

# 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.

Vol. 26.

Little Rock, Arkansas, and Oklahoma City, Oklahoma, July 25, 1907.

No. 30.

## EDITORIAL.

### Rest.

There is no form of activity of mind or body in which we can engage without relaxation. No perfection of human powers will enable us to labor without rest. No provision of grace displaces the necessity for it. The highest and most delightful activities of the soul, the most exhilarating exercise of the body, alike must cease.

Times were when vacations were not a necessity; men moved at a slower pace than they do now. But in these strenuous days vacations are often wise. Most of us work in the harness which is buckled on us by our surroundings. It is well to lay off that harness now and then. The merchant who looks day by day upon the same shelves and pores over the same ledgers; the physician who goes night and day; the lawyer who grinds away at his desk; the pastor who has kept for long upon his heart the same load of care; the housewife and mother who has gone for months the same rounds; these all need relaxation. This is the more so because we all work in a hurry in these days. Besides our hurry, the specialization of our times, whereby we are put to doing a particular thing and kept at that, makes rest a necessity. The man who, in a pin factory, makes the heads on pins must get very weary of his job.

This necessity is recognized in the institution of the sabbath. The one element beside that of worship which enters into the sabbath law is the element of rest. He who made our natures understands that we can use continuously no power with which he has endowed us. He has ordained that we should on every seventh day turn away from the activities which have engaged us, and enter into other forms of activity. The same Lord anciently established for his people not only a Sabbath day but a Sabbath year also. He also established various days in each year that were to be free from labor. There be men who recognize the need of vacations but who seem to have no conception of the wisdom of the Sabbath. The Sabbath is God's perpetual institution for rest. He is not a wise man who neglects to keep it, lacking in the wisdom of this world.

The best way to rest is, usually, to simply turn to some other form of activity. It is seldom wise to do nothing. Better have an end in view and a program by which to reach it; he who aims at nothing usually comes to nothing. Play which aims at nothing is not good play. Play is activity for the sake of pleasure it brings; work is activity for the sake of profit it brings; listless play brings no pleasure, as listless work brings no profit. Mere loafing is the poorest of all ways to spend a vacation. Better a chautauqua; better hunting and fishing.

Many of our people, many of our pastors, are at this moment enjoying their vacation. May they have a good time! And let nobody

begrudge them their pleasure! May they all come home refreshed, ready for better work than they were capable of when they went away.

A word for the weary ones who toil on. You may toil till you lose all interest in your work and till the head grows dizzy. Stop as soon as you can; you will gain by it; your employer will gain by it, if he could only know it, as most employers have learned. It may be that you have kept at religious work till you have lost interest in that. When you first awaked to the fact that you had lost interest, you experienced something of a shock that such a thing could be true, perhaps sought to rally yourself to take an interest, and finding that you could not, you wondered if you were backslidden! The simple truth is that you needed rest. There is no element in our religion that will take the place of it. In such a case rest is your first duty. Said the Master to his tired disciples after an arduous campaign, "Come, let us go aside and rest a while."

There are some for whom the world has no rest; they are compelled by circumstances to stay on the wheel of the treadmill; their daily bread depends upon daily toil. There are tired mothers who know no escape from the everlasting grind of their duties. To all such let us be kind. Heaven lies ahead of all the good, but many who toil on toward that land of rest would gratefully receive a little kindness from their more fortunate brothers on the way.

### Preachers' Preliminaries.

One of the editors of this paper has been traveling around much of late and has heard a number of his brethren preach at district conferences. He has heard much that he has enjoyed, much that was good and edifying. If his brethren will pardon him he will say that he has heard quite a good deal of one sort of talk that he thought should have been entirely omitted: it has occurred again and again that the preacher would open his sermon with a long string of apologies, explanations as to why he was before his audience, et cetera, et cetera.

The case is rare in which any such preliminaries are advisable. They are almost always inadmissible and improper. It is the business of the preacher of the gospel to lose himself in his commission and in his message. Apologies and explanations usually have very direct reference to the person of the man himself, and hence, they arise out of a degree of self-consciousness which a messenger from Christ ought not to have. They demonstrate, notwithstanding the depreciatory tone they often carry, that the man is thinking too much about himself. Sometimes the tone is not depreciatory, but is a notification to the audience that the speaker does not particularly care what they think of his performance. That is equally out of place. It is also a demonstration that at bottom the speaker does not care for himself, for why else should he refer to himself.

It may be laid down as a general rule that

it is sufficient to know that the preacher is a man called of the spirit to preach the gospel and that he is the preacher on any particular occasion simply because he is in the line of his duty as God and the church have given him direction. And every preacher ought to assume that he stands in his place as a messenger of God with a message from God to the people at the particular hour at which he is called to preach. If he really does believe this, he will forget himself and go on with his message; at any rate, he will occupy but little time with his personal references.

We desire to suggest further, while on this subject, that long and fulsome introductions of visiting members are out of place. We imagine that if Paul should have come into Peter's community and Peter had asked him to preach to his people the introduction, if there had been any at all, which is really doubtful, would have been brief, grave, dignified. Peter might have said to the people something like this: "We have present with us, brethren, our beloved Brother Paul, a true servant of Christ, who will deliver us a message from the Lord." It is more than likely Paul would simply have delivered his message without any introduction at all, and the people might have found out privately who the preacher was. This seems to have been the dignified custom of our fathers.

May we say further that we are drifting too much into the habit of rushing up to a preacher after the sermon and saying some complimentary thing about the sermon. By this it is meant to compliment the preacher himself, to say "nice things" to him about his sermon and himself. This is a nuisance and worse than a nuisance; it is an abuse. The preacher who walks down to the chancel rail after the sermon to listen to soft words and to feel the pressure of kid gloves, the preacher who needs such things to "encourage" him, is in a dangerous condition; and the man or woman who is in the habit of offering such encouragement would do well to learn a better way. The taproot of the practice is in the fact that the man himself, rather than his message, must be put in front. There is a way to assure a preacher that his sermon really helped you, if that be the truth. And it is entirely proper that you should let him know that he is helping you; do beware of bragging on how eloquently he preaches; beware of a mere exaltation of the man. Remember the dignity and sacredness of the gospel, a thing too sacred to be made an instrument of mere social amenity, far too sacred to be made the occasion of a compliment that is half hypocrisy.

Governor Pindall has been put under great pressure in two or three matters where the morals of the State have been involved. We record to his lasting credit that he has stood firm in each case.

When a man is ready to talk on all occasions he so cheapens himself that his talk is not worth much, about like the rattling of a bell.

## WESTERN METHODIST.

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

REVS. D. J. WEEMS and J. C. RHODES.....Field Editors

ANDERSON, MILLAR, &amp; CO. ....Publishers

Published every Thursday. Entered as second-class matter, January 3, 1907, at the post office at Little Rock, Arkansas, under the Act of Congress of March 3, 1879.

Subscription in Advance.....\$1.50 a year

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The address label shows date to which subscription has been paid. Paper is sent until ordered stopped and all arrears paid.

Address articles or communications for the paper to Editor Western Methodist, and always use separate sheets for all business matters. Items received after Monday are too late for publication the same week.

Letters intended for either editor personally should be marked Personal and then will be held for addressee.

Address all business letters, and make remittances payable to Anderson, Millar & Co., 122 East Fourth St., Little Rock, Arkansas.

The Foreign Advertising of the Western Methodist is in the hands of

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## NOTES AND PERSONALS.

## Dr. Godbey Appointed.

Please announce that, in accordance with the action of the trustees of Hendrix College, Dr. J. E. Godbey is hereby released from the pastorate of Prescott Station and is appointed Professor of Philosophy in Hendrix College.

Your Brother,  
SETH WARD.

Rev. A. B. Haltom of Dye Memorial, Argenta, is spending a few days in the Indian Territory.

Rev. W. W. Christie, Presiding Elder of the Pine Bluff District, was in the city Saturday and made this office a few minutes' call.

Dr. W. J. Pinson, one of our prominent laymen, of Eldorado, Ark., was in the city Tuesday and made the Methodist office an appreciated call.

Rev. J. F. Taylor, chaplain to the State Penitentiary, and who is a very busy man, looking after his charge, made the Methodist a pleasant call Wednesday.

Several of the Little Rock pastors held a union service at the First Methodist Church last Sunday evening looking to a better observance of the Sabbath.

Rev. J. A. Sage, of Fordyce, while traveling through Little Rock, made the Methodist office a brotherly call on Tuesday. He was looking well and seemed to be in fine spirits.

The church at Augusta has given Bro. Bronson a vacation, until the first of September, for a much needed rest. He will take a trip to some points in the high mountains in a few days.

Last Wednesday, July 17, at Des Arc, Ark., Rev. L. E. Hundley, pastor of Wilnot and Parkdale, and Miss Clara King, of Des Arc, were married. We wish this choice young couple the greatest happiness and success. This is the second bachelor of the Little Rock Conference to marry this year. As there are five or six more, we trust that they will follow these good examples.

September 5 and 10 have been fixed for the sailing of the new missionaries to Korea, China and Brazil. The returning missionaries—Miss Atkinson of China, Miss Carroll of Ko-

rea, Miss Wright and Miss Perkinson of Brazil—will leave at the same time.—The Missionary Bulletin.

## Oklahoma Constitutional Election.

There was some confusion last week about the Oklahoma Constitutional election date. At one time it was published that it would be held on Sept. 7, then it was stated that it would be Sept. 16, at last, however it seems to be certain that Sept. 17 is to be the date. Gov. Frantz is expected to issue the necessary proclamation immediately.

## The Searcy District Conference.

We were much pleased on last Friday to turn from the every day toil and perplexities of the Methodist office and print-shop and take up our journey to Beebe to attend for a day the session of the Searcy District Conference. We were happy in having for a traveling companion that untiring Temperance worker, E. A. Tabor. If this had not been the case we are not certain how we should have beguiled the weary hours that passed before we reached our destination. We left the office at about eight a. m. and reached Searcy at 11 a. m., a trifling distance of 33 miles over the main line of the Iron Mountain railroad. We might have concealed this but having paid the full fare we have a perfect right to tell the truth. Having reached our destination we were at once made to feel at home and comfortable by the brethren, especially Bro. Brown, the pastor. The hour having arrived for services we listened to a plain practical sermon by Rev. J. A. Roberts of Bald Knob. Our home for the occasion was with Dr. and Mrs. Monerief, a splendid home and congenial spirits.

The district conference we found full of life. It was carried on more to our liking than any we have attended recently. The best district conferences, according to our opinion, are those that are held after the old pattern; giving the religious features prominence. There is nothing in our church work like religion. We may have fine churches, colleges, papers and reports but there is nothing in our church work that draws like religion. The presiding elder, Rev. J. D. Sibert, made the divine services prominent and the result was there was a good attendance and the first shouting we have heard in a district conference for a long time was at Searcy. The laymen were put forward to hold the opening services and the field hands to do the preaching and the result was all seemed to be having a good time and no one in a hurry. The reports from the several charges were about in when we arrived but those that reported while we were there gave a good account of the affairs of the church. There were seven young brethren up for license to preach but we left before action was had on their cases. Another pleasing feature was the ample time given this editor to present the claims of the Conference Organ. We were given all the time we desired and they heard us patiently. We heard many warm expressions of appreciation of the Methodist and formed many delightful acquaintances. It was not possible for us to remain longer than one session and we returned from whence we came with the promise of the secretary that an ample write up of the proceedings should be furnished the Methodist for our readers.

P. R. E.

## Educational Notes—Hendrix College.

The prospect for a large attendance at Hendrix College next session is very fine indeed. Most of the old students will return and a large number of new ones have already made arrangements to attend. President Anderson

will be kept at the college most of the time during the summer looking after the improvements now going on. The dormitories are being repaired, replastered, papered, and the rooms are being furnished with iron bedsteads, springs, mattresses, chairs, tables and dressers. The Faculty now contains eight full professors and two associate professors.

The friends of the College are jubilant over the outlook.

## Major H. A. Butler—An Appreciation.

"Not dead but sleepeth"—I have often thought on the "Vacant Chair, The Empty Pew"—and reflected—Is it true? Where is the spirit, cleft, cleft from the mortal clay? Purified by the power of God and clothed with immortality; glorified and exalted in power. What power? Power to know "even as I am known;" "power to see Him as He is." Then why not linger near "The Old Arm Chair," the sacred haunts of other days, dwelling midst the ties, in sweet communion, heart to heart of loved companions this side the vale?" Spiritualized now and beyond the vision of mortal eyes, yet filling the "Old Arm Chair," resting in the time-honored pew, lingering near mortal kin and loved ones here, this side the vale. Such an one has been called "up higher." Brother Henry A. Butler, our brother in Christ, absent in the flesh, present in spirit; the gentle voice is quiet but the hallowed influence and sacred memory speak. The rounded Christian life lives on, expanding and widening, brightening the hopes, cheering the despondent, directing the feet in paths of holy light, onward and upward to the cross.

Gentle in manner, chaste in conversation, firm and steadfast in conviction, a living epistle known and read of all men; like Job, he feared God and eschewed evil; like Joseph, foe and friend received like consideration; like David, could sing a new song each happy morn and "forget not all his benefits." Such faith in life is not found in monastic idealism; nor in doctrines of evolution, biological or sociological, but in the actual life work of Jesus Christ. Well done, good and faithful servant, enter into the joys of thy God.

J. F. WILLIAMS.

## On the \$10,000,000 Carnegie Foundation.

Randolph-Macon Woman's College at Lynchburg, Va., has passed all the exacting tests as to buildings, equipment, endowment, entrance and graduation requirements and liberality of administration and has been enrolled upon the list of beneficiaries of the ten million dollar Carnegie Foundation.

Only fifty-five institutions including Harvard, Yale, Princeton and Columbia Universities are on this short but important roll. Dr. Pritchett, the president of the Foundation, accompanied the announcement of the decision of the committee with high praise of the standards maintained by the Woman's College.

The Richmond Times-Dispatch publishes an interview with Dr. W. W. Smith, president of the Woman's College in which he says that this action is equivalent to the addition of \$100,000 to the endowment of the college for the purpose of securing and maintaining a strong and vigorous faculty. He says:

"By its assistance (1) we shall get only well trained professors and only after they have proven their efficiency; (2) we keep them fresh by the seventh year vacation; (3) we hold them during their most efficient period and release them when they begin to stale as teachers, on \$1,300 retiring allowance for life."

**The Possibility of Apostasy. No. 1.**

By E. L. Beard.

With your permission I will offer some scriptural proofs in support of this doctrine of our church. I will state these general premises, by way of introduction:

1. The scriptures teach that every sentient being is a free moral agent.
2. Man is a sentient being, therefore man is a free moral agent.
3. Once a free moral agent always a free moral agent.
4. This life is a state of probation—trial.
5. Trial implies the possibility of failure.
6. Probation ceases only at death.
7. In every scripture which has to do with man's present and ultimate salvation, there is either an expressed or an implied condition.

Admit the free moral agency of man, and the possibility of apostasy logically follows. For the very idea of freedom carries with it the thought that the agent having power to choose, may select the evil. "Adam was free to stand or to fall." So is every son and daughter of the Adamic race. The angels kept not their first estate. They were on trial; they failed. Not because they could not meet the conditions, but because they would not. They were free to choose; they elected to rebel. So also Adam, created in the image and likeness of God, fell by his own act. God in all his dealings with man treats him as a responsible, free moral agent.

In Ezekiel God declares "that this proverb: The fathers have eaten sour grapes and the children's teeth are set on edge," shall be heard no longer in Israel." "All souls are mine: the soul that sinneth it shall die." "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." Again: "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the words of my mouth, and give them warning from me." "When I say unto the wicked thou shalt surely die; and thou givest them not warning, nor speakest to warn the wicked from his way, to save his life; the same wicked man shall die in his iniquity: but his blood will I require at thine hands." "Yet if thou warn the wicked and he turn not from his wickedness nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soul." Again, "When a righteous man doth turn from his righteousness and committeth iniquity, and I lay a stumbling block before him, he shall die: because thou hast not given him warning, he shall die in his sin and his righteousness which he hath done shall not be remembered." Here it is clearly shown that God deals with man in his individuality; also that when the righteous man committeth iniquity, he shall die in his sins. It is his act, done in the exercise of his freedom. Jesus recognizes man's free-moral agency when he says: "If any man will come after me let him deny himself and take up his cross daily and follow me." These are voluntary acts involving faith and choice, also moral acts.

Once a free moral agent, always a free moral agent. The sinner's present salvation is conditioned on faith in Jesus Christ, with all that that implies; and his ultimate salvation on his faithfulness. Jesus himself says: "But he that shall endure unto the end, the same shall be saved." Again: "Be thou faithful unto death, and I will give thee a crown of life." Paul in the 9th chapter of First Corinthians, after exhorting the Corinthians to so run that they might win the prize of an incorruptible crown, exclaims: "I keep under my

body and bring it into subjection; lest by any means after I have preached to others, I myself should become a castaway." He clearly intimates that he must be on his guard, and exert his ransomed powers to win the crown of life, lest he should fall away and be finally lost.

To avoid the logical sequence of this scripture, I once heard a preacher render it thus: "Paul did not mean that he was afraid that he would lose his soul, but he was old and decrepit, and he was afraid he would be laid aside and could not preach any more, which being interpreted, means that Paul brought his body into subjection to the laws of hygiene, lest he take some throat trouble, or other bodily ailment and should be superannuated. A veritable wresting of the scriptures. Peter after urging those who had obtained like precious faith with himself, to add to this faith virtue and all the Christian graces, tells them: "If they are lacking in these things they are blind and can not see afar off, and have forgotten that they were purged from their old sins."

The plain inference is that they had been purged from their old sins, else they could not have forgotten it. Since a man can not forget that which never happened. They had the same faith that Peter possessed, and he designated it precious. In John the 15th we read: "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire and they are burned." This is spoken of those who are or have been in Christ. We get into Christ by faith, baptized into his body by the Holy Spirit. We remain in him by faith through grace. The smallest sin acts as a cleavage to separate us from the true vine. It is by our own act that we cease to abide in him. In I Cor. 3:16 Paul asks this question: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" "If any man defile the temple of God him shall God destroy: for the temple of God is holy, which temple ye are." We are here presented temples of God, and it is clearly implied that we may defile these temples and it is definitely stated that God will destroy us if we do. God cleanses the temple, and it is our business to keep it clean, for we alone can defile it.

"It is impossible for those who were once enlightened and have tasted the heavenly gift and were made partakers of the Holy Ghost, and have tasted of the good word of God and of the promises of the world to come, if they shall fall away, to renew them unto repentance: seeing they crucify unto themselves the Son of God afresh and put him to an open shame." The persons here mentioned had been enlightened; had tasted the heavenly gift; and had been made partakers of the Holy Ghost; had tasted of the good word of God, and of the powers of the world to come." Surely this was a rich experience—a goodly state. Yet it is made plain that it was possible for them to lose it—fall away and be irretrievably lost. I am aware that this is a mooted passage, but I will in all humility offer a reason for my opinion. A learned author of the opposite view, after recounting the wonderful experience of the persons here spoken of, says: "But they were not humble: they are not spiritually minded; religion is not their element and delight." Again: "The very words, however, of this awful passage prove that all who are renewed unto repentance shall be pardoned, and that God leaves all to final impenitence whom he determines not to save."

I submit, if these persons had not been regenerated, and made new creatures in Christ Jesus, how could they crucify him afresh and put him to an open shame?

Can an unregenerate sinner crucify him afresh, in the sense the term is here used? If so, all the unsaved can. Then why does the apostle in the most solemn manner designate a class which have or may do so, implying that none others can? I raise this question: "How is it that these words prove that all who are renewed unto repentance shall be pardoned, when the apostle expressly declares that it is impossible to renew them unto repentance? Evidently this author and the apostle are not agreed. It is true that God will not—yea, can not—pardon the impenitent but to say that he leaves all to final impenitence whom he has determined not to save," is a very different proposition, and hard to believe, since he so "loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life." And since his Son tasted death for every man." Dr. Adam Clark, commenting on Heb. 6:4-6, among other things, says: "The design of these solemn words is evidently, first, to show to the Hebrews, (and through them to Christians of all after times) that apostasy from the highest degrees of grace was possible, and that those who were highest in the favors of God might sin against him, lose it and perish everlastingly." Again: There is nothing at all in the original answering to the conditional "if" of the text: literally rendered it would read, "having fallen away," and it is absurd to assume that an impossible condition is here supposed. "It appears, then, that there is a fearful possibility of falling away from the grace of God; and if these scriptures did not say so, there are many others that do." (Blackface his).

E. L. BEARD.

Lonoke, Ark.

**The Loss of an Ideal.**

To be bereft of an ideal is worse than death. Death may be the putting away of an ideal, the crowning of life with all its hopes and possibilities. But to have nothing to live for, to see nothing in life only vagueness, emptiness, inanition, languor, and ennui is a living death. Better a death crowned with a hopeful ideal with all the glories of the immortal life before it than to let the energies waste and rust in aimless, purposeless existence. But why should any life be aimless in a world such as this? There is a path in it for every foot, there is a work for every hand. There are hearts waiting to respond to every word of love. There are parched lips waiting for the cup of cold water. There are tottering, blind spirits feeling their way over troubled pathways needing the guidance of eyes that can see. There are victims to vice whom the song might lead to Jesus. There are warped and twisted tenelements where penury has refused to relax its pitiless grasp, where the prayer and the ready help would be as blessed as the footsteps of the Great Comforter on the streets of Capernaum. There is no need of emptiness of life in this world. From every soul paths radiate, like spokes of a wheel, paths of opportunity along any one of which we may walk to the glorification of God.—The United Presbyterian.

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**To Daughters of My Old Parishoners.**

I sincerely trust that my dear young lady friends have not forgotten the emphasis with which I tried to speak in my last of the great importance of vital piety to the young, and that they have not referred religion in their own minds as suitable only to advanced years, a very sad mistake this, young ladies sometimes make. May your heavenly Father guide you with his counsel to a wise and gracious decision in this all important matter.

Here we are at the threshold of the most sacred institution known to men—the home. It is of divine appointment, the church of God in miniature, and it would be well for every young lady so to regard it.

The happiest woman in all the world it seems to me is the one who can review her young life in the home without regrets. One such I have met, perhaps several, but not many. Her marriage is number 14 in my record of marriages. On that occasion she said to me, "Brother C., I am about to leave home, to go forth a preacher's wife, the happiest thought in my mind today is, that I have always tried to do my duty in my home, and that I carry with me now the approval and blessing of my parents, no regrets." Mark those two last words, "no regrets." Words these, thought I, worthy to be led in the rock forever. In the home father and mother stand at the head of affairs, in an important sense, they are in God's stead there. That the fifth commandment is of eternal binding force, no sensible young lady will question for a moment. It does not teach that absolute and unvarying obedience is required of all children at all times. Children soon come to have rights that parents are in duty bound to respect. But this I do say, and say it upon an authority from which there is no appeal, that parents are entitled to reverent thought, a kind of fear, a sacred regard for their judgment and wishes. Ill, it is, for any family where this principle is wanting. The young man or young lady who can ignore this divine and human authority will very likely have no fear of God before them, in any relation they may sustain in active life. But let us read: "And God spake all these words, saying, Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." "Ye shall fear every man his mother and his father." "Cursed be he that setteth light by his father or his mother."

May I beseech you, young ladies, to stand in awe before these words, yield yourselves up without reserve to heaven's wisdom, to heaven's authority in this matter, turn these words over and over in your mind, intone them, if you can, in your imagination with that voice that shook Sinai to its base, and made Moses say, "I exceedingly quake and fear." You will find these same truths, clothed in milder form all through the New Testament. I beg to ask you, Believeth thou these things? is it a deeply felt conviction with you that there can be no vital piety, in the absence of the spirit? I tell you that beauty, accomplishments and learning are nothing worth without it. A young lady that can leave dear mother's room with a scowl upon her brow and enter the parlor with a face so wreathed in smiles as to make young men believe she is the very impersonation of pleasantness, may win popular fame as a leading spirit in high social circles, but, ah me, what a sad, sore, disappointment awaits some poor man in this world, however he may fare in the next. I know nothing outside the love of God comparable to mother love, it is true, honest, just, pure, lovely and of good report,

never fails. I pray you, think on these things and keep on thinking upon them until you reach the high resolve, the Lord helping you, to give to your father and mother that which will do them more good than thousands of silver and gold—your loving, reverent devotion, to bless the evening of their lives, and when they are gone to enshrine their memory in your heart as that of the best friends you have ever had or can have in this world.

"Hast thou sounded the depth of the sea?  
Hast thou counted the sands that under it be?  
Hast thou measured the height of heaven above?  
Then may'st thou mete out a mother's love."

One more word. You hold a vast balance of power over young men, they will be at their best when in your society, they ought to be, and if they are not, they have no business there. Use, oh use that power for their good to edification, from a good frown on vice, plead by lip and life for virtue, truth and piety, and by so doing, I doubt not that you will start a wave of influence for the glory of God that will make you glad to all eternity. Amen.

J. E. CALDWELL.

**Open Air Preaching.**

The churches of the South are exceedingly behind in street and open air preaching.

Many a summer prayer meeting could double the attendance and numbers of people reached if they would go out in some pleasant grove where seats had been provided or on the streets where people even had to stand. Even in small villages there are some people who seldom, if ever, go to church, but who always go to every cheap show that comes along. Such will go to open air preaching in streets just as quickly and really enjoy it.

The church that is alive is "going" where folks will come. When you go out into this work one must use great tact and wisdom besides engaging much in prayer.

The following will be good suggestions in open air work: Always begin with singing. This is your bell to bring people together. Have the best of singing. You must have a leader who has selected all his songs before the service begins. Have new catchy songs. People will be attracted by them. The singers should be drilled in songs to be used. The songs should be suited to the unsaved. You ought to have both men and women among singers. The ladies' voices are always sweeter, and their presence will lend dignity to the service. Have small folding organ and good organist who wants to see souls saved.

Let speakers have a box or chair to stand upon. This is important. He will be able to see all the audience besides attracting the crowd thereby. There is great power in the eye in controlling the audience. Have at least three songs at the beginning of the service. Do most of your praying before you leave home. Have no pauses in service. If you are disturbed by something or fighting dogs, or some poor drunk man who can't be quieted, announce a hymn and begin to sing. Do not ask any question or attempt to answer any publicly. Have short talks or experiences. The churches have lately gotten waked up to give dinner at nearly every great public gathering and serve ice cream suppers every few weeks, but they do not know that larger crowds would attend gospel meetings if properly conducted.

Always have lots of tracts to give away and try to see that everybody gets one. Here you may accomplish the greatest good after all by tracts which may not be read for days. While in Chicago so often in gospel wagon, ten or twelve men would drive up to a saloon where

50 to 250 men were drinking and begin singing and in less than thirty minutes nearly every man was out there listening, and I have often seen as many as five to fifteen as bright conversions from a crowd like that as I ever witnessed in a church. We must go where people are. Before we go let us be sure we have a passion for men's souls and that our God is able to supply all our needs in reaching his lost children. God is in the work and we ought not to hesitate to do it. I have tried such meetings several times already since returning home and with good results.

W. W. NELSON.

**General Conference for Christian Workers at East Northfield, Mass., Aug. 2-18.**

Dear Friends and Fellow Workers: The interest in evangelistic work has continued unabated during the past year. The study of methods in evangelistic work in city and country continues to engross the attention of leaders in the church, while an earnestness of spirit is expressing itself in organizations and special efforts in all parts of the country. The ministry of a number of evangelists, as well as pastors, has been richly blessed in large missions in several important centers, and there is every indication that the influence of this work is deepening and widening.

In a movement of this character it is essential that the study of the Bible be emphasized. There is always a danger that human experience, wrongly interpreted, may supersede divine revelation in the minds of some. There should be, therefore, with the evangelistic interest and zeal, the most careful Bible study to safeguard against, not only theological error, but a disproportionate emphasis on any special phase of truth.

The interest attendant upon the conference on pastoral evangelism, held during last year's Christian Workers' Conference, has led us to plan for a similar gathering this year. Every effort will be made to make this gathering thoroughly practical in character, with ample opportunity for the discussion of practical problems which arise in evangelistic effort. A number of prominent evangelistic workers will be present to lead in the discussions of the conference.

In issuing the invitation for the twenty-fifth General Conference of Christian Workers, to be held at Northfield this year August 2 to 18, inclusive, it is our earnest prayer that the blessings which have attended the gathering in the past may be multiplied this year and that the days spent in study and Christian fellowship may bear fruit in more efficient service for the church of Christ, both at home and abroad.

W. R. MOODY.

Among those who will speak at the conference are: Rev. G. Campbell Morgan, D. D., of London, Rev. Len G. Broughton, D. D., of Atlanta, Prof. James Orr of Glasgow, Rev. C. A. R. Janvier of Philadelphia, Rev. John A. Hutton of London, Rev. Charles L. Goodell, D. D., of New York, Rev. William R. Lane of London, Rev. George F. Pentecost, D. D., of Northfield, Mr. John R. Mott of New York, Rev. J. Stuart Holden of London, Rev. D. McDonald, D. D., of Danville, Ky., Rev. R. A. Torrey, D. D., of Philadelphia.

Mr. George C. Stebbins and Mr. Charles M. Alexander will have charge of the music, which will be a special feature of the conference.

The post conference addresses will be given by Rev. J. Stuart Holden and other prominent speakers, continuing from August 20 to September 15.

Special Bible lectures will be given at the Northfield Schools, September 17 to about November 1.

## THE SUNDAY SCHOOL.

### July 28. The Golden Calf.

Golden Text.—Little children, keep yourselves from idols. 1 John v:21.

Note.—The people were still camped before the Mount of God in the Wilderness of Sinai and only about forty days have elapsed since our last lesson.

Lesson Text.—Exodus xxxii: 1-8, 30-35.

It should be remembered that the ten commandments, commonly called the Decalogue had been given more than a month before the events of the present lesson. It had been given along with many other ordinances. It appears strange that the people would so soon break the law. The first commandment forbade the worship of other gods and the next command was like unto it prohibiting the worship of images that represented God. How soon the yforgot!

The fact that the Israelites so soon forgot the commandments shows how necessary they were. If the Hebrews were ever to have the correct idea of God their practice of image worship must be broken up and they must be taught that the God who communed with Abraham face to face as friend communes with friend needed no image to intervene. The language used here would seem to indicate that they desired the image to take the place of Moses as the absence of Moses was made the pretext for demanding the image. It would appear that they had been secretly using the person of Moses as an image by which they made their revotions to God. This fact probably accounts for the taking of Moses up into the mountain for so long a time and the leaving of the people under the care of Aaron and Hur.

We are left to conjecture why it was that Aaron acted as he did when the people cried out against the long absence of Moses. Naturally we would consider that he committed a great sin in thus acceding to the demand of a perverse people, but there is nothing to indicate that he was a sinner above his fellows nor that he was held to account for his leadership in this matter. There is a legend among the Jews that Hur reviled the people for making the demand and refused to comply and that upon his refusal he was put to death. It is strange that as soon as the demand was made Aaron set about to comply with it. Some have thought that he went about the task with the hope that it would never be consummated in a violation of the commandments. That before the task was done Moses would appear or that having made so crude a representation of a calf they would refuse to worship it. If he had such a thought he was mistaken. It is hard to fathom the depths of sin and we are generally deceived in our hopes that the sinner will not drink the cup of degradation to its dregs.

The Israelites undoubtedly were acquainted with the worship of Apis in Egypt. Apis was the image of a young bull and the Egyptians bowed down to the image and adored it as a god. Not only did the Egyptians commit this species of idolatry, but other nations as well. The goddess Ashtoreth was worshiped under the form of a cow by some. So that Apis and Ashtoreth are not far removed from each other nor from this new god of the Hebrews.

The Hebrews, however, claimed that they only wished to have some visible form by which they might worship the true God. But in making and worshiping the calf they were guilty of the infraction of the decalogue and committed a great sin that was grievous to their God Jehovah. There are those today

who claim to worship God through images. They are accounted Christians by many, but they are undoubtedly guilty of the same sin that was here committed. It is immaterial what the image may be; the commandment is sweeping and the only plausible ground upon which they may be excused is their entire ignorance of the whole intent of the commandment.

The latter part of the lesson presents us with the beautiful and impressive intercession of Moses. His agonizing desire that God would forgive them, if possible, and his unselfish request that if they could not be forgiven and if God could not after this carry out his promise to Abraham through them, that he might be destroyed with them shows the deepest humility and sorrow for the unfortunate affair. The entire conduct of Moses in the matter shows afresh that he was a great and safe leader. His appreciation of the magnitude of the transgression of the people and his unbounded love for them at once made him a fit leader for them. He was not afraid nor slow to chastise them for their evil deeds but he loved them too strongly to desire that he should gain anything by their downfall.

### Sunday School Notes.

I was appointed to speak on the subject of "Missions and the Sunday Schools" at our District Conference and looked up the following facts on the subject:

We have in the Little Rock Conference 26,592 Sunday school scholars and 337 schools. 62 only are organized into missionary societies. These 62 schools paid last year \$1,873.43, being \$30.29 per school and 38 cents per capita, or three-fourths of a cent for each Sunday. One egg per week will foot the bill per scholar. If each pupil of the Little Rock Conference would pay one and one-fourth cents per week and each of the 2,378 officers and teachers would pay the same we would have the handsome sum of \$17,382. One five cent cigar per week would foot the bill.

Our presiding elder, Rev. T. O. Owen, stirred our people at the second Quarterly Conference on the subject of missions in the Sunday school. His ten minutes' talks from his large map showing the countries dominated by heathen religions and those under Christianity induced our superintendent at Bethel to organize his school into a missionary society. It was a grand sight to see the little tots come forward with their nickles and coppers making a collection of \$3.13. The Lord forgive us for our littleness and may we give the children a chance.

HUGH REVELEY.

### The Sunday School Needs of Oklahoma.

By W. J. Moore, Chairman.

If "the Sunday school is the center of the battle line;" and if "childhood is the battle ground of the kingdom," is it not high time we were giving serious thought and earnest prayers to the great cause which is so important. With an intense desire to arouse a more general interest in the Sunday school cause in Oklahoma, we mention some of the needs that confront us; and to which we all ought to endeavor to supply. A physician who can diagnose a case correctly ought to be able to prescribe efficient remedies. We may fail in both, but we shall point out some of our needs, and shall make some suggestions.

1. In the first place a genuine, earnest, abiding Sunday school spirit is needed throughout the Conference. If this agency of the church is so necessary in teaching the

word of God, in winning souls for Christ, in adding members to the church, in training for Christian service, and in arousing interest in the cause of missions, we should at once become aroused with the spirit which prompts to greater activity and interest in the cause. Who need to be stirred up on this great question?

(1) The pastor first of all. He is commander-in-chief of the whole army; and if he does not understand the tactics, plans, methods, he can not intelligently direct or inspire others. Every preacher needs to be an up to date practical "Sunday school pastor." We find many who are not preparing themselves for this line of pastoral service. He ought to be able and ready to superintend, to teach, to review the lesson at any time. He must have the Sunday school spirit in an intense degree.

(2) The Sunday school workers—superintendents, officers, teachers, all should catch the same spirit of interest and enthusiasm which we recommend for the pastor. We are all "workers together with God," and to do intelligent work for Him we need to "study to show ourselves approved unto God, a workman that needeth not to be ashamed."

(3) This Sunday school spirit needs to be diffused among the people generally. The modern Sunday school is now so organized that every member of the church can, and ought to, be in the Sunday school. When this spirit is so diffused among our people, and our ideal is realized, then every baby will be on the "Cradle Roll" and every aged and decrepit man or woman will be on the "Home" department.

2. The next general need is a hearty and harmonious co-operation in our Sunday school plans and work. Wise plans ought to be laid by the Board in harmony with the policy of the church; and then every pastor and Sunday school worker should fall right in with the plan. Our work has been hindered much because of lack of co-operation.

3. Again, we need to sweep away the idea that the Sunday school is for little children only. It is the place for all. "Gather the people together, men, women and children," is the command. (Dent. 31:12).

(1) Magnify and dignify the Sunday school. Quit referring to it as a "nursery" and "hospital," etc. Young people resent it. Besides it is not correct. "The Sunday school is the church studying the word of God."

(2) Get men into the Sunday school—your strong, stalwart business and professional men. Boys especially want to follow the lead of men.

4. We need better methods and management in our Sunday school work. We are not giving it the intelligent thought and study that its importance demands. We need to read the best books on teaching, management, methods, etc. Read the three books in the Sunday school course, and Lawrence's "How to Conduct a Sunday School," and other literature on the question. The last named book has been put in the course of study for our young preachers; and we entertain the hope that the next generation of preachers will be real "Sunday school pastors."

5. More competent workers are needed in this great and ever widening field. "More workers and better workers" is the cry. "How shall we get competent teachers and workers for the Sunday School?" has been discussed at every institute we have held. As Horace Mann said, so we say, "The only way to get good teachers is to make them." Pray them into it, talk them into it, work them into it.

6. Better equipment in the way of build-

ings, maps, boards, pictures and everything. Let every pastor see to it in building churches hereafter that some reference is had to the needs of the Sunday school. We are improving in this regard and "yet there is room" for more improvement.

Norman, Okla.

#### Mangum Sunday School Ahead.

Since writing our last "notes" we have had report from Mangum on collection for "Children's Day." That plucky city and that live Sunday School stand ahead in the list. Norman gracefully yields the "honor to whom honor is due."

W. J. MOORE,  
Chairman S. S. Bd, Oklahoma Conf.

#### Is the Sunday School Accomplishing Its Mission.

The following paper was read by the author before the Monticello District Sunday School Conference, and that body requested that it be published in this paper.

At first sight this question seems easy to answer, and most of us will be quite ready to reply with an enthusiastic affirmative. So wide and far-reaching have been the results of Sunday school influences; so much good work has been and now is being accomplished; and so many eulogistic speeches have been made respecting the workers and the institution, that to such an inquiry we readily respond, "yes, certainly it is."

But is this readily expressed judgment a correct and conclusive one? Too often our standard of comparison is a wrong one; we judge today's conditions by what we hear of the state of the children in this country a hundred years ago. A moment's reflection will show that this is not a correct starting-point for a judgment respecting today's result. To answer our question truthfully and accurately, we need to define the mission of the Sunday school; to have a definite idea as to what is, or what should be its purpose and aim.

That mission is three-fold:—

1st. To teach religious truth, to train the children to a knowledge of and love for the Bible, and to impress its teachings and claims upon the heart and the conscience.

2nd. To influence for good the lives of the children committed to our care; so as to help them to be better men and women in the future, and better fitted to fill any position in life to which they may be called.

3rd. Last, but not least, to aim at their conversion; to make continual and vigorous efforts after the spiritual success by leading them to Christ, the children's Savior, and so training them in the duties and doctrines of our most holy religion, that they may be able always to "adorn the doctrine of God our Savior in all things."

Now, what are the facts? (1) As to the attainments of the average Sunday school in Bible knowledge. There can be no question that the results are lamentably inadequate. We have to remember that to a large extent the children are dependent on the Sunday school for definite religious teaching.

The Bible is less taught in the Sunday school than it used to be, and the general impression is, that the Bible is less read and less known today than it was by the last generation.

There is a general unacquaintance with the contents of the Bible—how unfamiliar some portions of it may be easily seen by noting the perplexity occasioned to an ordinary congregation by the announcement of a lesson text from the minor prophets. In this particular the children are much, if any, better. The results of the ~~spiritual~~ examinations

of Sunday school scholars are sometimes appalling, and reveal the scantiness of their knowledge of the Bible.

Further, many complaints have been made in recent years as to the small and inaccurate knowledge of the Bible possessed by young men who present themselves for examination as local preachers, or as candidates for the ministry in all the churches.

2nd. As to personal influence exerted on the children—how far does it extend? Does it go at all beyond the lesson—how in the majority of cases? have we more than the slightest influence over the great bulk of our senior scholars? Where are they found on week evenings? At home, or at the night schools? Very few. The great majority, in our large towns especially are found in the streets, or helping to swell crowds who throng the places of mirth, and drinking houses.

The best teachers feel this difficulty keenly, and often lament the conduct and occupation of these young people during their leisure time. Practically we make no provision for our homeless youth on week evenings. Those who have been engaged in the rescue work of temperance societies will know how terribly that work is hindered by the lack of some occupation or recreation likely to attract and engage the attention of our youths and young men during these few evenings.

3d. As to spiritual success. It is said that here we are above criticism. Is this really so.

That in this particular the Sunday school has been blessed with large and undoubted success we gladly and gratefully admit. But there is another side, and we must face the facts and not let the large success blind us in our larger failure. Our last year's reports show a falling off, and we need to look well to the cause. Facing these facts, can we admit that the Sunday school is filling its mission? There can be but one answer.

The next question is HOW CAN WE REMEDY THIS STATE OF THINGS? Many methods will suggest themselves to our minds as likely to improve our position in this respect; and without attempting to give a detailed analysis of the causes of our success or failure, we may perhaps indicate a few of the lines along which, in our opinion improvements may be made. We may do much:

1. By more determined and careful study of the Bible ourselves. We can not afford to let our children grow up in ignorance of the Bible. Evangelical theology has its roots in holy scripture, and is the best understood and defined by the teacher whose mind is rightly imbued with Bible truth. The Epworth League is a mighty help in the study of the Bible, general culture, personal holiness, and practical philanthropy.

In addition to this, the Sunday school teacher of today must know something of practical methods of teaching. The late Dr. Thring used to say, "Knowing is a very different thing from being able to make others know," while concerning his own pupils his maxim was, "If these fellows don't learn, it's my fault." The true teacher is never careless and he will make it a point of conscience to prepare himself in this, as in other ways for a right performance of his duty.

It is perhaps impracticable to arrange for the examination of every Sunday school teacher, so as to insure at least some intelligent understanding of the work by those who attempt it, but at least, a teacher preparation class might be arranged for in connection with every large school, the members to meet, not solely for the purpose of preparing next Sunday's lesson, but for systematic and thorough study of some book in the Bible.

More care must also be given to the work of lesson preparation. The old excuse that business men have no time, must no longer be pleaded. Some of the best Sunday School workers are the busiest men in the church. See what Mr. Gladstone did.

2. Week-day influence. We need to extend the influence of the Sunday school into the week-day life of the children. There is room here for the work of varied methods, and for the display of a large amount of sanctified ingenuity.

3. Spiritual success. To secure this, we have need of much grace; but abundant grace is promised to the earnest seeker after it. We need to see that our own personal life is consistent and pure. There must be personal influence for success in leading children to Jesus and no occasional teaching—no matter how high-toned it may be, can outweigh the baneful influence of an inconsistent life. We must also teach the reality of religion—that it is not merely a pleasant dream or an intellectual luxury, but the absolute claim of God. And we must endeavor to set forth the beauty of religion, the nobility of a life, not chilled by the frosts of worldliness, or scorched by the fires of passion, but sustained and developed by the strength and grace which God supplies. We must ever keep before the children the claims of Christ; ever strive by tender faithful, personal dealing with the conscience and heart to lead them to the Savior; and thus we shall make the Sunday school a real nursery for the church; not merely an appendage, but one of the essentials of its life and success. In this way we shall help most vigorously the evangelistic work of the church—we shall reach the parent through the child, and most effectually recruit the ranks of our workers and officers.

If we can not do much personally, let us at least prepare ourselves to do more effective work. Every teacher can help to make one teacher more efficient.

HARVEY H. WATSON.

#### THE EPWORTH LEAGUE

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

Topic for July 28. The Signs of China's Spiritual Awakening. (Eph. 5:14.)  
A NEW EPOCH IN ASIA.

There is a new epoch already begun in this horay old empire of the Far East. The mere fact that a great railway is built from Peking to Hankow—eight hundred miles—is significant. The road was built by Belgians and belongs to a Belgian company. It is a fine railway; nothing of a crude or makeshift character about its construction or appearance. The trains have Pullman cars and dining-saloons, and traveling is not only comfortable but luxurious. Notwithstanding the revolution implied in building a railway, invading even cemeteries in order to run its direct course, the people so use the line as to make it a paying investment, and the effect is immense. New facilities of locomotion promote contact and intercourse, and a consciousness of solidarity. Henceforth the jealousy between provinces will give way to a patriotism that lives and seeks the nation's well-being. Doctor Griffith John thinks that the Chinese have more real stamina than any other oriental nation, and that the merchant class are unusually trustworthy, and equal in ability any mercantile class anywhere.

The morale of all this is that for the Christian Church this day of China's awakening is the golden hour of opportunity. Into this intellectual and educational movement the



Christian element needs to be infused. Governmental schools are Confucian, not Christian. Many of the teachers are Japanese, and themselves in quest of a new faith. Doctor John strongly urges that every mission should have its high school and that it should be superior to the national school. Had this been always so many thousands would already have had a Christian training. Albeit the government schools are free, in many cases the natives would pay a hundred dollars a year to have a child taught in one of the mission schools, because they are forced to confess their higher educational efficiency and moral tone. Even a mandarin himself lately urgently besought admission for his own son to a school already full, because he was to be absent for a year and dared not risk the moral influence of the government school.

Surely the Church of Christ must cast off apathy. It will not do to be asleep or half awake while China is fully awake. We must beware lest, before we get fully aroused to our opportunity the day of decided action and interposition has passed by and the present open door has shut."—The Missionary Review of the World.

#### The Pastor and the League.

Mr. Chairman: Before I left Pine Bluff some six or eight days ago, I was told by some one that I was supposed to make a talk at this meeting, and when I wrote Bro. J. D. May, asking him my subject he said, "The Pastor and the League."

I was born and reared within three miles of this town and spent many happy days in this vicinity; on the other hand, I've been accused, and justly too, of most everything except speech-making, and when I shall have finished today this accusation still will not be brought against me.

I want to say we have a good League at Lakeside, Pine Bluff, even if we do meet Sunday afternoons when the park with its flying jennies and things are running in full blast. Bro. Watson is here and I believe he will tell you we are doing some good work—that he has a good League, and I am here to tell you that our League has one of the best, if not the best, pastors in the Little Rock Conference.

"The pastor and the League"—consider them separately, they are both good things, but much better if considered together. About eighteen years ago the General Conference saw the necessity of doing something for and with her young people. They organized what they called and what is now known as "The Epworth League."

The object of this organization is "The promoting of intelligent and vital piety among the young people of the church, to aid them in the attainment of purity of heart, and the training of them in the works of mercy and help"—the work of the church.

The League then is a movement in behalf of the young people and very largely they ought to be permitted to work out their own program.

And, too, it is one of the functions of the League to educate and develop leaders—young men and women who shall be ready to bear the burden of the church when the opportunity for that high service comes.

The League does not, can not, take the place of the Sunday school, for the Sunday school gives the child the word; this is the beginning, and you know I believe there is something in a right beginning—start right, and if you fall, fall face forward. The child has the word and as he grows older needs to be taught to do the word. "Be ye doers of the word and not hearers only." There is no training which will produce the results

like the training gotten in the work of the League.

The young people need the church and the church needs the young people, and the church and pastor who are not looking after their young people are making a mistake and can not hope for victorious battles because of the lack of development of the latent sources of strength in the young people.

They are a power in the church and can not be neglected without injury to themselves, to the pastor and to the church.

Success in the work of the League lies in the hearty co-operation of the pastor and the young people. This needs to be practically applied; the League will not "go" unless the pastor is working heart and soul with his young people. His presence, his teachings and his prayers for spiritual growth and development are a necessity. With these three things any pastor in any town can have a League.

I am sorry for the pastor who has no League—no support from the young people in the regular services; but am much more sorry for the League that has no pastor. Imagine a bunch of young people down at the church on Saturday afternoon holding a religious service—reading the scripture, singing songs, praying prayers, trying to help themselves and their friends, and yet so timid, so embarrassed that they do not know where or when to take hold, or whether they must hold on or turn loose.

After services are over and as we go to our homes we pass the parsonage and there, out in the hall with his feet upon his desk, we see the pastor, if you will excuse the expression, taking life easy.

Go with me to the regular services Sunday evening: The pastor will use as his text, "Seek ye first the kingdom of God and his righteousness and all these things shall be added," and in connection use this: "Remember now thy Creator in the days of thy youth."

He preaches for thirty minutes and at the close of the service the young people do not respond to his call. Do you wonder why? Three hours before this, these same young people—saint and sinner—were in this same church holding a service and that without the presence, advice or prayers of the pastor. Really the young people are the more considerate, for they, at least, honor the pastor with their presence.

Last week I asked a young lady who lives in a small town, "How is your League?" She replied, "About dead." I said what is the matter? She replied, "Nobody to go ahead." "Don't your pastor attend?" "Yes, sometimes, but he just sits around and don't do anything."

This expression caused me to destroy the paper which I had written for this hour, for I thought I might say something which would lead to a discussion of this subject and ultimately cause some pastor—well I would say, wake up—but modesty forbids my doing so. I thought to myself I would like an opportunity to privately unload upon this pastor. A man, a pastor who has a higher commission than that of the angels letting an opportunity like this pass unnoticed!

People are saved through human agency—this work of saving souls is not given to angels, but to men.

You remember when that man from Ethiopia was returning from Jerusalem he was reading the scripture—seeking light. Philip asked him if he understood what he read; said, "How can I except some man should

guide me," and he desired that Philip ride with him.

There was an opportunity. "Philip preached unto him Jesus," and you know the result.

Notice, too, that Philip did not select some other text, but began at the same place where the eunuch was reading. Many times the Leaguers would get more spiritual food out of the lesson if the pastor would begin where they leave off—at their extremity.

Again, when Saul was on his way down to Damascus a light above that of the sun shone around him and he fell to the ground. Christ said, "Why persecutest thou me." When Saul knew that Christ was speaking to him he said, "Lord what wilt thou have me do?" The Christ himself did not take into his own hands the work given to man, but said, "Arise, go into the city and" Ananias would tell him of all things he should do.

The heart of the young people is like the rose—always open to the sun. If you will go down to the church and sing and talk and pray with your young people. You will find them to have attentive minds and receptive hearts. If you do not conceal this sunshine of love they will follow wherever you lead.

Brother, if you have failed to support your young people in their work, you have "fallen down at the critical point," for their work itself is proof of the fact that it is a spiritual force in the church and that it moves to definite spiritual ends.

The general secretary of the Epworth League in his report said, "Nearly a million of young people have passed through the League and have been blessed by its fellowship during the seventeen years of its existence. There are in the pulpits of Methodism today five hundred young men who are the direct gift of the League to the church—more than fifty young men and women who are in the foreign field own the League as the source of their inspiration and the school in which they were trained.

I trust when this conference is over that we, laymen and pastors, shall go to our homes, get upon our knees and ask God to forgive us our sins of omission and then

"Do not stand idly waiting for some greater work to do,

For success is a lazy goddess—she will never come to you.

Go toil in your vineyard, do not fear to do or dare;

If you want a field of labor, you can find it anywhere." H. C. HARLOW.

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### Woman's Work in China.

The great Centenary Conference is passed; I can hardly realize the fact, only I'm quite sure that the excitement and bustle of a house full of guests has passed, and this Saturday at noon we four had our first meal alone, for nearly a month. It was all so grand and inspiring to me. Were I called upon to tell what one thing impressed me most I think I should say that I got more inspiration and help from the sight of so many people gathered here, representing such a vast host of God's people, and from every section of God's world—all with one accord, certainly with one purpose. It broadens my thought of what is actually being done in China by God's Church.

Our Mission is all so close together, so near to Shanghai, and while no church stands for better or higher educational work than ours, yet we touch such a small portion of this vast Empire. But when these people came from the four points of the compass, some of whom it took more than a month to reach Shanghai, and tell us of the Church, with its accompanying schools, being established in so many sections, with stories of marvelous changes in life and purpose of many Chinese men and women, of many endurances of hardship for Christ's sake, then I begin to get a vision of what God is really doing for China.

The next thing I would mention (I heard one making this the first) is the spirit of unity that pervaded, prevailed in all the Conference. In all the discussions concerning the most important, the most delicate subjects, there was absolute harmony and love.

Whatever may have been voted or not voted one thing is sure, all over the world the thought of God's people is union of effort, a saving of talent, time, and money by uniting the efforts of those upon whom God lays his hand for service.

It was beautiful to see out here on the Mission field, what one never sees at home except in Young Peoples' Conferences, all denominations and creeds of the Protestant Church sitting together, liberal in thought and word in all that concerns the growth of God's Church. My vision is broadened, my faith strengthened, and I am back in the routine school and home life better prepared to be His workman.

At one reception given the Conference by Dr. Reid of the International Institute of Shanghai (College for Chinese men) I heard Chinese representatives of the Viceroy of six Provinces and over 100,000,000 people, speak in English in words of most hearty greeting to the Conference, highly commending the Missionaries for all that they have done and are doing for China, not only religiously, but socially and politically.

There were receptions for all Methodists given by Dr. A. P. Parker of our Mission, Mr. Little, a citizen of Shanghai, former Missionary, and by Bishop and Mrs. Bashford, resident Bishop of the M. E. Church.

The Missionary Association of Shanghai (over 200 of us) gave a reception to the whole Conference. The laymen present representing the great Laymen's Missionary Movement, invited the Conference to the first hotel of the city for lunch. The Chinese Commercial Press served Chinese tiffin (luncheon) to all the Conference. There were many other courtesies extended. I was invited to Mrs. Baackman's home to meet four young women of world fame in Y. W. C. A. and Christian Student work, Misses Rause, Cande, Spencer, and Paxson. That was a beautiful reception, I enjoyed heartily.

It seems quiet in the home here now, but too much to do to stop to think of it. The books

came in fine shape, thank you for your share, and please extend thanks to the League for me personall, also from the Chinese girls. All of the other things came in best condition, and good time.

What a comfort they have been. Please express my appreciation, humble gratitude to all, and tell them of the lovely Chinese girls I am helping to train.

The Board is in session, we are praying often for you in it. I have sent a tiny message to Mrs. Bullock for the Waco Meeting.

Sophia Manns.

From this personal letter from Miss Manns you catch a glimpse of the Centenary Conference in Shanghai. May we not forget to pray for her and her splendid Chinese girls to whom she is so devoted. We would urge other Leagues and individuals to send good books to her. Postage is the same as in the U. S.

Do something today.

Execute your good intentions and resolutions.

Sincerely,

MRS. W. F. BARNUM.

Vice President Western Division.

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### Louisiana Letter.

We recently closed a meeting in First church this city, of great spiritual power; about 500 conversions in the church and out of it, to say nothing of the effects on the city generally. The meeting continued four weeks. I was ably assisted by Bro. W. M. McIntosh of Iuka, Miss., and Bro. G. T. Tatum of your State, who did the singing and conducted some of the services. These brethren constitute a powerful team and we cheerfully commend them to any one desiring their services in revival work.

I have just closed a meeting at Lawton, Miss., of two weeks duration, which resulted in the conversion of two hundred people. Although the meeting closed when it was at its best, this historic old city was moved as never before, the oldest people say. We have promised to return in the fall and finish the meeting. Bro. B. F. Lewis, the popular preacher, is finishing up his fourth year; the people are loath to give him up, and well they may be, for he is a choice spirit.

A revival wave seems to be rolling over the land and even the heat of summer does not seem to check it. Let us preach and live the old time gospel, then will we have old time conversions and reclamations and witnessing

and working for Christ such as they had in other years.

This writer is an Alabamian by birth. You have in your state a number of choice men whom I know from Alabama. W. F. Andrews of First Church, Little Rock, John B. Andrews, W. M. McIntosh, both men engaged in revival work. Dr. Julian Brown, who has passed to the church triumphant, was also an Alabamian. Alabamians have a warm place in their hearts for Arkansas. I am glad to see that the State is taking front rank along commercial, educational and religious lines. It is destined to be one of the best States in our great Union.

H. G. DAVIS.

Monroe, La.

### A Sound Business Outlook.

The reaction that has made Wall Street a dull and gloomy place will prove to have been an excellent precursor of a new and more wholesome activity in financial affairs. The sobering influence has been felt in the entire business life of the country. There is not quite so much haste to become rich suddenly, and the disposition to spend recklessly is abating. In a general way the economic progress of the American people since the year 1900 has been without precedent. There will be some slackening of the wheels, but present indications do not justify the prophets of disaster. The demand for labor in various directions will probably suffice to absorb whatever the railroads may dispense with in their curtailment of new construction. The spring and early summer have been cold and wet, and the peculiar weather conditions will have had unfavorable effects upon the products of farm and garden as well as upon the trade of merchants. But crops will be large, even if considerably less than those of one or two preceding years; and the country will go forward hopefully and busily, in a less speculative mood, but with full confidence and with everything to be thankful for. Prosperity was so great that legitimate success was leading to unwise speculation. Real estate booms of the dangerous sort were to be noted in various parts of the country. The craze for shares of stock in copper mines and gold mines was making it easy for unscrupulous promoters to fleece myriads of investors who were greedy to share in the "get-rich-quick" opportunities of the day. The slump in Wall Street has served as a warning to the country, and the speculative craze has subsided,—not soon enough, indeed, for hundreds of thousands of unlucky dupes, but soon enough at least to save the country from dire disaster. There are no signs of serious trouble in the general business situation. The farmers are so much ahead from a decade of great prosperity that they can easily bear one year of late harvests and diminished yields. The railroads can bear some reduction in the volume of freight traffic, in view of their total inability last year to handle the business that was urged upon them. The great industrial organizations, like the United States Steel Corporation, are fully occupied. The less feverish conditions of trade, furthermore, are advantageous when viewed from the standpoint of labor conditions. When some slackening appears or is looked for, it is usually easier to settle disputes by amicable agreement or by arbitration. The quieter times in business make men conservative; and labor is more ready to see the value of a steady job and good pay, and less willing to plunge into so uncertain an experiment as a strike.—American Monthly Review of Reviews for July.



## 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.)

Henryetta, I. T., July 6, 1907.

Dear Methodist: I am a little boy 9 years old. I have no pets but a little baby brother. He is asleep. He is very sweet and pleasant. I go to Sunday school and school when it is open. So I hope this letter won't get into the waste basket. **GERALD HANKS.**

Manassville, I. T., June 27, 1907.

Dear Methodist: I have just finished reading the children's letters. So I thought I would write one too. I was 11 years old the 4th of last month. We have a good Sunday school here. I go every Sunday. We had a Children's Day the 16th of June. I enjoyed it fine. I live in town, but I like country life the best. We have some very good neighbors here.

How do you cousins like Ruth Carr's letters? I sure wish she would write again. Bessie had a hard time getting her guitar didn't she? I will answer Bonnie May Anderson's question. Why did Joseph's brothers hate him? Ans. Because he was the favorite of their father. I will close with much love to all the cousins and Methodist. Your friend, **RUTHIE LOWRY.**

## A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it; that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 205, South Bend, Ind.

Murfreesboro, Ark., June 27, 1907.

Dear Cousins: I am a little boy 7 years old and wish to join the cousins' page. I have two pets. They are dogs. Did any of the cousins ever have an abscess on their lungs. I have had one on my lungs this spring. The doctors had to perform an operation. You all don't know what I suffered. My letter will be too long, so I will close. **HAROLD McCLURE.**

## ECZEMA CURED.

Sample bottle sent postpaid to any address for 5c by Imperial Med. Co., Houston, Tex.

Floral, Ark., June 17, 1907.

Dear Methodist: I see you have given the children a page and I enjoy reading the children's letters. So I thought I would write. I am a little girl 13 years old and weigh 86 pounds. How many of the cousins like to go to school. I do for one. I also like to go to Sunday school. My Sunday school teacher is Mr. Willie Brown. Who has my birthday—Feb. 1? I will close with love to the cousins. Your little friend, **ADDIE BAILEY.**

McCrory, Ark., July 5, 1907.

Dear Methodist: I have waited since April 22nd to write my second letter to you. As soon as the paper comes I read the letters and enjoy reading them. I went to a picnic yesterday which was given to the school children and our Alpha literary society. There was a nice swing on the ground and we children sure enjoyed it. I have a lot of little friends who come to see us often. Two of these I want to name—Della Jeffries and Blanch Powell. I have a swing here at home and we have a nice time these long hot days. My two little sisters are out to play. My mama is reading the Methodist now. We have a

nice Sunday school and League every Sunday. My little sister and I go. Our pastor's name is Rev. A. C. Cloyes. We all like him very much and oh how we little children love Mrs. Cloyes. She is so good and kind to us. My school will begin in September. I will be so glad. My teacher's name will be Mrs. Hayes. I have never seen her but I know I will love her. I will close for this time. Your little friend,

**RUBIE HARGIS.**

Protem, Mo., July 8, 1907.

Dear Methodist: Papa takes the Methodist. I like it fine. I would be glad if Ruth Carr would write some more pieces. I like to read the stories she writes. I am a little girl 11 years old. I have no Sunday school to go to now. Our school was out last May, but it will begin in August again. I live on the farm. I like it fine. I live two miles from school. I am in the fourth grade. Bro. J. J. Galloway is our presiding elder. Bro. F. G. Villines is our pastor. Mama and papa are Methodists. I have two little sisters named Ruth and Ruby, and one little brother named Jesse. I like flowers fine, but most of them are gone. I want to surprise grandpa. If I see this in print I will write again. Your friend,

**GERTRUDE RAY.**

## OXIDINE.

A CHILL CURE in Every Bottle. Guaranteed under National Pure Drug Law.

Prosperity, Ark., June 28, 1907.

Dear Methodist: I am not a little boy, but once was, and I love to read the children's letters. About 70 years ago my parents drove into a little grove and helped a little folks to the ground. We wondered at a mingled sound of voices. I said "dogs fighting." Being helped over a fence, we came to a big roof on posts, under it were seats and straw and people sitting, singing and shouting praises to God. Many things have faded from my memory, but this left an indelible spot and I like to meet such occasions even till now. This was at a camp meeting. Now children, I have given you my earliest recollection of church services. Will you give us yours? **OLD UNCLE.**

Reed, Okla., July 15, 1907.

Dear Western Methodist: I have been reading the children's letters and I thought I would write one too. I am a little boy 8 years old. I have a brother and sister younger than I. I will close by asking a question: How did God declare himself before he uttered the commandments? Your little friend, **JIM NEWTON.**

Duke, Okla., July 6, 1907.

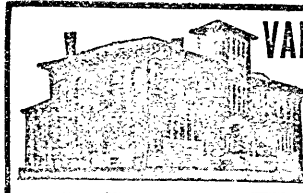
As I have just been reading the cousins' letters, I have found enough courage to write a letter. I go to Sunday school every Sunday. I'm secretary. Our school is a Bible Sunday school. Bro. Nash is our pastor; we like him splendidly. Bro. L. L. Johnson is our presiding elder. Lora Davis of Reed, come again soon. You wrote such a nice little letter. We don't live but 20 miles apart. Your loving friend, **EDITH MIDDLETON.**

## OXIDINE.

A CHILL CURE in Every Bottle. Guaranteed under National Pure Drug Law.

Chapell, I. T., July 8, 1907.

Dear Methodist: I have been thinking for a long time I would write, but have been content with the children's letters. I am 12 years old and I am a native of Arkansas. But my papa transferred to this conference when I was an infant. So I am a typical Indian boy. I was very much interested in "Chock," and I hope Ruth Carr will write again. I have gone to school with Chocks, Chickasaws and Cherokees and find them true as steel. This is a beautiful country. We have a fine Sun-

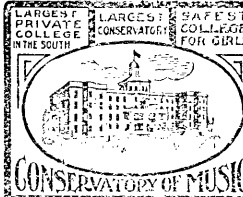


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day school. I will answer Paul Gilmore Brown's question: Zipporah was Moses' wife. Excuse all errors, as this is my first letter I have ever written to be printed, and I have written this one myself. Your friend,

**VAN GLOVER SCRUGGS.**

A very good letter for you to write alone. Write and tell us something about the Indians.—Ed.

Bright Star Circuit, Texas.

The Olive Branch Sunday School had their Children's Day July 14th. It was a grand success; collection, \$5.42. We have enrolled 156 in our school. Our school is devoting part of its time to the cause of temperance. We have a Temperance Banner and Pledge Cards. Our prayer meeting is doing a good work. We are all well pleased with our young pastor, E. P. Sewell. We are hopeful of a grand year for the Bright Star work this year.

Yours for temperance and the cause of Christ. **B. T. SEXTON.**

## A Sure and Perfect Cure.

Does this strike you? "My wife and child were afflicted with chills and fever from August to December. Nothing did them any good till I obtained a bottle of Hughes' Tonic. They used three bottles, and have not had a chill since. Am convinced of its value, and consider it a sure cure for chills and fever. Sold by Drug-gists—50c. and \$1.00 bottles.

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## Her Keepsake.

"You shan't have it! I won't give it up!"

A very old and forlorn looking woman had been arrested for vagrancy in the streets of a great city. She was dirty, ragged, and miserable. Her brown and wrinkled face wore a distressed and weary look. Her bony fingers closed tightly over something held in her right hand thrust under her ragged apron.

"You shan't have it!" she said angrily, to the officer whose duty it was to search prisoners before confining them to their cells.

"Let me see what it is, anyhow," he said, half coaxingly.

"It ain't anything you'll want," she said, drawing back, with her hand still hidden in the folds of her apron.

"It ain't anything I can do any harm with. It's just a little kind of a—a—keepsake."

The old woman began to cry, with her arm held over her eyes. "You'll

have to let me look at it," said the officer, kindly, but firmly. "It's the rule of the prison. You may keep it, perhaps, after I have seen it."

The wrinkled hand came slowly out from under the apron, the bony fingers were unclasped, and there in the shriveled palm lay a ragged little shoe.

"Pshaw! I don't care for that," said the officer, a little huskily.

"I knowed you wouldn't," sobbed out the woman. "But I keep a good deal for it. It's a keepsake, you know."

A keepsake—the one little bond between the life that was and the life she now knew, a tiny remnant of the happy past clung fondly to her in the sorrowful present.

"It was my baby's shoe, his first and only one," she said. "I've carried it thirty-five years, an' I'd have been a worse woman 'n I am now if it hadn't been for that little shoe."

There was no proof that she was a bad woman now. Unfortunate she surely was, and the world had not been kind to her. Vagrants have hearts and souls. That ragged little shoe had for all those years been the treasure and the comfort of the one; it may have been the salvation of the other. It may have been her shield against temptation, her strength in hours of weakness, her consolation amid all the sorrows of her hard life; and, in the end, it might lead the helpless old soul to the cross of the Christ who had carried her babe to his bosom, and whose arms were outstretched toward herself. —Companion.

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### FROM OUR FIELD EDITOR.

Rev. D. J. Weems.

Pine Bluff District Conference convened at Rison, W. W. Christie, P. E., in the chair. There was an extra good attendance of ministers and delegates. Every one was delighted with the Presiding Elder and brotherly love prevailed. There were four licensed to preach, and four recommended to the Annual Conference for admission. Dr. Ramsey and I were delightfully entertained by Davis Quinn and father-in-law, Bro. Silliam and wife. The preaching was done largely by the younger preachers. Dr. Ramsey gave us a helpful sermon on Missions. One of the most interesting features of the conference were the very excellent talks given by Rev. W. M. Hayes, at the opening of each morning session. I could but think while I listened to him that the degree of D. D. would rest with grace upon his reverend head. Rison gave a generous hospitality. Bro. Lasiter was an ideal host.

Fordyce.

Sunday was spent at Fordyce with Bro. Sage and his large and active church. This is one of the most prosperous towns in the State. The Sunday school has almost outgrown the church. Brother and Sister Page have made a success in training some charming daughters, and have some fine boys. Our Methodist preachers are blessing the world not only in telling us how to live but showing us the way.

Monticello District Conference met at Snyder. All the pastors present except one. Very good delegation from the laymen; only a few local preachers. Bro. Harrell, the Presiding Elder, was very patient and gave everybody an opportunity to present his cause, and yet the business was all transacted in two days. Tuesday devoted to the Sunday School and Epworth League, which was well attended, especially by Hamburg and Crossett. Rev. W. F. Evans conducted the opening exercises each day very much to the delight and profit of the conference. Evans is a strong man. R. R. Moore preached a very strong sermon on Missions, which was calculated to do great good. My home was with Bro. Herrin. He and all the people of Snyder made me feel more than welcome. Bro. J. J. Cane went into ecstasies over the confer-

ence. Rev. M. P. Timberlake is happy in his new parsonage. There is a brighter day for Snyder.

Hamburg.

Thursday was spent in Hamburg. By the kindness of Dr. Simpson and son, I soon went over the old subscribers. Bro. Doak had a funeral and could only be with me part of the day. Hamburg is much helped up over the new railroad from Pine Bluff, through Hamburg and on south to the coast. Bro. Doak is in great favor with his people and is zealous for his Master. Has promised a month's work with his brother preachers.

Crossett.

This is given up to be the finest mill town in the State. They have better homes for the mill men, both white and black, than half of the people have who own their own homes through the country. Crossett captures everybody who comes to it. Rev. J. M. Workman and family are a happy fit for this very excellent people. In a little over half a day he and I secured 20 new subs (doubling their list) and collecting \$27 from old subs; only one asking to be discontinued.

The District Conferences are over. For the next two months I will be looking out for young ladies for Galloway College, the best place for a school girl in Arkansas.

### 100 REASONS

Why I left the Roman Catholic church. This wonderful book of light mailed to any address for 10 cents silver. Address SMITH PUB. CO., Dept. 5, Detroit, Mich.

### THE BEST TIME OF THE YEAR.

The summer time is the best time of the year for all sick and ailing people to treat for their various ailments. The weather conditions are the most favorable; the out-door exercise possible to take during the pleasant summer days is ideal for assisting in the cure of all manner of troubles. Those of our readers who are not entirely well who have Rheumatism, Kidney, Stomach and Blood Troubles, should use every means to get rid of their ailments before the coming of the winter, when a cure will certainly be more difficult.

Vitae-Ore, which is advertised in this paper, is an ideal summer remedy. It is a mineral spring, condensed and concentrated and is a cooling and refreshing drink, pleasant to take as a beverage during the hot weather, and cures difficult diseases in a way that surprises the patient. It is offered on trial, the user to be the judge. A full sized \$1.00 package, enough to last for one month, will be sent to every reader of this paper who requests it, mentioning this paper. Read the large Vitae-Ore announcement on the last page of this issue. The Theo Noel Company, proprietors of the remedy, have advertised in this paper for years; they are entirely reliable and will do as they promise.

### Prohibition in Mississippi.

Pursuant to a called meeting the state Prohibition committee assembled at Jackson, Miss., July 9, 1907, when resolutions were considered, with Rev. Dr. W. T. Lowery of Clinton in the chair, and such leaders as Bishop Galloway, Judge L. Brame, C. H. Alexander and other workers in the cause in attendance, and it is certain that this conference will lead up to a vigorous campaign for general state prohibition. After due deliberation the following resolution was formulated and adopted:

Resolved, That it is the sense of this committee, representing as an organization the temperance sentiment of the people of Mississippi, after conference with others who are interested in the temperance movement, that the next legislature be requested to enact a law prohibiting the sale of intoxicating liquors in any county in the state; and, furthermore, that the legislature, at the same time, be requested to submit to the electors an amendment to the constitution prohibiting forever the sale of intoxicating liquors in the state of Mississippi.

Resolved, That a general mass meeting or convention of the citizens of Mississippi favorable to temperance be and is hereby called in the

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

city of Jackson on Thursday, Jan. 9, 1908.

The friends of moral reform are requested in the several counties to meet and send delegates to such convention, and all persons in sympathy with this great movement are earnestly invited to attend.

Resolved, That the friends of temperance reform in all counties, and especially in the few in which the sale of liquors is now authorized by law, are urged to perfect local organizations, and co-operate in the movement.

"W. T. Lowery, Chairman."

It is the firm conviction of these workers that the time is now ripe for this agitation, and the committee will continue its work, as far as they can, for a legislature that will be in sympathy with the wished for reform, and the campaign will be maintained with a vigor.

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### Campmeeting Notice.

Please say through your valuable columns that the Camp meeting at the Joseph Sealy camp ground, Connerville, in Johnson County, I. T., will begin on Friday before the second Sunday in August. It will be on the self-supporting plan. A table will be spread for those not prepared to furnish their own supplies. All Christian workers are invited to come and work for the cause of Christ. Ministers especially are invited. All good singers come and help. J. C. Scivally will be in charge.

J. H. MILLER, P. C.

Pontatoc, July 19.

# FITS

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### 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. If you do not get one

in a few days, write to Bro. Weems, or Pres. J. M. Williams, Searcy, 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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## Camden District Conference.

I presume that another and more competent writer will give you an excellent account of the Camden District Conference held at Stephens last week. But perhaps a short account from me would not be amiss. We devoted one day to Sunday school interests, one to Epworth Leagues, and two days to the District Conference proper. The Rev. B. B. Thomas, presiding elder, was in the chair from the opening to the closing. This was the first District Conference he ever held. But no one would have discovered this fact from his presidency. I have never seen it done any better. Modest and tender as a woman, but firm and strong as a man. He uses authority like an expert mechanic uses a sharp tool. He is in no sense inflated. There were strong men in the District Conference, men who will measure up to any in our Methodism. Not presuming to know it all, Thomas did not hesitate to use the knowledge and experience of his predecessor in office. I have been attending District Conference for many years—many presided over by bishops—but this was the best I ever attended. Some things were said and done that I do not endorse, but that does not discount the conference in my estimation. As to the preaching, it is sufficient to quote the venerable and scholarly Dr. Dyer, a member of the Upper Iowa Conference M. E. Church, who was in attendance from first to last. "The sermons that I have heard at this District Conference would do to preach in any pulpit in the world. This District Conference," said Dr. Dyer, "is an eye opener to me as to the ability and efficiency of Southern Methodist preachers." The sermon preached by Dr. Dyer himself Saturday morning takes its place among the great, yes, greatest sermons that I have ever heard. We had with us Prof. Green of Hendrix College, whose preaching and speeches added great interest to the conference. I felt a sense of pride in our Hendrix College as I listened to and looked upon this spiritual, devout, earnest, scholarly representative. Where on earth can we find a safer and more helpful institution in which to place our boys? Then we had Bro. Jenkins of Dewitt, Ark., as the representative of the superannuated endowment fund, who made a strong speech in behalf of that interest. The church can not appreciate too highly such laymen as Bro. Jenkins, who is traveling at his own expense to help forward this great enterprise that looks to the welfare of worn out Methodist preachers. Then we had Jas. Thomas, our commissioner of education, who is doing perhaps a greater work than any Methodist preacher in Arkansas. All his honors have not made him proud; all his trials have not made him sour—happy, sunny, big hearted Jim Thomas—the more of them we have the faster Methodism will grow. It is not my purpose to personate any of the immediate members of the conference, for they are nearly all strong men—lovable, pious, Christly men—but the brethren will pardon me for mentioning two of the oldest members—men who would be an honor to our beloved church in any position—Dr. Riggin and Dr. T. H. Ware. Dr. Riggin, the scholar and theologian, is perhaps the best informed man in sacred literature and the ablest exegete in Arkansas. He has given us the best tract on infant baptism that has come to our notice. It is unanswerable. Every pastor ought to put it in every home in his charge. Dr. Riggin is an ideal gospel preacher. T. H.

Ware, the ecclesiastical statesman and diplomat, is a growing wonder to me. You would never know that he was one of the "beloveds." I dare say if he had been put on Camden circuit or Hard Scrabble mission he would be the same happy, brotherly Tom Ware. Refreshed in knowledge, wit, humor, anecdote and at the same time a spiritual dynamo. His exposition of the 12th chapter of 1st Corinthians I have not heard equaled. His sermon on Peter was up to high water mark. I didn't know it was in him. J. C. Rhoads was there to represent the Methodist. Leaving all the hardships and trials and downright hard work that Rhoads has done for the church, the three noble boys that this man of God has raised and educated and given to the church is enough to make every man in Arkansas love and honor him. Some criticism was passed on the Western Methodist with which many of us did not sympathize. The Methodist and its noble editors have many warm and strong friends in the Camden district among whom is its leader. We had with us Bro. Whaley from De Queen, who preached to the delight and edification of all. The closing hour of the conference was signalized by a spiritual baptism such as I have never seen at a District Conference before. Nearly all the delegates, lay and clergy, arose and spoke out of the fullness of their hearts testifying that it had been a great occasion and the best District Conference they ever attended. Our Methodist Episcopal brother said he had not seen the like in the North. Such a District Conference must bear fruit, arousing the zeal and quickening the life of the church in our bounds.

J. C. HOOKS.

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

## Report on Temperance, Ardmore District Conference.

Your committee would emphasize the fact that temperance is set forth in the Word of God as one of the Christian graces and should be constantly emphasized in the building of Christian character.

We learn from the report of our pastors that the temperance sentiment is very good, and growing throughout the district. And yet we are sorry to learn that in some communities some of our people use whisky as a beverage, even unto drunkenness which is forbidden by the Word of God, and the General Rules of our Church, therefore,

Resolved, That we urge all our pastors to preach on the Evils of the whisky traffic in all its forms, and intemperance of every kind.

Resolved 2nd, That we use all diligence in trying to counteract the influence of the whisky literature being circulated by the Citizen's League of Oklahoma.

Resolved 3rd, That we urge all our people to use all Christian and laudable means to secure State wide Prohibition for our great, new State to be.

Respectfully Submitted.

(Signed.) J. M. Gross, Chairman, J. W. Sims, M. B. McKinney, J. K. Stallings, A. G. Pitman, J. B. Ryburn, J. J. Wall.

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A Chill Cure in Every Bottle.  
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## Beaver District Conference.

The fourth session of the Beaver District Conference convened at Woodard, Okla., July 9-14. Rev. J. E. Lovett, who is closing out his fourth year as

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Little Rock, Ark.

presiding elder, was in the chair.

All but three or four of the pastors were present and made good reports of their work. During the four years the number of pastoral charges have increased from one to fifteen. We find Sunday schools, Epworth Leagues, W. H. M. societies and new classes are being organized throughout the district. Several new charges will be formed next year. Church and parsonage building and repairing is being extensively carried on and we are thus making progress along all lines of church work. May our beloved church be able to keep abreast with the rapid growth and development of this fair land. It takes considerable energy, grace and grit to endure the hardships characteristic to planting the gospel in a new country like ours, yet we are glad to be used of the Lord where most needed and we bow in humble submission to the "powers that be."

The temperance sentiment for statewide prohibition is strong throughout the district. We returned to our respective charges more determined to fight harder and long, if need be, to rid forever this fair land from the awful destructive influences of the liquor traffic.

The conference was royally entertained by the good people of Woodward. We shall not forget soon the many kindnesses shown us during our stay among them. We gladly invoke the divine blessings upon them.

The boys did some of the best preaching of their lives and harmony and brotherly love prevailed throughout the conference. May these splendid influences be felt through the lives of those who attended these services in the days to come.

The next District Conference will be held at Tyrone. C. L. CANTER, Sec.

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## Amity Charge.

The people of Powers Chapel, Amity charge, gathered at the church to celebrate the one hundredth anniversary of Grandfather Powers. Many came from other communities. It was a grand day and time. The church was named in honor of Bro. Powers' sainted wife. The meeting was continued for seven days. It was a fine meeting. There were eight accessions.

On Friday, two days after the celebration, Father Powers was taken into the church being then one hundred years and two days old. Is this not remarkable? Yours,

JESSE L. LEONARD, P. C.

## WARNING ORDER.

State of Arkansas, County of Pulaski, ss:  
A. D. Baldwin, plaintiff, vs. Anna M. Baldwin, defendant. In the Pulaski Chancery Court.  
The defendant, Anna M. Baldwin, is warned to appear in this Court within thirty days, and answer the complaint of the plaintiff, A. D. Baldwin.  
July 22nd, 1907.  
F. A. GARRETT, Clerk.  
J. OLIPHANT, D. C.  
W. H. Dun, Attorney for plaintiff.



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JOHN H. HINEMON, President, Arkadelphia, Arkansas.

## Fayetteville District Notes.

Rev. J. M. Bull, our pastor at Gen-try, has just closed a good meeting there. There were some 15 conversions. Rev. E. Wilson, of Prairie Grove, assisted him.

Rev. L. Orr is in a fine meeting at Gravett. Evangelist Smiley is conducting the meeting for him. Bro. Orr and his people are worshipping in their new church. It is a splendid building and they are justly proud of it.

Rev. O. H. Tucker, of Winslow and Parksdale charge, has had a revival in his church at Parksdale. Bro. Tucker is doing a good work in a difficult mission field.

Rev. T. A. Martin assisted by Rev. Wm. Sherman is conducting a meeting of great power at Centerlon. Quite a number of adults have been converted, among whom are some who have been very wicked. It is truly a great work of grace.

Rev. J. M. Cantrell will assist Rev. J. F. E. Bates in a meeting at Rogers in August. Bro. Bates is planning for a great meeting. He has already added over fifty members to his church this year.

News comes from every charge in the district to the effect that we are steadily going forward. Our preachers and people are very hopeful.

The sad news has just reached us that Bro. Dave Wasson, of Springtown, is dead. He had a fall some time ago, breaking some ribs and injuring him internally. From those wounds he died, after some days of great suffering. Truly a good man has fallen. The church at Springtown and in the whole of this district has lost greatly in his death. May God bless his sorrowing family. He was an uncle of our A. W. Wasson, of Korea.

We have recently held three "Missionary Institutes" in this district. They were held at Centerlon, Lincoln and War Eagle. They were conducted by the pastors of the district together with some noble layment and laywomen. They were all a splendid success. No doubt great good is being accomplished by these institutes.

Rev. Wm. Sherman, our Presiding Elder, is a very busy man. He is putting all his strong and useful young manhood into his work. No man among us works more steadily and successfully than he. He is in fine spirits over the outlook for his district.

R. E. L. BEARDEN.

## Duncan, Okla.

This charge is in a prosperous condition. Our work is advancing. The

membership and interest in the Sunday School are growing even through the summer months. We are pushing forward now expecting that our membership in the Sunday School will reach 500 in the near future. We have recently organized some of the classes and these are becoming especially active. The Sunday School has rented the building occupied until recently by the preacher, for class rooms and fitted it for this purpose. The Epworth Leagues are moving along steadily, and the Home Mission Society is doing an excellent work. We have just completed a handsome and substantial parsonage. The Home Mission Society has furnished it throughout with new furniture. These people are not inclined to build a cheap house or supply cheap and shoddy furniture for their pastor. We have an elegant and beautifully finished and furnished home which this preacher and family appreciate and are enjoying very much. We are hoping to be undisturbed in its occupancy for some time to come. Bro. L. C. Craig, of Imboden, Ark., was with us in our meeting in the spring. His work, especially in the services in which he led the Christians into the deepening experiences, was a great blessing to our people. Have received 65 members this year. Congregations are large, and a spirit of Christian fellowship and of co-operation in Christian service prevails.

July 8.

W. M. WILSON.

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## Weatherford District Conference.

The Weatherford District Conference convened in Cheyenne, Okla., June 26, 1907. Rev. W. D. Matthews, the presiding elder, took hold of the reins of the conference and presided with ease and sufficient dignity as if "to the manner born." W. A. Randle was elected Secretary. Dr. J. A. Anderson stayed with us from beginning to finish and conducted a thirty-minute devotional exercise at the beginning of each session of the conference and did it well. He also preached two good sermons, one on Saturday at 11 o'clock, and one on Sunday night. His stay and work among us was appreciated. Five of the pastors, M. L. Roberts, J. W. R. Baehman, T. A. Lissenby, W. F. P. Munsey, and J. Flanagan were absent. There was a very small attendance on the part of the delegates, on account of work being so pressing in the rural districts. We had a very pleasant and spiritual session. Five members were received into the church on the last day of the conference and two infants were baptized. The preaching was all good to the use of edifying even to that done by the secretary. It looked as if we were merging into a revival, and a very profitable revival could have followed the conference. The people were exceedingly kind and attentive in the matter of entertainment. The next session goes to Sayre,

the new county seat of Beckham county, where they are building a nice \$5,000 church. The lay delegates elected to the next session of the Annual Conference are: G. M. Good, E. S. Lain, Rev. T. D. J. Williams and H. J. Cloyd.

W. D. Nichols was recommended to the Annual Conference for Deacon's Orders. Rev. B. R. Turner was received as a local elder from the Congregational Church.

W. A. RANDLE, Sec.

## 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.

## From Bro. Briggs.

I have lived at Woodward since superannuation last conference. Duty calls me to preach short sermons almost every Sunday. Hazleton, Ingersoll, Woodward and Tangier have given me plenty to do in the way of assistance for our church. Woodward has, in Bro. Hunt, one of the best all-around pastors in the Oklahoma Conference. Church building, Parsonage and Church Improvements and Sunday School work are accomplished in a quiet, effective way, almost before we know it. The church and congregations have increased the whole time since he has been here and we hope for a great revival soon. The Beaver District Conference met lately in Woodward, and most of the preachers were present while we held one of the most harmonious and effective sessions I ever attended. Bro. Lovett, the Presiding Elder, has the faculty for leading his self-sacrificing workers to a higher, consecrated, Christian life, to a degree rarely equaled. The preaching was surprisingly good and the last sermon preached by Bro. Walker of Guymon, was a burst of soul-stirring eloquence rarely surpassed since the time of Whitefield.

The Woman's Home Mission Society work was very effective, and will result in much good.

The Conference Organ was commended by word and resolution and we had a time of "Refreshing from the presence of the Lord," marred only by the thought that our Presiding Elder could remain with us no more.

A. C. BRIGGS.

Woodward, Okla., July 16, 1907.

Any one having second-hand Young People's Hymnals, Nos. 1, 2 or 3 can sell by writing to Rev. A. E. Holloway, Corning, Ark.

## Dougherty Circuit.

We are moving along nicely. Our meeting at Daugherty has just closed. Bro. G. M. Dilbeck and his singers, Miss Lula Dilbeck and Miss Verdia Sallee, were with us and they brought the Lord with them. The interest was good from the first and the Lord was with us in mighty power. This town has been stirred as never before. Old

men who had been in sin all their lives came and fell at the altar and begged for mercy. Many heads of families were brought to Christ. There have been fifteen or twenty family altars erected in homes, some of which were once gamblers. The whole community for miles around has been blessed. Many homes that knew not God have all been brought to Christ. By actual count there were eighty-three conversions and many back sliders reclaimed. There were added to the Methodist Church 68, and more will come in this winter. Baptized 53. Our little church of a few members has been greatly strengthened. Our church here has been united in the bond of Christian love and the Lord has given us Aarons and Hurs and Esthers, and we can from the deep of our hearts sing "Praise God from whom all blessings now," because God's altar has been established and materialism, formalism and all that opposes a pure gospel and Holy Ghost religion has been swept away by the presence of God in mighty power. Oh, for a consecrated church. A consecrated pulpit which is the only hope if we are to ever have power over the world, the flesh and the devil, and be able to lead unsaved men and women to Christ. The Lord is God here in Daugherty. Praise his holy name.

B. F. TAYLOR, P. C.

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for those who have Eczema. Tetter, or any other skin disease. Get one box of TETTERINE and when that is used up you wouldn't be without it in the house for double the cost. It cures. Ask your druggist for it or send direct to J. T. Shuptrine, Savannah, Ga. Price 50 cents a box.

## Searcy District Notes.

Our Quarterly Conference at Union and Wiville on Wiville Circuit was one of the best we have held this year. All day services Sunday. Dinner on the ground. Large congregations. Forty penitents at the altar. Five bright conversions. We had a time of rejoicing. Bro. Blevins has built a splendid parsonage this year and is doing an excellent year's work. We came to Augusta Station and preached Sunday night. Bro. Branson reported 28 additions to the church this quarter. Augusta will build a ten-thousand-dollar church in the near future. Now, brethren, if we will fast and pray before our quarterly conferences we will have times of rejoicing, the salvation of poor, lost souls, and a solution to every church problem. Amen!

J. D. SIBERT, P. E.

July 17.

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## Dorcas-Like, She Did What She Could.

Mrs. Imogene Barney was born July 4, 1832, of French parentage, and died in great peace in Osceola, Ark., Sabbath afternoon, May 26, 1907. She professed religion and joined the Baptist church at the age of 15, spending nearly three score years in the active service of God, for her membership was by no means a formal thing.

She was twice married, first to W. H. Pounds, a devout member of the Baptist church, to which union there were born six children, only one of whom—Mrs. G. W. Boyce of St. Louis—survives her, then to John Barney, Nov. 14, 1874. During the lifetime of her first husband, as well as throughout her entire career, her home was the abode of a genuine Christian hospitality which she dispensed with a grace and heartiness that put strangers at their ease in her presence. No minister of any church found a more cordial welcome anywhere than was accorded to all alike under her roof. Being among the first settlers of Northeast Arkansas the pioneer preachers found shelter in her home, and her bounty provided for their comfort. Dorcas-like, she made garments for them and dispensed to them a hospitality as royal and free as if she had been queen of the realm. Later in life both she and her husband became members of the Methodist church.

Few were endowed with finer natural powers than was she and could these powers have been developed and trained in early life as they would have been had she been born in eighty-two instead of thirty-two, she would have shone with resplendent beauty in any circle where intelligence, grace and piety were at a premium. As a result of this endowment she was prominent and popular in her day, a wise counsellor, a firm friend to all righteousness and the uncompromising foe to evil in all its forms.

Conscious of her lack of early opportunities, she strove to atone for that lack by fidelity in the sphere where her lot was cast, and comforted herself with this reflection once naively expressed to the writer in this way: 'Well, if I had been educated it might have spoilt me.' Her command of good English, however, was remarkable, and her conversational powers were quite on a par with the most gifted. While always cheerful and characterized by a flow of genuine wit and humor, she never talked foolishly. Neat in her appearance, an excellent cook and a tidy housewife, a visit to her home meant good cheer to her guests, and she numbered among her fast friends the very best people of Osceola. To strangers and new acquaintances she perhaps sometimes seemed a little brusque, but a closer acquaintance revealed a tenderness of heart and a kindness of nature that made all her friends. No improprieties in speech or conduct found an apologist in her, yet a penitent evil doer could find no more ready to forgive and more willing to help than she.

With natural endowments as great

as those of Charlotte Bronte and a religious devotion as unflinching as that which characterized Mme. Guyon, with favorable surroundings in early life she would have shone in the world of letters, or have been chronicled among the illustrious women of her day. As it was, she was eminently good. She loved God and his church and though deprived by the infirmities of age of the privileges of the sanctuary, she worshiped in the temple of her own home and gladly availed herself of a Bible lesson, song, or prayer by her pastors or others. Frank and guileless as childhood itself, she spoke out of a pure heart words of grace and wisdom which were like "apples of gold in pictures of silver." She was oblivious of her own excellencies and regarded herself as among the least worthy of God's children. Still she clung to Christ with the tenacity of life itself, and when asked by her pastor just before her departure if she was ready to go, she answered in her characteristic way, "I reckon so, at least I am willing to risk it."

I count it a privilege to have known this good woman. "Her children arise up and call her blessed, her husband also, and he praiseth her."

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The demand for skilled nurses increases with the years. Thousands of young women have the natural graces of the skilled nurse, but have never had a chance to cultivate them, and so have been prevented from improving their own condition and blessing the race. But a new day has dawned. Large hearted philanthropists have opened wide the door of opportunity at the Philadelphia School for Nurses, 2219 Chestnut Street, Philadelphia, Pa. A Two Years' Free Course has been established at this Institution, wherein the student is provided with room, board, laundry, nurse uniforms, and all the refinements of a good home, with suitable training, instruction and actual nursing in the homes of the poor and among people of moderate income, and at the end of the Course the student's fare home is paid.

The Term can be shortened to eighteen months by a Course of six months reading and study at home—a course which is very valuable itself. Hundreds of young women, scattered all over the country, are started in the work, becoming not only self-supporting, but a boon to their respective neighborhoods.

A Short Course is also provided for the woman who wishes to quickly prepare for self-support and a substantial income. Enrollment is now in progress for a class of four hundred students in the Resident Courses next year. Young women from the smaller towns and country districts are favored in the distribution of scholarships, with a view of conveying hospital knowledge to all rural communities.



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**DRS. THORNTON & MINOR**

### Grand Charge.

The work on Grand charge is advancing. Our third quarterly conference has just closed. It was in every way beneficial. In the love feast Sunday afternoon one soul was reclaimed and others were under conviction. Two babies were baptized during the series of services. Bro Meador was with us and enjoyed a reunion with old parishioners and acquaintances. We had two accessions to the church and a reviving of the membership. We now enter the revival season and also the effort to build a church. Pray for us and let God's work not be hindered by any lack on our part. Yours for the Master's cause.

CHAS. A. LONG, Pastor.

Grand, Okla., July, 1907.

### OXIDINE.

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

Muldrow, I. T.

Our third quarterly conference has been held which completed the present pastor's work in Muldrow Station. The Church is in fine condition, all the departments are hard at work, including the League Mission Study Circle. A new one hundred and thirty-five dollar Epworth Organ has been paid for, a fine set of solid oak pews have been installed at a cost of three hundred and ninety-six dollars, also a good three light hollow wire system in the church which is unequalled by any light I have ever used. We have paid our assessments for Domestic Missions and Temperance, and have held a very fine revival in our church. Brother Roper of St Paul, Muskogee, was with me two or three days the second week and rendered some valuable service. Bro. Roper has done a great work at Muskogee and his people love him.

Brother Dunkle preached for me the second Monday morning on the Shepherd Psalm, the people were much impressed with that sermon. On Sunday

morning of the quarterly meeting he preached from the Scripture, "Separate me Paul and Barnabas for the work wherunto I have called them." I have not heard many sermons that excelled this one. The congregation was called to the altar for a season of prayer, where they consecrated their pastor for work among the "wild tribes." The services closed with a flood of tears and shouts of victory. A strange feeling came over me when I realized that I was without a pastorate for awhile, some such feelings as Presiding Elders have when newly appointed to district work, though I have never known that feeling, I have understood that I have been threatened a few times.

Friday afternoon about thirty of the good women of the town gave the retiring pastor a reception at the elegant home of J. W. Breedlove, an old-time friend and schoolmate. There was an elegant program of music and readings rendered followed by a great surprise for the lady of the parsonage. Mrs. Mitchell was placed in the center of the room on a chair and a handkerchief tied over her eyes, the women joined hands and marched in a circle singing "There will be showers of blessings." One stood in the midst and dropped garments and dry goods in the lap of the little woman at the center until she was literally covered up. After refreshments and a slow speech by the writer the happy evening was over.

Our last Sunday at Muldrow was a great day, and one that we will never forget. Seven babies were baptized. We leave the pastorate believing that it was good that we were sent here, and that we, under God, have been permitted to do a great year's work.

C. F. MITCHELL.

### OXIDINE.

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



### The Great Revival at Newark, Ark.

As announced in the Methodist and three county papers, our missionary rally on the fifth Sunday in June came to pass. The day was not ideal. Rain and threatening weather kept many of the people over the circuit away. But there was enough of sunshine for a large crowd to gather in our church—the grove had to be abandoned for reasons as above—and a stirring sermon on the subject of missions was delivered by Dr. John H. Dye. A collection for the benevolent claims of that congregation was taken amounting to sixty dollars in cash and good subscription. The bad weather passing away, at night Bro. A. F. Skinner, our faithful presiding elder, preached a good, helpful sermon. From that began the most vigorous, well planned and heroically executed campaigns against sin ever waged in the town, or almost anywhere else. Led by your scribe and seconded by Bro. Dye and a band of noble men and women who were anxious about the salvation of souls. Bro. Skinner went away on Monday morning, the first of July. As the hours for service came, on came the rising tide of interest—never was there a dull and lifeless service—p. m. and at night. On came the rush, on came the sinners, old fashioned at the mourners' bench. (Amen) until two hundred or more gave their hearts to God and became new creatures in Christ Jesus. One hundred and thirty-eight accessions to our church. One hundred were baptized—sixty-five by immersion and thirty-five by affusion. About forty heads of families came into the church, bringing their wives and children. The one thing that handicapped us was lack of room. And these things were discussed again and again, but we stayed in the church, and while the crowds were immense, we would have accomplished more if we had had room. This is an object lesson, and we will be ready next time. The second week of the meeting, in answer to telephone, Rev. T. J. Taylor of Tuckerman came on Monday and stayed till Friday, doing noble work. Dr. (Bro.) Dye—we took the Dr. off of him and made simple plain "Bro. Dye"—he preached, prayed, sang, exhorted and shouted with the fire and fervor of his youth. He is a marvel and I have never seen nor heard of the man I would exchange him for as a helper in a meeting. He is now in Searcy, I at Sulphur Rock, and this letter is my own. He will be at Sulphur Rock the fourth Sunday. We paid him \$143.50 in cash for his Christ-like work. 138 accessions.

JAS. F. JERNIGAN.

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

### Monticello District Conference.

The Monticello District Conference of the Little Rock Conference convened at Snyder, Ark., on July 10th, with J. W. Harrell, presiding elder, in the chair. The opening sermon was preached by Rev. J. W. White. Religious services throughout the conference were conducted by Rev. W. F. Evans. The day before the conference was devoted to League and Sunday school work, and much interest was manifested. All of the preachers of the district were present except one. Sister Carr, district secretary of the W. F. M. S., was present and addressed the conference. Rev. D. J. Weems, representing the Western Methodist, was present and addressed the conference. He also represented Galloway

College. Rev. W. F. Evans spoke in the interest of Henderson College and Rev. R. R. Moore represented in an interesting talk the Fordyce Training School. All of them mentioned Hendrix College and showed about equal interest in all of the church's schools. Rev. A. E. Tabor was introduced—though by no means a stranger—and addressed the conference briefly in the interest of the Inter-Church Temperance Federation. License to preach were unanimously given Bro. Wm. Clarence Lewis. The licenses of the local preachers of the district were all renewed after passing their characters. The characters of all the L. O.'s and L. E.'s were passed. The reports from the charges and circuits showed the spiritual state of the church to be in good condition and the district in good shape. On the Sunday school and League day on the 9th a collection of \$81.25 was taken to further the work in the district. The Laymen's Missionary Movement was launched and a committee of ten laymen was appointed to perfect the movement in this district. J. T. Cheairs, Jr., W. B. Heflin, Carl Hollis and "Uncle Jack" Simpson, in the order named, were elected delegates to the Annual Conference with A. Trieschmann and I. A. Bird as alternates. Hermitage was selected as the next place to hold the District Conference. The thanks of the conference were unanimously voted to Snyder for the royal, loving manner in which they entertained the conference. Rev. J. W. Harrell, by the loving, efficient manner with which he conducted the proceedings endeared himself to all the members of the Conference, and a very profitable, interesting session was held throughout. On Friday before the fifth Sunday in September a Conference will be held at McGehee for the purpose of furthering the Sunday School, League, Temperance and Laymen's Missionary Work in the District. Conference adjourned with benediction by the presiding elder.

J. T. CHEAIRS, JR., Sec.

Durham, Ark., July 13, 1907.

Dr. C. H. Gregory: Your wonderful Antiseptic Oil cured the bite of a moccasin snake on one of my grandchildren a few days ago. It cures the bites and stings of spiders, wasps and all insects and serpents and all wounds.

REV. W. H. KENNEDY.

We have \$5.00 for any case of snake bite it fails to cure if kept on hands and use as directed. A bottle by mail 25c.

GREGORY MED. CO.

1202 Main St., Little Rock, Ark.

### Third Street, Hot Springs.

We have just closed a gracious revival. A great many were converted. Sixteen accessions on profession of faith, quite a number were reclaimed and the church generally revived. We were ably assisted by Rev. G. S. Wyatt of Ft. Worth, Tex., who is a forceful gospel preacher and labors hard for the salvation of the lost. Our prospects are good for making a good showing along all lines for the year.

J. H. CUMMINS, P. C.

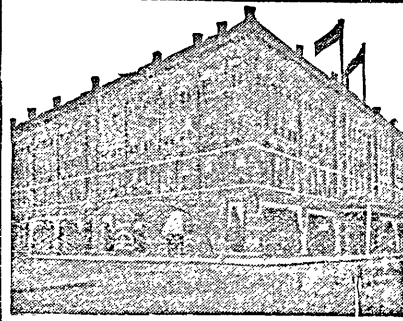
July 22.

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

Rocky, O. T.

We are in what promises to be a great meeting at this place. Have been here one week. Had about twenty saved and Bro. Mauldin took in a nice class yesterday. Had a real digging up of old troubles last night and set-

### Gleason's European Hotel.



### RESTAURANT

IN CONNECTION

WE USE

BOILED FILTERED WATER.

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COR. SECOND & CENTER STREETS, LITTLE ROCK, ARK.

tlement at the altar. I tell you it begins to look right to me. Bro. Mauldin has a fine people. I never saw better. They don't only believe in shouting but they believe in paying. Yesterday at the close of the 11 o'clock services I asked for the Conference assessments and raised them, in less than five minutes. They are loyal to the preacher and church, love their preacher and he loves them, and thinks he has about the best work in the Weatherford District. We are expecting greater things this week.

J. D. EDWARDS.

July 22.

### Helena District Conference.

The opening sermon of the Helena District Conference was delivered by Bro. J. H. Johnson. It was a clear, forceful sermon. Many of the pastors and delegates were present to hear it, besides a large congregation of the citizens of Haynes.

We were all very much gratified to see our presiding elder, Dr. Bennett, so much improved physically. He presided with dignity and with his usual business-like manner.

Strong and helpful sermons were delivered by Bros. Little, McSwain, Long and Galloway. Hon. T. B. King gave us a very excellent discourse on Thursday night. The services were spiritual during the entire session. The discussions were all interesting and to the point.

Bros. Fred Shreeve and C. B. Manly were granted license to preach. From first to last, there was not a "dry" place in the program.

No District Conference could have been better entertained. Everything was done to order. Every one was delighted with his home.

Rev. A. C. Cloyes and the writer were asked to remain over Sunday. Bro. Cloyes gave us a soul-stirring sermon at the morning hour on the subject of Missions. At night the writer in his feeble way occupied the pulpit and appealed to the irreligious to live a better life. Several came to the altar for prayer. Some two or three were converted or reclaimed. We all realized that God was with us.

All left the little town of Haynes with a deep feeling of appreciation for the kindness shown by that true pastor, Bro. Talkington, and the faithful people of Haynes.

Perhaps some one else will furnish you with a better report of the Conference.

BOONE L. WILFORD.

El Reno, Okla.

Bro. Sims was with me yesterday and held the third quarterly conference in the office of President Bradford of the First National Bank. This morning all finances are paid up in full and all moves along nicely.

We have done some work on the

church in the way of improvements. We papered and painted the walls of our church, renewed the seats with two coats of varnish; built a new choir loft and pulpit stand, and put a handsome velvet carpet on the floor. More than a hundred dollars have been expended on the parsonage.

Our Sunday School has increased from thirty-four to ninety. I have received twenty-three into the church.

Our hearts have been saddened by the death of Sister Rhoades and Bro. Karr.

A nobler band of men never lived than my official board. Hands off, brethren, I have three more years.

The Woman's Home Mission Society is doing a most excellent work. These women all have the stamp of God upon them, and are anxious for the cause of our Master.

I leave for a three-weeks' vacation to the home of my father in the hills of Tennessee. The official board very graciously granted this much needed rest.

HERBERT VAUGHT.

July 22.

### Camden District Notice.

Allow me to call the attention of the preachers of Camden District to the appeal of Bro. Thornburgh in your issue of last week. Brethren, take your collection for the Orphanage during your protracted meetings and send to Bro. Thornburgh, please.

B. B. THOMAS, P. E.

### PROCEEDING TO CONFIRM TITLE.

Notice is hereby given that on the 23rd day of July, 1907, Max Malachowski, filed in my office, as Clerk of the Pulaski Chancery Court, his petition to said Court, praying that it by its decree confirm and quiet his title to the following lands situated in Pulaski County, Arkansas, to-wit:

Lots One, Two and Seven, block Six (6), in the town of Marche, formerly known as Warren, in Pulaski County, Arkansas.

Therefore, all persons who claim any interest in said lands or any part thereof, are hereby warned and called upon to appear in said Court, within seven weeks from this date and show cause, if any there be, why the prayer of said petition should not be granted, and why the title of said petitioner to said lands and every part thereof, should not be quieted and confirmed.

Given under my hands as such Clerk, at Little Rock, on this the 24th day of July, A. D., 1907. F. A. GARRETT, Chancery Clerk.

### Revival at Hazen.

We are in the midst of a gracious revival. Rev. J. H. Bradford, who has been with us for the past ten days, left today. He preached with great power and greatly endeared himself to our people. We have had a number of professions and twelve accessions, and the Church graciously revived. We will continue for another week.

F. N. BREWER, Pastor.

July 22.

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.

# STRIKE FOR FREEDOM

**Why Remain a Slave** when thousands are becoming free men and women. Why suffer in chains and bondage when FREEDOM is calling to you, waiting for you to take the FIRST STEP toward it—glorious, happy freedom. Why sit back and hesitate, why question, delay and refuse, when one blow, one action right now may mean LIFE, everything to you. A blow that costs you nothing to strike, an action in which you take no risk. Freedom's messenger is here, right now, on this page, waiting for you to answer the call that offers freedom—freedom from Kidney Tyranny, from Stomach Torture, from Heart Fear, from Rheumatic Clutches, from Bowel Enslavement, from Catarrh Oppression, from Nerve Decay, freedom to enjoy life and its duties. How can you ignore it? How can you remain in slavery? How can you continue to suffer?

**Here is a Remedy** waiting for you to send for it, waiting for you to use it, that you can use without paying a penny, that offers to free you from disease and ASKS NO PAY unless it does its work. It marches through the system like a conquering army, along the routes of the veins and arteries, sending fighting elements into every nook and corner of the body to meet, conquer and destroy the disease-demons that linger there, and leaves the body free, with glowing health, to enjoy life and its duties. No one need be without it, for all can get it without a penny. No one should continue to suffer day after day, when here is A CHANCE to be free. We send it to you and TRUST YOU to pay when you are satisfied, when you are getting the health we offer. Otherwise you don't pay us a single penny. We take your word—you are to be the judge. Read our 30-day-trial offer.

**The Man Who Will Not Try For Freedom Deserves to Be a Slave**

## You cannot Lose—you run no risk

### A VETERAN'S EXPERIENCE

#### A Badly Aggravated Case—Yields Readily to Vitae-Ore.

ATLANTA, GA.—I hardly know how to say what I want to in behalf of Vitae-Ore, which cured me after I had given up all hopes of ever getting around again. More than thirty-eight years ago, while in the war between the States, I contracted the Diarrhoea, which became chronic, and also Piles, from which I suffered for twenty years. Later I was stricken with Indigestion and had to give up work. I tried many skilled physicians, colleges and sanitariums and most every known treatment, but all seemed only to add fuel to the fire. I grew worse from day to day and my physicians advised me that my only hope was in travelling. I traveled for about a year by private conveyance, but at the end of the year I was worse and more emaciated and finally had to give up. My trouble at this time was aggravated by Kidney Disease, Rheumatism and Nervous Prostration, the doctor also telling me that I had Appendicitis and that nothing could save me but an operation. The Piles became internal and a Fistula made its appearance. By this time I was given up by all as positively incurable. I heard of Vitae-Ore and purchased a package, but had it in the house for over a month before I could take it, as I



was so low that those around me were afraid to have me use it. I told my daughter, who had been a trained nurse, that I wanted to use the Vitae-Ore and she answered: "When you give up a good physician for a remedy you know nothing about, you are going to die." I told her that death would be preferable to the torture I was then suffering and commenced to take Vitae-Ore that Thursday. By Saturday I could sit up a little and soon began to walk about.

I now weigh seventy pounds more than I did and feel better than I have for thirty-eight years.

It seems surprising that so much good and such a cure could be accomplished in so short time with one medicine. I wish that I could see every sufferer with Indigestion, Rheumatism, or Bladder trouble, or any of the ailments I had, so I could tell them of this medicine. J. D. DODD, 345 W. 3d St.

### Read This Trial Offer!

**If You Are Sick** we want to send you a One Dollar package of Vitae-Ore, enough for 30 days' continuous treatment, by mail, postpaid, and we want to send it to you on 30 days' trial. We don't want a penny—we just want you to try it, just want a letter from you asking for it, and will be glad to send it to you. We take absolutely all the risk—we take all chances. You don't risk a penny! All we ask is that you use V.-O. for 30 days and pay us \$1.00 if it has helped you, if you are satisfied that it has done you more than \$1.00 worth of positive, actual, visible good. Otherwise you pay nothing, we ask nothing, we want nothing. Can you not spare 100 minutes during the next 30 days to try it? Can you not give 5 minutes to write for it, 5 minutes to properly prepare it upon its arrival, and 3 minutes each day for 30 days to use it. That is all it takes. Cannot you give 100 minutes time if it means new health, new strength, new blood, new force, new energy, vigor, life and happiness? You are to be the judge. We are satisfied with your decision, are perfectly willing to trust to your honor, to your judgment, as to whether or not V.-O. has benefited you. Read what V.-O. is, and write today for a dollar package on this most liberal trial offer.

### WHAT VITAE-ORE IS.

Vitae-Ore is a mineral remedy, a combination of substances from which many world's noted curative springs derive medicinal power and healing virtue. These properties of the springs come from the natural deposits of mineral in the earth through which water forces its way, only a very small proportion of the medicinal substances in these mineral deposits being thus taken up by the liquid. Vitae-Ore consists of compounds of Iron, Sulphur and Magnesium, elements which are among the chief curative agents in nearly every healing mineral spring, and are necessary for the creation and retention of health. One package of this mineral-substance, mixed with a quart of water, equals in medicinal strength and curative, healing value, many gallons of the world's powerful mineral waters, drunk fresh at the springs.

### WEAK BACK AND CATARRH

#### Stronger Now than for Thirty Years. Best All-Around Family Medicine.



CHILHOWEE, MO.—I have been taking Vitae-Ore a number of months and it has done me more good than all the medicines as well as the doctors who treated me ever were able to accomplish. I am now as strong in my back as I was when I was a girl, although previously to taking Vitae-Ore I suffered continuously from weakness in this region. I have more flesh and muscle and am stronger than I have been for 30 years. Before using Vitae-Ore I was troubled dreadfully with Catarrh, which has also been removed, as I do not now experience any trace of it. I believe Vitae-Ore to be the best general all-around medicine ever discovered. We have proven it such in our family. Mrs. M. E. Stone.

### RHEUMATISM FOR 40 YEARS

TARBROOK MINES, N. S., CAN. I am over seventy years of age and have been troubled with Rheumatism for about forty years, more than half of my lifetime. For years also my Liver has been torpid and sluggish and my Digestion bad. During all this time I tried many so-called remedies, but with no relief. I saw an advertisement of Vitae-Ore on thirty days' trial and sent for a package. It gave me such beneficial results that I concluded to give it a thorough trial, to see if it would not entirely cure me. After taking three more packages, or four altogether, I now feel strong and hearty, with every pain removed. It is a year since I first tried V.-O., so I have had ample time to judge the permanent value of my cure. KEZIA RAND.



### Purity Guaranteed

Vitae-Ore contains no alcohol or any injurious or poisonous drug. It is absolutely guaranteed to be pure and wholesome, under all Pure Food and Drug Laws, both State and National. It consists of substances that the body needs and thrives upon, that all the family may safely use, old and young, children or grandmother. It is a clean, remedy, sold by clean people, through clean methods that all must endorse.

### Thousands of People

In all parts of the United States and Canada have testified to the efficacy of Vitae-Ore in relieving and curing such diseases as Rheumatism, Kidney, Bladder and Liver Diseases, Dropsy, Stomach Disorders, Female Ailments, Functional Heart Trouble, Catarrh of any part, Nervous Prostration, Anemia, Sores and Ulcers, and worn-out debilitated conditions. For a quarter of a century it has cured and satisfied.

### HEALTH IS SO IMPORTANT

To your happiness, success and enjoyment of life and its duties that if you are in any way sick or ailing you should not delay a day nor an hour but should begin proper treatment immediately, before the trouble has a chance to become settled in any of the vital organs, to spread to other parts, or to become aggravated in its developments. The cures Vitae-Ore has made in thousands of cases prove the good work it does in checking disease and repairing its ravages, a work that every sick person, man and woman, should turn to for help. Do not continue suffering. Send for a \$1.00 package on trial today.

W. C. DEPT.  
Address, Theo. Noel Co., Vitae-Ore Bldg. Chicago, Ill.