

# WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

Successor to Western Christian Advocate.

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

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## EDITORIAL.

### Self-Respect a Christian Virtue.

When an honest and sensible man takes account of his own short comings it is difficult for him to respect himself at all. There has been enough of failure and enough of moral obliquity in our lives, each and severally considered, to make each of us ashamed of himself in the sight of God and at the bar of his own conscience. Who among us could bring forth a registry of all his deeds and an open revelation of all his thoughts and yet hold up his hand? If we were cast wholly upon ourselves, taking account of all the noble and ignoble within us, of what is and what has been, we should hang our heads in shame.

Yet these words are intended to enter a plea for self-respect as a Christian virtue. It is the duty of every man to think of himself as being as above nobody, his duty to consider himself somebody and a somebody that is worth while. Not to do so is to abandon one's self to infamy and to—perdition.

But upon what shall we base our self-respect?

Human nature is within itself a thing to inspire it. It was made in the image of God. If that image has been, on the one hand, sadly marred, it has never, on the other hand, been wholly destroyed. The stamp of God is ever upon it. There is something terrible in the thought of human sovereignty, the sovereignty of each particular human will, whereby each man has power to resist his fellows, to defy all men, to dare the angels and fling defiance into the face of heaven itself—to do it though he be plunging through the billows of hell itself. Such is the ultimate and unfettered sovereignty of every man. And unsanctified human nature has accomplished much, has often builded its monuments of greatness in the face of right and goodness. Tyranny and oppression built the pyramids, built the walls of Babylon, and laid out its magnificent gardens. Much that men call great stands in history as the insignia of a hateful despotism and the badge of an accursed ambition. Napoleon with Europe reeling under the tread of his feet is a great figure! Attila the Hun sending a shiver of horror throughout the civilized world is another. A Caesar, gorged with gluttony though he may have been, foul with the blood of innocent thousands though his throne may have been, yet with a scepter in his hand whose sway was the sorrow or the weal of the civilized world according as he willed—this also is a great figure. There have been, in one way or another many of them in history. They testify, even in their wickedness, to the greatness of human nature.

Another class of men, men like Socrates, Plato, Seneca, who knew not our God, but who felt after him, have shown us what powers there are in our natures. Aristotle bore a torch whose light yet shines, and ever shall. He told us much that is ultimate in the philosophy of thought. Indeed all Greek civilization and all Roman civilization are monumen-

tal of the power of the human brain unaided by the light of revelation. There is power in the human will, in the human intellect, left alone to work out their own results. Human nature is not a spent force. Apart from the direct light of heaven, battling amid the fogs of sin, cursed by a thousand superstitions, and guilty of unnumbered wrongs, its triumphs do nevertheless mark the track of history. There is something in it for us to respect. And this nature, these potentialities belong to man as man, belong to us all. We instinctively feel that it is a shame that such a nature should be degraded, that such powers should be prostituted to low and base ends.

We have spoken of human nature apart from the knowledge and service of God. If the powers within us acting in their own natural way have made such glorious achievements as to inspire our respect, those same powers redeemed and vitalized by the Spirit of the living God have often shown us lives that compel our reverence. There is majesty in a life like that of St. Paul. The dauntless courage of a man like Martin Luther, of a man like John Knox, the ceaseless devotion of a man like John Wesley, the moral elevation of a man like Gladstone, and the triumphs which they all won by the grace of God, these make us all to uncover our heads in their presence. From "righteous Abel" down to this present time there is a long line of saints, men of whom the world was not worthy. What they have endured and what they have done Paul has well told in the eleventh chapter of Hebrews.

But there are potentialities in human nature that have never been measured by anything which man has yet done. It doth not yet appear what we shall be. The high destiny to which God is conducting us, the infinite possibilities that lie out beyond, in the measureless ages yet to come, of these no man has yet dreamed. The sense of immortality within us brings an investiture of dignity that ought to make every man who has it reverence himself.

What we are here saying is not written for the purpose of merely glorifying human nature. We make a plea of self-respect, and for such self-respect as will help every one who reads these words to demand for himself and of himself an elevated plane of living. No man can debase himself and maintain his self-respect, and no man can maintain his self-respect and make a beast of himself. The powers that are within, the grace that has been given us and the possibilities that lie ahead of us, all alike call upon us to live nobly. A proper self-respect will therefore mean self-control—must mean that.

So also a man who properly respects himself will strive to do worthily what he is set to do. Life's tasks become invested with dignity. It is worth while to prepare thoroughly for them and to do them well. The result is a clean, pure and faithful life, elevated in its tone, aspiring in its aim, a life with a con-

sciousness too lofty to stoop to the low and the base.

### Getting Wiser.

"Heaven is not a far-off country. It is all round us. Our senses are too dull to perceive it. When we pass out of the body it will only be a step into the portals of our Father's house. In fact, our own hearts can be made to realize that heaven's throng is within whispering distance."—Texas Christian Advocate.

We congratulate the Texas Christian Advocate upon the foregoing paragraph. If we remember aright that paper had editorial its two years ago because we uttered such sentiments. But at that time the "Texas" was in great need of some club with which to beat our editorial head, and was to be excused, we suppose.

We have had occasion to commend Acting-Governor Findall for the stand he has taken in reference to several moral issues that have been presented to him. We still commend him for what he has done and is doing in this direction. But we are constrained to say that we regret very much his action in pardoning certain parties convicted in Ft. Smith for violation of Sabbath laws. We understand that the pardons were based upon the supposition that these convictions were contrary to public sentiment. We only suggest that Mr. McDonald, who secured these convictions, was elected to office on a direct issue he made regarding these matters. Of course there is a certain part of the public that is against him. It has appeared to us, from pretty direct knowledge of the local situation, that there is an effort upon the part of some people around Ft. Smith to cut the ground from under this faithful prosecuting attorney. He is after nothing but what is right, and he ought to have the support of all good men in his efforts to uphold law and order. It would be easily possible for him to enforce law just so far as enforcement would produce fees for his own pocket, but he is not attempting to administer his office in that way; he is making an honest effort to abolish crimes against the law.

If it be true that the results of a preacher's life work will be in proportion to his own purity of heart, in direct ratio to his own singleness of purpose, then what manner of men we preachers ought to be! We believe that in the long run every man's usefulness can be measured by his goodness, by his genuineness, more than by any other quality or any attainment. How fearful a responsibility a man assumes when he consents to be anything less than true in the very heart of him!

The personal quality of every preacher, or at any rate, what is believed to be the personal quality of every preacher, will more than any other factor, human or divine, determine the success or failure of that preacher's message. No amount of logic, no amount of screaming for "power" can bring success to a man whom his people can not believe.

## WESTERN METHODIST

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

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## NOTES AND PERSONALS.

The Clary Training School at Fordyce will open for the school year Sept. 10 and close May 31, 1908.

Rev. E. P. Sewell, assisted by Rev. L. W. Evans, has just closed a fine meeting at Bright Star, which resulted in 84 conversions.

Dr. D. Y. Thomas, of the University of Arkansas, while spending some days in the city, called at our office last Thursday.

Rev. J. R. Dickerson takes charge of Prescott Station, recently vacated by Dr. Godbey, who goes to Hendrix College as professor of Philosophy.

Rev. D. H. Colquette, of Greenwood, writes that his work is moving along well. Plans have been approved for an addition to the church to cost \$3,000 to \$3,5000.

Rev. J. B. McCance, of Sparks, Okla., has spent several weeks at the bedside of two of his sisters whose lives were despaired of but they are now better and he is able to resume his work again.

Dr. J. H. Riggins of Magnolia, spent an hour or two about the office on Wednesday, returning from Benton county, whither he had gone to enjoy the first vacation he ever took.

Rev. A. C. Graham, of Des Arc, passed through the city last Monday on his way to visit a brother who lies very low with typhoid fever at Naylor, Ark. He reports well of his work at Des Arc.

Rev. C. W. Lester has gotten headed in the right direction for building up our third church in Ft. Smith. He has a Sunday School of 120 and a good nucleus of members. He is of the sort that will succeed anywhere.

Governor Smith of Georgia has signed the prohibition bill which puts all Georgia under prohibition, effective Jan. 1st, next. The bill passed the legislature by large majorities. The law will be enforced. The next State to have prohibition will be—Oklahoma!

Our First Church at Pine Bluff lost one of its most substantial members when Captain Walter S. Jeter passed away last week. He was a personal friend to this editor, who shares with the family and other friends their grief.

The legislature of Alabama, now sitting, which recently elected John H. Bankhead to succeed Senator Morgan, has now elected ex-Gov. Jos. F. Johnston to succeed Senator Pettus.

The papers announce that Rev. C. B. Moseley, of Yamaguchi, Japan, arrived in Bentonville, Ark., last Saturday. It will be remembered that Brother Moseley left this country last fall, leaving his family in Bentonville. He expects shortly to return to Japan.

Mr. Seth C. Reynolds, who recently graduated in the Law School of the University of Arkansas, left this week to establish his office in Chickasha, I. T. Our people there will find him a genial gentleman and a Methodist of worthy type.

On his way back from the mountains of Conway county, where he had left his wife for her health, Mr. C. B. Leigh, one of the best laymen on Austin Circuit, called at our office last Wednesday. He reports that Bro. Lewis is having fine revivals.

Passing through Fort Smith the other day, we learned through Rev. F. S. H. Johnston that a great meeting was in progress at Booneville, Ark., where Rev. J. T. Newsome was assisting the pastor, Brother Barton. One hundred and sixty have joined the Church.

Rev. Vada Davis, assisted by Rev. L. D. Thornburgh, last week closed a meeting at Stella, on Franklin circuit, resulting in about 50 conversions and in 38 accessions to the Church. Bro. Thornburgh has recently come into our Church from the United Brethren.

The members of the grand jury of Faulkner County, which has been holding its sessions recently in Conway, the Athens of Arkansas, were all Christians, and the sessions were opened with prayer. This same grand jury criticized base-ball as a fruitful source of evil.

At McGregor, Texas, on the 28th of June and for one hour and twenty minutes the thermometer registered 179 in the sun, 117 in the shade. Scores of people, it is said, were prostrated, while horses, cattle and poultry dropped dead. An area of about three miles was affected. A peculiar haze filled the heavens.

The United States Commissioner of Corporations, in his report just submitted to the President says that the Standard Oil Company has piled up \$790,000,000 of profits in the last 24 years on an investment of \$75,000,000—mostly by all the rascally methods known to modern commerce.

We had the pleasure of encountering a few days ago Rev. Warner Moore, Ph. D., of the Memphis Conference. We met on a Rock Island train in the Indian Territory. Dr. Moore is one of the most genial of gentlemen, as he is also a scholar. He was on his way to Mill Creek to visit his daughter. Mrs. E. W. Crump, who presides over the Southern Methodist parsonage in that good town.

Bishop Galloway is spending a month in Michigan. We trust he will take care of himself in every possible way. He is a great master of assemblies and will always be in demand for more than he can do; but when a man arrives at his time of life and accumulates his store of experience his best service will be that of a wise director of affairs; he ought not to expend himself in doing what he can put a thousand other men at doing.

A great meeting is in progress at Conway. About fifty people gave their names last Sunday for membership in the church. Some of them had stood out long and were considered as established in their attitude of indifference to the church. Rev. J. B. Stevenson is in charge of the meeting. He has had with him

for two weeks, up to Sunday last, Rev. John B. Andrews, who did some excellent work. The meeting will likely continue all this week. Rev. W. T. Thompson is there to help the pastor till the meeting closes.

Rev. E. A. Blanton, of the White River Conference, appointed a missionary to Cuba, spent several days in the city last week waiting the departure of his boat, which left this port on Monday at 1 o'clock. During his stay Bro. Blanton was entertained by our publisher, Brother C. O. Chalmers. On Sunday evening he occupied the Carrollton Avenue pulpit. He is acquainted with the Spanish language, having spent much time in Cuba, and is prepared to enter at once into the active work of a missionary.—New Orleans Christian Advocate.

## Members of Thirteen General Conferences.

Taking note of our statement that Dr. Andrew Hunter was a member of thirteen General Conferences, the Christian Advocate, of New York calls attention to the fact that Rev. George Peek, D. D., of the Methodist Episcopal Church, was also the member of thirteen General Conferences. This induces us to bring out another distinguished minister of the Methodist Episcopal Church, South, who shares this honor with Dr. Peek and Dr. Hunter, Dr. John B. McFerrin. He was a member of the General Conference of 1836 and of every subsequent General Conference of his church so long as he lived, his last being in 1886. He was also a member of the Convention that organized the Methodist Episcopal Church, South, into a separate ecclesiastical body, in 1845, a distinction we believe Dr. Hunter shared with him.

## Henderson College Notes.

The new building, to be known as Key Music Hall, is in course of construction, and is expected to be ready for occupancy at the opening of the school Sept. 11th. Arrangements have been made with the Hollenbergs for a number of new pianos. Professor J. C. Ropp, of the chair of Greek and German, is in Germany, but will report for duty at the opening of school. Professor Proctor, of the chair of Latin, is at the University of Chicago. For two years he was a teacher in the Webb School, and comes to us with the highest endorsements. Major J. H. Belford, who resigned a principalship in Mississippi to occupy a position in Henderson, graduated at the head of his class in the Agricultural and Mechanical College of Mississippi. Miss Lormen, a graduate of the Chicago Art School, and Miss Bassell, of the Music Department, are in Chicago doing special work. With one exception every teacher in the faculty has had successful experience in teaching, and the one excepted has had experience in tutoring.

The reservations of rooms to this date are 20 per cent in advance of what they were at this time last year. With the addition of more teachers and with better equipment the outlook for Henderson is very encouraging in every respect.—So runs the information which we gathered from President Hinemon a day or two ago.

## A Poser.

Here is something our readers will enjoy these hot days. It is taken from the Baptist Standard and is credited to one of the correspondents of that paper:

Several years ago a book was published entitled "The Methodist Armor." One of the arguments against immersion, published in the book is as follows: "Jerusalem, all Judea and the region round about Jordan" contained three million people. John's ministry lasted only ten months. He baptized only six hours a day. To have baptized 3,000,000 within

that time, he would have been compelled to baptize 2,200 each hour. More recently another book has appeared, in which John is given only six months in which to baptize the 3,000,000. But none of these calculations are correct. There were in John's day 2,950,000 people in the region named, I think. The other figures, also, are incorrect. John baptized seven and one-half months, seven hours a day. He began services at 8 o'clock every morning, and preached one hour. At 9 o'clock he began baptizing, and continued until 1 o'clock. Then he went to dinner. It required thirty minutes to eat. After dinner he took fifteen minutes nap. He then went immediately to the water, and held a service of forty-five minutes. After this he began baptizing, and continued until 5:30. During these seven hours he baptized 420 persons. He baptized only 25 days each of the seven and one-half months. The total number baptized during this time was 78,750; far less than the three million. What about the rest? Well, we read that John refused to baptize the Pharisees and Sadducees, calling them a generation of vipers. There were:—

Pharisees .....	1,020,050
Sadducees .....	1,901,200
Aged and sick people .....	500,000
Working in the Roman quarries.....	300,000
Visiting in foreign countries.....	50,000

Add these figures, then add the sum to the number baptized by John, and you have exactly 2,950,000.

We have but one comment to make, and that is to inquire what earthly use there can be to argue against a man who is so well up in facts and figures as is this good brother. He has dug up census tables that the average Methodist has never read of before. Perhaps he has also the private journal of John the Baptist in his keeping.

#### A Sunday at Norman.

Rev. W. J. Moore, our pastor at Norman, Oklahoma, had given me a most brotherly invitation to spend a Sunday with him. I found opportunity to do so Sunday, July 28th. Though the weather was hot the visit was one of much pleasure.

Norman is 17 miles south of Oklahoma City on the Santa Fe road, within a mile or so of the Canadian river, in one of the most prosperous sections of all Oklahoma. The surrounding farms are a marvel to see. As in all parts of Oklahoma, they are laid out with perfect regularity by the quarter section. There is almost no waste land at all. The surface of the earth is literally loaded with the products of the soil. The long, straight, regular rows of cotton form a quarter of a mile to a mile in length, across a level field of fertile land, all beautifully cultivated; the great fields of maturing corn, as thick as it can stand, literally covering the earth, and of uniform height, in silk and tassel; the orchards of apples and peaches, and plums and cherries; the fine cattle; make the hearts of the people fat.

Norman has about 3000 people, all white and Americans. Our church is the leading church of the place, and is prosperous under the ministry of Bro. Moore. There is withal a certain quietness of spirit, such as often characterizes a community which lies near a city but is not of the city, a most pleasing attribute in these strenuous times. People who like to "get in the swim" prefer the cities; people who like a quiet life prefer the good towns or the country.

The University of Oklahoma is located at Norman. It was very gratifying to be told that its work is wholesome, that its faculty keep an eye upon the higher side of human nature, believing that man is something more than an intellectual animal, something more than an economic and social factor in this world. So may it be in all our State schools, for this is not a land of agnostics; it is a land whose government has Christian principles at the historic foundations of it, and woven into the fabric of it. We give no quarter to the claim that the State must be divorced from the Christian religion. An alliance between a particular church and the State, we

should resist, for some generations to come, at least; but an alliance of the State with a particular religion—there never was a State without such an alliance; the ordinances of men must be made to rest upon the sanctions of the divine, else they must always lack authority and stability. In this country the particular religion, the particular interpretation of the divine which must authenticate all is the Christian religion. The demand for Christless State Universities, if any such demand exists, is false, false both to the history of this American republic and to the logic of all history. But I am gone a-field and must stop.

#### Let It Speedily Rise to His Honor and God's Glory.

I am glad Emory College is to erect a Memorial Chapel in honor of Dr. Young J. Allen, Emory's best beloved and most illustrious son.

He loved the dear old college with the tenderest and most profound affection. When he returned for brief visits to America during his long life in China he would on landing hasten first to Oxford as an exile might quickly seek the home of his early love on escape from banishment. I was present at Oxford when he returned in 1878,—the first time he returned to America after going out in assembled there to hear him, from these words: "And thence they sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. And when they had come and gathered the church together they rehearsed all that God had done with them, and how he had opened the door of faith to the Gentiles."

#### AUGUST AND SEPTEMBER

Are the Lean Months with Church Papers. Many of our patrons are short of money; but many can pay their subscriptions now, and help us to pull through the dull season. Our expenses go on at the same rate. We shall take it as an especial favor if all who can will pay NOW.

Very tenderly he reverted to his going out from Emory, and then he proceeded to rehearse the story of the work in China and to tell of how God was opening the doors of the Celestial Empire to the coming of Christ and his Gospel. I can see now the radiant face of the venerable Lovick Pierce and the seraphic countenance of his great son, Bishop George F. Pierce, as they listened to the burning words of the returned missionary, and caught the vision of triumphant Christianity which he unfolded before them. It was a great hour. On the platform sat the Pierces, Haygood, James E. Evans, H. H. Parks, James W. Hinton, J. O. A. Clark, W. H. Potter, and many others. If we could secure an expression from all who sat about him that day as he talked of Christ's conquest of China, and who have now welcomed him to that high company who walk in white and bear palms in their hands I doubt not with one voice they would give united approval to this proposal of a memorial building at Emory.

(1). It is a proper and well-deserved honoring of Dr. Allen. No man among us has wrought more effectually than he, and none who have departed from us are more worthy to be held in grateful and reverent memory. And where else on the planet could such a

monumental structure be raised to his memory more appropriately than on the campus of Emory College?

(2). It will serve the interests of the great cause to which he gave his life. Many men are needed for the foreign field, and many more will be needed as the work develops. The men needed must come from our Christian colleges. Emory has already made many contributions to the great work, especially to the work in China. Allen, McLain, Loehr, Park, Burk, Hendry, and Campbell have all gone out from Emory to serve the cause of Christ in China. They have drawn after them a degree of interest in that great field which tends to make Emory a plant-bed from which to draw for the replenishment of the China mission. This memorial chapel will deepen and intensify that influence. It has said that on one occasion when Adoniram Judson, the great missionary, was in company with a friend passing a Christian college in this country, he said, "Do you know what I would do if I had \$100,000?" "Yes," said his friend, "You would give it to missions." "No," replied Judson, "I would put it in a college like that. Building Christian colleges and filling them with Christian students is raising the seed corn for the world."

It may be doubted if any better investment for the China Mission can be made than the building of this memorial chapel. It is harder to get suitable men than it is to get money for foreign missions.

(3). Emory College has been in existence since 1837—seventy years. Before the war a splendid chapel was on the campus; but during the war it was condemned for hospital purposes, and it was so damaged and neglected during that trying time that in 1872 it was necessary to pull it down because it had become unsafe for use. Since then the college has had no chapel, its daily prayer services being held in a small stuccoed building wholly inadequate for commencement exercises and the exercises of commencement being held in the rambling old house used as the village church. Thus for half of its useful life the college has had no suitable chapel for its work. It is time it had one. It ought to be a grand structure in keeping with the lofty life of the great man whose name it will bear and in keeping with the glorious history of his alma mater from whose instruction he went forth in the class of 1858 as a strong man to run the race of honor and usefulness which reached its goal at Shanghai, China on May 30, 1907, when he went from his earthly toil to his heavenly reward.

Let this noble structure be built speedily. Lay deep and strong its foundations, and let its towers quickly rise until its cap-stone is brought forth amid the acclamations of the thousands who loved him, "erying Grace, grace unto it."

WARREN A. CANDLER.

Atlanta, Georgia, July 18, 1907.

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### At Least Interesting.

There is a certain school of modern scholars, with no small following of amateurs, whose most prolific field of research has been where hypotheses are least capable of either proof or disproof. Of late years those who have been unable to accept the truths which these scholars have found out, that is to say, their opinions which they have declared, have been expected to hold their peace under penalty of being stigmatized as unscientific, unscholarly, or even ignorantly conservative. Nor has this school been slow to declare, even before their theories could be put to a scientific test, that they were "established results" which stand "on the same footing as the facts of physical science" and are "fairly assured against reasonable attack."

The following is a paragraph from the pen of Prof. Zenos of McCormick Theological Seminary, which smacks of this spirit:

"The Pentateuch can no longer be regarded as a composition issuing from the hand of Moses as it stands. The literary analysis into the documents known under the symbols of J., E., D., P., is universally accepted. Just how these documents arose, and when and what the exact limits of each one are may still be mooted points. But that they can be pointed out and recognized in a general way, and that they possess characteristics which distinguish them, and that these characteristics are literary, not only in the sense that they involve linguistic peculiarities, but also in the sense that they reveal through literary features attributes of personality and character which run parallel in the various documents,—all this has not been disproved, and does not seem capable of disproof. Opposition to this conclusion has of late risen no higher than a protest unsupported by good reason."

A few extracts from an article by Prof. McFadyen of Knox College, Canada, in which he is contending that there are two flood stories, will show the same spirit more plainly manifested:

"Here undoubtedly is the real clue to the whole situation: The story is told in two separate documents, each of which is broadly distinguished by its name of Deity—one using Elohim (God) and the other Jehovah."

"By frankly recognizing two versions of the flood story many troublesome discrepancies disappear," but "one who persists in believing that the story, as it stands, is an original unity and the product of a single mind has to pay the penalty of believing that the writer was a literary bungler who also gratuitously introduced into his story confusions, repetitions, discrepancies and contradictions."

Such are specimens of what is often before the eye of the student of current theological thought. It is therefore at least interesting to have the monotony of such reading broken by another who is not reaffirming the same old theories which the public has been called upon to read over and over again, and again over and over again, and still over again, and again over and over, and over again and again. Such an article is one by Prof. Sayce of Oxford University, England, the gist of which this article purports to give.

The Critical Method.—Concerning the method of these "elect scholars of today," who are so skillful as to be able to dissect the Pentateuch, separating each portion and assigning it to its particular author and age, Prof. Sayce has this to say:

"When we ask the analyst to apply his method to our own English or to modern

French and similarly divide and dissect the novels of Besant and Rice or Erekman and Chatrian, which we know to be composite, he is obliged to confess that he cannot do so. It is only to a dead language, imperfectly known and of which but a fragment of its literature has been preserved, that his method will apply. In the eyes of science such methods must stand self-condemned."

It is interesting to recall in this connection that the dissection of the Acts of the Apostles, as standing between modern French or English and dead Hebrew with but little literature, shows the boldness of the analyst, and the discoveries of Prof. Ramsey show the folly of the dissection.

### The Philological Argument.

Philology is made to do no little service in the support of the documentary theory. But let it be remembered that the Hebrew language and literature furnish so little material that the argument is supported by a mere comparison of words and grammatical forms within the limits of a single language. In the application of philology to their theory the advocates have fallen into two errors. The balder of the two is their "literary tact" which is nothing more nor less than "arbitrary assumptions and subjective guesses." The more natural of the two is their confounding of two branches of study which have little in common in that "historical conclusions are drawn from philological premises."

"This involved setting document against document, finding contradictions between them, and assigning the several documents to different dates. The philologist thus transformed himself into a historical judge; the age of each document was defined, as well as the historical, or rather unhistorical, character of the narrative embodied in it. Since all the documents belonged to an age long subsequent to the events recorded in them, the historical value of the record was necessarily small."

The Historical Side.—Out of this philological confusion and misapplication grew the historical side of the question; yea, the so-called Higher Criticism of the Old Testament. It rests upon the assumption that the ancient Oriental world was illiterate. Since it can no longer be satisfactorily "demonstrated" that there were no writings earlier than David's day, or, probably, than the sixth century B. C.; but, on the contrary archeology has shown that there was a high state of education and a wide spread knowledge of reading and writing before the birth of Abraham, "the documentary theory of the Pentateuch," says Prof. Sayce, "on the historical side thus rests upon an exploded assumption."

### A Test Case.

The most favored method of apportioning the Pentateuch into documents is the placing in one column of the passages in which God is spoken of Hebraically as Jehovah, in another column the passages in which he is spoken of, in like manner, as Elohim, and in a third column the passages which refuse to be thus classified, whose authorship is ascribed to a most convenient personage—the redactor. This method has found its most plausible plausibility in the dissection of the account of the Deluge.

Archeology has given us a Babylonian version of this flood story; the critics have separated the Biblical account into two other versions which they designate as Yahvistic and Elohist. Thus is made possible a comparison of scientific value. When made the comparison shows that the Babylonian version, which dates back to the time of "Kham-

murabi or Amraphel, the contemporary of Abraham," agrees, "not with the 'Yahvist' alone or the 'Elohist' alone, but with both in combination," and that too both in general outline and in details. This result is possible only on the supposition that the Biblical narration was known to the Babylonian writer or that the Babylonian account was known to the writer of the Biblical story, which fact forces scientifically one of two conclusions; namely,

"The Babylonian account must either have been written after the Yahvist and Elohist versions had been pieced together into the narrative we now have in the book of Genesis, or else the Yahvist and Elohist, in spite of their not being contemporaries, must have agreed to copy the Babylonian story on the mutual understanding that the one inserted what the other omitted."

The critics can accept neither conclusion: The second is impossible, the first makes the combining of their versions at least thirteen centuries too early for their convenience. Hence their theory "breaks down under the first scientific test that can be applied to it." Alas and alas!

E. A. TOWNSEND.

Key West, Fla.

### The Shanghai Conference and Bible Translation.

By Rev. John Fox, D. D.

The most important matter connected with Holy Scripture before the conference was the presentation and acceptance, without demur, of the reports of the three committees on Bible translation which had been sitting since the last conference. Some explanations are necessary to show what this means. These have indeed been made before in various forms in the Record. For a hundred years missionary scholars have been busy making and perfecting translations, but only in 1890 was there a definite, organized plan for Union versions representing not individuals or groups, but the whole missionary body. So one committee was set to make a Union version into Mandarin, based, of course, on the existing versions, and two more into the Classical or "Wenli." Wenli is not the spoken but the written "classical" language of China, and is wholly different from the spoken speech. It is the language of letters—of belles-lettres, of formal correspondence, and of business and official communication—the pet and pride of the "literati" and the scholars, unknown to the "ignoble vulgus." Dr. Gibson calls it "an elegant literary artifice." It is ceremonious, elegant "Johnsonese" at its stiffest, when it is called High Wenli; but it can be made easier and more pliable, and then the translators call it "Easy" Wenli. The Bible already exists in it. Committees were appointed to retranslate it.

Although a written language it can be read aloud, but when it is read in church it is pronounced according to the spoken dialect of the reader. This, of course, varies in different parts of China. When the Bible is thus read it is translated by the reader or paraphrased into the spoken speech; or, it maybe, he does not pronounce the written language at all, but simply makes an impromptu translation as he reads it into the spoken language. This spoken language is for more than 300,000,000 Chinese the Mandarin, the most important because used by the largest number of people; and also because the official speech used in courts of justice and elsewhere. But besides this there are at least eight principal "dialects," which might better be called languages, for they dif-

fer from each other and from Mandarin as from each other. In addition to these eight or nine principal languages, there are twenty or thirty minor ones, not counting mere "patois." When, therefore, critics sneer at missionaries for their failure to translate the Chinese Bible to their own satisfaction, they forget what a linguistic jungle the Chinese speech is. Sir Robert Hart fitly speaks of the "China sea of language."

The committees at the present conference placed on its table complete versions of the New Testament in Mandarin, in High Wenli, and in Easy Wenli, and it was resolved that the two Wenli Committees (High and Low) should now aim at the production of one Wenli version. Meanwhile the Bible Societies are asked to print these three versions, that they may be tried by use three years. All this refers to the New Testament. Steps were taken in the conference to go on at once with the translation of the Old Testament.

To this end executive committees were constituted, having entire supervision of the work of producing one "standard union Bible in Chinese." These committees are to select five qualified missionaries as translators for Wenli and another five for Mandarin.

The conference expressed the gratitude of the missions and churches in China to the three Bible Societies for their help, asked them each to appoint an agent as an ex-officio member of both executive committees, and to provide all funds needed to meet the expenses of this work.

Translation is only one of the many tasks of most translators, so that their salaries are not usually borne by the Bible societies, but the other expenses are. The conference appealed to the mission boards to relieve translators of other duties, so that they may give themselves as far as possible to this one thing. This is a point of paramount importance, which I ventured to urge in the few moments that I had before the conference. Naturally translators are much in demand for other things. But is there anything more needful than this? If it involved the payment of the salaries by the Bible societies, their supporters should furnish the means of the missionaries furnish the men set apart to this high use.

All this gives an impression of what the function of the Bible Society is in China. It is no light responsibility to do what we are asked, but there is still more. Nothing is here said about the "dialect" versions, nor of Romanization, i. e., the printing of Chinese Bibles in the Roman alphabet—a practice growing in favor, but at first requiring a duplication of our issues in many cases; nor of the further complication due to the necessity of printing the text with different terms for God; nor of the whole business of distributing the books all over the Chinese Empire, without which our printing would be of little use. The catalogue of our Chinese Agency shows a total of seventeen different versions and 580 different editions ready for use, and there are others to be added, without counting those in English and other western languages. Surely our modest annual appropriation, which amounts usually to about \$35,000, needs to be doubled at least if we are to do what must be done.

With this we must leave the Shanghai Conference, passing over many a theme of fascinating interest. That heroic figure in the far background of the conference, Robert Morrison, *clarum et venerabilis nomen*, whom Carlyle might well have painted for his gallery, "The Hero as Missionary"; the visit of the Viceroy's representative; the various social

functions; the sparkling facetiae, wherein our American President bore his full part—it was all good and wholesome to see brethren dwell together in unity and the precious oil running down as of old.

The women had their field day, when the peculiar need of Chinese womanhood was treated, largely by women themselves. The first resolution passed by them was an urgent appeal to the Bible societies and the translators to see that the whole Bible is speedily put into the Roman alphabet, both in the Mandarin and the other colloquial dialects, because the women of China can learn to read this much more easily than the Chinese characters.

I called attention in my last letter to the extraordinary memories of the Chinese women as indicated by seven young girls, each of whom committed to memory the whole New Testament. Christian women of America, will you not help us for Christ's sake to put the Bible that you teach to your daughters into the hands of these your suffering sisters in China? "A Bible for every home in America" was a potent cry in the beginning of Bible societies. A good one now would be, "A Bible for every home in China."

## BIBLES

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#### The Christian College.

The Christian college has to do, especially, with the religious nurture of the young people. It has a high and sacred mission. Its interests are most tenderly interwoven with the very life of our young people, and these are held in most precious estimation by those whose minds and hearts are not perverted. For the sake of the cause of Christ, and of the young people of our homes, our churches and our country, we will accord a high place to the Christian college.

But, it may be asked, is there anything essentially secular or religious, either way, in the matters that occupy the attention in securing an education? Is the multiplication table, or the table of logarithms, capable of different treatment in the religious institution from that which it will receive in the secular school? Can the facts of geography, grammar, history or logic be presented in a Christian way rather than according to an irreligious method? May philosophy, oratory or the ancient languages have one treatment in one sort of school, and another in a different one? And questions such as these are asked in a way

carrying with it a sneer at the Christian college.

All these questions we answer, most emphatically, "Yes! Yes!! Yes!!!" Life in its ultimate analysis is simply opportunity to serve God or to ignore him, or reject him. The years in which young people are studying these branches are the very ones in which the abiding impressions are made upon the life and character. The one who, teaching these branches, has the love of God in the heart, will have many an opportunity to teach his pupils of eternal realities and to associate the rudimentary principles of these studies with great thoughts of God, while he who ignores or rejects God will find many a possible opening, as Gibbon in writing the history of Rome, for injecting doubts and objections as to the Christian religion. If we want our young people to grow up in the faith of Christ let us place them under the care of Christian teachers in Christian institutions.

If it be said that many, if not most, of the instructors in our secular colleges are religious and Christian men, it may be acknowledged, and yet with a full knowledge of the fact that the State has not placed them there to teach the Christian religion and that they are seriously handicapped in making themselves felt as Christian leaders. Many of these men are among our noblest Christian forces, and yet, if religion has its proper influence in these secular colleges, it must be by means of student Christian Associations or of student pastors maintained there by the various denominations.

Our Christian colleges show their vast superiority, religiously, to the secular institutions in the proportion of the young people who become converted during the progress of the college course. In some of our Presbyterian colleges the rule is that scarcely an unconverted student completes the course, all being brought to Christ during the years of their stay at the college. We know that the State university is not regarded as a favored place for either the beginning or the nurture of Christian life.

Our Christian colleges, too, are the great source from which we draw our ministers and missionaries, only a very small proportion of these coming from any institution other than those under the care of the Church. Were we to close our denominational colleges today it would, humanly speaking, be almost impossible to secure men for our pulpits. The influence of the secular college is not in that direction.

Most highly should the church regard her own colleges, most jealously should she guard their interests and most zealously provide for their welfare. In them are bound up very largely the life of the leading young people of the land and the matter of the supply of ministers for our churches.—Herald and Presbyterian.

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**Monument to Rev. Jno. F. Carr.**

Sunday, July 28th, was a memorable day for the city of Pine Bluff, it being the time for the unveiling of the monument erected to the memory of the late Rev. Jno. F. Carr, of the Little Rock Conference, known as Pine Bluff's "grand old man." The primary movers of the enterprise was the "Ladies' Cemetary Association," ably assisted in raising funds by Capt. Geo. L. Madding. The monument is made of Italian marble, mounted upon a pedestal of Georgia marble. He is standing with ritual in hand with bowed head in the act of dismissing a funeral service. The monument stands upon an elevated point near the center of Bellwood Cemetary which is the scene of so many of the acts of his long and fruitful life here in the city. The program as rendered that afternoon follows:

Music by the City Band.

Invocation by Rev. Ross Moore, pastor of First Baptist Church.

Song, "Nearer My God to Thee" by City choirs.

Address, "Bro. Carr as He Was," by W. C. Watson, pastor Lake Side M. E. Church, South.

"Bro. Carr as a Co-pastor," Dr. J. L. Caldwell, former pastor of First Presbyterian Church.

"Bro. Carr as a Soldier," Father J. M. Luey, pastor Catholic Church.

Song, "Lead Kindly Light."

"Bro. Carr as a Worker with Women," by Mrs. V. S. McClellan.

"Bro. Carr as a Citizen," Hon. W. H. Lankford.

"Bro. Carr as a Friend to the Jews," by Rabbi Cornfeldt.

Song, "We will never Say Good-by in Heaven."

"Bro. Carr as an Example to Men," Rev. W. D. Buckner, pastor of Trinity Episcopal Church.

"Bro. Carr as a Friend," R. H. M. Mills.

Benediction, Rev. R. A. McClintock.

At the conclusion of the first address four little girls, all in white, removed the veil.

I, among many others, thank God that Methodism has been permitted to produce such a man in this generation.

W. C. WATSON.

**To Rev. W. P. Whaley.**

My dear Brother: I have just read in the Western Methodist your reply to my "little squib." As to what Arkansas, Missouri and Tennessee understand about the matter I am not prepared to say; nor can I understand how an Arkansas man taking from the quarry "marble" and "granite" and shaping it to his liking can very well represent God's way of supplying his church with ministers. The church has a divine recipe for supplying herself with ministers. "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest." It is no part of the Church's duty to dictate to God as to the qualifications of the men whom he sends, but is the duty of the men sent to "study to show" themselves "approved unto God, workmen that need not be ashamed, rightly dividing the word of truth." (2 Tim. 2:15.) In his original plan Christ called "Not many wise men after the flesh, not many mighty, not many noble." (1 Cor. 1:26.) I have understood many for the apostle means to say some wise mighty, and noble men were called, but the great majority of the called were not either of these classes. I am sorry that small salaries, poor circuits and want of education have been lugged into this discussion. "Necessity is laid upon me; yea,

woe is unto me, if I preach not the gospel." (1 Cor. 9:16.) "But when it pleased God, who . . . . . called me by his grace, to reveal his son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood." Paul was on the right line, and though he was an educated man he laid no stress on that, but said, "my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." (1 Cor. 2:4.) Great learning is all right, but the danger is in stressing education to the neglect of spiritual power. "Great preaching and great results do not depend on diplomas from great literary schools, else most of Christ's apostles would have failed. Here is the source of ministerial success. "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled, and they took knowledge of them that they had been with Jesus." If a fine education can be obtained, get it; if not, "study to show yourself approved of God." But, educated, or uneducated, remember that the success of God's ministers in winning souls depends on the ministry living in vital touch with Jesus. Thus backed by "all power in heaven and in earth" (Matt. 28:18) the minister, called of God to preach, is ready to proclaim Christ in the darkest most obscure corner of God's vineyard as he is in "high steeple" in the heart of the city.

JNO. H. NICHOLS.

Liberty, Tenn., Aug 2.

**Vanderbilt's Service to Young Preachers.**

The 1907 Bulletin of the Biblical Department of Vanderbilt University is before us. We are pleased to note that the faculty is awake to the needs of today in ministerial education. Young preachers can no longer afford to devote time to the linguistic and metaphysical studies, which formed so large a part of theological instruction a few decades ago, to the exclusion of the practical study of society. They must be students of actual, present conditions, and men of affairs to meet these conditions.

The Biblical Department of Vanderbilt is among the first to adjust itself to the new environment in which the preachers of today must do their work. This is evidenced in the increase in the number of its schools of instruction, in the introduction of the elective system, and the variety of the courses offered.

Since the publication of the Bulletin, the faculty has changed the rule governing the awarding of scholarships. Two classes of scholarships are now offered. Those of the first class yield \$125, and are given to college graduates who have studied Greek not less than four years, including the work done in the preparatory school, and who pursue the Greek-Hebrew course. The scholarships of the second grade yield \$75, and are given to college graduates who have not studied Greek at all, or who have studied it less than four years.

In the list of students we observe the following names, which will be recognized by some of our readers: M. H. Keen, J. A. Reynolds, Henry Smith, J. R. Dickerson, S. Kirkpatrick, and C. W. Lester.

**From Bro. Brewer.**

Just after my recovery from my recent spell of pneumonia I wrote a letter to the Western Methodist answering the many inquiries of my friends and thanking them for their great kindnesses to me during my sickness, but in some way the letter was "lost in the shuffle" and did not appear in the paper.

I was confined to my bed and room twenty-eight days. The first half of my sickness the Doctor pronounced to be "extremely dangerous." Having had pneumonia twice before I thought the chances to get well were against me, but I felt as never before, "for me to live is Christ and to die is gain."

The kindness of my friends was very gratifying. No needed service was lacking, and my table was never without fresh, sweet flowers. I often thought of a saying of Sam Jones, "I like taffy better than epitaphy and when you give me flowers give them when I can smell them." Those flowers and anxious messages helped me to get well. The love of my friends is worth more than rubies to me. After the fever left me and my pulse and temperature were normal my Doctor said, "you came very near dying that time, Bro. Brewer." I answered, "How could a man die under the circumstances? I had one of the best doctors in town, as fine nurse as any one and a great number of good men and women were praying for me to get well." Three important factors in a case of sickness.

But I am now well again and believing that my work is not yet done, I am at the post of duty fully resolved, God being my helper, to do my best for him during the remainder of my life.

Our prospects for next year justifies the belief that our school will be larger and better than ever before. As I will not have time to canvass much for the school I will be glad if the pastors and friends will send to me the names of young ladies wanting to attend a boarding school. I will send them our last catalogue.

The work of the church in Muskogee has greatly prospered this year. Our two pastors, O. E. Goddard and W. H. Roper have done their best, and that means a great deal. Our young Presiding Elder, W. F. Dunkle, is "magnifying his office." He serves as one used to the harness. I doubt if there is a better one in the conference. But, from the glimpses we get "through the cracks," I doubt if he will favor the removal of the "time limit" in his particular case. He likes station work and I don't blame him. Districts in the Oklahoma Conference are no small things. The man that desires one is a brave man.

THEO. F. BREWER.

Muskogee, I. T.,

**Open Air Preaching.**

Our local columns last week told of a certain pastor who is holding preaching services on the church lawn. Well, why not? Why not preach often in the open air? Why abandon this heaven-ordained task of Methodism to the Salvation Army? Even the aristocratic and laborious Lord Bishop of London preaches in Hyde Park, in the pell-mell of it, and does not think it disturbs his dignity. The Bishop of Kensington also preaches in the open air.

Mr. C. T. Studd, so well known as an Oxford athlete and missionary worker, takes part, as does an honorable member of Parliament. In the open air pulpit in front of St. James', Piccadilly, is also requisitioned, and at times the orchestra of St. James', 100 strong, leads the singing. The Church of England is trying to reach the masses even if it must go out upon the highways to find the wandering sheep. Like it, on the steps of Spurgeon's Tabernacle, we lately attended an open air service which attracted many hundreds. —Central Christian Advocate.



### Fayetteville District—S. S. and Leagues Attention.

That our League comrades of the Quiet Home might know for what to pray, I wrote to Mr. Wasson asking him to tell me briefly what were the greatest difficulties he met in his work. I give the questions asked him with the replies following each, that you may better understand his letter. As he is our missionary, it was suggested to me, that all the district might be interested in it, and be helped to pray more intelligently for the work and the workers. The personal part of the letter I have omitted, I give only the questions and answers.

1. What are your greatest difficulties in regard to evangelistic work?

1. "The first barrier we meet is the language.

"The second, the one which is common everywhere—namely, the tendency of man to sin.

"The third, the peculiar customs of the people which interfere with the progress of Christianity. For example, the farmers have the practice of working in groups. The farmers living together in a village work the fields of each man in rotation. This makes it exceedingly difficult for the first believers in a village to keep the Sabbath, and many hesitate to believe for this reason. Again, every fifth day is market day. On this day, which frequently falls on Sunday, the people congregate at certain specified places and most of the buying and selling is done. Another hindering custom is the practice of polygamy which prevails quite generally. Before a man is admitted to church membership, he must of course, put away all except the woman who is his wife according to Scripture. Many would-be Christians fail to stand this test.

"The practice of ancestor worship also is a great obstacle. The very old people, who expect soon to receive the worship of their children, do all they can to prevent them from becoming Christians."

2. What are your greatest difficulties in regard to your school work?

"Our greatest needs, as I see them, are buildings, text-books and teachers. We are now teaching in a low straw-thatched building that was once used as a ginseng shed. It is over-crowded, poorly heated, and unsuitable in every way. Few modern text-books have been prepared and not enough of them have been printed to supply the demand. It is almost impossible to secure competent native teachers. We have some young men in our school, who will soon become capable assistants, but we need foreign teachers for the more advanced work.

"The necessity of teaching the Chinese character causes us considerable trouble. As you know it is an ideograph which is used in China, Japan and Korea. A different character or symbol must be learned for each word and even after all the characters in a sentence have been learned the task is not complete. The student still has before him the task of grouping the characters properly in order to translate. This is very difficult, and many students who have learned thousands of characters are still unable to read. So much time must be given to the study of Chinese, that an insufficient time is left for other subjects in the course. Again, the Chinese is studied aloud, which is a great nuisance in a small building where other work is being done."

3. What are your greatest needs both in your religious and school work?

"We need more foreign missionaries, especially women to work among women. The women are the most needy class and are hav-

ing the least done for them. Male missionaries are restricted in their work among women by the customs of the country. There are at least fifty churches which are worked from this city as a base, that are never visited by a missionary lady. There are two lady missionary ladies here, but their hands are full with the girls' school and work among the women in the two city churches.

"New believers are coming into the church in such numbers that we are unable to teach them properly. For instance, there were eighteen persons at North-Ward Church this morning who came forward and announced their decision to 'do the doctrine.'"

4. Tell me something of the personnel of your school.

"We have over one hundred students, two native teachers who give all their time to teaching and one who gives only half his time. We are teaching Bible, Singing, Chinese, Arithmetic, Abacus, Geography and English. Mrs. Wasson has the difficult task of teaching singing without the aid of an organ or instrument of any kind."

5. What are the chief hindrances in the way of your young men?

"The chief hindrances in the way of our young men are their grandmothers and grandfathers. These cling to the old customs and superstitions and oppose every innovation. For example, my personal language teacher is a most capable and admirable young man eighteen years old, who wants to be a Christian, but so far he has been unable to attend church openly because of the commands of his aged grandmother."

7. What discourages you and them most?

"My health has not been very good. There are many things I am eager to do, and it is hard to be patient.

"Let me ask that you remember Mr. Yun's parents in your prayers. They are not Christians, and this is not only a great personal sorrow to Mr. Yun, but it handicaps him in many ways."

It would be easy to write about the bright side of our work. Our hearts are full of hope. God is blessing the work.

Rev. Wm. Sherman received a letter from Bro. Wasson last week, from which I make the following quotations:

"I was appointed to the Songdo School and also to the Songdo South-Ward Circuit at the last annual meeting. I am still very 'slow of speech' in this Korean language, and that will make the work quite heavy, but it is the kind I like. There are seventeen churches on this circuit, but I shall have the assistance of a capable native local preacher. We had a good annual meeting. Bishop and Mrs. Wilson and Mrs. Cobb were present. The reports are encouraging. Since last annual meeting the five men engaged in evangelistic work have baptized seven hundred and twelve adults and organized fifty-two new churches. As it has been only nine months since last annual meeting, that is an average of more than one church a week. The average contribution per native member during this time was four dollars and sixteen cents in Korean currency. The average daily attendance at our school, was one hundred. Several of the students were baptized during the year and some have become very effective workers.

"It is a personal gratification to me that the (Fayetteville) district continues my support."

This ought to fill us with praise to God for his blessings and cause us to re-double our efforts to forward the cause. Let us take note of how the Koreans pay.

L. G. R.

### A Practical Education.

Some people think that the sole purpose of an education is to put one in the way of making a living. To such persons a practical education is, in kind and degree, that which will fit one for making a success of his own particular business or work, whatever it may happen to be. In order to this, the business, not the individual, is to be in mind when the matter of the education is under consideration. According to this the individual is to be shaped and prepared, as a link or a bolt, to fit into a certain place in a certain machine. All of this is in order that he may make a living, or make money.

This view of it does not put sufficient emphasis upon the man himself. He is not greatly honored by it. He has been created and endowed and is immortal, and it would seem that he should be trained and developed and cultured so as to become the best and highest possible. Make the most that can be made out of this human being. Let his education be for the purpose of bringing him to his kingdom. When he is thus trained he will be able to do something, without doubt, and along with this he will be something, in and for himself.

We hold that the sort of education that makes the most that is possible out of one is the most practical education he can receive. The college education that is in the line of the best culture, bringing to the most vigorous thinking and highest character living, is the most practical help that can be given to any young person. Education for business so that one is made to fit a certain groove is practical, to be sure, but education for culture so that one becomes the most thoroughly developed and thoughtful man is more practical, for this has respect to the man himself.

If it be said that the minister, for instance, has his life-work before him through all the years of his preparation, and studies with this in view to fit himself for his chosen place in life, it may be answered that the prescribed course is one of broad culture all the way through, and one that emphasizes the development of the individual in order to make him a cultured man. A physician must have careful preparation along his own line and a stringent medical course is prescribed, but the college course is not an absolute necessity in order to the practice of his profession. The physician with the education of culture is, however, the one who will stand highest in his profession. The same may be said of the lawyer and of men in other prominent professions and positions in life. The minister who does not have the college course in addition to his special theological course is the exception, and will necessarily hold a subordinate position in life. The minister's education for business is also an education of culture, for without personal culture of his own life and character, the minister is not prepared to deal with his fellow beings, for their spiritual life and character culture, as he should.

The more of a man one is the better prepared he is for doing successfully and satisfactorily any sort of work that may fall to his share. The true object of education should be to make one more of a man. This being accomplished, he is more and he can do more. His own manhood is advanced and his power to succeed in business is advanced. The education that brings culture is the sort that is most practical, for by means of it the man, considered as a man and not merely as a tool, is sharpened and polished.—Herald and Presbyter.

## THE SUNDAY SCHOOL.

## August 11. The Sin of Nadab and Abihu.

Golden Text—Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise. Proverbs xx:1.

Date—The events of our present lesson occurred soon after those of our last lesson. We are now about 1490 B. C. in our studies.

Place—The Children of Israel are still camped before Mount Sinai in the Desert of Sinai.

Lesson Text—Lev. x:1-11.

This was a sad day in Israel. Their great sin which they had committed in the matter of the golden calf had been propitiated and passed over. The Tabernacle, which had been freely prepared, had been erected and its sacred rights and ceremonies instituted. There it stood in the presence of all the people with its holy of holies; with its altars, with the ark of the covenant and the cloud representing the presence of the Lord, actually hovering over and resting upon it visible before their eyes. It would seem that their worship of the true God, as a people, was well nigh established, when lo, a great sin is again committed and two of their number are dead as a consequence. The time between our present lesson and that of last Sunday has been spent in instituting the tabernacle service and worship and as soon as it was completed its sacred rites were immediately violated. Strange this, indeed! As soon as the commandments forbidding the worship of other gods and of images were delivered they were immediately broken by the making and worshiping of the golden calf. Now as soon as the altars are made with the censers and the worship of incense is fairly instituted the very men who are charged with its administration, ordained and set apart for this purpose, became the first to trample upon the sacred rites. It will be observed that there were two altars; the one was situated at about the center of the court of the Tabernacle while the other was within the sacred place or the enclosure where the ark of the covenant and the furniture of the holy of holies was. This last was the altar of incense. Besides, these there were censers, a kind of vessel into which the high priest on certain occasions put incense with coals of fire and proceeded to make an offering unto God in violation of the specific commandments concerning such matters. It was presumption on their part and met with sudden and awful rebuke. It is charged that they offered "strange" fire before the Lord. In view of this incident how careful ought the servants of the true God to be to watch the signals of his hands and the words of his mouth and govern themselves accordingly. What he has done he will do again. Therefore fear and obedience becomes those who minister at his altars.

But this is a temperance lesson as well. God has uniformly spoken to Moses but now since the awful tragedy of this lesson as if in appreciation of the demeanor of his servant and high priest, he speaks directly to Aaron. He admonishes him to be temperate. "Do not drink wine nor strong drink, thou, nor thy sons with thee \* \* \*". The plain inference is that wine drinking had had something to do with the terrible sin that Aaron's oldest sons had committed. They had acted under the influence of "strong drink" perhaps. If this be true it only adds two victims to the long list who have perished and are "out of the way through strong drink." If it could only be known, the number of deaths directly charge-

able to strong drink, the hands of those who fight against the traffic would be greatly strengthened.

## The Searcy, Ark., Summer School.

It was my delightful privilege to conduct the third annual session of the Searcy Summer School for Sunday School workers. I had four splendid assistants is Miss Frayser, Miss Allen, Mr. Boswell and Mr. Beauchamp. There was a large enrollment and much interest and enthusiasm. There are not better people than the people of Searcy and surrounding country. They are earnest, active and appreciative. They not only appreciate good work, but they are not slow to express their appreciation. They were generous in their support of the school and the board of directors unanimously agreed to continue another year. Every member of the faculty was highly pleased with the reception accorded by the good people of Searcy and the students of the school. I have never seen a more earnest, hard working body of students in any school. It was a positive delight to teach them.

Much of the success of the work is due to the earnest, persistent work of Secretary Long. He is bringing Arkansas right to the front as an organized State. The best people of the State are standing by him. Watch Arkansas. It is doing many things worthy of imitation.—E. A. Fox in the Kentucky Sunday School Reporter.

## Choosing a School.

The question, Where shall I go to school? is considered every year by thousands of young people and is answered in hundreds of different ways. So numerous are the colleges which may be chosen, and so varied are the special conditions and preferences which govern the choice, that there is inevitably confusion in regard to the essential things to be taken into account.

A boy naturally wishes to go where his school friends are going; parents of small means look for a college that is inexpensive; wealthy parents look for a college that will give social advantages; and most parents look with favor on a college near home. All these considerations probably receive somewhat more weight than they deserve; manifestly no one of them should be made of first importance. A boy's schoolmates are by no means sure to be his most lasting and valuable friends; and staying near home is sometimes a distinct disadvantage, depriving a young man of the freedom and responsibility he ought to face. It should be remembered also that the genuine social advantages which come from a college course are not due to the wealth or poverty of one's companions, but to the opportunity for growth in manners and morals in a community of freest democracy, where neither money nor the lack of it, but only a man's worth counts.

Still further, no one ought to choose a college merely because it is cheap. A third-rate education is rarely worth much more than the price. The strong colleges of the country, on the other hand, are spending annually far more on instruction than they receive from tuition fees; the first-rate education that they afford is not only cheap, it is in large money, it is well to look closely at the values received.

The first consideration, then, in the choice of a college is to make sure that you are to get a good education. A first-class education can come only from an institution where the teaching is efficient and the standards of scholarship high, and where there is sufficient opportunity in the election of the studies to

permit the student to shape his work with reference to his maturing interests and purposes. Now, it is difficult to determine exactly the relative values of the education afforded by two excellent institutions, but it can be discovered whether a given college falls decidedly below or reasonably satisfies these requisites. Four years in any college that is clearly up to the standard ought to be well spent; but how shall one choose between a number of first-class colleges?

Additional considerations may be illustrated by some of the most obvious differences that exist among the different colleges.

Colleges are denominational, Christian, secular, or State institutions, with varying meanings and emphasis placed on these distinctions. Perhaps the essential distinction lies in their treatment of the moral and religious life of the student; some colleges exercising a strict supervision, others taking little or no concern, and still others seeking to combine with full opportunity for moral and religious growth. For the great majority of students, surely, colleges may be recommended which seek to foster Christian ideals rather than indifference to religious things, which demands the exercise of self-reliance and responsibility, in which immorality is severely discountenanced by both faculty and students, and opportunity and guidance are provided for the encouragement of a symmetrical moral and religious development.

Incidental considerations aside, the first thought should be to secure a thorough adequate education from the college of recognized and improved standards, a college where there is opportunity for personal relations between student and teacher, and where the moral and religious faculties are given opportunity for a rich development along with the physical and intellectual.—Baltimore Christian Advocate.

## 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, Ronoke 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—German Mission, New Fountain, Tex., October 24, 1907; West Texas, Yackum, 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, Catlettsburg, 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, Alamo, 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, February 6, 1908; Central Mexico Mission Conference, 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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## CHILDREN'S PAGE.

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

Belleville, Ark., July 23, 1907.

Dear Methodist: As I love the children's page so well, I thought I would write the cousins a letter. I am a little girl, twelve years old, and am in the eighth grade. I like to go to school. We came here from Seattle, Washington, nearly a year ago and papa began to take the Methodist then. I like Ruth Carr's stories fine. Papa has a farm here, but we do not live on it. I like to read very much. I have read as many as three hundred books, if not more. Two other girls and I walked out to my sister Annie's school yesterday, which is way out in the country. We had a good time but were tired when we reached home. I have two pets; a little dog named Rover and a doll. But I must stop for fear this finds nothing but the waste basket for a resting place. With love to all.

LOIS WEAVER.

## A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 205, South Bend, Ind.

Belleville, Ark., July 21, 1907.

Dear Western Methodist: As I have seen no letters from Belleville, I think I will write. I am a little girl, ten years old, and I am in the seventh grade. I like to go to school very much. I have two sisters teaching school.

I have five sisters and one brother living and one brother and one sister dead. Well, I have no pets, except a doll. Now, Mr. Editor, if you will be so kind as to print this letter from my home I will close. With best regards to the Methodist and little people, I am,

ESTHER WEAVER.

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Poarch, Okla., July 27, 1907.

Dear Methodist: I am a little girl twelve years old. This is my first time to write to the Methodist. I am going to school now. My teacher's name is Miss Ira Tenney, and I like her fine. I have two little kittens and two little calves. I am going to Sunday School, too. We have a large Sunday School. I am in the fourth grade. I have five sisters and three brothers. There are forty scholars in school today. Pearl McInturff is my deskmate in school. I will close, hoping to see this in print.

DELIA JONES.

Poarch, Okla., July 21, 1907.

Dear Methodist: I have been reading your letters and I thought I would write for my second time. I am a little girl, thirteen years old. I am going

to school now, and my teacher's name is Miss Ora Tenney. I like her fine. I am in the fourth grade. I have three little calves and two little cats. I go to Sunday School every Sunday and we have a fine one. There are forty pupils in school today. Mya Carnians is my deskmate at school. I will close, hoping to see this in print.

MINNIE WARD.

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Prepared By  
ROBINSON-PETTER CO., (Inc.) Louisville.

Carter, Okla.

Dear Methodist: I am a little girl of twelve years. This is my first time to write. I have blue eyes, and I am four feet tall. I have two little pigs, two little calves, and a little black pony. My deskmate's name is Delia Jones. I will close, hoping to see this in print.

PEARL MCINTURFF.

Ada, I. T., July 31, 1907.

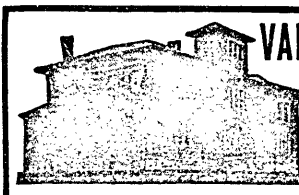
Dear Methodist: I see you have given the children a page and I enjoy reading the children's letters so I thought I would write. I go to Sunday School every Sunday, and I like to go. My Sunday School teacher's name is Mr. James Eaton. I love to go to school; I am in the fifth grade. I am thirteen years old. Our pastor in church is named Bro. Caldwell. We like him fine. I will close for this time. Yours truly,

BLANCHE JONES.

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Mark Twain the Philosopher.

No humorist has ever won permanent fame by virtue of his humor alone. The jokes of Aristophanes were exuberantly funny in their day, but if our appreciation of this old Attic comedy depended on its power to keep us laughing now, the shelves whereon it reposes would be even dustier than they are. Mark Twain holds his place because he has thought, deeply and seriously, about mankind and its needs. This thought has been colored, of course, by his own situation and experiences. Once, when he was young, and the prizes of life were fresh and sweet, and the road from success to success stretched invitingly ahead, and the Great Divide seemed a long way off, his feelings were optimistic. He looked on the bright side of everything. If everything was not for the best in the best of all possible worlds, things were at least doing very well, and this was a pretty good world. Later, when bereavements came, and disappointments, and the rough edges of life intruded where their touch seemed a profanation, and fame seemed to have less enchantment in the possessing that had glowed about it in the winning, and the snow fell upon the hair of friends, and life offered little more to look forward to, his thoughts became more somber. But the character of his philosophy has never changed. From the first to the last he has fought the good fight.



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certainty of victory or in the resigned expectation of defeat, he has always been on the same side.

He has always tried to lighten the world's ills, to abolish injustices, and to help the victims of oppression, whether the oppressor be an American boss, a Russian czar or a Belgian rubber-trading king. Nobody ever needs to ask where he stands. It is enough to know that a wrong has been committed to know that he is against it. The sufferer may be an American negro, an Indian, a Chinaman, a Filipino, or a Congo savage—he will find a defender in Mark Twain. And with all that there is charity for the oppressor, too, unless he has sinned against the light. The sympathy with the slave in "Huckleberry Finn" was no more perfect than the sympathy with the slaveholder who suffered from the same system. That is why the world is learning to call Mark Twain something more than "humorist."—From "Mark Twain, Doctor of Letters," by Samuel E. Moffett, in the American Review of Reviews for August.

## Weatherford District.

Fullingim on the Wood charge, Mauldin at Rocky, Roberts at Cordell, and Holt at Sappington Chapel on the Cloud Chief, have all had fine meetings, over one hundred additions to the Church in last two weeks. Several of the other pastors are now engaged in protracted meetings. J. E. McConnell the Arkansas supply at Clinton is bringing something to pass. He fits well. "Possession is nine points of the law." We have possession of him and we propose to keep it. Would like to have several more of the same kind if Arkansas has them.

I leave in the morning for Dewey and Day Counties. Will be absent from home 18 days. Five quarterly conferences to hold. 250 miles drive.

W. D. MATTHEWS.

## The Sulphur Rock Meeting.

Our meeting at Sulphur Rock opened up fine. Five converts on Sunday; one reclaimed last night. Fine crowds and growing interest. Bro. Dye is here among his kin and on the ground where he was converted in '58, and where he led a noble company of boys to battle

in 1861. On historic ground. We fully expect 100 or more converts. Pray for us. Glory to God. "Bless the Lord, oh my soul."

JAS. F. JERNIGAN.

## Tobacco and Whisky.

Being an officer of a company that 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 investigation of the cause I satisfied myself that the standard of our men who did not use liquor or tobacco (the latter 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 objectionable 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 my men. I have been criticized for my stringency in the order, especially the prohibition of the use of cigarettes, but on the other hand I have the assurance of our division superintendents (of which we have twelve), aided by my own observations, 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.

JOHN MURPHY,  
General Superintendent.

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## CHOCTAW COLUMN.

## Rufe Circuit.

Western Methodist: Inta holisso atoba ya anumpa pit afokilishke August 21 fehna oshki nane ai itanaha ya itanaha isht ia chi hoke nitak ushta ho itanaha chi hoke. Yohmik Ulla hohchifo ust 21 fehna aski nane ai itanaha ya itanaha isht ia shi hokenitak ushta ho itanaha chi hoke, yohmit Ulla hohchifo Solomon Homer yakosh. Oka home yo isht anumpola chi hoke mikma ulla James Carnes. Nana ithana yo isht anumpola chi hoke, mikma Levi Louis eluppa kosh nitak hollo holisso pisa yo isht anumpola chi hoke ulla inla yut asha mom akinli hoke, ulla yut ai anumpola chi ka hoshe Kannali yut ulhpisat anowa chi akinli hoke.

A. H. HOMER.

## The Gentle Life.

I will give you four choice rules for the attainment of that unhastened quietude of mind whereof we did lately discourse:

First, you shall learn to desire nothing in the world so much but that you can be happy without it.

Second, you shall seek that which you desire only by such means as are fair and lawful, and this will leave you without bitterness toward men or shame before God.

Third, you shall take pleasure in the time while you are seeking, even though you obtain not immediately that which you seek; for the purpose of a journey is not only to arrive at the goal, but also to find enjoyment by the way.

Fourth, when you have attained that which you have desired you shall think more of the kindness of your fortune than of the greatness of your skill. This will make you grateful, and ready to share with others that which providence has bestowed upon you; and truly this is both reasonable and profitable for it is but little that any of us would catch in this world were not our luck better than our deserts.

Trust me, scholar, it is the part of wisdom to spend little of your time upon the things that vex and anger you, and much of your time upon the things that bring you quiet and confidence and good cheer. A friend made is better than an enemy punished. There is more of God in the peaceful beauty of this little wood violet than in all the angry disputation of the sects. We are nearer heaven when we listen to the birds than when we quarrel with our fellow men. I am sure that none can enter into the spirit of Christ, his evangel, save those who willingly follow his invitation when he says, "Come ye yourselves apart into a lonely place, and rest awhile." For since his blessed kingdom was first established in the green fields, by the lakeside, with humble fishermen for its subjects, the easi-

est way into it has ever been through the wicker gate of a lowly and grateful fellowship with Nature. He that feels not the beauty and blessedness and peace of the woods and meadows that God hath bedecked with flowers for him even while he is yet a sinner, how shall he learn to enjoy the unfading bloom of the celestial country if he ever become a saint

No, no, sir, he that departeth out of this world without perceiving that it is fair and full of innocent sweetness hath done little honor to the everyday miracles of divine beneficence; and though by mercy he may obtain an entrance to heaven, it will be a strange place to him; and though he may have studied all that is written in men's books of divinity, yet because he hath left the book of nature unturned, he will have much to learn and much to forget. Do you think that to be blindfolded to the beauties of earth prepareth the heart to behold the glories of heaven? Nay, scholar, I know that you are not of that opinion. But I can tell you another thing which perhaps you knew not. The heart that is blessed with the glories of heaven, ceaseth not to remember and to love the beauties of this world. And of this love I am certain, because I feel it, and am glad because it is a great blessing.

There are two sorts of seeds sown in our remembrance by what we call the hand of fortune, the fruits of which do not wither, but grow sweeter forever and ever. The first is the seed of innocent pleasures, received in gratitude and enjoyed with good companions, of which pleasures we never grow weary of thinking, because they have enriched our hearts. The second is the seed of pure and gentle sorrows, borne in submission and with faithful love, and these also we never forget, but we come to cherish them with gladness instead of grief, because we see them changed into everlasting joys. And how this may be I cannot tell you now, for you would not understand me. But that it is so, believe me; for if you believe, you shall one day see it yourself.—From The Van Dyke Book.

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"Song Praises," edited by Charles H. Gabriel. A splendid collection of songs for Revivals, Sunday schools, Young People's meetings, church worship, etc. Special prices to close them out. \$15.00 PER HUNDRED, not prepaid; \$2.00 per dozen. Sample copy 20c prepaid. Contains 228 pages, printed on fine tone paper; thread sewed and bound in full Vellum de Luxe cloth; very durable; a genuine bargain. Order at once. Egyptian Publishing Co., Manhattan Building, Chicago, Ill.

## Notice.

The Annual Campmeeting for Princeton Circuit will be held Aug. 16-25, 1907. Preachers attending will be entertained free.

E. F. WILSON.

Princeton, Ark., Aug. 6, 1907.

## Cotton Fields Within the Arctic Circle.

The climax of Nature's irony in the arctics is the cotton plant. Wherever cotton blooms, declares the miner, ice is not far below. One may trudge for miles through fields of cotton, the white, silky tops swaying defiantly in the arctic breeze. The blossom is silky, dainty, illusive as the down of our own yellow dandelion on its way to seed. From June until late August the tundra is white with the cotton plant. Unlike the cotton of the Southern States, the fiber is short and soft, having more of the texture of silk than of cotton. The cotton plant will, in all probability some day, be the means of developing an Alaskan industry giving

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OLIN S. DEAN, Pres...

employment to thousands. Today, however, the cotton fields are purely decorative—a splendid sweep of immaculate bloom in a bleak, timberless landscape guarded by hills ever hung in veils of deepest purple. In great bouquets it is occasionally met in a miner's shack, while not a few housewives gather the cotton for pillow-filling.

Throughout the cotton fields flowers bloom in abnormal splendor, as becomes a country in which the sun shines continuously during summer's voluptuous reign. It is an intoxicating joy for the flower hunter to gather great armfuls of purple larkspur, bluebells, monk's hood, primroses, sweet peas, beautiful purple and red asters large as the most cultivated, lilies of the valley, baby-breath, yellow arrow, sage-root, pink and white straw-flower, gentians of many hues, arctic geranium, crimson rhododendrons, and giant fireweed, all growing on the hillsides—to enumerate further is to reproduce a florist's catalog!—Lida Rose McCabe, in the August Circle.

## Millville Mission.

We have just closed our meeting at Woodberry, which lasted twelve days. We had a good meeting. Our well-beloved presiding elder was with us and held our third Quarterly Conference, and did some fine preaching. He preached with power. The word was accompanied by the Holy Spirit. Men and women were convicted and converted. Bro. Thomas stayed with us two days.

We had thirteen additions to the church—ten by vows and baptism, three by vows. And the membership of the church was greatly revived. We closed Sunday at 11 o'clock. Administered the sacrament of the Lord's Supper. Every member present took it except one. I think we will be able to send in some new subs for the Western Methodist now soon.

J. C. WILLIAMS, P. C.

## FREE DEAFNESS CURE.

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IN TEN DAYS.

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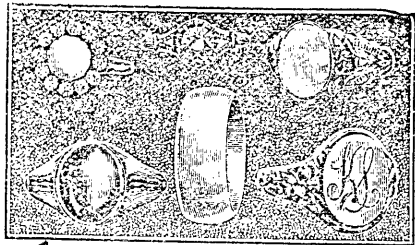
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M. O. Dept. 4. LOUISVILLE, KY.

#### Adona Circuit.

Dear Brethren: I have just closed my second revival meeting held at Pleasant Grove. The meeting was indeed a great revival, but was not all it might have been had it not been for some unavoidable hindrances. Pleasant Grove is all its name implies, for a beautiful grove and a well of cold, clear water gives it the "pleasant" distinction. The large gospel tent was set up in the grove just a few steps from the fountain of cold, clear sparkling water.

Bro. Tom Ellis and his wife and babies, and myself, wife and babies camped on the ground, ready to enjoy all the good that could come to the camper, the tourist and the revivalist.

Bro. John H. Glass, my good Presiding Elder, conducted my third quarterly conference and preached three very able sermons. On Saturday, just before our first meal the good people brought a supply of hams, eggs, chickens, butter, jellies, preserves, and many other good things, and among the many other good things was a cat fish weighing about ten pounds.

The opposition wilted away and the fire fell. The hardest of men came crying to the altar. The Baptists joined in with us and worked like soldiers. The Campbellites mocked for awhile; soon their knees smote together and some of them ran to the altar while others ran home.

Thursday my precious wife took very sick with congestion and for three or four days it seemed that death must come into our home. Oh, how we prayed under that dark, dark cloud. Dr. Turvin stayed by her side and did all he could. He is indeed a worthy physician. Of course this settled like a cloud over the workers and the whole country, but on Sunday Sister Yancy and Aunt Ann Adney from Adona came in and took their places by my wife. The cloud began to melt away. The world has no better women and the church can't produce any more loyal, devoted, sympathetic, Christian workers than Sister Yancy and Sister Adney at Adona.

I received twenty-nine members into the church at this meeting in spite of the trials which befell us.

We begin here at Adona next Saturday night. Oh! how our hearts burn within us when we see the need of revivals over the country, and the cry,

"Come over and help us" comes from every direction.

There is only one Methodist preacher in charge of a work in this county besides myself, and there are at least seventy-five of other denominations. The underlying hindrance to our success is too much work. We need at least four or five consecrated, courageous, Holy Ghost filled Methodist preachers in this county to work this summer; preachers who know how to reach the hardest of men; preachers who have a passion for souls; preachers who are not afraid to preach heartfelt religion and who live it in the presence of opposers; preachers that will not compromise and preachers who are willing to sleep in the mountains and eat wild berries. This is our country and we must have it.

A. E. GOODE.

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

#### Notice.

I have appointed Rev. W. T. Menard as pastor of the Roe Circuit to fill the unexpired term of Rev. J. K. Hugo, who goes back to his home conference.

W. W. CHRISTIE,

P. E. Pine Bluff District.

Aug. 3, 1907.

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

#### Booneville, Ark.

Last night we closed at this place a very remarkable meeting. July 13 we pitched a tent in the court house yard and on the following day Rev. J. T. Newsom began to preach. The seats had been furnished from the Baptist, Methodist and Presbyterian churches, and the three churches worked together to save souls. The conversions of more than two hundred and fifty have made us glad. One hundred and ninety-five have already given their names for membership in the various churches. Yesterday the writer had the novel experience of receiving into the church at one time a congregation of nearly one hundred, with quite a number yet to follow.

Bro. Newsom says this is the greatest meeting he has ever held and that our people have paid him more liberally than any other. And the people of Booneville say it is the greatest meeting the town ever saw. Changed lives, sinners and backslidden church members busily engaged in religious work, old feuds settled, the meeting the universal topic of conversation—we have all these and other evidences of a genuine religious awakening.

There are evangelist and evangelists. Some may not be desirable, but we can recommend Bro. Newsom as fearless, uncompromising, loyal to the church, with a capacity for work that seems almost supernatural. Grateful we are to God for a new Booneville.

G. M. BARTON.

August 5, 1907.

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

#### Weldon, Ark.

We have just closed a splendid revival at Weldon with five accessions to the church—four on profession of faith and one by vow, some reclamations and the church greatly revived. Bro. J. W. Honnall of North Miss. Conference did all the preaching to the great delight of the entire community.

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A strong A. B. Course, a Modern Language Course, a Business Course.

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Order soon as this remarkable offer may be withdrawn without notice.  
**ANDERSON, MILLAR & CO.**  
Little Rock, Ark.

We begin at Auvergne the night of the 7th inst. Pray for us.

J. H. BARRENTINE, P. C.  
Aug. 5, 1907.

#### Texmo, Okla.

We are in a glorious revival. Have had thirty-three professions since District Conference. Received seventeen on profession of faith and five otherwise. Held one meeting and am in another. Pray for us.

H. C. GULLEDGE, P. C.

#### Great Revival at Sulphur Rock, Ark.

We have had thirty-five converts up to date; one week's work, twenty-six accessions. Filled my regular appointment at Lee's Chapel on the 4th. Had a fine service and two converts there. Bro. Dye held the fort at Sulphur Rock. We confidently expect 150 or 200 converts at this place. Our young converts at Newark, six miles away, are coming by the dozens to our meeting at Sulphur Rock, and are working like old-timed hands. Been a little rivalry between the two teams, but "its all gone now," "Bless the Lord, oh my soul." Christ in the heart adjusts all things that can be fixed in this life. Bro. Dye is among his old friends and kin and comrades, preaching as never before in all his life. Oh, it is wonderful, wonderful indeed. Collection for benevolent claims taken yesterday. \$50 was asked for, and \$80 odd in cash

and good subscriptions was taken up. Let all the old pastors of Sulphur Rock rejoice with us in this marvelous thing coming to pass, and going down in history, and it grows as it goes.

JAS. F. JERNIGAN.

#### True Heroism.

There is yet a harder and higher heroism—to live well in the quiet routine of life; to fill a little space because God wills it; to go on cheerfully with a petty round of little duties, little occasions; to accept uncomplainingly a low position; to smile for the joys of others when the heart is aching; to banish all ambition, all pride, and all restlessness in a single regard to our Savior's work. To do this for a lifetime is a greater effort, and he who does this is a greater hero than he who for one hour storms a breach or for one day rushes onward undaunted in the flaming front of shot and shell. His words will follow him. He may not be a hero to the world, but he is one of God's heroes, and, though the builders of Nineveh and Babylon be forgotten and unknown, his memory shall live and be blessed.—The Parish Visitor.

#### BLOOD POISONING POSITIVELY CURED—

Hereditary, primary, secondary and tertiary. Scrofula, Eczema, Blood and Skin Disease. If you have exhausted old time methods, and want to get well, write me in fullest confidence for proof of cures. Take my treatment and get well. A. A. BROWER, M. D., San Antonio, Texas.



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**JOHN H. HINEMON, President, Arkadelphia, Arkansas.**

## Resolutions of the Beaver District Conference.

Whereas, This Conference year brings to a close the first quadrennium of the Beaver District and also of the loyal and efficient service of Rev. J. E. Lovett as Presiding Elder; and whereas under his able administration the Beaver District has been developed from one to fifteen pastoral charges, and the cause of Christ is being carried forward along all lines;

Be it resolved first, That we hereby express our appreciations of his efficient service and able administration. 2nd, That his Christian manhood, self-sacrificing principles, and loving spirit, have proven a benediction and have endeared him to the hearts of the people of his District. 3rd, That it is with regret that we are compelled to part with Bro. Lovett as our Presiding Elder, and that our love and invocation of Divine blessings will go with him into whatsoever field he may be sent to labor in the Master's service.

Resolved that a copy of these resolutions be spread on the District Conference journal, and a copy be sent to the Western Methodist for publication.

Respectfully submitted,

CHAS. S. WALKER,  
 CHAS. A. LONG,  
 CHAS. L. CANTER.

## The Penalty of Quinine.

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

## Cauthron, Ark.

On July 28th we closed a glorious revival which resulted in fifty-two conversions. We had a hard struggle with the man of sin, but after seventeen days of preaching and prayer the power of God was wonderfully felt. The old citizens say they never witnessed such power before in such peculiar ways. Many things came up against the meeting, but still it went on and the people were gloriously saved. The result was brought about by reuniting the two Methodist Churches, the M. E., S. and the M. P., something that had not been done for years. Both churches received a good share in membership. Brethren, when we get together, God is wonderful to save. Praise His Holy name for sweet victory. **B. H. MILLER.**

July 31.

## Prescott Adieu.

I held the closing service of my pastorate here last Sunday. Tuesday morning J. R. Dickinson was on the ground, ready to take up the lines and go forward. So moves our itinerary under the power which says to one "Go, and he goeth, to another come; and he cometh." The ever-on-aheadativeness of our system that commends it. The dispatches of our itinerant bosses remind one of the report of the railroad boss Flannigan in regard to the derailling, replacing and on-moving of his train. "Off again, on again, gone again. —Flanigin."

The Woman's Home Mission Society, representing the church, gave us a farewell reception at the home of Bro. M. W. Greeson, last Friday. It furnished occasion for exchange of kindly words, and mutual desires for the abiding of God's favor upon the homes and lives, and work of the good people of this, our charge, and on the part of the people, for God's blessings upon this preacher and his wife, in their further sojourn and service of the Master.

At Prescott, we have had a quiet home, and a kindly people to serve, a beautiful church in which to preach, a healthy place in which to live. I never get sick and Mary is feeling quite well.

Sunday before last we had the great pleasure of receiving into the church a class of ten children. They are the flowers of our Christian homes. God bless them, and "satisfy them early with his mercy, that they may rejoice and be glad all their days."

We have a good Epworth League, organized during my pastorate. Those young men, of honest, sincere hearts, teachable as they have been, and the young ladies, ready for any service, have a strong hold upon my heart.

Mrs. John White, our organist, has not failed in any service she could render.

The stewards, under B. H. Logan, chairman, have been faithful and true. Our two Woman's Missionary Societies have held steadily to their work. The Sunday School under Finis Murrah has made a marked advance, and has not been so good for years. Miss Annie Willingham, who has kept the parsonage, and with whom we have boarded has made us a delightful home. Dr. Guthrie, our family physician, has won by his kindness and service a lasting claim to our gratitude. Captain White, God bless him and his dear wife, has been a loving brother, most appreciative of the clasp of a brother's hand. He has been away in Georgia all summer.

With all the members of our church at Prescott we leave our loving regard "commending them to God and to the word of his grace, which is able to build them up and give them an inheritance among all them that are sanctified."

I have received into the church this year twenty-nine members.

J. R. Dickinson is on the ground. He is a good man. He will waste no time. He will do good work.

**J. E. GODBEY.**

**\$100 REWARD** for a better remedy than "REX OIL." It will relieve when others fail. Recommended for Rheumatism, Neuralgia, Sore Throat, Colic, Croup, Diphtheria, Kidney Trouble, Wore Outs, and all inflammation and pain. See druggists.

## Mountain Home Station.

We have just closed our protracted meeting for this charge. In many respects it was a great meeting. For several services preceding the beginning of the series of meetings we tried to put ourselves in an attitude to be used by the Lord for the salvation of sinners. As a result the church was in a working condition from almost the first service.

There were sixty professions of conversion. Forty-two gave their names as applicants for membership in some of the churches. Twenty-two applied to our church and the remaining persons were distributed among the other churches, the larger part going to the Baptists. In the meeting all denominations worked side by side, and no one could have told the difference. It was an inspiring sight to see the effort that was made for the salvation of sinners. There was hard work done by all professed Christians. I think that nearly every unconverted man that came to the services had a personal appeal made to him. The meeting was held under a large tent that has been bought for use in the Harrison District. At times all the people could not get under the tent. The preaching was all done by Womack and Davidson, and our people are of the opinion that they heard some excellent preaching. We had for workers with us in the meeting Williams of Cotter, Albright of Gasville, J. F. Hulse of the Presbyterian church, Webster, a local preacher, and L. S. Ballard of the Baptist church. Our women and laymen worked. To them is due much of the victory. The church is stronger than it has been, and there is more hope in the lives of our people. We are of the opinion that our revival has only begun. Our people are trying to plan to carry on a campaign of soul-saving in the Sunday School and by private personal work. If we can do this we will have greater things to report in the future. We give all the glory to God and pledge ourselves to greater effort in his service.

**W. T. MARTIN.**

## TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVES' TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in tasteless form, and the most effectual form. For grown people and children. 50c.

## Trinity, Shawnee.

It is hard, in reporting a charge, "to tell the truth, the whole truth and nothing but the truth." But partially anesthetized with the aroma of frying chicken included in a clubbing administered upon the pastor by our Junior League last night, we should be forgiven if we appropriate a few superlatives. But our Juniors here deserve them. Their League here is an ever-green, busy all the year. Besides extras and donations, they have bought and paid for an excellent Church organ, and are now helping to raise our Missionary benevolences. They spent the evening, with several of the older members, and with music, and speeches, and frolic we had a good time. An evening with the children is the best kind of elixir, and an excellent prescription for blue Mondays and dyspepsia. The children are always welcome at this preacher's manse, either plus or minus the small-package-under-the-arm accompaniment. They are the investment the Church can make that will yield a hundred per cent without usury.

Closed last week a good meeting conducted by Rev. W. P. Roberts. Was



not far-reaching but helpful to the Church. Five conversions and accessions and four babies baptized.

Held our third Quarterly Meeting Sunday night. It seemed strange that no Presiding Elder ever preached other than an "Excellent" sermon,—judging from pastor's reports,—but Sunday night Bro. Sims' sermon was peculiarly dovetailed into the needs of our people, and a great sermon is to be measured by the effect it has on a people. Meaningless, shackneyed expletives about "Excellent sermons," "Presiding with usual dignity," "Getting along nicely," "Our popular P. E.," etc., are very nice little political bouquets, expected to be pressed and the little alabaster box that contains them, opened in the presence of the cabinet; but to say sincerely that a pastor has a Presiding Elder in whose Christian integrity he can trust, and to whom he can confide his troubles is a privilege indeed. Such is our continued impression at our third quarterly meeting. We were glad to report seven new subscriptions to the "Western," which cost the pastor only about two hours lingual exercise. We hope to make a full financial report at Conference, also some development numerically and spiritually.

**JAS. E. SAVAGE.**

P. S.—Just received some more Methodist Minister's Manna, a fine frier. Come over, Dr. Editor, and try your orthodox Methodist tooth on its doctrinal disseminating properties.

## 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.**

## Epworth League Notice.

To the preachers of Oklahoma Conference: Having been elected State Superintendent of the Junior League I desire that pastors of every charge in Oklahoma Conference send me the name of their Junior Superintendent. If you have no Junior League please let me know that also. Will you kindly look after this at once.

**MRS. R. T. PRICE.**

Paul's Valley, Okla.

## Spend the Summer at Monteagle. Low Rates.

A delightful summer resort high up in the Cumberland Mountains of Tennessee. Home of the Monteagle Assembly and Summer Schools. Summer Excursion tickets on sale daily from points in the Southeast and Southwest, good until October 31st, 1907.

One fare, plus 25c, round trip from Memphis, July 12, 13, 20, 21, 22, 30, 31, Aug. 9 and 10. Tickets good until Sept. 5, 1907.

Write for illustrated summer folder and Monteagle Daily Program.

**W. L. DANLEY,**  
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It sells very fast, 1,000 agents wanted at once, also carry our 100 page catalogue. \$100 per month easily made. Circulars free. Write to-day.  
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Rev. R. F. CABELL, D. D., Bowling Green, Ky.

## DO YOU WANT A TENT THIS YEAR? IF SO, WRITE US FOR PRICES. WE ARE HEADQUARTERS FOR Gospel Tents

They are our specialty, but we make any kind of tent that is made. DON'T buy before getting our prices. Yours truly.  
M. D. & H. L. SMITH, Dalton, Ga.

## \$3 a Day Sure

Send us your address and we will show you how to make \$3 a day absolutely sure. We furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of \$3 for every day's work, absolutely sure. Write at once.  
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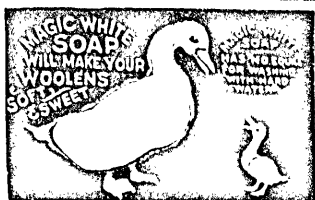
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Has been used for over SIXTY FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for Mrs. Winslow's Soothing Syrup, and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 30th, 1906. No. 281, Number 1088. AN OLD AND WELL TRIED REMEDY.

**Learn A High Grade Profession.** Fitting glasses pays \$50 to \$100 weekly; easily and quickly learned at home. Write for Booklet.  
Southern Optical College, Dallas, Texas.



Say, Ma, if I live will I be as big a goose as you? Yes, my child, if you don't use

## MAGIC WHITE SOAP

Rub Magic on soiled parts, leave them in water one hour. No boiling; no washboards; no backache, if you use MAGIC WHITE SOAP. Will iron easy as magic; has no rosin like in yellow soap. Get your grocer to order or send us \$4.00 for 1 box of 100 So. cakes. We pay for freight. Save the wrappers.  
MAGIC SOAP WORKS, 134, New Orleans, La.

W. F. M. S. Little Rock Conf.  
Edited by Conference Officers and District Secretaries.  
Mrs. Jas. Thomas, Editor.

At the suggestion of Miss Allie B. Wadley, who was to have edited this column for August, I exchange time with her—January for August.

A copy of our Conference minutes is on our desk, and has just been carefully examined. We as a Conference Society, owe Miss Allie a vote of thanks for this splendid report of our year's work in this Conference. The minutes are beautifully gotten up and show clearly the business-like management of the editor.

The honorary president of the Conference Society, Mrs. Hotchkiss, is seeking cooler climes in the mountains of Arkansas.

Mrs. J. F. Giles, Corresponding Secretary, is away for August and a part of September, on the lakes in the North. She has her work well in hand and will carry on her duties just as if she were at home. Any business connected with the Corresponding Secretary's office that demands attention, address me, 503 Walnut St., Texarkana, Ark., and I will gladly attend to it.

Encouraging reports from the Pledge Fund—\$3,000 for the support of four missionaries—come from many parts of the Conference. Remember to give your birthday dollar to the support of our fourth missionary.

The minutes of the Board meeting at Richmond are out and are being distributed through the Conference. Use this annual freely in your monthly meetings. It is the true source of information.

It is gratifying to know that the seven district secretaries have attended the district conferences in their respective districts and presented the work to our preachers and laymen. Rich fruitage must be the results of this sowing.

A systematic offering made each month towards our various funds, viz.: Conference Pledge, Conference Expense and Candidate Training fund, will insure all these collections in full. I note with pleasure that it is the practice of some of our women to pay to the auxiliary treasurer, before they leave for their summer outing, their missionary claims. By so doing the treasurer is not embarrassed when the quarter's remittance is made Sept. 1.

The W. F. M. S. of this Conference lost one of its most valuable friends in the death of dear Major Butler of Malvern. He was an honorary member of the local auxiliary at Malvern. Our deepest sympathy goes out to Mrs. Mattie Sumpter, his daughter and once the recording secretary of this Conference, in this hour of sore bereavement.

Mrs. J. B. Cobb, associate secretary of the Woman's Board of Missions, sends many notes of encouragement from China, where she is looking over the interests of the work in that field. She says China's advance is fully illustrated in the scene connected with Me-Tyeire School in Shanghai. Fathers not only permit their daughters to attend but many of them go to call on Miss Richardson, the principal, that she may know their desires for their daughters to develop into educated, cultured women; brothers take their sisters there and some husbands enter their wives, the women themselves being anxious to secure an education, that they may be companions for their husbands.

## Get This Gold Pair Free!



Spectacle Wearers! Just send me your name and address and I will mail you my Perfect Home Eye Tester, free. Then when you return me the Eye Tester with your test I will send you a complete five dollar family set of the Dr. Haux famous Perfect Vision Spectacles for only \$1, and this will include a handsome pair of Rolled Gold Spectacles absolutely free of charge. You will also get your dollar back if not perfectly satisfied. Send for my free Eye Tester today. Address, DR. HAUX SPECTACLE CO., St. Louis, Mo. I WANT AGENTS ALSO. NOTE—The above is the largest Mail Order Spectacle House in the world, and absolutely reliable.



## Wintersmith's CHILL TONIC

Cures Chills AND Malarial Fevers  
50c and \$1  
Standard for 45 years; leaves no bad effects like quinine; pleasant to take; children like it, seldom fails to make permanent cure. Guaranteed under Food and Drugs Act of June 30, 1906. At your druggists; or sent prepaid on receipt of price. ARTHUR PETER & CO., Gen'l Agts, Louisville, Ky.

## The Mooney School FOR BOYS

The Ideal Home School for Your Boy—Send for Catalogue

W. D. MOONEY, A.M., PRINCIPAL

Murfreesboro, Tennessee

bands. How different from conditions thirty years ago when our women first entered this land!

We do urge the auxiliary corresponding secretaries and treasurers to be prompt in making the second quarter's reports. Remember the quarter closes August 31. The treasurers remit to Mrs. E. W. Gates, Crossett; and the corresponding secretaries send their reports to Mrs. J. F. Giles, Texarkana.

MRS. JAS. THOMAS.

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.

From Wood Charge, Okla.

Our third quarterly Conference is past. Bro. Matthews, our beloved Presiding Elder, was with us with his usual smile and hearty hand-shake which always makes us glad he has come. The work on this charge is progressing nicely. I have just closed a very successful meeting at Retrop and Pleasant Grove. At these two points there were sixty conversions and forty-seven accessions to our church and more to follow.

Uncle Tom Ford, a layman, is with me; he is seventy-five years old. He came to this country (Ind. Ter.) fifty years ago, and of course he has some very interesting experiences to relate. Uncle Tom is a full four-horse team in a revival meeting. I have him engaged for the year. I have two more meetings to hold on this work yet. Bro. Jno. D. Salter, of Roff, I. T., will help me at Wood, beginning the first Sunday in August. Milton C. Hays, of Weatherford, O. T., will assist me at Hefner, beginning the fourth Sunday in August. We are trusting the Lord for great things in these meetings. Brethren pray for us, and may the Lord of the harvest abundantly bless you all.

Your brother in Christ,  
L. H. FULLINGIM.

July 30, 1907.

In One Year.

Public quick to discover merit. "I sold during the year seven and one-half gross of our Hughes' Tonic for chills and fever and could have sold more had I not run out several times. It is the leading Tonic in this country and always will be." Sold by druggists—50c. and \$1.00 bottles.  
Prepared By  
ROBINSON-PETTET CO., (Inc.) Louisville.

Howe Charge.

Dear Methodist: We thought a word from us would be of interest to your readers. We closed a great revival at Wister last night. The work done was of that kind which I think will stand. We had thirteen conversions, and ten of these we added to our own string. Our church there never was in better condition spiritually, as everybody has told me. All denominations united in this revival for one purpose, and that was the salvation of men. We did our own preaching. Since we took this work our membership at that place has increased fifty per cent. Our finances for preacher's salary and Conference benevolences are secured. This record was never known of Wister before. We have a good Sunday School there under the wise management of Charley Forster, who is competent in every particular.

We begin a meeting at Heavener Wednesday night. We are expecting for great results to come out of that meeting. I have no one to help me, but local help. Brethren, pray for me.

Sincerely,  
C. P. COX.

July 29, 1907.

## CURE FOR LIQUOR AND TOBACCO.

The Kansas Anti-Liquor Society is mailing free a recipe for the cure of the liquor habit. It can be given secretly in food. Also one for the tobacco habit that can be given secretly. The only request they make is that you do not sell recipes, but give copies to friends. Add. with stamp, Kansas Anti-Liquor Socy., 107 Gray Bldg., Kansas City, Missouri.

Joint Meeting H. M. S.

A joint meeting of Paragould and Jonesboro District W. H. M. Society will be held Aug. 28, 1907 at Paragould. An interesting day's program has been arranged. All our auxiliaries in the districts will be expected to send delegates. Visitors and delegates may send names to

MRS. LETHA DILLMAN,  
District Secretary.

Paragould, Ark.

## Fifty Free Scholarships

For tuition in MERIDIAN COLLEGES to be given to worthy girls and boys properly recommended.  
Largest private college in the South.  
Apply at once to  
Pres. J. W. BEESON, Meridian, Miss.

## OBITUARIES.

**MITCHELL.**—William Mitchell was born Jan. 14, 1834, in Laurens district, S. C., and died near Center Point, Ark., June 22, 1907. He served through the entire civil war and at the close came home as did thousands of others, to take up the duties of building up again that which had been destroyed by war. In 1864 he united himself with the Protestant Methodist Church and remained a member of same until his death. A quiet and simple man, Uncle Billy lived a quiet and simple life. Yet it was not a life devoid of results. His influence will live for years in the community in which he lived. He leaves a wife and four daughters, members of the M. E. Church, South, upon whom may the consolations of the gospel of Christ rest in their affliction.

CHAS. G. HUGHES.

**DICKSON.**—Mrs. Charity A. Dickson, wife of J. W. Dickson, at her home near Arapaho, Okla. Sister Dickson was born in Gordon county, Ga., May 3, 1844, and moved with her parents to Ala., in 1858. She was married to John W. Dickson Jan. 30, 1868, after which they moved to Texas; then in 1893 to Custer County, Okla., where they lived until her death, July 21st, 1907. She leaves a husband and two married sons. Sister Dickson professed religion and joined the M. E. Church, South, in October, 1872, and lived consistently and well to the day of her death. She was an amiable character and the old type of Christian wife and mother. Their home was always the Southern Methodist preacher's home and as long as she was able, she and Bro. Dickson were always in attendance at every meeting of the church. A good, old-fashioned Christian mother has gone from among us. How we need them in the homes of this generation! Her funeral was preached to a large concourse of people by the writer.

W. A. RANDLE.

**BERG.**—Mrs. Eliza Jane Berg (nee Dunn) was born in Georgia Dec. 9, 1855, and died at Pinnacle, Ark., May 4, 1907. She joined the Baptist church at the age of 16, but in 1881 she connected with the Methodist, the church of her husband's membership. She was married to Christian F. Berg Sept. 20, 1876. Of the four children of this union two have gone to the Savior. Two useful children, a grown son and daughter, that bear the mark of the mother's Christian life, survive with the husband and father. Sister Berg was a good mother, wife and neighbor. She had the milk of human kindness for the orphan or for the outcast. Her love to her Lord and his cause was constant. The neighbors of her community pronounce her departure a loss to them of a good Christian member. A goodly number of them were present in sympathetic interest with the bereaved family when the subject of this sketch was buried. They were no insincere tears that testified to the neighborly sorrow when the last sad rites were had. But we feel more like praising God for the gift of the good woman, than repining when she is taken away from us. Sister Berg's sickness lasted ten weeks, and all that loving hands and hearts could do were done to relieve her sufferings and to restore her to health. She was a model of patience in this long siege of suffering; her chastened spirit at its release

left a smile on her face as a convoy of heavenly watchers bore her to heaven. The fellowship with her Lord in suffering in her case was necessary to the fellowship with Him in glory. We know where to find her. Her loved ones by faithful living can meet her again. In sympathy,

JOHN F. TAYLOR.

**ROBINSON.**—Died in Carriola, Ark., July 28th, at the home of W. P. Byrd, Littel Lorraine Rosalind, infant daughter of Mr. and Mrs. Charles Robinson, aged five months and twenty-two days, after an illness of a few days of malarial fever. All that kind physicians and loving friends could do was done, but of no avail. God, in his goodness, has taken the tender little flower and transplanted it in heaven, there to bloom in heavenly sweetness ever more. Little Lorraine Rosalind, infant daughter on earth, but long enough to win the hearts of her dear parents and friends. Her sweet disposition won the hearts of all who knew her. Dear father and mother, weep not for your little darling; she is now safe in the arms of Jesus. Live so as to meet her. She will be waiting and watching at the beautiful gate. She is safe at rest. She was laid away in Carmel Cemetery to await the resurrection day. Farewell, little darling, we miss you, but we can meet in the sweet bye and bye.

(Mrs.) HASSIE BYRD.

**SMITH.**—Myrtle E. Smith, daughter of Dallas and Bertha Smith, of Sapulpa, I. T., died July 15, 1907, aged 14 years, three months and five days. Bro. Vick, who was her pastor two years ago, conducted the funeral services in the little white church where she was a member and the organist for the Sunday School. Myrtle was one of the most modest and refined girls the writer ever met. Her funeral was largely attended by old as well as young people, and we laid the body away beneath a bank of sweet flowers tokens of love brought by a hundred of loving hands. Blessings upon Bro. and Sister Smith and the two sisters, who so sorely miss their loved Myrtle.

J. E. VICK.

**VANTREASE.**—John Hunter Vantrease was born on May 31, 1889, was baptized by Rev. J. R. Moore, joined the church when eight years old, and died July 18th and was buried at El Dorado, Ark., July 19th. The sad and untimely passing of this deservedly popular young man cast a gloom over our entire community. His life was short but by his fine traits of character and his manly bearing he had won the respect and esteem of the old and the young. To his noble parents who had learned to lean upon him as a stay and support in their enfeebled health his death was an irreparable loss. Hunter was a Christian and has gone to be with Jesus, where you may meet him bye and bye. His pastor,

B. A. FEW.

El Dorado, Ark., July 30, 07.

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

#### The Waterways of America.

Charles D. Stewart, best known for his "The Fugitive Blacksmith" and "Partners of Providence"—both of which proved his intimate acquaintance with the Mississippi and Missouri—has written for the August Century,

## HARGROVE COLLEGE

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Climate fine. Good water, moral, religious and intellectual town. No saloons.

Enrollment past session 220. Over 100 students in Special departments. Faculty of ten able, experienced specialists. Literary, Music, Expression, Physical Culture, Business and Normal Courses.

Hot and cold water for baths, electric lights and sewerage put in main building for girls.

Next session opens Sept 16th. For Catalog write

REV. O. B. STAPLES, A. M., Pres., Ardmore, Okla.

**PILES** NO MONEY TILL CURED. 30 Years Established. We send FREE and postpaid a 352-page treatise on Piles, Fistula and Diseases of the Rectum; also 132-page illustrated treatise on Diseases of Women. Of the thousands cured by our mild method, none paid a cent till cured—we furnish their names on application. 1000 Oak St., Kansas City, Missouri and 3639 Olive Street, St. Louis, Mo.

the Midsummer Holiday Number, of "The Waterways of America." Mr. Stewart calls attention to the fact that while we have neglected and abandoned our waterways, England, Germany, France, Holland, and Belgium are all contemplating further extension and improvement of their canal systems; he claims that the Mississippi above Cairo is decadent, not for lack of ability to compete, but for lack of commerce, "which is to say, accessibility by means of its own tributaries," and has some interesting things to say about the Chicago Sanitary and Ship Canal, completed in 1900 at a cost of fifty millions. As a clear, reliable, and suggestive presentation of the past, present, and possible future of our waterways, the article is a valuable contribution on a subject of vital importance to every American.

#### OXIDINE.

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

**COLLYER - THURMAN.**—At the residence of the bride's father, Rev. J. M. Thurman, Local Elder in the M. E. Church, South, Mr. J. F. Collyer to Miss Bessie Thurman, August 1st, 1907, by Rev. Geo. E. Patchell.

#### OXIDINE.

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

#### The Way to Be Missed.

There are those who strive, by large giving, to make a name for themselves, that people may rise up and call them blessed. I have just heard an account from a worker among the needy which shows how he who has no money may do this. It is as follows:

We employed a woman to work about our office who interested me. While others complained of aches, pains and troubles, she had never a complaint though I knew she was not well, and had to support a sick husband. She sometimes asked for articles of food or clothing for others—not for herself.

One day she fell on the floor, having a hemorrhage, and was taken home. Soon word was brought that she was dying, and must see me. When I tried to find the street, a policeman said it was not a fit place to go; and when I told him the house I wanted, he declared it was not safe to enter it—it was condemned by the board of health, not being fit to live in. However, I was not afraid, though when I entered, and found the boards giving way

beneath my feet, I began to think he had told the truth. It was a terrible place, but away up under the roof, I found the dying saint, in a room that was as sweet and clean as care could make it, and bright with flowers and growing plants. The kind doctor was trying to keep her alive until she could speak the message she was eager to tell me.

I bent down to catch her faint whispers:

"My husband! There is no one to care for him."

I replied, "I will see that he is cared for."

"And there is the poor cripple."

I gave the same promise.

"And the blind girl?"

"I will provide for her."

"Then there is a colored girl—she will go astray again, if no one says a kind word to her."

"I will be her friend."

"And the Italian widow with six children. Who will help her?" I said her husband should tell me about them, and I would see that all were helped.

Then she passed to her reward. The funeral was in a beautiful Episcopal Church, packed to the doors with poor people who longed to look on one who had loved them. The blind girl felt her way to the coffin and reverently touched the face of her one friend. The cripple hobbled up on crutches. A gayly dressed colored girl bent over the coffin and sobbed. "Who will give me a word of warning now?" The widow was there, and each of the six children was lifted to look upon his benefactress, while tears and sobs all over the church showed the sorrow of those who would sorely miss that poor woman who had done what she could.—Ram's Horn.

## Cancer Cured

Dr. R. E. Woodard, Little Rock, Ark. Dear Doctor—The cancer on my nose is entirely well. I only had to use your famous Ointment a very short time. The Ointment is certainly a wonderful discovery, and a great benefit to suffering humanity. I feel that others should know of this.

Yours gratefully,

JUDGE J. N. SMITH, Lonoke, Ark.

The Ointment was discovered and perfected for the treatment of cancer, leucodermia, eczema, consumption, piles, fistula, hemorrhoids, diseases of the eyes, ears, nose and throat, the various Chronic and Malignant diseases. Many patients cured by correspondence. A book sent free giving particulars. If you are not able to reach yourself cut this out and send to some suffering one. Enclose stamp for reply. Call on or address

DR. R. E. WOODARD, 409 E. Fifth Street. Little Rock, Ark.



## 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.

## DUNCAN DISTRICT—FOURTH ROUND.

Carnegie at Cheatham.....	Aug. 31, Sept. 1
Comanche Station.....	Sept. 7, 8
Rush Springs at Rush Springs.....	Sept. 8, 9
Cement at Cement.....	Sept. 14, 15
Anadarko and Minco at Minco.....	Sept. 21, 22
Hastings Station.....	Sept. 28, 29
Verden and Tuttle at Verden.....	Oct. 5, 6
Chickasha Station.....	Oct. 6, 7
Chickasha Circuit.....	Oct. 8
Bailey at Velma.....	Oct. 12, 13
Randlett.....	Oct. 19, 20
Eschite.....	Oct. 20, 21
Quanah and Isadore.....	Oct. 22, 23
Apeahotone.....	Oct. 24, 25
Walter at Walter.....	Oct. 26, 27
Temple Station.....	Oct. 27, 28
Marlow Station.....	Nov. 2, 3
Ryan at Ryan.....	Nov. 3, 4
Lawton Station.....	Nov. 5
Indian Work at Ft. Sill.....	Nov. 6
Duncan Ct. at Oak Grove.....	Nov. 9, 10
Duncan Station.....	Nov. 10, 11

N. L. LINEBAUGH, P. E.

## OKLAHOMA CITY DIS.—FOURTH ROUND

Morrison.....	Sept. 7, 8
Perry.....	Sept. 8, 9
Stillwater and Pawnee.....	Sept. 14, 15
Guthrie.....	Sept. 15, 16
Franklin.....	Sept. 21, 22
Norman.....	Sept. 22, 23
Earlboro and Wewoka.....	Sept. 28, 29
Seminole.....	Sept. 29, 30
Sparks.....	Oct. 5, 6
Prague.....	Oct. 6, 7
Stroud.....	Oct. 12, 13
Bristow.....	Oct. 13, 14
Tocumseh.....	Oct. 19, 20
El Reno.....	Oct. 20, 21
Piedmont.....	Oct. 21, 22
Capitol Hill.....	Oct. 26, 27
St. Lukes.....	Oct. 27, 28
Arcadia.....	Oct. 28, 29
Maywood.....	Oct. 29, 30
McLoud.....	Nov. 2, 3
Shawnee, First Church.....	Nov. 3, 4
Asher.....	Nov. 4, 5
Konawa.....	Nov. 5, 6
Maud.....	Nov. 6, 7
Shawnee Circuit.....	Nov. 9, 10
Trinity.....	Nov. 10, 11

W. J. SIMS, P. E.

## WEATHERFORD DIST.—FOURTH ROUND

Weatherford Station.....	Aug. 24, 25
Gary Station.....	Aug. 31, Sept. 1
Clinton Station.....	Sept. 1, 2
Custer at Bethel.....	Sept. 7, 8
Erick at Dabney.....	Sept. 14, 15
Doxey at Merrett.....	Sept. 15, 16
Sweetwater Ct.....	Sept. 21, 22
Sayre.....	Sept. 22, 23
Gip Ct.....	Sept. 28, 29
Burnham Ct.....	Oct. 1, 2
Texmo Ct.....	Oct. 3, 4
Roll Ct.....	Oct. 5, 6
Cheyenne Ct.....	Oct. 8, 9
Hammans Ct.....	Oct. 12, 13
Elk City at Hagar's.....	Oct. 19, 20
Wood Ct. at Wood.....	Oct. 22, 23
Rocky at Dill.....	Oct. 24, 25
Cloud Chief.....	Oct. 25, 26
Cordell Station.....	Oct. 27, 28
Foss at Foss.....	Nov. 2, 3

WM. D. MATTHEWS, P. E.

## OXIDINE.

A Chill Cure in Every Bottle.  
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## Personal Work.

A pastor in a sermon urged his brethren to be channels through which the Spirit reached the unsaved. The conscience of one of the trustees of the church brought the words home to his heart. He had led a Godly life, but he had not cared for the souls of those around him as he ought to have done. Going home he prayed to God to make him a channel.

There were many men in his employ to whom he had never spoken about their soul's salvation. Deeply penitent for this neglect he began in the morning with the first man who entered the office. This was his confidential clerk who had been in his employ for eighteen years. He spoke to his clerk about his soul and his desire that he should be a Christian and soon both were weeping and praying. God answered their prayers and the clerk that morning rejoiced in the pardon of his sins.

The merchant continued his work

of trying to bring the men in his employ to the savior. And God blessed his earnest efforts. Eleven men were converted and united with the church among them. He was never so happy in his life as when he was thus doing his duty to his God and his neighbor.

He was working for the salvation of souls along the line he ought to work. First our duty is to the souls of those around us with whom we are joined by some tie of relationship or business or friendship. God has put them in positions in which our influence over them is great, and he holds us responsible for that influence.

There has been great sin among Christians in this thing. They try to put off the work of bringing men to the Savior upon the preacher. That is easy. It is so much easier than it is to talk to that son, or clerk, or servant about his soul and to pray with him. Money-giving is made an opiate to put conscience to sleep.

But a regenerated man can not thus shift his responsibility for those connected with him. Their blood will be on his soul if he fails to warn to be-seech, to point them to the Savior. And besides, he himself loses that growth in grace as well as that joy which comes from doing his duty to God and his neighbors by trying to lead them to repentance and faith.—Western Recorder.

## OXIDINE.

A Chill Cure in Every Bottle.  
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## Born Again.

In the course of a great sermon from the text, "Ye must be born again," Dr. Torrey declared that conversion was not something which took days and weeks to obtain, but it occurred in a moment of time. In illustration of this, he gave two striking examples from his own experience.

"People say to me sometimes, 'Do you believe in instantaneous conversion?' I believe in something more wonderful than that; I believe in an instantaneous regeneration; not merely an instantaneous outward turning, but an instantaneous resurrection of a dead soul into a living soul. One night I was preaching in Chicago. A man came into the building so drunk that he couldn't keep awake; he sat down in a seat underneath the gallery and fell asleep, he was so drunk. In my prayer I was led to ask a thing I had never asked before. I said, 'Heavenly Father, if there is any man in the building tonight who has run away from his wife and family in New York, and is living in sin in Chicago, save him tonight.' That was exactly what that man had done. I didn't know it; didn't know there was such a man on earth. When he heard that he started up, and said, 'What!' He listened to the sermon. He went home that night and bathed his pillow with his tears all that night, and arose from his bed the next morning a regenerated man, and is a member of my church to this day.

"That very same night there sat up in the gallery on my left an engine driver who had been blacklisted by every railway entering Chicago through his drinking habits so that he couldn't get a position with any railway. That night, quite discouraged, he sat up there in the gallery, and as I preached the power of God carried the Word home to him. He was born again without getting out of his seat. The next day he went down to the vice-president of the Chicago & Eastern Illinois Rail-

## Gleason's European Hotel.

## RESTAURANT

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WRITE A POSTAL CARD FOR LARGE ILLUSTRATED CATALOGUE V-144.  
It is the most complete catalog of vehicles and harness ever printed. The cuts are made large so as to show you just how each vehicle is made. The two center pages show a colored plate 8 1/2 inches, of our CHICAGO SPECIAL BUGGY, reproduced in the actual colors just as it is painted and finished. The descriptions are complete and plain. All vehicles are shipped direct from our factory. Our prices are the very lowest. Be sure to see our astonishingly low prices and the most liberal terms ever offered. **Marvin Smith Co., Chicago, Ill.**

way. He got into his office—how I don't know—and said: 'Mr. L., I was converted last night up in the Moody church. I am blacklisted by your railway and every other, but I am a good engine driver, and I want a position.' Mr. L. sprang from his chair, went to the door and locked it. He said, 'I believe in that sort of thing; let's pray.' And that railroad vice-president got down and prayed with the engine driver. I believe in a railroad vice-president like that. It was the first I knew that Mr. L. was a Christian, but he showed it that day. When he got up, he said: 'Go down to the round house with this letter. Whatever I say on the Chicago & Eastern Illinois railroad goes.' And it did, of course. Those two drunkards were born again while I was preaching."—The Soul Winner.

## PROCEEDING TO CONFIRM TITLE.

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

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

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

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

## Bright Star.

We closed an eight days' meeting at Olive Branch Sunday night. The Lord was with us in great power. Bro. L. W. Evans of Texarkana did the preaching and was in fine trim for the work. The Lord has blessed his labors ever since he entered his Master's service, but this meeting proved to be the most successful of his life. Even the oldest citizens say that it was the greatest revival ever held within the bounds of Bright Star circuit. Never before has it been our privilege or being in a meeting where it seemed that almost every one was so deeply in earnest about his own salvation.

We have the finest band of Christian workers it has ever been our pleasure to be among. They rendered excellent service all through the meeting. Our church, as well as other denominations, were greatly revived. A great many

family altars have been established in the homes.

There were sixty-four accessions to the church and some doubtless will go to other churches. Fifty-six infants were baptized and many more we hope will be baptized later.

The people were so anxious for the meeting to continue but on Sunday night we closed with the best service of the meeting, when fathers and mothers, sons and daughters shouted aloud for joy. The Lord wonderfully blessed us. Pray for us, brethren.

E. P. SEWELL, P. C.

## Helena District Conference.

The Helena District Conference, which met at Haynes July 17, was well attended. Practically all the pastors were present, and thirty-one delegates were there during the session.

The program, prepared by Dr. Bennett, and distributed some time before the conference, was an excellent one. As one of the pastors expressed it, "There was not a dull or unimportant moment during the conference." The reports of the pastors, with few exceptions, showed marked progress. Every one seemed imbued with an aggressive spirit. The influence of the conference but increased their zeal.

The committee on resolutions reported the pleasure of the conference on the improved health of the presiding elder and assured him that the district would cheerfully consent for him to take a vacation for further treatment, should he consider it necessary, the pastors cheerfully agreeing to do his work to the best of their ability.

The Helena District Sunday School Conference was organized, and will meet next year at a place to be decided later by the officers elected at this conference.

Next place of holding District Conference, Cotton Plant.

Delegates to Annual Conference—A. C. Carter, Ed Hamilton R. T. Mattin, Rev. J. W. Pope; alternates—A. J. Vickers, R. D. Ragland.

ED. HAMILTON, Sec.

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.

### Laymen's Conference Texarkana District

Please announce that there will be free entertainment to all who come to the Laymen's Conference of the Texarkana District. All who expect to attend please write W. P. Whaley at once, De Queen, Ark. Laymen of the Texarkana District, let me urge you to come and study the interest of the Church in the District.

Yours fraternally,  
JESSE L. DeLONEY, Ch.

Lockesburg, Ark., July 25, 1907.  
To the Members of the M. E. Church, South, Texarkana District:

At a recent session of the District Conference at this place it was conceived by some of the lay delegates that there should be a district organization of the laymen of the church, its object being to inspire a greater interest on the part of all the members of the church in church work. A number of the lay delegates met and temporarily organized with Jesse DeLoney as President and A. C. Steel as Secretary. And on this occasion it was determined to call a meeting to be composed of the official board and local preachers in each charge who are delegates to meet at De Queen on the 14th of August, 1907 when a permanent organization will be perfected with constitution and by laws.

The great purpose is to create among the laity and church members more zeal and interest in church work, that should have their attention and labor in co-operation with the pastors. The work of the church is dragging and is shamefully neglected, and what is wanted is more interest and zeal in the work and if we would accomplish more in the Master's cause we must make more sacrifices; we must cut loose from many of our selfish ways and interests and work together determined to enjoy more of the love of our Master and the religion we profess, and to work harder to stir up among our church people more energy and life among themselves, and in leading others to the all important knowledge of our Savior. This should be a theme and work that should stand with all people above all things else. At these meetings the work of the church should be considered in its every interest—the missionary interest, the Sunday School, League work, the financial interest, and every interest that could accomplish something in advancing the cause of our Master. We feel that to accomplish most there must be organized effort. When we come together an organization will be effected with constitution and by laws which in our best judgment will accomplish most. Brethren, let us meet at the appointed time determined to do what we can. We must become interested ourselves and carry this interest back to our churches and membership. This all means aggressive, earnest work, such as we should delight to engage in. Will we come at this call, and will we take the interest we should? The first session will be at the Methodist Church at De Queen at o'clock August the 14th and will continue through the 15th. A program will be prepared and the occasion made as interesting as possible.

Fraternally,  
JESSE DeLONEY,  
A. C. STEEL.

### PROGRAM.

Wednesday, Aug. 14.

3:00 p. m.—Devotional Service, Hon. J. W. Everett.  
Organization—Object of the Meet-

ing, J. L. DeLoney.

3:15.—The Church's Recognition of Laymen in its five Conferences, Judge J. M. Carter.

General Discussion.

4:00—Condition of the Methodist Church in the Texarkana District, Judge J. S. Steel.

General Discussion.

5:00—Duties of a Methodist Steward, Hon. H. R. Mann.

8:15—Obligation of the Pulpit and the Bar to Society, Hon. W. H. Arnold.

Thursday, Aug. 15.

9:00 a. m.—Devotional Service, E. A. Hanna.

9:15—Why Men Do not Go to Church, Hon. M. P. Olney.

General Discussion.

10:00—What Do Laymen Expect of Preachers, E. Y. Williamson.

General Discussion.

11:00—Can Preachers, Women and Children run the Church? Hon. J. H. Hinemon.

2:00 p. m.—Devotional Services, W. L. Beck.

2:15—Why are there so many inferior church buildings, and why are they so indecently kept, Geo. N. Cannon.

3:00—The Duty of Laymen to Study the Subject of Missions.

Home Missions, W. E. Anderson, J. L. DeLoney.

Foreign Missions, Jas. Thomas.

Permanent Organization.

Miscellaneous.

From Miss Gibson.

My dear Fellow Workers: Amid the heat of midsummer, my heart is cheered by the note of victory that sounds through every communication from the Secretaries. From every annual session of the Conference Societies has come a doxology because of increased pledges and enlargement of faith and vision. I hope that your first quarter's receipts will show a great increase in proportionate and systematic giving, as our aim should be to have the receipts distributed more evenly throughout the year. My heart swells with gratitude at every remembrance of the action of our Board for the help of the Training School.

A beautiful opportunity has come to our Recording Secretary to make a tour of the world, sailing September 10, from Seattle, Wash. The Executive Committee has granted her leave of absence from her duties at the Training School for one year. She will visit the Mission fields of Asia and afterwards spend some time in Bible lands in the study of the Bible. Her expectation is to be able to glorify God with more perfect service on her return. As her traveling companion is a Y. W. C. A. worker, Mrs. Hargrove, she will have access to many lines of work differing from ours and she will make use of the knowledge thus acquired for our benefit.

Aside from the expected intellectual and spiritual enrichment, Mrs. Hargrove's physical condition demands rest and relaxation and she regards this opportunity as one of our Father's love gifts to her. Will you not pray that the power of the Most High shall overshadow her and that she may return in the plenitude of physical and spiritual power?

Her place will be supplied by Miss Rebecca Corwin, a woman highly educated and rarely fitted to fill this important position.

A graduate of Hartford Theological Seminary and of Chicago University, where she has just taken a degree, she

taught five years at Mt. Holyoke, the mother of all missionary schools, and one year at Wellesley College. Her spirit is as beautiful as her attainments are great.

I shall need your special daily intercession next year. I shall enter upon its duties with a new sense of dependence upon God because of the absence of two valued associates.

He is my strength and His word is sure.

Yours in Christian service,  
M. L. Gibson, Pres.

Through the office of the Vice President of Western Division, W. B. F. M.  
MRS. W. F. BARNUM.

### Quick Work.

On the morning of June 24th the large plant of the Brown Chemical Company, Nashville, Tenn., was destroyed by fire. All of their employees escaped injury, and within twenty-four hours the management had secured even better quarters than before and had placed their orders, by wire, for a new supply of drugs, chemicals, oils. No interruption of business resulted. This is a striking example of modern efficiency and speaks well for the executive ability of the management of this old reliable firm.

The Brown Chemical Company are the manufacturers of the old family remedies known as Dr. Brown's Family Remedies. The company is rebuilding on a larger scale, on the old site, and hopes soon to be installed in its handsome new building.

### The New Public-Utilities Law in Wisconsin.

In the regulation of rates, fares, and charges the Wisconsin legislation marks an important advance on that of New York and other States in the fact that the commission fixes the rates absolutely and not merely the maximum rates. It is as much an offense for a corporation to charge less as it is to charge more than the rate set by the commission. This is designed to prevent discrimination, but the commission is required to make a comprehensive classification of services for each utility, in which it may take account of the quantity purchased, the time when used, and any other condition that reasonably justifies a difference in the rate per unit of service. Thus discriminations are authorized, but they must be open and reasonable and must be established only after public investigation.

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By the enactment of this law the railroad commission becomes to the fullest extent a public-service commission. Every public utility in the State, except streets, highways, and bridges, is brought within its jurisdiction. It becomes also a local government board, for it regulates towns, villages, cities in their management of these undertakings. Its authority is great and far-reaching. It employs experts and agents and fixes their compensation, and can draw on all of the unappropriated money in the State treasury. It enters into the daily life of the people more than all other agencies of the government combined. This will become more evident as time goes on, for under its control is placed the development of the enormous water power of Wisconsin, which eventually, through electricity, will light the streets and houses and furnish motive power to operate railways, factories, and possibly even farms.—From "The Wisconsin Public-Utilities Law," by John R. Commons, in the American Review of Reviews for August.

### Searcy District Notes.

We had a delightful Quarterly Conference at Beebe, which resulted in a glorious revival. One of the best meetings Beebe has had for years. Brother Brown is in great favor with his people, and is doing a most excellent work. We are certainly thankful to note the great improvement in our church at Beebe. They will have a station next year.  
J. D. SIBERT, P. E.

July 2, 1907.

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