

WESTERN CHRISTIAN ADVOCATE.

"Speak Thou the Things That Become Sound Doctrine."

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

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EDITORIAL.

Civic Recognition of Almighty God.

"Invoking the providence of Almighty God in order to secure and perpetuate the blessings of liberty, to secure a just and rightful government, to promote mutual welfare and happiness, we, the people of Oklahoma, do ordain and establish this constitution."

Such is the preamble of the constitution of the new State of Oklahoma. We are much gratified to note that it was unanimously adopted by the constitutional convention now sitting in Guthrie. Yet, so say the papers, there was considerable debate as to what name of the Deity should be used, and as to whether any mention at all should be made of the Deity.

It was to have been expected that the good sense of the delegates to this convention would prevail in any such issue. It is scarcely matter of surprise that there should have been some present who would be inclined to another view. We use the occasion to point out a few things which ought to be remembered.

Many people seem confused for lack of a clear distinction between an alliance of Church and State and an alliance of Religion and the State. The difference is very wide. There never was a State without its religion or its religions. It is fundamentally impossible that it should be so. Civic power can get no ultimate authority except by an appeal to powers that are above men. So long as power is made to rest upon mere compacts between men, unenforced by the sanctions that reach into the heavens and into eternity, there will be men who will rise up to dispute the rightfulness of such power. Atheism has never been able to found a stable government, either state, municipal or otherwise. In the very nature of things, atheism cannot do such a thing. If government is a mere matter of men, the question will ever be had, "Why should I submit to the dictates of men; for am I not also a man, with as much intelligence and as much authority as other men?" But when it is understood that "the powers that be are ordained of God," then the case becomes entirely a different one, for the sanctions of the Infinite are upon the ordinances of such power. Any government in the hands of men which God does not approve is a usurpation; any government which is established under his providence, to use the word of the preamble, will have an authority reaching beyond the grave. As a fact of history, every government that ever merited the name of government has recognized these principles. Now a religion is, at bottom, an interpretation of God to man. And what interpretation of the Deity have the American people adopted? Can there be any doubt on the point? Is the interpretation of Zoroaster, or of Confucius, or of Buddha, or of Brahma; or is it the interpretation of the Bible, which came

through Moses and the Prophets, through Christ and the Apostles? Are not the presidents of the United States, the governors of the several States, the judges in all our courts, are not all our officers sworn into their places of authority upon this Bible? Have we not chaplains in our army and navy, in our legislatures and constitutional conventions, with this same Bible in their hands? Does not our whole civil jurisprudence base itself upon the principles enunciated in this same book? As a matter of history, was not this republic founded by men who came to our shores out of motives furnished by the Christian religion? And did they not spread their Bibles out before them as they went about founding a government? How, then, shall a people now proceed to make a constitution any otherwise than under the providence of the Christian's God?

A State may go thus far, and ought to go thus far. To establish a church as a State institution is an entirely different matter. The churches lying within the scope of Christian principles, all holding to this same God and this same Bible, have common rights under our government, and must be alike protected by it. To choose between them and establish one of them as having the special patronage of the State would be to violate the principles of liberty for which all Americans stand. But to refuse to recognize and to foster the Christian religion would be to violate all the history and the traditions, and to do violence to all the instincts of the American people. This is a Christian country, and it would be wholly illogical to undertake to shut out a recognition of the Christian religion. The Christian's Bible and the Christian's God, by all the tokens of our history, have a right of way in our executive offices, in our legislative halls, in our judiciary, in our public schools. We make no doubt that the constitution of Oklahoma will so provide.

An Early Morning Meditation.

Our Savior pronounced a blessing upon those who hunger and thirst after righteousness, and promised that such should be filled. What does this mean? What does he mean by hungering and thirsting after righteousness, and what does he mean by being filled? The Greek words used for hunger and thirst mean that we must ardently desire righteousness as we ardently desire food when we are hungry, and as we ardently desire water when we are thirsty. We know what that means. Hunger and thirst get themselves registered in our very being, and make a persistent and unceasing call for satisfaction, a call which involves the whole physical nature, a call which will not be put off. That is the manner of any animal appetite. The Psalmist understood it when he declared that as the hart panteth after the water brooks so his soul panted for food. If we are in spirit as hungry for the

bread of life and as thirsty for the water of life as our bodies are for food and drink; then, says the Master, we shall be filled. Now hunger is partly a habit, and thirst is partly a habit; some people do on much less than others; it depends upon how we use ourselves. Some people can take in very little of the bread of life, and yet suffer no inconvenience, so far as their feelings are concerned. Yet when once we have learned to eat, eating becomes a necessity to us, so that we are very hungry, except we get food. Here is a hint as to how we may beget a hungering and thirsting after righteousness.

But what is meant by being filled? The word in the Greek is the word used to express the condition of cattle which have fed upon pastures. We have seen them as they come home in the evening; they stand out with fullness. This is what the Savior says shall take place with those who hunger and thirst after righteousness.

Alone With the Lord.

If you would be prepared for meeting the temptations that are sure to meet you you must find a time every day when you can be alone with the Lord. You cannot get up from your bed and rush out into a busy world, full of cares and temptations, and take care of your spiritual life. We do not say that it is necessary to spend a great deal of time each day in meditation, but enough must be spent to bring the soul into actual touch with God, or, to use the Scripture terms, communion with God. We may be sure that we must be in contact with evil, hourly contact; the only offset is to get into touch with the Lord.

Shall It Be Done?

Why should not our brethren of the Oklahoma Conference enterprise a Methodist Orphanage? Why not do this at once? The money can easily be obtained if some capable man will undertake it. The time has come when Methodists everywhere must look after the bodies of men, look after the humanities of the gospel. To relieve wretchedness, to answer the crying of children in the night of their woe, is there anything more Christlike? Will anything more fully accredit us to the world as followers of the Man of Nazareth? And can we afford to sit and wait until some other denomination shall take away our crown as respects this great charity?

Five minutes spent honestly with your Bible and with God each morning will be worth more to you than any hour of the whole day spent otherwise. Try it, try it especially when you are worried and think you are too busy to take time for anything religious.

People who are disposed to worry can always find occasion to worry. But worrying is not a Christian virtue; it is a positive vice.

It is easier to stand for one's prejudices than for one's convictions.

WESTERN CHRISTIAN ADVOCATE

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NOTES AND PERSONALS.

Rev. J. W. House reports a good beginning at Huntington and Mansfield.

The address of Dr. Z. T. Bennett is changed from Paragould to Forrest City, Ark.

Rev. E. K. Sewell, of Vann Dale, Ark., was in the city last Tuesday. He came over to bring three orphans to the Methodist Orphanage.

Sheriff Kavanaugh raided an even dozen gambling houses in Argenta on the night of the 10th, and captured their paraphernalia. Good for this sheriff!

A note from Rev. W. F. P. Munsey speaks well of his prospects at Geary, O. T., his new field, and says he will look after the interests of the Advocate for the next few days.

We get good news from Rev. Frank Barrett at Texarkana. Arkansas has no better equipped church than our First church at Texarkana, and there are those among us who believe that no church has a better preacher.

Rev. W. H. Woodfin, who called last Tuesday, reports that his church building at Cabot was so badly damaged by the storm the previous week that it must be rebuilt. Work will begin soon.

Rev. J. C. Morris, president of Central College (Missouri), who on account of feeble health was relieved of his duties last June, has been appointed pastor of Melrose Church, Kansas City, Mo.

We deeply regret to note that Bishop McCabe, of the Methodist Episcopal Church, was stricken with apoplexy in New York on the 11th. His condition is said to be quite serious.

Dr. Harry G. Henderson is pleased with his new charge, Searcy. He very much regretted that the time had come when he must leave Helena, but he had served that charge three years and six weeks, and Bishop Atkins decided that his time was out, under the law.

A number of the brethren who agreed to do special work for the paper have sent for their lists and other supplies. We look for results. Remember, we are expecting to have five thousand new subscribers this year, and we want them early in the year.

Beggs and Mounds pastoral charge reports the first good meeting of the new conference year, held at Beggs, Rev. P. B. Hicks, the conference missionary of the Oklahoma Conference, assisting the pastor. May there be many of them this year!

Brother A. C. Fisher, of Rosebud, Ark., sends us a note in which he speaks in the highest terms of the four years' service of Rev. J. C. Floyd, now ended. Brother Fisher is ready to underwrite for Brother Floyd's work at Atkins. So are we.

Rev. T. W. Fisackerly has entered very hopefully upon the work of superintendent of the Arkansas Methodist Orphanage for this

his second year. He was quite successful last year. We are looking for some man or woman of means to come forward with the money to build a better home for this work.

A paragraph in the Texas Christian Advocate says that Bishop Hoss recently received information that Bishop A. Coke Smith was in a low condition as to his health. We had hoped for better news. It is going hard with out Bishops in these days. We elected none too many at the last General Conference.

Hon. Allen H. Hamiter, who represented Lafayette county two years ago and has been re-elected, is a candidate for speaker of the Arkansas House of Representatives. He is a brother of Senator J. H. Hamiter of Pulaski county, a member of the Methodist church and an old Hendrix College student.

A personal letter from Rev. B. H. Great-house speaks of a recent sorrow and of the great kindness which his brethren of the Texas Conference showed him at its recent session. He asked for and obtained the superannuated relation, but hopes to rejoin the effective list next fall. His address for some months to come will be Camp, Fulton county, Ark. He expresses a willingness to assist any brethren who can use him in meetings.

Our people at Ozark are setting about building a commodious, modern church. The building they now use is a very neat framed house. But the requirements of a modern congregation, with their Sunday School, League, Missionary societies, etc., make it impracticable to attempt to do church business within four straight walls. The new building at Ozark will be of stone.

The citizens of Newark, Ark., held a meeting last week and resolved that the illicit whisky business must cease in their community. They speak out in terms that cannot be misunderstood, and they pledge themselves to sustain the officers of the law in all their efforts to rid the town of whiskey. This is the way to go at it. Good men must be willing to do jury service and other forms of service if they expect the laws to be upheld.

We intended to say in last week's issue that the impression created by Dr. John M. Moore, managing editor of the Christian Advocate, upon the White River Conference, during his visit to its recent session, was distinctly favorable. We have before expressed in these columns our good opinion of this most excellent man. It is in order to say here that "The Nashville" is a great paper. Dr. Winton and his new team are making it first-class, and we rejoice therein.

The Agricultural Department of the University of Arkansas will give a course of lectures, free to all who will attend, beginning January 14, at the University, in Fayetteville. It is their wish that farmers, fruit growers and stock raisers shall take advantage of this course to improve their methods. The time is at hand when farming, fruit growing and all occupations of the soil should be conducted on the best principles. We notice that in his recent message to Congress Mr. Roosevelt has laid special stress upon this point. We make no doubt that the resources of agriculture in this country might be doubled by proper handling.

The Baptists of Eastern Arkansas, North Mississippi and West Tennessee have agreed to locate a hospital for their denomination at Memphis. They have already secured pledges for \$30,000 toward the \$100,000 deemed necessary. This is a very proper movement. Every Protestant church should have a great hospital in the populous centers. The Methodists of Arkansas should be en-

couraged to undertake the building of a hospital at Little Rock. It is a necessity.

We note in the Wesleyan Christian Advocate of last week that Bishop Galloway says the doctors assure him that he has no organic trouble, and there is no reason why he may not be expected to come back to his normal state. This is news our readers will be glad to get. Reports have been conflicting, and we have awaited anxiously some authentic statement. Bishop Galloway and his wife are now in Florida. May complete health return to this honored servant of the church.

Rev. J. H. McCoy, D. D., has been elected president of the North Alabama College in the place of Rev. John R. Turner, resigned. The name of the institution has been changed from North Alabama College to Birmingham College. It is located in Owenton, a suburb of Birmingham. Dr. McCoy will not assume active control of the institution until next June, on account of necessary work which he is called to do in connection with the building of the new church at Five Points, in Birmingham. It is hoped that this \$75,000.00 structure will be completed by next summer. The election of Dr. McCoy to the presidency of Birmingham College has put new hope in the hearts of those who are interested in the education of the young Methodists of North Alabama.—Nashville Christian Advocate.

More than once we have heard an inquiry as to whether Rev. James Thomas has actual possession of the various amounts which he has reported as raised for Hendrix and Galloway Colleges. We are authorized to say that he has received into his hands \$100,000.00 in values transferred. In two cases, at least, the donors offered the spot cash amounting to \$50,000.00, but Brother Thomas preferred securities on money already wisely invested. He has reported nothing which he has not in hand, and says he will not do so at any time.

We chance to know that a gentleman in Little Rock, whose word is as good as his bond, has asked him to call at his office and get his check for \$1,000.00, to be applied in furnishing Hendrix College, we believe, and that another who lives in the central part of the State has told him he would give \$1,000.00 for the same purpose. We know of several amounts of a thousand or so which are in the same state, but these amounts have not been reported.

Bishop Candler created quite a ripple of laughter in reading the appointments of the Chinese Mission Conference at its recent session, when he read out C. F. Reid, superintendent of missions on the Pacific Coast, adding, the United States had been for half a century sending missionaries to China, and now China was sending missionaries to America. The statement has a vein of rich humor in it. But it is prophetic. Save China for Christ, and the world will speedily be saved. Every fourth man in the world is a Chinaman. Practically the evangelization of China is the world's redemption for Christ, and as missionaries are being sent today to the land where Christ moved amongst men, so it may come in the order of events that the missionary movement may have to take a back track to the civilizations that once set it going, which, failing to be true to God will fall into materialism and paganism—a condition of things seriously confronting our Pacific Coast people today.—Pacific Methodist Advocate.

We have a number of first-class organs, secured on an advertising contract, which we will sell at a discount for cash. If you want an organ, either for the home or for your church, we can save you money.

The Work Goes Forward.

We are authorized by Rev. James Thomas to announce that he has secured another \$25,000 for Hendrix College, thus making \$100,000 secured to this date for Hendrix and Galloway.

The first three gifts came from Texarkana; this last comes from another part of Arkansas. There are at least a dozen men in our Methodism within this State each of whom ought to give as much as \$25,000 to these colleges. Is the reader one of them? Let him ask his own conscience in the fear of God. What better use can a man make of his money? Money invested in a Christian college is money invested for the production of the very highest grade of manhood and womanhood. It is better than building skyscrapers or railroads; better than opening mines or acquiring bottom farms. For the output of these colleges means more for the future of Arkansas than anything else can mean. Manhood! Womanhood! Christian manhood and womanhood—that is it!

Now is the time to swing into this work. What a man gives now will help on a rising tide. Your money will be worth more now, brethren, than it will be worth six months hence. It will help somebody else to give. The world falls in with a success.

If any man is waiting to make some provision in his will for a gift of this sort, will that man consider at least two facts? The first fact is that, as to himself, the gift loses at least half its value when coming as a bequest. It looks too much like a man grasping his substance up to the last inch of time possible to him—too much like he would take it with him into eternity, if he could, and is willing to turn it loose only when he cannot possibly use it a moment longer. Certainly this is not the highest sort of beneficence. The second fact is that a man's relatives will often stand about and wait for him to die, and then come forward and prove him crazy, and so get money which the man has bequeathed for some noble purpose. When Commodore Vanderbilt gave to Vanderbilt University, the matter was hotly contested in the courts after his death. Even Samuel J. Tilden, the great lawyer, did not know how to make a will that would stand. Give now, brethren; give now.

May we not further suggest that it is time some of our men of larger means should be looking after our colleges in Oklahoma, our glorious new State? Why not set about to make our Methodism great in all four of our conferences? We need great colleges, great in their power for good, if we are to accomplish it. Nothing else will do so much, for colleges properly equipped and rightly run mean men and women, and men and women make a country and a church.

Concerning the Location of Rev. James Thomas.

The friends of Hendrix and Galloway Colleges have for some time felt the need of a forward movement in our educational work in Arkansas. All are agreed that the need, at Hendrix of \$300,000 for endowment and new buildings, is imperative. At the annual meeting, in June last, of the Boards of Trustees of the two schools, it was thought that the time was ripe for projecting such a movement. After due deliberation, co-operative action between the boards of Hendrix and Galloway colleges, and in consultation with Bishop Tigert, Rev. James Thomas was selected to lead the forward movement. He was accordingly elected commissioner of education. The plans of the movement were all submitted to Bishop Tigert and approved by

him, and he publicly and privately announced it as his purpose to appoint Brother Thomas to that work exclusively at the beginning of the conference year 1906-07. From the time Brother Thomas was elected commissioner, although he was still pastor of First church, Texarkana, he has done what work he could for education. He represented the schools at several district conferences during the summer, explaining their need, and at the recent session of the Little Rock Conference announced that he had secured for Hendrix College \$65,000 endowment and \$10,000 for new buildings at Galloway.

At the closing session of the Little Rock Conference, held November 28 to December 3, Bishop Atkins announced Brother Thomas' transfer to the North Mississippi Conference. No one was appointed commissioner of education to take Brother Thomas' place. I believed then, and I believe now, that under the peculiar circumstances, to take Brother Thomas from the leadership of the work which had been so hopefully begun, our forward movement, planned in prayer and consecrated thought, would collapse. We would have lost what had been gained in the past six months in dollars and cents. But, what is much more, we would have lost the confidence of business men of means, upon whom we must so largely depend, and the spirit of buoyant hopefulness everywhere appearing regarding our educational work. As I see it, our educational progress would have been stayed by at least a quarter of a century, if not, indeed, rolled back indefinitely. With such feelings and convictions, and in much prayer for divine guidance, Capt. W. W. Martin, Rev. F. S. H. Johnston, Mr. L. B. Leigh and myself sought a conference with Bishop Hendrix, who was holding the North Mississippi Conference at Corinth, and into whose hands Brother Thomas had fallen. We laid the case before Bishop Hendrix and begged that Brother Thomas' service might be retained for educational work in Arkansas. I had then, and I have now, the very best reasons to believe that this committee, in their feelings, convictions and requests, represented not only the boards of Hendrix and Galloway colleges, but the faculties and students, as well as the Alumni and Alumnae, and former students of both schools, together with their thousands of friends throughout the State. On the representations which we gave Bishop Hendrix, and at our urgent request, he directed me to wire Brother Thomas as follows: "You will be retained as commissioner of education in Arkansas." The above telegram was sent on the night of December 5. On the morning of December 8 I received a letter from Bishop Hendrix, addressed to Wynne, Ark. Its contents, in part, are as follows:

"There is one sure way of continuing Brother Thomas' valuable services for our educational work in Arkansas. Let him wire me at once his request for a location. This will leave him absolutely untrammelled and the servant only of the two colleges until he wishes re-admission into the traveling connection. This is both the mind and method of the spirit, Phil. 2:1-11."

I immediately 'phoned Brother Thomas, who was in Little Rock, earnestly requesting him to wire at once his request for a location in order that he might give himself wholly, for the present, to our educational work. Brother Thomas sent his request, and was accordingly located.

STONEWALL ANDERSON.

Conway, Ark., December 17, 1906.

Oklahoma Conference Notes.

The session of our last conference was in many respects the most difficult in the making

of appointments of any held for many years. The task was especially hard on Bishop Key, who came without having studied the field or men. Then the sixty new men who came by transfer and otherwise taxed the appointing powers as some of us had not experienced before.

The new name, Oklahoma, meets with the approval of most of the brethren.

The visit of Drs. Lambuth and McMurtry gave great delight to the body.

The collection for church extension special was one of the liberal acts of the conference, and will be of great help in planting our church in this new country; while to wait until the meeting of the General Board would mean that we would lose the field.

The preachers are about all on the ground, and reports that reach us indicate a good year. Work will begin at once on the new St. Luke's church, and we expect to have everything ready to receive our brethren into it when they visit us next fall for the annual session.

A committee of official members, together with the presiding elder and pastor, went to Dallas on the 5th to examine several new churches in that city. We will build second to none in this city or in the new State.

Rev. D. A. Gregg, of the McLoud charge reported one-half of his assessments in hand when the district stewards met on the 4th.

Rev. R. S. Satterfield has met with a very cordial reception at Epworth, and we predict a year of great success in this important and difficult charge.

Rev. P. R. Knickerbocker is preaching to crowded houses, and the people are delighted.

W. J. S.

HE CAME.

Bethlehem, O Bethlehem,
How wonderful your song!
Long have angels told the tale,
Joyous as the time grows long.
Jesus came that winter night,
Flooding all the world with light,
Filling contrite hearts with joy
That the years cannot destroy.

Bethlehem, O Bethlehem,
How wonderful your song!
O'er the rugged fields of time,
Does it echo full and strong.
Jesus came that winter night,
All the ages thrilled with light!
O my heart! this sweetest joy
Pain and death cannot destroy.

Bethlehem, O Bethlehem,
How wonderful your song!
Distant heathen feel the joy,
Joining too the holy throng.
Jesus came that winter night,
Thrilling all the world with light,
Light that gloom can ne'er destroy,
Light that fills my heart with joy.

Bethlehem, O Bethlehem,
The angels brought the song!
Over all the earth it rolls
Like a billow deep and strong.
Jesus came that winter night,
Bathing earth with life and light,
Flooding men with Heavenly joy
Sin and sorrow to destroy.

—By B. F. M. Sours.
Mechanicsburg, Pa.

Now is the time to begin subscriptions to the church paper. It is best to begin with the year. For all who will order the paper now, remitting \$1.50, we will send also the Southern Agriculturist one year free, provided they mention it in sending in their order.

A Note About the Little Rock Conference.

The forty-first session of the Little Rock Conference passed as tranquilly as the sweet autumn days from November 28 to December 3. Some thought they felt the tremor of subterranean fire; also a bomb, thrown from a mortar, which one of the sentries located with a glass, burst over the place where we were assembled the first day of the session. The author of this incident doubtless thought to stampede the conference, but the brethren have become too much used to the smell of powder during five years past to take alarm. The regular business of the conference went on without diversion or delay.

Bishop Atkins was calm, unassuming, brotherly, and patient. No man accused him of being a partisan; no man felt that he was an enemy.

The appointments are the crucial test of a Bishop's nerve and wisdom. What criticism have we for this part of the work? None. We never criticize a cyclone. Every presiding elder was unhorsed. Every one of the seven who take charge of the districts are without precedents or records, being untried in this arm of the service. They are all acceptable and capable men, and enter their work without trammels.

The transfer of James Thomas took from us a brother greatly beloved, a meek, spiritual and prayerful man, whose work on every charge he has served has been greatly blessed, and who, by love and service, wins love and confidence. He will do a great work in any field where a great work is possible.

The writer heard the reading of the appointments with the deepest interest. Nothing could be anticipated. The brethren were all in the air. They dropped down in this place and that, seemingly bewildered. When all was over and the benediction pronounced, one preacher said, "I will return unto my house whence I came out." Returning, he found it swept and garnished, so he sat down at his old desk in his old arm chair and wrote this screed.

J. E. GODBEY.

Sunday League of America.

This society was organized to perpetuate the quiet, thoughtful Sunday as a feature of American civilization, and to introduce it into other lands.

By public meetings held in churches, halls, and groves, it seeks to awaken the people on this subject, and by its literature to indoctrinate. Wherever there are local organizations it seeks to stimulate them. Where there are none it desires to effect one.

The following paragraphs are taken from the report of the Committee on Sabbath Observance at the General Conference, M. E. Church, South, held May, 1906, at Birmingham:

"The Sunday League of America stands for the highest ethical ideal of the Sabbath and seeks to accentuate the American interpretation of its sanctity. Its object is to preserve the day of the Decalogue as a season of rest, thus contributing to the mental, religious and physical upbuilding of all classes of our people.

"A vast majority of the immigrants coming to our shores are from countries where an orderly and worshipful Sabbath is unknown. This infusion of foreign life is fast changing our old-time Sabbath into a lawless holiday, filled with drunkenness, gambling, debilitating sports, destructive of body, mind and soul. The work of the Sunday League is especially designed to arrest and correct this evil by creating a sentiment in favor of wholesome and comprehensive Sunday laws, and of the enforcement of the same when enacted.

"The Sunday League of America has the endorsement and helpful co-operation of multitudes of the most distinguished citizens of the country, including Hon. Theodore Roosevelt, president; Hon. C. W. Fairbanks, vice president; Hon. Hoke Smith and Governor John M. Pattison, of Ohio, the latter of whom are numbered among its officers.

"The work of this League needs and claims the help of every thoughtful American citizen, especially does it make and urge this claim upon the ministers of the Evangelical churches of America, to whom the American Sunday must look for its protection and perpetuation.

"Resolved, That we pledge to the Sunday League of America, and all other legitimate organizations and agencies, our good will and hearty co-operation, in order that our laws of Sunday observance already existing upon our statute books may be enforced, as well as that needed laws may be enacted, for the suppression of all forms of Sabbath desecration prompted by pleasure and greed, as ball games, bicycle tournaments, horse racing, theaters, boat and railroad excursions, the open saloon, and the buying and selling of anything except in cases of absolute necessity or mercy. We claim our right as American citizens to the privileges and blessings of the American Sabbath, affirming that it is too late a day for us to surrender to aliens and other foes this priceless heritage, which we claim in behalf of home, and church, and nation."

Montana Letter.

In the Western Christian Advocate of October 17 there appeared an excerpt from an article by Dr. A. J. Lamar, in the Nashville Christian Advocate, regarding Montana.

The gracious reference to myself and my work in connection with the Stevensville Training School was highly complimentary, and was much appreciated.

Only a few years back I would not have entertained the thought of taking up any kind of educational work, but I am now wholly absorbed in it, and have been for five years.

The immediate and imperative need of the school is a dormitory, and our small constituency in the Montana Conference has given about all that it is able to give to this institution, and failure is inevitable unless some of our more wealthy people in the South come to its rescue. Christian education is just as vital to the permanency and efficiency of our church in Montana as it is in Arkansas. The lack of space forbids me telling you of the resources and possibilities of this country. There are many wealthy men in this State, but they are either members of no church or of the Roman Catholic. Fifty per cent of the church membership of Montana is Roman Catholic.

The little Protestant organizations of this commonwealth are making a heroic struggle, and, to the faint hearted, seem to be leading a forlorn hope, but they are not. The half a century back of us of fortitude, hope against hope, self-sacrifice, loyalty, and achievement, proves that some day the Kingdom of God will be firmly established in this great West.

Our Savior pronounced a blessing upon those this section of the United States. There is no reason why it should. The demand is upon us, and we will not evade the responsibility. This is missionary territory, and the work is peculiar and difficult. Because it is a country of wealth and large business enterprise the church must devise liberally for the extension of the Kingdom.

My cry is for \$20,000, to build and furnish a dormitory for the Stevensville Training School, and if Montana or I have any friends

in Arkansas we would be pleased to hear from them in cash donations about Christmas for this dormitory. Who will be the first to respond?

Arkansas! I was born there—in the town of Pocahontas; grew to manhood there, received my school training there, and won my life partner there. All the rich and romantic associations of childhood and youth are inseparably connected with Arkansas.

My father was very fond of the society of Methodist preachers, and almost all my early association with "grown-ups" was with them. Gregory, Futrell, Paine, Jolly, Reynolds, Williams, Smith, Ferguson, Babcock, Key, Keith, Hill, Ben, Burrow, Massey, Boswell, Great-house, Harlan, and others, I call up before me often. The first Bishop (Pierce) I ever saw was at Ozark, in 1879. The first time I ever saw "ye" senior editor was in Dardanelle, in November, 1880. I really thought that he was a great preacher then. "Ye" junior I first met in Neosho in the early summer of 1887. He was then in charge of Neosho Collegiate Institute, Neosho, Mo. On that occasion I made my first speech to a graduating class, and presented the diplomas. All these belong to that class of men whose genius, wisdom and charity keep fresh and sweet the springs of life. All that I have set down here, and more, makes Arkansas dear to me. Beneath her sod lie the bodies of my brothers, a sister, and my father, and sometimes the thought comes unbidden, "You will go home to die."

Seventeen years of service in this field make it, at least, my second home. After sharing the toils and sacrifices of these people for so many years I hesitate to separate from them. My children know no other section or people. I love these valleys, mountains and people, and more, I know that the Son of Man is here. We like the climate and enjoy good health. The winters are long, but not disagreeable.

With love to Arkansas and all her people, I am, cordially,

D. B. PRICE.

Church Extension Notes.

Dr. John Mathews, of St. Louis, Mo., sends five dollars to be applied to the fund for the building of a church at Uruguayana, Brazil, of which the Rev. E. E. Joiner is pastor.

In a private note to the Church Extension secretary, he says: "My health since cold weather set in has somewhat improved. I rarely get out of the house. I am abiding my time in hope." The whole church will be delighted to hear this word from this venerable and saintly man.

* * *

The Oklahoma Conference, at its late session, subscribed \$2,500 in response to the offer of the Corresponding Secretary for special work within its boundaries.

The Memphis Conference gave \$324 to the Oklahoma special fund for the purchase of lots in the "Big Pasture." This has since been followed by the Arkansas Conference giving \$300, the South Carolina Conference \$300, and the North Georgia Conference \$500.

The South Georgia Conference has given \$1,000 towards the erection of a "Bishop Tipton Memorial Church," which is to be located in the "Big Pasture," at a point to be decided later.

* * *

Since the last notes were published the following conferences have sent in their reports on assessment account: Virginia, \$6,426.44, being an increase of \$223.96 over last year; Northwest Texas, \$7,809.58, which is an increase of \$2,356.46; North Georgia, \$6,091.34, an increase of \$126.08; Arkansas, \$1,358.14, representing an increase of \$113.80. The South Georgia Conference reports \$5,054.00.

The Relationship of the Choir to the Church.

No nation was ever known that was devoid of adoration to some Infinite Power. And every soul is imbued with the melody of music. No matter how savage, there are expressions of love, joy, praise and harmony welling up from every life that is endowed with rational existence.

When language fails, music, that soft medium of sublimity and peace, enralls the soul and speaks its eloquence. Language falls prostrate at the feet of music, and love reaches its highest ideality in concordant rhapsodies.

The most feebly endowed mortal in existence finds his spirit susceptible to the charm of music. He forgets anger and is soothed as no language can caress. It dispels low, degrading ideas and motives from the life and edifices, and ennoble man when under its spell. Anger and malice cannot live in its pleading calls, for harmony is heaven. It may not be fully understood by all (for who can understand the Infinite?), but is the one language best understood by all the world.

Erroneous ideas are entertained as to what is the church. It surely is the peace of love, and best evidenced by man in this sphere. A love for right, beauty, purity, and harmony. The purpose of the church is to so exemplify this purity of thought, this beauty of adoration to the God who created us all, that we cannot fail to find the rugged ways less painful, and the faint in heart more cheerful and satisfied.

The church should appeal to the divine sensibilities of man, inspiring him to think better and live more tenderly. It should show him the nobler, more beautiful way to exist, to such a degree as to touch and tender his heart to love this and despise the other, or the hurtful way.

Man, through his oratory and versatility of mind, may appeal to the mental faculties of others and hold them in admiration, but never reach the heart. Art, as well as heaven, exists in the heart only.

Ministers may be possessed with marvelous magnetism over others, and wield it to a wonderful degree from the pulpit, but this is more often obliterated before the test of life than if some secret chamber of the soul has been penetrated by the voice of music, which never fails to touch the heart to joy, tears of peace, or silent adoration to the God whom it portrays.

No soul, no matter what its inferiority or vileness of deportment, but has somewhere in its various labyrinths a cord which, if played upon properly, will vibrate with the sweetest melody of the beautiful.

Unfortunately for the modern pulpit, there is too much tendency to theorize; too much theology and not enough genuine sympathy and sincerity.

Sermons are constructed and delivered in a mechanical way. In fact, it is not a question of the necessity of so much more knowledge as the inclination to utilize and apply what we already possess. The church needs entertainment with the quality which carries conviction and instruction.

The choir is a factor for good. It wields an influence much more refining than does the pulpit, for in language there is much of mockery and show, while in music there is no betrayal.

The church is not a church when it does not possess mutual sympathies and is free from malice, envy and desire for external show. All discordant thoughts are obliterated when one is blended and sublimed in the quick essence of music. A choir is as essential to the church as feeling is to the soul. The most progressive and effective churches of today, and

for all time to come, is where the most soulful and enthralling music is produced.

A languid and indifferent congregation is always an indication of inferior, ignorant music.

The spirit cries out for expression, as the soul for immortal life.

It is unquestionably true that the choir is more essential as a factor in the entertainment and ennoblement of the people than the minister. In fact, it thrills him to greater flights of eloquence and fires of love. It dictates the quality and capacity of feeling carried away from each service in the church, and leaves an immutable impression on all natures capable of understanding.

The choir should be amply rewarded for all services by the church, for no church can exist without it. Those who are indifferent must be made to become thoughtful. Appeal to the divinity of a soul and you obtain results eminently superior to those reached through the mental faculties, or from the ritualism, or from too much long-drawn-out sobriety. The choir appeals to the spirit. It should be of the best voices and noblest lives. Inculeated therein should be sympathy, love and purity of intelligent thought. It should ignore the antiquity which is often so prominent in the so-called churches of today. It is too potent a power over human hearts to become the victims of the narrow whims of a preacher, who probably might be better capacitated to become a good gardener than an instructor of thinking, active people.

The vital significance and value of a choir in the church has not as yet been fully recognized. It is a higher medium for good to fine souls than anything connected with the church, for it breathes and bespeaks love, which is the foundation of all churches and of all character. One not imbued with such a sentiment is cold, unlovable and never attracts any one to them.

Every minister who does not encourage and work in harmony with the choir, urging it to more zealous work, is a fossil, and belongs to that age of deluded antiquity. He is but a pale star, a shooting meteor, and will become extinguished in his influence as rapidly. The same can be made applicable to the church as a body.

Any noble sentiment is sacred, for it is born of love. No one is entitled to be classed as a musician whose heart is not attuned to the melody of love—a love so fair and so strong that it stands enamored with some other soul.

Worship is not evidenced through the so-called sacred music wholly. A good love song, expressing purity of thought and sentiment, is worship to God. The Lord pity the man that is so narrow as to think otherwise.

But the idealization of the noblest aspirations of the soul will continue to be conveyed through the glory of music, especially the choir, and will be to the church what the warm caresses of the sun are to budding, blooming flowers—straight from the heart of God, without any shade of fallacy or duplicity.

DORSEY M. COOLEY.

The views expressed above are, we verily believe, those entertained by some folks. We give them space for that very reason. But we most decidedly object to the notion that a choir is more essential to the ennobling of the people than is a preacher; and we must decidedly object to the notion that every minister who does not "work in harmony with the choir" is a fossil—it depends upon how the choir chooses to work, and it depends upon whether or not the choir is the authority. Jesus Christ expects pastors to be at the head of things.—Editor.

Bishop Atkins in Retirement.

We have long known Bishop James Atkins, D. D., LL. D., to be a man of affairs and strong and wise in the performance of duty.

Years ago he served the Methodist Church with distinguished ability as educator, and for the past decade as editor of the Sunday School Magazine.

His election to the episcopacy was but natural testimony of the General Conference of the M. E. Church, South, to his fitness and worthiness to share with the few chosen men the highest honor and greatest responsibility within her bestowal.

The newspapers of Arkansas have recently given us a fairly good glimpse of him actively engaged in official labors, and we have realized his power within our borders.

It occurs to me that a peep at him in retirement will now be agreeable to our people.

His genial manner captivates friends, and like hooks of steel his sympathetic kindness binds them to him forever.

It was once my good fortune to spend several weeks in the house with his family and other pleasant people, who were seeking health or recreation in the Blue Ridge mountains, and Bishop Atkins' ready and unfailing kindness towards others is well remembered.

Each day was a repetition of the "yesterday" of helpful ministration, often unconsciously and always unostentatiously given.

A lover of learning, he gladly placed his valuable books at the disposal of appreciative readers.

A writer of ability, he encouraged those of small talent to wield the pen in faith and for truth.

He reveled in Nature's wondrous beauty as pageantry of cloud, guided by the stars or illumined by the sun, swept across valley and over mountain height, and he worshiped God, the Creator of the universe.

He rejoiced in the triumphal march of the seasons, bearing fruits and flowers for the sustenance and delight of mankind, and he inspired others to return thanks to the Heavenly Father.

As a follower of Jesus Christ he ministered to the needy, and he loved little children.

Mac, the irrepressible four-year-old boy from Florida, did not hesitate to call upon this scholarly man to read aloud "Mother Goose's Melodies" twice at a sitting.

The delicate boy from Alabama brought his ball for a game with the great man.

The little negro, Rinaldo, child of an obliging servant, ran to him when pursued by quarrelsome children, confident of the good man's protection.

Friend and brother to his fellow man, and strong in faith, hope and love, Bishop James Atkins' life shall hasten the coming of our Lord's Kingdom.

V. C. P.

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, 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.

The Infant Catechism, by Mrs. Thornburgh, is, after years of use, still the best for very young children, 5c a copy, 40c a dozen.

THE EPWORTH LEAGUE.

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

Epworth League.

December 23—Lessons of the Manger (Christmas). Luke 2:1-20.

Christ's mind in coming into the world. Phil. 2:5-8.

Why the Father gave the Son. John 3:16.

Why Jesus came into the world. John 10:7.

Why He came in the flesh. Heb. 2:14-18.

The time and manner of His coming. (18).

4:1-7.

The theme of the gospel. Rom. 1:1-7.

The manifestation of the word. 1 John 1:1-4.

What does the manger-cradle teach? Its

lessons are many. At this Christmas-tide it

is well for us to study them. The Babe of

Bethlehem, whose birth has meant so much

to the world, was content with a manger

for his cradle, and a stable for his birth-

place. Since he was willing to come into the

world upon his sublime mission amid such

surroundings, can any of us afford to com-

plain of our lot? The infinite God can and

does make a home for himself in the humblest

places of the world. The best places, the

most desirable places, are not always occu-

pled by those who are greatest. All the rooms

of the Inn were occupied, so the greatest per-

son who came to Bethlehem at this taxing

time must find lodging in the stable and con-

vert a manger into a bed. The throngs in the

city were unmindful of the presence of this

new-born babe, but shepherds from the Ju-

dean hills, to whom angels announced his

birth, and wise men from the East, guided

thither by a star, came to see the babe in

the manger and worshiped him. The true

measure of a life is not its outward environ-

ments. A Christ can glorify the humblest

place upon the earth. True wealth does not

consist chiefly of material possessions. He in

whom the Kingdom of God is established by

the indwelling Christ is richer than he would

be if he owned the world. "Can any lesson

for you and me be more evident than this—

taught by the manger-cradle and the life of

which it was the earthly vestibule—that to

win a true and noble soul is the main thing

—that being is a grander thing than hav-

ing?"

The lesson we may learn from him who,

for our sakes, chose the manger-cradle and

the rude cross, and who both in the manger

and on the cross was the Son of God, is that

what we are is more important than what we

have.

Why, when the Son of God came into the

world, which he had created, which rightly

belonged to him, was he unable to find wel-

come and accommodations at the Inn? Its

rooms were already occupied. Why does he

not find a joyous welcome and a cordial re-

ception in the hearts of men? Other guests

occupy the room that belongs to Christ. He

stands today knocking at the door of your

heart. Turn out other guests, welcome Christ,

and he will abide with you.

Notes.

Write for the literature of the Boys' League. It may help you to solve the problems you are studying.

Are you a member of the "Quiet Hour League?" Now is the time to begin devoting a greater part of your day to prayer and devotional study of the Holy Scriptures.

Do not forget to make some one else happier today.

Epworth Leaguers can carry sunshine into homes that need cheer.

To the Young Women of the Church:

As I begin this message to you, I have a vision of the multitude of young girls who are included in the class to whom I write—the young women of our beloved church. It is nearing Christmas time, and the light from Bethlehem's star shines on you as in my vision I see you with upturned faces waiting for my message. I would speak to your intellects and to your hearts today, for I want you to weigh your talents and your privileges and to answer the questions which I ask: How much do you owe to Jesus Christ? What have you done to discharge your obligation?

I heard a story the other day which might well be called a spontaneous answer to the revelation of a divine sacrifice. A poor Bedouin woman came a three days' journey to visit a missionary. She had never heard there was a Christ, and she was so overpowered that when she heard of his death she exclaimed: "I will have blood sacrificed; the choicest of my flock is His." She was much puzzled to hear that Christ had done it all and required

to His heart—the extension of His Kingdom. A young woman exclaimed, after attending a missionary meeting planned and conducted by young women, "I wish I could set this meeting down in some auxiliaries in the churches that I know to give the women an object lesson." In many societies the officers and active members are the same women who bore the responsibilities ten or fifteen years ago. God calls you to get ready to assume these responsibilities when He summons your mothers to their reward. Some young women whom I have met, though graduated with distinction from Christian schools, have been distressingly ignorant of missions and their administration. When the women who are now in charge die, shall the race of missionary workers become extinct?

God calls you for your own sake. There is a law governing every living organism in God's kingdom, viz., everything that lives must grow. Those of you who love flowers and wish to have your rooms filled with their fragrance in winter have often noticed the plant begin to droop and leaves to look lifeless. What is wrong? The plant has not room for its energies. The flower pot which contains it is too small. The law of life, which is growth, demands both sustenance and space. Pent up, the plant which should blossom in rich beauty remains stunted and dwarfed; a mere skeleton of what it might have been.

The same law of life demands that you grow, and no subject can engage your thought that will expand your mental and spiritual powers so fully as that which engaged the thought of the Son of God, viz.: The redemption of the world lost to sin. Your soul is too great to be cramped in the narrow dwelling of selfish aims.

God calls some of you to separation from home and loved ones. He calls you to separation unto Himself. Are you resisting His call? God forbid. He has great need of you in heathen lands. Dr. Margaret Polk, in charge of our hospital in Soochow, China, is in great need of a medical missionary to share her grave responsibilities. She ought to be appointed at the next session of our board. Added to medical skill, the candidate must be a missionary in purpose. Young woman who has had medical training—does not this need speak to you as a call from the Great Physician?

Every missionary in every field is overburdened. In the work of the Woman's Board of Foreign Missions our forces in China and Korea are decreasing in the face of unprecedented opportunities. The same is true of every other field. Has the hopeless despair of the heathen world ever caused you a groan or a heart ache or one act of real self-denial? Oh, young women to whom God has committed the trust of talents and opportunities for their development—would you give pleasure to God—would you know the highest joy known to woman? Surrender yourselves to God for service and ask Him to show you where you can serve Him best.

Give your Lord a Christmas gift that will bless the world and cause joy in heaven—the gift of yourself. I send this message to you with the prayer that you will write to me the joyful news of your surrender, and that before the New Year dawns you will have told Him, "Master, I do this for Thee, for Thou didst so much for me." Yours in hope and love,

MARIA LAYNG GIBSON,
President Woman's Board Foreign Missions,
M. E. Church, South.

Why Not Use Our Books? They Are Very Popular:

Mrs Thornburgh's Infant Catechism, 5c a copy, 40c a dozen.

A Sunday School Catechism of Church Government, by Hon Geo. Thornburgh, 5c a copy, 50c a dozen.

Sunday School Teacher's Class Book, 5c a copy, 50c a dozen.

Sunday School Secretary's Roll and Record, 50c each.

Collection Envelopes, 25c per 100.

Vest Pocket Commentary on the S. S. Lessons for 1907, Cloth 25c, Morocco 35c, Interleaved 50c.

Peloubet's Notes on the Sunday School Lessons for 1907, \$1.10.

Sunday School Reward Tickets, per package from 5c to 25c.

Any of the following cloth bound books for 25c: Black Rock, Black Beauty, Pilgrim's Progress, Robinson Crusoe, Beside the Bonnie Brier Bush, Alice in Wonderland, Imitation of Christ.

All kinds of Bibles at Popular Prices.

Anderson, Millar & Co.,

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nothing of her; that the perfect sacrifice had been offered once for all. She replied, "But I must show my love. I will sew a robe for the poorest of my tribe and tell Him, 'Master, I do this for Thee, for Thou didst so much for me.'"

For two thousand years we have known of our blessed Christ, and yet three-quarters of the world have never heard of Him. Can any effort be more worthy of a young woman's powers than to make Him known to women like this poor Bedouin whose gratitude puts ours to shame?

God is calling to you, you woman, because He loves you and needs you in His work. Some of you graduated last May; you have had gracious opportunities for developing every talent which God has given you, and now He asks your interest in that which is nearest

The Searcy Financial Plan.

The official board at Searcy estimates the entire current expenses for the year, including all salaries and conference collections, and then makes an assessment against the membership to cover the estimate and leave a margin for failures. The assessment is then presented to the members for approval, and if approved the member is then asked to sign a subscription note, which is made payable to some bank on or before some given time. The payer is assured that the amount specified in the note is all that he will be called on to pay during the year, and that if he will take care of that amount as his part of the current expenses it will not be necessary to send collectors to see him about the matter, and thus time and annoyance are saved. Each will have an entire year in which to discharge the obligation, without interest. The notes are printed in form as follows:

"For the purpose of paying the current expenses of Church for the Conference year beginning, 1906, I hereby subscribe the sum of \$....., to be paid to the bank on or before the day of, 1907, without interest until due."

If any prefer to pay cash they should sign the note and mark it paid. The best and largest payers should sign their notes first. That will encourage others. The assessment list should be classified according to amount assessed, all the \$100 men on one list, the \$50 on another, and so on down to the \$5 list, when the assessment is presented. The list of all paying that amount should also be shown to the assessed, also all notes for that amount and larger, which have been signed, should be shown to the assessed. The objections to signing notes should be met by showing the notes signed by the best payers of the church, and by the statement that the credit of the church should be made as good as any business institution, and as good as that of any member in the church.

When the notes are all signed (which should be done early in the year), they are then deposited in the bank and the board draws on them to meet the monthly expenses. As a rule, the smaller notes are paid first. Some are thus glad of an opportunity to make for themselves a credit at the bank. Thirty days before the notes are due the bank gives notice that they will be due and payable. This is a good plan to teach business methods in church work (a lesson much needed to be learned by the rank and file of our members). All bills are paid by check, and all collections and donations go into this common fund.

A Loyal Methodist.

I wonder how many can say this.

The annual Conference has come and gone, and almost all the preachers are settled in their new charges or have gone back to their old ones to begin work anew.

How many have taken up their work in the spirit of the Master regardless of their appointment?

I suppose there never was an annual Conference held but what some preacher was dissatisfied and thought he was underrated.

The men who have done most for the cause of Jesus Christ have been men that took what was given them without murmuring or complaining.

When Jesus was here on earth He never complained, and, because of His love for the work, He succeeded.

Brother, we should not complain. We ought to rejoice that we are called to occupy the hardest field for our Lord. I have tried to be a loyal Methodist and I have had as hard ap-

pointments as almost any man in the Arkansas Conference, and I tried to remain sweet-spirited and the Lord has blessed me in so doing.

Once I was appointed to a work in another Conference and spent all I had in going to the work and the people would not receive me. Four times I knocked at the Conference door before I was admitted on trial, and the first appointment that was given me was one of the hardest circuits in the Conference; eight appointments, all unorganized, no parsonage, no appropriation, and almost everything to discourage a young man. The first quarterly Conference met and I received one dollar. The second came and we looked forward to the same with hopeful hearts, expecting to get something to help us along, and, when all was summed up for the six months, it amounted to twenty-two dollars and fifty cents.

We worked on until the third quarter and received nineteen dollars, which looked as big as cartwheels.

Brethren, the Lord surely reigned in our house that year. In all we received \$150.

The secret of our success that year was that we stuck to our job.

I have never sought an appointment and

Christmas BIBLES

?

You intend to make a Christmas Present. What is better than a Bible?

We keep on hand and sell more Bibles than any house in Arkansas.

Send for our Catalog and make a selection before the rush of Christmas business.

You can return any Bible that is not satisfactory, if you order in time.

ANDERSON MILLAR, & CO.
Little Rock, - - - Arkansas.

I never expect to, but each year I have had a better appointment and better opportunities to do good.

Brethren, let me exhort you, if you have received a hard work, ask the Lord to help you to make it a good one.

YOUNG ITINERANT.

Our Unoccupied Territory.

Here and there in our conference is found territory where there is no Methodist preaching, and but little of any other kind. Even some places where our pastors used to preach have been dropped.

For country places, some of these localities are thickly populated, so it is evident that our neglect is not because of a lack of people. The writer has in mind at least one locality, ten miles square, where there is not a Methodist preaching place and no regular preaching by any other church. A rich territory it is, with good farms and many people.

But there are no Methodists there, none go there, and for good reason—for no religious advantages are there.

Why have we not occupied places like this?

Is it because other churches are there? No, for where Methodism does not occupy, other churches, as a rule, do but little. The people in these places do not hear the gospel and are but little concerned about it. To enter and successfully develop these neglected places now will be almost as difficult as any other mission work confronting the church. Not that these people are without a knowledge that the gospel exists, but because of their own stolid indifference to personal need.

But shall they be neglected because they do not want the gospel? Had there been in these places a liberal, loyal people, easily accessible, ever demanding the gospel, think you they would have been neglected? Are we not saying to these unfortunate people, "If you do not support the gospel you must be without it?"

Is there not a tendency to give more attention to those who are most appreciative, and to neglect more and more those who give the church no concern? If this be true, we are coming more and more to make the question of salary a condition whereby these people may receive the gospel.

The writer would not intimate by the above that our most progressive fields should receive less attention, but that out of them should come support for the gospel to these waste places.

If the church continues this neglect it may have a tendency to centralize more and more toward the wealthier and more populous districts and lose correspondingly her force as a church for the rural folk.

Hard and uninviting are these undeveloped fields, but who will say that here is not opportunity for any man to demonstrate his ability as a builder and the fact that he is not afraid of toil?

I submit that whenever these neglected corners of the great harvest field are reaped some faithful, patient laborers will have put the thought of personal ease, competent salary and public esteem aside for real sacrifice upon an altar of service.

Geo. N. Cannon.

Woman's Board of Foreign Missions, M. E. Church, South.

This splendid appeal to the young women of the church appears in the December number of the Woman's Missionary Advocate, but for fear many of our young women would fail to see and read it there we have asked the privilege of wider circulation for it in the church papers. When you have read it, will you tell others to read it, too? At no time of the year should our hearts be more impressionable than the Christmas tide. Since God has given His "best" for us, may these days be marked by a "white stone" of surrender and consecration of "life, heart and all" to His service.

MRS. W. F. BARNUM,

Vice President Western Division.

Fort Worth, Tex.

We reproduce the appeal on page 6.—Ed.

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.

"BIBLE TOOLS FOR BUSY PEOPLE," irresistible argument on doctrines of immersion, infant baptism, close communion, and kindred subjects, is good for troubled minds. Old price, \$1; now 50 cents. Anderson, Millar & Co.

The Standard Catechism, for the use of older persons, 10c a copy, \$1.20 a dozen.

THE SUNDAY SCHOOL.

Review Lesson, December 30.

Golden Text—His name shall be called Wonderful, Counsellor, The Almighty God, The Everlasting Father, The Prince of Peace.

October 7—The Two Great Commandments.

Golden Text—Thou shalt love the Lord thy God with all thy heart. Mark 12:30.

Historical Setting and Analysis:

What: A religious conversation. When:

A. D. 30.

Where: In Temple Court. Who: Jesus, scribe, people.

Why: To show man's duty to God and man.

Commit vs. 30-31. Read Matt. ch. 22:v. 34 to ch. 23:v. 39.

Lesson: Mark 12:28-34, 38-44.

October 14—The Ten Virgins.

Golden Text—Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh. Matt. 25:13.

Historical Setting and Analysis:

What: One of the "watch" parables.

Where: On Mt. Olivet. When: April, A.

D. 30.

Who: Jesus and the people. Why: To warn of coming judgment.

Commit vs. 1-2. Read Matthew chapter 24.

Lesson—Matt. 25:1-13.

October 21—The Parable of the Talents.

Golden Text—A faithful man shall abound with blessings. Proverbs 28:20.

Historical Setting and Analysis:

What: Another of the "watch" parables.

Where: On Mt. Olivet. When: April, A.

D. 30.

Who: Jesus to His disciples.

Why: To urge fidelity and consecration.

Commit v. 21. Read Luke 19:11-27.

Lesson: Matt. 25:14-30.

October 28—Jesus Anointed in Bethany.

Golden Text—She hath wrought a good work upon me. Matt. 26:10.

Historical Setting and Analysis:

What: A woman anointing Jesus for His burial.

Where: Bethany. When: A. D. 30.

Who: Jesus, Mary, Simon, Disciples.

Why: Prophetic preparation for the Pass-over.

Commit vs. 12-13. Read Mark 14:1-11; Luke 7:36-50.

Lesson—Matt. 26:6-16.

November 4—The Lord's Supper.

Golden Text—This do in remembrance of me. I Cor. 11:24.

Historical Setting and Analysis:

What: A memorial feast. When: A. D. 30.

Where: In upper room at Jerusalem.

Who: Jesus and the twelve disciples.

Why: To institute the Lord's Supper.

Commit vs. 26-27. Read Mark 14:12-26.

Lesson: Matt. 26:17-30.

November 11—Jesus in Gethsemane.

Golden Text—Not my will, but thine, be done. Luke 22:42.

Historical Setting and Analysis:

What: Alone in agony and prayer.

Where: In Gethsemane. When: Midnight,

A. D. 30.

Who: Jesus, the eleven, Judas, Sanhedrim guards.

Why: Entering upon His sacrificial work.

Commit vs. 38-39. Read Mark 14:32-52;

Luke 22:29-53.

Lesson: Matt. 26:36-50.

November 18—Jesus Before Caiaphas.

Golden Text—He is despised and rejected of men. Isaiah 53:3.

Historical Setting and Analysis:

What: An infamous trial. Where: In Je-

rusalem.

Who: Jesus Before the High Priest. When:

A. D. 30.

Why: Preliminary to His crucifixion.

Commit vs. 67-68. Read Mark 14:53-72;

Luke 22:54-71.

Lesson—Matt. 26:57-68.

November 25—The World's Temperance Sunday.

Golden Text—I keep under my body; and bring it into subjection. I Cor. 9:27.

Historical Setting and Analysis:

What: Arraignment of wine-drinking.

Why: Because of effect on character and nation.

Where: Jerusalem. When: About B. C. 750.

Who: Isaiah to the Jewish people.

Commit verse 11. Read Kings 20:13-21.

Lesson—Isaiah 5:11-23.

December 2—Jesus Before Pilate.

Golden Text—Then said Pilate, * * * I find no fault in this man. Luke 23:4.

Historical Setting and Analysis:

What: The world's greatest judicial farce.

Where: In Jerusalem. When: April, A. D.

30.

Who: Jesus, sentenced to death by Pilate.

Why: To please the Jews; overruled by God.

Commit vs. 20-21. Read Matt. 27:3-30;

Mark 15:2-19; Luke 23:1-12.

Lesson—Luke 23:13-25.

December 9—Jesus on the Cross.

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

Historical Setting and Analysis:

What: Greatest evil in all history.

Where: Jerusalem and Calvary. When: A.

D. 30.

Who: Jesus, crucified by the Jews and Romans.

Why: That Christ be made a sacrifice for sin.

Commit vs. 42-43. Read Matt. 27:38-66;

Mark 15:24-47; Luke 23:26-32.

Lesson: Luke 23:33-46.

December 16—Jesus Risen From the Dead.

Golden Text—He is risen as he said. Matt. 28:6.

Historical Setting and Analysis:

What: A Supernatural Resurrection.

Where: At Jerusalem. When: First Lord's Day.

Who: Jesus, who had been crucified and buried.

Why: To prove his Deity and claims.

Commit vs. 5-6. Read Mark 16:1-13; Luke 24:1-35.

Lesson—Matt. 28:1-15.

December 23—Jesus Ascends Into Heaven.

Golden Text—While he blessed them, he was parted from them and carried up into heaven. Luke 24:51.

Historical Setting and Analysis:

What: A farewell service. Where: Mt. of

Olives.

When: Thursday, May 18, A. D. 30.

Who: Jesus and His disciples.

Why: To assure, confirm and comfort them.

Commit vs. 46-48. Read Matt. 28:16-20;

Mark 16:14-20.

Lesson—Luke 24:36-53.

December 23—Christmas Lesson.

Golden Text—And the Word was made flesh, and dwell among us. John 1:14.

Historical Setting and Analysis:

What: Christ's eternal existence.

Where: In heaven. When: From all eternity.

Who: Son of God and Son of man.

Why: For God's precious purposes.

Commit vs. 1-2.

Lesson—John 1:1-14.

Book Review.

The editors of "His Life," a booklet giving the gospel narrative of the life of Christ in the words of the scripture, which has reached a circulation of one hundred and twenty thousand; have also prepared two other booklets, which complete the New Testament series, entitled; "His Friends" and "His Great Apostles." Paper, 15 cents; cloth, 25 cents.

In the midst of so much pessimism about American political conditions, it will be a delight to read in the January Scribner Fred-eric C. Howe's comparison of "The American and the British City." He believes that the spirit of revolt which we have been showing is simply a tribute to the vitality of Democracy. A careful comparison of the government of our cities with the cities of Great Britain reveals to him a more healthy condition in America. Summing up, he says: "Our superior physical endowment, our comparative freedom from a land monopoly in control of legislation, our open minded democracy, assure us a city far more beautiful, vastly more healthful, and infinitely more generous in its ideals than the English city now is."

Will each of our preachers remember that the annual Conferences requested that the very first business in each pastoral charge this year should be a thorough and business-like canvass for the Conference organ? That means new subscribers and collection of all past dues. Please write us at once for post office lists, brethren, and get at this work immediately

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

Sunday School Literature.

It is the time to order for another quarter. Do not ask us to charge literature to you. Send for just what you want, and enclose the exact amount to pay for it, and save us trouble and avoid delay. State whether you want for 1st, 2nd, 3rd or 4th quarter. Or, if you want for a whole year, say "one year" in the blank for quarter. Use this form for ordering.

To ANDERSON, MILLAR & Co., }
Little Rock, Ark.

Send Sunday School Literature as follows, for the.....quarter

COPIES	PERIODICALS	PER QUARTER	DOLLARS	NTS
.....	S. S. Magazine.....	12½ cents	.....	.....
.....	Senior Quarterly.....	3½ "	.....	.....
.....	Home Department.....	3½ "	.....	.....
.....	Intermediate Quart'ly.....	3½ "	.....	.....
.....	The Junior Lesson.....	3½ "	.....	.....
.....	Little People.....	2½ "	.....	.....
.....	Weekly Visitor.....	10 "	.....	.....
.....	Olivet Cards.....	2½ "	.....	.....
.....	Lesson Wall Roll.....	75 "	.....	.....
.....	Reward Cards.....	5 to 30 pk.	.....	.....
.....	Standard Catechism.....	\$1.20 per doz.
.....	Junior Catechism.....	60c per doz.
.....	Child's Catechism.....	40c "
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.....	Class Books.....	5c "
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.....	Envelopes.....	20c per 100.

TOTAL.....

To.....

Postoffice.....

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Morrison, Okla.

We have just closed a very gracious revival under the leadership of Rev. M. A. Cassidy. It was a union meeting of all the good people of the town. There was much to hinder the work of God, but in spite of all the meeting went right on, and every service proved a blessing to some one. There were quite a number of conversions. Brother Cassidy is a wise and common-sense evangelist, and is sure of success. His preaching is in harmony with the Methodist standards of theology, and therefore is the gospel of our Lord Jesus Christ, pure and simple.

Few preachers put more real Bible into their sermons than Brother Cassidy. His sermons on the evil effects of the saloon were simply powerful. We are expecting great good from this meeting. Our people showed their appreciation of this servant of God by their liberal offering of about \$100 and earnestly requesting his

HIDDEN DANGER.

Nature Gives Timely Warnings That No Little Rock Citizen Can Afford to Ignore.

Danger Signal No. 1 comes from the kidney secretions. They will warn you when the kidneys are sick. Well kidneys excrete a clear, amber fluid. Sick kidneys send out a thin, pale and foamy, or a thick, red, ill smelling urine, full of sediment and irregular of passage.

Danger Signal No. 2 comes from the back. Back pains, dull and heavy, or sharp and acute, tell you of sick kidneys and warn you of the coming of dropsy, diabetes and Bright's disease. Doan's Kidney Pills cure sick kidneys and cure them permanently. Here's Little Rock proof:

Mrs. M. E. Massey, living on Ferry St., near the river, Little Rock, Ark., says: "I was subject to severe attacks of back-ache, a heavy dull aching just over the kidneys, and to stoop or lift anything caused agony. There were also times when the kidney secretions were too free and highly colored, containing a white sediment. Seeing Doan's Kidney Pills advertised at J. F. Dowdy's drug store, I procured a box. Since using them I have been in much better health, and my back giving me very little trouble, and the action of the kidneys has been more regular and natural. I give the credit of this result to the use of Doan's Kidney Pills."

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

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

return in the summer. At this place our church was rent in twain about a year and a half ago, and an M. E. church was organized. Just think of how sinful it is, as well as foolish, to tax a little town of not more than four hundred people with two Methodist churches and two pastors, each of them with wife and four children! Now, such a thing may not be a sin against the Holy Ghost, but it is certainly a sin against the prayer of our Lord in John 17, and against the Board of Missions. E. H. CREASY.

December 12, 1906.

The Christmas Joy of the Lonely Heart.

While the earth abides there will always be lonely hearts, whose loneliness is increased by the general good fellowship of the season. Sorrow has a way of lifting the latch and coming, an unbidden guest, at some time or other, into every life. One day all is brightness, the next the world is dark. Among those who are keeping Christmas this year there are some who have to rise above the personal grief in their determination not to cloud the sunshine of others. How may they best succeed? By the old-fashioned way that leads heroic feet over rough roads and shows at every turn a shrine where one may stop and worship. The shrine is not visible to all travelers; from some it is hidden. But those who stop there to pray behold within it a cross and they wreath the cross with flowers. They are lonely themselves, to drop the metaphor, but they do not inflict their sadness on their friends. They invite children to visit them, they carry comfort and cheer to the aged and the infirm. Although their own lives seem shorn of blessing, they take pains to be blessed in their ministry.—Margaret E. Sangster, in Woman's Home Companion for December.

Snyders' Moth Death in perforated polished metal boxes KILLS moths, moth worms, moth eggs. Has felted hook attachment to hang in upright PIANOS. Moths work unmolested in pianos everywhere—this is the time to kill them, while incubation is slow. Don't open, simply put boxes in trunks, closets, drawers, etc. No bad odor, clean, effective 1 year. 15c a box, 2 boxes postpaid for name of your druggist and 25c. Snyder & Co., Dept. 18., Wilmington, Del., Sole Mfrs.

Beggs and Mounds.

At the general distribution of preachers at Tulsa, November 14, Bishop Key read us out for Beggs and Mounds the second year. We were very kindly received by our good people. We have begun the new year with a gracious revival at Beggs, resulting in a great number of conversions, with forty-three additions to our church, consisting of the leading families of the town.

Brother P. B. Hicks, our newly constituted conference missionary, was with us and did the preaching.

With Mr. Harvey and Miss Mary Hicks conducting the singing, they carry a meeting with

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Memphis, Tenn., Aug. 27, 1906.

Mr. R. G. WINTER,
Houston, Miss.
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Business Men, Bankers, Ministers

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By Milton H. Hunt, Manager.

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and I will ship O. O. D. to any railroad station in the U. S. this fine Willard Steel Range. Anyone can say they have the best range in the world, but I will furnish the evidence and leave the verdict to you. After you examine this range, if you are satisfied in every way, pay Agent \$14.00 and freight, and you become the possessor of the best range in the world for the money. The range has six 8-inch lids; 18-inch oven; 15-gal. reservoir; large warming closet; top cooking surface, 30x34 ins. Guaranteed to reach you in perfect order. Shipping weight, 400 lbs. Thousands in use and every one of them giving satisfaction. Write for full description and testimonials.

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No. 62 WILLARD BLDG.
320 CHESTNUT STREET
ST. LOUIS, MO.

them, and something is doing when they come to town. Their work is sufficient recommendation to those desiring to secure their labors. I send four subscribers to the Advocate.

J. M. RUSSELL, P. C.

Pryor Creek, I. T.

We begin the new year with fine prospects. The people have given us a most hearty reception. The congregations at services are large and the board of stewards have raised the salary almost \$200. This is the coziest little charge in the conference. Everything neat and new. The congregation is a fine body of people, and thorough church-goers. They are determined to do the right and nice thing. We are expecting a great year.

W. U. WITT.

SPECIAL OFFERS IN

Meridian Female College.

Only \$100.00 will pay board, washing and tuition for a few girls balance of session. Only \$65.00 for tuition and board in Club Home till places are filled. Apply at once. A few more can get work to help on expenses.

J. W. BEESON,
Meridian, Miss.

Beggs Meeting.

We closed our first meeting with Rev. J. M. Russell, pastor, last night. Had a very good meeting; received forty-eight into our church. The leading men of the town were among them. We are very much strengthened at this point. The pastor is rejoicing, as his church is more than doubled. Got four subscribers for the Advocate. Br. Russell will send them in with others, as he hopes to add others to the list.

P. B. HICKS,
Conference Missionary.

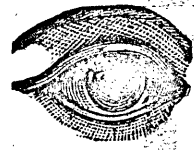
From Brother Scivally.

I have been confined to my room for several days, but am able to be up at present. Will say I can assist any of the brethren in meetings who are wanting revivals. I want to put in all the time in meetings that I am able to work. If any of the brethren want to know anything of my work as a revivalist I refer you to Brother Eaglebarger. Fraternally,
J. C. SCIVALLY.
Ardmore, I. T.

Eyeglasses Not Necessary.

Eyesight Can Be Strengthened, and Most
Forms of Diseased Eyes Cured With-
out Cutting or Drugging.

That the eyes can be strengthened so that eye glasses can be dispensed with in the great majority of cases has been proven beyond a doubt by the testimony of hundreds of people who publicly claim that they have been cured by that wonderful little instrument called "Actina." "Actina" also cures most cases of sore and granulated lids, Iritis, etc., also removes Cataracts and Pterygiums, without cutting or drugging. Over 70,000 "Actinas" have been sold, therefore it is not an experiment, but an absolute fact. The following letters are but samples of those that are received daily:



can see to read and
fore. I can honestly

(Miss) E. F. Tucker, of 2401 San Antonio Ave., Alameda, Cal., says:—"I am more than pleased with the 'Actina.' When I received it I had been wearing glasses for more than pleased with the 'Actina.' When immediately discontinued their use and have not had them on since. It is wonderful. I consider it worth its weight in gold. I have recommended it to many of my friends. I would be pleased to have a few circulars to hand to friends as they may understand more of it, price, etc."

E. R. Holbrook, Deputy County Clerk, Fairfax, Ca., writes:—"Actina has cured my eyes so that I can do without glasses. I very seldom have headache now, and can study up to eleven o'clock after a hard day's work at the office."

"Actina" can be used by old and young with perfect safety. It is impossible to do harm with one. Every member of the family can use the one "Actina" for any form of disease of the Eye, Ear, Throat or Head. One will last for years, and is always ready for use. It will be sent on trial, postpaid.

If you will send your name and address to the New York & London Electric Association, Dept. 101N, 929 Walnut St., Kansas City, Mo., you will receive, absolutely FREE, a valuable book—Professor Wilson's "Treatise on Disease."

W. H. M. SOCIETY.

EDITED BY

Mrs. A. L. Malone, White River Conference
Mrs. V. S. McLellan, 1818 Chestnut St., Pine Bluff, Little Rock Conference.
Mrs. G. G. Davidson, Greenwood, Arkansas Conference
Mrs. F. B. Crofford, Chickasha, I. T., Indian Mission Conference

Send all communications to the editors

Little Rock Conference.

The reports for quarter ending December 1 give evidence of faithful effort in various departments of home mission work by many auxiliaries and our seven district secretaries.

It is much to be regretted that there is some falling off in the number of auxiliaries, and I hope the silent and sleeping ones may soon be aroused and set to work again.

We are glad to record the new auxiliary at Cerragorda, Texarkana district.

Arkadelphia district reports the only new life member, Frances Marian Williams, the sweet babe of our beloved president, Mrs. F. M. Williams.

Some comparison of the reports by districts will be interesting, and it may stimulate others to overtake, or even surpass, the banner district of this quarter.

In the McEachern Brigade, Camden district, reports 63; Arkadelphia, 62; and Texarkana 47 members.

In number of Tithers Arkadel-

phia 142, Camden 37, and Little Rock 33.

To "Our Homes" Little Rock district has 110, Camden 99, and Arkadelphia 83 subscribers.

The Week of Prayer was observed by seven auxiliaries in Camden district, and five in Texarkana and Little Rock districts.

Camden reports 776, Arkadelphia 519 and Little 512 visits to the sick and strangers.

Pine Bluff district reports 23 and Prescott 20 Bible readings or cottage prayer meetings held.

Camden district reports 214, and Monticello and Little Rock each 180 good garments distributed.

In the Baby Roll Arkadelphia has 63, Pine Bluff 45, and Prescott 42 members.

Camden helped 84, Monticello 54, and Prescott 51 needy persons.

In supplies Camden and Little Rock each report three boxes and Prescott one sent to the families of preachers in hard places. We shall probably hear from other auxiliaries through this department, for when women once help in this beneficent work they are glad to be called on again.

A needy case in our own conference was reported to the ladies of the First church, Little Rock, just as their barrel for the Indian Territory had been filled, and their energy and enthusiasm in ministering to the second family was best evidence of joy found in answering the first call.

Our great hearted superintendent of supplies, Mrs. J. H. Yarbrough, longs to see cheer and comfort sent to every needy preacher, and she persists in her labors, although in feeble health and despite the admonition of her physician.

The fine report from our conference treasurer, Miss Lizzie McKinnon, shows that good was wrought by pen and thought, and that the auxiliaries responded nobly to her call.

Let us read her report carefully and see who is ahead, according to members and ability.

The return to free distribution of leaflets will undoubtedly bring benefit, as those who need the one for December on "Prayer and Money," by Miss Mabel Head, must realize. For January and February we have "The Call of the City" and "The Deaconess and Her Work," from the ready and consecrated pen of our general secretary, Mrs. R. W. MacDonell.

The Quiet Hour for Bible Study is recommended by our Woman's Board, and samples of membership card will be distributed that auxiliaries may know how to order a supply.

Our general secretary writes:

"Certainly, if we all go into this work in earnest it will mean the evangelization of our country within a few years."

The Woman's Home Mission

Society is to have a place in the study course of the Young People's Missionary Movement, and thus a knowledge of conditions in the homeland will be wisely disseminated.

Miss Mabel Head, our associate secretary, is now making an itinerary of the schools and colleges in Alabama, Tennessee and Georgia, and we are asked to unite in the prayer that she may be able to infuse the young women of the church with a sense of responsibility concerning their own consecration to service.

The blessed Christmas-tide is near, and may it bring joy into the hearts and homes of our people, and peace on each other because the Christ child came.

MRS. W. H. PEMBERTON,
Cor. Sec. L. R. Conf. W. H. M. S.

IMBODEN CHARGE.

We are still at the same place for another year, with a fresh supply of determination. I was a very sick man at Wynne, after adjournment of conference, and not able to travel until Tuesday, but have improved very much, and believe that I am on the road to a complete restoration of my health.

Sloan-Hendrix Academy is making excellent progress, and we are all hopeful of a very successful year, both of church and school. Come to see us.

L. C. CRAIG.

Imboden, Dec. 17.

Notice, Camden Districts Stewards.

Camden district stewards are called to meet at the Methodist church in Camden on Friday, the 28th, at 10 a. m. The preachers would do well to come if they so desire, and I especially desire that the brethren who are to supply charges shall meet me at this time. Let the chief stewards put their boards to work AT ONCE, and collect all that they can, and pay it over to the preachers, who will report at the first quarterly conference. Unless this is attended to promptly there may be found empty little stockings in preachers' homes on Christmas morning, and as a consequence some broken-hearted little ones. Go to collecting, brethren of the stewardship, and may the Lord help you to raise at least one-fourth of the sums that will be assessed by the first round of quarterly conferences, which will come in rapid succession. Your brother,

B. B. THOMAS,
Presiding Elder.

Altus, Okla.

I write this to say that Rev. J. W. Kizziar has been very sick since conference, and we are yet uncertain what the outcome will be. Let daily prayer be made for his recovery. I have never seen a man suffer more pain than he has, but he seems to be some better now.

Everything is moving well in

Cancer Cured

Dr. R. E. Woodward, Little Rock, Ark., Great 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, Leola, 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 afflicted yourself cut this out and send to some suffering one.

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the Altus charge. This is a pleasant charge. We like our presiding elder very much. There was no mistake made in the appointment of Brother Johnson to this district. With kindest regards to all the Advocate force and love to all the brethren, I am, as ever,

A. N. AVERYT.

Arkansas Patents.

Granted this week; reported by C. A. Snow & Co., patent attorneys, Washington, D. C.: Chas. J. Bushmeyer, Judsonia, piston-rod lubricator. For a copy of above patent send ten cents in postage stamps, with date of this paper, to C. A. Snow & Co., Washington, D. C.



SUNDAY SCHOOL LESSONS
FOR 1907. SELF-PRONOUNCING Pocket Commentary on Lessons and Text for 1907, with right to the point HELPS and Explanation, by Rev. J. M. Coon. Small in Size but Large in Suggestion and Fact. Daily Bible Readings for 1907, also Topics of Epworth League Society, with Pledge, etc. Red Cloth 25c. Morocco 35c. Interleaved for Notes 50c. postpaid. Stamps Taken, Agents Wanted. Address GEO. W. NOBLE, Lakeside Bldg, Chicago

NEXT TO PREACHING THE GOSPEL.

That is just what Doctors Hayden and Brown are doing in their new private sanitarium in Nashville. They are treating those unfortunate who have become addicted to alcohol and drugs, and who are unable to throw off the yoke of death. Better than all, they are doing it in an ethical way, and have the backing of the whole medical fraternity. There is nothing quackish about their methods or their work, but they are putting their patients upon sound medical principles.

There are men in Nashville who say that these two physicians have given back their lives to them, and made them strong and manly again, and taken away from them that awful craving for whiskey and drugs, which is a terror of so many families throughout our land.

It is a pleasure to be able to so heartily recommend so excellent an institution, for any religious paper does its readers a service in pointing out a reliable institution like this and distinguishing it from the hosts of quack affairs scattered throughout the land.

Drs. Hayden and Brown are not experimenters, but have had much practical experience in this most beneficent of works, and their sanitarium is beautifully situated, excellently furnished, heated and lighted. One cannot do better than to recommend to any whose relatives or friends are in need of such treatment this most excellent institution. It is far enough from the city to be quiet and restful, and near enough to it to assure all patients that they are getting the best treatment possible. The institution is furnished throughout with the latest medical appliances and everything necessary for the successful treatment of such cases is to be found there, so that in every way Nashville is to be congratulated upon the possession of such an institution, as are also the many who need its treatment throughout our country.

One of the attractive things about this institution is the absolute secrecy in which it keeps the affairs of its patients. Any one either coming to it for treatment or having friends to do so may be perfectly sure that their case will be handled in an absolutely professional manner.

It has been reliably asserted that there are as many as two hundred thousand men and women in the United States at the present time who are addicted to some form of alcoholic stimulant of one kind or another, from which they are desperately unable to extricate themselves. One hundred thousand suicides are accredited to the perverted use of opium annually in China alone. The conditions brought about in the human system by the use of drugs and stimulants are amenable to medical treatment, and it seems that Drs. Hayden and Brown have a method of treatment by which such patients can be speedily and absolutely restored to health and usefulness.

ROBERT C. LOWE.

NOTICE.

Notice is hereby given that on the 10th day of December, 1906, Union Trust Company, as trustee, for Exchange National Bank, filed in my office, as clerk of the Pulaski Chancery Court, its petition in said court, praying that it, by its decree, confirm and quiet its title to the following lands, situated in Pulaski County, Arkansas, to-wit:

Begin at southeast corner of northeast quarter of southwest quarter of section 29, township 2 north, range 12 west, and run north 63 rods, west 50.8 rods, to Nowlin tract; south 63 rods, east 50.8 rods, to beginning, all in said northeast quarter of southwest quarter of said section, township and range, containing twenty acres.

Therefore, all persons who claim any interest in said lands, or any part thereof, are hereby warned and called upon to appear in open court, within seven weeks from this date, and show cause, if any there be, why the prayer of said petition should not be granted, and why the title of the said petitioner to said lands and every part thereof should not be quieted and confirmed.

Given under my hand as such clerk, at the city of Little Rock, this the 17th day of December, 1906. F. A. GARRETT, Clerk.

MARSHALL & COFFMAN, Solicitors.

El Dorado Circuit, Ark.

Most of the preachers are moved before this, I suppose, and I would like to drop a hint to my fellow-pastors as to how we should treat our predecessor. Let us not criticise him adversely ourselves, and let us not encourage our people in criticising him adversely.

When our people complain of our predecessors let us remember two things—first, that every house has four sides; second, there are two sides to every question.

Many of us, no doubt, can recall many occasions on which the faults of our predecessors were brought before us in panoramic view, and kept there until we had doubts and misgivings as to whether there could be much good left in one who was so faulty. Before the year is out those who

roasted our predecessor are preparing a fire in which to roast us when our successor comes. Let us not encourage our people in uncharitable conversation, especially when it is indulged in to the hurt of our brethren in the ministry and to the hurt of the cause we are all trying to promote. Let us throw over each other's faults the mantle of charity. Let us be to each other's faults a little blind, but to our virtues very kind.

We have been on our work but a few days, but have already heard some good things about our predecessor. We hope to accomplish more for our Lord than we ever have in one year before. More anon.

WILSON MOORE.

Farmers, Attention!

The College of Agriculture of the University of Arkansas offers a short winter course, beginning January 14 and ending January 26, 1907. There will be lectures for two weeks by the University agriculturists, horticulturists, veterinarians, entomologists, dairy husbandmen, and others. No examinations are required, and no fees are charged. No books are necessary, and the courses are open to all who wish to attend. The only expense is railroad fare and board. This is a splendid opportunity for farmers and their sons and daughters, who cannot attend the university, to take a valuable practical course. The future of Arkansas is in the hands of the farmer. If he is wide awake and progressive, the State will grow by leaps and bounds, and he will reap the benefit. For catalogs, address W. G. Vincen-heller, Director, Arkansas Experiment Station, Fayetteville, Ark.

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Okmulgee, I. T.

The good people of Chickasha gave us a reception in the parlors of the church. Many of the elect of God belong to that company. Judge Dickerson said many kind things about our work, and we parted from many friends with pleasant memories. A committee of brethren met us at the depot here, conducted us to Brother Watkins' home, where we were entertained till the parsonage was ready. On Tuesday evening we were pounded by the tubful. A splendid congregation greeted us the first Sabbath, and we had helpful services. Our reception has been cordial, and the outlook is hopeful. The stewards have piped the parsonage for gas and ordered stoves. The ladies added an art square and shades. We are comfortable. We thank God and take courage.

W. M. P. RIPPEY.

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How to promote it your greatest care.

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A Beautiful Custom.

The Sunday School of Winfield Church has decided to celebrate Christmas by giving to the poor instead of giving to each other. The program will consist of songs, choruses and anthems, a few appropriate recitations and a short address by the pastor. Then each class will be called and go to the altar, recite a verse of Scripture and make its gift. This was substantially the program last Christmas, and it was so satisfactory that every one favored it this year. This great school which once gave the elaborate programs now finds it indeed "more blessed to give than to receive."

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The Music of Sorrow.

There is a story of a German baron who made a great Eolian harp by stretching wires from tower to tower of his castle. When the harp was ready he listened for the music. But it was in the still air; the wires hung silent.

Autumn came, with its gentle breezes, and there were faint whispers of song. At length the winter winds swept over the castle, and now the harp answered in majestic music.

Such a harp is the human heart. It does not yield its noblest music in the summer days of joy, but in the winter of trial. The sweetest songs on earth have been sung in sorrow. The richest things in character have been reached through pain. Even of Jesus we read that he was made perfect through suffering.

The child of poverty and vice has still within him, however overlaid by the sins of ancestry, a germ of good that is capable of growth, if reached in time. Let us stretch out a tender, strong hand, and, touching that poor germ of good, help it to live and thrive and grow.—Dean Stanley.

From Brother Whelan.

Please notify the brethren of the Ardmore district that if any of them fail to get notice of their conference assessments to write me, and I will send them at once.

M. W. WHELAN.

702 E. St., S. E., Ardmore, I. T.

Headrick, Okla.

The excessive rains hindered us much in getting moved into the parsonage. We are hardly settled yet, but I have been agreeably surprised at the number who have turned out to the few services we have held. The country and people remind me very much of the old Lone Star State. Even the mud sticks surprisingly like the Texas mud. We have met with a hearty welcome here, the best evidence of which came last Saturday night in the shape of a great "hail storm" of good things to eat, and even tableware besides. The people came, too, and the young folks got song books and rendered some fine music, and all had a good time generally, but none enjoyed it better than the preacher and wife. We feel under renewed obligations to do a year's faithful work among such a generous people. Last Sunday I hitched a borrowed horse to the first buggy I ever owned and started to Navajo. When about two-thirds of the way the mud got very obstreperous, and finally the horse and buggy parted company, and not having a shop near I bestrode the old grey and went on, bareback, to the preaching place, where I found a good congregation on hand at preaching time. I called in the afternoon appointment, and, with the help of a steward and two young men, managed to get my rig back to town in time for services at night. Well, these are exceptional times, old settlers tell us, and, so far as my experience serves me, "the memory of man runneth not to the contrary." "Jupiter Pluvius" has just been playing his pranks out here in Greer. Nothing wrong with the country or people. Our work is opening up auspiciously. We are hoping to do several jobs of painting and repairs about the church and parsonage, besides some furnishing for the latter. Our official board is alive to the situation, and we believe the people "have a mind to work," so we hope for a great year.

J. L. JAMES.

Chidester, Ark.

Most of the preachers preach against pride, yet we sometimes let pride well up in our hearts. But if you could have stepped in last night, when the town of Chidester, almost solid, came to the parsonage (it being the first day of my return from conference), to welcome me back the second year to the Chidester Circuit, I don't think you would wonder or condemn me for being proud. There were Baptists, Presbyterians, Protestants, and some who belong to no church, yet their smiling faces and the jubilant spirit they exhibited would have reminded you of the meeting of brethren at an annual conference. It would take too much of your space to tell you by name the good things they brought with

them. It was the largest pile of provisions ever brought to the parsonage where we lived at one time. Almost everything this market affords was there, and some things that Dr. Palmore would say a preacher did not specially need, but they were appreciated.

After playing a few pieces on the graphophone, closing with "Jesus, Lover of My Soul," and "Rock of Ages," this preacher made a failure in his effort to express his gratitude for such a token of love, then led in prayer, after which the people left the preacher and his wife, proud of the fact that, in the great earthquake shake-up at Warren, they were not blown to another field of labor, but sent back to serve the good people of the Chidester Circuit. And we begin the year's work with the promise that, by the help of the Lord, we will give them a faithful year's work.

J. L. JOINSTON.

DeVall's Bluff.

The undersigned returned from the conference at Warren full of hope and gratitude to enter upon his second year's work among the noble people of this delightful little city. The past year was one of the most pleasant this pastor has ever spent in the service of God. Our people are intelligent, cultured and loyal. We have no factions in or out of the church. The church is a unit; our Sunday School, Senior and Junior Leagues are models, and our Woman's Home Mission Society is one of the most harmonious, best working and most religious and loyal we have ever known. If the children of this church do not make intelligent Christians and Methodists it will not be for the want of proper instruction.

As an expression of our people's appreciation they received us this, the second time, with a \$35 pound- ing, which pushed the wolf quite a comfortable distance from our beautiful and comfortably furnished parsonage. God bless them—they are of that optimistic, aggressive type that never frown, sigh nor twist their faces into interrogation points and talk of the "good old days," as they fear present obligations. This pastor devoutly thanks God for the privilege of serving a people so true, so kind and so devoted to God. We are expecting great things this year.

M. K. IRVIN.

December 10, 1906.

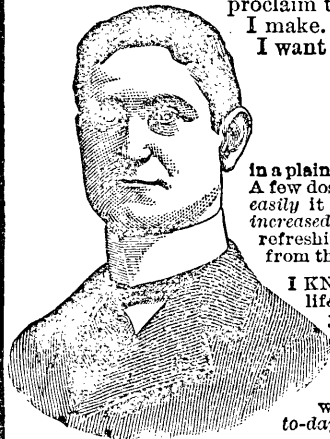
Quitman Circuit, Ark.

At the last conference Bishop Atkins read me out for Quitman Circuit, which called for a seventy-mile move in wagons, which I think you will agree was quite an undertaking for a man who had to borrow money to get home from conference. However, I happened to catch some wagoners from over here and bargained for them to bring us over, which they did, my family coming along in the buggy. The first night out we fared all

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right, as we stayed with Brother Tom Moore, at Oppelo. During this night it rained, and the next day we traveled through rain and mud. This night we could find no lodging place, so we all slept under tents made of wagon sheets. I say slept, but the women didn't sleep much, as they were afraid, and the cows and horses kept up so much noise that we were awake most of the time. We reached here on the third day, at night, and found Brother Floyd still in possession, so we just joined forces with him and bunked the best we could. This being Saturday, the next day I went to fill my first appointment at Mount Pleasant, from which congregation at least two of our preachers, Brothers J. M. Williams and J. F. E. Bates, have come, and, Mr. Editor, I want you to know that they left good people behind them, too. Here I found a large and attentive congregation, that would be an inspiration to any preacher. Surely our lines have fallen in pleasant

places. On Saturday night a terrible "storm" struck the parsonage, and there must have been a grocery store and a meat market in its path, judging from the condition it left the preacher's kitchen in. Still others brought in so much feed that "Prince," not used to such abundance, actually foundered himself. I find Brother Floyd almost universally beloved, and only trust I may secure a corner equally warm in the hearts of the people. God bless this dear people, and help me to prove a blessing to them. Mr. Editor, I have had a rather unique experience at this place, as for the first time in my life, instead of hunting up my stewards and telling ask what is necessary. I am going what I need, they hunt me up and to try to get the Methodist into many homes this year.

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Pontotoc, I. T.

I have been a little slow getting to my work—Pontotoc and Connersville—but am now here in the parsonage and have preached once at each place. I have met a number of our members. The prospects are encouraging. We have no church house at either place. We worship in the school house at each place. But we have a site for a camp meeting—a fine camp shed after the Arkansas style; also a fine spring. This is known as the Stegall camp ground. We already have Rev. J. C. Seivaly engaged to hold our meeting next summer. Their regular time for the meeting is Friday before the second Sunday in August. This year it will begin the 9th.

Mr. Editor, come up to the Indian Territory and visit Pontotoc and Connersville. When that time comes we hope the Lord will be with us and we will have a great meeting.

I am going to do all I can for the Western Methodist.

J. H. Miller.

Plumerville, Ark.

When a Methodist preacher knows something good he is sure to tell it.

Bishop Atkins gave me an agreeable surprise by reading me out for Plumerville, but it was a source of sorrow to us to leave East End and Trusty, for during the dark days (to us) of last year some of our people made themselves very dear to us. We found the same show of friendship when we were preparing to leave Van Buren, expressed in a most substantial way. But when we arrived at Plumerville we found the same Methodist tribe of like characteristics, doing so many nice things for the new preacher, and the pounding lasted for four or five days after moving into the parsonage.

We find a good people, a large field, a great deal of hard work waiting for us, and so many unsaved men and women that we must try to lead to Christ.

This charge has a new preacher and a new presiding elder, and we hear he labeled all his household goods with the word "glass" when he moved.

I will do all I can for the Methodist.

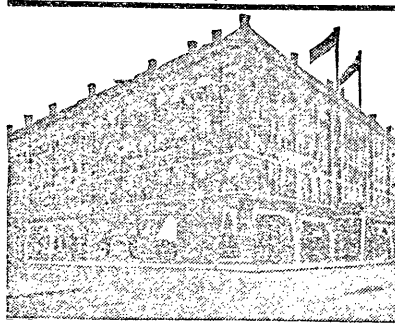
Joe T. McBride.

Grand Circuit, a Plea.

The work on Grand Circuit is opening up nicely. The people are greeting the pastor warmly everywhere he goes and show interest in every phase of the work. Class leaders are active and we look forward to a good year.

I have just returned from Allmon, where I found a class of thirty-eight members, worshipping in a very small schoolhouse. Many of the members live in dugouts and all are poor, but are very anxious to build a church, and are working toward that

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end. The ground has been selected and in due time the deed will be made. Committees have been appointed to raise money, make plans, secure material, etc. We want a church at least 24x36 feet and we need help to build it. The cost will be somewhere near \$500, not counting the labor, almost all of which will be donated. Brethren, you who have your own ceiled houses and good churches, won't you please remember these people here who are so sacrificing? Who are building for God first? and send us what you can. David built his own house first, then would have built for God. This class, reverses David's order. May God lay this on your hearts and may his blessings be upon you. Pray for us and help us all you can. Send to me at Grand, Okla. All subscriptions will be duly acknowledged in the Advocate. Yours in Christ,

Chas. A. Long, P. C.

December 12, 1906.

Waldo, Ark.

After closing out three very pleasant years on the Amity charge, I bid good-bye to many warm friends there, to find others here. The people here have given us a kind reception, and have shown their kindness in many such things as a preacher's family need on their arrival at their new home. We pray the blessings of a kind Providence upon each of the donors. Have not been over the work as a whole, but think I will be well pleased. Pray for us. Success to the Advocate. Yours cordially,

J. J. Colson.

Our Sunday School Work.

There is not a more important interest committed to us as a church than that of the Sunday school. The board, therefore, is planning big things and a forward movement this year in the interest of our Sunday school work. We beg every pastor, superintendent and other workers to co-operate with us to the fullest extent. We are planning to hold four different kinds of meetings during the year; and Dr. and Mrs. Hamill and Dr. Chappell have promised to assist in every way they can.

1. We hope to hold early in the year a "Superintendents' and Workers' Conference" at the most convenient place. This meeting will include the entire Oklahoma conference.

2. By resolution of the Oklahoma conference we are to hold four institutes. Dr. Hamill writes that he will hold them early in the year. The four towns were named in the resolution.

3. We hope to have a place and a program at every district conference to present the cause of the Sunday school. Will likely have a uniform program for all the twelve districts. Nearly all the presiding elders have notified the chairman that the board should have at the district conferences.

4. We hope to close the year with a great Sunday school anniversary at the annual conference next fall. We certainly can get an evening or an afternoon for the occasion.

With all this agitation and education in the Sunday school work and methods, we ought to make a forward movement this year. Much has been accomplished in the past, but much more remains to be done. Brethren, let us be at it.

Watch the Sunday school column for important announcements from time to time.

W. J. Moore,
Chairman Sunday School Board.
Norman, Okla.

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LITTLE ROCK, ARK.

Bentonville, Ark.

We are at Bentonville and at work. We have, what seems to me, a fine beginning. Our official board has sold the old parsonage and bought a beautiful and well located parsonage and furnished it well. The preacher and his family will soon be comfortably housed. We have had a most cordial reception and our people all seem hopeful. The church, for years under the pastorate of some of our most efficient men and their faithful wives, is well organized. Every department seems to be doing well. Bro. Hanesworth, who immediately preceded me, did a great and permanent work. His faithful companion has surely left the impress of her most earnest life upon the woman's work and workers. May God's blessings attend them at Clarksville. Bros. Torbett and Traylor, two of our most honored and beloved super-annuates, reside here and are a great benediction to the church and pastor.

We have one of the best official boards I have ever known. They are men who not only look well after the finances of the church, but are greatly in love with the church and with the Lord of the church. They are men upon whom the pastor can lean. Brother Sherman, our P. E., has begun his work in earnest, with great hope and courage. He is a man abundant in labors of love, and with a man like him at the head of the district, we con-

fidently expect the greatest year of our history.

As we approach the new year, I, for one, am "resolved what to do." By God's grace, I consecrate anew my life, with all its ransomed powers, to the service of my Lord and His church.

Love and success to all the brethren.

Very truly,
Lee Bearden.

Your H t Tetterine?
If not, it is because have not given it sufficient trial. "I te my hat to a 50c box of Tetterine. It ed me of a skin disease which do's in s states failed to cure. W. C. Can. Lot. 111c, Ky." Cures Tetter, Eczema, Rth rm, Chafes, Rough or scaly patches, etc. Get from your druggist or send 50c for a box to J. T. Shuptrine, Mfr.,

Forrest Hom

have started off well. Our Woman's Home Mission Society furnishes and pays house rent. Our board of stewards made assessment for P. C. \$500.00 on last Friday night. Our people gave us a hearty pounding of several dollar's worth of eatables.

F. E. Dodson.

Better Than Spanking.

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

Fairy Dot.

Such lovely stories as Aunt Emily could tell—stories of fairies and goblins and of little flaxen-haired princesses! And how Dottie Dudley did love to hear them!

"I think, Aunt Emily," said Dot, "that I like best of all the story of the wish fairy. I wish I were a fairy, and that I could just grant wishes, wishes, all day long."

And what do you suppose Aunt Emily did? Made the loveliest crown of shining gold paper, and put little blue bows and bells on Dottie's shoes, and a sash around her waist and a wand of glistening paper stars in her hand; and little Dottie Dudley was transformed into a sweet little hazel-eyed fairy. Aunt Emily kissed her and sent her off to "Fairy Dell."

"Oh, dear!" said grandma, "I wish I could find my glasses."

And away Fairy Dot flew, upstairs and downstairs, and back came grandma's glasses. Grandma's wish came true.

"Oh," said little brother John, "I wish some one would help me put my soldiers away."

And there on the spot
Was Fairy Dot.

Mother wished her flowers were watered, and father wished for his newspaper; Aunt Emily wished for some one to help stir the cake and seed the raisins, and Bridget wished she knew what the clock said; Towser looked as though he wanted a drink, and the kitten begged for some milk; and there were wishes, wishes, everywhere in "Fairy Dell." Wasn't it good



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WILBUR F. BARCLAY, General Agent, LOUISVILLE, KY.

Fairy Dot was there!—Bessie C. Clymer, in the Kindergarten Review.

What a Good Sheep Dog Knows.

What a herd dog has first to learn is to know every one of two or three hundred sheep, and to know them both by sight and smell. This he does thoroughly. When Watterson was running sheep on the plains he had a young collie not yet put to the herd, but kept about the pumping plant. As the sheep came in by hundreds to the troughs the dog grew so to know them that when they had picked up a stray from another band he discovered it from afar off, and, darting as a hornet, nipping and yelping, parted it from out the band. At that time no mere man would have pretended, without the aid of the brand, to recognize any of the thousands that bore it.

How long recollection stays by the dog is not certain, but at least a twelvemonth, as was proved to Filon Girard after he had lost a third of his band when the Santa Anna came roaring up by Lone Pine with a cloud of saffron colored dust on its wings. After shearing of next year, passing close to another band, Filon's dogs set themselves unbidden to routing out of it, and rounding with their own, nearly twenty head, which the herder, being an honest man, freely admitted he had picked up on the mesa following after Filon the spring before.

Quick to know the willful and unbidden members of a flock, the wise collie is not sparing of bites, and following after a stubborn stray, will often throw it, and stand guard until help arrives or the sheep shows a better mind. But a herder who has a dog trained at the difficult work of herding range sheep through the chutes and runways into boats and cars for transportation is the fortunate fellow.

There was Pete's dog, Bourdalone, that, at the Stockton landing, with no assistance, put eight hundred wild sheep from the highlands on the boat in eight minutes, by running along the backs of the flock until he had picked out the stubborn or stupid leaders that caused the sheep to jam in the runway, and by sharp bites set them forward, himself treading the backs of the racing flock, like the premiere equestrienne of the circus, which all the men of the shipping cheered to see.—Mary Austin, in Harper's.

WANTED:

LADY, for several weeks home work, to advertise our goods locally. Salary \$12 per week, \$1 a day for expenses. S. A. BENDERS, CO., Dept. 20, Jackson Boulevard, Chicago.

On Seeing Thermometers "Fall Up."

Volumes could not tell you more about "Mrs. Wiggs of the Cabbage Patch" than the first paragraph with which the tale of her optimistic ministries opens:

"The thermometer's done fell up to zero!"

That is a biography all in itself. The remainder of the story adds detail, but the whole picture has been sketched at the beginning.

For the majority of people thermometers fall down. If they fall only a very little way, the change is noted, and it is always a fall down. The slight movement of the shining column presages cold and woe. A whole train of evil consequences is seen following in the track of the downward movement of the mercury. Long faces and doleful complaints result when the mercury falls down.

Mrs. Wiggs was blessed with a radiance where others felt themselves plunged in gloom. Her lamented husband's fondness for his cups had made her poor, but God had made her rich by gift of a hopeful heart and a capacity to extract the hidden nectar of joy from the dry, dwarfed flowers of her hard lot.—Zion's Herald.

Can Prohibition Be Enforced?

Much has been said superficially about the non-enforcement of the prohibitory law, and there are peculiar difficulties in the way of its ideal enforcement, particularly in the border cities of the State, but it is enforced effectively in most communities, and the conditions in the most lax community in Kansas are better than the conditions in most communities of the license States. Experience has demonstrated that officers who do their duty, reinforced by active public sentiment, can enforce the law; and liquor dealers are forced to realize that in every instance where there is a genuine battle for law enforcement they are destined in the long run to lose. Two facts are significant. One is that friends of the liquor traffic have invariably been in favor of the repeal of the prohibitory law; the other, that prohibitory legislation in Kansas has never taken a step backward. No changes have ever been made in the prohibitory laws except such changes as were designed to strengthen them. If experience counts for anything, the period of twenty-five years has demonstrated that prohibition in Kansas is here to stay.—Central Christian Advocate.

QUARTERLY CONFERENCES.

Oklahoma Conference.

OKLAHOMA CITY DISTRICT—FIRST ROUND.

Bristow Station	Dec. 22, 23
Stroud	Dec. 23, 24
Earleboro and Wewoka	Dec. 23, 30
Tecumseh	Dec. 23, 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
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.

Tulsa, North Side	Dec. 21, 22
Broken Arrow Circuit, at Hailey's	Dec. 22, 23
Broken Arrow Station	Dec. 23, 24
Sapulpa Circuit, at Pickett's	Dec. 23, 24
Sapulpa Station	Dec. 24, 25
Okmulgee Circuit, at Cusseta	Jan. 5, 6
Honey Creek Circuit, at Little Cass	Jan. 6, 7
Henryetta and Dustin, at Henryetta	Jan. 12, 13
Henryetta Circuit, at State Springs	Jan. 12, 13
Okemah and Okfuskee, at Okfuskee	Jan. 12, 13
Wetzel and Paden, at Wetzel	Jan. 12, 13
Wetzel Station	Jan. 13, 14
Wewoka Circuit, at Wewoka	Jan. 19, 20
Holdenville Circuit, at Yeager	Jan. 20, 21
Holdenville Station	Jan. 21, 22
Seaside Circuit, at Thelma	Jan. 26, 27
Bearden Circuit, at Sand Creek	Jan. 27, 28
Ada Circuit, at Center	Jan. 28, 29
Ada Station	Jan. 29, 30
Cherokee Circuit	Feb. 2, 3

Let us clear our decks on Foreign and Domestic Missions the first quarter.
C. M. COPPEDGE, P. E.

CHEROKEE DISTRICT—FIRST ROUND.

Chouteau and Inola	Dec. 17, 18
Fairland and Wyandotte	Dec. 18, 19
Adair	Dec. 22, 23
Pryor Creek	Dec. 23, 24
Welch	Dec. 24, 25
Spavinaw	Dec. 25, 26
Kansas	Dec. 26, 27
Grove	Jan. 1, 2
Stillwell	Jan. 2, 3
Westville	Jan. 3, 4
Tahlequah Ct., at Union	Jan. 5, 6
Tahlequah	Jan. 6, 7
Peggs Ct., at Hurlburt	Jan. 7, 8
Chapel	Jan. 12, 13
Bluejacket	Jan. 13, 14
Claremore, at Poyil	Jan. 19, 20
Viola	Jan. 20, 21
Chelsea	Jan. 21, 22
Centralia	Jan. 23, 24
Claremore	Jan. 24, 25
Afton and Miami	Feb. 2, 3

J. B. McDONALD, P. E.

ARDMORE DISTRICT—FIRST ROUND.

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, 31
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
Long Grove Circuit, at Long Grove	March 2, 3
Woodford Circuit, at Graham	March 9, 10

W. T. FREEMAN, P. E.

WYNEWOOD DISTRICT—FIRST ROUND.

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
Tussey Circuit, at Tussey	Jan. 26, 27
Blanchard Circuit, at Dibble	Feb. 2, 3

J. S. LAMAR, P. E.

WEATHERFORD DISTRICT—FIRST ROUND.

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 Bghel	March 9, 10
Roll, at Dudley	March 10, 11
Gip, at Butler	March 16, 17
Burnham, at Center Point	March 27, 28

The District Stewards are requested to meet at Clinton, Oklahoma Territory, on Tuesday, December 18, 1906, at 1 p. m.

hope any District Steward and as many of the preachers as can possibly do so will be present. In council there is safety.
WM. D. MATTHEWS, P. E.

DUNCAN DISTRICT—FIRST ROUND.

Duncan Ct., at Baird	Dec. 22, 23
Terral and Ryan, at Terral	Dec. 23, 24
Walter, at Walter	Dec. 29, 30
Temple	Dec. 30, 31
Rush Springs, at Rush Springs	Jan. 1
Lawton Sta.	Jan. 5, 6
Cement, at Cement	Jan. 6, 7
Carnegie, at Carnegie	Jan. 12, 13
Chickasha Sta.	Jan. 13, 14
Verden and Tuttle, at Tuttle	Jan. 19, 20
Anadarko and Minco, at Minco	Jan. 20, 21
Marlow Sta.	Jan. 23, 24
Bailey Ct., at Payne	Jan. 26, 27
Chickasha Ct.	Jan. 26, 30
Duncan Sta.	Jan. 31
Indian Work	Feb. 2, 3

N. L. LINEBAUGH, P. E.

TO THE PASTORS OF THE DUNCAN DISTRICT.

The District Stewards gave to each pastor in the district the pro rata of ten new subscribers for our Conference organ. I hope you will make an immediate canvass among your people in the interest of the Western Christian Advocate. I also send in a revised first quarter round. Please be governed by it. Fraternally,
N. L. LINEBAUGH, P. E.

CHOCTAW DISTRICT—FIRST ROUND.

Antlers Circuit, at Antlers	Dec. 22, 23
Antlers Station	Dec. 23, 24
Love Circuit, at Love	Dec. 29, 30
Love Station	Dec. 30, 31
Hubel Circuit, at Hubel	Jan. 5, 6
Hubel Station	Jan. 6, 7
St. Towns Circuit, at St. Towns	Jan. 12, 13
St. Towns Station	Jan. 13, 14
Choctaw Circuit, at Choctaw Academy	Jan. 19, 20
Choctaw Station	Jan. 20, 21
Choctaw Circuit, at Choctaw	Jan. 26, 27
Choctaw Station	Jan. 27, 28
Choctaw Circuit, at Choctaw	Jan. 28, 29
Choctaw Station	Jan. 29, 30
Choctaw Circuit, at Choctaw	Feb. 2, 3
Choctaw Station	Feb. 3, 4

W. P. PIPKIN, P. E.

MUSKOGEE DISTRICT—FIRST ROUND.

Enterprise Ct., at Enterprise	Dec. 22, 23
Enterprise Station	Dec. 23, 24
Enterprise Circuit, at Enterprise	Dec. 29, 30
Enterprise Station	Dec. 30, 31
Enterprise Circuit, at Enterprise	Jan. 5, 6
Enterprise Station	Jan. 6, 7
Enterprise Circuit, at Enterprise	Jan. 12, 13
Enterprise Station	Jan. 13, 14
Enterprise Circuit, at Enterprise	Jan. 19, 20
Enterprise Station	Jan. 20, 21
Enterprise Circuit, at Enterprise	Jan. 26, 27
Enterprise Station	Jan. 27, 28
Enterprise Circuit, at Enterprise	Jan. 28, 29
Enterprise Station	Jan. 29, 30
Enterprise Circuit, at Enterprise	Feb. 2, 3
Enterprise Station	Feb. 3, 4

W. F. DUNN, P. E.

MCLESTER DISTRICT—FIRST ROUND.

Canadian Ct., at Canadian	Dec. 22, 23
Canadian Station	Dec. 23, 24
Canadian Circuit, at Canadian	Dec. 29, 30
Canadian Station	Dec. 30, 31
Canadian Circuit, at Canadian	Jan. 5, 6
Canadian Station	Jan. 6, 7
Canadian Circuit, at Canadian	Jan. 12, 13
Canadian Station	Jan. 13, 14
Canadian Circuit, at Canadian	Jan. 19, 20
Canadian Station	Jan. 20, 21
Canadian Circuit, at Canadian	Jan. 26, 27
Canadian Station	Jan. 27, 28
Canadian Circuit, at Canadian	Jan. 28, 29
Canadian Station	Jan. 29, 30
Canadian Circuit, at Canadian	Feb. 2, 3
Canadian Station	Feb. 3, 4

S. G. THOMPSON, P. E.

BEAVER DISTRICT—FIRST ROUND.

Texhoma and Goodwell, at Goodwell	Dec. 22, 23
Guymon, at Guymon	Dec. 26, 27
Hooker, at Hooker	Dec. 29, 30
Tyrone, at Tyrone	Jan. 5, 6
Beaver, at Pleasant Hill	Jan. 12, 13
Boyd, at Boyd	Jan. 16, 17
Lockwood, at Indian Creek	Jan. 19, 20
Grand, at Pinkston Creek	Jan. 26, 27
Iola, at Wagon Creek	Feb. 2, 3
Persimmon, at Hackberry	Feb. 9, 10
Woodward, at Woodward	Feb. 9, 10
Hazelton and Ingelswood, at Hazelton	Feb. 16, 17

J. E. LOVETT, P. E.

MANGUM DISTRICT—FIRST ROUND.

Hobart Sta.	Dec. 22, 23
Mountain View and Gotebo, at Mountain View	Dec. 23, 24
Martha and Blair, at Blair	Dec. 29, 30
Altus	Dec. 30, 31
Willow Ct., at Headquarters	Jan. 5, 6
Granite and Lone Wolf, at Granite	Jan. 12, 13
Snyder Ct., at Snyder	Jan. 12, 13
Headrick Ct., at Headrick	Jan. 13, 14
Duke Ct., at Duke	Jan. 19, 20
Olustee and Eldorado, at Olustee	Jan. 20, 21
Dear Creek Ct., at Independence	Jan. 26, 27
Kelly Ct., at Union Chapel	Feb. 2, 3
Elmer Ct., at Yeldell	Feb. 9, 10
Hollis and Dryden, at Hollis	Feb. 16, 17
Mangum Ct., at Mangum	Feb. 23, 24
Mangum Sta.	Feb. 24, 25

L. L. JOHNSON, P. E.

White River Conference.

PARAGOULD DISTRICT—FIRST ROUND.	
East Side Church	Dec. 17, 18
East Paragould Ct., at Brighton	Dec. 22, 23
Paragould Ct., at Shiloh	Dec. 29, 30
Paragould Sta.	Dec. 30, 31
Gainesville Ct., at Camp Ground	Jan. 5, 6
Lorado Ct., at Warren Chapel	Jan. 12, 13
Rector Ct., at Rector	Jan. 19, 20
Boydsville Ct., at Rock Springs	Jan. 26, 27
Piggott Ct., at Piggott	Feb. 2, 3
Knobel Ct., at Moark	Feb. 9, 10
Corning Sta.	Feb. 10, 11
Walnut Ridge Sta.	Feb. 16, 17

Black Rock and Portia	Feb. 17, 18
Pocahontas Sta.	Feb. 17, 18
Reyno Ct., at Reyno	Feb. 23, 24
Maynard Ct., at Siloam	March 2, 3
Pocahontas Ct.	March 9, 10
Imboden Ct., at Imboden	March 16, 17
Mammoth Spring and Hardy, at Mammoth Spring	March 16, 17

The District Stewards will please meet at Walnut Ridge, Wednesday, January 23, 1907, at 1 p. m.

BATESVILLE DISTRICT—FIRST ROUND.

Batesville, Central Ave.	Dec. 22, 23
Batesville, First Church	Dec. 23, 24
Jacksonport, at Jacksonport	Dec. 29, 30
Swifton, at Swifton	Dec. 30, 31
Evening Shade, at Sidney	Jan. 5, 6
Cave City, at Cave City	Jan. 6, 7
Smithville, at Rock Cave	Jan. 12, 13
Jesup Mission, at Jesup	Jan. 13, 14
Sulphur Rock, at Newark	Jan. 19, 20
Ash Flat	Jan. 26, 27
Salem, at Salem	Feb. 2, 3
Bexar, at Wesley Chapel	Feb. 9, 10
Melbourne, at Pleasant Grove	Feb. 16, 17
Calico Rock, at Calico Rock	Feb. 23, 24
Mt. View, at Mt. View	March 2, 3
Desha, at Alderbrook	March 9, 10
Pleasant Plains, at Cedar Grove	March 16, 17

Bethesda, at Bethesda

District Stewards' meeting at Batesville, December 27, at 2 p. m. Every District Steward and pastor in the district are earnestly requested to be present, as we have very important questions to consider.
A. F. SKINNER, P. E.

JONESBORO DISTRICT—FIRST ROUND.

Littleton Sta.	Dec. 22, 23
Lawrenceburg Ct.	Dec. 23, 30
Lawrenceburg Sta.	Dec. 30, 31
Lawrenceburg Ct., at Lawrenceburg	Jan. 5, 6
Lawrenceburg Sta.	Jan. 6, 7
Lawrenceburg Ct., at Lawrenceburg	Jan. 12, 13
Lawrenceburg Sta.	Jan. 13, 14
Lawrenceburg Ct., at Lawrenceburg	Jan. 19, 20
Lawrenceburg Sta.	Jan. 20, 21
Lawrenceburg Ct., at Lawrenceburg	Jan. 26, 27
Lawrenceburg Sta.	Jan. 27, 28
Lawrenceburg Ct., at Lawrenceburg	Jan. 28, 29
Lawrenceburg Sta.	Jan. 29, 30
Lawrenceburg Ct., at Lawrenceburg	Feb. 2, 3
Lawrenceburg Sta.	Feb. 3, 4

M. M. SMITH, P. E.

FAIRFAXVILLE DISTRICT—FIRST ROUND.

Springtown Ct., at Springtown	Dec. 22, 23
Springtown Ct., at Springtown	Dec. 23, 30
Springtown Sta.	Dec. 30, 31
Springtown Ct., at Springtown	Jan. 5, 6
Springtown Sta.	Jan. 6, 7
Springtown Ct., at Springtown	Jan. 12, 13
Springtown Sta.	Jan. 13, 14
Springtown Ct., at Springtown	Jan. 19, 20
Springtown Sta.	Jan. 20, 21
Springtown Ct., at Springtown	Jan. 26, 27
Springtown Sta.	Jan. 27, 28
Springtown Ct., at Springtown	Jan. 28, 29
Springtown Sta.	Jan. 29, 30
Springtown Ct., at Springtown	Feb. 2, 3
Springtown Sta.	Feb. 3, 4

WILLIAM SHERMAN, P. E.

MORRILLTON DISTRICT—FIRST ROUND.

Springfield Ct., at Greenfield	Dec. 22, 23
Holland Ct., at Pleasant Valley	Dec. 29, 30
Quitman Ct., at Pleasant Hill	Dec. 30, 31
Quitman Sta.	Jan. 5, 6
Houston and Perry, at Fourche	Jan. 12, 13
Adona Ct., at Adona	Jan. 13, 14
Clinton Ct., at Clinton	Jan. 19, 20
Bee Branch Ct., at Morgantown	Jan. 26, 27
Plumerville Ct., at Plumerville	Jan. 27, 28
Morrilton Sta.	Feb. 2, 3
Pottsville Ct., at Pottsville	Feb. 9, 10
Atkins Sta.	Feb. 16, 17
Russellville Sta.	Feb. 18, 19

JOHN H. GLASS, P. E.

FORT SMITH DISTRICT—FIRST ROUND.

Mulberry Ct., at Mulberry	Dec. 22, 23
Alma Ct., at Alma	Dec. 23, 30
Waldron Sta.	Dec. 30, 31
Waldron Ct., at Waldron	Jan. 5, 6
Magazine Ct.	Jan. 12, 13
Paris Sta.	Jan. 19, 20
Branch Ct.	Jan. 26, 27
Booneville Sta.	Jan. 27, 28
Abbott Ct., at Abbott	Feb. 2, 3
Huntington and Mansfield, at Huntington	Feb. 9, 10
Charleston Ct., at Charleston	Feb. 16, 17
Fort Smith Ct., at Baling	Feb. 23, 24
Hackett Ct., at Hackett	Feb. 24, 25
Greenwood Sta.	Feb. 27, 28

F. S. H. JOINSTON, P. E.

DARDANELLE DISTRICT—FIRST ROUND.

Dover Ct., at Dover	Dec. 22, 23
Dardanelle Sta.	Dec. 23, 30
Prairie View Ct., at Peedee	Dec. 30, 31
Rover Ct., at Rover	Jan. 5, 6
Gravelly and Bluffton, at Gravelly	Jan. 12, 13
Walnut Tree, at Canalia	Jan. 13, 14
Ozark Ct., at Lone Elm	Jan. 19, 20
Coal Hill Ct., at Coal Hill	Jan. 26, 27
Belleville Ct., at Belleville	Jan. 27, 28
Danville and Ola, at Ola	Jan. 28, 29
Clarksville Ct., at Mount Zion	Feb. 2, 3
Clarksville Sta.	Feb. 3, 4

J. H. O'BRYAN, P. E.

HARRISON DISTRICT—FIRST ROUND.

Valley Springs Ct., at Valley Springs	Dec. 22, 23
Belleville Ct., at Mount Zion	Dec. 29, 30
Green Forest Ct., at Green Forest	Dec. 30, 31
Bureka Springs	Jan. 5, 6
Mountain Home Ct., at Rockdale	Jan. 12, 13
Mountain Home Sta.	Jan. 13, 14
Lone Rock Ct., at Lone Rock	Jan. 19, 20
Yellville Ct., at Cedar Grove	Jan. 26, 27
Yellville Sta.	Jan. 27, 28
Parvieu Ct., at Parvieu	Jan. 28, 29
Lead Hill Ct., at Lead Hill	Feb. 2, 3
Harrison	Feb. 3, 4

Huntsville Ct., at Huntsville	Feb. 9, 10
Kingston Ct., at Kingston	Feb. 11, 12
Marshall and Leslie, at Leslie	Feb. 16, 17

J. J. GALLOWAY, P. E.

Little Rock Conference.

PESCOTT DISTRICT—FIRST ROUND.

Shows the Drift.

As indicative of the drift of public sentiment in Arkansas, I relate that at the last session of the Grand Lodge of Masons, held in November, at which there were nearly five hundred delegates, representing every section of the state and every walk in life, it was voted by an overwhelming majority that one who keeps books for a liquor house or one who rents his property for a saloon cannot become a Mason. If they are already members of a lodge they must be dropped from the roll. Yours truly,

Geo. Thornburgh.

A Correction.

Will you allow a correction in reference to the incipient movements for the organization of the first Woman's Missionary Society at Warren. Sister Holmes gives as the first year 1874, but Sister Jewell knows beyond doubt from facts that are indelible in her heart that it was in 1873 when the Bishop and Mrs. Holmes were her guests at the Lehi conference. The bishop heard with favor of the projected woman's work, and then began the correspondence and growing faith which resulted in this full fledged society at Warren, a year ahead of any other like organization. Thanks to Sister Jewell for her desire to keep church history correct.

Also in a notice of these original societies I gave a few weeks ago Hot Springs was given as Sister McKinnon's second society, instead of Mineral Springs. With thanks for these corrections and hoping these first societies may be last and best and all the time.

Lou A. Hotchkiss.

Notice.

The Board of Missions of the Arkansas conference, M. E. Church, South, has arranged with Rev. Ed F. Cook of Nashville, Tenn., for two missionary institutes to be held at Fayetteville, Ark., and Ozark, Ark., respectively. The institute at Fayetteville will be held January 7-9; at Ozark, January 9-11, each beginning at 7 p. m. first date named.

The pastors, Sunday school superintendents and Epworth League presidents are especially urged to attend. Further notice will be given next week.

Wm. Sherman,

Conference Missionary Secretary.

The Youth's Companion Calendar for 1907.

The new Youth's Companion Calendar for 1907 is both useful and ornamental. The calendar proper is in bold, clear type, and is given plenty of space. On its decorative side it is exceptionally beautiful. Each of the four panels presents a masterly reproduction of an original painting. On

ONE MINUTE AND ONE CENT

WILL PUT IN YOUR POSSESSION SOME VALUABLE INFORMATION AND HELP YOU TO SAVE MANY A HARD EARNED DOLLAR.

Plain Print Toilets, SIX PIECE \$1.92 SET

0731—One of our new and very attractive Toilet Sets, best American china. The shape is one of unusual merit. It is a fair sample of the remarkable values offered you in our Crockery, China and Glassware Department. The decoration is a very large poppy design with foliage, and comes in Pearl, Brown, Pink and Purple. In ordering this set, mention color desired. Packed in six, ten and twelve piece sets, and priced very low.

6 piece \$1.92 | 10 piece \$2.43 | 12 piece \$3.78

A six piece Toilet Set consists of wash bowl and pitcher, chamber, soap dish and mug. A ten piece set consists of wash bowl, pitcher, chamber and cover, water jug, mug, soap dish and tooth brush holder. A twelve piece set same as the ten, with soap jar and cover added.

HOW DOES THE PRICE SUIT YOU? \$7.90

We will send this fine SOLO BB. HARCOURT CORNET to you with the understanding that if after five days' trial you do not find it to be an unequalled instrument for the money, you can return it at our expense, and we will refund the price you paid us. We want you and your friends to know that the Harcourt cornets are the best low priced cornets on the market. The tone is rich, clear and bell-like; the action is light, and the instrument blows easily. Try it yourself at our risk. This instrument is especially designed for solo, band or orchestra work. Send \$7.90 today, and we will ship you promptly this Solo Harcourt BB. Cornet, equipped with mouth piece, water key, patent music rack and both Bb. and A Shanks. IF YOU MENTION THIS ADVERTISEMENT we will include without extra charge a copy of WINNER'S CORNET INSTRUCTOR.

SPECIAL OFFER If you prefer, you can send us \$3.50 and we will include, in addition to the above named cornet, a fine leather bound canvas case, full lined with flannel and fitted with leather handle.

We have another cheaper BB. Harcourt Cornet at \$5.55.

Look for the new Tapering Arm Machine. It is the latest and best of its kind at the price, \$15.60.

Our No. 41—If you look at the illustrations of Talking Machines being offered by other houses at low prices

This is the price ever named on a strictly up-to-date Talking Machine with Tapering Arm.

you will find that every one of them has the old style, out-of-date straight horn. You will also find that we are the only house offering a genuine late model, up-to-date tapering arm machine for less than \$20. When you buy a Talking Machine don't run any risk. Get the best; get the latest, but buy at the right price. We will guarantee that this machine will reach you in good order, that it will reproduce perfectly, and that it will prove the equal of any machine on the market selling for less than \$30. However, to make you feel perfectly safe in ordering, we will allow you to try the machine 5 days in your own home before the sale is closed. Send only \$15.60. We take the risk of your being satisfied. This machine is made especially for us, and is not a "Trust" product. That explains the low price—\$15.60.

Save 24 PER CENT IN THE COST OF YOUR Disc Records

From Factory direct to you at these unheard of prices. 7-in. Peerless records, each 25c, or \$3.00 per doz. 10-in. Peerless records, each 35c, or \$5.50 per doz. Our list of records includes all the latest and best. SEND FOR CATALOGUE.

EXTRA SPECIAL OFFER.

To introduce the above Machine and records, we will make a special price when both machine and records are shipped at one time to one address.

Offer No. 1—Tapering Arm Machine No. 41 as described above, and 1 doz. Peerless 7-in. records and 200 needles. Price of outfit complete \$17.95.

Offer No. 2—Tapering Arm Machine No. 41 as described above, and 1 doz. 10-in. Peerless Records and 200 needles. Price of outfit complete \$20.55.



ONLY \$39.85

Don't buy a Buggy at any price until you get our Catalogue.

Wood Frame Spike Tooth Lever Harrow. With Runners From Factory, Northern Ohio \$7.50



\$3.75 No. 4A101. Sterling Lever Forge. Very light and complete, with a round fire pan 18 inches in diameter; height 30 inches; fan 8 inches in diameter. This forge is especially adapted for farmers' or planters' use or for light repairing and rivet heating. This forge has wrought pipe legs. The operating principle is a most positive and simple device; nothing about it to get out of order. Will produce a welding heat on inch iron in 5 minutes; just the tool for farm and shop; weight, with shield, 65 pounds. Price.....\$3.75



BANNER WROUGHT STEEL BEAM PLOW

\$10.00 Buys this 14-in. Steel Plow.

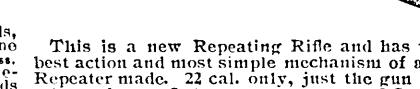
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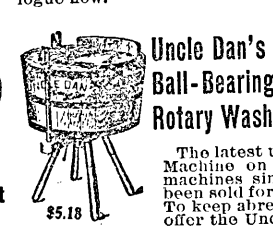
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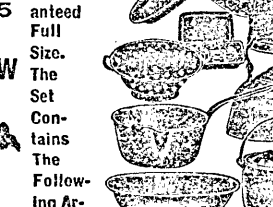
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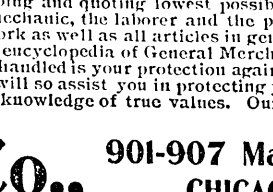
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