

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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No. 47

EDITORIAL.

Sunrise for Hendrix and Galloway Colleges.

On the way to the Indian Mission Conference I went by Texarkana to talk over matters with Rev. James Thomas. My associate, President Millar, had about a week previously been on a similar mission. Plans were then maturing under the hand of Brother Thomas to lift the shadows from over Hendrix College and to secure an advance movement for Galloway Colleges.

Brother Thomas authorizes us to announce definitely that he has secured \$50,000, \$25,000 each from two men, \$40,000 for Hendrix and \$10,000 for Galloway. He has in reach several smaller amounts. He feels perfectly confident that he has made only a small beginning of what can be done.

This is glorious news, it is surprise for our educational work in Arkansas. It is marvelous, when we consider how many good and true men have toiled for years at this task. If James Thomas lives, it is certain that he will swing our educational work into the noonday. He himself does not understand how he does it. But we venture to say that he does it as he has done everything else—he stays close to the heart of God, looking earnestly to God for help, and God has in him a remarkable medium through which to reach the hearts of men. It looks like magic, but it is not magic; the forces that work are spiritual.

It is proper that I should make a confession, though it be of a rather personal nature. Brother Thomas and I are both members of the Galloway Board of Trustees. At the last meeting of that Board we were confronted with the fact that Galloway could not, for lack of room, take care of all the girls seeking admission. Brother Thomas led the advance for larger equipment, to cost some \$50,000. The Board agreed, and we put Brother Thomas to the task of raising this amount, to be done while he went forward with pastoral work. Meantime, while we were in session at Galloway, the Hendrix Board was in session at Hendrix College, and they determined the very same day to ask Brother Thomas to undertake to endow Hendrix College, and pay its debt. Rev. D. J. Weems had already nearly extinguished the

Galloway debts. The action of the Hendrix Board was telephoned to Thomas. He immediately consulted his friends. The plan was to cut him loose from pastoral work and put him in the field. When it was ascertained by the Hendrix Board that Thomas had agreed to undertake the Galloway enlargement, they then proposed that he act for both institutions. There were certain reasons why I thought that Brother Thomas could not afford, and we could not afford, at so criti-

er than others should have the praise of it. I do not need to say that I have a deep and an abiding love for Thomas. It was for his protection as well as for the protection of the church that I gave such counsel. But God works wonders through this man, and he will succeed. Let each of our annual Conferences sing a doxology; but, more, let each of them recognize the hand of God and the day, the hour, of opportunity, and plan for the largest things. Let our laymen

If our men of means have hesitated hitherto, lest our colleges should fail, we now say to them that day has come; the sun is up, and success is already assured.

JAS. A. A.

How to Canvass for the Paper.

1. Get a fresh postoffice list from the office at Little Rock, and ask for all other canvassing material. Remember that the dates on this list show the date to which each subscriber has paid.
 2. Sit down quietly with the pastor and make up from your postoffice list a list of all the people from whom collections can be made.
 3. Make out on slips of paper, which we will furnish, the account of each one from whom you are to collect. Let the account embrace all arrearages and a sum sufficient to pay to the end of the subscriber's current year, so as to put every subscriber up in advance.
 4. Ask the pastor to get his register, and with him make up a list of all the people who ought to be secured as new subscribers.
 5. Ask the pastor to go with you to all the people whom you wish to see in his charge, using a buggy for all the outlying places. Of course you will have written the pastor in advance that you will be in his town on a given day.
 6. In the residence district of a town transact business at the front door, if possible; you have not time to make a visit; you are on business.
 7. Before leaving the town, submit your mailing list to the postmaster and see if any subscribers have moved away. If any who owe the paper have moved, ascertain where they are. If they are dead, ascertain who ought to pay for the paper, and collect it wherever possible.
 8. Make daily report to the office, being very careful to write all names distinctly. Any error here means trouble.
- The Indian Mission Conference has just pledged two thousand new subscribers, and twenty of their strongest men have agreed to give a week's straight work before December 15 in such places as we may designate. All the pastors are expected to give work immediately upon getting settled for next year. We must have three or four thousand new subscribers early next conference year, and we can get them if our friends will help.



BISHOP JOHN J. TIGERT, D.D., LL.D.,
Who this year has charge of our four Conferences in
Arkansas, Indian Territory, and Oklahoma.

cal a moment, to take the very great hazard of failure. I accordingly stoutly advised against it, and I stood on that advice, along with some others, till it was officially determined that he should enter upon the work. My confession is, therefore, that I was not wise, that President Anderson, of Hendrix, and those of his trustees who stood for this course were wiser. It always does me good to make a good and honest confession when I find I am or have been wrong, and it is right that those who have been wis-

who have money wake up and know that the call of God is upon them, not for tens and hundreds, but for thousands and tens of thousands of dollars.

It is pitiful to look back and see how we have toiled and tugged at these things. Arkansas Methodists have always had money enough to build and equip these institutions, and then money enough to take care of all our other educational institutions. We never had more money than we have now. God help us to consecrate our money!

WESTERN CHRISTIAN ADVOCATE

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NOTES AND PERSONALS.

OUR CONFERENCES.

Little Rock, Warren, Ark.....November 25
 White River, Wynne, Ark.....December 5

Arizona voted against joint statehood with New Mexico, and thus defeated the proposition.

On account of the illness of Bishop Gallo-way the Virginia Conference was held by Bishop Hendrix.

Rev. H. H. Watson transfers back to his old conference, Little Rock. His brethren there will welcome him.

Rev. J. M. Cantrell and Rev. J. W. House, both of the Arkansas Conference, were visitors to the Oklahoma Conference.

Miss M. L. Gibson, superintendent of Scarritt Bible and Training School, Kansas City, attended the Oklahoma Conference, and delighted the brethren by her addresses.

Even Missouri is making progress in temperance, in spite of her unfavorable laws. Six months ago there were only nine dry counties; now there are thirty-nine. This is glorious.

The sympathy of the whole church goes out toward Bishop Granbery, who has been bereaved in the death of his wife. She died at Ashland, Va., November 1, at the age of seventy.

Our connectional men came to the Oklahoma Conference. Dr. Lambuth, Dr. McMurry, Dr. Winton were there; Dr. Edward Thomson, Dr. W. B. Palmore and Dr. Dinwiddie of the National Anti-Saloon League were all in attendance.

Members of the Little Rock Conference appreciate the successful efforts of Brother Geo. Thornburgh in securing a special Rock Island train from Little Rock to Warren, and the railroad officials are entitled to our gratitude and praise.

Among those admitted on trial into the Oklahoma Conference—for so the conference shall henceforth be known—was Robert E. Lee Morgan, who is a former police judge of Lawton, Oklahoma, for the past year a supply at Temple. An unusual history.

Rev. John L. Williams, once connected with the Indian Mission organ, writes that he has been transferred to the Pacific Conference and stationed at the First Methodist Church at Merced, Calif. He likes the place and thinks it a great field for work.

Bishop Atkins has kindly consented to hold the conferences in Arkansas. He is a most affable man, a good officer, and his coming will be gladly welcomed, though, of course, our brethren will be disappointed that Bishop Tigert cannot reach us, and will not forget to pray

for his recovery.

On the fifteenth of August Rev. George W. Damou, of the Indian Mission Conference, was married in Fort Smith to Miss Fannie Patterson. He has been wonderfully quiet about it, but he had his wife at the late session of his conference. We saw nothing about her to be ashamed of, to say the least, a fine Methodist woman.

A missionary conference of all the Episcopal churches of the Southwest has been in session in Little Rock this week. Bishops Tuttle of Missouri, Kinsolving of Texas, Sessums of Louisiana, Gailor of Tennessee, Brooke of Oklahoma, Bratton of Mississippi and Brown of Arkansas are in attendance.

An election will be held in the Philippines, March 27, 1907, for the choice of delegates to a Philippine Assembly. Voters must be twenty-three years old, be able to read and write, and have a small amount of property. This assembly will have two houses. The upper will include the present commission and some native delegates.

We regret to learn of the death of Rev. S. G. Shaw, a superannuate of the West Texas Conference, who passed away peacefully at his home in San Antonio, Texas, October 28. He was for many years a member of White River Conference, and had many relatives in Arkansas. His wife, who was a daughter of the sainted Rev. B. G. Johnson, and five children survive him. They have our sympathy and prayers.

The National Anti-Saloon League of America began its annual session in St. Louis, Mo., Monday, November 19. Its work is now organized in forty-four States and Territories. Brothers Tabor and Barrett represent the Arkansas Inter-Church Temperance Federation, which has done such fine work in Arkansas during its first year. The purpose of the two organizations is similar.

Our new Church Extension Secretary, Dr. W. F. McMurry, made a great speech on Friday night of the Oklahoma Conference, and raised a collection of over \$2,500 as part of a "special," with special reference to the occupation of the "Big Pastures" soon to be opened in Oklahoma. He told the brethren that he would see that for every dollar they contributed to this special a dollar and a half should be added from other sources. Our Church Extension department will take on new life under this secretary; he is moving things.

Rev. W. B. Palmore, D. D., the itinerant editor of the St. Louis Christian Advocate, beginning November 24, will deliver a series of lectures at Asbury Church, Little Rock. There will be five lectures on subjects connected with the lecturer's travels. The course ticket is \$1, and the proceeds will go to the building fund for the new church. Dr. Palmore is a great traveler, an entertaining talker and a genial gentleman. We welcome him for his own sake, and for the cause which he represents trust that the lectures will be well attended.

Chancellor Buechel of Denver University has been elected governor of Colorado. He was once a missionary in Bulgaria, and has been a prominent pastor in Indiana, New York, New Jersey and Colorado. He is nearly sixty years old, and has been at the head of Denver University for six years. It is not often that a Methodist preacher can afford to become a candidate for civil office, but when the people demand it, as in this case, the public service may become a duty. We shall expect a clean, strong administration.

At the election in Oklahoma and Indian Territory for delegates to the Constitutional Con-

vention, the Democrats secured a large majority of the delegates. They will easily control the convention. It is not very definitely known how the convention will stand on prohibition of the liquor traffic. Indian Territory cast more votes than Oklahoma, showing that there must have been much immigration in the last five years. The Constitutional Convention convened in Guthrie, Okla., November 20. Let all Christian people pray that it may be divinely guided.

"Our good friend of 'The Nashville,'" Dr. Geo. B. Winton, transfers to the Oklahoma Conference. For some years he has been a member of the Mexican Border Mission Conference, from which he has been appointed editor of the Advocate. Dr. Winton knows a good thing. Having looked into the faces of our brethren, he likes them. The brethren of Oklahoma give him welcome, and the editors of their conference organ join in the welcome.

In the elections November 6 the Democrats made substantial gains in the lower House of Congress, but the Legislatures elected will give a slight Republican increase in the Senate. In New York W. R. Hearst, the Independence-Democrat, was defeated for the governorship by C. E. Hughes, the Republican, while all of Mr. Hearst's colleagues seem to have been elected. Whatever one's opinion of Mr. Hearst may be, it is a good omen when voters show enough manliness and independence to express themselves emphatically regardless of party lines. The voter who supports his party ticket regardless of the character of the candidates is a menace to popular government. Ticket scratching will force the parties to discretion in nominations.

Bishop John J. Tigert Dead.

As we go to press Wednesday the sad news is received of the death of our Bishop Tigert, which sad incident occurred at Tulsa, I. T., on this (Wednesday) morning at 8:45. This is sad news and we are sure that the entire Church will deeply regret to hear it. We were not surprised, as our information in reference to his condition had convinced us that his recovery would be nothing less than a miracle. A more extended sketch will be given our readers next week.

Illness of Bishop Tigert.

This is written from Tulsa, seat of the Oklahoma Conference, on Saturday morning. Bishop Tigert is doing very well this morning. His son, Dr. Holland Tigert, has arrived here. The Bishop has been a very sick man. He began to suffer more than a week ago, and suffered intensely last Sunday, while at Atoka. It was thought to be a very acute attack of tonsillitis. On last Tuesday he coughed up a bone, which had been lodged in his throat, and which had lacerated the tonsils badly, the presence of which had not been suspected. He supposed that the whole trouble would soon be over, but septic poisoning had already begun. He refused to believe that anything serious ailed him, and refused to relinquish his duties. The truth is that he was too sick to realize his condition, entirely so, and it was about all Bishop Key and those of us who were about him could do to get him into the hands of a physician, after he got to Tulsa. When we succeeded in doing so the physician found that to be true which some of us had more than suspected, blood poisoning had begun, and declared him a very sick man. Nothing but rapid suppuration of his wounded throat and a fine physique has brought him thus far. It is believed that he will come out of it all right. We write this because all our readers will desire to know the particulars of his illness.

Oklahoma Conference Appointments.

DUNCAN DISTRICT.

Presiding Elder, N. L. Linebaugh.
Luncan Station, W. M. Wilson.
Luncan Circuit, E. H. Driskill.
Comanche Station, T. P. Turner.
Terral and Ryan, J. J. Shaw.
Hastings Station, M. C. Dobbs.
Temple Station, R. E. L. Morgan.
Walter Circuit, J. T. Thornton.
Lawton Station, A. L. Scales.
Carnegie and Fort Cobb, John F. Roberts.
Anadarko and Minco, Frank Naylor.
Verden and Tuttle, W. N. Vernon.
Chickasha Station, C. H. McGee.
Cement and Ninekah, M. T. Allen.
Rush Springs Circuit, B. F. Stegall.
Bailey Circuit, to be supplied.
Mariowe Station, H. E. Snodgrass.
Indian Work, M. A. Clark and Kicking Bird.
Randlett, to be supplied.
Quanah, to be supplied.
Isidore, to be supplied.
Ischite, to be supplied.
Ahpstone, to be supplied.
Chickasha Circuit, W. B. Stanley, supply.

CHOCTAW DISTRICT.

Presiding Elder, W. P. Pipkin.
Fingo Station, L. M. Woodward.
Antlers and Nelson, T. L. Mellen.
Grand Circuit, E. C. Wallace, supply.
Fort Towson Circuit, J. F. Hendry, supply.
Haskell Circuit, J. W. Fulton, supply.
Tahlequah Circuit, T. F. Roberts.
Albian Circuit, J. F. Gates.
Howe Circuit, J. E. Blaylock.
Kulituklo Circuit, James G. Frazier.
Bethel Circuit, A. S. Williams.
Kiamitia Circuit, L. W. Cobb.
Atoka Circuit, A. H. Homer.
Owl Circuit, W. F. Tobley, supply.
Chickasaw Circuit, J. T. Hall and L. V. Colbert.

Sans Bois Circuit, Elim McCurtain, supply.
Chappell Circuit, R. A. Cowen, supply.
Sugar Loaf Circuit, Griggs Durant.
Kosome Circuit, W. D. Philpott, supply.
Rufe Circuit, Lincoln N. Isheomer.

MANGUM DISTRICT.

Presiding Elder, L. L. Johnson.
Mangum Station, J. C. Fowler.
Mangum Circuit, W. E. Lee, supply.
Granite and Lone Wolf, C. F. Roberts.
Deer Creek Circuit, J. W. Kizziar.
Duke Circuit, W. A. Nash.
Olnstee and Eldorado, O. W. Stewart.
Frederick, W. J. Wilson.
Davidson Circuit, T. M. Wood.
Synder Circuit, C. H. Armstrong.
Mountain View and Gotebo, R. P. Witt.
Hobart Station, Robert Hodgson.
Headrick Circuit, J. L. James.
Elmer Circuit, W. J. Hale.
Altus Station, A. N. Averyt.
Hollis Circuit, H. B. Ellis, supply.
Martha and Blair, G. W. Lewis.
Martha and Blair, G. M. Moon, supply.
Willow Circuit, W. E. Davis, supply.
Mountain Park Circuit, to be supplied.

OKLAHOMA CITY DISTRICT.

Presiding Elder, W. J. Sims.
Oklahoma City, St. Luke, P. R. Knickerbocker.
Oklahoma City, Epworth, R. S. Saterfield.
Oklahoma City, Maywood, C. P. Cox.
Oklahoma City, Capital Hill, Jesse Crumpton.
Oklahoma City, West End, to be supplied.
Shawnee, First Church, J. L. Bray.
Shawnee, Trinity, J. E. Savage.
Norman, W. J. Moore.
Guthrie, J. E. Disch.
El Reno, H. B. Vaught.

Perry, to be supplied.
Stillwater and Pawnee, M. L. Moody.
Morrison, E. H. Creasy.
Piedmont, James Arvin.
Bristow, D. A. Williams.
Stroud, H. K. Monroe, supply.
Sparks and Davenport, J. B. McCance.
Prague, George W. Hooper.
Earlboro and Wewoka, C. B. Campbell.
Tecumseh, W. T. Ready.
Asher, J. J. Crow.
Konawa, Bion Hensley.
Maud, W. M. Taylor.
McLoud, D. A. Gregg.
Shawnee Circuit, G. W. Grose.
Kranklin Circuit, Vada Davis.
Arcadia Circuit, J. W. Nelson.
Editor Christian Advocate, G. B. Winton.

WEATHERFORD DISTRICT.

Presiding Elder, W. D. Matthews.
Weatherford Station, M. C. Hayes.
Weatherford Circuit, to be supplied.
Geary Station, W. F. P. Munsey.
Cloud Chief, J. H. Houck.
Rocky, H. L. Mauldin.
Cordell Station, M. L. Roberts.
Clinton Station, T. A. Lisemby.
Custer City, J. A. Trickey.
Burmah, C. J. Hall, supply.
Foss, M. Flanagan.
Wood, L. H. Fullingim.
Elk City, G. M. Wright.
Doxey, J. Nigh.
Sayre, to be supplied.
Erick, J. W. R. Boughman.
Cheyenne, J. C. Carter.
Sweet Water, R. J. Hodges.
Roll, W. D. Nichols.
Texmo, H. C. Gullege.
Hammon, George Southworth.
Gip, James Lambert.

CHEROKEE DISTRICT.

Presiding Elder, J. B. McDonald.
Adair Circuit, L. R. Jones.
Afton and Miami, W. C. Morris.
Blue Jacket Circuit, J. D. Edwards.
Chelsea, R. A. Crosby.
Claremore, A. M. Brannon and A. M. Fuller.
Chapel Circuit, H. B. Seruggs.
Chouteau and Inola, A. S. Cameron.
Fairland and Wyandotte, G. M. Byars.
Grove Circuit, G. L. Crymes.
Kansas Circuit, to be supplied.
Peggs Circuit, A. W. Culver, supply.
Stillwell Circuit, W. C. Savage.
Centralia Circuit, J. W. Oliver.
Pryor Creek Station, W. U. Witt.
Spavinaw Circuit, W. M. Leatherwood, supply.

Tahlequah Station, J. A. Clark.
Tahlequah Circuit, to be supplied.
Vinita Station, W. S. P. McCullough.
Westville Circuit, J. A. Grimes, supply.
Welch Circuit, E. L. Young.
Student in Vanderbilt University, G. B. Jackson.

WYNEWOOD DISTRICT.

Presiding Elder, J. S. Lamar.
Wynnewood Station, George C. French.
Pauls Valley Station, L. L. Thurston.
Purell Station, J. Rush Goodloe.
Davis Station, J. R. Smith.
Lexington Station, H. H. Everett.
Lindsay Station, R. A. Baird.
Sulphur, First Church, J. S. Riley.
Sulphur, Vinita Avenue, C. A. Burrus.
Roff Station, J. D. Salter.
Whitehead and Maysville, J. K. Florence.
Mill Creek, E. W. Crump.
Paoli Circuit, P. A. Smith, supply.
Hickory Circuit, S. H. Berry, supply.
Elmore Circuit, W. C. Fleetwood.
Moral Circuit, P. T. McWhorter.
Byars Circuit, E. M. Leming, supply.

Tussy Circuit, G. M. Dilbeck.
Wanett Circuit, Moss Weaver.
Blanchard Circuit, to be supplied.
Alex Circuit, A. G. White.
Noble and Shiloh, E. A. Sample.
Dougherty Circuit, B. F. Taylor.

MCALISTER DISTRICT.

Presiding Elder, S. G. Thompson.
Mowdy and Herbert, W. P. Donnell, supply.
Edwards and Craig, J. H. Godfrey, supply.
Kiowa Circuit, J. S. Nicholson.
Wilson Grove and Boggy, S. W. Richardson.
Canadian Circuit, W. H. Long.
Wilburton Station, T. J. Minnis.
Hartshorne and Dow, C. W. Clay.
McAlester, Stonewall Avenue, T. P. Eubanks.
McAlester, Phillipps Memorial, S. F. Goddard.

Albany Circuit, C. A. Martin.
Bokehito, R. C. Alexander.
Bennington and Boswell, G. A. Lovett.
Caddo and Sterrett, P. C. Atkins.
Twelve Mile Prairie, E. M. Garrett, supply.
Tishomingo Station, J. W. Head.
Pontotoc Circuit, J. H. Miller, supply.
Wapanucka Circuit, F. E. Shanks.
Stonewall Circuit, J. R. Brooks.
Atoka Station, W. W. Crymes.
Durant Station, J. A. Parks.
Coalgate, R. H. L. McVea.

MUSKOGEE DISTRICT.

Presiding Elder, W. F. Dunkle.
Brushy Mountain, to be supplied.
Muldrow, C. F. Mitchell.
Sallisaw, J. E. Martin.
Spiro, G. W. Damon.
Poteau and Cameron, W. L. Anderson.
Quinton and Kinta, to be supplied.
Stigler Circuit, Miles Sturgeon.
Stigler Station, T. A. O'Bryant.
Muskogee, First Church, O. E. Goddard.
Muskogee, St. Paul, W. H. Roper.
Fort Gibson and North Muskogee, W. M.

Spain.

McCurtain and Bokoshe, A. B. C. Debnam.
Muskogee Circuit, J. M. Hively.
Coweta and Porter, J. M. Wooldridge.
Wagoner Station, A. B. L. Hunkapillar.
Wagoner Circuit, Wylie Smith, supply.
Vian and Webber Falls, G. W. Martin.
Warner and Porun, to be supplied.
Enterprise Circuit, J. W. Davis, supply.
Student in Yale University, W. A. Shelton.
Conference Missionary Evangelist, P. B. Hicks.
Secretary State Prohibition, E. M. Sweet, Jr.
President Spaulding Female College, T. F. Brewer.

ARDMORE DISTRICT.

Presiding Elder, W. T. Freeman.
Ardmore, Broadway, J. W. Sims.
Ardmore, Carter Avenue, W. M. Whelan.
Madill Station, I. K. Waller.
Marietta Station, J. F. Lawliss.
Oakland and Mannsville, J. G. Blackwood.
Kingston and Woodville, M. B. McKinney.
Berwyn and Springer, W. R. Brock.
Carnish and Grady, J. L. Gage and E. C.

Cain.

Leon and Burneyville, I. R. Haun.
Lone Grove Circuit, W. S. Lee.
Cumberland Circuit, W. D. Sauls.
Lebanon Circuit, J. A. Rowan.
Thackerville Circuit, O. A. Morris.
Overbrook Circuit, H. E. Baker, supply.
McMillan Mission, J. W. Armstrong, supply.
Ardmore Mission, J. N. Moore, supply.
Ravia Circuit, J. C. Morris.
President Hargrove College, J. M. Cross.

D. D.

Woodford Circuit, to be supplied.
HOLDENVILLE DISTRICT.
Presiding Elder, C. M. Coppedge.

(Continued on page six).

THE SUNDAY SCHOOL.

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

December 2. Jesus Before Pilate.

Luke 23:13-25. (Read Matt. 27:3-30; Mark 15:2-19; Luke 23:1-12.) Commit verses 20, 21. Golden Text—"Then said Pilate, I find no fault in this man." Luke 23:4.

LOCATING THE LESSON.

Time—Friday morning, April 7, A. D. 30.

Place—The judgment hall of Pilate, Jerusalem.

Persons—Jesus, Pilate, the chief priests, elders and scribes, Herod, Barabbas, Pilate's wife, the soldiers, the mob.

Connecting Links—The Roman trial followed immediately upon the Jewish trial.

INTRODUCTION.

1. Rome had taken away from the Sanhedrim the authority to inflict the death penalty, so the Jewish council was forced to take Jesus before Pontius Pilate, the Roman governor, who had come up from Caesarea to be present at Jerusalem during the Passover feast.

2. Pilate had been procurator of Judea some four or five years. His administration had been very unpopular with the Jews. There had been frequent clashes, and blood was shed. Pilate was the exponent of the spirit of the empire, that of "worldliness, diplomacy and expediency."

3. The teacher should construct a full account of the Roman trial, using all four gospels. It is well-nigh impossible to teach this lesson without free use of the Bible in the class. The following outline may be found helpful.

I. Jesus Brought Before Pilate. John 18:28-33.

1. Fearful lest the Galileans who crowded the city hear of the arrest, they bound him and hastened to the palace of the governor. "What a spectacle was that! The heads of the Jewish nation leading their own Messiah in chains to deliver him up to a Gentile governor, with the petition that he should be put to death!"

2. Having arrived at the palace, they would not enter "that they might not be defiled, but might eat the Passover." How truly a fulfillment of Jesus' words in Matt. 23:13-33, A straining at a gnat and the swallowing of a camel!

3. It is evident that the Sanhedrim expected Pilate to confirm the death sentence which they had passed without inquiry into the merits of the case. Possibly the governor's record gave grounds for such a hope. But Pilate, for some reason (it may have been his knowledge of Jesus), was not in a "confirming" mood, and he demanded, "What accusation bring ye against this man?"

II. The Charge Stated. Luke 23:2.

1. The demand of the governor confounded Jesus' enemies, for they well knew that Pilate would throw a charge of blasphemy out of his court, as did Gallio in the case of Paul. (See Acts 18:12-17.) They tried to plead that the fact that they, the Sanhedrim, were bringing the prisoner into court was prima facie evidence of his guilt. The governor scornfully remanded the case to their own court, with the limitation that the death penalty be not inflicted. But it was to execute Jesus that they were determined on, so they were forced to formulate some kind of a charge of which Pilate would take cognizance.

2. They accused Jesus of three things, to-wit: (1) Perverting the nation, (2) forbidding the imperial tribute, (3) the setting himself up as king. The first count in the indictment we know to be baseless, for he ever avoided poli-

tics; the second count was a bare-faced lie. (See Matt. 22:15-21.) Pilate ignored both these charges. He knew that Rome-haters would never arrest a man on such grounds.

3. Pilate withdrew with Jesus unto the palace (possibly to get away from the clamor), to investigate the third count, that of claiming to be king. He quickly discovered that the prisoner was not aspiring to any earthly kingdom. A kingdom of truth was to the governor the vagary of an enthusiast.

III. The Acquittal. Luke 23:4.

1. Pilate came out and officially declared to the Jewish council that all their charges had fallen to the ground, and in the memorable words of the golden text, he proclaimed, "I find no fault in this man." He thought the case at an end.

2. We have in Pilate the embodied Gentile world passing judgment upon the purity of Jesus of Nazareth. Never did the fires of testing flame fiercer nor hotter, yet there stands our Lord, like the Hebrews of old in Nebuchadnezzar's furnace, unscathed.

IV. Jesus Before Herod. Luke 23:4-12.

1. Amid the uproar that followed the announcement of his decision, Pilate caught the fact that Jesus was a Galilean, and really a subject of Herod. It so happened that this official was in Jerusalem, though the two governors were at enmity with each other.

2. Herod was a Jew, and as such was familiar with Jewish law and custom, so Pilate thought it advisable to send the case to Herod before pronouncing the formal acquittal. I think that Pilate did not really transfer the case to Herod, but was simply asking for Herod's advice.

3. The examination there was very brief, and Jesus, the guard and accusers were soon again in Pilate's court, bearing Herod's opinion that the Nazarene was guiltless.

V. The Two Compromises. Luke 23:16; Matt. 27:15-25.

1. Pilate thought to appease the rising rage by offering to scourge Jesus, a punishment second only to death itself. Fatal mistake to hope to quiet the wild beast by letting it lick a little fresh blood. It was more than an error in judgment; it was a hideous wrong. Innocence demands triumphant acquittal, not a milder punishment. The first offer of compromise was rejected.

2. Just then the mob came pouring into court demanding the customary pardon on the feast day. (Mark 15:8.) Pilate seized upon this as a second chance to compromise by offering Jesus to the clamoring multitude, hoping to shift the responsibility of freeing Jesus from himself to the mob. But he reckoned without his host. For, priest-instigated, the crowd was quickly crying out, "Give us Barabbas." So Pilate failed again.

3. He then tried another tack, offering to release not one prisoner, but two, as he asked them, "What shall I do, then, with Jesus, which is called the Messiah?" To Pilate's amazement the mob shouted, "Crucify him! Crucify him!"

4. Meanwhile a messenger had hurried into court bearing news of Pilate's wife's sinister dream and her warning "to have nothing to do with that righteous man." (Matt. 27:19.) Poor, fine-serving man! A thundering mob before him, blood mad; a strange, unearthly, silent prisoner at the bar; the warning from the unseen dream-world sounding in his ears. In agony he seized a basin of water and would wash off the blood which possibly seemed already on his hands. Futile water!

5. "His blood be upon us and our children." Profaner cry was never uttered. But they were mad with rage. Still, their words were not forgotten; and it was not long until the

curse which they had invoked descended on their city and their race."

VI. Jesus Scourged and Mocked. Matt. 27:27-30; John 19:1-3.

1. We shall not linger with the awful spectacle of a Roman scourging. It not infrequently resulted in death. We know that it nearly killed Jesus, and on account of it he was unable to carry his cross.

2. Let us turn away our faces as the brutal soldiers robed him in purple, crowned him with thorns and placed the mock sceptre in his hand, hailing him as "King of the Jews," finally covering his face with spittle. Through it all I am sure he prayed, "Father, forgive them, for they know not what they do."

VII. Pilate's Last Attempt to Save Jesus. John 19:4-16.

1. He hoped that the sight of the bleeding, thorn-crowned Son of Man would move the Jewish hearts to pity and they would cry "Enough; let him go!" So he brought him, crying, "Behold the man," twice proclaiming, "I find no fault in him." But in vain.

2. At last the Jews brought out their real charge against Jesus. "He made himself the Son of God." This struck terror to the already quaking heart of Pilate, and, hurrying Jesus into the palace, he demanded of Jesus his origin. Roman mythology was full of instances of God's taking on human form. "But Jesus gave him no answer."

3. Rallying himself, he determined to release his prisoner, but his resolution vanished before the threat of the Sanhedrim to report him to Caesar as one in league with Rome's enemies. Poor Pilate! But for thy weak and wicked part thou might now have played the man!

4. Bringing Jesus out again to them, he taunts the Jews, saying: "Behold your king!" and "Shall I crucify your king?" It was Pilate's falling blow at his antagonists as he went down before them. And "he delivered him unto them (the soldiers) to be crucified."

The Panama Canal.

Why the new Panama canal is to be a lock instead of a sea-level canal, what are the problems of construction to be met and conquered, how Panama compares with Suez, what are the chief advantages of and objections to lock-canal construction, why Chinese labor must be employed, present conditions in the canal zone, and the importance of local order and harmony—these are matters upon which many persons would be able to have clear, definite, authoritative information. These topics and many others of live interest will be covered in the December Century, in an account of "The Panama Canal" by the Hon. William Howard Taft, secretary of war. The article should prove among the most valuable contributions to the literature on this important issue.

Young People's Hymnal No. 3.

This new book came out last September. It contains many new songs especially adapted to Sunday-schools and Epworth Leagues, and retains the best of the old songs. It is rapidly winning favor. Style and binding are the same as Nos. 1 and 2. Prices: Note edition, round or shaped notes, boards, by mail or express prepaid, 30 cents apiece, not prepaid 25 cents. Word edition, boards, by mail or express prepaid, \$1.25 per dozen, same not prepaid \$9 per hundred. Be sure to state kind when ordering. Anderson, Millar & Co., Little Rock.

The Western Christian Advocate is now prepared to do all sorts of job printing. Send us your order for letter heads, bill-heads, cards of all sorts.

Thanksgiving.

BY B. F. M. SOURS.

Praise Him! Praise Him everywhere,
Over all the world so fair.
Praise the Lord, ye rich and wise,
'Neath the glory of His skies!
Praise Him ye, the trusting poor,
Who in humbler paths endure—
Lo! the "many mansions" wait
But the passing of the gate.
Yours are pleasures evermore
When this fleeting life is o'er.

Praise Him, all ye sons of men!
Every morning brings again
Love and gladness from above,
Peace and bliss and earthly love.
Mine it is to toil and pray;
Thine it is to work alway;
Ours it is, with thankful eyes,
To behold, in love's surprise,
Field and wood and drop of dew—
Every day some blessing new.

Sing a song of thankfulness!
Rest and peace are thine to bless.
God has given you His own;
All you are is His alone.
Oh, forget not, busy one,
Toiling on, from sun to sun,
Rest and heaven shall end your way.
Now, on this Thanksgiving day,
Let your whole of love arise
In adoration to the skies.
Mechanicsburg, Pa.

Minutes of Indian Mission Conference.

The sixty-first session of the Indian Mission Conference of the Methodist Episcopal Church, South, met in the Grand Opera House in Tulsa, I. T., November 14, 1906, at 9 o'clock a. m., Bishop J. J. Tigert in the chair and Bishop Joseph S. Key conducting the opening exercises.

Rev. J. A. Parks, secretary of the last conference, called the roll.

J. A. Parks was elected secretary, and W. F. Dunkle, Frank Naylor, J. E. Ditch and N. B. Ainsworth were elected assistants.

On behalf of the presiding elders, W. J. Sims announced the various committees for this session as nominated, and the nominations were confirmed by the conference.

Time of meeting and adjourning was fixed at 9 a. m. to 12 m.

W. F. Dunkle was elected editor of the conference minutes.

The conference teller nominated for assistants I. B. Hitchcock, J. Rush Goodloe and R. A. Baird, and they were elected.

Mayor Mitchell, of Tulsa, welcomed the conference in behalf of the city, and L. M. Poe in behalf of the church. Bishop Key responded. W. F. Dunkle presented to the conference a gavel, with the following inscription: "Indian Mission Conference; Organized at Riley's Chapel, near Tahlequah, October 23, 1844, Bishop Thomas A. Morris presiding, William H. Goode, Secretary." The gavel was made from a locust post from the fence surrounding the chapel.

Communications from the following were received and referred to the proper boards and committees: General Board of Missions, General Board Church Extension, Sunday School Board, Board of Trustees, Book Editor and Miss Maud Bonnell, our conference missionary in Japan.

Question 20, regular order of business, was raised, "Are all the preachers blameless in their lives and official administration?" The names of the following presiding elders were called: W. T. Freeman, C. M. Coppedge, J. E.

Lovett, W. J. Sims, C. F. Roberts, J. B. McDonald, J. S. Lamar, S. G. Thompson, J. C. Fowler, N. L. Linebaugh, W. P. Pipkin and W. S. McCullough. They severally made their reports, and their characters were passed.

Under the same question the following were called, their characters passed, and they were referred to the Committee on Conference Relations for the supernumerary relation: W. A. Duhean, M. D. Long, C. Q. Ray, H. A. Burns, G. W. Hall, W. A. Dickey, W. S. Derrick, F. F. Threadgill, N. B. Fizer, William Buck, J. L. Henson, J. J. Methvin.

Bishop Key took the chair.

The following were referred to the same committee for the superannuated relation, their characters having been passed: A. C. Briggs, J. W. Cowart, A. K. Miller, J. F. Thompson, R. H. Grinstead, J. H. Walker, G. H. Ray, A. J. Worley, Gibson Grayson and W. A. Randle. The secretary was instructed to write a letter of affectionate remembrance to W. A. Duncan, he being the oldest living member of this conference.

Under Question 19, "What preachers have died during the year?" the death of William Jimboy was reported.

Under question 12, "What traveling preachers are elected elders?" George B. Jackson, having passed an approved examination, was elected.

Question 20 was resumed. J. C. Fowler reported that there were complaints against B. E. Chapman, and S. F. Goddard, W. M. P. Rippey and J. F. Lawliss were appointed to investigate the complaints.

The characters of the following were passed: O. E. Goddard, W. H. Roper, P. B. Hicks, G. W. Damon, W. J. Land, J. J. Crow, J. W. Head, Miles Sturgeon, H. B. Seruggs, T. F. Brewer, S. F. Goddard, J. A. Parks, T. J. Minnis, I. K. Waller, W. D. Matthews, P. C. Atkins, J. D. Rodgers, J. F. Lawliss, F. E. Shanks, C. W. Clay, A. B. C. Dednam, L. R. Jones, W. C. Clark, E. M. Myers.

S. G. Thompson announced that J. W. Lloyd had withdrawn from the church. His credentials were filed with the secretary.

At the request of the Publishing Committee of the Western Christian Advocate, tomorrow at 10 o'clock was made the order of the day for consideration of the interests of the paper.

Rev. J. M. Cantrell and Rev. W. U. Witt of Arkansas Conference; Rev. T. L. Mellen, late of Mississippi Conference; Rev. Marion Moore, of Missouri Conference, and several other brethren were introduced to the conference.

The Committee on Public Worship announced that Rev. P. B. Hicks would preach at 3 p. m. and Rev. I. K. Waller at 7:30 p. m.

Conference closed with the benediction by the bishop.

SECOND DAY.

The conference met at 9 o'clock a. m., Bishop Key in the chair and Rev. Frank Naylor conducting the opening exercises. The minutes of the previous session were read and approved. The roll of absentees was called.

The chair called Question 20. The characters of the following preachers were passed: W. M. P. Rippey, L. L. Johnson, E. P. Turner, D. A. Williams, C. W. Myatt, J. J. Shaw, A. L. Southward, G. W. Bogle, L. H. Fullingim, M. A. Clark, M. W. Whelan, A. S. Williams, L. W. Cobb, A. H. Homer, John W. Sims, A. N. Averyt, Robert Hodson, M. L. Roberts, J. W. Kezzia, J. M. Hively, J. W. R. Bachman, W. K. Piner, H. J. Brown, J. L. Bray, J. E. Ditch, Frank Naylor, W. T. Ready, E. H. Creasy, C.

P. Cox, W. M. Taylor, J. R. Brooks, J. B. McCance, J. M. Ray, J. A. Trickey, Moss Weaver, H. L. Mauldin, J. C. Cavner, T. L. Mellen, W. C. Morris, A. M. Brannon, J. L. Gage, J. A. Clark, A. B. L. Hunkapillar and W. F. Dunkle.

His presiding elder stated that there were complaints against J. L. Brown. J. L. Bray, Orlando Shay and I. K. Waller were appointed to investigate the complaints.

Under Question 3, "Who are discontinued?" N. V. Andrews, R. E. Glasecock and J. H. Gallo way were discontinued at their own request, and Hubert W. Clark on the motion of his presiding elder.

Under Question 16, "Who are located?" S. P. Pertle was located at his own request.

Dr. G. H. Bradford, chancellor of Epworth University; Miss M. I. Gibson, superintendent of Searritt Bible and Training School, Kansas City; Rev. W. B. Palmore, of St. Louis Christian Advocate; Rev. C. B. Moseley, of our Japan Mission Conference, and J. A. Clark were introduced to the conference.

The order of the day having arrived, the conference proceeded to a consideration of the interests of the Western Christian Advocate. Rev. C. M. Coppedge, chairman of the Conference Committee of Publication, reported that the order of the conference at its last session, that the committee open negotiations with the Arkansas Methodist with reference to a consolidation, had been carried out, and that the papers are now one. On motion of Rev. T. F. Brewer, the conference approved of this action and resolved on a campaign to add at once two thousand new subscribers to the lists of the paper. A call was made for men who would volunteer a week's work to this interest before December 15, and nineteen responded to the call.

Under Question 8, "What traveling preachers are elected deacons?" the class of the second year was taken up. Of this class the following, having passed an approved examination, were elected deacons and advanced to the class of the third year: Robert S. Satterfield, Hermon E. Snodgrass, Wm. F. P. Munsey, Jesse Crumpton and Joseph Parkin. The following, being already in orders, their characters and their examinations being approved, were advanced to the class of the third year: A. G. White, T. A. O'Bryant, James E. Savage, J. W. Salter, E. A. Sample, M. C. Dobbs, E. L. Young and James Arvin. T. M. Wood was continued in the class of the second year.

The committee in the case of B. E. Chapman reported a trial necessary, and the following trial committee was appointed: O. E. Goddard (chairman), J. F. Lawliss, A. B. C. Dednam, W. H. Roper, H. B. Seruggs, P. B. Hicks, B. F. Stegall, T. L. Rippey, J. A. Trickey, C. W. Myatt, W. M. Whelan and A. N. Averyt. W. L. Anderson was elected assistant secretary of the conference and assigned to this trial committee.

On motion of N. L. Linebaugh, tomorrow at 10 o'clock was made the order of the day to consider a change in the name of the conference. N. L. Linebaugh, T. F. Brewer, P. R. Eaglebarger, J. F. Thompson and J. J. Methvin were appointed a committee to consider whatever names might be suggested and report to the conference.

The Committee on Public Worship announced that Miss Gibson would deliver an address at 3 o'clock, and that Dr. W. F. McMurry would be here to speak tonight.

The conference closed with the benediction by the bishop.

(Continued on page 6.)

Indian Mission Conference.

(Continued from page 5.)

THIRD DAY.

The conference met at the regular hour, Bishop Key presiding, Rev. Marion Moore conducting the services. Minutes of previous session read and approved.

The committee of trial in the case of B. E. Chapman reported that inasmuch as he had, antecedently to the preferring of charges against him, requested of his presiding elder that he be allowed to withdraw from the church, he be allowed now to withdraw, under charges of immorality, as provided in paragraph 665 of the Discipline. The conference adopted the committee's report.

The committee in the case of John L. Brown reported that no trial was necessary, and on motion of his presiding elder he was located, at his own request.

Question 10, "What local preachers are elected deacons?" was called. Joshua W. Jordan, Duncan District; Calvin H. Allison, Timothy J. Cephas, Joseph R. Jackson, Willie James, Anderson N. Wilson; Siglon F. Carterby, Stewie Emer, Eastman Jacobs, Willis W. Moore, Daniel L. Roberts, Helson A. Jacobs, Choctaw District; Josephus W. Anderson and Luther B. Churchill, Mangum District; James S. McIntyre, Oklahoma City District; Allen S. Cameron, Cherokee District; James A. Eskew, McAlester District; Adino G. Pitman, Ardmore District; Alex Thompson, Thomas Henry, James Yarbrough, Holdenville District; William O. Esarey, Beaver District; John R. Kunkle, Wynnewood District, all coming duly recommended, were elected local deacons.

J. E. Thompson, delegate from Oklahoma City District; J. M. Holleman, alternate from Duncan District, and R. P. Wasson, alternate from Cherokee District, were seated as members of the conference.

Question 14, "What local preachers are elected elders?" was called. The following, coming duly recommended, were elected: Louis V. Colbert, Lincoln N. Ishcomer, Joseph H. Jackson and Griggs Durant, Choctaw District; John L. James, Oklahoma District; Geo. C. French, a member of this conference, having been three years a local deacon, and having traveled one year subsequently, his examination being approved, was elected elder.

The order of the day having arrived, the committee appointed yesterday on name of the Conference, reported a recommendation that the name of the conference be changed to Oklahoma Conference. C. M. Coppedge moved that Indianahoma be substituted for Oklahoma. The substitute was lost, and the original motion prevailed.

The following gentlemen were introduced to the conference: Dr. Edward Thomson, secretary Sabbath League of America; Dr. George B. Winton, editor Christian Advocate; Dr. W. F. McMurry, Church Extension secretary; Dr. W. R. Lambuth, missionary secretary; William Taylor, secretary Oklahoma Association, International Sunday School Union, and Dr. E. O. Stockwell, of the M. E. Church. Drs. Lambuth, Winton, McMurry, Mr. Rogers and Miss M. L. Gibson addressed the conference upon interests which they respectively represent.

Question 12, "What traveling preachers are elected elders?" was called. Robert A. Baird, Mark B. McKinney, Charles A. Burris, having passed an approved examination, were elected. C. S. Walker, George W. Martin and W. A. Dickey, characters passed, and they were continued in the class of the fourth year.

Under Question 7, "Who are the deacons of one year?" W. C. Moorman passed an ap-

proved examination and was located at his own request.

T. S. DeArmond was added to the Joint Board of Finance.

Question 1 was called, "Who are admitted on trial?" The following brethren, coming duly recommended, and having passed an approved examination, were admitted: William M. Spain, Muskogee District; John C. Morriss, Otis A. Morriss and Ernest C. Cain, Ardmore District; Reuben C. Avery, Beaver District; Thomas A. Lisenby, Dallas District, North Texas Conference; Eugene W. Crump, Holdenville District; Louis V. Colbert and James G. Frazier, Choctaw District; Harrison H. Everett, Wynnewood District; Robert H. L. Mevea, Mangum District; Allen S. Cameron, Cherokee District; R. E. L. Morgan, Duncan District; Vada Davis and Charles A. Long, Oklahoma City District.

The conference, by a rising vote, expressed its hearty appreciation of the presence and service of Miss M. L. Gibson.

Under Question 2, "Who remain on trial?" John L. James, having passed an approved examination, was advanced to the class of the second year.

Luke Roberts was added to the Committee on Temperance.

The Committee on Public Worship announced that Miss Gibson would address the ladies at the Presbyterian Church at 3 p. m., and Dr. Edward Thomson would preach at the opera house at 3 p. m., and Dr. McMurry would address the conference on Church Extension tonight at the opera house.

Conference adjourned with benediction by Dr. Lambuth.

FOURTH DAY.

The conference met at the regular hour, Bishop Key in the chair, Rev. C. B. Moseley of Japan conducting the opening exercises. The minutes were read, corrected and approved.

The presence of J. T. Adair, lay delegate from Holdenville Mission, was announced.

Question 2, "Who remain on trial?" was taken up. James N. Tinkle, George W. Hooper, William P. Meadow, John F. Roberts, Charles L. Cantel, Oscar W. Stewart, William H. Long, Gus M. Dillbeck, George M. Byars, Henry E. Carter, William J. Hale and David E. Hardin, characters passed, examinations approved, and advanced to class of second year.

His presiding elder announced that Daniel H. Marchant had been expelled from the church. The characters of Edgar A. Rippey, Norman A. Phillips, C. H. Armstrong and Johnson E. Tiger were passed, and they were continued in the class of the first year. The examinations of M. Flannigan and W. C. Fleetwood were approved, and they were advanced to the class of the second year, the passage of their characters being left with the conference from which they came. Jos. S. Riley, having passed an approved examination, was passed to the class of the second year, for purpose of examination. James H. Denny was continued in class of the first year for the same purpose. Samuel N. Jones having died during the year, his name was referred to the Committee on Memoirs.

Question 6 was called, "Who are received by transfer from other conferences?" J. W. Oliver, from St. Louis Conference; E. H. Driskill, from North Alabama; H. B. Vaught, from Holston; J. R. Smith, A. L. Scales, P. R. Knickerbocker, Henry E. Carter, M. Flannigan, M. C. Dobbs and W. C. Fleetwood, from North Texas; R. C. Alexander, Montana; M. T. Allen, J. S. Simmons, West Texas; G. L. Crow, North Alabama; C. H. McGee, Virginia; C. B. Campbell, J. D. Hunt, Missouri; J. M. Wooldridge and W. C. Moorman, Louisville; R.

P. Witt, Memphis; T. L. Mellen, Mississippi; W. U. Witt, Arkansas; G. B. Winton, McLean Border Mission; W. M. Wilson, White River; M. L. Moody, Northwest Texas; J. H. Jennings and W. W. Crymes, Alabama; J. Wright, Southwest Missouri, were announced as transfers by the Bishop.

Question 5, "What are readmitted?" was called. W. A. Shelton and S. A. Steel were readmitted.

William A. Nash, a deacon from the First Methodist Church, on trial; George O. Jew, an elder from the Congregational Church, were received into full connection with the conference in deacon's orders, and placed in the class of the first year for the purposes of examination. Moody C. Hays, an elder from Cumberland Presbyterian Church, was admitted into full connection in elder's orders, likewise placed in the class of the first year.

Question 7, "Who are the deacons of year?" was called. W. J. Land, George Lewis, William C. Savage, George C. Fro and James Lambert, having passed an approved examination, were advanced to the class of the fourth year. John W. Campbell, E. Sweet, W. N. Vernon, George A. Lovett, W. Brock, characters passed and continued in class of third year.

W. J. Moore, class of the fourth year, being an elder, his character was passed; his examination being approved.

W. J. Sims, for the presiding elders, committee on nominations, submitted nominations for the Conference Boards and Standing Committees for the next quadrennium. Nominations were confirmed. The Bishop pronounced the Joint Board of Finance:

Question 4, "Who are admitted into connection?" was called. Robert S. Safield, Hermon E. Snodgrass, W. F. P. sey, Jesse Crumpton, Joseph Parkin, J. E. Savage, John D. Salter, Eugene A. ple, M. C. Dobbs and Edgar L. Young, having satisfactorily answered the disciplinary questions, were admitted.

Question 45, "Where shall the next session of the conference be held?" was called. Oklahoma City and Ardmore were nominated. Oklahoma City was chosen.

Question 1 was resumed. Herbert C. ledge, Elim McCurtain, Lincoln M. Ishcomer, Griggs Durant and Noah G. Gregory, duly recommended and having passed approved examinations, were admitted on trial.

Committee on Temperance made report 1, which was adopted. Their report No. 2 submitted, amended and adopted.

Committee on Sabbath Observance made report. Dr. Edward Thomson addressed the conference. The report was adopted.

The conference adjourned to meet at 10 o'clock, Dr. W. F. McMurry pronouncing benediction.

Conference met at 3 p. m., T. F. Brevin in the chair, J. F. Thompson conducting the ship. Minutes of the morning session read, corrected and approved. The Committee on Conference Relations made its report. Amended and adopted. (For supernumerary and superannuated preachers, see answers to Questions 17 and 18.)

The Committee on District Conference orders, the Committee on Homes for Superannuates, Spiritual State of the Church, the Board of Education, made respectively their reports. The first four of which were adopted. In presenting the report on education, the conference was addressed by Dr. Bradford, of Epworth University, Judge C. B. Ames, of Oklahoma City, and Dr. J. M. Gross, of Hargrove College. Report of the Board of Education was laid

till Monday morning for further consideration.

The Committee on Books and Periodicals made its report, which, after debate, they were allowed temporarily to withdraw.

The conference adjourned to meet in memorial session at 3 p. m. Sunday evening. Dr. Bradford pronounced the benediction.

A great audience heard Dr. W. R. Lambuth in his presentation of the missionary cause on Saturday night. His address was one of power.

The Conference lovefeast was held by Rev. T. F. Brewer, at 9 a. m.

Bishop Key preached at the opera house in the forenoon, and ordained the deacons.

Dr. Winton preached a sermon—which this editor heard—at the Presbyterian Church at the same hour; Rev. O. E. Goddard at the Christian Church, Rev. W. M. P. Ripper at the Baptist Church, Dr. Lambuth at the M. E. Church. At night the same pulpits were filled by Dr. G. H. Bradford, Dr. W. F. McMurry, A. M. Brannon, W. J. Moore, and James A. Anderson.

The memorial service was held at 3 p. m. in memory of Samuel N. Jones and William Jimboy, after which Bishop Key ordained the elders.

FIFTH DAY.

Conference met at the regular hour, Bishop Key in the chair. Little business remained to be done.

H. J. Brown and E. C. Maberry were superannuated.

The remaining reports were presented and passed.

The statistical report showed: adults baptized, 2394; infants baptized, 935; contributed for foreign missions, \$5,528.98; contributed for domestic missions, \$4,992.75; for church extension, \$2,018.19.

FEDERATION.

One of the most important actions taken by the Conference was the appointment of a Commission on Federation to act with a similar commission from the Oklahoma Conference of the M. E. Church for the purpose of adjusting difficulties arising between the two churches, as is being done in Missouri.

Bishop appointed on this commission O. E. Goddard, S. G. Thompson, N. L. Linebaugh, A. S. McKennon, and C. B. Ames.

THE EPWORTH LEAGUE

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

November 25. "The Epworth League Representatives in the Foreign Field."

Scripture Examples of the Individual Call.
To become a founder.—Abraham, Gen. 13:1-3.

To be a leader.—Moses, Exodus 3:10-12.
The farmer to be a prophet of warning.—Amos, Amos 7:14, 15.

The priest to be a prophet of the gospel.—Isaiah, Isaiah 6:6-8.

The politician to be an evangelist.—Matthew, Matt. 9:9.

Fishermen called to be apostles.—Simon and Andrew, Matt. 4:18-20.

A rich man called to be a missionary.—Barnabas, Acts 4:36, 37; 13:2; Phil. 3:7-14.

THE EPWORTH LEAGUE AND MISSIONS.

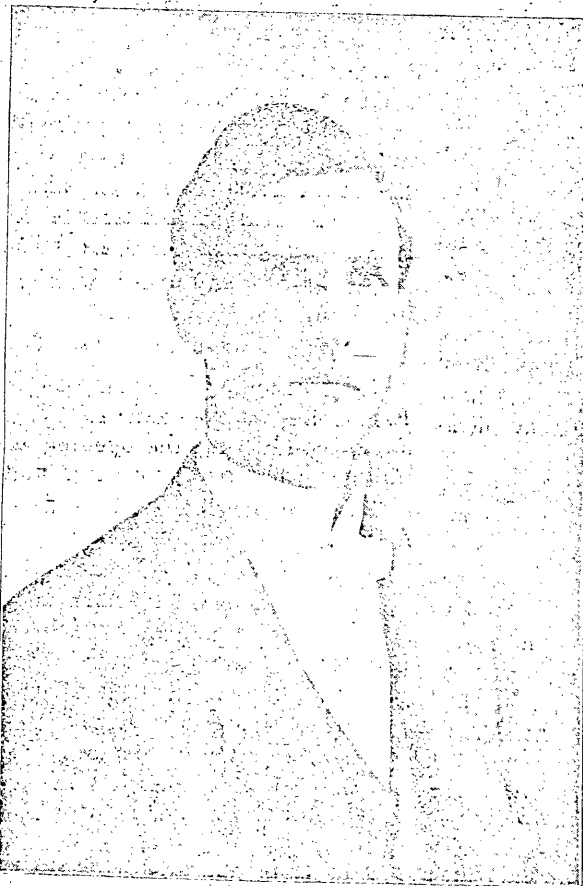
BY REV. H. M. DU BOSE, D.D.,

General Secretary of the Epworth League.

The Epworth League is committed to the cause of missions, both in the letter of its organization and in the spirit of its life and testimony. A successful League leader observes that it stands related to this cause "both as a base of supply and a recruiting ground." The record shows that this observation is correct. Perhaps no single influence in Southern Methodism has contributed so directly to its present

splendid missionary showing. The forward movement in missions not only began soon after the organization of the League, but, as is well known and officially admitted, it began in that organization. The successful plan for full collections is distinctly a League conception. The first impulse of missionary zeal and generosity in the League resulted in the opening of the Korean Mission. The successful prosecution of the work in Cuba—our most promising foreign field—is also to be credited to the League more than to any single contributory force in the church. If age, resources, and other things be considered, then the credit due the League in these matters becomes more apparent. It is impossible to approximately state in figures the gifts of the League to the missionary work of the church. There has been no adequate means of collecting statistics. Long ago, however, it exceeded fifty thousand dollars. In specials and direct contributions it must have reached the neighborhood of a hundred thousand dollars. What it has done in stimulating interest and liberality in the church generally is a story written in the volume of a book in which numerals are not employed.

The League has given an ever-increasing and



REV. J. H. BALL,
Who Entertained the Conference.

goodly company of faithful workers to the foreign field. It is preparing others who will go to supply the places of its first representatives when time and their finished work permit them to rest or reward. It is the belief of the General Secretary of the League that there are today five hundred young men in the ministry of the church at home who are either the direct gift of the League or who have been more or less helped by it in their preparation for the work. To these are to be added those tens of thousands of young men and women who have passed through the tutorage and discipline of the League into the larger responsibilities of the church. They are a host, and are a royal type amongst the children of the church.

The Mission Study Class, which has been officially and cordially endorsed in the League, is helping to heighten its missionary ideals and deepen the impressions made upon it in favor of a perfect missionary devotion. This year missionary study has reached the highest tide of interest since the inception of the idea. It

has resulted in multiplying the editions of a missionary book—Bishop Thoburn's "Christian Conquest of India"—beyond that of any missionary book ever before published. The records of the Central Epworth League office is engaged in a systematic study of the literature of missions. We can easily see the time when it will be five in ten. Our hope and plans look to the time when every chapter will be engaged in this study.

(Conference Appointments—Cont. from page 3.)

Calvin Circuit, W. C. Driskill.
Stuart Circuit, H. P. Lasley.
Ada Station, T. L. Rippey.
Ada Circuit, J. E. Lane, supply.
Wetumpka Station, J. E. Vick.
Bearden Circuit, J. A. Eskew, supply.
Okema and Okfuskee, George O. Jewett.
Holdenville Station, E. L. Massey.
Holdenville, Circuit, to be supplied.
Henryetta and Dustin, Orlando Shay.
Okmulgee Station, W. M. P. Rippey.
Boynton and Morris, A. M. Lusk, supply.
Beggs and Mounds, J. M. Russell.
Haskell and Bigsby, to be supplied.
Sapulpa Station, J. H. Denny.
Red Fork Circuit, to be supplied.
Tulsa, First Church, J. H. Ball.
Tulsa, North Side, E. A. Rippey.
Broken Arrow Station, C. W. Wyatt.
Checotah Station, R. C. Taylor.
Checotah Circuit, to be supplied.
Eufaula Station, J. D. Massey.
Eufaula Circuit, to be supplied.
Okmulgee Circuit, M. L. Checotah.
Sapulpa Circuit, E. L. Berryhill, Maxey Sims, and N. G. Gregory.
Honey Creek Circuit, Jas. Broadnax.
Broken Arrow Circuit, Moty Tiger, supply.
Wewoka Circuit, Thomas Long, supply.
Seminole Circuit, William Hill, supply.
Editor Western Christian Advocate, P. R. Eaglebarger.
District Interpreter, Johnson E. Tiger.
BEAVER DISTRICT.
Presiding Elder, J. E. Lovett.
Beaver, R. C. Aubrey.
Garrett, to be supplied.
Postal, J. H. Rogers, supply.
Texahoma and Goodwell, J. N. Tinkle.
Guymon, C. S. Walker.
Hooker, J. G. Johnson.
Tyrone, C. L. Canter.
Grand Valley, to be supplied.
Lockwood, H. Bradford, supply.
Boyd, W. M. Keller, supply.
Grand, C. A. Long.
Ioland, W. H. Long, supply.
Persimmon, John Smith, supply.
Ingersol and Hazelton, to be supplied.
Carthage, W. P. Meador.
Woodward, J. D. Hunt.

Rev. J. H. Ball made an ideal host for the Oklahoma Conference. Everybody seems to have fared well. The city of Tulsa gave a generous entertainment, and the pastor knew well how to dispense it. This editor is under special obligations for a good home at the Robinson House, the chief hostelry of the city, of which he was the guest. The room given and the service furnished were most excellent.

At the late session of the Oklahoma Conference the management of the Brady Hotel laid itself out for the convenience of the brethren. The bishops and the presiding elders all stopped there, with many other guests, a liberal number of whom were guests of the house. They did everything they could to make the occasion pleasant. Manager Whitworth earned the thanks of the brethren.

Marching Orders—Author Unknown.

(Lines suggested while observing the closing hours of a Methodist Conference.)

Around they sat in anxious mood,
Those soldiers of the cross,
A hero band, six-score or more,
Who counted gold but dross,
And gave their souls and lives
To God a living sacrifice.

Some stooped with age, some stood erect
In manhood's noble prime,
While here and there a youth was seen
Who smiled at fleeting time;
But all were earnest, faithful, true,
And had the will to dare and do.

The galleries round were filled
With friends who came to hear
The marching orders of that band,
Their duties for a year;
Some through trembling fear were sad,
While some through bouyant hope were glad

Their chief, the Bishop, rose and stood
And in his hands he held
A scroll, from which he read the name
Of each, and where his field;
And as he read some faces there
Discovered hope, and some despair.

"A word of exhortation" then
The Bishop kindly gave,
And then a benediction prayed
That God would bless and save;
And give to each His servants there
A fruitful and triumphant year.

"Go into all the world and preach
My Gospel," said the Lord,
"Let all my creatures learn the truth
Taught by my living Word."
To help fulfill this great command
Forth now was sent this valiant band.

Some went to midland's fertile fields,
Some went to mountains bleak,
And some to marshy lowland plains,
The lost ones there to seek;
To rescue souls from Satan's thrall,
And free salvation preach to all.

God bless that noble hero band
Now battling for His cause!
May none retreat, nor fear, nor faint,
Nor in the struggle pause
Till victory complete shall come
And Jesus calls the conquerors home.
—North Carolina Christian Advocate.

Yun in the Ginseng Shed.

Bishop Candler has received from Mr. T. H. Yun, since he left Korea, the letter which appears below. As it shows, our brother has begun the school in the old ginseng shed, which still stands on our property in Songdo. In this old house he and Brother A. W. Wasson and Mrs. Wasson will conduct the school until the new school building can be erected.

We cannot afford to disappoint the hopes of such a man, nor fail to keep faith with the Songdo people. We feel sure the church will not. We must redeem our overdue pledges and do this great work.

Brother W. G. Cram writes of Brother Yun: "He has begun his work with zeal and earnestness. His ideas are sound and wholesome. He does not wish to begin a large school at present, but seems to be of the opinion that a good foundation is much better at the present time than numbers."

Let us help him lay broad foundations for this great work. A good brother offers \$5,000 for the hospital, and that house will go up at an early day.

We need as much more for the school building. We must take Yun and the school out of the ginseng shed.

The Presbyterians here made their center at Pyeng-Yang, and at their great station there they have baptized over 1,000 new members during the last twelve months. We can do as much at Songdo. We must.

In another letter to Bishop Candler Brother Yun says: "Please do not trouble yourself about raising anything for my house or on my account whatsoever. Let the school be built, equipped and manned first of all." That shows the spirit of the man.

But let us turn to the letter we set out to print. It is as follows:

"Songdo, Korea, October 1, 1906.

"My Dear Bishop Candler:

"You came and went so quickly, and did so many things in so short a time, that your visit lingers in my memory like a pleasant dream—only a dream to be realized into a hospital, a school and a missionary center. I hope this will find you safe and sound in your new duties in Shanghai. Please remember me kindly to my friends in China and to your traveling companions, Messrs. Tompson and Candler.

"I came up to Songdo last Thursday. Mr. Wasson being away at Wonsan, Mrs. Wasson and I are going to start a school next Wednesday, with the boys who studied under Mr. Wasson last spring as a nucleus. Most of them are members of our church in Songdo. They represent the upper class here, and the mission will find this school a powerful auxiliary for reaching that class of people who have so far been more or less inaccessible.

"Now, Bishop, as you have taken in the situation in Korea in general, and of our mission in particular, I do not think it at all necessary to urge on you the importance of Songdo. But, through you, may I call the attention of the Mother Church in America to the claims of this one of the three great centers of Korea, the other two being Seoul and Pyeng-Yang. Songdo was chosen as the center of our mission ten years ago. The experience since has proved the wisdom of the choice. If the center has not been made strong and flourishing as the Presbyterians have made Pyeng-Yang to be, it is a misfortune of our mission and not the fault of Songdo. It is high time now to quit playing with—worse than forgetting this great missionary center. With God in heaven and you in the church, I am sure some of the promises which the mission have been making to the people will be redeemed.

"A hospital was promised ten or eleven years ago, yet not a doctor is in sight anywhere for Songdo. I have been obliged to give excuses for the delay—such as wars and the rumors of wars, but these excuses, thin as they are, can hold water no longer. The Presbyterians have built and are operating three really fine hospitals in spite of—nay, in the very midst of wars. Do give us a well equipped hospital. If the church is willing, she is able. Our mission must respect its own honor—to say the least.

An industrial school was also promised ten years ago, but it is only this year that the thing is being talked about—yes, only talked about. Schools are being started by the Koreans everywhere. There are already ten in this town alone. If we must have a school and we must have one to conserve and consolidate the work that has been so well done by the missionaries—I say, if we must have a school, we cannot afford to have one of cheap grade. It must be far and way the best in the city—in the country.

"Please send us a missionary who, in addition to other qualifications, loves education for its own sake. With Mr. and Mrs. Wasson and another such a man or a family entirely given to building up a distinctly Christian school, I

assure you of a success that will surprise us all.

"Please put several families in Songdo, forming a missionary settlement. The phenomenal success of the Presbyterians in the north-west of Korea owes much to their concentration.

"The changes and trials I have had during the past year makes me weary of more changes. Yet I have no right to complain of them. I shall gladly submit myself to changes and toils as God-given if I find the Mother Church ready and willing to help forward the work.

"May we soon be able to tell the Songdo public: Here we have given you a hospital, a school, and a missionary center, each perfect in its kind. We have not deceived you. Now, do your part!

"With love, yours, affectionately,

"T. H. YUN."

"Do the Hard Things First"

Suspended above the desk of a Pittsburg bank president is this motto: "Do the Hard Things First." Ten years ago he was discount clerk in this same bank. "How did you climb so fast?" I asked him. "I lived up to that text," he replied. "There is not much else to tell. I had long been conscious that I was not getting on as fast as I should. I was not keeping up with my work; it was distasteful to me. When I opened my desk in the morning and found it covered with reminders of work to be done during the day, I became discouraged. There were always plenty of comparatively easy things to do, and these I did first, putting off the disagreeable duties as long as possible. Result: I became intellectually lazy. I felt increasing incapability for my work. One morning I woke up. I took stock of myself to find out the trouble. Memoranda of several matters that had long needed attention stared at me from my calendar. Suddenly the thought came to me: "I have been doing only the easy things. By postponing the disagreeable tasks, the mean, annoying little things, my mental muscles have been allowed to grow flabby. They must get some exercise." I took off my coat, and proceeded to 'clean house.' Then I took a card, and wrote on it: 'Do the Hard Things First,' and put it where I could see it every morning. I've been doing the hard thing first ever since."—Brooklyn Eagle.

"I Was a Stranger."

There came into one of our churches a few evenings ago a young man from the old land. Such an impression was made upon him, not only by the spoken sermon, but also by the handshake as he left the building, that he sought further assistance and light. In an interview soon afterwards with the leader of the young people's society of that church, it was learned that this young man was well read, being familiar with many of our standard authors, and had also at one time possessed considerable means, coming to this country with money, which was soon spent with worthless companions who forsook him when money was gone. A menial position was accepted whereby to eke out an existence. Helped by his new friend into new surroundings and a new situation, today he is one of the band of young people of that league, a leader in the cottage prayermeetings, etc. His scholarly attainments he is using in the Master's work, all because of the man of God who made him welcome and further helped him in a very practical way. Every Epworth League should make a specialty of welcoming strangers, and helping them to feel at home in their new surroundings.—Canadian Epworth Era.

Chu ch Extension.

The Holston Conference gave a sympathetic and helpful hearing to Rev. W. H. H. Joyce's appeal for the Whisner Memorial Church, now under construction at Blacksburg, Va. This great conference paid this year \$4,025, or 95 per cent, on its assessment for Church Extension, an increase of \$182 over last year's receipts.

The New Mexico Conference paid \$268, or 107 per cent, on its assessment for Church Extension, an increase of \$27 over last year's receipts.

The German Mission Conference paid \$157.40, or 105 per cent, on its assessment, an increase of \$29 over last year's receipts.

The West Texas Conference gave the secretary a good hearing, reported a larger percentage paid on its assessment than ever before, and subscribed \$315 for the purchase of lots in the "Big Pasture."

Rev. I. N. Fannin was appointed by Bishop Wilson to Central City, W. Va., at the conference of 1905. He preached his first sermon in a rented hall October 5, 1905. The secretary of the Board of Church Extension dedicated the new church on October 6, 1906. One year and one day's work at that point shows the following results: A thoroughly organized society of 80 members, and the building of a good brick church, on well-located lots, at a total cost of \$7,500, all of which has been provided for. The Board of Church Extension wisely invested \$1,200 in the enterprise. This is Church Extension in its best form.

Rev. I. T. Morris, pastor of Cuero Station, West Texas Conference, in reporting his work to that body, said that he had received a contribution from a friend of the church at Cuero which enabled him to make an unusually good financial report. The instructions accompanying the contribution were as follows: "I leave the direction to you with the simple remark from me that I have always felt a great desire that the Church Extension claim be paid in full by that church, because we had valuable help from the board when we were in great distress." There would be a marked increase in the receipts of the board if all the 6,500 churches which have been helped were moved by the same spirit.

The entire church will be interested in a report of the material progress being made in the Durango District, Denver Conference. Rev. J. A. Lewis is presiding elder of the district and pastor at Aztec, N. M. There are five pastoral charges in the district. Durango has expended in repairs on church and parsonage \$500. A movement is on foot to improve the parsonage property at Mancos and to liquidate the debt on same. A lot has been secured, lumber purchased, and some work done on the foundation for a new church at Cedar Hill. The congregation at Flora Vista has already decided to be-

gin the erection of a parsonage this fall. Rev. R. U. Waldraven, of Farmington, is busy raising funds to pay for lots already contracted for, on which he expects to erect a large, modern church. The congregation at Aztec, N. M., now only a little over one year old, has on hand the erection of a \$4,500 church building. They have \$3,100 in sight. The \$1,400 unprovided for must be found.

WORKS WONDERS.

A Wonderful Compound. Cures Piles, Eczema, Skin Itching, Skin Eruptions, Cuts and Bruises.

Doan's Ointment is the best skin treatment, and the cheapest, because so little is required to cure. It cures piles after years of torture. It cures obstinate cases of eczema. It cures all skin itching. It cures skin eruptions. It heals cuts, bruises, scratches and abrasions without leaving a scar. It cures permanently. Little Rock testimony proves it.

J. B. Christian, clerk for Cunningham Commission Co., and living at 1421 West Fourth St., Little Rock, Ark., says: "I am always pleased to recommend a remedy to my neighbors which I think will do them good. My experience has shown that Doan's Ointment acts up to the representations made for it. Several members of my family have used it and the results have proven that for eczema and all itching and irritation of the skin, cuts, etc. I don't think there is anything so soothing or acts with so good curative properties as Doan's Kidney Pills."

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

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

One Way to Help; or a Good Thing for Christmas.

The work of our church in the Oita Circuit, Japan Conference, is, for several reasons, as interesting as any we have. It was at this city Francis Xavier landed, over three hundred years ago, and began his marvelous career in Japan, and maybe (who can tell?) it was here he wrote those striking measures which breathe such a beautiful spirit of love for the Master:

"My God, I love Thee, not because I hope for heaven thereby, Nor yet because if I love not I must forever die; Not for the sake of gaining aught, nor winning a reward, But as Thyself has loved me, oh, ever blessed Lord."

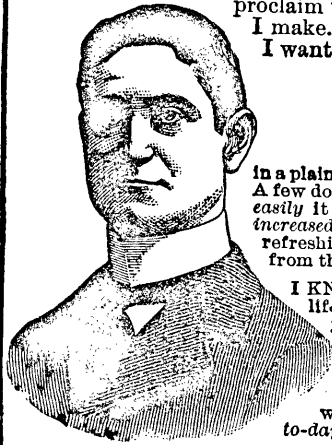
This impressive hymn, a blessed legacy from this devoted, though misguided, Jesuit, can be found entire in the Methodist Hymnal.

Our work in Oita is about eigh-

The Battle Cry of Freedom from Intemperance

A Sure Escape from the Slavery of Drink

PERHAPS you want to break the habit that you know is making you poorer both in health and purse. It may be a friend of yours who needs help. You will find Willis' Home Remedy, the Cure that Cures for All Time. Thousands of grateful hearts in homes restored to happiness and prosperity proclaim that Truth is the foundation of every statement I make. Let Me help You to help yourself or your friend. I want to send a



FREE Trial Treatment of Willis' Home Cure

In a plain wrapper—enough to test its wonderful, exclusive merit. A few doses taken at home, at work, or anywhere, will show how easily it acts. Nerves are steadied; the appetite for food is increased; all craving for liquors of any kind is destroyed; refreshing sleep follows. Its magic drives all alcoholic poison from the system.

I KNOW what a blessing this Cure brought into my own life. May I not send you letters breathing in every line joy and gratitude from people cured by my Home Cure? The Worst cases are the ones I am most anxious to treat. Those that have found other remedies and treatments worthless I Guarantee to Cure. Let me treat the case you deem hopeless, and if I don't cure it I don't want a cent. Just give me a chance to prove it. Write to-day for Free treatment to

PARKER WILLIS, 307 State Life Bldg., Indianapolis, Ind.

teen years old. From this circuit has come a number of our best preachers and most earnest laymen. There is now a splendid lot of young men on its rolls of members, who are full of promise for the cause of Christ in Japan. The church is in charge of Rev. W. A. Wilson, one of the most indefatigable workers in any field, and its interests are rapidly advancing. In the city of Oita it is absolutely necessary to enlarge the church building in order to accommodate the Sunday School, several classes of which have to meet in the parsonage, which causes much delay and confusion. The proposed enlargement will nearly double the size of the audience room, which is frequently too small for the crowds that assemble.

In order to help pay for this improvement, the Oita Christians are making a very pretty book-mark, faced with silk crepe of various hues and colors. The back is of plain silk of a delicate color, on which has been written in Japanese a verse of scripture. The whole is finished with a pretty silk tassel.

These book-marks are just the thing for Bible use. Nothing better could be had in the way of a cheap and pretty gift for the members of a Sunday School class from their teacher. As they will readily slip into an envelope, they can be mailed to friends.

The purchase of these book-marks would not only solve the question, "What shall I give for Christmas?" but would also be one way to help the cause of Christ. They will be sold in assorted packages of three, six or twelve, at 35 cents, 65 cents and \$1.25 respectively. Miss Kate Harlan, care Board of Missions, Nashville, Tenn., has very kindly agreed to fill all orders. Please order liberally, and thus help the struggling band of Oita Christians in their efforts to build up the cause of Christ in Japan.

W. E. TOWSON.

Vivid Faith.

In proportion to our faith is the vividness and reality wherewith, like Moses, we see God—like Enoch

walk, like Abraham converse, like Jacob wrestle with Him, like Elijah thrill to the inward whisper of His still small voice. There are, indeed, some eyes so dim that they catch no gleam of His Presence; some ears so dull that they never hear the music or the thunder of His voice; and there are moments when even to the best of men He seems silent or far off.—Canon Farrar.

A Sister's Love.

A Boston clergyman whose work takes him among the poor of that town tells a pretty story of sisterly love existing among the humble and unfortunate. One day a pale and ragged girl of about ten years was seen going along the street, carrying on her back her crippled brother, nearly as old as she. A stranger stopped her by saying that she was over-exerting herself. "He is too heavy for you to carry," he said. The child of the ghetto looked up at him reproachfully, saying, "He ain't heavy. He's my brother."—Ex.

Wonderful Success of "ACTINA"

In the Treatment of Afflictions of the Eye

Every person with impaired eyesight or suffering from weak or diseased eyes should write for our latest free booklet, entitled "Positive Evidence."

The records of phenomenal cures by the "Actina" treatment, as described therein by grateful patients themselves—names and addresses given—will satisfy the most skeptical that "Actina" is not only a remarkable, simple and harmless invention, but effects cures after specialists have pronounced the cases incurable.

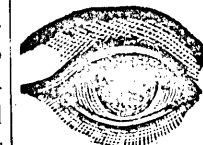
Following are a few of the successes produced by "Actina," described in our free booklet, "Positive Evidence."

A Chicago gentleman, after suffering 12 months with inflammation of the iris, used "Actina" a few weeks. He says he can now see as well and as far as anybody.

An Iowa lady writes that after being under treatment of specialists for 15 years, "Actina" completely restored her eyesight and she no longer uses glasses.

Astigmatism and granulated lids impaired the eyesight of a Hartford, Conn., lady. Specialists failed to cure. As a last resort, against advice of friends, she tried "Actina." She writes: "For many months I have written almost daily without glasses. No more pain in my eyes and drooping eyelid is restored."

"Actina" removed a cataract from the eye of an Oklahoma lady—relieved the closure of a tear duct for a well-known Chicago lady, and in scores of instances people have been able to discard eyeglasses through the faithful use of "Actina." To get an idea of the enthusiasm of our patients the entire letters should be read.





Eczema CURED

Eczema in its worst form, as well as all other skin diseases can be quickly cured by the application of that marvelous remedy

HEISKELL'S OINTMENT

The best tonic soap for the skin is Heiskell's Medical Soap (25c). Heiskell's Blood and Liver Pills (25c), tone up the liver and blood. Ointment (50c). At all druggists. Send for book of testimonials to **JOHNSTON, HOLLOWAY & CO.** 581 Commerce St., Philadelphia, Pa.

Lono Circuit, Ark.

We have had several good meetings on this circuit this year. Have held nine protracted meetings. Failed to secure the assistance of any other pastor, except at Ebenezer Church, where I was ably assisted by Brother T. O. Owen, of Malvern station.

There have been several accessions to the church, but the removals have been about the same, so we cannot report much net gain.

We expect to make a full report on all collections ordered by the Conference. There may be a small deficit in the preacher's salary.

Our efficient Presiding Elder, Brother Few, has been on hand to hold our quarterly Conferences, and help in many other ways.

We are building a church at the new town, Leola.

Our senior editor, Brother J. A. Anderson, came down the first Sunday in November and preached for us two strong sermons, which were heard and appreciated by the large congregation which met for the first services in the new church.

The outlook for this circuit is very hopeful.

L. M. POWELL, P. C.
Malvern, Ark.

We are again in the midst of Conferences. Some of us will try new fields this time sure, if we live. There is a loneliness connected with this fact. The preacher and his family become wonderfully mixed with the affairs of a community in four years. He has made every movement that had for its aim the betterment and uplift of the people his own, and when the time comes to go, there is a drawing at his heart in spite of himself. This is perfectly natural when we remember that with such an effort a man is investing his very life.

I feel it only just to say a few things touching the results of the efforts of this faithful congregation for four years. The population of Malvern has nearly doubled in that time, and the numerical strength of the church has almost trebled during the same time; 375 have been received, with a net increase of 274. The present membership is 433. Without any church building movement there has been raised and expended \$10,500.00 for the current expenses of the church. Better still, we have seen 500 people converted during the four years,

and nearly all these folks are making good consistent members of the churches in our midst. The church is very well organized and working in harmony. Our Sunday School adopted the McGlumphy Star System of Merits at the beginning of the present quarter and we are delighted with it. It will work wonders in any school. The school has enrolled 477 in all the departments this year. We have well organized Primary and Junior departments, with a separate room for each.

The best of all, whisky has been voted and rooted out of this town and county. It has been a hard fight. These good people working together, Christian lawyers at the bar, and a just and impartial judge on the bench, have made this possible. Malvern is now a good, peaceable and peace-loving community. Our church has a good building and parsonage (furnished), and both in good repair, with a first-class Home Mission Society to keep them so. Happy will be the preacher assigned to this charge.

T. O. OWEN.

The M. E. Church in Ark.

Little Rock District.—We are gratified with much of the work which under God we have been permitted to do. Some gracious revivals have been held. The pastor his own evangelist seems to be a growing sentiment throughout the church. Bishop Warren, who is to preside at our Conference, January 10, 1907, at Judsonia, said to me at Buffalo when he looked over our Minutes of last year and saw the decrease in members and probationers, he did not feel elated over his appointment. Now, dear brethren, let us try very hard to conserve the results of our labors. Let us be very careful of our statistics. Be sure all the probationers and members which should be are counted. What we do for our benevolent collections must be done promptly. Power to enlist our people in the interest of benevolent and other financial matters is a part of our success as pastors. Bishop Warren will want to know who bring things to pass. God bless you, my dear brethren, in closing the work of this Conference year.—C. M. Hollett, Presiding Elder, in Central Christian Advocate.

He is Grateful.

Portia, Ark., Nov. 10, 1906.
Geo. Thornburgh, Secretary Queen of Arkansas Insurance Company:

Dear Sir—Your agent, Mr. Scott, handed me your draft for \$700 in full payment of my loss under your policy No. 3160. I am very grateful for your prompt action in this matter. Yours truly,

WM. DE ARMAN.

The officers of the Queen Insurance Company are R. E. Woodard, president; A. W. Files, vice president; Geo. Thornburgh, secretary, and G. H. Kimball, auditor.

The Philosophy of Recreation.

Not to stop a minute, not to pause for rest, for recreation, is to forget the deep, the suggestive meaning of that latter word. To recreate is to build the forces, and in no direction is an earnest woman so extravagant as in force expenditure, in no direction is she so niggardly as in rebuilding tissue weakened by over use.

Not to pause, to contemplate the work ahead, carefully sorting out the task worth doing from the task not worth while, is simply to permit the ever flying heels to rule an idle head, in place of that better principle of living, through which the "head saves the heels." A day instinct with strength, with love, with effort—all misapplied—is a day of barren victories.

How have I ruled my home this week—with what profit and with what loss?—is the intimate question which every wise home-maker repeatedly asks herself, not as a proposition to worry over, but a simple business statement.

The query should reach out far beyond the dollars and cents area. Every moment robbed from activity, spent in educative musing on the deeper side of her work, must pay doubly in a higher final product—a finer wine of life from her vintage. In the final summing, the home-maker's sovereign questions must be these: "Could I today have been engaged to better advantage? Have I spent an hour bottling new wine in old bottles, when folded hands and ten minutes' recreation would have taught me a wiser activity? How has my time, that valuable asset to me and to others, been today applied? I have been constantly occupied, but has being occupied satisfied me?"—Good Housekeeping.

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.

Hunter Memorial, Ark.

We are closing out a very prosperous year at Hunter Memorial. Up to date we have received into the church one hundred and twenty-one members. We will report in full on all our financial obligations. The church is thoroughly organized, and all departments are doing good work. The capacity of our building is taxed each Sabbath. The necessity of enlargement is easily evident. We believe the Lord will in some way enable us to take care of the situation.

Personally, the year's work has been genuinely delightful. I love Hunter Memorial Church as I do my own life. The bulk of my ministerial effort has been given to her people. Next year we celebrate her tenth anniversary. She is a lusty child. May she never suffer with "arrested growth."

FORNEY HUTCHINSON.

How to Get Rid of Catarrh.

A Simple, Safe, Reliable Way, and it Costs Nothing to Try. Send for it and See.

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LITTLE ROCK - - ARKANSAS

W. F. M. SOCIETY

Warren, Ark.

In late number of the "Advocate" Brother Riggins's Reminiscences of this somewhat historic little city induces presentment of some facts which should be held in pleasing remembrance. Thirty-two years ago, disconnected without the active and rapid communication which electrifies and distributes quick contagion of interest, there was a force in the midst of that community which reached afar, and today is gathering trophies for the Master's kingdom. When the strong centers of our Southern Methodism, Baltimore and Nashville, awakened simultaneously to the fact that Christian Womanhood was needed in the evangelization of the world, the Holy Spirit needing no intervention, came also upon receptive hearts at Warren. Four years before the W. F. M. Society was inaugurated at Atlanta, the women of Brother H. D. McKimmon's congregation, he assisting, formulated a Society in behalf of Mrs. J. W. Lambuth, in her work for the heathen women and children of China. At the head of this blessed movement stood the names of Mrs. H. D. McKimmon, Mrs. E. Van Valkenberg; Miss Emma Valkenberg, now Mrs. E. L. Holmes of St. Louis Conference Society, and Mrs. M. A. Price. Mrs. Holmes, writing of the opening work, says: "In the summer of 1874 I attended a District Conference at Lehi, Pine Bluff District, and was privileged to be entertained at the hospitable home of Mrs. Duncan, now Mrs. Horace Jewell. Bishop Wightman was guest of the same elect lady. Seeking occasion for conversation, he informed me there was now no W. M. Society in our church, but he saw no reason why they might not be organized. Through Dr. Haygood Dr. Kelly and others, we obtained models of constitutions and finally formed our own constitution and became a full-fledged Society in September, 1874. This Society paid \$50 a year for the education of a girl in Clopton School, Shanghai, whom they named Emma Van Valkenberg. This was continued until the girl was fitted for a Bible woman and afterwards for a teacher in a mission school." Dear Sister McKimmon now rejoices around the eternal throne and her memory remains among us as an angel of missions. In 1877, having removed to Hot Springs, she organized a Society there which paid the first year \$100 toward a missionary home in Nantziang, China. These two Societies, with one at Pine Bluff and one at Prescott, formed a strong nucleus for organization of the Little Rock Conference Society, under authority of the General Conference of 1878. Thus do their works follow them. These were ahead in the dawn of our living, working faith in prophecy. "Our eyes have seen the glory of the breaking of the

day." Let us be filled with glad obedience to hasten the saving Gospel to the ends of the earth. The Little Rock Conference Society has undertaken great things this fiscal year. Full dues, large contingents and the support of three missionaries. Shall we measure fully up to our obligations?

L. A. HOTCHKISS.

From Mrs. Noe.

Please allow me space in the Western Christian Advocate to thank the many friends at Auvergne, Newport and Sulphur Rock for their loving, helpful service and words of sympathy to us in our great sorrow.

Mrs. A. E. NOE.

Conway, Ark.

Arkansas Methodist Orphanage.

The meeting of the executive committee of the Arkansas Methodist Orphanage was held at Little Rock Thursday, November 15. There were present Dr. J. E. Godbey, George Thornburgh and G. H. Kimball.

After a thorough discussion of the subject, it was unanimously decided that the conference be urged to accept the plan adopted by the Board of Directors at their October meeting for the raising of money to support the Orphanage.

In view of the fact that very little would be realized immediately, even should that plan be adopted by the conference, it was decided that the agent be continued until the conference provide for other support.

Brother T. W. Fisackerly, the superintendent, was re-elected for the ensuing year, and Mrs. Fisackerly was re-elected matron. Both of them have discharged their duties with great credit to themselves and the institution. The Orphanage is in better shape than at any time during its history.

G. H. KIMBALL, Secretary.

Government Model Farms.

James J. Hill, president of the Great Northern Railway, believes that model farms should be established in every agricultural county of the United States, under control of the several state governments, or of the national government, or of the two conjointly. Such farms, he argues, would radiate intelligence, activity and reform in tillage, with the possibility of doubling the farm product of the country. The December Century will publish Mr. Hill's discussion of these "Government Model Farms" and his plea for their establishment. "Might it not be worth while," he argues, "to expend the sum that such a system would cost, even though it should be necessary to postpone for another year the building of a battleship or a couple of cruisers." A significant declaration by Mr. Hill is that such a scheme should be kept out of the clutches of the spoils system.

A Short Talk to Mothers.

The health of your family is your first concern-- How to promote it your greatest care.

Grown people, and children too, to be well require, that-- The Liver should do its duty. The Kidney's perform their part. The Blood be kept pure. The Stomach kept in a healthy condition. If any of these conditions are wanting, disarrangement of the balance follows, and the general health is undermined. DR. THACHER'S LIVER AND BLOOD SYRUP insures a healthy body, because it goes to the origin of the disease, curing that and making the other evils impossible. The formula on every bottle will convince you that it is the most logical and reliable remedy for diseases of the Liver and Kidneys ever placed upon the market. Your dealer sells it in 50 and \$1.00 bottles. You can get a sample free by writing us.

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The Antry-Clark Debate.

This discussion took place at Buckner, Ark., beginning October 29 and continued six days. Large congregations assembled each day, and considerable interest was shown.

It was evident from the start that the Methodist cause was in safe hands. Elder Antry was well supplied with charts, and made a desperate attempt to sustain his position. He was recommended as one of the ablest defenders of the doctrines of the Baptist Church. His failure need not be attributed to his own weakness, but to the indefensible positions of the Baptist Church on certain dogmas. Elder Antry took the position that Christ set up the Baptist Church while here on earth; and that this church is the only church of Christ on earth today. That neither the Methodists nor the Presbyterians could set the Lord's supper. That Baptist baptism by immersion, that is, immersion by a missionary Baptist preacher, is the only Scriptural baptism.

These positions set forth to an intelligent people is defeat of itself, even if left unanswered. Brother Clark answered these and all other positions taken by Elder Antry with telling effect.

Elder Antry speaks fairly well, but he is neither a theologian nor a logician. Brother Clark showed himself a master of polemics, sound in doctrine, and a forceful and logical speaker.

This discussion was brought on by the repeated challenge of the Methodists by the Baptists, so Brother Clark acted on the defense in going into the debate. It is not likely that Clark will be challenged again soon, as the Baptists have enough.

Several Baptists who were active in getting up this debate have, since the debate, stated that they do not believe in debates.

Those not identified with either church openly state that it was a one-sided affair, in favor of Methodism. At the close of the discussion four ladies marched down the aisle, and, as a mark of appreciation for the work of Brother Clark, presented to him four large and beautiful bouquets and a large cake, the one presenting the cake saying, "All we Methodists say is, our man takes the cake."

A purse of a hundred and twenty-five dollars from Brother Clark's friends was announced to the con-

gregation, and turned over to Brother Clark.

Brother Clark's splendid spirit and even-temper were marked by all, and he represented Methodism both in doctrine and religion.

We have nothing to fear in a contrast of Methodism with any other doctrines, or any man, when T. E. Clark appears as champion for our cause. We are never aggressive in seeking debates, and I was told by Brother Clark that he had never given a challenge for a debate, nor sought to work them up. The Baptists were so completely defeated that they produced a confusion in the house at the close, so that the benediction had to be omitted, although public request had been made that the congregation remain quiet till dismissed with prayer. The Methodists were overjoyed, and feel that they have conquered a lasting peace.

O. H. KEADLE,

Moderator.

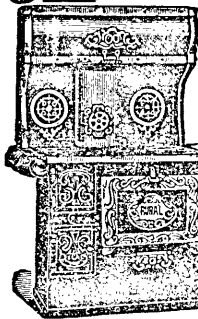
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Danger of Inconsolable Sorrow.

One of the most serious dangers of inconsolable sorrow is that it may lead us to neglect our duty to the living in our mourning for the dead. This we should never do. God does not desire for us to give up our work because our heart is broken. We may not even pause long with our sorrows; we may not sit down beside the graves of our dead, and linger there, cherishing our grief. "Let the dead bury their own dead," said the Master, to one who wished to bury his father, and then follow him; "but go thou and publish abroad the kingdom of God." Not even the tender offices of love might detain him who was called to the higher service. The lesson is for all, and for all time. Duty ever presses, and we have scarcely laid our dead away out of sight before its earnest calls which will not be denied are sounding in our ears, bidding us hasten to new tasks. - J. R. Miller, D. D.

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Conference Reminiscences.

Brother Riggin, in last week's issue of the Western Christian Advocate, stirs up loving remembrances with me of Warren, as it was in 1853. I say loving remembrances, for if there is a place on earth an old preacher loves with a real good warm love it is his first circuit. I was employed by the Presiding Elder as junior preacher. My colleague was a would-be old bachelor, and often disgusted me with his foolish notions of single blessedness, but he laid aside his old threadbare single harness that year, something he ought to have done twenty-five years sooner.

But this is disgrassing.

Our church building that year, if, indeed, it could be dignified with that title, was a small, unseated frame building about one hundred yards north of the court house. I think it had been used as a school house. But my! how the dear, good people did go to church then, filled it from door, close up to the pulpit in the amen corners. To hear the young preacher? No; but because they felt it to be a religious duty and privilege to do so. Wish they would do so now everywhere, they would have better preaching if they did.

I got to the circuit in February, and the stewards allowed my claim at ninety dollars, and paid in full, and a little the rise.

It was a big circuit then. I think there are now six or seven pastoral charges in the territory then occupied, but I was young, finely mounted, could go anywhere, enjoy any sort of fare, had plenty to do and did it with hearty good will. If I had another such horse as Jake I believe I should go to the ensuing session of our conference in good, old-fashioned style, horseback, though likely some of the young, starchy preachers of today would laugh at me. Of homes I had no lack—the Bradleys, the Seays, the Clarys, the Penningtons, the Barnetts and the Van Valkenburgs, all took the young preachers to their hearts, or I thought they did, and did it for the gospel's sake.

A great many incidents and reminiscences well up from my memory of that year, too many to recount here. One I must mention. It was at the third quarterly meeting, the presiding elder, Rev. A. H., was in his prime. I was seat-

ed near the pulpit. I saw him as he entered the church and came down the aisle, head and heart, as I believed, burdened with his theme. He saluted no one, by the way, entered the little box pulpit, and, on his knees, poured his great soul out in earnest prayer; then, after preliminary service, announced his text: "And when the king came in to see the guests he saw there a man which had not on the wedding garment, and he saith unto him, Friend, how camest thou in hither, not having on a wedding garment?"

If ever I heard Holy Ghost preaching I heard it that day, from the opening sentence to the close; the divine afflatus was fully upon him. The climax was reached when he spoke of the personal character of the final judgment day; face, eye, gesture, all seemed to me were surcharged with electric power, and when, with most solemn emphasis, he repeated the question, "How camest thou in hither?" that large congregation was moved to a demonstration of feeling I have never seen equaled since, unless it was Bishop Kavanaugh's sermon at Little Rock, in 1857. Oh, that preachers, yes, and every member of the church, too, might pour out some Jacob-like prayers for power in the pulpit, power not only to awaken great thoughts in the head, but a power that would stir the heart to its depths, the very power of God unto salvation.

Thank God, I do today, for the blessed memories of my first circuit—the Warren.

J. E. CALDWELL.

Superannuate, Little Rock Conference.

Tulip, Ark.

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do you want than this? "Tetterine is the only remedy I ever sold that would cure Tetter so it would not return. I've sold six dozen in a year, and guaranteed every box. I've never had to return the money for a single box. I sold a box to a man who had Tetter for 52 years; 2 boxes cured him sound and well. I consider I am doing the public a favor to recommend Tetterine. B. H. Tanner, McDonald Mills Ga." Get from your druggist 50c a box or send to J. T. Shuptrine, Mfr., Savannah, Ga.

Piggott, Ark.

We are just closing up a very pleasant year on Piggott Circuit. I have never served a better people than I have served the last two years on this work.

We have had good revivals at each of the three appointments. Brother W. H. Marris, pastor of the Presbyterian Church, joined me in a revival at this place, which has just closed, with about fifty-five conversions, a number of reclamations: twenty-four joined our church, with others to follow. Several have joined the Presbyterians and some will join other churches.

Rev. J. R. Edwards of Boydsville did some good preaching in the beginning of the meeting.

Brother Tatum of Jonesboro was with us in the last two weeks of the meeting. His good songs and earnest exhortations added much to the success of the meeting.

We hope to go to conference with a full report.

L. C. CASTLEBERRY, P. C.

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How long has it been since you've been back? Wouldn't you like to spend two or three weeks this Fall among your old friends and neighbors—visiting the old familiar places—talking over old times and living for a while in the past? It's the best way in the world to store energy for the future. Why not go? You can get away if you'll just make up your mind that you can, and you couldn't have a better excuse than these

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Cherry Hill Circuit, Ark.

We have had good meetings at every appointment except one. We have had about one hundred conversions, eighty-four accessions to our church. Our fourth quarterly meeting has come and gone. Our efficient Presiding Elder, Brother Moore, was with us, preaching and looking well to the interest of the church.

This year we built a nice substantial arbor at Bethesda Springs camp grounds. Raised \$135 and paid for same. We have organized a new church, have selected and laid off the ground. The deed is properly signed and filed for record. When this house is finished

every point on this, the Cherry Hill Circuit, will have a house of worship.

The Lord has done great things for us, whereof we are glad. Brothers Pipkin and Justice, local preachers, did good work at Cherry Hill in the pulpit and altar. It was quite a treat to have Brothers Zora Pirtle, of Texas, and J. A. Henderson, of Mena, with us in our camp meeting. Both did excellent preaching and the people heard them gladly.

Hope to have all collection orders by the Conference in full.

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Obedience to Law.

We are under law. We are constituted to be in harmony with law. He who gave us our being gave us our place in His kingdom of law, in obedience to which there is the completeness of life and the fullness of enjoyment. In that kingdom there is no surplussage of law; there are no unnecessary obligations, for life is its center, and in all its domain every appointment ministers to life and happiness. God enters into all and uses all as means of access to the heart of man and the most perfect ministry to his highest good.

While the universal obligation of law is recognized, strict obedience to it in all lines is often regarded as an evidence of weakness. Transgression is supposed to give a certain flavor to life, and is regarded as evidence of manly independence. The young man is encouraged to disregard of parental instruction, the young woman is invited to enter the world in which there are fewer restraints. Of the church it is said that its demands are unreasonable, and disregard for them is applauded. Of the Sabbath it is said that it is inspired by a Puritanical spirit and properly belongs to the past age. The day is converted into one of amusement and dissipation tending to lawlessness.

Careful, conscientious obedience to law is the foundation of character. This is the sphere of conscience, and obedience to the moral dictator within is essential to development into perfect manhood. There is no exemption from law. Even to the hidden and, we may say, the obscure parts of life, the obligation extends; into the secret chambers of the soul the voice of conscience penetrates. "Do this and live." So far is such a life from being narrow and unresourceful, that it is in touch with every part of the universe of right, and from every part draws ministrations to happiness. The broadest, best and happiest man is the one who makes obedience to law—the divine as well as the human—the controlling power of his life, and the best and most prosperous community is the one where all recognize the same obligation to obey the supreme will of God.

At certain seasons a popular sentiment permits an almost wholesale disregard of some of the best laws of God, and especially the law of His day of rest. Our crowded trains, our thronged parks, our military parades, our numberless places of resort specially patronized on the Sabbath, are indications of a lowered standard of law, and of a tendency to throw off the moral restraint by which virtue, truth and right are maintained and manhood brought to its maturity. The disregard of the Sabbath, which finds so much encouragement at the present time, is an indication of moral degeneration. It tends to the disregard of all law, and so to the destruction of the foundations of society, as well as of per-

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Publication of Arkansas Historical Association About Ready.

Volume I of the publication of the Arkansas Historical Association will soon be ready for delivery. The manuscript is now in the hands of the printer. It will be a larger and more important publication than originally advertised. It will have about 600 pages, and will contain, in addition to an inventory of the source material of Arkansas history (invaluable reference work), chapters on reminiscences of the Secession Convention by surviving members, Charles Fenton, Mercer Noland and Miss Alice French; by Prof. J. H. Shimm, an interpretation of the symbols found in the Menard mound, in Arkansas county, by H. L. Stoddard, official correspondence of Governor Izard, 1825-26; original accounts of DeSoto's journey through Arkansas; list of field and general officers in the Confederate army from Arkansas, by Col. V. Y. Cook; the presidential reconstruction in Arkansas.

This will be an epoch-making volume. It marks a great step forward. It means much for the history of Arkansas. This movement to rescue our history from oblivion is patriotic, and should have

the support of all public-spirited citizens. Those desiring a copy should at once address the secretary, J. H. Reynolds, at Fayetteville, inclosing two dollars.

A Riddle Answered.

The Christian Leader tells of a liquor dealer in the town of Ayr, Scotland, who had a particular brand of whisky which he wished to advertise. One day the circus was coming to town, and to add interest to the performance and advertise his whisky, he offered a prize for the best answer to the question why this particular kind of whisky resembled a certain bridge across the River Ayr. The successful competitor proved to be a poor boy, who, perhaps, knew from experience what he was speaking of, and his answer was, "The whisky is like the bridge because it leads to the poorhouse, the lunatic asylum, and the cemetery.—I. A. Knowles, West Chelmsford, Mass.

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Two Gethsemanes

Men faithless slept,
When agony wept
In agony:

And let his cry

Unheard go by

In his Gethsemane.

But when men weep,

God does not sleep:

He stoops to see

Each falling tear;

Each sigh to hear,

In their Gethsemane.

—Sturtevant.

"Father does it"

Behold the one dear gauge of the boy's endeavor—what father does. Mothers' clubs may make motions divine in wisdom and in goodness; mothers' congresses may form all elements of virtue into laws; mothers' individuality in the home may talk, work, struggle, to make their sons models by which to shape a new heaven and a new earth. But the boy's world is in the arm who is his father, and the boy believes that whatever may be right on Sun-Moreover, it is what father does days or at prayer time, the things that are really good, that really count in life, are what father does. Moreover, it is what father does which defines the means with which the boy shall work, the sphere where his efforts shall be shaped. In a word, what father does is the beginning as it is the end of the boy's achievements. This is not a menace, either, to the mother's higher aims or to the boy's best endeavor. It is simply one of the rather neglected facts of human experience.—Harper's Bazaar

W. M. M. SOCIETY.

Edited by

- Mrs. A. L. Malone, Little Rock Conference
- Mrs. V. S. Johnson, 1818 Chestnut St., Little Rock Conference
- Mrs. G. G. Davidson, Greenwood, Arkansas Conference
- Mrs. F. B. Crofford, Chickasha, I. T., Indian Mission Conference

Send all orders, subscriptions, to our editors

Little Rock Conference.

Dear Co-Workers—We have had many letters of late from various officers and co-laborers on the distribution of literature, the week of prayer, and other important subjects, all of which, I hope, have been observed by you with profit, and I come to you this time with a simple love message. Many days have passed since I sent a message to you by our Western Christian Advocate, but since then God has been good to me, and my heart grows with gratitude that I am allowed to love and serve Him in this world, and I just want to tell you that my heart is also full of love for you and our great work.

At this Thanksgiving time let us be thankful for our many blessings by making an offering which will make some heart glad and relieve our connectional officers of burdens which weigh them down.

When our fiscal year close, let us say, "We have done what we could." Let us have no fear if we have not been faithful, for soon the time cometh when our work can work.

Let us be encouraged to press onward as more and more our work grows and the Christ-love fills the hearts of our people. His commendation to us is "that we love one another."

Lovingly, yours to serve,

Mrs. F. M. WILLIAMS.

Hot Springs, Ark.

How to Preval in Prayer.

Right prevailing is to prevail over oneself, not over God. And patience is a secret of such prevailing. God needs not to be influenced or prevailed upon. God knows our every need, and God rejoices in our telling Him of our needs. He intends to supply our every need, and He waits only for us to show that He may safely grant our petitions. If He knows then what we so earnestly pray for today can be to our best good only if granted a year from today, then the great question is whether we shall so exercise patience as to make the granting of our prayer a blessing when it does come. And in that exercise we need mightily to prevail over ourselves, and to pray God that He will prevail over our natural impatience and unfaith. Perhaps Dr. Torrey's greatest secret of what is called "power with God" was his power over himself, his grip upon himself, when for three years he prayed every week for the coming of a world-

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wide revival of religion, and kept on praying in steadfast faith and undiminished patience, though scarcely a sign of answer appeared. Then, after three years, God could send the answer, and could mightily use the man of patience; and He did. Let us strive to prevail over ourselves that God may answer our prayers. *Sunday School Times.*

NOTICE: "Sun Line" Last Sermon, "Sudden Death," has been copyrighted by J. H. Lynds, Oklahoma City, Okla. Any infringements on same will be prosecuted to the full extent of the law.

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To all new subscribers sending \$1.50 before January 1, 1907, we will send the paper to January 1, 1908. Thus for the price of one year's subscription the paper will be sent fourteen months. Present subscribers are asked to tell their friends of this offer.

The Close of the Day.

It is the close of the day. . . . The world is shut out, and we are alone with hearts which beat in warm sympathy with our own. We are about to thank God; but let us see first whether we are ready to thank Him with our hearts. Are we really sensible of the love which has attended us through the day? love which shone upon us from the kind eyes of earthly affection, or when in a friend's words, in a book which we opened for a moment, a thought came to us of high and generous virtue which inspired us for the moment with a breathing after the same? . . . If we have seen God in these gifts, then we shall thank Him sincerely now.—J. F. Clarke.

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Annual Conference Notices.

Little Rock Conference.

The class of the third year will please meet committee at the Methodist church in Warren on Tuesday at 2:30 p. m., Nov. 27.
 T. Y. Ramsey.

The committee and class of the second year will meet at the Methodist Church in Warren at 9 a. m. Tuesday, November 27.
 J. M. Workman and J. R. Rushing will conduct the examination.
 W. P. WHALEY,
 Chairman.

Committee and class of the first year will meet at the Methodist Church in Warren, November 27, at 2 p. m.
 J. W. HARRELL.

The committee for the admission on trial of all applicants into the travelling connection of the Little Rock Conference, will meet in the Methodist Church at Warren, Ark., Tuesday, Nov. 27, at 2 p. m.
 A. M. Robertson, Chairman.

Opening sermon Tuesday evening by J. E. Godbey, D. D., followed by sacrament of the Lord's Supper.

Thanksgiving sermon to the citizens of Warren at the Methodist Church, by Bishop Tigert.

Thanksgiving sermon to the conference at the Presbyterian Church by Rev. J. A. B. Frye.
 W. P. WHALEY.

Applicants for admission trial in the Little Rock Conference will please meet the Examining Committee at the Methodist Church in Warren at 9:30 Tuesday morning, November 27, 1906.

J. A. SAGE,
 Chairman of Committee.

Let the presiding elders, as a standing committee on nominations, meet in the Methodist Church in Warren, Tuesday, November 27, at 2:30 p. m.
 J. H. RIGGIN.

White River Conference.

Candidates for admission on trial into the White River Conference will please meet the committee at the Methodist Church in Wynne, Ark., Tuesday morning, December 4, at 10 o'clock.

A. E. HOLLOWAY.
 J. K. FARRIS.
 A. C. CLOYES.

The opening sermon will be preached by Rev. W. M. McIntosh

Tuesday night, December 4, and will be followed by the Lord's supper.

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Bring your wife to Conference, it will do her good. She will enjoy it. Please give us notice. Will provide entertainment for every preacher's wife if notified in time.

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Trains to Warren.

The valley train (I. M. system) leaves Little Rock about 8:30 a. m., Pine Bluff about 11 a. m., and gets to Warren at 5:45 p. m. Passengers can get dinner at McGhee or at Dermott.

A train on the R. I. and the W. & O. V. roads will leave Fordyce at noon Tuesday and reach Warren about 1:30. Passengers from the North on the Cotton Belt can reach Fordyce on the early morning train. Passengers from the South on the Cotton Belt will find the Warran train waiting for them at noon. Passengers coming from the West over the R. I. to Fordyce will have to spend the night in Fordyce. Get certificates, except on the W. & O. V., November 15.

W. P. WHOLEY,
 Railroad Secretary.

Rock Island Train to Warren.

To accommodate those attending the annual meeting, Little Rock Conference, M. E. Church South, at Warren, Ark., November 27 to December 3, the Rock Island will run a special train going November 27, leaving Little Rock 7:30 a. m., Benton 8:25 a. m., Hot Springs, 8:15 a. m., Fordyce 11:30 a. m., connecting at Banks with the W. & O. V. Railway, which will run a special in connection. Passengers from points on the Iron Mountain south of Little Rock can connect with this train at Benton, and passengers from points on the Cotton Belt can connect at Fordyce.

Returning train will leave Warren about 2 p. m. December 3, running special to Haskell where it will connect with regular trains for Little Rock and Hot Springs.

GEORGE H. LEE,
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J. E. WOOTTEN, Pres.,
 Mena, Ark.

MARRIAGES.

HITT-MARSH—Married, October 31, at the home of Dr. and Mrs. G. O. Marsh, Miss Leola Marsh to Mr. Henry Hitt, all of Nevada county, Ark., Rev. J. L. Johnston officiating.

WHITE-BALL; CROWSON-BLAND — At the Methodist Church at Walnut Grove, Oak Hill Circuit, Arkansas, October 21, 1906, Mr. J. J. White to Miss Hettie Ball, and Mr. Winfield Crowson to Miss Mattie Bland, Rev. D. P. Forsythe officiating.



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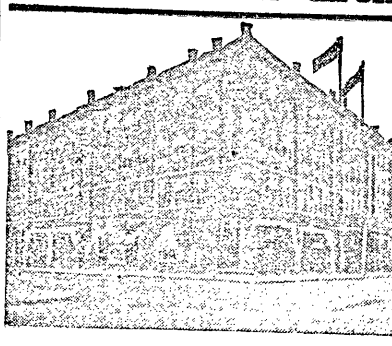
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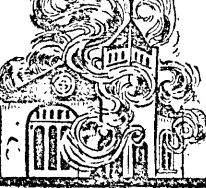
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OBITUARIES.

JONES—Little Floyd Jones was born August 5, 1906, and died October 27, 1906. His death was unexpected by all, but God knows best. Little Floyd was the only child in the home, and it seems hard to give it up, but God giveth and God taketh away. The little one is gone. We cannot bring him back, but, mother, you can go to him and to Jesus, who said, "Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of heaven." May the blessings of God be with all of the relatives, is my prayer.
 W. P. MEADOR, P. C.

BRYANT—October 12, 1906, the death angel knocked at the door of Davie and Genie Bryant, of Springer, Ind. Ter., and took from them their baby boy, Baker, who was born at McKenzie, Tenn., May 10, 1903. Baker was a bright, sweet and promising little boy and a great joy to papa and mamma, sisters and brother. The one who said, "Suffer little children to come unto Me," took him to Himself. He is gone from the loving embrace of papa, mamma, brother and sisters, but let us remember, the Lord doeth all things well. May we all live such lives that some day we and all loved ones that have gone before will be housed safely in that building not made with hands.
 HIS AUNTIE.

JOHNSON—Little Amanda Hazel Johnson was born, November 10, 1902, and passed away, October 25, 1906. Little Hazel suffered untold misery during the seven weeks of her illness. She was a bright, loving child and was the idol of the home and the pet of her father and mother. May the Lord comfort and sustain the parents in this time of grief. While she has gone from your sight, she is your child yet. She has only changed worlds, and some sweet day you can meet her in the home of the good. Your pastor,
 W. C. TOOMBS.


BYRD—Dewey Lee Byrd, son of Charles and Martha Byrd, was born August 16, 1898. After three long weeks of suffering God sent an angel into this home, November 2, 1906, and carried Dewey to heaven. Everything possible was done to save his life, but Jesus said, "Come up higher." Oh, how we loved him! But Jesus loved him better. He was a good and obedient child, and was loved by all who knew him. Weep not, dear sister and brother; little Dewey is at the pearly gate waiting to welcome you in.
 AUNT CORA.

BROWN—Our church at Camden has sustained a great loss in the death of Edward Madison Brown, the third son of Dr. J. W. and Mrs. Annie Brown, who was born in Camden, Arkansas, November 27, 1872, and died in San Angelo, Texas, September 26, 1906. Since January, 1905, he had traveled through Texas, California, Oregon and Colorado, seeking health, but the deadly foe defeated climate and medical skill, and mortal man had to yield to fate and no more walk

among men. Brother Brown was married to Miss Mamie Elliott, of Camden, February 6, 1896. To them were born two sons. Little Elliott had preceded his father to the glory land and little Edwin, with his mother, remains in loneliness and sorrow because of their irreparable loss. Brother Brown, like his sainted father, was a steward in the Methodist church, and a lover of God and man. His friends were only limited by his acquaintance. To know him was to love him. He was true to God, to his church, to his parents, to his wife and home, and to the community. His life was a success, and his death a gateway unto glory. His end was peace. In the sanctuary he is doubly missed. After his father's death he occupied his father's seat as long as he was able to attend church. In his death the church loses a spotless character, his family a true relative and companion, the community a lover of true manhood, and commercial life a successful business man. His pastor weeps in a realization of a common loss with bereaved loved ones. In sacred memory.
 W. F. EVANS.

POTEET—Brother E. M. Poteet exchanged this troublesome world for heaven some time last spring. He moved from Alabama to Arkansas thirty years ago, and was a good member of our church and a faithful steward. He took the Arkansas Methodist almost from the time it was first published, and it still comes to his family, one of the best families in our church. Brother Poteet was a brave Confederate soldier, and lost a limb in one of the hardest fought battles. He was just as brave a Christian soldier under the blood-stained banner of our Lord. He was a good husband, a good father, a good citizen. He died at the age of sixty-three. The writer, assisted by Brother Craig, conducted the burial services. A large crowd in mourning was present. He left a widow and three children. God give them sustaining grace, and may they all meet in heaven.
 J. F. ARMSTRONG.

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Strong, Ark.

Perhaps a note from this end of the conference will be of interest to some, at least. I am closing what I consider, under the circumstances, the most successful year of my most unsatisfactory life. This was one of the mired wheels of the Camden District. Our success this year is not short of the wonderful. The district stewards placed on this charge, weak and undeveloped, nearly two hundred dollars connectional claims, above P. E.'s and P. C.'s salaries. Two weeks ago I saw no hope of raising more than half of it. But the prospect is at this writing that we will run over the assessment and redeem our paper, dollar for dollar, on all financial obligations. We have some of the noblest Methodists on this work it has ever been my fortune to meet. They simply will not balk. By their kindness to us personally they have endeared us to them forever. We have two churches, Strong and Bolding. They vie with each other in work for the Master and in sustaining their pastor. I am indebted for strong help to Rev. A. O. Evans and T. P. Clark. As a doctrinal preacher Clark has no superior, so far as I know. The Little Rock Conference could not do a better thing than to appoint Clark to travel through our bounds to indoctrinate our people. It is much needed. There is nothing more important—aye, essential—to Christian life and character than doctrine. It is to the Christian life what the bones, the skeleton, is to the human body—what the frame is to the house. When a preacher wins a convert to our church on doctrine he has made a convert for life. When he wins him simply by personal magnetism or ties him on to the pastor because of his popularity, he is liable to fall off and go to other communities when an objectionable pastor comes. Besides, there are pernicious doctrines being preached throughout this country. Some time ago a preacher announced from a pulpit in this county that if a man were soundly converted, and then afterwards took to drink and actually died in a fit of delirium tremens, his salvation would be as certain as that Jesus Christ died. Every thinking person hearing Clark on the possibility and danger of apostasy would turn away with disgust and horror from such unscriptural and ruinous teaching. Methodism, when explained and presented, commends itself to the common sense of the people. This has not been done in this part of the field. The doctrinal preaching of Clark will bring forth fruits on this work long after he has gone to his reward. His manner is calculated to win; he presents the truth, not in an offensive spirit, but in kindness and with irresistible logic.

But I am spinning out too long. We have added about seventy to

the church this year. I have put our conference organ in nearly all our leading homes. Dr. Riggin, our P. E., stands high for learning and fidelity to his work. These people greatly esteem him for his work's sake, and their prayers will follow him to his new field. I shall go up to conference with a glad and thankful heart because the Lord has so abundantly blessed my people and my work this year.

J. C. Hooks.

Southwestern Student Conference of Young Men's Christian Association.

One of the most remarkable movements in the history of the Christian Church is the uprising of Christian students for the bringing in of the kingdom. This movement is remarkable not only for the large number of men enlisted, but for the great latent power embodied in its membership. It is also remarkable for its thoroughness of work and careful methods of training.

Probably no other factor has had such a prominent place in training college men for Christian work as the summer and winter conferences. The first of these conferences was established at Northfield, Mass., just twenty years ago. There two hundred and fifty-one men gathered to study the Bible, to study the problems of missions and discuss methods and plans for Christian work in the colleges. Since that time the number of conferences for college men has grown to seven, with more than two thousand of the choicest fellows from the colleges attending each year. These two thousand men are given ten days of careful training, and are inspired to go back into their colleges to lead other men to know the "riches of grace in Christ Jesus."

The programs of these conferences have become very comprehensive. An hour each day is given to Bible study, under the leadership of expert Bible students. An hour is set aside for the study of missions. During one hour of the day the conference is divided into a number of groups, one group studying the problems of the Christian ministry, the call, the qualifications, the need; another group gives itself to the study of the need and preparation for missionary candidates; still another group studies the problems of the city, the open church and the City Young Men's Christian Association. One hour each day is given over to a discussion of methods, and two hours each day to inspirational addresses.

These conferences have marked an epoch in the lives of thousands of college men. It is here that many a college man has learned the value of the Bible in the building of his character. It is here that the vision of what can be done in Christian work for students is brought before men, and here also hundreds of college men have dedicated their lives to the service of God, in the

Christian ministry, in the mission field, in the work of the Young Men's Christian Association.

So prominent and helpful have these conferences become that many Christian students are beginning to feel that their college education is not complete until they have attended one or more of these gatherings.

At the present time there are two of these conferences held in the South, one at Asheville, N. C., during the summer, and one at Ruston, La., during the Christmas vacation. The latter will meet this year December 28 to January 6, inclusive. The speakers who have been secured for this conference are most representative. Among them are such men as Dr. Junius W. Millard, of the Baptist Church, Atlanta, Ga.; Bishop Seth Ward, of the Methodist Church; Rev. A. O. Brown, of the Presbyterian Church; Mr. Clayton S. Cooper, of New York; Mr. Bruno Hobbs, of Kansas City; Mr. J. E. McCulloch, of Nashville; Dr. H. F. Laflamme, of India; Mr. A. C. Hart, of Mobile, Ala., and a number of secretaries of the Young Men's Christian Association. The conference will be held at Ruston, as usual, and more than two hundred speakers and delegates are expected to be present.

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The people of the United States who knew the late Sam Jones as an unexcelled evangelist and pulpit orator, will be glad to learn that his life and sayings are to be made imperishable in the form of a volume that will be published by J. L. Nichols & Co., of Atlanta, early in December.

A few days after the funeral of the great evangelist Mr. A. N. Jenkins, president of Nichols & Co., in company with Mr. J. L. Turner, of the Turner-Franklin Printing Company, went to Cartersville and a

contract was entered into to push the work to completion at the earliest practical moment. The work is under the supervision of Mrs. Jones, who is assisted by the Rev. Walt Holcomb, the evangelist's coworker for a number of years and closest friend, together with a corps of trained writers and compilers.

"The Life and Sayings of Sam Jones" contains over 400 pages, with fifty full page illustrations. Half morocco, \$3.50; cloth, \$2.50; edition de luxe, \$5.00. Expressage prepaid. Agents are coining money. A handsome outfit may be had for fifty cents. Circulars free. Address J. L. Nichols & Co., 915 Austell Building, Atlanta, Ga.

Amity, Ark.

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Am quite busy getting ready for Conference. Think I will be able to report everything in full.

J. J. COLSON.

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- Nov. 23, 7:30 p. m. "The Dawn of Universal Peace."
- Nov. 24, 7:30 p. m. "The Sacred Mountains."
- Nov. 26, 7:30 p. m. "Ceylon and India."
- Nov. 27, 7:30 p. m. "Italy by Moonlight."
- Nov. 28, 7:30 p. m. "The Land of Bobbie Burns and Walter Scott."

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