

# WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

Successor to Western Christian Advocate.

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

Vol. 26.

Little Rock, Arkansas, and Oklahoma City, Oklahoma, August 22 1907.

No. 34.

## EDITORIAL.

### The Dearth of Preachers.

It happened a few days ago that we were looking through a bundle of exchanges and in rapid succession we came upon about a half dozen papers dealing with the dearth of preachers. These papers concerned about as many denominations. All admitted and lamented this dearth. Indeed it seems undeniable in view of the results of what appears to be a careful investigation by Prof. Ernest D. Burton. We quote from the Baptist Standard of August 8th:

In sixty-two seminaries of all denominations in the United States there were during the session 1894-5 all told 4004 students, that year marking the highest point in the number of theological students in the whole history of the country. The next year there was a decrease of over 600, only 3381 matriculating. Eleven years later during the session of 1905-6 there were only 3310 in these same seminaries, while the figures for last year indicate a still further slight decline. Now while there has been in these eleven years a positive decline of approximately 700 in the number of students in sixty-two leading Protestant seminaries, there has been an increase of between fifteen and twenty millions in the white population of the country and an increase of over three millions in the membership of the Protestant denominations of the country. These figures set forth the cause of the great cry for preachers among all denominations with sufficient distinctness and force.

Prof. Burton sums up the results of his study of the attendance in the Protestant theological seminaries of the country as follows: "In the last twenty-six years the net growth in our theological seminaries of the highest grade has been 1117, approximately fifty per cent; the membership of Protestant churches has in the same period increased one hundred per cent, while the white population of the country has increased sixty-eight per cent. On the other hand, in the twelve years since 1895 the number of students in our theological schools has decreased over eighteen per cent, while the membership of the churches has increased twenty-five per cent, and the population of the country has increased approximately twenty per cent."

It is not claimed that the above figures are mathematically exact, but they are the result of extended study and certainly represent the general situation. Over against this decrease in the number of theological students during the last few years is to be set the fact that the number of young men studying for the professions has steadily increased and in some of them nearly doubled in the last ten years.

Various reasons have been assigned for this lack of ministerial supply. It has been suggested that the backslidden state of the church will account for it. This cannot be true, albeit the church would produce more preachers if the church were more spiritual. The church is not backslidden, as compared with other times, though the church never has occasion to boast of her high spiritual life. We call attention to the fact that in 1894-95 the seminaries showed more ministerial students than at any other time of our history; and yet, as will be well remembered, it was precisely during the first half of that decade that all the evangelical churches of the land were called to bemoan the fact that they could scarcely hold their own; there was never during the whole of the 19th century a time when it was more difficult to have a revival than it was during its last decade. It is certain that there has been a distinct reaction from the lethargy of those years. Yet we do not see among its results an increase in our ministerial supply.

It has been suggested that our colleges and universities are lacking in religious influence.

On the contrary, there was never a time when they had so good a religious influence. The student body of almost every institution of learning is pervaded by a religious influence which expresses itself in the activities of the Y. M. C. A., the Student Volunteer Movement, prayer meetings, Bible study circles, and such like, as never before. And a far greater proportion of students are members of the church than ever before. In the early part of the 19th century it was quite the fashion for college students to sneer at religion. Today there is not a college in all the land where this could be true. The situation as respects the student bodies, has vastly improved, and it improves all the time. It has been suggested that the shortness of pay for preachers is one of the causes. It may be, to a slight extent. Yet let us not forget history, and let us not forget human nature;—the time never was when hardships deterred men from answering the call of a deep conviction of duty. The church has passed through times where it cost far more in hardships to be a preacher than it costs now. There is an element of heroism in men that will dare hardships of all sorts when they are stirred by a deep impulse.

To these suggestions we will add another, which, in our opinion, has more weight than any of them. It is that with all our religious activity this generation of ours is religiously shallow, as compared with other times. We work on the surface of things. Our eagerness and zeal on the material side of life are intense; our vision of eternal realities is vague. God is invisible; heaven a vague and dim something, far away, judgment a probability, and Hell—well, perhaps the average man does not know about it. Exalt these conceptions into the region of certainty in the consciousness of men, let them become living realities, and we are prepared to stir all that is deepest in them.

We have two suggestions to make as to the remedy for this state of things. In the first place, we should never forget the prescription of our Lord, as he looked upon fields white unto the harvest and considered the lack of laborers: "Pray ye the Lord of the harvest!" Who doubts that general prayer throughout the church would cure our malady, whatever the cause of it?

In the second place, it is the duty of pastors to preach on the subject, and to use all other means of seeking out and encouraging proper men to enter the ministry. As we write we recall the fact that Rev. R. W. McKay, pastor of our Winfield Memorial church, Little Rock, a few Sundays ago preached on this subject, and four of the young men of that congregation, as a result, announced their purpose to enter the ministry. The success of the Student Volunteer movement is a demonstration of what can be done if the matter is only faithfully presented. Let the need of the field, the sacred grandeur of the opportunity, the greatness of the ministerial calling, be held up in the pulpits of the land.

A praying church and a preaching pulpit can solve any problem.

### Methodist Federation in Oklahoma.

We present elsewhere in this issue the plan of operation and rules of procedure of the Oklahoma Methodist Joint Commission on Federation. It will be noted that the plan was adopted on the 12th of last March, the first and only time the commission has met. So far as we know, the plan has never yet before appeared in the public prints, though it was printed in circular form. How widely distributed were these circulars we do not know. This editor recently went to Oklahoma City to talk over federation with several parties, especially with Judge C. B. Ames, who is secretary of the commission, and it was on that occasion we first came into possession of this circular. We give it publication because we sincerely desire to promote federation.

It is true that the plan has not as yet borne any fruit at all that can be indicated upon the map of either church, unless it be that the territory to be occupied by each church in Oklahoma City has been more clearly defined. But it is worth something to continually affirm correct principles. It is worth something that our respective General Conferences, our respective Annual Conferences and our various commissions should set forth these principles. For if the principles be sound, and if they be steadily and solemnly proclaimed, they will sooner or later prevail, more and more men of principle will give their adherence to them.

We think that whoever reads this plan will say that its provisions are fair to both parties. It will be also seen that no federation is possible except upon the basis of mutual concession and mutual respect. The carrying of this spirit in our daily work, the cherishing of it in our constant attitude toward one another will greatly help the cause of federation. It is well to keep before us constantly the facts that we must face when we meet in joint commission to deal with the question. We are then compelled to look at the rights of the other party and to consider honestly the claims of the other party. Why should we not constantly hold this attitude.

We have said before in this paper that the Methodism of America must find a better basis of fraternity or largely lose its heritage in this republic. Said a broad minded layman to a brother who was soliciting a contribution to build a Methodist church in his community, "Have you a Methodist church there?" and upon being told that there was another Methodism in the place, though with a weak church, he said, "I will not give you a cent to put a second weak and struggling Methodist church in that place, but if you will go home and get the Methodists of that town to come together on a project, I will make you a handsome contribution." We may say what we will, but this is the attitude which men of sense are going to assume toward us throughout the land. Strong and intelligent laymen are going to decline to see why they should be called upon to put their money and labor into a warfare where there

(Continued on Page 3.)

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

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

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

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

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

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

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

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

The Foreign Advertising of the Western Methodist is in the hands of THE RELIGIOUS PRESS ADVERTISING SYNDICATE, JACOBS &amp; CO., CLINTON, S. C.

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## NOTES AND PERSONALS.

Mrs. S. L. Cochran did us the honor of a call last Saturday.

Rev. W. C. Watson preached at Hunter Memorial Church, this city, last Sunday.

Hon. Geo. Thornburgh and wife are visiting in Missouri.

The family of Rev. O. E. Goddard, Muskegee, have been spending the summer at Eureka Springs.

Rev. J. G. Parker, West Point circuit, was in to see us on last Wednesday, in quite an optimistic mood.

Dr. Geo. McGlumphy and wife, of Russellville, are back from their vacation, spent at Chautauqua.

Rev. J. W. White has just closed a fine meeting at Selam, Ark., resulting in 57 additions to the church.

Rev. E. L. Massey, Holdenville, I. T., was at Eureka Springs when last we heard from him. His health of late has not been the best.

Sheriff Hockersmith, of Saline county, one of our good Methodist laymen, spent a few moments with us one day this week.

One of our old subscribers at Oden, Arkansas, Rev. J. L. Johnson, recently had the misfortune to have his leg broken, but at last accounts he was doing well.

Rev. J. P. Lowry, of Little Rock, returned last week from Sparta, Tenn., where he had held a great meeting, resulting in seventy conversions.

The Educational Commission of our Church is called to meet at Old Point Comfort, Va., on the 27th of this month. President Stonewall Anderson is a member of this commission and purposes to attend.

Returning from the bedside of a sick brother at Naylor, Rev. A. C. Graham preached at Conway last Sunday night. His brother, whose sickness was reported in our last issue, is convalescent.

Our Sunday School superintendent at Oklahoma city, Mr. Ed. S. Vaught, has recently been appointed clerk of the United States court at that place. The salary will enable him to be still more useful in our church. We congratulate him.

In the absence of Dr. W. F. Andrews, Rev. H. C. Gregory has been looking after the pulpit of First Church, Little Rock, but in view of the uncertain health of the latter, Rev. P. R. Eaglebarger, of our staff, has filled the pulpit for several Sabbaths past.

It is announced that at the end of the conference year Dr. J. A. Burrow will retire from the Midland Methodist, to re-enter the pastorate. He goes of his own accord—and will leave his place with the full respect of all our editors. He has shown himself clean, highminded and strong in his work.

Rev. T. H. Yun, President of our School at Songdo, Korea, perhaps the ablest native in Korea, will be among our churches for a few months, arriving in America about the first of September. We note that he is detailing volunteers from his school to assist in the day schools of Korea.

Thousands who have enjoyed the writings of Rev. R. G. Porter, familiarly known to our readers as "Gilderoy," will sympathize with him in the death of his son, Mr. Marvin W. Porter, which occurred recently in Erie, Nevada, whither he had gone to breathe the dry air of the west, hoping to be relieved of pulmonary trouble.

The Plymouth Church, Beecher's old charge, of which Dr. Lyman Abbott is now pastor recently issued a declaration that staggers the effort to unite the Congregational Church, the United Brethren and the Methodist Protestant Church into one communion. Plymouth wants independency, such as Congregationalism has always stood for; the other two bodies are connectional.

The Missionary Conference closed at Si-loam Springs last Sunday night. Our Presbyterian brethren have taken especial interest in the conference. It is greatly to their credit that they are taking practically to the great laymen's missionary movement. The Presbyterian laymen who have been nominated to act in Arkansas are A. H. Whitmore, Hon. T. C. McRae, Chas. McKee, Prof. Shannon and S. C. Alexander, representing the four presbyteries.

When it comes to pass that a man's only weapon of offense or defense is a low and coarse railery, then that man is upon a plane upon which a Christian gentleman cannot afford to stand; much more it is true that a religious paper ought to be above it. If its editor is too stupid to make an argument, he ought at least to have some regard for the dignity of the church which he is set to represent. We commend this paragraph to the consideration of the editor of the Texas Advocate, whose low bred allusion to us in his last issue we note.

## An Abuse in the Revenue Service.

Uncle Sam should look a little more closely after the administration of his revenue laws in these parts. In case of the violation of the revenue laws the United States statutes provide for both a civil and a criminal process. There is a civil penalty which may be exacted for having sold liquor, for instance, without a license; then the party is liable to a criminal prosecution. It is matter of common rumor that the revenue officers have been in the habit of collecting this civil penalty and then hushing up the matter of criminal prosecution, whereas it is their duty to report the case for prosecution. A case of this sort recently came under our personal observation. We advise the officers concerned that we are going to make a fuss if things do not improve.

Nashville, Tenn., Aug. 12, 1907.

Mr. A. L. Malone, Treas., Jonesboro, Ark.

Dear Brother: The time of year is upon us when, to meet our current demands, borrowing from the bank becomes a necessity and interest charges accumulate. Can you not provoke the pastors of your Conference to take collections at once and make prompt remittances and thus lessen these burdensome charges?

Wishing you success in all your work, I am  
Fraternally yours,

BOARD OF MISSIONS M. E. CHURCH,  
SOUTH.

J. D. Hamilton, Treas.

What is the wisdom of delaying these collections and compelling the Board of Missions to pay enough in interest account to keep several missionaries on the field?—Editor.

## German Railway Rates.

The German railways are provided with three, and in some cases, with four classes. The first-class rates are the price of exclusion and distinction. The second-class passengers in general represents the same class as travels in Pullman cars in America, and the accommodation is of a similar kind. The third class is about the same as our Canadian first-class. The average passenger fare on the German State railways for all kinds of trains is as follows: 3.28 cents per mile in first-class; 2.35 cents per mile in second-class; 1.62 cents per mile in third class; and .88 cents per mile in fourth-class. The third-class rate is thus a little over one and one-half cents a mile. German railroads, however, only carry at the most 55 pounds of baggage for each ticket. Of course the distances in Germany are vastly less than in America, and the population denser, which makes the American passenger rates much more favorable than would otherwise appear; and yet the opinion is gaining ground that the day of cheaper passenger rates is very near in America.—Christian Guardian.

## An Appeal to Methodists.

Mr. Editor: Allow me, through the columns of your paper to appeal to the Methodists of Camden to donate a house and lot and deed to the trustees of the church, to be used as a home for some of our superannuated preachers. By doing this you will not only be doing a great and generous deed, you will insure a valuable addition to your citizenship, for whenever these wornout soldiers of the cross settle down to spend the evening of life they bless the community in which they settle. This is one of the best investments that the community can make, and one of the most practical contributions to our great "Superannuated Endowment Fund." Camden is a central point and such a home will give moral tone to every phase of her growth.

Let some one donate a lot at once and thus start this good movement. Bro. Ware or any of the church officials, or this writer, will take pleasure in forwarding the movement.

B. B. THOMAS,

Presiding Elder Camden District.

The foregoing appeal of Bro. Thomas we clip from one of the local papers at Camden. We do so in order to commend the zeal of this presiding elder, and to express the wish that he may succeed and the wish that this good example may stir up our people in many places to do likewise. Many of our towns are able to build homes for superannuates. These old men are a blessing to the communities where they live.

(Continued from page 1.)

ought to be nothing but peace. The business sense of the country will condemn us.

We further say that whoever obstructs the processes of the federation, by any method or by any conduct of his own, will not be doing God's service, to say the least of it. We should rather say that any such man will be assuming a dreadful responsibility. The relations of the two Methodisms, particularly where they overlap, can not be pleasing to the Head of the Church. It is the solemn duty of us all to seek to better those relations. That the whole matter will finally be worked through, there can be no doubt. Heaven speed the day!

Few persons have any idea of the number and the height of the mountain peaks of Mexico. There are said to be fifty-two higher than 10,000 feet, thirty-eight higher than 12,000 feet, seven higher than 16,000 feet, four higher than 17,000 feet, and one almost 18,000 feet. This last, Popocatepetl, is higher than any mountain in the United States, leaving out Alaska, and on clear days is plainly visible from the City of Mexico.—Baltimore and Richmond Christian Advocate.

Speaking of student loan funds in our church schools, the Wesleyan Christian Advocate says that some years ago Bishop Candler raised a loan fund in the North Atlanta District to aid J. A. Sharpe to complete his college course; when Sharpe was through college he paid back the money, principal and interest, and he now presides over Young Harris College, with nearly five hundred of our boys and girls under his cultured care. The fund was then loaned to W. A. Covington, who is joint author of the recent Georgia prohibition bill, and is one of the best laymen Methodism has in Georgia. When Covington repaid the fund it was loaned to T. D. Ellis, who is now pastor of one of the most influential churches in Georgia, Mulberry Street, Macon, and he has paid back the loan. Let some of our men of money consider what this means.

The general effort now being made throughout the South to secure increased endowments for Methodist colleges is worthy of note. In South Carolina \$150,000 has been subscribed for Wofford College. A general educational campaign is being waged in Alabama looking to the equipment of two schools, one for men and another for women. One hundred thousand dollars is to be added to the endowment of Millsaps College in Mississippi. A like amount is being raised in Texas for South-western University. The movement to secure the same sum for Emory and Henry College has been crowned with marked success. Similar campaigns are being carried on in Arkansas (\$130,000 for Arkansas) and Missouri. During the past decade the equipment and endowment of Trinity College North Carolina has grown in value from a small sum to near one million dollars.—Wesleyan Christian Advocate.

#### A Christian Man and Politics.

The babe of Bethlehem would have had a much easier time in life if Herod the Great had been a man of moral character. He is a fit representative of some political office holders in the twentieth century. The officials of today do not commit murder directly. They take the methods of licensing dens that have established records for murder and all other kinds of violence. Some people seem to think

that they are free from guilt if they do nothing more than furnish the occasion, and make it easy for the real assassin to get his weapons. This condition has caused some Christians to withdraw entirely from the political arena. They will not accept or hold office, and will not go to primaries or polls to help elect officers. They have no aversion to politics of the right kind, but declare that the entire system is so putrid that they wish to have nothing to do with it.

This statement sounds reasonable at first, but it is not logical. All are under the laws, Federal, State, county, and, for the city dwellers, municipal. All who have property pay taxes on the property, and do it through the regularly elected officials. The Christian is already bound up in politics, not of his own accord. He could not withdraw if he would. He may refuse to attend primaries, conventions, and general elections, but by that means he takes the position of a soldier who threw away his gun when he saw the enemy approaching.

If there is a place in the world which needs the purifying influence of undefiled and unpurchasable religion more than another, it is in the political field. We need officers who are Christians, and the Christians ought to be caught with the religious goods on.—Religious Telescope.

#### NOTICE TEMPERANCE PEOPLE.

We desire to bring out a temperance edition of the Western Methodist the week preceding the Oklahoma election, Sept. 17th. We ask our brethren in Oklahoma to send in for this edition their best matter; not long articles, but short and pointed articles. Send them in at once. Do not be afraid to write, for if we get more matter than we need it will hurt nothing. Send the matter and send it at once. Let every brother who has a message that burns in him send that message.

Another thing: Send us the names of everybody who ought to get this temperance issue, and send us three cents for each name, and we will mail the paper to all such. How can you better spend a few dollars? Act promptly, brethren. We must win this fight.

#### 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.

#### Successful Experiments in Long Distance Photo-Telegraphy

between Munich and Berlin, a distance of about three hundred and twenty miles, were carried on one day last week. The roads had loaned a direct wire and the apparatus was operated without a hitch. Photographs of Emperor William and the Crown Prince and of Professor Stern were received in Berlin over the wire, faultlessly developed. The time will soon come when we shall not only hear the voice but see the face of the man at the other end of the wire.—Christian Advocate, N. Y.

#### Fiftieth Anniversary of the Fulton Street Noon Prayer Meeting—Oct. 13-20 1907.

Without a day's interruption, this historic

meeting has gone on for fifty years. In the busy down-town section of the great metropolis of America, this mother of noon prayer meetings has sent forth its beneficent influence until all the nations of the earth have felt its power. During these years hundreds of thousands from every country and clime, have attended this meeting and in answer to their prayers men and women have been redeemed from lives of sin, and multitudes of others have been influenced to lives of deeper devotion and more consecrated service to God. The requests for prayers have come from fathers, mothers, brothers sisters and Christian workers the world around. Its fame and influence have truly become international. Historians of the religious movements of our country are unanimous in ascribing the great awakening of 1858 to the power of prayer, and mention the Fulton Street Noon Prayer Meeting as the starting point of that mighty revival, which swept over a million souls into the Kingdom of God. Having been the instrument of such a wave of blessing for the world, this meeting has endeared itself to hundreds of thousands of people many of whom have remained in touch with the work since its beginning. Judging from the experience of those who are in closest touch with the work, this bond of fellowship in prayer has been constantly growing, and individuals and communities are reaping a harvest of blessings as the result of petitions daily ascending from this hallowed spot. For the past five years, a Prayer Circle of over three thousand have daily petitioned the throne of grace for a World-wide Revival. Communications have been received telling of marvellous answers to prayer, from every country, state and territory. Notwithstanding the fact that the noon hour is the busiest of the day, the attendance for the last five years has been on the increase and the total attendance during that time has been over sixty thousand, while more than sixteen thousand requests have been sent in from every country of the globe. Let it be remembered that the meeting has stood uninterruptedly and uncompromisingly, for the great doctrine of a prayer-hearing God. It is proposed to make this Jubilee Anniversary one that shall tell upon the prayer-life of the whole church. To this end, the suggestion has been made that pastors be requested to preach a sermon on some phase of prayer on Sunday, Oct. 13th, and follow this with special days set apart for prayer. In order to aid in securing material for illustration, there is in process of preparation a special number of "The Call to Prayer" which will contain interesting material for pastors to use during said week, and will contain the full program to be carried out during the Anniversary week of the meeting in New York City. This will be sent free on application. It is further suggested that those whose lives have been influenced by this meeting in conversion, in the deepening of their spiritual life or in being thrust into service for the Lord, send the facts in a brief letter to the superintendent. Do this at once. Last and most important, let Christians be much in prayer that this meeting may prove a great impetus in the prayer-power of all Christians and bring about a greatly needed revival of the prayer-life of the church. Send all communications to Frederick H. Jacobs, Supt., 113 Fulton Street, New York City.

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

ANDERSON, MILLAR & CO.



## Georgia Letter.

Geo. M. Smith, (Vineville), Macon, Ga.

I think I mentioned the fact in one of my letters that my grandfather, Isaac Smith, was in charge of the Creek Mission from 1822 to 1827. It was the second mission station established by the American Methodists. The first was among the Wyandottes in Ohio. There is perhaps no one living in the Creek portion of Oklahoma now who was living then, but doubtless there are scores who have heard their grandparents talk of Father and Mother Smith of the Asbury Mission in Alabama. If there are any such I would be glad to get a line from them addressed to me, 709 Vineville Avenue, Macon, Ga. As my ancestry belonged to the itinerancy before the church was organized, and as he was in charge of this early mission, and as he was the father of the South Carolina Conference, his history is a matter of interest to Methodists. Hence this sketch.

His grandfather was an Episcopal clergyman, and his father, Thomas Smith, was born in England. His grandfather and his family came to America soon after Thomas, his son, was born. Thomas Smith seems to have been a man of some culture, a very earnest churchman, who taught his children carefully the catechism and forms of the established church. He was a poor man, working a small farm with the aid of his children. When my grandfather was 13 years old he apprenticed him to a carpenter in Williamsburg. The carpenter was dissipated and after two years, at near 16, my grandfather left him and went back to the farm. His father died soon after and was not long afterward followed by his mother. There were three children, one of whom, a daughter, died soon after her parents. The revolution came on, and my grandfather, a boy of 16, entered the first body of Virginia troops; afterward he entered the Continental army, and after being in the direct command of General Washington for three years, was discharged, and again three years later he entered the army and was at Yorktown at the surrender. He was employed in a shipyard at Norfolk after the war, and heard some Baptists shouting and was convicted of his need of vital religion. He went up the river, and fell among the Methodists, and while teaching a small school in Charles City county, he was converted through the instrumentality of James O. Cromwell. He joined the Methodist Society and entered the Conference in the Spring of 1784; after traveling 12 years in Virginia, North and South Carolinas, he located, and settled in Camden, S. C. He married a Miss Gilman, a protegee of Joe James Rembert, who had married her cousin. She brought him as a dowry two negroes, and he with her consent gave them both their freedom. He was post master in Camden and sold books for a livelihood. Being the only Methodist in the village, his house was the preacher's home, and my father could remember Asbury, McKendree, George and all the early Bishops, when they were his father's guests. After twenty-four years of location he re-entered the Conference and was stationed in Columbia one year, and was then Presiding Elder in Georgia for one year, and in 1822 was made Superintendent of the Asbury Mission in Alabama. This mission among the Creeks was located at Fort Mitchell, not far from where the city of Columbus now is, the buildings had already been erected, and one superintendent had preceded him, the Rev. Christian, G. Hill. His son-in-law Rev. Whitman C. Hill, went with him to the nation, as a teacher. The journey from the Athens District to Fort Mitchell was a somewhat trying

one of 200 miles, over wretched roads, and over 100 miles through the unbroken Indian lands, and he was near 65 years old. He soon made himself very dear to the Red men, it was a stormy time and while he was at the nation Col. W. M. McIntosh, a chief, was doomed to death by the council and was finally killed at his home in Georgia. My grand father was in the nation at the time the decree was passed and was intimate with the agent, and with the chief, and did not believe that McIntosh had acted in accordance with Indian law, and so an effort was made by the agent's political enemies to force the old man to inculpate him. They failed, of course, for the agent was innocent, and the old missionary was entirely ignorant of the secret plot of the chiefs. The old missionary was near seventy; his wife had been stricken by paralysis and he decided to leave the nation after five year's stay. The main work had been personal and educational as he was not permitted to preach regularly. Many young people and children had become Christians, however, and in after time were useful in their tribe. He was sent for by his son-in-law in Mississippi; the Indians accompanied him for miles, and parted from him with many tears. While he was at the mission LaFayette, who had known him in the army came to it, on his way to New Orleans, to spend the night. Fifty years before they had both been young men at Valley Forge. The old French Marquis and the old missionary embraced each other tenderly when they met. LaFayette united with the family in their devotions, and when the next day they were about to part, my grand father said, "General, we will never meet again on earth, shall we meet in heaven?" "I hope so, good Father, for I am striving for that end." "General," said the old preacher, "I hope you are not trusting in what you have done and what you are for salvation." "No," said he, "my trust is in the merit of Jesus, the Lord."

So the old veterans parted. The missionary spent some years in Mississippi, and then was brought back to Georgia by my father to his brother in 1832 to make his home with his daughter, the wife of Whitman Hill, where he died in the 76th year of his age.

He was not a man of brilliant parts, but was noted for his piety and sound sense and devotion to the work.

## Statistics from Our Colleges.

The Board of Education each year collects statistics from the educational institutions of the church for insertion in its annual reports. They are furnished by the heads of schools, and are therefore as authoritative and accurate as can be had. From the statistics for 1906-07, thus procured, we glean the following:

Central College, Fayette, Mo., reports value of grounds and all buildings, \$210,000; one new building (gymnasium) erected at a cost of \$14,000; science equipment, \$10,000; volumes in library, 10,000; total endowment, \$190,000; total income, \$21,633; gifts and legacies, \$17,000; total teachers (including academy), 13; total students (including academy), 197; beneficiaries under loan fund, 12; receiving free tuition, 78; students looking to ministry, 35.

Emory College, Oxford, Ga., reports value of grounds and all buildings, \$200,000; science equipment, \$10,000; volumes in library, 30,000; total endowment, \$204,640; total income, \$22,405; total teachers, 14; total students (including sub-freshmen), 317; beneficiaries under loan fund, 34; students looking to the ministry, 35.

Millsaps College, Jackson, Miss., reports value of grounds and all buildings, \$150,000; one new building erected at a cost of \$20,000; science equipment, \$4,000; volumes in library, 6,000; total endowment, \$180,000; total income, \$18,000; gifts and legacies, \$30,000; total teachers, 12; total students, 300; receiving free tuition, 71, looking to the ministry, 27.

Randolph-Macon College, Ashland, Va., reports value of grounds and all buildings, \$136,305; one new building (a residence) erected at a cost of \$1,250; science equipment, \$6,500; volumes in library, 12,000; total endowment, \$232,850; total income, \$28,084; gifts and legacies (conditional), \$10,000; total teachers, 12; total students, 150; beneficiaries under loan fund, 25; students looking to ministry, 24.

Randolph-Macon Woman's College, Lynchburg, Va., reports value of grounds and all buildings (with equipment), \$315,250; four new buildings erected at a cost of \$110,000; science equipment, \$10,185; volumes in library, 15,000; total endowment, \$210,500; total income, \$57,787; gifts and legacies, \$65,000; total teachers, 32; total students, 358; beneficiaries under loan fund, 10; receiving free tuition, 43.

Southwestern University, Georgetown, Tex., reports value of grounds and all buildings, \$400,000; volumes in library, 11,000; total endowment, \$80,000; total income, \$44,746; gifts and legacies, \$30,000; total teachers (including academy and exclusive of fine arts), 17; total students (including academy), 534; beneficiaries under loan fund, 17; receiving free tuition, 183; looking to ministry, 82.

Trinity College, Durham, N. C., reports value of grounds and all buildings, \$621,484; two new buildings erected at a cost of \$35,027; science equipment, \$14,368; volumes in library, 31,000; total endowment, \$441,339; total income, \$73,869; gifts and legacies, \$34,000; total teachers (including academy), 32; total students (including academy), 456; beneficiaries under loan fund, 45; receiving free tuition, 143; looking to ministry, 25.

Wofford College, Spartanburg, S. C., reports value of grounds and all buildings, \$210,000; volumes in library, 17,000; total endowment, \$89,238; total income (excluding Fitting School), \$24,794; gifts and legacies, \$7,000; total teachers (including academy), students (including academy), 456; beneficiaries under loan fund, 23; receiving free tuition, 30; looking to ministry, 8.

Emory and Henry College, Emory, Va., reports value of grounds and all buildings, \$100,000; one building erected at a cost of \$700; science equipment, \$2,000; volumes in library, 13,000; total endowment, \$10,000; total income, \$22,193; gifts and legacies, \$10,000; total teachers (including academy), 11; total students (including academy), 192; beneficiaries under loan fund, 7; receiving free tuition, 34; looking to the ministry, 20.

Hendrix College, Conway, Ark., reports value of grounds and all buildings, \$75,000; science equipment, \$4,000; volumes in library, 13,000; total endowment, \$132,875; total income, \$13,000; gifts and legacies, \$129,000; total teachers (including academy), 9; total students (including academy), 195; receiving free tuition, 56; looking to ministry, 15.

Kentucky Wesleyan College, Winchester, Ky., reports value of grounds and all buildings, \$100,000; one new building erected at a cost of \$4,000; science equipment, \$4,000; volumes in library, 3,000; total endowment, \$60,000; total income, \$8,600; gifts and legacies, \$3,000; total teachers (including academy), 11; total students (including academy), 162;

receiving free tuition, 40; looking to the ministry, 12.

Southern University, Greensboro, Ala., reports value of grounds and all buildings, \$190,500; one building (gymnasium) erected at a cost of \$5,000; science equipment, \$8,500; volumes in library, 8,000; total productive endowment, \$54,392; non-productive endowment, \$25,000; total income, \$26,906; total teachers, 12; total students, 176; beneficiaries under loan fund, 8; receiving free tuition, 54; looking to ministry, 31.

Central College for Women, Lexington, Mo., reports value of grounds and all buildings, \$150,000; science equipment, \$500; volumes in library, 5,000; income from tuition, \$10,000; total teachers, 19; total students (including academy), 159; receiving free tuition, 7.

Columbia College, Columbia, S. C., reports value of grounds and all buildings, \$200,000; one new building erected at a cost of \$500; science equipment, \$800; volumes in library, 1,000; total income, \$45,000; gifts and legacies, \$12,000; total teachers (including academy), 26; total students (including academy), 315; beneficiaries under loan fund, 2; receiving free tuition, 2.

Epworth University, Oklahoma City, Okla., reports value of grounds and all buildings, \$500,000; one new building erected at a cost of \$10,000; science equipment, \$10,000; volumes in library, 3,000; total endowment, \$60,000; total income, \$20,000; gifts and legacies, \$500; total teachers (including academy), 19; total students (including academy and special departments), 408; beneficiaries under loan fund, 6; receiving free tuition, 31; looking to the ministry, 19.

La Grange Female College, La Grange, Ga., reports value of grounds and all buildings, \$166,000; one cottage erected costing \$1,100; science equipment, \$2,500; volumes in library, 3,200; total endowment, \$23,237; total income, \$38,750; gifts and legacies, \$1050; total teachers (including academy), 19; total students (including academy), 218; beneficiaries under loan fund, 19; receiving free tuition, 23;

Polytechnic College, Fort Worth, Tex., reports value of grounds and all buildings, \$150,000; two brick buildings erected at a cost of \$27,000; science equipment, \$4,604; volumes in library, 2,000; total income, \$38,877; gifts and legacies, \$16,310; total teachers (including academy), 13; total students (including academy), 458; receiving free tuition, 118; looking to ministry, 30.

Wesleyan Female College, Macon, Ga., reports value of grounds and all buildings, \$300,000; science equipment, \$4,000; volumes in library, 3,500; total endowment, \$23,000; total income, \$83,892; gifts and legacies, \$2,500; total teachers, 32; total students, 474; receiving free tuition, 36.

Whitworth Female College, Brookhaven, Miss., reports value of grounds and all buildings, \$125,000; total income, \$21,000; total teachers (including academy), 24; total students (including academy), 259; receiving free tuition, 75.

We do not attempt to give in this place the statistics of our secondary institutions, which will appear later in the annual report of the Board. The statistics of Vanderbilt University were published in the Advocate of July 19.—Nashville Christian Advocate.

We would be glad to figure with anyone having book or pamphlet printing to be done. We have the facilities for rapid work in any quantity Anderson, Millar & Co.

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### Oklahoma Methodist Joint Commission on Federation.

Plan of Operation and Rules of Procedure: We, the representatives of the Methodist Episcopal Church, South, and the Methodist Episcopal Church, appointed as a Joint Commission on Federation adopt the following as our plan of operation:

1. We understand that the purpose of this commission is to promote harmony and reduce cost in our common work, and to increase Methodist efficiency and Christian co-operation.

2. We recognize the rights of the Methodist Episcopal Church, South, and the Methodist Episcopal Church to care for their constituency, whenever the membership is adequate, in all the territory embraced in the Oklahoma Conference of the Methodist Episcopal Church, South, and the Oklahoma Conference and the East Oklahoma Mission of the Methodist Episcopal Church.

3. We approve the Articles of Federation as adopted by the General Conferences of the two churches which we represent and agree to abide by them.

4. We recommend that each church respectfully recognize the rights of the other in every place where both churches are organized.

## BIBLES

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so far as possible protecting the rights of each other in membership and influence, thereby proving that we have a Christian spirit in our work and a common purpose in our organizations.

5. Unoccupied territory is common privilege but if in a given field the church is preparing to enter, before organization, finds its membership largely outclassed by that of the other church, we recommend that the work be turned over to the other church, if it will assume responsibility therefore. In estimating the opportunity the following facts should be carefully weighed:

- a. Number of members.
  - b. Spiritual, financial, and social strength of members.
  - c. Preferences of the community.
  - d. Proximity of other work.
6. Where both churches are organized in the same city, each should be its own judge as to new organizations, but we recommend that the presiding elders having charge arrange to occupy the different parts of the city in order to better accommodate the Methodist constituency in all parts at the least practicable cost.

7. In small towns and country neighborhoods where both churches are organized, we recommend, where practicable, that the presiding elders and pastors having charge so arrange the appointments that the two churches should not conflict in the time of holding services. Also that where only one denomination has a building that the churches divide time in the one church building, thereby encouraging our people to know each other better. This, we hope, will lead to even better adjustments.

8. Where both churches are organized and one of them suspends temporarily, still holding its property, we recommend that every effort should be made to encourage its members to support loyally the work of the other church. In case one church withdraws from the field we make the same recommendation. In case of suspension, only, the presiding elder having charge of the suspended work may take it up at his own discretion, but in case of withdrawal it shall be dealt with as if it were entirely new work.

9. Where only one Methodist church is organized we recommend that all our members go at once into that church and support it loyally.

10. We approve the joint ownership of property where the churches locally think it best, but suggest that there should always be a written agreement providing for the closing of such a compact on an equitable basis.

11. Presiding elders, pastors and official boards may present requests or protests to this commission, but the commission will not ordinarily originate business.

#### RULES OF PROCEDURE.

1. Three representatives from each church shall constitute a quorum. Cases submitted for adjudication can not be decided with less than three affirmative votes from the representatives of each church.

2. Reasonable notice shall be given George H. Bradford, president, or C. B. Ames, secretary, of an intention to present a given case to the joint commission.

3. The joint commission shall be the sole judge of the number of representatives to be heard in any case.

4. Statements of facts by parties interested shall be presented in writing, but the commission may hear additional oral evidence.

5. The fact that a given case is to be submitted to the joint commission shall be communicated by the president and secretary to the presiding elders a reasonable time before the meeting of the joint commission.

6. No publication shall be made of the decisions reached by the joint commission in cases brought before them until these decisions have been presented to the bishops in charge, and they, in turn, have rendered their decision thereon.

The following is suggested as part, at least, of the information that should be presented to the joint commission:

1. Date of organization.
2. Number of members.
3. Additions in last two years.
4. Losses to the membership the last two years.
5. Enrollment and average attendance of Sunday school.
6. Has the church a regular pastor?
7. Amount of salary paid.
8. How much missionary money appropriated last year?
9. How many Sabbaths each month does the pastor preach at this church?
10. Does the congregation own the church property? Value of same. Indebtedness. Condition of property.

Also any other information that will assist the commission in reaching a just decision in the case.

Adopted March 12, 1907.

GEORGE H. BRADFORD, Chr.

Oklahoma City.

C. B. AMES, Sec., Oklahoma City.

Methodist Episcopal Church—George H. Bradford, E. S. Stockwell, M. Porter, J. B. Cullison, J. F. Warren.

Methodist Episcopal Church, South—A. S. McKennon, Sam G. Thompson, O. E. Goddard, N. L. Linebaugh, C. B. Ames.

#### Anglo-Chinese College, Shanghai.

The spring term of the college has closed. We open the fall term Sept. 3rd. We count the end of the fall term in January, the end of our school year.

We have had a very pleasant term's work. We have escaped severe sickness among the teachers and pupils. The work done has been creditable, and, I feel sure indicates that the work is on the upgrade. We have had the largest per cent. of the old student body to register (by paying down part of the next term's tuition) for the next term that I have known since I have been connected with the College for almost ten years. We are simply reaping the good seed sowing of the past. We have the largest crowd of students who have remained with us for a period of three or four years that I remember to have known before, this also augurs well. I feel very confident that this has been one of the very best terms in religious matters that we have had, and yet very few have joined the church. We have had the largest number of systematic, willing, and earnest Bible students that I have ever known the College to have. I am sure we have scored a great advance along this line, and over this I am most sincerely gratified. A large number of our students who are not members of the church, and in the face of the many hindrances that are in the way, they are not likely to become members of the church soon, are among the most earnest, if not the most earnest, students we have. Everybody in the College has two lessons a week in the Bible, and the best part of it is that the best students are the best Bible students. The study of the Bible is the respectable thing in the College. A few of the boys feel an indifference, and sometimes a little resentment to the system, but not the older and leading students, even though non-Christian. I have felt great gratification at the tone of the student body.

Three of our students are leaving in August to study in the United States. We gave one the certificate from our preparatory department last winter, one has not finished our preparatory department, but wants to go abroad because his brother is in Harvard, sent by the Chinese Government. One has been in the Tientain University for a year or so since he left us, and goes as a Government student to study law. One of these young men is a prominent Christian worker, one is a probationer since he has been with us, and the last mentioned as going has been a probationer for several years, and we hope he will be baptized before he goes.

Last week the Viceroy of these two provinces, a Manchu who went last year in the Government World Touring Party, held an examination to select a number of young men and women to send abroad to be further educated. Ten young men and three young women were selected out of several hundred who applied. Afterwards the Viceroy entertained the successful candidates at tea, and asked all who were Christians to stand up.

Seven of the young men, and one of the young women stood up. The girl is the daughter of one of our local preachers who is also the Chairman of the Board of Stewards of the Anglo-Chinese College Church, Rev. C. J. Soon. Bro. Soon was educated at Trinity College, and Vanderbilt. One of the successful young men is the youngest son of our own Bro. C. J. Marshall, who for so many years served the church in China. The other two young ladies who are sent have both been students in our Mission Schools. I have not heard in particular about the other young men, except that one is the son of a former preacher in another mission. A Chinese gentleman who went with the high officials abroad last year, and has been abroad before, a Christian man, goes to see to the placing of these young people in the best schools of the U. S. His wife, the daughter of a former Christian minister, goes with him. So all the children of preachers in China do not go wrong any more than they do in America.

This step is marvelously significant. Sent by the Chinese Government, and known to be Christians, and given an opportunity to testify to the fact. And who shall say that it did not require what in America we are wont to call nerve to rise when this heathen Viceroy asked all who were Christians to stand up. How did they know, after so much of late has been done to put foreign religions and foreign everything else under the ban, that he was going to say that it did not make any difference what religion they believed—they were to be free as to religion—they were to come back and serve their country? I do not remember anything so full of promise of good things for our work to have been done by a Chinese official for a long time. But all honor to these boys and girls who so bravely stood up for their colors. I do not know if there were any who failed to testify.

This is the day of wonderful things for the Christian Church in China. The best of the Christian men are where they have been all the while—on top; no longer the scum, but the cream. The brightest young people, and those with the brightest future, in this big old country are the young people of the Christian church. They are the hope of it, and to them are to come the places of honor and trust in the work of education and government. And perhaps the most of these hopeful young people are the children of Christian preachers. What an argument for Christian home life! The change is marvelous. I can hardly believe this is the same China I landed in ten years ago. Where even at a time so recent as that, almost a certain bar to all high preferment, was to give a young man a really Christian education. Now it means to open the best to him that his country has in the way of real opportunities to do, if he has the real capacity.

It is not that they are wanted because they are Christians, but because they are what the country feels that it needs. They are those who are best prepared. They are the ones who can be trusted in this time of great peril for the state. Many of the students who go to Japan to study fill the revolutionary ranks, and some of them are developing into assassins. The leaders of state would rather have men who were not Christians, all else being equal, in this time of general distrust of things foreign. So the demand for these men is all the greater tribute to the power of the gospel in the lives of men. The most intensely and intelligently patriotic men in China are Christian men, and China is fast getting to the point of being ashamed of denying it.

A step I expect to see very soon is the appointment of men of known Christian character to high official positions. The only thing now standing in the way is the old custom compelling all officials to worship the tablet of Confucius. The Government would like to have the men, but cannot hope to get the truly good ones as long as this rule is in force. The state will soon be reduced to the logic of Mohamet as to the mountain. Seeing that the mountain will not come, the state will be under the necessity of making the approach by setting aside all religious disabilities.

We are by no means slow to see all the danger in this day of favor. We are in position to see all of that. But it is the beginning of the day of good things. There will have to be many adjustments and re-adjustments, but things can never be again what they have been before. Let us gratefully mark every step of progress. Christianity is a force to be reckoned with today in China as never before. Every movement does not go as we could desire, every Christian does not travel the road that it occurs to us to mark out, but we are headed some where. My faith in the outcome was never stronger.

It will be of encouragement to friends to know that we are doing something along the line of improvements in the College. During this six or eight months we shall have spent more than (gold) \$5,000 in material improvements. Not one cent of this has come from abroad. About \$1,000 came from old students and friends among the Chinese, the rest has been saved from the income of fees for several years. We are in very great need of money from home, as Bishop Candler brought out in his call some time ago in the Nashville Advocate, but we are doing the most possible with what we have. But we must have help if we are to do the great work to be done in this the day of great opportunity in China.

I trust very much we are going to get a Church to be called The Young J. Allen Memorial. Bishop Wilson thinks we ought to have it. We need it very much. Pray for our work.

Fraternally,

JNO. W. CLINE.

July 18.

#### A Note from Conway.

We came to Conway Aug 8th. A protracted meeting, held under a tent, first by John B. Andrews, then by Wm. Thompson, of Bark, was in progress; two meetings a day, well attended; mercury ranging from 102 to 104 degrees.

Sunday, the morning service was held in the church. The audience filled the auditorium. Fifty-three persons were received into the church, forty-two on profession of faith. The meeting was closed by a service at night in the tent, when Bro. Thompson preached a very clear and strong sermon on the development of character, and responsibilities of probation. We board with Mrs. Pierce Merrill, widow of one of the bravest and truest of the itinerants of the Arkansas Conference, who have, within the last half decade, joined the church triumphant. My wife's worldly cares are narrowed down to keeping in order two small rooms, and seeing that her husband's hat and coat are hung, each, upon the proper nail. As for myself, I know not what cares my duties in the College may entail; but the studies of my department associate me with that perplexed throng, who, as Milton tells us,

Sat on a hill remote

And reasoned of foreknowledge, will and fate  
Free will, fixed fate, foreknowledge absolute,



And found no end in wandering mazes lost.

The fact that we find such studies congenial may not suggest a hopeful inference.

I was at the College yesterday. President Anderson is superintending repairs. I found carpenters, painters and paper hangers very busy. Our financial agent, James Thomas, has provided the means for many improvements. Every day students or their parents are here arranging for board of scholars next year.

The future of Conway, so far as moral, social and intellectual influences are concerned, is assured. The location here of the State Normal School, in addition to the two colleges we have, will make Conway, more than any other town in the State, an educational center. The town government under Mayor Martin has for years been faithful, consistent, and steadfastly true to the best principles. The schools make the moral sentiment of the city and the city government holds them a sacred trust to be well guarded.

J. E. GODBEY.

#### Bishop Vincent on Revivals.

We have scarcely ever met with a more sensible article in a secular paper on a religious topic than that contained in the Richmond News Leader of a recent date, under the caption "Abolishing Revivals." The editor, wholly misapprehends Bishop John H. Vincent, of the Methodist Episcopal Church, when he represents him as attacking the revival system of his church, and advocating its abolition. What the Bishop condemned in an address delivered at Coffeysville, Kansas, July 22nd, was the sensational methods practiced by professional evangelists of the present day. He expressed himself as "standing for genuine evangelistic effort under discreet direction, but protesting against all sensational and spasmodic endeavors to create an ill-balanced emotional feeling, and mere temporary devices for exciting enthusiasm." The Bishop's address was called forth by the very extravagant, and objectionable methods pursued by certain evangelists in Kansas, which, instead of benefitting, were doing serious discredit and damage to the cause of vital Christianity. It is against this the Bishop protests, and not against legitimate revival work as recognized and practiced among Methodists from the beginning.

What we especially commend in the editorial from the Richmond News Leader is the earnest and out-spoken manner in which it advocates revivals as a potent and indispensable instrument in the Church's progress and prosperity. It pays this tribute to Methodism in this connection: "The truth is the revival system of the Methodists has been one of the most powerful agencies for the spread of the Gospel and the uplifting of humanity this world has ever known." This is undoubtedly true. The wonderful achievements of Methodism upon this continent during the past century and a quarter, putting her far in advance of all other denominations, have been due under God to her earnest, evangelistic methods.

Speaking of the pioneer Methodist preachers, the News Leader says: "Their hymns, their preaching, the conduct of their services, appealed to the daily experiences, the common troubles, joys or sorrows, and the practical habits of thought of a population unaccustomed to abstractions and ignorant of theories." The editor thinks that the fervid, old-time hymns of Methodism, charged with spiritual truth, have been the means of "leading more souls to heaven than all the ornate fine-spun

sermons that have been preached since the Reformation." He adds: "Of course, relapse, and sometimes collapse, follows after stirring appeals to human emotion. This is the matter in the experience of every preacher, politician, and orator in the world. It is equally true, however, that vast numbers of the people can be reached and stirred through their emotions who could not be reached in any other way, and that, with a large proportion of them, reason and will power re-inforce and sustain and make permanent the purposes formed, and the desires aroused in the time of excitement. Nearly all other denominations have borrowed from the Baptists and Methodists what are called their "evangelistic method" of direct, earnest, and vigorous appeals to the hearts of the masses of the people. As a system we hope the revival idea will never die out. It has carried religion into the wilderness, and comfort, hope, and high thought to the pioneers on the extreme outposts of civilization. It has roused smoldering sparks into flame, has maintained the public sentiment and kept alive the principles on which society and our government are founded and sustained. Abandonment of it would be a general calamity to people of all religions, and of no religion."

We thank the editor of the News Leader for these wisely and well written words. They would be worthy of any religious journal in the land. In no better form could the true nature and legitimate results of a genuine revival of religion be stated. Bishop Vincent is an advocate of all proper methods of evangelistic work. He has been actively engaged in it during his whole ministerial life. What he condemns is the spurious, sensational and tricky devices of some modern evangelists. No church can enjoy lengthened spiritual prosperity without these occasional gracious visitations. They repair the spiritual exhaustion and waste caused by contact with the world and by the conflicts of the Christian life. They quicken the sensibilities of God's people more or less deadened by the secularizing influences of this life. They rouse the attention of the unconverted, awaken within them an anxious concern for their immortal welfare, and by persistent effort, and oft-repeated appeals, bring many of them to Christ. The churches that ignore revivals are dead and non-progressive as well as non-aggressive. They do little or nothing along evangelistic lines at home or abroad. We think with the author of the article referred to that it would be a great and "general calamity" should Methodism abandon those special efforts for the salvation of souls and the furtherance of Christ's kingdom in the world which have characterized all her history, and made her a great spiritual power in the world.—S. K. C. in Baltimore and Richmond Christian Advocate.

#### Worth Considering, Protestants.

At the Roman Catholic Club in this city some time ago, a meeting of the Daughters of the Faith was held. A number of prominent clergymen, a physician, a judge, a poet, and two hundred women were present. The object was to discuss plans for concerted action on the part of Catholic women in various departments of religious work. Archbishop Farley was the chief speaker. After expatiating on the duty of Roman Catholic women to uphold by every means in their power the sanctity of the marriage tie, to abjure immoral literature and immoral plays, and "to refrain from dissipation, not only of the appetite but of the tongue," he took up the subject of education and said:

"I cannot speak too strongly on the subject of the necessity of sending Catholic children to Catholic academies. There is, I regret to say, a constant and I fear a growing tendency to violate this most binding duty. Let no motive, social, financial or political, lead you to fling your children into the jaws of infidelity and atheism.

"Only a few weeks ago a mother came to me almost in despair, entreating that a mass be said for her daughter. She had sent the girl to a woman's college—I will not mention its name, but it is an institution on the order of Vassar, Smith and Bryn Mawr—and in six months her faith had been tampered with to such an extent that she refused to accompany her mother to confession on Holy Thursday. "Again I enjoin upon you, do not relax your vigilance in this direction."

We direct the attention of our readers to this passage because quite a large number of Protestants send their daughters to conventual schools. If it be so desirable that Catholics should never be sent to Protestant schools it must be equally so that Protestants who wish their children to remain Protestants should not send them to Roman Catholic schools, or to any school—Roman Catholic or Protestant—that would undermine their religious faith. Parents have the right to judge what religion is best for them to teach their children. Bigots will teach them to judge harshly all other religions but their own. Persons without any religion will say, "Children should never be taught religion except in a general way, but allowed to make choice themselves when they grow up." The true standard is this: That without inculcating narrowness, parents should place children where they will see the superior religious advantages of their own communion, leaving them after they shall have been trained to retain or reconstruct their views by independent investigation as opportunity may occur or the development of their minds suggests.

Protestants, both men and women, could do nothing better than to imitate the zeal of the Catholics in several of their methods in training up their children "in the way" they think "they should go."—Christian Advocate, New York.

#### How Burbank Achieves Perfection.

In his methods of working, Burbank is quick and decided. It was my privilege to be with him during one morning in his "proving-grounds" at Sevastopol, some seven miles from his home. Row after row of young plum-trees, covered with fruit, stood before us. Two assistants were with us, one with a handful of white cords and one with a handful of brown or black ones. "These are all grown from the same seed. Now see how they differ." He picked a few plums from the first tree. Rapidly he looked at one, carefully tasted it, and said, "Kill." I had scarcely got my teeth into the first plum when he was on to the next tree, and the next, and the next, with a rapidity that was simply astounding. His keen eyes trained, to scientific accuracy, saw at what seemed to me to be one glance all the attributes of the tree. One taste satisfied him as to texture, juiciness, and flavor of the fruit, and thus, almost in a moment, he had decided whether that tree was worth keeping for further experimentation or was to go to the bonfire. Almost as fast as I can write it the words fell from his lips, "Kill." "Keep," "Keep," "Kill," "Kill," "Keep." The attendants followed, and put on the white or black strings which denoted the fate of the particular tree. George W. James, in the August Circle.

## THE SUNDAY SCHOOL.

**August 25. Israel Journeying to Canaan.**

Golden Text.—And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light. Ex xiii: 21.

Lesson Text.—Numbers x:11-13, 29-36.

Our present lesson begins with "the first day of the second month in the second year after they were come out of the land of Egypt." The preparation occupied their attention so that the journey was begun twenty days later. The people had spent almost a year in camp before Sinai. They had come out of Egypt a hoard of newly released slaves. Their associations with the Egyptians, in spite of its many restrictions, had resulted in many erroneous ideas and evil practices and before they could be fairly started on the journey to the land of Canaan they must be instructed in the true worship and service of God. Their condition must be improved by organization and discipline before they could be led successfully through the wilderness and into the land of promise. The signal for the journey was given by the rising of the cloud that had covered the tabernacle. The journey did not at once begin but preparation for it was immediately begun. When the preparation was finished the cloud moved off in the direction that they were to take. The first move was without incident and they again pitched their tents and set up their tabernacle in the wilderness of Paran.

There are some confusing characteristics of the Hebrew language. The same words are used to designate a son or even a great grand son. It is indefinite and gives rise to apparent discrepancies in the scriptural narrative. So in reference to this person "Hobab." He is in one place in the Scriptures declared to have been Moses' father-in-law while in another he appears to be simply a brother-in-law. Reguel or Reuel was Moses' father-in-law and Hobab was the son of Reguel, so a brother-in-law. Whether he came with his father to the camps of Israel before Sinai or at some subsequent time we are left to conjecture. He seems to have been a good man, as was his father. They were related to the Hebrews from the fact that they were Midianites and the Midianites were descended from Abraham through Keturah a daughter. They had the same worship of their great father and had an abiding interest in the progress of their relatives the Hebrews.

Moses' invitation to Hobab seems to have met, at first at least, with no favorable consideration, but when Moses based his request upon the fact that Hobab might be of much service to the people then it is thought that he decided to remain. A noble trait to be willing to go if he could be of service. His children, the Kenites, had a place with one of the tribes of Israel according to Judges 1:16.

The request of Moses to Hobab was a generous one. They were children of promise traveling to a land of promise that flowed with milk and honey. Their anticipations were happy. They were not selfish. If Hobab or any other man would forsake his own country and join himself to God's hosts they would be glad to give him a part with themselves in all the blessings that their God had promised. It should not be thought that Moses' solicitude was on account of the kinship that existed between himself and Hobab. This has always been the desire of all good people. They are willing to divide their blessings with those who will go with them. The religion that warms their hearts they desire

to share with others. God is their Father but they are willing that he shall have yet other sons and daughters to share his blessings. Heaven is a good place but not too good to bless all who will give themselves to the Lord Almighty.

The closing verses indicate that Moses had a very high and proper estimate of God's power. When the cloud moved Moses expected that destruction and demoralization would come to all his enemies. He was a terror to evil doers. And when the multitude rested Moses called upon the Lord to return from the confusion of his enemies and comfort his people. This God delighted to do. His administration of justice to the evil doers does not detract from his determination to be gentle and kind, long-suffering and gentle to those who trust in him.

### Fruit Growers Lose Thousands.

Under the above caption in the Arkansas Democrat of the 19th of July, Maj. W. J. True, deputy revenue collector for the Western portion of Arkansas, is reported to have said: "The fruit growers of Arkansas lose thousands of dollars each year on account of the prohibition wave which is sweeping over the State. If it was not for the fact that people who engage in the manufacture of liquors being looked upon as undesirable citizens and their seclusion from society, the apple and peach growers of the western part of the State would be able to sell that portion of their crop which each year goes to waste to be made into brandy. There are hundreds of farmers in northwestern Arkansas who would engage in the manufacture of their surplus apples into brandy if it was not for the scorn of their neighbors, who abhor the man who manufactures liquors. It was not so ten years ago. Then a man was not considered a social outcast because he made liquor and made it lawfully. Because liquor is manufactured in a town does not make that town unlawful. Bentonville is one of the most orderly towns in the State and yet the largest brandy distillery is located there. With such men as have charge of that distillery, they can be located all over the apple and peach belts and have no evil effects on society. The spirits are placed in bond as soon as manufactured and the distilleries will sell none in those towns."

Here we have the same old story about the immense loss of the fruit growers by reason of laws prohibiting the manufacture and sale of liquor for beverage purposes, and it must needs be answered by the same old argument.

Suppose these fruit growers are permitted to convert their waste fruit into brandy to the value of \$200,000 and sell it to the people in those sections of the state engaged mainly in the culture of corn and cotton. It is admitted that the fruit growers are richer in material wealth by the sum of \$200,000. How about the purchaser of their wet goods? Did the drinking this liquor enable them to produce any more corn and cotton? The wealth of Arkansas has not been increased by so much as a single sliver. It is simply an exchange of dollars; the corn and cotton planters have less money, the fruit growers more. This is on the assumption that said brandy was used for beverage purposes.

"If a loss of revenue should accrue to the United States (because of prohibition) from a diminished consumption of ardent spirits, she will be a gainer a thousand fold in health, wealth and happiness of the people." License cases 5 Haword (46 U. S.) 513-613.

The foregoing is not the unreasoning vapors of a temperance fanatic, but the sober

deliverance of the highest court in the land. It will be noted that the court virtually affirms that instead of the country sustaining a loss by reason of prohibition, it is a gain in wealth a thousand fold.

I commend this decision to Maj. True. The temperance people of the great northwest are to be congratulated in that their scorn has in it a deterrent influence. May it prove hotter and hotter till none shall be found so brazen as to withstand its withering touch.

"Because liquor is manufactured in a town does not make that town unlawful." No, but you will note that the brandy manufactured in Bentonville is not sold there. But how about the towns where it is sold? Before Maj. True can make good his case, he must show that this liquor does not create lawlessness in the towns where it is sold.

Again, "Brandy is the most profitable way to work up the surplus apples and peaches." As a matter of fact is not that the most profitable way to work up all the apples and peaches? But that is no reason why they should be converted into a crime-hatching beverage.

Maj. True closes with this sensible advice: "If the farmers do not make it up into brandy they should get to work on the fruit just the same and make vinegar." To which I give a hearty amen.

E. L. BEARD.

Lonoke, Ark.

### Allen Memorial Chapel," Oxford.

By Bishop Charles B. Galloway.

I have learned with great delight that the Board of Trustees of Emory College proposes to erect a Chapel on the campus as a memorial to Dr. Young J. Allen. No more fitting tribute could be paid the memory of that remarkable man. For fifty years he was Emory's voice crying in the wilderness of far Eastern heathenism, and no voice across the Pacific has been more eloquent or potential. It is proper, therefore, that a temple on Emory's campus should bear his honored name, and that the fragrance of his mighty spirit should accompany the word there being delivered which will stir the missionary conscience of heroic young men to the latest generation.

The memorial should really take on a connectional expression, for he was the greatest chieftain and most historic figure in all the missionary ranks of Southern Methodism. Author, philosopher, statesman and apostolic preacher, his name is so wrought into the history of China that as the Sun of Righteousness shines more and more upon that Empire the characters that spell his great name will expand in size and supernal beauty. Emory has done well to honor her great son who united in himself, for a half century the Christian history of two nations; and who will ever be a majestic representative of a Gospel for the whole world.

Let the temple be stately and spacious and fair to the eye of architectural beauty.

(Parties desiring to take part in this memorial will please send cash or subscription to Pres. James E. Dickey, Oxford, Ga.—Ed.)

### Notice.

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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.)

## Bill's One Accomplishment.

By Ruth Carr.

## Chapter II.

"Why didn't you come to Sunday School last Sunday, William," said Miss Lucy a few days later when she met him on the street.

"Cause I never had narry clean shirt," said the boy with evident embarrassment.

"I'm sorry, for we missed you. Can't your mother see that you have clean clothes for Sunday?"

"I ain't got no maw."

"With whom do you live then?"

"Jes me and my daddy lives together. I did have a brother, but he stole some cows and run off, so we ain't heard from him no more."

"Is your father a Christian, William?"

"No marm, I reckon not; maw used to pray in her life time, but my dad is wicked and gets drunk, an' sometimes he beats me mighty nigh to death."

"My poor boy," gently laying her hand on his shoulder. "I am sorry your home is so unhappy, but in spite of it you can be an honest boy and always do right."

"I am-er-tryin' Miss Lucy, 'cause you asked me to, but sometimes I most give up; last night I was a kneeling down by my bed a sayin' 'Our Father who art in heaven, and Dad come in an' seen me an' kicked me in the side. He lowed it was some of your foolish doin's and I had better quit it, or he'd beat me good; so I guess I won't pray no more when he's a lookin'; but I'm tryin' to do right all the same."

"That's right, William. God has promised to hear your prayer and he will open the way for you to be a Christian. I will not forget you when I pray."

"I believe it Miss Lucy, and if it wasn't for you, I'd quit tryin'."

Next Sunday class No. 3 was smaller than usual, but Miss Lucy believed she had done right, so she did not worry, but just left the matter with God, and knew it all would be well.

"Miss Lucy, look yander," said Bill in a loud voice that attracted the attention of every one near him, "yander is Shims and Rube and Shaddy a peepin' in at the door, and Shaddy shuck his fist at me, and Rube shuck his'n too."

The other boys burst into a noisy giggle that Miss Lucy could not quiet and the Superintendent had to ring his bell before order was restored.

Late Sunday afternoon Miss Lucy and her little sisters were out for a walk, and soon came to the banks of a small lake that was near to the town.

"O sister just look yonder," said one of the little girls, "there's Bill Shankle fishing on Sunday."

"O that's too bad, after all the pains I've taken with him; I'm afraid I have not made much impression on him after all."

When they drew near the lake, Bill rose and called out.

"O Miss Lucy, I've got some such nice fellows this time, and I'll give 'em all to you, 'cause I can get me another mess 'twix now and dark."

"O no, William, I could not think of taking them, because I think it is wrong to fish on Sunday."

"Do you, Miss Lucy, why me and Dad fishes most every Sunday."

"I'm sorry William that I didn't tell you before this, but don't you remember our lesson said, 'Remember the Sabbath day to keep it holy.'"

"Yes'm I recollect you told me that before."

"Well fishing isn't keeping his day holy, and I hope you won't do so on Sunday again."

"I shore won't Miss Lucy, if you say it's a sin, and I'll quit right now; but wouldn't the little girls like to have some lilies?"

"We certainly would appreciate them for they are beauties."

In a twinkling Bill plunged head first into the lake and was out of sight.

"O Lucy," said little May, "he'll be drowned; how can we ever get him out of the water," in great fright.

At that moment Bill rose to the top, and with much sputtering and snorting, began breaking the stems of the beautiful white pond lilies that grew so thick around the edge of the lake.

Swimming to the shore he handed them to one of the girls.

"You may have these, May, but I want to swim out to where it's good and deep, and git Miss Lucy some great big pretty 'uns."

"Aren't you afraid to go so far William?"

"No'm, I've swum all over this lake many times as I can count."

"That wouldn't be very many," said little May under her breath.

"I'm a plum duck in the water Miss Lucy," proudly, "an' I don't remember the time I learned to swim."

"You certainly are an accomplished swimmer William."

"Them's the very words Judge Boland said to me one time, and he lowed it would serve me a good turn some day."

"Yes, it may enable you to save your life some time, if you're accidentally thrown into the water."

"More'n that, it may 'nable me to save somebody sides myself."

"Oh Bill, o-o-o-k Bill," called a cross looking man from the cabin on the hill, "don't you hear me a callin' of you. I low I'll break your head if you don't answer me."

"Yes sir, I'm a comin' right now. He seen you down here Miss Lucy an' he lows you is a tellin' me somethin' 'bout prayin' or sich like."

"Goodbye William. I hope your father won't punish you. We're much oblige for the lilies. Please don't fish any more on Sunday William."

"I shore won't," he called back over his shoulder as he climbed the low rail fence around his cabin.


(To be continued.)

## OXIDINE.

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## Great Meeting at England, Ark.

On Sunday night, Aug 11, closed one of the most remarkable meetings, in its results, ever held in England, the majority of the conversions being business men, and the bringing together men who had not spoken to one another in years, shaking hands with mutual pledge of friendship. There were one hundred and thirty-five conversions; fifty uniting with the Methodist church. The First Baptist and Landmark Baptist having accessions. The members of the Baptist church did noble work during the meeting. Elder J. H. Peay, of the First Baptist church assisting during first week of meeting. Dr. A. C. Millar preached Sunday night, Monday morning and night and Tuesday morning. Rev. J. D. Hammons and Bro. G. T. Tatum, the singer of Jonesboro, conducted the meeting up to Friday of second week, when Evangelist W. M. McIntosh of Iuka, Miss, arrived and took charge. McIntosh is a power, one of the characteristic utterances gives the key note to his wonderful power of winning souls to Christ, and that ut-



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terance was "It is my constant prayer to so preach the gospel that you may see less of me and more of Christ. Bro. G. T. Tatum is a whole team by himself, whether in single or double harness, as singer or exhorter, and to be fully appreciated must be heard. And what about our beloved pastor, Bro. Hammons? For months, before his trip to the Holy Land, he was praying for the success of the meeting. After his return, it was the one thought and prayer of his heart that God would bless and give scores of souls for the upbuilding of His Kingdom. All three threw their souls and lives into the work to make it a success. And God's blessings were upon their efforts.  
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## "Just Tobacco."

A cigar never hurt anyone—if it was left alone.

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Tobacco is useful—for destroying vermin.

One pipeful of tobacco can destroy the comfort of a hundred, yes, perhaps of five hundred, non-tobacco users.

If your dog started to use tobacco you would probably shoot him.

If your wife or sister started to use it you would probably be disgusted, but yourself—ah! that's different.

One smoker makes many; and not one is improved in the making. A Christian smoker is apt to make more smokers than Christians.

Your tobacco costs you more than the money you pay for it. Impaired health, lessened labor power, waste of time, loss of will-power, diminished Christian influence; these are some of

the things tobacco costs some of its users.

Tobacco and chivalry are foes.

Jerry McAuley claimed that no drunkard ever reformed permanently unless he abandoned the use of tobacco.

The church is too sacred to be fouled with tobacco smoke; so is the home; while the body of man is more sacred than either.

If your body really belongs to God, can you consistently put a pipe between your teeth, or fill your mouth with the poisoned weed.

Tobacco is too often the first step in intemperance.

Don't whine when you are hit. Don't hide behind some other man. Don't plead weakness. Face your foe—and fight it.

You can quit, if you will. It isn't easy, but it is possible.

The theory that cigarette-smoking will injure a boy, but pipe-smoking will not hurt a grown man, somehow does not sound quite logical.

The parents who wish their boy to follow their example by learning to use the weed are very few in number.—Selected.

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### How the National Forests Serve the Public.

"The use of the National Forests," a publication just printed by the Department of Agriculture, is a brief, clear manual for public information as to the forest policy of the National Government.

It is too true, as the short preface to the public says, that "many people do not know what National Forests are. Others may have heard much about them, but have no idea of their true purpose and use." It is the object of this publication to explain just what the National Forests mean, what they are for, and how to use them.

In the first place, it is explained how the Forests are created and how their boundaries are drawn. Next, their direct use and value are shown from the point of view of the home-seeker, the prospector and miner, the user of timber, the user of the range, the user of water, and other users of Forest resources. Third, it is shown how the Forests are intended for use, for the production of usable products, and for the establishment and maintenance of homes; how on all of them the timber is protected from fire, the water flow is kept steady, the forage on the range is increased and guarded from abuse; and how in addition, they serve as great public playgrounds and as breeding places and refuges for game. Finally, the management of the National Forests is described.

Here it is that the great usefulness of the Forests is brought out most clearly and strikingly; for the Forests are managed for the people in their own interests, and every means is used to meet the desires and wants of all Forest users half way by dealing with them in the main directly on the ground and in all cases with the utmost practicable dispatch and freedom from red tape.

In a word, the special interest of this manual lies in its showing that the Forest policy of the Government, both in principle and in practice, is for the benefit of the ordinary man, for the benefit of every citizen equally. There is still a tendency to think of the National Forests as "preserves" closed to use, and to leave the public lands exposed

to unregulated individual exploitation. Where these misapprehensions still prevail "The Use of the National Forests" will go far to correct them.

The book is written by Mr. Frederick E. Olmsted, whose intimate knowledge of conditions in the West and the policy under which the National Forests are managed especially fits him to deal with the subject.

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### The Girl Who Pays Her Way.

"You probably have no conception of your importance as a unit. Few of us have," writes Margaret E. Sangster in Woman's Home Companion for July. "Yet society is so constructed that we depend on one another, and, without quite understanding it, we constantly assist in molding the opinions and shaping the conduct of people whom we may never meet, and who apparently never approach our neighborhood. For instance, I knew intimately a young girl who was born in a tenement house on the East Side, New York, who scrambled up as best she could through a meager and poverty-stricken childhood, working as a cash girl in a department store when she was fourteen, and later earning her livelihood in a tobacco factory. Her work when she first became one of my girls was very hard and unwholesome. Her face was pale, her fingers were stained, her hours were long, and her weekly wage, most of it given to her mother, was a sum that many girls in well-to-do families spend on candies and chiffons without a thought of economy. But she had a dainty air, was fastidiously neat, arranged her hair very prettily and was gentle and attractive in speech and manner. She had the sweet and refined air of a lady. How to account for it would have been a puzzle had I known girls of any one condition and training. I asked no questions, yet I found out without much trouble what I wanted to know. My little friend was spending a Sunday with me, and she said, incidentally, 'When I was a "Fresh Air," the year I was ten, I saw a young girl who must have been fifteen. She was the loveliest thing you could imagine. She used to drive down the road past the farm where we were staying, and I knew she was going to the train to meet her father. Often she stopped with her mother and visited a little with us, and I made up my mind that I would be like that girl. I tried to talk as she did. I made her my pattern. Afterward, when I was a "cash," I sometimes saw her in the store, and oh! what a joy it was when at last she came to the Settlement and sang for us in the evenings. That girl has been my ideal."

"Did you ever tell her about it?" I asked.

"I have never spoken a single word to her," was the reply. "I don't want to. I like better to think of her as a star or a beautiful flower. She belongs to me and I belong to her and if we were acquainted maybe it wouldn't be so perfect."—Ex.

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### A Necessity for a Good Mother.

Nobody can be a good mother without being cheerful. A sense of humor, a ready fund of laughter and a ready heart make a happy household.

But how can these essential graces go along with anxiety and weariness and an aching head? Plainly, they cannot keep company together. It is therefore the duty of the mother to see to it that her head does not ache—that is, in order to be a good mother she must be herself at her best, and to that end she must understand that a great part of the care of her children consists in the care of her own physical, intellectual and spiritual health. She must be happy if they are to be happy and wise if they are to be wise and good if they are to be good.

There is a species of self sacrifice which sacrifices joy itself. The martyr goes on working even after the task has become a burden and a pain to hands and heart. Sometimes this is a necessity, but commonly it can be averted by prudent management. Anyhow, in dealing with human beings, the personal qualities are the active agents. When in the mother, or in anybody else, these qualities are weakened by weariness, there can be no good results. The tired mother makes her children nervous and fretful and disobedient. Her spirit is communicated to them like a contagious disease.

Accordingly, the wise mother so disposes her day as to provide for the refreshment of her own spirit. If necessary, she neglects some household duty in order to do it, for this is also a household duty, one of the utmost importance. In this quiet time she reads a pleasant book, or says her prayers, or plays upon an instrument of music, or takes a nap, or makes a call. After that she feels better and behaves better, and her children perceive the difference. Thus our Lord took the disciples apart in a solitary place to rest a while. What he wished was not that they should do a certain quantity of work but a certain quality.

What is the use of working when one is getting nothing accomplished? A woman must be fit and in condition to be a good mother, else she is but beating the wind or the children. Nobody can be a useful mother without having some sort of fun every day—something to relax the strained nerves, and to make the sun shine in the soul. For all the domestic discipline comes back at last to the personality of the mother. Most children will be good if they have a good mother.—Dean George Hodges, in a Happy Family (Crowell.)

### Wanted at Methvin Institute.

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### HER ONE TALENT.

Margaret Sangster tells of a woman neither young, nor beautiful, nor robust, nor accomplished, nor educated, who became a bride. She realized that she was extremely unlike her brilliant husband. "I have not even one talent to fold away in a napkin," she said. But the husband loved her, and she loved him, and would, please God, make him happy. "There is one comfort—I can keep house," she said. So she planned the delicate, dainty, healthful meals, and kept the home clean, but not forbiddingly spotless. It invited the tired husband to rest, to litter it with books and papers, if it pleased him to bring work home from the office, while she sat beside him ready to smile or speak as he looked up. The husband said one day: "There's one talent you have, darling, beyond any one else in the world—the talent of having time enough for everything." His home was a suburb of paradise, and he went forth to the competitions of life steadily successful in all his enterprises. And the quiet wife, who had time to love him, to share his hopes, listen to his plans, and make his life supremely happy, was an element in his success which counted more largely than even the husband knew.

It is rare to find in this hurrying world a being who works with an air of repose; who can pause to listen to another's story; who has a heart touched to so responsive a key that sympathy in a friend's good fortune is as ready as pity for a friend's calamity. This woman, who had the one talent of doing fully and blithely every home obligation, by degrees became a social power. A large class of girls each Sabbath bent eagerly around her while she unfolded the lesson to them, and upon stated occasions she entertains the poor, pale fagged-out girls of the down-town factories, and keeps them by kindly word and helpful ministry and a Christian example, from places of temptation, for she believes it as much a Christian's work to keep young girls pure as to save the poor remnant of their ruined lives after they have fallen. Telling the life story of this woman, Margaret E. Sangster says: "Altogether, when I think of the sick beds this little woman sits by, the heartaches she soothes, the confidences of which she is the trusted recipient, the happy home-life which is hers, and the good she is doing, silently, I am quite sure her talent is bearing interest for the Master."—Sunday School Lesson Illustration.

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the worst case in 20 days, and restore the beauty of youth. Price 50 cents and \$1.00, by leading druggists or mail.

AL TOILET CO.,

**Campmeeting Notice.**

Please announce that the Salem camp meeting on Bryant charge will begin Friday night before the third Sunday in September as usual. We are expecting a good time. Come

J. H. McKELVY.

Aug. 19.

**OXIDINE.**  
A Chill Cure in Every Bottle.  
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**From Our Field Editor.**

Rev. D. J. Weems.

Four weeks ago I started in earnest canvassing for Galloway young ladies. District Conferences were over so I could devote all my time to this work. Everywhere I go I hear good reports of Galloway from those who have patronized the college. To date I have thirty definitely pledged with several others who will go, but have not signed contract.

I was unlucky to find the preachers gone, or going. Dr. Haynesworth in Mo., Bro. Taylor to Ind. Ter., Thompson to Booneville, Tollison to Chicago, Steel to Bentonville, Fletcher to Fort Smith, Davidson to Conway. Others were out helping in revival meetings. Everywhere revivals were the talk. I spent four days with Bro. Sturdy at Prairie Grove, Crawford Co., preaching seven times. Eight conversions and accessions when I left, with good interest.

In my North Arkansas Notes last May special notice should have been given to Harrison. This is a fine town, in a rich valley, surrounded by high mountains, and is recognized as one of the best business points in North Arkansas. G. G. Davidson is our pastor and with his consecrated wife is doing a fine work. They are more generous than Ed. Steel, or F. S. H. Johnston, dividing their children equally with Galloway and Hendrix, while Ed. Steel gives Hendrix four to none for Galloway, and Johnston four to one. I always did like to see a fellow tote fair. We give the new arrivals a welcome and hope they may be worthy of their parents

Northwest Arkansas has had a rich harvest of berries and peaches, and are now getting fine prices for their abundant apple crop. Many of them are getting \$100 per acre for the apples on the trees. The corn and cotton is about a half crop.

While at Greenwood, the home of our Honorable Governor Little, I learned that physically he is very much improved, but otherwise there is no improvement. This is great disappointment to thousands who were looking to Gov. Little with such fond hopes.

**A Narrow Escape.**

On the 17th I was in my seventh railroad wreck, near Howe, on the Rock Island. Every wheel except the engine and rear trucks of the sleeper were thrown off the track. We were all badly shook up, but none were seriously injured. The cause: bad track and running too fast on a sharp curve. This should remind us to be ready without a moment's warning to give an account of our stewardship.

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

**Texarkana Circuit.**

Dear Brethren: We began a meeting at Pleasant Hill Church July 5, and continued till the 14th. Had a good meeting, 6 added to the church. We began at Harmony July 19 and continued till 28. 30 added to the church.

We began our camp-meeting at Mount Pleasant Aug. 9 and continued till the 14th. Had a glorious time, closed the meeting in the midst of a great revival. 10 added to the church. Our Third Quarterly Conference met at Mount Pleasant Aug. 10, with our beloved presiding elder in the chair. We had the best attendance of any during the year. Interest is increasing, our women and men, boys and girls and children are being saved and added to the church. The pastor's salary is being paid, also the Conference claims. The Lord has been good to us here this year. To him be all the glory. We have baptized eight infants and 34 older persons and have received 49, all told, into the church. Some who were converted will doubtless go to other churches. That's all right, but I do not count conversions only as they are added to the church. Rev. A. P. Few was with us at our camp-meeting, also Rev. L. W. Evans and our presiding elder, and all were successfully used of God in preaching the Word.

Rev. J. D. Goodson, L. D., has rendered some excellent services all during the year, also Rev. B. O. M. Womble, our Christian school teacher of the M. P. Church.

We have four more meetings to hold in the bounds of the circuit and ask the prayers of all who may read this, that the Lord may save and add to the church many souls during this, the closing quarter. In His Name

FRANK HOPKINS, P. C.

August 19.

**OXIDINE.**  
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**The Progress of Woman.**

"From a strictly economic, non-sentimental standpoint, doing one's own work is the most wasteful possible form—to having man and woman do it separately," writes Charlotte Perkins Gilman in the July Woman's Home Companion. "This sounds like nonsense, no doubt, to the conscientious housekeeper, who knows that she can not afford a servant, much less an expert.

"But instead of looking at the question from a strictly personal standpoint let her look at it for a moment collectively. Wealth is made by human labor applied to materials. The more expert the labor, the more wealth it produces. The better organized and specialized the labor, the more wealth it produces. Society grows in wealth, ease, leisure, power and intelligence, as it develops from self industry to world industry. Very well: In fifty families we have fifty men and fifty women—a hundred units of wealth-producing labor. Now suppose—just for a contrast—that these fifty women all worked at some trade earning a dollar and a half a day—nine dollars a week, and that all the men were only house-keepers to the women—cooking, sweeping, washing, caring for the children, for no wages. The family income would be nine dollars a week—and both parties working all the time. We can see at a glance what a loss of wealth is involved.

"Those men, we cry, would earn more than one dollar and fifty cents a day if they were free to specialize, to develop their various talents, to combine, organize, serve one another and their families at the same time. Let the men earn the money and the women do the housework.

"So we usually have the reverse of the picture; the men earning from one dollar and fifty cents to four and five

dollars or more a day, a much-increased average income, and improved service—the men's service, that is.

"Now, those fifty women represent potential wealth, as well as the men. While each of them works in the house all day for no wages, sharing the income of her husband, is it not possible that she might be working at some special labor she preferred? We continually forget that all women do not like home work nor all kinds of house work equally, and that each family is obliged to put up with inferior service in some particular.

"Some women have a special genius for general management; such might manage in the housekeeping business, in this utopian future we are looking at, and be well paid for it. Some like to cook and can cook well. These could learn the beautiful art to its fullest, and cook for appreciative numbers. Some like to clean, and could learn the laundry business—learn it all—and provide for each group of patrons beautiful laundry work, or keep the house antiseptically clean. Some have special talent with babies and children, and could undoubtedly develop that talent, to the probable advantage of our some times mishandled infancy.

"By such division, each woman, specializing, would improve the quality of her labor and add to its market val-

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ne; she would serve more people, serve better, and be paid more.

"But here we are pulled up short against a blank wall. Habits as old as history are not to be over-ridden in a day. Prejudices far older than history cannot be blown aside like feathers. We object to such a change as this. We do not want it. We sternly disapprove of it. I honestly believe, however, that social progress along this line cannot be permanently stopped. We can hang back and dig our heels in like a sulky child, but Mother Nature drags us on relentlessly."

**Personal to My Members.**

Dear Brethren: During this, the closing quarter, I will canvass each member (or each family) personally in the interest of our beloved Western Methodist, and hope to report many subscribers with my final report at end of year. Pray that I may be successful.

FRANK HOPKINS.  
P. C. Texarkana Ct.



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JOHN H. HINEMON, President, Arkadelphia, Arkansas.

## Muskogee District Notes.

Having completed the "Third round," it may be of interest to some to have set down in order the visible results of the several charges.

Brushy Mountain Circuit has held good revivals at Coleman's Chapel and Akin. Sunday schools do well. Finances are behind but the pastor and people think the circuit will pay in full. At the Quarterly Conference \$46 was reported on salary; 14 new "subs" to Methodist; 16 additions on profession and 3 by letter. A new church will be built at Akin in the near future, and also at Hanson.

Coweta and Porter have been without a pastor for two months. Bro. Wooldridge being compelled to go West for his health, I found great difficulty in supplying the place, but think it is now filled. Under the circumstances the work has held up exceedingly well. The Sunday School at Coweta is a wonder: the Superintendent, Bro. E. E. Lewis, is a livewire and a great Methodist, as indeed are others up there. They will complete a parsonage and be ready for stationhood next year. A good revival at Coweta.

McCurtain circuit is the largest and in some way the most difficult of all our circuits. Bro. Debnam has wrought well, as has his junior preacher, Bro. J. M. Ball. The Church at McCurtain has been remodelled and is now a sightly and commodious house. The house at Cowlington will be rebuilt by the end of the year. At Starr a good country League has been organized—the only one in the district. Revivals have been held at McCurtain and Cowlington. Finances are badly behind, but we hope to make full reports.

At Muldrow Station we were compelled to release Bro. Mitchell for the Anadarko School. He left the work in splendid condition for his successor, Rev. J. W. Shoemaker of Altoona, Ala. Muldrow has been so thoroughly remodeled that it bears scant resemblance to its former self. It has new lights, new pews, new organ, new hymn books, new Sunday school, new pastor, and is of a new spirit, being our best charge outside of Muskogee.

Bro. Hively on Muskogee Circuit has wrought well; he is a good preacher and pastor and his people appreciate him. He makes the best all-round report in the district, as follows: Salary, \$67.75; Conf. Col. \$18; new "subs" 3; additions 14. Finances are somewhat in arrears, but will likely come up at the end.

First Church has not kept its winter and springtime pace. Only 18 members were received in the quarter. The Sunday school also felt the effects of our summer exodus to the "Hills and Far away;" but it still does nobly, having paid on the "Bonnell Special," \$150.

St. Paul reports 29 additions for the quarter. The Sunday school has not yet taken up, or at least has not reported on, the "Bonnell Special" but we are assured it will be met. The Epworth League is by far our best—full of vigor and spirituality. Of course we expect full reports from both

these Muskogee Churches.

Poteau circuit has completed the round of protracted meetings. What results were obtained I do not know. At Poteau there were 6 additions. Finances are considerably behind on the charge, and it will take heroic work to make full reports, but I think it can and will be done. Plans are drawn for the new church at Poteau. The "Bonnell Special" is being taken care of.

Quinton Circuit is served by our "Old Man Wonderful"—Bro. Munsey. His parsonage is completed, his new church is going on to completion, the premises are substantially and neatly fenced, a well bored, garden broken and fruit trees planted. Finances are in good shape. Full reports will be made. No revivals held yet, but five additions.

Sallisaw presents a problem that is rather common now-a-days—just holding its own. The pastor and the people are agreed that more vitality is needed, but whence and how to supply it constitutes the problem. There is a good Sunday school and an excellent League. Finances are not quite half up, but will all be in hand finally—we suppose.

Spiro reports \$96.50 paid on salaries, \$26 on Conference Collections, a fine Children's Day service, and one addition. No revival has yet been held.

Stigler reports \$91.25 on salaries, \$10 on Bonnell Special by the Sunday schools (and by the way, it is one of the best schools in the conference), 12 new "subs" to the Methodist, and 24 additions. Some local land-title disturbance has greatly hindered us in our building enterprise here, which will probably be delayed for some time.

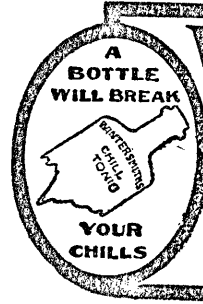
Stigler Circuit has eight new "subs" to the Methodist, \$38.90 on salaries, \$10.25 on conference collections, a good Children's Day at Duke's Chapel, and a good revival at Eureka. Finances will need careful attention if they come up in full.

Wagoner Circuit was without a pastor for more than two months, but makes a good showing for all that. \$43.50 on salaries, a fine revival at Grand River with 21 additions. I feel certain finances will be met in full.

Wagoner Station is having a hard time. The urgent need is a new and better house of worship. Other churches are better housed than we. To build will be hard, but must be done, else we die. Finances are greatly behind, but with heroic efforts we may yet redeem the day. The drought has greatly damaged the contiguous country. \$134.50 on salaries and no additions to the membership. The debt on the parsonage has been met.

Warner Circuit reports \$52.00 on salaries, \$27.50 on conference collections, two "subs" to the Methodist, revivals at three points, and the house at Webber's Falls nearing completion. It is a handsome brick. Finances are considerably behind.

Fort Gibson Circuit has had a fine quarter. A gracious revival at Braggs led to a church building enterprise. Illinois is also prosperous beyond all previous history. \$119.00 on salaries, two new "subs," \$18.50 on conference



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collections, additions 40. This is the banner charge for the quarter.

Muldrow Circuit has been abandoned. All that was of any consequence has been merged with other circuits. Gans goes to Brushy Mountain Circuit, and Pawpaw to Pocola Circuit. This latter Circuit has had a prosperous quarter. Good revivals at Pocola and at Braden led to a number of conversions. Finances will be in full.

All our pastors are in labors abundant. For the most part we have held our revivals, according to the previous schedule, by helping each other. Quite a number are yet to be held. Untoward weather and crop conditions together with much political stress have made against successful revivals, but we hope to show a large net increase. It will take continued and heroic efforts to pay our assessments but we hope to do it. Our people are minded to try.

W. F. DUNKLE, P. E.

August 16.

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### Millville Mission.

We have just closed another eight-day meeting at Lake Sid. It was a fine meeting, twenty-seven additions to the Church, two babies baptized. The people joined the Church by families. Hard-hearted sinners were convicted and converted. Infidels shed tears, the Holy Spirit was among the people. We baptized them at the church and at the Lake also. Organized a strong young people's prayer meeting. And we also organized a Sunday school. Closed out on the night of the 14th. We had some fine music. We praised God with instruments and our tongues also. We have had ninety additions already this year to the Church. Brethren pray for us.

J. C. WILLIAMS, P. C.

**OXIDINE.**  
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### Carthage Charge, Okla.

Dear Methodist: We are getting along fairly well with our work out here in the West. We are in revivals all of the time now. Our third quarterly conference was held at held at Teepee last Saturday and Sunday, and it this was a great spiritual uplift to us all. This was the first quarterly meeting that was ever held on this new town site, and a picture was taken of it for future reference. We hope that a church house will soon take the place of the tent that we are using at present. Bro. J. E. Lovett, our beloved presiding elder, was with us and preached one of the best sermons that I ever

heard on the atonement. The people were all filled with the Holy Spirit and some old-fashioned Methodist shouting was heard in the camps of Israel. The meeting was a great help to us all and it will never be forgotten. We were sorry that it is the last quarterly conference that Bro. Lovett can hold here as his time is up this year. He is loved by us all and he will always be loved by this pastor and his people. He has been a blessing to me at all times. May God bless him is our prayer. We are praying for good meetings at all points on this work, and we ask you all to pray for us. Our collections will be up in full by Conference.

W. P. MEADOR, P. C.

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### This Little Boy Was Right.

Said Peter Paul Augustus: "When I am grown a man, I'll help my dearest mother the very best I can. I'll wait upon her kindly; she'll lean upon my arm; I'll lead her very gently, and keep her safe from harm. But when I think upon it, the time will be so long." Said Peter Paul Augustus, "before I'm tall and strong. I think it would be wiser to be her pride and joy. By helping her my very best while I'm a little boy."

—Brown Memorial Monthly.

**\$95.00 Pays Tuition and Board** in the Club Home of Meridian Woman's College, whole session of nine months. For full information apply to Pres. J. W. BEESON, Meridian, Miss.

### Willie Halsell College.

Dr. Ferce intends to make Willie Halsell College not only a first class institution of learning but to add all the modern conveniences possible to this already well equipped college. He has just let the contract for all buildings to be piped for gas and the contractor has agreed to have everything finished and ready for the fall term.—Vinita Chieftain.

### 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.

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Send us your address  
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furnish the work and teach you free, you work in  
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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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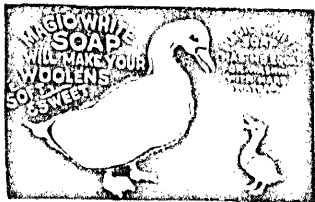
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MILLIONS OF MOTHERS for their CHILDREN  
WHILE TEETHING, with PERFECT SUCCESS. IT  
SOOTHES THE CHILD, SOFTENS THE GUMS, ALLAYS  
ALL PAIN, CURES WIND COLIC, and is the best  
remedy for DIARRHOEA. Sold by Druggists in every  
part of the world. Be sure and ask for "Mrs. Wins-  
low's Soothing Syrup," and take no other kind.  
Twenty-five cents a bottle. Guaranteed under the  
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1068. 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.  
BACON & SONS SOAP WORKS, Inc., New Orleans, La.

## W. F. M. S. Little Rock Conf.

Edited by Conference Officers and  
District Secretaries.  
Mrs. Jas. Thomas, Editor.

Mrs. Cobb, Associate Secretary of  
the W. B. Missions, is now in Korea.  
She sent to the workers in the home  
land a circular letter, dated June 14,  
from Songdo, Korea, in which she tells  
of the work in this city. After read-  
ing it one feels as if she had seen this  
interesting place and called on our mis-  
sionaries there. She reviews the his-  
tory of the opening of the girls' school  
in this place, how three years ago the  
native Christians collected salary, by  
subscription, for a native teacher, and  
came to the authorities presenting this  
money, with the additional proposition  
that the patrons would furnish seven  
measures of rice, about half a gallon,  
and twenty-five cents a month for each  
child, if we would open a school for  
their daughters. The proposition was  
accepted and the school was opened;  
the fathers with a small bundle of  
clothes and the rice on their backs,  
walking with their children to Songdo,  
many of them coming as far as sixty  
miles, and one as far as one hundred  
miles. Picture the scene of these par-  
ents and girls trudging along the nar-  
row foot-paths that thread Korea,  
(there are but few roads), climbing  
over mountains, crossing streams, walk-  
ing on wearily day after day that these  
girls may learn to read the story of  
Christ; picture this scene in all its pa-  
thetic appeal to Christian America, and  
then ask yourselves if, honestly in the  
sight of God, you have done your full  
duty to these people, who coming out  
from superstition and ignorance and  
still in their poverty, are seeking to  
educate their daughters and their  
wives, a thing hitherto unknown in  
Korea."

Last year the native Presbyterian  
Koreans gave eight dollars for every  
one expended by the parent missionary  
board.

Dr. Thomas Staley of Bristol, Tenn.,  
proposes to give \$500 and to assist in  
raising \$2,000 additional to be used for  
the school in Songdo on the condition  
that it bear the name of his sainted  
mother, who was very active for for-  
eign missions in Houston Conference.

Do you know that in China the na-  
tive press is attacking idolatry; that  
idol temples are being turned into  
schools; that sixteen thousand students  
have been sent to Japan; that China  
presents a missionary opportunity ab-  
solutely unparalleled?—Selected.

Miss Henry McKinnon will be off to  
the Training School, Kansas City, soon,  
as she must report there Aug. 28 ready  
for the opening Aug. 29. Let your  
prayers go with her, and let your offer-  
ings to the training fund precede her.

Mrs. George Thornburgh is spending  
the heated term with relatives in the  
mountains of Missouri.

Quite a number of our workers  
among the young people and older ones  
as well as at Siloam Springs this  
week attending the Missionary Cha-  
teauqua. We will expect quite an im-  
petus forward in missions in Arkansas  
from this conference of workers.

## Brushy Mountain Circuit.

I thought I would say something  
about our quarterly conference, but

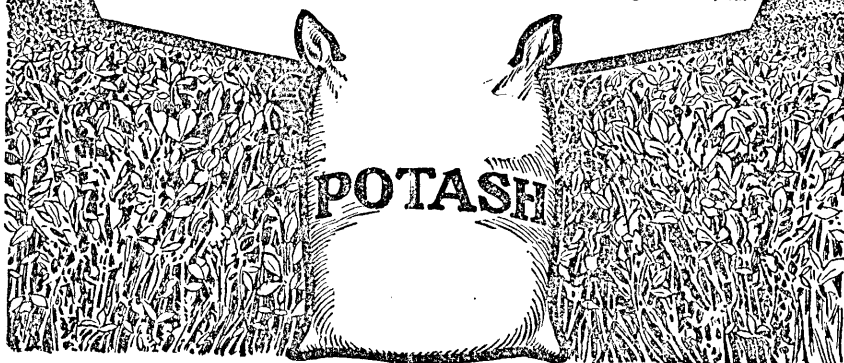
# ALFALFA

Ten to Twelve Tons per Acre have been realized regularly where the soil  
has been systematically treated with a fertilizer containing 10% of

## POTASH

Our practical book "Farmers' Guide" gives valuable facts for every sort of crop raising.  
It is one of a number of books on successful fertilizing which we send free on request.

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## The Mooney School FOR BOYS

The Ideal Home School for Your Boy—Send for Catalogue

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

Murfreesboro, Tennessee

have been too busy with my meeting.  
We have been very busy all the time.  
Our beloved Presiding Elder preached  
for us at Akin and held our third quar-  
terly conference and the great feature  
was his preaching. He did great work  
and the conference occasion was the  
greatest of our work. Bro. Dunkle is  
all right. If you don't think so, try  
him.

Now for the revivals: At Coleman  
Chapel Bro. Spain was with us a few  
days the first week. The revival last-  
ed two weeks. The results were 24  
conversions and fifteen additions to the  
church at Akin. There were some 14  
conversions and eight additions. We  
are now at Hanson. Bro. Shoemaker,  
the pastor at Muldrow, is with us. He  
is alright. We commenced Sunday at  
11 o'clock a. m., and have had 35 con-  
versions up to date, and the interest  
is growing. Will give you the full  
results at the close; we have just be-  
gun.

W. M. GROSE.

## A NOTRE DAME LADY.

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

## The Minister's Reply.

It is said that a Hillsdale minister  
goes to church from his home in his  
carriage on Sundays, received an anon-  
ymous letter recently calling his at-  
tention to the fact that the Lord never  
rode to the church in a carriage. The  
minister read the letter from the pul-  
pit and then said:

"If the writer will come to me next  
Sunday, properly saddled and bridled,  
I will be glad to follow the Lord's ex-  
ample, and come to church as he en-  
tered the city of Jerusalem."—Reading  
Hustler.

In our criminal courts we can trace  
four-fifths of the crimes that are com-  
mitted to the influence of rum. There  
is not one case in twenty where a man

is tried for his life in which rum is  
not the direct or indirect cause of the  
murder.—Judge Allison, Philadelphia.

## 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.

## Blevins, Ark.

I have just closed a good meeting re-  
sulting in about 27 conversions and 21  
applications for church membership.  
Rev. R. P. James preached several good  
sermons, but Rev. S. C. Dean, of Tex-  
arkana, did most of the preaching. He  
is a good preacher and a brotherly man.

I have three other meetings to hold.

Dr. Anderson, please tell me does be-  
ing born of water in St. John 3:5 have  
reference to water baptism? If so,  
does it not make water baptism neces-  
sary to salvation? If not, why is it in  
our ritual in connection with water  
baptism?

THOS. G. WELCH.

Aug. 17.

## Answer to the Request.

Nicodemus was a Pharisee; the Phar-  
isees had not submitted to the baptism  
of John, who was then stirring all Is-  
rael with his appeal. In resisting John's  
baptism they were resisting the things  
signified by his baptism, namely, the  
renunciation of their sins and the turn-  
ing of their hearts to Christ. To re-  
sist repentance and submission to  
Christ is to render salvation impossi-  
ble. It is not that the ordinance of bap-  
tism is within itself necessary to sal-  
vation, but the things symbolized by  
baptism are necessary. In the light  
of this let us paraphrase the text so  
as to bring out what is its real mean-  
ing: Except a man renounces his sins  
and casts himself on the promise of  
God for pardon through Christ and is  
renewed by the Spirit, he cannot enter  
into the kingdom of God.

J. A. A.

## FREE DEAFNESS CURE.

A remarkable offer made by one of the  
leading ear specialists in this country. Dr.  
Branaman offers to all applying at once two  
full months' medicine free to prove his abil-  
ity to cure permanently Deafness, Head  
Noises and Catarrh in every stage. Address  
Dr. G. M. Branaman, 1338 Walnut St., Kan-  
sas City, Mo.

## OBITUARIES.

## Rev. J. E. Croft.

Rev. Jasper E. Croft was born July 31st, 1866, near Dongola, Union Co., Ill., died at his home near East Prairie, Mo., July 31st, 1907, aged 41 years. Bro. Croft was converted when 12 years old. He taught his first school at 17 years of age. He was licensed to preach in the Methodist Episcopal Church South at the age of 19 years. After this he taught in the public schools of Arkansas for a number of years. In 1897 he joined the White River Conference. He was transferred to the St. Louis Conference the same year and served Cottonwood Circuit. He served this work till 1898 and in 1899 to 1901 he served the East Prairie Circuit. In 1902 he was at Ellington, where he was superannuated. His health broke down so completely that he went to San Antonio, Texas, for his health, and seeing he must die he came home and there in his last hours was attended by an affectionate wife and his loving children who cared for him in the tenderest manner. Bro. Croft was a faithful Christian and loved and honored by all who knew him. He leaves a wife and three children to mourn his loss. While it is Earth's loss, yet it is Heaven's gain. He was waiting his call to "come up higher" with high anticipation. J. E. KEMPER.

## A Choice Illustration.

As a boy I was interested in the study of butterflies. One day I found "jug-handle," the chrysalis of a moth, one of the most beautiful of insects. Taking it home I preserved it with

care, anticipating its opening. At last my watch was rewarded. The miller was struggling to escape. How it toiled and worked, writhing to and fro! Fearing that the air of the house had hardened the shell, I assisted the insect in its efforts. As he struggled I opened the chrysalis, until in a fraction of the time he had needed to do the work himself, he was free. Alas! there was no beauty of coloring, no strength of limb, and after a few feeble flutters, he ceased to move. The disappointment was great. Why had he died? Years after I learned that the struggles to escape from the shell were wisely ordered of God. All the labor was necessary to send the juices circulating through the body, to strengthen the legs and bring out the beautiful colors. The help given was mistaken kindness. So with our lives. Toil, struggle, temptation and trial are necessary that God's children may be fashioned in the likeness of Him who "though He were a Son, yet learned obedience through the things he suffered."—Rev. Jesse F. Forbes, Ph.D.

## No Place at Home for the Boy.

I met him on a street-corner—a bright, black-eyed lad of perhaps fourteen summers. I had seen him there evening after evening, and wondered whether there was no one who knew the temptations he encountered. I made friends with him and won his confidence. Then I questioned him kindly in regard to him spending so much time in the streets.

"I know," he said, looking up at me in such a frank, winning way, that I could not help thinking what a noble man he might make, "the street is not the place for a boy, but you see there is no place for me at home."

I was surprised and pained at the answer.

"How is that," I asked.

"Well, I have two grown-up sisters, and they entertain company in the parlor every evening. They give me to understand that I am 'a third party,' and not wanted. Then papa is always tired, and he dozes in the sitting room and does not like to be disturbed. It's pretty lonesome, you see; so I come down here. It was not always so," he went on. "Before grandma died I always went up to her room, and had a jolly time. Grandma liked boys."

There was a quaver in the voice that told of a sorrow time had not yet healed.

"But your mother," I suggested.

"Oh, mamma!—she is only a reformer, and has no time to spend with me. She is always visiting the prisons and workhouses, trying to reform men, or writing articles on how to save the boys."

"And her own boy in danger?"

"Yes, I am not half as good as I was before grandma died. I am getting rough I am afraid. There does not seem to be any to take an interest in me, so it does not much matter."

It was hard, bitter truth; and yet I knew that this was not the only boy who needed a wise, gentle hand to guide him through the dangerous period.

Mothers! make home the brightest spot on earth for your children. Take an interest in their sports; make yourself young for their sakes. I think the saddest, most hopeless thing I ever heard from a boy's lips was that sentence: "There is no place for me at home."—The Household.

## HARGROVE COLLEGE

## CHRISTIAN—CO-EDUCATIONAL

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.

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Electric Lights, Electric Elevator, Long Distance Telephone, Telegraph and Typewriting.

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

## His Own Knew Him.

One of the occupations in Australia is sheep-raising. There are large ranches upon which many sheep and lambs find food, and the shepherds guard their own.

One day a man was arrested for stealing a sheep. The man claimed that the sheep was his own, that he had been missing from the flock for some days, but, as soon as he saw the animal, he knew him.

The other man claimed the sheep and said he had owned him since he was a lamb, and that he had never been away from the flock.

The judge was puzzled how to decide the matter. At last he sent for the sheep. He first took the man in whose possession the sheep was found to the courtyard, and told him to call.

The animal made no response, only to raise his head and look frightened, as if in a strange place and among strangers.

Bidding the officers to take the man back to the courtroom, he told them to bring down the defendant. The accused man did not wait until he entered the yard, but at the gate, and where the sheep would not see him, he began a peculiar call. At once the sheep bounded toward the gate, and by his actions showed that a familiar voice was calling.

"His own knows him," said the judge.—The Sunday Companion.

500,000 Boxes Sold  
Annually

Are you suffering from Bright's Disease, Backache, Weak Kidneys, Bladder or any disease dependent upon these organs? If so, send 50c to Southern Chemical Co., Houston, Texas, for a box of Moxine Kidney Tablets. A box a cure.

## The First Tragedy.

The boy—and he was so small—had been promised that he might attend the next church sociable, and there speak his first piece. And it was with a grown-up patience that he had undergone the drill, in order to do well on this, to him, great occasion.

"Getting ready that piece is a matter of life and death to the boy," remarked the father to the boy's mother, on hearing his refusal to go skating with his one chum—and 'twas just the kind of an afternoon for fun. "But novelty always destroys itself; it's a mere matter of time."

"I hate to tell the boy he can't go. I've put it off until now, hoping—"

The mother took one more glance in the mirror before going down stairs.

"I really thought I could take him to the social—and could if that card party hadn't come tonight. I fancied it was to occur a week later; it's too bad."

"I—I can't go?" The boy couldn't seem to comprehend it. "And I—I learned the—the piece so hard!"

"Next time it probably won't happen in this way, dear. Good-bye," and the mother drove hurriedly to the card party.

"I wonder if the boy's asleep." It was after twelve o'clock. "I'll just peep in to see," and the mother softly pushed open the door to the boy's room.

The little worn book, "Magie Tales," in which he had learned his piece, lay on the bed—torn in two! There were tear stains on the faded checks.

The mother was just stooping over to kiss the troubled face, when, with a weary, unconscious sob, the boy faltered brokenly in his sleep, "An' she—she promised!"—Home Herald.

## DUDLEY E. JONES CO.

## Machinery

...and...

## Machinery Supplies.

Engines and Boilers, Gins and Presses, Cotton Elevators, Shafting and Pulleys, Belting and Packing, Brass Goods, Pumps and Pipe.

## Roofing Material

V Crimp Iron, Painted.  
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No-Tar Three Grades.  
Congo Three Grades.  
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One, two and three ply felt.  
Slater's Felt.  
Lining Paper, all grades.  
Lone Star Paint.  
Shingle Stain.  
Asphalt Paint, Graphite Paint.  
Creosote Preservatives.

Ellwood's Woven Wire Fence, Door-Yard Fence, Iron and Wire, Graveyard Fence, Park Fence, Sewer Pipe, Well Tiling, Gin Repair and Engine Repair work.

Dudley E. Jones  
Company.

Little Rock, Ark.

**Heiskell's**

The most obstinate case of Eczema can be quickly and completely cured by the application of Heiskell's Ointment. It also cures Blotchy, Rough and Pimples Skin, Erysipelas, Tetter, Ulcers, and all other skin diseases. Before applying the ointment, bathe the parts affected, using Heiskell's Medicated Soap. Heiskell's Blood and Liver Pills tone up the liver and purify the blood. Your druggist sells these preparations. Ointment, 25c a box; Soap, 25c a cake; Pills, 25c a bottle. Send for book of testimonials and learn what these wonderful remedies have done for others.

JOHNSTON, HOLLOWAY & CO.,  
531 COMMERCE STREET, PHILADELPHIA, PA.

**Ointment**



## 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 Teepee Creek	Oct. 5, 6
Grand at Lone Bell	Oct. 12, 13
Texhoma and Goodwell at G.	Oct. 19, 20
Gaymon 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. 14, 15
Cement at Cement	Sept. 21, 22
Anadarko and Minco at Minco	Sept. 28, 29
Hastings Station	Oct. 5, 6
Verden and Tuttle at Verden	Oct. 12, 13
Chickasha Station	Oct. 19, 20
Chickasha Circuit	Oct. 26, 27
Bailey at Velma	Oct. 29, 30
Randlett	Nov. 2, 3
Eschite	Nov. 5, 6
Quannah and Isadore	Nov. 12, 13
Apenhotone	Nov. 19, 20
Walter at Walter	Nov. 26, 27
Temple Station	Nov. 29, 30
Marlow Station	Dec. 6, 7
Ryan at Ryan	Dec. 13, 14
Lawton Station	Dec. 20, 21
Indian Work at Ft. Sill	Dec. 27, 28
Duncan Ct. at Oak Grove	Dec. 30, 31
Duncan Station	Jan. 3, 4

N. L. LINEBAUGH, P. E.

## OKLAHOMA CITY DIS.—FOURTH ROUND

Morrison	Sept. 7, 8
Perry	Sept. 14, 15
Stillwater and Pawnee	Sept. 21, 22
Guthrie	Sept. 28, 29
Franklin	Oct. 5, 6
Norman	Oct. 12, 13
Earlboro and Wewoka	Oct. 19, 20
Seminole	Oct. 26, 27
Sparks	Oct. 29, 30
Prairie	Nov. 2, 3
Stroud	Nov. 5, 6
Bristow	Nov. 12, 13
Tecumseh	Nov. 19, 20
El Reno	Nov. 26, 27
Piedmont	Nov. 29, 30
Capitol Hill	Dec. 6, 7
St. Lukes	Dec. 13, 14
Arcadia	Dec. 20, 21
Maywood	Dec. 27, 28
McLoud	Dec. 30, 31
Shawnee, First Church	Jan. 3, 4
Asher	Jan. 6, 7
Konawa	Jan. 13, 14
Maud	Jan. 20, 21
Shavnee Circuit	Jan. 27, 28
Trinity	Jan. 30, 31

W. J. SIMS, P. E.

## WEATHERFORD DIST.—FOURTH ROUND

(Subject to change).

Weatherford Station	Aug. 24, 25
Guay Station	Aug. 31, Sept. 1
Clinton Station	Sept. 7, 8
Custer at Bethel	Sept. 14, 15
Erick at Dabney	Sept. 21, 22
Doxey at Merrett	Sept. 28, 29
Sweetwater Ct.	Oct. 5, 6
Sayre	Oct. 12, 13
Gip Ct.	Oct. 19, 20
Burmah Ct.	Oct. 26, 27
Texmo Ct.	Oct. 29, 30
Roll Ct.	Nov. 2, 3
Chyenno Ct.	Nov. 5, 6
Hammans Ct.	Nov. 12, 13
Elk City at Hagar's	Nov. 19, 20
Wood Ct. at Wood	Nov. 26, 27
Rocky at Dill	Nov. 29, 30
Cloud Chief	Dec. 6, 7
Cordell Station	Dec. 13, 14
Foss at Foss	Dec. 20, 21

WM. D. MATTHEWS, P. E.

## MCALISTER DIST.—FOURTH ROUND

Canadian	Aug. 17, 18
Stonewall Ave.	Aug. 24, 25
Oaddo and Sterrett	Aug. 31, Sept. 1
Edwards and Craig	Sept. 7, 8
Wilson Grove and Boggy	Sept. 14, 15
Mowdy and Herbert	Sept. 21, 22
Philips Memorial	Sept. 28, 29
Hartshorne and Dow	Oct. 5, 6
Atoka	Oct. 12, 13
Kiowa	Oct. 19, 20
Bennington and Boswell	Oct. 26, 27
Bokchito	Oct. 29, 30
Wilburton	Nov. 2, 3
Stonewall Ct.	Nov. 5, 6
Twelve Mile Prairie	Nov. 12, 13
Tishomingo	Nov. 19, 20
Wapanucka	Nov. 26, 27
Colbert	Nov. 29, 30
Durant	Dec. 6, 7
Albany	Dec. 13, 14
Pontotoc	Dec. 20, 21
Coalgate	Dec. 27, 28

S. G. THOMPSON, P. E.

## CHOCTAW DIST.—FOURTH ROUND.

(Part of round).

Sugar Loaf at Yellow Springs	Aug. 31, Sept. 1
Howe Ct. at Monroe	Sept. 7, 8
Chappel Ct. at Chappel	Sept. 14, 15
Sans Bois Ct. at Middle Sans Bois	Sept. 21, 22
Talhina Ct. at Tuskahoma	Sept. 28, 29
Albion Ct. at Spring Hill	Oct. 5, 6
Bethel Ct. at Bethel Hill	Oct. 12, 13
Grant Ct. at Grant Hill	Oct. 19, 20
Idabell Ct. at Idabell	Oct. 26, 27
Kulituklo Ct. at White Sand	Oct. 29, 30
Ft. Towson Ct. at Valiant	Nov. 2, 3
Will the exhorters be at the Fourth Quarterly Conference with their license and will the trustees have a report in answer to question 29. Bro. Steward, see that your pastor is paid in full if possible. Let every preacher see that the conference collections are in full. Yours in the work,	

W. P. PIPKIN, P. E.

## HOLDENVILLE DIST.—FOURTH ROUND.

Sapulpa Ct. at Rock Creek	Aug. 3, 4
Sapulpa Station	Aug. 10, 11
Checotah Station	Aug. 17, 18
Eufaula Station	Aug. 24, 25
Calvin Ct. at Calvin	Aug. 31, Sept. 1
Stuart Ct. at Self's Chapel	Sept. 7, 8
Beggs Ct. at Beggs	Sept. 14, 15
Boynton and Morris Ct. at Boynton	Sept. 21, 22
Checotah Ct. at Middleton's	Sept. 28, 29
Eufaula Ct. at Melette	Oct. 5, 6
Broken Arrow Ct. at Haikie's Chapel	Oct. 12, 13
Broken Arrow Station	Oct. 19, 20
Haskell Ct. at Haskell	Oct. 26, 27
Tulsa Station	Oct. 29, 30
Red Fork Station	Nov. 2, 3
Tigert Memorial	Nov. 5, 6
Honey Creek Ct. at Honey Creek	Nov. 12, 13
Okmulgee Station	Nov. 19, 20
Okmulgee Ct. at Newtown	Nov. 26, 27
Welcketa Ct. at Welcketa	Nov. 29, 30
Henryetta and Dustin at Dustin	Dec. 6, 7
Okeema at Okeema	Dec. 13, 14
Seminole Ct. at Salt Creek	Dec. 20, 21
Holdenville Ct. at Yeager	Dec. 27, 28
Wewoka Ct. at Lumbe	Jan. 3, 4
Holdenville Station	Jan. 6, 7
Bearden Ct. at Heath's	Jan. 13, 14
Wetumka Station	Jan. 20, 21
Ada Station	Jan. 27, 28
Ada Ct. at Center	Jan. 30, 31
Eufaula Station	Feb. 6, 7
Eufaula Ct. at Deer's Chapel	Feb. 13, 14
Checotah Station	Feb. 20, 21
Tulsa Station	Feb. 27, 28
Tigert Memorial	Mar. 6, 7
Red Fork	Mar. 13, 14
Sapulpa	Mar. 20, 21
Okmulgee	Mar. 27, 28

C. M. COPPEDGE, P. E.

## ARDMORE DISTRICT—FOURTH ROUND.

Thackerville at Bob	Aug. 31, Sept. 1
Marietta	Sept. 7, 8
Oakland and Mannsville at M.	Sept. 14, 15
Madill	Sept. 21, 22
Leon and Burneyville at L.	Sept. 28, 29
Cornish and Grady at Atlee	Oct. 5, 6
Lebanon at Willis	Oct. 12, 13
McMillan at Hoxbar	Oct. 19, 20
Overbrook at Marsden	Oct. 26, 27
Carter Avenue	Oct. 29, 30
Cumberland at Lima	Nov. 2, 3
Ardmore Mission at Providence	Nov. 5, 6
Woodford at Sneed	Nov. 12, 13
Lone Grove at Lone Grove	Nov. 19, 20
Berwyn and Springer at S.	Nov. 26, 27
Broadway	Nov. 29, 30
Kingston and Woodville at W.	Dec. 6, 7
Ravia at Ravia	Dec. 13, 14
Let the pastors see to it that all reports to be made to the fourth Quarterly Conference are properly prepared.	

W. T. FREEMAN, P. E.

## MANGUM DISTRICT—FOURTH ROUND.

Mountain View, at Mt. View, Aug. 31, Sept. 1	
Granite and Lone Wolf at Lone Wolf	Sept. 7, 8
Hobart Station	Sept. 14, 15
Willow at McKissick	Sept. 21, 22
Davidson at Davidson	Sept. 28, 29
Fredrick Station	Oct. 5, 6
Snyder, at Blue S. H.	Oct. 12, 13
Headrick, at Headrick	Oct. 19, 20
Kelly, at Bethel	Oct. 26, 27
Hollis and Dryden, at Dryden	Oct. 29, 30
Mountain Park, at Cooperton	Nov. 2, 3
Deer Creek at Deer Creek	Nov. 5, 6
Elmer Circuit	Nov. 12, 13
Martha and Blair, at Blair	Nov. 19, 20
Altus Station	Nov. 26, 27
Duke Circuit	Nov. 29, 30
Olustee and Eldorado, at Eldorado	Dec. 6, 7
Mangum Circuit at Center Point	Dec. 13, 14
Mangum Station	Dec. 20, 21

L. L. JOHNSON, P. E.

## WYNNEWOOD DISTRICT—4TH ROUND.

Wynnewood, preaching	Sept. 1
Sulphur, First Ch., preaching, 11 a. m.	Sept. 8
Sulphur, Vinita Ave., preaching, 8 p. m.	Sept. 8
Noble, preaching, 11 a. m.	Sept. 15
Shilo, preaching, 8 p. m.	Sept. 15
Dougherty, Prairie Grove	Sept. 22, 23
Davis, preaching, 8 p. m.	Sept. 22, 23
Lexington, preaching, 11 a. m.	Sept. 29
Purcell, preaching, 8 p. m.	Sept. 29
Whitehead, W.	Oct. 5, 6
Pauls Valley, preaching, 8 p. m.	Oct. 5, 6
Alex, Bradley	Oct. 12, 13
Lexington, 10 a. m.	Oct. 12, 13
Blanchard, Rice's S. H.	Oct. 19, 20
Paoli, Randolph	Oct. 19, 20
Noble, Shilo, 8 p. m.	Oct. 26, 27
Lexington, 10 a. m.	Oct. 26, 27
Purcell 8 p. m.	Oct. 26, 27
Pauls Valley, 8 p. m.	Oct. 26, 27
Elmore, T.	Oct. 26, 27
Tussey, T.	Oct. 26, 27
Byars, Johnson	Nov. 2, 3
Vanett, Gilbert	Nov. 2, 3
Moral, M.	Nov. 2, 3
Wynnewood, 8 p. m.	Nov. 7, 8
Davis, 10 a. m.	Nov. 7, 8
Sulphur, Vinita Ave., 3 p. m.	Nov. 8
Sulphur, First Church, 8 p. m.	Nov. 8
Hickory, Dolberg	Nov. 9, 10
Roff, R.	Nov. 9, 10
Mill Creek, M. C. 8 p. m.	Nov. 11

J. S. LAMAR, P. E.

## Ware's Baby Powder

For Bad Bowels in Infants.

Perfectly Harmless, Soft and Soothing. Write Patten

Worsham Drug Co., Dallas, Texas, for Circular.

## Arkansas Conference

## FAYETTEVILLE DIST.—FOURTH ROUND

Bentonville Ct. at First church, Pea Ridge	Aug. 31, Sept. 1
Lincoln Ct. at Bethlehem	Sept. 7, 8
Springtown Ct. at Springtown	Sept. 14, 15
Centerton Ct. at Mason Valley	Sept. 21, 22
Rogers Station	Sept. 28, 29
Bentonville Station	Oct. 5, 6
Goshen Ct. at Goshen	Oct. 12, 13
Fayetteville Station	Oct. 19, 20
Farmington Ct. at Weddington	Oct. 26, 27
Elm Springs Ct.	Nov. 2, 3
Prairie Grove Ct. at New Sulphur	Nov. 5, 6
Winslow and Parkdale at Parkdale	Nov. 12, 13
War Eagle Mission at War Eagle	Nov. 19, 20
Springdale and Johnson at Springdale	Nov. 26, 27
Siloam Springs Station	Dec. 3, 4

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Gentry Station	Oct. 27, 28
Gravette Mission	Nov. 2, 3

Wm. SHERMAN, P. E.

## HARRISON DISTRICT—FOURTH ROUND.

Cotter and Flippin at Flippin	Aug. 7
Berryville Ct. at Pleasant Valley	Aug. 10, 11
Berryville Station	Aug. 17, 18
Harrison Station	Aug. 24, 25
Bellefonte Ct. at Mt. Zion	Aug. 31, Sept. 1
Green Forest Ct. at Zion Hill	Aug. 31, Sept. 1
Valley Springs at Olney	Aug. 31, Sept. 1
Mtn. Home Ct. at Wesley's Chapel	Sept. 7, 8
Mtn. Home Station	Sept. 14, 15
Lone Rock	Sept. 21, 22
Fair View at Shiloh	Sept. 28, 29
Eureka Springs	Sept. 28, 29
Lead Hill at Zinc	Sept. 29, 30
Kingston at Kingston	Oct. 3, 4
Huntsville	Oct. 10, 11
Marshall and Leslie	Oct. 17, 18
Yellville Ct. at Ware's Chapel	Oct. 19, 20
Yellville Station	Oct. 26, 27

Brothers, this is a very important conference; plan for it, pray over it, and be sure to be present. Let all trustees have written reports of church and parsonage property.

J. J. GALLOWAY, P. E.

## FT. SMITH DIST.—FOURTH ROUND.

Waldron Ct. at Square Rock	Sept. 7, 8
Waldron Station	Sept. 14, 15
Cauthron Ct. at Coledale	Sept. 21, 22
Hartford	Sept. 28, 29
Huntington and Mansfield at Mansfield	Sept. 28, 29
Alma Ct. at Alma	Sept. 28, 29
Central Church	Sept. 28, 29
Branch Ct. at Branch	Sept. 28, 29
Paris Station	Sept. 28, 29
Mulberry Ct. at Mulberry	Oct. 5, 6
Charleston Ct. at Vesta	Oct. 12, 13
Greenwood	Oct. 19, 20
Hackett Ct. at Excelsior	Oct. 26, 27
East End	Oct. 29, 30
Van Buren Station	Nov. 2, 3
Dadson Ave.	Nov. 5, 6
Abbott Ct. at Carolan	Nov. 12, 13
Magazine at Magazine	Nov. 19, 20
Boonville Station	Nov. 26, 27
St. Smith Ct. at Springhill	Nov. 29, 30
First Church	Dec. 6, 7

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

## MORRILLTON DIST.—FOURTH ROUND

Conway Ct.	Aug. 31, Sept. 1
Appleton Ct. at Sunny Side	Sept. 7, 8
Springfield Ct. at Springfield	Sept. 14, 15
Quitman Ct. at Bethesda	Sept. 21, 22
Quitman Station at Quitman	Sept. 28, 29
Holland Ct. at Oakland	Sept. 28, 29
Clinton Ct. at Pleasant Grove	Sept. 28, 29
Plumerville Ct.	Oct. 5, 6
Morrilton Station	Oct. 12, 13
Bee Branch Ct.	Oct. 19, 20
Adona Ct. at Appelo	Oct. 26, 27
Houston and Perry at Houston	Oct. 29, 30
Pottsville Ct. at Pleasant Grove	Nov. 2, 3
Russellville Station	Nov. 5, 6
Atkins Station	Nov. 12, 13
Conway Station	Nov. 19, 20

JOHN H. GLASS, P. E.

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## Little Rock Conference

## ARCADEPHIA DIST.—FOURTH ROUND

Amity at Amity	Sept. 1
Social Hill at Social Hill	Sept. 7, 8
Ussery at Grant's Chapel	Sept. 14, 15
Hot Springs at New Salem	Sept. 21, 22
Tigert Memorial	Sept. 28, 29
Lono at Lono	Sept. 28, 29
Dalark at Rock Springs	Oct. 5, 6
Third Street	Oct. 12, 13
Malvern Avenue	Oct. 19, 20
Holly Springs at Sardis	Oct. 26, 27
Princeton at Macedonia	Oct. 29, 30
Malvern Ct.	Nov. 2, 3
Malvern Station	Nov. 5, 6
Central Avenue	Nov. 12, 13
Park Avenue	Nov. 19, 20
Arkadelphia Ct.	Nov. 26, 27
Arkadelphia Station	Nov. 29, 30
Perla and Walco	Dec. 6, 7

H. M. BRUCE, P. E.

## OXIDINE.

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## White River Conference.

BATESVILLE DISTRICT—4TH ROUND.	
Batesville, First Church	Sept. 14-15
Jacksonport ct., at Oil Trough	Sept. 21-22
Swiftown Circuit, at Swiftown	Sept. 28-29
Smithville ct., at Powhatan	Sept. 31
Batesville Rock ct., at Lee's Chapel	Oct. 5-6
Batesville, Central Avenue	Oct. 6-7
Jessup Mission at Jessup	Oct. 12, 13
Cave City ct., at Cave City	Oct. 15

Evening Shade ct., at E. S. ....	Oct. 19-20
Ash Flat ct., at New Hope .....	Oct. 26-27
Salem ct., at Salem .....	Oct. 29
Bexar & Viola ct., at Wesley's Chap. Oct.	31
Melbourne ct., at Newberg .....	Nov. 2-3
Mt. View ct., at Mt. View .....	Nov. 9-10
Calico Rock ct., at Olive Branch .....	Nov. 12
Pleasant Plains ct. ....	Nov. 16, 17
Desha ct. ....	Nov. 23-24
Bethesda ct. ....	Nov. 30, Dec. 1
A. F. SKINNER, P. E.	

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#### Conservation of Soil Fertility.

Soil fertility is maintained by returning to the soil in some form the elements removed in the form of crops. The three great factors which influence the return of these elements are, first, the amount of manure produced and the way it is handled; second, the method of plowing and cultivation; and third, the rotation of crops. Enough live stock should be kept on a farm to convert into milk, meat and manure the products of the farm. If this is done the milk and meat will make money on the investment and the manure if properly handled, will return a large percentage of the plant food to the soil.

The greatest loss of fertility on the average farm occurs through the fermentation and leaching of barn-yard manure. The manure is thrown out in piles beside the barn and allowed to remain for months exposed to the action of the sun and air. During all this time the fermentation process is going on, and nitrogen, the most valuable element of plant growth, and the one most generally deficient in the soil, is passed into the air in the form of ammonia. During this time the leaching process is also going on and phosphorus and potash, the other two elements necessary for plant growth, which are often deficient, are being washed away to no purpose. If manure must be left in piles in the barn yard, it should have enough straw and moisture in it to prevent fermentation, and it should be covered to prevent leaching.

Fermentation and leaching also occur when the manure is hauled out, as it often is, and left in small piles in the field. When this is done an over-rich spot is left where the pile had been, and the rest of the land is scarcely richer than before. The way to get the greatest benefit from manure is to haul it to the field as soon as formed and spread it over the surface of the land.

Plenty of bedding should be used in the stable, as this absorbs the most valuable part of the animal excretions, the liquid manure, and also aids in forming humus in the soil.

In plowing the condition of the soil should be taken into consideration. Under most soil conditions fall plowing is preferable, as it turns the soil up to the action of the wind and frost. Deep plowing also aids in nitrifying and rendering plant food available. If the soil is particularly rich, therefore, it is a good plan to adapt a system of shallow plowing. In cultivation, the aim should be to keep the mechanical condition of the soil in such shape that moisture can easily reach the surface and aid in converting the manure and other plant food into available form.

The most important factor in the conservation of soil fertility is the method of crop rotation. A systematic plan of rotation should be adopted, and

the principal place in that rotation should be given to so leguminous crop. There is probably not a farm in America on which clover, alfalfa, peas, vetches or some other leguminous plant can not be grown. These plants, having nodules attached to their roots containing nitrifying bacteria which possess the power to convert the free nitrogen available for the use of plants, have a great work to perform on the average American farm. The only trouble is that the average farmer is not yet alive to the possibilities of crop production with a legume used in the rotation.—Coleman's Rural World.

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

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#### Passing Notes—Mostly Agrarian.

Clover is the great fertilizer. Its leaves catch the carbon in the breathing of carbonic acid gas in the atmosphere, and, by process of botanical analysis, retains it for the body of the plant, while letting go from their upper side the freed oxygen. This process builds the body of the root, as well as that of the top; and as the root is large and long, its decay, after being killed by the plow, is the best of all sources for the supply of humus. And humus is again the source of carbonic acid gas, needed by all vegetables that have rigid bodies.

Wood fiber, oils, the starch in our grain tubers and fruit seeds, and the sugar in sugar canes, beets, grapes and melons, almost pure carbon substances; so that the supply of carbon is a very important matter in the consideration of manures.

Silicon and phosphorus are quite essential to the perfection of vegetables. The silicon appears on the surface of the corn stalk and the stems of the bamboo, American canes, and all grasses, and its value is that of glass. It is a sort of natural varnish, designed to keep the oxygen away from the carbon body. When oxygen penetrates this polished coat it sets up a process of uniting with the carbon, and such process is what we call decay.

The phosphorus is the vital element in the kernels of all grains and seeds, and no fruit producing seed will come to maturity without this element. Grapes will rot when the seed fails to mature properly; so the remedy for the grape rot is a plentiful supply of phosphorus. Bone dust abounds in phosphorus and lime; hence its value.

Phosphorus, lime and silicon enter the vegetable by the root; and the root fibers can receive them only in the liquid form. They can take the liquid form for rot feeding, only by a solution in water. As carbon is poured in the diamond, almost pure in charcoal and animal fat it must be combined with something else to become soluble in water. Silicon is flint, and phosphorus is a combustible wax, in its pure state insoluble; so these also must be combined with something to become soluble. The great combiner is oxygen. It makes acid by uniting with these elements and the acids are soluble.

So our fertilizing operations are all elaborately scientific; and the farm is a great field for the study of chemistry.

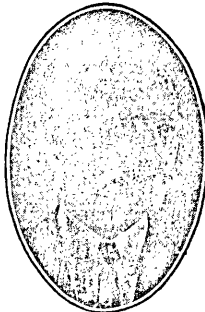
Why should the dry season, often beginning in July and extending to the middle of September, imperil our crops?

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REV. T. W. SHANNON.

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Rev. B. F. Haynes, President of Asbury College, says, "This is a wonderful book. The author is analytical and incisive in his style. If the book had been put in the hands of the generation passing, say forty years ago, it would have saved hundreds of lives from suicide and endless ruin, and have prevented half the lunacy that has occurred. If the book cost \$50.00 instead of fifty cents, and young men had to beat rock to pay for it, they ought to have it. Wish I had the money to buy one thousand copies to give to young men."

A college student said: I have read four one-dollar volumes by a noted author, and find that Perfect Manhood contains all the essential facts of these books, with many new ones.

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It cannot fail to arouse the conscience and create a desire for perfect manhood. I pray for it a wide circulation. Sam G. Keys.

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If the people who have no rain, at all, can produce crops by irrigation why should we not in the territory blessed every year with a surplus of rain, irrigate our fields over any brief period of drouth? Horace Greeley used to ask this question; and he wondered why people along the Wabash and other streams could not contrive an apparatus for saving the surplus rain and using it when needed.

Try a crop of buckwheat. It rests the soil, feeds the bees, and affords a luxury for the table. It will mature yet before frost.

Why not dig up the little maple trees that spring up in the garden and plant them along the highway and around the fields? They make a shade, and encourage the birds; and their sap makes as good sirup and sugar as the regular sugar tree.

Save the matured apples by putting them in cold storage. It will cost only a trifle, and when the flush of the season passes, they will sell for enough more per barrel to pay all cost of handling and storage.

And this makes me think of the ease with which farmers might secure cold storage. Let three or four combine their energies and build a storage plant where they can put up ice. It will pay to combine for the larger the quantity of ice, the better it keeps.

A neighborhood creamery and butter factory might be combined with each plant, and it would be like Egypt in the days of Joseph. All the neighborhood around would find it a good place to go.—Indiana Farmer.

#### Dr. W. S. May.

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#### The Giver With the Gift.

In a recent divorce suit the husband, when asked if he had made his wife

any Christmas or birthday presents, replied:

"No; I am sorry to say, I never did. I gave Mrs. — power to draw on my bank account and to buy anything she wanted. I was mistaken. That was not all I should have done. That did not take the place of my buying things and taking them home to her."

It is astonishing how little even the majority of husbands know about the feminine nature. I recently heard a young wife say that she would rather have her husband bring a bunch of violets than give her ten times the money they cost. But she said she could never make him appreciate the fact that money was not all that she needed.

I know men who never think of taking home a bunch of flowers to their wives. They either think it unnecessary extravagance or that if their wives want flowers they can get them themselves. They do not realize that women prize the little courtesies, the little attentions and evidences of thoughtfulness more than money. It is the invitation to the little outing or vacation, the little trip to another city, the bringing home of books and magazines, or tickets to the concert or lecture—it is the hundred and one little things that make the average woman happy, and not merely the fact that her imperative wants are supplied in a lump sum.

Most men overlook the fact that it does not take so much, after all, to satisfy the average woman. It is largely the question of the right spirit, of doing the things which indicate thoughtfulness. Just giving a wife a check once in a while, no matter how large it may be, or telling her to draw as much as she needs from your bank account, will not satisfy a womanly woman. It is yourself she wants with the money.—Success Magazine.