

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. 27.

Little Rock, Arkansas, and Oklahoma City, Oklahoma, July 23, 1908

No. 30

EDITORIAL

The Present Day Attitude of Jewish Thought.

There has been a remarkable change in the attitude of the Jewish people within the last thirty years. Nothing more remarkable in the thought movements of races has taken place for many a decade. The Jew no longer thinks or feels as his fathers have for ages been accustomed to do. One of the most striking characteristics of the Jew of the past has been his intolerance toward all forms of religion other than his own. He spurned all efforts to proselyte him; he despised the name of Christian; he regarded the followers of Jesus Christ as the natural enemies of his race. To be sure, the Jews have had much to bear from Christians in ages past. In all parts of the civilized world, except in America, they have been the objects of bitter and merciless persecution. Crimination and recrimination has been the order of the ages. It is happily true that Christian people have now learned better the lessons of their own Gospel, for the Gospel never did authorize race hatreds or persecutions, but has ever taught quite the contrary doctrine, however misconstrued by its adherents. But if Christians in times past have hated Jews, the Jew has been proud to feel himself capable of a deeper and more bitter hatred. His was the loftiest of all scorn; had he not seen religious rise and rot since the God of his fathers spoke by Moses? And if Christians have now learned to deal more nobly with the Jews, the Jews have again gone past them in extent of change in their attitude. What are the marks of this change?

It must be said, in the first place, that there are, in this country, at least, two distinct schools of Jewish thought, the "orthodox" and the Liberal. The orthodox Jew, though he may be socially more liberal, is religiously what his fathers have been. He still holds to Moses and the prophets, keeping up the ancient forms of his religion; he still looks for the coming of the Messiah; he still believes that he has the only religion worth the name. If our observation has not been at fault, these constitute the less prosperous and less progressive and less numerous class of American Jews. We presume that in countries where they are still oppressed, as in Russia, for instance, they constitute the larger class. There is something in American freedom that has set the Jew free, broken up the ancient enervations under which he was bound. The Liberal Jew looks for no Messiah; believes in no infallible book; disowns the supernatural elements which we find in the Old Testament; believes the religion of his fathers, but interprets it more as a cult than as having come as direct divine revelation. He thinks it the proper religion of a Jew. As to the future life, the Liberal Jew does not know about it; his creed is: Seek the truth, follow it, do right, enjoy life, and let the future take care of itself. He believes that we are now enjoying the blessing which their prophets saw

would come to the world and that these blessings, lying for the prophets in the dim future, were clothed in their thoughts with the notion of a personal Messiah, a conception which befitted their "God-intoxicated" minds. Thus, in the thinking of the Liberal Jew, there has been no Messiah, nor will there be any. Still Jesus of Nazareth has become in their thought a great teacher of their race, a great prophet, misunderstood by the leaders of his day and rejected; a great teacher, though chargeable with a great fault in that he claimed to be the Son of God. The truth about the Liberal Jew is that he is adrift. He has shifted from the moorings of his fathers and has not as yet found anchorage. The hope of Israel has died within him and he has as yet found no substitute, save in the freedom that is coming to him and in the privileges of our great modern life. But what are these as food for the hunger of immortal souls? There is a deep pathos in the situation.

Yet just such a break in Jewish faith was to have been expected. Having long ago reached the conclusion that Christianity was really an apostasy from the faith of Moses, the Jew has found it very difficult to pass from Moses to Christianity; if there was hope of divine guidance, that hope was in Moses still; if God ever spoke at all to men, he spoke through Moses; and now, seeing that the orthodox interpretation of Moses, orthodox according to Jewish interpretation, will not explain the facts of life, written broad over the face of our civilization, the Jew modifies his view of Moses, begins to doubt that he was an inspired teacher sent from God, begins to doubt that there were special supernatural forces back of Moses, begins to place Moses, and the other teachers of Israel, on the footing of sages, wise in their time and worthy of great honor, but without that divine inspiration that made them infallible teachers. Thus has the Jew been set adrift, by the failure of his theory of God's plan to explain what has really happened over the world. In being thus set adrift he but follows the course of all other peoples when the ancient foundations give way—he is really in a transition period. He will not abide in his present state.

Mark three facts for the Liberal Jew. The first is that the faith of ages is broken up. He is adrift, without an anchorage that can hold, and therefore, open to the truth as he has never been before. The second fact is that he believes we are now enjoying the blessings that constituted the Messianic hope; we are in the times of the Messiah. The third fact is that he has become the friend of Jesus, holds him to have been a good and great man.

There will be a fourth fact: The Liberal Jew will, not many years hence, see that the privileges of our great modern life have come out of this Jesus whom he now holds for a prophet; that the Gentiles who have received him have been enriched with every blessing which their own prophets said

should be given under the Messiah; he will connect the culture and the blessing that the world now enjoys, and which is for him the fulfillment of the Messianic hope, he will connect these blessings with their true source, and will see that indeed they are the fruits of the Messiah. It is only necessary to consider fully and dispassionately the relation of Jesus to history, and to the world that now is, in order to know that he is the fructifying power of these ages in which we live. The Jew will yet see it; he cannot rest where he is; he will find in Jesus of Nazareth the explanation of what the prophets saw, and the explanation of what the world has now become. Glad shall he be his welcome! And mighty will be the impulse he will communicate to Christianity when he comes. God through the Gentiles shall thus "provoke them to jealousy;" and their coming will be to the church "like the resurrection from the dead," such will be the vitalizing power they will bring to the church when once their hearts are stirred by the spirit of devotion to Christ.

We are well aware that the Jew does not now think this will be his course. The average Jew, whatever changes have come, still thinks the Jew the best authority on any matter of religion, an authority beside whom all others are tyros, novices, unable to teach. It is but natural. Yet the Jew will take the course we have indicated. May the God of Abraham guide him.

The writer of these lines is fond of them, admires much that is in them, and longs to see that the night has ended for them. He has many personal friends among them, whom he would rejoice to receive in the fellowship of Abraham's great Son. He has found them as appreciative of friendship and love as any people he has ever known. Our ministers ought everywhere to stretch out their hands toward them. Remember the debt we owe the race. Jesus and Paul were Jews.

The Ancient Record Not Yet Broken.

"The Democratic national convention has been held. Detailed accounts of all that was said and done filled the columns of the daily press last week. It is not necessary to recount the doings or incidents of the convention. The modest prediction of the Advocate that the particular form of American frenzy which was shown in such abundant measure at Chicago would be on at Denver, was more than fulfilled. Bryan was cheered eighty-seven minutes, Roosevelt but forty-nine. We simply desire to remind our readers that the record is not yet broken. We have an account of an assembly held almost two thousand years ago when for the space of one hundred and twenty minutes the multitude "all with one voice cried out, Great is Diana of the Ephesians."—Pittsburg Christian Advocate.

Now isn't it a shame that the editor of the Pittsburg Christian Advocate should open his editorial career with such hints as this? And if such things are done in a green tree, what may we expect in a dry?

WESTERN METHODIST

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

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

ANDERSON, MILLAR, & CO.Publishers

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

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

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

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

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

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NOTES AND PERSONALS.

Methodist Calendar.

Duncan District Conference, Ryan, 8 p. m., July 27.
Creek and Cherokee District Conference, Broken Arrow Church, near Coweta, 8 p. m., July 28.
Searcy District Conference, Cabot, 9 a. m., July 28.
Batesville District Woman's Home and Foreign Mission Societies, Batesville, August 13.
McAlester District Conference, Caddo, Aug. 18-21.
Little Rock Conference Laymen's Meeting, Hot Springs, Sept. 4-6.

"You are giving us one among the best papers in the church."—Rev. M. L. Butler.

Rev. J. D. Hammons of Crossett made us a brotherly call on Thursday of last week.

Rev. Frank Barrett of Texarkana, who is out on a resting spell, was in the city this week.

Dr. T. E. Sharp will after next Sunday go on a vacation. He intends to go to Atlantic City, and will be accompanied by his wife.

Rev. W. T. Thompson, our pastor at Ozark, Ark., assisted by Mr. V. G. Craig, one of our efficient singing laymen of Conway, is holding a meeting at Leslie, Ark.

Bishop H. C. Potter of the Episcopal diocese of New York, died on the 21st. He was an able and distinguished man, with much to commend him, albeit he was at times a little off on some questions.

We regret to note that ill health has compelled Dr. I. S. Hopkins to give up his pastorate at Lagrange, Ga. Many of our brethren know Dr. Hopkins as a very accomplished and godly man.

The St. Louis Christian Advocate tells us that Rev. W. F. Andrews, D.D., has recently been on his vacation, spending it on a trip to the Atlantic coast, Charleston, New York and other points.

Our brethren at Nashville will do well to remember that they are looked after by the brethren in the territory of the Western Methodist, as will be seen by some articles now appearing in this paper.

It was a pleasant surprise to meet at the Helena District Conference Rev. Jerome Haralson, D.D., long time a faithful itinerant in Arkansas, now a superannuate in Northwest Texas. He is growing old gracefully.

The Texas Christian Advocate reports that Rev. E. D. Mouzon, D.D., has been elected to the special Chair of Theology in Southwestern

University, and that he has accepted. Dr. Mouzon is a capital man.

Dr. A. C. Millar, of our staff, has completed his work as special commissioner to examine the complaints as to the management of the State's convicts, and will make his report to the penitentiary board on the 30th.

Rev. H. H. Watson passed through this city this week on his way to Arbuckle Mountains, in Oklahoma. We are glad to report that he is rapidly recovering his health, and that he expects to be back in Lake Village by the 10th of August.

Rev. M. L. Butler is rejoicing in the payment about two weeks ago of the entire debt on his splendid church at Chickasha. The debt amounted to nearly \$8,000. He writes that his work is prospering in all directions. We rejoice with him and his people.

We regret very much to see the announcement that a game of baseball was played last Sunday between an Arkansas regiment and a Louisiana battalion. If the commanding officers of these boys had authority to forbid it, they should have forbidden it; if they have not such authority, it ought to be given.

Rev. Casper S. Wright, once of Arkansas Conference, more recently of Scruggs Memorial Church, St. Louis, has been transferred to El Paso, Texas, effective immediately. We trust he will find a great field of labor in El Paso, and we can assure the Texas brethren that he will make himself busy with his work.

Rev. W. A. Swift, Rev. C. C. Godden, Rev. Barnett Wright and others leave this week for New York and will sail for Europe July 28th. They can be addressed at London, England, Ludgate Circus, care of Cook & Son or 49 Lord St., Liverpool, England, care of Cook & Son.

Mr. Roosevelt has put a very sudden stop to speculations as to what he intends doing immediately after he leaves the White House. He has announced that he will spend a year in the wilds of Africa, with all needed equipment for scientific exploration, including skillful taxidermists. Of course he will hunt and enjoy himself.

On account of his duties in the investigation of the Penitentiary Rev. A. C. Millar was not able to deliver the address for which he was scheduled at the Training School at Searcy, but President S. Anderson, of Hendrix College, consented to fill the place, and is reported to have delivered an instructive and wholesome address.

Rev. C. H. McGhee, presiding elder of the Duncan District, has sent out in advance a circular to all his preachers, in blank form, asking for about all the information needed at a district conference; also a circular letter outlining fully the plan of the conference. They meet at Ryan next Monday night. We are sorry not to be able to accept the invitation of the presiding elder and one or two others to be present.

The Sunday School Training School, which has just closed its session at Searcy, Ark., enrolled 134 from six States. It was unanimously agreed that it was the best session so far held. The work of the faculty covered every phase of Sunday School activity. Secretary W. F. Long was surprised and complimented on his forty-fourth birthday anniversary by receiving from the faculty a fine shaving and traveling outfit. He reports that he greatly appreciated the gift, and especially the loving remembrance of his friends.

During last week Hon. C. W. Trickett, assistant attorney general of Kansas, made several addresses in Arkansas on the subject of prohibition. The writer heard him in the Capital Theater, Little Rock. The house was well filled and the address lasted an hour and a half and was liberally applauded. Mr. Trickett is a forceful speaker and his presentation of the subject from an argumentative viewpoint was the best we have ever heard. He had ample proof at hand for every statement made and the statements bore out the conclusion that prohibition was a success and could be enforced as well as any law, and that it was a good law for the banker, the merchant, the real estate dealer, for the laborer and every other person or business except the brewer, the saloon keeper and the prostitute. Taking Mr. Trickett's statements as truth, no one has been able to disprove them, the conclusion is irresistible that the saloon is the greatest curse the world has ever known and that the sooner the institution is closed the better. We believe the addresses have produced a profound impression on every one who heard Mr. Trickett and that many votes were made for state-wide prohibition.

Congratulations to Emory College.

Emory College, Georgia, has an endowment of \$200,000. At a recent meeting of the Board of Trustees it was decided to take immediate steps to increase this endowment to \$500,000. Before the Board adjourned \$67,000 was subscribed by members of the Board and the Wesleyan Advocate thinks members of the Board will raise this to \$100,000. There will remain \$200,000 to be provided by all Georgia Methodism. We congratulate our Georgia brethren, and wish them complete success.

Helena District Conference.

One of the editors of this paper was at Helena District Conference last week. The session was at Cotton Plant. Dr. Bennett was presiding. There is always something going on under his hand. He never rests. Everything is planned beforehand, and all interests pass under view. We have not been in a better organized district this year. The secretary will report the details.

This editor had a splendid home with Mr. Argo and his family, and had the pleasure of hospitality also with Dr. James and his household. All the preachers and delegates were boasting of the good entertainment of Cotton Plant. The pastor, Brother Lindsey, moves with ease among his people, and seems to be perfectly at home with them all. The whole occasion was one of profit and enjoyment. It will be remembered that Helena district last year showed more new subscribers for the Western Methodist than any other district in our four conferences.

Death of Two Prominent Citizens.

Former Chief Justice Henry G. Bunn passed away at El Dorado, Ark., on the 17th. He was born in North Carolina, but reared in Arkansas. His father sent him back to North Carolina to be educated, but while attending Davidson College he enlisted as a private soldier in the Confederate Army. He rose to the rank of colonel in the service; was twice wounded, having borne the very brunt of war. After the war he engaged in the practice of law, and rose in that profession till he became Chief Justice of his adopted State. His career has always been honorable and his memory will be cherished.

On the 20th Mr. J. H. Hamiter, Sr., one

of the oldest citizens of Lafayette county, and a long time Methodist, father of Speaker Allen H. Hamiter and of Senator J. H. Hamiter, was run down by an engine on the Cotton Belt road at Bradley, Ark., and instantly killed. He was attempting to cross the track at the time. Mr. Hamiter has long been prominent in the public life of his county. He was buried at Walnut Hill.

A Chemical Analysis.

We have been misunderstood frequently as to the character of advertisements appearing in the Methodist and take the present occasion to say that we do not knowingly print any but pure and truthful advertisements. We have had some complaint as to Coca-Cola by people who think it contains hurtful drugs. We accepted the advertisement after carefully examining the statements of competent chemists who had analyzed the fluid and gave out the facts over their signatures. In order that our readers may see the character of this evidence we give two below. We do not mean to espouse the cause of Coca-Cola nor to encourage any one to use it as a beverage but simply wish to take our readers into our confidence by giving the evidence upon which we accepted the advertisement. We wish to state further that this is not an advertisement and was not furnished to us by the company who manufacture the drink:

State of Georgia, Department of Agriculture, Division of Chemistry, Atlanta, Ga., Feb. 6, 1905.

The Coca-Cola Company, Atlanta, Ga. Gentlemen: Referring to your recent inquiry as to a copy of an analysis I may have made of Coca-Cola, I beg to furnish you the following copy of a letter written to Professor Kingore, State Chemist of North Carolina, who inquired particularly concerning an analysis of Coca-Cola which I might have made.

"In the matter of Coca-Cola, there was a bill introduced in the last Legislature imposing a tax upon all soda-water syrups, and I believe it was amended to put a still higher tax upon Coca-Cola than upon any other syrup, because of its supposed injurious character. I analyzed a sample of Coca-Cola, which I bought in the open market, and tested carefully for cocaine and also for morphine, neither of which was present. I found 1.37 grains of caffeine per fluid ounce of the Coca-Cola syrup and calculated that this amount was considerably less than would be found in a cup of coffee, according to the analysis given in Allen's Commercial Organic Analysis. I also found that Coca-Cola contained .2472 grams of phosphoric acid per gallon, equivalent to .379 grams of 90 per cent phosphoric acid. I did not undertake to estimate any of the various flavoring ingredients which were used in Coca-Cola. My final judgment about the matter was that there was nothing more injurious in Coca-Cola than would be found in tea and coffee. I have seen no other analyses which have been made of this syrup. The specific gravity of the sample which I examined was about 1.28. Practically all of the solid matter shown by this specific gravity was due to sugar." Yours very truly,

JNO. M. McCANDLESS,
State Chemist.

War Department, The Adjutant General's Office, Washington, October 29, 1907.

The Commanding General, Philippine Division, Manila, Philippine Islands. Sir: The manufacturers of the beverage known and sold as Coca-Cola having appealed to the Secretary of War to revoke the instructions by the War Department on June 17, 1907, directing that the sale of Coca-Cola by army post exchanges be discontinued, and the papers in the case, including a report by the chief of the bureau of Chemistry, Agricultural Department, as to the composition of the beverage, having been referred to the Judge Advocate General of the army, that officer has reported as follows:

Fourth indorsement—
Office of the Judge Advocate General, Washington, D. C., October 28, 1907.

Respectfully returned to the Adjutant General. The only legal prohibition in respect to the sale of beverages at military posts, or at places within the exclusive jurisdiction of the United States, is that embodied in the Act of February 2, 1901, which provides that:

"The sale of or dealing in beer, wine, or any intoxicating liquors by any person in any post exchange or canteen or army transport or upon any premises used for military purposes by the United States is hereby prohibited." Sec. 38, Act of February 2, 1901. (31 Stat. L. 758.)

The sale of the syrup or beverage known as Coca-Cola was prohibited upon the representation that it contained two percent of alcohol; incidentally

the presence of other harmful ingredients, in small quantities, was reported, but the prohibition was largely based upon the presence of alcohol in the quantity above noted.

The substance has been submitted to and examined by the chief of the Bureau of Chemistry of the Agricultural Department, from whose report it appears that the beverage contains no appreciable quantity of alcohol. It also contains no cocaine, and but a small quantity of caffeine. The result of the investigation has therefore been to show that the original order of exclusion was based upon data in respect to the presence of alcohol which, upon a thorough chemical examination, are found not to exist to the extent supposed when the matter was first submitted to the Secretary of War for administrative action. As the legal reason for the establishment and enforcement of the prohibition no longer exists, it is recommended that the order of exclusion be revoked.

GEORGE B. DAVIS,
Judge Advocate General.

The Acting Secretary of War concurring in the views of the Judge Advocate General of the army, directs that any instructions heretofore given prohibiting the sale of Coca-Cola at army post exchanges be revoked. Very respectfully,

F. C. AINSWORTH,
The Adjutant General.

(Seal)
The Adjutant General's Office—War Dept.
Official copy.

THE WESTERN METHODIST FOR FIFTY CENTS.

During the entire month of August all pastors are authorized to take subscriptions for the Western Methodist at the rate of fifty cents from date till January 1, 1909. Two conditions only will be required: 1st. The cash must accompany the order. 2nd. The subscriber must agree to notify us the last week in December to stop the paper, if that is desired; otherwise we shall continue to send it after January 1st.

This is not a "trial trip;" it is an effort to get the paper into homes where it is not going, in the belief that when once in these homes it will stay there.

To be of value, the proposition must be acted upon at once. May we not ask every one of our five hundred pastors to send in a list the very first week in August. Do us the favor also of attending to other business of the paper as you go among the people.

Juvenile Protective Association.

This Association proposes to erect by the large and small subscriptions of the admirers of "Uncle Remus" a beautiful Memorial Home, bearing his name, having a school, a properly equipped gymnasium, a mechanical workshop and a play ground.

The Association is to have a number of cottages, buildings, the largest of which will be the CAPITOL, and the whole educational plant to be known as the JUVENILE STATE, being built on the 426 acres of land given us, to redeem and train children of this and other States.

Will it not give you pleasure to contribute to the erection of this home and school combined? Every dollar donated will go for the purpose indicated, and not to any officer or employee of our Association.

If you wish to make a subscription please send the same to W. R. Hammond, Treasurer, 912 Century Building, Atlanta, Ga.

A Summer Smile.

Our editors and compositors will be amused at the following trick of the printing office, taken from the Pacific Methodist Advocate. The heading, "Our Dead," stands at the top of the column, is a department heading, so that the notice reads as follows:

OUR DEAD.

Bishop Ward Passes Through the Golden Gate.

Bishop Seth Ward, D.D., and Rev. S. P. Cresap of Missouri, will sail from San Francisco for the Orient, July 23. Also Dr. J. L. Cunningham of the Correspondence School, Nashville, Tenn, is booked to be with them in this journey to visit our mission stations in the Far East. We trust suitable services may be held around the bay, and give these brethren opportunity to visit our people as they pass through. Such a union service would be delightful and helpful.

The superstitious will feel that after this the good Bishop and his companions in travel had better not proceed. But what is No. 13 to a Methodist Bishop?

Galloway College.

The following clippings from her home paper indicate the esteem in which Mrs. M. L. Herring, matron for our college, is held:

"Our good friend, Mrs. May L. Herring, has secured the position as matron of Galloway College at Searcy, Ark., and will enter upon the discharge of her duties—which are not new to her, she having held similar positions with Whitworth, Potter and several other colleges and knows how to care for young girls away from home—on Sept. 15th. The President of Galloway should feel very grateful in having secured the services of Mrs. Herring as she is one of the best matrons to be found anywhere."

"Mrs. M. L. Herring has been elected a member of the faculty of Galloway College, Searcy, Arkansas, and will enter upon her duties Sept. 15. This college is located in the healthiest part of the State and has an extensive patronage. It was named in honor of Bishop Galloway."

Already about one hundred places are engaged for next year. The outlook is very bright, about twice as good as it was at this time last year. X. Y. Z.

Important to Undergraduates.

I have just completed my "Conference Course" with the "Correspondence School" and advise any preacher who is an undergraduate to take this course with the above named school for the following reasons:

First. Because it is less difficult. This may be shown from the following facts: The lessons are all sent to you at the first of the year, with proper instruction on the back of the envelope telling just how to study your lessons, and when one lesson is done you send it in at once for correction, and continue so to do till you have finished the book, when you review the book and stand your examination at once.

Secondly. Because you can get through quicker, and this will give you more time to do your other work.

Thirdly. It is far better for you in every way. There is no partiality shown, because you are almost unknown to the teacher, but you must be good and obey your teacher and you will get just what you earn.

Fourth. They are much better equipped to do the work than any conference committee can be, and the work is much more thorough and you know your book. I know whereof I speak, for I have tried both the "conference committee" and the "school." Young man, take this course if you have to do on two meals a day.

J. R. ENNIS.

Davidson, Okla., July 14, 1908.

We would be glad to figure with anyone having book or pamphlet work to be done. We have the facilities for rapid work in any quantity.

Forty-Seven Years Ago.

Editors Methodist: Towards the close of the summer in 1861, just after entering my fifteenth year, with the dark war clouds hanging heavily over our Southland, I, with my father's family, left Scottsville, Bibb county, Alabama, and came to Arkansas.

Within a short while my father passed away, and soon after, though young, I entered the Confederate army. Exciting changes of victory and defeat rapidly passed until the final struggle, after which I expected to soon return to the land of my boyhood days. But circumstances prevented, and all these years I have been dreaming of the old home. This summer I met the "boys in gray" at Birmingham and from there ran down about forty miles to the old haunts.

Only a few of my boyhood friends are there, and they, like myself, are "boys in gray" with a double meaning. But some of them were at my service all the time of this visit. We cut a rich bee tree, twisted a rabbit out of a hollow tree, visited the old mill seat, the old swimming holes, went in swimming and almost felt that we were boys again. We cut bark (to bring west) from the same poplar tree that still stands sentinel over the spring of my father's old home, visited the hill on which stood the old academy in the outskirts of the village, located the corners of our old ball ground—not base ball, but town ball and bull pen—lingered long in the shade of another familiar old poplar at the school house spring. As we sipped the limpid water from this pure fountain we (Dick Clark, classmate, and this scribe) became somewhat sentimental as we recalled many incidents around that memorable spot, and spoke tenderly of some who had gone from there and had bravely fallen on the bloody field or in some far away prison or hospital.

Messrs. Editors, please don't ring me off yet. There are many Alabamians who read the Methodist, and they will be specially interested in some of these notes. Let me relate an anecdote on one that many Alabamians know personally.

I met David M. Scott, another classmate of ante-bellum days. His eldest sister was first wife of our lamented Bishop Hargrove. So, as you see, he is in direct line with the best. I ventured to relate to a company in his presence the following anecdote while on this trip: When a village school expired our fathers thought it best for us to spend our vacation in a summer school—just to keep us "out of mischief." Our teacher was rigid, and we all knew that without a good excuse for poor lessons "something would drap," as we expressed it then. On one occasion we had a very difficult lesson, but to prevent any excuse for failure we were allowed thirty minutes to review. When the time was nearly up for recitation it was discovered that "Dave" couldn't find his book and of course couldn't review. With a stern voice the teacher called out to know who had misplaced, or who had the lost book. Finally, after repeated demands and pauses, a little girl said, "I know where it is." "Why haven't you told it sooner? Where is it?" said the teacher. "It is away up in the gutter, between the wall of the house and the chimney." "How do you know it is up there?" demanded the teacher. "I saw Mr. Dave climb up there and hide it awhile ago at recess," said the timid little maid. It might have been amusing to the school, but it was confusing to Dave when the teacher forced him to climb up and pull out the lost book, and especially when he felt "something drap" pretty forcefully an hour

later.

Bro. Scott is now a staunch Methodist and a successful merchant at Selma, Ala.

I also ventured the following anecdote to a company in the presence of John Acker. John was one of those big-souled characters who would always sacrifice his own interests to help a neighbor. On one occasion he offered his services to my father to drive an unruly team of oxen to the county seat after groceries. When the team was hitched and ready to start, John stepped to the door and said, "Squire, this hat I have with me is hardly suitable for town, haven't you a little better looking hat you could loan me today?" My father stepped to his trunk and lifted out a brand new silk "stove pipe," and said "John, try this on." John tried it on and they agreed that it was a fit. Within another moment John was mounting the ox wagon and calling to me to get in, and with a crack of the whip and a "gee Ball, get up Buck," we were on our way to town. I looked back and saw father still standing in the door, but he didn't say anything. John wore the hat, and the town people stared and laughed at him as he marched from store to store with his ox whip on his shoulder and his fine tile hat on his head. John says he "did that for a joke on the squire." John is ten years my senior but seems much younger, is active and robust, with the same ringing laugh of forty-seven years ago.

I had the privilege of preaching Sunday morning and night in the same church building that I attended in boyhood. The building is in pretty fair condition and is in use every Sabbath. It has been repainted and recovered but once since the war, and the negro gallery has been removed from above. Otherwise it is about the same building. Also the same seats, and the same bell hanging and ringing in the same cupola. Yet, notwithstanding its long use, it does not look so antiquated as I expected.

What a strange pleasure to hear that bell ring again! It was the first church bell I ever heard ring in my life! And now, after an absence of forty-seven years, I almost weep as I stand at a distance and hear the clear, solemn peals echoing over the village as they did in the ante-bellum days. They seem to say "One of your wandering boys has returned from the West, come and hear his message." What peculiar memories came trooping across my mind as I thus stood and listened and meditated! O. H. KEADLE.

Pine Bluff, Ark.

Across Two Oceans.

By Mrs. W. H. Pemberton.

Just before leaving Little Rock one of the editors and several readers of the Western Methodist kindly asked me to write about my trip to Europe for its columns. So I shall have double pleasure in trying to tell something of the interesting sights I shall enjoy in the Old World, though it must be in a very desultory and, I fear, disappointing manner. Indeed the adage that "half a loaf is better than no loaf" alone gives me courage to undertake to write at all.

On June 18 we sailed from New York on the royal mail steamer "Slavonia" of the Cunard line. The British lion, crowned and standing erect, stamped on the stationery, painted on the china and carved in wood on the stairways, proclaim this ship a loyal subject of King Edward VII of England.

On Sunday morning we had the service of the Church of England read in the dining room, the Bible and prayer book resting upon

the improvised pulpit which was carved with England's flags. A prayer was read for his majesty, the king of England, and his excellency, the president of the United States of America.

We have nearly 1,000 passengers, and more than 700 of these are in the steerage—chiefly Italians and Hungarians. It was a pleasant surprise to me to see the steerage passengers so well cared for and so well satisfied. The Italians are said to be leaving the United States because there is a scarcity of work; yet they are the merriest people on the ship. This may be because they are going home while the rest of us are leaving home. We noticed the Italian men nursing and playing with the little children and thus giving their wives assistance. Consideration for women is not shown much in foreign lands, and we know these Italians learned this from our men in America.

The Slavonia is a fine ship, is wonderfully complete and compact in every part. We are living in comfort and luxury out in the Atlantic Ocean, and I am only reminded of Columbus when the sky is obscured by clouds on a dark night. Then I marvel at the faith that must have flooded the soul with the light of hope.

The only thing we lack on this ship is the ability to hear from our families every day. True, here is a Marconi station and messages from the wireless telegraph are heard buzzing around in there every day, but that is a very expensive method of communication. We have heard from several ships and of the nomination of Taft and Sherman by the Republicans in Chicago. It seems to me an opportune time for a message from the inhabitants of the planet Mars. We might be a little startled by one but would not run away.

We have quite a number of Southerners aboard and very pleasant people from all parts of the United States.

The hospitality of the Slavonia is boundless—tea and bouillon, cakes and crackers are handed around between meals—and delightful sociability among the passengers is only second to hilarious sea breezes in making it almost impossible to write a letter.

We've seen whales, porpoises, sea gulls and flying fish—also the phosphorescence of the waves at night. And the ever changing, restless sea is a constant source of pleasure and wonderment to me.

On June 28 we passed Cape St. Vincent on the coast of Portugal and the sight of land was refreshing. The rocky coast rises abruptly from the sea and the picturesque town with its friendly light house, church and quaint farm houses formed a peaceful picture, and it was a strong contrast to the terrible and tragic scenes recently enacted in Portugal. The young King Manuel promises well and we could but hope that he may rule righteously and receive the homage of his subjects.

The next day we had the rugged coast of Spain on one side and the Atlas mountains of Africa rising out of the ocean on the other side, and the grandeur of the scene is indescribable. I thought of the superstition and unbelief which have proved far greater barriers to the progress of truth in those lands. Tariffa, Spain, was attractive with its two light houses, several watch towers of olden days and quaint houses perched upon the rocky cliffs. Back of all were the mountains, so we couldn't peep far into Spain, but we thought of the royal baby, Prince of the Asturias, and wished for him the care and training to make him strong and worthy of the responsibility and grandeur awaiting him.

And on after that we sighted Gibraltar,

the historic key to Europe. We gazed upon the great rock with its strong fortifications bristling guns, signal and Marconi stations on its heights, and the old Moorish castle with its steep ascent and once impregnable walls. Nature's stronghold had been crowned by man's skill and science. As our ship entered the harbor the United States flag was unfurled from the topmost staff of our ship. The Italians in the steerage cheered lustily and the dignified Americans were not less patriotic. The little quarantine vessel with black and yellow flags steamed up, gave us a clean bill of health and then hurried off to another large ship with some show of pride in its authority. The Bay of Gibraltar was calm and blue and dotted with vessels of every size and many nations.

We entered the great stone portals of the walled city, and had a drive through its principal streets, and saw places of interest. At times there are 30,000 military men and as many soldiers of the navy in the fort. Excavations have been made and supplies for five years are stored, while great reservoirs furnish fresh water. Spaniards, Moors, Arabians and other foreign peoples looked at us as curiously as we looked at them. Every woman wore a shawl and a scarf on her head, although the day was warm, and the men wore in peculiar and picturesque costumes. Flowers ran riot in Victoria gardens and were kept within bounds by hedges of cacti. The eucalyptus, pepper and jejuné trees were new to us. In a conspicuous place a bronze bust of Wellington rested upon a tall granite shaft. One flower bed commemorates King Edward's coronation and 1901 is spelled in plants. We went into a few shops, but the pretty things were expensive and we had no time to "dicker" with the merchants.

The market was quaint and donkeys with huge baskets of artichokes and women with artistic baskets of beautiful fruit added the touch of color.

At three o'clock we sailed from Gibraltar, and looking back at the bold, defiant fortress on its rocky height, I was impressed anew with the daring of the Anglo Saxon who captured and keeps it. He even forbids neighboring nations to build fortresses upon their domain except within limits prescribed by him.

At Gibraltar we found the New York Herald and were saddened by the news of the death of our ex-President Grover Cleveland. The world is richer through the life and work of this great and good man whom we honored and loved in the United States of America.

The weather has been fine and our voyage quite delightful. We had only two stormy days on the Atlantic Ocean and the beautiful blue Mediterranean is as calm as a lake.

As I see the ocean and the horizon meet I am reminded of the mysterious, invisible line which separates time from eternity. I see no boundary and no pathway ahead yet our pilot, true to his compass, is guiding this great ship into safe harbors. We know not what the future may hold for us except that it is in our Father's keeping and that all will be well with His children. Two weeks ago today we left New York and this evening we expect to land in Naples, Italy.

July 2, 1908.

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Galloway College.

It is known by all well informed Methodists in Arkansas that Galloway College is a girls' school located at Searey. This institution is about twenty years old. It has long since passed the experimental stage, and in recognition of its high grade of work and excellent record, recently it was registered with the colleges of the "B Class," by the Educational Board of our Church. To those of our people who are most familiar with the struggles and successes of the school, it stands as a monument to the unflagging energies, undaunted courage and godly wisdom of Dr. C. C. Godden, who gave a half score or more of the best years of his life to it. That the school has demonstrated its right for existence goes without saying among all who are at all acquainted with the character of the work it has done. Many have been the discouragements and many the sacrifices met and borne by the ever faithful few, who have always stood in the breach; but a better day has dawned, and while there yet remains much to be done, that must be done, there is so much promise that bright hope fills the hearts of all friends who know of the school's prosperity. Larger and better things are demanding immediate and serious consideration at the hands of the Church. It has been my privilege as well as pleasure, as pastor, to visit this school each week since the first of last Janu-

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ary, so I have had good opportunity for seeing and knowing much of the faculty, student body, discipline and work. During the last many years I have been more or less acquainted with several of the largest and best equipped schools on the Pacific Coast, and I give it as my deliberate opinion that Galloway College, under the direction of the progressive, able and conservative administration of President J. M. Williams, is doing a most excellent work. Of course this school is not as large and as well equipped as many of the older institutions of the country, but nevertheless it is achieving most satisfactory results. This school is a positive necessity in Arkansas, and the Methodist Church, for which it stands, cannot afford to neglect its present and growing demands. Forty thousand dollars are urgently needed at this time to erect and furnish additional buildings for the accommodation of many students who cannot enter for lack of room. This is the only girls' school the Church has in the State of Arkansas and it should be sufficiently large, with all necessary equipment, to meet the pressing demands upon us. Only a very small increase in the faculty and equipment would be required to serve the increase in the enrollment; and by so doing the revenues of the school would be very materially augmented. The equipment is not sufficient for present and pressing demands, and a new dormitory

is an absolute necessity. The school's prosperity is its embarrassment; it cannot grow beyond its present limitations, so that the Church is confronted with a condition that must be met. The school can plod along year in and year out and maintain its established record for good work, but it cannot meet the demands of our Church without larger and better equipment. Looking at the situation purely from a business point of view, ought we not rise up and build at once? We are fully able. The necessary funds should be forthcoming in response to a general call, emphasis should be laid upon this present and urgent need and special energy put forth to provide for it. This is a work in which all may have a part, and I feel sure that if the interest can be properly laid before the Church in Arkansas the needed funds can be secured. I trust that this matter may be brought prominently before the three patronizing conferences at their next sessions, so that wise plans may be agreed upon for the accomplishment of this much desired end.

No school in Arkansas enjoys a better name for good discipline and thorough work than Galloway College. The hundreds of girls passing through the doors of this institution during the last twenty years fully bear out all we here say. The school is in high favor with all our people, and I am sure its pressing needs can and will be fully met, if the interest can only be intelligently presented to our people so that systematic effort can be made. There is no place in all our Southland better suited for a girls' school than Searey. Here we have as good society and as healthy location as can be found anywhere. If all the favorable features of Galloway College were known to our people who have daughters to educate, they would not consider any other school in connection with it. I cannot commend President Williams and his faculty too highly; they have wrought nobly, and have stood for the highest ideals in morals, manners and true learning. And in this connection I cannot forbear to mention the untiring devotion and ministering care of the good wife of the President. With the solicitous love of a mother and friend she has contributed much, very much, to the comfort and happiness of the girls.

The late commencement exercises were in every way a gratifying success; all friends present were filled with genuine enthusiasm; we were all made to feel that Galloway College is one of the most important and valuable institutions of our Church in the State of Arkansas. Mr. F. M. Daniel, President of the Board of Trustees, announced that a stronger faculty than ever before had been secured for next year, and already President Williams is setting his house in order for the return of his college family next September. But with all this, and much more worthy of mention and serious consideration, let us not forget the demand for the new building. Have we not some liberal Methodist in Arkansas who will embrace this opportunity for erecting a memorial building to the name and memory of a loved one who has gone to live with God? Forty thousand dollars thus invested might be like a tree planted in the garden of the Lord, grow and bear fruit for a thousand years. It is my opinion that many of our good Methodist girls, who may desire to enroll next September will not be able to do so, because there is not sufficient room for them; otherwise they could be accommodated. In the face of our great opportunity let us rise up and build!

R. P. WILSON.

THE EPWORTH LEAGUE.

C. W. Lester Editor

Oklahoma Annual State League Conference.

Having just closed the most successful Annual State Conference ever held by the Epworth Leagues of Oklahoma, I am sure that a few items of the work done and planned will be of interest to our Leaguers throughout Oklahoma.

Our Conference was held at Sulphur and was attended by a large number of chapters throughout the State. A good indication of the widespread interest was the fact that we had delegates from almost every section of the State. A most excellent program had been arranged, and with only one or two exceptions was carried out without a change to be made.

A most notable feature of the conference was the large number of Epworth Leaguers among the young people that took part in the discussion of the many questions that came up, and great and lasting good was undoubtedly done.

The good people of Sulphur provided well for the delegates, which added much to the enjoyment of the meeting.

President W. G. Ditzler, who has labored so hard for the past two years to build up a good Conference is to be congratulated upon the success he has made.

Already many plans are on foot by the newly elected State officers to push the work to greater success and to that end District Conferences are to be organized just as early as possible in every District in the State.

The interest and enthusiasm manifested by the delegates that attended this conference is a good index to what may be done with proper work and co-operation on the part of all who have the interest of Epworth League work at heart; and this includes all who have an interest in saving our young people.

The next year's meeting place was not selected owing to the fact that it is hoped that suitable grounds for a permanent encampment may be selected in time to hold the next meeting upon them. If the encampment grounds are not selected and ready, the executive committee is empowered to act in the matter of designating a meeting place.

The following resolution was unanimously adopted by the Oklahoma State Annual Epworth League Conference of the M. E. Church, South, which met at Sulphur, Okla., July 14th, 15th and 16th.

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

And Whereas, it is exceedingly disappointing and discouraging to us as young people to endeavor to carry forward our work without the active sympathy, godly counsel and direct co-operation of our pastors to whom we have been taught to look for leadership in all the departments of our church work;

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

Resolved further, that a copy of these reso-

lutions be sent to the Western Methodist for publication."

Resolutions were also adopted strongly indorsing State-wide prohibition, and pledging ourselves as young people to do all in our power to maintain it. It was also resolved to ask all chapters to set aside the first Sunday in each month as a temperance day, to observe such exercises on those days as will educate our young people in the great needs of temperance. It is very earnestly desired that local chapters take notice of this.

Strong resolutions were adopted pledging the support of Oklahoma Leagues in every way possible to the movement looking to the erection of a suitable monument to the memory of the late Sam P. Jones; said monument to be erected upon the lawn of St. Luke's M. E. Church, South, Oklahoma City, in behalf of which he held his last meeting. This is to be a general League movement throughout the United States wherever there is a Southern Methodist Epworth League, and the monument is to be dedicated as an expression of the high esteem in which this fearless defender of the young people is held. Letters were read from Dr. H. M. DuBose, editor of the Epworth Era, Dr. W. B. Palmore, editor St. Louis Christian Advocate, and Rev. Geo. R. Stuart strongly indorsing the plan, and pledging their co-operation.

Former propositions made by the City of Sulphur to establish permanent encampment grounds at that place were declined by the Conference, it appearing that no feasible offer had been made. A resolution was adopted instructing the Board of Trustees of Epworth Encampment to advertise at once for bids from the different towns of the State for such propositions as may be had, and proceed to select a suitable place at the earliest date possible for the permanent location of Encampment grounds, and that pastors living in towns or cities where suitable locations might be had be urged to take the matter up with the business men of their respective towns and cities, and secure propositions to submit to the Board of Trustees. It is earnestly hoped that the pastors will take this matter up immediately.

A resolution was unanimously passed by the Conference fixing the terms of office of the members of the Board of Trustees of Epworth Encampment at three years, and providing for the expiration of term of three members this year, the names being taken in alphabetical order. Under this arrangement those whose term expires are Rev. R. W. Cummins and Mr. T. E. Cate of Sulphur, and Rev. C. P. Coppedge. Nominations to succeed these three members resulted as follows: Rev. R. W. Cummins and Mr. T. E. Cate of Sulphur, and Rev. R. S. Satterfield of Epworth Church, Oklahoma City.

The new Board met and re-organized by the election of W. G. Ditzler of Ardmore, chairman, and Rev. R. S. Satterfield, Oklahoma City, secretary. Meetings will be held at the call of the chairman.

The following Conference officers were elected for the ensuing year:

Eugene P. Guthrie, Oklahoma City, President; Miss Blakie Jones, Ardmore, First Vice President; R. O. Smith, Checotah, Second Vice President; Miss Beulah Moore, Paul's Valley, Third Vice President; Mrs. Wessie Ray, Chickasha, Fourth Vice President; Mrs. R. E. Morgan, Norman, Junior Superintendent; W. R. Powell, Muskogee, Secretary; Hewett Lane, Epworth Church, Oklahoma City, Corresponding Secretary; Miss Kate Crawford, Davis, Treasurer; J. B. McLauch-

lin, Franklin, Epworth Era Agent.

Rev. T. L. Rippey of Ada, was elected to fill the vacancy on the Board of Trustees of Epworth Encampment caused by the death of Brother Field of Sulphur.

We have started now to make the next Conference even a greater success than the one just closed, and sincerely trust that all of our pastors will co-operate with us in every way possible.

MISS MAY POWELL, Secretary.

July 18, 1908.

League Conference at Sulphur, Oklahoma.

The attendance was not large but the spirit and work of the conference was good. President W. G. Ditzler has done good work and deserves the thanks of the pastors and leaguers of Oklahoma. He is at home in the chair, an unusually good presiding officer. Miss May Powell, the retiring secretary, does the work of that important office well. Mr. H. O. Smith, second vice president, gave a splendid report of his work. On Thursday afternoon Mrs. Price, Junior superintendent, presented a helpful and interesting Junior League program.

A new set of officers, excepting Mr. Smith, were elected. We regret to see the old officers retire but hope the new ones will prove themselves worthy of the confidence we have shown in them and the new trust we have committed to them. We promise them our support.

Brothers Turner and Weaver, together with their good people, provided splendid entertainment for us. Bro. Weaver and family are at home in a new parsonage, and a good one too, adjacent to the church, Vinita Avenue. That side of the city, the "old town," is becoming the new. Two splendid three-story brick buildings are going up within two blocks of the Vinita Avenue Church, together with other new buildings on that side. We predict that in a few years this will be considered one of our "good appointments." On the other side, the "new town," is going up the splendid stone and brick building for the Blind School; the new First Church, a conveniently arranged, commodious and beautiful building well located. Bro. Turner expects to have the building completed before Conference. Our people are building wisely in Sulphur.

A few things in connection with the Conference we regret.

1. That there was not a larger attendance of both leaguers and pastors. Won't you come next time?

2. That we failed to complete arrangements with the Commercial Club of Sulphur for permanent League Encampment Grounds there.

3. That there was not on the program a representative of our schools. Our M. E. brethren are holding well-attended District League Conferences throughout Oklahoma and at every one of them they are having from one to three addresses by representatives of Epworth University. The kindergarten department of Epworth was incidentally represented by Miss Bowers but why was not an evening given to Epworth and our other schools? Will some one answer this question?

R. S. SATTERFIELD.

Epworth Campus, Oklahoma City.

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THE SUNDAY SCHOOL.

July 26—Saul Rejected by the Lord.

Golden Text—"The Lord our God will we serve and his voice we will obey." Josh. 24:24.

Time—A. D. 1091 B. C.

Place—Gilgal.

Lesson Text—1 Samuel 15:13-23.

Read entire chapter.

God had revealed His purpose to make Saul king first to Samuel, and to Samuel God first revealed His purpose to depose Saul because of his disobedience. There was no other man in all Israel whom God could so trust and of whom He could make such a confidant. Samuel grieved greatly over Jehovah's rejection of Saul, he spent the whole night in tears and prayer (v. 11), but he rose early to perform the duty that God had put upon him, unwelcome as it was. He will deliver God's message and deliver it at once. Saul greets Samuel with a great parade of piety. A guilty conscience often leads men to louder halloas. Saul uttered a bare-faced lie, but it is not likely that he admitted even to himself that it was a lie. Many a man fancies that he is sincere when he says, "I have performed the commandment of the Lord," though in his inmost heart he knows that he has done nothing of the kind. Samuel was not in the least deceived by Saul's loud professions. It is impossible to deceive the man who is in God's confidence. Furthermore, the bleating of the sheep and the lowing of the oxen betrayed Saul's falsehood. There is no use trying to hide our sins (Prov. 28:13; Nu. 32:23). The only way to get our sins covered out of the sight of man is to open them to the gaze of God (Ps. 32:1, 5; 1 Jno. 1:9). In all that had to do with obedience Saul says "I" and "we," in all that has to do with disobedience Saul says "they" and the "people." It is always the other fellow that is to blame, but if it is a question of credit, that belongs to us. The basest sinner can always invent a good construction of his vilest deeds. Saul would make an act of grossest disobedience an act of devotion. It is not uncommon for rebels against the holy will of God to decorate the gratification of their lust with the pretense of religion. Why Saul and the people really spared the cattle is evident (vs. 9 and 19). To give a part of one's ill gotten wealth to the service of God will not set one's disobedience right with God (vs. 22, 23). Samuel did not venture to tell Saul what he thought of his actions. He did something infinitely better, he told him what God himself had said. Saul listened. Samuel always commanded respectful attention, because men had learned that he spoke not his own mind but the mind of God. Samuel first recalls to Saul's mind the wonderful grace of God towards him. The Bible constantly enforces our duty towards God and our guilt in disobeying God by bringing to our attention God's goodness towards us. It was when Saul was humble, when he was little in his own eyes, that God exalted him (1st. 14:11). Jehovah had appointed him to the very first place, and he had repaid God by gross disobedience. What ingratitude! But not so great as ours when we disobey God who has made us His own heirs. Saul's commission was to destroy the Amalekites "utterly." The Amalekites were a type of the flesh. It must be put to death, the death of the cross (Gal. 5:24; cf. 3:13). Many professed Christians deal with the flesh just as Saul dealt with Amalek. God sets them aside just as He set Saul aside. Samuel sweeps away all Saul's sophistries with a single question,

"Why didst thou not obey the voice of the Lord?" No possible reasoning can excuse a plain act of disobedience to God. When God bids us do anything, it is not for us to reason whether something else would not be just as good or even better. Our whole business is simply to do as we are told. Many of us are trying to explain our actions, but God's unanswerable question is, "Why didst thou not obey?" The great question about all our actions is, How do they look in God's sight?

Saul put on a very bold face and stoutly asserted that he had "obeyed the voice of the Lord." He hoped to lie himself out of his difficulty, but he failed lamentably. He has many imitators, but none ever succeed. Before God got through with Saul he was forced to say "I have sinned" (v. 30). Every sinner has to come to this point sooner or later. The sooner he comes to it the better. One should never disobey God; but if one does disobey, the thing to do is to make a clean breast of it at once. Saul admits that the sheep and the oxen should have been utterly destroyed, but again says that it was the people that had spared "the chief" of them, and that too with a good purpose, "to sacrifice unto the Lord." Then he adds, with the vain hope of conciliating Samuel, "thy God." If Saul had been as cunning as some of our modern scholars who find something inconvenient in the word of God, he would have told Samuel, "I do not believe in a deadly literalism in interpreting the word of God. I have kept the spirit of God's command, even if not the very letter." Many in our own day are seeking to substitute sacrifices and services of their own invention for simple obedience to the plain commands of God. God does not ask us to invent, but to hearken and obey. Witchcraft (in all forms) and "idolatry and Teraphim" are exceedingly hateful to God, but "religion" and "stubbornness" are just as hateful. All disobedience to what God has said is "rebellion" and "stubbornness." There was just one cause of Saul's ruin, he had "rejected the word of the Lord." Every man's destiny turns upon what he does with God's word. If any one accepts God's word God accepts him (cf. Gen. 15:6; Jno. 5:24; 1 Jno. 5:10-12). If any one rejects the word of God, God rejects him (Jno. 3:18, 36). Rejecting the word of God will cost us a throne and eternal life also.—Torrey.

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Sunday School Notes.

By W. J. Moore, Chairman.

An Urgent Word.

We urge every pastor to report and remit the "Children's Day" collections to Rev. T. L. Rippey, Ada, Okla., at once. Bro. Rippey will make report to this Chairman on Aug. 1. We then expect to make report of all to date, and we do not want to put any school down as delinquent unjustly. The urgent word is, Do it now, brethren.

A Correction.

In our notes a week or two ago we were betrayed into an error when we represented Dr. Field as the "first missionary" from this conference supported by the Sunday Schools of a district. I do not know how I overlooked the fact that the Muskogee District had supported Miss Bennell last year, and that the Sunday School of First Church, Muskogee, had now a sum of that support. I must have had in mind the enterprise as a conference movement for this sentence occurs, "He began the first fruits of of the Sunday School (Acts of our conference)." I am glad to make this correction, and give honor where it is due.

Are Souls Saved in Your Sunday School?

W. M. Wilson.

Sunday School officers and teachers who recognize their opportunities and responsibilities often become "hungry-hearted" for a harvest. They would like to know that the Lord has blessed their labors. Though desirous of the comforting and encouraging assurance they sometimes fail to note that the seed has sprouted and that the harvest is ready for the sickle. "Put ye in the sickle; for the harvest is ripe." That there should be a special harvest time to which all could look forward, and for which there may be made special preparation and much prayer is surely in harmony with our general methods of work. This time set apart especially for gathering in the harvest from and through the work of the Sunday School, has come to be called "Decision Day." In many schools "Decision Day" is regularly observed and is marked by great and gracious results. Why should there not be in every school some special harvest time? There may be objectors and there may be difficulties but where Christian men and women earnestly desire the salvation of pupils in their charge they will be able to plan so wisely and work so carefully that these will be overcome. In religion as in other things there must be decision before there is action. "The time for this decision is not, as a rule, a formal decision day, though in some cases it may occur then for the first time with the utmost sincerity and genuineness." "The Decision Day, when properly understood and wisely used marks the end of a process, and gives the opportunity for a public commitment to a life already intelligently determined upon. The process referred to is one of parental or pastoral instruction and inducement. In pastoral instruction we of course include that done by any religious teacher to this end. It is the clear duty of every Sunday School teacher in the world to work for this result in the case of every unconverted pupil. If this work in behalf of conversion be properly carried on by the teacher of each class, and then reinforced by special work on the part of the pastor, very few will pass through the period of childhood without giving themselves to Christ in the bonds of a vital and enduring covenant."

That the time to become religious is in childhood is a truth that the Bible, science and universal human experience emphasizes. There can be, therefore, no adequate excuse for neglecting the chief end of all Sunday School work—the saving of the children.

Children's Day at Cato, Ark.

We observed Children's Day exercises here, Sunday, July 5th. The service was well attended. The congregation showed their appreciation by careful attention and a liberal contribution.

A splendid feature was a lecture on Mexico and the evils existing there, by Miss Willie Grissett, daughter of our pastor, Rev. R. H. Grissett. Being a teacher in the Mary Keener Institute, she is in a position to become acquainted with the great need of the gospel in that country. The lecture was ably made and well received. The children rendered their parts well. Parents and friends alike are proud of these God's jewels. After a pleasant noon hour a miscellaneous program was rendered.

As a whole the day had an upward trend, and we hope will inspire a greater interest in the cause of Christ.

We extend thanks to those who assisted in training the children and making the day a success.

R. E. SKINNER, Supt.

Echoes From China.

By George R. Loehr.

From the "Plan of Episcopal Visitation" we learn that Bishop Seth Ward is to visit the Orient this year and preside over the mission meetings and conferences in the Far East. The good Bishop will meet with a glad, warm, joyous welcome from the Church in China. He is known to a few of us personally, and to all by reputation. We pray that he may come to us in the fullness of the blessing of the gospel of Christ. Having been assistant missionary secretary for one quadrennium, he must know a good deal about the missions and the missionaries, and is prepared to be of immense service to us. As he has visited one mission field he will be the better prepared to understand the task set before him.

There is universal regret that he is to spend such a short time in China. He can not spend more than one short month with us—if we are fortunate enough in having him that long—and we all feel that one month is not long enough to give to China. We wish that a Bishop in coming might come early enough to spend some time in all stations where foreigners reside, and also visit all of the out-stations. It would be of immense advantage to the work in the out-stations to have a visit from a bishop. The native ministers would greatly appreciate it. The members would rejoice and be encouraged to see so high an official of the Church, and it would give prestige to the work to have a visit from so great a man. The Chinese lay so much stress on officials and the very fact that one of the highest officials in the Church made a visit to a station would give the work an importance in the estimate of the people that it never had before. All that can be done to give the Church honor and standing should be done. People who never come to the ordinary services would come to hear the Bishop preach, and it would attract attention to the Christian religion. A better opportunity will be offered a bishop to study the work and understand and appreciate the difficulties.

Many of us hope that at the next General Conference there will be a sufficient quota of bishops elected to have one come to the Orient for the quadrennium. He could divide his time in the three empires of Japan, Korea and China and be of untold usefulness to the work. Our sister church—the Methodist—has a bishop for China alone to reside here one quadrennium, and it pays to do so. For me, I believe that the time has come when our church should do more for the work in the Far East. We do not want a missionary bishop—we want a BISHOP to come from home and remain here four years—then go home to the General Conference, and if possible, come again for another quadrennium. If the same one cannot come, then send another, but by all means let the Bishop remain longer on the field and let him visit all of our stations, and see just what the work is. Let him preach to the Chinese. He can do so through an interpreter and it will pay to do so. I have heard some express the earnest wish that Bishop Ward might be released from holding the Louisiana Conference and remain longer in China. Is it too late to make the change? I hope not. Twenty-eight years a missionary to China entitles me to an opinion, and when it is expressed it deserves some consideration.

The time for holding the Conference is two weeks earlier than usual. We like to have it begun on Wednesday or Thursday before the third Sunday in October. There are many

reasons why this time is preferred. However, we shall be ready for the Conference September 30th.

From what we have seen about the Laymen's meeting in Chattanooga, we are encouraged to expect better equipment for China. To secure the highest success—the greatest results—we must have more adequate equipment in the four lines of missionary work—Evangelistic, Educational, Medical and Literary. More foreign missionaries are needed as evangelists—men who can lead the native ministers, to show them how the work can be done, how to be enterprising and resourceful. I sometimes wish that one of the best conference evangelists at home would come out here and show us how to evangelize the masses. He could do much by using a proficient interpreter. Why not some conference send us one of its flaming evangelists—for a year or so—and give such work a fair trial? Is the suggestion a good one? We need more and better churches and chapels. Some good gospel tents would be of invaluable advantage. There should be one at least for each district in the conference, and it should be in constant use. A foreign missionary, a native minister, and several

May God pity us and forgive us. There should be at least six more hospitals and fourteen physicians—three for men—three for women and two physicians in each hospital.

The most indefatigable, untiring, efficient, prolific editor, author, and translator in China, went to his reward one year ago. No one has taken his place. No one can do so. Alas! the Wen Kwoh Kury Pao that was such a mighty factor in the enlightening, uplifting and Christianizing of China is non est. If there is sadness in heaven Dr. Young J. Allen must feel sad that the paper he founded and edited with such conspicuous ability and success for so long, is no more. Will Southern Methodism let it die forever?

The Local Preacher.

Once again we call attention to the importance of the local preacher. It is not certain that we are not at a disadvantage in our method of license and ordination. If we had our system modified so as to provide for the lay preacher, who would give himself to the work of preaching and conducting meetings for worship in the absence of the regular minister, it would no doubt put new life into this arm of our service. There are many of our most intelligent laymen who do not care to take upon themselves the responsibility of orders. They do not feel called to assume these functions of the ministry, yet they would be willing to give themselves to the work of exhortation and instruction and of the people in Bible themes, and would help secure a regular meeting for worship in all the churches. Why can we not loose these men and let them go to preach and evangelize? Why can we not use them to keep our congregations awake and in intelligent co-operation in all the work of the church?

As to our regular local preachers they would be far more useful if the pastors always followed the directions of our Book of Discipline and at the beginning of the year laid out a plan of work including their services. It was never intended in our plan of organization that each one should map out a plan for himself, but the preacher in charge is to plan the work, assigning to the local preacher that part of the work which he is able to do. There is no doubt that much of the inefficiency of local preachers is due to the fact that they have been left to themselves, and in some instances there has resulted hostility and hurtful rivalry for the same reason. As we write we have in mind one of our most faithful and efficient pastors who not only never has friction with his local preachers, but who always get good service from them all. This is because he begins the year by holding a council with these men and laying out the plan of work for the year, and each one feels that he is not only recognized, but that he is really of some account and has something to do. Let all our preachers be wise and use to the utmost these men whom God has called, and we will soon learn of the waning influence of the Methodist local preacher.—North Carolina Christian Advocate.

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helpers, should travel with this tent, visiting every city, town and village, holding services as long as the interest continued. This is one way to reach the masses. Gospels and tracts could then be offered for sale. There are many ways that might be used for evangelizing if we only had the equipment. We have not begun to reach the teeming masses of this vast, populous empire. Where one dollar is spent there should be ten for use. Where there are ten there should be one hundred. When, O when, shall we have the equipment so sadly, so painfully needed!

More foreign educators are needed. More and better school buildings properly furnished. Better trained native teachers—men and women called to teach.

Physicians, nurses, hospitals, dispensaries, adequately equipped and furnished. Millions might be reached through medical work, who are not reached by the want of it. Christ's ministry was largely a ministry of healing—so should ours be. After sixty years of missionary work in China, the great Southern Methodist Church, with more than one million and a half members, with untold wealth, has only one male physician and one female—one hospital for men and one for women. I write this with shame and sadness.

CHILDREN'S PAGE.

(We will be glad to have the children contribute to this page. All letters must be addressed to Lillian Anderson, in care of the Western Methodist, Little Rock, Ark.)

Milburn, Okla., July 3, 1908.

Dear Western Methodist: I thought I would write for my first time. I am a little girl ten years of age, and in the sixth grade at school. I go to Sunday school every Sunday that I can; my Sunday school teacher's name is Mrs. Guy Clark; I like her fine. How many of the cousins have my birthday, the tenth of October? If this escapes the waste basket I will write again. Your new cousin.

EVELINE FLACK.

Ussery, Ark., June 11, 1908.

Dear Methodist: I will write the Cousins a letter for the second time. It has been a year or more since I have written to the Cousins. Our pastor is sick and is not able to preach. Rev. J. Webb is our pastor, and I like to hear him preach very much. I haven't any pets. I had one, it was a dog, but he is dead now. We have no Sunday School now, but I long to see the day when I can be in Sunday School again. I enjoy reading the dear old Methodist and the children's letters.

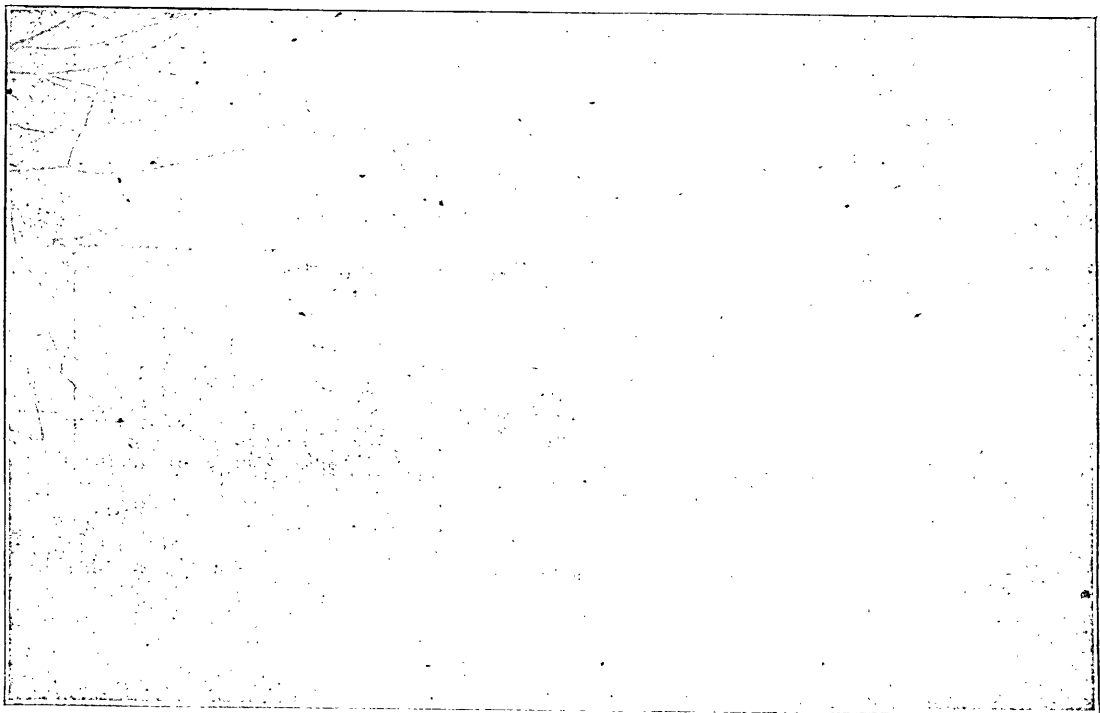
I am as ever, yours,
ELMER SAGE SPURLIN.

Mt. View, Okla., June 24, 1908.

Dear Western Methodist: It was so long before I saw my last letter in print I decided not to write any more, thinking we were worrying the editor. The little cousins are so numerous. But I am really proud of them. I love them every one. I never miss reading every letter and talk to mamma about the little cousins and what they say. Well, cousins, I am eleven years old and taking music lessons. My teacher says I am getting along fine and of course I believe every word she says. My two oldest brothers, Rufus and Herbert, are taking lessons too, and they say they can beat me playing but papa says they can't. Well, cousins, our literary school will commence again the 13th of July and I will be so glad. I wish all of you could go to school with me. I close with best wishes to all my cousins,
RUTH MERRILL.

Bennetts, Ark., July 1, 1908.

Dear Western Methodist: I thought I would write for my second time as I saw my other letter in print. Well, cousins, what are you all doing these warm days? Our school will begin soon and I will be glad. Have any of you cousins ever gone fishing? I have gone twice; the last time I went I caught three big ones, about two inches long. Thanks to you cousins who sent me post cards. Among those who sent me cards were: Blanch Clemmings, Sivenia Hill, Laverada Johnson, Ger-



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REV. O. B. STAPLES, A. M., President, Muskogee, Okla.

trade Burton and Opal McClure. Opal I feel like I was acquainted with you for your papa was our pastor for one year. All the cards received were nice ones. Who has my birthday, the 11th day of April? I have been to visit my married sister today. One mile from us there is a large cave close to where she lives. Hello, Ruth Carr; come again with one of your good stories; they are always read and enjoyed by me. Jessie's Journal was fine. I think she ought to write often, don't you cousins? What is your ambition? Mine is to be a school teacher. I think every boy and girl ought to strive for a good education. Blanch Jones asked I do for one. Media Doshier, I guess you are sweet sixteen. Did I guess it? I think you ought to send a post card to the one who guessed it. Bertha Pinnell, your letter was nice. Some of you Oklahoma cousins please send me a post card and I will gladly answer all. I will close by asking a question: What is the shortest chapter in the Bible? Your loving cousin,
GRACE HUGHES.

Tuskahoma, Okla., July 1, 1908.

Dear Methodist: I have just finished reading the Children's Page. Papa takes this paper; we all like it fine. I am a little girl eleven years old. I weigh seventy pounds and I am four feet and eight inches tall. I have four brothers living and one dead. I have four dolls and one kitten. I wish you girls would send me post cards. I had better close. Your new cousin,
BERTHA FEATHERSTON.

Bellefonte, Ark., June 27, 1908.

Dear Methodist: This is my first letter. I am a little girl seven years old. I do not have any little brothers or little sisters, but have two little boy cousins that I love very much. Their names are Paul and Justin.

I live in the country and go to Sunday school nearly every Sunday. Mrs. Ragland is my teacher. I like her fine. Bro. Sewell is our preacher. I like to hear him preach. I have a beautiful pet kitten whose name is Lucy and a doll that will go to sleep. His name is Stella. If this appears in the Methodist I will write again soon. Your new cousin,
LETA HATHCOAT.

Forrest City, Ark., June 30, 1908.

Dear Methodist: I will write for the first time, and I enjoy reading the children's page. I am thirteen years of age. Who has my birthday, March the 14th? I have one sister and two brothers. I go to Sunday School every Sun-

day I can. Mrs. A. S. May is my teacher. I like her fine. Mr. A. S. May is our superintendent. I went to church Sunday. Our pastor's name is Brocher Nelson. I have one pet cow; her name is Blacky. Our school will start July 6. Our teacher's name is Mr. Pegg. If this escapes the waste basket, I will write again. Your new cousin,
AMY BROWN.

R. F. D. No. 1, Forrest City, Ark.

Cereal, Okla., July 12, 1908.

Dear Methodist: We thought we would write you a few lines this rainy Sunday afternoon. It has been raining this afternoon, and is thundering as if it were going to rain again. Ruth Carr, why don't you write some more nice stories? Effie Roe, come again; your letter was fine. Also Ruth and Myrtle Hall, Minnie Hill, Grace and Woodie Shripley, Grace and Ethel Hughes, Ruth Warlock, George McGee, Willie McBride, Irene McSpadden, Ima Bratton, Bonnie Anderson, Bonnie Norwood, Ve a Crabtree, James Martin, Pearl White, Edith Dyle, and Anna Mantr; your letters were all very nice. Our school will begin in a few months. We sure will be glad; we love to go to school. We are in the 7th grade. We did not go to Sunday School this morning. It looked so rainy. Effie Roe, we don't hardly think it is fair for you to just ask the one to ones at your age. Yes; Effie, we were just talking. We are twelve and fourteen. We went to a picnic the 4th of July. Where did the cousins go? We will guess Woodie St; at fifteen, and Minnie, we will guess you at fourteen. Our chums are: Ida Lechtenberger, Alice Barton, Marian Huggler, Estella McNutt, Nora Alins, and Oma McNutt; they are all nice girls. Ruth, I think you will live sweet this winter if you eat all the jelly up. We have lots of ripe peaches and apples. We wish some of the cousins could come over and help out them. Nora Lyon; we like to hoe cotton. Ruth W, we like to ride the horses, and Ruth, I think you must like to play paper dolls. We have a doll apiece but we never play with them any more. We used to but a Ruth said, we have put them away. How many of the cousins want to exchange postals? We will gladly exchange with the cousins. We have quite a stack of postals. Any of the cousins wanting to correspond with us, we will with you. We will close by asking a few questions: What is it that fills every morning, and empties every night? (cousins) and it fills at night and empties in the morning? Another one is: What is round on both ends and high in the

middle? Those who guess it, please write us. Well as our letter is growing so long, I am afraid Miss Lillian will refuse to print it. We will close, hoping we will see it in print.

Your two cousins,
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From Bro. Hively.

Dear Editors: You are giving us one of the best papers in Southern Methodism. Wide awake and thoroughly religious, and ought to be in every home. The revival season is on and I am interested in the cause of our blessed Lord. If any of the brethren desire my help in meetings write me at 613 South B street, Muskogee, Okla. I shall be glad to make dates with them. Have been preaching seventeen years. Write pastors and presiding elders, this city, about me.

J. M. HIVELY.

July 18, 1908.

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Laymen's Missionary Conference.

Laymen's Missionary Conference for Searcy District will meet in Cabot on Thursday, July 30, for the purpose of organizing and getting things in shape to move forward. We hope the laymen of the church will come praying that our appeal to the church will be accomplished.
J. J. MONCRIEF,
Lay Leader, Searcy District.

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Henderson holds the state championship in football, won both the individual and team championships in the State Track Meet and first place in the State Oratorical contest. Judged by results, this institution justly deserves the high esteem in which it is held throughout its patronizing area. Last summer every room was engaged a month before the opening of school. One-half the rooms were engaged for the coming session before school closed this year. For catalogue or further information, address

JOHN H. HINEMON, President.

FROM OUR FIELD EDITOR.

Rev. D. J. Weems.
Monticello District Conference.

This conference convened in Monticello, Rev. J. W. Harrell, presiding elder, in the chair. Dr. J. A. Anderson had preceded me, so there was not very much for me to do. This district embraces some of the richest farm lands in the state. For five years I have traveled over Arkansas, and the past four weeks have been from Fort Smith to De Witt, and from Mountain View to El Dorado, but I have not seen so favorable prospect for crops in five years, especially cotton, except in the overflowed lands.

Brother Harrell makes a good presiding elder. He has been so true and faithful that he commands the confidence and love of all who know him. All the pastors except Rev. H. H. Watson were present. He had been quite sick, but was off to recruit his health. Rev. R. R. Moore and his good people administered well to the comfort and pleasure of the pastors and delegates. My home was in the elegant home of Brother and Sister F. H. Scott.

For several years Rev. R. R. Moore has been one of the strongest preachers of the Little Rock Conference. He has wrought well and the end is not yet, they have a beautiful lot and a good church and parsonage. They have bought the most desirable lot in town for a new church. They will take steps to build in the near future. Brothers Harrell of Wilmar reports a \$7,000 church built this year. Brother Gates and wife made it possible to build and pay for this church without church extension aid.

The laymen had one day of the conference in which they took an active part. They resolved to place a missionary in their district at \$1,500 salary. Crossett promises one-third. They already are giving above their assessments \$500 for missions. If this young church does such generous things what could some of our old and wealthy churches do? Rev. J. W. White preached an excellent sermon, full of thought from the text, "As a man thinketh in his heart, so is he."

Rev. J. D. Hammon gave us a fine lecture on his Palestine trip, with many pictures to illustrate the subject. When he told us six cents per day will support a native missionary, no doubt many thought this was as little as we could think of doing to bring the world to Christ. Brother Hammon has developed into a fine preacher and is so humble and sweet spirited that he is a universal favorite.

Monticello is one of the best towns

in the State. It is well located on a beautiful gravelly ridge, has fine water and splendid health record. They have one of the few cotton mills in the State. Having an excellent class of merchants and surrounded by a first-class farming country with good churches and schools, one railroad and another almost in sight, Monticello has a bright future and is a most desirable place to live.

Rison.

I only had time to collect from a few of the old subscribers and hurry on to Rison, where Rev. D. C. Holman had planned a meeting of his Sunday school and churches. Quite a large company of intelligent and well dressed ladies, gentlemen and children met at Moore's Chapel.

The first address was by Pres. J. M. Williams of Galloway College. His subject, The Necessity of Developing Woman to Raise a Higher Type of Men. His address was strong and highly appreciated.

Prof. Oren of Stuttgart Training School gave a beautiful, polished and interesting address on the esthetic nature of man. It was listened to with intense interest to the close. He impresses you as a gentleman of culture and piety. A student will catch inspiration associated with such men as Professor Oren and President Williams.

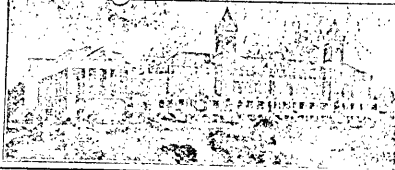
Rev. A. M. Shaw gave us a most excellent speech on the rum business and its attending evils. I have heard many speeches on this subject, but I do not remember to have heard more or stronger reason than were given by Brother Shaw. I wish he could make that speech in every town in the State. It would hasten State-wide prohibition. Brother Holeman and I sandwiched our talks between the others and did a nice business for the Western Methodist and sold good books by the dozen. The dinner—well you would have to be there to know how good it was. There was an abundance and of the very best quality. I commend this plan of Brother Hollman. Go thou and do likewise.

A Tribute.

When the history of Methodism in the city of Little Rock, Ark., is written, the name of William H. Feild, coupled with those of Sanger, Moreland, Ward, Jeffries, Banrey, Knight and Bertrand of the old Second Street church will have honorable mention.

He was a native of Tennessee, came to Little Rock in 1844, where he grew to manhood, and in 1850 was converted and joined the Methodist church. He was peculiar in temperament. I think

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I never knew his duplicate. Possibly he may have suffered some detriment in his social and business relations of life, in the estimation of those who did not know him well; he was bold, outspoken and perhaps at times indiscreetly enthusiastic in his undertakings. But his heart was right with God, his faith genuine and his life consistent. He did nothing by halves or purfuntory in manner. "Not slothful in business; fervent in spirit, serving the Lord," I think well applied to him.

I recall my association with him for fifty-eight years, with religious pleasure. He did love the preachers, especially his own pastor, and by every token gave him hearty co-operation. Well says his pastor, "If Bro. Feild had never done anything more than being instrumental in organizing these churches and working in their Sunday schools, as he did, he would not have lived in vain." He served his generation by the will of God. His lifework was greatly blessed by the exemplary life and devotion of his faithful Christian wife.

The closing of our dear brother's life was sad: stricken with paralysis, for four years he endured a great fight of affliction, often suffering excruciating pain, but his faith failed him not, and in age and feebleness extreme, on June 1st, 1908, he yielded up his breath and was gathered home to God, and O joyous thought! is now forever free from all evil. "Where the saints of all ages meet. Their Savior and brethren transported to greet."

God of the sainted dead, abide with, comfort and bring the widowed mother and fatherless sons to a happy reunion there. JAMES E. CALDWELL.
Tulip, Ark.

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WOMAN'S H. M. SOCIETY.

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Mrs. G. G. Davidson, Greenwood, Arkansas Conference.
Mrs. Tom McSpadden, Chelsea, Okla., Oklahoma Conference.
Send all communications to the editors.

Oklahoma Conference.

The Guymon district meeting of the W. H. M. Society was held at Tyrone Friday afternoon, June 5th, 1908. Devotional exercises were conducted by Rev. J. O. Crook of Texhoma.

Welcome address was given by Mrs. Marie Crandall; response by Mrs. C. L. Canter, Woodward, Okla. Report of district secretary was read. Five Auxiliaries were represented by delegates, viz., Guymon, Tyrone, Nabisco, Woodward and Bethel. Three by pastors—Logan, Cimarron and Tangier, making eight in the district.

Paper by Mrs. N. B. Fowler of Cimarron, "Why Have the Home Mission Society," was read by Mrs. W. F. P. Munsey. Paper by Mrs. G. B. Armstrong of Tangier read by Mrs. A. N. Averyt. Solo, Mrs. W. F. P. Munsey, "Will There Be Any Stars in My Crown." Paper, "Shall We Organize the Children." Miss Ella Myers. Short talks were made by J. E. Lovett, Mrs. A. C. Briggs, C. A. Long and A. N. Averyt and C. L. Canter. The different Auxiliaries pledged themselves to raise for district parsonage furniture sixty-four dollars as follows:

Mutual, \$5; Carthage, \$5; Guymon, \$5; Midwell, \$10; Boyd, \$4; Texhoma, \$5; Woodward, \$5; Hooker, \$10; Grand Valley, \$10; Tangier, \$5; Bro. J. F. Lawlis, the presiding elder, expressed his thanks and gave us kind words of encouragement in our work. Open discussion, "What the W. H. M. Society has done for me." Meeting adjourned by repeating this motto, "I can do all things through Christ who strengtheneth me." We certainly do feel encouraged over this the first real home mission meeting that Guymon district has held. One year ago when we were elected secretary there were four connectional societies in the district. Now we have ten. This district covers so much territory and the railroads are so far apart it makes it very hard for us to visit many societies or organize new ones. We took advantage of our trip to District Conference and Bro. Crook's kindness financially and visited his work and organized an Auxiliary at Texhoma with twelve members. Since Conference Bro. Aubrey has organized at Healy. So you see while it's hard for the district secretary to get over the field, our preachers are carrying the work on. And I want to say here, we do appreciate all the kind words and help we get from our ministers. For without it our work would amount to very little. But while we work hand

in hand we may and do expect results from our labors. Four new subscriptions were taken for Our Homes.

MRS. A. C. BRIGGS,
District Secretary.

Woodward, Okla., July 1, 1908.

Removal of Restrictions in Oklahoma.

I covet a word with our Methodism in the Indian Territory part of the new State. My spirit is stirred within me as it has never been before concerning our unusual opportunity and our corresponding responsibility. No one can quite foresee just what the removal of restrictions will do for the country or just when the changed conditions will begin to take place, but that the greatest change for the permanent betterment of affairs awaits us is expected by us all. We are expecting the incoming of great numbers of new people. We expect these people to be representative farmers principally with a good contingent of business and professional men. We expect the whole tone of affairs to look up, and in our expectations we will not be disappointed. Our cities will be benefitted, the land lawyer, the real estate men, the lumber men and hardware dealers will be the special beneficiaries, but the chief benefit is to come to the country village and the rural district. When we come to think about it, this is where religiously and in matters of education we need help the most. Commercially, religiously and in matters of education our large towns and cities are well provided for, but the cruelest of conditions obtain in the country districts. The poorest farm improvements in the United States are to be found in the Indian Territory. There will be a change. Good improvements will take their places. A good citizenship will come in, a real change will take place. Now as a church what will we do with and for these changed conditions. We cannot afford to treat them lightly. We can't sit still to await developments. We ought to be on the ground first. If we do not provide for our men already in the field and arrange to put others there we will lose our opportunity. Other churches will enter the door and we will be shut out. Over most of this territory we have men traveling today taking care as best they can of the transient and migratory peoples, and there are no men for whom I have a higher regard than I have for the Methodist preacher who has for a lifetime gone among these people preaching and holding our church interest together. They represent the highest and truest type of consecration and church loyalty but now the time is coming when they must have a most hearty support and co-operation. One thing we may expect right soon is that these country circuits will be greatly strengthened; shall I say doubled in strength? Yes, and maybe more than that. Better parsonages, more churches and a better salary will be the result in two or three years' time. But the question that concerns me is what are we going to do about occupying the whole country and taking care of it for the first few years. My opinion is that the matter lies largely with the presiding elder. With the help of his pastors and enterprising laymen he is the one man who is to lay plans for the future. The boards of missions, church extension and Sunday schools should then lend him their enthusiastic support; but the presiding elder will have to take the initiative.

The problem before us now is not the

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FOR INFORMATION, ADDRESS

J. P. GRAY, M. D., D. D. S., Sec., Nashville, Tenn.

city problem. Oklahoma City has four or five pastoral charges. Shawnee, Tulsa and McAlester two each. Muskogee and Ardmore, three each, while the other cities and large towns are well provided for, but the country, the country! my brother, is where we are bleeding at a thousand pores. Let us occupy it. Let us strengthen our weak churches, form new ones where possible, divide the ones now too large and let the board of missions urge full collections that we may have money to appropriate another year, or a basis for appropriations; let the presiding elders look carefully over their fields and ask for appropriations from both home and foreign funds with a view to saving the rural districts for the next three years to Southern Methodism, then it is ours for good. Let the pastors and official boards now on the field procure eligible building sites, and let the boards of missions, church extension and Sunday school federate for the purpose of a concerted and vigorous evangelism for revivals, building churches and establishing Sunday schools all over the land.

Now I do not wish to appear presumptuous or to detract to others their duty; I only call attention to a few things that we may work together for a common goal. I find in my town, Ardmore, that all the old real estate firms are closing house and making ready. New real estate firms are organizing and opening up until now the number of such firms in this town has almost doubled in the last sixty days. The county judge told me this morning that he was going to ask the county commissioners today for extra clerical help to be afforded him for the next three years. Is not this movement together with the lumber men, hardware men, and others also making special arrangements for a decided change, an idle dream? No, something is going to happen. Brethren of the ministry and laity of Oklahoma, let us break camp and move on and occupy the land. The country districts, where our humblest and best men, there are no doubt, are now being called upon to do the most important work ever in the history of Southern Methodism, is open to us. To-

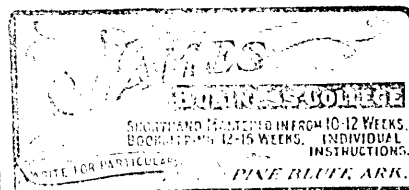
gether let us enter. Your fellow-servant.
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President,

Columbia College, S. C.

Ardmore District Conference.

The Ardmore District Conference met in its 19th annual session with the Broadway M. E. Church, South, Ardmore, Okla., July 1-5, 1908, Rev. W. T. Freeman presiding. The opening sermon was preached by Rev. L. L. Thurston. The pastors of the various charges throughout the district were nearly all present. The attendance of lay delegates was fairly good, considering the extremely busy season.

Our district has suffered very greatly during the recent floods and storms. The territory constituting this district lies largely between the Washita and Red Rivers. Our preachers are just a little discouraged over present prospects for full collections this fall.

Several successful revival meetings have already been held. Every interest of the church was carefully looked after during the conference. Special emphasis was given to the causes of Missions, Church Extension and Christian Education.

Dr. O. E. Goddard, Conference Missionary Secretary of the Oklahoma conference was with us and preached a very helpful and edifying sermon on missions. Dr. J. M. Gross President of Hargrove College, was present, ably representing the interests of the said institution. He seems confident that Hargrove which was destroyed by fire a little less than a year ago will be rebuilt at an early date.

We are expected to have had with us Rev. N. L. Linbaugh, assistant Secretary of Church Extension. In his absence Rev. C. F. Roberts, of Purell, Oklahoma, who is a member of the Conference Board of Church Extension favored us with a most excellent sermon which was eminently adapted to the occasion.

Friday afternoon was given to the women for a W. H. M. meeting. Our good women are well organized and are possessed with that zeal and emotion which brings success.

Rev. J. B. McDonald, P. E. of the Tulsa District, was a most welcome visitor, bringing to us good cheer from his part of the conference, and favoring us with a number of helpful speeches.

The most enthusiastic part of the session followed the report of the committee on Temperance. Our people are for prohibition, first, last and all the time. They are not very favorable to the Dispensary system. The laws regulating it are too easily abused.

The following are the delegates elected to the annual conference: Wes. Davenport, W. S. Wolverton, J. C. Thompson, and W. P. Jones, L. P.

To the good people of the Broadway church for excellent entertainment and to the editors of local papers for courtesies we are under lasting obligations.

Fraternally,
W. S. LEE, Sec.

Salem Camp Meeting.

The Salem camp meeting on the Bryant charge is to begin Saturday night before the second Sunday in September and close the third Sunday night—unless the interest demands an extension of time. Now brethren, I have not changed this meeting so as to embrace two Sundays to show my authority, but because I know that Friday night is usually thrown away, to the people rarely ever get ready for service before Saturday night, and just begin to get the starch out of their clothes by Wednesday night when it is announce-

ed that the meeting will close and some times closes on Tuesday night I am told. Now if we go to the camp-meeting just for an outing, like we would go on a camp hunt or fishing expedition, it might do to pull up in a day or two and go back home, where there is nothing at stake. But where immortal souls have become anxious about their soul's salvation it is certainly a sin to pull up and leave them to perish in their sins when with just a little greater sacrifice as to time on our part, they would make a complete surrender, and be "snatched as a brand from the burning" and you add another star to your crown, and it may be your last opportunity to point souls to Christ. Now brethren, all ministers are invited to come and help us, and we will take good care of you; but we have made special arrangements for just two preachers to conduct the services and one of them is to lead the singing and to do a part of the preaching. So come and pray and work with us, and we will win a great victory for our Lord. Now if there is anyone who wishes to tent on the ground, who hasn't a tent on the ground, just bring your cloth tent along and we will furnish ground to put it on. Plenty of water free, and the camp meeting is self-sustaining, for every fellow sustains himself except the preachers, and they are all invited as above. Come one and all. Your friend and Bro.,

J. H. McKELVY.

We have some beautiful designs in Cradle Roll Charts and card to accompany them. ANDERSON, MILLAR

Cato Circuit.

Editors Methodist: We had 'Children's Day' services at Gravel Ridge church, the 4th Sunday in June, and it was a complete success. The speeches of the men were good and the declamations of the children were well rendered. Also the music, both vocal and instrumental, was fine. The collection amounted to five dollars; not a very large sum, but a good collection for that little church. After the morning exercises the good people of that community spread a fine dinner, "under the shade of the trees," and after feasting to our satisfaction, we had some more music and speeches, which ended the day's services, and we all left for home feeling that the day had not been spent in vain.

The Lord bless you in your labor, is the prayer of your friend and brother,
R. H. GRISSETT.

Cato, Ark., July 6th, 1908.

Arkadelphia District Conference.

Arkadelphia District Conference convened at Arkadelphia June 30, 1908. A fair delegation attended. The church showed up to be in a general good spiritual state with a few exceptions. Church attendance on the district is good.

The Sunday School interest is very gratifying. The League work is on good footing. The Sunday Schools and Leagues are advancing in missionary contributions and work. There is a growth in missionary contributions and study. John C. Parsons, James B. Evans, James R. Sevier, Andrew Jackson Black and J. Walker Oden were licensed to preach.

James R. Rhodes was recommended to Annual Conference for deacon's orders. W. Henry Hansford and A. O.

Galloway College

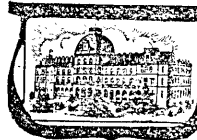
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Gladson were recommended to the Annual Conference for admission on trial.

In the afternoon on the third day the conference went into a session for the laymen. Hon. John H. Hinemon presided. Interesting and enthusiastic speeches were made by Prof. J. D. Clary of Fordyce, A. Carl of Hot Springs, and Judge Bush of Prescott.

The conference was hospitably entertained. Everybody had a good time. The conference sessions were interesting and harmonious throughout.

Our young, energetic presiding elder, H. M. Bruce, presided like a bishop and has the esteem of his brethren.

JESSE P. LEONARD, Sec.

The Divinity With in Us.
By W. P. Whaley.

This is a new book recently issued from the Publishing House of the M. E. Church, South. It is a book of high ideals and inspiring suggestions. There are seven chapters as follows: "Origin of the Human Body," "Origin of the Human Mind," "Matter and Spirit," "Ministry of the Material," "Ministry of the Immaterial," "The Blessedness of Hunger," "The Days of Our Pilgrimage."

The book is scientific, philosophical and religious. If you like a book that wakes your mind and sets it going, you would like this. If you like a book that stirs your heart and sets it beating with higher hopes, you would like this. What the book has done for others, it will do for you. "Your book shows deep research and study."—A. C. Curtis, Loneoke, Ark. "Full of good, wholesome, inspiring thought."—J. W. John, M. D., Pine Bluff, Ark. "The work of a master."—R. M. Mann, lawyer, Texarkana, Ark. "One of the best books I have read in a year."—Rev. R. W. McKay, P. E., Camden, Ark. "Any one who thinks and aspires will be benefitted by reading it."—Rev. J. J. Galloway, P. E., Harrison, Ark. "I enjoyed it more than any book I have read in twelve months."—Rev. T. O. Owen, Pine Bluff, Ark.

"I have read your book, read it twice, read much of it over and over. I am pleased with it. It deserves careful reading and study. Especially by the young men for whom you seem especially to write. It is suggestive and uplifting; much of it on the line of my own thinking."—Rev. J. H. Riggin, D. D., Magnolia, Ark. "In all the years of my long life of almost sixty years in the ministry, I do not think I ever read a book, outside of the blessed old Bible, so full of thought to make being fearfully and wonderfully made, I do thank you for that inimitable book."—Rev. W. P. Gibson, Little Rock, Ark. "We do not think a man can honestly read the book and not think more of himself and more of his fellows."—Western Methodist.

"A strong work on the several topics discussed."—Rev. H. B. Porritt, Aucilla, Fla. "I recommend it especially to the young preachers of our church."—Rev. H. P. Lewis, Liberty, Miss.

"Strong and very helpful."—Rev. W. H. Edwards, Salisbury, Md.

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examine the book before purchasing, a request on a postal sent to the author, Hope, Ark., will bring you the book.

Who is Boss?

Once on a time, runs a modern fable, which appears in the Philadelphia "Ledger," a youth about to embark on the sea of matrimony went to his father and said:

"Father, who should be boss, I or my wife?"

The old man smiled and said:

"Here are one hundred hens and a team of horses. Hitch up the horses, load the hens into the wagon, and wherever you find a man and his wife dwelling, stop and make inquiry as to who is boss. Wherever you find a woman running things leave a hen. If you come to a place where a man is in control, give him one of the horses."

After seventy-nine hens had been disposed of, he came to a house and made the usual inquiry.

"I'm boss o' this ranch," said the man.

So the wife was called, and she affirmed her husband's assertion.

"Take whichever horse you want," was the boy's reply.

So the husband replied, "I'll take the bay."

But the wife did not like the bay horse, and called her husband aside and talked to him. He returned and said, "I believe I'll take the gray horse."

Not much," said the young man, "You get a hen."

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

Edited by Conference Officers and District Secretaries.

Mrs. Lou A. Hotchkiss, Editor.

Some of the most impressive of the promises of God's word are in relation to the islands of the sea as His inheritance, and the "isles of the sea shall wait for his coming." For centuries the beautiful island worlds of the Pacific had stood in the grandeur of their coral or volcanic formation, waving in majesty of tropical growth and populated with those whose lives were guess darkness and superstition of deadliest character. Man made in the image of his maker, was in ruins, and woman, the last loving gift of creation, had so far fallen from high type of womanhood that angels might have wept, and Christ himself wondered that those who had held the saving power of the gospel did not hasten to those who so needed the Christ who gave his life that all might live. After long years, light began to dawn. The line of commercial interest began to change, and the Pacific coast, so long off from the main currents of the world's life, took on new significance, claiming attention from those who steer the paths of nations, and thereby open the way for missionaries with their ever conquering story of the cross. The series of mission studies now so generally used by our societies are full of thrilling incident and instruction. "Christus Redemptor" reads as if the great apostle to the Gentiles might have added a new chapter to his missionary hardships, as the experience of his brethren of later years tell of greater suffering and often death at the hands of cannibals. Paul and Peter were surely heroic in carrying forward the tidings of salvation. Even so surely have men and women of later centuries counted their lives as nothing that the word of God might be shed abroad to the saving of the nations. Hawaii, the youngest of our acquisitions, has page upon page of sorrowfully tragic history. In the breaking down of the horrors of superstition there is one name, we should love to remember. Unmusical as it falls upon the ear, "Kapiolani" should be held as a link binding the far-back godliness of the old prophet of Carmel with the faith of one of God's earnest children feeling out to know beyond doubt of one true and living Jehovah. There must be absolute knowledge, and this woman yet in the dim light of truth, determined to ask God's witness to her people whether He or Pele should reign. She had been trying to establish them in the new teaching by her own example and conduct. From an imperious queen she had become a kind and devoted mother to her people. She destroyed idols with her own hands, built up schools and ministered to the sick and suffering. But inbred idolatry is hard to overcome, and in the somewhat impatient spirit of Elijah, she cries, "how long halt ye between two opinions." She determined to put the final test of power of Pele, their fire goddess, who in the midst of raging volcanic terror was constantly demanding offerings and holding the people in abject fear. Her plan was to visit the missionaries, on the other side of the terrible crater. She would make the journey of about a hundred miles on foot, over lava beds

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and through the crater where Pele himself was supposed to reign. Her people tried hard to persuade her from this plan, and failing, eighty of them joined her. Along the journey many men and women assured her that Pele would be angry and destroy them. Her only reply was, "If I am destroyed then you all may believe in Pele, but if I am not then you must believe in God." The brave woman led her followers to the edge of the fiery lake. She hurled stones into the burning mass—thus expressing her defiance. Turning to her people, she said, "Jehovah is my God. He kindled these fires. I fear not Pele." Then the whole party knelt in prayer, and sang a Christian hymn. Thus does our God vindicate His truth. Elijah and his splendid history is written in the Eternal Book. His triumphant victory over Baal will be remembered throughout eternity but Kapiolani lives in the heart of fair Hawaii, where the people who once walked in darkness have seen a great light.

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Monticello District Conference.

Monticello District Conference met as per date set, in the quaint, hospitable town of Monticello. The first day was given to League and Sunday school work with Bro. Workman in the chair. Not a large crowd, but an enthusiastic one, participated. Bro. Workman does not do things by halves nor without spirit, so the day was a success. The second day was layman's day. Mr. A. Trieschman, that princely young layman of Crossett, presided with wisdom, dignity and grace, punctuating the discussions with apt remarks, making suggestions and ably leading the laymen to do larger things. A resolution was offered by them and adopted by the conference to ask the Board next year to make no appropriation to any charge in the district, but help them to sustain a district missionary.

The third day was devoted to reports, the various committees having been appointed the first day and having their work done, all things moved smoothly and rapidly to a close.

There were with us several brethren who stirred us and sprung us to a larger view and a larger effort. Dr. Anderson on state wide prohibition. Dr. Weems for our great Western Methodist and our schools. Rev. W. E. Evans gave us a statement of Henderson College's needs.

Dr. Flynn of Dallas, Texas, came to us with a stirring message and appeal for the American Bible Society. We were very sorry that he had only fifteen minutes to give us. Come again, Bro. Flynn; we love you and the great cause you represent.

I never saw more done in the same

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length of time. No hurry, no rush, yet with a rapidity that one had to be constantly on the lookout to keep up.

Bro. Moore and his estimable people outdid themselves in entertaining. God bless them.

The conference recommended three for readmission: M. P. Timberlake, A. M. Sawyer and Bro. McKinley. Each of these is supplying a charge in this district. They are good, faithful men.

It would not be right to close this without mentioning the fact that Rev. L. W. Harrell, our presiding elder, is making proof of his office. It is just to say and I say with pride that he is a pioneer in Southern Methodism. It was he who held the first district laymen's meeting last year; it is now he who is to stir his laymen that they have assumed the expense and put a district missionary evangelist in the field. This district is coming rapidly to the front, and we think that he should stay the full four years to see feet and work out the advance plans set in operation that he will have covered himself with glory and placed the district in the van of the church.

Bro. Workman, a man eminently qualified for the work, was chosen and put in the field as our district missionary.

The slogan was and is a great revival, every preacher paid, all collections in full. God grant that such may be so.

J. W. WHITE.

Tyrene, Okla.

Dear Brethren: We greet you from our new point. At the presiding elder's order we removed here to fill the pastor's place, who had located. We love our new people. They gave us a pounding the other night and brought the proverbial "chicken." We are in the midst of a good meeting. J. E. Lovett, that prince of pastors, is with us. People are coming to Christ. We have buried a beloved brother, E. J. Sportsman, since coming here. People are building churches here. We need help from the Church Extension Board and from Domestic Board for pastors. This country will pay back many fold to the treasury of the church. Pray for us.

R. C. Aubry, P. C.

OBITUARIES.

(We find it impossible to publish manuscripts in this department containing more than 200 words. We therefore ask our contributors to limit their obituaries to that amount of space. Poetry is often very expressive but we find it necessary to ask that it be left out of all obituaries as we cannot publish it. A due regard for these suggestions will save our friends annoyance and the Editors much labor and trouble.)

BOYETT.—Lucy Loys, little daughter of J. J. and F. B. Boyett, was born Feb. 29, 1904, and departed this life Mar. 29, 1908.

Thus comes the reaper and plucks the flowers. They seem to be very beautiful to us while they are the joy and brightness of our home, but after they are transplanted in God's garden they are still more beautiful.

Even in the dark hour of bereavement is there not a spark of light? As she has left us more lonely, is not heaven glad to receive her? While we weep over her departure, does not heaven rejoice at her coming? As she is plucked up from earth, is she not transplanted in heaven? In leaving this world, is she not beyond all pain and sorrow and death? Life is not measured by its days or years, so this little life, even though short as it was, is not in vain. For she cheered and brightened the home while here and as God has, in his infinite wisdom, seen best to call her home, she makes one more spark of hope.

BRUCE.—It has pleased God to send the white robed angel on the 22nd day of June, 1908, to visit our devoted Brother and Sister, Jewell and Ada Bruce and claim for his own dear little Claudes, aged four years. Precious bloom of youth, oh how sad the home is without him. But heaven is only brighter. Thou art gone, our precious darling; never more canst thou rest in that peaceful slumber till the resurrection morn. Then we meet to part no more. Now, dear Jewel and Ada, let us not grieve as those that have not that hope. Little Claudes leaves quite a number of friends to mourn after him—two grandfathers and mothers, one brother and three sisters. May God help us all to so live here as to meet Claudes in that great beyond, is the sincere thought of his

AUNTIE.

REED.—Anna Reed (nee Cruse) was born in Williamson county, Tenn., Feb. 1, 1821, and departed this life at her home in Farmington, Ark., at the ripe age of eighty-seven years, four months and twenty-nine days.

She came to Hempstead county, Ark., in November, 1850, and married J. W. Reed in 1852. To this union was born five children, three girls and two boys. Two of the daughters preceded their mother to the better world.

Sister Reed joined the Methodist church when only thirteen years of age and lived a consistent Christian life for seventy-four years. A large concourse of friends and relatives followed her remains to Ebenezer cemetery, where we deposited her body to await the resurrection. **LAWRENCE ORR.**

THOMSON.—Mrs. Pattie Thomson (nee Fite) was born January 8, 1882, and died July 4, 1908. She professed religion and joined the Methodist church when she was sixteen years old. She married April 21, 1905. Though she made many mistakes she was always a good and obedient child, and good to her mother and father. She leaves a mother and father, two brothers, one sister and a sweet little girl baby, two and a half years old. She suffered, it seemed, all that a human being could suffer for two weeks, but she bore her sufferings. The evening before she died she said that was the last day she could be with us; that she had to go that night. She hummed "Nearer My God to Thee," and looked up and said, "I see my Savior; he has come after me." She was in her right mind until the last. She said she was happy, and if it was the Lord's will, she was willing to die. She said she was going to heaven and wanted us all to meet her there, and raise her babe so that it would meet her in heaven, and wanted to be buried in Junction City by her sister, and wanted her babe and mother buried by her

when they died. Her mother, **MRS. THOS. FITE.**

WARREN.—Mrs. Rebecca E. Warren, aged eighty-three years, died at 6:39 a. m. of old age, at the home of her daughter, Mrs. J. J. Armstrong, 1414 West 21st street, Oklahoma City.

Rebecca E. Warren (nee Lane) was born March 21, 1825, in Marion county, Ala. She became a member of the M. E. Church, South, in Pleasant Grove, Marion county, Ala., December, 1838, and remained a member of the same until her death.

She was married to Isiah Hamilton Warren October 19, 1842, in Marion county, Ala. He was an ordained minister of the M. E. Church, South. Moved to Mississippi in 1861; returned to Alabama in 1868, where her husband died Feb. 15, 1868, leaving her a widow with eleven children of whom only three survive her: William W. Warren, Glover, Okla.; James H. Warren, Iola, Texas; and Mrs. W. J. Armstrong, Oklahoma City. She removed to Texas in 1870, and from Texas to Oklahoma in 1896. She was a devoted Christian during her entire life.

Sister Warren ripened in Christian grace and old fashioned piety as the years slipped by and at the same time kept the faith and hope of a child. Hers was a fragrant old age. Her life was asointment poured forth. Such was the sweetness of her character that you were attracted as by a mountain of roses. Her life was as happy as a bird in the big old room prepared for her by her son. Her children rise up to call her blessed.

P. R. KNICKERBOCKER.

IRVIN.—George Irvin, son of J. G. and Miranda A. Steel, was born July 19, 1859, and died June 1, 1908. He was educated in the common schools of the county and led a quiet and peaceable life. He was reared in a Christian home, where the literature of the Methodist Church was ever on the table. It was late in life that he gave his heart to God. But the memory of a sainted mother, the life of a righteous father and the continuous coming into his home of the church papers were agencies in the hands of God he could not resist always. He leaves a father, and five sisters to mourn his death.

L. L. CANNON.

TAYLOR.—Marshall Taylor passed to his heavenly home June 12, 1908. Bro. Taylor was born in Ringgold, Ga., in 1854; moved to Arkansas in 1870, and settled near Belva. He was married to Miss Malerra Hackaby in 1883. He was converted in 1881 and joined the Methodist church, of which he has been a loyal member ever since. Bro. Taylor has never been a public man; he lived that quiet, meek and lowly life. Even in his sickness, his last days, it seemed like he wanted to be patient and let the Lord's will be done. He was al-

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ways the same. He lived that life that when his friends and family looked at him the last time they said there was a good man gone. Everybody loved him. Bro. Taylor will be missed very much in his community and home. He leaves a wife and six children—three married and three at home. All members of our church.

May the wife and children live faithfully to the end and meet him around the throne of God where they will never part. Bro. Wright conducted funeral services. **J. B. RAY, Pastor.**

EBBS.—On June 17, 1908, at 1 o'clock in the afternoon, death claimed for its own Mrs. Nina Ebbs. Nina was born June 25, 1853.

She has been a member of the Methodist church for a number of years and always lived a pure Christian life. She was married to Mr. Hume Ebbs in 1903 and to them were born three children—Ollie, Lorena and Audrey. These with a husband, mother, father, sister and brother are left to mourn her loss. May God's richest blessings rest upon that lonely home and guide the loved ones in such a way that all may meet again where there is no death.

She leaves a beautiful example for her little ones, and the influence of her pure, sweet life will live long and prove a blessing to her family.

Then, dear ones, weep not. It is hard to give your darling up, but we know that earth has no sorrow that heaven cannot heal. Then let us say, "God's will be done." **AUDRY GRAVES.**

WATERS.—On May 4, 1908, Bro. L. L. Waters of Bonanza, Ark., was called to give an account of his earthly stewardship. Bro. Waters' health had been failing for some time. About April 1 he went to Hot Springs, Ark., where he died very unexpectedly, attended only by strangers. He was brought to Bonanza and interred in White Bluff cemetery on May 6, his pastor officiating. Bro. Waters was born in 1852. He was married to Miss Sarah Philipps on September 18, 1871. He professed religion and joined the church in 1874. Bro. Waters was a good citizen and was loved and honored by all who knew him. A man, whose business house stood almost adjacent to that of Bro. Waters for a number of years, said, on day of funeral, "Waters was a prince among men." He leaves a wife, five children and seven grandchildren to mourn his loss. **JNO. W. TAYLOR.**

Midnight Oil Means Suicide, Says Dr. Edward Everett Hale.

"People talk about the midnight oil as if it had some virtue attached to it," writes Doctor Hale in Woman's Home Companion for August. "In truth, four times out of five the midnight oil means overwork, or it means that you have neglected some duty which should have been attended to before the sun went down."

"Unless each night recovers the ground lost in the exertion of the day before, you are committing suicide by inches; and you have no right to commit suicide at all."

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The Call of the Flowers.

Do you hear the marching of the flowers' tiny feet,
And the gentle murmur of their voices soft and sweet?
Listen! they are calling you to field and wood away;
Back'ning you with fingers small and smiles so blithe and gay.

To hear the flowers' voices you must open very wide
All the windows of your soul, and every door beside;
Then their music, louder grown, sounding high and clear,
Bursts in wondrous melody upon the listening ear.

—I. H. in Christian Advocate.

GRATEFUL THANKS

"I write you a letter of grateful thanks," says Mrs. Fannie Rogers, of Pages Mills, S. C., "for the good that Cardui has done me. One day, I was taken all of a sudden and truly thought Death had struck me. My head felt like it was frozen and my limbs felt like they were burning up. I kept getting worse and the doctor only gave me temporary relief. I had chills and fever, bad appetite, bad feelings, bad dreams, was irregular, and suffered from other female troubles. At last I began to take Cardui and almost found relief in the first dose. I continued to take it and can truthfully testify that it is worth its weight in gold to any suffering woman. Now I am regular, can eat, sleep, and work every day, and feel good. Oh! What a God-send your medicine was to me!"

Try Cardui. Your druggist sells it. It is a gentle, curative remedy, for women's ills. Cardui cannot do you any harm, and is nearly sure to do great good. Get a bottle today.

QUARTERLY CONFERENCES.

Arkansas Conference.

DARDANELLE DIST.—THIRD ROUND.
Roseville & Webb City, Sandy's Ch Jul 25-26
Altus and Denning July 26-27
Ozark Ct., at Oak Grove Aug. 1-2
Ozark Station Aug. 2-3
J. H. O'BRYAN, P. E.

FT. SMITH DISTRICT—THIRD ROUND.
Abbott Ct., at Life Chapel July 25-26
Booneville Station July 26
Washburn Ct., at Washburn Aug. 1-2
F. S. H. JOHNSTON, P. E.

MORRILTON DISTRICT—THIRD ROUND.
Cleveland Ct. July 25-26
Clinton Ct., at Clinton Aug. 1-2
Conway Ct., at Salem Aug. 3-9
Conway Station Aug. 9-10
Quitman Ct., at Plants Chapel Aug. 15-16
Quitman Station Aug. 16-17
Athens Station Aug. 22-23
The District Conference will convene at Morrilton, June 25-28. Committees: License to Preach and Admission on Trial, J. B. Stevenson, J. O. Floyd, George McGlumphy, Deacons and Elders Orders, J. M. Hughey, W. K. Biggs, A. J. Cullum.
JOHN H. GLASS, P. E.

HARRISON DISTRICT—THIRD ROUND
Huntsville at Cross Roads July 25-26
J. J. GALLOWAY, P. E.

FAYETTEVILLE DIST.—THIRD ROUND.
Viney Grove Aug. 1-2
Prairie Grove Aug. 8-9
Goshen Ct. at Comb's Chapel Aug. 15-16
Fayetteville Station Aug. 16-17
Elm Springs Ct., at Thornsbury Aug. 22-23
WILLIAM SHERMAN, P. E.

HARRISON DISTRICT—FOURTH ROUND.
Leslie Aug. 1, 2
Berryville Ct. at Pleasant Cove Aug. 8, 9
Berryville Station Aug. 9, 10
Lead Hill at Proteum Aug. 15, 16
Eureka Springs Aug. 22, 23
Green Forest at Green Forest Aug. 29, 30
Valley Springs at Western Grove Sept. 5, 6
Bellefonte and Marshall at Mt. Zion Sept. 12, 13
Harrison Sept. 13, 14
Fair View Sept. 19, 20
Mountain Home Sept. 26, 27
Cotter Oct. 3, 4
Huntsville Oct. 10, 11
Yellville Ct. Oct. 17, 18
Yellville Station Oct. 18, 19
J. J. GALLOWAY, P. E.

Oklahoma Conference.

ARDMORE DISTRICT—THIRD ROUND.
Paoli at Randolph July 25-26
White Bear & Maysville at M. Jul. 26-27
Elmore at Purdy July 27-28
Cornish at Cornish Aug. 1-2
Grady at Courtney Aug. 2-3
Leon & Burneyville at Simon Aug. 8-9
Lone Grove at Brock Aug. 8-9
Overbrook Aug. 9-10
Marietta Station Aug. 15-16
Thackerville at Love's Valley Aug. 16-17
Providence at Durwood Aug. 22-23
W. T. FREEMAN, P. E.

MUSKOGEE DISTRICT—THIRD ROUND.
Muskogee Ct., at Howards, 3 p. m. July 25
First Church, 8 p. m. July 27
Wagoner Ct., at Yellow Spgs, 3 p. m. Aug. 1
Wagoner, 3 p. m. Aug. 2
St. Paul, 8 p. m. Aug. 8
Cowlington Ct., at Keota, 2 p. m. Aug. 8
Warner Ct., at Porum, 9 a. m. Aug. 10
Whitefield Ct., at Pr. Grove, 2 p. m. Aug. 15
Stigler Aug. 16
Vian Ct., at Tamaha, 9 a. m. Aug. 17
Okahia, 8 p. m. Aug. 22
Boynton & Morris Aug. 23
Haskell & Pixby Aug. 29
W. F. DUNKLE, P. E.

ADA DISTRICT—THIRD ROUND.
Okemah & Weleetka at Okemah July 26-27
Bearden Ct. July 28
Okemah Ct. July 29
Holdenville Ct., at Yeager July 30
Maud Ct., at Fair View Aug. 1-2
Ash & Oak Grove at Oak Grove Aug. 2-3
Stonewall at Jesse Aug. 8-9
Pontotoc Ct., at Pontotoc Aug. 9-10
S. F. GODDARD, P. E.

MANGUM DISTRICT—THIRD ROUND
Vinson and Deer Creek at Independence July 25-26
Kelly at Bethel Aug. 1-2
Hollis and Dryden at Dryden Aug. 2-3
Mt. Park at Mt. Bend Aug. 8-9
Mountain View at Cottonwood Aug. 15, 16
Granite and Gotebo at Granite Aug. 16, 17
Elmer at Francis Aug. 22, 23
Altus Aug. 23, 24
Reed at Red Hill Aug. 29, 30
Willow at McKissock Sept. 5, 6
Mangum Station Sept. 6, 7
L. L. JOHNSON, P. E.

CHOCTAW AND CHICKASAW DISTRICT—THIRD ROUND.
District Conference at Salem July 22-26.
O. M. COPPEDGE, P. E.

DUNCAN DISTRICT—THIRD ROUND.
Duncan Ct., at Roseland July 25-26
Lawton Station July 26-27
C. H. MCGHEE, P. E.

OKLAHOMA CITY DIST.—THIRD ROUND.
Lexington at W. G. July 25-26
Noble & Shiloh at Shiloh July 26-27
Arcadia Ct., at Corn Aug. 1-2
Piedmont Aug. 1-2
El Reno Aug. 2-3
McLoud & Union Chapel at U. C. Aug. 8
A. L. SOALES, P. E.

GUYMON DISTRICT—THIRD ROUND.

Ioland July 25-26
Mutual Aug. 1-2
Woodward Aug. 2-3
Beane Aug. 8-9
Texhoma Aug. 15-16
Optima Aug. 22-23
J. F. LAWLIS, P. E.

WEATHERFORD DISTRICT—3RD ROUND.
Cloud Chief July 25-26
Cordell Station Aug. 1-2
Rocky at Sentinel Aug. 8-9
Pastors are expected to have a written report in answer to Question 17.
WM. D. MATTHEWS, P. E.

TULSA DISTRICT—THIRD ROUND.
Kausas July 25, 26
Beggs July 25, 26
Sapulpa July 26, 27
Vinita Ct. Aug. 1, 2
Chelsea Aug. 2, 3
Vinita Station Aug. 8, 9
Miami and Wyandotte Aug. 8, 9
Let reports on education and the records of the charge be prepared.
J. B. McDONALD, P. E.

MCALISTER DISTRICT—THIRD ROUND.
Phillips Memorial July 25, 26
Stuart Circuit July 26, 27
Grant Circuit Aug. 1, 2
Antlers Circuit Aug. 2, 3
Idabel Circuit at Goodwater Aug. 3, 4
Pt. Towson Circuit Aug. 4, 5
Birmingham and Boswell at B. Aug. 5, 6
Canadian Circuit at Featherston Aug. 8, 9
Quinton Circuit Aug. 9, 10
Albany Circuit Aug. 15, 16
Caddo and Sterrett at Sterrett Aug. 16, 17
Bokchito and Freney at Freney Aug. 17, 18
Pocola Aug. 22, 23
Spiro and McCurtain at Spiro Aug. 23, 24
S. G. THOMPSON, P. E.

Little Rock Conference.

LITTLE ROCK DISTRICT—THIRD ROUND
Oak Hill, at Wesley's Chapel July 25, 26
Mablevale, at Pritchard Mem. Aug. 1, 2
Mammelle, at Cross Roads Aug. 8, 9
Mickory Plains, at Walters Chap. Aug. 15, 16
DeVall's Bf & Des Arc at D.V.B. Aug. 23, 24
Austin, at Mt. Tabor Aug. 29, 30
Carlisle and Hazen, at Carlisle Sept. 5, 6
Carlisle Mission, at N. Bethel Sept. 12, 13
A. C. MILLAR, P. E.

MONTICELLO DISTRICT—THIRD ROUND.
Selma Ct. July 25-26
Snyder Ct. August 1-2
Hamburg Ct. Aug. 8-9
Collins Ct. Aug. 15-16
Hamburg Station Aug. 22-23
Eudora Ct. Aug. 29-30
Crosssett Mission Sept. 5-6
Monticello Station Sept. 13-14
Wihna Station Sept. 13-14
J. W. HARRELL, P. E.

CAMDEN DISTRICT—THIRD ROUND.
Magnolia Ct. July 25-26
Magnolia Station July 26-27
Camden Ct. Aug. 1-2
Camden Station Aug. 2-3
Stamps Aug. 9-10
Atlanta Ct. Aug. 15-16
Strong Ct. Aug. 22-23
The District Conference will be held at Bearden, June 25-27. A full delegation is very much desired.
R. W. McKAY, P. E.

PRESCOTT DISTRICT—THIRD ROUND.
Pike City July 25-26
Okolona July 26-27
Fulton and McNab Aug. 1-2
Hope Aug. 2-3
Blevins Aug. 8-9
Prescott Aug. 9-10
Emmett Aug. 15-16
Spring Hill Aug. 16-17
Mineral Springs Aug. 22-23
Washington Aug. 28-24
Harmony Aug. 26-27
Chidister Aug. 29-30
Gordon Aug. 30-31
Bingen Sept. 2-3
The Prescott District Conference will be held at Emmet, beginning July 7th, at 8 o'clock a. m.
Committee on License to Preach and Admission on Trial, F. D. Scott, W. P. Whaley, D. D. Warlick.
Recommendation for Deacons and Elders' Orders, H. Jewell, A. P. Few, W. A. Steel.
THOS. H. WARE, P. E.

ARKADELPHIA DIST.—THIRD ROUND.
Central Avenue July 26
Third Street July 26-27
Arkadelphia Ct., at Sloan's Crossing Aug. 5
Princeton at Camp Ground Aug. 12
Ussery Ct. Aug. 22-23
Amity, at County Line Aug. 25
H. M. BRUCE, P. E.

PINE BLUFF DISTRICT—THIRD ROUND.
Douglas and Grady Ct. at Douglas, July 25, 26
Hawley Memorial July 26, 27
Roe and St. Charles Ct. at St. C. Aug. 1, 2
DeWitt Aug. 2, 3
Star City and Dumas at Mt. Home Aug. 6
Rowel Ct. at Shady Grove Aug. 8, 9
Swan Lake Ct. at Alpha Aug. 15, 16
Rison Ct. Aug. 22, 23
Kingsland Ct. Aug. 25
Redfield Ct. Aug. 29, 30
Sheridan Ct. Sept. 2
Gillett Ct. at Camp Shad. Sept. 5, 6
W. W. CHRISTIE, P. E.

TEXARKANA DISTRICT—THIRD ROUND.
Wilton Ct. July 25-26
Mt. Ida Ct. August 2-3
Heratito Ct. August 8-9
Ashdown Ct. August 15-16
Locksburg Ct. August 22-23

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The Head-Master, M. J. RUSSELL, Conway, Ark.

Cherry Hill Ct. August 29-30
Dierks Ct. Sept. 5-6
Let the Pastors of the Circuits prepare for a Laymen's Conference on Saturday with dinner on the ground and representatives from every church.
B. B. THOMAS, P. E.

White River Conference.

BATESVILLE DISTRICT—THIRD ROUND.
Melbourne Ct., at Philadelphia Jul 25-26
Bexar Ct., at Mt. Pleasant Jul. 26-27
Wolf Bayou Ct., at St. James Aug. 8-9
Desha Ct., at Rosie Aug. 15-16
Pleasant Plains Ct., at P. E. Aug. 22-23
Bethesda Ct., at Guion Aug. 29-30
A. F. SKINNER, P. E.

PARAGOULD DISTRICT—THIRD ROUND.
Reyno Ct., at Success July 25-26
Pocahontas & Hoxie at Hoxie Aug. 1-2
Walnut Ridge Station Aug. 2-3
Hardy Ct., at Ravenden Springs Aug. 8-9
Mammoth Spring Station Aug. 15-16
Imboden Station Aug. 22-23
Black Rock & Portia, at Old Walnut Ridge Aug. 29-30
I will preach on Sunday nights as follows: Rector June 21; East Side June 28; Pocahontas July 19; Ravenden August 9; Walnut Ridge August 30.
J. K. FARRIS, P. E.

HELENA DISTRICT—THIRD ROUND.
La Grange Circuit at P. G. July 25, 26
Holly Grove and Marvell at M. July 26, 27
Clarendon Station Aug. 1, 2
Turner and Shiloh at Turner Aug. 8, 9
McGrory & DeVine, Fakes Chap Aug. 15, 16
Marianna Station Aug. 23, 24
Wheatley Ct. at Plains Chapel, Aug. 29, 30
Helena Station Sept. 6, 7
St. Francis Miss at White Hall, Sept. 8, 9
District Conference at Cotton Plant, July 16-18. Opening sermon at 8 p. m., July 15 by Rev. J. R. Nelson. Special sermons by Rev. Fred Little, Hon. T. B. King and Rev. F. N. Looney.
Committees—License and Admission—H. E. May, T. J. Taylor, W. T. Locke. Ordination—J. D. Sibert, G. M. Hull, W. L. Wilford. Program later.
I wish to assist in protracted meetings four to six days each at Union Grove, McElroy, Poplar Grove, Spring Creek, Turner, DeVine, Palestine, White Hall, Laconia, Oak
Z. T. BENNETT, P. E.

JONESBORO DIST.—THIRD ROUND.
Bardstown and Marion, at Bardstown
Harrisburg Ct., at Bay Village July 25, 26
Jonesboro, First Church Aug. 2, 3
Marked Tree and Tyroneza, at Tyroneza Aug. 8, 9
Luxora and Rozell, at Rozell Aug. 11, 12
Crawfordsville and Earle, at Crawfordsville Aug. 15, 16
Osceola Station Aug. 22, 23
Brookland Ct. at Pleasant Grove, Aug. 29, 30
Vandale Ct., at Pleasant Hill Sept. 5, 6
Blytheville Station Sept. 12, 13
Blytheville Ct., at New Hope Sept. 19, 20
Bay Ct., at Farr's Chapel Sept. 26, 27
Monette and Lake City, at Lake City Sept. 26, 27
Manila and Dell, at Manila Oct. 3, 4
Cotton Belt Ct., at Oct. 10, 11
CADESMAN POPE, P. E.

The Technique of Home Making.

"Cook, sweep, dust and sew, these four words will never make a happy home," writes the editor in Woman's Home Companion for July. "They do not make sympathy, and love, and ambition, and faith; but they go a long way toward making room for these things. The average bride has a trunkful of ideals, and maybe two trunkfuls of clothes. Her cook book—if she has one and the leaves are cut at all—opens easily to 'fudge.' But unless she has mastered enough pages of this book to get three meals a day, without exhausting her own body and soul, and her husband's, too, she will have little time

for clothes and none for ideals. She finds herself involved in the mastery of the merest technical details. In spite of her best endeavors, her husband loses his enthusiasm for badly cooked food poorly served. Perhaps she tells him that he couldn't do it so well himself, and then he tells her about what he can do—perhaps its soldering a joint or adding up a column of figures or drawing a straight line between two given points—but anyhow he can do it, because it is his business and he has perfected himself in it, and if she—
And then Cook and Sweep and Dust and Sew fling wide the doors of that house, and Sympathy and Love and Ambition and Faith make their escape."

DON'T LOSE SLEEP.

Sleep is nature's safeguard against the wrecking of the mind and body. Tired, exhausted nerves rob you of sleep. They will not allow the brain to relax, and throw off the worry and cares of the day. Dr. Miles' Anti-Pain Pills by their soothing influence upon the nerves bring refreshing sleep. Keep them convenient for immediate use and you'll lose no sleep. 25 doses 25c. Never sold in bulk.

Colbert, Okla.

Dear Methodist: Meeting still goes on at Kemp. Some thirty-six saved the last three services. It rained all night Saturday night and all day Sunday, yet we took into our church Sunday night twenty-eight. Baptized five children, making over fifty we have taken into our church, and sixteen children baptized at Kemp during the meeting. The Baptists have received quite a number. Think we shall get fifteen or twenty more.
J. D. EDWARDS.

Notice.

At the Searey District Conference to be held in Cabot July 28th, prominence will be given to the organization and work of the Laymen's Missionary Movement in this district. Some good speeches on the program. F. M. Daniels of Mammoth Spring, Dr. James Thomas, Commissioner of Education; Dr. James A. Anderson, Editor of the Western Methodist, and our Dr. S. Anderson of Hendrix College, with Drs. J. D. Sibert and J. E. Godbey will give us a list of our men. We expect a strong pull for our Orphanage. Come to help in this important work for our church.
M. B. UMSTED.

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Medical Department.

The advantages for practical instruction, both in ample laboratories and abundant hospital materials, are unequalled. Free access is given to the great Charity Hospital with 900 beds and 20,000 patients annually. Special instruction is given daily at the bedside of the sick. Department of Pharmacy also. The next session begins October 1st, 1903. For catalog and information address DR. ISAAC BORE DYER, DEAN, P. O. Drawer 261, NEW ORLEANS, LA.

WOMAN'S H. M. SOCIETY.

EDITED BY

Mrs. A. L. Malone, White River Conference.
Mrs. V. S. McJellan, 1818 Chestnut St., Pine Bluff,
Little Rock Conference.
Mrs. G. G. Davidson, Greenwood, Arkansas Conference.
Mrs. Tom McSpadden, Chelsea, Okla., Oklahoma Conference.
Send all communications to the editors.

W. H. M. S. Oklahoma Conference.

Dear Sisters: Last week in looking over the Western Methodist, this thought came to me. Why is it that the Auxiliaries of the Oklahoma Conference do not let us hear from them through these columns, and then I thought what am I doing to encourage and help others in this great work? So decided to let you hear from Weatherford Auxiliary. We have a membership of twenty, with an average attendance of seven; are holding our own during this extremely hot weather and meet regularly twice a month, holding our business meeting and literary meeting alternately. We have twelve subscribers to "Our Homes." And right here I want to say that year by year this valuable paper for home workers increases in quality. Let us not be satisfied until every member is a subscriber, for it is only as we inform ourselves on the work that we will be workmen that needeth not to be ashamed.

Our society is comparatively small, when we consider the number of women of the church and not members of the society. How can we induce them to join and come regularly after they have joined? That is the perplexing question. Can you help us answer it? As in most of the societies, we have some faithful, devoted members who live up to the motto of "Our Homes." She hath done what she could, and their great desire is to inspire all the members with the same zeal and love for the cause.

Our pastor, Rev. J. C. Fowler and his faithful wife, who is so well posted in the work, are a great help and inspiration to us. As is also our district secretary, Mrs. P. Loveman, who lives in our midst. And now my sisters, let us not forget to pray for one another and for the success of this work that our Master loved to do while on earth, and let us not be satisfied until wherever the spire of the Methodist Episcopal Church, South, points heavenward, its shadow will fall across a comfortable cottage, where lives a pastor of that same charge. Lovingly,

JENNIE C. SEITER,

Cor. Sec. Weatherford Aux.

Hampton Circuit.

We have just come out of our meeting at Oakgrove, four miles south of Hampton. We commenced the meeting on Wednesday night before the second Sunday, and closed the next Wednesday night. The meeting was a success. We preached, we prayed, we fasted. Men and women were convicted of sin and happily converted. We had twenty-two conversions, nineteen of them joined the Methodist Church. One will join the Holiness Church and two will join the Missionary Baptist Church. The Holy Spirit was with us with great power and everybody was affected. We feel sure that others will join the church soon. Our gatherings were not as large as we have at some points on the work, but in a sense it was better because everybody in the neighborhood

attended. There are some fine church workers at Oakgrove. Those Christian girls are faithful; they did some earnest work. God bless them.

We are moving along toward one hundred additions to the church and are baptizing some babies. I don't think that we will reach the number we did last year. Brethren in the ministry, pray for me. We had Bro. Raiford with us one day and night. He was not able to preach but he conducted a testimonial service which was fine. God bless Bro. Raiford.

J. C. WILLIAMS, P. C.

July 16.

An Appeal for the Blind.

The Arkansas School for the Blind is maintained by the State for the education of the blind children of the State.

The purpose of this institution is to give the blind children such training as will enable them to become self-supporting, self-respecting, independent citizens.

As the public schools are free to the seeing children, so is this school free to the blind. There is no charge for tuition, treatment or board. The only necessary expense is for clothing and railroad fare, and even these are paid by the State for those who are not able to pay for themselves.

The benefits of this institution are not only for the totally blind, but for those whose eye-sight is so defective that they are not able to attend a seeing school. The legal age limit is from six to twenty-six years.

Pupils who are eligible to this institution are taught the literary branches included in our public school courses. Every pupil who shows any musical ability is given a thorough training in instrumental and vocal music. Besides this the girls are taught sewing, knitting and other handiwork that equip them for lives of usefulness in their homes, and the boys are taught some trade by which they may become self-supporting.

The school is thoroughly equipped with all the necessary appliances. The children are well cared for and provided for; and every precaution is taken to safeguard their health, and to give them the best mental, moral and physical training.

There are many blind children in our State whose parents do not know of the advantages provided for them here. We are making an effort to reach these pupils and appeal to every citizen who knows of such children to help us to locate them. Ministers can be specially helpful owing to their intimate acquaintance in the homes. Please send us the name, age, parents' name and post office address of any blind or partially blind person in your community.

There is a separate department for the negro children. Yours respectfully,

S. D. LUCAS, Supt.

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For illustrated announcement address
Rev. J. M. SPENCER, President

From Rufe Circuit.

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FREE TO YOU—MY SISTER Free to You and Every Sister Suffering from Woman's Ailments.



I am a woman.
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I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whitish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex.

I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always results from its use.

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

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LITTLE WOUNDS THAT KILL.

The world is horrified by the report of a mine explosion, the sinking of a vessel at sea, the wreck of a train, destroying hundreds of human lives; yet more lives are lost annually by small flesh wounds, which are not considered worth treatment, than in all these great disasters combined. Inflammation, a festering sore, accompanied with great pain, follows neglect. Blood poison results. The doctor is called when too late, the fatal dye is cast, a sad funeral follows. Less than the cost of one cent, ready at hand, with timely use, of the right remedy, would have prevented such calamities.

A distinguished ex-alderman of Chicago, from the scratch of the skin by his own finger nail, died six days after at Potash Sulphur Springs, March, 1908, in spite of the best medical skill, from blood poison.

Three persons in Texarkana died last year from the piercing of a nail in the foot. (Names in our office.) We can give you the names of more than a score of persons with nail-pierced feet, whose sufferings were relieved in less than five minutes—cured without pain. In New York City, 1907 statistics report 997 deaths from smallest wounds. Blood poison did it. A timely use of Gregory's Antiseptic Healing Oil would have saved every case. Large and small wounds alike, in man or beast, surrender to its magic touch. Go right now to your druggist—buy a 25-cent bottle—use it for every wound soon as possible.

Your money back if not satisfactory. We will pay him. If he can't furnish you send 25-cents in stamps to us by mail and get a bottle. Stamps back after using if not satisfactory. Address GREGORY MEDICINE COMPANY, LITTLE ROCK, ARK., 317 Center Street.

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