not far off when I will have to go on the shelf. I see it coming. While not a strong man—never have been—I am vigorous and active for one of my age and build. I am not sick, rarely have a pain or miss a meal, no disease preys upon me and I sleep soundly. My mind is yet hungry and alert and I still enjoy reading great books and wrestling with the knotty problems. I grow weary sooner than I once did, become fagged and give out. I do not rest as soon nor in as short a time as I did some years ago. All of this means that I am beginning to be an old man and in ten or fifteen years I will be an old man. Some people call me old now—the young people do. My preaching, so I hear, is refreshing and edifying to the older and old people, but not so much so to the young people. It is above and beyond them—in a region where they have not been and where they do not think—so my preacher friends tell me. The people I reach and teach are few and far between in most congregations. The body of the congregation I do not get at properly. It is not my fault and, possibly, not theirs, but it comes of the nature of things—of the

nature and habits of old preachers and of young people. My modes of thinking and style of preaching have become pretty well fixed in forty-eight years—too fixed to be changed easily or readily. I could not preach like a young preacher no matter how hard I might try, and the young preacher could not preach as I do if his life depended on it. It is right that this should be the way. I passed the adjective, adverbial and anecdotal stage and style of preaching long years ago. I see that young people, as a rule, go wild over a high wrought, superlative style of speaking and preaching. They call it grand, beautiful, ornate, sublime, eloquent and other high sounding expletives. It does sound large and simpleton. The people, both old and young, man. It would make an old man look like a simpleton. The people, both old and young, look for seasoned wisdom from the lips of an old preacher—any other kind would disgust them. I strive with all my might and main to give the people, both old and young, what they need, but what they need and what they want are two entirely different things. This is as true of the talks and lectures of parents as of the preaching and teaching of old preachers. "Foolishness is bound up in the heart of a child" and of young people generally. It is in the nature of them. Any way it comes to pass that old preachers, many of them still vigorous in body and mind, have to be relegated to the back shelf, because no longer available to the church as preachers and pastors. We try to soften and sweeten this relation by calling it "the honor roll"—in many cases it is, in many it is not. When the thing has to be done—often has to be done for the sake of the man—it is well enough to do it as softly and sweetly as possible. I have thought it would be well for the church to provide for the retirement of preachers at some given age—say fifty-five, sixty or sixty-five, on a given pension. If this were done preachers, on entering the ministry, would know what to look for at a certain age. It is a gloomy outlook for an old man who has spent his life in the ministry to be put on the superannuated list with only a bare pittance in prospect from the conference collection. He goes out to walk by faith and by faith only—nothing in sight and no staff to lean upon. I know, as well as I know my name, that this time and relation are not far ahead of me. I am not to blame for it. I can not help it. My brethren will not be to blame for putting me on that list. If I had enough to live upon, modestly and moderately, as I have always lived, or if able to make a bare subsistence for myself and wife, I would not mind it, but to be a tax on the conference fund is exasperating torture to me. If given my choice I would choose death and drawing from that fund. I would choose death. It nearly kills me to accept a dollar that I have not earned by honest, hard work. I ask no man for charity—pay me my wages and no more. A few times in my life I have seen a colleague on the conference floor for some dear brother who was being retired. This was always sadder to me than a funeral. If this need be done it ought not to be done publicly. This is awful to a gentleman, a Christian, a modest man, a man of refined sensibilities. We ought to find a better way of doing a kindly meant thing. Yours, GILDEROY.

Strong, Miss., July 13, 1907.

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THE SUNDAY SCHOOL.

July 21. The Ten Commandments—Duties Toward Men.

Golden Text.—Thou shalt love thy neighbor as thyself. Lev. xix:18.

The date of this lesson is the same as that of last Sunday.

These commandments were given from Sinai and the people were camped in the wilderness of Sinai.

Lesson Text.—Exodus xx:12-17.

General Statement.—Before entering upon a direct discussion of the present lesson it should be said in general that the decalogue is made up of such laws as God writes in the hearts of his people. Before Sinai was reached or even Moses was born these commandments were observed generally by God-fearing and God-loving men. It should be expected, therefore, that when the opportune time had come for the commandments of God to be made out in writing these laws should be inscribed as the most important. They were binding before they were written upon the tables, the giving forth of them upon these tables was accompanied with the most impressive demonstrations and time has not nor never will lessen their authority. It can never be said that a person is at liberty to violate any of them.

The present lesson embraces the second table or group of the ten commandments and refers to our duty to our neighbor. The individual is to be considered as interested in that which is contained in both tables. The first might be said to comprise our duty to ourself with reference to the worship of God and the keeping of his holy day. So we say that the second table comprises our duty to ourself with reference to our neighbor. As religion toward God is an essential branch of universal righteousness, so righteousness toward our neighbor is an essential branch of true religion; godliness and righteousness must go together.

The fifth commandment embraces our duty to our parents; "Honor thy father and thy mother." We are to love them, fear them, obey them and preserve them in old age. There are many other things embraced in these specifications. It may be safely predicted that a child who despises father and mother will amount to nothing in this life, in fact life itself will be short and barren.

By the rule of the sixth commandment we understand that we are to do no murder. Our own bodies are to be properly cared for and our health properly guarded. The same is true of our dealing with the life of our neighbor. We will not kill him nor do him bodily harm. The injunction to love him as our own selves will enable us to apply this injunction. It does not forbid killing in self defense nor in lawful warfare. Neither does it condemn our sanction of or assistance in the execution of criminals which have been properly dealt with by state or national law. It, in spirit, forbids hatred of our brother. The carrying of weapons which have no use but that of the destruction of life is evidently forbidden.

The seventh commandment concerns our dealing with the chastity of our neighbor. It is put here in this relation to indicate the seriousness of the crime of adultery. It is akin to murder in that it robs life of the very element which makes it worth living; conscious purity. It forbids the cultivation of those propensities that are called lust. It encourages purity of thought as well as purity of action.

The eighth commandment deals with the

property rights of our neighbor as related to ourselves. It gives us a clear title to that which we have earned or inherited or that which has come to us through honest channels. It insures to our neighbor the same rights. We are not to remove that which is our neighbor's by stealth nor by power, neither by cunning. We are to be so far from this that we are not to desire that which is our neighbor's unless the desire is conditioned on the neighbor's willingness to part with the object and his right to alienate the thing desired and our determination to give him a proper reward in return for it.

The ninth commandment is akin to the others just considered in that it forbids injury to our neighbor. A good name is worth more than gold or any other property. It also forbids bringing our neighbor into court and there bringing false accusation against him either with the object of injuring his name, his freedom or his possessions.

The last commandment deals with a condition of the heart. "Thou shalt not covet." Hatred and covetousness are the cause of many of the common sins of our day. This spirit seems to influence a person to underestimate that which he possesses and to desire that which is another's. Our neighbor's house is better than the one we live in. His house is better than the one we live in. His than our own. This brings misery and intrigue, a course of evil that will engulf us in a sea of miseries. It is devoid of that beautiful spirit of contentment that is so beautiful and desirable. God help us to discern our true image in this glass of God's law and place ourselves under its beneficial directions.

Sunday School Notes.

By W. J. Moore, Chairman.

Write the Chairman.—Will the superintendent or pastor of each Sunday school please write to this chairman and tell him about your "Children's Day" service. Was it successful and helpful to your Sunday school interest? And did the old people enjoy it? And do you think it worth while? Write at once. We need a word of encouragement once in a while.

Send It In.—Brethren, do not delay sending your "Children's Day" offering to D. R. Rankin, Lawton, Okla. Our obligations are out for money with which to run this department. Don't think of waiting until conference to pay this in. Only 33 out of 400 have reported to date.

A S. S. Year Book.—The Sunday School Board of the Oklahoma Conference are thinking of publishing a "Year Book" of our Sunday schools, giving full information of what is being done in this line of work. We need it. But, to do this accurately, pastors and superintendents will have to be more prompt and accurate than usual in giving information. It will contain names of charges, pastors, Sunday schools, enrollment, contributions for various interests, etc.

The Holdenville S. S. Session.—The Sunday school session of the Holdenville District Conference at Okmulgee on Jan. 11 was both interesting and profitable, we hope. There was an intense interest manifested throughout the program, and many pledged themselves to increased interest and an advance movement in the great cause. Quite a good deal of literature was distributed, and we expect the "Home," the "Cradle Roll," the "Organized Class" departments to be taken in by many schools.

Schools Ahead.—The following four Sunday schools are ahead on the "Children's

Day" collections in the order named: Norman, Purell, Eufaula, Walter.

Sunday Schools and Church Extension.

Have you learned what the General Sunday School Board did at its last annual meeting? If you have not, turn to our fine Sunday School Magazine for July and read it for yourself on page 451. Among other things they have linked us up with the Church Extension movement, and have recommended that the "birthday offerings" be turned over for 1907-8 to build churches in the Oklahoma Conference. And this is to be done in every Sunday School in the Southern Methodist Church! That is fine! We are sure that our superintendents and pastors will follow out this suggestion faithfully. We have a part and lot in the Sunday School movements of the Church, and in Education and in Missions; and now we are to be given an opportunity to extend our usefulness and help to build church houses in needy places. The Magazine article referred to recites that there are "300 congregations without houses of worship." (There are 477.) What a great opportunity is presented to the Sunday Schools throughout the Church! From this date, let every Sunday School treasurer keep a separate account of this fund, and let it be directed into this channel. Certainly if the whole Church is going to direct her efforts in our behalf, shall we not be willing to help ourselves?

"And what will it amount to?" That depends on how faithfully the superintendents and pastors observe the suggestion. Let us see what it ought to amount to: There are 1,250,000 scholars in our Sunday Schools. If they on an average pay 10 cents on their birthdays, it will amount to \$125,000. Make the calculation. That amount would give \$1000 to each of the 125 churches! It is entirely feasible and practicable. Take it up **right now**, won't you? In another place, I give you a method or plan for observing the "birthdays" of the children.

The Birthday Offerings in the Sunday School.

As our General Sunday School Board, at its recent meeting, has suggested that the birthday offerings in our Sunday School be turned into the Church Extension fund, to be used in building churches in the Oklahoma Conference (and we have 477 organized Churches without houses in which to worship) we have thought it well to give a plan by which you may make those birthdays interesting and helpful. We take it for granted that every superintendent will chime right in with this suggestion, and make it mean something to the children and to the Church. Let it be understood that the scholar is to contribute a penny for each year of his age. At the close of the regular session of the Sunday School and just before the minutes are read, let the superintendent inquire, "How many of you have had a birthday the past week?" Let them come forward and stand in front of the pulpit. It is a good idea for the whole class to come with such pupil. The teacher might come also. The scholar drops his offering into the "Birthday Collection Bank," and then an appropriate song is sung, one that the children can sing. The superintendent or the pastor then offers a prayer for these happy little fellows. It can be made a very interesting occasion. Try it, brethren, try it. Do you know that it is possible for us to put \$1000 into the treasury of the Church Extension Board between this time and Conference! **Norman, Okla.**

CHILDREN'S PAGE.

(We will be glad to have the children contribute to this page. All letters must be written on one side only, and addressed to Box 284, Conway, Ark.)

A HARD KNOT.

By Luella R. Spencer.

"Eric, I want you to run down to Swanson's before school and get a yard of Persian lawn, like this sample. I want it to finish Ruth's dress. Be sure to go to Swanson's; they are making a special price on muslins this week."

"Yes, mamma," Eric answered absently, flurrying through the side-board drawers, looking into the china closet and under the table in a mad search. "I'd like to know what's gone with that old grammar, I had it here a few minutes ago on the dining-table."

"Never mind, dear, run along and I'll look for the grammar presently. Do pay attention, child," as Eric rushed toward the door. "You won't know what I'm sending you for. Be sure and stop at the market and order a roast for dinner. Don't forget the muslin," this last Mrs. Hammond called after him as he went whistling down the street.

"A quarter of an hour later when the grammar had been found on the front porch, where Eric had stepped over it, the telephone bell rang and Eric called: 'Hello, mamma, is that you? What was it you wanted ordered for dinner? Of course it was a roast,' in answer to a statement from his mother, 'I just couldn't think. Good-bye.'"

Mrs. Hammond hung up the receiver with a sigh, wondering as she had so often done before, what would come to this loving-hearted, heedless boy to awaken him. Eric always laughed at this prophecy, just as he laughed and threw off everything unpleasant, and went on his happy way whistling and dancing and forgetting.

He came in now and tossed the bundle of muslin to his mother and was gathering up his books to be off, when her exclamation of dismay reached him. "Why, Eric, this isn't a yard, and I can't finish the dress with an inch less! Did you go to Swanson's?"

His mother's evident annoyance sobered the lad for an instant: I didn't hear you say a word about Swanson's, mamma, and Birche's was nearer."

"Oh, Eric, when I told you so plainly! If you would only pay attention you would hear."

Eric did hate to displease his mother and he started to school feeling that the day was spoiled for him, but by the time the school-house was reached, he had forgotten all about it.

But it was brought to his mind at bedtime when he went to his mother to have his shoe strings untied, for that was one thing that Eric, great boy that he was, had never learned to do. He was always calling on some one and that some one was usually mamma to untie his hard knot, and it wasn't easy work. Sometimes he slipped the string off the hooks, loosening it in that way so that the shoe would come off without untying the knot but that made it all the harder when it had to be done at last.

"Are you ever going to learn to untie a knot?" mamma asked as she picked and worked over the string. "But Eric," she went on, "there is another kind of knot I am still anxious that you should learn to untie—the knot of forgetfulness."

"A knot of forgetfulness!" laughed Eric.

"Yes, that's just what it is. You have let it go so long it has grown to be hard, indeed. You know the longer you let them go, the harder they are to untie. It's going to take a hard struggle but unless you struggle with it and untie it, it is sure to bring you trouble."

Eric was glad to slip away to bed. He didn't like lectures, even gentle ones like this, but in his secret heart, he resolved to begin right away untying this dreadful knot that was to bring him trouble.

And he had opportunity the very next day. It was Saturday and an un-

usually cold day for the South. Eric was sawing wood in the back yard when his mother called him into the house. "I've had a telephone message from Graham," she said, "and she has had one of her bad attacks. I must go to her and I am afraid to take Ruth out; she has been hoarse all day."

"I can keep her, mamma," Eric answered, "you go right along."

"I know, dear, and I am not afraid to trust her with you, but if you should forget to keep the room warm, or let her out! You know—"

Yes, Eric knew. He remembered the two little sisters that had died so suddenly with membranous croup. That was the reason his mother had always been so careful with Baby Ruth.

"Now, Eric, don't forget to keep the room warm, and on no account let Ruth out," was Mrs. Hammond's parting injunction.

For an hour Eric cut out paper dolls, built wonderful block houses and rolled about the floor with Ruth on his back. Then he discovered the fire needed mending. "Now, Ruthie, girl," he said, "you play with your dolls while I run for some wood."

He was to be gone but a moment, so he did not stop to close the door carefully. Before he had half a load, there came a sound that drove everything out of his head. It was a band playing, with a great drum keeping time; an exciting event in a quiet village. If there was anything Eric lost his sense over, his mother aside, it was music; especially a band. The wood went down now and a minute later Eric was on the fence where he could get a good view of the players. He was soon lost to all sense of time and place and came to himself when the band boys went marching away.

It was a moment before he could pull himself together and remember where he had left off: he had left Ruth alone in a cold room; how long he dared not think! Gathering up some wood, he ran into the house. It was empty. The door was open and the fire out. For a moment Eric stood still: he had forgotten and Ruth was out in the cold.

He found her wandering about the back yard, hunting for him. "Ruthie's cold," she cried, holding out her arms. "Oh, Ruthie, Ruthie," was all Eric could say as he gathered her in his arms and carried her into the house.

He coaxed her to lie on the bed, well covered, while he hurriedly started a fire. It seemed to the terrified boy that she grew hoarser each moment; every cough made him shiver.

The room had grown warm and Eric was rocking Ruth when mamma came home. "How snug and warm you are in here," she said, brightly, "you didn't forget this time, little son, and I'm so glad for so much depended upon it. I've really felt anxious about little sister all day. And croup grows worse toward evening."

She took the little girl in her lap and began telling the children about grandma, and how she had grown better. But Eric did not hear a word of the story. He had walked away to the window and stood fighting the battle of his life. Should he tell his mother the truth? Perhaps, after all, Ruth wouldn't have the croup and if she did it could not help matters to tell the cause; the thing was done. If he could only throw himself into his mother's arms and sob out his story she might pity and forgive him, but something hurt in his throat and not a fear would come. When he opened his mouth, he made not a sound.

"It was so fortunate you were at home today," his mother was saying, "and could keep Ruth. It would have been a risk of life to have taken her out; and I just had to go to grandma."

And then Eric's words came, oh, so slowly and painfully, but they came and he told the whole story. When he had finished his mother said not a word but there was a look in her eyes that Eric could not bear to see. She was at the telephone in a moment and calling for Dr. Barnett to come at once.

Eric crept away to his room and kneeling by the bed, made his first very own prayer. He didn't even say, "Our Father," but "Lord, forgive me, and help me to untie my hard knot!"

When Eric went back into the sitting room, the doctor was saying, "It

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

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

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was providential that you called when you did, Mrs. Hammond; a few hours and it would have been too late. The membrane was already beginning to form."

Then the weight fell from Eric in very joy that he had told. What if he had kept still!

All this happened a year ago, and last night as Eric was untying his shoe strings at bedtime his mother remarked, "You never ask me to untie your knots any more, Eric; have you learned to do them yourself?" And then before Eric could answer, the sewing had slipped to the floor, and he was in his mother's arms and she was saying: "You have learned to untie the other knot, too, dear; don't think I haven't noticed and rejoiced, though I knew what a struggle it was."

Eric hid his face on his mother's shoulder. "It has been hard but I've—I've had a helper," he whispered.

Ware's Black Powder For Stomach and digestion, Flux and Headache. Write Patton-Worsham Drug Company, Dallas, Texas, for Circular.

egger, Ark., June 15, 1907.

Dear Western Methodist: Will you admit another Arkansas girl into your happy band? I am just from the Indian Territory. My brother and I came horse back and drove the cattle and we sure had a nice time. Let me tell you one little incident that happened while we were crossing a deep river. The cows started down the river, and I, "tomboy" like, started after them. They went off a bluff and I didn't notice it and I started in almost swimming, and now let me tell you I was scared. I laughed after it was all over, but I did not see anything funny to laugh at at the time. I want to give the cousins two problems to solve; it isn't a very appropriate question for this paper but perhaps the editor will print it. There were two men who went to get some cider; they took 5 and 3 gallon casks and could not get but 8 gallons and they wanted to divide it into two equal parts in the casks and they did it. How did they divide it. If no one can answer I will write an answer.

MARY JEWELL CAMPBELL.

OXIDINE.
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Argenta, Ark., June 27, 1907.

Dear Methodist: My father takes the Western Methodist every week, and says he would not be without it,

neither would I, for I enjoy reading the Children's Page and interesting stories. I am a little girl 10 years old and I will go to the fifth grade next year. Our school closed the last day of May. I expect to spend my vacation in Memphis, Tenn. and Tusculum, Ala. My grandfather died on the 23rd of this month and has gone to live with Jesus. My little brother, Jim, and I go to Sunday School every Sunday. My teacher's name is Miss Emma Baldwin and I like her fine because she is so kind to her pupils. My mother and father always go to church. Our preacher's name is Bro. A. B. Hattom and all the Methodist people like him fine. I have a grown sister and brother. My sister is married and has a sweet little baby boy nine months old. I enjoy going to his house because he is so playful. He can say "dadda" and stand alone; his name is Robert William Griffith. As this is my first letter to the Methodist I will close wishing the paper great success. Hoping to see this in print I remain your little friend,

ANNIE MAE FARLEY.

OXIDINE.
A Chill Cure in Every Bottle.
Guaranteed under National Pure Drug Law.

Dryden, Okla., June 23, 1907.

Dear Methodist: I am a little boy 6 years old. My mama reads the children's letters to me. I am sick today and am getting my mama to write for me. We have all had the measles and I haven't got well yet. The third Sunday in May was Children's Day here. We had a nice time; my sister, Bertha, 12 years old, and myself recited. We had all day services. Bro. H. B. Ellis is our pastor and I like him very much. Bro. Dill is our Sunday School superintendent and my teacher is my cousin, Lela Anderson. For my pets I have a colt named Dan Patch and a dog named Spot. My little sister, Edith, has her dolls and a kitten for her pets and I have me a flower bed planted. I am going to try to raise some flowers.

TEDDY SHREWDER.

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Yours gratefully,

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409 E. Fifth Street. Little Rock, Ark.

Temperance Resolutions.

To the Presiding Elder and Members of the District Conference for the McAlester district, M. E. Church, South:

Brethren: We, your committee on Temperance, beg leave to report that we have had under careful consideration this all important question and especially have we considered it in regard to conditions in our own State, in the light of present conditions and proposed laws, and we do respectfully recommend the adoption of the following resolutions:

Whereas, the Congress of the United States in the passage of the "Enabling Act" inserted therein in response to the appeal of the good people of Indian Territory, and of the United States, a clause providing that intoxicating liquors should not be sold in the Indian Territory portion of the new State for a period of twenty-one years, thereby freeing that portion of our new State from the saloon and its blighting curse and degrading influences, and,

Whereas, the Constitutional Convention has, by separate ordinance, submitted the question of an extension of said provision of said Act of Congress over the entire State to a vote of the people of the State, thereby making it possible for us to free the entire new State of Oklahoma of the saloon and its many attendant evils, and,

Whereas, we believe this to be the crucial period in the history of our people and believe this is, and should be, the one question more important than any other, and,

Whereas, we know it to be true that the saloon element of the State are organizing for the purpose of conducting a vigorous campaign against the adoption of this separate ordinance, so submitted,

Now, therefore, Be it resolved, that we do most earnestly recommend the adoption of said provision and do call upon all Christian people in the State to give to our country, until after the election, their very best and most earnest efforts to secure the full vote of our people on this great question and to secure the adoption of this provision, to the end that we may have in our State a sober, prosperous and happy citizenship and our State be freed

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NATIONAL TOILET COMPANY, Paris, Tenn.

from the blighting curse of the saloon.

Be it further resolved, that we do extend our thanks to the Anti-Saloon League, to Rev. E. C. Dinwiddie, and to Rev. E. M. Sweet, member of our Conference, who has labored so long and earnestly to accomplish the end desired, for the great and good work they have done in aiding in securing the enactment of the prohibition clause in the Enabling Act and its incorporation as a separate ordinance for the entire State and for the enforcement of said provisions when they may become a law, and we do heartily endorse their actions in this regard.

Fraternally submitted.

The Choctaw District and State-Wide Prohibition.

The following document was unanimously adopted by the Choctaw District Conference during the recent session at Kullituklo, I. T.

Whereas, Our Oklahoma Annual Conference, at the session held at Tulsa, in November, 1906, took a most decided stand against the monster evil of our day and endorsed the purposes of the Anti-Saloon League, and

Whereas, The General Conference of our Methodist Episcopal Church, South, declared in unequivocal terms that "we are a prohibition church," and

Whereas, An effort is being made by some pretended friends of temperance, but who are in reality friends of the open saloon and of the iniquitous liquor traffic, to organize the opposition to temperance and prohibition, and to deceive and delude the uninformed; therefore be it

Resolved, By the District Conference of the Choctaw District of the Oklahoma Annual Conference of the Methodist Episcopal Church, South, now in session at Kullituklo Camp Grounds, I. T., that we do most heartily indorse the action aforesaid of our Annual Conference, and renew our pledges of support to the Anti-Saloon League; and that in pulpit and on platform and privately we will urge the voters to cast their votes in favor of the constitutional provision for State-wide prohibition, as we ourselves will vote, invoking the blessings of Almighty God on our efforts in this behalf.

(Signed) T. L. Mellen, N. B. Ainsworth, W. P. Pipkin, A. H. Homer, L. W. Cobb, Green McCurtain.

Quitman, Ark.

Our third Quarterly Conference for Quitman Circuit has come and gone. We met at McNew's Chapel June 29-30. The circuit was fairly well represented and made a reasonable showing considering everything. We seem to be moving on slowly.

We had a protracted meeting in progress commencing a week before the conference and Bro. Glass remained with us until Wednesday morning preaching in demonstration of the power of the Holy Spirit to the edification of all who heard him and endearing himself to our people down there. The meeting closed Wednesday night with three or four at the altar seeking pardon and three seeking entire sanctification. The visible results of our meeting were eight converted quite a number reclaimed one entirely sanctified and three accessions to the church so far with more to follow.

We are looking for a grand revival all over the circuit with many accessions to the church.

Our finances are considerably behind on all lines but we are going to make a strong effort to come out.

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REV. W. W. DANIEL, A. M., D. D.
Columbia College, S. C.

Health is not very good up here, many being "under the weather." Mrs. Wilson and the baby are both in poor health at present.

Brethren, I request your prayers that we may have a most successful year and close out with a shout of victory.

May the Lord's work prosper this year over all the world is the humble prayer of yours fraternally,

A. E. WILSON, P. C.

July 8.

Doxey Circuit.

We have had our third quarterly meeting. Bro. Matthews, our beloved Elder, preached two fine sermons. We had a soul feast Sunday at eleven o'clock. Bro. Matthews also preached at Doxey on Friday night before quarterly meeting; at Prairie View, Saturday. We are getting along nicely; prospects are fine for revivals. I have six appointments. Bro. W. A. Randle preached Thursday night and Sunday night at Doxey, to the delight of all who heard him. We feel sure that the Doxey circuit will come up on all lines.

J. H. NIGH.

From Rev. M. M. Smith.

My preachers and people kindly gave me a month's vacation. They thought I needed rest and time to recuperate, as I am not quite as stout as usual. I have not been well since I left two weeks ago, but am feeling better now. I go to Hot Springs today to spend awhile. My heart is on my work and with my brethren. I long for the open field, the firing line and the regular work. Truly the Lord and the brethren are kind to me

M. M. SMITH.

Searey, July 8.

This office is well equipped for printing catalogues, briefs and other pamphlet work. Our facilities for that class of work are such that we are able to deliver them very promptly and at a figure that might interest you.

Important Notice.

Those who expect to attend Galloway College next September, and live within the bounds of the Arkansas Conference, will please write at once to Rev. D. J. Weems, Conway, Ark., and he will contract with you. The catalogues are being sent out. If you do not get one

in a few days, write to Bro. Weems, or Pres. J. M. Williams, Searey, Ark. To be sure of a room you had better write at once. Galloway has had to turn away girls every year for four years.

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Galvanized Rubber, Heavy.
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Dudley E. Jones Company.

Little Rock, Ark.

W. F. M. SOCIETY.

Collegio Piracicabano,

Piracicaba, E de Sav Paulo.

May 28, 1907.

To the W. F. M. S. of the White River Conference:

My Dear Sisers: I am hoping that some steamer may favor us in its time of leaving, so that this may reach you in time to convey my greetings to you in your annual session, and also my appreciation of your kindness and generosity in claiming me, an unknown friend, as one of your own.

I regret exceedingly that it is not my privilege to know you all personally, but the Fatherhood of Christ binds us together, and we are all sisters in Christ Jesus our Lord, working for the same grand cause, the coming of the kingdom of God—the evangelization of the world.

Our school work is prospering, also our church.

We have the work pretty well organized, I think, and while the results are not what we hope and pray for, yet we have faith in God and his precious promises and are hopeful.

One great difficulty is the illiteracy of the majority of the older church members, and our hope is in the young people. We have an active Epworth League, of which I am lady manager.

Some months ago I wrote a letter to the Juvenile League of Jonesboro, and at the same time I wrote to Mr. Stuck and several others. I have never heard whether my letters were received or not, but hope so, since I do not have time to write as often as I should wish.

We lead a very busy life, all of us, and yet find it impossible to do all we should like to do. I visit among the sick and well, as much as I can among our own people, and whenever an opportunity presents itself I go into other homes. I try to enter all the open doors.

The people of Piracicala are very kind to us, though of course we have some bitter enemies on account of our religion; but these are principally from among the most ignorant.

'Tis pitiful to see how the priests try to keep the people in ignorance. They well know that their works and lives will not stand the light of truth. Those who know better feel that they must be true to their church, which is all in all to them. They worship their church and saints more than they do their God. But still this will not last always; their eyes are being opened, and the Roman Catholic church of Piracicala as well as in many other places is beginning to feel keenly the loss of the financial aid as well as the prestige of some of the most influential families.

Some have openly confessed themselves protestants, and attend our services and I hope and pray they may be truly converted, and may unite with us in combatting evil and doing good. Pray for us and them.

Do you know of any one who would like to give us a scholarship for some of the poor girls that we are trying to educate and prepare for Christian workers?

I have taken a little girl and we have several others in the school whom we are helping. I wrote to the Juveniles asking if they would like to take one of our little girls and help educate her.

In another letter I will tell you more about our girls and work in the home.

I feel very grateful to you kind friends who are doing so much for me and for our work, and while you are working so faithfully and giving so liberally, do not forget to pray for us

that we may be faithful to the end, and that the Lord may bless us abundantly in our work. Yours sincerely,

FANNIE BROWN.

The above message from one of the two missionaries supported by the W. F. M. S. of the White River Conference came too late to be given them at their annual meeting at Newport, but we gladly send to them now this word of appreciation, and appeal to their prayers and sympathies from one of their own representatives in mission fields.

MRS. J. M. HAWLEY,

Cor. Sec. W. F. M. S. White River Conf.

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A Chill Cure in Every Bottle
Guaranteed under National Pure Drug Law.

W. F. M. S. of White River Conference.

Annual statement of Treasurer for year ending March 1, 1907.

COLLECTIONS.

Helena District:

Membership dues	\$167.25
Missionaries' salaries	333.74
Searritt Bible and Training School	54.04
Scholarships	80.00
Conference Expense Fund	23.75
	<hr/>
	\$658.78

Jonesboro District:

Membership dues	\$58.87
Missionaries' salaries	931.60
Searritt Bible and Training School	31.05
Conference Expense Fund	14.75
	<hr/>
	\$1036.27

Searcy District:

Membership dues	\$182.25
Missionaries' salaries	157.60
Searritt Bible and Training School	28.00
Galloway Day School	100.00
Conference Expense Fund	16.30
	<hr/>
	484.15

Paragould District:

Membership dues	\$48.55
Missionaries' salaries	99.90
Searritt Bible and Training School	33.64
Conference Expense Fund	4.00
	<hr/>
	\$186.09

Batesville District:

Membership dues	\$82.40
Missionaries' salaries	\$175.59
Searritt Bible and Training School	34.70
Memorial Fund	5.00
Conference Expense Fund	18.60
	<hr/>
	\$316.29

Total receipts

Balance on hand from previous year

Total

MRS. P. A. ROBERTSON.

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Annual Report of Corresponding Secretary for Year Ending Mar.

1, 1907.

Adult societies	18
Adult members	370
Young Peoples' Societies	3
Members	124
Juvenile societies	14
Juvenile members	332
Total societies	35
Total members	886
Life members	164
Honorary members	38
Subscribers to Womans' Missionary Advocate	156
Subscribers to Little Workers	123
Missionaries supported	2

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Day schools supported 1
Scholarships supported 2
MRS. J. M. HAWLEY.

CHOCTAW COLUMN.

From Rufe Circuit.

Dear Methodist: Oneumpa iklawo kia holisso yamma fokila chishke. Itibapishili ahleha ma: holisso yamma anumpa hash foki tok a pisali mat ano ak kia holissochi li hoke. Himonasi yano "Na yimmi ai okehayat bilia pisa he ahni nan i hullo, tuchina ilappak ash osh takkali hoke; ahanchi mat ial hukmak o nan isht a hachim alpiyisa chi hoke, ahanchi tok mak o himonasi a ak hachipeso nana kia hachim anukfala tuk a pihinsali kat sayuk-pashke.

Himak pilla ha hash holisso-honechi na sai okehaya takla hokato pihinsali hokbano ahni nshke.

Yakni paknaka ilappano ai okehaya yat iksho, yohmi hatak mak o nitak kanimmak ash inli ho nan illechi yat hachi onuttoyula cha illi ahanchi ho ish ittoyula kia ai okehayat bilia pisa he ahni hosh toksalit hash ai asha ka ithaiyanat binnilit holissochi lishke. Yohmi ka Chitokaka pulla hatuk mak o mieha abanumpa pulla ka isht a hochibaichofa pia hakinli pi yimmi hosh chiyilishke. Yohmi kia yakni ilappak okano nana isht ai ibitabli yat iksho ka chi keyu pulla ho ia chi hosh hikia mat ishtayopi mako anampahonli mat hachi chukash at nana ik hachi kan-

ishmo kashke; ahanchi tok oke. Kana hosh anumpa ilappa yimmit afo yuhkat nohowakmat okehaya chi mak o anom-pohonli tok elahni hoke. Yohmi ka abanumpa hat pim annoat haklot il aiyasha tok a hopakishke. Yohmi kia himak a hatak im anukfala mia tuklo akosh lawa pulla hoke. Yakni illappak atuk mak o onna hosh onnakma hatak im anukfala putta kia inlat mahayashke. Chitokaka pulla ho, Hachitibapishi, WILLIAM AARON.

MARRIAGES.

SMITH-MOSES.—Married at the residence of the bride's mother in Springfield, Ark., Miss Mary Moses to Rev. Arthur Smith, preacher in charge of Springfield circuit, on June 19, 1907. Ceremony performed by Joe T. McBride.

Plumerville, Ark., June 28, 1902.

EDWARDS-DAVIDSON.—At the residence of Col. S. H. Davidson at Evening Shade, Ark., on Wednesday morning, June 19, 1907, at 8 o'clock, Mr. John B. Edwards of Womaek, O. T., to Miss Minnie Davidson, daughter of Col. S. H. and Virginia A. Davidson; Rev. G. S. Morehead, pastor, officiating.

McCLERKIN-CAZORT.—At the residence of the bride's father, W. A. Cazort, at Piney Farm, near Lamar on June 12, 1907, Mr. John Irving McClarkin to Miss May Cazort, Rev. J. B. Stevenson officiating.

Pine Bluff District Conference.

The fortieth session of the Pine Bluff District Conference convened at Ris-son, July 4, with W. W. Christie, presiding. All the pastors of the district were present part of the session, except C. W. Drake, who is at Eureka Springs recuperating his broken health. Several lay delegates were absent, but a few alternates appeared and took the places of absentees.

By request of the presiding elder, W. M. Hays delivered a short address to the conference at the opening of each morning session, of which I will write a separate article.

On the first day of the conference a question arose that seemed to be a little complicated, and upon which several brethren were at variance in their opinions. A very worthy brother was in attendance who had not been elected delegate nor alternate. A motion was made to have him seated in place of an absent delegate. This was objected to on the ground that it would be contrary to Methodist law and parliamentary usage. The matter was thoroughly and earnestly discussed pro and con. There was no question as to the worthiness of the visiting brother, but the discussion arose over the legality of a visitor being made a member of the district conference without the sanction of the quarterly conference, where delegates are elected to the district conference. On a vote the conference declined to grant full membership to visiting brethren in place of regularly elected delegates or alternates. (What do the editors think about it?)

Revs. D. J. Weems, field editor of the Western Methodist, Stonewall Anderson, president of Hendrix College, C. J. Green, professor in Hendrix College, and J. W. White, of the Monticello District, were visitors during part of the conference. These brethren were heartily received and gladly heard as they delivered their well matured messages.

In the report on temperance the conference adopted resolutions commendatory of the Simms and Whaley bills passed by the last legislature, and the Inter-Church Temperance Federation movement.

The spiritual state of the Church seems to be on the up-grade, with 75 additions by faith, though there have been but few special revival meetings yet. All the brethren are hopeful of a revival during the year.

The work of the Sunday schools and Epworth Leagues is in a healthful and growing condition.

William B. Mitchell, Chas. A. Fuller, Rob. F. Lee and John T. Rodgers were licensed to preach. Robt. F. Lee, Terry M. Armstrong, John T. Rodgers and William T. Menard were recommended for admission on trial into the Annual Conference.

W. T. Wooldridge, J. I. Porter, S. M. Hamilton and W. F. Clark were elected lay delegates to the Annual Conference; J. W. Tucker and C. W. Baldwin were elected alternates. Stuttgart was selected for the seat of the next district conference.

This was a very harmonious and pleasant conference, with brotherly love and spirituality predominating.

I could write of the good preaching, good entertainment by the pastor and citizens, wisdom and dignity of the young presiding elder, but will just cut it short and say it was all that way.

O. H. KEADLE, Sec.

Greenwood, Ark.

Our meeting closed out here last

Wednesday night after running four weeks. Some of the results are as follows: about 150 conversions and reclamations, 115 applications for Church membership, 95 for our Church, making about 150 since conference; a general uplift religiously for the town, arrangements for an addition to the church property to cost \$3,000 or \$3,500; an increase in the Sunday School and on the pastor's salary; an increase in the Sunday School and prayer meeting; a bettered condition of the morals of the town; in fact eternity only can tell the good results of this meeting. Rev. J. T. Newsom and Prof. Fred Shook were the principal workers and good workers they are. We now hope, by the help of God, to make the number of additions 200 by the time Conference meets in Bentonville next November.

Fraternally,

D. H. COLQUETTE, P. C.

July 12.

The Penalty of Quinine.

is loss of flesh. Waste of time. Reduced strength. It exacts this penalty every time it is used. This is its record of 100 years. The reward of Johnson's Tonic is: A clear skin. A bright eye. No loss of flesh. No waste of time. It cures fever in hours instead of days. It enters the blood and drives out every trace and taint of Malarial poison from the blood. Does things quickly. Write for agency. THE JOHNSON'S CHILL AND FEVER TONIC CO., Savannah, Georgia.

Mangum District Conference

The Mangum District Conference met at Hollis, Okla., June 27, and continued over Sunday, June 30. The attendance of laymen was small, on account of the press of farm work, and other business, and three pastors were kept away by sickness, but the session was a busy and profitable one. The Local Ministry were fairly well represented, and the reports filed in writing, by those absent, indicate that our Local men are doing very efficient work. The reports of the pastors show advance on many lines. Some old debts have been paid off, one or more churches built, and the W. H. M. Societies are doing some fine work furnishing parsonages and helping generally. The Sunday School work is fairly well in hand, but the League work is not well developed, as a rule. Collections, generally, are behind some, but this is a cotton country, and the brethren hope to "pay out in the Fall." Salaries are about two-thirds paid, up-to-date. Authority was given the District Trustees to either improve the District Parsonage, or sell, and rebuild. Provision was made, if the presiding elder sees it advisable, to put a District Missionary and Sunday School Organizer in the field. A District Board of Church Extension was organized, and considerable interest was aroused in the work, especially by the address of Rev. N. L. Linebaugh, of Duncan District. One candidate, Ronald Otto Stewart, was licensed to preach. The following were elected lay delegates to Annual Conference, S. L. Doughty, T. S. DeArman, S. L. Ripley, H. B. Ellis; Alternates, E. S. Lindsey, and Lee A. Womack.

Hollis is a splendid inland town, and her hospitality toward the conference was magnificent. Bro. Ellis and his flock deserve great credit for their heroic efforts to plant Methodism so well there. Our Church is well to the front in that locality. The Conference will meet at Fredericks next year.

J. L. JAMES, Sec.

July 10.

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for a better remedy than "REX-ALL." It will relieve when others fail. Recommended for Rheumatism, Neuralgia, Sore Throat, Colic, Croup, Dysentery, Kidney Trouble, Wire Cuts, and all inflammation and pain. See druggists.

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Mt. Ida, Ark.

We are getting along nicely on the Mt. Ida Circuit. The charge has paid a little more already for the support of the ministry than it paid last year. We will get all the claims in full as sure as we make a crop and live. We have a larger proportion paid to date, cash in hand, than any previous year during the pastorate. We are forty miles from any prominent rail road point but we are determined to do something nice for our Master and Lord. Our series of protracted meetings will begin next Sabbath at Grano's Chapel and we will be constantly employed until the last of October. We have built a new camp shed at Blackrock Camp Ground and seated it from end to end. We invite all the editors and preachers to come and help us. We especially invite the former pastors and presiding elders to be with us. The meeting will begin the first Sunday in August.

HUGH REVELEY.

A CHANCE TO MAKE MONEY

I have berries, grapes, peaches and apples two years old, fresh as when picked. Do not heat or seal the fruit, just put it up cold; keeps perfectly fresh and costs almost nothing. Last year I sold directions to over 120 families in one week. As there are many people poor, like myself, I feel it my duty to give you my experience, feeling confident any one can make \$100 around home in a few days. I will mail bottle of fruit and full directions to any of your readers for 21 2-cent stamps to cover cost of bottle, fruit, mailing, etc. Address Francis C. Turner, 170 Eighth Avenue, New York. Let people see and taste the fruit and you should sell hundreds of directions at \$1 each.

Texarkana District Conference

Met at Lockesburg June 19, and continued through the Sunday following. I write it down as the best I ever attended. There was a carefully prepared program, and nearly every number on the program reached up to high water mark. We all like our presiding elder and we are all trying to make him like us.

The delegates to the Annual Conference are Rev. J. A. Baker, J. L. De-lan, W. I. Beck and Judge J. S. Steel. The alternates are E. A. Hanna and W. J. Fail.

The next District Conference will be held at College Hill, Texarkana. James W. Dumis and Charles Edwin Galloway were licensed to preach. Frank Hopkins was recommended to the Annual Conference for admission on trial; and Harry L. Simpson and G. W. Forrest were recommended for re-

admission. G. W. Forrest was formerly a member of the Louisiana Conference.

H. L. Simpson was recommended to the Annual Conference for elder's orders. The conference recommended James R. Shinn and Frank Hopkins to the Annual Conference for a recognition of their elder's orders.

W. P. WHALEY, Sec.

ECZEMA CURED.

The public is now able to secure a nice, clean liquid for the cure of eczema. Sample bottle sent postpaid to any address for 5c by Imperial Med. Co., Houston, Tex.

In the August Century.

Mrs. Frances Hodgson Burnet's "The Shuttle" will reach a dramatic turning-point in the August Century; and most readers of Elizabeth Robins's "Come and Find Me" will find it also developing tense interest. The magazine, the Midsummer Holiday Number, will have short stories also by Rebecca Lane Hooper, David Gray, Annie E. P. Searing, Willa Sibert Cather, and Reginald Wright Kauffman.

Sunday School and Missionary Evangelist.

Please make the following announcements:

Working under the auspices of the mission and Sunday School Boards, I will give a stereopticon mission lecture on China and Japan on the dates and at the places mentioned.

Okalona, August 1; Gurdon, August 2; Prescott, August 3; Emmet, August 4; Hope, August 5; Ozan, August 6; Nashville, August 7; Centerpoint, August 8; Spring Hill, 9 and; Murfresboro, August 11 and 12.

I am just closing the work in Pine Bluff district. Fraternally,

J. R. DICKERSON.

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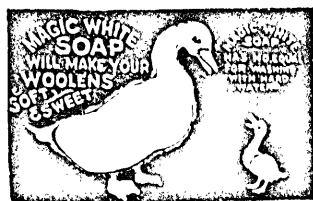
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Yes, my child, if you don't use

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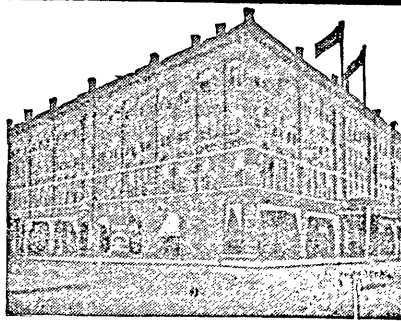
Rub Magic on soiled parts, leave them in water one hour. No boiling; no washboards; no backache, if you use MAGIC WHITE SOAP. Will iron easy as magic; has no rosin like in yellow soap. Get your grocer to order or send us \$4.00 for 1 box of 100 so. cakes. We pay for freight. Save the wrappers.
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W. F. M. S. Little Rock Conf.
Edited by Conference Officers and District Secretaries.
Mrs. Geo. Thornburgh, Editor.

During my stay by the ocean's beach at Atlantic City I was impressed with the work of the life saving guards. There are two classes of life savers there. One crew is to watch and save the bathers from drowning. They go on duty June 15 and remain until Oct. 15, which time covers the bathing season. The other one is the regular life saving crew who watch for vessels in distress and go to the rescue of passengers. They are on duty all the year. One day while watching the bathers enjoy their plunge I saw a young lady become strangled and lose her balance. She was far out and in danger of drowning. There was great excitement—friends could not reach her. But a saw shoot out from the shore, like an arrow from a bow, a red coated life guard, who quickly and safely brought her to shore.

As I witnessed this scene, I appreciated more than ever before the value of the brave services of the life savers who endanger their lives to rescue others. But this is not half so heroic as the life saving work done by the crews of missionaries in foreign lands. Such real life savers as Lambeth, Allen, Miss Lochie Rankin, Miss Haygood and their noble co-laborers, who launch out upon the dangerous sea of heathenism and rescue the perishing and who count it a joy to sacrifice, suffer and even die, away from home and kindred for the cause of Christ and the happiness of mankind. All over the world men, women and children are engulfed in a sea of darkness and despair. What are we doing to rescue them? Do we help to throw out a life line? God save us from the sin of unconcern. Some of our Methodist people are not only unconcerned but at heart opposed to foreign missions. In my work as district secretary I have met such statements as "we have enough to do to look after ourselves." Others say "Our duty is to those immediately about us; we have nothing to waste upon distant people who are satisfied with their religion." Others say that "In the mountains and the swamps of Arkansas, and in the city slums we have plenty of heathen." Such talk is generally from those who love the heathen at home no more than they do the heathen abroad, but occasionally an honest though uninformed brother or sister doubts the wisdom of spending money to send the gospel away from home. I would ask them if the gospel is worth anything to us? If it is are we not bound by duty and love to give it to everybody? Are all men children of one Father and brothers according to Jesus Christ, and entitled to know of their great Brother and the message he brought to men—a message of which otherwise they will be ignorant? It was not given on American soil. We got it from others. If what we have is a gospel from God, we have no business keeping it to ourselves in one small

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corner of the world. The thing that we have is the very thing that the world needs. It is what Japan needs. The Japanese themselves recognize this. Hon. W. J. Bryan, after visiting that land said, "The Japanese people are rapidly drifting away from Buddhism, which until recently was the national faith. Shintoism, which has become the state religion, is not a religion at all, but a reverence for ancestors. Japan must have a religion, for no nation is likely to avoid decay unless its morals are reinforced by religion. If I had the authority to decide the question I would send some of the leading men of each denomination to Japan to represent Christianity to the educated Japanese." Let us earnestly pray that our Woman's Board may soon enter Japan by sending to them some of our brightest and best missionaries. India needs our religion to teach them the brotherhood of man, and to uplift their women. In China, too, our religion is needed to free woman from her slavery and degradation. Women of Arkansas, I declare to you that you owe it to your sex to see that China has the gospel of Jesus Christ. There is such a difference in China between men and women, a difference between even little boys and little girls. They value a boy but throw away a girl as worthless. A lady Missionary saw one of these sights—a blue cloth by the roadside in which a baby girl had been thrown away. The dogs had taken and eaten the baby. She spoke to a number of Chinese women as to the horrible custom and found that nearly every one had done the same thing. They actually laughed at the distress of the missionary. A missionary writes: "We heard awful shrieks coming from a house one day, and my wife went to its door. A Chinese woman sat on the brick bed holding her little girl of eight or nine years of age around the arms and body in her lap. In front bent another woman extracting the toe nails

from the feet, and yet another woman standing by to hit the child on the head with a stick because she would not keep quiet. After doing this, they doubled the foot underneath; and that is the way they make the little feet." What could be more unchristian and inhuman than to sit quietly at ease in our comfortable Arkansas homes with no sense of burden for such suffering and barbarism? President Roosevelt said in one of his messages to congress, "It is wicked for a nation only to regard its own interests." If it is wicked for a nation what is it for a man? Yea, what is it for a woman? Oh that every Christian woman was a courageous, self sacrificing life saver.

MRS. GEORGE THORNBURGH.

Tetterine

is a popular medicine because it is fragrant and pleasant to use, soothing from the first application, and in the end CURES all skin diseases such as Tetter, Ringworm, Itch, Dandruff, Eczema, Erysipelas. Don't take any substitute, but if your druggist does not keep it send 50c to J. T. Shuptrine, Savannah, Ga.

Remember the Orphans.

I call attention to the fact that the money for running the Orphanage this year is about all spent. As we have no agent in the field we must depend on voluntary contributions and the efforts of the preachers. We request the pastors to please send in the collections for the Orphanage as soon as possible. We say to those friendly disposed people who would like to keep the institution from getting in debt that now is the time to help.

In the name of, and for the orphans,
GEO. THORNBURGH, Pres.



You Look Prematurely Old

Because of those ugly, grizzly, gray hairs. Use "LA CREOLE" HAIR RESTORER. Price, \$1.00, retail.

OBITUARIES.

PAQUIN.—Josie Paquin (nee Coffman) was born in Lawrence county, near Portia, Ark., August 29, 1886, and died April 9, 1907, after several weeks of lingering illness. She was converted at about 12 years of age and joined the M. E. Church, South, and lived an upright Christian life from that time until her earthly pilgrimage ended. To her there was a "bright and hopeful side of life." She was always cheerful. She was a faithful Sunday school teacher. The family, the church and her multitude of friends are sorely afflicted in her death. We thank God for her pure, helpful life.

She was married September 3, 1903 to Geo. W. Paquin. To them was born sweet little Marguerite, who is now in the third year of her age.

Josie leaves an aged father and mother, two brothers, three sisters, her husband and their little daughter to mourn her death. May God comfort you all in this hour of grief. Be true to God and you shall meet your loved one in the "home of the soul." She has gone to be richer and happier and you shall soon join her there to praise God for evermore.

C. H. NEWMAN.

OXIDINE.
A Chill Cure in Every Bottle
Guaranteed under National Pure Drug Law.

HULSEY.—On July the 4th death claimed as its own J. H. C. Hulsey. Bro. Hulsey was an excellent man and a fine citizen. All who knew him had nothing but praise for him. He was a man that talked and lived his religion every day. He had been a member of the Methodist Church 40 years at the time of his death. Most of this time he served as steward. He was ever willing to serve the Church in any way he could. No one ever knew him to refuse to say anything for God's cause when called on. Every one knew him to be the preacher's friend. He loved the services of the Church and was always present at the hour of worship. He loved and was much devoted to his family and both in his prayers and public talks he spoke of his desire that every one of his children should be religious. He leaves a wife and children to mourn his death.

His pastor,
J. R. BROOKS.

OXIDINE.
A Chill Cure in Every Bottle
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CANTRELL.—Sister Elizabeth Cantrell departed this life on the 12th of May after an illness of only a few days. We deeply regret the sad event. Mother Cantrell was converted when only twelve years of age. Coming up as she had from humble life, she had written her name upon the records of her church in a way never to be forgotten. She was a woman worthy of superior honor. She won her place among the saints, not by advantages or birth or inherited wealth for she was left an orphan when young. She was married to Bro. Cantrell when but fourteen years of age, became a mother and religious teacher when very young. We believe that God, who had need of Miriam, who sang the sweet songs of deliverance to the children of Israel and Anna the spiritual, who entered the Temple praising God, still has a place in his kingdom for those women of mighty deeds who have worked for the salvation of the lost. They are types approved of by the

mother church. Sublime devotion to duty and faith in God constitute true religion. Such, mother Cantrell possessed. Unpretentious, sincere, brave and reverent of God and a lover of all, possessed of a bright intelligence and praiseworthy ambition, clothed as with a garment with the beautiful womanly qualities of modest energy and courage, to her, more than any other woman in Marion County, the Methodist church owes its progress. She has been to the members of the church friend, Monitor and Counselor. Faithful to the last with a heart almost breaking, she stood by the grave of her husband. Proud of his history and grateful for the sympathy manifested on every side, she took up the burden of his life where he had laid it down, to train her boys that they might represent their father in some measure. May their affections be arrested by the Holy Spirit, turned and drawn upward that they may catch a ray of light and love through the open through which mother passed into heaven. God bless the children and relatives that they may meet with mother upon the other side. That in the great hereafter our father will say "Come up higher and live with mother in the city of God."

AUNT SUE LAYTON.

HINTON.—Brother J. A. Hinton was born in Caswell County, North Carolina, August 30, 1839. He was converted and joined the Methodist church at the early age of fifteen years. He came to Randolph County, Missouri, in 1845, where he was married to Miss Eliza Teete in 1863. God blessed their union with four boys and six girls, nine of whom are still living. Brother Hinton moved to Lawrence County, Arkansas, about four years ago and located at Alliecia, where he lived until God called him home on the 4th day of April, 1907. He served the church as steward and superintendent, and was a man of untiring energy, a regular attendant upon the services of the church, faithful and helpful in his official capacity. He was a noble man in all the walks of life, a Christian gentleman, the highest type of a man, and though he has gone from us, yet his works do follow him. In his death his wife has lost a faithful companion, the children a loving father and the church one of its best members.

H. V. JOHNSON.

Alliecia, Ark.

McKNEELEY.—Ova Lee, infant daughter of W. J. and Levi McKneeley was born Oct. 17, 1906 and died May 21, 1907. This sweet little babe was a great and patient sufferer. Whooping cough and a high fever took her life. She was a sweet little one and her going is cause of great grief to her parents. Thus is there two on this side and two on the other. What an attraction above for those fond parents Heaven seems all the nearer when our little ones are there. O that we could be as ready as they when we are called to go. Why God takes them we know not but some time we shall know. To meet them again is our hope, and meet we shall. How we miss them here! Weep not fond parents as those who have no hope but live to meet little Ova again.

J. W. WHITE.

WHITE.—Little Frank Wallace White, son of Rev. Jethro W. and Mrs. White at Selma, Ark., at the parsonage of the Tillar Circuit. Little Wallace was born April 27, 1903, and

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The purpose of the school is to do serious and honest work in the Christian education of girls and young women.

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Seminary, Special, and College Preparatory Courses. French and German under native teachers. Art, life model. Expression, three years' course. Conservatory of Music. Seven piano teachers, two voice teachers, etc. Thirty new pianos.

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Nearly half a century of increasing public favor and success. Patrons say: "Ward Seminary is an ideal Christian home." "The work done in Ward Seminary is of an unusually high order, and the religious tone the best." "The social life of the Seminary is of the very highest order." "My daughter has enjoyed in your school the best health she has had since she was twelve years old." "We can scarcely find words to thank you for what you have done for our daughter."

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died May 19, 1907. Was baptized at one month of age. He possessed an unusually sweet, lovable disposition and was loved so much by all who knew his bright, happy little life. He was religiously inclined from infancy and would often say and contend that he was "going to be a preacher like papa." The patient little sufferer was sick for 21 days. He died of septic poison and passed away sweetly, without a struggle. Filmore, an older brother of little Wallace's had also been sick, at the time of this death, for 55 days. Sister White has been unable, almost, to be up, and the strain she and our dear Brother White have borne has been very great. For five days it was a question which would go first—Filmore or Wallace. Filmore's recovery was unexpected. Bro. White greatly appreciates the sympathy and kindness of friends and physician. Brethren, pray for them.

J. T. CHEAIRS, JR.

Ware's Baby Powder

For Bad Bowels in Infants. Perfectly Harmless, Soft and Soothing. Write Patton, Worsham Drug Co., Dallas, Texas, for Circular.

Obituary.

HARGETT.—Sister Ella Hargett was born near Quitman, Sept. 5, 1876, and died at her home near the same place June 26, 1907, aged 30 years, 9 months and 21 days. Her maiden name was Evans, daughter of B. W. and Mary Evans, by whom she was dedicated to God in baptism at the age of three. She joined the Clear Creek class when

9 years old at old "Camp Merriek" and remained a faithful member of the M. E. Church, South, until her death. She was first married to R. Barrett, July 6, 1898, to whom she proved a faithful wife until his death. After living a widow some time she was married to Bro. Chas. Hargett, Aug. 26, 1906. She leaves a father and mother, a number of brothers and sisters, a heart broken husband and a host of friends to mourn her departure. She was laid to rest in the old Mt. Pleasant cemetery with her twin babies—a boy and a girl—in her arms, whence she will arise at the coming of her Lord in triumph.

A. E. WILSON, P. C.

July 8.

Bald Knob Circuit.

Editor Western Methodist: We had a splendid quarterly conference on Bald Knob Circuit. Twenty-five penitents were at the altar Sunday night. Five claimed salvation. Bro. Roberts is having a splendid year. Arrangements have been made to build a new parsonage at Bradford.

J. D. STREET, P. C.

Scary, Ark., July 9, 1907.

MARY BALOWIN SEMINARY

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Term begins Sept. 5th, 1907. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. 304 students past session from 32 States. Terms moderate. Pupils enter any time. Send for catalogue. Miss E. C. WEIMAR, Prin., Staunton, Va.

QUARTERLY CONFERENCES.

Oklahoma Conference.

CHEROKEE DISTRICT—THIRD ROUND.

Bluejacket	July 20, 21
Peggs	July 27, 28
Tahlequah Station	July 29, 30
Tahlequah Ct.	Aug. 3, 4
Vinita	Aug. 3, 4
Afton and Miami	Aug. 3, 4
Claremore	Aug. 10, 11
Grove	Aug. 10, 11
Cherokee	Aug. 10, 11
Centralia	Aug. 17, 18

J. B. McDONALD, P. E.

WEATHERFORD DIST.—THIRD ROUND.

Cordell Station	July 20, 21
Foss at East Boggy	July 21, 22
Cloud Chief at Sappington	July 27, 28
Gib at Shilo	Aug. 3, 4
Burmah at Burmah	Aug. 4, 5
Texmo at Trail	Aug. 10, 11
Roll at Hamburg	Aug. 14, 15
Hammock at Sandstone	Aug. 17, 18
Sweet Water at Ramsey	Aug. 17, 18

WM. D. MATTHEWS, P. E.

WYNNEWOOD DIST.—THIRD ROUND.

Lindsay Station, Lindsay	July 29, 30
Blanchard Ct., Fairview	July 20, 21
Purcell Station, Purcell	July 21, 22
Alex Ct., Ireton	July 27, 28
Moral Ct., Hills Chapel	Aug. 3, 4
Wanett Ct., Gilbert	Aug. 4, 5
Paoli Ct., Wayne	Aug. 10, 11
Tussy Ct., Homer	Aug. 14, 15
Mill Creek, Mill Creek	Aug. 18, 19
Hickory, Flood Creek	Aug. 19, 20
Byars Ct., Hart	Aug. 24, 25
Roff Station, Roff	Aug. 25, 26
Wynnewood Station, Wynnewood	Aug. 30

J. S. LAMAR, P. E.

BEAVER DISTRICT—THIRD ROUND.

Grand, at Allman	July 20, 21
Ingersoll and Hazelton	July 23, 24
Tyrone, at Nabisco	July 27, 28
Carthage	Aug. 3, 4

The District Conference will be held at Woodward, O. T., July 10-14, 1907.

J. E. LOVETT, P. E.

HOLDENVILLE DIST.—3RD ROUND.

Seminole Circuit	July 20, 21
Bearden Circuit	July 21, 22
Wowoka at Thluwakla	July 27, 28
Ada Station	July 28, 29
Ada Circuit	July 30, 31

Our motto is: A revival everywhere and collections in full.

C. M. COPPEDGE, P. E.

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OKLAHOMA CITY DIST.—3RD ROUND.

El Reno	July 20, 21
West End & Arcadia	July 21, 22
Shawnee, 1st. Church	July 27, 28
Shawnee, Trinity	July 28, 29
Shawnee Circuit	August 3, 4
McLoud	August 4, 5
Asher	August 10, 11
Konawa	August 17, 18
Maud	August 18, 19

The Oklahoma City District Conference will convene at Tecumseh June the 20th at 8:30 A. M. The opening sermon will be preached by P. R. Knickerbocker. Local preachers must report in writing.

W. J. Sims.

MANGUM DISTRICT—THIRD ROUND.

Martha and Blair at Blair	July 20, 21
Mangum Ct. at GIp Hill	Aug. 3, 4
Mangum Station	Aug. 4, 5
Kelly at Pleasant Hill	Aug. 10, 11
Elmer at Francis	Aug. 17, 18
Altus Station	Aug. 18, 19
Duke at Victory	Aug. 24, 25
Olustee and Eldorado at Olustee	Aug. 25, 26

L. L. JOHNSON, P. E.

MCALISTER DIST.—THIRD ROUND.

Wapauka at Emmet	July 20, 21
12 Mile Prairie at Bee	July 21, 22
Wilson Grove and Boggy	July 22, 23
Durant Station	July 27, 28
Stonewall Ct. at Jesse	Aug. 3, 4
Coalgate Station	Aug. 4, 5
Albany at Albany	Aug. 10, 11
Colbert	Aug. 11, 12
Pontotoc at Campground	Aug. 18, 19

SAM G. THOMPSON, P. E.

CHOCTAW DISTRICT—THIRD ROUND.

Sans Bois Ct. at Long Mountain	July 20, 21
Owl Ct. at Salt Creek	July 27, 28
Ft. Towson Ct. at Rufe	Aug. 3, 4
Rufe Ct. at Rufe	Aug. 3, 4
Antlers Ct. at Nelson	Aug. 10, 11
Hugo Ct. at Hugo	Aug. 11, 12
Chickasaw Ct.	Aug. 17, 18
Kiamitia Ct.	Aug. 24, 25

W. P. PIPKIN, P. E.

ARDMORE DISTRICT—THIRD ROUND.

Cumberland at Aylesworth	July 20, 21
Kingston at Kingston	July 27, 28
Lone Grove at Lone Grove	August 3, 4
Berwyn at Berwyn	August 4, 5
Woodford at Sneed	August 10, 11
Broadway	August 18, 19
Ardmore Mission at Poland Oh.	Aug. 17, 18
Ravis at Russell	August 24, 25

District Conference will be held at Carter Avenue, Ardmore, June 26-30.

W. T. Freeman, P. E.

JUNCAN DISTRICT—THIRD ROUND.

Duncan Station	July 21, 22
Temple Station	July 27, 28
Bailey Circuit at Doyle	August 3, 4
Chickasha Circuit	Aug. 11, 12
Indian Work	Aug. 12

The District Conference will be held at Marlow, I. T., May 30th, 1907.

N. L. LINEBAUGH, P. E.

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ANNA SNEED CAIRNS, Pres.

Arkansas Conference.

DARDANELLE DIST.—THIRD ROUND.

Walnut Tree at New Prospect	July 20, 21
Rover Ct. at Salem	July 23, 24
Gravelly Ct. at Oak Ridge	July 27, 28
Danville and Ola	Aug. 3, 4

J. H. O'BRYAN, P. E.

FAYETTEVILLE DIST.—THIRD ROUND.

War Eagle Ct. at Key	July 20, 21
Rogers Station	July 21, 22
Fayetteville Station	July 27, 28
Winslow and Parkdale at Winslow	Aug. 3, 4
Gentry Station	Aug. 10, 11
Siloam Springs Station	Aug. 11, 12
Elm Springs Ct. at Thornberry	Aug. 17, 18
Gravett Ct. at	Aug. 24, 25

WM. SHERMAN, P. E.

MORRILLTON DISTRICT—THIRD ROUND.

Quitman Station at Central	July 20, 21
Adona Ct. at Pleasant Grove	July 27, 28
Atkins Station	Aug. 3, 4
Conway Station	Aug. 4, 5
Pottsville Ct. at Shady Grove	Aug. 10, 11
Russellville Station	Aug. 11, 12
Plumerville Ct. at Oak Grove	Aug. 17, 18
Morrillton Station	Aug. 18, 19
Bee Branch Ct. at Batesville	Aug. 24, 25

JOHN H. GLASS, P. E.

FT. SMITH DISTRICT—THIRD ROUND.

Hackett Ct. at Bethel	July 20, 21
Mulberry at Shiloh	July 23, 24
Charleston at Grand Prairie	July 27, 28
Branch at Low's Creek	July 28, 29
Van Buren Station	Aug. 3, 4
East End	Aug. 4, 5
Greenwood Station	Aug. 10, 11
Abbott	Aug. 11, 12
Ft. Smith Ct. at Lavaca	Aug. 17, 18

F. S. H. JOHNSTON, P. E.

HARRISON DISTRICT—THIRD ROUND.

Lead Hill at Proteum	July 20, 21
Kingston at Cross Roads	July 27, 28
Huntsville at Huntsville	July 27, 28
Yellville Ct. at Ware's Chapel	Aug. 4, 5
Yellville Station	Aug. 5, 6
Harrison Station	Aug. 10, 11
Marshall and Leslie at Marshall	Aug. 13, 14

J. J. GALLOWAY, P. E.

Little Rock Conference.

ARKADELPHIA DIST.—THIRD ROUND.

Princeton at Harmony	July 20, 21
Lono at Leola	July 21, 22
Ussery at Mt. Tabor	July 24, 25
Hot Springs Ct. at Social Hill	July 26, 27
Tigert Memorial	July 27, 28
Third St., Hot Springs	July 28, 29
Park Avenue, Hot Springs	Aug. 4, 5
Central Avenue, Hot Springs	Aug. 4, 5
Malvern Station	Aug. 11, 12
Malvern Ct.	Aug. 17, 18
Arkadelphia Station	Aug. 18, 19
Arkadelphia Ct.	Aug. 21, 22
Malvern Avenue, Hot Springs	Aug. 25, 26
Perla and Walco	Aug. 25, 26

H. M. BRUCE, P. E.

PINE BLUFF DISTRICT—THIRD ROUND.

Sherrell at Tucker	July 20, 21
Rowel at Wesley's Chapel	July 27, 28
Lakeside	July 28, 29
Roe at Hickory Grove	Aug. 3, 4
Star City at Mountain Home	Aug. 7, 8
Stuttgart Ct. at Sunshine	Aug. 10, 11
Stuttgart Station	Aug. 11, 12
Rison at Wofford's Chapel	Aug. 17, 18
St. Charles	Aug. 24, 25
De Witt	Aug. 25, 26
Kingsland at Camp Springs	Aug. 31, Sept. 1
Gillett at Campshead	Sept. 3
Carr Memorial	Sept. 7, 8
First Church	Sept. 8, 9
Redfield	Sept. 14, 15
Sheridan	Sept. 21, 22

W. W. CHRISTIE, P. E.

Committees on Examination for Pine Bluff district Conference.
For License to Preach—C. W. Drake, R. A. McClintock, J. J. Millard. Deacons' Orders—T. Y. Ramsey, M. O. Barnett, B. F. Scott. Elder's Orders—J. H. Bradford, W. F. Lasiter, W. J. Rogers. Admission on Trial and Readmission—W. M. Hayes, W. C. Watson, J. D. May.

W. W. CHRISTIE, P. E.

MONTICELLO DIST.—THIRD ROUND.

Tiller Ct.	July 20, 21
Hamburg Ct.	July 27, 28
Wilma Ct.	Aug. 3, 4
Palestine Ct.	Aug. 10, 11
New Edinburg Ct.	Aug. 17, 18

Warren Station	Aug. 18, 19
Collins Ct.	Aug. 24, 25
Keener Campground	Sept. 1
Eudora Ct.	Sept. 7, 8
Hamburg Station	Sept. 14, 15
Crossett Station	Sept. 15, 16

J. W. HARRELL, P. E.

LITTLE ROCK DISTRICT—THIRD ROUND

Tomberlin	July 20, 21
England	July 21, 22
Bryant, at White Rock	July 27, 28
Carlisle Ct. at Roger's Chapel	Aug. 3, 4
Carlisle and Hazen, at Carlisle	Aug. 4, 5
Hickory Plains, Johnson's Chap.	Aug. 10, 11
Oak Hill, at Walnut Grove	Aug. 17, 18
Maumelle, at Ezra	Aug. 24, 25
First Church	Sept. 1
Mabelvale & Primrose, Primrose	Sept. 7, 8
Capitol Hill	Sept. 15
Austin, at South Bend	Sept. 21, 22
Winfield Memorial	Sept. 29
Hunter Memorial	Sept. 29

A. O. MILLAR, P. E.

TEXARKKANA DIST.—THIRD ROUND.

Wilton Ct. at Cerrogrado	July 20, 21
DeQueen Station	July 27, 28
Janssen Ct. at Pleasant Grove	Aug. 3, 4
Texarkana Ct. at Mt. Pleasant	Aug. 10, 11
Fairview Station	Aug. 17, 18
First Church	Aug. 18, 19
Gillham Ct. at Gillham	Aug. 24, 25
Umpire Ct. at Bethel Camp Ground	Aug. 31 and Sept. 1
Ben Lomond, at Belleville	Sept. 7, 8
Lockesburgh Station	Sept. 8, 9
Cherry Hill, Bethesda Camp G.	Sept. 14, 15
Mt. Ida Ct. at Joplin	Sept. 21, 22
Horatio Ct. at Chapel Hill	Sept. 28, 29
Bright Star Ct. at Concord	Oct. 5, 6

T. O. OWEN, P. E.

PRESCOTT DISTRICT—THIRD ROUND

Chidester Ct. at Ebenezer	July 20, 21
Gurden Ct. at Pleasant Hill	July 21, 22
Eulton and McNab Ct. at Liberty	July 27, 28
Hope Station	July 28, 29
Okolona at Trinity	Aug. 3, 4
Center Point at Bluff Springs	Aug. 10, 11
Mineral Springs at Betheny	Aug. 11, 12
Bingen at Bingen	Aug. 17, 18
Pike City Ct.	Aug. 24, 25
Marfreesboro Ct.	Aug. 25, 26
Harmony Ct.	Aug. 31, Sept. 1
Washington Ct. at St. Paul	Sept. 7, 8
Nashville Station	Sept. 8, 9
Emmet Ct. at Dickey's Chapel	Sept. 14, 15
Prescott Station	Sept. 15, 16

W. R. HARRISON, P. E.

CAMDEN DISTRICT—THIRD ROUND.

Bearden and Thornton, Temperance Hill	July 20, 21
El Dorado Ct., Rhode's Chapel	July 24, 25
Onalaska and E. Mills at E. Mills	July 27, 28
Millville Ct. at Woodbury	July 31
Lewisville Ct., Boadley	Aug. 3, 4
Junction City at J. City	Aug. 7, 8
El Dorado Station	Aug. 11, 12
Hampton Ct.	Aug. 15
Strong Ct.	Aug. 17, 18
Stephens and Waldo at Mt. Prospect	Aug. 20
Stamps Station	Aug. 24, 25
Magnolia Station	Aug. 26
Fordyce Station	Aug. 28
Camden Ct., Silver Springs	Aug. 29
Camden Station	Aug. 30
Magnolia Ct.	Aug. 31, Sept. 1

B. B. THOMAS, P. E.

White River Conference.

BATESVILLE DISTRICT—THIRD ROUND

Calico Rock Ct. at Calico Rock	July 20, 21
Smithville Ct. at Shiloh	July 27, 28
Jessup Mission at Roney's Chapel	July 30
Evening Shade Ct. at Hickory Flat	Aug. 3, 4
Ash Flat Ct. at Agness	Aug. 7
Salem Ct. at Salem	Aug. 10, 11
Bexar Ct. at New Hope	Aug. 13
Mt. View Ct. at Pleasant Hill	Aug. 17, 18
Pleasant Plains Ct. at	Aug. 24, 25
Deshia Ct.	Aug. 31, Sept. 1
Bethesda Ct.	Sept. 7, 8

A. F. SKINNER, P. E.

PARAGOULD DISTRICT—THIRD ROUND.

Rector Ct. at Hurricane	July 20, 21
Boydsville Ct. at Boydsville	July 23
Piggott Ct. at St. Francis	July 25
Corning Station	July 28, 29
Knobel Ct. at Peach Orchard	July 30
Black Rock and Portia at Mt. Zion	Aug. 3, 4
Walnut Ridge and Hoxie	Aug. 4, 5
Mynard Ct. at Albertha	Aug. 8
Pocahontas Ct. at Vernon	Aug. 9
Pocahontas Station	Aug. 11, 12
Reyno Ct. at Biggars	Aug. 11, 12
Imboden Ct. at Ravendon Springs	Aug. 17, 18
Mammoth Spring and Hardy at Willford	Aug. 19

J. K. PARRIS, P. E.

OXIDINE.
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JONESBORO DIST.—THIRD ROUND.

Harrisburg Ct.	July 20, 21
Harrisburg Station	July 21, 22
Crawfordsville and Marion	July 27, 28
Bay and Marked Tree	Aug. 3, 4

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Vandale Ct.	Aug. 6, 7
Jonesboro First Church	Aug. 10, 11
Jonesboro, Second Church	Aug. 11, 12
Wilson and Louise	Aug. 17, 18
Luxora and Royell	Aug. 20, 21
Oseola Station	Aug. 24, 25
Shiloh Ct.	Aug. 28, 29
Trinity Ct.	Aug. 31, Sept. 1
Blythesville Station	Sept. 7, 8
Yarbro and Dell	Sept. 10, 11
Promised Land	Sept. 14, 15
Monette and Manila	Sept. 21, 22
Lake City Ct.	Sept. 24, 25
Cotton Belt, Miss.	Aug. 28, 29

M. M. SMITH, P. E.

HELENA DISTRICT—THIRD ROUND.

Marianna Station	July 21, 22
Haynes Ct. at Oak Forest	July 27, 28
La Grange Ct. at Spring Creek	Aug. 3, 4
Helena Station	Aug. 11, 12
Wesley Ct.	Aug. 17, 18
McGray and DeView	Aug. 24, 25
Goadwin Ct.	Aug. 25, 26

District Conference at Haynes: opening sermon at 8 p. m., July 17, by Rev. W. Locke; alternate, Rev. J. H. Johnson. Co-mittees: License—A. C. Cloyes, T. O. Rori. J. A. Patterson. Ordination and Admission—P. A. Jeffert, A. T. Galloway, H. F. Mc-Sunday Schools—E. H. Hamilton, H. O. Dick, Jr., Bascom Dunlap.

Z. T. BENNETT, P. E.

SEARCY DISTRICT—THIRD ROUND.

Beebe Ct. at Ward	July 22, 23
Searcy Station	July 25
Pangburn and Mt. Pisgah	July 27, 28
El Paso	Aug. 3, 4
Heber Station	Aug. 10, 11
Cabot at Jacksonville	Aug. 17, 18
Cato at Antioch	Aug. 19, 20
Dye Memorial	Aug. 24, 25
Gardner Memorial	Aug. 25, 26
Bethany at Floyd	Aug. 30, Sept. 1

J. D. SIBERT, P. E.

Arkadelphia District Conference.

Our District Conference held at Park Avenue Church, Hot Springs, June 27-30, was one worthy of mention. To many of us it was a great spiritual uplift. Rev. H. M. Bruce, presiding elder, was at his post, and made full proof of his ministry both in the pulpit and in the choir, in a plain and practical way. He guided the affairs of the conference with discretion.

The business sessions of our conference were interesting and the preaching of the highest type, having the old time Methodist ring. There was not a common or dry sermon preached. Thank God for Methodist preachers.

Some few visiting brethren were present. Rev. T. Y. Ramsey, J. A. Sage, James Thomas, E. A. Tabor, Forney Hutchinson and Bro. Weems, but where was the editor of the Western Methodist? sorry that he could not be with us.

Geo. W. Logan preached the opening sermon, and it was a good one. He also preached the closing sermon Sunday night. After the sermon the Presiding Elder made an earnest and effective exhortation and invited penitents to the altar for prayer. Several came and when an opportunity was given an elegant young lady came forward and joined the church. The next District Conference will be held at Arkadelphia.

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JOHN H. HINEMON, President, Arkadelphia, Arkansas.

The Ark. Conference of the W. F. M. Society at Ozark.

I have always said that I would never be a delegate to anything—club, convention or conference—away from home; that too many responsibilities had to be assumed for those you represent, and too many responsibilities had to be neglected in leaving the home folks. But when the "bairns" are old enough to keep house as well as the "mither," and when the "gude mon" is anxious for her to have a little outing and the members insist that she represent them at a missionary meeting, why, the viewpoint of years is changed, and the delegating business doesn't look nearly as formidable as it once did.

So after duly considering all these matters, I went as delegate from the Conway auxiliary to the W. F. M. Conference which met at Ozark, from June 15th to 19th.

Several Conway friends bore me company, and at Morrilton, Russellville, Lamar, and other places along the route, we were joined by ladies who were going as delegates from their different societies.

We were met at the depot in Ozark by a committee which assigned to each delegate her respective home. The people of Ozark, who have always been noted for their fine Christian courtesy and hospitality, assuredly sustained their reputation on this occasion. Every delegate had the "best home," but surely there could have been no more beautiful and ideal hospitality than I was given in the luxurious home of Mr. and Mrs. A. H. Treadway. The fact that the host and I were born in the dear little town of Jonesboro, nestling among the blue mountains of East Tennessee, added not a little to the pleasure of being entertained by this lovely family. As the host married an Arkansas wife, one can readily see that a combination of East Tennessee and Arkansas hospitality is quite the best thing on earth.

The Conference was well under way when I arrived. About eighty delegates from ladies' auxiliaries, Juveniles, and Golden Links were enrolled. This is the largest number within the history of the Conference. The meetings were wisely and satisfactorily conducted by our President, Miss Rollston, Mrs. Hanesworth and other officials. The enthusiasm of the missionary spirit, the community of interests shared, the bright interchange of thoughts, and discussions of plans and means was helpful and inspiring to the highest degree.

Rev. W. T. Thompson, pastor at Ozark, met with us at all times, and in every way, by his gracious courtesy, and fine talks, gave us much pleasure. The annual sermon for the Conference was preached by Rev. J. H. O'Bryant, and was profitable and edifying.

On Sunday afternoon Miss Birtie Hoffman, of Rogers, led the mass meeting for children and young people, in an interesting and enthusiastic manner. The zeal of this worthy Christian is a worthy example to older members of our church.

The reports of the Conference Secretary, Treasurer, district secretaries, del-

egates from the different auxiliaries, Golden Links and Juvenile Societies, on Monday, gave one a clear insight into the zeal, spirit and financial condition of each society. Those people who come to a woman's conference to "scoff," will remain to pray," when, instead of seeing confusion, and hearing all talk, and an ignorance of parliamentary law, as they have asserted was the case, they will see a much more orderly body than the men have; bright, interesting women, who speak to the point, with an intelligent knowledge of the rules, and a systematic and generous arrangement of financial matters, that will put to blush many societies and conferences of the men. And yet, with it all, there is no laying aside of fine womanly modesty, the greatest possession that any woman can hold.

A number of excellent papers were read, and talks given by the delegates. Especially interesting was Mrs. Hanesworth's graphic description of her trip to Richmond, and the Woman's Missionary Board meeting at that place. Mrs. W. M. Riddick read a comprehensive paper on "Tithing." The significance and scope of this was evinced by the number who afterwards signed the cards as tithers. Miss Montague's paper on "Heathen Child Life" was full of interest, and the triumphant ring of the paper, "The Supreme Ownership of Jesus Christ," by Mrs. D. A. Anderson, was especially noteworthy. Miss Perkinson, a returned missionary from Brazil, gave a number of very inspiring talks that made a lasting impression on the Conference.

Figures are not usually interesting, but some of these are. At the General Board meeting in Richmond, \$174,597.82 was reported as the contribution for the past year to the cause of missions, by the W. F. M. Societies of the Southern Church. The pledge for the General Work by the different conferences for the coming year is \$103,875, and for the Scarlett Bible and Training School is \$6,505. Our own Conference is pledged for \$1500. The South Ga. pledged \$27,000.

The Ark. Conference through Mrs. Bennett, Treasurer, raised last year \$2,880.72, with the balance left in the treasury. This of course does not include the Home and expense fund, and money raised and kept in the societies. This was done by 1009 women and children, including the 35 Baby Roll members. First Church, Ft. Smith Juveniles, and Central Church "Golden Links" were awarded the banners for the best reports.

Telegrams of sympathy and love were sent to Mrs. Harlan, Mrs. Garner and Mrs. Jameson. Miss Lila Rollston was elected president for the coming year; Mrs. W. M. Riddick, first vice president; Mrs. W. E. Bennett, treasurer, and Mrs. H. Hanesworth, secretary.

Persons who are selfish enough to believe that charity begins and ends at home, who have mental, moral and physical apathy towards the work of missions, who neglect to read all the marvelous things being accomplished in mission fields, whose faith is the weakest, should attend one of these

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missionary conferences, and surely they will catch the heavenly enthusiasm that comes from so many uniting in the great work of sending the Gospel to the heathen.

Our foreign missionary societies are increasing in numbers. Hindrances and obstacles are being overcome in this divinely appointed work. Will, will always make way, but if an unselfish purpose be its inspiration, so

much the nobler will be its achievements, and so we trust that it will not be many years before every member of our church can feel with Whittier that

"Heaven's gate is shut to him that comes alone,

Save thou a soul, and it shall save thine own."

MRS. MATTIE HOSS PRINCE.
Conway, Ark., July 1, 1907.

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