

WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

Successor to Western Christian Advocate.

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

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EDITORIAL

Our Temperance Battle.

Do our people realize the magnitude of the battle now on to free Arkansas from the curse of whisky? Do they realize that all the temperance forces of the State must rally and pull together? Do they realize that we are in a campaign which will require for its legitimate expenses a large sum of money? We can assure everybody concerned that the liquor people intend to give us a battle; that they will pull all together; that they will spend a barrel of money.

We desire to call the attention of every reader of this paper to the work of the Anti-Saloon League. It is about the only organization which the whisky men particularly dread. That is its best commendation. It is the one organization that has the endorsement of all our conferences. These conferences have called upon every Methodist to stand by the League. It is the one organization that has its plans laid and its force at work on a State-wide movement. It is the one organization to which we can look for leadership in a State-wide movement.

It is the duty of the Anti-Saloon League to seek to poll the heaviest possible local option vote in September, and this duty it is faithfully attending to at this moment in all parts of the State, and will attend to till after the election. By this election we expect to win more dry counties. In particular we expect to win Pulaski county. We want a popular majority of 25,000 to 30,000 against license throughout the State, and we want to give the legislature a dry county and a dry capitol in which to meet, making it easy for that body to submit to the people a State-wide statute, settling the whole question, for the whole State, for all time.

This is our immediate duty. We must free as many communities as possible by the no-license vote in September, and get a down-hill pull on the State-wide vote, which is to follow next year, provided the legislature carries out the will of the majority party as expressed in its platform. But let it be remembered that the Anti-Saloon League is concerning itself with the State-wide movement and is working for the whole State. The League is giving all possible sympathy and help to every local temperance organization, no matter in what county or town the local organization is at work; but everybody must remember that the League alone is looking after the State-wide work. No local organization can do this. And everybody must remember that when the State-wide work is accomplished, then the work of each local organization has by that fact been accomplished.

We are setting down these things here because we have heard certain notes of impatience from certain localities to the effect that they have helped the League, but the League has not helped them. One of our field men came in the other day from a certain commu-

nity and reported that he could do nothing there because the people said they had contributed a sum of money some time ago to help on the work of the League, but they did not see anything done for them! That was an astonishing statement. Did they expect the League to spend their money in their own community, whether needed there or not. And did they expect to plant seed one day and reap the next day? The fact is that most of the money furnished the League must be furnished by communities where temperance work is least needed, and it must be used in territory where they are least willing to contribute money. We must go to people who are free to find help to free others; we must go to people who know the blessings of temperance to find help in spreading temperance sentiment. How can we expect to do otherwise? There are many good and enlightened people living in wet territory; we expect them to give liberally, but we must find the bulk of the money needed in dry territory. We could name one or two counties in Arkansas that can never be delivered except as they receive outside help. And we could name several counties whose only hope lies not in local option at all, but in a State-wide movement. In a great battle of this sort, a battle for a whole State, no good man ought out of any narrowness to withhold his support. It is a great piece of narrowness for a community to draw in upon itself and take no interest in what will end all its local troubles and the local troubles of the entire commonwealth. Such a policy usually ends in failure for the community itself.

We desire to impress our readers with the fact that much money will be required. The Anti-Saloon League of Arkansas has now in its service five men and one stenographer, on full time, and two or three others busy every day. They are campaigning in all parts of the State. They are sending out tons of literature. They are paying railroad and hotel expenses. All these workers must be paid a fair salary; all this literature must be paid for; all expense bills must be met. We have raised and expended already a great deal of money; we are bound to have a great deal more. But we are raising and expending next to nothing compared with the budget of the liquor campaigners. The liquor men are said to have on hand a fund of ten millions of dollars with which they hope to arrest the "prohibition fanaticism" of the country. They spent more than \$250,000 in the Oklahoma election last year. They are just now crowing over the supposed victory in Tennessee into which they put \$400,000. We need no such sums as these, for we do not expect to bribe anybody or buy votes; but we do need money enough to pay the expenses of a red-hot campaign, and we must have it. We doubt not we shall have it when our people understand. It is a time to deal broadly and liberally with this whole question. Send in the money and enable the temperance forces to win the vic-

How Men Grow Great.

The Outlook has the following comment upon Grover Cleveland:

"Mr. Cleveland's career is an inspiring chapter for young Americans. He made his way to the highest office in the gift of the people by force of integrity, devotion to duty, and tireless industry. He was not great in the range and originality of his intellect; but he was great in the integrity of his mind, the force of his will, and the purity of his public aims, and his career is a striking illustration of the passage of greatness from a man's nature into his intelligence, and the penetration of a man's mind with the qualities of his spirit."

This is very much to our liking. We reproduce it here in order to enforce the lesson that it lies within the power of almost every man to grow great—it is a question of character, not of intellect. Not all men can be born with great intellectual powers, but every man may have a sound character. It will always be found that a sound character is the best fertilizer of the brain. We have in mind more men than Mr. Cleveland, men now living, who have made a triumphant success out of life simply because they have turned in upon their intellects, but ordinary, the power of a great purpose, the power of an honest spirit. "If thine eye be single!"

What is the Difference in the Quality of Liberty?

Here are two definitions of religious liberty. We have taken the first from the Baptist and Reflector. Our old friend Dr. Folk and Dr. Burrows are pretty good Baptist authority. We took the second definition from the Methodist Times, of London, and it is an answer by that paper as to what liberty one has in the Methodist Church. We hold it to be good Methodist doctrine. It will be seen that Baptists and Methodists both stand for liberty of conscience. But there is quite a difference in the quality of the liberty. An earnest desire to lead a good life, evidenced by doing all the good we can and by abstaining from all the harm we can, in Christ's name; this is the test of a Methodist. A Baptist must not persecute, must allow every man to do his own thinking. That is good; but is this a test of membership in the Baptist Church, or must you add some other virtues to your character and some other articles to your creed? Does it mean you shall be allowed to believe what you please, so long as you do not offer for membership in the Baptist Church, and then they will inquire more particularly as to your belief on some points? Is this the notion of liberty held by our Baptist brethren? They are a great people, and they have a right, so far as we are concerned, to hold what they please, only let us know distinctly what it is they hold for liberty. But here are the two definitions:

They oppose persecution for themselves and they oppose it for others. They have ever been persecuted. They have never persecuted. If they should

(Continued on page three).

WESTERN METHODIST.

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

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NOTES AND PERSONALS.

Rev. W. M. P. Rippey starts well in his new pastorate at McAlester.

Rev. W. S. Yarbrough, of McRae, was in Little Rock Monday, and made us a brotherly call.

Rev. W. F. Evans, financial agent for Henderson College passed through the city Wednesday and made us a pleasant call.

Rev. F. N. Brewer, of Carlisle and Hazen, is assisting Bro. McKelvey in a protracted meeting at Alexander and in passing through the city en route made us a pleasant call.

Last Monday the Rev. T. E. Sharp, D. D., pastor of First Church, Little Rock, accompanied by his wife left for Atlantic City and other points in the East to enjoy a month's vacation.

Last Thursday a temperance picnic was held at Paran on the Oak Hill circuit. The attendance was large and an excellent program was rendered. The pastor, Rev. G. L. Galloway, reports a profitable occasion. The presiding elder editor regrets that through a misunderstanding he was prevented from being present.

Rev. J. H. Ball, of First Church, Tulsa, who has done a great work in that city, has gone to Colorado to rest and recuperate his health. Rev. A. F. Smith, of St. Louis Conference, till lately president of Central College for Women, at Lexington, Mo., will supply this pastorate till conference. We regret the necessity for Bro. Ball's going away. He is one of the best men in Oklahoma Conference. But we give Bro. Smith a hearty welcome into our territory.

Prof. G. G. Greever, of Durham, N. C., has been appointed assistant professor of English in the University of Arkansas. Graduating with high honors at Central College, Missouri, in 1904, he took post graduate work at Trinity College, N. C., afterwards becoming principal of the Dunham High School. The writer knew him as a brilliant student at Central and congratulates the University upon securing a young man of his attainments and Christian character.

Dr. W. M. Bruce has been appointed chemist of the Experiment Station at the University of Arkansas. Having served four years as professor of Chemistry and Physics at Hendrix College he is already well known in

Arkansas. He spent several years in post graduate study at the University of Chicago, and for the last four years has been chemist for a water softening company in Chicago. Dr. Bruce is a man of high Christian character and intellectual attainments. The University is to be congratulated on securing his services. The many friends of Dr. and Mrs. Bruce will welcome their return to Arkansas.

Newark and Sulphur Rock.

Rev. J. F. Jernigan has been for four weeks engaged in a meeting at Newark, which he closed last Monday night. The meeting resulted in thirty-six conversions, and about twenty-six accessions. It will be remembered that he held a meeting of unparalleled success there last year, greatly building up the church. He invited me to spend last Sunday with him, and it was a pleasure to do so. Arriving on Saturday, we had good services Saturday night and Sunday. In the afternoon of Sunday we held a prohibition meeting, talking State-wide prohibition to the people.

The work wrought at Newark last year holds up well, and a good work has been wrought also this year. You are in the kingdom of Jernigan when you get up about Newark. He is doing well, preaching and singing the gospel. He and his good wife are also living in the midst of the people. This is Newark's first year as a station. The new officers requisite to maintaining a station seem to be doing well. The Sunday School, under Bro. Magness, is prosperous. There are scores of young people. They take an interest. Nearly everybody sings.

Bro. Jernigan made arrangements for a prohibition speech at Sulphur Rock on Monday night, and I ran up to that place on Monday and filled the engagement. Bro. Rice gave me most hospitable entertainment. It was a special pleasure to meet his good old mother, who came into that region of country fifty-eight years ago, and who has been a Christian and a Methodist for sixty-seven years. There is nothing better in this world, after all its attainments, all its learning, all its philosophy, than the simple faith of a good old woman who has served God without wavering, all her life, and who will tell you that she "just knows that God is good and that he will take care of all that love him and put their trust in him." This is a secret that the worldly wise have never learned. Those who have really learned it know something of more value than any human learning has yet revealed.

We had a pretty good crowd out to hear the speech at Sulphur Rock and the speaker shelled the woods the best he could. We have no fears about Independence county in September.

It is always a pleasure to get up among the hills and rocks and fertile valleys of this good country; there is a refreshment in it, and this little trip did not break the rule.

JAS. A. A.

An Orphan's Ambition.

The following letter was sent us by President O. B. Staples, of Spaulding College. We are publishing it in the hope that some good man or woman may heed the cry of this noble girl, and send President Staples a sum of money to help her, and we are publishing it with the further hope that good men and women throughout our territory will look out for the noble and ambitious boys and girls who are struggling to make something out of themselves. How we do need a fund at all our institutions to be loaned to such aspiring young people! And how we do need to have

our institutions so endowed as to enable them to give aid in such cases! It happens that President Staples has already promised places to other worthy girls who work for their board. He has no work to give, but says he will donate the tuition. This is the usual situation. Oh how the hearts of many young people are longing for the chance! And many of our well-to-do people live in luxury, and leave these hearts to ache! But here is the letter:

Spaulding College, Muskogee, Okla.

President: I understand this is a young ladies' school, and as I have not the means to send my sister to school as a paying student, I would greatly appreciate it if you would allow her to work for her board and tuition. I will provide her with books and clothes.

My sister is a nice looking, strong, healthy girl. She is sixteen years old and as she has not had very many advantages is not very far advanced in her studies. I think she was promoted to the seventh grade. I am sure you will be pleased with her. She is very willing and ambitious to earn her way through school. I should like for her to take music, which I can pay for, if you have no way for her to earn her lessons. As I gave up my ambitions and desires to attain a higher education, in order to help my two little sisters, I have a sister fourteen, and a little brother thirteen to get and be what I could have gotten and been, I hope you will help me in every way you can and God will bless you, besides your making my burdens lighter. As my mother is dead, I feel responsible for their future. I can make of it what I will. I am only twenty years old and am compelled to make my way in this world. I worked in a boarding school to learn what little I know now, which is just enough to want to know more. I am employed as a stenographer at present and do not make much, but shall always endeavor to do the very best I know how. If you will be so kind as to help us to help ourselves, I will thank you with all my heart and I am sure you will be rewarded some day.

Wishing a favorable reply, I remain

Yours very truly,

P. S. I do not ask for charity, only a chance.

Dr. Godden in New York.

You see I am here in New York. I have been here since last Thursday. "I took in Washington and Baltimore and Philadelphia on my way." This is a great city—good, bad and indifferent. Here you find the richest men of the world, and the most squalid poverty. Men and women of the brightest moral character, and men who would murder you for five dollars. Yesterday I was at an uptown church, one of the prominent Methodist churches of the city, heard the assistant pastor who preached to fifty-eight people, only one man in the pews. The pastor announced that there would be no further services in the church until the 13th of September. What does the editors of the Methodist say to that? Just think of turning the audience with the Sunday School to the BAD until the 13th of September. Well that is a commentary on New York Methodism. That is not the way we do the Lord's work in Arkansas.

Our party are all here now and all our arrangements are made to sail tomorrow at 9 a. m. I do not know how long I will be gone but will write from time to time.

C. C. GODDEN.

What is the Difference in the Quality of Liberty?

(Continued from page one).

attempt to persecute others for their religious opinions and worship, they would at once cease to be Baptists, for, as I have said, they would violate the fundamental Baptist principles of Individualism and Religious Liberty.

I close this article with a quotation from Dr. J. L. Burrows on this point: "As a religious denomination, the Baptists have been, in all discussions on this theme, the most liberal and catholic in the world. They have contended for liberty of faith, not only for themselves, but for Romanists, Episcopalians, Presbyterians, Quakers, Jews, Turks and Pagans, and all other peoples. And yet, forsooth, in these modern days, it has been proclaimed that the Baptists are an liberal, exclusive, narrow sect! Exclusive! when the foundation principle of their whole church polity is liberty—the essentiality of voluntary choice to right membership in the church of Christ. Exclusive! when every chapter in our history furnishes a brilliant record of heroic and suffering struggles for soul liberty in which other churches equally with ourselves should be sharers. Exclusive! when we never struck a blow at the shackles that galled our own limbs that did not fall with equal force upon the fetters that bound others. Exclusive! then the sunshine and the showers that fall impartially upon all alike are exclusive." This is finely and truly said.

N. Y. Z. wishes to know what doctrines distinguish Methodism from other churches. What does one have to believe specially to be a Methodist? Methodism has no doctrinal test whatever for its members. There is no reason why a Unitarian or a Roman Catholic should not be a member of the Methodist Church so far as his beliefs are concerned. Orthodoxy is not demanded from our members. All that is required is the earnest desire after a good life, and the purpose to pursue it, as is evidenced by doing all the good we can, abstaining from all the harm we can, and attending the means of grace. When the reception service for new members was brought before the Conference a Methodist theologian, than whom no man was a more earnest advocate of evangelical truth, Dr. Marshall Randles, objected to the insertion of the Apostles Creed, on the ground that members of the Methodist Church were free from doctrinal tests. So far as your membership is concerned no one has a right to question your Methodism because you do not hold the so-called Methodist view of Inspiration or the Atonement; you cannot lose your position as a member of the Methodist Church for any such reason. The people who criticize your Methodism and say you are not a Methodist because you hold such views as you indicate, simply don't understand the intellectual liberty of Methodist people, which is a priceless part of our religious heritage. But surely there are doctrinal tests? They are only for preachers, local or itinerant. If you are anxious to preach you must affirm that you are in substantial agreement with the doctrine of Wesley's Notes on the New Testament and his fifty-three sermons. It is true that they are called the standards, but their application is to preachers only. Let no man take away the liberty with which you have been made free.

Keep Sweet.

This hot and trying weather, taxing to the nerves and to the patience, is just your opportunity. It furnishes you with the chance that Mark Tapley was always sighing for, of "coming out strong" by rising above the common testings and trials of life. You have the privilege now of showing that the Christian can be self-possessed and self-reliant and cheerful with the thermometer up in the eighties. Of course you cannot do this unless you determine to be sensible in your planning and work and reasonable in the demands that you make on yourself. Human nerves can only stand so much, and even your strong will and the grace of God can hardly keep you sweet if you persist in straining yourself to the limit. But being reasonable with yourself, you ought to be able to be reasonable with everyone, and to keep sweet even if the mercury creeps into the nineties. And if you do, you will do not a little to commend the religion which you profess. The hot weather virtues are not the easiest to achieve, but they are very convincing. Christian Guardian.

If this exhortation is needed up in Canada, where the thermometer is "up in the eighties," we would commend it to our dear brethren of our Southland, where the thermometer gets beyond the nineties.

Methodist Union.

The Western Methodist, which is the official paper of our conferences in Arkansas and Oklahoma, has given a good deal of space in recent weeks to the editorial discussion of the federation of American Methodism. We have laid aside to be reproduced in our own columns, so soon as space can be made for it, the final article of this important series. The editor of the Western Methodist is persuaded that the fusion of all the branches of American Methodism—of Episcopal Methodism, at least—into one body is a matter which will in the early future become urgent. He thinks it well, therefore, to set forth in good time his views of how such a movement might be brought to a happy consummation.

He assumes first of all that all the negro Episcopal Methodists can be organized into a single jurisdiction. He holds that there will thereafter yet remain so many members of the various branches of our Methodism that not less than three jurisdictions, each having its separate General Conference, will be required to provide for all. The object of his concluding article, which we shall give to our readers, is to show the possibility of a single Episcopal Methodism with these several juris-

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.

ditions, and to outline roughly its constitution.

Without giving our adherence for the present to any specific scheme of organization, we are ready to say at once that we think this plan, in its general outlines, one that is worthy the attention of all students. The Methodist Episcopal Church at its recent General Conference whether or not it would be possible for the Methodist Episcopal Church and the Methodist Protestant Church. The General Conference of that Church in its official response frankly said that, while disposed to consider the matter favorably, it would view a reunion with a reunited Methodist Episcopal Church even more favorably, and asked whether or not it would be possible for the Methodist Episcopal Church, South, to get together. A very large proportion of the ministers and members of the Methodist Episcopal Church desire union with our church. The Methodist Protestant Church virtually broke off its negotiations with the Congregational Church, seeing in similar negotiations with the "mother" church a prospect which it preferred. The question is therefore in the

air. Will it not be well at this juncture for all concerned to give thoughtful consideration to the only plan of union which appeals generally to leaders in the Methodist Episcopal Church, South? It is not new with the Western Methodist, but has been under discussion for several years.

It really does not matter whether the consummation of it is to be called "federation" or "union." All understand what is meant; and that is that the one Methodism of America shall be recognized as one of its different parts being merely administratively separated one from the other.—Christian Advocate (Nashville).

Getting Together.

The great Inter-Church Council, which met in New York in 1905, formed a plan for the federation of all American Protestant evangelical churches. When two-thirds of the thirty denominations represented at New York should take favorable action, that plan was to be set in motion.

This two-thirds has been obtained. Thirty denominations or more will enter the federation. December 2-8, 1908—a year hence—the "Federal Council of the Churches of Christ in America" will hold its first meeting in Philadelphia.

What can it do?

Many things. Great things.

It can map out a plan of concerted action against the saloon.

It can unite the churches in favor of a uniform divorce law.

It can mass sentiment for the wise and right observance of the Lord's Day.

It can set on foot measures for bringing the churches into more sympathetic relations with workingmen.

It can devise a great advance in work for the immigrants.

It can raise its voice for international arbitration.

It can plan for a glorious evangelistic campaign.

It can organize such a movement for foreign missions as the world has never yet known.

It can begin at least to plan for the prevention of needless waste caused by the overmultiplication of churches in our small towns.

It can cause the voice of Christians to be heard with a mighty sound.

It can join the hands of Christians with a mighty clasp.

It can co-ordinate and mass the strength of Christians into a mighty effectiveness.

All this it can do; and we believe, all this it will do. Till that end from now till that glorious day in December, 1908, let the hearts of all Christians be joined in fervent prayer. The dream of godly men for centuries is drawing near to glad fulfilment. Christ is about to witness the long delayed answer to his prayer: "that they all may be one."—Christian Endeavor World.

Have You Church Members in Los Angeles?

The Church Federation of Los Angeles serves as a Clearing House for Churches of all denominations. If members of your church move to this city, write or send their name and address, and denomination to which they belong.

Address Church Federation of Los Angeles, Cal.

The names will be put in the hands of the pastor of their denomination, nearest the address given.

Strangers come to us in multitudes, help us shepherd them.

Tithing.

Being one of those who believe the tithe law to still be binding, I have joined in the study of the same, with Rev. S. M. Godbey, and herewith present my view of the subject:

The law as laid down in Numbers 18:20-32; Lev. 27:30-33; Deut. 12:17, 18 and 26:12, as cited by Bro. Godbey, seems to me to be easy of understanding, being without contradiction. If Bro. Godbey will read also the second and third verses of Deut. 26, (which is a part of the passage) he can't say that it says to keep the tithe at home, and also to take it to the sanctuary. Also read Deut. 14:22-29. Every passage which says anything about place designates the one which the Lord shall choose, to place his name there. Now, I gather from the scriptures given: that the tithe was not collected to feed the poor, support the Levites, or to keep up the Tabernacle, (later the temple) but was collected to help meet the expenses of the Mosaic Economy, viz., building, repairing, furnishing the Tabernacle (later the temple) supporting the Levites, caring for her poor, defraying the expense of their worship, their expenses being paid from the Lord's treasury; which was kept replenished by devoted values, viz., firstlings of the flocks and herds, first fruits, free will offerings, vows, booty of their victories, and their tithes; which was the main source of revenue; being the only one on an established basis.

All these were the Lord's own personal revenues and the Levites were the God appointed agents to receive it. (So his statement to them, I will be your inheritance, was not a hollow statement, but had a monetary value). Now I understand these scriptures to teach that on the third year, which was the year for tithing, that God so arranged the working of the Jewish church that the poor, the stranger, the servants, and they who brought the tithes, were called together to the place that he chose to place his name there, together with the Levites, and there hold a feast and rejoice before the Lord, at the expense of the Levites, (which was God's own expense) who met the bills, with the tithes of the worshiper; tithing their tithe unto the priests, to meet their needs and cost of the sacrifices.

This has been my idea for years, and, after carefully considering each proposition presented, I am more established than before, and pray that it may have the same effect on the minds of all who may read this.

Another point, after taking up nearly a page of the Western Methodist, Bro. Godbey affirms, "There is no tithing question." "The law of tithing is as dead as that of the clean and unclean meats." Read Acts 10:9-15, where in the 15th, after Peter's refusal to kill and eat, because they were common or unclean, "And the voice spake unto him again the second time. What God hath cleansed, that call not thou common." We know this was done to show Peter that he should go to the Gentiles. But could God use a figure to prove a point, the figure being untrue, and in the use thereof, to state it as actual? "What God hath cleansed," does not this repeal the law of clean and unclean meats? Will Bro. Godbey show me one passage that comes as near to a repeal of the tithe law? Col. 2:14-23 would repeal it, if it was an ordinance, and would probably repeal that part of it which takes the form of an ordinance, as given in the 26th chapter of Deut. but the law on which it rests remains untouched, else how could the same apostle say to Corinthians in giving instruction on the collection, 16:2. "As God hath prospered him." There the acknowledgement is made, of the rightness of

the custom and the time is changed from the third year to the first day of the week.

When Jesus said, "these ought ye to have done, and not to leave the other undone," Matt. 23:23, did he mean they ought to have paid the tithes, and not omitted judgment, mercy, and faith? or vice versa, and which ever way he meant, did he not establish the tithe law, by approving of their tithes, under that law, while he brands them as hypocrites for omitting the other?

Again, if the prophecy of Malachi holds good in the world today, then when we are brought to face the charge of Malachi 3:8, will there be much difference between the anti-tithers and a spiritual banditti?

The scriptural idea of tithing is not to live on nine-tenths of my means, and then give the Lord the tenth that remains; but, if we will bring all our tithes, into the store house, and settle up with the Lord first, that his blessing may rest on the nine-tenths remaining, we need not be afraid of meeting our other obligations.

It is when we set aside God's way, and take life into our own hands, to run it by our way, that we make our failures, and a close adherence to the laws of the Lord is what it is going to take to put us through this world aright.

Stand by the law no matter what that law may be.

Respectfully,
J. F. ECHISON.

Barling, Ark., July 20, 1908.

Joint Meeting of the Trustees and Educational Commission of the Woman's College of the Oklahoma Annual Conference.

Pursuant to the call of the proper authorities nine of the thirteen members of these two bodies met at Spaulding College Tuesday, July 21st, 1908.

This being the first meeting of the new Board of Trustees their first action was to organize, which they did by electing Dr. A. E. Bonnell, chairman; Rev. S. F. Goddard, secretary; and Capt. A. S. McKennon, treasurer. The other trustees present were Revs. N. L. Linbaugh, J. S. Lamar and W. H. Roper. The members of the Commission present were Rev. W. F. Dunkle, chairman; Rev. W. L. Anderson, secretary; and Rev. G. C. French. Revs. J. B. McDonald and O. E. Goddard were also present by invitation, the last named serving as proxy for his brother, Rev. S. F. Goddard, who though in Muskogee to attend this meeting was sick in bed at the time.

Inasmuch as the Annual Conference appointed this Board of Trustees "to take over, receive, and hold in trust for the Oklahoma Annual Conference of the M. E. Church, South, any property which it is now in possession of, or which may hereafter be acquired by said Conference for the purpose of a Woman's College;

And inasmuch as the Annual Conference also appointed an Educational Commission, one of whose duties was "to establish and locate a Woman's College," which Commission accordingly met December the 27th last and adopted Spaulding College as the Woman's College of the Oklahoma Annual Conference, pending the action of the parent Board of Missions;

And inasmuch as the parent Board of Missions at its meeting last May required as one of the conditions upon which it would transfer the Spaulding College property to the Oklahoma Annual Conference that the Board of Trustees appointed to receive it incorporate under the laws of the State of Oklahoma;

Therefore the first significant action of the new Board was to adopt articles of Incorporation, which was done after much deliberation and discussion by all present. It is only a question of time and "red tape" when the "Oklahoma Woman's College" will be regularly chartered college having all the powers and privileges of any college anywhere.

Another very significant step forward was the appointment of a strong committee on Ways and Means whose specific duty it is to provide the additional equipment and improvements necessary for taking care of the increased patronage which the Woman's College is sure to have this fall. Among other things promised are some new pianos, a large number of gas stoves, new furnishings for several rooms for girls, and some new equipment for the dining room and kitchen.

Harmony and enthusiasm characterized the entire session of these gentlemen who have set themselves the enviable task of building here in this magnificent commonwealth the one real Woman's College of this great Southwest. They are determined that it shall no longer be necessary for Oklahomans to send their daughters to Missouri, Arkansas, and Texas to help build up their educational interests. The idea now is rather to establish such a splendid institution here that the girls of those States will be attracted hither. It remains to be seen whether Oklahoma Methodists will rally to the support of these their official servants, or whether they will persist in sending their girls away to some Baptist, Presbyterian, other Methodist or State school outside Oklahoma.

Prospective students for the next session are being enrolled almost every day. Let the good work go on. Let every pastor and loyal Oklahoma Methodist do something to strengthen this our youngest and fairest educational daughter.

CONTRIBUTED.

Muskogee, Okla., July 25, 1908.

God's Touches.

He touched my soul with Calvary's blood,
The Alchemist divine;
And lo, 'twas changed from black to white,
With heaven's light did shine.

He touched my heart, my stony heart,
Until it tender grew;
And pitied friend and foe alike:
My heart was made anew.

He touched my lips; they spake and sang
His message sweet to men;
And through and through a darksome world,
Re-echoed this grand strain.

He touched my hands, my feverish hands,
That limp and idle lay,
When lo, they glowed with health and strength,
To labor faithfully.

He touched my feet, they stronger grew,
Until they quickly sped,
Through bright, or dark, or thorny ways,
Where e'er his footsteps led.

And then some day, some calm sweet day,
Life's golden bowl will break,
The silver cord He'll gently touch,
And I in heaven shall wake.

—NANNIE J. REA.

Van Buren, Ark.

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

The Oklahoma Primaries.

By E. M. Sweet, Jr.

There is no greater duty that Christian citizens have than to make it safe politically for public men to stand for the cause of righteousness. "The devil gets in his work after the Lord's people get tired," wrote Rev. C. W. Kerr, Presbyterian pastor of Tulsa, to me several years ago. That's so.

The primary election in Oklahoma, for the nomination of candidates by several political parties for the coming Legislature, comes off next Tuesday, August 4. The secret organization of the liquor men, an account of which appears in another column taken from *The Oklahoman*, are determined upon the defeat of some of our men who stood by the Billups prohibition-enforcement bill in the last Legislature.

Now, are our prohibition people going to let the skulking enemy politically assassinate the men who fought our battles? These men who stood by prohibition and for its enforcement made some enemies by that course. Did they make any friends—friends who think it worth while to fight for them? If not, it is a losing game for them to fight for us.

Upon the ability of prohibitionists to defend their political friends and slaughter their political enemies depends the permanency of prohibition. Upon the enemies' ability to do that depends the permanency of the saloon. That is the main reason why the saloon exists today where it does exist. Whenever good men get together and work for the election and re-election of good men—whenever they demonstrate the inability of the liquor crowd to reward their political friends and punish their political enemies—then the saloon dies. So long as good men think it worth while to keep that up, it stays dead. When they quit, it revives again.

Moreover, we shall not stand in the judgment if the liquor gang act any smarter than we. They haven't any better brains. Why should they use them to a better advantage? Now, in several counties in Oklahoma there are four candidates for one party nomination. If one of them is willing to serve the liquor interests, the liquor votes will be cast solidly for him. Where will the prohibition votes go—be divided among the other three? That is an ideal condition for a liquor victory.

Wherever such a situation exists, our friends should by all means get together and determine which of the candidates is most worthy, all things considered, of their support; and then get to work actively to line up the prohibition votes solidly behind that man. Before the primaries, let the Democrats work together for the nomination of the right man on their ticket, the Republicans for theirs, etc. If we can get good men on both tickets that is the ideal condition.

My dearly beloved, I have preached you a good sermon. The text was, "Our Father, who art in Heaven; hallowed be Thy name; Thy kingdom come; Thy will be done in Oklahoma as it is in Heaven." Now let us get very busy from now until August 4 and practice what I have preached, and answer that prayer.

The Club Women and Church.

Thousands of different organizations and clubs in the United States have been advocated by the women of leisure. A woman of social aspirations gratifies herself by joining one or more of these clubs. Some of these clubs claim to be distant relation to church, nevertheless it cannot be truthfully said that club and church go hand in hand, for spiritual

development and for the betterment of humanity. Probably the majority of the members of woman's clubs are professing Christians; yet it has been said the temptations of the clubs are many. Coming as they do in disguise in the form of self-improvement or civic work. The most intellectual women of the club plan and outline the work, and various topics from meeting to meeting. It will take an alert conscience to presume the balance between the seeming duties to one's self and others and the actual responsibilities of the church and home life. Intellectual women are highly appreciated in the discussion of different topics, whether or not they profess Christianity. However discussions on religion and politics are wisely excluded from some of these club meetings. We ask earnestly why do our Christian club women as a rule have little or nothing to do with church societies? If these Christian club women would awake to a realization that accession of knowledge invests us with a new responsibility, which we cannot ignore without forfeiting our duty and lowering our character, if these developed characters which from the associated thoughts and expressions, could be carried out into the work of the church, how much good would be accomplished for the elevation of humanity? At this intelligent Christian age of world-wide

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BOTH IN ROUND OR SHAPE NOTES

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Christian movement, warfare with sin, there is no excuse for anyone to be ignorant of God's handiwork, and his guiding hand. Will we let him guide us, ask him in prayer to clothe us with knowledge, so that we can know what kind of work is best for us and for others? Time is short; whatever we decide to do we must do it now. Choose today whom we will serve. When we are done with this world may God find us standing on the Gospel platform of love and good will towards all men.

MRS. G. W. CLARK.

"How the Minister's Salary was Raised."

My Dear Methodist: I must write and tell you the article under the above caption in issue of July 9th has done my very soul good. I have re-read it several times.

The words in the third paragraph, "Thus God placed us here, so we must not dishonor his name by complaining." What a model of the spirit of Christ in humanity when they can utter these words truthfully from the depth of their heart! You see, my brother, I have been a shut-in, entirely confined to my home for twenty-four years, and in the early part of my confinement I came, as I thought, face to face with starvation. Personally I did not dread it in the least, but when I thought of my now sainted wife and little children suffering for bread it was almost more than I a poor, weak, sick human could bear. The tears would fall in torrents and I could realize that

nothing but God's grace could sustain me and it was ever my theme to think and say God placed me here and I must not dishonor him by worrying or complaining; and when the load would get so heavy at times the only relief I could get when able to leave my bed was to get out at night and sit down in some fence-corner or behind some old stump or log and there pour out my soul to God the giver of life and all good things. Believe me when I tell you some of these were the most precious seasons of my life. More than once has the dear Lord on these occasions revealed the beauties and happiness of the glory world in a way that I could behold it but could not tell it nor explain it. After these happy experiences I was ever won't to say, God placed me here and I must not dishonor him by complaining.

The starvation I thought to be face to face with years ago never came, but the tender mercies of God cared for us and now, my dear reader, while my head is now frosting over with the weight of many winters and I am just waiting for the time when the dear Lord shall say it is enough, still I am won't to say, God placed me here for some purpose and I must not dishonor him by complaining.

I have many, yes, many more sad, sad as well as happy experiences I could relate, but, my dear brother editor, I fear now I have intruded on your space and perhaps your patience as well; but as my church paper is almost twin brother to my Bible, here is fifty cents, please move me up a little on subscription, and may God help us all to honor him more with our lives and substance and dishonor him less with our complaining.

A. H. McMILLAN.

Revelation vs. Speculation.

Having noticed some comments on Scripture for which there seems to be no warrant, either in the Bible or in reason, I feel constrained to offer a few thoughts on the same. In studying and teaching the Book it is safer to stay in the clear light of revelation than to wander off into the mists and fogs of speculation. Especially is this true when teaching the young, and in view of the fact that the majority will give heed to the constant teaching, true or false. No knowledge is worth anything but that which is founded in truth; or rather, there is no knowledge except apprehended truth.

In the Nashville Christian Advocate of June 19th in a reported sermon preached by Rev. Thomas H. Kerr it is stated that Jesus had ascended, perhaps many times during the forty days, before the final ascension from Olivet. Where is the Scripture that gives account of any ascension of the Lord except from Olivet? This last ascension, argued the speaker, was given as another proof of the resurrection—that had been fully established before—but that he was gone to the Father.

In the Sunday School Magazine for June it is taught that Jesus on the evening of the day of his resurrection entered into the room where the disciples were assembled behind closed doors without opening the door; that his body after the resurrection was no longer subject to the conditions and limitations of bodies as we know them; that the resurrection power had changed the component particles of his resurrection entered into the room. I cannot endorse such statements. They are rejected, first, because they lack Bible proof of their correctness, and, secondly, because they contradict, by implication, at least, the words of Jesus himself and the truth of nature.

It is nowhere stated in the Record that Je-

THE EPWORTH LEAGUE.

C. W. Lester Editor

Scripture Lesson for Aug. 2: Acts 9:10-22; Phil. 3:1-7.

Topic: The Passing of Prejudice: The Liberated Life.

Prejudice is prejudgment. It is a judgment formed on too slight evidence, an opinion based on a partial, perhaps a very partial, knowledge of the facts in the case. It is a decided leaning toward one side of a case or question from other considerations than those really belonging to such case or question. It is a conclusion on insufficient evidence, an opinion formed before all the facts in the case have been called in, considered and weighed. Prejudice, therefore, is premature judgment.

It becomes even more than this. It soon grows into a stubbornness which emphatically refuses to consider further facts in the case and successfully shuts its eyes to the light of painstaking and honest investigation. It refuses further information and scorns the proffer of knowledge other than what it professes to have. To be more plain and get nearer to the truth, prejudice is an inward stubborn refusal to yield to the truth. It is, therefore, not open to further conviction even by the truth.

It is not difficult to see, then, how formidable a foe prejudice is to the cause of truth. It stands in the way of candid investigation. In fact it precludes investigation on the false grounds that there are no further facts bearing on the matter at hand that are obtainable, when as a matter of simple fact it is on the ground of a positive refusal of more light, and a set unwillingness to move from the position occupied, notwithstanding the facts in the case to the contrary. Prejudice is open to the force of no argument. When this poison rankles in the bosom the eye becomes blind to the vision of truth and the ear stopped against the argument of truth.

In no man is the madness of prejudice seen more clearly than in Saul of Tarsus. "And Saul yet breathing out threatenings and slaughter against the disciples of the Lord," is a New Testament statement that characterizes his pre-Christian life in its feeling toward Christ and its attitude toward Christianity. It was that of intense, murderous hatred. And yet at this period no man had a keener passion for righteousness, for being right with God, than this same Saul. This was the chief passion of his pre-Christian as well as his Christian life. Even as a slave in sin he could say, "I delight in the law of God after the inward man." Rom. 7:22. Whence his attitude of hatred and murder toward the Christian movement before his conversion to Christianity? It was born of prejudice. Saul of Tarsus had pre-judged Christ. He had passed judgment upon him before he had considered all the facts in the case. His pre-Christian judgment of Christ was a premature judgment. He hated Christ because he did not know him. He did not know him because his prejudice had precluded a thorough investigation.

"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord," is another New Testament statement made by Paul himself that characterizes his Christian life in its estimate of and attitude toward Christ. A complete change has come over him. He no longer hates and antagonizes, but loves and worships Christ. No longer does he refuse to become acquainted with him but now he longs to know him. He sees

sus entered without opening the door. On the contrary those passages which may give some light on the subject are against such supposition. The stone was rolled from the door of the sepulchre at the resurrection. When the apostles were imprisoned the angel of the Lord opened the doors and brought them out. Acts 5:19. And yet those sent to bring them before the council found the prison shut with all safety, and the keepers before the doors; but the prisoners were gone. Verse 23. Now, were it not positively stated that the doors were opened, how easy for those given to vain imaginations to suppose they were not opened, and that the component particles of the bodies of the apostles were so changed that they could pass through solid prison walls.

When James was killed and Peter imprisoned he was again delivered by an angel. And while it is not said the prison doors were opened in this case, it is declared that the iron gate opened to them of its own accord. Acts 12:1-10.

The disciples thought they saw a spirit when Jesus appeared in their midst. But he invited them to handle him (which they evidently did, 1st John 1:1) and see that it was himself, as a spirit has not flesh and bones as he had; thus proving that "the component particles" of his body were not changed, but that it was "subject to the ordinary conditions and limitations of bodies as we know them." In view of what the sacred writers say, how absurd it seems to speak of his risen body, while on earth, as less material and subject to natural conditions than it was before death. In it he ate, talked, walked and performed other bodily functions. It bore the wounds received on Calvary. These are some of the infallible proofs by which he showed himself alive after his passion.

Another absurdity involved in the teaching we are examining is the supposition that two solid substances can occupy the same space at once, an absolute contradiction of the truth of nature. Or if we were credulous enough to believe Christ's body was so changed as to permit its passing through the closed door, we would be forced to acknowledge it was changed back again after the entrance, to its former condition; for it is certain that it was then a body of flesh and bones.

When rein is given to the imagination how easy to ramble through the fields of error; and no one can tell how far he may go from the truth. Generally the first step is the one being considered; viz., that Christ's body after the resurrection was not subject to natural conditions. Another, as advocated by a former editor of the Methodist, that the body in which Jesus appeared was a body assumed for the purpose. And still another, that he never appeared in any body at all, that the disciples saw only an apparition. Neither one of these theories is contained in the Holy Scriptures; nor can they be proved thereby.

Two objects were to be accomplished by the appearances of Christ to the disciples: to establish the reality of the resurrection, and to give them further instruction in things pertaining to the kingdom of God. Acts 1:3. No one knew better than Jesus himself that if his mission to earth was to be successful, the fact of his rising from the dead must be proved beyond doubt or cavil. But such phantom-like appearances as some imagine would have inspired doubt rather than confidence in the truth of that glorious fact.

J. A. FAIR.

One of the best things any one ever did was to choose to give up his own ways.

Christ with unbiased, unprejudiced eyes. And how different he is! Then a detestable, blasphemous imposter whose followers deserved death; now, the crucified, risen, glorified Lord, glorious, immortal, invisible King,

"The purest of the mighty,
The mightiest of the pure."

Then he looked at him through eyes whose vision was blurred by prejudice. Now since his journey to Damascus, he beholds him with opened, seeing eyes.

Oklahoma League Notes.

I appreciate Bro. Moore's Sunday School notes. He is doing splendid work for the Sunday School cause. We love him out here in Oklahoma, and we love the Sunday School work too.

League Notes.

A full League page last week! Good. I like it. Now why not have League Notes every week? I have been thinking over this for some time. That was a good report Miss Powell gave of our Conference, but she did not have space to tell all the good things we did. Here is one other: We elected Bro. Eugene C. Guthrie, of Oklahoma City, League Editor for Oklahoma. We hope you will initiate him at once. We also request Bro. Lester to allow him room and desk space in the corner of his editorial room of the Western Methodist. Then if he does not work please inform the committee that resolved so vigorously against the preachers.

A League Missionary.

\$176.50 was raised last year by the Leagues for missions. Why not add \$200 to that this year, put it all together, and the Leaguers support a special missionary. What do you say Leaguers? Our League will put \$20 into such a fund.

R. S. SATTERFIELD.

Epworth Campus, Oklahoma City.

Special Call to Epworth Leaguers—Oklahoma City District.

There is hereby called a District Conference of the Epworth Leagues of the Oklahoma City District of the M. E. Church, South, to meet at St. Luke's M. E. Church, South, Oklahoma City, on Thursday and Friday, August 13 and 14, 1908, for the purpose of organizing a permanent District League. The business session of the conference will begin Thursday morning at 10 o'clock, and every delegate contemplating attending is urged to be on hand at that hour.

The great need of District Leagues is keenly felt throughout the State, and we urge every chapter in the district to send a full quota of delegates. The president of the chapter is a delegate by virtue of his office, and each chapter will be entitled to an additional delegate for each ten members, or fraction thereof over five.

The president of the local chapters is urged to notify Mr. Hewett Lane, care Epworth University, or Miss May Powell, 720 N. Stiles Ave., both Oklahoma City, at the earliest possible date, of the number of delegates your chapter will send, so that ample arrangements may be made for entertainment.

An interesting program will be announced in this paper next week; and we expect the enthusiastic support of every Epworth Leaguer throughout the district to make this movement a success. Pastors are urged to take the matter up with their Leagues.

EUGENE P. GUTHRIE, State Pres.
Oklahoma City.

THE SUNDAY SCHOOL.

August 2—David Anointed at Bethlehem.

Golden Text: Man looketh on the outward appearance, but the Lord looketh on the heart. 1 Samuel xvi. 7.

Time—Probably very soon after the events of our last lesson, about 1079 B. C.

Place—Samuel lived at Ramah near Jerusalem while David, son of Jesse, lived with his father at Bethlehem six miles south of Jerusalem.

Lesson Text: 1 Samuel xvi. 1-13.

Samuel was an old man and the events of the last few months had made a deep impression upon him. It is difficult for men who are old and settled in their ways to adjust themselves to rapid changes. Samuel was very deeply grieved at the change in the form of government that had taken place in recent months. But he had managed to become reconciled to the change and as a loyal citizen he had become very much attached to the new king. So when Saul had been rejected he was deeply sensible to the gravity of the trend of events and spent the night before going to Saul in weeping and seemed not to have been able after his meeting with the rejected king to dry his tears. So we see in the beginning of the present lesson that he was still very sorrowful.

We would have the reader bear in mind that the Lord was dealing with Saul as a public servant and not as a private individual. Disobedience in a leader was much more serious an offense than in a private individual. Saul had been given room for repentance and had committed the second offense. God had rejected him as a public servant and refused a further trial. This did not cut him off from forgiveness as an individual. But Saul seems to have played the fool as politicians have often done and refused to act as an individual and bent every energy to retain position as a public servant after having been rejected. His soul was joined to public office for which he was little fitted and no doubt he lost it as a consequence; as he died a suicide.

Samuel, at the command of the Lord, became active again and went out on his circuit. He had long been accustomed to make certain rounds as a judge and leader of the people. He had given up the judgeship but was still the religious leader of the people. So when the Lord sent him out to select the successor of Saul he took a heifer for a sacrifice and summoned the people of Bethlehem to worship God and especially Jesse was to be called before the prophet. The town stirred at the coming of Saul and sought to ascertain the cause of his coming. They were assured that his mission was one of peace. Samuel was at that time the most powerful man in the realm. At his approach the elders, the chief citizens, of the town were troubled and their anxiety was only satisfied at the assurance that the prophet gave that he had come to sacrifice.

Jesse and his two sons came to the sacrifice as worshippers. Samuel quietly broke the news to Jesse of his intentions and the business narrowed down to that of selecting Saul's successor. We are not informed as to whether Jesse and his family fully realized the import of Samuel's visit. From every consideration it was a dangerous piece of business. If Saul should hear of what had been done he would most surely have taken steps to punish Samuel as well as to dispose of the shepherd boy. So it was difficult to keep the matter secret. Samuel himself had expressed his fears of Saul to the Lord and Jesse must have

realized none the less the gravity of the transaction.

In the first selection of a king one who stood "head and shoulders" above his brethren had been chosen. It was expected that a like choice in the second place, would be made but God had determined to disregard the outward appearance and look only to the inner man or to the heart. Jesse made his sons to pass before Samuel. They were good specimens of manhood. Samuel was pleased with their appearance and Jesse was proud of them but the token of choice was not given to Samuel by the Lord. Samuel was disappointed and inquiry if there were not other sons that had been overlooked. Yes, the little boy who was at that time minding the sheep had been neglected. Samuel would not take his seat, so pressing and important was his business, until the youth should be brought. The next tells the rest. He was ruddy; he was no soldier; he was no diplomat; he was no king. He was an insignificant shepherd boy.

History will teach us that the outward appearance has had little to do in the make-up of those who have made records in the world. It is reported that a London young man was once persuaded to attend a dinner of authors. His report was, "I can conceive of a man who had read a book wanting to see the author, but I can't conceive of one who has seen the authors wanting to read their books." It is strange that well developed, well proportioned, good looking men have not done more for the world. We could easily give a long list of ugly and apparently dwarfed men who have made the real history of the race, but space forbids.

Sunday School Notes.

By W. J. Moore, Chairman.

Don't Do it, Brethren.

Several of the brethren have written me that their Sunday Schools have observed Children's Day, and that the crowd was large and enthusiastic; but that they had appropriated the collections to local needs. We feel sure that these brethren did not think of the matter, or they would not allow such a thing to be done. It is wrong, unjust and disloyal. Paragraph 248 of our Discipline gives direction to this fund and says "SHALL." No school has any right whatever to divert this fund. Besides it does an injustice to the Sunday School Board. We have borrowed money with which to finance the cause, until we could realize from the Children's Day fund. The Board has to pay for the programs even, that were used on this day. Brethren, do not allow this fund to be misappropriated. Send it to the Teller.

About 75 per cent of the Sunday schools in the Duncan District have observed Children's Day. That shows progress; but we shall not be satisfied until it shows 100 per cent.

A boy is capitalized hope. Every father and philanthropist ought to take large stock in the company.

The religion of a child is TO DO something, not TO SAY something. Let pastors and superintendents bear this in mind.

Have something going on all the time in your Sunday school. It is a great suspense to have to wait until some one can find the next song.

Don't call on the brother who prays too long, too low, or too slow. He may be devout, but he gives your school a bad start. Put life into your prayers even.

Why do some of our superintendents per-

sist in not using our "Order of Service" for the Sunday school? We have seen none who improved on it. Besides, we stand for order, method, etc., for we are Method-ists.

We are receiving many encouraging letters and reports from the brethren throughout the conference in answer to ours of July 1. Our great Sunday School interest is growing; and we are much gratified over the forward movement in every department of our work.

Lawton, Okla.

After Children's Day, What?

If the observance of Children's Day shall be anything more than an agreeable sentimental sensation, it must not fade out into a scented reminiscence, but must impart an impulse to serious effort. It must not be simply an enjoyment but an inspiration. What must be done to prevent the influences of the day from being dissipated and its results from being lost? First of all, the children baptized on that day must not be forgotten. It is not enough that their names be recorded: they must be recognized as members of the church. All infant children should be entered on the Cradle Roll, and should be recognized as a part of the Sunday School, and receive the attention which that department contemplates. They should be made to understand from the beginning of their growing understanding that they belong to the church, having the privileges of the church, and this fact should be impressed upon the minds of their parents. They are not the children of the devil, but children of God. We must make that clear in our minds, for if we do not start on that assumption we will go wrong in all our dealing with them. The largest and most pernicious lie the devil has deluded many Christian people with is the theological denial of Christ's declaration that the little child is of the kingdom of heaven. Settle it that these children, by the warrant of the Savior's own word, belong to the church. Our duty is to keep and care for them in the church and prevent them from ever going out of it. The denial of this would turn Children's Day into a hollow mockery.

But Children's Day is not simply Infant's Day, though it would be a great day if it were that. But it stands for all the best interests of youth. Consequently its observance should be followed by earnest efforts to help our young people to the best things. Some of them have parted with their spiritual birthright and require to be changed in heart and brought back to the Heavenly Father whom they have forsaken. The majority of them have not wandered far. Our first task should be to win them back. Unless this is shortly accomplished many of them who are now in our classes will disappear and on succeeding Children's Days will not be seen in our churches. Our opportunity for recovering them will be very slight after a very few years. But we have duties and opportunities in connection with young people already in the church and living the Christian life. We may help them in many ways. Some are in exposed positions and subject to strong temptations. We may strengthen and encourage them. Some are passing through a fierce fight with doubts. Somebody, not everybody, could help them through their difficulties and out into the light. And so Children's Day brings to us a call to a new and more earnest endeavor in behalf of the children and youth of our churches and our communities.—Sunday School Journal.

The Sabbath.

(Read before the Monticello District Conference and its Publication Requested.)

Mr. President and Brethren: "The Sabbath was made for man," and being an institution of God, its proper observance is essential to the highest physical, moral and spiritual good of man.

The obligation to keep the Sabbath sacred is a moral obligation and the violation of that obligation is an immorality. Are we as a nation, as a State, as a church, as ministers, yea as individual followers of Christ, are we obedient to the command, "Remember the Sabbath day to keep it holy?" Too many of us people who call ourselves Methodists are possessed with a disease called spiritual inertia or to use plainer English, we will call it Sunday laziness. It is not enough that we refrain from doing evil on the Lord's day, but we must do God's will by humble and devout service and praise to Almighty God.

"Violation of the Sabbath means absence from the ordinances of the gospel, and that means a blighted faith, and that means the downfall of virtue, and the downfall of virtue means, the doom of nations. When a man undertakes to cheat God he always cheats himself."

"The strength of God's laws lies in the eternal self executing retributiveness of their violation."

"The Sabbath is for man, that man may be for God." Hence every true lover of the human race must be a friend of the Sabbath. It is at once the support of Christianity and the bulwark of civilization.

Well has it been said:

"A Sabbath well spent brings us a week of content,
And assures us health for the morrow;
But a Sabbath profaned, what e'er may be gained
Is certain forerunner of sorrow."

Without the Sabbath we would soon have no church: without the church, no Bible; without the Bible, no God; without God no true religion, but rank heathenism and universal diabolism would prevail. In most of those places of our Conference where any considerable proportion of the population spends the Sabbath in sport or work our preacher gets no audience, people spend their money in vice, the gospel is not supported, and in every instance our churches at such places have to subsist in great part by drawing upon our missionary treasury.

The ordinary low conception of the Sabbath as only a day on which men are forbidden to work, is entirely beneath its heavenly significance. We should rejoice in the fact that while the Jewish Sabbath commemorates the creation of the world, the Christian Sabbath commemorates the redemption of Jesus Christ.

If the old Sabbath was glorious, this then excels its glory. Hence the change of the day from the seventh to the first of the week.

We deplore the tendency among some church members to do questionable things on the Lord's day and then excuse themselves by saying, "the ox was in the ditch," when really by their indolence they permitted or even aided the ox to get in the ditch on Saturday and then on Sunday they got too smart to wait until Monday morning to pull him out.

"If the maintenance of the Christian Sabbath is essential to man's spiritual welfare, it is likewise indispensable to his highest worldly interests." We should not keep the Sabbath day holy merely because our State or na-

tion demands it, but having recompense unto the eternal reward, let us delight to do God's will.

But let it be borne in mind that while legal restrictions may prevent the grosser violations of the Sabbath nothing but a deeper and more general realization, especially among Christians, of the divine uses and heavenly experiences which the day was intended to promote, can ever make the Lord's day what its Author designed it to be."

Your committee urges our membership to read good literature on this subject, and our pulpits to give a clear sound against these in-creeching evils.

Therefore be it resolved,

That we will strive to avoid all unnecessary work, traveling, buying, or selling and all the other violations of the Sabbath, and will endeavor to realize those high spirited experiences which the day was intended to promote "not doing our own ways nor finding our own pleasure, nor seeking our own words but making the Sabbath a delight, holy to the Lord and honorable."

GEO. W. HIVELEY,
M. K. ROGERS.
N. M. LEOD.

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Lodge to Fight Prohibition Law.

Notwithstanding the utmost secrecy on the part of those who are at the head of the organization, it became definitely known in the city that a strong secret organization is being formed right under the noses of those who are so staunch for prohibition, not only in Oklahoma City but in every town throughout the entire State. The organization is known as the "Sons of Washington."

The object of the organization is to oppose the prohibition law with the ultimate object of having the prohibition laws repealed. Considerable mystery surrounds the ramifications of the order.

The grand lodge has been organized with a full complement of officers and a number of organizers are in the field instituting subordinate lodges.

The printed constitution of the lodge gives the following as its object: "To unite as a brotherhood for the mutual benefit of its members, to maintain and protect, by all lawful and honorable means, our personal rights and liberties as American citizens and as guaranteed to us by the constitution of the United States, and otherwise to promote the interests and general welfare of our city, county and State."

The order has a ritualistic form of work and representative form of government, and any white male citizen over the age of twenty-one years can become a member when recommended by two members in good standing, and receiving a four-fifths majority of the members voting on the application.

The local lodge already has nearly 1,000 members with applications for membership coming in by the hundreds.

It is generally believed that this movement is being financed by the national organization of brewers and distillers.

A decided feature of the organization, which differs widely from any other order, is that each subordinate order has a legal adviser who will contest the prohibition laws in the courts to the end that every possible provision be declared unconstitutional, with a view of demonstrating to the people that a constitutional measure which will enforce the law cannot be passed. Should the organizations fail to have the law declared unconstitutional through the initiative, they hope to have the present constitutional provision repealed or amended and provide for local option and high license instead of the State dispensary.

The scheme of the organization is to send a representative into a town to organize a local lodge. He works until it is known that he is there for that purpose. Then he leaves and the people think that the movement has fallen through. But not so. He is followed by another who takes up the work where it was left and later he too drops out mysteriously. Before any one knows what has happened the lodge is formed, is officered and no one knows who the officers are, how they joined, when, where or anything about it. It is easy to find a Son of Washington, but that is all one will find.—Oklahoman, July 5, 1908.

The Plan of Episcopal Visitation.

First District—Bishop A. W. Wilson.
Virginia Conference, Norfolk, Va., Nov. 11.
South Carolina Conference, Laurens, S. C., Nov. 25.
North Carolina Conference, Durham, N. C., Dec. 9.
Baltimore Conference, Baltimore, Md., Mar. 24, 1909.

Second District—Bishop C. B. Galloway.
St. Louis Conference, Charleston, Mo., Sept. 16.
Illinois Conference, Murphysboro, Ill., Sept. 24.
South Georgia Conference, Quitman, Ga., Dec. 2.
Florida Conference, Miami, Fla., Dec. 16.

Third District—Bishop E. R. Hendrix.
Western Virginia Conf., Webster Springs, W. Va., Sept. 2.
Kentucky Conference, Middlesboro, Ky., Sept. 9.
Louisville Conference, Owensboro, Ky., Sept. 16.
Arkansas Conference, Van Buren, Ark., Nov. 4.
Little Rock Conference, Little Rock, Ark., Nov. 25.
White River Conference, Jonesboro, Ark., Dec. 16.

Fourth District—Bishop J. S. Key.
New Mexico Conference, Portales, N. M., Sept. 24.
German Mission Conference, Castell, Tex., Oct. 22.
West Texas Conference, Gonzales, Tex., Oct. 28.
Northwest Texas Conference, Waco, Tex., Nov. 11.

Fifth District—Bishop Warren A. Candlor.
North Texas Conference, Greenville, Tex., Nov. 18.
Texas Conference, Beaumont, Tex., Nov. 25.
Cuban Mission Conference, Matanzas, Cuba, Jan. 15, 1909.
Mexican Border Mission Conf., Laredo, Tex., Feb. 4, 1909.
Central Mexican Mis. Conf., Mexico City, Mex., Feb. 11, '09.
Northwest Mexican Mis. Conf., El Paso, Tex., Feb. 25, '09.

Sixth District—Bishop H. C. Morrison.
Denver Conference, Aztec, N. M., August 13.
Missouri Conference, Hannibal, Mo., August 26.
Southwest Missouri Conference, Warrensburg, Mo., Sept. 6.
North Alabama Conference, New Decatur, Ala., Nov. 18.
North Mississippi Conference, Walter Valley, Miss., Dec. 2.
Mississippi Conference, Yazoo City, Miss., Dec. 9.

Seventh District—Bishop E. B. Hoss.
South Brazil Mission Conference, Porto Alegre, Brazil, July 4.
Brazil Mission Conference, Juiz de Fora, Brazil, July 25.
Holston Conference, Knoxville, Tenn., Oct. 7.
Tennessee Conference, McMinnville, Tenn., Oct. 14.
Memphis Conference, Covington, Tenn., Nov. 11.
North Georgia Conference, Gainesville, Ga., Nov. 18.
Alabama Conference, Greensboro, Ala., Dec. 2.

Eighth District—Bishop Seth Ward.
Japan Mission Conference, Arima, Japan, Sept. 2.
Korean Mission Conference, Songdo, Korea, Sept. 16.
China Mission Conference, Shanghai, China, Sept. 30.
Louisiana Conference, Leesville, La., Dec. 9.

Ninth District—Bishop James Atkins.
Montana Conference, Butte, Mont., Sept. 10.
East Columbia Conference, Milton, Ore., Sept. 16.
Columbia Conference, Portland, Ore., Sept. 24.
Pacific Conference, Stockton, Cal., Oct. 7.
Los Angeles Conference, Redlands, Cal., Oct. 15.
Oklahoma Conference, Oklahoma City, Okla., Nov. 4.
Western North Carolina Conference, Asheville, N. C., Nov. 18.

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.

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.)

Hollis, Okla., July 13, 1908.

Dear Western Methodist: I am a little girl six years old, and would like to join your band of cousins. My papa is the Methodist, and I like to hear my sister read the letters. I can read a little myself. I have never gone to school but will go next winter. I can write. I write my sister letters when she is away from home. I have three sisters and two brothers. I love to go to Sunday school. My teacher's name is Mrs. Annie Faulke. I have a little kitten for a pet. I like to play with my kitten. But my dolly is broken. I hope old Samy will bring me a new one Xmas. My eldest sister, Laura, is helping me write this. She goes away from home to college every winter and I am always glad when she comes home. I will close, hoping to see this in print. Your little new cousin,

IRMA WOLFE.

What a fine letter for a six year old.

Hollis, Okla., July 13, 1908.

Dear Western Methodist: This is the second letter I have written to the Methodist. My other letter was printed, so I will write again. We have a good Sunday school here. I attend as regularly as I can. We live three and a half miles from the church. I am a member of the Methodist church at Dryden, Okla. Our protracted meeting begins the first Sunday in August at the Methodist church. We live on a farm and I work in the field. How many of you girls like to hoe cotton? I do not like it very well. I will be thirteen years old the 19th day of August. Who has my birthday? I wish Ruth Carr would write us another story. I will close by asking a question: What two chapters of the Bible are just alike? As ever your cousin,

NEVA L. WOLFE.

Hollis, Okla., July 13, 1908.

Dear Cousins: I wrote to the Western Methodist once before and as I saw my letter in print I will write again. They made a mistake in my other letter; they said I was eleven years old and I am only nine. I go to Sunday school as often as I can, as we live so far from church we can't attend regularly, as we would like. Our pastor's name is Bro. Holley; we like him fine. Our superintendent's name is Bro. Dill; we like him fine. How many of the cousins like flowers? I do for one, but we haven't many this year, as our seed didn't come up. Well I will close by asking a question. What verse in the Bible contains all the letters of the alphabet except the letter j? Your cousin,

EULA WOLFE.

Keyton, Ark., June 28, 1908.

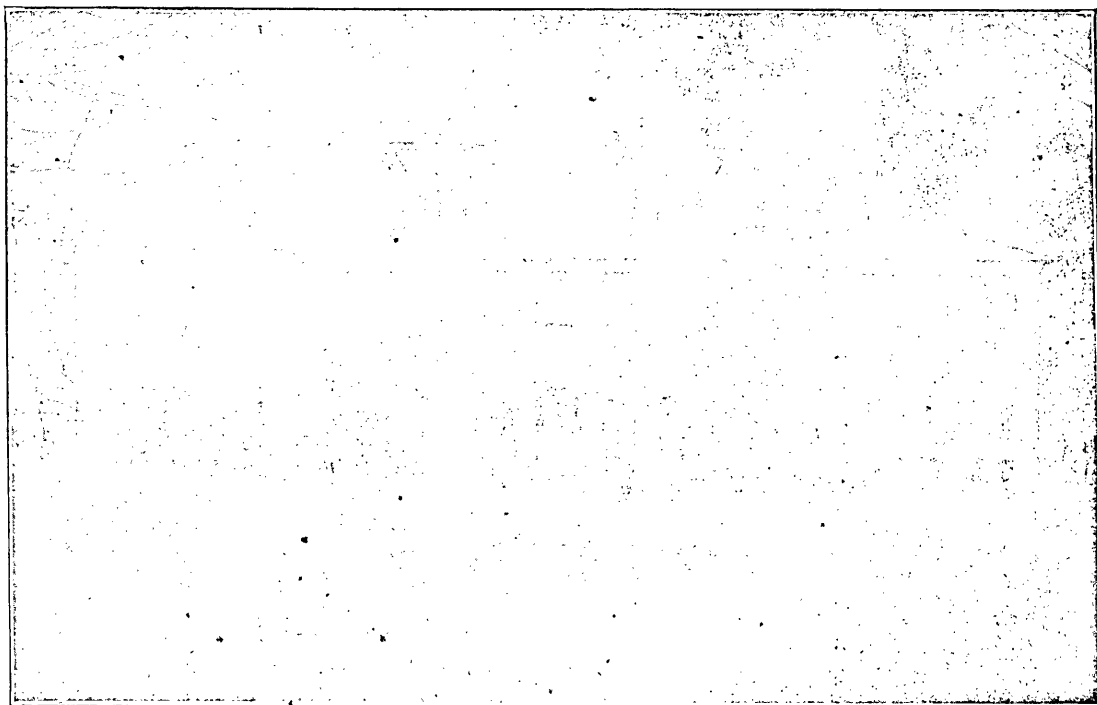
Dear Methodist: I have just been reading the Children's letters. I enjoy reading them. Papa takes the Methodist. Who has my birthday—the 17th of July. I'll be twelve years of age. Who will exchange post cards with me? My address is Keyton, Ark. I am living with papa and brother; mamma is dead. I will close. If I see this in print I will come again. Your new cousin,

RUTH JACOBS.

Jacksonville, Ark., July 13, 1908.

Dear Western Methodist: As my first letter escaped the waste basket I will write again. I have been reading the Children's Page. I always enjoy reading the cousins' letters. I will tell you of my little pet calf. It is very pretty and gentle. Can any of the cousins guess its name? How many of the cousins go to Sunday school? I do. Our protracted meeting begins the first Sunday in August. Bro. H. H. Hunt is our pastor and we all love him very much, especially the children. Ruth, I like plums and also the jelly and mamma has made quite a lot of it so you won't be the only one that will eat plum jelly. Well, as I can't think of anything else to write, I will close. With love to all of the cousins.

DEWEY HEARD.



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New Ark., Ark., July 13, 1908.

Dear Cousins: I have written twice before and as my other letters escaped the waste basket I thought I would try my luck again for the third time. I have just been reading the Children's Page and enjoyed it very much. I am a little girl twelve years of age. I go to Sunday school almost every Sunday. Mr. E. J. Magness is our superintendent and Miss Lola Crow is the teacher of my class. I like her just fine for a teacher and also like the superintendent. Bro. Jernigan is our pastor and Bro. Skinner is our presiding elder. We are having a revival here now and I sure enjoy going. Bro. Skinner preached here yesterday morning yesterday evening, last night and this morning, but I didn't go this morning but want to go tonight if I can. I am in the sixth grade at school but our school is out now; it will begin

about September. Well I guess you cousins are all tired of listening at me, so I guess I had better close and give you more time to read the other cousins' letters. Perhaps Ruth Carr will have something to say; I hope so anyhow. I want to ask just one question and then I will quit, for I know you are all tired of me: How did Samuel prove himself a brave warrior? Your cousin,

SUSIE RODGERS.

Adona, Ark., June 6, 1908.

This is my second attempt to write to the Western Methodist. I am so glad the children have a page in this dear paper. I go to Sunday school almost every Sunday. Mr. Buster Nix is my teacher. Uncle Dave Shelton is our superintendent. Bro. Deniston is our pastor. Well I will go, wishing the Methodist much success. Your cousin,

LOTTIE MCGHEE.

Adona, Ark., June 6, 1908.

Dear Methodist: I am a little boy five years old. I have a little sister and brother living; their names are Violet and Ofas, and two little sisters in heaven. I want to be a good boy and meet them some day. I live on a farm. I will soon be large enough to help papa plow. Well, for fear of the waste basket I will go. Yours lovingly,

OLAN BENNETT.

Adona, Ark., July 16, 1908.

Dear Western Methodist: I thought I would write a short letter to the Children's Page. I love to go to school. Mr. and Mrs. Huie were our teachers last school. I liked them fine. Carrie Crowder, Ruth Shelton and Alva Carpenter were some of my little schoolmates. Well, I must close for this time. Bye-bye. Your cousin,

BIRTIE MCGHEE.

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Right living is as important as right learning. The constant purpose of the Henderson faculty is to establish right ideals of life among the students. To this end all energies are directed. The rapid growth of its patronage is the best endorsement of the work and character of this school. Enrollment session 1905-1906, 196; session 1906-1907, 257; session 1907-1908, 333, of whom 254 were non-residents, representing seven states and forty-two counties in Arkansas.

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.

W. F. M. S., Little Rock Conf.
 Edited by Conference Officers and District Secretaries.
 Mrs. Lou A. Hotchkiss, Editor.

There are problems to which time and development hold the key. Such has been the Indian Mission Problem, which the Woman's Board has been having under solution for the past twenty years. Their first work was in 1886, at Sasakwa, among the blanket Indians. A few years so improved their condition, and brought civilization so close, that a move farther west was considered expedient. The school was transferred to Muskogee, where it was not long before the advancing atmosphere of State pressed them to a broader field, and Anadarko became the seat of the Indian Mission School. Much good has been done, and notwithstanding multiplied hindrances, and often unfortunate environments, Methvin Institute has from year to year reported good work, and advance among the Indian pupils. But the Territory is no more, and the great State of Oklahoma has brought about changes, and seems to necessitate a largely modified, if not entire relinquishment of our enterprise. Minutes of the Woman's Board held last May in New Orleans, contain most interesting statements. As very many will be glad to know of the present status of Anadarko in connection with our mission work, I quote largely from Miss Bennett's report. In accordance with resolution of the Executive Committee, she had visited and inspected the School at Anadarko, Okla. She had been given every opportunity to see and know the entire situation, and gives to the Board personal understanding. She says: In the twenty years since the school was located at Anadarko, the town has become a business center of growing importance. The property of the Board, one quarter section of land, stretches along the full length of one side of the town, and is the most sightly and valuable section in the township. The title is clear, and if sold for building lots would bring a high price, and the appearance of the buildings occupy a commanding site, but are old and totally unworthy this Missionary Society.

After telling of the splendid government schools, their up-to-date equipment, good faculties and strong religious influences, she gives the property ownership; every Indian family owning a section of land, each man, woman

and child has 160 acres, besides the regular government grant of one hundred dollars per capita, and concludes by reporting to the Board, that "in her judgment the time has come when this Board should discontinue its work among the Indians or entirely change the character of the work." Miss Bennett enlarges her interesting Report, by extracts from government officials, and it would be well worth your turning to page 154 of the Minutes, and reading it fully. In action upon the report, we find the following on page of minutes 193:

That the boarding school known as Methvin Institute, be discontinued at close of present session.

That two ladies be put in the field as traveling missionaries with sufficient equipment to do evangelistic, educational and industrial work.

That the property of the Woman's Board at Anadarko be put into the hands of a committee of five, three men and two women, to dispose of at such time and price as they deem best.

That Rev. Mr. Goddard, Rev. Mr. Mitchell, Dr. McMurtry, Mrs. Trueheart and Mrs. Spaulding, constitute said committee.

That Rev. C. F. Mitchell continue to occupy the building until it is sold, his salary continuing until conference.

That J. J. Methvin, who has so long and faithfully served the Woman's Board, be permitted to have the ground on which he built his home, and be given a fee simple title to 100 feet front and 140 feet deep to the alley, which includes the tract of ground on which his home is built.

That, in closing the Boarding School, the Woman's Board does not withdraw from the work projected twenty years ago, but will continue its interest, although conditions make the steps taken to change the plans of working, almost imperative.

"Radium and Other Things."

Editors Western Methodist: Will you indulge a few lines from this "Exotic" relative to our church work in this interesting field?

I desire to call special attention to Claremore the "Home of Radium Water." This is not a paid advertisement, but a plain statement of facts. Claremore is the county seat of Rogers county and is located in the center of one of the finest bodies of land in Eastern Oklahoma. The country is as yet undeveloped, but with the "restrictions" removed this land must soon pass into hands that will own and subdue it, resulting in the greatest productiveness. Aside from its surface possibilities it is

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underlain with coal, gas and oil, in rich abundance, in addition to which we have the wonder working "Radium Water," the properties of which are difficult to describe. That people are coming here from all parts of the country, and finding great benefit from its use, goes without saying. Rheumatism, Ulcerations, all skin diseases, and stomach troubles, find great relief from it use, and many genuine cures result therefrom. That the moral tone of the place needs improvement is very apparent, although we have five churches in the place, and all supplied with pastors at this time. We have here a very neat Southern Methodist Church, and a good parsonage, and free from all indebtedness, with a membership of one hundred and fifty. A number of these live in the country and do not often attend services. Claremore has nearly three thousand people, and yet there is not a single business house in the place controlled by a member of the Southern Methodist Church. One year ago, the only man of our church in business here, sold out and moved away. And yet this is a fine point for business, and must greatly improve as the country fills up and develops. If a few Christian Southern Methodist business men could see it to their interest to locate here they undoubtedly would carry a good share of the trade, be of great help to the church, and to the moral uplift of the community. We have a number of good people in our church, but we need a few active leaders who are not afraid to stand up for Christ, and who are willing to work for his cause. What can a pastor do without laymen to stand by and help him?

Prof. Smith, principal of the Jefferson Public School in Muskogee, one of God's noble laymen, is spending a few weeks here teaching in a "District Normal Institute. His Sunday afternoon talks from "A layman's standpoint," have been helpful indeed to those who have attended. The last Sabbath we gave him the morning hour, and right royally did he present "The importance of Biblical knowledge." Such men are a God-send to any church, and a great blessing to any community. May the Lord lead some such in this direction.

J. KING.

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FROM OUR FIELD EDITOR.

Rev. D. J. Weems.

Muskogee, Okla.

After a few days at home with loved ones, I took a night run from Conway, Ark., to Muskogee, Okla., about 225 miles. I noticed that crops in Oklahoma have greatly improved the past six weeks. Corn is good and there is a fairly good prospect for cotton. Muskogee is the largest city on the east side of the new state. Beautiful houses are going up in every direction. The streets are being graded and paved with brick and asphalt. Fine public school buildings. We have two fine brick churches costing \$25,000 or \$30,000 each. Rev. O. E. Goddard, pastor of First church, and Rev. W. H. Roper, St. Pauls. They are both accomplishing a fine work, and are in high favor with their people. Rev. W. F. Dunkle, the presiding elder, is full of energy and is a very capable man. He is chairman of the commission of education, and is doing the work of two men. Bro. Geo. F. Brown was especially helpful to me.

Spaulding College.

This is the college for young ladies as Epworth is the college for young men. Rev. O. B. Staples, A. M., is president and has associated with him a choice faculty. The college is four stories, counting the basement, which is used for kitchen and dining room. There are in all one hundred rooms, in a campus of eleven acres, on street car line and in one block of the First Methodist Church. This is the place for all Methodist girls in Oklahoma.

Oktaha.

A day was spent very profitably in the good little town of Oktaha, securing nine new subscribers. Rev. O. S. Snell, the pastor, was a drummer long enough to learn how to do things, and to get along pleasantly with people. He has secured a most desirable lot and a good subscription to build a house. He has a good helper in his consecrated wife. We had a fine week night congregation and a very helpful service. While here I met several from Arkansas—Bro. Pitts, S. L. Godfrey, J. D. Stones, A. F. Wood, Bro. McCoy. They seem to be prosperous. Other good members are the Dodds, Lemons, Brooks, Knobelsdorff, Sister Ligan, though a Baptist, voluntarily subscribed for the paper.

Checotah.

Sunday was spent here. The pastor, Brother Taylor, was away helping a brother in a meeting. It rained steadily nearly all day, but we had two precious services and spent the day very pleasantly.

Checotah has secured the court house, being well located it will fast develop into a large town. They have an excellent public school building, two banks and splendid stores. The Methodist church is a good sized house, but is entirely too small for the present congregation in good weather. So they will be forced to build in the near future. They have a fine Sunday school and a most excellent choir. Dr. W. J. Henson was very helpful in securing six new subscribers and shaping up the old. P. A. Griffin and O. W. Stevens brought me under special obligations. Here I met the family of L. B. Griffin and Wm. Young from Conway. Dr. Vance from Harrison. Some other prominent members that I met were G. S. Crane, N. J. Huddleston, H. D. Kniseley, John Murray, R. O. Smith, W. C. Catlett, Dr. Randall, W. I. Cook,

C. W. Lowry and others. I heard many good things about the pastor and his Christian wife. They are certainly highly appreciated.

Eufaula.

Part of a day and night were spent at the substantial old town of Eufaula. They have a very fine new brick school house, an old stone Indian academy, four neat churches, two banks and quite a number of two story brick or stone stores and hotel. The officers are too slack in enforcing the law against the sale of whisky. The good people will see that the law is enforced. Prohibition will prohibit. Rev. Wilmore Kendall, the blind man eloquent, is the pastor. He is a gifted speaker. He and his jewel little wife seem very happy and doing all that could be expected of a pastor to build up the church and Sunday school.

He was delighted to go with me canvassing for new and renewing old subscribers. Our efforts were crowned with good success. Here I met Mrs. Grayson, formerly Mrs. Leak of Greenwood, Mrs. Fears formerly Miss Carter of Ozark, Rev. W. R. Smith, R. L. Simpson, Jas. Simpson, Bruce McKinley, Mrs. Ella Tolleson; other important members are Mrs. J. Burdett, Mrs. Crabtree and Mrs. Whitaker.

Canadian.

Two or three hours were spent in Canadian with Rev. J. D. Massey securing two new subs—Mrs. Young and Mrs. Holman. There are some beautiful homes here, and some nice stores. J. D. Browder is superintendent of the Sunday school and is the preachers' stand-by. They have a very nice church. Brother Massey is an obliging Christian gentleman and with his faithful companion has served the church long and well.

There is an unfading crown awaiting these faithful servants of our Lord.

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date as possible, in order that we may get the district thoroughly organized, and for this purpose I would be glad if the pastor of each circuit would inform me of the date of his appointments at the church in his charge most suitable for a meeting of the laymen of the entire charge. Also, the pastor's post-office address. When this information is obtained it is my purpose to make a list of appointments covering as nearly as possible the entire district, and to try to meet as many of the laymen as possible, as soon as possible, and organize the work.

I feel sure that I can rely on the preachers of the district to heartily cooperate with me in this important work for the Master. Respectfully,
J. O. A. BUSH,
Lay Leader Prescott District, Prescott, Arkansas.

To Be Well Dressed.

"How was she dressed?" asked a wife of her husband about a distinguished woman who had called at his office.

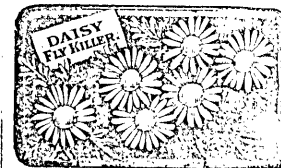
"I can't tell you; I did not notice her clothes at all."

"Just like a man!" some impatient woman is exclaiming.

True; it is like some men, even like some women, not to be observant, especially about the apparel of others. Underneath this, however, is something still more significant in regard to the one whose attire does not attract attention. When a person is really well dressed in the highest sense of the term, his dress or hers loses its own identity wholly in that of the person. It is so suited to the person, to the occasion, that it seems a part of the individual, and hence does not attract attention. The personality of the individual asserts itself, holds attention, dominates the occasion. For example, not long ago a Japanese divinity student preached in an American pulpit, wearing his native dress. It was of rich material and carefully made, yet so simple and perfectly suitable that after the first glance people thought little of it. One saw and heard the man clearly in spite of his dress.

Just after you have been in a crowd for some time shut your eyes and try to recall the appearance of the assem-

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placed anywhere, attracts and kills all flies. Neat, clean, ornamental. Convenient, cheap. Lasts all season. Absolutely harmless, cannot spill or tip over, will not soil or injure anything. Guaranteed effective. Of all dealers or sent prepaid for 20 cents.
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bly. Note that your impression of some personalities will be very clear; you will feel almost acquainted with a few individuals, and will be sure that you would recognize them elsewhere. Other reproductions on your memory plate will be of millinery, coats, gowns, jewelry, neckties and the like. The faces will be so blurred that you would not recognize them in a different setting of apparel and surroundings.

It is the highest art to dress so that one's apparel attracts no attention, and leaves the individual to assert himself or herself. Even on so-called "dress occasions," when more care is given to personal adornment, the make-up should be like the calyx of a flower—a fit and harmonious setting out of which the individual rises like a beautiful blossom.—Selected.

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Vacher-Balm for Catarrh, Headache, or Toothache, thinks it the best thing they ever tried. I pay you to give samples of it to your friends, so you can use your spare time to do good and make money. Write for particulars to E. W. Vacher, New Orleans, La.

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and a small quantity of condensed milk, if fresh milk cannot be had.

RECIPE.

1/4 pint condensed milk costs06c.
Add enough cold water to make one quart00
One 13c. package JELL-O ICE CREAM POWDER13c.

Total19c.

Mix all together thoroughly and freeze. Don't heat or cook it; don't add anything else. This makes two quarts of delicious ice cream in 10 minutes at very small cost.

AND YOU KNOW IT'S PURE.

Five kinds: Chocolate, Vanilla, Strawberry, Lemon and Unflavored.

2 packages 25c. at all grocers.

Illustrated Recipe Book Free.

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Laymen's Missionary Movement, Arkansas Conference.

On July 21st a meeting of presiding elders and district lay leaders of the Arkansas Conference was held in our church at Van Buren to counsel together and plan for the work in this conference. It was decided to hold a Conference Laymen's Meeting at Ft. Smith Sept. 16th and 17th. Our aim is to get at least one representative from each church in the conference to attend this meeting, that this Laymen's Movement may be put on foot in every conference.

TO CURE ECZEMA.

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RAT and ROACH Paste**

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J. E. HART, Secretary.

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Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN, CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 30th, 1902. Serial No. 107, Case.

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gation, and that the work of the church in this conference may take on new life, and Christ's kingdom be heralded throughout the land. By the help of God we are going to move up. We will welcome you to this meeting. Dr. W. R. Lambuth of Nashville, our senior missionary secretary, and Mr. Jno. R. Pepper of Memphis, president of the Laymen's Movement in our whole Church, are to take prominent parts in the program.

P. W. FURRY.

Conference Lay Leader.

The Helena District Conference.

The opening sermon was preached at Cotton Plant Wednesday night, July 15, by Rev. J. R. Nelson.

Rev. Z. T. Bennett, D. D., our very capable presiding elder, kept things going.

Only two of the pastors of the district were absent. Nearly every charge had delegates present. These laymen are to be commended for their fidelity to the church.

There were several visitors present who are always welcome and who give increased life and interest to the work of a District Conference. Those present were Revs. M. B. Umsted, representing our Methodist Orphanage; Rev. A. P. Skinner, presiding elder Batesville district; Rev. James Thomas, commissioner of education; M. S. Anderson, president Hendrix College; Rev. J. Haroldson, of the Northwest Texas Conference; Jas. A. Anderson, editor Western Methodist; Rev. J. H. Barrentine, of the Searcy district.

Bros. Thomas and Jas. A. Anderson gave us two strong and helpful sermons. I am sorry the work of the conference was such that these brethren didn't have the time to represent their causes as they should have had.

License to preach was granted to J. C. Kelso and J. A. Clark.

Rev. Jno. O. Norsworthy was recommended to the Annual Conference for admission on trial.

Jas. S. Best was recommended to the Annual Conference for re-admission.

Ed. H. Hamilton was elected district leader.

Miss Florence Hooper represented the W. P. M. Society.

From the reports of the pastors, the district is in very good shape. Most of the charges are in good condition financially as usual. Some are in advance. There seems to be no reason for any of them failing to meet all obligations.

The spiritual condition is growing better and good revivals are expected in many places.

The temperance sentiment is much improved and a strong effort is being made to rid the district of saloons after this year.

The presiding elder and pastors are alive on the subject of missions. An effort is being made to have the gospel preached everywhere in the district, where a white congregation can be gathered. The stronger churches are coming to the help of these missions and poorer circuits. The W. H. M. Societies in the district are standing by the presiding elder in this work! The W. H. M. Society of Forrest City will place in his hands more than fifty dollars to be thus used in the district. Other societies will render much assistance in this. It is very gratifying to hear of the excellent work done by our faithful women.

Besides the three sermons mentioned above, Bros. Little, McSwain and Loo-

WARD SEMINARY.

Purpose The purpose of the school is to do serious and honest work in the Christian education of girls and young women.

Courses Seminary, Special, and College Preparatory Courses. French and German under native teachers. Art, life model. Expression, three years' course. Conservatory of Music. Seven piano teachers, two voice teachers, etc. Thirty new pianos.

Advantages Nashville excels in climate, healthfulness, and social culture. It is the educational center of the South, and affords unusual advantages in lectures, recitals, and other opportunities for practical education. Every facility for physical culture is afforded. Tennis, bowling, etc. Beautiful city campus of ten acres, and suburban campus of forty acres. Only one hundred and seventy-five boarding pupils are received.

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The Forty-fourth Year Begins September 24. Early Application is Advised.

For Catalog, Address J. D. BLANTON, President, Nashville, Tenn.

ney preached to the delight and edification of all who heard.

It was unanimously voted to have the next conference at Clarendon.

The laymen's work was well discussed by many of our able laymen. We are expecting great things from these golly men.

The people of Cotton Plant know how and have the disposition to entertain a conference royally. We could not expect better treatment.

J. B. May, R. M. Henderson, A. C. Carter and Rev. H. T. Rainy were elected delegates to the Annual Conference. L. B. Jones and R. D. England alternates.

On the whole the conference was interesting, pleasant and helpful.

BOONE L. WILFORD, Sec.

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one size smaller after using Allen's Foot-Ease, a powder to be shaken into the shoes. It makes tight or new shoes feel easy; gives instant relief to corns and bunions. It's the greatest comfort discovery of the age. Allen's Foot-Ease is a certain cure for tired, sweating, hot, aching feet. At all the druggists and shoe stores. 25c. Don't accept any substitute. For FREE trial package, also Free Sample of the FOOT-EASE Sanitary CORN-PAD, a new invention, address Allen S. Olmsted, Le Roy, N. Y.

Eudora Circuit.

I have just closed an eight-days' revival meeting at Concord church on Eudora charge, with five additions on profession of faith, three children baptized and the church greatly revived. "Now unto him who is able to do exceeding abundantly above all that ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

A. C. GRAHAM.

July 24.

CATCHING COLD.


Colds result from external irritation of the nerves, conveyed to the head, throat, lungs, etc., where it settles. You can throw off a cold by taking one or two of Dr. Miles' Anti-Pain Pills as soon as you feel it coming on. Have a package convenient, as prompt action is essential. 25 doses 25c. Never sold in bulk.

Dress for Business Women.

Anna Steese Richardson talks to business girls in the August Woman's Home Companion on the importance of good taste in dress.

Said a Frenchman to Mrs. Richardson not long ago, as they sauntered through a model department store:


"Your working girls—they are wonderful. See, they are ladies! Such well kept hands, such beautifully coiffed heads, such smart shoes! They must spend much time to make themselves ready for work. Nowhere else in the



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world will you see such girls earning their living."

"The self-supporting woman in America has won an enviable reputation for good taste in dress," says the writer. "Not even in Paris, where every woman is supposed to be chic and to have an 'air,' do the self-supporting girls bear the stamp of gentility in clothes that you can note in any large city or factory town in the United States."

DE PROFUNDIS.

Out of the depths in which I lie,
O Lord, to thee I lift my cry;
To my poor soul bend low thine ear,
And free me from my guilty fear.

As watchers through the silent night
Long earnestly for the morning light,
So longs my heart to hear thy voice
Bid me arise, stand forth, rejoice.

But for thy kind absolving grace,
I should not dare look toward thy face;
Wilt thou not full remission give,
That even such as I may live?

To all who in despair do grope,
Thy promise yields abundant hope;
Rich is thy great redemptive love;
Like ocean tides thy mercies move.

E. E. Hass in Christian Advocate.

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

QUARTERLY CONFERENCES.

Arkansas Conference.

DARDANELLE DIST.—THIRD ROUND.
Ozark Ct. at Oak Grove Aug. 1-2
Ozark Station Aug. 2-3
J. H. O'BRYAN, P. E.

FT. SMITH DISTRICT—THIRD ROUND.
Washburn Ct., at Washburn Aug. 1-2
F. S. H. JOHNSTON, P. E.

MORRILTON DISTRICT—THIRD ROUND.
Clinton Ct., at Clinton Aug. 1-2
Conway Ct., at Salem Aug. 8-9
Conway Station Aug. 9-10
Quitman Ct., at Plants Chapel Aug. 15-16
Quitman Station Aug. 16-17
Atkins 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. C. Floyd, George McGlamphy, Deacons and Elders Orders, J. M. Hughes, W. K. Biggs, A. J. Cullum.
JOHN H. GLASS, P. E.

PAYETTEVILLE DIST.—THIRD ROUND.
Viney Grove Station Aug. 1-2
Prairie Grove Station Aug. 8-9
Goshen Ct. at Combs Chapel Aug. 15-16
Payetteville 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 Protom 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.

FT. SMITH DISTRICT—FOURTH ROUND.
Dodson Avenue Aug. 9
Midland Heights Aug. 9, 10
First Church Aug. 16
Wadron Ct. at Fair's Chapel Aug. 22, 23
Wadron Station Aug. 23
Bates Ct. at Coaldale Aug. 25
Alma and Prairie Grove at P. G. Aug. 29, 30
Mullberry Ct. Aug. 30, 31
Magazine Ct. at Magazine Sept. 5, 6
Branch Ct. at Liberty Sept. 12, 13
Paris Station Sept. 12, 13
Van Buren Ct. at Longbell Sept. 19, 20
Central Church Sept. 20
Hartford Ct. at Hartford Sept. 26, 27
Huntington and Mansfield at M. Sept. 27, 28
Charleston Ct. at New Prospect Oct. 3, 4
Ft. Smith Ct. at Lavaca Oct. 4, 5
Abbott Ct. Oct. 10, 11
Boonville Station Oct. 10, 11
Greenwood Station Oct. 17, 18
Washburn Ct. Oct. 17, 18
Van Buren Station Oct. 24, 25
Hackett Ct. at Bonanza Oct. 25, 26
P. S. H. JOHNSTON, P. E.

DARDANELLE DIST.—FOURTH ROUND.
Bellville Ct. at Cedar Creek Aug. 8, 9
Walnut Tree Ct. at Walnut Tree Aug. 12, 13
Rover Ct. at Salem Aug. 15, 16
Gravelly and Bluffton at Irons Creek Aug. 18, 19
Ola at Ola Aug. 22, 23
Danville at Danville Aug. 23, 24
Dardanelle Ct. at Bryson's Chapel Aug. 29, 30
Dardanelle Station Aug. 30, 31
Dover Ct. at Dover Sept. 5, 6
Lamar Station Sept. 12, 13
London and Knoxville at L. Sept. 13, 14
Clarksville Ct. at Hays Chapel Sept. 19, 20
Clarksville Station Sept. 20, 21
Coal Hill and Hartman at Hartman Sept. 26, 27
Spadra Mission Sept. 27, 28
Prairie View Ct. at Delaware Oct. 3, 4
Altus and Denning at Altus Oct. 5, 6
Roseville and Webb City Oct. 7, 8
Ozark Ct. Oct. 9, 10
Ozark Station Oct. 11, 12
J. H. O'BRYAN, P. E.

Oklahoma Conference.

ARDMORE DISTRICT—THIRD ROUND.
Cornish at Cornish Aug. 1-2
Gordy 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
Provence at Durwood Aug. 22-23
W. T. FREEMAN, P. E.

GUYMON DISTRICT—FOURTH ROUND.
Grand Valley Sept. 5, 6
Beaver Sept. 9, 10
Boyd Sept. 12, 13
Carthage Sept. 19, 20
Greham Sept. 23, 24
Midwell Sept. 26, 27
Grand Oct. 3, 4
Mutual Oct. 6, 7
Iola Oct. 7, 8
Woodward Oct. 10, 11
Tyrone Oct. 17, 18
Hooker Oct. 18, 19
Texhoma Oct. 24, 25
Guymon Oct. 25, 26
Optima Oct. 30, 31
J. P. LAWLES, P. E.

MUSKOGEE DISTRICT—THIRD ROUND.
Wagoner Ct. at Yellow Spgs. 8 p. m. Aug. 1
Wagoner 3 p. m. Aug. 2
St. Paul 8 p. m. Aug. 3

Cowlington Ct. at Keota, 2 p. m. Aug. 5
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 Tansha, 9 a. m. Aug. 17
Oklahoma, 8 p. m. Aug. 22
Boynton & Morris Aug. 23
Haskell & Pixby Aug. 29
W. F. DUNKLE, P. E.

ADA DISTRICT—THIRD ROUND.
Mand Ct. at Fair View Aug. 1-2
Asher & 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 Indepen- Aug. 1 2
Kelly at Bethel Aug. 2 3
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.

OKLAHOMA CITY DIS.—THIRD ROUND.
Piedmont Aug. 1-2
El Reno Aug. 2-3
McLoud & Union Chapel at U. C. Aug. 5
A. L. COALES, P. E.

GUYMON DISTRICT—THIRD ROUND.
Mutual Aug. 1-2
Woodward Aug. 2-3
Beane Aug. 8-9
Texhoma Aug. 15-16
Optima Aug. 22-23
J. P. LAWLES, P. E.

WEATHERFORD DISTRICT—3RD ROUND.
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.
Kansas Aug. 1, 2
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.
Grant Circuit Aug. 1, 2
Antlers Circuit Aug. 2, 3
Idabel Circuit at Goodwater Aug. 3, 4
Ft. Towson Circuit Aug. 4, 5
Bennington and Boxwell at B. Aug. 5, 6
Canadian Circuit at Featherston Aug. 8, 9
Quinton Circuit Aug. 9, 10
Albany Circuit Aug. 15, 16
Caddo and Starrett at Starrett 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.

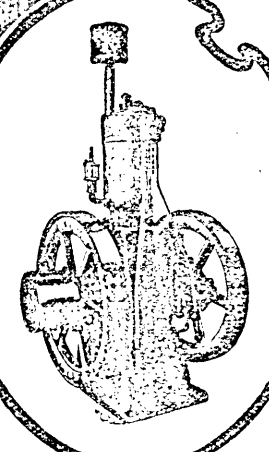
LITTLE ROCK DISTRICT—THIRD ROUND.
Mablevale, at Pritchard Mem. Aug. 1, 2
Mannelle, at Cross Roads Aug. 8, 9
Mickory Plains, at Walters Chap. Aug. 15, 16
DeVall's Bf. & Des Arc at D.V.B. Aug. 23, 24
Austin, at Mt. Tabor Aug. 29, 30
Carlisle and Hazen, at Carlisle Sept. 5, 6
Carlisle Mission, at N. Bethel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

MONTICELLO DISTRICT—THIRD ROUND.
Snyder Ct. Aug. 1-2
Hamburg Ct. Aug. 8-9
Collins Ct. Aug. 15-16
Hamburg Station Aug. 22-23
Endora Ct. Aug. 29-30
Crossett Mission Sept. 5-6
Monticello Station Sept. 13-14
Wilma Station Sept. 13-14
J. W. HARRELL, P. E.

CAMDEN DISTRICT—THIRD ROUND.
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.
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. 23-24
Harmory Aug. 26-27
Chidister Aug. 29-30
Gordon Aug. 30-31
Bingen Sept. 2-3
The Prescott District Conference will be held at Emmett, 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. Garlick.
Recommendation for Deacons and Elders Orders, H. Jewell, A. P. Few, W. A. Steel.
THOS. H. WARE, P. E.

ARKADELPHIA DIST.—THIRD ROUND.
Arkadelphia Ct. at Sloan's Crossing Aug. 5
Princeton at Camp Ground Aug. 12
Lassery Ct. Aug. 22-23
Amity, at County Line Aug. 25
H. M. BRUCE, P. E.



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Vertical Engines made in 2 and 3-Horse Power.
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Also sawing, spraying and pumping outfits.

YOU offer high wages, and still find it difficult to get hired men. Why not do as other progressive farmers are doing—let one of the dependable and ever ready I. H. C. gasoline engines be your hired man?

Suppose you want to grind feed, shell corn, shred fodder, pump water, operate the churn, grindstone, tanning mill, separator, bone cutter, or saw wood. With an I. H. C. engine you will need no extra help. You can run the engine and attend to the machine yourself.

In the same way you will be able to do dozens of farm jobs which usually require the labor of two men. You will be surprised to find how little attention an I. H. C. engine requires.

The engine will work for you indoors or out, in wet or dry, hot or cold weather. You will have no difficulty in operating or controlling it.

Only a few cents per hour is required for fuel. All I. H. C. engines use either gas, gasoline or denatured alcohol.

Please notice in the above list of styles and sizes that there is an I. H. C. gasoline engine adapted to practically every farm requirement.

You can have a small engine which you can easily move from place to place, as your work requires, or you can have a larger engine for stationary use. The efficiency of all I. H. C. engines is well known. You cannot possibly have any better guarantee of a dependable engine than one of these engines affords.

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Star City and Dumas at Mt. Home Aug. 6
Rowel Ct. at Brady Grove Aug. 8, 9
Swan Lake Ct. at Alpha Aug. 15, 16
Rison Ct. Aug. 22, 23
Kingsland Ct. Aug. 23
Redfield Ct. Aug. 29, 30
Sheridan Ct. Sept. 2
Gillett Ct. at Camp Shed. Sept. 5, 6
W. W. CHRISTIE, P. E.

TEXARKANA DISTRICT—THIRD ROUND.

Mt. Ida Ct. Aug. 2-3
Horatio Ct. Aug. 8-9
Ashdown Ct. Aug. 15-16
Locksburg Ct. Aug. 22-23
Cherry Hill Ct. Aug. 29-30
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White River Conference.

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Pleasant Plains Ct. at P. P. Aug. 22-23
Bethesda Ct. at Gulon Aug. 29-30
A. F. SKINNER, P. E.

PARAGOULD DISTRICT—THIRD ROUND.

Pocahontas & Hoxie at Hoxie Aug. 1-2
Walnut Ridge Station Aug. 2-3
Hardy Ct. at Ravenden Springs Aug. 8-9
Memmoth 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.

Clarendon Station Aug. 1, 2
Turner and Shiloh at Turner Aug. 8, 9
McCrory & DeView, Fakes Chap Aug. 15, 16

Marianna Station Aug. 15, 16
Wheatley Ct. at Plains Chapel Aug. 28, 29
Holena Station Aug. 29, 30
St. Francis Miss at White Hall, Sept. 6, 7
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. E. N. Looney.

Committees—License and Admission—H. E. May, T. J. Taylor, W. T. Locke. Ordination—J. D. Sibert, G. M. Hill, W. L. Wilford. Program later.

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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
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WOMAN'S H. M. SOCIETY.

EDITED BY

Mrs. A. L. Malone, White River Conference.
Mrs. V. S. McLellan, 1818 Chestnut St., Pine Bluff.
Mrs. J. W. House, Little Rock Conference.
Bentonville, Ark.
Mrs. Tom McSpadden, Arkansas Conference.
Chelsea, Okla., Oklahoma Conference.
Send all communications to the editors.

My Dear Home Mission Workers of the Arkansas Conference: At our last Board meeting it was decided to make a special effort to double the membership and also the number of Auxiliaries this year. We had in the Arkansas Conference at the annual meeting in May thirty-four Auxiliaries with 800 members. Now sixty Auxiliaries with 1,500 members is our goal. I am glad to say to you that since the annual meeting in May we have a new Auxiliary at Bentonville with about fifty members. So that adds one to the thirty-four already, making thirty-five Auxiliaries with 850 members, leaving only 650 new members to be added during the year.

I fancy I hear you say "How get the 650?" Well, suppose each one of the 850 talks of her W. H. M. S. to her friends as she would her club, and surely some one of her many friends would be induced to join before the year ends. The great trouble with too many of us we do not appear to our friends to be interested in our work and they will not be willing to become members unless we are.

Every new member means a new circle of influence touched, and out of that circle we may gain many others. Then we have the dues from each one, while ten cents per month seems very small, if there's enough of them, they make dollars.

And then the reflex influence upon our own lives is something of which we are proud. If we attend the meetings each month, prepare our lessons and help to make them interesting, we shall be inspired at the blessings God pours into our souls. Then we read and study "Tithing" questions, which is neglected by so many and one by one our members are being added to the list who tithe.

Let us not be satisfied with 1,500 members, but let us keep pleading our cause until every woman who is a member of the M. E. Church, South, is also a member of the W. H. M. Society.

Mangum District Conference.

Dear Methodist: The Mangum District Conference convened at Frederick, Okla., July the 9th.

Our presiding elder, Rev. L. L. Johnson, while he was not physically strong, had a clear head, a warm heart and held the reins with a firm hand, and looked well to all the interests of the church in this growing part of our great State. All the pastors, save two were present, and a goodly number of the local preachers and lay delegates. Our pastor at Frederick, Rev. J. T. Thornton, was confined to his bed, and also one of his children, with typhoid fever, and this more than anything else marred the pleasure of the session. Dunkle and Sims and Linebaugh were our visiting connectional men, and J. W. Sims of Ardmore. These men all did good work each in his office, gave good counsel, preached good sermons and also furnished much good fellowship—we are truly sorry that it was not our privilege to number among our visitors

the editors of the Western Methodist.

We could not hold the session of the conference in our own church house because of the illness of Brother Thornton, so the pastor of the Presbyterian and the pastor of the Baptist churches tendered the use of their houses to us. We held the conference in the Presbyterian house, and at the request of the pastors, the committee on public worship supplied for these pulpits on Sunday.

We still have many difficulties to meet and obstructions to clear away ever in this district, but our motto is onward and upward, and we will build or get under good way at least ten new church houses this year. Our district Board of Church Extension is pressing the business vigorously and wisely.

There were three licensed to preach, one recommended for deacon's orders, five were recommended for admission on trial in the traveling connection.

A resolution was passed requesting Bishop Atkins to postpone the time of holding our Annual Conference one, two or three weeks; that is, to November 11th or 18th, because if held November the 4th all members will be absent from their voting places on election day, and we believe the principles of civic righteousness involved in that election demands our presence, as citizens, at the polls. The people of Frederick laid the conference under lasting tribute to them for their splendid entertainment. We also feel ourselves under obligations to the pastor of the Presbyterian and Baptist churches for courtesies shown, and favors received. Very truly yours,

J. J. CROW, Sec.

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Waldo, Ark.

Just closed a meeting here running thirteen days. The first two sermons were preached by Rev. Harry Hays of Texas, a son of our Hays of Stamps. These sermons were of a very high order and well received by the people. Rev. W. M. Hays did all the rest of the preaching, except two efforts by the writer. And I think I never heard sounder, cleverer, a purer, simple, plain, yet earnest gospel in all my life. It was also with power and was highly appreciated by all the people. Eternity alone will reveal the good done. A number converted and reclaimed. But the best work done was with the membership of the churches: in arousing dead consciences and stimulating to a more earnest and active life. Bro. Hays has endeared himself very much to the people of Waldo, and to no one more than myself. We give God praise for all the good done. We begin another meeting at another point Sunday. Pray for us. Yours sincerely,

J. J. COLSON.

Wolf Bayou Circuit.

We have just closed a ten days revival at Floral, Ark. Results: a great revival, five conversions and twenty-three additions to the church. Among those that joined our church were eight good prominent members from the Missionary Baptist church. We also moved the Cedar Grove class to

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MEMPHIS CONFERENCE FEMALE INSTITUTE, Jackson, Tenn.

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REV. A. B. JONES, Pres., Jackson, Tenn.

Floral and appointed a building committee. They are going to build them a new church at Floral. I am proud to say that our little town of Floral is coming to the front. We have a host of big hearted people that live in and around Floral. We were also assisted in our meeting at Floral by Rev. Hamby and Rev. Jefford. Success to the Methodist. Pray for us in our church. J. W. COPELAND, P. C. July 23.

Attention, Preachers Oklahoma Conference.

I will send out receipts for all money remitted to me through the month of July about August 15th.

T. L. RIPPEY, Teller.

Adair, Okla.

Dear Methodist: We have held two meetings, one at Aaron's chapel with the assistance of Brother Edgar Young of Welch. He did us some good faithful work. The meeting was a success. Twenty-five conversions, thirteen accessions, some family altars erected. The meeting at Ghormley Chapel was a great meeting—twenty conversions and ten accessions to the church. Bro. J. M. Russell of Beggs was with us at Ghormley. He did us some faithful work. It was pleasant to work with these brethren. I am now at Adair in a tent meeting, assisted by J. L. Crow of Grove. Not much visible results yet.

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