

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

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17

EDITORIAL.

Shall We Do It?

In our editorials and comments we have suggested federation of the two great branches of Episcopal Methodism in America. Our signed editorial in issue of March 28, may have seemed to sound a discordant note, but the careful reader will discern a declaration of intention running through it all. It was merely a frank statement of the policy that should be adopted if sentiment and temperament continue to stand in the way.

We do not advocate organic union. The sentimental difficulties effectually bar the way and will for another generation. A growing church of four or five million member might depend on numbers, lose spirituality, and afford opportunity for the development of a dangerous ecclesiasticism. The lessons of Roman papacy must not be lost, nor history be permitted to repeat itself. The different theories of episcopal tenure and the status of lay representation in the Churches, North and South, would be obstacles.

Our suggestion, not new nor original, is that the United States be divided into three General Conferences, a Northern, a Southern, and a Western, each to have its own Constitution, Bishops, and Connectional officers. A General Council, composed of representatives from each General Conference, should be empowered to care for all general and common interests, and an Episcopal Council, composed of all the Bishops, should have advisory and limited executive power. All foreign missions should be under the care of one General Board. Publishing Houses would cooperate, duplication of Sunday School, Epworth League, educational, and doctrinal literature would be avoided. The funds and efforts of the whole church could be wisely concentrated on the negro work in the South, the care of the immigrant in the North, and the development of difficult fields in the West. The different Colored Methodist Churches might be induced to federate, and their waste and friction be reduced. A free interchange of episcopal service and transfer of preachers would provide for all needed adjustments. Many minor details need not be even mentioned, because they would easily be worked out.

Is it reasonable to hope for such a consummation. The different Methodisms in Canada overcame greater difficulties and long ago united. The Congregational, United Brethren, and Methodist Protestant Churches, wide apart in many respects, will soon be one church. The Northern Presbyterians and Cumberlandians have fully agreed to merge, and Southern Presbyterians begin to lean toward the union. Northern and Southern Episcopalians long ago, and Northern and Southern Baptists last year, came together. Methodist union in England and federation of Methodists, Presbyterians, and other churches in Canada are not only possible, but highly probable. By action of recent General Conferences, North and South, and of subsequent commissions, we have the joint Hymnal, Order of Service, and Catechisms, a partial working plan for

border Conferences, and complete union in Japan. These are steps in the right direction. Can we not secure full federation, and remove the reproach that many cast against us? Shall the followers of Wesley, with the same creed, with the same missionary spirit, the same practical organization, the same religion of love, be the last to lay aside suspicion and bickering and wasteful rivalry? Let us fashion a federation that is liberal enough to admit of differences of sentiment and temperament and strong enough to carry the gospel of perfect love and holiness to the negro, to the alien on our shores, to the submerged of our cities, and even to the uttermost parts of the earth.

Southern Methodism has won in all her historical contentions with Northern Methodism. Our past is honorable. History has been made. Further explanations are unnecessary. We have reached the point where we can afford to make advances and throw the responsibility of accepting or rejecting upon the Northern Church. Is it not then our duty to submit definite propositions for federation to the Methodist Episcopal Church? If they accept and federation follows, we shall have honor for the glorious consummation. If they refuse, we shall have cleared ourselves, and may with all good conscience push forward to those things involved in an independent career. Finally, then, to be definite, let our General Conference adopt resolutions in substance as follows:

Whereas, (1) Methodism, North and South, in the United States is one in doctrine, in general purpose, and largely in polity; (2) each by the processes of natural growth is encroaching more and more upon the territory naturally and logically belonging to the other, thereby causing an apparently needless waste of money and of men and perpetuating sectional bitterness and suspicion; and (3) other Churches with greater differences are reaching practical working agreements or unions; therefore, Be it resolved, That, for the glory of God, the better extension of Christ's kingdom, the wider spread of Scriptural holiness, and the unimpeded growth of the Methodist Episcopal Church, South, in session at Birmingham, Alabama, hereby invites the next General Conference of the Methodist Episcopal Church to appoint commissioners to confer with commissioners appointed by this General Conference to formulate a plan of Federation for Episcopal Methodism in the United States to be submitted to the ensuing General Conferences of the respective Churches, and do now appoint three Bishops, six traveling elders, and six laymen to act for the Methodist Episcopal Church, South.

Details need not be suggested here.

It should be distinctly understood, that, if federation can not be consummated, our Church will feel under no further obligation to confine herself to her present boundaries, but will follow what seems to be providential leadings into wider fields. We propose this action not as a

threat, but as a frank declaration that we believe that we must expand or federate or stand still and eventually die.

O God, the Father of our Lord Jesus Christ, show us thy will; keep us from blocking the way to that unity of spirit and purpose for which thy Son prayed. Amen.

Preparation and Life.

Is it not a mistake to divide your life too rigidly into preparation for life's work, on the one hand, and life's work itself, on the other hand? Many men spend too much time getting ready to live. Many families imagine that they will begin to live after a while, when they have gotten together so much, made such and such preparation. Would it not be better to consider that we are already at the business of life, that preparation is the business of part of life? Why should a student put off beginning to live till he is educated, his life half over? Why should a boy promise himself that he is going really to begin to live when he has become a man? Life is better considered in its unity, when each section of it is considered a section of real life, and is entered upon and enjoyed as such. By any other rule it would be easily possible to consider that we put off living till we get into eternity, after having spent the whole of this earthly existence in mere preparation for living. It will perhaps help us to be patient in the toils of our present lot to remember that we are at the real business of life now, that if our toils are worthy, then our life is as real and as worthy as it will ever be, here or hereafter, and that we do not need to be straining after things yet to come in order to put significance into our existence. Every day is a part of our eternity. We are in the midst of eternity now, each of us, and had as well address ourselves to the tasks and responsibilities of the present hour with contented minds, content to labor, believing in the dignity of each day as it comes.

The credentials of any church are to be found not in parchments delivered from the hands of a historic line of descent, whether the line be one of ordination or one of ordinances administered. The true credentials of a church are to be found in its fruits—the seal not of prelates, but of the Holy Ghost, upon the ministries of the church. If the seals of the Holy Ghost blaze upon your work, you may smile at historic pretensions.

Prejudice doubtless exists in some degree in the hearts of all men, but the man is unfortunate indeed who allows it to become his lord and master. He is utterly useless, and his downfall is certain. A better sentiment should dominate our lives.

Intelligence, like wealth, is often acquired by long and determined effort. Unlike riches it can not be inherited. Some may be fortunate in inheriting a good start, but information and the practice of thought are requirements.

Steady Progress.

We observe with great pleasure that our preachers in Indian Territory and Oklahoma are pushing the battle. They are in a great and most fascinating country. The church will show the greatest increase in that field within the next few years—an increase that will make the rate of movement in any other section seem tame in comparison. But steady! brethren; let there be no wild enthusiasm, no wild spasmodic movements. Your special missionary collections are good, very good, so far as they do not interfere with the settled order of the church as that order is represented in the regular collections. We venture to suggest to our brethren that the first thing they should aim at in the finances of the kingdom is full collections; the next thing they should emphasize is entire self support. The most fruitifying process in the world for any church is to begin to pour out missionary money; therefore let it be poured out. Yet you will dry up your fountains if you do so at the expense of the regular collections. Many people ought to pay extra money for missions after the collections are paid and some may pay missionary money who cannot be induced to pay what they ought on the regular collections. In any case get the collections, and then go after all the extra money you can find. If the General Board of Missions can once get the whole church to paying regularly the missionary collections in full, they will take care of the work in all our fields, and will see that the assessments are increased as the willingness and the ability of the church increase. Yet we long to see the time when many individual congregations will undertake regularly and voluntarily to support a special missionary, as many ought to do. What we are pleading for is steadiness, a progressive conservatism, enthusiastic indeed, but regulated. This only is true progress.

A Horrible Catastrophe.

Through the secular press our readers are already fully informed concerning the terrible disaster that has befallen San Francisco and vicinity. Earthquake, fire and famine have done deadly work. We know much but not all. Details of loss of life and property are difficult to secure. Delaying not for the particulars Congress promptly passed an appropriation bill, and cities, organizations, churches, and individuals have contributed liberally for the immediate relief of the sufferers. This speedy and spontaneous action is creditable to our people, and proves that one touch of nature makes the whole world akin. Fortunately there is much wealth among the people affected, and they are better able to care for their own than many other cities would be. But the situation appeals strongly to humanity and the responses bless both givers and receivers.

It is probable that our people have given through local channels to this cause, but if any have not and desire to contribute they may send money to us. It will be turned over to proper authorities. We do not yet know what steps have been taken by our Church officials, but trust that they will call for funds for our preachers or others for whom we may be responsible, so that later

distress may be averted and damage to churches and parsonages may be repaired. We shall gladly cooperate in such a movement, and will receive money for it.

Our hearts go out and our prayers ascend for the stricken and distressed. Without attempting to philosophize about this terrible event, we pray that out of the apparent evil good may come. Realizing how insecure is the foundation of the so called solid earth, we should build more and more on the moral and spiritual; "while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

Misinterpreted.

The Nashville Christian Advocate of April 12 editorially criticises our signed editorial on "Let Southern Methodism Expand." Because just such misinterpretation was anticipated, the editorial was signed. Our leading editorial in this issue clearly sets forth our desire and purpose. We briefly restate the argument of the criticized editorial so that our readers may decide whether we are consistent.

1. The historic relations of Northern and Southern Methodism have been so fully presented that further discussion is useless. All men who read know for what each Church contends.

2. Sentiment and temperament are now the only practical reasons for further separate ecclesiastical existence.

3. These seem foolish, but as they cannot be overcome by argument and are found in every phase of life, they must be acknowledged and taken into account in practical affairs.

4. We may differ with others and yet treat them fraternally.

5. While we believe the Northern Church is acting unwisely and spending money foolishly in its white work in the South, as we have not by argument convinced them of folly, let us respect their conscientious convictions, and by the kindest treatment win them to our way of thinking.

6. If we should have a clear call to the North or any part of the world where our church can reach people hardened against other influences, we should disregard geographical lines, and respond.

7. To refuse to recognize duty outside our present boundaries dooms us to the fate of a provincial church.

Dr. Winton says the facts are against us. Until our theory is tried, there are no facts against us, only an awkward situation, and our good brother's dictum.

We cited cases in Missouri, which he contends are not germane. But if it is wrong to adhere North or South anywhere, it is wrong in Missouri. If it is right in Missouri, it is right anywhere. If it is a question of principle, the principle is violated in Missouri. If sentiment may determine in Missouri, it may prevail in Iowa or in Arkansas. Let us claim that we are capable of managing our own affairs, and concede to the Northern Church the same right and ability. It costs the Northern Church vastly more to invade the South than it does the Southern Church to permit it. If the Northern Church can afford such expenditure, we

surely can stand it. Let us not be responsible for the bitterness which Dr. Winton claims exists. By our brotherliness let us prove that we are brethren.

Now and then somebody expresses a willingness to "help the paper along" by becoming a subscriber. We appreciate all exhibitions of good will, but really we do not care to have anybody take this paper on the basis of a charity. We propose to give value received to every subscriber; and we want it remembered that the church cannot do her work in this country without a good strong paper any more than it can do without schools and Sunday Schools; therefore the paper earns its right to be and gives full return for what it gets.

If any one doubts that our brethren of the Indian Mission Conference are a heroic band, let him travel among them. It will be seen that they endure many discomforts for the sake of the gospel. Salaries are small, for the most part; the parsonages are smaller than the salaries, there being only two or three commodious parsonages in the whole conference; Domestic help for the mistress of the manse is usually out of the question. It often calls for a brave heart to face the difficulties.

It seemed a great pity that the tireless energy of St. Paul should be brought to a standstill by the shutting up of the great apostle in a prison. But was it brought to a standstill? Where were some of those great epistles of his, if he had not been put in jail? How much poorer the world would have been without the prison experiences of Paul! Moral: If a man will yield himself unreserved to the will of God, God will get the most that is possible out of that man for the good of the world.

Luther Burbank, the California wizard, believes that he found—through his years of investigation into plant life—means, by selection and environment influences, of developing in the United States the finest race the world has ever known. Not so very long ago Mr. Burbank was ridiculed for his theories of plant life. To-day he is honored as a wonder-worker and a far-seeing man of science. Startling and radical as are his theories regarding the training of the "human plant," as he himself expresses it, who shall say that he is not on the right track? The May Century will contain the first full discussion of the matter that Mr. Burbank has written for publication.

Many a good sermon has been practically nullified by a little foolishness on the part of the preacher. The pulpit is no place for a joke. The gospel issue is an infinitely grave issue. If you throw people into a laugh and a frolic by your preaching, you need not be surprised that they do not then take seriously your message. Press the true issue of the gospel and leave off the triviality.

Why should any good man ever be disquieted? This is God's world, and every time is God's time, and every place is God's place. It is only a question of keeping yourself in the line of duty each day, each hour, and in all places. When you have gone to the bottom of all your problems, each as it arises, there is just one thing for you to get out of life and that it an opportunity to do service for the good and for the right. It is always possible to exhaust the opportunity of the hour to do this. Therefore be happy in this, that you are useful.

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NOTES AND PERSONALS.

The General Conference of the Colored Methodist Church will convene in Memphis, Tenn., May 2, instead of Topeka, Kan., as originally planned.

Rev. W. B. Ricks, well known in Arkansas, now pastor of Chestnut Street Church, Louisville, Ky., is Epworth League editor for the Midland Methodist.

Bro. McKay is in the midst of a good meeting at Winfield Memorial. He preaches at night and the other Little Rock preachers hold the day services.

Funds have been raised to maintain a Y. M. C. A. at Stuttgart, Ark., and a movement is in progress to secure \$20,000 for a Y. M. C. A. building at Jonesboro. These are good towns and will perform what they undertake.

Prof. J. D. Clary has resigned the principalship of Hendrix College Academy at Conway to accept the principalship of Little Rock Conference Training School at Fordyce. Prof. M. Russell has been chosen to take the place vacated by Prof. Clary.

The Junior editor spent Sunday morning pleasantly at Dye Memorial, while Bro. Cochran preached a special missionary sermon to the women of Bro. Hall's church. Bro. Cochran expects to begin a meeting next Sunday and will have Bro. McIntosh with him the first Sunday in May.

The executive committee of the Hendrix College Board has taken preliminary steps to lease the Mena Hendrix Academy property for ninety-nine years. The people and papers of Mena are strenuously objecting to it as a violation of the compact between the College and the town of Mena.

Lindsay and Chickasha.

The rambling editor of this Advocate spent a day at Lindsay, I. T. recently. The pastor, Bro. R. A. Baird and his good little wife have been having a rather hard time with sickness. Brother Baird was still suffering with rheumatism and was unable to be about. The town is new, and our people there are standing up nobly to our cause. This is their first year as a station. They will be able to maintain themselves with credit. The pastor told us that the people had been good to him and his family, and the people spoke well of the preacher. The good women were to the front with their efforts to get all our property out of debt and equipped. This writer was impressed that the town of Lindsay, situated as it is twenty-five miles from any important town,

and situated in the magnificent Washita Valley, is destined to a fine future. I am under special obligations to Mr. R. A. Diggs, the postmaster, for courtesies shown. He is a Methodist and a Tennessean by way of Arkansas; therefore it was not hard to feel at ease with him.

Chickasha was my place to spend Sunday. Our plucky Irish preacher there, Rev. W. M. P. Rippey, and Bro. A. C. Jackman met me at the train and the latter carried me to his house where he and his family made a weary traveler feel much at home. They are good old-time Methodists, and it never takes a Methodist preacher long to find out when he has gotten into a home of this sort.

Chickasha is a splendid town—still in Washita Valley—with some eight or ten thousand people. This editor has not met a more friendly nor a more promising class of people in this territory. They are now bringing toward completion the prettiest and the best appointed church we have in the conference, so far as my observation extends. Brother Rippey was royal in his welcome and did everything a man could ask to make my visit both pleasant and profitable. He is full of push, good will, manly independence and love of the brethren—a fine combination for any man.

It was a special pleasure to meet in Chickasha one person I had known before—Mrs. Ellis, nee Miss Edith Rattenbury, of Fayetteville, Ark. An evening spent at their house was most enjoyable and put the traveler in some danger of overeating.

I am going from this place this afternoon to the district Conference of this district at Duncan; thence to ElReno; thence to Holdenville, where a church is to be dedicated next Sunday; thence to Wetumka, where a like service is to be rendered; thence to the Cherokee District Conference, at Pryor Creek, taking in some places by the way; thence to the Ft. Smith District Conference, at Greenwood; thence to see a family which is living these days very much after the fashion of widow and children.

Jas. A. A.

Duncan District Conference.

The conference met at Duncan, a town of some three or four thousand in the Chickasaw country, only about a mile from the line of Oklahoma and some fifty miles north of Texas. The whole region round about is beautiful and fertile, a gently rolling country, almost treeless, some 1200 feet above the sea level. In all our travels over many states of the Union we have seen no region more entrancing than the western part of the Chickasaw Nation. We have seen no country where the whole surface can be so nearly all occupied as can the whole of Indian and Oklahoma territories. One may go scores of miles without coming upon a quarter section that will not make a fine farm. The church at large has no conception of what a domain lies open to us here. When we get statehood this whole country will teem with a busy and a prosperous people. We need to keep our eyes wide open for the opportunities that open daily in this vast region.

In connection with the Duncan District Conference was the District League meeting, and the meeting of our missionary wo-

men. We trust a report in detail will be given by the secretaries. We have space here only to say that the occasion was a very happy one. Rev. N. L. Linebaugh, the presiding elder, is a true and heroic leader. He has a fine corps of men and some most excellent Leaguers and missionary women. We heard excellent sermons by Rev. W. M. P. Rippey and Rev. N. A. Philips. The League Conference was earnest in its spirit and did good work. The women, led by Mrs. Scoffern, of Chickasha, were there in force, pushing Home Missions. A number of substantial and godly laymen attended, taking deep interest. Self-sacrifice is playing a large part in Duncan District, from the presiding elder and his heroic wife down. We heard of one layman in the town of Lawton who works on a salary of \$100 a month and has been now for a long time giving half he makes to the church. These brethren will take the land for Christ.

This editor everywhere out here runs upon people he has known. He was surprised to find at Duncan two of the friends of his boyhood—Mr. Spencer Bond and Mr. Hale Bond, formerly of Brownsville, Tenn. Both are doing well and each has a charming family. He was no less surprised to come upon Dr. Frost, formerly of Johnson County, Arkansas, with his good wife, nee Tankersley, and children, also prospering in life and true to the church. These meetings with old friends are a constant pleasure, and the unvarying kindness which they show makes life worth living. The editor has about concluded that he must keep out of all rascality as he goes, for it seems very easy to trace him up, seeing he cannot get away from those who know him.

We visited El Reno as we dropped back from Duncan District Conference. Rev. C. S. Walker, formerly from Kentucky and once a student in Hendrix College, is in charge. He met us at the depot in company with our old friend, Mr. Turner Bradford, formerly of Pine Bluff, Ark. Of course, we found elegant entertainment at the home of the latter. The kindness of his good wife through many years of the past cannot be forgotten by this preacher and his wife. Mr. H. C. Bradford is also here. The two are prosperous in business, and financially they belong to the church, taking great interest in it. Bro. Walker is doing a good work and holds the favor of his people. He is a fine young fellow and has a bright future. Our church in ElReno is not large, but is destined nevertheless to grow, having some excellent people. The town is a good, solid, little city of some 10,000 people, in a fine region.

Approval.

Your article in your last issue on "Better Methods For The Sunday School" meets my unqualified approval and commends itself to the serious consideration of our approaching General Conference.

Your suggestion to do away with the present "Lesson System" may seem revolutionary—it certainly is bold—and startling, but it is demanded by the interest, not only of our church, but by those of evangelical Christianity, and it is to be hoped our General Conference will act upon the matter. Our children are not learning the Bible and our young people are shamefully ignorant of the contents of the blessed Book.

C. Pope.

The Educational Convention at Dallas, Texas.

The great Educational Convention has come and gone. It was called for the purpose of informing our people on educational lines. It was a great success. The papers read were very strong and full of the information needed to bring our people to intelligent action. If the promoters of the convention had desired to be sensational or spasmodic, or had they looked only to immediate results a different course would have been pursued. The speakers would not have confined themselves to reading manuscripts, but bearing in mind the publication of a book of educational information the committee requested them to use manuscripts. The book will be forth-coming and it will be great. Without insidious distinction we may say that the papers of Bishops Hoss and Hendrix and Dr. LaPrade will be a great contribution to educational literature. I do not know that Dr. Waterhouse handed in a manuscript, but it is hoped that he did, as his speech was one of the greatest delivered. The paper of Dr. Dowman, of Atlanta, was robust and orthodox. Dr. W. W. Smith, of Va., made a speech that was simplicity itself, and yet it had at its base the deepest philosophy of the present advanced educational movement. Bishop Gallaway was too unwell to speak on the last night of the convention and on this account the convention adjourned in the afternoon. The sickness of the Bishop was a great disappointment to the Texas people, as they regard him as possibly the finest orator of the church.

Dr. John E. Godbey was present part of the time. He has many friends in these parts. Three of the most prominent laymen on the program were reared by Methodist preachers, Chancellor Kirkland, Judge N. W. Finley, and Hon. Cone Johnson. The latter begins a meeting with me tomorrow. Surely the devil will get ashamed of his lie after awhile and cease to say the sons of preachers are more degenerate than others. The music of the Glee club of S. W. University was greatly appreciated, and the piano recital of Miss Van Aahan received great applause. A little bit of rivalry between our Methodist schools was to be seen, but perhaps it will work good, as each of them will strive harder to merit patronage.

The General Board of Education which met with us, has much to do in working out our system of correlation, but they will do it bravely and accomplish it after a while. It is to be regretted that there was a little undertone of electioneering for General Conference officers, but the great body of Texas delegates are going up to Birmingham uncommitted. They will be there in the right spirit with no candidate of their own and not committed to any one from any section. It was stated to the writer that a pastor in Nashville had given out the statement that noses have been counted here and Blank and Blank are as good as elected. Personally I have very little uneasiness. The Lord has directed in the past so as to preserve his church and he still lives and loves us.—B. H. Greathouse.

Longview, Texas.

A Forward Movement Needed.

The pendulum of public opinion is swinging in the direction of Methodist union. With the organization of capital and labor, the putting down of formal sectional and political differences, the public mind is gradually demanding the union of the two churches. Already the Northern and Southern Baptists have united. Some of our conferences have been practicing federation under the act of the last General Conferences. If one will place his ear to the ground he can hear the rumbling of the volcanic power that will sweep the two great Methodist Churches into one body.

There are, no doubt, men on both sides who are

bitterly opposed to this union. They are men of strength and experience. We reverence them for what they have done and will yet accomplish. Our churches could not well spare their services. But after all is said this prejudice is largely sectional. We have been wronged and have wronged our Northern brethren. It has been an "eye for an eye, and a tooth for a tooth."

Our Northern brethren entered our territory, sued for our property, in some places confiscated it. They have invaded the South with their men. Have spent large sums of church extension and mission money on this field. We have retaliated by going into the West, and organizing any where we could regardless of the existence of our sister church. It seems to me the time has come when this condition of affairs should cease.

Our people on each side should be so taught by the ministry that when they go to a place where either one of the Methodist Churches is located they would make their church home there and not try to organize another church. The great number of questions that are asked by those who do not belong to the church reveals prejudice against this condition.

Our Northern brethren have made the plea for union so long that it is easy to convince the general public that we Southern Methodists are so prejudiced that we will not consent to consider any propositions. They use this argument with telling force on a large number of people. The only way we can possibly meet it is for our General Conference to manifest a willingness to meet in committee the Northern church and discuss plans tending toward, if not ending in an ultimate union.

I do not believe in giving up that which is ours by inheritance and conquest. But I do believe the time has come when as a church we must consider, and that seriously, the situation in which we as Methodists are placed. It is said: "If you see a cyclone coming, you must either get out of its way or mount the storm and guide it." The storm of public sentiment is now on us. We may cry, "peace be still," "but there is no peace." The time has come when churches as well as individuals must forgive and forget, bear and forbear. Shall we not take time by the forelock and become one indeed and in truth.

It is true the negro still has a place in this argument. A noted divine recently said, "If the Southern Church will consider union and it can be agreed upon with the one exception of retaining the negro element in the church, we will do what we will soon be forced to do, set him up a church to himself." But even this can be better discussed by our committees than through the public press. What we need to do is to take proper steps to bring about a union of the churches and then we will be guiltless in the sight of God.—B. E. Chapman.

The Methodist Episcopacy.

The Episcopacy has been a strong point in organic Methodism. Both the conception of it as an office and the traditions of its administration for a hundred years and more are in harmony with New Testament ideals. Methodism has never sought to identify its general superintendency with the *episcopos* of the New Testament; much less has it allowed the attempted identification therewith of the prelatial high-church notions of the episcopacy held by the Romanists and Anglicans. It has accepted the office with its New Testament warrant as possessing the maximum of adaptation and efficiency. The form given it is the one which answers to the needs of the modern Church. So strong has been the belief that the adaptability and efficiency of the episcopacy in this form is not evanescent that its charter has been wrought into organic law of Methodism. Furthermore,

it has been secured therein by such constitutional restrictions as that only the most radical and revolutionary changes of thought and sentiment can remove it. The history of Methodism, so far, has vindicated the wisdom of this disposition of the central idea of its polity.

Unquestionably the episcopacy has been the secret of the orderly and successful movements of Methodism during the past century. It is not to be said, however, that Methodism might not have adapted itself to another, and even non-episcopal polity; but the history of those branches of Wesleyanism which in this country have moved on synodical and congregational initiatives has served to show at least the advantage of episcopacy. The past of our record is beyond question.

But what of the future of the Methodist episcopacy? We can see no sign that the office loses in adaptability or efficiency; neither can we discover any sign that advances and changes in the Church create conditions of life or administration that may not be better met by an episcopal polity. Whatever adaptations outside of those already provided for are found necessary to keep the methods of the episcopal office apposite to new needs and conditions must be looked for largely from the incumbents themselves. This puts destiny on the man; it makes the official the keeper and arbiter of his office. The dignity and responsibilities of episcopacy presuppose this, especially as the office is put by canon beyond the ordinary means of modification. No other men in the Church have in their hands so much as our bishops the keeping of the peculiar polity of Methodism. In this also the Church has been happy. It has during a long and eventful past had but seldom, and possibly unimportant, occasion to feel that the men upon whom it had conferred episcopal authority had failed to read wisely the signs and necessities of their day. That the large prerogatives of the office make abuse of power possible, even easy, should the office fall to the hands of insincere or even incompetent men only emphasizes the claim and belief that the Church has been guided to a remarkable degree in the selection of her "Chief Pastors."

The endorsement of history should, however, be accepted as the admonition of future action. It is no abatement of reverence or respect for the episcopal office to say that mistakes of selection may be made; nor is it treason to say that, notwithstanding its honorable and illustrious history, the Methodist episcopacy must in future as in the past depend for its vindication and highest argument upon the men to whom it is committed. Its functions are delicate, responsible, and exacting, and require the highest order of consecration and ability.—Epworth Era.

That the black man belongs to an inferior race; that the only solution of the negro problem, in Africa or America, must be based upon recognition of such inferiority; that the black man can ever become, or be made, self-elevating in the mass remains to be proved, these, in brief, are the conclusions reached by Mr. Charles Francis Adams after two winter's residence and study of the black man in Africa. Under title of "Reflex Light from Africa," Mr. Adams will present his impressions and deductions at length in the *May Century*—to the decided shock of the many who hold that the black man is the white man's equal.

This paper now has a complete job office, good printers, and is ready for all kinds of job work at fair prices.

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THE SUNDAY SCHOOL.

PREPARED BY REV. GEO. M. GLUMPHY, PH. D.

May 6. The Parable of the Tares,

Matt. 13:24-30, 36-43. (Read Matt. 13:31-35, 44-53; Mark 4:26-29.)

Golden Text, "Whatsoever a man soweth, that shall he also reap," Gal. 6:7.

Locating the Lesson.

Time—Autumn A. D. 28. Places—Shore of Sea of Galilee, a house probably in Capernaum. Persons—Jesus, the disciples, the multitude. Connecting Links—Having explained the Parable of the Sower to his disciples as they sat with him in the boat he turns to the multitude on the shore and speaks the Parable of the Tares.

Introduction.

Our lesson takes up two great problems, to wit, (a) The Origin of Evil in the world. (b) The Proper Treatment of Evil. Our Lord answers both of these questions, though he leaves much undisclosed. We have enough light given for our safe guidance.

I. The Origin of Evil in the World.

"From whence then hath it tares?" An enemy hath done this."

1. "Sowed good seed." Every influence that God brings to bear upon human hearts is good and for good. Neither man nor nature is inherently evil. At the close of creation "God saw everything that he had made, and, behold, it was very good." Gen. 1:2.

2. The "Field" of human hearts is capable of two harvests. In one sense of the word the heart of man is more of a capability than an actuality. Right here in the opening of the lesson belongs the golden text: "Whatsoever a man soweth (or allows to be sown in the field of his heart) that shall he also reap (or become in character.)"

3. Jesus clearly and explicitly declares the origin of evil to be in "an enemy," the Devil. He speaks of him as a person, not a mere influence or tendency. All his teaching concerning Satan is of the same nature. There is an arch-enemy of God, angel, and man, who "as a roaring lion, walketh about, seeking whom he may devour," 1 Pet. 5:8; and is also "transformed into an angel of light," 2 Cor. 11:14.

II. The Proper Treatment of Evil.

"Wilt thou then that we go and gather them up?" Nay, let both grow together until the harvest."

1. The "Tares" of the parable are the bearded darnel, a noxious weed quite common in Palestine infesting grain fields. It is very difficult at first to distinguish the tares from the grain, the difference becoming marked only as the plants approach maturity. The intertwining of the rootlets of the tares and wheat make it impossible to pull up the one without also destroying the other.

2. Man's impatience to "weed" the world is rebuked here by our Lord. Two reasons are given: (a) It is impossible always to distinguish between tares and wheat. We are so short-sighted and the beams in our own eyes sadly obscure our clear vision. No eye save that of the "Judge of all the earth" is fitted for the task. (b) Even where there is no reason to doubt the identity of the tares,

still there is great danger of doing much harm to yet tender wheat plantlets whose roots intertwine through family, social or business relations with the evil tares.

3. We are not to misunderstand our Lord's teaching. He is not speaking primarily of the church. "The field is the world." We should turn to Matt. 18:15-18 for Jesus' doctrine of Church discipline. There come times when the evil "branches" must be removed, but even then the church must be cautious. The time of discipline should always be a season of special prayer. Love should mingle with our firmness.

4. One thing is sure that the "weeding" time is coming. The world and even the church may seem a vast field of grain choked with tares, but the separation of the evil from the good is certain. Yea, is taking place today. By and by the consummation of the ages shall be attained.

The tares will be a vast burning, while the sheaves of good grain shall make golden the garner-house of the skies.

Thoughts.

1. Satan has many helping him sow tares. Am I one? God forbid.
2. Those who doubt the personality of the devil have often most reason for believing in his existence.
3. Jesus does not teach non-resistance to evil. "He that hath no sword, let him sell his garments, and buy one," Luke 22:36. But the sword is never to be used in the spirit of the sword.
4. Church trials have often been productive of more harm than good, though it does not follow that they should never be.
5. Some of the finest of wheat has grown from what was condemned as the worst of tares. Witness Methodism.
6. The question for me to answer in fear and trembling is "Am I tares or wheat?"

Suggestive Questions by Prof. J. D. Clary, Hendrix College.

1. Does "good seed" in this parable mean the same as in the last?
2. Why are Christians like good seed?
3. Who are the tares?
4. What does burning the tares signify?
5. What is the teaching about the good living with the evil and evil with the good?
6. Is there hope of removing hypocrisy?
7. What is the test of character?
8. Destiny is the result of character. How are we saved from destruction?

Field Notes.

1. There will be a Sunday School Institute at Morrilton, May 29-31, for the Morrilton, Conway, Russellville, Plummerville, Atkins, Dover and London, Springfield and Conway Mission charges. A fine program has been arranged.

2. The Sunday Schools of Texarkana Methodism are flourishing. One of the most delightful Sundays was spent by the secretary with Brothers Thomas, Dean and Chapman.

3. The Sunday School of First Church, Fort Smith, is growing every Sunday. What a team Pastor Waldrup and Superintendent Gannaway make!

4. The Camden School has the best missionary organization both in theory and practice that the secretary has seen.

5. Rev. J. W. White, of Nashville, is

pushing things in his charge. We expect splendid reports at Conference concerning his school.

6. Central Church, Ft. Smith expects to raise \$100 Children's Day. It will be done.

7. A Sunday School Year Book for Arkansas Methodism is to be published after the meeting of the Conferences next fall. It will contain a complete directory of the presiding elders, pastors, and superintendents, and also a list of the Children's Day offerings.

New Testament Word Studies.

BY REV. C. J. GREENE.

X. Worship. John 4:24.

To worship is to ascribe worthship to. It is holding the attention upon the divine perfections till the mind is enraptured with the glory of God. It is in its very nature an act of the mind. To associate worship exclusively with a place or a form is to overlook its real meaning; and a false conception of worship opens the way for taking the life and power out of every Christian act and virtue. The forms of public worship, singing, praying, reading, preaching, help to hold the attention upon divine truth, and they strengthen the spirit of worship by furnishing it with forms of expression. In the tenth chapter of Romans, Paul tells us that faith "unto righteousness" is strengthened by confession into a mastering passion that lays hold upon the life and swings it into a saving relation with Christ. Church services are to worship what confession is to faith.

Hendrix College.

Old Tales Retold. by Mrs. Octavia Zollicoffer Bond.—This book has been recently issued by Smith and Lamar. It is an account of the perils and adventures of the pioneers of Tennessee. We have read it with very great interest. It is difficult to bring one of this generation to realize how great were the privations and the dangers that attended upon those who about one hundred years ago were taking over this fair region for civilization. The thrilling adventures of the first settlers who crossed over the mountains and settled the Wactanga Valley; the equally thrilling experiences of those who settled the present site of Nashville; the great achievements of noted pioneer Tennesseans, including Jno. Sevier, Jas. Robertson, Andrew Jackson, Joseph Brown and many others; the heroic spirit of early Tennessee women;—all this and much else of profound interest is related here. We know not whether the author aimed at exact historic accuracy. If so, she has missed it in important instances. But we are sure she has given us truth that is deeper than the truth of mere history—she has given us the truth as to the spirit of the great men and women who laid the foundations of civilized life in that great commonwealth. All honor to their brave souls.

Tennessee has never flaunted in the face of the world any great pretensions. The type of life of her people has been well illustrated in James Robertson, Jno. Sevier, Andrew Jackson, Sam Houston and Davy Crockett, the last of whom gave the manly keynote that has controlled the music of her march in the famous aphorism, "Be sure you are right, and then go ahead."

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THE EPWORTH LEAGUE

LESSON BY REV. W. M. WILSON, BATESVILLE, ARK.
FIELD NOTES BY REV. T. L. RIPPY, ADA, I. T.

April 29. "Daybreak in the Dark Continent."

The Epworth Era for April 12 contains a program prepared especially for the service of the league in which this topic is to be used. The program ought to be used in every charge of our Church. It may be presented by Sunday Schools and Missionary societies as well as by Leagues, and will promote the missionary spirit wherever it is faithfully presented. A renewed interest in the Mission Study classes already organized, and the organization of many new classes ought to be the result of this service in our Epworth Leagues. Reader, are you sure that it is not your duty and privilege to organize or assist in organizing a study class among your associates? It is not necessary to have a large number of members to make this work pay. If you can induce only one other person to join you in the study of Missions, do that. If you cannot prevail on anybody to join you, become a Study class yourself.

The Fourth vice-president of the League has a large field and a great opportunity. The following paragraph from the constitution of the Senior League indicates the possibilities of the department of Missionary Work in the League. "The Department of Missionary Work shall promote an interest in, and disseminate intelligence of the work of missions at home and abroad, provide for Mission Study Classes, the collection of a Missionary Library and other helps; appoint leaders, and provide for the monthly missionary meeting; and collect, take charge of, and disburse, money for missionary purposes, under direction of the pastor and cabinet."

The text-book which is now being used by the Study classes, "Daybreak in The Dark Continent," gives our young people an excellent opportunity to learn something of a very important missionary field of which we have known very little. The helps which are provided by our Missionary secretaries makes the study very interesting and very helpful. Write to John W. Shackford, Mission Rooms, Nashville, Tenn., for particulars concerning the study-class.

Give us a report of the work your Study class is doing that we may use it in this department for the encouragement of others.

Shanghai Notes.

Shanghai, March 19, 1906.

If I may no longer send notes to the "Arkansas Methodist," you will perhaps allow me to send greetings through the "Advocate" to the Methodists of Arkansas. The second number of the old paper with another name reached us and we send cordial greetings. Sincere good wishes to the re-enforced paper, and the enlarged staff. You might make a visit to see if arrangements might not be made to absorb our conference organ. If so, you must come to Shanghai to publish it.

Since I wrote last, Dr. Allen has gone home to attend the General Conference. I hope he may be able to do something for our work to meet the growing needs and the increasing opportunities. Neither have ever seemed so great or urgent.

Our work in the College Station in Shanghai is encouraging. When I write this, I do not mean that all is rose-colored, very far from it, there are discouragements more and stronger than many would think. I need not go into these, they belong to our busy work-a-day life, and we expect them. Sometimes they are temperamental, sometimes climatic, sometimes they come from under-estimation due to misapprehension, or from unrealized expectation. Then

come times when hope rises high and we entirely ignore the fears and disappointments that brought us low. I here make my confession to these variations of feeling. To-day I have hope and for that I am thankful. Let this suffice. I suspect the home papers have had much of the massacre at Nanchang in the Kiangsi Province. It was indeed an affair to be deplored. I believe six Roman Catholic Priests were killed and Mr. and Mrs. Kingham and their little girl of the Friends Mission. They were English, the priests French. The English Missionaries had no connection at all with the affairs that occasioned the riot, but became victims because their house and work happened to be near the premises of the Roman Catholic Missions. One of the few bright spots to relieve the pall of sadness is the story of the heroism of a servant who risked her own life to save, and saved, the infant child, whom she carried and concealed through the raging mob to her own home. She was hurled away from the wounded body of the older girl, who afterwards died, with threats of violent death, but she escaped with the babe. She was a hired servant. Other noble deeds were done, this one ought not to be forgotten.

The whole matter is undergoing official investigation. I have waited for the official report to write, but it has not yet come out. Much has been said on both sides. The exact truth may never be known. The Chinese official of the city had for a long while been connected with the settlement of a difficulty between the citizens and Roman Catholic missions of another place in his jurisdiction. He was under the charge of remissness of duty by the Catholics. Into the merits of this charge I am not able to enter. The negotiations had been prolonged and nagging. A dinner was given at the Catholic Mission and the official invited to go further into the matter. This is one of the Chinese ways of getting at the discussions of all kinds of important affairs.

The remaining Catholics of the place say that the official requested the dinner should be given and that the invitation sent to him should be of a menacing character in order that its language might pave the way before his superiors in office for concessions he might make. These same Catholic Priests say that the request as to the language of the invitation was not observed. The Chinese interested declined to accept this explanation.

They claim that the official was invited to attend this feast and went, that his attendants were not admitted. The claim is made that he was reproached by the priest in charge with gross remissness in the settlement mentioned above, and that this priest finally brutally insisted that only the official's death could give satisfaction. It is further claimed that the official was ordered in a side room and given an instrument and told to commit suicide, and that finally the wound began in the neck by the official's own hand was enlarged by the priest. And there is another variation at this point to the effect that the wounded official was put upon by Chinese attendants of the priest.

The Catholic priests have been made through the representations of some correspondent to claim that in the face of numerous incontrovertible facts brought out in the interview at this feast the official, seeing that to grant the demands of the Catholic priests would be ruinous to himself personally, and not to grant them scarcely less so, asked permission to return to a side room to compose and write a statement to present to his superior in office. They claim he did so, and after he had been there some time groans were heard and that he was found lying in blood drawn from a wound in his neck, made by his own hand. They explained that he thus

intended to bring destruction on the Catholic Mission by committing suicide on the premises. This method of revenge is practiced in China.

Some justification of the Chinese version has been attempted by producing a letter said to have been written by the official before he expired—he lived some hours—in which charge is made against the priest. This letter has no clear claim to authenticity. The place had a strong anti-foreign element and a mass meeting to discuss the means to be employed in dealing with the matter brought the fuel that made the conflagration. The Catholic priest against whom the charges are made was one of the six killed. A number of Methodist and other Missionaries were in the city but all escaped with the help of the officials.

It is extremely difficult to get at the truth of this, one of the most to be deplored of all such deplorable happenings in the history of Christian missions in China. But I have so far been unable to give credence to the story that any missionary, Catholic or Protestant, could be brought to do a thing like this. This statement is made leaving out all considerations of religion or morality, but with the conviction that since missionaries know the language and customs of the people—this man seemed to be at home in both—they could not be so mad as to court such swift destruction. The story of suicide is not so incredible to those acquainted with the prevalence of suicides in these eastern countries. I am inclined to lean toward the suicide theory.

The methods of the Roman Catholic Missionaries in China are often very reprehensible, very much so in the province in which this dreadful affair occurred. But I do not think one of them could have been so foolhardy as to do as herein charged. I have written at this great length to try to give some clearness to the confusion of statements that find their way into print. Our hearts are heavy with the burden of this awful visitation.

Last week the Chinese pastors of the city of Shanghai arranged in our Methodist church of the city a union memorial service for the murdered Protestant missionaries of Nanchang and also of Lien Chow. No hard words were spoken against the Catholics but many tender words for the murdered ones and their friends and the Societies that sent them. One Chinese brother made one of the strongest arraignments of heathenism I have ever heard. The foreigners often hold memorial service at such times but this is the first I have attended which was gotten up entirely by the Chinese.

It may seem paradoxical to speak of encouragement in the face of records such as these six months have brought. And yet we have never had such crowds to preach to, and have never found the Chinese so ready to receive the gospel. In our local work we are ill able to give scant reception to the people who attend the unadvertized services in the College while we wait for the church building that we so much hope our Arkansas friends are going to build us.

This seems strange, but it is true, the people hear the Gospel and are believing it, and the Chinese church is no more scantily supplied with martyr stuff than the church of the West.

We have a fine attendance of very promising students in the college. We are having to turn off applicants almost daily, because we are full. The daily attendance is so very good so far as to furnish real encouragement. All of us concerned are very busy trying to make one man's work cover that of two. The work is willingly given, if it can accomplish good. I believe there is something to come out of it all. Be one with us in prayer for these great movements. Love and success to all.

W. Cline.

A Wonderful Deliverance.

I had the pleasure a short time ago of hearing the Rev. Dr. Arthur T. Peirson, the well known author, editor and preacher of New York, in a series of lectures and sermons to the good people of Ashboro, N. C. In one of his most impressive sermons he gave the following remarkable case of deliverance from the power of the drink habit and appetite.

He said that on a certain occasion a comparatively young business man of his congregation came to his study and begged him to dissuade his wife from leaving him. The poor man explained that by his curse of drink, he had brought himself and family to degradation and want, and that, hence, his wife had determined to forsake him and go with their child to her father's.

The Doctor assured him that he could do nothing for him, unless he would agree to give up strong drink. He replied that he could not; that he had made repeated and earnest effort to reform but without success; that for a hundred times and more he had resolved and promised to be sober, but had as often violated his promise and broken his vow, and that it was utterly useless for him to try any more.

The Doctor prevailed on him to carry the matter to God in earnest prayer. Notwithstanding he was half drunk, they then and there got down before God, and wrestled with Him until the victory came. As the poor sot rose from his knees he was thoroughly sobered and the appetite for whisky was entirely gone and he began a new life.

Dr. Peirson says that he saw this man seven years later, when he assured him that from that eventful day he had never had the slightest temptation to indulge in drink. He said that if the stream they were then crossing flowed with whisky he could swim it without the slightest inclination to taste it. Besides, he assured the Doctor that during those seven years he had prospered temporally, being then the owner of his place of business, his stock in trade and a comfortable home. Also that he was the teacher of a Sunday-school class of twenty or more pupils, and that his wife could not then be run off from their happy home.

May other unfortunate slaves of drink be encouraged by this case to seek from the same source the deliverance they need.

John R. Brooks.

Reidsville, N. C.

Rev Stephen Wesley Register.

In Washington County, Ga., March 19, 1838, the subject of this notice was born. And in his adopted State (Ark.), at Conway, April 7, 1906, our brother entered into the rest of the people of God. Between these two eventful dates lie the labors and sufferings of this good man. He grew to manhood in Pike Co., Ala., and was married to Miss Mary E. Lindsey, who, with him, came to Arkansas in 1870. His religious career began early in life, being converted in his youth, the best time in life. Feeling it his duty, he was licensed to preach as a local preacher in 1874. The writer and he were licensed at the same time, under the administration of our old friend, John H. Dye, then P. E. of the Batesville district. Six years later he entered the itinerant work, and served the following charges. Pineville Ct. one year, Ash Flat, two years, Salem, one year, Jamestown, one year, Oil Trough, two years, Calamine, two years, Smithville, two years, Bethesda, one year, Sulphur Rock, one year, Calamine again two years, Ash Flat again two years, Mt. View, one year, Cushman, two years. At our conference at Jonesboro, 1900, he asked for a superannuate's place, and was placed on the roll of honor. He accepted this

relation with the Christlike spirit. The decrease age was upon him, and he could say like John the Baptist, "I must decrease, but others must increase." Bro. Register was not what the people called a big preacher, he was aware of his lack as to great sermonizing, but he was a fairly strong pulpit man. He was an earnest, and loyal spirit and preached a Scriptural gospel. Many stars will shine in his crown of rejoicing, when the Master comes to make up his jewels. He was a kind husband, and loving father, a good citizen, and a humble Christian gentleman. He was a good and thoughtful man in taking care of parsonage property. I was his P. E. three years in succession and saw how nice and neat he and his faithful wife would keep the "hired house and premises." May the God of all grace keep the bereaved in the day of sadness, and at last gather all to the home on high. Amen.

Jas. F. Jernigan.

Things Worth While.

BY DORSEY M. COOLEY.

The supreme thought that pervades the human mind today, as in all other days, is to gain happiness. Deeply underlying every motive that permeates the life, is the one idea,—the attainment of joy, happiness.

Could we but read the wild, longing thoughts, hopes, and loves of every soul, into whose face we look from day to day, we would find that it is to grasp something more satisfying, more beautiful, more genuine, no matter how weak or perverted the life may be.

The world is full of beauty, if our spirit eyes will but see. The world is full of strange, sweet harmony, if our spirit ears will but hear aright. Grand symphonies of thought and music enthral us when we will allow the Great Musician to have unreserved touch on the harp-strings of our soul. The greatest desert waste in any day of our lives can be made to blossom, to be redolent with the fragrance of many tinted blossoms, if we will but surrender and heed the voice that speaks to the weary, hungry heart. If we will but foster and hold fast to the only truth that can ever satisfy.

If we plant a lily, we do not expect a thorn. If we sow flowerseeds, we do not expect to get thistles. If we seek the beautiful, the pure, the true, we can not fail to find it. And where is joy, peace, rest? Is it in the pursuit of material gain; the acquisition of fame at the hands of a mutable populace; the wild plunge after sensual existence where vile debauchery defames and destroys the fine tendrils of the soul?

Go, search all the wide world through, delve deep into every glittering allurements it can offer, and your wild spirit will cry out for something more divine, and will not be satisfied. You may wield the greatest power, master all technique, but you will yet be unrequited in heart.

The acme of human felicity is in the place where love abides, no matter if it be palace or hovel. There is no glory in living, save where the pure, refreshing life of the river of paradise of unselfish love runs. A very imperfect man may be governed by a perfect wisdom in selecting an end and pursuing it wisely. There may be a perfect heart where there is no perfect art. Speech may be full of blunders and infelicities, and yet it may be eloquent with a perfect love, an ideal ability to see and to do. Manners may be awkward and unconventional, but they may be beautiful through the very sympathy and good will which inspire them. A saint full of what we call "faults," and utterly lacking in social "attractions," may be perfect in love, and carry noble thoughts through to ideality, in word, deed and influence.

We should not be confounded, misled in inci-

dentals and unessentials. If we will let go the incidental and follow the essential, we will not fail to be happy. Learn to be grateful, contented, tender, hopeful.

How sad that we neglect the ideal life: the life of a perfect thought, desire and purpose, expressing itself in a perfect faith, in a perfect Saviour, and in full surrender to truth, righteousness, and to the guidance of that light shining "into every man that cometh into the world, and that shineth more and more unto the perfect day."

We ought to grow in personal character, in self control, in patience, in cheerfulness, and hopefulness, in graces of speech, and in the wisdom of silence. We should, in the passing years, become more interesting and serviceable to those we know best, not concealing our faults, our infelicities of manner, remains of habits formed in years of thoughtlessness and selfishness, but eradicate them, going on to ideality, in the beautiful art of tenderness and unselfishness, sympathy and helpfulness.

Knowledge without these graces is of slightest value. Without them, there is no refinement, and there can be no genuine culture, joy or satisfying happiness.

We should know that we are a part of the immensity of infinite life. We should strive to be it, to find it, as we would strive to find the horizon, and, as we slowly mount up and struggle to the mountain's summit, pain, anguish, doubt, fear, will leave the bruised spirit, and our vision will behold wider plains of peace and joy. To our heart will come a joy worth all the tame pleasures of the world.

Bishop Charles B. Galloway, D. D., will preach the Commencement Sermon for Galloway College, June 33, and Rev. W. F. Andrews, D. D., will deliver the address to the graduates on June 6.

C. C. Golden, Pres.

A destructive fire occurred in Little Rock Tuesday afternoon beginning at 1919 Louisiana and eating its way in a northeasterly direction until the old Glenwood Park buildings and nine residences, not mentioning outhouses, were destroyed. The city had a mild baptism of fire as the small particles of wood and paper which had become ignited rose into the air and scattered over the residence section for a considerable distance from the fire. There were not fewer than fifty houses set on fire by these small particles of burning substances.

General Sam Houston's statue has been recently placed in the Capitol at Washington, and Senator Charles A. Culberson, "of Texas," makes it the occasion for a most interesting article in the May *Scribner's* describing Houston's attitude towards Secession at the beginning of the war; his efforts to keep the State in the Union; his unpopularity for his course, and his final attitude of sympathy with the Confederate cause. Senator Culberson's family were familiar with all the facts and he makes a most entertaining picture of this romantic figure in our history.

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First Annual League Meeting.

The first Annual Epworth League meeting of the Little Rock Conference was held in Winfield Memorial Church, Little Rock, April 10-12. A very helpful and interesting session it proved to be. Much credit is due Rev. J. M. Workman of Crossett, for the untiring effort put forth to accomplish this. For the benefit of those who were not here let me say, that if an opportunity present itself to attend any gathering of this kind—fail not under any reasonable circumstances to avail yourself of the golden opportunity. It will help you in your spiritual and social life wonderfully. This now is a permanent organization of the Conference and will meet annually at different parts of the Conference sometime during the early part of April. We hope to have the next meeting in Hot Springs.

Bro. Workman with all his work was at the last moment seemingly "up against it" as to a place. Had planned for Pine Bluff. But owing to unavoidable circumstances it had to be changed. But the big hearted and generous Bro. McKay and his band of Leaguers opened up their church and homes, with the other good preachers and people of Little Rock, and made the visiting preachers and delegates feel perfectly at home. Splendid programs were arranged for each service and carried out with good results. It was clearly shown that the young life of the church is one of unlimited power, and a great power if fully developed in the right way.

Tuesday night service was one of an informal nature. Rev. T. H. Ware opened the service with a scripture lesson. Rev. Forney Hutchinson made an address of welcome which was responded to by Rev. M. K. Irwin. The remainder of the evening was spent in the assignment of homes to the delegates and a general get-acquainted meeting.

Wednesday morning Rev. E. M. Pipkin presided. First was a splendid talk on "the Leaguer and his Bible," by Bro. Hutchinson, and music by a male quartette from Hendrix. They favored us with several selections which were very much enjoyed, one especially, entitled "Drifting." Pres. Stonwall Anderson, of Hendrix, then gave us some good points and facts concerning "Our untrained life out of the College." Bro. Lem Kirkpatrick came next with "the Value of District Organization."

Wednesday afternoon, Bro. B. A. Few presided. Miss Dora Davis of Mablevale was first with a very interesting paper on the "Value of the Junior League," next came "The Value of Social Work in the League" by Bro. T. B. Warwick, and from his own socialibility as shown there during the Conference we can see clearly that he was living up to his preaching. Rev. W. W. Christie then made a splendid talk on the "Practicability of Epworth Leagues in Circuit work," showing that the League work was no child's play. But on a sound basis and here to stay and the preacher or church, that failed to grasp this all-important fact was just that much the loser.

The very important subject of finances was admirably handled by Rev. A. O. Evans, making clear the fact that each member was of vital importance to the League and that if properly informed would be of great service. Let each one be called upon individually. The future financial welfare of the church must come from the proper training of the young life of the church. "Train them up in the way they should go."

The Wednesday night session was presided over by Bro. McKay, who extended to all visiting Leagues the courtesies of the Y. M. C. A. of Little Rock to come and visit and inspect the beautiful and modernly equipped plant there.

Rev. Crowder B. Mosely, formerly of Arkansas (18 years ago), but more recently, and all during that 18 years, of Japan then took up the all important subject of missions, especially in re-

ference to Japan missions, as Japan is the key to a vast situation, and is now waiting to be turned by us for the cause of Christ, or if not then the cause of darkness and sin will do the turning. Leaguers, let us not fail to fully appreciate this wonderful golden opportunity presented to us, they are anxiously waiting our coming with the true enlightenment of our Christian religion.

Thursday morning, Rev. Wm. Court, of Japan, had charge of a little consecration service in the infant class room, sitting there as children, we were all greatly impressed with the fact of the great presence of the Holy Spirit. Bro. Court was full of power and made us a very helpful talk on "Why do ye seek Jesus?"

Rev. W. M. Hays, presided over the morning service, Rev. Jno. D. Hammons then gave us a fine talk on the Leaguer and his Bible." Rev. W. F. Evans and Mrs. Lou Hotchkiss followed with very inspiring talk on the subject of missions. Prof. J. M. Williams, of Henderson College came next with "The Student Volunteer challenge to the League," and by the time he had finished we were all so full with the mission spirit that in less than 25 minutes nearly six hundred dollars had been subscribed in response to a call from Dr. Lambuth for five hundred for the Palmore Institute of Kobe, Japan.

Thursday afternoon, Bro. Harrison presided. Miss Bertie Anderson of Hunter Memorial League was first with a splendid paper on "The Devotional meeting and its possibilities."

The meeting was then thrown open for discussion on this very important subject. Comments: "We will have a good meeting just in proportion to the preparation."—Bro. Workman.

"Appoint leaders a year or at least six months ahead."—Bro. A. O. Evans.

"Not a matter of an hour, but just so long as it shows interest. Not time but Spirit."—Bro. Hutchinson.

"If no corn is in the hopper then shut the mill down."—Bro. T. H. Ware.

"Not so much as the leader takes up the time but he who succeeds in getting the greater number to participate."—Bro. Baxter.

Bro. T. S. Buzbee then came in for a good whack at the preachers on the subject, "The Relation of the pastor to the League." "The discipline says let there be an Epworth League organized in every church."

Rev. J. A. Sage then talked on the subject of "The Young Life of our Church and is it Worth Organizing," and when he had finished you felt that it was a very gross neglect not to fully organize this great power of young life. Rev. Wm. Court then talked to the young people (or children) on the Japan mission and customs of peoples showing many very odd and interesting curios.

Thursday night, Rev. Wm. Court made a short talk on the importance of Japan missions and then hurried away to catch his train. We were all very greatly indebted to him and Bro. Moseley for their very helpful and interesting talks. The League which fails to fully grasp the great missionary spirit is likely to be a complete failure.

Rev. James Thomas then closed the Conference with a talk of great interest and power covering all phases of the work under the subject of "what the Leaguers stand for and what they stand against."

Thus closed one of the most hopeful and inspiring sessions ever held in the Little Rock Conference.

The following officers for the ensuing year were elected:

President, Rev. J. M. Workman, Crossett; First vice-president, Rev. A. O. Evans, Magnolia; Second vice-president, W. C. Watson, Pine Bluff; Third vice-president, T. B. Warwick, Texarkana;

Fourth vice-president, W. W. Christie, Selma.

Superintendents of Junior work: Miss Cora Davis, Mablevale; and Miss Maggie Hopkins, Little Rock; Sec. and Treas. Mrs. J. E. Sparks, Crossett; Agent for Epworth Era, H. L. Disheroon, Hot Springs. A Delegate.

Letter From Bishop Fitzgeard.

You are now the Western Advocate. Western is a big word. It takes in all the way to sundown. So thinks the average American, especially the one who has about him something of the actual West. The face of the Western Advocate is both broader and fairer. There is more of it, and the quality is better. And this is as it should be; the best things are ahead for all the institutions that are good and for all persons who try to do right. The Western Advocate has a large and expanding field, with broad, rich valleys, great forests waiting for the axe and the saw, pools that are bigger than Bethesda, growing cities and multiplying homes, sweet with human love, and hallowed with the love of God. Your constituency is large and growing. I am not saying anything new when I remind all concerned that what the Western Advocate will be able to do for them depends upon what they shall do for the paper. Every Methodist in all the "patronizing territory" is a copartner in a true sense. Good words are grateful to editors and printers who are thus serving the church. (The best words are the words that record the names of new subscribers that come with the cash.) There is with you a great field for your people, great opportunities for earnest souls, and a great reward for all such when the Lord of the vineyard shall reckon with his servants. My heart would invoke in your behalf, every gracious gift from Him whose blessing maketh rich and addeth no sorrow with it.

Our Methodist Episcopal Church, South, is closing a prosperous quadrennium, all things considered. Like others, we have a talent for blundering that shows itself now and then, but our God is patient in his dealings with us; we learn from experience, rarely perpetrating twice in succession the same blunder, in some degree obeying the injunction to "prove all things and hold fast that which is good." The God of our fathers we may trust still to lead us. He is our Refuge and Strength.

O. P. Fitzgerald.

Nashville, Tenn.

Springtime.

Hooray, now, de buds is bustin'!
Sho's you bo'n ole Wintah's rustin',
An' dis niggah's heart's a-trustin'
Dat de spring am heah.

Rain an' mud been mighty tryin';
For de shine I sho' been sighin';
Don'chu b'lieve dis niggah's lyin'
When he say she's heah.

Sho' nuff, Aprile mighty fickle;
Smole a smile des like she tickle;
Den look 'roun' es sour es pickle—
'Ten' like she be mad.

Go' way, honey, she des foolin';
She know well de sun am rulin'
'Hin' de clouds an' show'ry schoolin',
Des to make folks glad.

Lokey how dem peach trees blushin';
Tender tips and green t'ings rushin';
Sunshine all de aith's a-flushin';
Ain't it mighty fine?

Hear dem froggies how dey holler!
Birdies in de dus' dey waller;
Dig 'em worms fur fish to swaller—
Bleeg'd to be a-gwine!

—J. A. Burrow in Midland Methodist.

"HOME SWEET HOME"



TRADE MARK
Thomas A. Edison

Truly "there's no place like home" if it contains an Edison Phonograph. If economy, household cares, or children, prevent the young couple from going to the theatre, the Phonograph will bring the theatre to them. Comic opera, grand opera, minstrel or vaudeville can all be heard on the

IMPROVED EDISON PHONOGRAPH

It helps the inexperienced hostess to entertain friends. Makes home happy with clean fun and fine music, and is a boon to mothers with young children to amuse. To appreciate the marked superiority of Edison Phonographs and Gold Moulded Records hear them at your dealer's, free of charge. Phonographs cost from \$10.00 up; Records, 35c. each.

NATIONAL PHONOGRAPH COMPANY
2 Lakeside Avenue, Orange, N. J.

Dealers, with stores, wanted in every town not yet covered

Among the Brethren.

Bro. W. R. Harrison at Benton is doing a great work. He has the confidence and cooperation of his people. Both he and his people are very much interested in the Orphan's Home. Bro. Harrison pays \$20 per year to the Home and his little son, Jamie, pays \$5.

Rev. Z. D. Lindsey, of Harrisburg, preaches to large congregations each Sunday. They have one of the best Sunday Schools in the White River Conference. They gave us the right of way for the Orphan's Home. We received in cash and subscriptions over \$200, and we desire to place Harrisburg Station on the Arkansas Methodist Orphanage honor roll.

On our way from Harrisburg to Nettleton, we had the pleasure of a short conversation with Bro. M. M. Smith, P. E., of the Jonesboro District, also a trustee of the Orphan's Home. He and Bro. Sterling of Nettleton are publishing a good little District paper.

We stopped off at Forrest City one afternoon and had a delightful rest in the home of

Bro. S. H. Babcock. He says, "When you get ready to visit my church let me know and I will side switch any and every thing for you and your cause." They are beautifying and improving their already very handsome church. Bro. Babcock is a noble son of a worthy father.

Bro. A. F. Skinner is full of labor and plans. Cotton Plant is a very desirable charge. Bro. Skinner knows how many people by actual count there are in his town. He and his town are very much in sympathy with the Orphan's Home. Up to date they lead all the places that we have visited.

Rev. A. C. Cloyes and his cultivated wife have things well in hand in that very substantial charge, McCrory. We were there on Easter. The house was beautifully decorated and the choir had splendid music for the occasion. At the conclusion of the service we received a very handsome contribution for the Home.

We received the following kind words from Bro. Lindsey of La-Grange.

"Dear Bro. Tom: Enclosed

you will please find \$6.15 Easter freewill offering from my Sunday school here in town. The offering was made last Sunday. We made an offering last year and we hope to keep these up as long as we are in the ministry and serve a charge. I hope that you are having great success. The Lord bless you in this noble work.

"Your friend,
"W. A. Lindsey."

Bro. H. M. Bruce in a note to us, says, "Enclosed find a check for \$25.62 which is an Easter offering for the Orphan's Home from my church and Sunday School at Gurdon and Bierne" and also adds, "this means that we want you to come and spend a Sunday with us, when it suits you best."

The ladies of the Orphanage Advisory Board have recently repapered the parlor and sitting room of the Home for which we are very thankful.

T. W. Fisackerly, Sup't.

The Summer Training School For Sunday School Workers of the Seventh International District, comprising the states of Missouri, Arkansas, Louisiana, Texas, Oklahoma and Indian Territories, will be held at Searcy, Ark., July 1 to 7, 1906. Dr. H. M. Hamill, Dean of the School, will be assisted by a strong faculty of specialists in Sunday School training work, selected from different churches. Fine Springs, shaded park, reduced railroad rates. For board, from \$4 to \$7 per week, address Dr. J. S. Stilwell, Searcy, Ark. For official program address Rev. W. Fred Long, Secretary and Business Manager, 809 West 5th street Little Rock, Ark.

Bradley, I. T.

The second Quarterly Conference for Bradley and Alex charge was held at the above mentioned place April 14, 15, and the report of the pastor showed some progress. The collections have all been paid in cash, about half of them being provided for before the quarterly conference and the rest after the sermon at 11 on Sunday. Some money was also collected Sunday night on pastor's salary which we regret to say is much behind. One accession to the church and three subscriptions to the conference organ are a fair report of what was done. Brother A. G. White, the pastor, is an industrious, faithful man with a wife who seems devoted both to him and the work. They are held in much esteem by the people. The writer feels grateful to God that he is again able to preach and take some humble part in the work of the Master.

A. C. Pickens.

DRAUGHON'S Business Colleges
Little Rock, Ft. Smith, Muskogee, Oklahoma City and Ft. Worth.
26 Colleges in 15 States. POSITIONS secured or money REFUNDED. Also teach BY AIL. Catalogue will convince you that Draughon's is THE BEST.

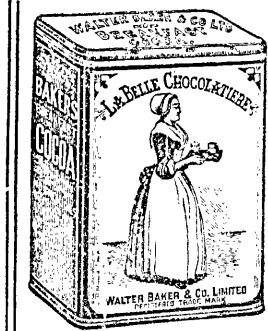
CRESCENT HOTEL
Eureka Springs, Ark.
OPEN FOR THE SEASON
February 15, 1906

Many repairs and improvements have been made, the service will be better than ever and the charges moderate.
Here Spring is a thoroughly delightful season, with clear, blue skies and the crisp air of the mountains tempered by warm sunshine. If you wish to avoid the snow and slush at home this Spring go to Eureka Springs. Booklets describing the hotel and the resort sent free on request.
A. HILTON,
Gen'l Pass. Agt., Frisco System,
ST. LOUIS, MO.

100 for \$3 Gospel Song Book. 25 songs with music. Sample 5 cents in stamps. R. A. K. Jickell, Pub. Ft. Wayne, Ind.

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Walter Baker & Co.'s Breakfast Cocoa



Finest in
the World

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AWARDS IN
EUROPE
AND
AMERICA

Sold in 1/2-lb. and 1/4-lb. Cans
FULL WEIGHT

WALTER BAKER & CO. Ltd.
Established 1780 DORCHESTER, MASS.

No Alcohol.

A United States District Marshall in Kansas recently raised a storm of both applause and abuse about his head by confiscating a number of dozen bottles of well known proprietary medicines from the shelves of the leading drug store of the town on the plea that they were simply alcohol under other names and that the druggists, according to law, had authority to sell whiskey only upon a prescription from a regular practicing physician.

There is no question but what the Marshall was correct regarding the whisky being sold as medicine, as it is a fact now well known to the reading public that over 90 per cent of the advertised remedies contain alcohol as one of their component parts and in a number of notable cases as the principal ingredient, and that many a poor sufferer has gained his first taste of, first desire for whisky, cocaine, opium, morphine, etc., from just such a course.

The Theo. Noel Company, whose announcement regarding Vitae-Ore appears in these columns from time to time, desires to offer as a strong argument in favor of the use of this natural remedy the plainly established fact that it contains no alcohol.

Vitae-Ore, as prepared for the market, is in the dry form, the original ore, the purchaser mixes it with water, makes his own elixir from the Ore, and knows when he is drinking it that it is absolutely free from alcohol as well as the narcotic drugs which are used so extensively in the manufacture of many "patent medicines," and knows that he can safely give it to his young sons or daughters without running the risk of giving them a

pernicious appetite which might bow gray hairs in sorrow for the deed.

A Request.

I wish to ask all pastors who have taken collections in churches for the Superannuate Endowment Fund to please report results to me at once. I ask this for special and good reasons. The reports received, show good returns. Will the preacher in charge and presiding elders be reminded, that, in all instances where this collection has not yet been taken, it is greatly desired that it be done as early as practicable.

Jno. R. Stewart,
Sec. and Treas.
Nashville, Tenn.

There are types of fever which if treated with quinine will run from four to six weeks. These same types are cured in from one to two days by using Johnson's Tonic.

Some types, quinine cannot cure at all, such as Typhoid Fever and yet Johnson's Tonic will cure this type every time.

Send \$1.00 and we will send two bottles charges paid.

We will send your dollar back if you are not satisfied. Refer to any Bank in Savannah, Ga.,

THE JOHNSON'S CHILL AND FEVER TONIC
CO., SAVANNAH, GA.

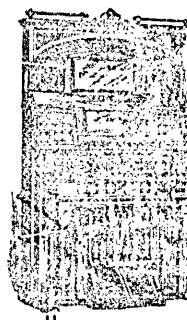
An Open Letter.

I thank you for your words of encouragement in a sacred task, voluntarily assumed by myself, and sanctioned, not only by the official action of my conference, but by testimonials from hundreds of the best men and women I have known in the state of Arkansas. I will stick to the task until I make out what I have taken in hand, and that monument all paid for, is in place, to tell to coming generations, not only how the Rev. Andrew Hunter, D. D., glorified God from early youth to hoary age, but to tell, too, how the M. E. Church, South, in Arkansas holds his name and memory in loving "everlasting remembrance."

I am fully persuaded, my brother, that you and many other brethren who have written me concerning this matter, are only waiting for a sunny Sabbath or two, when you will avail yourselves of the coveted "privilege" of assisting me to consummate this most worthy undertaking.

Now, brethren, please let me hear from you, not only in word, but in deed and in truth. I will thank you, and you will thereby honor the memory of the truest and ablest one of the men whose ministry over blest the people of this state.

Statement Hunter Monument.



THE RIGHT WAY TO BUY A PIANO or ORGAN BUY IT INTELLIGENTLY

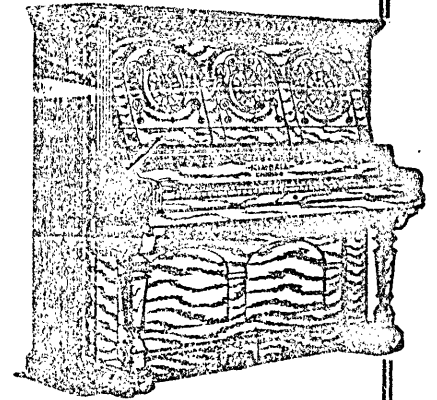
Write to us to-day, mention this paper, and we will send you illustrated catalogs, showing every kind of

Kimball Piano & Organ

then you will know the ins and outs of the best pianos and organs on earth. We'll send prices and make our easy payment plan clear for you to understand. Our representative will visit you if you desire.

WE KNOW THAT THE KIMBALL IS THE RIGHT PIANO OR ORGAN FOR YOU

because your neighbors have told us, because they are preferred by musicians of renown and because there are 40000 sold every year. The melodious tone of the Kimball Piano and Organ brings pleasure to all hearers. The Kimball is essentially the instrument for beginners.



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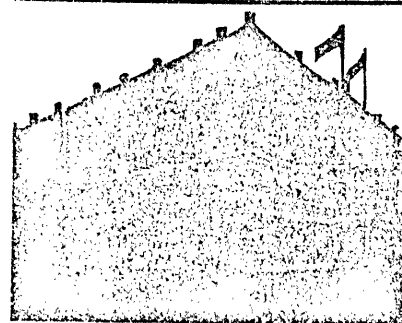
FACTORY WAREHOUSES

LITTLE ROCK, ARK.

BLOOD POISON CURED!

Have You Sore throat, pimples, eruptions, copper-colored spots, patches, old sores, bone pains, ulcers in the mouth, hair falling out, write for proofs of permanent cures of worst cases of Blood Poison, Scrofula, Rheumatism, Catarrh, Cancer, Eczema and all Skin and Blood Diseases made by the use of Eotane Blood Balm (E. B. B.); 32-page book and medical advice, together with free sample, given by writing Blood Balm Company, Atlanta, Ga. For sale by all druggists. Price \$1.00 per large bottle, three for \$2.50, six for \$5.00. If you wish to keep this medicine in stock send us your order—we will ship by express, charges prepaid, on receipt of price.

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WE USE
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graph and Typewriting.

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LITTLE ROCK, A

Deposited in Bank	\$243.40
Additional Reported	19.00
J. W. Keith	1.00
J. F. Pelton, Congo, Ark,	2.00
W. L. Morse, Morrilton,	1.00
H. H. Watson, Ardmore, I. T.,	1.00
G. W. Green, Cruse, Ark	.50
J. N. Butler, Pine Grove	1.00
Mrs. Ruth C. Banks, Tulip,	1.00
Collection Waverly	3.10
Total to date	\$273.00
James E. Caldwell,	
Tulip, Ark.	

The W. H. Mission Conference at Searcy will embrace May 13-16, instead of 10-13, as published. We found it necessary to change time.

Mrs. S. H. Babcock,
Cor. Sec. W. R. C.

A Notre Dame Lady.

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



RUBBER HEELS

This Woman's Vici Kid Hospital Shoe, Patent Leather Tip, London Toe, Best Rubber Heels, 2 1/2 to 3, C to EE, sent postpaid on receipt of \$1.50. Equals any \$2.50 shoe. Money back if unsatisfactory. FREE Illus. Cat. of 500 styles of shoes. Dexter Shoe Mfg. Co., Dept. 1, Trenton, Mass.

REPORT OF ARKANSAS METHODIST PHANAGE.

Table listing names and amounts for the Arkansas Methodist Phantage, including R. A. Scott, W. C. Larham, J. W. Atkins, etc.

Table listing names and amounts for the phantage, including J. A. Smith, W. A. Jones, M. Smith, etc.

T. W. FISACKERLY, Supt.

WYNNEWOOD DISTRICT—THIRD ROUND.

Table listing names and amounts for the Wynnewood District, including Sulphur, Vinfa Ave., Sulphur, First Church, etc.

J. S. LAMAR, P. E.

WEATHERFORD DISTRICT—THIRD ROUND.

Table listing names and amounts for the Weatherford District, including Mountain View, at Mountain View, Custer City, at Bethel, etc.

C. F. ROBERTS, P. E.

McALESTER DISTRICT—THIRD ROUND.

Table listing names and amounts for the McAlester District, including McAlester, First Church, Krebs Ct., etc.

Save Suffering; Save Life; Save Money by Using GREGORY'S ANTISEPTIC HEALING OIL. WHAT IS IT?

What is it? It is a scientific blending of the purest essential vegetable oils made by the best of Chemists. Does not stain the skin or spoil the garments.

I have sold Gregory's Healing Oil two years. Have put it to every possible test with perfect satisfaction. My customers will not do without it.

We want you to test it under our Guarantee. GREGORY MEDICINE COMPANY, 803 West Markham St. Little Rock, Ark.

Table listing names and dates for the Fifth Summer Session of Peabody College, including McAlester, Phillips Memorial, Canadian Circuit, etc.

FIFTH SUMMER SESSION PEABODY COLLEGE For Teachers. JUNE 13-AUGUST 8, 1906. Twenty professors and instructors; full equipment of the college available for the Summer; fifty-five courses in the following subjects: Psychology, Education, Pedagogy, Philosophy, Greek, Latin, German, English, Literature, History, Mathematics, Chemistry, Physiography, Physics, Biology, Music.

SESSIONS.—God needed another jewel in His crown and He came to the home of Mr. and Mrs. J. W. Ryder and took their darling son and stepson, George Cochran. He was born January 22, 1892, and went to his reward in heaven March 27, 1904.

BROWN.—John B. Brown was born in Tennessee February 17, 1850; came to Arkansas in 1850, and was married to Miss Rebecca J. Everts at Monticello, Ark., April 9, 1861.

Peabody College For Teachers, John W. Bass, Secy. NASHVILLE, TENNESSEE.

BURKE.—Mary D., daughter of Wiley and Mary E. Dinson, was born in Franklin county, Tennessee August 2, 1837. Married to William P. Burke February 19, 1857.

SHAW.—Walter Bruce Shaw, son of Rev. J. J. Shaw, was born July 19, 1901; died March 17, 1906. He had always been a healthy child until he took whooping cough about six weeks before his death.

Quitman, Ark.

Our second Quarterly Conference convened at McNews Chapel April 14-15. The people had made ready everything and a glorious time was had. While we have had great occasions before on Quitman circuit during the past three years, yet we believe this surpasses them all. We had bountiful dinners on the ground both days, and Bro. Stevenson seemed at his best, preaching four splendid sermons, baptizing five infants, and raising \$41.50 on our conference collections. We are in advance of any previous year on all lines up to this time.

J. C. Floyd, P. C.

HARD TO DROP.

But Many Drop It.

A young Calif. wife talks about coffee:

"It was hard to drop Mocha and Java and give Postum Food Coffee a trial, but my nerves were so shattered that I was a nervous wreck and of course that means all kinds of ails.

"At first I thought bicycle riding caused it and I gave it up, but my condition remained unchanged. I did not want to acknowledge coffee caused the trouble for I was very fond of it. At that time a friend came to live with us, and I noticed that after he had been with us a week he would not drink his coffee any more. I asked him the reason. He replied, 'I have not a headache since I left off drinking coffee, some months ago, till last week, when I began again, here at your table. I don't see how anyone can like coffee, anyway, after drinking Postum'!

"I said nothing, but at once ordered a package of Postum. That was five months ago, and we have drank no other coffee since, except on two occasions when we had company, and the result each time was that my husband could not sleep, but lay awake and tossed and talked half the night. We were convinced that coffee caused his suffering, so he returned to Postum Food Coffee, convinced that the old kind was an enemy, instead of a friend, and he is troubled no more by insomnia.

"I, myself, have gained 8 pounds in weight, and my nerves have ceased to quiver. It seems so easy now to quit the old coffee that caused our aches and ails and taken up Postum." Name given by Postum Co., Battle Creek, Mich. There's a reason.

Read the little book, "The Road to Wellville," in pkgs.

A Unique Service.

On last Sunday night the First Methodist Church in Muskogee had a celebration of the fact that one hundred members have been received into the Church during the Conference year. The new members occupied front seats and the following program was rendered: "Muskogee Methodism, Past, Present and Future," by Rev. T. F. Brewer; "A Welcome to the New Members," M. L. Williams; "The Unreached Church Members," C. B. Smith; "A Message from the Sunday School to the New Members," Dr. A. E. Bonnell. These members have been received at the regular services. No protracted meeting has been held yet, but about thirty-five of the new members were received on profession of faith. Our Sunday School grows larger all the time. The secretary reported 390 present last Sunday morning.

Hopeful progress is being made toward liquidating the church debt. After being shut in for some time with a malignant attack of ersipelas in my face and head, I am again on my feet and busy in the Master's work.

O. E. Goddard.

Indian Mission Conference.

The Annual Meeting of our Woman's Home Mission Society of the Indian Mission Conference will be held in Duncan, I. T., June 5-8. We wish every auxiliary in our Conference to have a delegate present. It is important that you do so. We know that Duncan is rather inaccessible to many of our auxiliaries, but if you arrange matters and begin to plan in time you can have a representative present. Our new President, Mrs. R. M. Campbell, is arranging a good program and we think all who attend will be benefited. Our growth in numbers the past year has been quite satisfactory. Not so many new auxiliaries organized as some years past, but fewer discontinued and we have cause to feel grateful to God for our progress in every line of work. Wishing for all a prosperous year.

Mrs. J. M. Gross,
Conf. Cor. Sec.

Alex, I. T.

At our second quarterly conference at Bradley last Saturday, Bro. A. C. Pickens was in the chair and preached four times for us. Members received this quarter, 6, one class organized, the Sunday School taken off the Board. The work paid the preacher in charge this quarter \$21.03, total to date \$45.78. We have our receipt for our conference collections, having paid

**SUMMER THIS SUMMER
IN COLORADO**

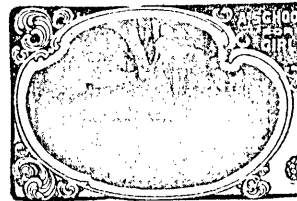
Many people put aside all thought of an outing in Colorado because they are accustomed to consider this greatest of American playgrounds as one of those impossible things beyond their means. Time was when a visit to the "top of the Continent" was a great luxury, as high in price as in altitude, but not so today.

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J. A. DeMUTH, 819 South 14th Street, St. Joseph, Missouri.

them in full April 16, being the first charge in the entire conference to pay in full. So give us a head mark. We also have our parsonage all paid for. This little mission requires much work. I hope to prove faithful to my work as I tried to last year at Tryone where we built the first church house and parsonage in Beaver County. You see from my salary I have to do manual labor to stay here. We are praying for at least 50 conversions. We expect to return to this work next fall. Pray for us that we may lay the foundation of our Zion well. Our Sunday School at Alex has been furnished with literature for a year, but we pay for our own literature now.

A. G. White.

The Dardanelle District Conference.

The Dardanelle District Conference will convene at Ozark at 2:30 p. m., Wednesday, May 9, and continue till Sunday night. J. H. Glass, J. M. Cantrell, and J. C. Shipp constitute the committee on examinations. Let all the brethren be present with the delegates from their respective charges. Write Bro. W. T.

Thompson with reference to entertainment. All brethren representing features of our general work are invited to be present.

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Your Friend Who Drinks I WILL SAVE HIM

I Have a HOME CURE, Whose Proof is FREE, That Restores FOREVER The Farthest Gone, That Conquers The Disease and The Desire, That Rebuilds Nerve Strength and Ambition.

No one, except the victim, himself, knows the mental sufferings—the noble fights and the ignoble falls—of the drinking man. Others see only his transgressions and his frequent lapses. Again and again they watch him secure a foothold that crum-



bles to sand. For the strongest WILL POWER CAN NOT conquer that devouring thirst, the trembling craving that is voiced by every nerve-cell of the helpless, hopeless victim of inebriety—the condition that leaves man no longer master of himself, but a half-crazed martyr to perverted appetite. Advice and kindly words will not help your afflicted friend, any more than a straw will save a drowning man. What you must do to rescue him is to "throw out the life-line" in the shape of an actual, tangible CURE for the disease.

To prove that I have such a cure, I will send in a plain wrapper, so that no one can guess its contents, a large treatment, sufficient to test its wonderful merit, free of all expense.

A marvelous change will at once be evidenced. The terrible, incessant craving will vanish, appetite return, the nerves grow steady, the haggard appearance will vanish, the eyes grow clear and the sufferer will again be able and inspired to take his proper place in business and society.

I appeal to the WORST cases—I glory in such cures—cases that again and again have failed to yield to other treatments. My record is 100 per cent. of cures—CURES TO STAY CURED. And I have the proof to verify my claims.

No matter how hopeless the case may seem, do not despair. Remember mine is a home treatment. There is no advertising the fact that it is being taken—no kindling of neighborhood gossip. Nothing but the blessed reality of a perfect cure.

Remember, I do not ask, and will not accept, one single penny of pay till I have proven that my simple home remedy is an absolute, unfailing cure. You take not a particle of risk and the gain is priceless. Write this very day for free treatment, sent in sealed, plain wrapper. **PARKER WILLIS, 307 State Life Bldg., Indianapolis, Ind.**

CHOCTAW DISTRICT, Second Round.
Swink, at Sawyer April 27-28
Bethel, at Bethel Hill April 28-29
Antlers, at Antlers May 5-6
Kiamitia, at Long Creek May 12-13
Howe, at Monroe May 19-20
Rufe, at High Hill May 26-27
W. P. PIPKIN, P. E.

HOLDENVILLE DISTRICT—SECOND ROUND.
Holdenville Station April 22-23
Ada Cr. at Fitzhugh Apr. 28-29
Ada Station April 29-30
C. M. Coppedge, P. E.

SOUTH McALESTER DISTRICT—SECOND ROUND.
Caney Circuit April 28-29
Klawia Circuit April 29-30
The S. McAlester District Conference will be held at Klawia, I. T., July 18-22. Committees and program will be announced later.
S. G. Thompson, P. E.
P. O.—So. McAlester, I. T.

MORRILTON DISTRICT—SECOND ROUND.
Holland Circuit at Mt. Vernon April 28-29
Adona Circuit, at Casa May 5-6
Houston, Mis., at Perryville May 12-13
Conway Station May 20-21
Russellville Station May 27-28
J. B. Stevenson, P. E.

MONTICELLO DISTRICT, SECOND ROUND.
New Ednburg May 5-6
Warren May 6-7
Lacey May 12-13
Jersey May 19-20
W. M. HAYES, P. E.

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Largest Shoe House in the State.
MAIL ORDERS
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CHILDREN'S CORNER.

Grannis, Ark., April 18, 1906.
Dear Advocate:

I have been attending school and it closed last Friday night with some real interesting exercises. There were two contes's. I won the gold medal in the Junior Class. We have a fine teacher and hope we can employ him another session. I was ten years old last August. I have two brothers and one sister. We live in a very healthy fruit country. Game is not far away. Papa is off on a turkey hunt. It will be but a few days before strawberries will be ripe. We have some very fine fruit farms near here. I expect to make a visit to my Grandma and Grandpa soon. I will close with best wishes.

Your friend,
Johnnie Cheatham

Our Epworth League Assembly, Guthrie, O. T.

A Year ago the Northern Methodist church projected an Epworth Assembly and located it in Guthrie. They invited the Southern Methodists of the Indian Mission Conference to unite with them in carrying on the enterprise. The invitation was accepted. A number of our men are on the Board of Control and the various committees. Rev. J. E. Disch is secretary-treasurer. Last year our Northern brethren ran the thing according to their own ideas. In many ways the encampment was a success. This year our men seem to have more to do in determining the policy of the concern, than do the other brethren. The program for the approaching season is about complete. It will be perfected within the next few days. Some of the finest platform talent in America, or the world, is already secured. Senators, governors, congressmen, clergy and others, will entertain and instruct the vast crowds who are to assemble at the announced time and place. Ample and delightful arrangements are already perfected for the handling of the multitudes. Tents will be ready for all who wish to come and camp out, the best of deep well-water and in the most abundant supply on the ground, delightful shade, picturesque boat riding, charming musical programs, finished and varied oratory and whatnot, afford opportunity for an outing seldom enjoyed. The Texas Methodists have started a like, but a much more successful enterprise at Corpus Christi. And the simple truth about it is, the Leaguers of our conference ought to have their own grounds, broad, ample, wooded, watered, housed, fenced,

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trimmed and beautiful, and bring into our midst the brainiest men and women of the continent. And, just this thing is coming. It is not far in the future, either. Watch it. But, now, at this time, we are joined with our brethren of the Northern Church, at Guthrie. How many want a week of the most delightful fellowship, an education, and relaxation from the humdrum and droning of your pastoral rounds? Come to Guthrie. You can live there, approximately, as cheaply as at home. Write to J. E. Disch, that prince of good fellows; get all the information you want, look ahead, plan to be there. You will always be the richer for the experience. We can not go to Chautauqua, New York, but we can go here.

W. K. Piner.

FAYETTEVILLE DISTRICT—2nd. ROUND.
Gentry Station April 28-29
Pearle Grove Circuit at New Sulphur May 5-6
Silvian Springs Station May 12-13
Huntsville Circuit at McConnells Chapel May 19-20
War Eagle Mission at War Eagle May 21-22
Lincoln Circuit at White Rock May 26-27
The Fayetteville District Conference, M. E. Church, South, will be held at Gentry, Ark., April 28-29, 1906. Opening service begins 9 a. m. 26. At 11 a. m. the opening sermon will be preached by Rev. O. H. Tucker.
The following are the examining committees:
For License to preach and admission on trial: L. H. Eakes, Y. A. Gilmore and B. M. Burrow.
For ordinations: J. A. Castell, H. A. Armstrong, and J. M. McAnally.
W. M. SHERMAN, P. E.

Jonesboro District—Second Round.
Wilson and Louise April 28-29
Osceola May 5-6
Luxora May 12-13
Yarbo and Dell May 15-16
Blythesville May 19-20
Promised Land Miss. May 22-23
Manila May 24
Shiloh May 26-27
Tribity June 2-3
Brothers, let us get conference collections off of our hands this quarter. Some have done this the first quarter.
M. M. Smith, P. E.

TEXARKANA DISTRICT, 2nd. ROUND.
Cherry Hill April 28-29
Empire May 5-6
Mt. Ida May 11-12
Jannson May 19-20
Mena May 26-27
Foreman and Ashdown June 2-3
Rehmann June 9-10
R. R. MOORE, P. E.

CURE FOR LIQUOR AND TOBACCO.
The Kansas Anti-Liquor Society is mailing free a recipe for the cure of the liquor habit. It can be given secretly in food. Also one for the tobacco habit that can be given secretly. The only request they make is that you do not sell recipes, but give to all your friends. Add with stamp, Kansas Anti-Liquor Socy. 47 Gray Bldg. Kansas City, Mo

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General Passenger Agt., M. K. & T. RY.
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 Iron and Wire Fence for Door Yards, Cemeteries, Etc.
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 MARTHA A. SNEAD.
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 I. W. FALSON, M. D., Vice-Pres.
 W. M. STRONG, M. D., Resident Physician.

Camp Meeting Notice.
 The Lord being willing, on August 10, Friday night before the second Sunday we will begin our campmeeting at Stegall Camp-ground situated at Connerville, I. T., on Pontatoc charge, and this is a notice to one and all to get ready to put the little tent into a big one and seek the power of the Holy Ghost on the meeting for at least twenty days. In behalf of the trustees and good people of the charge I invite the editors, preachers and people of Indian Mission Conference, Arkansas and Texas and other places to come and worship God together on one of the finest camp grounds in the Indian Mission Conference, if not in Southern Methodism. You will hear more of this place later on. The opening sermon will be preached Friday night, Aug. 10, by Rev. J. D. Salter of Reff, I. T.
 A. B. C. Debnam, P. C.

The Missionary Conference at Hope.
 As I was informally requested to act as secretary of the Missionary Conference at Hope, this week, for the Camden, Prescott and Texarkana districts, I wish to say it was a great success. Not all who were assigned places on the program were present, but others took their places, and, from Dr. J. E. Godbey's opening sermon to that of Rev. W. F. Evans, the Holy Spirit's power was manifest in the interest shown by the preacher and hearers. Every talk and prayer and sermon was helpful and inspiring. Time would fail us to speak of every one separately, but the consecration service and address of Rev. Horace Jewell the last afternoon deserves special mention. Resolutions were unanimously adopted sympathizing with Bro. and Sister H. M. Bruce, of Gurdon, in the death of their infant daughter this week, and also of hearty thanks to the good people of Hope for such hospitable entertainment. This mid-year missionary rally will surely bear great fruit in the years to come.
 J. R. Sanders.

Madisonville, I. T.
 Hester Memorial had a beautiful and impressive service at its dedication. The day was ideal, the attendance good. Bro. Anderson was in good health, his sermon was all the occasion demanded. Herain that religion called for the best in man, whether it be means or music, architecture or poetry, and no man could worship God right in an inferior house while he himself lived in a mansion. Hester Memorial

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 W. L. EVANS, Traveling Pass Agt., Memphis, Tenn.
 J. N. CORNFAR, Asst. Gen. Pass. Agt., Memphis, Tenn.

memorial is named for one of God's noblemen of the Indian Mission Conference. He came here in an early day and was always the preacher's friend, and loved to help the poor. Sister Hester is still with us, just working and waiting for the Master's call. We pray that she may be spared to us many years.
 The church was tastefully decorated with pot plants and flowers from the forest and orchards. After the services were over Brother Taylor exhibited a few notes which he proceeded to burn in the presence of the congregation, and right glad were we all to sing, "Praise God from whom all blessings flow."
 With this plant worth four thousand dollars and out of debt, and the substantial membership of our church Holdenville Methodism is in a position to go forward.
 C. F. Mitchell.

Notice W. H. M. S.
 To the delegates of the Woman's Home Mission Conference to be held at Eldorado May 11-16.
 The Camden Society will gladly entertain any who may be detained in our city. There will be a few hours between Cotton Belt trains and the Iron Mountain, which goes south at 12:02. p. m. Let all who will miss connection notify Mrs. J. H. Riggins and homes will be provided for them.
 W. F. Evans.

HIDDEN DANGERS.
Nature Gives Timely Warnings That No Little Rock Citizen Can Afford To Ignore.
DANGER SIGNAL NO. 1 comes from the kidney secretions. They will warn you when the kidneys are sick. Well kidneys excrete a clear, amber fluid. Sick kidneys send out a thin, pale and fomey, or a thick, red, ill-smelling urine, full of sediment and irregular of passage.
DANGER SIGNAL NO. 2 comes from the back. Back pains, dull and heavy, or sharp and acute, tell you of sick kidneys and warn you of the coming of dropsy, diabetes and Bright's disease. Doan's Kid-

ney Pills cure sick kidneys and cure them permanently. Here's Little Rock proof:
 Mrs. M. E. Massey, living on Ferry St., near the river, Little Rock, Ark., says: "I was subject to severe attacks of backache, a heavy dull aching just over the kidneys, and to stoop or lift anything caused agony. There were also times when the kidney secretions were too free and highly colored, containing a white sediment. Seeing Doan's Kidney Pills advertised at J. F. Dowdy's drug store, I procured a box. Since using them I have been in much better health, and my back giving me very little trouble, and the action of the kidneys has been more regular and natural. I give the credit for this result to the use of Doan's Pills."
 For sale by all dealers. Price 50 cents. Foster-Milburn Co., Buffalo, New York, sole agents for the United States.
 Remember the name—Doan's—and take no other.
 Governor Frantz of Oklahoma contributes an article entitled "The New State" to the May issue of Southwest, published by the Passenger Traffic Department of the Rock Island-Frisco Lines. The price of the magazine is five cents a copy, or fifty cents a year.
 Address all communications to 1021 Frisco Building, St. Louis, Mo.
 OKLAHOMA CITY DISTRICT—THIRD ROUND
 Bristolow May 5-6
 Piedmont and Davenport May 6-7
 Piedmont May 9
 Perry May 12-13
 Guthrie May 13-14
 Pawnee May 19-20
 Morrison May 20-21
 Earlsboro and Wewoka May 26-27
 Tecumseh May 28-29
 Franklin Ct. June 2-3
 Moran June 3-4
 Oklahoma City, St. Luke's June 9-10
 Oklahoma City, Epworth June 10-11
 Sparks and Prague June 23-24
 Keokuk Falls June 25-26
 Kenawa July 1
 Maud July 1-2
 Capitol Hill and Wheatland July 7-8
 El Reno July 8-9
 Lawrence, First Church July 14-15
 Sherwood, Trinity July 15-16
 McLeod July 21-22
 Guthrie July 22-23
 Asher July 23-24
 Arcadia July 28-29
 The District Conference will convene at Asher, June 14, at 8:30 a. m. Opening sermon will be preached Wednesday night before, by H. J. Brown.
 W. J. SIMS, P. E.
 NAYGUM DISTRICT, Second Round.
 Duke circuit April 27, 28
 Snyder circuit April 28, 29
 Monahan Park circuit April 30
 Davids on Circuit May 5
 Frederick station May 6, 7
 W. S. P. MC CULLOUGH, P. E.

TO secure the biggest crops of corn, fertilizers must be used liberally. Apply at least 500 pounds to the acre—with 3½ per cent. nitrogen, 8 per cent. available phosphoric acid, and 9 per cent. POTASH.

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

MUSKOGEE DISTRICT—SECOND ROUND.
Wagoner Circuit at Blue Mound April 28-29
Wagoner Station April 29-30
J. C. FOWLER, P. E.

OKLAHOMA CITY DISTRICT—Second Round.
Bethel circuit April 21, 22
Be-Hey circuit April 28, 29
McLond April 28, 29
Arcadia circuit April 28, 29
W. J. SIMS, P. E.

DUNCAN DISTRICT—Second Round.
Mingo and Tuttle at Tuttle April 21, 22
Be-Hey circuit April 28, 29
Indian Work May 5, 6
The District Conference will be held at Duncan, April 18-22.
N. E. LINEBAUGH, P. E.

Ioland, O. T.

The Western Christian Advocate is a welcome visitor in this charge. The members are ready to read it when it is left at their homes. Our second quarterly conference was held at Ioland on April 7-8, and it was a great spiritual up-lift to the entire charge. The revival began with the opening service on Friday night and it is still going. Bro. Lovett was here and stayed for several days and did the preaching for us. Bro. R. C. Aubrey, of Grand Valley Charge, was also with us from the beginning to the close of the meeting. It was a great meeting. There were 12 or 15 additions to the church. Up to this time there have been 75 additions to the church in Ioland charge. I have one of the best up-to-date Epworth Leagues in Beaver District. We will show you that it is true at conference. Our Camargo camp meeting will begin July 19. We expect to have some fine preachers with us and we invite you all to come over and help us. The people of this charge are a loyal people and full of the Holy Spirit. Bro. Aubrey is a fine young preacher and has a good case of religion. He was well liked by all of the Ioland people and they will be glad to see him come again.

We are praying for and expecting one hundred additions to the church here this year, and the Lord has promised to give them to us.

Ioland is a clean town. We have no saloons to lead our young people astray and are not going to let them come here if we can vote them out. Brethren, pray for us when it goes well with you. May the Lord bless you all is our prayer.

W. P. Meador, P. C.

BEAVER DISTRICT—SECOND ROUND.
Kenton at Kenton May 5, 6
Garrett at Garrett May 12-13
Rayd Cir. at Rabon May 19-20
Grand Valley at Fulton May 26-27
J. H. Lovett, P. E.

Beggs Circuit, I. T.

Dear Advocate:

We had a very good and profitable day Easter Sunday. The day was observed in a way enjoyed by all. A fine program consisting of recitations and songs and a short talk by pastor and superintendent on the Resurrection. Our Sunday School continues to grow more interesting and profitable; we have new scholars every Sunday. We are using the public school building at present. But if no bad luck befalls us we will soon be ready to occupy our new church here which is a thing of beauty and when completed will be worth between eighteen hundred and two thousand dollars. We think it will be a great success for Christianity and Methodism here. The weatherboarding is on and we shall begin putting on shingles tomorrow. Our congregations are good at all points on our charge.

J. M. Russell, P. C.

A Home Prayer.

Almighty God, our heavenly Father, who settest the solitary in families; we commend to Thy continual care the homes in which thy people dwell. Put far from them, we beseech thee, every root of bitterness, the desire of vain-glory and of the pride of life. Fill them with faith, virtue, knowledge, temperance, patience, godliness. Knit together in constant affection those who, in holy wedlock, have been made one flesh; turn the heart of the fathers to the children, and the heart of the children to their fathers; and so kindle charity among us that we be evermore kindly affectioned with brotherly love; through Jesus Christ our Lord. Amen.—W. B. Huntington.

There were only sixty-six lynchings in the United States the last year—the least number in nineteen years. Only one of these occurred in the North. Of those lynched, five were white and sixty-one black. The marked decrease in the number of lynchings is a hopeful sign. The number of violent deaths was 9,212 against 8,112 for 1904. There were 133 legal executions, against 116 for 1904. There were 3,142 persons killed on the railroads, and 15,904 injured. The total number of suicides was 9,982, or twenty-seven a day for every day in the year, or more than one an hour the year around.—Religious Telescope.

Mr. Carnegie's Gift of \$5,000,000.

Mr. Andrew Carnegie has added \$5,000,000 to the \$10,000,000 previously given to provide relief for needy teachers and professors in universities, colleges, and technical schools in the United States, Canada, and Newfoundland. In connection with the announcement of this gift it is stated that the restrictions which prohibited aid from

being extended to members of the faculties of the sectarian and state-aided institutions of the state have been removed. By this gift Mr. Carnegie has provided many faithful servants of the public against a day of need. We hope that Mr. Carnegie, in the generous distribution of his surplus wealth, will conclude to devote a large sum to the endowment of universities and colleges, especially the so-called small colleges. More institutions are in need of a large endowment, the income of which would enable them to meet their increasing current expenses, than of buildings.

HELENA DISTRICT—SECOND ROUND.
Helena May 6-7
Haynes Ct. at Wilener's May 12-13
Wheatley Ct. at Hunter May 19-20
Oak Forest, at Sabon May 21-22
Wynne May 27-28
Parker May 26-27
McCroly Ct. at Darlow June 2-3
La Grange, at Spring Creek June 9-10
Marianna June 11
Lancola Ct. at Avenue June 16-17
Wesley Ct. at Wesley June 23-24
District Conference, at Brinkley June 28, July 1
FRED LITTLE, P. E.

BATESVILLE DISTRICT—SECOND ROUND.
Ash Flat, at New Hope May 1-2
Salem, at Camp May 6-7
Bexar, at Corinth May 13-14
Melbourne, at Flat Rock May 19-20
Calico Rock Mts., at Iuka May 26-27
Mt. View, at Pleasant Hill June 2-3
Pleasant Plains, at Oak Grove June 9-10
Desha, at Lee Chapel June 12-13
Bethesda, at Lee Chapel June 16-17
Central Ave. June 24
W. Batesville June 24
JAS. F. JARIGAN, P. E.

Searcy District—Second Round.
Dye Memorial April 23-29
Tuckerman and Kenyon at Kenyon May 5-6
Cato Ct. at Concord May 12-13
Cabot at Jacksonville May 13-14
Heber at Pangburn May 19-20
El Paso at El Paso May 26-27
Now, brethren let us see that all our collections are provided for in money and subscriptions this quarter.
J. D. Sibert, P. E.

MANGUM DISTRICT—THIRD ROUND.
Mangum Ct., at Gyp Hill No. 2 May 12-13
Hobart Station May 20-21
Martha and Blair, at Blair May 26-27
Altus Station June 2-3
Gotho and Lane Wolf, at Gotho June 6
Hollis Circuit, at Sand Hill June 9-10
Elmer Ct., at Carmel June 16-17
Granite Ct., at Head Quarters June 23-24
Glanster and Eldorado, at Eldorado June 30
Duke Circuit July 2
Heard Creek Ct., at White's School House July 7-8
Mangum Station July 14-15
Coralen Circuit July 21-22
Eric Circuit July 28-29
Davidson Station August 4-5
Frederick Circuit August 5-6
Snyder Circuit August 7
Mountain Park Circuit August 7
The District Conference will convene at El Dorado June 28th, 8:30 a. m.
W. S. P. McCULLOUGH, P. E.

ROGER, T. W. ROGER was born in St. Louis, Mo., in 1843, and died in Muskogee, I. T., March 9, 1906. In early manhood he entered business in St. Louis, a small fortune having been left him by inheritance. When business reverses came, he gave up all to his creditors, and came out penniless, but with an unimpaired reputation and an untainted character. In boyhood he was a regular attendant at Sunday School and church. During the time of business prosperity there was a lapse of interest in religion. In the day of his calamity, he turned again to the Lord and remained faithful to the end. He went on the road as a traveling salesman and was known to all the traveling men as a man of unquestioned piety. It was said of him that he was as religious abroad as at home, and as prayerful in a business transaction as at a prayer meeting. He moved from St. Louis to Fort Scott, thence to Muskogee. When about 38 years of age he married Miss Nellie Hamilton. He was a good citizen, a kind husband, a brave Confederate soldier, and a true soldier of the cross. Since coming to Muskogee he has been a steward in the church, and the efficient teacher of the Bible class in Sunday School. His bereaved wife has the sympathy of a host of friends.
O. E. GODDARD.

Tetterine the only Friend

"My father has had eczema very bad a long time, and Tetterine is the only thing that has ever benefited him."
"Please send by Express C. O. D. half dozen boxes. Very truly, Mrs. L. C. Malcolm, 591 Cranston St. Providence, R. I. 50c a box. Your druggist or the manufacturer."
J. T. SHEPHERD, Savannah, Ga.

Old Dominion Nurseries.

RICHMOND, VA.
WANTED—Reliable salesmen to handle our complete line of nursery stock. Virginia grown. Liberal terms. Write immediately for contract. Exclusive territory. Previous experience not necessary. Outfit free. Established 40 years.
W. T. HOOD, & CO., Richmond, Va.

Imboden Circuit, Ark.

Our second quarterly conference was held the 14th. Dr. Bennett, although suffering from rheumatism, did us splendid service, in pulpit and chair. His sermon Sunday morning on the Resurrection will never be forgotten by many. Our work is advancing. We have recently purchased very desirable parsonage property. Pres. Stone-wall Anderson favored us with two splendid sermons the second Sunday. Progress is very noticeable in all lines of church activity among this noble people.

L. C. Craig.

A BUSY WOMAN

Can Do the Work of 3 or 4 if Well Fed.

An energetic young woman living just outside of N. Y. writes:

"I am at present doing all the housework of a dairy farm, caring for 2 children, a vegetable and flower garden, a large number of fowls, beside managing an extensive exchange business through the mails and pursuing my regular avocation as a writer for several newspapers and magazines (designing fancy work for the latter) and all the energy and ability to do this I owe to Grape-Nuts food.

"It was not always so, and a year ago when the shock of my nursing baby's death utterly prostrated me and deranged my stomach and nerves so that I could not assimilate as much as a mouthful of solid food, and was in even worse condition mentally, he would have been a rash prophet who would have predicted that it ever would be so.

"Prior to this great grief I had suffered for years with impaired digestion, insomnia, agonizing cramps in the stomach, pain in the side, constipation, and other bowel derangements, all of these were familiar to my daily life. Medicines gave me no relief—nothing did, until a few months ago, at a friend's suggestion, I began to use Grape-Nuts food, and subsequently gave up coffee entirely and adopted Postum Food Coffee at all my meals.

"Today I am free from all the troubles I have enumerated. My digestion is simply perfect, I assimilate my food without the least distress, enjoy sweet, restful sleep, and have a buoyant feeling of pleasure in my varied duties. In fact, I am a new woman, entirely made over, and I repeat, I owe it all to Grape-Nuts and Postum Coffee." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in pkgs.

Junction City, Ark.

Just returned from our second quarterly meeting at Pleasant Hill, where Dr. J. H. Riggin preached last Saturday and Sunday, and at Wesson Friday and last night. The large congregations enjoyed every service, and at Wesson last night several penitents went forward for prayer. We believe much good will result from the work done. One accession by letter at Wesson.

J. R. Sanders.

Poor Little Fellow.

A little fellow, one of a family of six children, was out selling flowers at a penny a bunch on the street. He should have been in school or in a nursery. He fell one day and was cruelly hurt. They took him to a hospital and there I visited him—he had been a regular attendant at the children's meetings. I saw he could not live.

"Would you like to go to Heaven, Fred?" I said. "Nobody is ever cold there, and nobody is ever hungry."

The little fellow looked up with no more hesitancy than if I had asked him about going to the next street.

"Yes," he said, "I'd like to go to heaven. Jesus is there."

"Do you love Jesus?"

"Yes, I do."

"Where did you learn about Him?"

"At the meetings."

I prayed with him and made ready to leave. His mother was not with him, and as I said good bye he asked me to kiss him. I took the little broken body in my arms and kissed him good bye. It was all I could do. The next day the little fellow died. —Deaconess Advocate.

Touched by a Loving Heart.

The woman was a stranger in the church, a frail, poorly dressed little body who looked as if she did not know whether she was glad or sorry she had come. The deaconess, on the lookout for such, greeted her cheerily, asked her name and where she lived, and invited her to come again. Not long after she called at the poor tenement where the woman lived. A faint voice answered her knock. Going in, she found her ill in bed. In response to the deaconess' kind inquiries, the woman told with many breaks the vain attempts to keep back the bitter tears, the story of her life. For years she had struggled with poverty and ill health, but the heaviest of her griefs was the feeling that she was not wanted in the churches. Years ago she had gone to service and loved to go, but one day a pretty, thoughtless woman near her had whispered to her companion, "See that rag mullin!" Hurt beyond expression she had crept silently away and had never gone to church again. The Sunday when the deaconess greeted her had been her first return.

The deaconess listened with her

A Painless Cure of Curable Pain

Never resign yourself to suffer pain. Women's pains are curable. They are the sign of dangerous conditions of the female organs, which should be promptly attended to or dangerous results will follow.

TAKE Wine of Cardui

IT COMES TO WOMAN'S RELIEF

whenever she suffers from any of woman's biting and weakening pains. It not only compels the pains to stop, but it follows up and drives out the cause of the pains, which prevents them from coming back.

It makes you well. Try it.

Sold everywhere in \$1.00 bottles.

WRITE US A LETTER

freely and frankly, in strictest confidence, telling us all your symptoms and troubles. We will send free advice (in plain sealed envelope), how to cure them. Address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

"WITHOUT A PAIN,"

writes Mary E. Shelton, of Poplar Bluff, Mo., "I can do my housework, although, before taking CARDUI, two doctors had done me no good. I can truthfully say I was cured by Cardui. I want every suffering lady to know of this wonderful medicine."

own heart swelling. She said what she could to comfort the tortured soul; then opened her Bible to the Comforting Chapter, dear, worn fourteenth of John. When she had read and prayed she said gently, "I wish you would read this chapter every day for a week. Then I will come again."

The woman promised and all week she read and thought about the Comforting Chapter. All week the deaconess, going busily to and among her people, thought of the sick woman in her bare cheerless rooms with her bare, cheerless heart, and prayed that she might learn, through her reading, to know the Comforter. When she called the second time she was welcomed like a dear, old friend, and before the hour was out, she saw before her eyes, that miracle, a soul born anew, into everlasting life.

And when she heard the woman's trembling voice singing, faintly, but joyfully, "'Tis done, the great transaction's done!" she counted it the sweetest music she had ever heard.—Deaconess Advocate.

PINE BLUFF DISTRICT—SECOND ROUND.

Sheridan	April 21-22
Stuttgart	April 28-29
Sherrell	May 5-6
Althelmer	May 6-7
Roe	May 12-13
Swan Lake	May 19-20
Star City	May 26-27
Douglass & Grady	May 27-28
Rowell	June 2-3
St. Charles	June 9-10

E. M. PIPKIN, P. E.

FT. SMITH DISTRICT—SECOND ROUND.

Mansfield at Mansfield	April 28-29
Branch at Cole's	May 5-6
Charleston at Grand Prairie	May 6-7
Waldron	May 12-13
Gauthron	May 13-14

E. R. STEEL, P. E.

PRESCOTT DISTRICT—SECOND ROUND.

Chamlet Circuit	April 29-30
Marzessboro Circuit	May 5-6
Fulton & McNabb	May 8

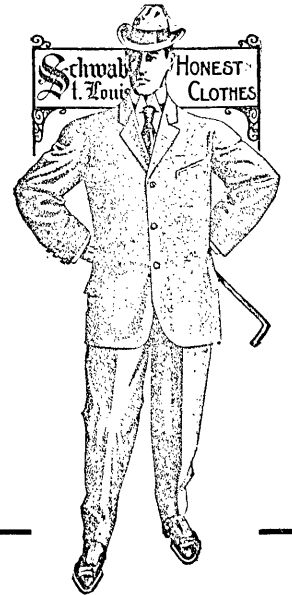
JNO. H. DYE, P. E.

CHEROKEE DISTRICT—SECOND ROUND.

District Conference, Pryor Creek	April 25-29
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Opening sermon, Wednesday, 8. p. m., by Rev. J. A. Clark.

J. B. McDONALD, P. E.



Wear Stylish Clothes

To every man, young or old, who is interested in good, stylish, serviceable clothes, we will send our handsome Spring Fashion Booklet and several Samples of Cloth upon receipt of two 2c stamps for postage. We especially want to interest men and young men, who aim to dress well, in our Suit Special at \$15. These garments are hand-tailored, perfect in fit; guaranteed to give good service, and one price to all. We, the makers, set the price with a shield on the sleeve which plainly reads \$15. Your local dealer sells them at the same price as the largest stores in the largest cities. It does not matter where you buy them, you are sure to get good values and good clothes when you insist on getting garments with this shield.



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