

WESTERN CHRISTIAN ADVOCATE.

"Speak Thou the Things That Become Sound Doctrine."

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

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Vol. 25.

Little Rock, Arkansas, and Oklahoma City, Oklahoma, January 31, 1906.

No. 5.

EDITORIAL.

An Announcement.

Now that the consolidation of the Arkansas Methodist and the Western Christian Advocate is an accomplished fact, the new-old editors, jointly and severally, deem it well to salute their entire constituency, a constituency of which we are very proud, taken from end to end and from side to side, a magnificent constituency, not surpassed by that of any paper in the entire Southern Methodist Church. We are here to serve you, and we begin our work with hearty good will to all. We trust that our relations in all the future will be characterized by that same spirit of fraternity and broad-mindedness which initiated the movement for consolidation and which has characterized our conferences in their dealing with the subject, and which has animated all the brethren to whom was committed the difficult and delicate task of working out the details of the plan. We desire to say that the Publishing Committee of the Indian Mission Conference had on their hands a peculiarly difficult problem to wrestle with; but they met it in the spirit of the Master and with a wise ecclesiastical statesmanship. The brethren in Arkansas are gratified at the generous attitude which their new allies assumed, and nothing but good will prevails.

Our faces are toward a great future, brethren of this great Central West! Let us be worthy of our opportunity, and looking to the great Head of the Church, whose servants we all are, let every man in his place do his duty toward the actual enthronement of Christ over all this region. To this end, let no department of the work of the church suffer at any time in any place. We shall look to you for vigorous co-operation, so far as the literature of the church is concerned. The day will never come, perhaps,—it certainly is not yet—when your conference organ can get on without the constant and faithful co-operation of the pastors. That co-operation must mean that you look after its business in your several charges, look after it in a systematic and business-like way. Whenever you cease to do this, the paper is bound to suffer. One of the editors, chiefly the senior editor, expects to be out in the field nearly all the time; yet it must be perfectly apparent that it will be impossible for any one from the office to reach each separate pastoral charge once in two or more years. There are only fifty-two Sundays in a year and there are five hundred pastoral charges in our four conferences.

Let us understand what a conference organ is expected to do. We shall be a *conference organ*, a medium of speech for the patronizing conferences and the upholder and defender of the general interests of the church to which those conferences belong. Whatever the church has ordered, anywhere in the world, we shall maintain. Whatever the conferences shall or-

dain, we shall uphold and promote. Our columns shall always be open for respectful discussion of all matters that concern the welfare of the church. The lines of movement are laid out for us all. The church stands for evangelization, for missions, for Christian education, for church extension, for Sunday schools, for Epworth Leagues, for the execution of all the varied lines of activity ordered by its conferences; for civic righteousness, temperance and an honest patriotism. The church has mounted her own guns, and commands us, each in his place, to stand behind those guns. The Western Christian Advocate will be found standing behind them, operating them continually, to the best of its ability. It will have small space for matters of an outside nature. Our range is as wide as the world, and the objects that engage us are as inspiring as any that men ever pursued. The merely weird, the fanciful, the curious, we have little time for, and you are not invited to write about such things. Elaborate accounts of weddings, such as might appear in a society journal; resolutions of respect for the dead passed by Sunday schools, Leagues and various societies, we cannot find room for. Such matter is not inappropriate for local papers, but it cannot find room with us, for the reason that interest in it is local, and not a hundred among the fifty thousand who read the Western Christian Advocate each week are interested in such items, though the items may be of great importance to the parties immediately concerned. It is for the same reason that obituary notices must be limited to 200 words, giving the main facts about the deceased. These notices are not eulogies on the dead, they are *notices*. If you make them over two hundred words, we shall return your manuscript. If the preachers will paste this up in their studies and read it before they write, it will save them and us a world of trouble in the future. Nothing is more embarrassing to us than to be compelled to enforce these rules against some heart that is bleeding and crushed under the weight of a great personal sorrow; yet enforce them we must, unless you heed in advance; for the paper must do the work of the church and cannot spill itself out in little puddles of any sort of local interest. It is our call week by week to inform, inspire and move the church on the great matters spoken of above.

In furtherance of these purposes, send in your notes, avoiding small local details—give the facts about your work, if they be worth telling; write for the paper on topics of general interest, leaving the editors to use what is best of all that comes in. Tell of your triumphs—may they be many!—write your best thought.

We have led the way in a movement of far-reaching significance in the church, a movement for better and stronger papers by consolidating the weaker papers. To the Indian Mission Conference must permanently belong the honor of

having taken the first formal step in this direction. It is a high honor. Other conferences will follow. The Louisiana conference, for instance, has already followed with a recommendation that the New Orleans Christian Advocate and the Alabama Christian Advocate be consolidated—so we are informed. We look for the three papers in the Carolinas, for the Wesleyan Christian Advocate and the Florida Christian Advocate, to get about investigating for terms of union. Their business is none of our business, but we venture to say that every one of them will rejoice with us, and would be glad of an opportunity to do what we have done. If so, we trust the opportunity may come.

The Life of Christ.

The world of Christian scholarship returns ever with unflagging interest to the study of the Life of our Lord. As the knowledge of the life of Jesus increases, the place he occupies in the attention of men grows larger. Jesus of Nazareth is a greater person to-day than ever before because the facts of His life have become more widely read and deeply studied.

There are ways to study the life of Christ. He may be studied from the standpoint of His divinity or again "the man, Christ Jesus" may be the subject. The devotional study of the Life of our Lord can not fail to be stimulating to the spiritual life. But antedating these and the many other methods of work should come the historical study of the historic Jesus. To know the facts of His life, uncolored by the sidelights of later theological thought, is the sacred duty of every man who follows in the footsteps of the Man of Nazareth. The superstructure of all our belief in Christ must be built on accurate historical knowledge as a foundation.

The members of our Church, both clerical and lay, are fortunate in being able to secure such study open to all who desire to know more of the life of Christ. The Correspondence School under the direction of the faculty of Vanderbilt University is placing special emphasis just now on this popular course. The text book used is Burton & Mathews Constructive Studies in the Life of Christ. (\$1.00 net). The method of work is constructive and appeals to every student. A useful accompaniment to the text is Stevens & Burton's "Harmony of the Gospels" (\$1.00 net).

The course is especially helpful now as the Sunday School lessons for the year are in the Life of Christ. No pastor should fail to take this opportunity of acquainting himself with this most important subject. There is already a large number of preachers and Sunday School teachers taking the course.

Any one desiring further information about the course should write to J. L. Cunningham, Director, Nashville, Tenn.

WESTERN CHRISTIAN ADVOCATE.

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

REV. J. R. HARVEY.....Field Editor.

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

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NEWS AND COMMENTS.

Notice.

In combining the Arkansas Methodist and the Western Christian Advocate it is found that some hundred or so people have been getting both papers. This note is to say to all of these that we simply combine your accounts with the two papers. If you owe both the amount will be indicated in the new date placed on your label; if one or both of the papers owes you, that fact will appear in your label, but these changes will require two weeks. If the matter is not correctly entered, or if you think it is not, after a week or two, call attention to it, and we will set it right.

In all these matters remember that we shall be handling something over 12,000 names, and that we should have to employ the Recording Angel to escape mailing mistakes at times. But do not assume that you are being badly treated because a mistake occurs; simply sit down quietly and give us a plain statement of the facts as you see them. We will then do exactly what you ask or show a good reason for not doing so.

Brethren be brief in sending in your Field Notes. Boil down your matter; confine yourselves to the facts; do not be too minute; remember that the field is now large. Yet send in the facts each of you wants to read, and what the people want to read. Learn to condense. It will not only aid you as a writer, it will aid you to acquire power of statement as a speaker also.

In the death of General Joe Wheeler, which occurred in Brooklyn on the 25th, the country lost one of its illustrious men. He won fame in the Civil War as a leader of Confederate forces; he was equally prominent in the Spanish-American War, having been commissioned as a Brigadier-General of the U. S. Army, donning the blue of a now common country; he was known among his old soldiers as "Fighting Joe Wheeler"; he was known of all as a Christian gentleman of stainless private life, of high courtesy and lofty purposes. His burial place is the National Cemetery at Arlington, with all the honors that pertain to high rank and that befit his noble character.

Here is a ruling which strikes the "jug trade" a heavy blow. Let our people keep their eyes open. It is the ruling of the internal revenue commissioner:

"A person who takes orders for whiskey in retail quantities and sends the orders to an authorized retail liquor dealer, and collects the money from the person giving the order to whom the retail liquor dealer ships the whiskey, is required to pay special tax himself as a retail liquor dealer, if the whiskey thus ordered is charged to him."

Yet we raise the question, What will be the use of any number of rulings if we do not elect to office men who will enforce our temperance laws? A man who in these days is "tangled up" with liquor, either in his alliances or in his personal habits, cannot be depended upon as an officer of the law—his sentiments are too low. Give us sober men in the coming primaries in

Arkansas; and give us sober men, as far as we are permitted to control the matter in our two Territories, soon to be admitted into the Union. Give us men whose personal honor is above wallowing in liquor, and we may expect decency in government—till then, never.

Methodist Handbook.

It costs us nothing in point of conscience to heartily commend the Methodist Handbook for 1906, brought out by Dr. T. N. Ivey, the editor of the Raleigh Christian Advocate. We are really delighted with it. It is a treasury of Methodist History, Biography, Literature and Statistics. If there is anything pertaining to the work of our great church, anything pertaining to its institutions, missions, education, Sunday schools, Leagues, journals; anything pertaining to its leading men; anything that enters into the forces that make up Southern Methodism, which he has failed to mention, we fail to remember it. The book is a duodecimo of 275 pages, and sells for 35c., a merely nominal price for it. Order it of him at Raleigh, N. C. Every intelligent Methodist ought to have it.

Appreciated.

An arrangement for the consolidation of the Western Christian Advocate, organ of the Indian Mission Conference, with the Arkansas Methodist has been practically consummated. This, we are sure, will prove satisfactory to all concerned. There is no more promising field for Church work anywhere than that occupied by the Indian Mission Conference, and a paper that shall combine the pluck and vigor of the two which are effecting this union will suit the aggressive Methodism of that new region as well as the more firmly established Conferences of Arkansas.—Christian Advocate, Nashville.

From the Nation's Capital.

A deputation of "wise men of the East" is visiting Washington this week. They are about sixty in number and among them are scientists, scholars and publicists. They have come from China to America on a tour of inspection and to acquire information which they hope in some way to make available for the betterment of their own country. This is their mission and they come accredited by the Imperial Celestial Government. It is refreshing to observe that they are treated with pronounced consideration and courtesy and in marked contrast with the boorish American treatment shown to other Chinese gentlemen some months ago. It was this that precipitated the boycott of American goods in China the effects of which upon American commerce in the Orient is still felt.

There is a great deal of discussion yet among Congressmen relative to the statement made by Jacob Riis that the President would be a candidate for a third term, and many are the efforts that are made by Senators and newspaper reporters to extract an expression about it from the President himself. So far there has been no success in this attempt reported and to all questions the President laughingly refers the interrogator to the statement made on the night of the election when he declared that he would retire at the end of the present term. This would seem to be denial enough, and the fact that he keeps this statement as prominent as possible should answer for a response to all the questioning but his friends in Congress are hoping that his urbanity when the subject is broached may augur a change of mind while those who have cause to dread his reelection are searching his election statement in the fear that it may have weak spots which will enable him to escape its obligations.

There is a large lobby in Washington representing, as they say, cattle interests. Most assuredly they do not represent the interests of the cattle, for their object is to have the time extend-

ed that cattle may be kept on cars without food or water from twenty-eight hours as under the present law to thirty-six hours as under the law which they want passed. The Humane societies and the societies for the prevention of cruelty to animals which are now widely established throughout the country as well as humane people everywhere are opposed to this legislation and are writing their senators and Members of Congress asking them to vote against the cattle-shippers bill. The lobby however is well organized and has at its command almost unlimited money to be used in pushing its bill. Those who represent justice and kindness to animals insist that twenty-eight hours is far too long to detain these perennially hungry animals on trains without food or water. In their natural state they eat perhaps sixteen hours in twenty-four and while not eating they are ruminating or masticating the food that they have hurriedly swallowed. They further argue that the railroads should be compelled to supply special cattle cars with conveniences for feeding and watering without removing the cattle from the cars or better still, that the cattle should all be butchered in Montana, Utah, Colorado, and Texas and sent in carcass to the Eastern markets. There are over two hundred expired patents for improvements in cars for shipping cattle. A great majority of these have devices for feeding and watering the animals on the car. These patents having expired are public property and any one can use them or he can take the best features from all of them and assemble them in a perfect car. The world has progressed in altruism and it is thought that Congress reflecting the views of humane constituencies all over the country will protect these big brained vertebrates that cattle dealers and railroads look upon merely as merchandise and freight.

The joint statehood bill providing for the admission to the Union of Oklahoma and Indian Territory as one state and Arizona and New Mexico as another state was passed in the House of Representatives after the hardest fight of the session. The vote stood 165 against the admission to 192 in favor of it and the result when announced was the occasion of a rejoicing on the Republican side. When it was known that the long discussed bill was to be voted upon to-day a large crowd gathered at the Capitol and by eleven o'clock the visitors' galleries were filled and the floor of the House did not show a vacant seat. Senators interested in the bill came from the Senate side of the Capitol and took places in the aisles while the discussion was in progress. Mrs. Roosevelt and Miss Alice Roosevelt whose every movement is watched with interest since her engagement has been announced occupied seats in the Presidential gallery. Representative Longworth of Ohio, the fiance of Miss Roosevelt visited the gallery for a chat with his future bride, and bore with equanimity the battery of lorgnettes that followed him everywhere he went. The wives of many Senators and Representatives were in the galleries.

The discussion of the bill was limited to an hour and a half for each party and some well known speakers of both sides of the House made speeches. J. Adam Bede of Minnesota who has won a reputation in Congress for his wit and eloquence made a speech which called forth the applause of Representatives and of the galleries. He contended for the admission of the states separately declaring that their immense area entitled them to greater representation in Congress and that in importance they more than equaled all New England which he said would never have been the landing place of the Pilgrims if they had not been sea sick. A remark that, "We should not forget that New York has no representatives in the Senate" brought a storm of laughter from all quarters and a severe

reprimand from the Speaker for the unparliamentary language used.

NOTES AND PERSONALS.

At the age of 88 years, King Christian IX of Denmark is dead.

Not a great man and ruler of a small country, he nevertheless played an important part in European affairs by virtue of his relationship to nearly every royal house in Europe.

Rev. Joe Ramsey opened a meeting last Sunday at Conway with Rev. F. S. H. Johnston. An immense crowd attended the first day's services, and the preaching was a mighty appeal to all that is best in men. Everything promises well for the meeting, and the year's work has opened most auspiciously every way at Conway.

Rev. A. P. Parker has resigned as president of the Anglo-Chinese College, Shanghai, China, and the Rev. Jno. W. Cline has been elected president. The Methodists of Arkansas will appreciate the new honor that has thus come to Brother Cline, and will believe that he is eminently worthy.

The junior editor has recently enjoyed the pleasure of a visit from his brother, Rev. Charles C. Millar, D. D., President of the Presbyterian Theological Seminary at the City of Mexico, who will spend the larger part of his six months' vacation traveling in Europe and the Holy Land.

Brother Hugh Bradley, of Warren, who was stricken with paralysis the last of November, is slowly recovering. His mother was a member of our church at Warren seventy-five years ago, and he himself has been a lifelong Methodist.

The news of his recovery will be a pleasing item to many friends.

Rev. W. D. Mathews, of the Indian Mission Conference, has been in our office several times recently. He and Mrs. Mathews, who is here for treatment for her eyes, are visiting their son.

Their old Arkansas friends are glad to see them, and trust that Mrs. Mathews may be greatly benefited.

Our Indian Mission Conference folks are always welcome.

We extend to our friends, Mr. and Mrs. J. L. Wadley of Hot Springs, our sympathy upon the death of their oldest son Robert, who passed away at the Arkansas University last week.

Brother Wadley is the editor of the Evening News, and he and his good wife are always foremost in the work of our church.

Our portly friend, Rev. S. G. Thompson, Presiding Elder of McAlester District, in a business note, thus salutes us: "All hail to Western Christian Advocate (consolidated and unlimited)!"

All hail to him and to our new constituency!

Congratulations by Dr. J. E. Godbey.

Prescott, Ark., Jan. 26, 1906.

My Dear Brothers Anderson and Millar:—

Allow me to congratulate you and the brethren who represented the Western Christian Advocate on the good work you have accomplished in the consolidation of the Western and The Arkansas Methodist. This work secures one of the largest fields in the church for a great church paper. It sets an example which should be followed thus recommending what you have done to the whole church. And this has been attained without a wave of trouble. Those brethren of the Indian Mission Conference are noble men, animated with the spirit of progress. They will "tote fair" with you. Brother Eaglebarger is a man of ability and energy and will well represent the interests of the western field.

There is only one item in the plan of consolidation which gives me pause; it is the name which the consolidated paper is to bear; Western Christian Advocate. I have no objection to giving up the name Arkansas. Though if I were

sentimental I might sigh at the thought that thus circumstances conspire to hide from the coming generation ten years of arduous toil which to say the least, was conscientious and well intended. "Gone glimmering through the dream of things that were." The name proposed would be very fit, were it no already appropriated by one of your best exchanges of the M. E. Church. You will make a great paper and many exchanges will quote The Western Christian Advocate. The situation will be awkward to say the least. The name Southwestern Christian Advocate would seem very appropriate. There is a Northwestern at Chicago. But have your way and count me ever your friend.

J. E. Godbey.

Prohibition for Indian Territory.

To our Temperance Friends throughout the country:

It is with pleasure and gratitude that I report the incorporation of an amendment in the statehood bill which passed the House of Representatives on January 25 providing for the continuance of prohibition in the Indian Territory and the Indian reservations in Oklahoma for a period of twenty-one years and thereafter until the people of the new state shall otherwise provide by amendment of the State Constitution. In order to provide against what might be termed a hiatus or a period of time between the termination of federal and inauguration of state control, adequate penalties for the enforcement of this legislation are incorporated in the constitutional provision itself. In view of the fact that the Senate by a vote of 52 to 17 adopted prohibition for the whole state in the statehood bill last winter in the 58th Congress, we feel confident that we can at least hold the above-mentioned House provision. In some quarters the constitutionality of partial state prohibition in Oklahoma has been questioned, but this matter had been very carefully canvassed and the opinion of several of the very best constitutional lawyers secured, and in addition we have carefully examined the decisions of the courts ourselves and feel convinced that there is no danger whatever on this question.

We shall keep you informed from time to time with reference to the status of other temperance measures in the present—the 59th Congress, which we are endeavoring to have enacted into law. The above is a very substantial and helpful victory in view of the fact that two years ago the House Committee had no provision in the statehood bill against the general sale of liquors in the Indian country.

Very sincerely yours,

Edwin C. Dinwiddie,

Legislative Superintendent,
Anti-Saloon League of America.

To the Memory of Rev. J. F. Carr.

Our dear brother John F. Carr has passed away. If there had been crepe on the door or every home in which there was a sense of personal bereavement, on the day of his funeral Pine Bluff would have been draped in mourning. And their sorrow found echo in Camden, in Warren, in Monticello, in Arkadelphia and all over our bounds. I was denied the privilege of attending his funeral, but I must give some expression to my sorrow.

I first met Bro. Carr forty years ago. From then on there was a close fellowship between us. He was my presiding elder two years, five years I was his P. E. We lived five years in the same town. We were together, O, so much! in our homes, in the homes of our brethren, at quarterly meetings, camp meetings, conferences and on the road in the days when travel meant fellowship. And our fellowship was so sweet. How memories of his kindness and love come flooding to my mind now, when the sound of his

voice and the presence of his hand will come to me in this world no more.

Bro. Carr was a good man. I wish I could put emphasis on that. Bro Carr was a good man. He was not a great preacher—sermonizer, but he was a great pastor, and eminently useful both as pastor and preacher, but yet more as exemplar. A man said once, "I listen to preaching like a man who has lost his way, listens to directions about the road. Other preachers tell me with more or less clearness, but Bro. Carr says, I am going that road, come along and I will show you the way."

He was painfully conscious of his want of preaching ability, but did not on that account shrink one moment from his duty. Embarrassed often and confused in a way that would have made many preachers falter and refuse to try, he would tremble, and take up the cross and preach any where and to any congregation. And God highly honored his ministry and blessed him in the deed; and O, how the people listened and loved him! Bro. Carr was a great sufferer—not in his person, but in his affections for family and friends. His precious wife was sorely afflicted for twenty-five years. The torture she suffered at times very few could understand. Bro. Carr has watched by her bedside, day and night, often fifty or sixty hours without sleep, distressed through sympathy with her excruciating pain, suffering want of sleep, tormented by anxiety, concerned and uneasy about his children, troubled about the troubles and needs of his flock, trying under conditions like these to prepare sermons, finding it impossible to read because a darkened room was necessary for the sufferer. And there were experiences like this recurring again and again through the passing years, so that often it seemed impossible for him to continue in his ministry, until no one who knew all could wonder at the weariness and wasting of his vitality.

But he was never impatient, never fretful, never forgetful to be sunny and kind at home and abroad. His sunny smile and cheerful greeting were not a mask, nor any token of insensibility, but they sprang from his close fellowship with Christ. He had been with Jesus and learned of him—more, he dwelt with Jesus and partook of his spirit, so that Christ lived in him and walked with him.

This is not an obituary. It is a sprig of cypress I desire to place on the grave of my lost friend.

J. H. Rigglin.

Rev. J. F. Carr was buried from our First Church today at 2 p. m. Talks were made by Dr. Browning, Dr. Buckner of the Episcopal church, Bro. Ramsey and the writer. All the ministers of the city were seated in the pulpit, including the Jewish Rabbi and Catholic priest. Though amid a driving snow storm a very large per cent of Pine Bluff turned out to do honor to his memory. From 10 a. m. today until the funeral hour the body lay in state in the church, during which time it was viewed by a countless number of sorrowing friends and admirers. The local camp of U. C. V., of which he was an honored member, and the Masons, turned out in their respective bodies to do him honor. Altogether it was the most honoring funeral this scribe has ever witnessed. His son and only surviving child, Bro. W. L. Carr, of this place, and an honored member of Lake Side church, and his only brother, Bro. Jap Carr, of Monticello, have the sympathy and prayers of a large circle of friends. His pastor,

W. C. Watson.

C. A. Snow & Co., Patent Attorneys, of Washington, D. C., have a small memorandum book and diary for 1906 which they will send to mechanics, manufacturers, or inventors for postage two cents.

New Testament Word Studies.

BY REV. C. J. GREENE.

II. JESUS.

This is the proper name of our Saviour. It was the name given to him by his parents, just as any parent gives a name to a child, to designate the individual. It was a common name among the Jews, about half a dozen Bible characters bearing it. The Hebrew form of the name is *Jeshua*, or *Joshua*. *Jesus* is the Greek form of the word. While this name was ordinarily used to designate merely, it had a far deeper significance when applied to the Son of God. God the Father selected it for his only begotten Son. Matt. 1:21. *Joshua* is believed to be a derivative from the Hebrew verb *yasha* which means (1) *To be spacious, ample, broad; figuratively, to be opulent;* (2) *To set free, to preserve;* (3) *To aid, to succor, to cause to triumph.* "The signification of *ample space* is in Hebrew applied to liberty, deliverance from dangers and distress." See II. Sam. 22:20; Ps. 18:19, Ps. 118:5. The name *Jesus* is expressive of the character of Jesus. He is not merely one who helps, *he is help*. Need can not touch him in any way or under any condition without experiencing help. And this help is unto victory, freedom, wealth of life. Think of "Jesus" as the word that God has chosen to convey to our minds an all-pervasive, all-powerful personal energy which is the infinite resource of infinite Love, and with this thought in mind read Acts 3:16, and 4:10,12.

Hendrix College.

From the Indian Country.

I have been agreeably surprised in my work here. I had never wanted to come to this field—never thought of it as my future home. The Episcopal prerogative placed me here, greatly to my surprise, too. I came from a sense of loyalty. Now that am here, I am truly delighted. This is a most interesting stimulating kind of work. My congregations are the largest by far that I have ever preached to. Our auditorium is large, but we frequently have more than it will seat. We have additions to the church every Sunday. More than forty have been received into the church during these six weeks.

I find many "homeless Methodists" here. They came from some of the states and left their membership back there. That is an unwise thing to do in going anywhere, a dangerous thing for those coming into this country. Sometimes they have sentimental reasons for keeping the membership in the old states, for which I have not the least tolerance. "My mother is buried there." "I was converted there and the place is so sacred," etc. One of the most frequent is "We don't know how long we will stay here." A church letter would not add much to the freight bills, and yet it would be quite a factor in keeping the new comer from backsliding. If any of the preachers who read these lines have any members here and will take the trouble of telling me who they are, I will try to find them, and house them.

This is a cosmopolitan town. There are 20,000 inhabitants, and I suppose every state in the Union is represented. I suppose that there are members in my church from nearly every state. I find this interesting and helpful to me. Any one who has lived all his days in one section and has associated with only one class of people is almost sure to be provincial. He can hardly be otherwise. It has long been known that travel is the best means of converting the provincial into a cosmopolitan. He who travels widely and observes accurately will find his provincialism constantly disappearing. Not many people can travel sufficiently for this. Now the next best thing is to live in a community where they have come together from the four quarters of the earth. Such are these towns in the

Indian Mission Conference. The psychological effect of this heterogeneous mass of humanity is patent to the student of human nature. On the whole the effect is wholesome. The people are broader minded and think in larger numbers than in provincial communities.

One disadvantage that I think I see out here is that friendships are not so deep nor as sacred as they are in the old states, where people have known each other for several decades. Evils are more rampant, and it requires a more robust masculine type of Christianity to combat these evils. But this is a fine field for a man whose purpose is to render service to humanity. Jesus came not to be ministered to, but to minister. Such should be the motive that brings one to a country like this. I am confidently expecting a more fruitful year in my ministry than I have ever had. Ten persons have joined on profession of faith since I came here. I am still intensely interested in the welfare of our Zion in Arkansas and pray for a year of unprecedented prosperity for all the brethren.

Muskogee, I. T.

O. E. Goddard.

The Louisiana Conference.

The Fiftieth session of the Louisiana Annual Conference met in New Orleans, Wednesday, January 3, and closed Tuesday night, January 9, Bishop Morrison presiding. This was the longest conference I ever attended. The attendance of both clerical and lay members was good, and notwithstanding the yellow fever, the quarantine, poor crops, and other hindrances, the Bishop was gratified at the material and spiritual progress made during the year.

A good number of churches and parsonages was built or repaired. I did not get the number of conversions, but there were 732 adult and 914 infant baptisms. We have 279 Sunday schools, enrolling 17,465 scholars. \$5,803 was raised for Foreign missions and \$3,853 for Domestic missions.

A new feature of the conference was a series of afternoon lectures—three by Dr. W. F. McMurray, of St. Louis, on the "Down Town Church" and two by Prof. Thomas Carter of Vanderbilt University, on "Methodism in London at the time of Wesley" and "Wesley's Methods of City Evangelism." These lectures were all well received, and were good to the use of edifying.

After an appropriate address by Bishop Morrison on Friday morning four promising young men were received into full connection. They were W. W. Holmes, J. L. Sutton, F. M. Freeman and J. S. Rutledge.

We lost so many preachers by transfer before our conference met, that it was thought we would be short of men, but enough were received by admission and transfer to enable the Bishop to fill all the appointments with but few exceptions. The Bishop extended to the conference an invitation to visit the Episcopal residence Saturday afternoon from 2 to 5. Refreshments were served, and the occasion was one of great pleasure to all who attended. Monday afternoon the conference was brought under obligation to Dr. McGee for a delightful trolley ride taking in the principal sights of the city. After considerable discussion the report of the Centenary College Commission was received, and it is hoped that in the near future all necessary arrangements will be made for erection of a new college building at Shreveport. Among the visiting brethren were Dr. Lovett, editor of the Wesleyan, Dr. D. B. Price, of Montana and Rev. W. F. Evans, of Camden, Ark.

Drs. Hammond, Hamill, and Atkins each represented his work. Rev. F. P. Doak had made many friends and we were sorry to have him return to the Little Rock Conference. The following were elected to represent us in the General Conference: F. S. Parker, C. W. Carter,

and R. W. Tucker, clerical; W. B. Thomson, H. H. White, and A. F. Jackson, lay; Rev. W. K. Dodson, who has served Parker Memorial in New Orleans goes to Mansfield. Richard Wilkerson, the popular pastor of Rayne Memorial goes to Monroe. O. A. Thrower, transfer from Los Angeles, goes to Lake Charles. After a pleasant and prosperous year at Keatchie your correspondent goes to the thriving town of Winnfield.

R. A. Holloway.

The South Wants Industrial Schools.

Of all the addresses delivered before the several State Teachers' Associations during the last week of December the broadest, perhaps, and the most forceful was that of President J. H. Reynolds to the Arkansas teachers in Little Rock. After elaborating, and approximately demonstrating, the proposition that the per capita production of wealth in various parts of the country varies in direct ratio with the number of days in the year that the public schools are kept open, Professor Reynolds makes an earnest and convincing plea for an efficient system of technological and industrial schools in Arkansas.

The State, he says, is on the eve of an industrial revolution, a change from agriculture as almost the only productive industry to a condition in which manufactures, mining and commerce will be important industries. In this he affirms what the Republic has frequently said of late. Like other States of the Southwest, Arkansas, already checkered with railroads, will in no great while be dotted with cities filled with outside labor and smoking with factories.

The question, he repeats, is not, Will the great manufacturing resources of Arkansas and its virgin agricultural resources be developed? They will be exploited and developed to the highest degree, for there is too much capital and brain seeking fields of investment and operation to allow that El Dorado to remain unoccupied.

The real question is, Will the sons and daughters of Arkansas furnish the trained brain and the skilled hand for this development or will it be imported brain and imported skill? Will Arkansas furnish the captains of her own industry, the superintendents and the skilled labor for her factories, horticulturists for her great fruit region, scientific farmers for her farms not yet under the plow?

These questions apply as well to other states of the South and Southwest, and to a considerable extent they have been answered in the affirmative. Southern skill, Southern enterprise and Southern capital have been chiefly instrumental in building up the cotton mills of the South, its steam ginning and cotton baling industries, in opening its mines, in developing its industries of wood and iron, besides many lesser ones.

But the South and especially the Southwest, is just at the beginning of its industries other than agriculture, and there is urgent need of the trained brain and the skilled hand for manufactures. These can be supplied only by the schools of the industrial arts for which Professor Reynolds so eloquently pleads.

A long step toward supplying just what he asks for will be made by expanding upon laws already made by most of the Southern States, by broadening and strengthening the technological and industrial education in schools already established. The highest institution of learning maintained by the State of Arkansas indicates by its name the purpose for which it was established, for the institution at Fayetteville is called the Arkansas Industrial University.—St. Louis Republic.

The remarkable influence which Japan is having upon the development of "The New China" will be discussed by Thomas F. Millard in the February *Scribner*. He also explains the true inwardness of the Chinese boycott against Amer-

ica. It is a very significant paper in its bearings on American trade.

A Young People's Missionary Conference in Arkansas.

For three years past there has been held each summer on Lookout Mountain, Tennessee, and at Silver Bay, New York, a missionary Conference for young people of all denominations. Last year, however, the Lookout Conference for some reason was held at Ashville, N. C.

A third conference similar to these has been desired west of the Mississippi River. Doctors Phillips and Browne of the executive committee were in Arkansas and other States looking for location for this annual gathering, only a short while ago, and decided on Siloam Springs. It will be held August 10-20, 1906.

Dr. Dobbins of Presbyterian Church in Missouri, Dr. Phillips of Virginia, Mr. Vickery of New York, a Methodist, J. E. McCulloch of Nashville, a South Methodist, and last and greatest, our own Dr. Lambuth of Nashville, are among the leading spirits of this great movement.

Of course we all hope that Speer and Mott can be here too. More information will be given later, as to the program of the Conference. This writer had the privilege of attending the first of these gatherings at Lookout Mountain in 1903.

In that meeting where all delegates of nine denominations had a single purpose, no spectator would suspect that we were members of Christian Endeavors, B. Y. P. U.'s, Epworth Leagues and other organizations. For all were on common ground, having a single purpose of spreading the Gospel of Christ to all peoples.

A young man from Richmond, Va., representing a C. E. society of a Presbyterian church, a young lady of a B. Y. P. U. in Macon, Ga., and a young lady Leaguer from Sikeston, Missouri, attracted much attention in their testimonies to what the conference had done for them. At the last session they were called upon for such testimonies. Each seemed to have sought the social and physical benefits of the occasion of the "Conference above the clouds," but they had found something better, for, such was the elevating influence of the consecrated young people, the returned missionaries and the great leaders of our churches that they were now no longer nominal church members simply, but converted to Christ and Missions. They went back home with new light in their faces and lives. Their home churches no doubt received greater benefit than they had expected from their delegates' visit to the Mountain Conference.

Let every Epworth League and every church without a league if possible, have a representative at this Young People's Missionary Conference. It will not be possible perhaps for the great hotel under construction here to be ready for all to board in the same building during that Conference, as we did at Lookout Inn, but the other hotels and boarding houses think they can accommodate the crowds.

We know the South Methodists will be well represented, as usual, on such occasions, but let preachers and people make every effort to let Arkansas Methodism get all the benefit possible from this greatest of meetings for young people, in the greatest causes.

A better place than Siloam Springs could not have been selected for this Conference.

L. H. Eakes.

The Fifth International Convention of the Student Volunteer Movement.

By F. P. Turner, General Secretary,
Student Volunteer Movement.

The Fifth International Convention of the Student Volunteer Movement will be held at Nashville, Tenn., beginning Wednesday after-

noon, February 28th, and closing on the evening of March 4th, 1906.

It is the policy of the Movement to hold a Convention but once within a student generation. Four previous conventions have been held.

1st, 1891, Cleveland,	680 delegates
2nd, 1894, Detroit,	1,325 delegates
3rd, 1898, Cleveland,	2,221 delegates
4th, 1902, Toronto,	2,957 delegates

Of those present at Toronto, 2,225 were students; 284 were members of faculties; 113 were representatives of Young People's Organizations, and the Young Men's and Young Women's Christian Associations; 82 were Secretaries and other representatives of Missionary Boards and Societies; 107 were foreign missionaries; 29 were editors of religious papers.

From present indications the Convention next February will be even stronger and more representative. We expect students and professors from not less than five hundred colleges, theological seminaries and other institutions of higher learning; the secretaries of the leading Mission Boards of the United States and Canada; more than two hundred missionaries from all parts of the world field; state and national leaders of work among students; fraternal delegates from the Student Movements in other lands; national and international leaders of the organizations among young people. Student volunteers now out of college are also being invited. The attendance will be limited to 3,000 delegates.

The Convention will have four prominent features. In the first place, the main program will occupy the morning and night sessions, and will include the strongest speakers of Christendom on the various themes to be presented. In the second place, there will be held in the afternoon some forty-five special conferences, each with its own complete program. For example, on one afternoon there will be conferences on the interesting and important mission fields of the Church; another afternoon on the various phases of work and the different classes of workers; and on still another afternoon the delegates will meet by denominations to consider the world's evangelization from their particular point of view. The third feature will be a large and impressive exhibit bearing on the progress of Christianity in the world. The fourth feature will be the exceptional opportunities for intercollegiate, interdenominational, and international fellowship.

The Volunteer Conventions have been held three times in the Central West, and once in Canada. Nashville is the city of the South which furnishes the most suitable conditions for a great international student gathering. It is pre-eminently a city of schools, and is the leading educational center of the South. It has thirty-eight educational institutions with 800 teachers and a student population of more than 30,000. Nashville is a city of homes, the center of hospitality. It is also a city of churches, with its six denominational publishing houses, fifty religious periodicals, two foreign mission boards and 174 churches—one for every 810 of the population.

The benefits expected from this great gathering are limitless. Held at the most opportune time in the history of the Church, bringing together so many men of learning, as well as the responsible leaders of the forces of Christianity, the Nashville Convention, with inexhaustible Divine resources available, will give a mighty impulse to the religious life of the colleges, stir the entire Church to greater zeal and sacrifice for the realization of the missionary objective, and make possible a truly remarkable onward movement in the world's evangelization.

If we may judge by the opinions of missionaries, secretaries of mission boards, editors of

prominent religious periodicals, and other leaders, this Convention will unquestionably be the greatest student convention ever held. The following remarks, taken from statements made in regard to previous Conventions or in anticipation of the coming one, will illustrate: "To reach such an assembly is worth a journey from the antipodes." "Such a gathering is a gigantic dynamo of spiritual power for the Kingdom." "The Nashville Convention promises to bring together the most remarkable body of intelligent, consecrated young men and women that this country has seen." "(These Conventions) have proved to be the most remarkable and influential student conventions ever held." "To feel its power, to catch its visions, to bend beneath its spirit, is to enrich life permanently."

If this inspiring hope is to be realized, it is essential that all who are interested in the progress of Christ's Kingdom give themselves faithfully to prayer on behalf of the Convention plans and arrangements, exercising the largest faith in Almighty God of the nations, in Jesus Christ, the Saviour of mankind, and in the Holy Spirit, who energizes men to perform great and unselfish deeds.

Whither Are We Drifting?

Editors Arkansas Methodist:—Dr. Winton, the editor of our official organ, in issue of January 11, says: "When once upon a time we innocently remarked that there was no Scripture warrant for expecting a direct witness of the Spirit to the process of regeneration, we drew the fire of a number of amateur theologians who hold such doctrine heterodox. Now that we have heard a Bishop, preaching before an Annual Conference, make precisely the same assertion, we are comforted—the more so since we have searched the Scriptures and know that it is correct."

As an amateur theologian, I would like to ask the learned doctor to modify his statement, and say—like the negro Methodist did, when a Campbellite preacher asserted of the written word: "Now, boss, you ought to modify that statement and say that there is no Holy Spirit in the world as you knows any thing about." I am absolutely surprised to read such an utterance in our official organ. If there is no Scriptural warrant for expecting a direct witness of the Spirit to the process of our regeneration, how are we to know that we have been regenerated? and where do we get our authority for making a public profession of regeneration? If the spirit does not testify to the fact, how do we know that we have been born again? The doctrine of the direct witness of the Spirit, to the new birth is not only scriptural, but it is, and ever has been, one of the cardinal doctrines of Methodism, and, from the days of her illustrious founder, has been believed and preached, not only by amateurs, but by the great and learned theologians of the church. To say that we have no scripture warrant for expecting a direct witness of the Spirit to the process of regeneration, is virtually to say, that there is no such thing as the witness of the Spirit. So again I ask, whither are we drifting?

S. L. Cochran.

Argenta, Ark.

Dr. Winton is able to take care of himself, but we suggest that there is a difference between the witness of the Spirit to the process of regeneration and the witness of the Spirit to the fact of regeneration. We might differ widely on the former point, and agree fully on the latter.—Editor.

Bible Readers and Christian Workers Self-Help Hand Book, a Treasury of Helps and Forces for the Christian Worker, a Bunch of Keys to open Scripture. Cloth 25c, Morocco 35c. Anderson & Millar.

THE SUNDAY-SCHOOL.

PREPARED BY REV. F. M. TOLLESON.

The Temptation of Jesus.

Feb. 4, Matt. 4:1-11.

Golden Text—In all points tempted as we are yet without sin. Heb. 4:15.

Time—A. D. 26.

Place—Probably some part of the desolate region between Jerusalem and the North end of the Dead Sea.

"Straightway" after the baptism, Jesus was guided by the Holy Spirit toward such spiritual testing as was necessary for his perfect development in human goodness. Once for all let us settle it that the temptation of Jesus was no fiction. If we bring to the study of that Wilderness experience any conception of Jesus that makes his temptation a mere shadow—show we might just as well turn away from it, for it can have no meaning for us. What would the death of Christ mean to us if we were assured that he only seemed to suffer, that his agony was only a semblance, not a reality? Atonement and redemption cannot be accomplished by one who uses his divinity to escape the sufferings through which men must pass. A whole and real man went to Calvary, and so Calvary has an abiding human interest, and such a man went also into the wilderness of temptation. It was no warrior clothed with impervious mail that went into an arena to be smitten with mere lances of moonbeams. It was a naked soul, open to wounds and death, temptable as the men he came to help are temptable, claiming no immunity from assault, taking no refuge behind any supernatural protection, and accepting life's common terms of trial and tempting. No matter whether we can stand it or not, that must have been so, else Jesus can mean nothing to the man down among the dragons fighting his own battle, which he knows to be deadly reality. Under the searching power of motives which went down to the roots of his nature, and put every fiber of his soul to the utmost strain, he settled the question which every man must settle before he can enter upon any work that is worth the doing, whether or not he was to do his own will or the will of God.

Had he deviated there by the slightest angle of divergence, all would have been lost, for nothing but a straight line of inflexible self-sacrifice could have led from the wilderness to the cross; or if the cross had been reached by any other line, it would have been without worth.

May we in studying and teaching this lesson, not spend our energies on questions of secondary importance. This subject is of great personal value to every one and the utmost care should be taken to prevent waste. Whether Satan physically appeared to our Lord, or approached him only through mind and spirit; whether Jesus actually stood on a pinnacle of the temple, and if so what that pinnacle was; whether he physically stood upon a mountain, and if so, what that mountain was; whether his body was supernaturally carried through the air; or whether we have here a series of visions; all these questions may be of interest, but none of them is of importance as compared with the reality of the Temptation, and its meaning to us. This is the question of first importance. Christ who is our Saviour was tempted; I am tempted; how can I get strength, sympathy and help from Him?

Our Lord had a three-fold temptation to one sin—self-will; for all sin begins in a desire to have our own way; in a desire to do as we please.

The object of the first temptation was to raise discontent in the mind of Jesus, and lead him to take the matter in his own hands and get for himself what the Father had not given him.

Christ met the temptation with God's word without arguing. The second temptation is more in-

genious than the first, a misuse of Scripture, but this does not shake Jesus from his hold upon it but he resorts to the word and shows that Scripture must be interpreted as a whole and the general sense maintained against all perversions and distortions.

We should not depreciate God's word because some persons misuse it. The devil did that too.

The third temptation was an appeal to turn aside from Christ's spiritual ideal, to become such a king as was expected by the Jews—a great temporal ruler—and to employ his power in building a great empire. It was the offer of a crown without a cross. He prays three years later in the Garden of Gethsemane that the cup might pass, but he submitted then as on this occasion, absolutely to the will of God.

"The devil leaveth him" Christ had triumphed through a set purpose to do the will of his Father and the skillful use of the word of the Spirit.

Christ is our great Example. As he won the victory over Satan and sin, so may we.

THE EPWORTH LEAGUE.

PREPARED BY REV. W. M. WILSON.

February 4—Life is a Trust. Rom. xiv. 7-10.

"So then each one of us shall give account of himself to God." Life with all its endowments, with all its capabilities is a gift from God. For the use he makes of his life man is responsible to God. The parables of Jesus Christ teach very clearly that he so regarded life. In the scripture assigned us at this time Paul declares that no man liveth unto himself. He teaches here and in other places that we are to live unto the Lord. We are responsible unto God for the use of all things with which he has entrusted us. "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." "Occupy till I Come" is the direction left by the Master. When he does come he must have an account from each steward. Every one who has been faithful in administering the trust committed unto him will be rewarded accordingly. The "good and faithful servants" will be commended, and will be directed to "enter into the joy of their Lord." The "wicked and slothful servant will be condemned, and banished from the presence of the Lord. It is surely the desire of every one to administer the trust committed to him honorably so that in the day of accounting he may not be condemned, but rather that he may receive commendation and reward.

The Lord God who has given life, and endowed it; and who has bestowed blessings, privileges, and opportunities is willing also to give each person desiring it the wisdom needed for the proper use of these gifts. It is his will and desire that they be consecrated to him. He does not desire a consecration of some portion of one's possessions, but wants the life. When the life is given it is easy to include everything with it, but when it is withheld it is difficult to give anything else joyously and willingly. The life with all its powers and capabilities, with all its sympathy and love, is to be given in service to Jesus Christ. He, like Socrates, will return the life greater than it ever was before or could ever have been otherwise.

When we think of what is involved in the trust committed to us we must recognize that there is great and grave responsibilities to be faced. Not only the earthly career and the eternal destiny of one's own soul is to be considered but the power for good or evil in influencing other lives must be taken into account. "No man liveth unto himself." We cannot escape responsibility for our fellow-men. This influence which we exert is a part of the trust which we are to administer. Romans 15:1-2. James 5:20. John 1:35-45. Matt. 16:19.

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."

EPWORTH LEAGUE AND MISSIONS.

We are very glad to note that the Leaguers are taking a great deal of interest in the Mission question and we trust that this interest will continue to grow.

The Weatherford District is supporting a missionary at the cost of \$100. and the Mission Study class at Ada is supporting one at the cost of \$120. This is encouraging and we trust that this example will be followed by many Districts and individual Leagues in our Conference.

THE MISSION STUDY CLASS.

There should be a mission study class in every League chapter and it is the business of the Fourth Vice President to organize this class and look after it. The preacher will find it a great adjunct to his work and an everlasting blessing to his young people. They will become enthusiastic over the question of missions and this enthusiasm will find some practical outlet.

Any League can raise \$60. or \$75. a year and support a Bible woman and this work would bring a great blessing to them as a League.

Arrangements can be made with the Missionary Secretary to pay this monthly.

Organize a Mission Study Class and go to work in earnest and you will be astonished at the results.

DISTRICT LEAGUE CONFERENCES.

What are the Presiding Elders going to do about having District League Conferences this year? Let me know brethren, the time and place that we might publish it.

Here is the place where the real work that will count, is done. A larger number of Leaguers will be reached. We need more thorough organization of our Districts along this line. Let every Presiding Elder see to it that his young people are thoroughly organized and at work. When you hold the quarterly meetings make diligent inquiry about the League and its work. You will find that it will pay large returns.

T. L. Rippey.

Our Arkansas Methodist Orphanage.

Just before Christmas a little girl, Grace May Slusher came to this city looking for the home for Orphan children. She was taken charge of by Brother Fisackerly the superintendent of the Arkansas Methodist Orphanage. She could not tell much about herself. But investigation developed that she came from Humphrey and that her parents were dead. No trace could be found of any of the little one's relatives. Being cared for at the orphanage till a few days ago, the superintendent found her a home with a good family at Warren.

Another little girl, a baby girl, was recently placed with a good family in Argenta. So the good work goes on. Help the Orphanage.

An Explanation.

I hope the parties who subscribed to the Gregory Mortgage Fund, will not think hard of me for drawing on them through the bank. Mr. Deener kindly proposed to send sight drafts free of charge and place the money to Bro. Gregory's credit. This has saved me a great deal of trouble and some expense. If you are not able to settle now, just write me and all will be right.

J. D. Sibert, Searey, Ark.

Arkansas Patents

Granted this week. Reported by C. A. Snow & Co., Patent Attorneys, Washington, D. C.—Julius A. Alexander, Pine Bluff, Hame; William Garnett, Little Rock, Non-refillable bottle. For copy of any of above patents send ten cents in postage stamps with date of this paper to C. A. Snow & Co., Washington, D. C.

Rev. Lewis B. Hawley.

This faithful servant of God and much beloved minister of the gospel of Christ was born Nov. 21, 1845, and passed to his heavenly rest from the Methodist parsonage at Stuttgart, Arkansas, Nov. 9, 1905. He was first married January 22, 1866 to Miss Tennie Hill, a most devout Christian woman to whose godly influence he attributed his conversion and entrance into the Christian ministry.

To them three sons were born. The eldest of these was Rev. James M. Hawley, whose untimely death while at the very zenith of his popularity and power as the pastor of our first Methodist Church in Pine Bluff is still fresh in the minds and hearts of so many people.

The other sons are still living. After some years this happy union was dissolved by the death of the wife and on Nov. 21, 1878, Bro. Hawley was married to Miss Laura Dollarhide, of Little River county, Arkansas, who with four living children now mourns the loss of one of the best husbands and fathers.

He was converted and joined the Methodist Church in 1867 and was licensed to preach in 1868. After serving as a local preacher for eight years he was, in 1876, admitted on trial in the Little Rock Annual Conference, in which he continued an active and honored member until the day of his death. During the twenty-nine years of his itinerant ministry he served many of the more important charges in the Conference, and wherever he went he left behind him the fragrance of a Christly life and the footprints of a tireless worker in the kingdom of our Lord.

As a preacher he took high rank among his brethren. He had read extensively, and thought much and, best of all, had a vital experience of the things of God. His sermons were clear and logical and characterized by the fervor of intense earnestness and deep conviction. He possessed a fine command of language; a genuinely poetic imagination and a most pleasant and impressive manner of delivery. All these combined with other gifts and graces to make him an unusually attractive and helpful preacher.

As a pastor he was diligent, faithful and true. All the interests of the church were safe in his hands. His sympathetic nature was quick to respond to either the joys or the sorrows of others and he was vitally interested in all that pertained to the lives of his people.

He was especially gifted in the divine art of comforting the sorrowing. Only those whose lives he has touched during their hours of bereavement or trial know with what ineffable tenderness and sympathetic skill he could bind up the broken heart or impart strength to the fainting soul. Those who did not know him well sometimes mistook his jovial, humorous disposition for a spirit of lightness and frivolity, but no one could make this mistake who had ever stood with him in the presence of real sorrow or misfortune.

In all the qualities which combine to produce true manhood, Lewis B. Hawley was a genuine man. He had strong convictions and dared to express them whenever and wherever occasion required.

Sometimes his brethren differed with him and occasionally some one who did not understand, felt aggrieved by the plainness of his speech, but no one doubted the sincerity of his motives or the integrity of his life. He seemed absolutely fearless in the performance of that which he conceived to be his duty or in maintaining that which he believed to be right. Whether on the field of battle as a Confederate soldier, or on the platform or hustings fighting the battles of temperance and prohibition or in the pulpit proclaiming the terrors of the law to sinners he manifested that same high courage which was emi-

nently characteristic of his entire life.

His last illness was comparatively brief and but few of his friends away from Stuttgart knew of his sickness before the end came.

His death brought sadness to many hearts. The people of Stuttgart among whom he was closing his second year as their pastor loved him most tenderly and were greatly bereaved when he was called from them. In all his former charges there were many both in and out of the church who loved him with an unchanging devotion and to whom the news of his death brought peculiar sorrow. He was universally loved and trusted among his comrades in the ministry and they mourn for him as a brother beloved. The old veterans of the Conference guard of honour—the superannuates—together with the widows and orphans of our deceased preachers were bereft indeed for he had been their special friend and the recognized guardian of their interests for twenty years, and his eloquent tongue had never pleaded more effectually for any cause than for the cause of these dependent ones. But of course the deepest sorrow was in that parsonage home where he was loved sincerely and trusted implicitly.

But while there was sorrow on earth there was joy in heaven as his "Preacher boy" and a mighty host of loved ones and friends—many of whom had been won to Christ through his ministry—welcomed him to the fellowship of the blood-washed throng.

According to his own request he was buried at El Dorado where his only married daughter has her home and where he spent four of the happiest and most fruitful years of his ministry.

The funeral services were conducted by his Presiding Elder, Rev. E. M. Pipkin assisted by other ministerial brethren who were present, and his remains were laid to rest under the auspices of the fraternity of Odd Fellows among whom he had been an honored member for many years.

"Servant of God well done
Rest from thy loved employ,
The battle fought the victory won
Enter thy Master's joy."

J. A. Sage.

Hamburg, Ark., January 23, 1906.

Methodism in Nashville.

Jerusalem bore the same relation to the propagation of the gospel in the apostolic age, that this city does to our church in the twentieth century.

No figures which I could give would convey the real idea as to the strength of our churches at this place.

Our Publishing House is one of the greatest plants of its kind in America. Millions of tracts, periodicals and newspapers and car loads of books and Sunday-school literature are issued from it yearly.

The new building, which will be one of the most beautiful structures in the city, will be ready for use by spring. It is naturally the rendezvous of our connectional men.

McKendree Church, under the pastorate of Dr. E. B. Chappell, is the most historic church in Methodism. A society has existed there for more than one hundred years. Perhaps every great man of our church has preached in McKendree. It is needless to say that some of our most able men have served that charge. The church is soon to be rebuilt at a cost of \$75,000. One very impressive feature of the society's activities is the "Business Men's Sunday School Class" of sixty-five successful business men of the city. There are many interesting incidents in connection with that church, but a lack of time prevents a mentioning of them. Several thousand persons have gone from McKendree's sacred walls to worship where congregations never change.

West End Church, Dr. Ragsdale, P. C., is grow-

ing rapidly and will probably be the strongest church in the city in a few years. Being situated near the Vanderbilt Campus most of the students have it for their permanent place of worship, and they never fail to hear inspiring sermons from the able pastor.

Almost the entire faculty of Vanderbilt belong to that society.

The other exceptionally large congregation is at Tulip Street, where Dr. McFerrin is the pastor. More than a thousand members belong to that society and any one should feel an inspiration to live a better life to attend a service there.

In all we have twenty-six good and substantial church houses, valued at \$500,000. In these several charges about fourteen thousand members worship together with many visitors.

Nine thousand children are being taught the scriptures in the Sunday Schools.

All of the activities of the church are under full headway, and surely no city in the world is doing more for the cause of Christ than Nashville.

Were we to call the roll tonight, of the young men and women who have gone from here as ambassadors for Christ "into all the earth," from Japan, China, Korea, Africa, and the isles of the sea would come the echo of voices of saintly men and women saying, "Here am I."

I would like to mention the names of our fifteen great men who are guiding the affairs of the church so successfully but must not make this article too lengthy.

Bishop Fitzgerald, one of the sunniest men of the church is hale and hearty at a ripe old age, having served his generation well.

Though many years of ardent labor have almost worn out his body, grace continues to make his soul happy and soon he hopes to join the angels.

In all, seventy-five ministers have their permanent abiding place here, and more than that number are in the "incubator" here in Wesley Hall. This city is the greatest poultry market in the South, which accounts for so many preachers here—perhaps.

Dr. J. T. Curry, the P. E. is organizing his forces for a mighty forward movement this year. May Nashville continue to leaven the church until every land and every people shall know God, whom to know aright is life eternal.

W. B. Wolf.

A REVOLUTION in the production of wheat is promised as the results of breeding and selection combined, and no man has done more to effect it than Prof. Willet M. Hays, assistant secretary of agriculture. How the yield may be increased to over twenty-eight bushels an acre is shown in an article which will be a leading feature of the next volume of *The Youth's Companion*. *The Companion* has also procured an important article by Prof. P. G. Holden of the Iowa State College, who has done more than any other man to increase the corn-crop.

THE FIRST AMERICAN TELEGRAPH LINE in China was built by American soldiers, under the direction of Gen. A. W. Greely, Chief Signal Officer of the United States, at the time when the embassies were besieged in Peking under extraordinary conditions. General Greely describes in an article he has written for *The Youth's Companion* the trials which Chaffee and his troops encountered in their successful operations against the Tartar City; and finally, the establishment of a telegraph office and a telephone exchange in the Temple of Agriculture, within the limits of the "Forbidden City."

Quiet Talks on Prayer, 80c postpaid.

Dying Testimonies of Saved and Unsaved, \$1.00.

Bishop John Christian Keener.

FUNERAL ADDRESS BY BISHOP CHARLES B. GALLOWAY.

We bury to-day one of the most remarkable men in all the annals of the Southwest. An ecclesiastical leader of rare gifts and vast influence, a preacher of apostolic spirit and power, and an eminent citizen of passionate patriotism and undaunted heroism, he made for himself a large, but unique place, in the story of his times. There was a charm in the originality of his genius and an awe in the grandeur of his character, and a splendor in the power of his personality and a flavor in the quaintness of his humor and a surprise in the vastness and variety of his public services that altogether produced a man worthy of high place in America's Hall of Fame. There were some notes in the psalm of his life that rarely fall upon the ear of the world. There are some lessons in the toils and triumphs of his great soul that will make him an inspiration to every generation of reverent and inspiring spirits. We had nothing like him. In many respects he dwelt apart—a star of the first magnitude—a genius without genealogy. The sudden going away of this remarkable man—our venerable and venerated father in Israel—gives us all a strange sense of orphanage. We were accustomed to seek his counsel and listen for his voice. Though for several years he had retired from active superintendency in the Church, we had his inspiring presence and felt the touch of his steadying and guiding hand.

Most of Bishop Keener's great life was bound up with this city of New Orleans. Into the texture of its very being he wrought his noble history. He mixed his richest blood in the mortar that cemented the stones of its vast structure from deep foundation to lofty dome.

This was the scene of his hardest toils and his greatest triumphs—his deepest sorrows and his highest joys. Here were his most sacred treasures, and here his own ashes should gently rest.

During the past fifty years the two most conspicuous figures in the pulpit of New Orleans were

DR. B. M. PALMER AND BISHOP JOHN C. KEENER.

Differing widely in their superb gifts and distinguishing characteristics, yet strikingly alike in most of the qualities that gave each greatness and the virtues that make them immortal, they would have been premiers in any cabinet, leaders of any host, stars of the first magnitude in any skies. For fifty years they fought and wrought together in the same city of their brotherly love, and through the eternities they will rejoice together in that other city, without foundations, whose walls are jasper and whose streets are pure gold.

Nearly sixty years ago two young itinerant Methodist preachers were sent to the city of New Orleans to take up the work which had tested the fiber and almost broken the heart of other apostolic men. They were cultured, consecrated young men whose faith had never been weakened by bitter reverses and whose courage had never been foiled in life's fierce battle. They were full of hope and high resolve. One was a graduate of Wesleyan University, at Middletown, Conn., with the impress of Wilbur Fisk upon his strong character; the other a graduate of Randolph-Macon College, with the name of Landon C. Garland on his diploma. One was John C. Keener, the other was Holland N. McTyeire. Both became historic men. Both were editors of the New Orleans Christian Advocate, and both were Bishops of conspicuous ability and commanding influence. Closely united in their confidential friendships and connectional responsibilities, they must be near each other in the companionship of the skies.

Of his honored colleague and his self-sacrificing labors in this city, Bishop McTyeire thus

wrote in his "History of Methodism":

"The systematic and comprehensive plans laid and carried by Dr. John C. Keener date an epoch in the present New Orleans Methodism. He was appointed by Bishop Paine, Pastor of Poydras Street Church in 1848, met the yellow fever, and outlived it in 1849, and has since resided in the city, a witness and, under God, the chief director of the prosperous condition of its Methodism."

It is not my purpose to give even in outline the eloquent story of a

LONG AND REALLY GREAT LIFE.

or follow the triumphal steps of a brilliant history. In those glorious four score years and seven there are thrilling facts and historic incidents enough for an immortal volume. Born in Baltimore in 1819, with the richest Teutonic blood in his veins; endowed with genius; educated at Wilberhaven, Mass., and Middleton, Conn.; entering upon business life as a wholesale druggist; called to the ministry, a member of the Alabama Conference, transferred to New Orleans, where he was pastor and presiding elder; Chaplain in the Confederate Army; editor of the New Orleans Christian Advocate; a Bishop of the Church; founder of the missions in Mexico, and the inspiring advocate or strong leader of all our great connectional enterprises, are the bare facts of well-nigh a century. Through all those eventful years he was everywhere conspicuous and always distinguished.

Not the story of a great life will I attempt to give at this solemn hour, but some estimate of a masterful man. There are lessons in that apostolic career worthy of all emulation.

His life embraced the most tempestuous period of our ecclesiastical and national history, and for fifty years he was a conspicuous actor therein. The year after he entered the ministry in Alabama the memorable General Conference of 1844 was held, which resulted in the division of the Church. Then came years of contention and litigation, followed by four years of war; these to be succeeded by the bitter period of reconstruction. Happily before the hour of his going the era of peace had dawned, with a spirit of reunion in the nation and of fraternity, and federation in the Church.

A few of the characteristics which so strikingly distinguished this great man I venture to recount. *He was a majestic personality.* His massive frame was a fitting home for his stalwart character. In all his physical as well as mental movements he had the tread of a giant and the stride of a commander. His very appearance was suggestive of serious purpose and rugged honesty and fearless courage. As he so graphically described Bishop Joshua Soule, the Wellington of American Methodism, and his ecclesiastical prototype, so may we say of Bishop John C. Keener—"his was a character of colossal proportions, grand without infirmities."

There was strength in every sinew, and steel in every nerve, and iron in every drop of his blood. He had the head of a Roman Senator. His wonderful face a study for artists, suggestive of genius, and a revelation of granite character, who can ever forget it? His large hand was made to wield the battle ax of Richard, rather than the light sword of Saladin. There was authority in the tones of his voice; and majesty in the sweep of the imperial thought.

In all his movements he reminded me of some great ocean liner, walking the seas with as firm a tread when lashed into fury by a storm as when placidly shimmering like a lake under a cloudless sky.

He did everything grandly: whether preaching to a vast congregation on some majestic theme, or delivering a missionary address on some notable occasion, or officially presiding over some high senate of the Church, or expounding some

constitutional principle or policy in the councils of his colleagues, or driving an ox team over the prairies into Texas during the war with his family to escape the Federal armies. He could not do or say a commonplace thing. I doubt if Bishop Keener ever entered any company, whether conference or convention or congregation, that he was not instantly and universally accorded a chief seat.

When shall we look again upon such

A TOWERING PERSONALITY?

His very presence stirred every sentiment of the sublime. He made one think on high themes and turn his eye upward toward the shining summits. His was the majesty of a mountain, scarred it may be, from summit to granite base, but unshaken in its deep foundations, and calmly oblivious of every storm and scudding cloud.

Another distinguished quality of this masterful man was his

DECISION OF CHARACTER.

A man of his positive nature could not long remain in doubt or suspense about anything that involved personal conduct or character. However patient and painstaking the processes of his investigations, when conclusions were reached they were clear-cut and final. From them he rarely ever took appeal and not often found occasion for reargument. Never hasty in judgment, it was not easy to revise well-formed opinion. He knew his own mind, and others could not fail to understand him. Positive in conviction, he was emphatic in statement, if not dogmatic in utterance. Nobody ever thought of him as a man in soft raiment or as a reed shaken by the wind. He wore the garb of a spiritual and mental mountaineer, and the authoritative notes of his silver trumpet rang out loud and clear on the morning air. There was nothing in him of the Brother Pliable. He was little affected by the size or noise of the multitude. His conclusions had been reached without regard to their popularity—their acceptance or rejection by others. He loved the confidence and approval of his brethren, but would not sacrifice a conviction or surrender an honest judgment in order to secure it.

But, while tenacious of opinion, he was not intolerant in spirit. Indeed, he had respect, even admiration, for those who differed with him if their views were strongly supported.

On one occasion, discussing in his own masterly and philosophical way that mystical character of the far-away time, he said: "Job always fought in a dark room." So, alone with God and in the solemn councils of his own great intellect, did this mighty man solve the problem of life and work out the basal principles to which his eternal hopes were securely anchored. That gave him calm confidence and clear decision and unshaken purpose.

One of his well-known and most striking characteristics was his

INFLEXIBILITY OF PURPOSE.

He had an imperial will that no discouragements could daunt and no obstacles could thwart. It seemed to challenge impossibilities. He appeared a stranger to discouragement and innocent of the sense of despair. If defeated, he never knew it or refused to acknowledge it. That gave him a Napoleonic courage in the prosecution of an enterprise that compelled admiration of the man if not approval of his plans. When the night was darkest, he proclaimed with loudest voice his unshaken faith in a more hopeful morning. Before the ashes of war had cooled, standing amidst the smoking ruins of fire and tempest, he sounded a trumpet and announced the resurrection of our Southern Methodism.

And this same spirit he carried into every cause he espoused and every duty assigned. If

he saw any lions in his path, he never ran from them or walked around them.

Bishop Keener was an ecclesiastical statesman of rare prescience and high courage, but of a most pronounced and aggressively conservative type. He had scant patience, with any suggested change that did not assure improvement. For mere experiments in legislation he had instinctive antagonism. The Discipline under which the fathers wrought such mighty things he thought should be handled with the greatest care. Only less sacred to him than the ark of God was the Discipline of his Church. While in no sense an idolator of the past, he would not surrender any measure the wisdom of which had been so marvelously vindicated by unexampled success. The great constitutional safeguards of our polity he watched with a sleepless and godly jealousy.

No doubt his highest efficiency as a great ecclesiastical leader was sometimes seriously affected by

HIS EXCESSIVE CONSERVATISM.

We cannot undervalue the pressing needs and inevitable changes of the growing years. To recognize things and adjust our legislation and administration thereto is the demand of wisdom and the logic of history.

But we cannot withhold admiration for one who stands for something. In these days of a shifting expediency and a nimble diplomacy and knight-errancy it is at once refreshing and inspiring to feel the sturdy strength and independence of a man.

In his last address to the General Conference he reaffirmed with emphasis his adherence to our great ecclesiastical polity in these words:

"Having had opportunity for so long a time to know and estimate our connectional system, I wish to record my testimony to its value—a system that places a pastor in every church and provides a church for every pastor; that penetrates every neighborhood, preaches at every crossroads, builds a church in every village, and reaches from the Atlantic to the Pacific, keeps up with the pioneer, and includes the Indian reservation; a system in which thousands of ministers are annually appointed to go and none refuse, often going to work with only a name, and financially naked as a rock, but returning in a year with sheaves of precious converts, a circuit established, a church and parsonage built. Such a patriarchal military system could only have been the outgrowth of the divine influence, that made Mr. Wesley the spiritual father of his people and guided him in shaping connectional Methodism, which he held to be as essential for efficiency as the doctrines which he preached."

Bishop Keener was passionately devoted to the section in which his long and noble life was spent. He was intensely and aggressively Southern in every fiber of his being. Though born in Baltimore and educated in New England, his profoundest sympathies were with the social and political and ecclesiastical ideals of the far South. And to the end of his long and chequered career that devotion never knew the slightest variableness or shadow of turning. On the issues that first divided the Church and then the nation his opinions became his deepest convictions, and these convictions were but slightly affected by the lapse of years.

For personal injuries he never harbored resentment, but for wrongs against a cause or a people he allowed small room for repentance and had little hope of amendment. While doubtless, he recognized a Providence in

THE RESULTS OF OUR CIVIL WAR,

and rejoiced in a restored peace and reunited country, he resented the slightest imputation upon the motives of his people, and never apologized for a single act. And in these intense convictions he was, if possible, more firmly fixed

by the agonies and horrors of reconstruction in the South.

He was a man of *marvelously brilliant gifts*—gifts that would have distinguished him in any land or age of the world. His genius was many-sided, and each flashed with a splendor all its own. He had poetic genius, without the technique of the poet. Undoubtedly the divine afflatus was his. Many of his sermons were prose poems, and all his utterances betokened a soul into whom the muses had sung—and yet a philosophic cast of mind. The grasp and sweep of his thought indicated a man who was acquainted with grove and academy.

And who could ever forget the brilliancy of his wit or the sparkle of his humor? Had he not restrained it he might have rivaled the best things of Sidney Smith or Jonathan Swift.

He had a strangely alert and eager mind that continued its search for knowledge up to the day of his going away. Like the great Mr. Gladstone, who at 86 issued an annotated edition of Butler's Analogy and wrote metrical translations of Homer, this veteran of the South displayed all the mental alertness and eagerness of his ardent young manhood. He prepared two volumes for the press and imported the freshest books from foreign shores.

As an author, he won enduring fame. In earlier life he wrote a book that has become a Methodist classic, and will remain as long as covetousness is to be scourged and the stewardship of wealth needs a conscience. Had he never written another line, the author of "Post Oak Circuit" would be accorded a high place among the leaders of modern Christian thought.

Bishop Keener was a great preacher—one of the greatest I ever heard—though not what is known as a popular preacher. He lacked those histrionic talents that please the multitude, and was too serious a soul to amuse the galleries. He was

A MAN WITH A MESSAGE,

and often spoke with a tongue of flame. He only discussed great themes—doctrines that were vital and eternal. Those who ever heard his great sermons on the Temptation of Jesus, the Resurrection, the Transfiguration, or on Ezekiel's Vision of the Valley of Dry Bones, can never forget his masterly deliverances and their profound impression. At the General Conference of 1870 he was elected to the high office of a Bishop in the Church of God. In that exalted position his genius shone with an unwonted brilliancy, and in the discharge of its sacred duties his great name will reach most undying fame.

For twenty-eight active years he bore its heavy burdens and met its exacting and multifarious responsibilities with an ability and conspicuous fidelity that demonstrated his worthiness to be a successor of the apostolic men whose names he cherished and whose illustrious examples he daily emulated. He had the missionary fervor of Francis Asbury, the rigid adherence to constitutional law of William McKendree and the consistent and persistent conservatism of Joshua Soule. He magnified his apostolic office.

Throughout the Church his powerful leadership was everywhere felt. And many a long year will come and go before the silvery echoes of his mighty voice will die upon the ear of American Methodism.

However much any of us may have differed in judgment with Bishop Keener as to the wisdom of any official act or connectional policy, of one thing there was never a dissenting opinion—first and foremost he placed the interests of the Church. He never had any personal ends to serve or personal ambitions to subserve. All his concern was for the apostolic Church, which was to him dearer than life. As one of his junior colleagues, grateful for a thousand courtesies,

helped often by his wise counsel and inspired by his unremitting and unselfish labors for the Church, I lay a flower of love upon his honored grave.

But above all and best of all Bishop Keener was a deeply spiritual man. He knew by a wonderful experience the secret of the Lord. Into the highest mysteries of the spirit-world possible to a soul in this mortal life he had been graciously introduced, and with them he had large and intimate acquaintance.

He dwelt much in the realm of unseen and communed freely with the spirit of the living God. In his sublimely beautiful farewell address to the General Conference—his

LAST WILL AND TESTAMENT TO THE CHURCH—he disclosed the depth of his own spiritual life in these wise words:

"The new birth is the keystone of Wesleyan doctrine. This is that 'scriptural holiness' which Mr. Wesley sought to spread throughout England and America—that 'the Spirit itself beareth witness with our spirit that we are the children of God.' My brethren, let nothing divert you from preaching this great law of life: 'Except a man be born again he cannot see the Kingdom of God.' Put men in the guidance of the Holy Spirit and he will see to the rest. He will lead them through 'green pastures, beside still waters; he will

"Make them for some moments feast With Jesus' priests and kings."

His home life was beautiful. Within that sacred circle there was the genial warmth and sweet unrestraint of affectionate confidence. There the dignified official presiding over ecclesiastical councils and the great preacher speaking with the sternness of a Hebrew prophet, and again with the passionate pleading of an apostle, gave way to the gentle, confiding, companionable husband and father. I never saw anything more beautiful than this venerable man of 80 years showing the same knightly attention to the mother of his children as when, more than fifty years before, he proudly led her to the bridal altar. His end came no doubt as he would have preferred—quietly, in the afternoon of a beautiful day. For a long time he had been sitting at the gate watching the coming twilight shadows, ready to go with the going down of the sun. Every preparation had been made for the journey—even the hymns selected for this impressive service—so he stepped into the celestial chariot and went home to God. In his modest cottage home in where he had lived so many beautiful years near the slow-moving tides of our greatest river, he sweetly fell asleep, to awake on the bank of that other stream, clear as crystal, that flows near the throne of the King.

Alexander Campbell displayed an intuitive flash of genius when he put finger upon the Lord's Supper and made its celebration each Sunday morning a distinctive characteristic of his followers. There is nothing in our doctrinal attitude hostile to the making of the Lord's Supper as useful among us as among these other Christians. Let the General Conference rewrite our Ritual for the Lord's Supper in the interests of living and modern Christianity, free the ordinance from all its prelatical assumptions, and commit this sacrament to the local officials as the nucleus and rallying point of a simple, adequate, and devout Sunday morning service in each organized Church. Perhaps nothing in all the formal life of the Church has so powerful a hold upon the religious imagination as the Lord's Supper; nothing so binds together the membership of the Church. Wide apart as Romanism and Campbellism stand, they have in common their most powerful appeal to humanity in the Supper.—(Nashville) Christian Advocate.

LEBANON, I. T.—We have been thinking for some time that we would write up our first quarterly meeting which was held at McMillan, January 6 and 7. Our new presiding elder was on hand and preached us four good sermons, that were enjoyed by all. We are always glad to see our Presiding Elder. This is our third appointment to the Lebanon charge. We have been pounding away at sin and immorality for these years.

Rev. J. C. Seively, of Carter Avenue, Ardmore, came to us on January 13, and assisted us in a meeting for ten days. What a meeting we had, eternity only can fully tell. We had thirty conversions, ten reclamations, twenty-five accessions to our church, and more to follow. The Lord has done great things for us whereof we are glad. Our prayer meeting last night was the best we have witnessed for years. Two of our doctors led in prayer for the first time. The attendance was increased from twenty to eighty. We expect to organize an Epworth League next Friday night.

Brother Seively is in his right place in a revival. I gladly recommend him to any one that is looking for a helper. We expect to see greater things done at Lebanon this year, for God is with us.

J. A. Grimes, P. C.

ELMORE, I. T.—Our first quarterly conference has just been held. It was at Purdy. The Presiding Elder seemed to be in good spirits and preached some of the best sermons I ever heard. The people liked them also. One young lady was received into the church Sunday at eleven o'clock.

All the Home Mission assessment was reported paid and nearly half of the Foreign Mission assessment. At this time we have just half of the Foreign Mission assessment. We have nearly all of the other collections ordered by the annual conference promised. We received six members during the first quarter not counting the young lady mentioned above. E. A. Sample.

BRINKLEY, ARK.—We are all fixed and thoroughly settled down in our second year in Brinkley. The good people have been remembering us ever since Conference with a gradual pounding of good things, and last Friday evening it resulted in a visit to the parsonage of a

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In stamps and we will send by express or postage, charges prepaid, one bottle Johnson's Chill and Fever Tonic. If the bottle does not cure any case of Fever or and mistreated or neglected attack of Grip, we will send your stamps back as quick as you ask for them on a postal.

We are supplying \$100.00 in health for 50 cents in stamps and giving the stamps back to any man who does not agree that the Tonic is all we claim for it.

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large number of friends with more good things. We appreciate these kindnesses and trust that we shall in some way be able through the Lord to bring them great spiritual blessings. Our people are making substantial improvement about the church in the way of concrete walks and will later make the interior of church beautiful before our District Conference here next summer. Congregations were large yesterday both morning and night and services spiritual.

H. B. Cox, P. C.

LITTLE ROCK DISTRICT—I have finished the first round on the Little Rock district. My reception has been most cordial and the renewal of old friendships most pleasant. I find the district well manned, and the brethren full of hope and enthusiasm. The outlook is, indeed, encouraging. With the exception of three or four circuits, the district is well organized, and doing fine work. Sunday schools, Epworth Leagues, W. H. M. S's, and W. F. M. S's, are alive and active on all charges, except the few named above and they have some prosperous Sunday schools. Preachers are all at their posts, pleased with their appointments and putting out much energy in their work. With such preachers, such organizations, and such charges, we confidently expect large things.

I shall not take time to particularize, but will say: It would be a difficult task to improve upon this corps of preachers or the present adjustment of men to this field of labor. Dr. Dye possesses the eye of a mechanic, and has marshalled his forces with the wisdom of a general.

Here and now I express my thanks, to him, for the good things I have inherited from his labors, and hope to show my appreciation by making "full proof of my ministry." This is a good work. Peace and harmony prevails. I am in love with every body.


Thos. H. Ware.

LEESBURG, TEXAS.—Dear Old Arkansas Methodist and Brethren of the Little Rock Conference. We have had one of the warmest receptions in the Texas conference a man could wish from any conference or people. We have been received into full connection and advanced to the class of the third year. We are now serving on the Leesburg Circuit. We have had a warm reception at each of our 6 appointments. We had a nice pounding, the parsonage has been fitted up with brand new furniture from parlor to kitchen. We are delighted with our new charge. We have married three couples since conference, raised part of our collections, ordered by the conference, and have as fine people to serve as can be found any where. We have one of the best P. E's. to be found in Methodism. Rev. J. T. Smith is his name. We love the brethren of the Little Rock conference and wish for each of them a happy and

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prosperous year and may the blessings of the good Lord ever rest and abide with all of them, and a double blessing upon the boys that were in the class of the second year in 1904. These were our classmates and we love them as we loved in days of old. Success to the Dear Old Methodist and all the brethren.

W. F. Campbell.

MORGANTON CIRCUIT.—I wish to correct a mistake made in the "Minutes of the Arkansas Conference." Morganton Circuit paid all its claims in full. Education and delegates exp. are blank in the minutes. Besides there was also an estimated sum of about \$1,300 raised for other objects.

J. R. Ennis.

W. H. M. Society.

Dear Sisters:—Our last quarter is drawing to a close, so let us give our prayerful thought and our best effort to our work and have our reports full in all lines.

Our membership dues ought to correspond with number of members reported. Let us all do our best to have no delinquent dues in this years report.

Our conference expense fund has been neglected in many places; this ought not to be for no work worth doing can be carried on without some expense, and a wise use of it furthers the work and is a necessity. It is the power which moves the work forward.

We have made no special pledges this year but each auxiliary is asked to contribute as much as would amount to \$1.00 per member extra, for the general work. Without this help the work we have undertaken will suffer. Our schools and our missions must be kept up. We must go forward and not backward in our work. If our members are not able to pay a dollar each extra, this amount can be raised in various ways. We can not afford to fail at this point.

Our treasurer's have proved a faithful band of women and you don't know sometimes how hard their work is, so try to help them, this quarter. Do not wait for them to ask for everything but take it to them.

I feel sure that if we look at this matter right and do the best we can we will close this year with some fine reports.

I get most of the reports on time, but there are always a few that

come too late and have to wait until next time. Let every treasurer send her report to me at Lockesburg, Ark., as near the 1st of March as possible. Mails are delayed some in reaching here so be sure to be on time.

To many it has seemed a hard year but we must not let our work for our Master and for humanity suffer. Let us put our hearts into it and we can do great things.

"There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

Sincerely,

Lizzie McKinnon, Treasurer, Little Rock, Conference, Lockesburg, Ark., Jan. 24, 1906.

AN EASY WAY TO MAKE MONEY.

I have made \$500.00 in 80 days selling Dish-washers. I did my housework at the same time. I don't canvass. People come or send for Dish-washers. I handle the Mound City Dish-washer. It is the best on the market. It is lovely to sell. It washes and dries the dishes perfectly in two minutes. Every lady who sees it wants one. I will devote all my future time to the business and expect to clear \$4,000.00 this year. Any intelligent person can do as well as I have done. Write for particulars to the Mound City Dish-washer Co., 3085 B. L. Laclede Ave., St. Louis, Mo.

MRS. W. B.

Monticello District, First Round.

Snyder at Snyder.....	Feb. 3-4
Lacey	Feb. 4-5
Monticello Circuit.....	Feb. 7
Palestine at Fairville.....	Feb. 10-11
Jersey	Feb. 11-12

W. M. Hayes, P. C.

Prescott District—First Round.

Harmony	Feb. 4, 5
Bingen	Feb. 10, 11
Blevins	Feb. 11, 12
Nathan	Feb. 17, 18
Murfreesboro	Feb. 18, 19
Fulton	Feb. 20

J. H. Dye, P. E.

Write J. E. Gregory, Cabot, Ark., for bargain prices on fruit trees. See his advertisement elsewhere.

The Cole Mfg Co is reliable, and we advise our farmer friends accept their free trial offer. See Ad

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MARRIAGES.

HOLMES-HALL—December 31, 1905, Mr. W. H. Holmes of Princeton, Ark., to Miss Lucy Hall, of Roane, Ark. Rev. E. F. Wilson, officiating.

CHAMBERS-GOUCH—At the parsonage in Center Point, Ark., Dec. 24, 1905, Mr. Gran Chambers to Miss Lillie Gouch, Rev. S. K. Burnett officiating.

CHAMBERS-GRAVES—At the home of the bride's father, Mr. Barnett Graves of near Center Point, Ark., Dec. 24, 1905, Mr. Joe Chambers to Miss Mamie Graves, Rev. S. K. Burnett officiating.

LATIMER-GRIFFIN—At the home of the bride's mother, Mrs. S. C. Griffin, of near Center Point, Ark., Jan. 7, 1906, Mr. W. H. Latimer, of Nashville, Ark., to Miss Julia Griffin, Rev. S. K. Burnett, officiating.

RUSSELL-CADDY—At the home of the bride's mother, Mrs. Sarah Caddy near Tulip, Dallas Co., Ark., January 21, 1906, Mr. S. P. Russell and Miss Lethe Caddy, Rev. J. E. Caldwell officiating.

JONES-BONNER—January 21st, Mr. Claud C. Jones, of Anlice, Ark., to Miss Rosa Bonner of Charleston, Ark., Rev. J. C. Weaver officiating.

RUDDICK-HOPKINS—December 24th, 1905, by Rev. B. M. Burrow, at the home of Bro. M. K. Millard in Springdale, Ark., John Rudrick of Bright Water, Ark., to Mrs. Avis Hopkins of Springdale.

COX-LAWRENCE—January 16th, at the Cumberland Presbyterian Church, Ward, Ark., Mr. M. E. Cox to Miss Minnie L. Lawrence, President Stonewall Anderson, of Hendrix College, officiating.

PUGH-LINSEY—Wednesday, Jan. 17th, at the residence of the bride's parents, Mr. and Mrs. R. A. Pugh, Portland, Ark., Mr. Guy A. Lindsey to Miss Mattie Pugh, Rev. L. M. Daily officiating.

ROGERS—Violet, infant daughter of W. W. and M. M. Rogers of Ravenden Springs, Ark., died of whooping-cough Dec. 13, 1905. She was born Oct. 7, 1905, had scarcely budded, until called to blossom in eternity. How precious the words of Jesus in the taking of our little ones. "Suffer the children to come unto me." L. C. Craig.

BREEDLOVE—James Bingham Breedlove, son of Warren and Fannie Breedlove, born April 12, 1881, and died Oct. 16, 1905. He was converted and joined the M. E. Church South at Spring Hill, Ark., three years ago. He leaves a loving wife, two step children, two children, a mother, three brothers, two sisters, a half brother and sister and a host of friends to mourn his loss. But we mourn not as those who have no hope.

Mother.

CHARLES—Freddie Higgins Charles was born Dec. 13, 1904, and died October 5, 1905. Through all his little life he was a weak child and suffered a great deal. His parents did all that it was possible for them to do, but only to see their little one grow weaker and finally be taken from them. He was baptized June 13, and by his parents given to the Lord. He was too young to have known anything of the deadly effects of sin. He was here only a few days, then he was transplanted on the beautiful fields of everlasting light. There in that heavenly clime his tender nature will unfold and bloom. May this thought cheer the sad hearts of the bereaved family. J. M. Hughey.

LECROY—Cora, daughter of Marion and Maud Lecroy was born Jan. 20th, 1905. On Sept. 25, 1905 Jesus took her unto Himself. Cora suffered intensely during her last illness, but she bore her afflictions with all the patience that could be expected of a mortal. God called her home. I have never known a more beautiful Christian character. She had perfect faith in Jesus Christ. Under the most excruciating pain her faith never wavered. She told her mamma that she was just waiting for the Saviour to call her home, and that she was anxious to join the angels, her sister Mary and many friends who have gone on and are standing at the pearly gates with outstretched arms to welcome her home. She was a kind and affectionate daughter. She loved father and mother, brother and sister, in fact every body. We all thank God for her sweet life. But she is gone; we shall never see her face nor hear her voice until we meet her on the other shore. I will say to the bereaved: You know where to find her. Be faithful to God and the church. Remember that little Cora said: "I want you all to come on and don't forget to pray." J. R. Rushing, P. C.

MATTHEWS—Mrs. Gertrude C., daughter of Dr. I. M. and Fanny H. Armfield, and wife of William Matthews, was born Nov. 10, 1882, married Nov. 8, 1903, and died at her home in Ozan, Hempstead Co., Ark., Dec. 12, 1905, leaving an infant son.

Dear little Gertrude, as she was familiarly called by all who knew her, as a child knew the scriptures, accepted them as the rule of her faith and life, thus becoming wise unto salvation through faith which is in Christ Jesus. As she grew in years, she grew in grace, a gentle, loving Christian woman. As a child she was always filial, affectionately obedient to her parents, never once giving them trouble, but was ever bright and cheerful, and found pleasure in helping her father and mother in every way she could. Her brief married life was full of promise, a comfort and help to her husband and could she have been spared, would, no doubt have blessed her little one with all that is meant by that blessed word mother. To her bereaved husband and parents we can only say, you know that it is well with her, safe and infinitely happy with her Saviour in heaven. Let this be your consolation, and as she cannot come back to you, in the strength of grace resolve to go to her. That this may be your happy end, sincerely prays Her Grandpa, J. E. Caldwell.

HARRISON DISTRICT, SECOND ROUND.

Marshall and Leslie, at Leslie.....Feb. 3-4
Eureka Springs.....Feb. 10-11
Green Forest, at Rule.....Feb. 17-18
Valley Springs, at Western Grove.....Feb. 24-25
Lead Hill, at Lead Hill.....March 3-4
Bellfonte, at Mt. Zion.....March 10-11
Mt. Home Circuit, at Fair View.....Mar. 17-18
Mt. Home Station.....Mar. 18-19

Cotter, at Lone Rock.....Mar. 24-25
Harrison.....Mar. 31, April 1
Yellville Circuit, at Liberty.....April 7-8
Yellville Station.....April 8-9
Berryville Cir. at Pleasant Valley.....Apr. 14-15
Berryville Station.....April 15-16
Kingston Circuit, at Kingston.....April 21-22
MONTICELLO DISTRICT, SECOND ROUND
Wilmoth and P.....February 17-18
Monticello Circuit.....February 24-25
Monticello Station.....February 25-26
Hamburg at Extra.....March 3-4
Hamburg Sta.....Mar. 4-5
Crossett.....March 6-7
Tillar at Selma.....March 10-11
Dermot and McGehee.....March 17-18
Lake Village and E.....March 24-25
Wilmar.....March 31, Apr. 1
Snyder.....April 7-8
Arkansas City and W.....April 14-15
Palestine.....April 21-22
Portland, Dist. Conference.....April 24-29
New Edinburg.....May 5-6
Warren.....May 6-7
Lacey.....May 12-13
Jersey.....May 19-20
Please note—District Conference at Portland, embracing 5th Sunday in April. By special invitation of the good people of Portland we will hold a Sunday School Institute in connection with the District Conference. Beginning Tuesday night April 24 at 7:30 o'clock, it will embrace all day Wednesday. I have written to Rev. Geo. H. McGlumphy, State Secretary Sunday School work to be there.

We want all Sunday School Superintendents and teachers in the District, who can to attend the Institute. Rev. J. L. Cannon, and J. M. Workman will have special charge of this work, which insures success to the undertaking. Let us go to the meeting and catch inspiration for the year's work. This is an important meeting. W. M. Hayes P. E.

Mexico-St. Louis Special.

The United States and Mexico, destined in the estimation of all to be closely allied in the stupendous accomplishments of the future, have now been brought within intimate touch by the installation of a semi-weekly fast train service, giving a sixty-four hour schedule between St. Louis and the City of Mexico. Each Tuesday and Friday, at 9:00 a. m., a through vestibuled train leaves the St. Louis Union Station over the Iron Mountain Route, and at 8.30 p. m. two days later will land its passengers in the ancient capital of the Montezumas—the present metropolis and seat of government of modern Mexico. Unquestionably this new department means much for both nations concerned. It is a shortening of the links in the chain of fraternal amity, born of a better understanding of their mutual interests, and will bring about a still closer social and commercial relationship. Credit is due the several through lines which have co-operated in this laudable enterprise—the Iron Mountain Route, the Texas & Pacific and the International & Great Northern (all Gould roads) on this side of the Rio Grande, and the National Lines of Mexico beyond Laredo—though beyond a shadow of doubt they will reap a rich harvest from the rush of tourist and commercial interest to profit by this opportunity of speedy and comfortable travel, a delightful change from the customary slow time, frequent changes at junction points, and the tedious layovers that formerly robbed travel of its pleasure. The train will comprise through compartment, observation and standard drawing room sleeping cars and dining car, affording every comfort and luxury of modern and railway service.

It is related of a wise Eastern ruler that when he died he left word to his people that his son would be their king, and though they had never seen his face, they would judge of his government by his acts. The

people promised obedience. The influence of the new ruler was wise and kind, and like the beams of the sun, it streamed out of the royal palace, bringing joy to every subject. The people marveled and said, "We see him not, how does he understand us so well?"

They came to the palace gates and said, "Let the king suffer us to see his face."

The king came forth to them in his royal robes, and when they saw him they rejoiced and said, "We know thy face."

He had walked so often with them as their friend, showing love and kindness to all, that when they saw him in the palace, his kingly robes did not disguise him. They knew him.

In the incarnation our King comes to the palace gate and lets us see his face. "The Word became flesh and dwelt among us, and we beheld his glory, the glory of the only begotten from the Father, full of grace and truth."

God was in the world before, ruling in love and wisdom. We did not recognize or know him; but we felt his power and received of his grace. He was among us, as we might say incognito. He was with us all the while, ruling and defending us, conquering all his and our enemies—our loving, wise and ever-mindful King. But in the incarnation of Christ he revealed himself; he made himself visible to us; he permitted us to realize who the one that had been our benefactor really was, and something of the depth of the love he felt.—G. B. F. Hallock, D. D.

The Miracle of Love.

There was no harder case than that of Abel Giddings in all the lumber district, and that was saying much. He was a drunkard, a gambler, and much besides. A life so riotous and unworthy could not last long, and when the end drew near no one was very sorry. A hard winter, in which he had spent several nights drunk out in the storm, hastened the inevitable. Spring found Abel Giddings moneyless, friendless and homeless. Then, partly because he was lost to all sense of shame, and partly because he had nowhere else to go and must get out of the camp, he made his way back to the wife whom he had deserted a dozen years before believing, in a dogged, unemotional sort of way, that she would see him through somehow. And, such is the miracle of woman's love, she did.

Yet it did not quite seem like love at first. She was sorry to see him again, and his presence on her threshold woke many bitter memories. She took him in as a duty rather than as an act of affection. And through the weeks that remained of his wrecked and hopeless life she cared for him with hands that had earned her own and her children's bread; and he accepted all this with a soul that was dead to appreciation and to gratitude.

So at least it seemed for several

A. B. POE, THE SHOE MAN

LITTLE ROCK, ARK.

Largest Shoe House in the State.

MAIL ORDERS

Given Careful Attention.

weeks. And then one day, as she brought his food, and turned patiently and uncomplainingly again at his petulant bidding, there came over his stolid and stunted soul an unwonted feeling and wonder. What was in the heart of this gentle woman which led her to do all this for the man who had filled her life with sorrow? For the first time he thanked her for her kindness, and when he did so her face lighted up with a sudden look which he had not seen there before. Then for the first time there came to him something that might be called remorse. He lived over again his worse than wasted years; he lived in imagination the years that his wife had spent; and he cursed himself that he had not crept off into the woods and died like a dog that he called himself before he ever cast his black shadow across her path again.

But he was too weak to creep away again. There was nothing for it but to stay and die; and to pray, if ever he could bring himself to pray, that it might not be long.

But from that hour he watched her with a new interest, and hourly grew his sense of shame and of gratitude. With it, too, as he tried to pray for death, came another feeling. He tried to force it back. It was bad enough to impose upon his wife; he would ask no favors of God. But one day his feelings overcame him.

"O Mary," he cried, "how could you ever take me back?" And when she wept the answer she could not put into words, he found courage to ask, "Mary, I didn't suppose there was a living soul that was good enough to love a wretch like me. Do you suppose God is as good as you are?"

And so a hardened, wicked man awoke again to the desire for better things, and a darkened life went out with a trembling hope awakened within it by the miracle of love.—Youth's Companion.

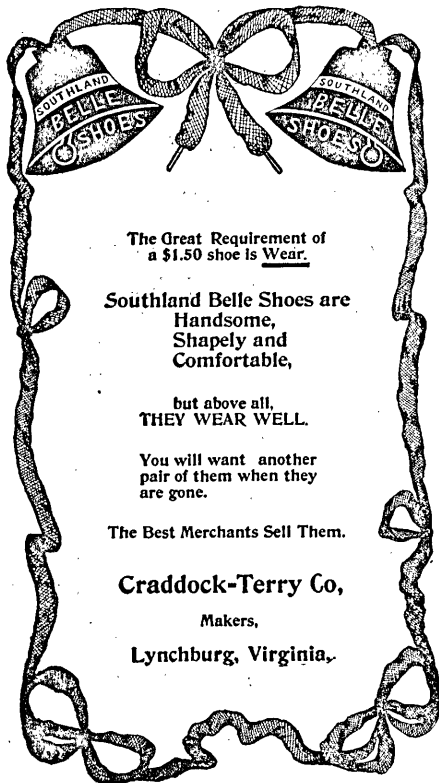
One Golden Sheaf.

If I, in harvest fields
Where strong ones reap,
May bind one golden sheaf
For Love to keep;

May speak one quiet word
When all is still,
Helping some fainting heart
To bear Thy will;

Or sing one high, clear song,
On which may soar
Some glad soul heavenward,
I ask no more!

—Julia C. R. Dorr.



The Great Requirement of a \$1.50 shoe is Wear.

Southland Belle Shoes are Handsome, Shapely and Comfortable,

but above all, THEY WEAR WELL.

You will want another pair of them when they are gone.

The Best Merchants Sell Them.

Craddock-Terry Co.,
Makers,
Lynchburg, Virginia.

W. H. M. SOCIETY.

EDITED BY
Mrs. Della Rodgers, Jonesboro,
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Mrs. V. S. McLellan,
1818 Chestnut St., Pine Bluff,
Little Rock Conference
Mrs. J. O. Holcomb,
Morrilton,
Arkansas Conference.
Send all communications to the editors.

One of Our Missionary Workers—An Appreciation.

Written in memory of my friend
Mrs. Emma Martin,
"Sunset and evening star,
And one clear call for me!
And may there be no moaning of
the bar,
When I put out to sea.

For though from out our bourne of
Time and Place
The flood may bear me far
I hope to see my Pilot face to face,
When I have crost the bar."
—Tennyson.

Calm was the sea and brightly
shone the evening star when the
White-winged messengers bore the
sweet spirit of my dear friend across
the "sea," to the shores of eternity:
where she met her Pilot face to face.
Patient Christian wife and mother,
at rest, quietly awaiting the resur-
rection morn.

If nobility of soul, patience in spir-
it, and sweetness of disposition
could have won immortality the
crown was surely won by this Chris-
tian wife and mother. Methinks
there was peace and welcome in the
blue tranquility of the sea she
crossed, and what we call death,
was only to her a pleasant dream
from whose awakening the chant of
the angels as she neared the portals
of heaven brought the conscious joy
of being forever with God. Long-
fellow has said—"There is no death
—what seems so is transition, it is
but the suburb of life Elysian."—
Then she is not dead, but free from
life's cares.

Think dear children, of mamma's
first Christmas in heaven—where
the angels are singing around the

throne, where there is no night,
where all is joy, and peace and love!
To the dear sorrowing husband,
children, mother and sisters, we
would only quote from Whittier:
"To weary hearts, to mourning
homes,
God's meekest Angel gently comes
No power has he to banish pain, or
give us back our lost again;
And yet in tenderest love our dear
And heavenly Father sends him
here.

Ills and woes he may not cure.
He kindly trains us to endure.

He walks with thee, that Angel
kind,
And gently whispers, "Be resigned:
Bear up, bear on, the end shall tell
The dear Lord ordereth all things
well!"

Mrs. J. W. Colquitt.

ROE CIRCUIT—At our last an-
nual conference I was assigned by
Bishop Galloway to this pastoral
charge. I arrived here as soon
after conference as possible and was
kindly received by the good people
of Roe and vicinity. This is a fine
charge. No better people can be
found anywhere. As a token of
their appreciation of their pastor
they had the parsonage nicely fur-
nished by the time we were ready
to occupy it. And as a further
manifestation of their love and ap-
preciation they met us at the depot
on the evening of January 14 on
which day we arrived from Ken-
dall where we were married at 10
o'clock a. m. same day, and accom-
panied us to the parsonage where a
host of friends had gathered and
prepared supper, and were anxiously
awaiting our arrival. After sup-
per was over we spent a few mom-
ents in social conversation which
seemed to be enjoyed by all, after
which a short prayer was offered by
the pastor.

The outlook is hopeful here for
a good year on all lines. We hope
to do something for the Arkansas
Methodist soon.

C. C. Green, P. C.

STUTTGART—The church at
Stuttgart, under the leadership of
Rev. R. B. McSwain, who comes to
us from the presidency of Epworth
University, is taking on new life.
This young man—for he is only
30 years of age—is ripe in scholar-
ship and has a larger experience
than many of his age, having taken
his A. M. and B. D. from Vander-
bilt while he was only 21 years of
age. We as a member of this con-
gregation feel that this year will
mark an epoch in the progress of
the church here. We are glad to
note that he is a regular visitor of
the school and this institution will
no doubt gain much by his words
of counsel, and his sympathy for
the great cause of Christian edu-
cation. Our school work is moving
on nicely. Your brother,

C. Orear.

BAY AND MARKED TREE—
We are praying and planning for a

successful year along all the lines.
First of all we want and must have
a great revival, for upon this de-
pends the success of all the other
enterprises of the church. Our pres-
iding elder is planning a preachers
institute meeting in the district, and
we have tendered an invitation to
the P. E. and brethren of the dis-
trict to come to Big Bay, and should
this place be chosen for the meet-
ing, Mr. Editor, you are hereby cor-
dially invited. We need your pres-
ence and help, and will do our best
to make your stay profitable to you,
as well as to ourselves. You here-
by have a standing invitation to
come at anytime.

J. H. Barrantine, P. C.

WHAT IT MEANS TO YOU.

Few People Realize the Importance
of Good Digestion Until It Is Lost.

Many people suffer from dyspepsia
and do not know it. They feel
mean, out of sorts, peevish, do not
sleep well, do not have a good keen
appetite, do not have the inclina-
tion and energy for physical or
mental work they once had, but at
the same time do not feel any par-
ticular pain or distress in the stom-
ach. Yet all this is the result of
poor digestion, an insidious form of
Dyspepsia which can only be cured
by a remedy specially intended to
cure it and make the digestive or-
gans act naturally, and properly di-
gest the food eaten. Bitters, after
dinner pills and nerve tonics will
never help the trouble; they don't
reach it. The new medical discov-
ery does. It is called Stuart's Dys-
pepsia Tablets and is a specific for
dyspepsia and indigestion. It cures
because it thoroughly digests all
wholesome food taken into the
stomach, whether the stomach is in
good working order or not.

Stuart's Dyspepsia Tablets, by
digesting the food, instead of mak-
ing the worn out stomach do all
the work, gives it the much needed
rest and a cure of dyspepsia is the
natural result.

When you are nervous, run down
and sleepless, don't make the com-
mon mistake of supposing your
nervous system needs treatment and
fill your stomach with powerful
nerve tonics which make you feel
good for a little while only to fall
back farther than ever.

Your nerves are all right but they
are starved, they want food.

Nourish them with wholesome
everyday food and plenty of it, well
digested, and you can laugh at nerve
tonics and medicine.

But the nerves will not be nour-
ished from a weak, abused stomach,
but when the digestion has been
made perfect by the use of this rem-
edy all nervous symptoms disappear.

Who ever heard of a man or wo-
man blessed with a vigorous diges-
tion and good appetite being trou-
bled with their nerves?

Good digestion means a strong
nervous system, abundance of en-
ergy, and capacity to enjoy the good
things of life.

Stuart's Dyspepsia Tablets will

certainly set your stomach and di-
gestive organs right; they can't help
but do it because they nourish the
body by digesting the food eaten,
and rest the stomach.

You get nourishment and rest at
one and the same time, and that is
all the worn out dyspeptic needs to
build him up and give new life to
every organ and an added zest to
every pleasure.

Stuart's Dyspepsia Tablets are a
god-send to the army of men and
women and justly merits the claim
of being one of the most worthy
medical discoveries of the time.

WORK WEAKENS THE KIDNEYS.

Doan's Kidney Pills Have Done Great
Service for People Who Work
in Little Rock.

Most Little Rock people work
every day in some strained unnatural
position—bending constantly over a
desk—riding on jolting cars—doing
laborious housework: lifting, reach-
ing or pulling, or trying the back
in a hundred and one other ways.
All these strains tend to wear, weak-
en and injure the kidneys until they
fall behind in their work of filtering
the poisons from the blood. Doan's
Kidney Pills cure sick kidneys, put
new strength in bad backs. Little
Rock cures prove it.

L. E. Levy, dealer in tobacco and
cigars, at 215 Main St., and living
at 283 West Sixth St., Little Rock,
Ark., says: "There was a miserable
feeling in the small of my back and a
feeling of weakness. As I do a great
deal of driving I blamed the con-
stant jolting for causing the severe
pain across my kidneys. Whatever
the cause of the trouble was after I
started to use Doan's Kidney Pills,
procured at J. F. Dowdy's drug
store my back gave me very little
annoyance, the use of this remedy
having driven the lameness entirely
away. I have recommended Doan's
Kidney Pills to several of acquaint-
tances and shall continue to do so,
for I know they can be relied upon
to bring relief in cases of backache."

For sale by all dealers. Price 50
cents. Foster-Milburn Co., Buffa-
lo, New York, sole agents for the
United States.

Remember the name—Doan's—
and take no other.

Cancer Cured

WITH SOOTHING, BALMY OILS.

MR. M. YANT, CRETE, NEB.

Says of our Mild Method of Curing Cancers:

"You have performed one of the most mirac-
ulous cures in my case ever heard of."

No need of cutting off a woman's breast or a
man's cheek or nose in a vain attempt to cure
cancer. No use of applying burning plasters to
the flesh and torturing those already weak from
suffering. Thousands of persons already treated.

Wonderful Free Illustrated Book and Names of
Hundreds You Can Write To.

Remember, you can be cured at home at small
expense. Delays are dangerous, so write today;
the doctor's advice costs nothing.

DR. BYE, 614 Bye Building, Kansas City, Mo.

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BELLS
UNLIKE OTHER BELLS
SWEETER, MORE DUR-
ABLE, LOWER PRICE.
OUR FREE CATALOGUE
TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.
Please mention this paper.

Heiskell's Ointment Cures Skin Diseases

For half a century Heiskell's Ointment has been used in all cases of skin disease with most gratifying results. Many have become entirely cured who had suffered untold pain and annoyance for years. One man in New Baltimore, Pa., writes that it cured him when he was raw all over. A lady in Philadelphia cured a case of tetter of six years' standing in fourteen days, while a man in Allentown, Pa., cured his case of eczema that had troubled him for eleven years with less than two boxes of the ointment. These and hundreds of others have found that Heiskell's Ointment is worth more than its weight in gold. Being a purely vegetable preparation, Heiskell's Ointment soothes and heals where others fail. It allays the itching and burning common to all skin disease, and all yield quickly to its magic influence.

There are many varieties of skin diseases with confusing titles, but they are all susceptible to one and the same cure—Heiskell's Ointment. No one need suffer long if afflicted with any skin disease not of a constitutional character if they will apply this remedy. This includes such skin diseases as erysipelas, prurigo, eczema, milk crust, itching piles, scald-head, tetter, ringworm, blackheads, psoriasis, pimples, freckles. In some cases it is necessary to give some constitutional treatment, as in erysipelas, eczema, etc.; the liver should be toned to healthy action and the blood and all the secretions purified. In all cases of skin disease cures are hastened by the use of Heiskell's Medicinal Soap before applying the ointment, and in cleaning up the blood and liver with Heiskell's Blood and Liver Pills.

Heiskell's Medicinal and Toilet Soap contains in a modified form the medicinal properties of Heiskell's Ointment, and is particularly effective in slight disorders of the skin, as rash, eruptions and abrasions. It cleans perfectly, and in the bath is a great luxury.

Heiskell's Blood and Liver Pills contain the active medicinal principles of various roots and herbs approved in medical practice.

Remember that there is no case so obstinate that Heiskell's Ointment will not cure it. The ointment is sold at 50c a box. Soap at 25c a box. Pills at 25c a bottle.

You can get them of any druggist, or we will send by mail on receipt of price. Address: Johnston, Holloway & Company, 531 Commerce St., Philadelphia, Pa.

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Linseed Oil

Has very few equals, and no superior in quality. Ask your dealer for it. We guarantee it.

Waters Pierce Oil Co

\$3 a Day Sure

Send us your address and we will show you how to make \$3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of \$3 for every day's work, absolutely sure. Write at once. ROYAL MANUFACTURING CO., Box 1318 Detroit, Mich.

Upworth Organs

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Write for Catalog today. Mention this paper. WILLIAMS ORGAN & PIANO COMPANY, CHICAGO

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CASNOW & CO.

SILOAM SPRINGS has given me a royal welcome and I could not ask for better treatment. Look for a good year.

Lon. H. Bakes.

ROGERS, ARK.—We arrived in Rogers Nov. 29th 1905, and took possession of the parsonage two days later.

Our reception was most cordial, and to all appearances the work here has started off well for the new year. The congregations have increased fully seventy-five per cent, and the Sunday school has grown in an almost equal ratio. Several valuable members have been added both on profession and by letter.

For the size of the place our membership is not as large as it should be, but it is composed of the very best people in the town and when they once become aroused to a consciousness of their possibilities our church here will go forward with a bound, and great things will be done for the Master's cause through her agency.

Rogers is one of the very best towns in Western Arkansas. It has a population of 3,200 and is still growing. Being a health resort, and situated in the center of the great apple belt with a soil capable of producing almost anything suited to its latitude, it offers many inducements to the new settler who seeks profitable investment for his money and at the same time healthful surroundings for his family. The Electric Springs here are destined to rival anything in the country at no distant day, in the number that will seek recuperation from their health-giving waters. There are already three hotels built and equipped for the accommodation of health seekers. I am told that an electric line is soon to be built connecting the springs immediately with the city of Rogers. My information is that all of this is to be done by Mr. R. Felcar, a wealthy and enterprising citizen of this place, who knows the art of money making, and has learned how to spend it for the benefit of his home town. This is a dry town Mr. Editor, but if you will come and see us we will give you a drink of pure water.

J. A. Castel.

Learning the Cost of Producing Field Crops.

In 1892 and 1893, Prof. W. M. Hays, now Assistant Secretary of Agriculture, inaugurated a large number of experiments in crop rotation at the North Dakota and Minnesota experiment stations. These experiments are planned to run for twenty years at least, and the value of certain arrangements of crops in the rotation is already apparent. Yields from the different rotations are carefully recorded, and the gross incomes are being determined. The real value of a certain rotation can only be accurately measured by net profit, however, as labor and cash expenditures will vary to an appreciable extent with the arrangement of crops in the rotation.

The cost of producing field crops cannot be determined, for practical purposes, on the experiment farms, because labor is too expensive and plot-work is not comparable to field conditions. Realizing this obstacle in the path of completing these rotation studies, the Minnesota Experiment Station, cooperating with the Bureau of Statistics of the United States Department of Agriculture, began in 1902 an exhaustive study into the cost of producing field crops in Minnesota under actual care of the Bureau of Statistics were placed in three of the most representative farming districts in Minnesota. In each district fifteen or sixteen farmers were interested in the work, and agreed to give labor reports and all cash items and miscellaneous data relating to the production of the crops. The "route-statistician," as the special agent came to be called, makes a daily visit to each of these farms and secures a report of all the labor performed the previous day, distributing it to the various crops and enterprises. Each year the farms are surveyed and a plat made showing the exact acreage of the crops, pasture lands, and waste areas upon which statistics are being recorded. Depreciation of farm machinery and harnesses, the cash rental value of the land, the cost of man-labor and horse-labor on the farm, are all being accurately determined and worked into the general problem of finding out what it costs the farmer to produce an acre of corn, oats, wheat, and hay.—*American Monthly Review of Reviews* for January.

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WARNING ORDER.

State of Arkansas, County of Pulaski.—ss. In the Pulaski Chancery Court, Minnie Weaver, Plaintiff, vs. G. S. Weaver, Defendant. The defendant, G. S. Weaver, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Minnie Weaver. Jan. 15, 1906. F. A. Garrett, Clerk. Bradshaw, Rhoton & Helm, Attorneys for J. G. Dunaway, Attorney ad litem.

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COMMISSIONER'S SALE.

Notice is hereby given that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court made and entered of record on the 5th day of December, A. D. 1887, in record book "State vs. Certain Lands," then pending therein between the State of Arkansas, plaintiff, and Certain Lands in Lincoln County, Arkansas, defendant, and of the order of said Court made and entered of record on the 13th day of January, 1906, in said cause in Record Book "39," the undersigned as Commissioner of said Court, will offer for sale at public outcry to the highest bidder at the east door or entrance of the Pulaski County Court House, in which said Court is held, in the City of Little Rock, within the hours prescribed by law for judicial sales, on the 21st day of February, A. D. 1906, the following described real estate situated in the County of Lincoln and State of Arkansas, as follows, to-wit:

Lots one (1) and two (2) in northeast quarter; and southeast quarter of southwest quarter of section six (6), township nine (9) south of range six (6) west.

The purchaser will be required to execute a bond, with surety to be approved by the Commissioner making the sale, and a lien on said property shall be retained to secure the payment of the bond thus given for the purchase money bid at such sale.

Given under my hand this 13th day of January, 1906.

F. A. GARRETT,
Commissioner in Chancery.

WARNING ORDER.

IN THE PULASKI CHANCERY COURT.
STATE OF ARKANSAS,
COUNTY OF PULASKI.

ss. Linnie Quick, Plaintiff,
vs.

O. B. Quick, Defendant.
The defendant, O. B. Quick, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Linnie Quick.

Jan. — 1906. F. A. Garrett,
Chancery Clerk.

Bradshaw, Rhoton & Helm,
Solicitors for Plaintiff.

J. G. Dunaway,
Attorney ad litem.

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DUNBAR—Little Lillie Gertrude Dunbar, infant daughter of Bro. and Sister Jno. G. Dunbar, died of membranous croup on Dec. 25, 1905. She had eaten a hearty dinner that day and died at 8 o'clock that night. Weep not, dear ones, for God has called his own to that place prepared for all such angel spirits. Father, you will find your "pet" as she was wont to call herself, with the angels. May each of you strive in such a way that you will meet her in that bright world where partings are no more. Hugh Reveley.

WATKINS—Mrs. M. A. Watkins, one of our best women, a lifelong Methodist and a saintly Christian, died at her home in Warren, Jan. 18. She was the wife of Dr. J. A. Watkins who died several years ago. Mrs. Watkins joined the Methodist church in childhood. She has raised her children up in the church. Her four sons are true men, and the one daughter a true woman. Mrs. Drummonds, the aged mother of Mrs. Watkins, remains on this shore; but is quite feeble, and we fear she will not be left with us much longer. She is one of the saintliest souls in this country. W. P. Whaley.

Warren, Ark.

McNEELY—John Lewis, son of W. J. and Levie McNeely was born Dec. 27, 1902, and departed this life near Selma, Ark., Nov. 15, 1905.

A fond father and affectionate mother ministered to the little one, and with the aid of the family physician sought to arrest the disease, but all seemed in vain, and He who said "suffer little children to come unto me," took little John Lewis unto himself. His body was laid away in the cemetery at Selma to await the resurrection morn.

The Lord is able to comfort now and bring us at last to a happy reunion in the home of the good. E. F. Wilson.

Princeton, Ark.

FEW—Brother C. J. Few, City Marshal, and leading citizen of Stamps, Ark., was murdered while on duty, Jan. 10. He had just arrested a negro wanted in Louisiana, and had gone to the home with the negro that he might change clothes, and tell his wife that he would have to go to jail. While here, a fierce struggle took place, resulting in the death of Brother Few, and also the negro. It is thought that other parties had a hand in the killing, and three have been held to answer the charge of murder in Circuit Court. Brother Few was a splendid officer, and a member of the Methodist Church at Stamps. He was a good man, and a friend to the same name. He leaves to our preachers by the same name. He leaves a wife and son, who mourn his untimely death. We suffer loss in the death of this brother, but live in hope of the glorious reunion beyond the grave. T. P. Clark.

WARNOCK—Chas. W. Warnock was born Nov. 19, 1848, in Walker county, Georgia. Here he lived until 1871, when he went to Mississippi. On Nov. 25, 1877, in Lamar, Miss., he was married to Miss Mattie Moody. Leaving Mississippi, he came to Arkansas where he lived till death claimed him. Thirty-five years ago he met his wife. For a little more than twenty-eight years they partook of life's joys and sorrows together as these joys or sorrows fell to them. To them were born four children one son and three daughters who with his wife remain to mourn his death, their loss but heaven's gain.

Bro. Warnock professed faith in Christ in 1880, and united with the M. E. Church, South, in 1885. He was a consistent Christian, a devoted husband and a true father. For several years he had been a sufferer, but without murmur or complaint did whatsoever his hand found to do with his might. Bro. Warnock was suddenly called away to be with Jesus in the early morning of Dec. 21, 1905. He had not been well for a month, but two days before his death had returned to his work, and the evening before the call to the better land was feeling quite well. Without a struggle he passed away soon after the family had come to his bedside. He did his life's work well and has now gone to his reward in heaven. Jesse L. Leonard.

HARVEY—Miss Kara R. Harvey was born Dec. 6, 1876; departed this life near Selma, Ark., Nov. 7, 1905. Of a large family she was the only one left at home to care for an aged father and mother. The father had been afflicted for years and for quite a while before her death was very low, requiring constant attention. Miss Kara denied herself the pleasures that usually belong to those of her age, and with a fidelity that was beautiful gave herself to the sacred task in her own home.

She won the admiration of all who knew her by her unselfish devotion to whatever duty fell to her lot. She joined the M. E. Church, South, Aug. 26, 1888, and was a devoted and useful member, until called to her reward in heaven. She was a member of W. H. M. Society at Selma and was also treasurer, notwithstanding her many cares at home she found time to attend the meetings of the society, and was a faithful officer. We felt as we laid her mortal remains away it might be truthfully said of her, "Servant of God, well done." She rests from her labors and her works follow. E. F. Wilson.

WILSON—Mary Wilson was born in Lucerne, Colorado, Feb. 26, 1891. She came with her parents to Arkansas in May, 1898, where she lived till death claimed her October 19, 1905. Mary was our happy little Sunday-school girl. She was loved at home and at school. Her school mates speak of her as the friend and peace maker. Not only was Mary a charming little character, but she had one of the most brilliant minds I ever saw. Unpretentious, yet ever ready and willing to do, not vain, yet she was beautiful and evoked the praise of those who knew her. Much has she been missed in the Sunday-school both in her class and in the programs rendered by the children on special occasions. As her pastor I feel that Mary's place cannot be filled by any other. But Christ has only claimed His own and why should we murmur? She is not dead, but is at rest.

It will not be long before we shall be gathered with those who have gone. May it be our happy lot to be gathered to Him who bath loved us and redeemed us by His precious blood. Let the father, mother, brother, and sister left on earth remember that with Christ is little Mary and where she is they may come. The Christ is beckoning to them come. "Precious in the sight of the Lord is the death of His saints." Jesse L. Leonard.



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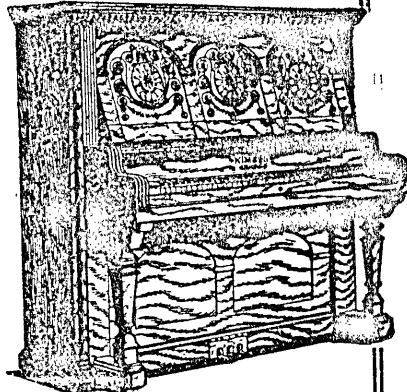
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COMMISSIONER'S SALE.

Notice is hereby given that in pursuance
of the authority and directions contained
in the decretal order of the Pulaski
Chancery Court made and entered on
the 5th day of December, A. D. 1887, in
record book "State vs. Certain Lands," then
pending therein between the State of Ar-
kansas, plaintiff, and Certain Lands in
Chicot County, Arkansas, defendant, and of
the order of said Court made and entered
of record on the 13th day of January, A. D.
1906, in said cause in Record Book "39,"
the undersigned as Commissioner of said
Court, will offer for sale at public outcry
to the highest bidder at the east door or
entrance of the Pulaski County Court
House, in which said Court is held, in the
City of Little Rock, within the hours pre-
scribed by law for judicial sales, on the 21st
day of February, A. D. 1906, the following
described real estate situated in the County
of Chicot and State of Arkansas, as follows,
to-wit:

Northeast quarter of section nineteen
(19), township eighteen (18) south of range
one (1) west.

The purchaser will be required to execute a
bond, with surety to be approved by the
Commissioner making the sale, and a lien
on said property shall be retained to secure
the payment of the bond thus given for the
purchase money bid at such sale.

Given under my hand this the 13th day
of January, 1906.

F. A. GARRETT,
Commissioner in Chancery.

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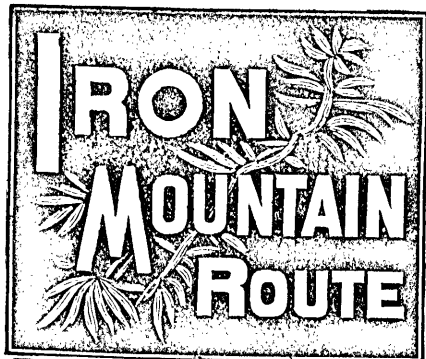
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Wewoka circuit at Lamhe Tulsa Feb. 3, 4
Holdenville Station Feb. 4, 5
Seminole circuit at Salt Creek Feb. 10, 11
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WEATHERFORD DISTRICT First Round.
Hammou at Pleasant Hill Feb. 1
Texmo at Angola Feb. 3, 4
Roll at Roll Feb. 6
Cheyenne at Cheyenne Feb. 10, 11
C. F. ROBERTS, P. E.

MCALISTER DISTRICT First Round.
Klawa at Klawa Feb. 3, 4
Bemington and Boswell at B. Feb. 10, 11
Bokchito at Bokchito Feb. 11, 12
Caney Ct. at Boggy Depot Feb. 14, 15
SAM G. THOMPSON, P. E.

DUNCAN DISTRICT First Round.
Lawton station Jan. 20, 21
Cement at Cement Jan. 21, 22
Minco and Tuttle at Minco Jan. 27, 28
N. L. LINEBAUGH, P. E.

ARDMORE DISTRICT First Round.
Berwyn circuit at Springer Feb. 3, 4
Woodford circuit at Sneed Feb. 10, 11
Dixie circuit at Dixie Feb. 17, 18
Grady circuit at Grady Feb. 24, 25
Leon circuit at Cross Roads Mar. 3, 4
W. T. FREEMAN, P. E.

BEAVER DISTRICT First Round.
Ingersoll and Hazleton at Ingersoll Feb. 3, 4
Kenton at Kenton Feb. 10, 11
Garrett at Garrett Feb. 14, 15
Boyd circuit at Boyd Feb. 17, 18
J. E. LOVETT, P. E.

WYNNEWOOD DISTRICT First Round.
Mill Creek Feb. 3, 4
McGee circuit at McGee Feb. 9, 10
Byars circuit at Johnson Feb. 10, 11
Paoli circuit at Florence Feb. 17, 18
Moral circuit at Pioneer Feb. 24, 25
Wanett circuit at Wanett Feb. 25, 26
J. S. LAMAR, P. E.

CHOCTAW DISTRICT Second Round.
(Partial List.)
Hugo station Mar. 3, 4
Ft. Towson circuit at Ft. Towson Mar. 4, 5
Nelson at Atlas Mar. 10, 11
Grant at Soper Mar. 11, 12
Kulluklo at Bokchito Mar. 17, 18
San Bols at Dwight Mis. Mar. 24, 25
W. P. PIPKIN, P. E.

MANGUM DISTRICT Second Round.
Gotebo and Lone Wolf at Lone Wolf Feb. 18, 19
Hobart station Feb. 25, 26
Martha and Blair at Martha Mar. 3
Altus station Mar. 4, 5
Granite circuit at Ozona Mar. 10, 11
Hollis circuit at Dryden Mar. 14
Mangum circuit at White Flat Mar. 17, 18
Mangum station Mar. 18, 19
Elmer Ct. at Francis school house Mar. 24, 25
Headrick circuit at Headrick Mar. 25, 26
Deer Creek circuit at Francis Mar. 31 Apr. 1
Corbett circuit at Red Hill April 7, 8
Erick circuit April 14, 15
Olustee and Eldorado at Olustee April 21, 22
Duke circuit April 22, 23
Snyder circuit April 28, 29
Mountain Park circuit April 30
Davidson circuit May 5, 6
Frederick station May 6, 7
W. S. P. MC CULLOUGH, P. E.

MANGUM DISTRICT First Round.
Mt. Park circuit at Mt. Park Feb. 3, 4
Snyder circuit at Snyder Feb. 4, 5
Davidson circuit at Davidson Feb. 10, 11
Frederick station Feb. 11, 12
W. S. P. MC CULLOUGH, P. E.

MUSKOGEE DISTRICT First Round.
Bokoshe circuit Feb.
Warner and Porum Feb.
Enterprise circuit Feb.
Howe circuit Feb.
J. C. FOWLER, P. E.

CHEROKE DISTRICT First Round.
Stilwell Feb. 3, 4
Alluwe circuit Feb. 10, 11
J. B. McDONALD, P. E.

OKLAHOMA CITY DISTRICT Second Round.
Bristow station Feb. 3, 4
Stroud and Davenport Feb. 4, 5
Tecumseh station Feb. 10, 11
Earlboro and Wewoka Feb. 11, 12
Piedmont station Feb. 17, 18
Perry station Feb. 24, 25
Morrison station Feb. 25, 26
Stillwater station Mar. 3, 4
Guthrie station Mar. 4, 5
Norman station Mar. 10, 11
St. Luke's Okla. City Mar. 11, 12
Franklin circuit Mar. 17, 18
Epworth, Oklahoma City Mar. 18, 19
Keokuk Falls Mar. 24, 25
Sparks and Prague Mar. 25, 26
Konawa April 1
Maud April 1, 2
Capitol Hill and Wheatland April 7, 8
El Reno April 8, 9
Shawnee, First church April 14, 15
Forest Ave. April 15, 16
Aseer station April 16, 17
Bethel circuit April 21, 22
McLoud April 22, 23
Arcadia circuit April 28, 29

Notice: We will hold two missionary and pastor's conferences this quarter, one at Perry for the north end of the district, including the following charges: Perry, Guthrie, Piedmont, El Reno, Stillwater, Morrison, Stroud, Davenport and Bristow. Dr. Piner will be in charge of these conferences. The other will be held at McLoud for the Southern part of the district, including all charges not mentioned above.
W. J. SIMS, P. E.

DUNCAN DISTRICT Second Round.
Anadarko station Feb. 3, 4
Verden and Nuckah at N. Feb. 9, 10
Chickasha station Feb. 11, 12
Carnegie at Carnegie Feb. 17, 18
Terral and Ryan at Terral Feb. 24, 25
Hastings at Waurika Mar. 3, 4
Walter at Mt. View Mar. 10, 11
Temple station Mar. 11, 12
Lawton Station Mar. 17, 18
Rush Spr. at Wood Lawn Mar. 24, 25
Marlow station Mar. 25, 26
Duncan circuit at Hopewell April 1, 2
Comanche station April 2, 3
Fletcher circuit April 7, 8
Cement station April 8, 9
Duncan station April 14, 15
Minco and Tuttle at Tuttle April 21, 22
Bailey circuit April 28, 29
Indian Work May 5, 6
The District Conference will be held at Duncan April 11-15.
N. E. LINEBAUGH, P. E.

If the Baby is Cutting Teeth.

Mrs. Winslow's Soothing Syrup has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pains, cures 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.

LITTLE ROCK DISTRICT 2nd. ROUND—
Hazen Feb. 3, 4
Carlisle Feb. 10, 11
De Vall's Bluff Feb. 17, 18
Tomberlin Feb. 24, 25
England Feb. 25, 26
Des Are Mar. 3, 4
Hickory Plain Mar. 10, 11
Austin Mar. 17, 18
Lemoke Mar. 18, 19
Marblevale Mar. 24, 25
Henderson's Chapel Mar. 25, 26
Oak Hill Mar. 31 Apr. 1
Maumelle April 7, 8
Bryant April 14, 15
Benton April 15, 16
Hunter Memorial April 22
Asbury April 22
Winfield Memorial April 29
First Church April 29
Thos. H. Ware, P. E.

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Wise Words to Sufferers

From a Woman of Notre Dame, Ind.

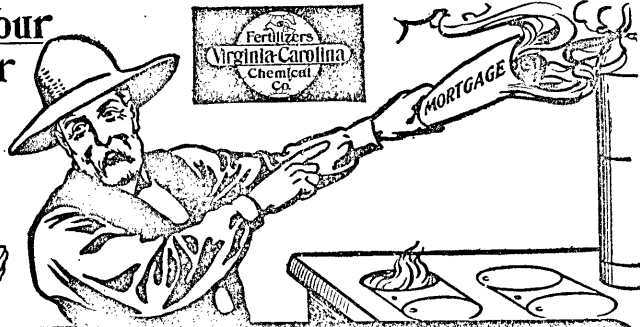
I will mail, free of any charge, this Home Treatment with full instructions and the history of my own case to any lady suffering from female trouble. You can cure yourself at home without the aid of any physician. It will cost you nothing to give the treatment a trial, and if you decide to continue it will only cost you about twelve cents a week. It will not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of that is all I ask. It cures all, young or old.

If you feel a bearing-down sensation, sense of impending evil, pain in the back or bowels, creeping feeling up the spine, a desire to cry frequently, hot flashes, weariness, frequent desire to urinate, or if you have Leucorrhea (Whites), Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Tumors or Growths, address MRS. M. SUMMERS, NOTRE DAME, IND., U. S. A. for the FREE TREATMENT and FULL INFORMATION.

Thousands besides myself have cured themselves with it. I send it in plain wrappers. TO MOTHERS OF DAUGHTERS I will explain a simple Home Treatment which speedily and effectually cures Leucorrhea, Green Sickness and Painful or Irregular Menstruation in young ladies. It will save you anxiety and expense and save your daughter the humiliation of explaining her troubles to others. Plumpness and health always result from its use. Wherever you live I can refer you to well-known ladies of your own state or county who know and will gladly tell any sufferer that this Home Treatment really cures all diseased conditions of our delicate female organism, thoroughly strengthens relaxed muscles and ligaments which cause displacement, and makes women well. Write today, as this offer will not be made again. Address

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