

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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EDITORIAL.

Presbyterian Union.

The union of the Cumberland Presbyterian Church and the Presbyterian Church in the United States of America was formally and solemnly announced in the General Assembly of each church on the 24th, the assembly of the Presbyterian Church sitting at Des Moines, Ia., and that of the Cumberland Presbyterians at Decatur, Ill. Great cheering took place in the assembly of the Northern Presbyterians, and the Cumberland assembly adjourned almost immediately upon the announcement—to meet no more.

It is reported that there are some 25,000 Cumberlands who will decline to go into this union, and that these propose to reorganize—we suppose that that is the word—the assembly of the Cumberland Church. For them no one, it seems to us, ought to have any word of censure. They claim to be acting under compulsion of conscience, believing that the Cumberland Presbyterian Church has a mission of its own which it dares not abandon. The consciences of men ought not to be bound, and any body of men has the right to organize a church when they believe they stand for a principle of doctrine or polity which cannot otherwise be established among men and in their judgment ought to be established.

Nevertheless, we regard this split as most unfortunate. It is perfectly true that 25,000 is a greater number of people than the Cumberland Presbyterian Church once had. But whether they can succeed in this day, under so many different conditions, is a grave question. It seems to us entirely probable that they will not be able, and that, as a result, many hundreds of families will be stranded ecclesiastically. If these good brethren cannot go into the union it is well worth their while to inquire if there be not other churches into which they can go.

The Ministry of Pain.

One of the most tremendous facts in the world is the fact of suffering. It is universal among men. There never was a man who did not suffer. If a man is fortunate enough to have sound health, and therefore escapes bodily pain, there is still left the whole range of mental suffering, from the slight disappointments of life up to the unspeakable anguish which so often comes into human experience.

Our very limitations and the necessity that is constantly laid upon us to be and to do, make it impossible to escape earnest effort. That is only another way of saying that

there must be a tax laid upon us. All service rendered is suffering endured, for it means labor and pains. To be in earnest about the tasks of life is to tax one's nature to toil. This is not saying that all labor is a curse; on the contrary it is usually a blessing. We are only saying that such are the responsibilities of life and such are the limitations under which we must discharge those responsibilities that life means for us toil and suffering. In the nature of the case it must have been so, for life means opportunity to develop character, to grow, to become worthy, and to assist others to become worthy.

In this view of the case there must have been suffering of some sort had the race not fallen into sin. Character cannot be conferred, it must be earned, formed by voluntary devotion to worthy objects. But the fallen condition in which we are has vastly increased our limitations, on the one hand, and vastly increased the need of building character, on the other hand. What can we do in such a case but call upon all our strength and call also upon him by whose help alone we succeed?

Not only by our own sins do we suffer; we suffer much also on account of the sins of other people. How vast would be the relief if we could be delivered from all that thus comes to us! But we can not. So long as we are surrounded by others we shall occasionally suffer wrongs at the hands of others. So long as we love others we shall occasionally be called on to suffer because of the wrongs they do or because of the wrongs done to them. So long also we shall be called upon to sympathize with them in their misfortunes and their griefs.

Now it is necessary that suffering should follow sin. Not otherwise can the government of God be continued. It is necessary that a burning fire should produce pain; otherwise we might be consumed without knowing it. It is necessary that soul-destroying sin should bring suffering; necessary that remorse and anguish and all forms of ruin should follow in the path of sin. Otherwise all moral beings would perish out of the universe, all except the All-perfect himself. It is necessary that the misdoings of others should involve us in pain, for we have a mission to others and a duty toward them, which we should most likely neglect if our self-interest never called our minds toward them.

It is also necessary that we should undergo the discipline of pain where we have no sin. The chief need of some people is the discipline of a great sorrow. All good men

know that their sufferings have done great things for them. Paul declared that Christians rejoice in tribulations, and Christ bade us rejoice in them. If you are under trial and are thereby thrown into a fret you are not wise. The wise thing is always to tell the Master that you desire purity, sincerity, truth, gentleness, goodness above all ease and comfort, and pray to him to send you whatsoever will beget within you these virtues.

One thing more let us remember: The time never was when the world did not need the inspiration which comes from the sight of heroic suffering. The weak need here the support of the strong. Some of us would be utterly unable to bear our trials but for the heroism of others who have trod the same paths before us. This is chiefly the meaning of Abraham's trial in the offering of Isaac. God stood him up on that mountain under conditions of deepest anguish that all ages might look upon his fidelity under trial, and all ages have been looking at him, taking hope from his example. Similarly Job was stripped and stricken till he went down into the deepest depths of human sorrow that the world might see how the grace of God can be sufficient, and will be, to those who trust him. This is how the blood of the martyrs has been made the seed of the church. Their triumphant shouts have been the battle-call to all the weary and the disheartened. God needs to have illustrated not only the active virtues of diligence and vigor, but also the passive virtues of patience and resignation under trial.

Men need to be inspired to be heroes in suffering as well as heroes in service, and somebody must set the example in each case.

Men dream of abolishing poverty by civic and economic methods. Poverty will never be abolished while sin is active. You will always have poverty while you have the drink traffic or the drink habit; you will always have poverty as long as you have gambling dens or brothels, or as long as you have thriftlessness or laziness. Sin is the one thing to be eradicated. It, far more than poverty, is the curse of the world.

Those who make sport of law violations are lending their influence to the destruction of the strongest institutions of good government. A government without law is a farce and good government can not exist without the enforcement of law.

"Whom the gods would destroy they first make mad." is an adage that contains truth that no man should forget. Madness has no good quality and serves no good purpose. A cool head and an honest heart is the best policy.

WESTERN CHRISTIAN ADVOCATE.

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NOTES AND PERSONALS.

Methodist Calendar.

Galloway College Commencement.....	June 1-6
Hendrix College Commencement.....	June 1-6
S. S. Institute, England.....	June 2-3
Epworth University Commencement.....	June 3-7
W. H. M. S. Ind. Miss. Conference, Duncan.....	June 5-8
W. F. M. S. Ark. Conf., Harrison.....	June 13-17
Oklahoma District Conf., Asher.....	June 14
W. F. M. S. White River Conf., Batesville.....	June 21-25
Muskogee District Conf., Stigler.....	July 24
Texarkana District Conf., Ashdown.....	June 26
Wynnewood District Conf., Roff.....	June 27
Ardmore District Conf., Mannville.....	June 28
Helena District Conf., Brinkley.....	June 28
Mangum District Conf., El Dorado.....	June 28
Weatherford District Conf., Foss.....	June 28
Arkadelphia District Conf., Dalark.....	June 28
S. S. Training School, Searcy.....	July 1-7
Morrilton District Conf., Lewisburg.....	July 4
S. S. Institute, Ft. Smith.....	July 9-11
S. McAlester District Conf., Kiowa.....	July 18-22
Paragould District Conf., Mammoth Spring.....	July 19
Prescott District Conf., Nashville.....	July 24
Choctaw District Conf., Sealey's Chapel.....	July 25
Camden District Conf., Fordyce.....	July 25

Rev. Jno. P. Lowry is engaged in a meeting with Rev. J. F. Bates at Lamar, Ark.

Bro. Eaglebarger preached Sunday morning for Bro. Taylor at Henderson's Chapel.

Returning from Birmingham, Ala., Rev. C. W. Myatt, of Anadarko, Indian Mission Conference, spent last Thursday visiting old friends in Little Rock.

The Tribune, of Eldorado, Ark., speaks in highest praise of the commencement sermon for the high school recently preached by Pres. Anderson of Hendrix College.

Rev. P. B. Hicks has been assisting Brother Salter in a meeting at Roff, I. T., and they have had a gracious meeting. We trust they will report more fully later.

President S. Anderson, Hendrix College, went to Hope, Ark., last week and delivered the address at the closing exercises of the public schools. We warrant it was well done.

The cause of foreign missions was honored in the selection of Dr. Corbett, forty three years a missionary in China, as moderator of the Northern Presbyterian General Assembly.

The General Conference voted \$10,000 to be placed at the disposal of Dr. Winton to improve the Nashville Christian Advocate and make it more truly a representative general organ.

Hon. W. H. Berry, who was last year elected treasurer of Pennsylvania by Prohibition, Democratic, and Republican votes, has been nominated for governor by the Prohibitionists.

Rev. S. G. Thompson, of the Indian Mission Conference, was continued on the General Board of Education, where he served well during the last four years. We congratulate him.

Prof. Louis C. Perry of Hendrix College, who has been much in demand recently by our public school people, preached the commencement sermon for the Waldron Public Schools last Sunday.

The General Conference did well in putting Rev. N. L. Linebaugh on the General Board of Church Extension, he would not have made a bad secretary for the board. He got a number of votes for it.

Rev. J. H. McCoy, pastor of Five Points Church, Birmingham, Ala., has been selected as our fraternal delegate to the Canadian Methodist Church. He is a brilliant young preacher and will ably represent us.

Miss Helen Gould has promised to give \$2,500 to the proposed Y. M. C. A. at Jonesboro, Ark., for installation of library and baths. Jonesboro has raised \$20,000 and all things are in readiness to begin work.

Dr. Young J. Allen, who has been forty-seven years a missionary in China, was at the General Conference, in good health. He is a striking figure in any assembly, venerable as an apostle. He intends returning to China next September.

Rev. F. S. H. Johnston was reappointed a member of the General Board of Missions for the next quadrennium. He was also made a member from our church of the Inter-Church Conference. We rejoice in his honors, and all the more as he always wears them with modesty.

As will be seen from the list of episcopal appointments Bishop Tigert will hold all four of our conferences. In advance we bespeak for him a warm welcome among us. He is one of the ablest men on the American continent, and he will make a great Bishop from the beginning of his career. May the great head of the Church bless him and long spare him.

Rev. Jno. M. Cantrell called last Friday, on his return from Yellville, where he has been assisting Rev. C. W. Lester in a meeting. He reports a good meeting, and it was still in progress when he left Yellville. It will be remembered that Brother Cantrell recently had a good meeting in Dardanelle, his own charge.

By inadvertance we failed last week to state that Dr. W. R. Lambuth was almost unanimously re-elected Missionary Secretary. Few men equal him in knowledge of missionary work and clear grasp of its problems at home as well as abroad. He is greatly beloved and honored for his spirituality and saintly character.

Dr. Ira Landrith, regent of Belmont College, Nashville, Tenn., and moderator of the recent Cumberland Presbyterian General Assembly, preached the commencement sermon for Maddox Seminary, at our First Church, Little Rock, last Sunday, and delivered an address before the State Christian Endeavor Convention Monday night. He is a man of striking personality, a vigorous thinker, a fine speaker, and a true leader in his church. He is enthusiastic over the union with the Northern Presbyterian Church just consummated.

The Rev. Dr. Gross Alexander, the newly elected Book Editor and Editor of the Methodist Review is one of the most erudite and sprightly men of our church. He is a Kentuckian, and was presiding elder of the Louisville District when elected. He was for years a professor in Vanderbilt University. He is also an author of no mean repute, his best service in that direction being his "Son of Man." He comes to his position well equipped and will render good service.

Immediately after the adjournment of the General Conference last week the Board of Missions held a meeting, and elected Rev. W. W. Pinson, of Louisville, Ky., to be Assistant Secretary of that Board, in place of Dr. Seth Ward, elected Bishop. The Board also elected Dr. Jno. R. Nelson, of Georgetown, Texas, to be Secretary of Home Missions, a newly created office. We trust these brethren will find universal favor as they go about their work. They are able and true men.

Two Hendrix College men have recently been promoted in school work. Prof. Wallace Townsend, after teaching at Clarendon, and serving as principal of Chester Street and then Kramer School, has been elected principal of Little Rock High School. This is rapid but deserved promotion. Prof. C. L. O'Daniel, who has been principal of schools at Marianna and Morrilton, has been elected principal of Chester Street School, Little Rock.

When Bishop Wilson introduced Vice-President Fairbanks to our recent General Conference as one of the fraternal messengers of the Methodist Episcopal Church, he said that when our sister Methodism sends us greetings she does not hesitate to pull down the mighty from their thrones and send them into the service of the Church. To this the Vice-President fitly replied that no man can get so high as to be able to step down into the service of the Methodist Church.

The junior editor spent last Sunday very pleasantly with Bro. McKelvy on Carlisle circuit, in the morning witnessing Children's Day exercises at Prairie Longue, and delivering an educational address after the large crowd had enjoyed a basket dinner. Bro. Perkins, the superintendent, deserves great credit for preparing for this profitable occasion. At night the people of Carlisle paid excellent attention to the editor's sermon and Monday morning swelled the subscription list and replenished the treasury. Bro. McKelvy is rendering fine service, and his people are making progress. The future of town and surrounding country is bright.

Rev. E. B. Chappell, the newly elected Editor of our Sunday School periodicals, is an M. A. alumnus of Vanderbilt University, he and Dr. Geo. C. Jones being the first to graduate with that degree, in the days when the senior editor of this paper was at the university. We are in position therefore to vouch for his qualities. He is an able man and a cultured gentleman. The church will expect great things of him, and will not be disappointed. Dr. Chappell has been a teacher, has been stationed in San Antonio, in St. Louis, and has been for some years in Nashville, being pastor of McKendree Church when elected to his present position.

The Conference on International Arbitration will meet at Lake Mohonk, N. Y., May 30. This is a body of earnest men who meet every year and discuss subjects relating to the peace of the world.

Presiding elders and secretaries of District Conferences should see that clear, concise reports of the several conferences are promptly furnished us. Even when an editor is present an official report is expected.

The Arkansas State Good Roads Association will meet in Ft. Smith, June 13-15. It promises to be a great gathering. No other secular interest of the State is more worthy of our attention. We have made progress in road building, but have made only a beginning.

Last week the Senate, after making slight amendments, passed the tax-free denatured alcohol bill by a unanimous vote. This is the result of vigorous agitation, and may be regarded as an interring wedge in the compact between the federal government and the liquor traffic.

When you are closing up a meeting, brother pastor, do not forget that that is the very time to put the paper into the hands and homes of your new members. It is a time when they will most likely take it, and it is a time when they most need to begin to take it.

The State Sunday School Convention meets at Jonesboro, June 5-7. This year Marion Lawrence and John R. Pepper, two of America's foremost Superintendents, will be here, in addition to a host of strong State workers. Free entertainment may be secured by sending your name to Mrs. M. R. Corson, Jonesboro. Railroad rate one fare plus 50 cents for round trip. This will be a great feast for our workers.

The Log Cabin Democrat, of Conway, Ark., discusses in a very discriminating manner the junior editor's address on Revision of our State Constitution. It was to provoke just such thoughtful consideration that the address was delivered and published. Let the question be thoroughly sifted by the press of the State, and when conclusions are reached the people will feel that they have framed their own constitution and will be satisfied. The politicians should not be permitted to tinker with the constitution, it must be by and for the people.

Rev. W. F. McMurry, our new Church Extension Secretary, was born in Missouri about forty-four years ago and is the son of a preacher prominent in the Missouri Conference for many years. Though not a graduate, he was for some three years a student in Central College. He has been successful as circuit and station preacher and presiding elder. He was always ready for hard work and succeeded in bringing things to pass. His most difficult work was at Centenary Church, St. Louis, which he thoroughly organized and built up as a great downtown city church. He brings energy and executive ability to his new work. We predict a forward movement led by our stalwart brother whose acquaintance we formed in college days.

Nobody thought any the less of Vice-President Fairbanks on account of the slip he made in his address before the recent General Conference. He was speaking in a stately and eloquent way of his great desire to see Methodism united in this country and was reaching a climax of eloquence in the presence of about 2,500 of the most enlightened people of the South when he said: "Mr. president I want to see the time when the might hosts of Republicanism". . . ! The audience went wild with merriment at the slip, and the confusion of the distinguished speaker was beyond description. It must have been something like a minute before the laughter of the audience permitted him to proceed. He drank water three times! When he could resume he said, "This is such a splendid audience that I imagined I was up North." We can assure the Vice-president that the great audience of Southern Methodists took it all with perfect good nature. We have no politics in our church.

Commendable.

It means something to be in a county where every reputable lawyer in the county refuses to take the case of a blind tiger or illegal whisky seller. It means that the moral sentiment is of the kind that stands for right and decency. The Bar of Monroe county ranks in the forefront of the entire state and their example in letting it be known that they do not propose to have as a client that dirtiest of all criminals, the blind tiger, is having a weight in raising the standard of the ethics of the legal profession all over the state. Time and again has their action been commented on all over the state and never a time has there been anything other than the highest praise for their honorable stand. All praise to the Monroe County Bar!—Brinkley Argus.

A Glorious Deed.

The good people of Plumerville last week rose up in their might and put an end to the "blind tiger" business in their midst, at least for a while. It had been an open secret for some time that whisky was being sold there in considerable quantities. It was an open secret that would-be respectable people were engaged in the business. A law and order league was organized, due processes of law were undertaken, a search was made of several places, and contraband whisky and beer were found in abundance. The prosecuting attorney, Mr. Jacoway, was called and promptly did his duty, and hundreds of dollars worth of the stuff was poured out in the streets of the town. The owners were made to suffer the penalties of violated law.

This is the way to go at it. We need everywhere a civic conscience that will not tolerate violations of the law of the land. If the people will do their duty, if they will maintain a proper public opinion on these subjects, if they will furnish data to the officers of the law, and if they will stand ready to do jury service in the interest of good government, it will be easy for the courts to maintain law. Where the people go to sleep it will be hard for even the best officers to do much. We congratulate the people of Plumerville. They could have done no better thing for their community.

Vanderbilt Notes.

Quite a number from the theological department have recently enjoyed two outings of especial interest.

One was a visit to the historic Hermitage, the home of Andrew Jackson. After carefully inspecting the building and its contents, we went out to his chapel which is a small brick structure erected in 1822. Dr. Robinson, of Alabama, conducted a very inspiring service for us. From there we went down to the little log cabin in which our ex-president spent his youthful days. The day was exceptionally delightful, and we all returned more appreciative of the greatness of Tennessee, and the grandeur of her natural scenery.

The other outing of marked interest was the trip to the famous Belle Meade farm at the eastern suburb of the city. It has been made famous by the fine strain of horses that are propagated for the sporting world.

One hundred and sixteen thorough-breds are kept there at present, and are valued at from \$2,000 to \$4,500 apiece. Besides the domestic animals of interest, there is to be seen one of the largest herds of deer in the country, four hundred in number. They are soon to be taken to the mountains and liberated, but the law will protect them for a number of years.

Dr. H. C. Rushing, son of our beloved Rev. J. R. Rushing, has recently graduated with high honors in the Dental department.

Dr. Rushing not only won honors in his class-work, but shone as a young man of high ideals and a clean life. His father attended the graduating exercises and paid us a visit while here.

We regretted to lose Bro. W. U. Witt, who was appointed to a pastorate in Indian Mission Conference. We predict for his charge a happy and fruitful year's service.

The closing exercises are drawing nigh. After nine months of fellowship with the faculty and young men from almost every conference in our church, I feel free in advising our young ministers in the field covered by the Advocate to plan, if possible, to spend much time in Wesley Hall for the invaluable equipment which they will derive from pursuing the regular course.

There is absolutely nothing dangerous here for any young man, and after three years of pastoral work, I have realized that the course affords the essential things for our future ministry.

Bros. Holland and Southard will remain here through the summer, while Bro. Smith, of the White River Conference, will do evangelistic work in Bro. Little's district. Bro. Reynolds will teach near Conway and join the Arkansas Conference this fall.

With four other Wesley Hall boys I expect to spend the summer and fall in the Chicago University.

W. B. Wolf.

Death of J. J. Wilson.

J. J. Wilson, my wife's father, died at the home of his daughter at Lithia Springs, near Hope, Ark., May 15, 1906. He had been in failing health several months and had gone to Lithia in hope of relief. The funeral service was conducted by Rev. H. Jewell from the Methodist Church in Hope. He died in peace, in hope of eternal life.

T. D. Scott,

Support of Christian Education by the Preachers.

When I was preparing to enter one of our church schools, a preacher of our church said to me, "You don't need to stay over there but a year. That is enough to give you the name"—meaning the name and prestige of a student or alumnus of that school. While I was at home on vacation, during my course there, another preacher said to me, in substance, "I have never been able to see that men from that school have done such great things—they don't set the world on fire." Since completing my course there I have heard still another preacher, in an important pastorate, quoted as ridiculing the work of one of our greatest schools, and saying, "the preachers who come from — are as much alike as two peas, and I can tell one of them as soon as he opens his mouth." I pause to ask, Do such men as these really believe in Christian education? And when the Discipline demands of them an annual sermon on Education, What will we likely get? Such a man surely thinks of Christian Education as a "pouring in" process, instead of a "leading or drawing out" process. The third type of thinkers, at least, takes education as a means of effacing individuality, instead of developing it, especially as regards preachers. Is the ministry the only class of men who cannot stand mental development? There is as much individuality among a lot of educated men of any profession or vocation, as there is among a like number of the much lauded "saddle-bag graduates" of the itinerancy. All honor to the heroes of the Brush College! They deserve a place of high honor, but he who wilfully turns his back on a possible college training, and clings to their methods because they succeeded in the past, is as fool-hardy, though perhaps as zealous and industrious, as he who would go out on the Dakota or Texas prairies with a "glorious old bull-tongue" to compete with a modern steam plow. It is absurd to claim that the best way to develop a great preacher is to place the raw hand on the circuit as a Junior, with an older preacher as his preceptor, and let him "learn to preach by preaching." Why not as well place a candidate for the bar before a jury, with a "case," and tell him that law books are of no use—learn to be a lawyer by practicing? Or, put a medicine case in a young man's hands, and tell him to become a physician by doctoring? There never was a better method invented for developing pulpit mimicry and mediocrity. Let us have a hundred thoughtful men, "sure-footed," self-directing men, rather than a multitude of satellites, blindly trying to flicker like some "star" around whom they revolve. Strangely enough, some who deprecate an educated ministry are school men, or "friends of Christian Education," or, if pastors, under orders to preach on the subject. Can they consistently lend any substantial aid to our church schools, with the ideas that thus oppose one of the great objects of such enterprises? It seems to me that a layman, hearing such a tirade, would naturally reason thus: "If Christian Education is bad for the young preachers, I fear it is not safe for my son and daughter." So, we have multitudes of Methodist boys and girls in State and private colleges. Did it ever occur to such critics of college men and "Theologs," that among other churches many people still think of Methodists as having, and advocating an uneducated ministry? Who is to blame? The patron of real Christian Education, or the frenzied advocate of the "Brush College?" If it is sensible for a man to be educated to roll pills, run a bank or teach school, or survey a rail road, it is at least equally as sensible to educate him for the work of the ministry. It was not such men as Balaam who made prophecy most powerful in Israel, but such as those who came from Samuel's "School of the prophets." At the

bottom of all this twaddle and hooting at an educated ministry lies the fallacy that God does not use a man's common sense in preaching the Gospel—it is too "spiritual" for that—neither does he need the brains of men in conquering a world from sin. In other words, it says, "Give Mammon the best intellect, and let God be glad that His messengers are ignorant, and, as the old Hardshell expressed it, "wish they were more ignorant." If God has no use for the highest trained intellect, why did He not make us all fools? The sentimental pretension of friendship for our church schools, by those who thus deliver themselves against an educated ministry, may explain much of the half-hearted support of our church schools. Too many of us advocate some things simply because "the discipline requires it." Still, he who advocates Christian Education merely for the name of it, is consciously or unconsciously nearing the dangerous point of counseling men to make merchandise of their holiest conviction, and debauch the ministry into a scramble for office. If we believe in Christian education, brethren, let us support it. If not, let us not do violence to our conscience or the confidence of the church, but be brave enough to say, "no," when asked in the Quarterly Conference whether we have preached during the year on Christian Education. It seems to me that when all of our preachers believe heartily in Christian Education for themselves, we can consistently and effectively preach it to others—and not till then.

McLoud, O. T.

J. L. James.

The Liquor Traffic and Earthquakes.

San Francisco was one of the most corrupt cities on the American continent. Its traffic in beverages and lust by three thousand licensed saloons, ten thousand scarlet women, and twenty thousand of their followers, was simply unspeakable, a disgrace to the State of California and a shame to American civilization. Now it smolders in ruins. A few hundred citizens have perished and a few thousand live to suffer great loss from one of the greatest cataclysms in modern times. It were base ingratitude and inexcusable neglect for the country not to respond generously to alleviate the suffering and save the perishing. But is not this also a good time to ask whether we are not a most inconsistent people?

What are the cold facts? A few hundred persons killed, a few thousand are wounded and many thousands are homeless, while property, well-insured, worth three hundred million dollars is destroyed. This, however, is enough to awaken the nation. Great cities are stirred. Public meetings are held. Dollars by the million speed on their mission of helpful charity, while millions more are devoted to building a more magnificent city on a doubtful foundation, where formerly over three thousand debauching saloons each paid the city of San Francisco a revenue of less than a one hundred dollars for the licensed privilege of destroying its morals, its health, and its reputation. As a student of sociological conditions, gathering information for books and magazines, I recently visited its main saloons, its grottoes and its taverns. In some of these were five hundred to one thousand reprobates and debauchees, men and women, going and coming, guzzling beer and engaged in ribaldry while witnessing obscene plays and debauching songs. The vulgarity, drunkenness and licentiousness were disgusting and heart-sickening. Such bacchanalianism as I saw there was equal to that of Belshazzar of Babylon when God wrote on the wall: "Weighed in the balances and found wanting." Dan. 5:27.

But who cared for such moral devastation and

debauchery? What millionaires banded themselves to gether and gave freely of their money to correct the appalling evils? What was done by the San Francisco Examiner, Call, or Chronicle, to arouse the city, mould the public opinion, and drive out the debauching saloons? What did the Mayor and Council do except make it easy for saloons and harlots to conduct their business unmolested to the great detriment of the city? Shame, where is thy blush?

America mourns the loss of Frisco and pours her wealth in the very lap of luxury to rebuild the Pride of the West. But the same people without defense or plausible excuse, license, protect and encourage, in almost all municipalities and states, the scourge of death in the form of law-sanctioned saloons, which each year kill, debauch and enslave over five hundred thousand citizens, corrupt the very life blood of the nation and inflict untold physical, mental and moral injury upon the race. For the licensed saloon system puts a crown of poverty upon the aching brow of American labor and literally squanders or diverts from the wholesome channels of trade millions of dollars that go into saloon tills to pay for that which poisons the body and damns the soul.

In the presence of fifty thousand dead drunkards, half a million wrecked homes and broken hearts caused by two hundred and fifty thousand licensed saloons, which daily afflicts the American corrupt morals and squander millions of dollars annually, who ever heard of Mayors, Councils, millionaires and churches of New York, Philadelphia, Boston, Chicago, Cincinnati, Denver, and other great cities making such an ado as has been made over the San Francisco earthquake? and when did the editor of any great daily write as much as one column in condemnation of the whole licensed saloon system to arouse the nation to action? When did Congress ever appropriate a million dollars to procure the passage and enforcement of a temperance law to kill the licensed saloon, which daily afflicts the American people with more misery and immorality than a dozen California earthquakes? No other evil in our national life even approaches in its importance the influence of the licensed liquor trade.

What President ever dipped his pen in temperance ink and sought to put the dynamite of truth under the darkest sin in modern civilization, so that by an educated and aroused public opinion crystalized into prohibition laws well enforced, the beverage liquor trade may be blown into the nethermost hell? What leading daily papers have given column after column of space for temperance truth backed by editorial endorsement to awaken the conscience of the nation and save America from the blighting curse of rum.

Americans are a most inconsistent people. They "strain out gnats and swallow camels," hair, hoof and all. They "Tithe the mint and anise," and neglect the weightier matters of the moral law. They deplore the results of an earthquake and with their own hands by whisky soaked ballots in behalf of rum-ruled politicians, they inflict upon themselves and the republic through the licensed saloon policy far more financial, physical, mental and moral injury and desolation than have been caused by all the earthquakes and physical calamities that have destroyed property and human life since the foundation of the world. For the licensed saloon and its attendant evils is the foulest sin and darkest blot upon the escutcheon of Christian civilization. A sin that turns the joyous prattle of children into piteous wails, stifles the music of home and fills it with desolation. A crime against humanity that has dug more graves and sent more souls unprepared to death and the judgment than all the pestilence that has wasted life since God sent the plagues to Egypt and all

the wars that have stained the earth with blood since Joshua stood before Jericho.

Therefore, may Almighty God curse the licensed saloon and put the blush of shame on the brazen cheeks of any who dare defend it. Curse it with the votes of American manhood and with the influence of Christian womanhood. Curse it for the tears of orphanage it has shed, curse it for the widowhood it has produced, curse it for the hearts it has broken, for the fortunes it has squandered, for the hopes it has blasted, the homes it has ruined, the nation it has corrupted, most of all for the souls it has sent to hell, and especially may Jehovah curse the licensed saloon by leading a million patriots and a thousand millionaires to furnish the money, the munitions of war, by which the temperance hosts may deluge the nation with prohibition sentiment to destroy the greatest evil in the annals of human history.

James E. Zachary.

Lexington, Kentucky.

Investing in Gold Mines.

The other day a friend of the Western's editor came to him with a tempting proposition to invest in a gold mine. The friend had large holdings in a bonanza property, and thought it would pay immensely.

The editor looked at him with gravity, and then said: "My dear Mr. X, for a number of years past I have been saving and denying myself and putting all that I could scrape together into a most profitable gold mine; and it has proved a vastly lucrative venture. It has paid the biggest kind of dividends, and I never was so satisfied with any other deal in my whole life."

His friend was immediately, intensely interested, and asked eagerly, "What is its name? Where is it?"

To which the editor simply replied, "It is the college education of my six children." His friend smiled graciously, and generously allowed that his representation was about correct. — Western Christian Advocate (Ohio).

Astounding Facts.

Mr. Nelson, the most distinguished of English actuaries after long and careful investigations and comparisons, ascertained by actual experience the following astonishing facts:

Between the ages of fifteen and twenty, where ten total abstainers die, eighteen moderate drinkers die.

Between the ages of twenty and thirty, where ten total abstainers die, thirty-one moderate drinkers die.

Between the ages of thirty and forty, where ten total abstainers die, forty moderate drinkers die.

Or, expressing the fact in another form, he says:

A total abstainer twenty years old has the chance of living forty-four years longer, or until sixty-four years old.

A moderate drinker has the chance of living fifteen and one-half years longer, or until thirty-five and one-half years old.

A total abstainer forty years old has the chance of living twenty-eight and one-fourth years longer, or until sixty-eight and one-half years old.

A moderate drinker forty years old has the chance of living eleven and two-thirds years longer, or until fifty-one and one-half years old.—Unidentified.

THE SUNDAY SCHOOL.

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

June 10. Peter's Great Confession.

Matt. 16:13-28. (Read Mark 7:31 to 8:33.)

Commit vs. 24, 25.

Golden Text: "Thou art the Christ, the Son of the living God," Matt. 16:16.

Locating the Lesson.

Time—Summer A.D. 29. Place—The region of Cesarea Philippi, some 25 miles northwest of the sea of Galilee. Persons—Jesus, the disciples, Peter. Parallel Passages—Mark 8:27 to 9:1; Luke 9:18-27.

Introduction. Matt. 15:39 to 16:12.

"And he left them, and departed," Matt. 16:4.

The crisis was come in our Lord's ministry. He was now rejected in Jerusalem, Judea, and Galilee. All classes and sects were united against him; even the common people "who heard him gladly" no more walked with him. Little wonder then that sighing "deeply in his spirit" he left them to their wilfulness and wickedness. He could not find in all the land any place for his kingdom. "He came unto his own, and his own received him not." "Thus it comes to pass that, with the very small band he has gathered around him—called in the land indeed, but now of necessity called to come out of it—he withdraws to the neighborhood of the Gentile town of Cesarea Philippi; not for seclusion only, but, as the event shows, to found an Ecclesia—his Church."

I. The Christ, Matt. 16:13-17.

"Jesus Christ himself being the chief corner stone," Eph. 2:20.

1. The popular opinion, though highly complimentary to Jesus in counting him among their greatest prophets, did not regard him as the Messiah. The reason is not far to seek, for his words and works were at complete variance from the accepted conception of the Christ that was to come. The nation's thought and hope were steeped in materialistic notions.

2. We know that the disciples must have had their conceptions of the Messiah and the coming kingdom moulded by the common belief of their people and day. They had left all and followed Jesus as the Messiah, doubtless expecting him to show himself to be the kind of Christ the nation was looking for. Their companionship with Jesus gave him the opportunity gradually to elevate their thoughts and clear and broaden their vision, and especially to bind them to himself with the mighty cords of love. It was this love for him that saved the Twelve from shipwrecking their faith when the "many went back and walked no more with him."

3. "Thou art the Christ." These lofty words of Peter came more from his heart than his head. There was that within him, the voice of the Father, that declared Jesus to be the Christ in spite of the fact that there were a thousand questions which he could not answer. Any Rabbi could have driven him into a corner in five minutes and have covered him with confusion, yet the voice within would cry on and out, "He is the Christ, the Son of the living God."

II. The Church, Matt. 16:18-20.

1. Our Lord here finds under the shadow

of lofty Mt. Hermon the first "living stone," of faith in him as the Christ, the first of countless multitudes out of which is being built the new temple, the church of the living God. The "rock" upon which the church is built, is not Peter, but upon that heaven-inspired confession, "Thou art the Christ." These noble words of Peter must have been to Jesus "as the shadow of a great rock in a weary land."

2. The Master in prophetic vision saw adown the ages the coming conflicts of his Church. What a scene must have presented itself to his all-seeing eyes! He saw sin and shame and ignorance, he saw avarice and apostasy and abomination, war without, wickedness within, yet he saw over and through all his own spirit marching on to ultimate world-wide conquest. We can almost hear his words ringing out, "The gates of hell shall not prevail against it."

3. The giving of the "keys" to Peter, and the other disciples see John 20:23—was the conferring of authority to order and rule the Church, for he was soon to go back to the Father. Ere long the Holy Spirit came to guide the Church into all truth. The Church today has these "keys", but only the Spirit-filled Church can use them.

III. The Cross, Matt. 16:21-28.

1. The disciples through Peter having declared their faith in Jesus as the Christ, the time had come when they must be taught the true conception of the Messiahship. In other words we have now the first lesson on the Cross: "From that time forth began Jesus to shew unto the disciples, how he must go unto Jerusalem, and suffer many things. . . . be killed, and be raised again the third day." The way to his throne as Lord of Lords and King of Kings was by the way of the cross. This was a revolutionary thought to the disciples and little wonder Peter cried out, "Be it far from thee, Lord: this shall not be unto thee."

2. The rebuke that Jesus administered to Peter almost startles us. Well it may, for Jesus was fulfilling the prophecy of old and crushing the head of the serpent that was rising to strike the great mission of this earth life. The Lord does not parley with temptation, he instantly kills as we do a viper.

3. He couples with his rebuke that eternal principle, that all dominion of the Father is to be secured only by self-crucifixion. "For whosoever will lose his life for my sake shall find it."

There will be a Sunday School Institute at Central Church, Fort Smith, July 9-11. All our Sunday School workers of that part of the Conference are cordially invited. Those interested will note the change of date.

The Secretary spent a most delightful Sunday at Fayetteville recently. It goes without saying that the church is in magnificent condition. Brother and Sister Fletcher are doing the greatest work of their lives. Prof. J. H. Reynolds is in charge of the Sunday School. It is in fine condition. This school has one of the few normal classes to be found in the State.

Two very pleasant days were spent at Rogers and Springdale with Bros. Castell and Burrow. They are both bringing things to pass.

Arrangements have been made for an Institute at England, Saturday and Sunday June 2 and 3. All our workers are invited to be present.

It is very important that all the Children's Day offerings be sent at once to the Treasurer of the Conference Sunday School Boards. Brethren, please see to this.

THE EPWORTH LEAGUE.

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

June 3. Serving By Self-Denial.

Abstaining from that which is lawful, Rom. 14:14-17.

Abstaining for the uninformed conscience, Rom. 14:20-21.

Abstaining from our own pleasure, Rom. 15:1-3.

A servant pleasing God, Rom. 14:18.

A sacramental act of service to Jesus, John 12:3-8.

A condition of discipleship, Matt. 16:24-27.

A reasonable service, Rom. 12:1.

"Our hindrances are often our best helps.

The very routine of our daily work may be a salutary spiritual discipline. That is not the purest soul which is sheltered from all exposure to temptation, but the one that is continually braced in an attitude of resistance to the manifold forms of evil about it. Inward peace is not the result of quiet hours of lonely brooding, but of the coming of a divine life into the heart with power to bring all of its affections into perfect harmony with the divine will. We do not find the noblest type of piety among those races which have their home where every prospect pleases the eye and where the means of existence are to be had without effort, but among those active people who have conquered adverse nature conditions and are constantly stimulated to endeavor by the difficulties that they have overcome.

Spiritual beauty is to be greatly desired, but it is loveliest when it is the crown of strength. The best illustration of a Christian life is not a carefully tended exotic in a conservatory; better far is it represented by the rose that blooms amid the Alpine cliffs and at the edge of the glacier, or by the vine whose fruitfulness results from frequent pruning from the husbandman, or the oak that wrestles with the tempest and grows the tougher and more glorious by the conflict. Strength becomes beauty when love consecrates it to service."

"A little child was one day playing with a very valuable vase, when he put his hand into it and could not withdraw it. His father, too, tried his best to get it out, but all in vain. They were talking of breaking the vase, when the father said, 'Now, my son, make one more try; open your hand and hold your fingers out straight, as you see me doing, and then pull.' To their astonishment the little fellow said, 'Oh, no; pa, I couldn't put out my fingers like that, for if I did, I would drop my penny.' He had been holding on to a penny all the time! No wonder he could not withdraw his hand. How many of us are like him! Drop the copper. Surrender. Let go, and God will give you gold."

Views of the Birmingham Conference.

The spirit of the General Conference of the Methodist Episcopal Church, South, impresses a looker-on-in-Vienna as a perfect correspondence with all that makes for the well-being of humankind and the glory of God. Catholicity affirms itself. Circumscription is relegated to Limbo. The weal of the human family is involved and these brethren do not purpose to do otherwise than promote it. They appreciate the

duty which devolves upon them as disciples of Jesus, the Christ of God. The attitude of their Lord toward all men they would reproduce. They seek to be circular men. Tangents in flesh and blood have for them no siren charms. Southern as they are in bone and tissue, mind and heart, yet this does not preclude their kinship with every son and daughter of humankind. God's world they refuse to fractionalize. They contemplate it integrally.

The legislative doings of this body, with rare exception, have had in mind not the Methodism of Alabama or Georgia or Texas to the subordination of Methodism in Vermont, Ohio, Dakota, China or Africa. Occasionally a delegate whose heart and head did not declare a perfect coincidence to wed, gave evidence of sectional zeal, but he soon found himself in the camp of his enemies.

UNIVERSITY LEADERSHIP.

One is impressed in the Conference room with the high degree of mentality that is in evidence. University men are the recognized leaders of this body. And by university men we do not merely mean men who are alumni of the universities, but also men who are in perfect accord with all that the sane, evangelical university and college embody.

Perhaps the most influential single man of this entire body is Rev. Dr. W. F. Tillet, Dean of the School of Theology, Vanderbilt University. He is ably seconded by such men as Dr. James Cannon, Jr., W. W. Smith, and R. E. Blackwell, the educational leaders of the State of Virginia. Men of this stamp are not followers of ignes fatui. They see the clear shining of the sun. The first flashes of the coming day they await. Their eyes are toward the East.

THE EPISCOPAL ADDRESS.

Bishop C. B. Galloway, of Mississippi, was the author of this masterly ecclesiastical pronouncement. It sounded no note of retreat. It was a slogan of war. The questions of ministerial supply, of missions, of the rapid urbanizing of Southern population and the needs of new methods to meet the conditions of education, the Epworth League, Sunday schools, the ministry and modern scholarship, federation, the union of Methodism in Japan, were the salient features of the address.

MISSIONARY ZEAL.

The past quadrennium has been the greatest in the history of the missionary operations of the Southern Church. Missionary Institutes have been held with frequency throughout the South and fine results have ensued. In the year 1905 the Church raised the sum of \$467,900, as opposed to \$436,800 the year preceding. In addition to this the Woman's Foreign Missionary Society raised in 1905 the sum of \$155,000, making a grand total for the past year of \$623,800.

The superintendency of Bishop W. A. Candler over the Cuban work has been signalized by great success. Beginning with twenty-four members at the close of the Spanish War, the membership has now reached two thousand, and a large number are in the list of candidates for Church membership. Bishop Candler makes this report:

"The work of evangelization has progressed so far that I am forced to call a halt for lack of men and money to care for the fruits already won by the toil of our little force."

A PROGRESSIVE FORCE.

The Conference voted to give to unordained itinerant preachers the right to perform the marriage ceremony, and in the absence of an elder to administer the rite of baptism and control all the services held within his charge.

A prominent connectional officer remarked to me, "I call that action mobocracy. It makes of ordination a non-entity; and what we ordinarily

construe as a solemn sanction is reduced to a farce." The Conference, however, very justly took the position that if a man was empowered to preach the Gospel, which was a distinctly spiritual service, it could not consistently withhold from him a privilege which was distinctly ceremonial.

THE FRATERNAL DELEGATES.

The Canadian Methodist Church selected Rev. Dr. Sparling, president of Wesleyan College, Winnipeg, Manitoba, as their messenger. The British Wesleyan connection selected Rev. Dinsdale Young, pastor of one of the great Churches of Methodism in the city of London. Both of these representatives were happy choices. They honored the great Churches which they represented. They were both optimists of the sanest type. They were big brained and big hearted. They overflowed with royal good nature. They gave evidence, physically, mentally, morally, of having the best of good health. They declared a gospel of good cheer, a gospel of triumph, a gospel of grace.

THE RESTATEMENT OF METHODIST FAITH.

By far the most exciting event of the entire Conference session was the debate and decision as to the Restatement of the Twenty-five Articles of Religion as contained in the Discipline, and a concise setting forth of Methodist belief as found in Wesley's fifty-two sermons, and his notes in the New Testament. It furthermore contemplates an utterance of the Church relative to the office of the Holy Spirit in the individual heart and throughout the world, and the universal mission of the Church of Jesus Christ.

A resolution to make this restatement came from Rev. Dr. W. F. Tillet, Dean of the Vanderbilt University School of Theology, and Rev. Dr. W. R. Lambuth, Senior Missionary Secretary. Its introduction created consternation among many bishops and delegates. They thought that the crack of doom had sounded when such a resolution was offered on the floor of a General Conference. It was characterized by its antagonists as radical, unmethodistic, Bostonian, revolutionary, an index of discontent that boded evil for the Church. The debate waxed fervent for three days. Drs. Tillet and Lambuth, ably seconded by Drs. J. E. Godbey, of Arkansas, and R. E. Blackwell, president of Randolph Macon College, Virginia. Rev. George Stuart, the world famous evangelist, led the fight for revision.

Such able champions threw their opponents into dismay, and for re-enforcement they called upon Bishops Wilson, Hoss and Candler. By vote of the Conference the bishops were accorded the privilege of speaking. Bishop Wilson spoke against revision for thirty minutes in a masterly fashion. It was a genuinely great speech. The other two bishops also put themselves unequivocally on record as opposed to such radical legislation. Bishop Hendrix, however, came nobly to the re-inforcement of Dr. Tillet and his coadjutors. On the third day the vote was taken by orders, clerical and lay delegates voting by name, the first time, I am told, in the history of Southern Methodism, and the result was for re-statement, clerical 83, lay 68; against re-statement, clerical 56, lay 51. This majority of forty-four clearly and definitely expressed the will of the General Conference for an up-to-date progressive setting forth of what Methodists believe. This action, however, is not for Southern Methodism alone. The provision of the resolution calls for the appointment of a commission to confer with the other branches of Methodism throughout the world, and the final acceptance is with the Ecumenical Conference.

It is not the purpose of the Southern Church to differentiate itself from the other bodies of

Methodists. The integrity of the Methodist family it desires to maintain, and proposes to take no individual action that will destroy that integrity. This vote represents their viewpoint and they have done themselves honor by taking such an initiative.

In conversation with Dr. Wilbur Thirkield and Dr. W. S. Matthews, the fraternal delegate from our Church to this Conference, they have expressed the opinion that our branch of Methodism will receive favorably the action of this General Conference, and will co-operate toward a restatement of our common faith in positive and modern terms.—Rev. J. E. McGee in Western Christian Advocate, of Cincinnati, Ohio.

Criticisms.

One of the most prevailing and detrimental characteristics of the day is the tendency to criticize our fellow-brother. We forget that our limitations are evident in all we do and think; that we are hedged about with deficiencies, just as others may be. But a few of us recognize the limitless volume of kindness, a sunny word, a tender look, or a warm pressure of a hand that represents love. Within every soul is a power more beautiful, a goodness more susceptible than is possible for any man to measure. Deep under all the rubbish of the most horrible and debauched life is to be found some secret chord, which, if properly played upon, will vibrate to the spirit of the beautiful and divine. No matter how stoical or prosaic the life; how cold and indifferent the heart, there is a desire for sympathy and love in every breast. The harder the lines of shame and sin, the more tender and solicitous should our exemplary lives be towards them.

It is a mistake to think we can caress to bloom buds that have never known the warmth of the sun. It is unnatural and not the truth. If we would inspire men to think their best, to resolve to do nobler things, to recognize the folly and wreckage of error, we must appeal to their finer and diviner sensibilities. Criticisms will always fail. Something innate within man rebels and resents the idea of criticism. Especially is this true where he is endowed with more than the ordinary intellect. It is calculated to harden the spirit, make cold the life, to find no good in it. Preach to men and women, that this is God's world; that it is ruled by love and peace, that man is the perfect creation of His thought; that the highest attainment of joy, peace or growth, is reached through interchange of mutual sympathies and confidences of honest, tender and intelligent souls who are not afraid of each other. The ideal man will let God and truth have full sway in his soul; will let the intellect apprehend it and the affections embrace it, and the will elect it, the lips speak it, and the whole manhood obey and be possessed and swayed by it.

It weakens any mortal to voice error. It lessens one's ability to think and to be beautiful, by heeding and repeating that which is of discord and unkindness. What every heart yearns to possess is sincerity, simplicity and trust. It leaps to life when commended—watered with the life of love and trust. It is amazing to me how thinking men cannot realize that they become just what they think and feel. Life is a re-action of what we have within our own breasts. If we would awaken others to higher thought and recognition of the divine, we must show them that the same glory is permeating our spirit. Appeal to the best and not the worst in men. Think and speak encouragingly to them. Leave off criticisms, for no error can be cured by exercising error towards it. Folly and sin can be routed and annihilated by the inflowing of truth, which is gentleness, purity and love. If your soul would feel freedom, then speak and think only

the best of mankind, else be silent. Every criticism is but an arrow shot in the wrong direction, besides it soon prescribes the limitations of the growth of your own spirit.

This is either God's world, and is ruled by His thought, or it is not. If some one who is weaker than you, has not yet heard the rapturous melodies of harmony afloat therein, don't condemn him, but touch his life into a higher understanding—but not by criticism.

You many not be responsible for existing conditions—such as ignorance, envy, malice, impurity, and every unhallowed error; but, you are responsible for the manner in which you meet them. If you meet them with the sword of envy, malice, malignancy, you will fail. If with the spirit of truth, sympathy, love, by a willingness to encourage or help, your vision will unfold into higher realms of knowledge and beauty, such as God has intended that we should all be.

Dorsey M. Cooley.

Reassuring.

I read with much satisfaction your "leader" in your last issue on "The Re-Statement of Methodist Doctrines." It is concise, incisive and judicious. Withal, it is comprehensive. It puts the whole matter in a nut shell, and, it seems to me, sweeps away forever the fearful ghost of innovation and revision that seems to have risen up before the eyes of those who seem afraid of the least modification of our Articles of Religion. Surely no one, after reading your editorial, can have any fears of hurtful innovations in that direction.

It is not proposed to revise this part of our standard, but to amplify and make clear and definite that for which Methodism has always stood: that which every Methodist preacher has always believed and taught.

Give us the re-statement in justice to ourselves and thereby promote worldwide Methodism. There is no need of fear or excitement in the church; no need of bitter discussion of the subject.

With a judicious, God-fearing commission, such as shall represent us, headed by that wise conservative Christian statesman, Bishop Wilson, no harm will come to the ark of our beloved Methodism.

Cadesman Pope.

Osceola, Ark.

Indian Mission Correspondence.

Edgar L. Young is doing a capital work at Tecumseh, has received 23 into the church, has full houses and all his departments of the work are forging ahead. The pastor had a nice pounding recently. Dr. Piner is to assist in a meeting at that place this summer. The interurban road to Shawnee will soon be completed and connect that place with this thriving city. Young is safe and will do good work anywhere.

Rev. C. M. Hays is in a meeting at Altus, that promises much good to that church.

Bro. Averytt is moving things to the front and confidently expects a gracious year. He is one of the oldest members of this conference and a faithful man.

Dr. Piner preached twice last Sabbath to the Chickasha congregation. He delighted and edified the people and raised \$1650 on the new church. This leaves about \$1,000 to be raised to pay the balance due on this splendid structure. It is said to be the best building in the two territories. The choir is installing a pipe organ at a cost of \$1850.

They are a brave set of young people to undertake this on their own account. They are capable and faithful and a great help to the pastor.

The pastor at McCloud is in a meeting with Brother Lewis to help him. The outlook is very encouraging at that place. We have many most excellent people in that church. They have one of the neatest little houses of worship in the conference and beautifully furnished.

G. W. Lewis at Granite is working hard and greatly encouraged in his labors.

The last service at Chickasha four babies were baptized and two united with the church. Our congregations are fine and the outlook for a great meeting commencing the tenth is most flattering. Rev. T. L. Rippey, of Ada, and Rev. C. M. Hays, recently of the Cumberland Church, will aid the pastor in this meeting. We have a fine membership and a great field for work.

Our brethren are back from the General Conference. We are delighted over here with our new Bishops. Why not locate one in Oklahoma City? It is the coming city of the Southwest and Methodism is strong and will grow stronger. I am for an episcopal residence at Oklahoma City. I mean I will help pay to build it and work to secure it. Who will be next?

I wish to say that it is up to the Indian Mission Conference to do something for the old preacher's homes in this conference. I have been so pressed with new church propositions that I could not do much at it. I have a few dollars that were given at conference for that purpose. It is deposited in the bank. I want to hear from the brethren on this important subject. Is there not some layman or some church or some district who will come to the front and build at least one home for this purpose. Myself and wife will pay \$25 for the first home. Locate the home anywhere and put one of our old preachers in it and I am ready at once. Are there not at least 30 pastors who can pay \$25; 50 who can pay \$10 and 100 who can pay \$5 for this cause? I believe there are. Come, brethren, and let us up and build. It is not too much to ask or expect. I hope you will pray over this matter and set your heart on it. Brother McDonald said he would give \$25 for the first home. He will do it. Do not let us go to conference this fall without doing something for this cause. Please read the action of the last conference in the Minutes and let me hear from you. I would be glad to have a meeting of those who were appointed at some central place in the near future.

This is my last from the conference. Bro. Sims is back and will continue to write for the paper.

W. M. P. Rippey.

Self-Pronouncing Commentary on the S. S. Lessons for the whole year, with daily Bible readings, references, and other helps, together with Topics for Christian Endeavor, Epworth Leagues and Baptist Young People's Union. Postpaid, cloth 25c, Morocco 35c, interleaved for notes 50. Anderson & Millar.

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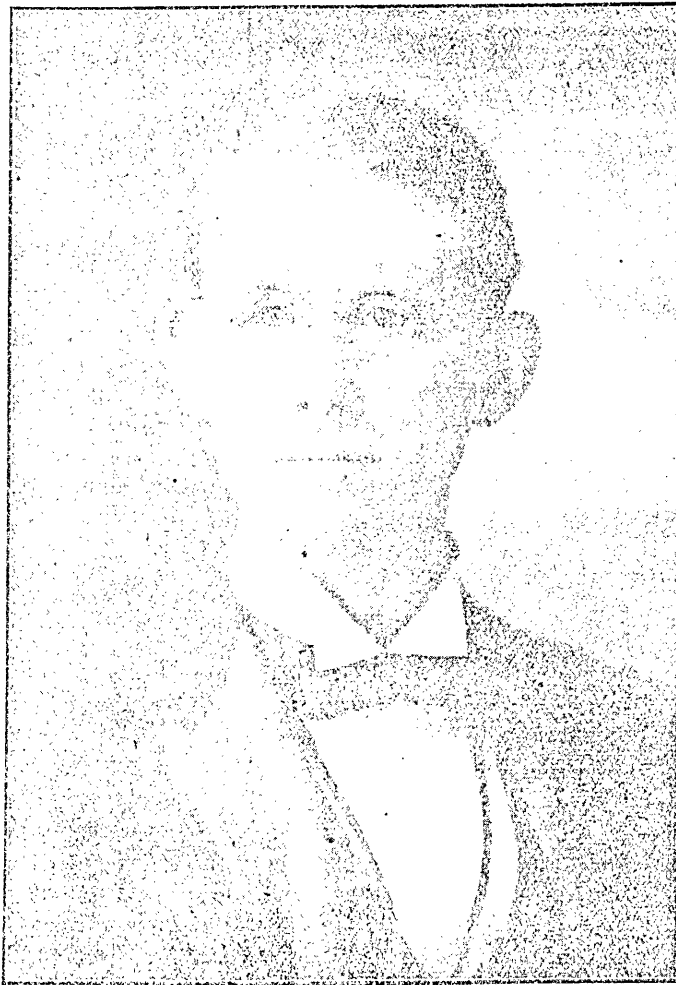
A New Departure in Education in Arkansas.

Hendrix College has made a new departure in the educational work for our state during this year. This is in the form of a series of university extension lectures given around over the state by the Hendrix Professors. These lectures were given under the auspices of the City High Schools generally, though some were under the auspices of our Leagues, and the Methodist Church was frequently used as the lecture auditorium. The advantage of such a course in the culture regime of our state is very great. It brings an expert before a lay audience to discuss some great theme connected with this department of learning, giving the state at large a taste of the advantages of college culture, thus inspiring the young with a determination to attain a college education, and giving a broader outlook to those who are forever denied college privileges.

The Hendrix Professors have heretofore frequently given lectures upon some subject connected with their special department before High Schools and other organizations of the state; but there have been no systematic university extension lecture courses given by any college in the state.

Last Fall Professors Louis C. Perry, of the Department of History; C. J. Green, of the English Department; and Henry H. Bar-

ger, of the Department of Latin and Greek, were appointed a committee to handle the course. Their work was accomplished with much success, and met with hearty response on the part of the state at large, especially the Public School Superintendents, who vied with each other in their enthusiasm to obtain the advantages of the course for their school and town; with the result that the course was put in twelve of the leading smaller cities of the state. This year the course only included three lectures. Next season the plans are for a course of five lectures, including one by Professor Barger on the interpretation and comparison of the classic and Teutonic mythologies,

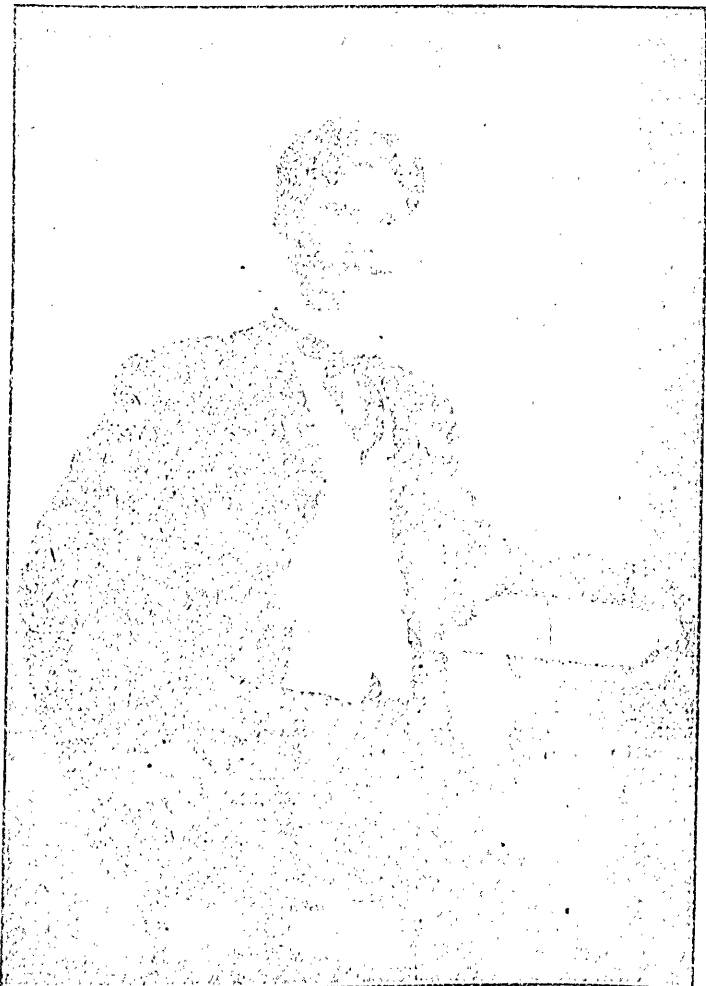


PRESIDENT STONEWALL ANDERSON.

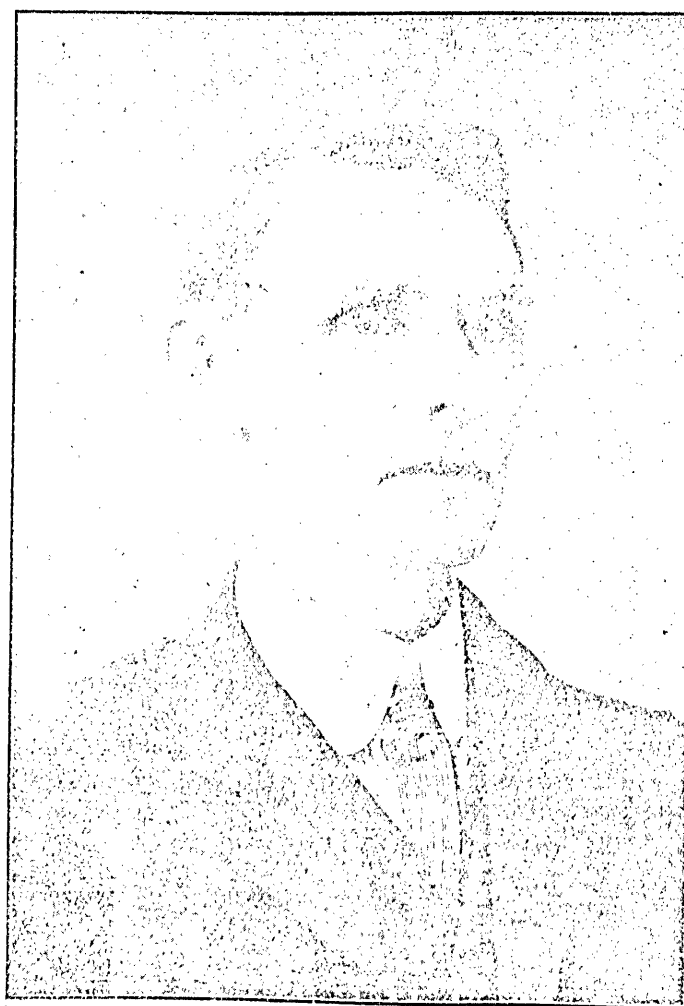
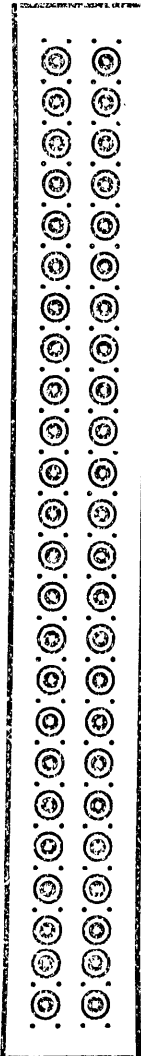
and one by Prof. Green on some phase of literary interpretation. The lectures given this year were by President Anderson, Prof. Geo. H. Burr, and Prof. Louis C. Perry. President Anderson's subject was, "The 20th Century Young Man." Most of our readers need not be told that it was a magnificent success; for President Anderson is well known as a profound orator, and most of us hold the opinion of Bishop Hoss who recently said that he is one of the strongest educators from the Atlantic to the Pacific.

Prof. Burr gave a very popular demonstration and discussion of electricity. He carried with him for demonstrative purposes several hundred dollars' worth of Hendrix College laboratory apparatus, showing to the great delight of his audience the full workings of the X-ray and wireless telegraphy, also giving a magnificent electric display with the most elaborate and complicated Geissler tube rotator ever built. Prof. Burr himself is the original builder of this machine. His work was so successful that he is in great demand this summer for Chautauquas.

Prof. Perry, of the chair of History gave one of his regular Lyceum lectures, "The Comic and Tragic Side of Irish Life and History." He has been on the lecture platform for some time. An active member of the International Lyceum Association, he is very popular as a lecturer. The time he can spare from his



PROF. L. C. PERRY, B. S., M. A., B. D.,
PROF. OF HISTORY AND POLITICAL SCIENCE.



PROF. G. H. BURR, A. M.,
HEAD OF SCIENCE DEPARTMENT.

college duties next year has been sold the Dickson Lyceum Bureau of Columbus, Ohio, at a flatteringly high price, and will be booked in the North Central States.

As this is the first thing of the kind given by any of the colleges of the state it will be interesting to our readers to know how it was received by the state at large. We give clippings from local papers of the towns in which the lecture course was given.

"The Twentieth Century Young Man" was President Anderson's subject at the school chapel Monday evening. This was the last of the course from Hendrix College. The first was good; the second was better and the last was best. This was as it should be. It is a fact that each of the lectures was appreciated but President Anderson's address ought to be delivered in every town and hamlet in Arkansas. It is full of moral force and stamina. It certainly will enthrall all who hear it with a desire for a higher and better life and for noble manhood and pure womanhood. With such a leader no wonder Hendrix is doing well."

—Gabot Guard.

"The first of the series of lectures to be given in the interest of our public school library was delivered by Prof. George H. Burr, who is professor of Physics, in Hendrix College, at the Opera House last Saturday evening on Electricity, its development and practical adaptability. He explained by practical illustration the mysteries of wireless telegraphy and the X-Ray Tube. Professor Burr's lecture was full of entertainment and instruction and it was a fortunate thing for all in his audience that they had the opportunity of hearing him."

—Dardanelle Post-Dispatch.

"On Saturday evening we were highly entertained by Prof. Perry. His peculiar eloquence and humor were a series of surprises that compelled the attention and interest of the listener. His comprehensive outline of Irish history and the relation of Ireland and England gave the hearer a deal of valuable information in such a form that he will remember it. The speaker's sympathy was clearly with the Irish; yet throughout he kept the unbiased attitude of the scholar."

—Imboden (Ark.) Gazette.

Not a Bottle Returned.

Experience of an old Druggist: "I have sold nearly all the Hughes' Tonic bought of you, and not a bottle has been returned. I have been in the drug business for twenty-five years and have never sold anything that gave such satisfaction." Sold by Druggists—50c and \$1.00 bottles.

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Among the Brethren.

Bro. W. F. Andrews, pastor of our First Church Little Rock, very kindly invited me to preach to his people one Sunday during the General Conference. This was a courtesy that I greatly appreciated. First Church is easily the greatest church in the State, it has a large intelligent and wealthy membership. They gave us a very respectful hearing and a liberal contribution.

Bro. Andrews is a very brotherly pastor, a loving, but courageous preacher. He preached one of the boldest sermons a few nights ago, that we have heard in a long time. He is not a coward, or a tender-foot, and is in great favor with his people, and his influence is felt throughout the city. He is a personal friend to us and to our work.

Bro. Fry at Arkadelphia very kindly consented for me to preach at his church, not long ago. There are but few places in the conference that are so promising as this charge. Bro. Fry and his official board are planning to erect an up-to-date church. They have a number of liberal members who are becoming greatly interested in the new building. Bro. Fry is a combination man, a fine preacher and faithful pastor. His people are proud of him. He is a great friend to the Orphan's Home and has promised to take a special collection for the Orphanage during Thanksgiving week. I was entertained at Henderson College on Sunday and I do not know when I was so impressed with the real worth of an institution as I was on that occasion. The young ladies and young gentlemen are very respectful and eminently religious. Dean Williams and Major Lutin were exceedingly kind to me, and manifested great interest in our work.

When Prof. Hinemon gets through with his State duties, he is very likely to be connected with this Institution, which will mean a great deal for Henderson College.

I spent last Sunday at First Church, Pine Bluff. The pastor, Bro. Ramsey, was away attending the General Conference. I was very greatly delighted with his substantial congregation. Bro. Ramsey is highly esteemed as preacher and pastor, and I was very much indebted to him for permitting me to fill his pulpit.

T. W. Fisackerly.

Muskogee District.

The Muskogee District has very recently been reinforced by two splendidly equipped men. W. N. Witt, student from Van-

derbilt, is junior preacher to Hicks at Wagoner. With two such good men as Hicks and Witt, Wagoner station will fare well.

Mabon C. Rowland, a Tennessee Conference preacher, and a Simeon from one of Tennessee's best schools, has been placed in charge of Porum and Warner. These two young men are apparently the type of preachers we need in this expanding field, which rightfully belongs to the M. E. Church, South.

There is absolutely no actual necessity for an M. E. Church in the bounds of the Muskogee District and so far there is not one of any consequence.

There is not a better grade of preachers in any conference than those who fill the charges in this District. Our church can give the gospel to the Methodists and the adherents of Methodism in this part of the Conference, and it is all but a sin for our sister Methodism to invade our Territory. If our preachers were incompetent or otherwise unable to minister to the people there might be a religious reason why the M. E. Church should organize. With very few exceptions the members, who have come from the North and who have joined our church, are satisfied. Now and then is found a member who is not at ease in our Church, and this sort is made the excuse for an organization of a Society of Methodists of the same doctrine and nearly the same polity as ours.

The M. E. Church, South, was never more prosperous than it is today in the bounds of the Muskogee District, and the future holds much more in store for Christianity if only the two great Methodisms do not clash—for clash it will be when both are set up where there is room for but one.

The Muskogee District Conference will be held at Stigler, beginning July 24th.

J. C. Fowler, P. E.

Sugar Loaf Circuit, I. T.

The following persons were elected delegates to the District Conference which is to be held at Seely Chapel, fifth Sunday of July, 1906: M. N. Leflore, Caldwell Fraizer, David Yutah and Aaron Harris; alternates, Alfred Ott, Lomon Jack, and Joel McCurtain.

Griggs Durant, P. C.

McCurtain, I. T.

Skin Diseases Cured.

Tormenting, burning, itching, eczema, all ways dies when Tetterine is applied. Tetterine Cures Dandruff. Fragrant, Curative, soothing. Incomparably the best remedy for all forms of skin diseases 50c. per box. J. T. SHUPTRINE, Mfr. Savannah Ga.

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has been used by Millions of Mothers for their children while teething for over Fifty Years. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea.
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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
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CONFERENCE FOR YOUNG PEOPLE.
Asheville, N. C., June 29-July 8.

The Board of Managers of the Young People's Missionary Movement invites denominational Missionary Secretaries for Young People's work, and state, district, and metropolitan officers of Sunday School and Young People's organizations, to spend ten days at Asheville, N. C., June 29 to July 8, 1906, in conference and prayer concerning missionary work for the ensuing year. In addition to the above, an invitation is also extended to a limited number of leaders of young people's work in local churches.

In addition to the Conference at Asheville, other conferences will be held under the auspices of the Young People's Missionary Movement, during the summer of 1906, as follows: Lake Geneva, Wis., June 26 to July 4; Whitby, Ontario, Canada, July 9 to 15; Silver Bay, New York, July 20 to 29.

The purpose of the Asheville Conference is to enable missionary secretaries in charge of young people's work, and the leaders in Sunday Schools and young people's organizations, to spend a week or more in uninterrupted conference and prayer, outlining, under the guidance of the Holy Spirit, plans of missionary work for the ensuing year. The Conference is also intended as a training school for leaders in the work of local churches and Sunday Schools.

Speakers.

Among those who are expected to be present and participate in the program are the following well-known leaders:

The Rev. W. R. Lambuth, D. D., the Rev. S. H. Chester, D. D., President John F. Goucher, the Rev. J. C. Raines, D. D., the Rev. A. L. Phillips, D. D., Prof. W. H. Marquess, D. D., Bishop E. R. Hendrix, the Rev. S. L. Morris, D. D., the Rev. J. M. Gray, D. D., the Rev. H. F. Williams, the Rev. F. M. Fullerton, D. D., the Rev. A. McLean, D. D., the Rev. R. J. Willingham, D. D., Prof. D. K. Lambuth, the Rev. George Atkinson, the Rev. Fitzgerald Parker, Messrs. J. E. McCulloch, S. Earl Taylor, C. W. Shackford, Morris W. Rhines, and Charles V. Vickery.

In addition to the above speakers, returned missionaries from nearly all of the mission fields, many well-known editors of religious papers, prominent clergymen and a number of expert leaders of Mission and Bible study classes will be present.

Who Should Attend.

1. Missionary Secretaries in

charge of young people's work and other general officers of national, state, district, and metropolitan organizations of Christian Endeavor, Epworth League, Baptist Young People's Union and other young people's societies.

2. Missionaries at home on furlough.

3. Strong leaders from local churches and young people's societies.

4. Persons who have taught mission study classes or who may possibly teach mission study classes next year.

5. Persons who may be able to serve as speakers or leaders at missionary institutes, conventions and conferences next fall.

6. Young pastors.

7. Sunday School superintendents.

8. Young business men, possessing capacity for leadership, who are interested in missions.

Railroad Rates.

A railroad rate of one first-class fare plus twenty-five cents for the round trip, on the certificate plan, has been granted by the Southeastern Passenger Association. This Association includes all lines in the territory south of the Ohio and Potomac and east of Mississippi River.

Persons coming from points outside the territory of the Southeastern Association may buy excursion tickets to the nearest point within the Southeastern Association, and then buy tickets at the special rate of one fare, plus twenty-five cents, from that point to Asheville, N. C., and return.

Tickets will be on sale June 26, 27, and 28, with July 10, 1906, as the date of the final return limit. Buy tickets direct to Asheville, N. C., asking for tickets bearing "Standard Contract, Form C."

The rate for room and board for the entire conference, June 29-July 8, 1906, is as follows:

One person in a room, \$17.50.

Two or more in a room, \$12.50.

Room with private bath, 50 cents extra per day.

Above rates begin with evening meal June 29th and conclude with breakfast July 9th.

Delegates not in attendance for full conference period will be charged:

One person in a room (without bath) \$2.50 per day.

Two persons in a room (without bath), \$2. per day.

Applicants for entertainment, accompanied by enrollment fee of \$5 in the form of post office or express money order, or New York draft, made payable to James S. Cushman, treasurer, should be sent as early as possible to insure reservation of ho-



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Marlauna	June 11
Laconia 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.

Are you from Kentucky?

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Chickasha, I. T.

Last Sunday, the 13th of May, our royally good people of Chickasha, opened their new church. Have you seen it? You have missed something, if you have not. I have seen a large number of our churches of this conference, not all of them, but, of all I have seen, this Chickasha church is, by no inconsiderable odds, the handsomest. It is not only handsome, it has many other quite notable characteristics. It is a large church. I have learned discretion in estimating the size of public crowds, but I was convinced that about 1200 people worshipped in that church last Sunday. Several hundred were turned away. All the churches in town adjourned and came to worship with us. Then, too, this church is well located. Coming years may vindicate the thought that it could have been better located, but, for the present generation, it is close by the center of things and accessible from all quarters of this fine city. It is well-arranged, most admirably suited to those purposes for which Methodism builds churches. Romanists or Protestant Episcopalians might not be exactly suited with every detail of the building. Indeed, perhaps our own people are not. Still, this deponent can scarcely find a point against which he can lodge an adverse criticism. Besides the ample auditorium and the Sunday School room, they have eight or ten rooms, of various sizes and adjustments, adapted to different demands of the local church's departmental work. I used the word "handsome" to begin with. It is distinctly and commandingly all of this. If you do not think so, prepare yourself for a huge surprise when you have the privilege to see it. It is not less than a great church. For the money the people have put into it, it is about the cheapest church I know. Architecturally it is not of any distinct or exclusive type, but rather a composite. But, large, beautiful, convenient, handsome, it houses our cause for many years yet to be and establishes our Methodism on the surest sort of foundation. Nothing this side of fire or tornado or earthquake can now disturb or dislodge our people in any serious way in that thriving and delightful city. Many people have had a hand in its erection. Not least among them, to be sure, are to be named all our preachers who have wrought, denied, stunted, fought on, and carried the burdens of the idea, from the very planting of Methodism in the

town. Each succeeding man has had a hand in the blessed work and every one of them is remembered and revered in the hearts of the people. At present everybody knows that the only W. M. P. Rippey is the widely-loved and solidly successful pastor. He has labored discreetly, bravely, with an abundance of sacrifice and burden, giving time, thought, prayer, cash, comfort, his life indeed to the consummation of the great movement. He is deeply and permanently enshrined in the hearts of the people. They love him as men always love the true shepherd. Some laid the foundations of the work, some embodied and launched it, others carried ahead the great work, and now all are rejoicing in the crowning days of this series of sacrifices. They have been "workers together with him." To Him all their hearts gladly give praise. About those beautiful altars may thousands of souls be led, in their generation, to see the great King in his beauty.

W. K. Piner.

Dye Memorial, Argenta, Ark.

The meeting at Dye Memorial closed Monday night, May 28, after three weeks continuance. I was assisted the first week of the meeting by the pastors of the various churches of the city, after that Rev. W. M. McIntosh, of Iuka, Miss., and Mr. T. T. Tatum, of Jonesboro, Ark., conducted the meeting until last Sunday night. Rev. W. F. Andrews preached the closing sermon last Monday night. The meeting was a glorious success. About seventy professed conversion, and many backsliders were reclaimed, and the whole church wonderfully revived. Twenty-nine gave their names for membership in my church, and fifteen for membership in other churches. Bros. McIntosh and Tatum greatly endeared themselves to us all for their earnest and faithful efforts to win souls to Christ, and to build up his church. God bless them wherever they go. The love, prayers, and sympathy of the Christians of our city will follow them. To God be all glory.

S. L. Cochran.

Leslie, Ark.

We had a good day at Leslie Sunday, preached to a good house, 23 added to Sunday School.

Andrew J. Cullum.

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Relieve Headache

Caused by summer heat, overwork, nervous disorders or impaired digestion. Relieves quickly.



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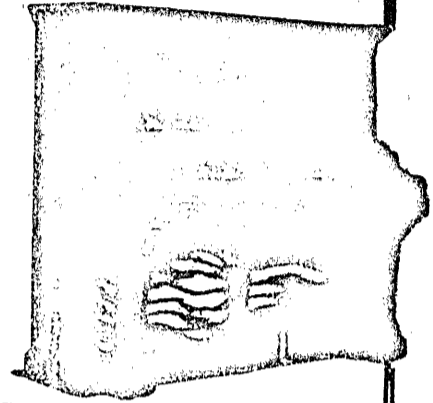
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W. F. M. SOCIETY.

Notes from Opelika.

To the numerous women, journeying to the W. B. F. M. on Tuesday, May 22, the announcement, in the morning papers of the adjournment of the General Conference brought a pang of regret—to be so near and not see that august body is a disappointment.

On Thursday the Vice-President, Miss Gibson, called the body to order, the continued ill health of Mrs. Wightman is deplored, also the absence of Mrs. Hendrix and Mrs. John, managers. Twenty-four Conference Secretaries answered to their names. There are five reserves and six without representation. The proposition of the Bishops to consolidate the Boards of the two women's societies had caused no little excitement and all were on qui-vive to hear the report, but after its reading and the explanations of Dr. Lambuth we found ourselves unhurt. The new constitution failed to be acted upon, but the old one is amended giving us three vice presidents, two secretaries and making the president and secretary of the Home Board ex-officio members of ours and vice-versa. There are eight returned missionaries, nine candidates for acceptance and many visitors.

Dr. Allen gave a fine talk on

the "New China" and Sunday the sermon will be by the Rev. J. L. Kennedy, of Brazil. The coming election promises to be of unusual interest, but I am sure will give satisfaction to the large constituency of 82,409 members, who this year have raised \$155,909.10, and whose desire is to move forward, walking "softly" before God.

Mrs. Mary A. Neill.
Conf. Cor. Sec., White River
Conf.

Opelika, May 26, 1906.

Tillar Circuit, Ark.

We have had three Children's Day services on the work. At Tillar, Selma, and Mt. Tabor. We had large congregations at each place. The children did well. Collections at all places amount to \$25.24.

W. W. Christie, P. C.

BATES-GARNER Sunday, May 29, 1906, at the home of Bro. B. F. Start, Gravelly, Yell Co., Ark., Mr. Luther L. Bates, Waldron, Ark., to Miss Dove Garner, Rev. Eugene Woodruff, officiating.

SKEPTICISM.

It is better to believe everything a man says than to believe nothing. The crucial test comes and the true things accepted on faith will greatly aid you in life's battles in time. Believe everything rather than reject everything.

Johnson's Chill and Fever Tonic is the greatest Fever medicine and Life savor in the whole world. If you believe this and accept it as a truth you will be the immense gainer thereby, and if you doubt it and wholly reject it, you may be the loser to the extent of your very life.

We will send 2 bottles to any reader of this paper on these terms:—If the two bottles cure two cases of Fever, send us \$1.00. If they do not do all we claim, send us nothing. We take the risk.

The Johnson's Chill & Fever Tonic Co., Savannah, Ga.

Texarkana District.

The Texarkana District is moving on well. The preachers are all doing good work. The Lord is in our midst to help us. Of course, the district is yet in its infancy. The possibilities are simply wonderful. The work that is being done is equally wonderful. There is a great future for Methodism in this section. I was at Mt. Ida on the Mt. Ida circuit and held a quarterly conference. I am delighted with the outlook on the circuit.

Bro. Henderson is doing a great work at Mena. The church and parsonage have been sold, and a new parsonage and lot for a new church bought, and I think, it is the most desirable lot in Mena for a church.

We had a good quarterly conference at Hatfield on the Janssen circuit. Bro. Crowder has things well in hand.

We had eighteen applicants for membership at the children's service in the afternoon last Sunday.

R. R. Moore, P. E.

Notice.

The Wynnewood District Conference will convene at Roff, I. T., June 20-24. The opening sermon will be preached by Rev. W. W. Turner of Pauls Valley Station Wednesday, the 20th, at 8 p. m. Bishop Tigert will be with us in our District Conference.

Following are the committees: License to Preach: R. A. Crosby, R. A. Baird, B. C. Clark.

Admission and Re-admission: C. A. Burris, J. L. Sullivan, F. P. See.

Deacons and Elders Orders: W. L. Anderson, I. R. Haun, Vick F. Florence.

The Advocate's representative,

Catarrh Cured at Home

Dr. Blosser Offers to Mail a Liberal Trial Treatment of His Catarrh Remedy Free to Sufferers.

If you have catarrh of the nose, throat or lungs, if you are constantly spitting, blowing the nose, have stopped up feeling, head noises, deafness, asthma, bronchitis or weak lungs, you can cure yourself at home by a remedy so simple that even a child can use it.

It will cost you only a postal card to get a liberal free trial package of Dr Blosser's wonderful remedy. He sends it by mail to every interested sufferer. Certainly no offer could be more liberal, but he has such confidence in the remedy that he is willing to submit it to an actual test in your home. The full treatment is not expensive. A package containing enough to last one whole month will be sent by mail for \$1.00.

A postal card with your name and address sent to Dr. J. W. Blosser, 102 Walton St., Atlanta, Ga., will bring you by return mail the free trial treatment and an interesting booklet, so that you can at once begin to cure yourself privately at home. No. 133

our school men, and any other Connectional officers, and brethren who may desire, are invited to attend this district conference.

Let us make it an occasion of great spiritual power and blessing to all.

J. S. Lamar, P. E.

Breaking Up Prayermeeting Monotony.

To break up the even monotony of our mid-week meeting, and to interest the many church members who rarely attended, we instituted the following plan, which worked very satisfactorily during the last three months of 1905.

I sent a pastoral note to five members of the church in Monday's mail, saying: "We are beginning a new plan in our mid-week meeting. Five of our members come especially prepared on the topic, to read or speak not to exceed five minutes each. You are on the list for this week. Our topic is.....

Scripture..... I will not speak on the topic until the end of the meeting. Our meeting needs your help. If you cannot come this week, please send a substitute."

Sometimes I added a more urgent word. Sometimes we divided the subject, as, when using the theme "The Promises of God," one was assigned "the promises in the Psalms"; another, "the promises in the Gospels," etc. Further, the five for the week usually included one elder, one young man, one faithful elderly woman, one school girl, and one member who lived at a distance, thus getting a representative from each class in the church. We used such subjects as "The Power of Example" (Abimelech), "Enduring Hardness for Jesus' Sake" (Heb. 12:1-12), "Talents" (Matt. 25), "How to be a Good Neighbor," "How Christ Uses Common Lives" (the man with the picher). After singing, prayer, and the Scripture, those especially prepared were given the floor. Usually a general participation of those present followed.

It is my firm conviction that we pastors talk our mid-week meetings to death, but the quandary is how not to do it when we have so many silent (and absent) members. The midweek meeting is the people's meeting: for prayer, for definite things, and for the presentation of their thought and religious experiences.—The Rev. Fred H. Watkins, Gilbertson, N. Y., S. S. Times.

Dispair Not.

God's ways are full of goodness wherever we look. Faith looks up and sees God's goodness above us; hope looks ahead and sees God's goodness in the ways before us.

It is as when an astronomer makes an observation on a star with an equatorial telescope, he starts out looking directly up to the zenith of the sky, but as the night moves on, and the star with it, and the telescope ever follows the star, he finds himself looking straight ahead toward the distant horizon.

So faith and hope are two visions

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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of the same brightness—one above us, and one before us. If we follow faith far enough it will surely lead us on to hope. If we dwell with faith we shall find ourselves living in hope. This we say unto you, therefore, that the believing man shall despair not at all.—Sunday School Times.

My Bible is all the dearer to me, not only because it has pillowed the dying heads of my father and mother, but because it has been the sure guide of a hundred generations of Christians before them. When the boastful innovators offer me a new system of belief I say to them: "The old is better." Twenty centuries of experience shared by such intellects as Augustine, Luther, Pascal, Calvin, Newton, Chalmers, Edwards, Wesley and Spurgeon are not to be shaken by the assaults of men who often contradict each other while contradicting God's truth.

Dr. T. L. Cuyler.

WAR ON LIQUOR AND TOBACCO.

The Kansas Anti-Liquor Society has adopted a new plan to fight the liquor traffic. It is distributing free to all who write and enclose a stamp, a receipt for the cure of the liquor habit. It can be given secretly in coffee or food. Also one for the tobacco habit that can be given secretly. The only request they make is that you do not tell the receipt, but give free copies to your friends. Their address is Room 68 Gray Bldg., Kansas City, Mo.

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—VIA—



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Summer tourist rates will be announced later.

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W. H. M. SOCIETY.

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 Little Rock Conference.
 M. J. C. Hoggins
 Morrilton,
 Arkansas Conference.
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 Chickasha, I. T.,
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 Send all communications to the editors.

Supplies.

As necessity is the mother of invention, might we not say also that progression is its twin sister, and as progression opens up different avenues for the needs of man, so is there constantly going on between these the exercise of inventive genius and the cry of more, still more for the greedy insatiable appetite of this mighty spirit of the age.

To some of you my friends whose existence spans but a few years more or less of the latter part of the 19th Century and this the 20th, the marvelous expansion and extension of our dear church cannot seem any thing more than the natural consequences of certain conditions and combined endeavor. You pay your part into the different treasuries of the church institutions perhaps thinking not of why, or how, or what for. You worship in the magnificent buildings dedicated to the services of the Master. You sit with complacency and hear the finished discourse of a D. D., with a "matter of course" air, nor does it concern you that behind all this, away back in the shadows of the past a picture is stamped upon its walls of somebody blazing the way in the vast wilderness and sowing the seed which has transformed into a beautiful blossoming field. You hear the music of trained voices to the accompaniment of a grand pipe organ, nor think that once the tuning fork sounded the keynote, as some sage in Israel in trembling voice once raised the tune to "Am I a Soldier of the Cross" or "When I can read my title clear," the congregation joining in. Well, I am happy to say that I stand between the two eras Now and Then. With fresh young steps of early life and joyous heart I

A. B. POE,

THE

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was led by a sainted mother into the sanctuary of her God when Methodism was in its incipiency in Arkansas. And since, all the way up, for it is always upward and onward my feet have pressed, I have seen the gradual changes and feel as much at home in a 20th Century Temple of our Father as I did when in the innocence of childhood I sat in one of the pews of the little brick church on 2nd street in Little Rock and heard Bros. Winfield or Ratcliffe make the announcement, "Preaching tonight at early candle light." And think you not, I stand with reluctant feet upon the summit with face toward the setting of Life's Sun? No, no, the horizon is golden, Hope promises a clear going down in notes of low, soft music, while my heart so glad yet sad with all, ever sings the refrain, "Bless the Lord oh my soul, and all that is within me bless his holy name."

There was a day when we, as a church had no society at all—I was there. So was I, when everybody's home was the preacher's. You know, as I, the conditions of today, and each may answer for herself how it is now. While the admonition, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares," is relegated to the past with the dear old mothers who, though full of household cares, were always ready to have plenty of fried chicken and strong coffee for Brother Jones, or some other tired preacher who happened at her hospitable door.

But it does not take a Darwin to trace the evolutions of our church or point to the wondrous growth of the old time sewing society—from a tender, delicate bud to the full and blooming flower of the Home Mission which sheds the fragrance of its beneficent influence broad east o'er the land and is known by its fruits which ripen not only in the warm and genial air of a Southern clime, but cheers and irradiates where less sunny brightness shines a hybrid between the Ladies and Pastor's Aids. But to change the simile, if I am not mistaken it is just 20 years ago since this new enterprise of our church was but a little vessel launched upon the Methodist sea, but its helm was held by a wise hand and it sails onward now, never to go down, a vast and stately ship with white sails waving heavenward and a noble crew, whose motto is "Faithful unto death." This, being an organization manipulated by women, one would judge there

might be much discord, wrangling, and quarreling in the ranks, but "Blest be the tie that binds our hearts in Christian love," Peace broods like a gentle dove over us and harmony prevails.

To understand the magnitude of this mission work one has only to read the Annual reports as issued regularly. If these in pieces others as they do me, each of us will feel the grandeur of our labor and the great mercy of God that it is a rare privilege accorded us, that we are permitted to have a hand in the establishing of rescue homes, building of parsonages and schools, to say nothing of the thousands of other cases of relief which come up daily throughout the land where humanity is so human. To this end our society has different departments of work, each specially devoted to its peculiar phase and no one conflicting with the other, thus carrying out its dominant characteristic—method.

Of these six departments, that of supplies is not an insignificant one and while in our auxiliary of the Home Mission of White River Conference, only a little branchlet from the great river, calls are few, they are never disregarded. Mrs. Yarberough, the superintendent, in her report at the Annual Meeting at Montgomery, Ala., in 1905 says: "We have grown in numbers and value of donations during the year, also, that it is impossible to put on paper the real help and comfort of this department to our Church." She reports 777 donations, the grand total in cash and value of which amounts to \$22,333.66. From whence cometh these supplies and where the great Commissary in which stored? So far as my knowledge goes, they are kept in a house not made by hands, built up of hearts molded by our Father in heaven and cemented together by the bonds of love and the fellowship of Christian minds. The door to this is broad and written over it in shining brilliancy, "The Lord loveth a cheerful giver," within is a sacred book with sacred seal upon which is inscribed, "Inasmuch as ye did it unto one of the least of these, ye did it unto me." The recording angel traces in characters that never fade your name—and mine—do we cheerfully heed the cry of the unfortunates—do we?

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LITTLE ROCK, ARK.

Melbourne, Ark.

Our second quarterly meeting is a fact of history. Bro. Jas. F. Jernigan, our presiding elder, in his itinerary reached us of the Melbourne circuit, Saturday, May 19, on time, and in good spirits, and presided and preached with his usual dignity and good humor. While our report on finance was light owing to the crop conditions, yet the spirit was manifest, in his power. Brother Jernigan did us some fine practical preaching. On Sunday at 11 o'clock we administered the sacrament of the Lord's Supper, and amid the shouts of triumph seventy-six came and partook of this blessed privilege. Our quarterly conference recommended three promising candidates to the district conference for license to preach. Our work is progressing nicely.

I. D. McClure, P. C.

Children's Day, Rock Cove, Ark.

On Sunday morning, May 20, the church house which was neatly decorated with beautiful flowers by 10 o'clock was crowded to its uttermost capacity. The recitations from the little children were well gotten up, and they did well in delivering them. The young ladies and men recited some beautiful pieces. At 11 o'clock your humble servant preached to an attentive congrega-

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A powder to be shaken into the shoes. If you have tired, aching feet, try Allen's Foot-Ease. It rests the feet and makes new or tight shoes easy. Cures aching, swollen, sweating feet. Relieves corns and bunions of all pain and gives rest and comfort. Try it to-day. Sold by all Druggists and Shoe Stores, Etc. Don't accept any substitute. For Free Trial Package, also Free Sample of the FOOT-EASE Sanitary CORN-PAD, a new invention address Allen S. Olmsted, Le Roy, N. Y.

gation. Theme of discourse being, "The cultivation of the young brain." After preaching, dinner was served on the ground. I expect there were near 400 people present.

At 1:30 they were called together by singing, after which the Sunday School Superintendent and a number of little ones kneeling repeated the Lord's Prayer, then there were several speeches on temperance made by the little ones and young ladies and young men. Bro. Enoch Reed made a short address. Every one said it was a grand success but we were not surprised, it was under the auspices of Bro. J. A. Richardson, the worthy Superintendent. He is a man with vim and energy and when he sets in nothing short of success will satisfy him. I would to God we had ten thousand such men for the Sunday School work.

Bro. Richardson was assisted by Bro. Frank Barker, the assistant Superintendent, and by Bro. R. H. Philipps who looked after the song service and by many other brethren and sisters.

We have a good Sunday School at Rock Cove. We hope other schools will follow this example and have Children's Day Service.

J. E. Kemper, P. C.

Sherrill, Ark.

We are moving along good humoredly and harmoniously on the Sherrill pastorate. Four appointments make a delightful pastorate, especially when made up of such nice clever people as compose this work. Sherrill, Tucker, and Humphrey are on the railroad, while Flat Bayou is four miles from the "Iron Horse." Humphrey and Sherrill each get three services a month. Our largest congregations are at Humphrey. Three Sunday Schools on the work.

Overflow and incessant rains the two preceding years have reduced finances to almost the lowest minimum the present year to date, but if crop prospects continue flattering the financial temperature will rise higher as the summer months pass by.

Some of our men who are not church members can be relied upon to nobly stand by and help prize out a financially mired wheel of our Zion. We might designate them as our liberal brothers-in-law to the church. Most of our preachers have some of them. Noble men!

On account of Mrs. Keadle's

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Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle. Showing it is simply Quinine and Iron in a tasteless form. The Quinine drives out the malaria and the Iron builds up the system. Sold by all dealers for 27 years. Price 50 cents

health and loneliness we rented out the parsonage at Sherrill and removed to Pine Bluff, where we are located with Mr. and Mrs. Kirby, our son-in-law and youngest daughter.

One of the heaviest strokes fell upon us in the sudden death of our eldest son, Green W., whose death occurred March 6. Out of nine children we have one son and two daughters left. Some mysterious afflictions befall us that are hard to understand, and it requires great grace and strong will power to bow our heads with resignation and faith.

Love to all the brethren—in Arkansas and beyond.

O. H. Keadle.

712 Cedar St., Pine Bluff.

Gifts For Education.

President Hadley, of Yale, has announced that the general endowment, of the university has been largely increased. He stated at the time that \$40,000 had been received from Mrs. William H. Hurlburt, Miss Jennings, all of New York, as an additional gift to the infirmary fund. This sum has been supplemented by a gift of \$15,000 for the same purpose from Mrs. Charles P. Taft, of Cincinnati.

Gifts aggregating \$405,000 have been received by Chicago University. Of these the largest single one was \$150,000 from the estate of Elizabeth Kelly. The next largest was that of John D. Rockefeller, who gave \$143,322 for current expenses. Another gift of \$95,000 was also received from Mr. Rockefeller to cover the deficit in minor departments of the university.

Princeton Theological Seminary is rejoicing over the settlement of the validity of the will of Mrs. Mary J. Winthrop, whereby the seminary receives about \$1,750,000.

Mr. John D. Rockefeller has been very generous to Vassar college during the past year, having given more than \$500,000 for the erection of buildings and other purposes. The principal gift to Vassar however was from Mrs. P. F. Thompson, who gave \$500,000 for a library building. The library will be a memorial to her husband.

Jacob H. Schiff, of New York, has established a fund of \$55,000 at Harvard University for the purpose of sending an excavation expedition to Palestine each year for five years. Harvard also recently received the sum of \$400 from the estate of Philo S. Bennett, of New Haven, who left \$10,000 to distributed among twenty-five leading American universities. The incomes from the various bequests will be given as prizes. William J. Bryan, executor of Mr. Bennett's will, turned the money over to Harvard.

Georgetown university has received \$50,000 from Mrs. Thomas F. Ryan, wife of the new owner of the Equitable stock. The money will be used to provide a new gymnasium. Mrs. Ryan has also given \$30,000

for the construction of the new refectory.

Swarthmore college, Philadelphia has raised the \$600,000 endowment fund requested by President Joseph F. Swain. This was the condition imposed upon the college by President Swain when he accepted the presidency three years ago. The completion of the fund was made possible by a gift of \$50,000 by Morris L. Clothier.

The Ontario government has decided to spend \$465,000 for new buildings for Toronto university. This sum must be supplemented by private gifts until \$1,600,000 has been received.

A woman has come to the rescue of Washington university, St. Louis, in the shape of a gift of \$20,000 for a girls' dormitory. Mrs. William McMillan, of St. Louis, is the donor.

The Rensselaer polytechnic institute at Troy, N. Y., has received \$15,000 from Andrew Carnegie to replace the building burned there last summer. Mr. J. J. Allbright, of Buffalo, has subscribed \$50,000 toward a new chemical laboratory, to be built at an expense of at least \$100,000.

J. Pierpont Morgan has offered \$250,000 toward the establishment of the George Peabody school for teachers, at Nashville, Tenn., provided the institution will raise an additional sum equal to this gift.

Mrs. Sharp, widow of Morris Sharp, of Washington C. H., Ohio, will carry out her husband's wish to endow three chairs in Wesleyan university, at a cost of over \$100,000.

A gift of \$10,000 has been made to Amherst college by a member of the class of 1896, the income of which is to be used as a loan fund to students working in the college library.

During the past year Colorado college has been fortunate in securing several substantial gifts, the sum total of \$200,000 being subscribed toward the \$500,000 needed for the endowment fund. The principal donors are: Gen. William J. Palmer, \$100,000; Andrew Carnegie, \$50,000; Miss Helen Gould, \$10,500, and George Foster Peabody \$25,000.

Frederick Norton Finney, a trustee of Oberlin college, is to erect a new chapel as a memorial to his father, the late Charles Finney.

Miss Margaret W. Tantom, of Trenton, N. J., will provide the necessary funds for the erection of a building to be presented to the Normal and Industrial Institute of Tuskegee, Ala. The building is in memory of her father, the late Dr. James B. Tantom.

A Brooklyn man who refuses to give his name has given \$25,000 to the trustees of the Institute of Arts

Better Than Spanking.
Spanking does not cure children of bed wetting. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 205, Notre Dame Ind., will send her home treatment to any mother. She asks no money. Write her today if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

Heiskell's Ointment Cures Skin Diseases

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

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

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

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

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

You can get them of any druggist, or we will send by mail on receipt of price. Address Johnston, Holloway & Company, 581 Commerce St., Philadelphia, Pa.

The Indian's View of the Effects of Civilization.

In a cabin on the plains of Montana three of us sat talking; an educated plains Indian, a Government sub-agent and myself. I was telling of the splendid advancement of the Apaches, and how well they would work. At the close of my story the agent turned to the Indian and asked him, "Why don't your people work like that?" All about the cabin, as a decorative frieze, was a row of buffalo skulls. The Indian looked up at those skulls, saying: "They tell you why. While those buffalo were alive we did not need to work. Only negroes and white people farmed. We were a superior people and had nothing but contempt for those who worked. Do you realize that I, a comparatively young man, know the days when if we wanted food we had but to ride out on the plains, shoot buffalo, or other game, and the women would go out and bring it into camp? Do you expect us, in the fraction of a life-time, in the quarter of the age of an old man, to have changed our whole life, and even to have forgotten the days of the old freedom when we were lords of all the great plains and mountains? In what way does our civilization benefit us? Before you had attempted to force your so-called civilization upon us we had every desire of the heart! An easy, simple, care-free life; and to the worthy and brave a certainty of a future life of plenty and comfort. What has your civilization done for us?

Robbed us of our land, our strength, our dignity, our content. Even your religion has robbed us of our confidence in the hereafter. What have you given us in return? Desire, corruption, beggary, discontent. You have robbed us of our birthright, and scarcely given us a husk. You said we did not make use of the land as the white man would, so you took it from us and use it as you like. I could as well go to the man who has his millions loaned at three per cent, and say, 'You are only getting three per cent, for this I can use it and make ten. I will take it because I will make the best use of it.—Scribner.

HAPPY RESULTS.

Have Made Many Little Rock Residents Happy.

No wonder scores of Little Rock citizens grow enthusiastic. It is enough to make anyone happy to find relief after years of suffering. Public statements like the following are but truthful representations of the daily work done in Little Rock by Doan's Kidney Pills.

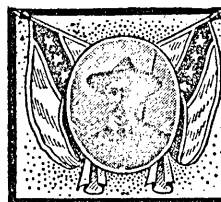
Mrs. J. H. Fleming, living at 4003 West Eighth St., Little Rock, Ark., says: "My husband had a great deal of annoyance from pain in his back and loins. In the morning he would get up stiff and sore, instead of being refreshed by a night's rest. He knew the cause was some disorder of the kidneys for the irregular action of the kidney secretions showed this. Having heard so much about Doan's Kidney Pills he procured a box at F. Dowdy's drug store. Since he used this remedy I have not heard him complain of backache. He now gets up in the morning invigorated in place of being depressed and languid. I can certainly state that Doan's Kidney Pills are well worthy of recommendation."

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

Too Busy to be Kind.

"I sometimes think we women now-a-days are in danger of being too busy to be really useful," said an old lady, thoughtfully. "We hear so much about making every minute count, and always having some work or course of study for spare hours, and having our activities all systematized, that there is no place left for small wayside kindness. We go to see the sick neighbor and relieve the poor neighbor, but for the common, every day neighbor, who has not fallen by the way, so far as we can see, we haven't a minute to spare. But everybody that needs a cup of



OLD VETERAN RHEUMATIC CURE

CURES RHEUMATISM ONLY—READ LETTERS FROM PEOPLE YOU KNOW.

Frankfort, Ky., Feb. 11, 1905.
Dear Sirs—I suffered with Rheumatism this winter and finally used a bottle of your Old Veteran Rheumatic Cure. I improved while taking it and have had no trouble since.

Very truly yours,
J. P. HOBSON,
Chief Justice of State.

Department of Justice, Office of U. S. Marshal for the Western District of Kentucky,
Louisville, Ky., Sept. 1, 1905.

Gentlemen—I received the bottle of Old Veteran Rheumatic Cure sent me, containing a nine days' treatment, and after using same am entirely cured of a very severe case of rheumatism. I feel it my duty and a pleasure, in the interest of others suffering from that dreadful malady, rheumatism, to recommend it as a wonderful

medicine, and worth a trial from every rheumatic sufferer in the land, and I will assure you I will recommend it to all I meet.

Very resp't,
J. D. JAMES, U. S. Marshal.

Old Veteran Rheumatic Cure Co.,
Gentlemen—I feel like I can not say too much for Old Veteran Rheumatic Cure. I have suffered a great deal with rheumatism. At times could scarcely get home from my work. At other times down and could not get up without great pain. Tried different remedies, but Old "Vet" did the work. I get around like a boy. I feel that I am cured. I believe in the nine days' treatment like I believe in the Scriptures. I believe it to be the greatest remedy on earth for rheumatism.
T. R. MASON,
Hopkinsville, Ky.

A GOOD OFFER

If you suffer with Rheumatism write us, enclosing One Dollar, and we will send you postage paid, Our Nine Days Treatment, on our guarantee that it will cure you. We promise faithfully to return your money if you are not satisfied, and for our reliability refer you to the People's Bank of Adairville, Ky. We know "Old Vet" will cure you. Write today. Mention this paper.

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cold water isn't calling the fact out of the world, and there are a great many little pauses by the way which are no waste of time. The old-fashioned exchange of garden flowers over the back fence and friendly chats about domestic matters helped to brighten weary days, and brought more cheer than many a sermon. We ought not to be too busy to inquire for the girl away at school, or to be interested in the letter from the boy at sea. It is a comfort to the mother's lonely heart to feel that somebody else cares for that which means so much to her. Especially we ought not to be too busy to give and receive kindness in our home." May no one be able to say of us that we are too busy to be kind!—The Young Woman.

"If your eye is on the eternal, your intellect will grow, and your opinions and actions will have a beauty which no learning or combined advantages of other men can rival." Failure to follow this high thought of the great American seer, constitutes the tragic element in the majority of lives. Their thought abides with the visible things of earth; hence all their actions are measured accurately that they may be in strict conformity to standards prescribed by tradition. Having eyes, they see not, having ears they hear not, and having understanding, they fail to perceive.

You can keep your eye on the eternal and be rewarded with the ineffable riches of the unseen, or you can think only of the temporal, and have as reward a bush and "pluck blackberries." The choice remains with you.—Christian Intel-ligencer.

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