

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, August 1, 1907.

No. 31.

EDITORIAL.

Prohibition in Oklahoma.

The brewers and liquor forces of Oklahoma are making strenuous efforts to defeat prohibition in the coming election. The organ through which they are acting is what they are pleased to call "The Citizens League," with headquarters at Guthrie, whose chairman is one I. B. Levy. The letter head of this league proclaims that the league was "organized for the purpose of promoting good government and true temperance."

This league was organized in the Elks club rooms at Guthrie May 11th last. It does not dare to write at its masthead its real purpose, but attempts to sail under false colors as being a citizen's league and as existing in the interest of good government. We have before us the resolution which was adopted when the thing was organized. It reads, "Resolved, that it is the sense of this meeting that prohibition is detrimental to the best interests of true temperance." There follows a long lecture intended to set forth the blighting effect of prohibition. There follows also an account of how Mr. Levy was unanimously chosen as chairman, etc. It is the opinion of our temperance representatives that the brewers and whisky men are furnishing this organization a sum not less than two hundred thousand dollars to use in the campaign against prohibition. They openly charge that these very zealous "citizens" like Mr. Levy are receiving large sums, in the way of salaries, to carry on this work. Now, these are the fellows that are flooding Oklahoma with literature, sending it out to everybody whose name they can secure, to prove that prohibition will ruin the new State. Let none of our people be misled—these circulars come from the organized bureau of the liquor men. We have before us one of these circulars, full of affrontery, mendacity and bad English. Here is one of its lucid paragraphs, full of good and pure rhetoric, as the reader will see:

The high standard of our civilization as a nation and a people is the outgrowth, development and expression in state and national life of education along the broadest lines, evolution from the beginning of the world, which has tended at all times to throw off sumptuary laws of every kind and description which we read of in history where government was force and even the lives of the subjects were held at the caprice of the despot. We have grown away from such conditions never to return—liberty of the individual and liberty of communities and nations has come to stay. Need we argue these propositions to intelligent men anywhere?

This same circular would have the people of Oklahoma believe that eighteen States of this Union have in times past tried prohibition, and that fifteen of them have abandoned it, while the other three are finding that it "does not prohibit;" that a long line of illustrious statesmen, from Jefferson down to the present time, have declared against it; that leading divines have thundered from their pulpits against it; that the leading journalists of the country have always been against it. As we read the array of testimony which they present our mind reverted to the answer of a witness in one of our State courts some years ago; on being asked to state whether he had told the jury all he knew about the case, he promptly replied: "Yes, sir, and a leetle

the rise." The mendacity of these fellows about the history of prohibition is on a par with their sincerity when they profess that they are now seeking to promote good citizenship. Thomas Jefferson happened one day to make a remark to the effect that human nature is perverse and so it will often happen that if you tell a man not to do a thing that is the thing he will do; and this is how they get the benefit of Jefferson's great name in their campaign against prohibition: Back in the colonial days somebody made some efforts at temperance, which efforts failed, and this is how they know that so many States have tried prohibition and found it a failure.

But, what is the use to argue this question? Who are these men, Mr. Levy and his crowd? When did the liquor men of any country ever turn to be such patriots that they would pour out their time and money so freely for good citizenship? When did they become the friends of any sort of temperance? Is it not known throughout all the civilized world that these fellows have one single motive—to sell whisky and beer?

One sentiment in particular our people must guard against: The liquor fellows are now telling our Indian Territory end of the country that it is not fair for them to vote on the prohibition question at all, since this end of the new State has prohibition under the enabling act. On this proposition they have changed front since the constitution was formed. At that time they made a strenuous effort to keep the matter from being submitted to Oklahoma Territory alone, and were dumfounded when our temperance forces agreed that Indian Territory should have a chance to vote on the proposition. This is only another dodge, intended to keep the temperance forces from voting. The liquor fellows are expected to vote! Mark that! And let every true friend of temperance throughout the new State exercise a sleepless vigilance from now till election day, and then let him be in his place at the polls, and do his duty.

Fine Writing.

Fine writing! It is the agony of an editor. It is strange that some folks can never learn that a straightforward simplicity is the first quality of a good style. The primary object in either writing or speaking is, or ought to be, to communicate thought, not to show off one's attainments. If we have attainments they will best be exhibited by allowing people to see that we have first common sense. As to communicating thought, put your thoughts in good, plain, simple words, easy to be understood. All men of sense will then credit you with having sense, and when you are so credited, you are on the way somewhere.

If we could but get this understood we should often have good, brief communications from brethren who hesitate at all because they think they cannot write as well as they ought to write. They are in precisely the attitude of brethren who decline to lead a public prayer because they think they are not

sufficiently gifted. May a man bury his talent because he thinks he has only one talent. One talent is enough for any man to begin on, if he will only have sense in the use of it.

If we could but get this understood we should be spared the nerve-racking process of correcting through and through the productions of some really good people, productions which would be worthy if they were only simply expressed. It is strange that the occasions which most frequently call out a mess of bad grammar, mixed eloquence and perfervid rhetoric should be the very occasions when simplicity would be most appropriate, as when a tribute to a departed friend is written. It would disgrace both the writer and the family of the deceased to publish in the form in which they come in some "pieces" we have seen. Simplicity is the first quality of art.

The Trial at Boise.

Before this issue of the Methodist reaches our readers the decision of the court acquitting William D. Haywood of complicity in the murder of former Gov. Steunenberg will be generally known. There are only a few observations that the Methodist wishes to make. The cry that Mr. Haywood was about to be murdered by legal process for a crime that he did not commit has been hushed. Those who have followed the proceedings are convinced that the tribunal was absolutely impartial, a compliment to our judicial system. The verdict of the jury was formed in view of the testimony. If the testimony had been different the verdict would have been different. If the public prints are to be relied upon the first ballot cast by the jury showed that eight of the jurors were of opinion that the accused was innocent, while four of their comrades believed him guilty. These however were won over to the other side and the prisoner was released. However much any man or men may have desired a conviction it could not be procured but by evidence and the jury did not consider that the evidence offered was conclusive. The lesson to be fairly drawn from this incident is that money can not influence the decisions of our courts, if it desires to do so, nor can labor resort to violence and expect to go free. We see some signs of good coming out of the contest at Boise. It is reported that a company of laboring men in a procession at Butte, Mont., carried this banner at their front while celebrating the decision: "Charity to All, Malice Toward None." We trust this sentiment may prevail and we are glad to see it come from the laboring man. The golden rule will do more to solve our labor problems than anything else. Let it be remembered that the ends of justice can not be secured by brute force, whether that force consists of money or of brawn. In our Christian America there is no place for an undue influence on the part of either. Let charity have her perfect work.

WESTERN METHODIST.

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

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

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NOTES AND PERSONALS.

Rev. R. A. Crosby is having a good and successful year at Chelsea, I. T. He will report everything in full at Conference.

Rev. Barnett Wright, our pastor at Lonoke, was in Little Rock Monday and did not forget to call on the Methodist office.

Rev. J. S. Simmons, the pastor, writes that a brick church at Webbers Falls, I. T., is being pushed to completion. A new church is also being erected at Porum, I. T.

Rev. R. W. McKay, of Winfield Memorial, this city, who has been spending a vacation in the country, returned to the city last Sunday. He looks much improved in health.

Rev. W. F. Andrews of First Church, Little Rock, started last week for Chicago, where he will spend his six weeks' vacation, and study in the University of Chicago.

Rev. W. E. Hall, pastor of Gardner Memorial, Argenta, made the Methodist office a pleasant and brotherly call, Thursday of last week.

We were delighted to have a brotherly call on Monday from Rev. M. B. Umstead, who now resides at Beebe, Ark. He was visiting with Rev. W. E. Hall of Gardner Memorial, Argenta.

We were shocked to hear of the accidental death by drowning in the Ouachita river, July 18, of Hunter Vantrease, the seventeen-year-old son of Rev. J. W. Vantrease of El Dorado, Ark. The father and the members of the family so sorely bereft have our heartfelt sympathy and prayers.

Rev. M. L. Butler writes that he is now in charge of our church at Purcell, I. T. Bro. Butler was for many years a member of the Oklahoma Conference, but has spent the last two or three years in the West on account of the health of a member of his family. We are glad to know he has returned to his home conference.

At the home of the bride's parents, Mr. and Mrs. Robert L. Davies, Hot Springs, Ark., July 25, Hon. Calvin T. Cotham was married to Miss Clara Delia Davies. Mr. Cotham is a graduate of Hendrix College and was for two years a member of its faculty. He was superintendent of the Monticello schools and four years State senator. He is now one of the

most prominent lawyers of Hot Springs. We wish this worthy young couple the greatest happiness.

A most frightful collision between two vessels off our western coast occurred on Sunday night, the 21st, causing the loss of 93 lives. A number of Oklahoma people were aboard the steamer Columbia, one of the vessels, and are among the saved, though they suffered terribly for some hours before being picked up. Among those lost is Mr. Geo. T. Sparks, president of the First National Bank of Ft. Smith. His daughter, who was also on board, was rescued. Frightful, awful, terrible—all words fail to describe such disasters.

Rev. F. N. Brewer, of the Carlisle and Hazen circuit, in company with J. H. Colbert, one of his laymen at Carlisle, made the Methodist a pleasant call Monday. These brethren were in the city making preparation for a protracted meeting at Carlisle by procuring some electric fans for the church. Sam Jones used to say that some men would never be reached for Christ until they had overcoats to keep them warm while they considered the matter. Many people would be easier reached if they could be kept comfortable while they hear the word of life.

We have great reason to be proud of the record which our delegates to the Hague Conference are making. If we can judge by the newspaper reports the American delegation is proving the most potent of all the constituent elements of that great tribunal. They have brought forward and urged with apparent success several propositions in which the world is most interested, propositions with reference to the collection of debts by armed force, with reference to general arbitration, with reference to the permanency of the tribunal. It will be remembered that Arkansas has a distinguished representative in our American delegation, Judge U. M. Rose. Judge Rose has had many high honors, as he deserves to have had, but no more distinguished honor has ever fallen to him that that of his connection with this Hague Tribunal. We undertake to say also that no American there is more efficient than he. President Roosevelt honored us and honored himself when he appointed our distinguished citizen.

Since the abdication of the emperor of Korea it has been manifest to us that Korea would pass under the active control of Japan. It now appears that a new convention between the two countries has been signed, whereby Japanese officers take charge of Korea. There is always a pathos attending upon the extinction of old institutions in any country, and the displacing of the Korean government will doubtless be a bitter procedure to thousands of Koreans. Yet, from our point of view, the assumption by Japan of the administration of Korean affairs makes a distinct advance even for the Korean people, as the control of the English in India, in Egypt, in South Africa, marked a distinct advance for those peoples. Japan will give Korea an enlightened government. We predict that the way of progress will be opened up for the Hermit nation, now no longer a hermit nation. The government of Korea has been notoriously bad for generations, so bad that hope has well nigh died among the masses of the Korean people.

Some doubt has existed as to whether the election looking to the adoption of the constitution and providing for the State officers for the new State of Oklahoma would be held. The politicians have kept the waters troubled ever since the adjournment of the first

session of the constitutional convention. The objectionable features of the constitution have now been removed, so far, at least, as to leave no reasonable ground for objection, and on the 24th Governor Frantz, the territorial governor for Oklahoma, issued his official proclamation calling the election for the 17th of September. At that time the constitution will be passed upon, and without doubt adopted, the various State officers will be elected, also five congressmen, and the State of Oklahoma will determine as a whole whether prohibition shall prevail. We entertain no doubt that prohibition will carry; but it behooves every law abiding citizen of the new State to do his duty on that day. The agents of whisky are busy and will pour out money by the barrel. They will stick at nothing which will promote their schemes.

Poor Policy.

A certain correspondent of many Southern papers is paid for his letters in advertising. In one of his catchy advertisements the suggestion is made that Northern people are so anxious for Southern land and have such poor judgment that they will pay fabulous prices, and the Southern land owner is urged to ask a high price and let this speculative correspondent sell the property. Such an advertisement is sure to fall under the eye of buyers as well as sellers, and will do the South incalculable harm by creating the suspicion that we are trying to "work" Northern buyers as if they were a lot of suckers. The papers that are carrying these advertisements are being "worked" for their advertising space by a wily gentleman who gets far more for his trashy articles than they are worth and is playing upon prejudice and Southern innocence. His schemes will bear investigation.

A Service at Dye Memorial, Argenta.

During the absence of the pastor, Rev. A. B. Holtom, this editor spent the morning hours of last Sunday at Dye Memorial in Argenta. Many of our readers do not know so we will state that Argenta is just across the Arkansas River from Little Rock and reached by a large suspension wagon and foot bridge. On this occasion we found a good turnout of the children and an interesting Sunday school at the Sunday school hour. The school is superintended by the pastor's wife, Sister Haltom, who was away visiting in Missouri. She is evidently a leader of good ability, as the school seemed to be well organized. The congregation was small as is usual at this time of year in our city churches. But more than the faithful few were present and a good service was had. Bro. Haltom is doing a faithful year's work and is held in high esteem by his people. P. R. U.

Beebe and the District Conference.

We are ordinarily not surprised at anything that happens in a printing office, much less at what may happen when the temperature is 100 and in the humidity common to Little Rock. So we are not surprised to find that the movable types made us indicate last week that the Searcy District Conference was held at Searcy. The town of Beebe, where it was held, is situated about thirty-two miles north of Little Rock on the main line of the Iron Mountain road. It is a live and thriving town and has a bright future. Her educational system is in the hands of Rev. W. F. Wilson, a local elder in our church and an able teacher and preacher. The church seems to be in fine shape and a protracted meeting was continued from the session of the conference. The entertainment of the dis-

trict conference was ample. For further particulars see the report of the secretary on another page of this issue. P. R. E.

Editorial Correspondence.

Since my last letter to the paper I have been taking life a little less strenuously. The round of about a dozen district conferences, with other duties interspersed, got about all the vitality that was in me. The kindly hospitality of some excellent friends and relatives at McAlester, Eufaula and Yukon gave the opportunity of a much needed rest. The homes of Mr. B. H. Bailey, Mr. Gus A. Gill of McAlester, Mrs. Ella Tolleson and Mrs. Sam Grayson of Eufaula, and of the Sangers at Yukon, all gave us a delightful surcease from toil. Nearly all these people are formerly from Arkansas. Mrs. Grayson will be remembered there best by her former name—Mrs. Matilda Leake. Her many friends will be glad to hear that she is doing well.

In the middle of the week Rev. S. G. Thompson held a quarterly meeting at Hartshorne. The night was a hot one; he was persuaded that it would be a good idea for this editor to run down there with him and do his preaching. I was glad to go and glad I went. We went out on the Interurban electric line. The distance is eighteen miles from McAlester. If any man doubts the future of this region he need only ride between these two towns to see that the coal mining industry alone is destined to make McAlester the Pittsburgh of the Southwest. Our noble and faithful brother, Rev. C. W. Clay, is in charge at Hartshorne. He labors among many difficulties. He says that seventeen languages are spoken in the bounds of his charge. It is an aggregation that calls for the wisest handling upon the part of the church.

A Sunday was spent at Eufaula. Eufaula is one of the oldest towns in the Territory, and has some very excellent people. Rev. J. D. Massey has done good work there, and has the good will of all the people.

The Monday following was spent at Checotah, where Rev. R. C. Taylor is in charge. Somebody in the past has laid out well the plans of our church in that town. Our church property is in the very best of locations, and the charge seems to be under excellent management. I found that I knew nearly half of our members there—the Cooks, formerly of Fayetteville, Ark.; the McCulloughs and the Griffins, formerly of Conway; the Reeds and others, formerly of Alma; the Kniseleys, formerly of Benton county; the Vances, formerly of Harrison. I could but feel very much at home among them. Without exception they are doing well. It is my purpose after about one more week, or about the time this appears in print, to be back in Arkansas. Meantime there are several places out here I mean to visit. JAS. A. A.

Our Western Educational Enterprise.

The joint committee on education, appointed by our Pacific Coast Conferences, met recently and decided to call the school to be located at Leland, California, the "California Junior College." We are not pleased with the name, but like the plans. The town of Leland is being built as an ideal town. It is thirty-five miles from San Francisco and four miles from Leland Stanford University and not many miles from the University of California. Rapid transit gives easy access to these cities and institutions. The Santa Clara valley, in which the school is to be located, is famous for its flowers, fruits, clear water, fine climate, beautiful landscape, and grand mountains. North within thirty-five miles

are 400,000 people. West is the Coast Range. East is Mount Hamilton on which is located the famed Lick observatory. The Leland Improvement Company will give four large blocks, containing twenty-seven acres, with sidewalks and graded streets and pipes for gas, electricity, water, and sewer; also \$100,000 worth of stock guaranteed to produce six per cent. When the investment and endowment of the college reach \$300,000 in addition to the original gift, the company will give a building worth \$100,000. Mr. John W. Potter has made a generous donation of Fresno county lands and other gifts are in sight. The committee will not undertake to work with less than \$100,000 for buildings and equipment. The church at large through the General Board of Education is obligated to raise \$50,000, and the Pacific and Los Angeles Conferences will undertake to secure \$50,000. Rev. R. R. Raymond has been appointed agent for the Los Angeles Conference, and Rev. R. E. Nunn for the Pacific Conference, and Bishop Atkins has given his approval. The Pacific Methodist Advocate says:

"This is a great undertaking from any point of view. Nothing has happened in the history of Western Methodism that has so stirred the home church. No one enterprise in any part of the church has ever challenged the rapt attention of the Board of Education and secured at its hands a pledge of \$50,000. Viewed with our pledges on the Coast in the past, this is a stupendous undertaking for the two Conferences. This is said not to deter or discourage, but to acquaint ourselves with the magnitude of our work, the vastness of which being such that in order that success may be achieved, we must have unity of spirit, hearty co-operation, and an unflinching trust in God upon the part of our people, both of the ministry and the laity. This done, the work will be accomplished, and in the five short years in which this magnificent undertaking may be accomplished, our work on this Coast will be put forward twenty-five years. Again, we repeat, this is a great undertaking. Viewed from every standpoint, most of all, from the ideal relation which it will sustain to the kingdom of the Master as a mighty agency, molding the young life of the State into a splendid type of Christian citizenship."

Improvements at Galloway.

The Board at its meeting in June authorized the committee on improvements to install a sewerage system at Galloway College. The contract has been recently let to Pfeifer & Hemstedt for \$1,075. When this new system is put in it will be one of the most complete and up to date of any school in Arkansas.

The furniture in the building is being thoroughly repaired during the vacation. About one hundred mattresses have been ordered and all conveniences possible are being arranged for the comfort of the patrons.

The management is making large preparations for improvements in the dining room service at Galloway. Our kitchen has been remodeled and is now arranged for convenience and sanitation in the very best manner possible. This department has been put under the direction of Mrs. B. F. Andrew, who for years has studied both in theory and practice the dining room service of large institutions. We feel ourselves peculiarly fortunate in securing her. The hallways at the College have all been covered with Alabastine and the Annex and cottages are being repapered to fit them for occupancy by the patronage of this year. We assure our patrons that in Arkansas they can get no better service than at our school. Last Friday and Saturday our mail brought

us twelve applications and from our daily mail we think it not improbable that our school will be filled during the month of August.

We wish to make an appeal to the men and women of means in our State, that they open their heart-strings and purse-strings to provide for the welfare of the daughters of this generation and to help to make the generations to come stronger and wiser and better. Galloway today needs \$5,000. Every cent of it can be spent here to the advantage of our church and our State. Surely the day of chivalry has not passed; surely some man of large means and larger heart will catch the need and come to our help; surely some mother worthy of the name, who knows the value of motherhood, will come to our help at this time.

J. M. WILLIAMS, Pres.

Searey, Ark., July 29, 1907.

Publisher's Statement.

We deem it fair to ourselves as well as to the public to make some observations as to the make-up and typography of the Methodist. Bro. Beard asks us to make a correction in his article No. 1 on the Possibility of Apostasy. Near the close of the article he gives a quotation that had some words in italics. We put it in black face type. Now he wishes the matter explained. The fact is this: The modern Linotype machine, upon which the Methodist is set, will carry but two faces of type at a time. We had choice of Roman and Italic or of Roman and Black Face. As the black face could be used for headings, we chose that combination. It is generally considered that black face inserted in a line of Roman is equivalent to italic, so we substitute. All will understand that we did the best we could. Then it should be remembered that the Methodist comes from the press in the following order: One side of the sheet, consisting of pages 1, 4, 5, 8, 9, 12, 13 and 16 go to press on Tuesday morning; pages 2, 3, 6, 7, 10, 11, 14 and 15 go to press on Wednesday evening. This will explain why the pages seem to be made up in fragments. It also explains why we can not classify matter where that matter covers more than one page or when some of it comes in much later than the other. A thoughtful study of the foregoing will enable persons who are interested to understand many things about the paper that may not have been understood before. ANDERSON, MILLER & CO.

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

ANDERSON, MILLAR & CO.

The Possibility of Apostasy. No. 2.

By C. L. Beard.

I will now consider some scriptures relied upon to dispose of my contention. It has already been stated that wherever the scriptures treat of man's present and ultimate salvation, there is invariably an expressed or an implied condition. One who denies this soon meets with insurmountable difficulties. To illustrate, take these two passages: The prophet said to Hezekiah, "Set thine house in order, for thou shalt die and not live." Did Hezekiah accept this as final? Not at all, but he prayed and fifteen years were added to his life. Again Jonah goes to Ninevah, passing through its streets and lanes, he preaches "the word" the Lord gave him, and this is his message: "Yet in forty days and Ninevah shall be overthrown." This is the refrain heard in all the busy marts of trade: in hovel and palace. So insistent is it that it enters the king's palace. "Yet in forty days and Ninevah shall be destroyed." Plain, positive, unequivocal, no condition expressed, yet the king calls the people to fasting and prayer, and they cried to God to spare their city, and he heard and granted their request. Evidently in each of these cases there was an implied condition. If it is admitted in the instances given there were implied conditions (and who will deny it) by what rule of logic can it be shown that there is no implied condition in the scriptures I shall now quote? "And I give them eternal life, and they shall never perish, neither shall any man pluck them out of my hand." "My father which gave them to me is greater than all; and no man is able to pluck them out of my Father's hand." Jno. 10:28-30. Of similar import is Rom. 8:35-39. No expressed condition in either case; but considered in the light of the general trend of what the scriptures teach on the doctrine of man's free moral agency, there must be a condition understood. It is true that no power can pluck a soul out of the Son's or Father's hand, yet it has been seen that the righteous soul may by its own voluntary act commit iniquity, and die in its sins. While it is true that nothing extraneous to the soul that is staid on God can separate it from the love of God; yet the soul in the exercise of its freedom, may sin, and thus separate itself from him and be finally lost. This seems to have been Paul's idea when he declared that he would keep under his body and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." Also, when he exhorted the Hebrews not to "cast away their confidence," Peter evidently was of the same opinion when he warned those to whom he wrote to "beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." Why these repeated warnings against the danger of lapsing into sin, if it be impossible? It is little short of a reflection on infinite wisdom to say that the Holy Spirit has warned the enlightened disciples of Jesus against that which was impossible. An intelligent man would not do that. Where is the reason for it? There is none; it is at variance with reason, therefore should be rejected, but these warnings are to be taken seriously, as putting us on our guard against real dangers. The fallen angels were not plucked out of God's hand, yet they kept not their first estate; it was theirs to keep, they were on probation—they failed—lost by their own act. Adam was not plucked out of God's hand, yet he was tempted, yielded and by his own sin was separated from God. Judas Iscariot was not plucked out of the hand of the Son nor the Father's, but he fell. The

record says he "fell by transgression"—his own act. There is no trouble on the God-side, it is all on the human-side. There is plentiful grace, but man must appropriate it by faith. Man co-operates with God in making out his salvation; he is exhorted to work out his salvation with fear and trembling; for it is God that worketh in him both to will and to do his good pleasure." What is his good pleasure? Let Peter answer: "God is not slack concerning his promise, as some men count slackness; but is long suffering to usward, not willing that any should perish, but that all should come to repentance." Once more it is replied that: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he can not sin because he is born of God." I John 3:9. If we interpret this most difficult passage literally, it flatly contradicts not only many other texts of scripture, but the experience of thousands of the ripest saints. The scriptures do not contradict themselves; there are mysteries in the Bible, but a mystery is not a contradiction. If he that is born of God can not commit sin, then he is no longer a free moral agent: and it is difficult to explain why in the divine economy man should be deprived of his freedom of will, just at the time he is best qualified to exercise that high function, by reason of the fact that his mind is no longer clouded, nor his will fettered by sin. I have heard several exegeses of the passage under consideration, but the most satisfactory that has ever come to my notice is that given by Dr. Gross Alexander in the Methodist Review for April, 1907. He paraphrases it thus: "Whosoever is in reality, and not in mere profession, born of God, does not live in the practice of sin, as these deceivers and their dupes, habitually and shamelessly, and even boastfully do. "Not only so, such a one can not live; it is not even possible for him to live, in the utter disregard of law and the habitual practice of sin, as they do." He adds: "The twentieth century New Testament translates verse 9 thus: 'No one who has received the new life from God lives in sin, because the very nature of God dwells in him and he can not live in sin because he has received the new life from God.'"

This satisfies my reason, because it recognizes man's free moral agency.

I remark in conclusion that any interpretation of scripture, especially all those scriptures which relate to man's duty and destiny, which are not in harmony with sane reason, is to be rejected as unsound. It is frankly admitted that there are many profound truths in the Bible we can not reason out, but they are in perfect accord with reason. The stupendous thought that God is, never originated in the human brain; it is a revelation from God himself, and while I can not reason him out, I can reason from nature up to God, and by faith accept the mighty concept of his being, because it quadrates with my reason, for it is the only hypothesis upon which I can reasonably account for creation in all its vast and intricate ramifications. So also of other fundamental truths, they are above reason, but are not at variance with it. For instance, the conception of resurrection of the human body never originated in the human mind; it too is a revelation from God to man; but it is in perfect harmony with reason. Finally, God does not insult man's reason or his sense of justice by making arbitrary or unreasonable demands upon him, but he treats him as an intelligent free moral agent from the time he becomes responsible to the end of his militant state.

His chaplain and leader proclaims: "To

him that overcometh will I give to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." I close with this question: With what consistency can those who quote Rom. 7:15-19, to prove that we must sin, that we can't help it, and to discount the doctrine of Christian perfection in this life, quote I John 3:9 to prove we can't sin, therefore can not fall away and be finally lost?

Lonoke, Ark.

Why Men Do Not Attend Church.

The failure on the part of the church to successfully reach men is a matter of growing concern and of deepening solicitude among church workers; and there is diligent search for means by which the men of the nation may be brought into church relationship. The discussion of the subject originates as a rule with Christian workers, who, by reason of their own zeal, are disposed to locate the cause in the degraded taste of men rather than the unattractiveness of the inducements the church offers. And adverse criticism of working methods is seldom invited. Bishop O. P. Fitzgerald wisely said, "They (preachers) often have a very high opinion of their own opinions so to speak. * * * To oppose any views they favor seems to them like touching with hostile hands the Lord's anointed. The history of the church all along its course shows that the treasure of the truth of the gospel is in earthen vessels." It may be said with all reverence that although the church has in it enough divinity to maintain its permanency, it contains enough humanity to delay its ultimate success. And the suggestions of errors contained in this paper are made not from a feeling of pessimism but with an abiding confidence in the growth of the church and the wisdom of its leadership. While there may be this feeling yet one may recognize defective methods in its policy and prejudicial errors committed by its leaders.

The church in modern times is failing to reach men. Dr. Columbus Polk Goodson, pastor of King's Highway Presbyterian church, St. Louis, Mo., recently said, "The church has not increased in membership in proportion to the population in fifty years, and the decrease in the last ten years is startling. There is a large and increasing number of barren churches. Last year in the Congregational church, quoting Josiah Strong's Social Progress, 2,390 churches did not receive a single addition on profession of faith, against 2,306 the previous year. There were 2,270 Presbyterian churches reporting no additions on profession of faith. The Methodist Episcopal churches in one charge—reported 2,276 securing no additions on profession of faith." This showing is based on the entire population, and would not be as good if confined to men only. These conditions are not peculiar to the denominations named but may be taken as an index to church progress. And facts such as these are sufficient to stimulate inquiry into causes and search for remedies.

To say that the cause of failure is due to the low desire of men is to confess failure rather than assign the cause. For the reason that it is the mission of the church to raise men's desires. So that the failure on the part of the church is the cause of the low desires in men rather than the low desire the cause of the church's failure. It is currently stated that men will not attend church because they prefer what are termed "worldly amusements." But it could more truthfully be said that their preference for "worldly amuse-

ments may be attributed to the failure on the part of the church to inoculate them, so to speak, with Christianity and thus strengthen them in character. Men can not be helped unless they be reached and they can not be reached unless they be attracted and they can not be attracted by methods of estrangement. A magnet can not draw a substance to it unless that substance be brought within its field of force.

The following assignments of error are respectfully submitted with the assumed risk of being misunderstood.

In the first place the preacher has not sufficiently recognized or maintained the limitations on the scope of his employment. His efforts are extensive rather than intensive. In the Methodist Review for May and June Dr. Charles E. Jefferson contributes an admirable article on the "Province of the Preacher," which every preacher should read, and which the Board of Church Extension would do well to have published in pamphlet form for public distribution; the relevancy and merit of the suggestions contained therein justify this extended quotation: "Is it any wonder that clergymen lose sight of the limitations on their vineyard and go with other men to labor in fields which lie beyond the province marked out for them by the finger of the Lord. * * For what is a preacher but a social agitator, a political reformer, a man who stands before the community as a sworn antagonist of every form of social wrong? This then is the temptation of the preacher of the twentieth century. He is tempted to be an editor, to make his topics sound like head lines; a magazine manager, his sermons magazine essays; a social reformer, a settlement worker, a Young Men's Christian Association organizer and hustler; a son of thunder hurling thunderbolts at social evils; a professor of ethics, passing judgments on social panaceas and movements; a lecturer stringing together jewels and glass beads picked up in his saunterings through the fields of science, philosophy and history; a sort of mouth piece on whose lips there shall come to expression on the Lord's day the fascinating things which have filled men's minds through the week out of which they have just come. No other man can wander so easily from his province as the preacher. The fences are low and no one but God will speak to him about his indiscretion. Every man in the community except the preacher is bound with hoops of steel to the task which Heaven has assigned him. The physician must practice medicine and keep close to his patients; the lawyer must practice law and keep close to his clients; the editor must gather news and keep close to his subscribers; the teacher must teach and keep close to his pupils; the banker must keep close to his money; the business man must be loyal to his business; but the preacher can leave his work and flit like a bee from field to field, gathering nectar from a thousand flowers, and he himself may think he is making honey when in fact he is only buzzing." This is a man who, while he derives his support from a particular pastorate, and is assigned to the task of saving men and building up the Church into a harmonious working body, buzzes out into other fields and by such acts he passes lines of force between himself and the men he should reach. Now this is not intended to raise a question of doubt as to the piety or honesty or high motive of the buzzing preacher but to point to his costly acts of indiscretion. It is true that some say a preacher must take a stand against public evils if he stands alone which he usually does in such cases.

Methods such as these soon cause a factional congregation, which as a rule precede the

complaint that men will not attend Church, nor accord the minister that support either moral or financial commensurate with what is expected. As a result there is a separation of minister and people. To the people his services are unacceptable and to the minister his compensation is inadequate. "Never once in all my twenty years ministry has the Church lived up to its so called 'temporal contract' with me. Never once." This is the lament of a minister in the Independent of May 16th, 1907, who writes under the significant and suggestive name "The Gadite."

This tendency on the part of the ministry naturally leads the Church organization beyond its jurisdiction, so that the effort of the Church as a body is directed toward the suppression of public evil rather than the salvation of individual men. "The gambling evil, the liquor evil, the divorce evil, the trust evil, the race hatred evil, the police force evil, the evils which spring from over-crowding and underfeeding," the Sabbath desecration evil and the race track evil are but the symptoms and not the disease itself. President Hadley in his work "Standards of Public Morality" says, "And the man who attempts to treat the disease by repressing the symptom manifests but little knowledge of the organization with which he is dealing." The apparent aim of the Church is the destruction of the fruit rather than the tree of evil. All these public evils are but the fruit and when once suppressed the "roots will bud and bring forth boughs like a plant." These are but aggregate manifestations of individual evil doers, and the effort of the Church should be spent not in the suppression of the manifestation, but in the regeneration of the individual, for repression is a policy of estrangement and alienation.

The idea seems to be prevalent that men can be compelled to be righteous. This is seen in the Inquisition of the Dark Ages, the Acts of Uniformity of England, the Blue Laws of Connecticut and the present fad for making men good by statute. "This thought is expressed in the pious ejaculation of the worthy citizen of the Town of Podunk, "bless the Lord! the millenium has come, humanity is regenerated, the Podunk town council has passed an ordinance requiring all men to be temperate, pure and good." Every new manifestation of vice has been followed not so much by more earnest efforts to reform the individual as by the enactment of new statutes with more stringent provisions. . . . The strength of our effort should be not to fill the statute with prohibitions, but to reach the individual and strengthen his character."

The Church should adhere to the unfailing truth that its mission is to the individual, and if it desires social reform let it be accomplished by the individual which it sends out. If the Church would see the gambling evil cease, let it bring within its influence every individual gambler. The medical profession has long since learned that the best method for preventing the spread of a public plague like small pox, is to vaccinate the individual. So the Church should learn that the best way to prevent the growth of social evils is to save the individual. After all this is the wise policy because it is frequently found that the same individual engages in and makes possible various forms of public evils.

In some way the church in recent years has been influenced by the "get rich quick" idea and its leaders have imagined that by the repression of the public evil the individual doers would be saved by the hundreds, besides the removal of a constant menace to many who have already entered the fold. And it has therefore in many instances abandoned its

tedious mission to the individual and has undertaken by organized effort the accomplishment of all manner of reforms. To carry out this undertaking it has adopted methods of varying indiscretion grading from the published Church resolution to legislative lobbying.

This does not mean that much good may not be accomplished by the enactment of reformatory laws, nor to discredit the social reformer, nor can it be said that the Christian citizen should take no part in the affairs of State. It means that the Church, both laymen and ministers, should see that all citizens are Christian citizens. "Picture the glory of this republic," says Justice Brewer, "if in each individual life were fully disclosed respect for law, taste for justice, regard for the rights of others, remembrance of the poor and afflicted, encouragement of education, the helping hand to every thing that is true, beautiful and good." This picture may be realized better by magnetic, sympathetic personal contact than by a pharisaical, ascetic inquisitorial policy of estrangement.

R. M. MANN.

Texarkana, Arkansas.

The Extension Library.

The Extension Library, a new movement under the auspices of the Correspondence School of the M. E. Church, South, has been open for the use of our preachers and other Christian workers for about two months. It was inaugurated by our Board of Education and the faculty of the Biblical Department of Vanderbilt University, and is designed to meet the growing demand throughout the church for religious literature, in the ranks of both ministers and laymen. The responses being received are indeed very encouraging. Nearly every day volumes are being mailed out. Only yesterday a brother who joined the Library some weeks ago, wrote us: "The Extension Library is a most helpful means to many helpful books. It should tone up our ministry and others as Christian workers."

At present there are nearly six hundred volumes on our shelves. To these others are continually being added; and within a few months we hope to double that number. It is the aim of those in charge to make of the selection a complete preacher's library. A minister most of all men ought to keep abreast with the times. But it is a well known fact that some of our hardest working preachers are so poorly paid that the more expensive books are practically out of their reach. The Extension Library is endeavoring to meet this difficulty. For a fee of \$1.00 any of our Christian workers may have access to the library for one year. There is no limit upon the number of books one may draw during the year; however, a member is allowed only one book at a time except in special cases. If any one had the time for reading he could very easily have the use of fifty books during the year for one dollar, plus the postage of each book.

Certainly every one joining our Library would read at least one book per month. We have selected below twelve representative books in order to compare the expense of buying them outright with the expense of drawing them from the library:

Theology of the Old Testament—Davidson; The Life of Hugh Price Hughes—by his daughter; In the Days of His Flesh—Smith; Sandy's Romans; The Universal Elements of the Christian Religion—Hall; The Pastor and Modern Missions—Mott; Christian Pastor and Working Church—Gladden; Social Teachings of Jesus—Matthews; Education in Religion and Morals—Coe; The Spiritual Life—Coe; Wesley and His Century—Fitchett; The

World as the Subject of Redemption—Free-mantle.

If these books were purchased outright from the publisher they would cost \$23.30. They can be secured from the Extension Library for \$4.30, the \$1.00 fee plus the postage on the books—or considerably less than one-fifth of their selling price. By this means any Christian worker can avail himself of the very best religious literature.

The objection is sometimes offered that a man wants a book for his library after he has read it. In many cases this is true; but many of our Christian workers are not in position to purchase all the books they may desire to read. And besides there are a great many books which our preachers desire to read which would be of no special value to their library, and the cost of which would not justify their purchasing the volumes for a single reading—biographies, histories, books in sociology, essays, sermons, fiction. And, again, how often we purchase books without knowing what they are, and afterwards find they are practically worthless. How many dusty volumes have you on your shelves which serve only to make your library look bulky? Join the Extension Library, and you may examine our volume before you purchase one, at very little cost to yourself. And these are the three ways in which the Extension Library is endeavoring to serve the church: To furnish costly books to those who may not be in a position to secure them otherwise; to furnish general reading matter which our preachers would not care to carry around with them from year to year; and to aid any one we can in making selections for their own library.

If you wish to join the Library or obtain full particulars, address J. L. Cunningham, Director, Correspondence School, Nashville, Tenn.

Young People's Missionary Conference—Siloam Springs, Ark., Aug. 9-13.

Those who can afford to do so should not fail to attend the Young People's Missionary Conference at Siloam Springs. Not only will the Conference be of great help but the place itself is a delightful summer resort. Thousands of people annually visit this little city for her pure water and invigorating climate. Many fine speakers and workers will be there. Railroads will give a rate of one fare plus 50 cents. Board can be had at \$5.00 in private homes or \$1.00 per day at hotels.

This Conference includes all denominations of the Southwest. This year a very large crowd is expected from the various States. If you had attended last year you would want to go this year. If you fail to go this time you will miss a great treat. Go and come home glad of the trip. For further information telephone or address W. A. Swift, 924 Marshall St., Little Rock, Ark., old phone 1019, new 149, or W. L. Hickman, Texarkana, Tex.

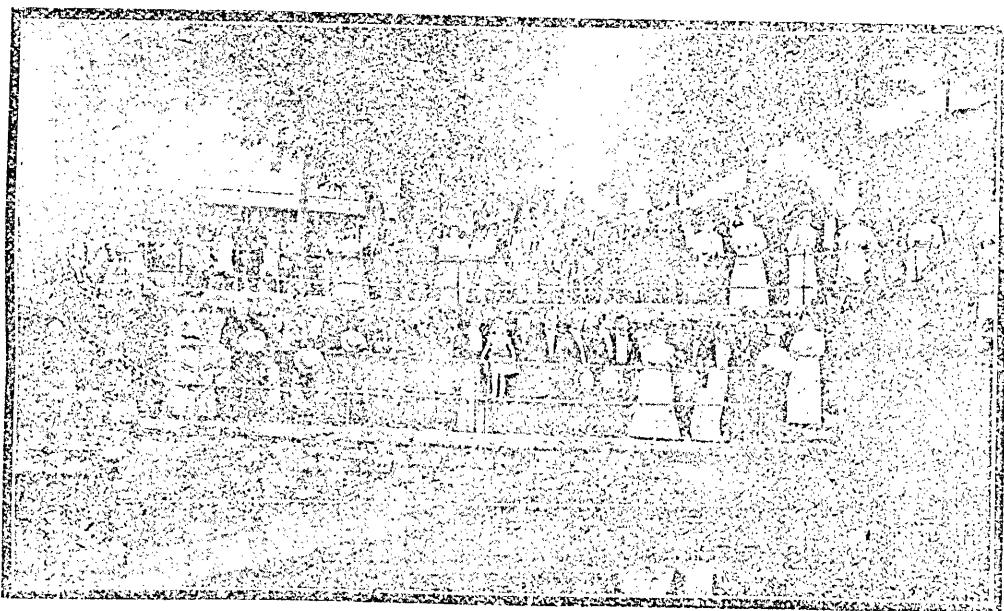
An Appeal for the Boys and Girls of Our New State.

Two weeks ago a member of the Oklahoma Conference in good standing said to me that he did not believe half the preachers of this Conference actually believes in, or really indorse Christian education. He said further that he attended a quarterly conference last year where the presiding elder spoke contemptuously of the assessment for Education which was less than that for the year before, and actually recommended to the preacher in charge and his official board that they simply ignore the assessment altogether.

Surely no one even slightly acquainted with the history of Christianity in general and

Methodism in particular, can be a loyal Methodist, and be indifferent, much less opposed to Christian education. Can it be true that we have men today filling our Methodist pulpits who disparage and depreciate the work and worth of Moses, Paul, Martin Luther, and John Wesley? Was it a mere co-incidence that these four devout souls who wrought so mightily for mankind were the most highly educated men of their age? Did God ever put the stamp of His approval more definitely and indelibly upon the work of men? Is there a preacher among us who does not covet for every boy in this magnificent new country of limitless possibilities somewhat of the splendid intellectual equipment and godly culture which these four intellectual giants possessed.

Surely the brother referred to in the beginning was mistaken when he further insisted that many of our preachers, who are expected to be the champions and advocates of Christian education, themselves need a sermon on that most important subject. And yet there is other evidence which makes it look as if the accusing brother really had some ground for his charge. The "minutes" of the Oklahoma Conference for 1906 show that although the assessments for education were cut-down from \$4,533 in 1905 to \$2,718 for last year,



Picture of a Group of Delegates at Siloam Springs Last Year.

still the collections for 1906 fell short over 25 per cent. Only one district (Wynnewood) paid its assessment for education.

What wonder is it that pastors are ever bewailing and bemoaning a lack of teachers and superintendents for their Sunday schools and leaders for their Epworth Leagues, when so many pastors are doing so little to provide trained leadership. Boys and girls themselves realize that they can not lead other young people successfully without training and they will not undertake it. That they might have done so twenty years ago is no argument that such is the case today.

Careful investigation shows that a large per cent of all the younger men and women now serving the church in the capacity of leaders have attended some Christian school. And now is the opportune time for every pastor to take a census of all the boys and girls from twelve to twenty-five in his charge, and then set to work to induce as many as possible to attend some Christian school this fall. If two or three bright boys would go from every one of the 242 pastoral charges in the Oklahoma Conference to some one of our church schools this fall, the chances are that the Lord would put it into the hearts of fifty of that number to proclaim the unsearchable riches of his gospel. Of course God can and may call them at their homes; but the influences nowhere else make it so easy for a young

man to respond to that awful responsibility as those of a normal, healthy religious school, where the noble environment encourages and stimulates to religious activity.

Will not our brethren in the ministry give this matter more than a passing thought; and make an earnest, prayerful effort to send one or more boys and girls from your charge to some of our schools? And when I say "our" schools, I mean the schools of the Oklahoma Conference. To be sure they have fine schools in Arkansas, Missouri and Texas; but when and how are we to have such institutions here, if our brightest boys and girls continually go elsewhere? Quite naturally they will admire and love their alma maters, and continue to use their influence for them. The time has come to give our own schools a chance.

Here at Hargrove we have been exceedingly painstaking to secure an able, Christian faculty. We are paying the highest salaries ever paid here; but we believe this investment in godly talent and Christian culture will be appreciated and responded to by the most thoughtful parents. Money matters have been so stringent that we could not get our new boys' dormitory ready for the opening of school; but we have secured some new, neat

cottages adjacent to the college; so the boys will be more comfortably housed perhaps than ever before. For the girls we are installing hot and cold baths, sewerage and electric lights in the main building. We have added two departments—business and normal courses, and one additional teacher. We are determined to do our part towards building up a school of high grade, an institution of which every Methodist and friend of Christian education can be justly proud. Why not? We have an ideal location. The boys and girls scattered here and there, by the hundreds all over the country. They need an education badly and they need it now!

Brother preacher, will you do what you can towards the accomplishment of these ends? If there are good reasons why your boys and girls should not come to Hargrove, then send them to Spaulding or Willie Halsell or Epworth University. They are all our schools and worthy of our support. Grace, grit, brains and money can make as great schools of these as there are anywhere. Let's not leave all this great work for our successors to do twenty-five years hence. Let's make a beginning now. Now is the time to strike.

O. B. STAPLES, A. M., Pres.,
Hargrove College.

Write this office for all kinds of certificate blanks.

The Washington City Church.

Bishop E. R. Hendrix, D. D., LL. D.

The proposed Monumental church in Washington City appeals to every friend of the Methodist Episcopal Church, South. A superb site invites us. A willing people, who might well be satisfied with their present house of worship were it for themselves alone, are willing to make special sacrifices in order to help erect a thoroughly representative church on that choice site. Among the honored representatives in both houses of congress and in judicial and other places of trust are members of our Methodism. Many friends are interested for family and other worthy reasons. It is an enterprise that must enlist large subscriptions and many of them in order to secure success. It helps to plant us in the capital of the nation as the second largest Methodist church in the world with a mission to all the world. Ambassadors and foreign ministers may here worship among a people who send them the gospel. Such a worthy temple will help the more to honor Christ who has so signally blessed us as a church.

Kansas City, Mo., July 24, 1907.

Church Extension Notes.

Rev. M. L. Gray, P. E., Plattsburg district, Missouri Conference, provided for a \$200 "special" for Oklahoma.

Rev. Thos. J. Newell, presiding elder Brownsville district, Memphis Conference, has undertaken a \$200 "special" for Oklahoma.

The Gainesville district, Florida Conference, Rev. Francis R. Bridges, presiding elder, in response to a telegram from the Corresponding Secretary, sends this message: "Message received. Gainesville district pledges \$500 for one church."

Three new loan funds have been established since the annual meeting of the Board, May 10-11. They are as follows: The T. T. Fishburne loan fund, with a capital of \$10,000, the income from which is to be used in building churches in Cuba and Brazil. Rev. T. T. Fishburne of Roanoke, Va., is the generous donor. The Liston loan fund, with a capital of \$6,000, given by Mrs. Susan C. Liston of Listonburg, Pa. The income from this fund is to be used in building churches in the foreign mission field. The Theo. B. Hoagland fund, with a capital of \$1,000, which is the gift of Mr. Theo. B. Hoagland of St. Joseph, Mo., who says in his letter accompanying the gift, "I hope this fund may be blessed of God in the accomplishment of much good in the way of helping needy churches. It is proper to say that these funds have been named by the Board in the absence of any request or suggestion from the generous donors."

Enlarged His Borders.

"No, Dr. Hull," said Martin Ned, "I don't believe in missions. Seems to me we have enough of work piled up around us here."

"I'm sorry to hear you talk like that, Martin. You have been my right-hand man in so many ways since I began my pastorate here that I do not want a single grace denied you. You don't know how a man whose youth is gone covets other men's youth for the Master. But let's not have a difference to remember for the whole month of my vacation. Since you will not agree, we will change the subject."

They had stopped at the parsonage and their eyes met with that heart-warming look of liking which is one of the most lasting sweets of life.

"Well, doctor, in short, you showed me the selfishness of my prayers and God showed me

tians, you pray at morning and evening. For one month I want you not to pray a single time for yourself or family."

"For what, then, doctor?" Reed asked uncomfortably.

"For whatever you please, Martin. But not one word for yourself or your family. I'll pray for you and them, if you like, and give you free range. Don't skip your usual praying time—that's all."

Reed laughed to himself, as he went out, "I don't know what he is after, but he is trying some experiment, with his finger on my spiritual pulse. He can't find out anything, though, unless I tell him."

When the two men met a month later, the minister as brown as a ripe pear from his vacation, Martin answered his question before he asked it.

"I believe in missions now, Dr. Hull."

"That warms me. But how did it happen?"

"Why, you happened it and you know it."

"Tell me about it."

"Well, that first night, when I went to pray before I slept, I found that I had nothing to say. Doctor, I tell you it frightened me, to discover that in all God's full world I could find nothing worth praying for, but myself and my mother and Grace. I got through somehow, but it made me think—and I didn't sleep very well.

"We have never had family prayers at our house, though perhaps—but that's another story. Well, the next day, Uncle Daniel Burt came for a week's visit, and of course he held family prayers. And, equally of course, he called on me, as the man of the family, to pray. I was up a stump. When I knelt down my head and my heart were as empty as a new cup. You see, I couldn't very well pray for spiritual blessings on a saint like Uncle Dan and leave myself out. So I devoted the time to civic affairs. I didn't realize how much I had agonized over the mayor, until, as soon as prayers were over, I saw Uncle Daniel seize the paper and look through it for sensational developments at the city hall. He didn't find anything, and on the way downtown he said innocently, 'Sonny, what kind of mayor is Jane Briggs' son making?' I told him the best kind—best we've had since I've been voting, but my face got pretty red."

Reed looked up slyly at the minister, whose laughing eyes in his grave face were like a bit of sunshine in a shady place.

"The next morning I prayed for the poor, and for our institutions of learning, but, Dr. Hull, I felt something lacking; I felt an emptiness, a sense of limitation. Heretofore, I had begun with myself and radiated a little way, but now I wanted to be able to say, 'God bless the world—all but me,' and I was not able. But, you see, I had to acquit myself somehow, before Uncle Daniel, so I went to the Psalms for suggestions, and here the first thing I saw was the heathen given to Christ for his inheritance, and that the multitude of the isles are to be glad, because the Lord reigns. How many times I have passed those things for something 'for me,' something 'personal'—in my littleness not seeing that these promises are 'personal' to millions of folks Christ died for.

"After that I asked Uncle Daniel to do the praying, and it pleased him—he thought it was offering him the whole of the apple instead of half, because he was company. And somehow, I saw that I had missed it; and I kept still and envied Uncle Daniel while he lavished himself on the whole creation.

"Well, doctor, in short, you showed me the selfishness of my prayers and God showed me

the way out. I believe now in the world for Christ. And I'd like to pray a little for myself, too, for I don't want to be the only man sitting down while all the rest are standing."

The minister spoke tenderly: "Pray all you like. You have entered into the secret, my friend."—Epworth Herald.

The Cigarette Evil

In a late issue of the Sunday School Times considerable space is given to the opinions of leading men on the evils of cigarette-smoking. Judge Lindsey, of the Juvenile Court of Denver, the Hon. W. J. Bryan, Mr. F. W. Ayer, of the N. W. Ayer & Son Agency, New York; Mr. Robert E. Speer, secretary of the Presbyterian Board of Foreign Missions; Mr. Orison Sweet Marden, editor of "Success," and others are quoted in the utterance of the most emphatic opinions on the subject. Probably the most striking and sweeping is that of John Murphy, superintendent of the Pittsburg Street Railways Company. It will be remembered that we some time ago printed the notice posted by Mr. Murphy in all his cars, informing all concerned that men "who use intoxicating liquors or cigarettes, or are in the habit of gambling" would not be retained in the employ of the company. When asked by the Sunday School Times for his reasons for this order, Mr. Murphy replied as follows:

"Being an officer of a company which carries—and of course is responsible for the safety of—over two hundred and twenty-five million people per year, it becomes my moral and legal, as well as my public duty to use all reasonable means to protect the lives and further the comfort of this large number of passengers. Having for some time back noticed that our accidents were increasing, upon investigating the cause I satisfied myself that the standard of our men who did not use liquor or tobacco (the later in the form of cigarettes) was much above that of those who used either. I therefore deemed it my duty to abate the evil so far as lay in my power to do so, and tried to uproot it and cast it out through discipline, but found this method inadequate and ineffectual. I then went further and concluded the desired end could be attained only by removing from the service or refraining from employing all men addicted to the objectional habits alluded to.

"It is my aim and intention to pursue this policy without abatement, since I have by it proved beyond all doubt that it has raised the standard of our men. I have been criticised for the stringency of the order, especially the prohibition of the use of cigarettes; but, on the other hand, I have the assurance of our division superintendents—of whom we have twelve—aided by my own observation, that persons addicted to the use of cigarettes, especially young men, are the most careless in their duties, and less able to perform them than men using liquor in moderation. I may also mention that in seventeen years' experience as manager of public-utility corporations I have had occasion to promote many of our men from the rank of conductors and motormen to officers, and in no case has a man using whisky come up to the requirements."

Because of the importance of this matter we set it forth in this full and definite form. All friends of the youth of the country should take up the crusade against the evil. This duty lies especially on all ministers, teachers, parents and newspaper men. The warning should be sounded in all ears, so that the boys may be saved from the curse of the habit.

THE SUNDAY SCHOOL.

Aug. 4. The Tabernacle.

Golden Text.—Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. Ex. xl:34.

Time.—Only a few days are lacking of a year since the Children of Israel came out of Egypt into the wilderness. The weeks have been busy weeks as all the law had to be received and the ceremonies learned and the materials for the tabernacle prepared. They were at last prepared and the Lord was ready for the erection of the place where his visible presence should be made.

Lesson Text.—Ex. xl:1-13, 34-38.

The Tabernacle was an oblong square enclosure made of curtains or veils and hung upon supports held in place by posts, forming an open court where the Altar, the Laver and the Ark of the Covenant were arranged. We will ask the reader to turn to the following chapters of Exodus, xxv.-xxx and xxxvi.-xxxix, and read them entire. They set forth all that is important in this connection but space forbids their reproduction here. It will be noticed that God gave the minutest details as to the preparation of every particle of the material that was to go into the building. Moses was careful to follow explicitly every detail and when the material was ready he waited for the command of the Lord before undertaking the erection of the Tabernacle. etc.

There are many lessons that may be learned in connection with the Tabernacle. In its furnishings will be found the altar. The altar represents worship. The Psalmist says: "The fool hath said in his heart . . . no god." The man who imagines that he is an exception to the rule that man is by nature inclined to worship deceives himself and will find in the end that he has defeated the best there is in his nature, or one of the elements that go to make him the complete creature that God intended him to be. The Laver or water bowl is intended to teach purity. The man who meets God at his altar will generally get such a view of himself as will prepare him for the cleansing. And while it is a fact that water will not be sufficient to reach the defilement in his nature it represents the Spirit of God which can make him clean. Then the Ark of the Covenant where God's presence was visible will inspire us with a proper conception of the fact that there are holy things. The man who sees nothing higher and holier than the common and unclean is not a normal man. To deny the holy character of consecrated things is to deny the truth and leaves a man in a false attitude. The cloud came down upon the Ark of the Covenant and filled the tabernacle so that even Moses, who had seen the glory of God in the mountain, feared to approach the holy place waiting until the cloud had lifted.

The Tabernacle became a sign to the people. When it was set up and the cloud rested upon it they pitched their tents and waited the sign to be given to move on which was given when the cloud was lifted and the Tabernacle was taken down.

What the Sunday School Stands For.

By W. J. Moore, Chairman.

When we begin to study the Sunday school problem, we see how it is linked with every other interest of the church. No wonder, therefore, we hear it so often remarked that the Sunday school interest is the most important committed to the church.

Taking the statement as a fact, and we believe it to be a fact, let us see for a brief time

what the Sunday school stands for. Such a consideration might brighten our appreciation of its importance.

1. It stands for 85 per cent of the additions to the church. Nearly every one who has investigated the matter has put the figures no lower, and many higher. Then, if we had in the Oklahoma Conference 3,868 additions to the church last year on profession of faith, 3,287 of these came by way of the Sunday school. Is it not a wonder that every preacher does not become a "children's evangelist?"

2. If the Sunday school stands for such large proportion of additions to the church, certainly it stands for early conversion—for child conversion. Methodists have a history in this regard. Leakey, the historian said, "The Wesleyans appear to have preached specially to children." It is so easy to get a child converted. He is naturally trustful—believes all you say. Neither is his heart hardened by sin. In fact, has not the church emphasized this most important feature and function of the Sunday school in appointing "Decision Day" and other special services to lead the children to Christ?

3. It stands for training in Christian ser-

6. The Sunday school stands for worldwide missionary effort. The medical missionary and the teacher are the two greatest agencies for winning the heathen.

The contributions by each Sunday school as a missionary society is one method of raising funds. It is difficult to determine by figures at hand exactly what amount is contributed by the 400 Sunday schools in the Oklahoma Conference. If pastor and superintendent would see to it intelligently, we are sure that each Sunday school would average \$5.00, making a total of \$2,000.

Then comes Rally Day, which is essentially a missionary day, there ought to be an additional \$5.00 from each school, making \$2,000 more, and a total of \$4,000. Don't you see what the possibilities are for you and me if we would take hold!

7. Then we are led to say that the Sunday school stands emphatically and all the time for missionary intelligence. A distinct missionary lesson will be in our literature from now on. Our children will be better missionaries than we are if we do our duty by them in the Sunday school.

8. Our General Sunday School Board at its last meeting decreed that the Sunday school shall stand for the church extension movement also. The board urges the schools throughout the connection to set apart the birthday offerings for church extension. That would mean much if our pastors and superintendents would take hold of the suggestion. Let us see: 1,250,00 scholars giving 10 cents each—\$125,000! That amount would build 125 one-thousand-dollar churches! And the good thing in it for us of the Oklahoma Conference is the board recommends this money to be appropriated to our conference.

Review the points made in this article and see if you think the Sunday school stands for anything worthy and helpful. If you decide in the affirmative, then take hold of it with a firmer grip.

Norman, Okla.

PLAN OF EPISCOPAL VISITATION.

First District Bishop A. W. Wilson—Japan Mission, Kobe, September 5, 1907; Korean Mission, Seoul, September 19, 1907; China Mission, Soochow, October 2, 1907; Baltimore, Roanoke Va., March 25, 1908.

Second District, Bishop Charles B. Galloway—Illinois, Olin, Ill., September 26, 1907; Virginia, Petersburg, Va., November 13, 1907; North Carolina, Newberne, N. C., December 4, 1907; Florida, Tampa, Fla., December 12, 1907.

Third District, Bishop E. R. Hendrix—Arkansas, Bentonville, Ark., November 6, 1907; Memphis, Humboldt, Tenn., November 13, 1907; North Alabama, Tuscaloosa, Ala., November 27, 1907; North Mississippi, Columbus, Miss., December 4, 1907; Mississippi, Jackson, Miss., December 11, 1907.

Fourth District, Bishop J. S. Kev.—Denver, Walsenburg, Colo., August 15, 1907; Missouri, Moberly, Mo., August 28, 1907; Southwest Missouri, Independence, Mo., September 11, 1907; St. Louis, West Plains, Mo., September 18, 1907; Oklahoma, Durant, I. T., November 13, 1907.

Fifth District, Bishop W. A. Candler—New Mexico, New Fountain, Tex., October 24, 1907; West Texas, Yoakum, Texas, October 30, 1907; Northwest Texas, Amarillo, Tex., November 6, 1907; North Texas, Sherman, Tex., November 20, 1907; Texas, Houston, Tex., November 27, 1907; Cuban Mission, Cienfuegos, Cuba, January 24, 1908.

Sixth District, Bishop H. C. Morrison—Western Virginia, Charlottesville, Ky., September 4, 1907; Kentucky, Frankfort, Ky., September 11, 1907; Louisville, Columbia, Ky., September 25, 1907; Holston, Bluefield, W. Va., October 9, 1907; Western North Carolina, Salisbury, N. C., November 13, 1907; Western North Carolina, Salisbury, N. C., November 13, 1907; South Carolina, Gaffney, S. C., November 27, 1907.

Seventh District, Bishop E. E. Hoss—South Brazil Mission, Uruguayana, Brazil, July 9, 1907; Brazil Conference, Rio de Janeiro, Brazil, July 31, 1907; Tennessee, Springfield, Tenn., October 16, 1907; Alabama, Enterprise, Ala., December 4, 1907; White River, Corning, Ark., December 12, 1907.

Eighth District, Bishop Seth Ward—New Mexico, Alamogordo, N. M., September 26, 1907; North Georgia, Cartersville, Ga., November 20, 1907; Little Rock, Malvern, Ark., November 27, 1907; Louisiana, Ruston, La., December 5, 1907; Mexican Border Mission Conference, Saltillo, Mexico City, Mexico, February 13, 1908; Northwest Mexican Mission Conference, Durango, Mexico, February 27, 1908.

Ninth District, Bishop James Atkins—Montana, Corvallis, Mont., September 12, 1907; East Columbia, Dayton, Wash., September 18, 1907; Columbia, Roseburg, Oregon, October 2, 1907; Pacific, Sacramento, Cal., October 9, 1907; Los Angeles, San Diego, Cal., October 16, 1907; South Georgia, Brunswick, Ga., November 27, 1907.

Bishop W. W. Duncan is left without assignment for this year on account of the present condition of his health.

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vice. No other branch of church work offers opportunities so numerous and varied to all, both old and young, as the Sunday school. It is an easy thing to train a tender plant over the trellis, or where you will. So with childhood. The Sunday school is the athletic field for religious training. "Take care of the children today and they will take care of the church tomorrow."

4. The Sunday school stands for Christian educational and affiliated with it in a practical way. Does not the ten per cent of the offerings on Children's Day go to the general educational fund? To be sure. If the Sunday schools of the Oklahoma Conference raise \$600.00 on Children's Day this year, and it ought to be done, our per cent would be \$60. Then if the 46 conferences each were to contribute a like amount, the total would be \$2,760. No mean amount to come from the children!

5. The Sunday school stands for more Sunday schools and better ones. The schools contribute ten per cent of the Children's Day collection to the General Board to carry on its work; and besides helps needy Sunday schools within the bounds of the conference.

Woman's Foreign Missionary Society,
M. E. Church, South.

Just a few words to you concerning Dr. Allen's death. It will be telegraphed and published at home ere this can reach you. Only ten days ago I saw him in the park, and sat down by his side. He talked to me for a while and I recall so well how I told him "I like to walk out on the rocks and put my tired feet in the water that was splashing from the ocean waves just beneath us." He laughed so and said if I would "hold his hand and let him go with me I might do it." He was just himself that day—gentle, loving, fatherly. So far as I knew he was well as usual.

Last Tuesday, May 21, he did not feel well. Wednesday he was in bed with fever. The doctors did not seem uneasy, though they were puzzled as to the kind of fever or its cause. Two days ago he became unconscious, and this morning at one, he quietly slipped away from us, and now is with the God he has so long served. Of course we are all stunned and are in much prayer for the bereaved family, yet there is much for which we are grateful. His life seems to have been finished, and God just gave him his diploma from this department of his kingdom and took him up higher, to be with him. We simply look on, and are grateful for all he was, for all he did, and how glad that the Father took him so quietly, without any outward pain. How broad his life! How boundless his influence! He lives in the lives and ministry of our best native preachers, lives in nearly all our schools, to say nothing of his influence over the home church and his splendid literature scattered over all China and the world.

We are to put him away in our mission lot in the Shanghai Foreign cemetery—a lovely, quiet place. Miss Haygood, Miss Richardson, Mrs. Parker and others lie there. Our girls, the oldest ones, whom he loved so, and all of whom reverence him, will sing at the grave "The Christian's Good-Night"—which they sang at Miss Nicholson's memorial service.

Dear Mrs. Allen sits quietly with the body today, serene, but sad beyond expression—she has had no life apart from his. The mission, the church, sustains a great loss, but God who is greater can fill the gap.

Shanghai, China.

[The above letter from our Miss Mann, written on May 30 and received July 2, will be of interest to all the church. We are grateful to her for this bit of personal information regarding the "home-going" of this patriarch of our church in mission lands.—Mrs. W. F. Barnum, vice president Western division.]

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The Gift of Healing.

A physician who had attended a sick woman, the wife of an immigrant, through an illness that lasted from December into January, in due time sent a bill. Some months later the husband came into the doctor's office.

"Mr. Doctor," he said, "dat bill you zent, he's all right; but vone of dem visits you makes him on Gristmas day. You should make me a present of dat visit."

The doctor says that the request was so original, so different from the more usual way of asking for a discount, that he did make the man a present of the Christmas visit.

At first it seemed to him that that visit should have been charged for at double rates, for it had taken him away from his Christmas turkey. But the doctor enjoyed the joke, and made good use of it.

On every Christmas day since when he has been called to a poor patient, he has told the story of a Christmas present visit. Thus he has brought a laugh into the sick room. Then he goes on to explain that the visit he is now making is to be a Christmas present, too. So the doctor has enjoyed his holiday even when he missed his Christmas dinner.—Ex.

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Robbing God.


"Will a man rob God?" This is a startling, almost a terrible question. It was put by the prophet Malachi to Israel many centuries ago. Will a man steal from God? Is it possible for man, mere man, to steal from the Almighty? Look at it in another way: Is there anything belonging to the Infinite God which can be filched from him? Is it possible that man or angel or devil can take away anything from him in whom all things live and move and have their being? So the Bible and human experience teach. Man has that freedom. He can rob God of the service he can render. He can rob him of that filial affection which God demands and has every right to expect. He can rob God of the fruit of this goodly vineyard, the earth, which man has been set over as steward and trustee. We are talking much in these days of the need of honesty, and we can not talk too much about it. But what about the honesty which is due to the Lord of all the earth?—Northwestern Christian Advocate.

BETTER THAN SPANKING.

Spanking does not cure children of bed wetting. If it did there would be few children would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 205, South Bend, Ind., will send her home treatment to any mother. She asks no money. Write her today if your children trouble you in this way. Don't blame the child. The chances are it can't help it.


Taking the Tariff Out of Politics.

While the sentiment among agriculturists and manufacturers is strong in favor of tariff readjustment, there is also a sentiment, even stronger, that the proper method for arriving at a readjustment is through study and analysis of tariff conditions and of our international trade, by a responsible body such as a permanent tariff commission. The sentiment in favor of a



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commission of this character is even more pronounced among the manufacturers than among the agriculturists. It has been the experience of the writer to talk with hundreds of executive officers of manufacturing corporations and firms in widely different sections of the country. A large majority realize that conditions have so shaped themselves that some readjustment of our tariff schedule ought to be made, and they would be most heartily in favor of a movement having this end in view provided they could feel that there would not be the upsetting of business which has heretofore attended tariff discussions and tariff legislation. In other words, they will hail as a blessing anything which would take the tariff out of politics, to use a much-abused expression.—American Monthly Review of Reviews for July.

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An Old Story Ever New.

Stephen Girard, the infidel millionaire of Philadelphia, one Saturday bade his clerks come the following day and unload a vessel which had just arrived.

One of the clerks, who had strong convictions, and the power to act upon them, refused to comply with the demand.

"Well, sir," said Mr. Girard, "if you can not do as I wish, we can separate."

"I know that, sir," said the hero. "I also know that I have a widowed mother to care for, but I cannot work on Sunday."

"Very well, sir," said the proprie-

tor, "go to the cashier's desk, and he will settle with you."

For three weeks the young man tramped the streets of Philadelphia, looking for work. One day a bank president asked Mr. Girard to name a suitable person for cashier for a new bank about to be started. After reflection Mr. Girard named this young man.

"But I thought you discharged him?"

"I did," was the answer, "because he would not work on Sunday, and the man who will lose his situation from principle is the man to whom you can entrust your money."

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Murfreesboro Circuit.

We began a meeting at Murfreesboro on the first Sunday in July. Rev. J. P. Lowry was with us and did good work until the following Thursday week. We closed on the third Sunday night, having about 30 professions and 20 accessions to the church, with a good revival in the church.

D. D. WARLICK.

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The Searcy District Conference.

The thirty-seventh session of the Searcy District Conference convened in Beebe July 18, 1907, with Dr. J. D. Sibert in the chair.

The conference was one of the most successful of Dr. Sibert's administration. While Dr. Sibert presided with great ease and ability when it comes to business of the conference, he also puts much life and spirituality into the conference by devoting time to the reading of God's word, prayer, and testimony. Laymen and preachers not only get an insight into the work of the district, but they get in closer touch with the divine. They go back to their work feeling that they have been on the mountain of transfiguration.

The district showed an increase along all lines over last year. Most all the preachers felt that the finances ordered by the Annual Conference would be in full.

Had very few connectional men with us. Dr. Eaglebarger of the Western Methodist and Prof. Hogan of Hendrix College, made impressive speeches in behalf of the paper and college. Miss Olive Chandler, district secretary of the F. M. S., made a very beautiful and touching talk on foreign missions.

There were seven young men licensed to preach.

The preaching services, all through the conference, were above the ordinary. Dr. Cox of Newport preached the opening sermon, and it was decided by all who heard him he was the man to make a good start. Dr. Cox was followed by Dr. Henderson of Searcy, who preached at the 11 o'clock service, Thursday. His subject, An Abundant Entrance. So eloquently and spiritually did he reason we were all proud we were Methodist preachers and on our way to heaven. Without a doubt, Dr. Henderson is a great preacher and a man of God.

At the Thursday evening services we had the great pleasure of hearing Bro. McKay of Winfield, Little Rock. Before he preached we could not understand why the bishop sent him to so large a charge, but after he delivered that great sermon the problem was solved.

At 11 o'clock Friday Bro. Roberts of Bald Knob preached. His subject was prayer. After he had rung the bell,

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taken aim and fired, we all felt that there was much in prayer.

Bro. Hall of Gardner Memorial preached a fine sermon. He had his hearers laughing and then again they would be crying. A great preacher he is. Bro. Jim Talkington, of West Searcy, preached Saturday night, and the spirit of the Lord came down and we had a shouting time.

Bro. Hill, of Heber, and Dr. Sibert filled the pulpit on Sunday, and while we were not present we feel sure that they had a great day.

The Conference was highly entertained by Bro. Brown and his people.

The next session of the Conference goes to Cabot. Respectfully,
H. H. HUNT, Secretary.

Searcy District Resolutions.

Whereas, Dr. J. D. Sibert, our beloved presiding elder, has presided over this District Conference so satisfactorily, and whereas, this is his last year on this district, and whereas the district is in a prosperous condition, which is chiefly due to his faithful work, therefore be it

Resolved, That we, the members of this conference, wish to express to him our sincere thanks and appreciation of his noble work, and while we part with him in sorrow, we do cheerfully recommend him to any district in any conference. And we wish to covenant with him in a good old fashioned hand shake that we will do better work for the Master in the future than in the past and that our prayers will follow him wherever he may go.

J. A. ROBERTS,
W. F. BLEVINS,
M. B. UMSTED,
J. H. BARRENTINE.

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.
By T. J. OLIPHANT, Clerk.
W. H. Duncan, Solicitor for plaintiff.

Madill Station, I. T.

Since I have been a reader of your columns these two years, I have asked space for a single notice. Permit me this one time more to intrude. I came to this good city a week ago, hither my church sent me for a month's rest and treatment by Dr. Witte, a stomach specialist. As I lay in the bed at Madill, that ever thoughtful Mrs. J. N. Ross, came in and said, You must have a rest. The next day she came back with a purse for expenses. J. B. Ryburn, representing the board of stewards, came and said, "You have a month off, with salary in full." I am on the third floor of San Antonia Female College, in the most delightful breeze of Texas; am feeling very well, and have gained two pounds the first week and wish my friends in Madill had each one of these big Texas water melons. Since getting back here I believe I am more of an Oklahoman than ever. My work there during two years, I trust has not been wholly a failure. At Coalgate I found the only thing I could not make go. The P. E., Bro. S. G. Thompson, that prince of good fellows, at my request very kindly moved me to McAlester, where I trust some good was done, at least in a material way. Coming to Madill at the last Conference, we were kindly received, and in due time received the usual pounding. Some thirty have been added to the church, a seven hundred dollar debt has been paid, some four hundred dollars

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

have been paid for improvements and furniture; for all purposes we have raised two thousand and twenty-five dollars since conference on one hundred and forty-five members. We have one of the very best parsonages in the conference, well furnished, and a neat church out of debt. It will stand at the \$1,000 salary mark next year. W. A. Derirek and a good board of stewards have charge of matters here, and of course all is well. My Presiding Elders have been very helpful to a stranger in a strange land. Thompson was always safe in council; as a preacher he deals in high classic illustration, much to my liking. Freeman is one of God's chosen; diligent in business, very helpful in sermon. Next day after quarterly conference you will hear, "Did not Bro. Freeman preach a good sermon?"

Yours for Oklahoma Conference,
I. K. WALLER.
July 24, 1907.

The Layman's Meeting.

The Layman's meeting of the Harrison District convened July 9th. This was the first meeting of its kind ever held in Methodism so far as the records show. This being the initiative of what we believe will be a great movement in our Church, we watched it with a great deal of concern. The laymen came up from all over the district, every charge being represented except two. It was evident from the beginning that the meeting would be one of interest. Rev. James Thomas, E. R. Steel, and J. H. O'Bryant were present to take their places on the program. Their strong, forceful utterances and the deep spiritual influence that pervaded the entire session proved a great blessing to the seventy-five delegates and visitors that had gathered in this first Layman's Meeting. The object of the meeting: the spiritual uplift of the delegates and a clearer insight into the obligations and opportunities of the laity, and especially the officials was reached in a very satisfactory way. This meeting was planned well from the beginning and through the untiring efforts of presiding elder Galloway the meeting has been eminently a success. By vote of the conference the organization was made permanent. It will be known as the Layman's Annual Conference of

the Harrison District. It is very evident that if we succeed in developing the laymen of our district, we will have solved the problem of church advancement along all lines.

GEORGE G. DAVIDSON.

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Calico Rock Ark.

Our protracted meeting at Calico Rock commenced on Sunday night before the District Conference, convened on Thursday, and it continued four days after the District Conference closed. We had a good meeting from the start and it resulted in much good to our church and town. There was over thirty professions and thirty accessions to the Methodist church, one to the Baptist and Christian order each. We had just completed our new church house at a cost of about fourteen hundred dollars, and we were ready for both District Conference and revival. The District Conference was the best I ever attended. There were conversions at every service. The carpenter who constructed the building was a hard sinner, but he was converted in the opening service of the conference and joined our church—he and his wife. Baptized eleven infants at close of the meeting.

I am expecting a good revival at each of my appointments. We commenced to build a new church house at Olive Branch, another of my appointments, last Monday. Will undertake to build a parsonage this fall.

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Alex. I. T.

We closed our protracted meeting at Alex last night. We had ten additions, baptized one adult and two children. Bro. Munsey, of Geary, Okla., did the preaching and it was well done. We got some of the best people in the town into our church. Our Sunday School is doing good work, and a cottage prayer meeting is a new feature. We are pushing our new church proposition and hope to build ere long. We are having a dry spell just now, which may hinder some.

We start our meeting at Ireton tonight, and hope to gain the port at that place as we are the only people who occupy that town.

Yours for success,

A. G. WHITE.

July 25.

OXIDINE.

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Our New Arkansas Missionary to Cuba.

It was a real pleasure to have with us on July the 7th our new missionary to Cuba, Rev. Henry Smith, and his bride. These young people were making their final visit to the old home of Bro. Smith in North Arkansas, and came by Conway for our farewell service. Bro. Smith was a student in Hendrix College, finished his theological course at Vanderbilt, and having been accepted by the Missionary Board, was assigned to Cuba. He showed his good sense by getting married to one of Alabama's noblest young women, who was a Miss Vann, a former graduate of Price College in Nashville, Tenn., and who subsequently took a course in Scarrett Bible and Training School of Kansas City, Mo., and in the new Training School at Nashville. On the

occasion referred to Bro. Smith preached a helpful sermon Sunday at 11, and in the evening we held our farewell service. There were several short addresses, one by Miss Emma Reid of Key West, who is here on a visit to her mother, also short addresses from our Sunday school superintendent, L. C. Holman, and President Anderson of Henderson College, and this scribe. Then after some earnest words from our missionaries, we closed the service by singing "God Be With You Till We Meet Again," and a hearty hand shake. These young people are held in high esteem and we bespeak for them the earnest prayers of all our people.

It is understood that the church in Conway has assumed the financial support of Bro. Smith, and some of us believe that at no distant day our Sunday school here will undertake his support alone, while the church will be able to maintain another missionary. Their coming to Conway will long be remembered and they go forth with our prayers and blessings. Sincerely,
J. B. STEVENSON, Pastor.

Millville Mission.

We have just closed a seven days' meeting at Locust Bayou which was one of the best meetings I was ever in. The Spirit did its work among the children of men. We commenced on Wednesday evening, and for the first two days there were no visible signs of a revival. Being alone, it would have seemed to some that it was unwise to undertake to hold a meeting. I gave myself to the Lord soul, heart, mind and strength, and fasted and prayed. On Sunday morning we had an old time Methodist love feast with closed doors, and bless God, the woods seemed to catch on fire. Men and women were happily converted unto God; it was like the measles, it broke out and one caught it from another. We received them into the church at the church house and at the homes also. Bless God, they joined the church at home and abroad. We baptized them both by affusion and immersion.

There were Methodists, Baptists, Campbellites and Hardshells all working together. Twenty-two additions. We organized a good strong church, known as Locust Bayou. If we could have had a good preacher to have helped us I think we could have broke the record. God bless the people in and around Locust Bayou. If the Lord spares us I don't think the Millville mission will be called the stepchild much longer. Pray for us, brethren
J. C. WILLIAMS, P. C.

July 26.

Thackerville, I. T.

We have just closed a meeting with 33 conversions and 30 additions to the church. We are now in the midst of the greatest meeting that Thackerville has ever seen; last night there were 16 conversions at the service. We never got to preach at all last night. We "arose" to preach, but the "power of God" fell on the people and we called for sinners to come, and the altar was soon filled, then we "went to work" and such a meeting you never saw. Yesterday was a great day for Thackerville; I received 40 into the church yesterday. This is our second meeting and have had 91 conversions with 70 additions to the church. We have four more meetings to hold yet.

People are coming fifteen miles to the meeting, and there are hundreds at every service. The town is stirred as

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never before. We are going to take this town for Christ. Pray for us.

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Colbert, I. T.

I have not written anything for the paper for a long time because I had nothing to write. I have something now to write about, namely: On the 23rd of May Rev. W. H. Brown of Whitesboro, Tex., came to Colbert and began a meeting, lasting 10 or 12 days, resulting in about 25 conversions, but only four added to the Methodist church, three to the Presbyterians and some to the Baptists. On the 17th of July I opened up at Platter, a small town on the Frisco railroad, where there was no organized church. In this meeting I had no help save that of a woman—a Mrs. Smith of Cumberland, I. T., who staid all the way through the meeting, doing fine work, both in the altar and otherwise. The results of this meeting were about 30 conversions and 8 additions to the church, a good class organized and the prospects fine for the building of a house of worship this fall. I went into this meeting a little prejudiced against women preachers, but I give it up now, and say, let our next General Conference pass a law granting the women license to preach, or at least to exhort, for some of our women can beat

many of the men preaching anyway, and if we have a law granting them license, they would be untrammled, and could accomplish great good.

My third Quarterly Conference was held the 27th and 28th insts. Finances tolerably well up and very good reports generally. Our presiding elder, Bro. S. G. Thompson, seemed to be at his best, but only preached one sermon for us, which we regretted very much.

I herewith send two new subscribers to the Western Methodist and hope to send more soon.

J. D. ROGERS.

July 29.

QUARTERLY CONFERENCES.

Oklahoma Conference.

BEAVER DISTRICT—FOURTH ROUND.	
Garrett at Mineral City.....	Aug. 10, 11
Postal at Luikart.....	Aug. 17, 18
Boyd at Appleton.....	Aug. 24, 25
Beaver at Tapley.....	Sept. 1, 2
Grand Valley at Range.....	Sept. 7, 8
Ingersoll and Hazelton at H.....	Sept. 14, 15
Woodward at Tangier.....	Sept. 21, 22
Persimmon at Hackberry.....	Sept. 28, 29
Ioland at Tepee Creek.....	Oct. 5, 6
Grand at Lone Bell.....	Oct. 12, 13
Texhoma and Goodwell at G.....	Oct. 19, 20
Guymon at Guymon.....	Oct. 26, 27
Carthage at Carthage.....	Oct. 29, 30
Hooker at Hooker.....	Nov. 2, 3
Tyrone at Tyrone.....	Nov. 5, 6
J. E. LOVETT, P. E.	

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JOHN H. HINEMON, President, Arkadelphia, Arkansas.

Oklahoma State Epworth League.

The eleventh annual session of the State Epworth League Conference was held at Sulphur, I. T., June 18, 19, 20.

Attendance of the various leagues of the conference was good. The opening sermon of the conference was preached by Rev. Wm. Kendall of Ardmore. His subject was, "The Vision of God."

The subjects for discussion and papers were well selected, well discussed, and the papers were well written.

One of the best sermons or addresses delivered during the conference was given on Wednesday evening by Rev. O. B. Staples, president of Hargrove College. One of the papers that deserves mention was one delivered by Mrs. R. T. Price, of Paul's Valley, on "The League as a Soul Winner."

Mr. G. F. Short of Durant told us how "The Spiritual Leaguer and his Bible may be a Power for Good."

A very interesting discussion in which all took part was "How to Interest Young Men in League Work." In this discussion we were made to see the need of the social department—for most usually we can get at the young folks better through the social department of the League than in any other way.

Many of the Leaguers told "What The Devotional Department Has Done For Me," in a very interesting discussion.

Thursday, the last day of the Conference, was divided into four sessions—time was devoted to papers, hints, suggestions and discussions on the best methods of running each of our four departments of the League. Miss Stella Roberts, of Paul's Valley, gave us a fine paper on "Charity—the Loaves and Fishes."

One of the most excellent papers read during the entire conference was read by Miss Florence Thurmond, of Ardmore, on "The Joy of Christian Service." The Missionary department was discussed. In going over the list of chapters we found only a very few Leagues have organized the Mission Study classes.

President Ditzler urged each and every chapter to organize at once a mission study class. The last hour of the conference was devoted to the Junior work and again President Ditzler made a plea for the organization of Junior Leagues all over the State. He said in the carrying forward of Junior Leagues, we are growing Senior Leagues.

The following resolution was unanimously adopted by the conference:

Whereas, We regret and deplore the seeming indifference and utter unconcern of the great majority of the pastors of the Oklahoma Conference towards the Epworth League and its work, and

"Whereas, We regret and deplore the pointing and discouraging to us as young people to endeavor to carry forward our work without the active sympathy, godly counsel and direct co-operation of our pastors to whom we have been taught to look for leadership in all the departments of our

church work;

Therefore, Be it Resolved, that we hereby publicly express our keen disappointment at this attitude of our pastors toward this department of our church; and that we hereby appeal to them in the name of the great host of young people throughout the Oklahoma Conference whom we might help to save and train for Christian service, that they give our work more of their time and attention; and hereafter put forth greater efforts to make our annual meetings a success."

The reports of the various chapters represented were good and several were so good that they inspired the rest of us to go home with renewed energy to make each and every report come up to the very best for the ensuing conference year.

The following is the Board of Trustees elected for Oklahoma Epworth Assembly:

Dr. J. M. Gross, Ardmore; C. M. Coppege, Holdenville; J. E. Savage, Shawnee; R. W. Cummins, Sulphur; J. T. McIntosh, Durant; W. G. Ditzler, Ardmore; E. P. Guthrie, Oklahoma City; T. E. Cate, Sulphur; Dr. S. B. Lesley, Okmulgee; H. F. Weems, Sulphur; F. Field, Sulphur.

The following are the officers of the Conference for the ensuing year:

President, W. G. Ditzler, Ardmore; 1st Vice Pres., Miss Aldrich, Chickasha; 2nd Vice Pres., R. O. Smith, Okmulgee; 3rd Vice Pres., J. S. Riley, Sulphur; 4th Vice Pres., Eddie Russell, Madill; Cor. Sec., J. D. Freeman, Ardmore; Secretary, May E. Powell, Oklahoma City; Junior Superintendent, Mrs. R. T. Price, Paul's Valley; Era Agent, G. F. Short, Durant; Treasurer, L. E. Exleton, Purcell.

It is important that the Treasurer of each chapter remit to L. E. Exleton, of Purcell, our new treasurer, the 5c. per capita for the year 1907.

MAY E. POWELL.

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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.

Batesville District Conference.

The thirty-eighth session of the Batesville District, White River Conference, convened at Calico Rock, July 18th. Bro. A. F. Skinner, presiding elder, was in the chair. The roll was called and all charges were present but two—Desha and Swifton circuits. J. R. Metcalf was elected secretary and E. C. Parsons assistant. There were about 45 delegates and local preachers present. The charges all reported their work in good condition, and the spiritual condition of the church much improved. The business sessions were well attended, and great interest shown through the entire conference. Bro. S. L. Cochran preached the opening sermon. His text was "Sirs, what must I do to be saved?" It was a

powerful sermon and set the congregation on fire, several came to the altar and some accepted Christ as their Savior. The revival continued through the entire conference and up to Sunday night there had been 25 conversions and 14 accessions to the church. The meeting will continue all through the week. The conference passed the character of 18 local deacons, 9 local elders and 16 local preachers. J. R. Metcalf, T. W. Williams, E. C. Parsons and J. A. Strond were elected delegates to the Annual Conference, with A. Hogan and A. Asbun alternates. The District Conference for 1908 goes to Mt. View.

The conference returned their thanks to the people of Calico Rock for their many favors shown the conference, and the hospitable way in which they took care of the conference. Calico Rock has just completed one of the nicest frame churches in the district.

E. C. PARSONS.

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Spavinaw, I. T.

Our friends at Spavinaw have been holding protracted meetings since July 14, and much blessing has been obtained, souls have been born into the kingdom, Christians have reconsecrated themselves to their work and we thank God and praise his holy name for these seasons of refreshing and blessing.

The meetings commenced with a camp meeting at Requal on Sunday, July 13, morning and afternoon, after which we traveled across to Spavinaw, where a good crowd awaited the coming of Rev. Fred Chubb and his wife, and a splendid meeting was the result.

The meetings continued throughout the entire week, morning and evening meetings, at which good congregations attended and much good accomplished.

Rev. Fred Chubb has recently arrived in this country from England and at the last District Conference at Afton, I. T., his name was brought up for license to preach and it was unanimously granted.

His talk on "Love, the Judgment and Eternity" shows ability and sound doctrine combined with God's grace, wings its way into Christian and sinners' hearts and many have professed conversion under the addresses.

His wife, who accompanies him, sings the gospel with great zeal.

Our meetings yesterday were a grand success. Friends coming in from great distances, camping over night and provision made for dinner under the trees, and three grand salvation services held, and three souls volunteered for Christ immediately at the close of the evening address besides others who came forward.

Our united prayers are that God will use them greatly in this country of ours to the furtherance of his kingdom and the saving of precious souls.

W. M. LEATHERWOOD, P. C.

CHOCTAW COLUMN.

Atoka Circuit.

July 5, 1907.

Will you allow space in your valuable paper. I will write in Choctaw.

Inta: Anonti himak a achukmaka momat binilit anumpa ha Western Methodist a pit foklishke, uthe itanaha achukma fehna ho ont falamali kak osh na sa yukpa fehna hke chitokaka yat ai ahli yoke, himak a Go Forward isht alhtoba ya pit palashke. Yohmi hokma week Tuklo foka ho okla huchimaha chi hoke iklo hokma it husamanola hohchifo pokoli ushta akucha achafa ho pet pilali tok oke. Michu holisso yumna acenkmalit hush pisa beka ehike nana akithano hachikamo pulla ehike, ambo chitokaka ak osh nana huchikhanachi ya chi ka hash atokali pulla ehike mikma yummak osh, nana ikhana ya huchikba he bano hoke micha holisso yummat huchimula hokmut chitokaka ya ko yukoke hush im ahni fehna ehike. Atoka circuit eluppa ulali toka himaka afammi ushta onashke, afammi itanaha yut November 13, 1907, fehna ka Durant a asha hokma, yummak fokak na Kanima yo iall pulla chi hoke siokehaya moma na nitak ut ula hokma. Amba keyu hokma yummak osh out ai ullu hoke holisso Go Forward hush ishi tuk ai yukaki chitokaka yut hachiyukpalashke.

A. H. HOMER.

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From Bro. Hicks.

I feel sure that many of my old friends will be glad to hear of my whereabouts and of my health. I have just been told by a physician that I could not preach for four or five months. I have grown worse all the time. Mary is not much better and Harvey has not been able to sing since we left Oklahoma. However, I think he is improving some. We will leave this place this week and go further on just as we can. This is a fine and prosperous country. Pray for us, brethren, that God may sustain us in our trials.

P. B. HICKS.

Edgar, Neb.

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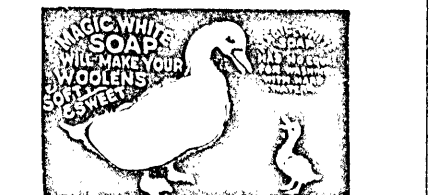
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W. F. M. S. Little Rock Conf.
Edited by Conference Officers and District Secretaries.
Miss A. B. Wadley, Editor.

As sole editor of the minutes of the twenty-ninth session of the Little Rock Conference Society of Foreign Missions, I offer an apology for their late appearance. After many worrying delays and provoking disappointments, the minutes are at last out, and in the hands of the district secretaries for distribution. Though the proof was read ever so carefully, and several times revised, there crept in some way a few typographical errors, which were overlooked either in the reading or in correction. However, they are of little consequence, though I wish to make one correction here. On page three, in the official directory, the name of the secretary of the Arkadelphia district, is incorrectly given as Mrs. C. R. Safford. This should be Mrs. C. R. Thomas. In all other places her name appears right. If any one finding any important mistake will notify me, I will gladly make correction through these columns.

Apropos the annual report. In reading it over, those who attended the session at Warren, will hear, as an echo, the incessant note that rang clear and strong throughout the meeting—conference expense. The conference treasurer's report was keyed to this note, the conference secretary was likewise attuned, and the district secretaries joined in harmonious, rhythmic unison, but alas! how many of the auxiliaries' delegates jangled out of tune!

But leaving off figurative language, and getting down to cold, literal facts, the truth is, the Little Rock Conference Society is suffering because of the indifference, or the neglect, of the auxiliaries in this respect. Glance over the treasurer's report and see how many met their obligations fully. Out of sixty-six societies reported, only forty-three paid anything towards furthering the work of the conference, and some of these less than fifty cents. In the handbook you will find in the chapter on finances the following:

"Dues and Incidentals.
"The law adopted by the Woman's Board fixes the membership dues at ten cents per month, or \$1.20 for the year. In addition to this, each conference society asks for an incidental or contingent fund of a small amount from each member, to be used in defraying necessary expenses, and this should be collected as systematically by the treasurer of the auxiliaries as the regular membership dues.

A visitor in the grounds of Mount Holyoke Seminary may see the monument erected to the founder of the college, Mary Lyon. On this monument is inscribed a sentence of her own: "There is nothing in the universe that I am afraid of but that I shall not know and do all my duty." Would this not be a good watchword for each of us to adopt?

This is the last month of the second quarter, and many obligations must be met by the conference society, and it rests with the rank and file to make it possible. The \$100.00 to pay for the tuition of our missionary candidate must be in the treasury by the first of September.

A woman in China walked five miles to her treasurer's headquarters, and five miles back again in order that she



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and I will ship C. O. D. to any railroad station in the U. S. this fine Willard Steel Range. Anyone can say they have the best range in the world, but I will furnish the evidence and leave the verdict to you. After you examine this range, if you are satisfied in every way, pay Agent \$14.00 and freight, and you become the possessor of the best range in the world for the money. The range has six 8-inch lids; 18-inch oven; 15-gal. reservoir; large warming closet; top cooking surface, 30x34 ins. Guaranteed to reach you in perfect order. Shipping weight, 400 lbs. Thousands in use and every one of them giving satisfaction. Write for full description and testimonials.
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This bottle for you---FREE
Those who seek relief from rheumatism, sciatica, neuralgia, headache, backache, lumbago, sprains, sore muscles, and other pains—Read carefully. We want to help you. We know the marvellous curative power of Dr. Brown's Magic Liniment; how wonderful it is; that when it is poured on a piece of cloth and pressed closely to the place where the pain exists the pain instantly vanishes. It is different from other liniments which need rubbing. You simply smother the cloth under your hands and the liniment penetrates to the source of the pain and instantly relieves it. It soothes the nerves, produces warmth, and starts up the circulation. We know it does all these things—AND WE WANT YOU TO KNOW IT. Send for the sample bottle and try it. Write to
BROWN CHEMICAL CO., Dept. A, Nashville, Tenn.

might pay her dues to the Woman's Foreign Missionary Society. How many would do it in this country? Some of us can't stretch out to reach the collection box when it passes under our very noses. How many birthdays have occurred throughout the conference this quarter! And how many birthday dollars have been paid into the fund for our "birthday missionary." If you do not understand what this means, see the corresponding secretary's report, at bottom of page 31 and top of page 33. Also the last clause of the report of the Committee on Extension of Work, page 22, conference minutes.

One auxiliary I know of has adopted the following plan—when the collection of funds is called for, the president asks all whose birthdays have occurred during the month, to either pay or pledge the birthday dollar.

I may go on record as being the most mercenary of the editors of this column, so far, but my duty was thus assigned me, and knowing it, I am trying to do it.

A cold plunge into statistics is often enervating to those whose nerves have already become weakened by a kind of sedentary existence—"sitting at ease"—thus they shrink from it, but for vigorous health it stirs the red corpuscles to greater action.

It is recorded that in 1886 the China Inland Mission had 200 missionaries, a number of whom met that year for an eight days' session of Bible study and prayer. While together they were led to unite in prayer that God would thrust forth into that mission during the year 100 additional missionaries. Before the conference closed one of them suggested that they have a praise meeting to thank God for answering the prayer, "because," he said, "we shall not all be able to come together for that purpose a year hence." They did so. Within the following year there were 600 who applied to be sent out, of which one hundred were selected. Also through definite prayer, \$50,000 came in that year for the support of the missionaries.

The people of Raiatea, one of the South Sea Isles, out of savagery and cannibalism only five years, raised \$900.00 to carry the gospel to neighboring islands.

The South Georgia Conference, now supports sixteen missionaries, four of

whom are each supported by a single society.

The Little Rock Conference Society is making the effort of its life to raise \$3000.00 this year for the support of four missionaries, amounting to about \$2.15 per member. This can be done and will be done, if we admix work and faith.

So let's "spare not; but lengthen our cords and strengthen our stakes," by gaining our 500 new members this year, and round up the second quarter with a goodly payment on our various assessments.

Dr. W. S. May.
Specialist Eye, Ear, Nose and Throat.
Office 219 1/2 Main, Little Rock. Office hours, 9:00 a. m. to 12:00 and 2:00 to 5:00 p. m. Old phone, office, 4014; residence, 3318.

Verden and Tuttle Charge.
I will write a few lines about Verden this time and Tuttle later.

We have just closed a good meeting here. We received fourteen during the meeting. Dr. R. J. Deets of Duncan did the preaching, and did it well. He is logical, forceful, very spiritual. Any man will do well to secure his services.

We have finished our beautiful church here this year; received thirty-five members, baptized twelve infants and have our meeting at Tuttle to hold yet. Pray that we may succeed here.
W. N. VERNON.

Nothing Back of It.

"I don't see why that man didn't have more influence on his class of boys," said one speaking of a teacher. "He used to give them such beautiful talks; I have been in his room and heard them." The answer came with a little laugh from one who felt no need of questioning on the subject. "The talks were well enough, but they were about as valuable as stamps without mucilage—nothing back of them to make them stick." The careless reply held volumes of meaning. No amount of advice, teaching, or "beautiful talk," will have much effect in influencing others unless there is something back of it in the life of the giver—something in the personality to inspire his hearers to emulate his earnest devotion to his Master's service.

OPERATION PREVENTED

The True Story of a Lady Whose Doctor Counseled an Operation, But Who Cured Her-self at Home, After all Other Treatments Had Failed.

Only a weak woman who has actually experienced it, can realize the shock that comes with the doctor's words: "You must have an operation."

Frequently the doctor is right, but sometimes he is wrong, and finds it out after, or during, the operation, when it is too late.

Many women have found that, by taking Wine of Cardui, they have been able to prevent an operation which their doctor had thought necessary, owing to the wonderful curative effect Wine of Cardui proved itself to have, on their organs and functions.

Of such is the well-known case of Mrs. Blanche E. Stephanou, of 1228 S. 42nd Ave., Chicago, Ill., wife of Lawyer John Stephanou, President of the Greek Society Arcada, of that city. In a recent letter, describing her case, she writes: "Five years ago, the birth of my baby left me in a very bad state. I suffered with a constant backache, and had such a miserable bearing-down feeling every month. I also had a pain in my side, and am almost unable to describe how miserable I felt.

"Of course, living in a large city like Chicago, I received treatment from some of the finest doctors in the city, which did me no good. After spending hundreds of dollars, my husband engaged one of the best women specialists here. He suggested an operation right away, but I would not consent. After suffering like this for years, a very dear friend advised me to take Wine of Cardui, and from the very first bottle I can truthfully say I began to improve. I have now taken eight bottles and look and feel like a different person. My pains are gone, I am getting stout, eat well and can now wear my corset, which I have not been able to do since I was first taken sick.

This letter proves that it is sometimes best to try the Cardui Home Treatment first, before consenting to an operation.

If your case is like it, why not try Wine of Cardui for your troubles?

If you need special advice regarding your case, write us frankly, giving symptoms and stating age, and we will send you Free Advice, in plain sealed envelope. Address Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

OBITUARIES.

DICKINSON.—Ann E. Dickinson was born August 18, 1848, in Calhoun county, Alabama, died at San Angelo, Tex., April 22, 1907. She became a Christian very young. She was one of the girls who came up during the civil war. By hard struggle she obtained an education, chose the profession of teaching, beginning in her seventeenth year, and continued for forty-one years. When she was twenty-six her father died, leaving a wife and eight children. She shouldered the responsibility of caring for them. With a hard pull up the hill of life after a time, she managed to get to the top. As the younger children grew up, one by one, they fell in the harness and be-

gan to make the wheels move and the burden lighter. She lived to see those children happy—all of them—Christian workers following honored positions in life: the girls teachers, one preacher boy, and two doctors. Nor was her whole time given to mother's family, but she sacrificed her whole life for the world for Christ's sake. She left her mother well provided for. Death found her name enrolled on the church book of the M. E. Church, South, San Angelo, Tex., where she had been only three weeks. She was laid to rest at Clear Creek Cemetery, Norwoodville, Ark., with her sister, Carrie Dickinson, who preceded her to the glory world just ten months, whose life work ran in the same line, and who lived such a beautiful Christian life. Weep not, mother, brothers, and sisters, they that turn many to righteousness shall shine as the brightness of the stars. HER SISTER.

CAMPBELL.—Sarah E. Campbell, daughter of Thomas B. and Rebecca Wright, was born May 12, 1877. She was converted and joined the M. E. Church, South, August, 1893; married to Thos. D. Campbell Feb. 2, 1899; died after six months struggle with consumption, July 12, 1907. The writer received her into the church, married her, and at last laid her to rest in the presence of a large number of warm friends, and feel that my "labor was not in vain in the Lord." A consecrated Christian, a devoted wife, a loving mother of three sweet little ones has gone. What I say after death could be truthfully said in life. Dear loved ones, live as Lizzie lived and meet her in heaven.

Her former pastor,
H. H. RIDINGS.

DUPREE.—Mrs. Mattie Dupree, nee Mathews, was born Aug. 15, 1850, in Mississippi, where she spent her early life. After three marriages and corresponding periods of widowhood, she moved to Texas. Nov. 19, 1896, she was married to James A. Dupree, of Tomberlin, Ark., with whom she lived happily till her death April 25, 1907. She is survived by her husband and two sons, William Smith and James Rogers. She was converted and joined the Methodist Church under the ministry of Rev. K. W. Dodson. She was a good woman, faithful in all the relations of life, and honored and loved by all who knew her. After some two years of declining health she died a peaceful and triumphant death. The funeral was conducted by Dr. D. J. Leake. She is sorely missed by the host of kindred and friends who look for a blessed reunion hereafter. M.

Ware's Baby Powder For Bad Bowels in Infants. Perfectly Harmless, Soft and Soothing. Write Patton-Worsham Drug Co., Dallas, Texas, for Circular.

NICHOLSON.—Mary Hanson, beloved daughter of Samuel A. and Harriet E. Patton was born Oct 28, 1851 at Rianza, Miss. She was converted at the age of eleven years and united with the church of her choice immediately. She grew to a beautiful young womanhood. At the age of twenty three she was married to the Rev. Joseph Samuel Nicholson. Together they consecrated their lives to the work of the ministry in the Methodist Episcopal Church, South. For thirty four years they had the lights and shadows of the itinerant ministry. This union was blessed with six children, four of whom survive their mother. Her husband died at Kiowa, I. T., Feb 7, 1907. For one

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DRS. THORNTON & MINOR

month and twelve days in loneliness and tears she grieved over his death and longed for a release from earth that she might join him above. March the 19th, 1907 the release came rather suddenly and the yearnings of her heart found satisfaction. Her devotion to her husband and his life's work was the passion of her life. Unmurmuringly she followed him through varying fortunes. Her faith in God was simple, wholehearted and found its test on the firing line of service. Her husband would often say to her, "You have always been a good and helpful wife." She said to the writer, "These words always brought a new courage to my heart." The children are all Christians and devoted members of the Church, fully persuaded that their parents were the best Christians in the world. Beside her husband in the Kiowa cemetery we buried her. She has entered into rest.

S. G. THOMPSON.

OXIDINE.
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PARSONS.—Mrs. Fannie Parsons was born in Bedford County, Tenn., Oct. 27th, 1833. Her husband, Thomas T. Parsons, died in Batesville in 1896. Her latter years, after the death of her husband, were spent in the home of her son, Jordon Parsons, of Jonesboro, who with his devoted wife tenderly looked after her every comfort to the day of her death, March 16th, 1907. She was taken to Batesville, where in the presence of many friends and loved ones she was laid to rest beside her husband. Sister Parsons was an intelligent Christian lady. Her mind was clear even down to old age. It was a pleasure to converse with her. For a long while she was confined to her bed, but with patience she suffered the will of the Lord. She was a happy and useful member of the Methodist Church for sixty years. She leaves six children: Ed. Parsons, of Melbourne; T. J. Parsons, of Texarkana; Jordon and Walter Parsons of Jonesboro; Mrs. Laura Warner, of Memphis, and Mrs. H. A. Reid, of Conway. I am glad to have known this devout Christian.

Fraternally, D. J. WEEMS.

FAIR.—Mrs. Lou R. Fair (nee Hagan) was born in Hempstead County, Ark., 1857; was converted and joined the Methodist Episcopal Church, South, at Hopewell Church, under the ministry of Rev. H. D. McKinnon when she was but 11 years old. She was married to J. G. Fair Dec. 17th, 1879. In 1881 she, with her husband, moved to Polk County, Ark., where she lived until God saw fit to call her home which event occurred on June 15th, 1907.

The subject of this sketch was one of the sweetest spirited women that it has been my privilege to know. I have visited her home quite a number of times and I have always found Sister Fair trusting in her Lord. The chief object of her life was to do the will of God. Her faith continued steadfast until the end came. In her death the husband has lost a true helpmeet, the children a true mother and the community in which she lived a pure Christian character, and the Methodist preacher a true friend and, as it were, a mother. "A mother in Israel has fallen." I would say to the husband and children, follow your wife and mother as she followed Christ, and when the end comes with you, you will meet her where parting never comes. Let me say in conclusion, "Blessed are the dead which die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labors; and their works do follow them." Sister Fair's works will follow her.

Her Pastor,
T. H. CROWDER.

July 25, 1907.

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Revival at Hazen.

We closed a gracious meeting of 18 days duration at Hazen on last night. We had the assistance of Bros. Bradford and Wright, who preached to the great delight of our people. It was a gracious meeting from the first. The entire Church revived and eighteen accessions are some of the results. We have received 44 members at Hazen since Conference. We begin at Carlisle in the near future. Fraternaly.

F. N. BREWER.

July 29.

WOMAN'S H. M. SOCIETY.

EDITED BY

Mrs. A. L. Malone, White River Conference
 Mrs. V. S. McTellan, Pine Bluff, Little Rock Conference.
 1818 Chestnut St., Little Rock Conference.
 Mrs. G. G. Davidson, Greenwood, Arkansas Conference
 Mrs. Tom McSpadden, Chelsea, I. T., Oklahoma Conference

Send all communications to the editors

Report of Home Mission Work of Arkansas Conference First Quarter.

Harrison District.—Seven Adult and one Juvenile societies. Four reported; Berryville, Mt. Home, Gassville, and Yellville. Four did not report; Harrison, Cotter, Green Forest, Bellfonte.

Fayetteville District.—Four Adult societies. Two reported; Siloam Springs and Gravett. Two did not; Gentry, Fayetteville.

Ft. Smith District.—Eight Adult and one Juvenile societies. Eight reported; Ft. Smith—First Church; Ft. Smith—Central Avenue, Van Buren, Greenwood, Mansfield, Hartford, Huntington, Charleston. One did not report; Mansfield Juvenile.

Dardanelle District.—Five Adult societies. Two reported; Clarksville, Denning. Three did not report; Dardanelle, Danville, Altus.

Morrilton District.—Six Adult societies. One reported; Monette. Five did not; Conway, Green Briar, Plumerville, Bethesda Church, Pleasant Hill. Two of these were recently organized.

Quarterly report of Conference Corresponding Secretary, for quarter ending June 1, 1907:

Number of adult auxiliaries, 30.
 Number of adult members in auxiliaries, 630.
 Number of young people and juvenile auxiliaries, 2.
 Number of young people and juvenile members in auxiliaries, 62.
 Total number of members, 682.
 Total number of life members, 1.
 Number of members added to baby roll during quarter, 8.
 Number of subscribers to Our Homes, 171.
 Number pledged to tithing, 34.
 Number of papers and leaflets distributed, 355.
 Number of visits made to sick and strangers, 687.
 Number of visits made to corrective or benevolent institutions, 10.
 Number of cottages prayer meetings or Bible readings held, 5.
 Number of garments in good order distributed, 187.
 Number needy assisted, 43.
 Amount of money sent to conference treasurer, \$143.00.
 Amount of money expended for local work, \$527.49.

Let's all get off of the "not" list and on the "do" list next time.

STELLA TOLLESON,
 Conf. Cor. Sec.

Van Buren, June 15, 1907.

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Oklahoma Conference.

Dear Missionary Sisters: The work of both the Home and Foreign Missionary societies should be well advertised in our local and church papers. Let the public know what these noble women have done in the past and what they are doing now. Many a preacher is doing better work for his people, while he and his family are enjoying a comfortable home which has been

provided by our women. Not only are they looking after the ministers but are doing a grand work locally in attending the sick, the poor and the needy, of which every place has its share. Then, too, they help in building, furnishing and repairing churches. Through the kindness of our editors in publishing our column, many a church member may be aroused to a sense of their duty and thus assist in this important work. Jesus Christ, our great example, went about doing good and can we afford to be idle? The days are swiftly passing and soon we will be called to give an account of ourselves at the judgment bar of God. It is impossible for us to succeed in Christian work without a missionary spirit. May God help us to take a wider view of our responsibilities and obligations as Christians. Yours in love.

MRS. G. W. CLARK.

Vinita, I. T.

The Weatherford district meeting of the Woman's Home Mission Society met at Clinton, Okla., Tuesday evening and Wednesday, July 9 and 10, 1907. The opening sermon was preached by the presiding elder, Rev. W. D. Matthews on Tuesday evening; his text was taken from Mark 14, part of the 8th verse, "She hath done what she could." The conference convened at 9 o'clock Wednesday morning. The home pastor, Rev. J. E. McConnell, conducting the devotional exercises. The roll was then called and the following responded: Weatherford—Rev. W. D. Matthews, Mrs. W. D. Matthews and Mrs. P. Loveman; Cordell—Mrs. S. C. Burnette, Mrs. N. S. Stineman, Mrs. W. D. Phillips and Mrs. M. L. Roberts; Erick—Mrs. E. S. Bachman and Mrs. E. S. Burton; Clinton—Mrs. McCormick, Mrs. Pemberton, Mrs. J. L. Avant, Mrs. Lettell, Mrs. Nicholson, Mrs. Crossland and Mrs. Pipkin.

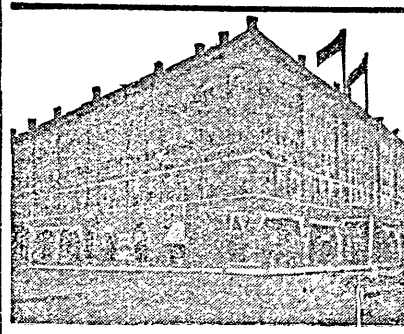
The societies at Custer, Geary and Foss were not represented. After roll call, Mrs. Avant, Mrs. Roberts and Mrs. Burton were appointed as auditing committee. Mrs. Matthews, Burnette and Phillips on resolutions. Mrs. Pemberton of Clinton gave a very hearty welcome to the visiting delegates, to which Mrs. Burnette of Cordell responded in a most excellent address. Mrs. Loveman, district secretary, read the annual report of the district. Reports from the various societies were read, all of which were encouraging. Mrs. Loveman then read a paper prepared by Mrs. Breckenridge of Doxey, who could not be present. Subject, "Connectional Work of the Home Mission Society," which was very inspiring to the members, and we trust that it will give the members new zeal in the future in regard to this work.

The question of supply work was discussed by Rev. W. D. Matthews and others and the societies present agreed to raise a box of supplies for a needy minister in the district. At this juncture Bro. Matthews gave some very helpful suggestions on local work.

Mrs. Avant very ably discussed the best methods for making the meetings of the societies more spiritual. After a few helpful remarks from Mrs. Loveman the conference adjourned until 1:30 p. m.

The afternoon of the closing session was opened by Bro. Matthews, after a paper on "Woman's Work in the Church" by Mrs. Bachman of Erick, the auditing committee reported the books of Weatherford and Clinton cor-

Gleason's European Hotel.

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rect. These were the only two auxiliaries that presented their books.

The committee on resolutions reported the following, which was adopted:

We, your committee on resolutions, recognizing the continual goodness and mercy of our Heavenly Father manifested in so many ways, would with loving gratitude offer to him our hearty praise and thanksgiving for the success that has crowned our labors during the past year. Therefore be it resolved that our sincere thanks are hereby given to the members of Clinton Auxiliary and the kind people for the hearty hospitality manifested in the generous entertainment given during our stay in their midst, and to Mrs. Pemberton for her kind words of welcome on behalf of our mission here, also to Bro. J. E. McConnell for his earnest endeavor in looking after our comfort, and to Bro. Matthews, who was untiring in his efforts to make our meeting a success. Respectfully submitted,

(Signed) Nannie Matthews, chairman; Dillie Phillips, Louise Burnette.

The meeting was then turned into a consecration service, led by Bro. Matthews. The session closed with the song, "God Be With You," and the benediction by Bro. McConnell.

MRS. P. LOVEMAN, Sec.

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Woman's Column, W. H. M. S., Oklahoma Conference.

Dear Sisters: I have been writing district secretaries to stir up their auxiliaries on the matter of reports. Four districts were unreported last quarter. Will not every auxiliary corresponding secretary in our conference report to her district secretary by Sept 1st? Our conference treasurer remitted \$747.45 to general treasurer last quarter, so it seems our treasurers must have been more faithful than our secretaries.

The heated season is upon us. Many are away from home and a general disposition to lose interest in church work generally. Let us fight this feeling and keep up interest in our Home Mission work.

The minutes of our annual meeting at Norman were mailed out the first of July and I trust each auxiliary received a copy. Please read these carefully at your monthly meeting.

Most of our district secretaries held annual meetings in connection with their District Conferences.

Miss Mabel Head was at the Cherokee district meeting and reported a splendid meeting.

I attended the Wynnewood district meeting at Sulphur and assisted the secretary, Mrs. S. M. Conger. The attendance was good, most of the auxiliaries sending one or more delegates. The papers were interesting and I think good was done.

The Ardmore district meeting was

held with the conference and was well represented. Delegates were present from all the auxiliaries except one. The Woman's Home Mission Society took up the matter of furnishing the district parsonage and decided to try and secure \$75 at once for this purpose; \$55 or \$60 was quickly subscribed and a committee appointed with Mrs. Gross as chairman to secure this amount. I was elected treasurer and \$10.50 has been paid. We hope to collect the entire amount soon.

Our Home Mission Societies should look after the district parsonages and a good time and place to do this is at the district meetings.

We trust to hear that each district secretary has held or will hold a meeting this summer.

Choctaw district secretary reported a most enthusiastic meeting. The secretary for Beaver district presented the work and succeeded in interesting our preachers; so we hope to hear more of home missions in that district.

Husband, the children and I leave tomorrow for a month's visit to Mother Gross at Hicksville, Va. We will be home in time for September reports and trust each district secretary will report promptly—not later than the tenth.

Trusting that you may all abound in good works, I am, sincerely yours,

MRS. J. M. GROSS,
 Conf. Cor. Sec.

Ardmore, I. T., July 29, 1907.

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 Marcho, 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.

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.

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.

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Model Home Mission.

"The Woman's Home Mission has been described as a wheel within a wheel. Each part being inclusive yet interdependent, and altogether making a complete whole." Our Model Home Mission realizes that when one department is weak, it impairs the strength of the whole auxiliary and is careful to have all parts and all members working in harmony. There is nothing more full of inspiration than the work of a consecrated society. Nothing that shows more resourcefulness, self-denial, and untiring effort to promote Christ's Kingdom than our ideal Home Mission.

It believes in caring for the pastor in a way fitting a servant of Christ. It builds a roomy parsonage and furnishes it, comfortably. Each month a committee confers with the pastor's wife; tactfully and kindly discovers where replenishing and repairs are needed—so that our parsonage never wears that worn-out, dilapidated, and "run-down-at-the-heel" appearance so often seen.

Oh, for more consecrated effort and charity. Every member should spend a portion of each day in conscientiously studying His Word and praying, "Search me, O God, and know my heart; try me and know my thoughts and see if there be any wicked way in me." Keep close to Christ. What a spiritual growth there would be and what a widening influence we would have did we put more zeal and earnestness in our devotional meetings. Make them interesting and helpful.

Were we more Christ-like, we would have more charity. That is one of the greatest needs in our Home Mission. Charity in all things. In being careful how we criticize our officers and each other. Don't offer adverse criticism unless you have something better to suggest. Never tear down what you can not build up. Make your criticisms constructive. If one makes a mistake and you discern it—go to him kindly and lovingly first—before you speak of it to your friends. I sometimes think the sinner holds a higher place with God than the person who forgets charity in denouncing him. Do your duty and leave the judging of your neighbor to Christ. He is more likely to forgive you for being too lenient and condoning another's faults than for being too harsh and too severe in your criticisms.

The grumbler has no place in our Home Mission. When we can do nothing else we can grumble. Happy are the people who can see only the good; for it is in every one. We make people what we think they are. So let us emphasize the best in all our friends. See the things worth praising. True praise is never vulgar. It is too appreciative of the ideal for that.

Our Model Home Mission conducts its meetings according to parliamentary rules, and is governed by its constitution and by-laws. Necessarily, every member must be thoroughly acquainted with the work. Members are regular in attendance and come on time—not a half hour late; prepared—giving courage and inspiration to the officers and new members. The more energy and zeal one puts in the work, the greater success is attained. Have enough literature and by-laws to go

around. Every member should possess a copy of the constitution and bylaws. One society to my knowledge, has one copy for forty members.

The growth and strength of an organization depend on the individual member. Be competent to fill any office. An officer or member is guilty of breaking a law when she fails to report at the proper time. To say, "I forgot" or "didn't think it would matter" is a transgression. This individual is not known in our ideal Home Mission. All dues, tithes and reports are sent in at the proper time.

The minister finds in these followers of Christ spiritual helpers. The distressed are comforted, the hungry fed, and the sick and stranger visited. How wise and how prudent they are in their giving. They realize that many have lost their self-respect and become burdens on society because of promiscuous giving.

Our ideal Home Mission never fails to send to conference a consecrated earnest delegate—one who goes with the hope of bringing home new ideas and inspiration to the work—not one who is thinking of the personal enjoyment and sight-seeing.

We can never approach our Ideal; for as we grow, it moves like a mirage on the desert, farther on; but in striving for its attainment, we shall come into a broader, deeper spiritual life and His works shall be made manifest in us.

MARY BOZARTH CHRISTIAN.

Through Other Eyes.

"Are you doing your share to help solve the child labor problem?" asks the National Child Labor Committee in its department officially published in the July Woman's Home Companion. "If you could look for a moment into the great industries where children are employed at the sacrifice of education and virtue, and by their work doomed to destroy their future hope of health, your heart would go out to them and you would hasten to the aid of those who are trying to rescue these little ones from disease and premature age.

"But you do not see these conditions. The beautiful and happy surroundings of your own children render it almost impossible for you to realize the conditions of that multitude of little boys and girls who labor at the cost of proper growth and development. We can only ask you to look through our eyes and understand that this organization, the National Child Labor Committee, is fighting to put an end to the labor of little children and to throw adequate protection around those older ones who may wisely be employed.

"If you could see the actual conditions our investigators daily witness, not a State in the Union would be without proper legislation and the work of this committee would be unnecessary. But because the people do not know, our work must continue. We are determined to win for every American child the opportunity for developing as a child should, into mentally clean and physically healthy American citizenship. But we need help—your help. You can not fight the battle alone, nor can we, but you can give us the means to fight it in your behalf."

The Winne Mortgage Co.

of WICHITA, KANSAS
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These bonds are the direct obligations of the company, to the payment of which its capital and credit are pledged, and are secured by deposit with the Land Credit Trust Co., of Wichita, Kansas, Trustee, of first mortgages on improved farms worth from two and one-half to twenty times the amount loaned thereon, of equal amount. Behind every dollar of the bonds is a dollar of first mortgage, and behind this \$250,000.00 paid up capital.

The mortgage investments of the company are all made upon improved farms in the section of Kansas and Oklahoma contiguous to its Home Office, where there is sufficient rainfall to produce crops, and where the officers and examiners have acquired by experience a personal knowledge of the value of the land. No mortgage loan is made without a personal examination of the security offered, by a salaried examiner, who has no interest whatever in the outcome of the loan.

The business of this Company was established in 1889. Since that time up to June 1, 1907, it has negotiated \$5,902,653.65 in Farm Loans. No investor ever lost a dollar, either principal or interest, nor do they hold a foot of land acquired in foreclosure.

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We will help you make your idle money work. You can have your money back any time you want it. Come in and see us or write us and we will write you.

The Winne Mortgage Company
Wichita, Kansas

Send for Report of the Committee of Ten