

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. 48

EDITORIAL.

The Death of Bishop Tigert.

Our whole church has been profoundly moved by the death of this great man. The public is familiar by this time with the circumstances of his death, which we announced last week, and which was foreshadowed really by former communications to the paper, though we expressed the hope that he would safely come out of his illness. It is one of the strange things in the ways of Providence that a man of such vigor, just entering upon what promised to be a great career as a Bishop in a great church, should be taken away. The only parallel to it in our history is the death of the great Baseom, who held only one conference after his election, just as Bishop Tigert held only one.

Bishop Tigert was in many ways the ablest man in our ministry. His brain was a great brain. Without the finer qualities that make a poet or a painter, without the lighter graces which appeal to the aesthetic natures of men, he had an intellect which trod with perfect ease all the highways of philosophy. In matters of fundamental principle, in the realm of constitutional law, in all matters where incisiveness, accuracy and rugged strength and a keen analysis were required, he was easily at home. He was a great author, an author of acknowledged fame throughout the English-speaking world. His career as the editor of the Methodist Review and as the writer of great books has never been excelled in our church. We subjoin a brief sketch of his life.

John James Tigert, son of John James and Mary Van Veghten Tigert, was born at Louisville, Kentucky, November 25, 1856. He was one of the first students of Vanderbilt University, and received the S. T. B. degree in 1877. After preaching for a few years in Louisville Conference, he became Professor of Philosophy in Vanderbilt, holding the position from 1881 to 1890. He was then appointed pastor of Troost Avenue Church, Kansas City, and remained until he was elected Book Editor and Editor of the Quarterly Review in 1894, a position which he filled with conspicuous ability till he was elected Bishop, May 17, 1906. He was assistant secretary of the General Conferences of 1882, 1890, 1894, and secretary of the General Conferences of 1898, 1902 and 1906. He was such a student of our history and so accurate in everything that he made an ideal secretary.

He was the author of the following works: Handbook of Logic, (edited) Summers' Systematic Theology, Theology and Philosophy, The Preacher Himself, Passing Through the Gates, A Voice From the South (his fraternal address before the General Conference of the North Methodist Church), Constitutional History of American Episcopal Methodism, The Journal of Thomas Coke, A Manual of Christian Doctrine, The Making of Methodism,

Theism—A Survey of the Paths That Lead to God, The Doctrines of the Methodist Episcopal Church in America.

He received the degree of D. D. from Emory and Henry and LL. D. from the University of Missouri.

In 1878 he was married to Miss Amelia McTyeire, daughter of Bishop McTyeire. She and six children survive him.

The wave of grief which rolled over the Arkansas Conference, over which he should have been presiding at the time of his death, was pathetic to see. The wave will be as wide as the church, and wider. We bow in humble submission before the great Head of the Church, who does all things well, and we join with the Bishop's family and with all the church in mourning his death.

Another \$25,000.

We are very glad to be able to announce that Rev. James Thomas has secured another \$25,000 for Hendrix and Galloway Colleges. This makes \$75,000 within the last two or three weeks. The Arkansas Conference last week rejoiced over the first announcement. The Little Rock Conference is in session this week, and may hold a jubilee over this additional news. May we hope that when White River meets next week we shall have something else to rejoice over? In any event, this work will go on. Our men of money might as well wake up. It is an honor to the men who have led off in this great work that their money not only goes into Christian education—the greatest work in the world—but their gifts will inspire the confidence that will bring many thousands more into the service of humanity. What is money for? How much of it can a man take away from this world with him? And what are the chances that it will do good when a man leaves it behind him, unless he himself has fixed it in some channel which represents good? Leave it in the hands of any mortal man and you have left it in the hands of a trustee who may prove unfaithful, and who must die; leave it in the hands of a great church for education, and you leave it with a trustee that of all others is most likely to be faithful, and that can never die! Who will be the next to give \$25,000, or \$50,000?

A Sunday Morning Meditation.

Every time you make up your mind that you do not like a particular person, you add to the burdens and vexations of your own life. Therefore, be slow to come to such a conclusion. Those who love most are most loved. It is the optimist, not the pessimist, who is happy. Your dislikes, your disposition to criticize people, your failure to see good in them, this is practical pessimism, and takes the sunlight out of life. Adopt good Bishop Fitzgerald's motto: "I love everybody—some people more than others." Make no criticism where you are not compelled to criticize. Oh that we could all observe the rule!

Bishop James Atkins.

By an unexpected turn in our affairs Bishop Atkins is holding our conferences in Arkansas, which Bishop Tigert was to have held. He arrived at the seat of the Arkansas Conference in time to open the conference on its third day, having been delayed by floods east of the Mississippi river. His presidency there gave great satisfaction, as we doubt not it will do in the other two of our conferences. The brethren will find him thoroughly approachable and brotherly. He puts on no airs of any sort. He is simply a gentleman who is an able Methodist preacher, and who has been set by his church to do the work of a Bishop, and who is no less a brother preacher for having been made a Bishop. His address to the class for admission was admirable. We give him a glad welcome among us, and we thank him for coming to us in our time of trouble.

The Burdens We Bear.

They are many, to be sure. The necessities of food and raiment, of fuel and shelter, of social life and educational facilities, give the average family cares which are beyond numbering. Many are the parents to whom life is one continuous struggle. But, dear reader, you can reduce your burdens by half if you will firmly make up your mind that you will personally keep near to God, no matter what comes. Then, if you will make up your mind that you are going to be brave, and frugal, and patient, you will go far toward extinguishing the other half.

Small Worries.

The constant attention of mere trivialities has ruined more than one man. A man can dwell upon petty irritations till he has no heart for the broad lines of life. Let us learn to rise above all small matters. If they rise above you they will submerge you till you will be small, fitful in action, good for nothing.

Is it not possible that a man's religion may be his weakness rather than his strength of manly principle? May a man not at times be emotionally religious because he has followed the lines of least resistance? And if this be true, what is the value of such a religious experience, and how does it compare in value with an experience which is matter of fixed principle, principle which stands its ground under fire?

It is simply impossible that any man should fail when he is wholly given over to God. When St. Paul was arrested and thrown into prison it looked like that was the end of him; but did you ever notice how many of his grand epistles were written from within prison walls, and did it ever occur to you how much poorer the world would have been without these epistles?

WESTERN CHRISTIAN ADVOCATE

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NOTES AND PERSONALS.

OUR CONFERENCES.

Little Rock, Warren, Ark.....November 28
White River, Wynne, Ark.....December 5

On his way from Paris to Warren Bishop Atkins spent the night at the home of Dr. W. F. Andrews in Little Rock.

Rev. W. F. Evans has prepared an attractive booklet giving the history of the church at Camden, which he has so efficiently served for the last four years.

In closing up his year's work at Winfield Memorial Church, Little Rock, Brother McKay, the faithful pastor, reports that his church has agreed to become responsible for the support of a foreign missionary. This is, as it should be in every strong church.

The evangelistic meetings which have been held in the Presbyterian churches of Little Rock and Argenta closed last Sunday. They did not result in a general revival, but much good was accomplished in the strengthening of the churches. A part of the services were held in First Methodist Church.

The Oklahoma Constitutional Convention was organized last week, with William H. Murray of Tishomingo as president, Pete Hanraty as vice president, John Young of Lawton as secretary, W. A. Durant as sergeant at arms, Rev. Frank Naylor of Oklahoma Conference as chaplain.

Rev. W. B. Palmore, D. D., editor of the St. Louis Christian Advocate, visited the Arkansas Conference and then delivered a series of five lectures in Little Rock for the benefit of Asbury Church. He preached there last Sunday morning and lectured at First Church at night to the young people on tobacco and the liquor traffic. The congregation was large, and was highly entertained by the talented editor-traveler.

The Ardmore (I. T.) Morning Democrat, where Rev. H. H. Watson has been pastor, says on his return to Arkansas: "Not only is he a good preacher, highly educated, cultured, refined, and every inch a gentleman, but, best of all, he is a good man, who will do good work wherever he is put. He and his estimable family have made scores of sincere friends in Ardmore, not only in church circles, but among all those who have had the good fortune of contact with them."

On the way to Tulsa we met Col. J. D. Russell, president and general manager of the Alma Railway Company. He is a great railway builder, a great temperance worker, one of the leading Masons of the world, and a prince of good fellows. He promises to give some temperance lectures in Arkansas. We

predict that they will be "red hot." The colonel was with the Second Kentucky company during the Civil war, and on Grant's staff at Appomattox.

The Special Canvass for the Paper.

The Oklahoma Conference, which agreed to secure 2,000 new subscribers by the first of January, arrived at the following understanding as to the special canvass to be made in that conference by the twenty men who volunteered to give a week's work to canvassing for the paper. We trust every one of the twenty will be swift to take up the work, writing first to this office for instructions and lists. The understanding is as follows:

Referring to the special canvass to be made immediately for the paper, on the one hand, and to the resolution of the conference to add at least 2,000 subscribers, as shown in the distribution to the several districts, on the other hand, we recommend that when this distribution has been made to the several charges within the respective districts, then the subscriptions sent in by the special canvassers shall be credited to the several charges and any excess from a particular charge shall not be credited to the deficit of any charge which has failed to raise the number expected from that charge.

We further request that the publishers of the paper make through the columns of the paper regular report of the progress of this canvass, showing what each district is doing.

Mena, Ark.

Mena is one of the unique towns of Arkansas. It is on the plateau of our most southern mountains, and has about the same sea level as Fayetteville, from 1,350 to 1,500 feet. This makes a charming climate, a most pleasant atmosphere to breathe. It is far enough south to make it mild in winter, and high enough to make it delightful in summer. There are about 6,000 people. This editor found them clever and obliging. A Sunday spent among them was much enjoyed. Our church there is moving up toward the 400 notch in membership. They are laying the foundations of a new building, to be a handsome brick. The Sunday School, the leagues, the woman's societies are all well organized. The congregations are large. The pastor, Rev. J. A. Henderson, seems to have the love of everybody, and the church grows under his hand. It was a great pleasure to meet the people, not the least among whom are some old Pine Bluff friends, the Cardens, who are doing well.

J. A. A.

Annual Meeting National Anti-Saloon League.

Reports from the brethren who attended the American Anti-Saloon League Convention at St. Louis last week indicate it as being the greatest meeting of the kind ever held since the beginning of the organization, ten years ago. There were forty states represented, and 365 delegates present. From this State Brothers Frank Barrett, F. E. DuBois and Edward A. Tabor were the delegates, who represented the Inter-Church Temperance Federation. The convention indicated its appreciation of the great work accomplished by the Church Federation during the past year, by enrolling the federation on the roster as the Arkansas department of the American Anti-Saloon League, and also by electing Brothers George Thornburgh and Edward A. Tabor as members of the National Board of Trustees. The keynote of the convention was expressed in the phrase, "The Church of Jesus Christ in Action." The co-operative movement of all the churches will settle the

doom of the liquor traffic on short notice. It is a source of congratulation on the part of friends of the Inter-Church Temperance Federation of this State that its basis of organization was found to be in perfect harmony with the national organization, and it henceforth becomes an integral part as the "Arkansas department of the American Anti-Saloon League."

Indian Mission or Oklahoma Conference.

On November 13, we turned our back on the Advocate office and turned our face toward our conference, the Indian Mission, to meet on the 14th, at Tulsa, I. T. We made the journey over the "Valley" branch of the Iron Mountain road to Claremore and the balance of the way by the "Frisco." The trip was over a new country to us. The varied scenery along the way enabled us to pass the time without wearying until we reached Russellville, where Brother Cantrell, of Dardanelle, came aboard. We found him delightful company and able to tell us much of the sights and scenes along the way. After we had crossed the line into the Indian Territory we added to our company Brother Nisely, a lay delegate to the conference. He was a god addition to our company and we gave him our confidence as soon as we found he was a delegate. We reached Tulsa at about 4 o'clock in the morning of the 14th. Tulsa was in the act of absorbing the conference and we were reminded of that fact by finding the hotel to which we first went full. However, we found accommodations at the Brady and got a few moments sleep. When we went to breakfast we found the place swarming with our brethren of the conference. Bishop Tigert was there and that fatherly saint of God, Bishop Key. We were soon reminded that Bishop Tigert was sick. He would not admit it, but his very appearance indicated it to be a fact. He boldly fought off the ailment and took his place as presiding officer, but allowed Bishop Key to finish the session while he took a brief rest. That was the second conference he had opened, and alas, his last.

There was a good attendance and the reports from the districts and charges were good. The conference has grown from a handful, in 1844, to one of the largest and strongest in the connection, having 242 pastoral charges.

We were glad to note the presence of our Indian brethren. They were there from all the civilized tribes and the Kiowas besides. They show an increased interest in the affairs of the church. Quite a good class of young Indians were admitted on trial. They were much interested in the outcome of the proposition to change the name of the conference. No one seemed inclined to rob them of the least right in the matter. The only controversy was as to the most befitting name to forever connect the body to its early mission, that of giving the gospel to the Red Man. This was done in the selection of the name, Oklahoma. This is a compound word, made up of two Choctaw words. Okla means people, while Homa means red, so the name means Red People or Indians. We hope all our Indian brethren understood this.

There was evidence of advancement all along the lines. Many new charges were made and provisions for the taking care of the entire field.

But the crowded condition of our columns during the sessions of our four conferences forbids further mention. We enjoyed the session very much, the more after having been separated from the brethren for several months.

P. R. E.

Arkansas Conference Appointments.**Fort Smith District.**

Presiding Elder, F. S. H. Johnston.
 Alma Circuit, J. H. Sturdy.
 Abbott Circuit, W. J. Harris, supply.
 Booneville Station, G. M. Barton.
 Branch Circuit, J. F. Etchison.
 Charleston Circuit, J. W. Taylor.
 East End and Trusty, J. M. C. Hamilton.
 Fort Smith, First Church, M. N. Waldrip.
 Fort Smith, Central, E. R. Steel.
 Fort Smith Circuit, W. J. Faust.
 Greenwood Station, D. H. Colquette.
 Hackett Circuit, H. W. Ledbetter.
 Hartford and Midland, W. B. Wolf.
 Huntington and Mansfield, J. W. House.
 Mulberry Circuit, D. N. Weaver.
 Magazine Circuit, G. L. Horton.
 Paris Station, J. M. Williams.
 Waldron Station, B. M. Burrow.
 Waldron Circuit, to be supplied.
 Van Buren Station, F. M. Tolleson.

Dardanelle District.

Presiding Elder, J. H. O'Bryant.
 Altus and Denning, H. W. Wallace.
 Belleville Circuit, H. M. Adcock, supply.
 Clarksville Station, H. Hanesworth.
 Clarksville Circuit, J. C. Weaver.
 Coal Hill Circuit, J. N. Villines.
 Canville and Ola, W. E. Bishop.
 Dardanelle Station, J. M. Cantrell.
 Dardanelle Circuit, J. E. Woodruff.
 Dover and London, A. B. Williamson.
 Gravelly and Bluffton, J. R. Ashmore.
 Lamar and Knoxville, M. F. Johnson.
 Ozark Station, W. T. Thompson.
 Ozark Circuit, J. E. Dunnaway.
 Prairie View Circuit, R. N. Davis, supply.
 Rover Circuit, J. M. McAnally.
 Walnut Tree Circuit, J. B. Phillips, supply.

Fayetteville District.

Presiding Elder, William Sherman.
 Bentonville Station, R. E. L. Bearden.
 Bentonville Circuit, G. B. Griffin.
 Centerton Circuit, T. A. Martin.
 Elm Springs Circuit, Y. A. Gilmore.
 Fayetteville Station, P. C. Fletcher.
 Farmington Circuit, W. H. Dyer.
 Gravette Circuit, L. Orr.
 Gentry Station, J. M. Bull.
 Goshen Circuit, W. F. Reed.
 Lincoln Circuit, J. S. Hackler.
 Prairie Grove Circuit, Elton Wilson.
 Rogers Station, J. F. E. Bates.
 Siloam Springs Station, George E. Patchell.
 Springtown Circuit, H. A. Armstrong.
 Springdale Station, to be supplied.
 Winslow and Parkdale, O. H. Tucker.
 War Eagle Circuit, Charles Edwards.
 Principal Gentry Academy, L. H. Eakes.
 Conference Missionary Secretary, William Sherman.

Harrison District.

Presiding Elder, J. J. Galloway.
 Bellefonte Circuit, H. A. Stroud.
 Berryville Station, F. A. Lark.
 Berryville Circuit, J. H. Cummins.
 Cotter and Flippin, J. W. O'Bryant.
 Eureka Springs Station, J. Sherman.
 Fairview Circuit, Pleasant Robinson, supply.
 Green Forest Circuit, J. H. Ruble, supply.
 Harrison Station, G. G. Davidson.
 Huntsville Circuit, J. R. Ennis.
 Kingston Circuit, H. C. Morris, supply.
 Lone Rock Circuit, James Bratton, supply.
 Lead Hill Circuit, F. G. Villines, supply.
 Marshall and Leslie, A. J. Cullom.
 Mountain Home Station, W. T. Martin.
 Mountain Home Circuit, William Albright, supply.

Yellville Station, John Womaek.

Valley Springs Circuit, J. T. Crossett.

Yellville Circuit, J. W. Griffin.

Student in Vanderbilt University, C. W. Lester.

Conference Missionary Evangelist, A. L. Cline.

Morrilton District.

Presiding Elder, J. H. Glass.
 Atkins Station, J. C. Floyd.
 Adona Circuit, A. E. Goode.
 Appleton Circuit, A. Young, supply.
 Bee Branch Circuit, to be supplied.
 Conway Station, J. B. Stevenson.
 Conway Circuit, J. E. Snell.
 Clinton Circuit, W. K. Biggs.
 Holland Circuit, to be supplied.
 Houston and Perry, F. W. Harvey.
 Morrilton Station, J. M. Hughey.
 Pottsville Circuit, J. A. Reynolds.
 Plumerville Circuit, J. T. McBride.
 Quitman Station, J. A. Castell.
 Quitman Circuit, A. E. Wilson; W. W. Noble, supply.

Russellville Station, George McGlumphy.

Springdale Circuit, Arthur Smith, supply.

Editor Western Methodist, James A. Anderson.

Field Editor Western Methodist, D. J. Weems.

Student in Hendrix College, J. L. Bryant.

Transferred—To White River Conference, S. Anderson; to Texas Conference, J. W. Treadwell; to — Conference, J. W. Keithley.

Overwork.

Perhaps not many of us need to be warned against overwork. Yet there have been some notable breakdowns in our church within recent weeks—breakdowns from overwork. Sam Jones and Bishop Galloway were undoubtedly overworked. We have a noble friend in the West Texas Conference, Rev. J. D. Scott, presiding elder of San Angelo District, concerning whom we hear that he is in a pitiable condition, both of mind and body, from overwork. There are men among us who need to rest.

Suggestions by the Chaplain of the Arkansas Penitentiary.

After six years of faithful service as chaplain of the penitentiary, Rev. F. N. Brewer retires of his own accord, and will ask for an appointment in his conference. He makes the following suggestions to the commissioners:

"First, I would suggest that your honorable body make a careful study of the parole system, as in vogue in many other states, with a view to introducing the same in our State. I believe it would be a vast improvement over our present commutation plan. Again, I would suggest that upon the release of a prisoner, besides the pittance of money furnished him (\$2.00), he be provided with a railroad ticket to his home. The policy of releasing a criminal in a community with only two dollars in his pocket, far from home and among strangers, is a bad one. Lastly, I would suggest the necessity of having a matron and female attendants for the women who are so unfortunate as to become inmates of this institution. That we have escaped disgrace just here is really remarkable. Let the women be worked indoors, under the care of a matron, and then it will not be necessary for our chief executive to pardon the white women."

Good News.

All hail to Brother Thomas! Good for Hendrix College! Good for Galloway College!

Thanks to the donors of the \$50,000! Praise the Lord! How attentively some of us have been listening for a jubilant note like this for several years. May the good work go on hundreds of young men and young women of the present and coming generations will rise up and call these donors—known or unknown—blessed.

Having been connected with the Board of Trustees of Hendrix College since its location at Conway, I know something of its struggles, and how the board has been confronted with problems that it could not solve always financial, and how they have ofttime gone down before God on their knees and asked for help. God always answers prayer possibly not as we desire, but "in due season we shall reap, if we faint not."

Then I lived at Searcy six years, and saw the struggles there, when the college burned saw Dr. C. C. Godden, when it seemed no one else could be found to "take hold, hold on and never turn loose;" when conditions were so unfavorable, but he was in a good and necessary work, and stayed close to God, and by close economy and good business judgment and the help of a faithful agent, Brother Weems, and his predecessors, the college was about to get out of debt, when the "sun rises for Hendrix and Galloway Colleges. Let the whole church in Arkansas offer prayer for Brother Thomas in this great and good work; offer praise to God for raising up such liberal and great-hearted men as the brethren who have made these munificent gifts, and then redouble our energies in securing students and helping in every possible way to foster the interests of these colleges, without which Arkansas Methodism would be so crippled that she could hardly walk on crutches. The Lord as surely calls men to give as he does to preach.

M. M. SMITH.

Jonesboro, Ark.

A Sad Note From Brother Scott.

We are all greatly bereaved in the death of my wife's sister, Mrs. Bessie Thomas, which occurred at her home in Argenta, November 13. She was in her twenty-sixth year, and leaves a husband and two little boys. While bowed down in sadness, we lift our hearts in thankfulness for her sweet Christian character. From childhood on through her bright young motherhood her life was beautiful and happy, for she never knew aught but to love our Lord. Just six months ago we buried her father, both funerals being held from our parsonage home. The hand of death has been heavy upon us this year. But we have had the helpful sympathy of our friends here and hope, and how blessed to bury our dead in the Christian hope.

T. D. SCOTT.

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ARKANSAS CONFERENCE.

First Day.

The seventy-first session of the Arkansas Conference met in Paris, Ark., at 9 a. m. on November 21st. No Bishop being present, E. R. Steel, the presiding elder of the district in which the conference was assembled, called the conference to order, and nominated James A. Anderson as temporary chairman. He was elected, and called on Rev. C. B. Moseley of Japan to conduct the worship. The organization, after the calling of the roll by Henry Hanesworth, was completed by the election, by ballot, of James A. Anderson as president, and election of Henry Hanesworth as secretary. On nomination of the secretary, F. M. Tolleson, D. H. Colquette, R. E. L. Bearden and J. B. O'Neal were elected assistant secretaries.

Rev. W. B. Palmore, Dr. W. F. McMurry, Rev. James Thomas, Rev. F. W. Harvey, Rev. F. A. Lark and Rev. J. A. Hall were introduced to the conference.

The presiding elders submitted their nominations for the various committees, and their nominations were confirmed.

Question 20, "Are all the preachers blameless in their lives and official administration?" was called. The chair called the names of all the traveling elders; one by one they submitted their reports and their characters were severally passed.

K. C. Key was added to the Board of Church Extension; J. B. O'Neal, E. C. King, W. T. Ruble and W. R. Gannaway were substituted for absentees on the Board of Education; J. H. O'Bryant, G. G. Davidson, J. M. Cantrell, G. P. Caver and W. R. Gannaway were placed on the Orphanage Board.

Various communications representing sectional interests were received and referred appropriately.

The following were referred to the Committee on Conference Relations for the supernumerary relation: James Cox, G. W. Evans, W. R. Gardner, C. H. Gregory, A. Mathis, R. M. Traylor, J. H. Torbett, B. Monk, W. B. Johnsey, J. H. Cummins, G. W. O. Davis, S. F. Dykes, Z. W. Lindsay, I. L. Burrow, O. J. Beardsley, C. H. Nelson, and L. A. Blevins was referred for the supernumerary relation.

The names of T. A. Graham and W. J. Stone being called, it was reported that they were dead, and their names were referred to the Committee on Memoirs.

The Committee on Public Worship reported that Dr. Palmore would preach at 3 p. m., and that Dr. McMurry would address the conference at 7:30 p. m.

Conference adjourned till the next morning at 9 o'clock.

Second Day.

The conference met at the regular hour, James A. Anderson presiding. R. M. Traylor conducted the devotions. The roll of absentees of yesterday was called. The minutes were read and approved.

Dr. A. J. Lamar, Book Agent; Dr. A. C. Millar, of the Western Christian Advocate, and L. W. Fisackerly, of the Methodist Orphanage, were introduced.

Authentic information of the death of Bishop John J. Tigert having arrived since the session of the preceding day, the chair suggested that formal recognition of his death should be taken. T. A. Martin moved that a brief religious service be held, and that the chair appoint a committee to present suitable resolutions, and that the conference adjourn for a half-hour. The chair appointed as a committee F. S. H. Johnston, S. Anderson, P. J. Fletcher, J. M. Hughey and E. R. Steel.

The hymn, "Servant of God, Well Done," was sung. Dr. A. J. Lamar led in prayer, and the conference adjourned till 10 o'clock.

At 10 o'clock the conference was called to order. Question 2, "Who remain on trial?" was called. Charles Edwards, A. E. Goode, J. W. Taylor, J. T. McBride, Jeff Sherman, W. J. Faust and Elton Wilson, all having passed approved examinations, their characters passed and they were advanced to the class of the second year. J. A. Doak was located at his own request, and M. C. Sooter was discontinued at his own request.

Under Question 8, Charles Edwards was elected deacon. J. T. Gossett, J. R. Ennis, L. C. Perry and A. B. Williamson, being in orders, were advanced to the class of the third year.

Report No. 1 of the Board of Education was presented. Rev. James Thomas, Commissioner of Education, electrified the conference with a speech of great power. The report was adopted.

Dr. Lamar presented the claims of the Publishing House. F. M. Tolleson was added to the Orphanage Board. The name of S. S. Key was referred to the Committee on Conference Relations for the supernumerary relation.

J. W. Keithley preached in the afternoon, and Dr. Lamar at night.

Third Day.

Conference opened at the regular hour. Bishop James Atkins, who had arrived since the last session, was in the chair. The devotional exercise was conducted by O. H. Tucker. Bishop Atkins read and expounded Ephesians 2d. The presence of J. M. Williams, L. H. Eakes, clerical, and J. B. Andrews, A. H. Lark and T. Johnson, lay delegates, was announced.

The presiding elders nominated the quadrennial boards, and their nominations were confirmed.

J. A. Reynolds, A. E. Wilson and Geo. E. Patchell, Morrilton District, and J. W. O'Bryant, Harrison District, were admitted on trial. W. E. Bishop was readmitted.

A. L. Cline, H. A. Stroud, J. R. Ashmore, were continued in the class of the third year, their characters being passed.

J. E. Connell, Fayetteville District; Amos Greer, Morrilton District, were elected local deacons.

M. F. Johnson, Charles W. Lester, John A. Womack, characters passed, examinations approved, were elected elders.

The orders of J. E. Snell, an elder from the Congregational Methodist Church, and W. E. Reid, an elder from the Methodist Protestant Church, were recognized.

The character of W. W. Noble was passed, and his name, with that of J. C. Shipp, was referred to the Committee on Conference Relations for the supernumerary relation.

F. W. Harvey, from Little Rock Conference, and F. A. Lark, from the Pacific Conference, were announced by the Bishop as transfers to this conference.

J. E. Woodruff located at his own request. Bentonville was selected as the place of holding the next conference.

The following were admitted into full connection: L. C. Perry, L. Orr, J. R. Ennis, C. Edwards, W. E. Reid and J. E. Snell.

The conference is very much pleased with the presidency of Bishop Atkins. He is clear-headed and brotherly. His address to the class for admission into full connection was admirable.

Rev. M. N. Waldrip preaches tonight. Paris is giving excellent entertainment. The minute business is nearly completed, and the

conference is likely to adjourn Sunday night.

Fourth Day.

The conference met at the appointed hour, Bishop Atkins presiding, F. S. H. Johnston conducting worship.

The Committee on Conference Relations reported, recommending for the supernumerary relation and for the superannuated relation all the brethren whose cases had been referred to them for those relations.

Reports were made as follows: On Spiritual State of the Church, Church Extension and Orphanage Board, all of which were adopted.

The order of the day was taken up, and the Committee on Books and Periodicals read their report. The conference was addressed on the interests of the conference organ, the Western Christian Advocate, by James A. Anderson, Bishop Atkins and J. M. Cantrell. The conference pledged to add 1,000 new subscribers to the paper, and about a dozen brethren volunteered a week's work at once in that interest.

The Committee on Temperance presented its report. Dr. A. J. Barton, representing the Baptist State Convention, already having been introduced, presented in an excellent address the greetings of that body and its desire for the unifying and perfecting of the temperance work of the State, and asking the cooperation of the conference to this end. The matter was referred to the Committee on Temperance. The report pending was adopted.

The Joint Board of Finance made its report, distributing the funds in its hands. The report was adopted.

The conference adjourned to meet at 3 p. m.

At the afternoon session Rev. James A. Anderson, Rev. J. M. Cantrell and Rev. J. B. Stevenson were appointed a committee of conference in response to the overture from the Baptist Convention.

The report of the statistical secretary showed that the number of members within the bounds of the conference is 25,031; infants baptized, 406; adults baptized, 1,039. There have been 4,300 conversions within the conference this year. The financial reports are the best in the history of the conference.

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 shape-d notes, boards, by mail or express prepaid, 3 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.

Suppose you put a religious paper into ten or twelve homes where no religious paper has hitherto gone; do you think you could do a better day's work for the kingdom of God? Now almost any sensible preacher, who will diligently devote one day to this business, can accomplish this result. Suppose you try it this very week.

There is plenty of material in any average church to do well all the work the Lord needs in that church. Give people something to do, put some responsibility upon them, believe in them, and you will often be surprised at the result.

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.

THE SUNDAY SCHOOL.

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

December 9—Jesus on the Cross.

Luke 23:33-46. (Read Luke 23:26-32.) Commit verses 42, 43.

Golden Text—"Father, forgive them; for they know not what they do." Luke 23:34.

Locating the Lesson.

Time—9 a. m. to 3 p. m., Friday, April 7, A. D. 30.

Place—Calvary, probably "the skull-like eminence just outside the present wall of Jerusalem."

Parallel Passages—Matt. 27:33-56; Mark 15:22-41; John 19:16-30. Let the teacher study all these and use them in the class.

Connecting Links—The crucifixion followed immediately upon the condemnation.

Introduction.

The Death March, Luke 23:26-32. "They led Him out to crucify Him." Mark 15:20, A. R. V.

1. The Roman law required that ten days elapse between the death sentence and the execution, but this merciful provision was ignored, and orders issued for the immediate crucifixion of Jesus. Nothing less could have satisfied the Jewish leaders.

2. Jesus, owing to the awful torture of the scourging, to say nothing of the horrors of the long night before, was too weak, physically, to bear His cross. It is probable that all that he was required to carry was the cross-beam, not an excessive burden, but He was almost ready to drop dead in His tracks. His agony of body and soul had well-nigh ended his life before arriving at Calvary. So Simon of Cyrene was immortalized by having Jesus' cross laid upon him.

3. A great multitude followed the sad procession, and in it were women of Jerusalem, weeping, amidst the coarse laughter and jeering. The wailing brought to Jesus another scene, the terrible sequel of that day's doings, when tears and blood would mingle as Jerusalem itself was crucified by the Roman sword.

4. Two malefactors were also in the death march, whether by man's evil purpose to make the Nazarene infamous or by chance (though we know there is no such thing), it is impossible to tell. One thing we do know, is that Scripture was fulfilled in that "He was numbered with the transgressors," and "made His grave with the wicked." Isaiah 53:9, 12.

I. The Crucifixion, All the Gospels.

"And they crucify Him." Matt. 15:24, A. R. V.

1. It was the custom to give to those about to be crucified a draught of wine mingled with myrrh or gall to deaden the pain. This cup was offered to Jesus (see Matt. 27:34), but on tasting it and discovering its nature He put it away. It was the Father's will that He drink of another cup, that of the cross, and

2. The upright part of the cross probably was permanently planted on Calvary, and may have been used many times before and after. It is supposed to have been some eight or ten feet high, much lower than as represented in art. There was a peg in the middle of it, upon which the crucified sat. Jesus' arms were—we are sure—bound to the cross-beam which Simon had carried, then His hands were nailed to it. This cross-piece was then elevated to its place and spiked or bound to the upright. The feet were then nailed to their place. Above Jesus' head was placed the accusation, "The King of the Jews," written in Hebrew, Latin, and Greek. (See John

19:19-22.) On either side was crucified a robber.

3. We find three groups about the cross. (1) The executioners, Roman soldiers, who in brutal indifference performed the actual work of the crucifixion and then sat down to divide His garments among themselves; (2) the Jewish leaders gloating in hellish glee over the details of the awful scene, and railing upon their victim; (3) the broken-hearted, faithful women, and John, who were lamenting the fate of their more than friend—their Messiah. (See John 19:25).

II. The Seven Words, All the Gospel.
"Never man spake like this man." John 7:46.

1. "Father, forgive them; for they know not what they do." (Luke 23:34.) Months before Jesus taught on the mount, saying, "Pray for them which despitefully use you." (Matt. 5:44.) Verily our Lord practiced what he preached.

2. "Verily I say unto thee, Today shalt thou be with me in paradise." (See Luke 23:39-43.) At first the two robbers joined in the railing of the crowd, but there was something in Jesus, perhaps His prayer for His enemies, that opened the eyes and touched the hearts of the robbers.

3. "Woman, behold thy son!" (See John 19:25-27.) Jesus, in His agony, was not forgetful of Mary, His mother, and He gave her a precious legacy to John, the loved disciple. Joseph had doubtless been dead many years.

4. "My God, my God, why hast Thou forsaken me?" (See Mark 15:34-36.) These are hard words to understand. It was the cry of Him "who knew no sin," yet was "made to be sin for us," (2 Cor. 5:21), as He went down with a lost race "into the valley of the shadow."

5. "I thirst." (John 19:28.) This is the one, the only, cry of agony that escaped from Jesus, revealing to us that He suffered and died as a man as well as a God. They tell us that the worst suffering of the wounded on a battlefield is an intolerable thirst that swallows up, as it were, all other pain.

6. "It is finished." (John 19:30.) This was a shout of triumph, for verily, verily, He could say before the universe, "I have glorified Thee on the earth; I have finished the work which Thou gavest me to do." (John 17:4.) The world's redemption had been wrought out.

7. "Father, into Thy hands I commend My spirit." (Luke 23:46.) The dark shadows fled away, and that brave soul emerged into the light, dying in the sunshine of heaven's smile. Perhaps He heard for the third time those welcome words, "This is my beloved Son, in whom I am well pleased."

III. The Signs, Matt. 27:51-54.

"What sign showest thou?" John 6:30.

1. The first sign was the rending of the veil of the temple. The Holy of Holies was no longer to be barred from the common man. Christ's blood had made holy all the earth, and more, the Aaronic priesthood had passed away and the lowliest mortal might approach the throne of God "in spirit and in truth." It was also portentous of the rending of the Jewish nation.

2. The resurrection of some of the dead and their appearing unto many was the second sign. It seems that in some way the earthquake which rent the rocks awoke the dead in their sealed tombs. How significant of that day when all the dead shall arise!

3. The third sign was the testimony of the Roman centurion who had charge of the crucifixion. He had, doubtless, witnessed many executions, but never such a one as this. This

Jesus of Nazareth was no man; then "truly this was the Son of God." Behold this century, the forerunner of countless millions of Gentiles who since that day have witnessed the "Great Confession."

Thoughts.

1. Without the shedding of blood is no remission (of sin). Heb. 9:22.

2. "Socrates died like a philosopher; Jesus Christ like a God."

3. "He saved others" in that He did not save Himself.

4. "Well might the sun in darkness hide,
And shut his glories in,

When Christ, the mighty Maker, died
For man, the creature's sin."

5. Simon bore the cross of Jesus, and so may we, for "Inasmuch as ye did it unto one of the least of these, ye did it unto me." Matt. 25:45.

6. Many have wept at the story of the cross who have never accepted that sacrifice for their soul's salvation.

An Ideal for the Government.

This government will succeed because it shall never fall into such a pit as the Republics of old fell into; this government shall not be a government by a plutocracy, and it shall not be a government by a mob. It is to be, and it shall be, a government of the plain people, where each man zealously guards his own rights and no less scrupulously remembers his duty and pays a due regard to the rights of others; a government whose guiding principle is and shall be that each man, rich or poor, whatever his rank, whatever his occupation, whatever his creed, is to be judged solely on his worth and merits as a man.

We need to check the forces of greed to insure just treatment alike of capital and of labor and of the general public, to prevent any man rich or poor, from doing or receiving wrong, whether this wrong be one of cunning or of violence. Much can be done by wise legislation and by resolute enforcement of the law. But still more must be done by steady training of the individual citizen in conscience and character, until he grows to abhor corruption and greed and tyranny and brutality and to prize justice and fair dealing.

It behooves us Americans to look ahead and plan out the right kind of a civilization, as that which we intend to develop from these wonderful new conditions of vast industrial growth.

The men who are to do the work of the new epoch must be trained so as to have a sturdy self-respect, a power of sturdy insistence on their own rights, and with it a proud and generous recognition of their duties, a sense of honorable obligation to their fellows, which will bind them, as by bands of steel, to refrain in their daily work at home or in their business from doing aught to any man which cannot be blazoned under the noonday sun.

—President Theodore Roosevelt, in Address at the Dedication of the new Pennsylvania Capitol, Harrisburg.

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The American Revised Bible, in spite of serious defects, should be in the hands of every preacher for comparison with other versions. Order of Anderson, Millar & Co. Prices from \$1.00 to \$6.50.

Letter From China.

The China Mission has just been held. I think it is generally thought to have been a good session. There was a deep undercurrent of earnestness that was especially gratifying, and the indicated spirit of consecration gives great hope. There was not quite so much public speaking about high attainments, perhaps, as last year, but the indications to me were that the work of grace among the brethren, native and foreign, was no less genuine and deep, but, on the other hand, it rather seemed the better. It is very encouraging to note the growth in grace of many of our native brethren. Some of our preachers seem to be making great advancement in their own religious life, and this is the best growth we can ask for the work of the mission.

Bishop Candler presided for the first time over the conference. It seems an exceedingly pity that he should arrive so late on the field, and that on his first visit. He arrived on Saturday before Conference convened on Wednesday. Under such circumstances it was not to be expected that he would be able to have a personal grasp of the situation. But I think it must be the general verdict that he has done a very great service to the mission, and I believe all will desire him to have charge of the mission for the whole quadrennium. His deep earnestness and attention to the business in hand was noticeable in all his work. He seems to have his mind on nothing else but the work for which he came and has no time for sight-seeing or functions. He took plenty of time for the conference. The stirring monotony of the proceedings was pleasantly relieved by very practical and helpful talks by the Bishop. He laid the greatest emphasis on an educated ministry. He expressed a deep interest in the educational work of the mission, and put on the hearts of the brethren the absolute necessity of getting ready so God could use them for great things. I believe the best work he has done for us is the help he gave in putting the emphasis on the proper things. He believes men and women ought to have religion; religion that will enable them to live right. He helped to bring about some reconciliations that would make his visit a success if he had done no more.

The year's reports show a considerable increase along all lines. The growth in membership has been the greatest in the Korea District. There has been a revival there, according to reports, that is in excess of anything we have had, but then we have had a healthy increase along that line, and the increase in contributions indicates that the native church puts a value in the gospel which they have believed, and this growth—if accompanied by other things—is of the very greatest significance. The native church is showing a greater appreciation of its own ministry than formerly, and indicates much that is hopeful.

The growth of the church work in connection with the Anglo-Chinese College is encouraging. The membership increased more than 15 per cent and the contributions more than 27 per cent.

We have been in sore need of a stronger Chinese preacher at the college, but the need everywhere else has been so great that it seemed beyond hope to expect one. The Bishop preached for us his first Sunday, and his seeing what a large congregation we had when the people did not know there was to be a Bishop made the matter of getting a strong preacher more possible, for he was impressed with the situation. So we have one of our most experienced preachers for this year. It will be a hard matter to bring ourselves to the point of self-support this year, as we have been reporting before, for we shall have to spend more than

double on our preacher's salary than last year, but we believe we can do it. I was very desirous that we have an experienced preacher in order that he might be made a full preacher in charge, and not assistant under me, as formerly. I felt that our work needed it. Ever after we got Brother Daung appointed he was appointed assistant, and so read out, but later the Bishop consented to change him to P. C. I do trust we shall have a good year, and I believe we shall.

I give below the appointments of the missionaries connected with the mission. I omit the natives, except to say that our preacher is Rev. Daung Mek-san.

Shanghai District—A. P. Parker, P. E.; Moore Memorial, G. R. Loehr; Anglo-Chinese College, John W. Cline and W. A. Estes; Sung Kong, H. T. Reed; Sung Kong Circuit, A. C. Bowen; editor Review of the Times and Christian Advocate, Y. J. Allen.

Soochow District—W. B. Burke, P. E.; Soochow University, D. L. Anderson, W. B. Nance, N. Gist Gee, R. D. Smart, W. W. Brockman; Soochow Hospital, W. H. Park; Changchow Circuit, J. C. Hawk; West Changchow Circuit, R. A. Parker.

Huchow District—T. A. Hearn, P. E.; Huchow Circuit, J. L. Hendry; West Huchow Circuit, E. Pilley.

The appointments given above are those of the parent board. I am afraid to try to recall from memory those of the Woman's Board. Three new ladies came, and one more is expected later. Their reports were full of encouragement.

I am glad to be able to report that we are well and happy in the work. It is a privilege to have a place in this great field, and then to have health to work. I feel more than ever like giving all my strength to the work in hand. Hearers crowd our church and students crowd the school, and our hands and hearts are full. We send good cheer and good will to all. We want you to be interested in us and our good work when you pray. Cordially.

JOHN W. CLINE.

19 Quinsan Road, Shanghai, October 13, 1906.

The Bible in Sunday School.

Dear Sir—Your courageous article, "Our Sunday School Literature," strikes a note which I trust will strike a cord of sympathy in every Christian teacher's heart who reads it. On every hand one hears expressions of regret at the increasing, rapidly increasing, irreverence of our American boys and girls. Disobedience to parents, lack of that beautiful and proper respect for the aged so conspicuous a trait in the children of fifty years ago, and an almost universal disregard for God's name, God's Word, God's Day, God's house—whence comes this deplorable condition?

I venture to suggest at least two causes which have contributed largely to the bringing about of this state of things. First, the expulsion of the Bible from our public schools. Had we retained the reading of the Bible in our public schools, even if we had prohibited the exposition, we should not have deprived our children of the unspeakable blessings derived from a knowledge of the lives of patriarchs, prophets and apostles—brought about by the unreasonable agitation of infidels and Roman Catholics—while Christians (so-called) slept, producing a new nation of materialists into whose thoughts God rarely enters.

The second cause, doubtless created from good intentions, nevertheless, has resulted (and the end is not yet) disastrously from an evangelical standpoint. I mean nothing less than the International Lesson System. The introduction of the leaflet and the quarterly, at first intended as helps to the home study of the lesson, but now almost universally used

in all of our Sunday Schools, instead of the Bible, has resulted in as total an expulsion of the Bible from our Sunday Schools as if it had been of set purpose decreed. The result is awful, when I state without fear of successful contradiction, that there are thousands of the children attending our Sunday Schools who never saw a Bible.

I would not be misunderstood in my reference to the International Lesson System. So far as it goes it is well, but whilst it is good to know the Bible in its historic meaning I take it, this falls very far short of the purpose of God's revelation in His Word, viz: man's condition through the fall and man's redemption through Jesus Christ.

"A bright street boy was invited by a friend to go with him to Sunday School. On their returning from Sunday School the friend asked the lad what he thought of Sunday School. Said he, 'I was disappointed, for, instead of hearing about Heaven and how to get there, I heard nothing but the history of Palestine.'"

When one remembers that nearly all the direct religious teaching our young people receive is from the Sunday School teachers, one is almost oppressed by the weight of responsibility resting upon them. Unfortunately our young people can derive but little help from the ordinary sermon. Hence, they are almost entirely shut up to the Sunday School.

"My class for Jesus;" and nothing short of the conversion of those entrusted to our care should satisfy us. I believe if the evangelical churches of our land were to undertake to reinstate the Bible as a text-book in our public schools they would succeed.

I believe we should expel the lesson leaf and quarterly from our classes, and, so far as in us lies, insist upon every child reading the lesson directly from the Word of God.

I believe every evangelical church should insist upon teaching its catchism in the Sunday Sunday.

The possibilities of the Sunday School are numberless. I was reared in that church from which our sainted Wesley sprang, and there learned its catchism. I there learned the Lord's prayer, the ten commandments, the apostle's creed, the Books of the Bible, and how and where to find any passage of Scripture on demand. If our new system has improved on this let any of our Sunday School superintendents next Sunday morning examine his Sunday School on these points, and, as you suggest, finish up by asking for an intelligent answer to the question, Why are you a Methodist, and if he be not humiliated, my impression of our present condition is false.

A Sunday School Superintendent.

Card Playing,

or

"What Shall the Harvest Be?"

It is said that the saloon business is the greatest of evils, and produces, or leads up to a large percentage of all the crimes in the catalogue of criminal offenses. While this is too true, does it not either directly or indirectly go hand in hand with card-playing, both as a pastime and a profession? In large cities where public resorts are open to people who drink beer, etc., is it not true that this practice is frequently allied with card-playing as a pleasure, or as a means of money-making? Monte Carlo, the renowned gambling resort of the world, has connected with it a bar. And yet, this custom of card-playing, whether engaged in as an amusement or a profession has been the means of starting so many young men on a downward career, that we are amazed and appalled when we see so many mothers, sisters and even fathers (who should know the world too well), teach card-

ing to the boys of their families, thus inducing a cause, the effect of which, often changes them into an abyss of never-ending grief and remorse. For, just as surely as white paint is white, whether applied to a white sepulcher or a church, so sure is gambling, whether conducted in the lowdives or in the homes of our dearest and best friends and relatives. The fact that it is so conducted in the parlors of those who are dear to us, is largely the reason for its being conducted in those places from the men- of which the refined shrink in horror.

A mother invites a few friends to engage in a game of cards and in the presence of her boy, plays for a prize, or perhaps simply for amusement, and in many instances, where the party is incomplete, calls her boy to take part in the game. She meets the objection of those whose far-reaching vision can see down the vista of years, with the fallacious argument that she is trying to make home so pleasant for her boy by teaching him these games when he is a man he will never care to play elsewhere. She may as well, and with as much logic and consistency, declare that she is teaching her boy to steal postage stamps at home, that he may not want to steal large sums of money when he is older; or, that she is teaching him to lie when he is small, that he may become a truthful man; or that she is putting wine on the table and urges him to drink, that he may have no taste for such beverages when he is older. She says she never will believe that it is harmful to teach her boy to play cards for amusement. Yet, she has learned Geometry without first having become familiar with the multiplication

True, a great many learn the multiplication table who never reach Geometry, but never reaches Geometry without having learned the multiplication table? No one will ever become a professional gambler without first having played cards "just for fun" or who has in some way acquired a taste for such games. This may have been accomplished by the "innocent" game of Flinch, as a course in life, whether moral, Spiritual or physical, must have had a beginning some-

one said that you can gamble with any instruments. While this may be correct, it is safe to say that eighty per cent. of the professional gamblers began their career with cards, often starting with the social game, at a table in company with a father, a sister or lady friend, and, when out of the world, they resorted to the less tame and more exciting game of hazard.

But the exception may be your son. It is said that it is the exception and the rule for a boy to go astray who has not learned the first principles of card-playing.

But the exception may be your son. It is said that a great many careful, thoughtful fathers have sons who reach the lowest depths of degradation as gamblers. True, but when a boy has so reached the depths, whether those depths be jail, the gallows, or the gallows, his mother is not with the scorpions of remorse because of the fact that her hand hurled him into the precipice of ruin.

Are teachers who have in their care fifty immortal souls from nine o'clock Monday morning until four o'clock Monday afternoon for a number of years. If a child loves his teacher, he firmly believes that teacher to be infallible in every word and his own course in life is largely determined by the precept and example of his teacher. Some day, perhaps, when he is invited to play cards for amusement or worse, he

will say: "My teacher played cards for fun, and I suppose I had as well make something out of the knowledge if I can." Or, "My father and mother taught me to play so well that I can beat anybody at a game of hazard. It is true that they told me it was perfectly harmless at home, but might turn into something harmful away from home, but I cannot see how that can be, because bread is bread, and green is green, whether at home or abroad.

Wise youth! Whose logic is more consistent and convincing, his or theirs?

Oh, ye blind leaders of the blind! Ye blind guides of the precious souls committed to your care as a sacred trust that you should mould aright for time and eternity!

Any close observer of the world's ways can give numerous examples of boys who have gone down to ruin because they have been taught to play cards by their parents or teachers, or influenced to do so because of the fact that these, their natural guardians, played, and they knew of it. Criminal lawyers know that many boys have committed murder over a game of cards. They know, too, of numerous instances where young men have been guilty of embezzlement to secure funds with

brethren and wound their weak conscience, yet sin against Christ."

Notice the little boy playing around your fireside! Study his intense, earnest nature. See how vigorously that wonderful force is expended in every direction in which it is applied, and consequently how susceptible such a nature is and will be to every influence, whether good or evil. In view of all this, how exceedingly careful the guardians of such a child should be, that this God-given power is directed only in right channels. It is not merely an accident when a boy with a highly-strung nature, who has been taught to play cards at home, becomes a gambler. If the environment be favorable this will doubtless be the result. If some counteracting influence be brought to bear, he may escape, but the chance of his escape, under such circumstances, is only a game of hazard and the danger is imminent. In God's Word there is an awful denunciation pronounced against those who cause others, especially the little ones, to go astray.

"But, whosoever shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." NANNIE J. REA.
Van Buren, Ark.

Correspondence Courses for Young People.

For several years there has been felt among the many young people who work in our churches a strong desire to secure some training which would fit them more adequately to serve their Master and His church. In most instances training schools are inaccessible, and classes organized to study better methods of church work are impracticable. Then, also, there is a large number of our young people who want to do some reading that would instruct and inspire.

It is only within the last few months that arrangements have been made to meet this growing demand. The last General Conference authorized the Correspondence School of Vanderbilt University to prepare such popular courses of home study as would appeal to our young people. The school, having demonstrated the practicability of instruction by mail, and also its popularity, now enters this new field of usefulness with large hopes of being of great service to our church.

The list of courses that have been arranged is very attractive. There are certain subjects which every intelligent young Methodist should be thoroughly familiar with. Every child of John Wesley should know something of his life and the story of the founding of Methodism. The life of Jesus Christ is so taught that the student cannot fail to understand and appreciate him. The full list of courses is as follows: Life of Christ, Life of Paul, Life of John Wesley, A Study in Religious Education, The Christian Conquest of India. These courses have the hearty endorsement of the various sectional boards of the church.

Special attention is called to this last course on India. It is prepared and conducted to help teachers of Mission Study classes. The book is the same one used in the classes this winter. The course is invaluable for leaders, who should enroll at once.

The cost of the courses is very moderate, the school depending on other funds to sustain it. Instruction in any of the popular courses is only \$3. or two courses for \$5. Send a card today for the folder, giving fuller information regarding these courses. Pastors should send the names of young people whom they would like to interest in the work. Address Prof. J. L. Cuninggim, Director, Nashville, Tenn.

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which to gamble.

We have heard of towns where public sentiment is so strong against card-playing, even for amusement, that no teacher is employed who is known to indulge in the same. Wise provision! founded on the principle that "An ounce of prevention is worth a pound of cure."

Suppose, that out of fifty who have been taught card-playing by parents or teachers, there is found only one professional gambler who may become a criminal. Does not this exception prove that anything which has inherent in itself the power to develop even one criminal, cannot and should not be termed "innocent or harmless?" We hear on every side, "Where is the harm?" Or, "I cannot give up all my pleasure for the sake of other people, or for the fear that something might happen." Yet, down the ages come floating in solemn cadences some words which are fraught with the deepest meaning and which should forever silence the above frivolous reasoning. And these are: "Am I my brother's keeper?" "Wherefore, if meat (or anything I do) make my brother to offend (or sin), I will eat no flesh (or do nothing) while the world standeth lest I make my brother to offend." "But when ye so sin against the

The Chances for a Poor Boy to Get a College Education.

So far as my observation goes, the chances of a poor boy to get a college education are better than those of a rich boy! This sounds like wild encouragement. But does it not take something besides money to secure an education? And is it not likely that the poor boy will have the other kind of purchase price—even though his pocketbook be slender or empty? Therefore, I repeat it deliberately: The closest observation of results would show that in the average college the poor boy has a better chance for an education than the rich boy has.

Given a spirit of perseverance, only two things should prevent an American boy from receiving the desired education: Ill health and a widowed and dependent mother. And there have been cases where, with both of these hindrances (I would not speak disrespectfully of motherhood) boys have gone through college. The regular schedule of college life helped to conquer the ill health, and the dear mother lived the frugal life in the cottage in the college town and was nurse and laundress and all things domestic! Nine years ago next month a boy came to DePauw University with \$17.50 in financial capital—and a seven years' course ahead of him! Did he get through? Yes! And he became college orator and state orator, and took honorable rank as an interstate orator. A census of the denominational colleges of the Middle West would reveal vast numbers of young men who are "working their way through." What do these do? All sorts of things—waiting on table, agencies for shoes, laundry, etc.; caring for offices, "tending" to furnaces, mowing lawns and cultivating gardens—and scores of other things—some of which may not be "lovely," but all of which are "of good report."

If, being poor, you enter upon this course of self-support, get ready for sacrifice. Don't whine. Do not become dependent! Meet each morning with a smile! Take five or six years, if necessary, for the four years' course. And remember that always there is that three months' season of vacation wherein you can sell books or "scope and views," and wherein, too, you may receive fair wages for helping the distraught farmers in the fields of the Central States.

So I say to the poor boy who has persistence: Go to college and be not afraid!—Rev. Edwin H. Hughes, D.D., President DePauw University, in Pacific Methodist Advocate.

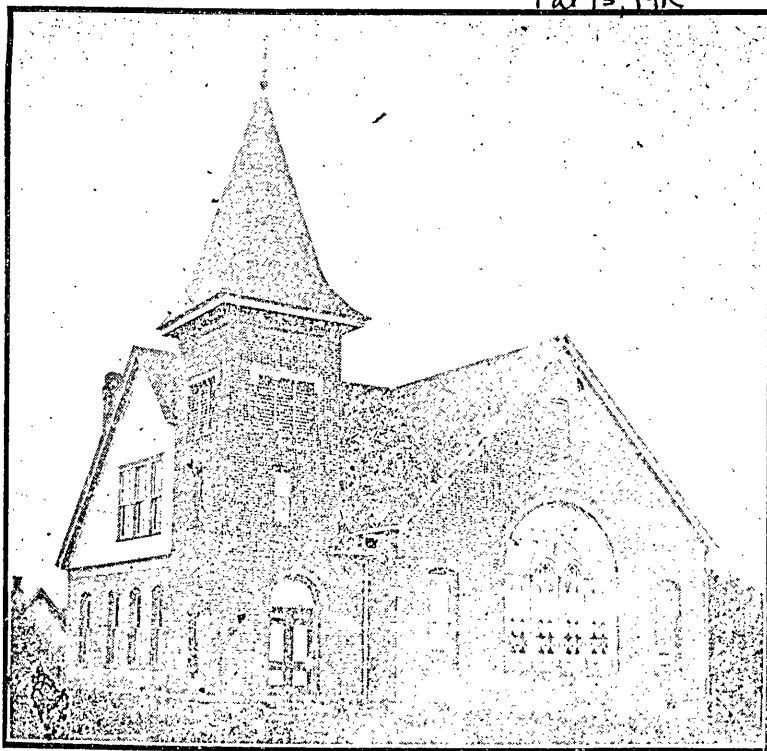
No Rest Day.

Those advocates of liberty and license, who would do away with the workers' rest day and condemn the weary laborer to perpetual toil, would do well to ponder what Horace Greely wrote from Switzerland when he was traveling there.

"I could wish you might stand



REV. G. M. BARTON,
Pastor Who Entertained the Arkansas
Conference. (at Paris)



Methodist Church Where Arkansas Conference Met.

up an hour with me on Sunday morning in the labor market in Geneva and see the troops of dull, tired, saddened-looking laborers, in ragged blouses, unwashed from grime and sweat of one week's work of seven days, trudging off sluggishly and wearily, like dumb, driven cattle, to the work of the next week of seven days. 'Are these slaves?' you ask. Slaves! Bless you, no. These are freemen. These are voters and citizens in a land of universal suffrage, under the

freest government on earth, with an advanced and liberal constitution of the latest French invention, and with all the modern improvements. *No blue laws here.* They once had blue laws in Geneva, but they have laughed them down long ago. This which you see is liberty, complete, untrammelled, personal liberty. Every one of these free citizens has a right—a proud and irrevocable right—to work on Sunday if he chooses, and that is what it ends in for

him, and that is what it will end in for you if you choose to make the costly experiment. The working-man who may work on Sunday *has got to work on Sunday when work is wanted.* The right to rest for each depends upon the law of rest for all. Think of it, think of it twice, think of it again, then say if you will barter away your birth-right, the American Sabbath, the universal privilege of rich and poor, for this miserable French delusion, this continental holiday through which one-half of the people have to toil that the other half may rolie."—Exchange.

Christianity and the World.

A statistician (Dr. Roberts) gives the following statement:

"Christianity is now the prevailing religion of the world. Its adherents number over 477,000,000—Roman Church, 200,000,000; Protestant Churches, 140,000,000; Greek and Armenian and other small divisions, 137,000,000. The next faith in point of numbers is Confucianism, with 256,000,000. Hinduism is third, with 190,000,000; Mohammedanism fourth, with 176,800,000; Buddhism, 147,900,000. Other smaller faiths, 118,100,000. The world's population is computed to be 1,430,000,000. Christianity therefore comprises one-third of the population of the globe.

"The latest religious statistics from Japan are: Roman Catholics, 44,659; Protestants, 44,585; Greeks, 21,344. Of the Protestant bodies, the "Church of Christ in Japan," embracing the converts of six Presbyterian missions, has 11,347; the Congregational Churches have 10,578; and the *Nippon Sei Kokwai*, 10,238. The Methodist Episcopal Church has 5,894 communicants, being the largest of the single missions.

"The religious divisions of Russia are estimated at about 91,000,000 of the Orthodox Church (including all dissenters), 12,000,000 Catholics, 7,000,000 Protestants, 4,000,000 Jews, 1,500,000 Armenians, 12,000,000 Mohammedans, 2,500,000 of other religions. The 80,000,000 Russians may all be counted as members of the Orthodox Church, or of the sects which are more or less heretical.

"In the South Sea Islands there are now 850,000 Christian converts.

"In Burma there are 219,000 Burmese Christians and 200,000 Christian Karens, and 500 self-supporting churches.

"In Fiji there are 104,000 habitual churchgoers out of a population of 110,000. When the missionary went there, they were all cannibals.

"In Madagascar there are 204,000 Christians.

"In one of the islands of the New Hebrides there is a memorial tablet which reads as follows: 'When he (Dr. Geddie) landed here, in 1848, there were no Christians; when he left here, in 1872, there were no heathen.'—Bombay Guardian.

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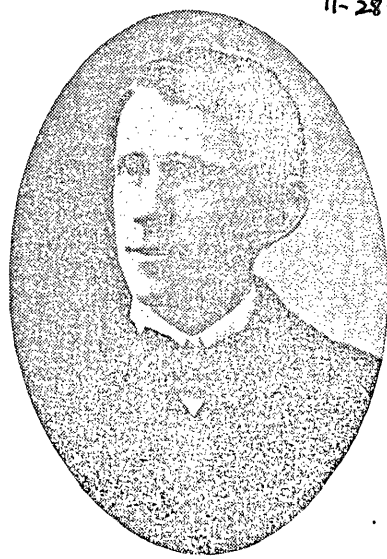
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New Things and New Methods.

We are fast approaching the time when many of our well-educated young men will discover that the professions are so overcrowded that their time and talents can be better employed in agricultural pursuits. Of course many will spurn the suggestion. "What?" say they, "me a hayseed? A clod-hopper? Do you mean to insult me?" Wait a little, my young friend. Suppose you choose a profession and find there is no place for you but at the top. What are your prospects for gaining the summit of your ambition? You must admit that your chances are as one to a thousand. What toil and strife you must endure! And after you have done your best, suppose you and your friends (perhaps only your friends) discover that you are a mediocre man; that your profession will not afford you a decent subsistence. Are you to let your pride dictate or your common sense? Should you not at once show the spirit of manliness by looking for something that will pay better than what you already have? Don't forget that proverb: "Pride goeth before destruction, and a haughty spirit before a fall."

There is no field more inviting, if health, happiness and a competency are to be considered, than that of agriculture. There is no vocation where your education can better serve you. The great need today is scientific farmers. What a beautiful study is botany! What is more interesting than chemistry? What more entertaining and profitable than horticulture? All of these are a part of agriculture. What discoveries in the material universe await patient investigation! What a world of amusement there is for experiments! They keep things lively by trying and testing new things. Happy the man who "can make two blades of grass grow where but one grew before." It is rightly said that farming is hard work. Yes, but

only part of the year, for the farmer has seasons of comparative rest time to improve his mind and to cultivate the acquaintances of his neighbors and to gather from them the information they have gained for the cultivation of the soil. All lands are being explored for the American farmer, and he will find greater profit and pleasure in the products of the soil, in their growth and profit, than those that he now uses. The rural free delivery system will prove a great blessing to every farming community where it is in operation, for it brings them



REV. E. R. STEEL,
Presiding Elder Fort Smith District.

in touch with the world of mankind. They will study the markets, and their opportunities for increase of knowledge will be manifold greater.

Many seeds, plants, and trees will be imported to this country so soon as it is discovered that the



REV. H. HANESWORTH,
Secretary of Arkansas Conference.

climate and soil conditions are suited to their growth. No country on earth has greater possibilities for the production of cereals, of vegetables, of plants. "America has in one great connected area territory that is exposed in its north to a temperature of fifty degrees below zero in winter, and whose southern tip puts out into the zone of perpetual warmth." It will not be long before the millions of money spent

by this country for imported food stuffs will be spent at home for the identical things so largely imported from abroad. Already hundreds of thousands of dollars are so spent at home.—Selected.

A Surgeon Afraid of It.

Dr. Lorenz, the great Austrian surgeon, was present at a certain banquet given in his honor. Bottles were passed round the table, and many of the guests drank. The principal guest, however, pushed his wine aside untasted, and asked the waiter to bring him a cup of tea. German ideas of temperance are less strict than ours, and some one asked him if he was a teetotaler. "I cannot say that I am a temperance agitator," said Mr. Lorenz, "but I am a surgeon. My success depends upon my brain being clear, my muscles firm and nerves steady. No one can take the alcoholic liquor without blunting these physical powers which I must keep on edge."—H. H. Smith, Kinsale, Va.

WAR ON LIQUOR AND TOBACCO.

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

A Lay Sermon to Fathers.

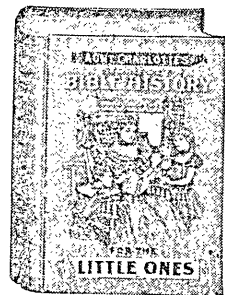
Vacation has taught fathers and sons a good many lessons, but none more startling than the fact that boys grow up. And what is stranger, your boy is growing up. Some day he will be a man; some day he will be where you are, and life will have pushed off on him the responsibilities you bear today?

And yet—God forgive us!—too many of us fathers are trusting schools and clubs and haphazard circumstance to fit our boys for this inevitable usurpation. We are too busy to give them the companionship we owe them; too tired and irritable to read the promise of strength in their restlessness; too indifferent to their unspoken hopes to share in and shape their ambitions. Life and work close in upon us, and we forget that they and not ourselves are to be our successors.

We have not yet reached the blear-eyed Utopia in which parents breed children and society brings them up. Despite the polygamy and polyandry of the divorce courts, we are still a nation of parents and children. And just because we are thus settled in families, fathers and mothers ought to be friends of their children. The more complicated our social life becomes, the more imperative does this duty and—as all sermons say—this privilege become. It is not merely that such friendships make parents better parents and children better men and women; they will make more gentle that approaching usurpation which for a moment startled us when we saw our boys could run almost as fast as we, and could plan almost as

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wisely and as vigorously as we. For we shall surrender to friends.

School and school teachers are no substitutes for fathers and mothers. The winter has its opportunities just as truly as has the summer. And the home can have its friendships for father and boy just as truly as have the trail and the camp and the farm. Happy is the boy who knows this, and happier still is the father.—Editorial in The World Today for October.

WEAK, WEARY WOMEN.

Learn the Cause of Daily Woes and End Them.

When the back aches and throbs.

When housework is torture.

When night brings no rest nor sleep.

When urinary disorders set in Women's lot is a weary one.

There is a way to escape these woes.

Doan's Kindey Pills cure such ills.

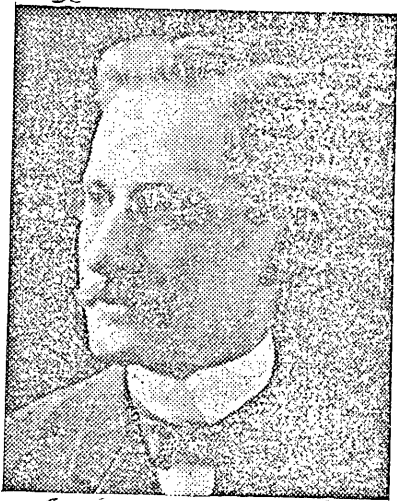
Have cured women here in Little Rock.

This is one Little Rock woman's testimony.

Mrs. A. Lackin, of 1407 South Sixth St., Little Rock, Ark., says: "Doan's Kidney Pills are the best kidney medicine I ever used. I had trouble with my kidneys for several years, my back paining me severely at times, and it often felt as if I had no back at all. At such times the secretions from the kidneys were too frequent, scanty and painful. Two boxes of Doan's Kidney Pills, procured at J. F. Dowdy's drug store, removed the pain and stiffness and left me feeling better than I had for years. I am glad to recommend Doan's Kidney Pills to everyone afflicted with backache or other troubles."

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.



DR. J. W. BLOSSER,

Who sends by mail a free trial package of his Catarrh Cure, to applicants.

It will cost you only a two-cent stamp or a postal card to get a liberal free trial package of this wonderful remedy. He will pay for everything, delivery charges and all. No one could be more liberal than this, but he has such confidence in the remedy that he is willing to submit it to an actual test.

If you have catarrh of the nose, throat or lungs, if you are constantly spitting, blowing the nose, have stopped-up feeling, headache, head noises, deafness, asthma, bronchitis or weak lungs, write at once for a trial treatment, then you will soon know its effect for yourself. The full treatment is not expensive. A regular package containing enough to last for one whole month is sent by mail for \$1.00.

A postal card with your name and address, sent to Dr. J. W. Blosser, 102 Walton St., Atlanta, Ga., will bring you the free treatment and an interesting booklet about catarrh.

The Greatest Moral Issue Facing Our Country Today.

Governor Hoch, of Kansas.

I am asked, "What is the greatest moral issue facing our country today?" and I answered unhesitatingly, the supremacy of law. Some alleged statesmen tell us that moral questions have no place in governmental discussion anywhere; that they should be relegated to the churches, the literary societies and the home, for consideration. Superficial thinkers, these, if indeed they are thinkers at all. What is government? Whence cometh it? Government is the supremacy of an intelligent will. Primarily, government is of God. All good government is the supremacy of the will of God. Good government, therefore, is inherently and essentially moral. To talk of separating the moral element from government is like talking of separating oxygen from air, sight from the eye, soul from the body. Take an essential thing from anything and what is left?

All law operates in the moral realm. The decalogue is a moral code, and it embodies every essential in government. Were all Magna Chartas and constitutions and statutes swept out of existence the essentials of them all would be left us in the Ten Commandments. All human law, organic and stat-

utory, is rooted in these ten principles, written by the finger of the Almighty and communicated to the world through the greatest jurist in human history, Moses, of Sinai. This much to prove that the supremacy of law is a moral issue.

This is the universe of law. Everything in the universe, animate and inanimate, with one exception, is loyal to law. Man is the only exception; man is the only anarchist. The planets revolve in their orbits in obedience to law. The seasons come and go in harmony with its mandate. The ocean waves ebb and flow at its bidding. The cattle on a thousand hills and the finny inhabitants of the watery deep live and move and have their being in harmony with law. The migratory birds obey its summons. Every blooming flower, every rippling rivulet, every dancing sunbeam, responds to this all-controlling autocrat, law. Man only disobeys. He is the only anarchist.

Tell man that the specific poisons have their organic affinities; that the organic affinity of alcohol, for instance, is the brain; that it hardens the brain tissues and cells as boiling water hardens an egg, and he swallows the poison just the same. Tell him that the organic affinity of nicotine is the heart; that no habitual or extensive user of tobacco has a normal heart, and he puffs his cigar or rolls a quid under his tongue as a sweet morsel, or smokes the deadly cigarette, in defiance of that fact, till the doctors call it heart failure and the undertaker does the rest. Tell him that there is an intemperance of eating as well as of drinking, and he gormandizes until dyspepsia does its deadly work and his friends provide a shroud.

So it is everywhere with man in the realm of natural law; and so it is with him in the realm of human enactment. This is a republic of law. "Law," said Holland, "is the very bulwark of our liberties." "Let reverence for law," said Lincoln, "be taught to our children in the public schools, preached from our pulpits, proclaimed by the press and enshrined in the hearts of all the people." The greatest need in this country is the need of a revival of respect for law, because the most alarming sign of the times is the widespread and seemingly increasing disposition, from the great trust magnate and railroad manager to the petty thief and boot-legger, to evade and nullify law.

Hence, I conclude as I began, by declaring that the greatest moral issue facing our country today is the supremacy of law.—Ran's Horn.

A Family Remedy.

"From personal knowledge, having used it myself and in my family, and from the enthusiastic commendations of numerous customers, I have no hesitancy in pronouncing Tetterine to be immeasurably superior to any remedy known to me for skin diseases, and I have tried all the well-known ones." C. H. McConnell, Mgr. Economical Drug Co., 120 Clark St., Chicago, Ill. Get from your druggist 50c a box or send to J. T. Shuptrine, Mfr., Savannah, Ga.

Nettleton Station.

We have rounded out our second year here. Everything is in full, and the charge is in good condition, and has a promising future. Our revivals were not so successful this year as last, but the victory for no license and civic righteousness more than compensates for the lack in numbers gathered in. We are serving a true, loyal people, who will always stand by their pastor. Brother Smith hopes to be able to report great advances in financial condition of the district this year. The unusual quantity of rain will possibly prevent the entire district from paying out in full. F. C. STERLING.

A Notre Dame Lady's App

To all knowing sufferers of rheumatism whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She fees it her duty to send it to all sufferers FREE. You cure yourself at home, as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof, address, Mrs. M. Summers, Box 205, Notre Dame, Ind.

OBITUARIES.

GENTRY—Sadie, oldest daughter of Mr. and Mrs. Jerry Gentry, was born in Searcy, Arkansas, February 3, 1890, and died October 21, 1906. She was ill about two weeks with remittent fever and was yielding to treatment very nicely, when suddenly tonsillitis set up and the "grim reaper death" claimed her victim; she was hurried off to her home in Heaven. Just before her light went out, she asked to see all the family; then her classmates; also seemed very anxious to see her teacher; all of which was decided her on account of a scare of diphtheria, which mad rumor had sown on the wings of the wind. Sadie, being the oldest girl of the home, more of the household duties fell her lot. Here she was a jewel, the pride of a fond mother's heart, the charm of a patient father's ambition, the burden-bearer of brother and sisters. It was she that brought so much sunshine into the home. She was one of the most satisfactory pupils I have ever seen; always in place, ready to march in school building at sound of the bell; school work always brought neatly executed. Her sweet, gentle influence is sadly missed, not only by her teacher, but by the whole class as well. Sadie was just blooming into womanhood, almost sixteen years of age. While looking at this life from a material standpoint, it is hard, indeed, to see one in the blush of maidenhood, with the horizon of a future painted in all the glowing colors of hope and prosperity, taken from all that is dear and dear to her; but, bereaved ones, lean heavily upon the "everlasting arm of Jesus Christ, in Him you will find a panacea for all heartaches. By doing this, you can see that the death angel has only carried out one of God's eternal plans. Surely, Sadie is at rest, and beckoning papa and mama, brother and sisters "come home." HER TEACHER.

MACKAY—Miss Grace Mackay was born in Cherokee County, Alabama, September 24, 1880, died very suddenly October 21, 1906. Sister Grace had not been in good health since June, but was supposed to be in much better health just before her death. She was converted and joined the Methodist Episcopal Church, South, October 12, 1901. Her life was one of uprightness. Her conscience was so keenly alive to truth that she would correct any misstatement made in a joke. During her few weeks of illness she spoke of her resignation to the divine will. Miss Grace was very much beloved and just why she should be taken in the bloom of young womanhood we shall wait to see. There will come a day when we may see the righteousness of His act. "Blessed are the dead that die in the Lord." H. W. Ledbetter.

RAWLS—Brother and Sister James Rawls of Argenta are bereaved in the death of their sweet babe, Charles Crawford, given July 23, 1905, taken October 29, 1906. Accompanied by many friends the dear little one was laid to rest in the Thomas Cemetery. This angel spirit is in heaven waiting at the Beautiful Gate for the coming of mama and papa. W. E. Hall.

We now have a supply of New Discipline. The price is 30c. Order of Anderson, Miller & Co.

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Preacher Wanted.

I want a preacher for a circuit in a fine section of country; no parsonage. The charge will probably pay \$300 and \$100 appropriation.

A single man, or man with small family, preferred.

Have your P. E. write me, with your application.

J. S. LAMAR.

Wynnewood, I. T.

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that has never been equalled. The guard on the spring prevents tearing the cloth. The safety pin that fastens from either side and can't slip through. See that all ends have our name on.

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Dr. R. E. Woodard, Little Rock, Ark.
Dear Doctor—The cancer on my nose is entirely well. I only had to use your famous ointment a very short time. The Ointment is certainly a wonderful discovery, and a great benediction to suffering humanity. I feel that others should know of this.
Yours gratefully,
JUDGE J. N. SMITH, Lenox, Ark.
The Ointment was discovered and perfected for the treatment of cancer, bronchitis, catarrh, consumption, piles, fistula, eczema, diseases of the eyes, ears, nose and throat, and in fact all chronic and malignant diseases. Many patients cured by correspondence. A book sent free giving particulars. If you are not satisfied yourself cut this out and send to some suffering one.
Enclose stamp for reply. Call on or address
DE. R. E. WOODARD,
105 N. Fifth Street, Little Rock, Ark.

Annual Conference No ices.

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.

A. T. GALLOWAY.
The class of the third year will meet at the Methodist Church in Wynne, Tuesday, at 10 a. m., December 4. FRANK BARRETT, W. M. WILSON, H. H. HUNT, Committee.

Bring your wife to Conference, it will do her good. She will enjoy



An Eczema Hand

should not be covered by a glove. A fresh antiseptic bandage every day after applying Heiskell's Ointment is all that is needed to cure the trouble, no matter how old or stubborn it may be.

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goes right to the spot. It cools the skin, stops the burning and itching, and cures. There is no case too obstinate. All skin diseases yield to its magical influence. Used successfully for half a century.

In all cases it is best to bathe the part affected with Heiskell's Medicated Soap before applying the Ointment. To make the blood pure and clean up the liver take Heiskell's Blood and Liver Pills.

Ointment 50c, a box; Soap 25c, a cake; Pills 25c, a box. Sold by all druggists, or sent by mail.

JOHNSTON, HOLLOWAY & CO.,
531 Commerce St., Philadelphia, Pa.

Please give us notice. Will provide entertainment for every preacher's wife if notified in time.
A. T. GALLOWAY.

The class of the first year will meet at the Methodist Church in Wynne, Tuesday, December 4, at 10 o'clock a. m. Those who have been absent from the conference will be expected to appear. The class of the second year will meet at the Methodist Church in Wynne, Tuesday, December 4, at 10 o'clock a. m. Those who have been absent from the conference will be expected to appear.

FRANK LITTLE, (Chairman).
T. W. BARRETT, (Secretary).
W. W. ANDERSON.

To the Preachers of the White River Conference:

At the last session of our conference I was elected your conference treasurer, which makes it my duty to receive all your moneys at conference and turn over the same to the treasurer of the various boards.

Now, brethren, please observe the following rules, viz.: Let every preacher get envelopes enough to put every assessment in a separate envelope. Then write plainly on the back of each the name of your district, charge and cause total assessed and total paid. In other words, observe this form:

Searcy District, Eye Memorial Charge; Foreign Missions assessed, \$....; paid, \$....; and so on Domestic Missions, Bishop's Fund, Conference Claimants, etc., and put your money or check in the envelope and seal and sign your name as P. C. and turn over to me on the first day of the conference. This rule must be strictly complied with before I will receive your money.

S. L. COCHRAN.

The class of the first year will meet the Committee of Examination at the Methodist Church in Wynne Tuesday, December 4, at 10 o'clock a. m.

R. C. MORRISHEAD,
For Committee
Wynne, Ark.

I wish to announce to all who are to attend the session of the White River Annual Conference, at Wynne, on the 5th of December, that I, as railroad secretary, have secured the usual rate of rate of one and one-third fare for the round trip, on the certificate plan, and wish to suggest to all parties, when buying tickets, to pay full fare going and take a receipt from the agent for return, and this, when signed by me as railroad secretary, and by Charles L. Unruh, president of the From Memphis to Wynne joint agent, will entitle you to their return trip at one-third fare, providing that the one-way full fare paid is more than 50 cents. Parties going over two lines of road must get a certificate from each road, and in the event they do not they will only get a reduction over one line. Please remember all this and save trouble and expense.

J. K. MALONE,
Railroad Secretary.

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Send me your name and address and I will mail you my Perfect Home Eye Tester, free.

Then when you return me the Eye Tester with your test I will send you a complete five dollar family set of the Dr. Haux famous Perfect Vision Spectacles for only \$1, and this will include a handsome pair of Polished Gold spectacles absolutely free of charge.

I also hereby positively agree to return you your dollar willingly if you yourself don't find them to be the finest you have ever bought anywhere, at any price.

Send for my free Eye Tester today. Address,
F. B. BUSH SPECTACLE CO., 21, Levee, Mo. IF I WANT AGENTS ALSO.—
NOTE—The above is the largest Mail Order Spectacle House in the world, and absolutely reliable.)

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 Kidneys 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. CHAMBER'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 50c and \$1.00 bottles. You can get a sample free by writing us.

Chamber Medicine Co. Chattanooga, Tenn

SAM JONES' LIFE AND SAYINGS

BY HIS WIFE

AGENTS WANTED AGENTS ARE COINING MONEY. SEND 50c FOR CANVASSING OUTFIT AND CONTRACT FOR TERRITORY

BIG BOOK, 7x10. PRICE \$2.50 AND \$3.50

CIRCULARS FREE L. J. NICHOLS & CO., ATLANTA, GA.



From Hendrix College.

For the pleasure of the Western Christian Advocate readers and those who are especially interested in Hendrix College we attempt to tell about the noble things that are taking place here, and how God is blessing our work. One quarter of the year's work is almost gone, and we know that much good has been done.

This year will go on record as one of the best years that has ever been for Hendrix College, but better years are yet to come. This year is the dawn of a bright future for our college, and all the past record has by no means been a bad one, yet the greater works of Hendrix College are yet to be seen.

The relations both Harlan and Hendrix are doing splendid work and the students are entering into the work with a spirit of devotion and enthusiasm.

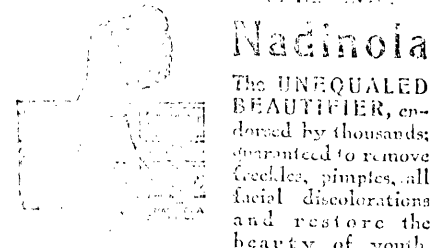
the parents of every home which is represented at Hendrix pray that God may hear and answer the prayers of the Y. M. C. A. President Anderson and Prof. Perry were attending the annual conference at Paris last week.

The Western Christian Advocate carries with it many good tidings, and on November 23, 1906, there was read from its columns by Prof. Green, in our chapel services, the good news that Brother Thomas had secured a donation of \$10,000 for Hendrix College. The students applauded again and again, and on every face was an expression of gratitude. By the suggestion of Prof. Green we stood and sang "Praise God, From Whom All Blessings Flow."

There was joy in Hendrix College. God bless Brother Thomas and the men who gave the money.

WM. M. WARREN.

Nadinola



The UNEQUALLED BEAUTIFIER, endorsed by thousands, guaranteed to remove freckles, pimples, all facial discolorations and restore the beauty of youth.

The worst cases in twenty days. 50c. and \$1.00 at all leading drug stores, or by mail. Prepared by NATIONAL TOILET CO., Paris, Tenn.

Wilmot and Parkdale, Ark.

I have had one of the best years of my life, and the Lord has blessed my work. I received 48 into the church, baptized ten babies, had a young man licensed to preach, and secured the building of a church that will be ready for the new preacher.

We paid all the claims ordered by the conference. The people of the Wilmot and Parkdale charge have treated us royally. I have never enjoyed a year's work more in my life, and I have never realized more clearly the hand of God in my work. We left a new parsonage, furnished with most of the heavy furniture. Wilmot and Parkdale is an easy charge to serve and a pleasant work. More loyal Methodists would be hard to find, and the preachers never had truer friends than are to be found in this charge.

I have asked for an appointment to Vanderbilt, and am now pleasantly located, and have entered the University and expect here, as elsewhere, to do my very best. My address is 1305 Hawkins street, Nashville, Tenn.

Whoever is appointed to Wilmot and Parkdale will find a strong helper and willing worker in C. M. Baker, who was licensed to preach a short time ago. His wife also is a great worker.

J. R. DICKERSON.

The price of a bottle of Johnson's Tonic is 50 cents. If you will agree to pay us \$1.00 for a bottle of it, then The Johnson's Chill and Fever Tonic Co., Savannah, Ga., will agree to give you \$2.00 if the one bottle does not cure any case of Fever or Grippe.

Can a Prohibitory Law Be Enforced?

(By C. W. Trickett, Assistant Attorney General, Kansas City, Kansas.)

"Can the Kansas prohibitory law be enforced?" I say most emphatically that it can, and all that is required to do so is a prosecuting attorney who will do his duty, a judge who will administer the law and a sheriff who will execute process.

Three months ago there were 250 saloons in this county. Today there is not a single one, and even bootlegging is insignificant.—Central Christian Advocate.

DO YOU WANT A TENT THIS YEAR? IF so, write us for prices.

WE ARE HEADQUARTERS FOR

Gospel Tents

They are our specialty, but we make any kind of tent that is made. DON'T buy before getting our prices. ours truly.

M. D. & H. L. SMITH, Dalton, Ga.

Dehorning a Rhinoceros.

There is an old story about a man who had to have his arm amputated, and began by cutting off his fingers, and then his hand, in order to get used to it before undertaking the larger job. It does not sound historically accurate, and may have grown up from a tale narrated by Richard Bell about a rhinoceros which was "broken in" to having his horn sawed off.

This animal, which lived in the

London Zoo, was troubled by its horn, which grew down in front of its mouth, so that only with difficulty could it eat or drink. To save its life the keeper decided on amputation.

The horn of a rhinoceros is not a horn at all, but an accumulation of hair and skin, which has hardened and become cemented together by some gummy substance. The owner of this one had a very touchy temper, and was not easily approached. Its keeper, however, decided to try what he could do.

For some days it required all his skill to persuade the beast to come to the front of the cage and put its horn through. Then for some days he stroked the horn—much to the animal's disgust at first, although later it seemed to like it. When it found he meant no harm it let him take the horn in his left hand, and then with the right imitate the motion of a saw across it.

When this had been done some time and the rhinoceros no longer minded it, a piece of wood was held in the right hand, and at last—when this no longer worried the animal—a real saw was brought in and the horn cut off—without the slightest remonstrance from the owner of it.

The Vision of God.

"I will lift mine eyes unto the hills." The vision of God unseals the lips of man. Herein lies strength for conflict with the common enemy of the praying world known as wandering thoughts. If the eyes are fixed on God, thought may roam where it will without irreverence, for every thought is then converted into a prayer. Some have found it a useful thing when their minds have wandered off from devotion and been snared by some good, but irrelevant consideration, not to cast away the offending thought as the eyes are again lifted to the divine face, but to take it captive, carry it into the presence of God and weave it into a prayer before putting it aside and resuming the original topic. This is to lead captivity captive.—Charles H. Brent.

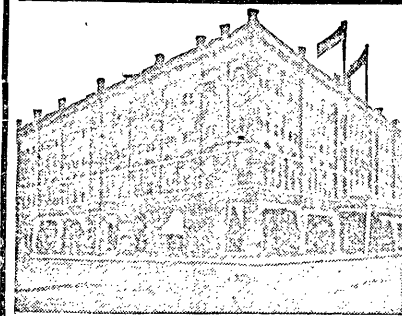
A New Story.

During the siege of Port Arthur a Japanese soldier lost both of his eyes. He begged his comrades to kill him, but, of course, they would not.

Every few days a missionary visited the hospital, taking the soldiers flowers, Gospels, tracts, etc., and taught them about Jesus. Some of the officials said to her: "There is a man there who has lost his eyes and seems quite lonely. If you have time, visit him."

They did not tell how he had wanted to die, and how he had threatened to kill himself. The missionary went to his bedside and talked to him several times. At first he did not take very much interest in anything she said, but gradually became quite friendly.

Finally she asked him if he would

Gleason's European Hotel.**RESTAURANT**

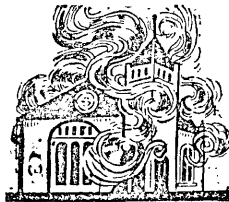
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Protect your church, school, parsonage and preachers property by insuring in The NATIONAL MUTUAL CHURCH INS. CO.

Rates 40% Lower on Yearly Contracts than the Insurance Combine Officially Indorsed by General Conference. Write for rates today—tomorrow may be too late.

WILBUR F. BARCLAY, General Agent, 1249 Second Street, LOUISVILLE, KY.

TRIP TO YOUR OLD HOME

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

LOW RATES

On October 19, Rock Island agents will have on sale at great reduction, round trip tickets to many point in Illinois, Kentucky, Indiana, Ohio, Pennsylvania, Michigan and Ontario

On October 9 and 23, November 13 and 27, similar reduced rates to many points in Illinois, Iowa, Michigan, Minnesota, Missouri, Nebraska, North and South Dakota and Wisconsin.

Let the nearest Rock Island agent tell you all about these Home Visitors Excursions.



GEO. H. LEE, Gen. Pass. Agent,
Little Rock, Ark.
JAS. HARRIS, Dist. Pass. Agent,
Little Rock, Ark.

not like to learn to read. He was surprised at such a question, for while he could read before going to battle, how could he ever do so again? But the missionary taught him to read the blind man's Bible.

The other soldiers could not believe that he could read, and tried to tease him, so he said: "You may pick out any verse you please, and I will show you that I can read." So they kept selecting, and to their astonishment he could read everything, and enjoyed doing so, all the more because he wanted to teach the Bible to the other men.

When this blind soldier was able to return home, some one said to him just as he was leaving the hospital, "Are you going to kill yourself after you have seen your fami-

ly?" and he replied, "No, I am going home to teach my wife and children Christianity; I am glad that I was wounded, for now I am a Christian."—Presbyterian Standard.

Words.

Words are things of little cost, Quickly spoken, quickly lost. We forget them, but they stand Witnesses at God's right hand, And a testimony bear For us or against us there.

Grant us, Lord, from day to day, Strength to watch and grace to pray, May our lips, from sin set free, Love to speak and sing of Thee, Till in heaven we learn to raise Hymns of everlasting praise.

—British Weekly.

SAWS ANY WOOD IN ANY POSITION ON ANY GROUND 4 into 5 ft. Through 1 Man Sawing Machine Beats 2 MEN with a 5 to 9 cords daily is the usual average for one man.

1 RUNS EASY No Backache weighs only 41 lbs. **SAWS DOWN TREES** EASILY CARRIED

Our 1907 Model Machine saws faster, runs easier and will last longer than ever. Adjusted in a minute to suit a 12-year-old boy or the strongest man. Send for catalog showing latest improvements. First order gets agency.

Folding Sawing Mach. Co., 158 E. Harrison St., Chicago, Ill.

RED CROSS BRAND

OF

Linseed Oil

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

Waters-Pierce Oil Co.

MRS. WINSLOW'S SOOTHING SYRUP

has been used by Millions of Mothers for over Fifty Years. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea.

TWENTY-FIVE CENTS A BOTTLE.

\$3 a Day Sure

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

THOUSANDS WANT REAL-ESTATE. Somebody wants your property and I know who it is. I have hundreds of buyers, and keep in touch with them through fifteen hundred agents. The man who will buy your place is on my list—do you want to meet him? If you do, send your name, and description and price of your property quick. Address

A. EDGAR DAVIS,

Room 420 Brace Bldg., Lincoln, Neb.

AMERICAN MACHINERY WELL DRILLING & PROSPECTING DEEP WELL PUMPS, CENTRIFUGAL PUMPS, IRRIGATING PUMPS, AIR COMPRESSORS THE AMERICAN WELL WORKS, AURORA, ILL. CHICAGO, ILL. N. B. B. B. B.

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OPIMUM and WHISKEY HABITS cured at home without pain. Book of particulars sent FREE. B. M. WOOLLEY, M. D. Atlanta, Ga. Office 104 N. Pryor Street.

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Steel Alloy Church and School Bells. Send for catalogue. The U. S. BELL CO. Philadelphia, Pa.

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Studio Northeast Corner 3rd and Main Sts. 3rd Street Entrance. LITTLE ROCK - - ARKANSAS

When writing to advertisers please mention the Western Christian Advocate.

Denominations.

Denominations exist, will exist, and ought to exist. Their existence is in no manner inconsistent with the spirit of unity, which should animate all. They only illustrate the great plan of the universe—unity in variety. Not one flower alone, but a countless number, with differences of form, color, and leaf, mantle the earth during the summer days; yet a single thought of beauty pervades the whole floral world. No one mountain peak is like another in elevation, form, display of rock and forest, but all appeal to our sense of grandeur. There is a marked apparent difference between the falling of the leaf, the dropping of the aeronaut from his balloon and the stupendous majesty of Niagara's falling waters; yet all obey one law—the law of gravitation. Man, though made in the image of God, is of all creations the most varied and complex. No two faces are exactly alike. No two minds are identical in their processes and conceptions. The chords of feeling and passion in no two hearts are tuned precisely the same. Yet notwithstanding the infinite variety, there is a manifest unity in face and mind and heart.—Justice Brewer.

Rough Material.

"You are building a good wall there," said a passer-by, stopping to look at a workman by the roadside. "Some of your material looks rather poor to work with, too," and he glanced at a pile of rough, jagged stones.

"I ain't pickin' my materials," the man answered, simply. "What I'm here for is to build as good a wall as I can with the stuff that's brought me."

The same is true with the life we are building. We can seldom choose our material. Circumstances we cannot control bring us this happening or that, bring disappointment instead of the joy we looked for, weaknesses instead of the strength with which we meant to do so much. Many a rough and unexpected thing befalls, many an occurrence which we not only did not desire, but against which we cry out in bitter protest. Still it comes to us—material that some way, for good or ill, must find its place in our building. We cannot choose our material, but we can choose what we will do with it and what it shall do for us—whether it shall weaken or strengthen the character we are forming.—Well-spring.

Burbank, the "Plant Wizard," Expresses Himself on Alcohol and Tobacco.

If I answered your question simply by saying that I never use tobacco and alcohol in any form, and rarely coffee or tea, you might say that was a personal preference and proved nothing. But I can prove to you most conclusively that even the mild use of stimulants is in-

Turn of Life

Weak women, sick women, suffer, at this time, from pain and misery, that may leave them tortured invalids for the rest of their lives. To help you pleasantly over this dangerous period, into the comfortable harbor of health, during the remainder of your life, take

WINE OF CARDUI Woman's Relief

a pure, reliable, strictly vegetable, non-intoxicating tonic, for all women's ills. Proven relief or cure for the diseases of your sex. In 50 years it has achieved unquestioned success, and in that time has benefited over a million women. Try it.

Write Us Freely

describing symptoms and stating age. We will send you FREE ADVICE, in plain, sealed envelope and a valuable book "HOME TREATMENT FOR WOMEN." Address: Ladies' Advisory Dept., The Chattanooga Medicine Co.,

At all Druggists

SENT FREE Booklet entitled "Draughon's Eye Opener." It will convince you that Draughon's Colleges can, by their SUPERIOR and COPYRIGHTED methods, teach

you more Bookkeeping in THREE months than others can in SIX, and that Draughon's teach the BEST systems of shorthand.

DRAUGHON'S PRACTICAL BUSINESS Colleges,

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LITTLE ROCK, Memphis, Ft. Smith, Shreveport, Ft. Scott, Muskogee, Denison, Dallas, Oklahoma City.

compatible with work requiring accurate attention and definite concentration.

To assist me in my work of budding, work that is as accurate and exacting as watchmaking—I have a force of twenty men. I have to discharge men from this place, if incompetent. Some years ago my foreman asked me if I took pains to inquire into the personal habits of my men. On being answered in the negative, he surprised me by saying that the men I found unable to do the delicate work of budding invariably turned out to be smokers or drinkers. These men, while able to do the rough work of farming, call budding and other delicate work "puttering," and have to give it up, owing to an inability to concentrate their nerve force.

Even men who smoke one cigar

a day cannot be trusted with some of my most delicate work.

Cigarettes are even more damaging than cigars, and their use by young boys is little short of criminal, and will produce in them the same results that sand placed in a watch will produce—destruction.

I do not think that anybody can possibly bring up a favorable argument for the use of cigarettes by boys. Several of my young acquaintances are in their graves who gave promise of making happy and useful citizens; and there is no question whatever that cigarettes alone were the cause of their destruction. No boy living would commence the use of cigarettes if he knew what a useless, soulless, worthless thing they would make of him.

LUTHER BURBANK.

Burbank's Experiment Farms, Santa Rosa, Cal., Oct. 1, 1906.

Saves HALF in Time—Men—Mules BLOUNT'S TRUE BLUE MIDDLE BREAKER

is the Cotton and Corn Planter's greatest labor-saving invention since the Cotton Gin—used from bedding the land to laying by the crop—compact—strong—best cast steel—steel or wood beam. Extra point free. My free booklet gives convincing testimonials from practical users all over the South—straight-from-the-shoulder words on economy for you, telling why. Price moderate. Write for free booklet.

Box 30, HENRY F. BLOUNT Evansville, Ind.

THAT LIFE INSURANCE IS BEST, WHICH MOST FULLY INSURES THE IDEAL POLICY

What could you not do were you never to be physically or mentally disabled?

The IDEAL policy provides a regular income if you are disabled by accident or disease. The time you most need a regular income. Should you become totally and permanently disabled, the face amount of the IDEAL policy is paid in ten equal annual installments.

What provision could you not make for your family—if you live?

The IDEAL policy takes your place should you die and will continue to provide for your family. If you live, the cash value of the IDEAL policy will keep you in comfort during your old age.

Cares for YOU When YOU are Disabled. Protects Your FAMILY Against Your Death and Provides a Fund for Your Old Age. : : :

Can't be matched by any other Company. For example

20 PAYMENT LIFE AMOUNT,
\$10,000 gives

\$50 a week if disabled by accident.
\$50 a week if disabled by disease.
\$10,000 if totally and permanently disabled.
\$10,000 to your family should you die.

Protects you and yours in all the great contingencies of life. It Provides:

Regular income if disabled by accident or disease.
Payments in installments in case of total and permanent disability.
Prompt payment in case of death.
Cash value of endorsed amount and dividend to provide for your old age.
Grace in payment of premiums.
Cash loans to help pay premiums.
Paid-up or extended insurance in case of non-payment of premium.
Retention in case of lapse.
Incontestability after one year.
Change of beneficiary if desired.

Pacific Mutual Life Insurance Co., of California
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C. C. Holley and L. B. Leigh, General Agents, Little Rock, Ark.

QUARTERLY CONFERENCES.

Oklahoma Conference.

OKLAHOMA CITY DISTRICT—FIRST ROUND.

Piedmont	Dec. 1, 2
Guthrie	Dec. 2, 3
Perry	Dec. 7, 8
Morrison	Dec. 8, 9
Stillwater and Pawnee	Dec. 9, 10
Franklin Circuit	Dec. 15, 16
Norman Station	Dec. 16, 17
Bristow Station	Dec. 22, 23
Stroud	Dec. 23, 24
Earleboro and Wewoka	Dec. 29, 30
Tecumseh	Dec. 30, 31
El Reno	Jan. 5, 6
Capital Hill	Jan. 6, 7
West End	Jan. 7, 8
Maywood	Jan. 8, 9
Prague	Jan. 12, 13
Sparks	Jan. 13, 14
St. Luke's	Jan. 19, 20
Epworth	Jan. 20, 21
First Church, Shawnee	Jan. 26, 27
McLoud	Jan. 27, 28
Trinity, Shawnee	Jan. 28, 29
Chawnee Circuit	Jan. 29, 30
Asher	Feb. 2, 3
Konawa	Feb. 3, 4
Maud	Feb. 4, 5
Arcadia	Feb. 5, 6

W. J. SIMS, P. E.

HOLDENVILLE DISTRICT—FIRST ROUND.

Eufaula Station	Nov. 24, 25
Checotah Station	Nov. 25, 26
Beggs and Mounds, at Mounds	Dec. 1, 2
Boynton and Morris, at Morris	Dec. 2, 3
Okmulgee Station	Dec. 5, 6
Calvin Circuit, at Calvin	Dec. 8, 9
Stuart Circuit, at Stuart	Dec. 9, 10
Haskell and Bixby, at Haskell	Dec. 15, 16
Red Fork Circuit, at Red Fork	Dec. 16, 17
Tulsa Station	Dec. 19, 20
Tulsa, North Side	Dec. 21, 22
Broken Arrow Circuit, at Halkey's	Dec. 22, 23
Broken Arrow Station	Dec. 23, 24
Sapulpa Circuit, at Pickett's	Dec. 29, 30
Sapulpa Station	Dec. 30, 31
Okmulgee Circuit, at Cussetah	Jan. 5, 6
Honey Creek Circuit, at Little Cussetah	Jan. 6, 7
Henryetta and Dustin, at Henryetta	Jan. 8, 9
Eufaula Circuit, at Slate Springs	Jan. 12, 13
Okemah and Okfuskee, at Okfuskee	Jan. 12, 13
Welch and Paden, at Welch	Jan. 13, 14
Wetumka Station	Jan. 15, 16
Wewoka Circuit, at Wewoka	Jan. 19, 20
Holdenville Circuit, at Yenger	Jan. 20, 21
Holdenville Station	Jan. 20, 21
Seminole Circuit, at Thloplaco	Jan. 26, 27
Bearden Circuit, at Sand Creek	Jan. 27, 28
Ada Circuit, at Center	Feb. 2, 3
Ada Station	Feb. 3, 4

Checotah Circuit.....Feb. 9, 10
Let us clear our decks on Foreign and Domestic Missions the first quarter.
C. M. COPPEDGE, P. E.
Notice.—District Stewards will please meet me at Okmulgee December 5, at 2 p. m.
C. M. COPPEDGE, P. E.

ARDMORE DISTRICT—FIRST ROUND.

Thackerville Circuit, at Thackerville	Dec. 15, 16
Marietta Station	Dec. 16, 17
Oakland and Mannsville, at Durwood	Dec. 22, 23
Madill Station	Dec. 23, 24
Ardmore Mission, at Province	Dec. 29, 30
Broadway, Ardmore	Dec. 30, 31
Carter Avenue, Ardmore	Dec. 30, Jan. 1
Cornish and Grady, at Cornish	Jan. 5, 6
Lebanon Circuit, at Lebanon	Jan. 12, 13
McMillan Mission, at McMillan	Jan. 13, 14
Berwyn and Springer, at Berwyn	Jan. 19, 20
Kingston and Woodville, at Kingston	Jan. 26, 27

Cumberland Circuit, at Cumberland.....Feb. 2, 3
Leon and Burneyville, at Simon.....Feb. 9, 10
Overbrook Circuit, at Overbrook.....Feb. 16, 17
Ravia Circuit, at Ravia.....Feb. 23, 24
Lone Grove Circuit, at Lone Grove.....Feb. 23, 24
Woodford Circuit, at Graham.....March 9, 10
The District Stewards are called to meet in Broadway Church, Ardmore, Tuesday December 11, at 1:30 p. m. Rev. J. F. Lawless will preach at 7:30 p. m. Let all the pastors of the District attend the meeting that we may have a conference together.
W. T. FREEMAN, P. E.

WYNNEWOOD DISTRICT—FIRST ROUND.

Wynnewood	Nov. 25, 26
Byars Circuit, at Stratford	Dec. 1, 2
Vinita Avenue, Sulphur	Dec. 8, 9
First Church, Sulphur	Dec. 9, 10
Alex Circuit, at Bradley	Dec. 15, 16
Andsay	Dec. 16, 17
Elmore Circuit, at Purdy	Dec. 17, 18
Whitehead and Maysville, at Whitehead	Dec. 22, 23
Paul's Valley	Dec. 23, 24
Mill Creek and Troy, at Mill Creek	Dec. 29, 30
Hickory Circuit, at Fairland	Dec. 31, Jan. 1
Roff	Jan. 1, 2
Dougherty Circuit, at Chigley	Jan. 5, 6
Davis	Jan. 6, 7
Lexington	Jan. 10, 11
Purcell	Jan. 11, 12
Noble and Shiloh, at Noble	Jan. 12, 13
Wanett Circuit, at Wanett	Jan. 16, 17
Moral Circuit, at Pioneer	Jan. 17, 18
Tussy Circuit, at Tussy	Jan. 26, 27
Blanchard Circuit, at Dibble	Feb. 2, 3

J. S. LAMAR, P. E.

NOTICE.

Wynnewood District Stewards' Meeting and Pastors' Conference.
The Pastors, District Stewards, Stewards and Sunday School Superintendents of Wynnewood District are hereby called to meet

at Davis, Indian Territory, December 5, 6. The following will be the order of service: Wednesday, 7 p. m., preaching by J. Rush Goodloe, of Purcell Station.

Thursday, 8:30 a. m. to 12 m., Pastors' Conference. Discussion of such topics as "Re-vivals," "Pastoral Visitation," "Missions," "Sunday Schools," "Leagues," "Temperance," etc.

Thursday, 2 p. m., District Stewards meet for their work.
Thursday, 7 p. m., preaching by L. L. Thurston, of Paul's Valley Station.
J. S. LAMAR, P. E.

WEATHERFORD DISTRICT—FIRST ROUND.

Clinton Station	Dec. 1, 2
Custer City, at Custer	Dec. 15, 16
Weatherford	Dec. 22, 23
Geary Station	Dec. 29, 30
Erick	Jan. 5, 6
Doxey	Jan. 6, 7
Sayre	Jan. 12, 13
Foss at Foss	Jan. 13, 14
Cordell Station	Jan. 19, 20
Rocky, at Rocky	Jan. 20, 21
Wood, at Valley	Jan. 26, 27
Elk City, at Elk City	Feb. 2, 3
Cloud Chief, at Bethel	Feb. 9, 10
Cheyenne, at Cheyenne	Feb. 16, 17
Sweet Water, at Buena Vista	Feb. 17, 18
Harman, at Kiowa	Feb. 23, 24
Weatherford Circuit, at Ponge	March 2, 3
Texmo, at Bethel	March 9, 10
Roll, at Dudley	March 10, 11
Gip, at Butler	March 16, 17
Burnah, at Center Point	March 27, 28

DUNCAN DISTRICT—FIRST ROUND.

Comanche Station	December 15, 16
Hastings Station	December 16, 17
Duncan Circuit, at Baird	Dec. 22, 23
Duncan Station	Dec. 23, 24
Walter, at Walter	Dec. 29, 30
Temple Station	Dec. 30, 31

1907.

Rush Springs, at Rush Springs	Jan. 1
Terral and Ryan, at Ryan	Jan. 1, 2
Lawton Station	Jan. 7, 8
Cement and Ninkah, at Cement	Jan. 8, 9
Chickasha Station	Jan. 14, 15
Verdun and Tuttle, at Tuttle	Jan. 15, 16
Minco and Anadarko, at Minco	Jan. 21, 22
Marlow Station	Jan. 22, 23
Bailey Circuit, at Payne	Jan. 28, 29
Chickasha Circuit	Feb. 2

The District Stewards are called to meet at

Duncan December 13, at 7:30 p. m.
N. L. LINEBAUGH, P. E.

CHOCTAW DISTRICT—FIRST ROUND.

Grand Circuit, at Soper	Dec. 1, 2
Albion Circuit, at Esta Chapel	Dec. 7, 8
Sugar Loaf Circuit, at Good Springs	Dec. 8, 9
Talilina Circuit, at Talilina	Dec. 9, 10
Atoka Circuit, at Pine Ridge	Dec. 15, 16
Antlers Circuit, at Antlers	Dec. 22, 23
Sans Bois Circuit, at Dwight Mission	Dec. 29, 30
Howe Circuit, at Howe	Dec. 31
Bethel Circuit, at Conchito	Jan. 5, 6
Idabel Circuit, at Goodwater	Jan. 8
Kulituklo Circuit, at Kulituklo	Jan. 12, 13
Ft. Towson Circuit, at Ft. Towson	Jan. 16
Rufe Circuit, at Choctaw Academy	Jan. 19, 20
Owe Circuit, at Alikehi	Jan. 26, 27
Chickasaw Circuit, at Maytuby	Feb. 2, 3
Kiamitia Circuit, at Biglick	Feb. 9, 10
Hugo Station, at Hugo	Feb. 16, 17
Kosmos Circuit, at Jumbo Mission	Feb. 23, 24

Will the District Stewards please meet in the Methodist Church in Hugo at 1 p. m. December 4. I hope that the Stewards will make liberal assessments for the pastors and commence at once to collect it. Many of them have to move and they need your support in the beginning of the year. Pastor, commence on your conference collections at once. The temperance fund is supposed to be collected in 60 days. The domestic mission fund will be needed by the time we can get it. Send all monies to D. R. Rankin, Lawton, Oklahoma, as soon as collected.
W. P. PIPKIN, P. E.

NOTICE!

District Stewards for McAlester District, Oklahoma Conference will please meet in the Methodist church, Atoka, I. T., Monday, December 3 at 2 o'clock p. m. Let all the pastors be present if possible.
S. G. Thompson, P. E.

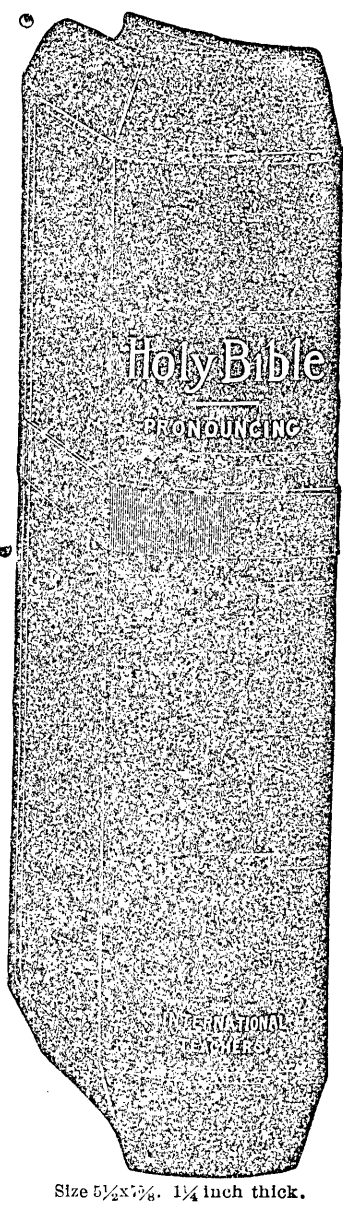
MARRIAGES.

DOWNEY - ROBERTS:—November 11, 1906, at the residence of Mr. William Roberts, the bride's father, at Lacy, Arkansas, Mr. Charles Downey to Miss Callie Roberts, Rev. David Bolls officiating.
BAKER-BINNS:—At the residence of the bride's father, Mr. Burl Binns, November 14, 1906, Mr. J. M. Baker to Miss Lennie Binns of Lacy, Arkansas, Rev. David Bolls officiating.
KIMBROUGH-DOWNEY:—At the Methodist Church, Lacy, Arkansas, November 18, 1906, Mr. Oscar Kimbrough to Miss Neppie Downey, Rev. David Bolls officiating.

The British House of Lords—A Crisis in Parliamentary Government.

The opening of the autumn session of the British Parliament on October 23 brings the House of Lords question to the front. As it is likely to remain there for some time it may not be unprofitable to indicate the salient outlines of the great controversy between the peers and the people.

The House of Lords is the only legislative chamber in the whole of the territories where English is spoken which is based solely upon the hereditary principle. Leaving on one side new creations, the Lords of Appeal and the Bishops, no man sits in the upper house excepting for the reason that he is the son of his father,—although he must add to that original qualification the fact of his election by the peers of Ireland and Scotland to sit as their representative in the Imperial Parliament. As at present constituted the House of Lords contains 593 members, against 670 members of the House of Commons, all of whom are elected by the householders of the three kingdoms. Of the 593 persons who have a right to sit in the upper house, a right which the majority rarely exercises, 26 are Bishops, who sit by virtue of their position as representatives of the immense landed estates of the established church. Forty-four are representative Irish (28) and Scottish (16) peers elected by their fellows, four of the lords of appeal created for life, chiefly for the purpose of enabling the house to exercise its judicial functions as supreme court of appeal, and 519 are peers in their own right. As might be expected from its constitution, the House of Lords is permanently Conservative. The majority of the House of Commons today is Liberal, yesterday it was Conservative, tomorrow it may be Unionist again. But the House of Lords is always held by a solid stalwart majority of Conservatives. The Liberal minority may number 10 per cent of the whole house, but not more than that. It is the permanence of this overwhelming Tory majority in the upper house which has at last brought about the political crisis in Great Britain. For at the last general election, the constituencies by majorities without precedent elected a House of Commons in which the Conservatives were only 158, as against 512 of the combined forces of their political opponents. The moment the result of the polls was declared a conflict between the two houses was seen to be inevitable. The assent of both houses is necessary before any bill can be passed into law. In legislation, excepting in matters which relate to the taxation of the people, the rights of the two houses are the same. The House of Commons alone can originate financial legislation. The House of Lords may reject financial measures en bloc, it must



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not amend them. As a rule this right to reject taxing bills is never exercised. And it is the exclusive possession of the power of the purse that enables the House of Commons to hold its own in the government of the empire.—From "The House of Lords, Past, Present, and Future," by Mr. W. T. Stead in the American Monthly Review of Reviews for November.

Arrangements have been about completed by which a new plan for the observance of devotional Bible study will be presented to the church. "The Quiet Hour League of the M. E. Church, South," is the name of the movement which will, on January 1, 1907, take the place of the Correspondence School Prayer League. The new plan is connectional in extent, and will be put before the church very soon.—The Correspondent.

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