

The Name of this Paper will be changed to WESTERN METHODIST January 1, 1907.

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.

Dr. Winton and Conditional Immortality.

When, last September, Dr. Winton published in the Christian Advocate his views of immortality, and expressed his doubt as to whether consciousness of the pains of hell is as eternal as the bliss of paradise, and closed the paragraph by saying that it would be a relief to him if a closer study of the Scriptures and the facts of human consciousness should bring him the conviction that the unhappy dead will sooner or later lapse into absolute and final unconsciousness, we promptly, and without waiting to see what anybody else in the world would have to say about it, expressed our dissent. We predicted that the heresy hunter would be after him. Sure enough heresy hunters have swarmed around him.

Dr. Winton has explained through his own paper and through some others, this paper included, that he was discussing, not a Biblical doctrine, but a metaphysical question, upon which, in his opinion, the Bible is silent, the question, namely, of the essential immortality of the soul. It may be said, in passing, that if he had confined his statement to the realm of metaphysics, perhaps the brethren would not have been so hard to satisfy; but his language seemed to us at the time plainly to raise the whole question of the Bible doctrine of eternal punishment. Nor can the language used escape that construction now, taken for what it says.

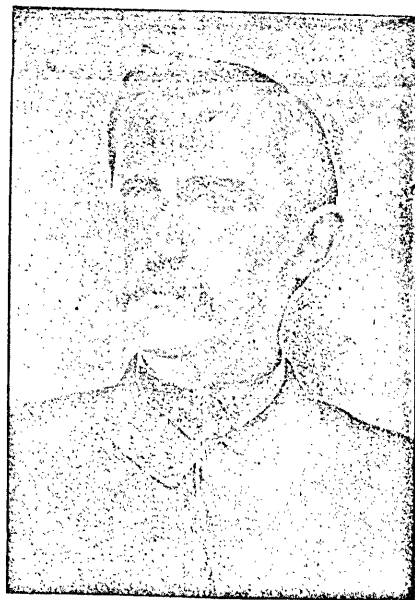
But Dr. Winton is entitled, as is any other man who writes or speaks, to tell us what he meant by his words. We quite agree with him that on the metaphysical question of the essential immortality of the soul the Bible is silent, for the simple reason that the Bible nowhere approaches the subject from the standpoint of metaphysics. But we say that he is entitled to tell us what he meant. And it should seem that brethren ought to be satisfied when he tells us plainly that he did not mean to travel beyond the region of metaphysics. We have no orthodoxy of metaphysics to the test of which we have been in the habit of bringing our ministers. But the papers do not cease to discuss the matter. The Texas Christian Advocate, in particular, has so nagged the good editor of "The Nashville" that the latter seems to have grown quite weary—if that is the word. We desire to suggest to Dr. Rankin that the trouble with him is that he assumes to play the Nestor of the Southern Methodist press. His attitude toward his editorial brethren is one of too much pretension. He imagines that they wince under his logic and under his fearlessness, when, as a matter of fact, his unfairness and his rudeness stirs their indignation. Nobody has yet elected him to be Arch-editor. He will doubtless be inclined to consider that this is none of the business of this present editor. But it is our business, for all that, for his

processes are at war with the peace of the church.

If this whole discussion shall arouse a keener interest in the church in the general doctrine of future punishment, if it shall stimulate investigation in this direction, we trust that the discussion will not have been in vain. We do not sympathize with the sentiment attributed to Methodist preachers in the saying that you can always tell a Methodist preacher from the fact that he pronounces the word hell with so much emphasis; yet we give it as our deliberate conviction that for the last twenty-five years too little emphasis has been laid upon the fact of an endless hell.

Report of Vanderbilt Commission.

Our last General Conference appointed a commission to determine the present relations of the Vanderbilt University to our church; to take such steps as might be necessary to



BISHOP JAS. ATKINS, D. D.,
Who Presided Over the Recent Sessions of Our
Conferences in Arkansas.

transfer the University from the original "patronizing Conferences" to the General Conference; and to define the charter rights of the bishops of our church as respects the University.

The commissioners are Judge E. D. Newman, of Virginia; Judge E. C. O'Rear, of Kentucky; Judge Creed F. Bates, of Tennessee; Judge J. A. McCullough, of South Carolina, and Judge John A. Rich, of Missouri. They have given much time to the execution of their task, and have made their report, which appears in the Christian Advocate of the 14th. The report is a very able document, going exhaustively into all the bearings of the questions submitted. Its findings are:

First. That certain incorporators, acting for the church as represented in certain of our annual Conferences, founded the Vander-

bilt University, and acquired for the church all the rights of property and of control which pertain to the University; that is to say, they find that the church owns the University, the title-holders being the trustees who are appointed by the church, and who must execute their trust according to the will of the church and in accordance with the provisions of the charter.

Second. That the transfer of the legal title to the General Conference has already in equity been effected by the resolutions of the several annual Conferences concerned and by the action of the General Conference in consenting to take control of the institution. But the commission suggests that formal action by these Conferences ceding the property be taken.

Third. That under the charter of the University and the laws of Tennessee the bishops do sustain the relation of visitors to the University, but they may be trustees only as they may be elected as such by the General Conference, or, in the event the General Conference should fail to maintain a Board of Trustees for the University, then the Board may fill its own vacancies, as provided by the laws of Tennessee, and in that event, may elect the bishops as trustees; that is to say, the bishops are not by virtue of their office as bishops trustees, but if they are to be trustees must be elected as any others would be elected.

It is to be hoped that the work of this commission may quiet all talk on the whole subject. It is further to be hoped that all Southern Methodism will take a deeper interest in this great center of learning, established for the whole church.

Your Brother.

We are frequently confronted with the rather aphoristic demand, "Get Right With God!" Why has not some good man invented the sententious demand of, Get Right with Your Brother? No service from a man who is wrong toward his brother is acceptable to God. Even if the service be a direct sacrifice, brought to the very altar of the Temple, and the bringer thereof remembers that his brother has something against him, not that he has something against his brother—a still deeper matter—he must leave his gift before the altar, seek reconciliation with the offended brother, and only then may he proceed to offer his gift to God. What a rebuke this is to some of our lives; for do not some of us live with grudges in our hearts?

As for the man who will say to his brother, Raca, it shall not be well with him. The word Raca is an Aramean term of bitter contempt, and the meaning is, therefore, that we shall not indulge in contempt toward a brother.

As for being angry with a brother without cause, anger is the genesis of hate and murder, and the man who indulges it without warrant is liable to the hell of fire.

WESTERN CHRISTIAN ADVOCATE

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NOTES AND PERSONALS.

Rev. B. Margeson, once of the Arkansas Conference, is now stationed in St. Petersburg, Fla.

The Arkansas State Teachers' Association is in session at Little Rock this week. A large attendance is expected.

The senior editor is visiting at his father's home, Brownsville, Tenn., during the Christmas holidays.

Rev. A. B. Haltom, the new pastor of Dye Memorial, Argenta, made us a pleasant visit last Monday.

Rev. F. S. H. Johnston announces the preachers' meeting of the Fort Smith District at First Church, Fort Smith, January 2 and 3.

Prof. Andrews, principal of the Marianna (Ark.) schools, visited his brother, Rev. W. F. Andrews, and mother, in Little Rock this week, and called at our office.

Bishop James Atkins will preach the commencement sermon for Hendrix College June 9, 1907. Col. W. J. Bryan has been requested to deliver the literary address, but has not yet closed the engagement.

Rev. J. W. Harrell, presiding elder of Monticello District, announces that he has appointed Rev. H. A. Story to the McGehee and Watson charge, to take the place of Rev. C. O. Steele, who could not go to the work.

It is perfectly useless to send us unsigned manuscripts, or manuscripts signed "A Friend," as was an obituary received this past week. There is but one place to which we can send all such. Everybody ought to understand this.

Last Wednesday we had a pleasant call from Rev. W. W. Gibson, of Salem, Ark., who was once a member of White River Conference. He now travels for Beal-Doyle Dry Goods Company, and preaches nearly every Sunday as a local preacher. Such local preachers are needed.

Rev. M. M. Smith, Jonesboro District, in a personal note, says he has been laid up for repairs since Conference, having been confined to his bed for a week and to his room for several days more. But he is out and at it. He declares that he has not a disgruntled preacher nor a complaining charge in his district.

There is in China a famine involving forty thousand square miles of territory and some fifteen millions of people. President Roosevelt has issued a proclamation calling upon the American people to contribute to the relief of the sufferers; contributions to be sent either to the secretary of State, or the treas-

urer of the Red Cross Society, at the office of the United States treasurer.

A personal note from Rev. Warner Moore, Ph. D., Ripley, Tenn., in which he expresses his regret that this editor could not attend the late session of the Memphis Conference in that town, and has some other good things to say, is much appreciated. Dr. Moore is the father of our Mrs. E. W. Crump, Mill Creek, I. T. He has friends on both sides of the Mississippi, and his friends on this side will be glad to know that he is prospering in his work at Ripley.

We acknowledge an invitation to be present at the marriage of Rev. William Frederick Dunkle and Miss Nell Bell Munn, at the Methodist Episcopal Church, South, South McAlester, I. T., January 1, high noon. Brother Dunkle is presiding elder of the Muskogee District, Oklahoma Conference, and Miss Munn is the accomplished daughter of Dr. and Mrs. Robert Munn, of South McAlester. This is certainly a happy event and we wish these young people the very happiest voyage through their matrimonial life.

Entirely Proper.

"County Judge James Gould has decided upon a plan for compelling the holders of saloon licenses in Jefferson county to obey the law which is more severe than the well-known pledge system, which was inaugurated by Judge C. T. Coffman in Pulaski county two years ago, and which was followed by the county judges in many other counties.

"In the application which the applicant for a dramshop license in Jefferson county must sign, with his bondsmen, is printed the condition that the licensee and his bondsmen shall pay all damages that may be occasioned by reason of liquor being sold at the place designated in the license, and further shall pay any person or persons all such sums of money as may be lost at gaming in his saloon or dramshop, or in any rooms or buildings thereto attached, under the control of the licensee. The licensee must also agree that the license is granted under the express consideration that if the licensee shall permit gambling upon his premises, or if gambling occurs upon the same through his connivance or agency, or if he is guilty of a breach of the Sunday law, or the law against keeping disorderly houses, the County Court may at any time revoke the license.

"Judge Gould says that the application blanks containing these conditions and agreements must be signed by all who apply for license for next year."—Pine Bluff Correspondent to the Gazette.

The above conditions seem, on the face of them, to be rigid; yet the plain meaning of them is simply this: That the saloons, if allowed at all, must be made to bear a considerable share of the burden which they create. This is simple fairness. Nothing else is fair. There is not one of the conditions Judge Gould imposes which does not come within this rule, nor do all of them together make the saloons bear as much as they impose. We heartily commend the action of the county judge.

Missouri Liquor Laws.

It is stated in The Outlook that in the recent elections in Missouri there was a combination between the large corporate interests and the brewers of St. Louis and Kansas City to elect senators and representatives who would not follow the lead of Governor Folk. Of course. The corporate interests do not like him, because he broke up the corporation lobby that has so long corrupted the politics of Missouri. The brewers do not like him because he enforces Sunday closing. These

were good reasons why the people stuck by him, and are sending to Jefferson City members of the legislature who are likely to stand by him. The result is that there will likely be a forward movement in Missouri. The principle of local option, now enjoyed by the counties, will likely be extended to wards in a city; and since the brewers are endeavoring to centralize the liquor power about themselves, the governor will ask the legislature to prohibit the licensing of saloons owned by brewers. He will also ask the legislature to lodge with the governor the power to suspend prosecuting attorneys who will not do their duty and to appoint others in their stead. We wish Governor Folk great success in it all.

The last acquisition of culture is the ability to tread with ease and composure the higher ways of life. It usually requires a generation or two to rise to this level, though some men and women attain it for themselves. For most people the very effort to rise develops a certain ruggedness of manner of which they are not able afterwards to rid themselves. Yet, after all, a genuinely good heart, directed by common sense, will pass current in almost any circle in which a man need care to move.

In another column, Rev. W. S. P. McCullough has a call for the Epworth League Board of the Oklahoma Conference, to convene in Ada, I. T., January 9, at 7:30 o'clock. It will be remembered that the annual conference referred the matter pertaining to Epworth Assembly and the location of the "Epworth Camp" to this board, with power to act. It is, therefore, a very important meeting.

Death of Bishop McCabe.

We noted in our last issue the serious illness of Bishop C. C. McCabe, of the Methodist Episcopal Church, who had been stricken with apoplexy in New York City. We sorrowfully learned of his death, which occurred on the 26th. He rallied from his attack sufficiently to be able to gather some members of his family about him and talk with them. But death has claimed him, and we mourn with our brethren of the North. We say to them that this good man was loved in the South and honored here. We believed in the genuineness of his fraternity; we honored him for his breadth of sympathy, for the loveliness of his character, and for his ability.

Bishop McCabe will take rank as one of the celebrated members of the Methodist Episcopal Church. Though he was worthily promoted to be a bishop in 1896, thousands of earnest Methodists continued to call him by his more democratic and loved title of "chaplain." For years he was a man most intensely interested in Methodist missions. It was he who started the famous cry of "a million for missions," and he had the extreme happiness of witnessing a response to the call that sent a thrill into the breasts of men who had wrought earnestly for the spread of the gospel.

Bishop McCabe was educated in the Ohio Wesleyan University, taking the full classical and theological course. He taught school for a while after leaving college, and in 1860 joined the Ohio Conference of the Methodist Episcopal Church. He held a pastorate at Putnam for a year and then entered the Union army as chaplain of the One Hundred and Twenty-second Ohio Infantry.

In 1868 his superior talents as financial agent were called into requisition for the extension of the church. He established his headquarters in Chicago, and for about sixteen years traveled nearly 25,000 miles annually in the discharge of his duties. He was

mainly instrumental in building up the "loan fund" in the treasury of the board of church extension. This was used to help weak churches, and resulted in infinite good. When the Metropolitan Church in Washington was in peril of being sold for debt "Chaplain" McCabe, at the request of Bishop Simpson, assumed the entire burden of \$47,000.00 and saw every dollar of it paid.

Bishop McCabe received in 1875 from Fisk University, Tennessee, the degree of doctor of divinity.

Reports of Alfred W. Wasson and J. W. Cline.

The past year has been largely one of preparation and of waiting. Landing at Chemulpo the seventh of last October, I learned my appointment was to language study in Songdo. A week later Mrs. Wasson and I went to that place. Last month we passed the examination on the first year course of the study.

Aside from language study I have done some work as teacher. Soon after arriving in Songdo I learned from those already on the ground of the great desire of the Koreans for a school. Finally, in response to the request of the Koreans, and after consulting with our presiding elder, Brothers Collyer, Cram and myself decided upon a night school. This school was begun January the first, with an enrollment of twenty-nine students. In a short time this number increased to fifty, but we were unable to handle the situation. Because of the pressure of other work, Brothers Collyer and Cram could not give as much time to the school as we had planned. Although their hearts were in the work, neither of them taught as many as ten lessons. We failed to secure a suitable Japanese teacher. The attendance began to fall off and we closed the school. Whatever conclusions we may draw from the history of this abortive attempt at a school whose principal teacher had been in the country less than three months, it would be manifestly unfair and illogical to conclude from its failure that the Koreans concerned have not real desire for education.

My next venture was more successful. Among the students of the night school was a remnant that refused to be choked off. We arranged for them to come to our compound for a lesson five afternoons a week. Mrs. Wasson and I taught them arithmetic, geography and English. Of course, we could teach the first two subjects only to the extent of our knowledge of Korean, plus their knowledge of English. Mrs. Collyer kindly taught them singing. There were fifteen in the class, earnest, capable, ambitious young men, regular in attendance and diligent in application. It was an inspiration to teach them. When the class was formed only three or four were Christians. Now all are professing Christians and attendants at church.—Taken from report of A. W. Wasson, to the missionary secretary.

From the report of Rev. John W. Cline, at Anglo-Chinese University, we take the following:

Brother Duang has gotten moved and seems to be taking hold well. Last Sunday we had two hundred and eighty-five in Sunday School and about three hundred and fifty at church. This has nothing of the straggling street crowd in it, and they are all locatable. This is about our high-water mark so far. I thought you would be glad to know, and hence this note. On Wednesday I spent six three-quarter-hour periods teaching the Bible to so many different classes of boys and young men. In this way every student in school, except one class Mr. Estes has, and one Mrs.

Estes has, recites to me once a week in the Bible. (There are in this way more than two hundred and twenty-five who come weekly under my instruction in the Bible.) It is getting to be one of the most enthusiastic departments in the school. I cannot see why I am not doing as much preaching this way as I could any. I relieve all the Chinese teachers of this work for the most part, and meet them myself. I do the work in Chinese and English, using an English text-book. We have some real good meetings together. The boys seem to like it.

We are calling for bids for the new dormitory. Hope to get ready for Chinese New Year. It will give us a dining hall, a reading room, and room for about twenty boys. This will take a good deal of supervision. It will be just another necessary part of the missionary's busy life. I hope Bishop Candler will carry out his promise to stir up the Little Rock Conference to build up a church here. It can be done, I believe.

JOHN W. CLINE.

Shanghai, China, November 8, 1906.



REV. JOHN M. CANTRELL,
Our Pastor at Dardanelle.

Dr. Winton's Editorials.

Dr. Winton thinks we cannot understand plain language, or else for some reason we wish to attack him. I cannot see why any one would wish to attack him, unless there were good reasons for doing so.

The Doctor thinks he has been unfairly treated and misrepresented. Perhaps he has been rather severely criticised, and it is possible that he has not been understood. Still, it is true that the Doctor's language has not been as clear as he thinks it has, and it has been justly criticised in some instances. Our people do not need to be told by the editor of the Nashville Christian Advocate, or any one else, that a man is too scrupulous because he hesitates to be a church member and run his engine on Sunday. Dr. Winton says "he is to observe the law in such a way as satisfies his own judgment and conscience." Of course, he must determine these things for himself, but he must determine them according to God's law. There is a specific law given us, and we have no right to change it to suit any fancy of ours. "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work," etc.

Dr. Winton says it is a hard saying to af-

firm a man who works on Sunday violates the law of God. Too many people feel so, and hence have little regard for Sunday.

He says, further: "If, then, he must work on Sunday, let him do so always under protest, however, praying as he pulls the throttle," etc. If it is right to run his train on Sunday, why should he protest? If it is wrong, as it surely is, what profit him to pray while he is in open rebellion against God's law? "If a regard iniquity in my heart, the Lord will not hear me."

The Bible or Dr. Winton is wrong. The Bible cannot be wrong, so Dr. Winton must be wrong. Again: The doctrine of the immortality of the soul is one of no mean importance, and one that is clearly taught in the Bible, and this belief in the minds of the people ought not to be shaken by conjecture or otherwise. It is not clear just what Dr. Winton means. His explanation on the conference floor did not make his position appreciably easier to be understood.

The idea of the indestructibility of the soul, he says, originated with Aristotle and Plato, who, to meet the gross and materialistic skepticism of their times, propounded the suggestion that the soul is probably by nature indestructible.

To the early Christian writers this doctrine seemed to offer a most desirable buttress for the positive but rather vague intimations concerning the future life which they cherished. Thus, but that the purely Aristotelean notion of the essential and indestructibility of spiritual essence was adopted as part of the Christian doctrine. It has stood there so long that many of our readers are shocked when we intimate that it is not in the Bible. But it certainly is not." Now, what does Dr. Winton mean to say? Where did Aristotle and Plato get their ideas of the immortality of the soul from the Bible, or course. No one could get knowledge of the origin or the destiny of man from any other source. To some he seems to teach that these heathen philosophers originated the idea of the immortality of the soul, and many think he means that. While his meaning is not clear, yet he seems to be discussing the "indestructibility of the essence of the soul," or whether or not God could destroy the soul. Why he should wish to discuss that phase of the question is a mystery. It is a question of no real importance to us. The thing of importance is whether or not the soul will live forever. We have no business conjecturing as to whether God could annihilate the soul. According to his plan, he cannot destroy the soul. It is, therefore, according to God's plan, indestructible, and will live forever. Whether or not God could have planned otherwise is none of our business. It is certain that God did not plan otherwise, and that ought to end the matter. No use spending precious time talking and writing about what He could have done or could not have done. The Bible teaches that the soul will live with God or with demons in hell. Blot out this doctrine and the doctrine of the resurrection is destroyed. "If there be no resurrection of the dead, * * * then our faith is vain," religion is a farce, and life is but a bubble and death ends all. If Dr. Winton does not mean to deny the immortality of the soul, he verges so close to it, and so mystifies his language, that very many of his readers are not able to distinguish the difference. The doctor ought to speak clearly and justly on these great doctrines, so that our people may not be misled.

R. P. WITT.

Mountain View, Okla., Dec. 17, 1906.

S. S. Teacher's Class Books 50c a dozen.

Teacher's Bibles, \$2.25 to \$3.25.

An Old Heresy, but Still Alive.

I have received through the mails some tracts that I presume are being sown broadcast through the churches, since I did not send for them. They contain the moral poison of an old heresy, but in a modern form. There is also an offer for some literature "to be supplied for the pastor only." Said literature is the words, for the most part, of Swedenborg, of whom one of these circulars says there "is much misconception," and that he is classed (by his opponents, of course) "now with the mystics, now with spiritualists, now as the victim of persistent hallucination." If he is no better than his modern followers, I fear one of these charges, or all, will stand. He himself, according to Fisher, opposed the doctrines of The Trinity, as usually set forth, justification by faith alone, and a physical resurrection. Well, how are his beliefs dressed up now? I quote from one of these sample tracts: "The essential truths of all religions are the same." What? Is Christianity essentially no better than the orgies of heathenism? How about devil worship, Mormonism, and the Juggernaut? Again: "The wicked in hell do not seem to themselves in a sinful and lost condition, but regard themselves as very wise and prudent men. * * * The wicked suffer in the hereafter only when they transgress the laws of the society in which they dwell, and inflict injury upon those around them." Isn't that enough to make a libertine chuckle with glee, and cause Satan to lie awake all night to laugh? But listen again: "We conclude * * * that everyone who lives well according to his religion will be saved by the Lord." He has previously fortified himself, however, by the claim in effect, that all religions contain the truths of the Decalogue! I call attention to these vagaries because there are many who may be ensnared by them if they are weak at these points. Then, note, too, the magnificent "charity" of the scheme—to send some 2,600 pages of literature merely for the postage! I wish that some members of our last General Conference who were instrumental in pruning down the Tract Society movement to inefficient limits, might see enough of this deluge of "free literature" assailing our ranks to awaken them to the necessity of meeting the foe for the sake of the young and the laity, who are in at least as much danger as we preachers. They get our addresses from "official lists," and we are accustomed to throw much of the stuff, unread, into the fire. But how about a young Christian in the first onslaught of doubts? Does he not need a Methodist Tract Society to protect him from these "free literature" offers? Let us fight fire with fire.

J. L. JAMES.

Headrick, Okla.

The Macedonian Cry to Christendom in the Twentieth Century.

The Macedonian cry, as heard by the apostle Paul, when considered in the light of context, presents to us two great facts. First, that the Holy Spirit is the architect and builder of the Church of Christ, and, secondly, that He works in that way which insures the best possible results in quick returns.

Much labor, time and money may be spent almost in vain following an honest zealous missionary conscience not directed by the Spirit of God. Paul would have gone immediately into Asia, but this the Spirit would not allow, and when he would have gone into Bithynia the Spirit of Jesus suffered him not. Paul's missionary zeal was sufficient to lead him to any place where he might proclaim the glad tidings of the gospel, not considering the readiness of the people to receive or to reject the

word. He soon found that, like Abraham, he journeyed, not knowing whither he went. He thought he heard the cry of Asia for the light of the gospel, but Asia's time had not come.

Doubtless much has been expended in vain, and many lives sacrificed, in an honest effort to occupy a field not yet made ready under the provisions of God, and much has been lost to the church in failure to center missionary effort in that field, which, through the open door, cried out for help. The Holy Spirit must both open the field and lead the church into it. Experiences of the past, whether in success or failure, are in demonstration of this fact.

With respect to the Holy Spirit directing the church in that way that insures the greatest immediate results, the Macedonian cry heard by Paul, together with its setting, is sufficient proof.

While it is important that all missionary labor be sanctioned by the Holy Spirit, and that those who enterprise this work be constantly under the direction of the Spirit of God, it is also vastly important that the church take cognizance of the open door, realizing that this is ever the Macedonian cry, and a guarantee of immediate success. When under divine providence the door to missionary operation in Asia was opened to Paul, he immediately entered this erstwhile forbidden field, and under his teaching churches sprang up everywhere.

We may also believe that whenever the providence of God opens the door to the preaching of the word there will always be found a way by which the church may reach and occupy the field, since under such divine supervision nothing but indifference or lack of consecration can stand in the way. Great sacrifices may be necessary, but when the Macedonian cry reaches the ear of those whom God has called unto the spread of the gospel, and whom the Spirit, by manifest love of Jehovah for dying souls, constrains to active service, these sacrifices will be made. Let us consider the sacrifice Paul was ready to make that he might respond to the call for help at Rome. He said, "I must see Rome also," and this desire was answered by the testimony of the Lord, "Fear not, for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." The open door was before him, and the cry for help distinct, but how get to Rome was the question. Looking for the opportunity, and ready to endure hardship that he might bring about the way, he being instant in season, saw that an appeal to Caesar would speedily bring about the accomplishment of his purpose, and though he must go to Rome a prisoner in chains, he counted this as nothing if by it he might have opportunity to win souls to Christ. Besides, he sought the good of the Christians at Rome, having desire to encourage them in the work at that place.

The Macedonian cry to the church of the twentieth century consists mainly in what we call the open door. Through this door today comes the plaintive cry for help from almost every non-Christian nation.

The one million Christians of Africa who have the task of reaching 51 millions of Mohammedans and 95 millions of Pagans, is to the church of today a Macedonian cry. John R. Mott quotes Bishop Hartzell as saying, "Yesterday Africa was the continent of history, and of mystery, and of tragedy; today it is the continent of opportunity." He quotes Bishop Thoburn as having said, "When Carey, in 1793, went to India, three of five great continents, and two-thirds of a fourth, were sealed against God's messengers and God's truth." Now the cry for help comes from all India, and great is the harvest. Mr. Mott says, "At

the present time in India a far larger number of people are asking for Christian teachers and preachers than were actually brought into the church during an entire generation of modern missions, beginning with Carey. Whole villages are ready to give up their worship of idols." And as saying also, "If the Protestant churches of the United States would unite together, would look the problem in the face, if they would take the lesson to heart that God is teaching them, within ten years we might have ten millions in India who are worshipping idols today, within the pale of the Christian church, or inquiring the way thither."

All Japan is now thrown open to missionaries of Protestant Christianity, and China, as a field, is more promising than ever. These countries are coming more and more to realize the uplifting power of the Christian religion, and the superior civilization of those countries dominated by the Protestant systems. The success of our work in Cuba, where now we have more than 3,000 converts after but seven years of missionary operation, when considered in the light of the possibilities before us in this field, is but to us the Macedonian cry. The salvation of Cuba rests largely on our branch of the Christian church, and we must respond.

From the vantage ground which we occupy, two things we are made to know. First, that the non-Christian nations of the world are waking to their woful condition, and to realize that it is because they have not the gospel, and are moved by the Christian religion, in thought and act. Secondly, the church is awakening to the woe that must rest on her if she withholds from dying men the bread of life. All non-missionary churches are either dead or dying, and ought to die. Our Lord has placed before us a sharp two-edged sword, cutting both ways, but with the sharper edge turned toward the church, for he has declared, "It shall come to pass that whosoever shall call upon the name of the Lord shall be saved. But how shall they call on Him in whom they have not believed, and how shall they believe on Him of whom they have not heard? And how shall they hear without a preacher, and how shall they preach except they be sent?"

Human testimony is essential to the conversion of the world. It is God's plan, and is logical. All science depends upon it. Personal experiences of past ages, as they constitute the records before us, largely enter into the thoughts and life of the present time. Whatever of direct revelation has come to the individual has been for the benefit of the many, through personal testimony and preserved records.

"Go ye into all the world and preach the gospel to every creature," is a coercive force back of the Macedonian cry, serving to call our attention to the cry for help, the open door to successful work, and to the great responsibility that rests upon the church in the salvation of the world. Sacrifice is good, but behold, "to obey is better than sacrifice."

The question of paramount importance is not whether the heathen can be saved without the gospel, but whether we can be saved if we fail to carry God's truth to those who cry out in darkness. God's plan is the salvation of men by the use of means, and that means which God has ordained is the preaching of the gospel by Christian men, backed by the church.

T. P. CLARK.

Stamps, Ark.

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

In Oklahoma.

Exigencies of space cut off my editorial letter last week before I could finish the story. My visit to the Oklahoma Conference—which is henceforth my conference—would have been one of exceptional enjoyment but for the aching dread caused by the sickness of Bishop Tigert. I reached Tulsa with no information about his illness, except such as had been conveyed by the press dispatches. The report had been sent out that he had tonsillitis, and I naturally took it for granted that his strong constitution would easily shake off a disease like that. But when, on Friday morning, I learned that septic poisoning was already well established, with its seat in an ulcer in the lower part of his throat, my heart sank with fear. Five days later the thing I feared came to pass. In his death I mourn the loss of a friend—a sincere, unaffected, unsentimental friend. Sentiment is well enough in its place, but in friendship one wishes something more substantial.

Bishop Key defies the calendar. He carried the weight of anxiety for his stricken colleague, of care for the interests of a large conference, of detail in the thrashing out of a huge mass of minute business, of urgency in minor matters—such as weather, local arrangements, etc.—with an air of alertness and sufficiency which it was admirable to see. He asked to be excused from nothing, neglected nothing, failed in nothing. Only after the week of struggle and watching and tense anxiety was over he did confess that he was not quite equal to taking the long journey in inclement weather to Nashville to be present at Bishop Tigert's funeral.

The new State of Oklahoma is a huge domain, throbbing with life and progress. It is one of the large States in the Union territorially, and there are few that have so large a proportion of their area available for cultivation. Its farm lands are, moreover, exceptionally fertile, and its mineral resources give promise of great richness. It has also, on the whole, one of the finest climates to be found in the United States—a little erratic and windy, it is true, but neither cold enough to be severe nor hot enough to be enervating. Besides all of which natural advantages is to be mentioned this: It is a new State, settled wholly by educated, intelligent, progressive people. The new citizens of Oklahoma have not gone there to grow up with the country; they have gone there to make the country grow up. They have the best of farm machinery; they are familiar with the science of civilized living. They plan cities and build them. They are not disposed to waste time with primitive contrivances and ways of living. Everything is in the melting pot. Old prejudices, old reputations, old political lines get rudely jostled. The man from Georgia lives next door to the man from Indiana, and finds him a capital fellow. Politically and religiously, these people are delighted to find that they agree on all essentials. As to non-essentials—well, they are busy, and those things can wait. The State went Democratic in the election of delegates to the constitutional convention. It is undoubtedly more a Southern than a Northern State, not only geographically, but in the extraction of its citizenship. But there is a businesslike ring in the warning embodied in the temperance report of our own conference to the effect that in that State moral issues are to be held paramount to all others, and the political party which flaunts the moral sentiment of the citizens is doomed to defeat, no matter what may be its name and prestige.

It makes one dizzy to watch an Oklahoma town grow. Tulsa is a good example. De-

posits of mineral and petroleum, and especially of natural gas (recently discovered), have added their impetus to that of the splendid farming lands of the Arkansas river, on the banks of which the town stands; and the results are positively startling. Among all the luxuries I have encountered, none appeals to me more than natural gas. Only think of gas for fuel, lighting, etc., under good pressure, at the average price of nine or ten cents per thousand cubic feet. Our cities think they are doing well to get manufactured gas at a dollar. Like the other towns in the Indian Territory, Tulsa has no saloons. It has now ten or twelve thousand inhabitants, three or four banks, three large hotels (all crowded), and business houses and handsome residences in proportion. Evidently it does not need the saloons. I venture the prophecy that it will never have them. And the thriving cities of Oklahoma—cities that never had a barroom—will be, twenty years from now, a sort of symbol and slogan for the campaign which will cast the saloon out of its entrenched position in our older cities through the land.

The Oklahoma Conference is such a conference as one would expect to find in such a territory. It is lusty, wide-awake, growing. The throb of progress is in the very air. The preachers in many places are suffering hardships, while the people are grappling with mortgages, house building, farm equipment, and the like. But every man reports a good growth in membership, with bright prospects ahead. There was a great rush of recruits. Transfers (about thirty of us this year!), applicants for admission, for readmission, local preachers asking ordination, etc., choked the minutes of the daily business and kept the cabinet busy grinding up to the last moment of the session. But it is a big country, and places were found for all. Many were sent to nothing but a place. But the air is everywhere electric with possibilities and with hope. I was glad to think that my transfer to the conference did not add to the labors of the Bishop and his advisers, though, to confess the truth, I should like to get hold of one of those good, live, growing pastoral charges. But my presence did add to the vivacity of things in the conference session. Some brethren brought in a report on books and periodicals which rasped the eardrums of the editor of this Advocate pretty sharply. They soon found that the said editor, so meek and inoffensive when on his good behavior before the public, would "talk back" very promptly and very vigorously on the floor of his own conference. By the time my friends and I got through with that report it "roared as gently as any sucking dove."

After the closer acquaintance of this conference session, I came away with renewed admiration and affection for the "Old Guard" of this conference. They are men of the kind that ought to lead an enterprise of this kind—big men, with wide views, clear eyes, bold, warm hearts. They expect things to come to pass. They propose that Christianity and Methodism shall remain in the van. They set a man down for what he is worth, not for his reputation. They demand that he shall "make good." That is a trait of all Oklahoma, indeed. The man in any walk who goes there expecting people to fall down in reverence to a reputation which he has made elsewhere will get a rude shock. A great many people in Oklahoma are from Missouri. And the rest have adopted their motto. But in no part of the world is there a better showing for the man who is willing to stake his position on himself and on his work. He will encounter no provincial preconceptions or prejudices. When he does "make good," the rec-

ognition which he gets is instant and unre-served.

Dr. McMurtry and Dr. Lambuth visited the conference. They are characteristically alert to its possibilities. Dr. McMurtry especially has made up his mind that a church house, or at least a lot on which to build one, shall be secured for our people in every village and town opened up in that new empire. That sounds simple enough, but it is a huge undertaking. Dr. McMurtry and Presiding Elder Linebaugh are laying broad and wise plans for occupying the "Big Pasture." The church should rally joyously and generously to their appeals.

My home was a home indeed—the house of a Methodist preacher's son, a schoolmate, the son of the man under whose pastorate, nearly twenty-seven years ago, I received my license to preach. Superannuated now, with his good wife, that preacher lives alongside his prosperous son, and the two little fair-haired grand-daughters scarcely know which of the cottages is home. The fellowship with these friends of Lang Syne was like cold water on a thirsty soul.

Of other things I meant to speak—the Epworth University (the "Living Link"), of the gracious influences of the Conference Sunday, of the Constitutional Convention and prohibition, of the vast domain of the new State and its products (more at length), of the Indians, etc.—but they must wait. For that is "home" now, and I am going back often.—G. B. Winston, in Nashville Christian Advocate.

Is It Worth While?

Is it worth while that we jostle a brother
Bearing his load on the rough road of life?
Is it worth while that we jeer at each other
In blackness of heart?—that we war to the
knife?
God pity us all in our pitiful strife.

God pity us all as we jostle each other;
God pardon us all for the triumphs we feel
When a fellow goes down; poor, heart-broken
brother,
Pierced to the heart; words are keener than
steel,
And mightier, far, for woe and for weal.

Were it not well in this brief little journey
On over the isthmus, down into the tide,
We give him a fish instead of a serpent.
Ere folding the hands to be and abide
Forever, and aye in dust at his side?

Look at the roses saluting each other;
Look at the herds all at peace on the plain—
Man, and man only, makes war on his brother,
And dotes in his heart on his peril and pain—
Shamed by the brutes that go down on the
plain.

—Joaquin Miller.

Young People's Hymnal No. 3.

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

The 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.

December 30—Our Purposes for 1906; Have They Been Accomplished?

- As to growth in grace. II Peter 3:18.
Perseverance in the observance of the Quiet Hour. Matt. 6:6.
Faithfulness in the Fellow-Worker Covenant. II Cor. 6:1.
Fidelity in Christian Stewardship. I Peter 4:10.
Diligence in Bible Study. Acts 17:11.
Loyalty to My Church. Col. 1:24.
No Promise of God Has Failed. Josh. 21:43-45.

The several suggestions given in above topics and Scripture references may lead every Epworth Leaguer to a very helpful self-examination. Did we begin the year with a well-defined purpose to be earnest Christians and efficient workmen for God? How far short have we fallen?

"I am an accumulation of broken ends," said Queen Catherine of Russia, as she contemplated projects she must leave unaccomplished. The end of a year brings such a thought to us. Job said: "My purposes are broken off." As we remember what we planned to do and contrast with that what we have done we keenly realize the significance of the above quotations and apply them to ourselves." But let us not allow ourselves to become discouraged. The great cable that holds the ship is made up of only a mass of tiny hempen threads. Each one is little more than a beginning and an end. The ropemaker has, however, twisted them together so that each one gives its contribution of strength to the whole. We should not estimate the cable by the myriad ends that, protruding everywhere, cover it. Nor need we estimate life by the purposes that are broken off. Little and great may be brought into one grand result, if all are spun together in one consistent purpose of consecration. Let us weave the threads together more closely during the coming year."

Have we grown in grace? Has that been our desire, our purpose? If we have failed at this point there is very great need of giving attention to this one thing until we can leave the "things that are behind and reach forth unto those things which are before," and "press forward for the prize of the high calling of God in Christ Jesus."

To assist us in this we can find help in the Quiet Hour. Every Christian needs this season of communion and meditation. We may find much help in leaguering ourselves with thousands of other devoted Christians in the observance of the Quiet Hour. Let no one fail to find time every day for prayer and meditation and devotional study of the Holy Scriptures.

Let it be remembered that the hour of vision is but a preparation for service that is to follow. As laborers together with God and fellow-Christians, may we be faithful in meeting every responsibility and performing every duty of life.

The Methodist Review—A Plain Talk.

By Dr. Gross Alexander, the Editor.

All our preachers and our leading and reading laymen, as well as our bright women, ought to have it and need to read it:

1. Because it is devoted to careful and thorough study; first, of the great events of the time, such as the Russo-Japanese War, the future of the Far East, the crisis in France,

etc.; secondly, the great tendencies of the day, such as the tendency toward church federation and church union, the general movement toward the disestablishment of State churches and the separation of church and State, the growing movement toward city evangelization, etc.; thirdly, the pressing problems of the times, such as the immigration problem, the labor problem, the race problem—all of which are burning problems in the South at this moment; fourthly, current thought on great subjects, such as philosophical theories, science, evolution, Biblical criticism, education. It will not wholly neglect studies of academic interest—in history, in literature, in art—but it will be a forum rather than a museum.

2. Because we all need, especially our preachers, and especially those who are in places removed from the advantages of great schools and of city life—we need the stimulus and stir that come only from the excitement of actual contact with current movements and current thought. Without some-

was a day when, in order to be effective, men needed to be awake and alert, it is now, now, now.

3. Because the Review, by means of its book review department, keeps its readers in touch with the important books of the day—a matter of necessity. This department is, for some of our able and wide-awake readers, the best part of the Review. Dr. C. M. Bishop, of Missouri, writes to that effect. Then it serves as a guide in the selection and purchase of books for one's own library. A preacher of the Tennessee Conference said to the writer that he had bought two hundred and fifty or three hundred dollars' worth of books that turned out to be worthless; and his hard-earned money was thrown away because he did not know what books to buy. The book reviews are not all written by the editor. The majority of them are written by leading scholars of the day, selected by the editor because of their special knowledge of the subjects treated. Each book review is signed by the writer, and the review is not a mere expression of opinion, as in some journals; it gives a synopsis of the contents, or a statement of the drift and gist of the book, from which one can get a good impression, even if he does not get and read the book itself.

Because the ablest and best men, not only in our own church, but in other churches, and in all parts of the country, are secured to contribute to our quarterly feast of good things.

5. Because a Review of our own furnishes a medium for the broad discussion of matters pertaining to our church, such as no other periodical could admit, as, for example, the New Statement of Faith. On this one subject alone we have had elaborate articles by Dr. Tillett and Dr. Denny, and shall have articles in the next two numbers, one by Bishop Hoss and one by Bishop Hendrix.

6. Because the Review supplies a means for the development of writers among our own people. We have gifted men and women who have ability to write well. The Review furnishes them both the opportunity and the incentive for the exercise and development of their talent.

7. It is the purpose of the editor to devote a liberal space to the study of biblical subjects and to Bible exposition. In other words, the Review will be, in part, an expository journal.

8. The editor will furnish, in each issue, editorial paragraphs, giving a synopsis or statement of the gist of each contributed article, serving for the convenience of the reader as a sort of pathfinder and help in reading.

In short, the Review is intended to be, and will be made, one of the most important educative agencies in our church, working with and supplementing other agencies now in use. It will be a sort of portable institute, a circulating university, furnishing a course of study on carefully selected subjects by choice and able writers, which one can carry about in his saddlebags or take along in his suitcase. The January number will be out in a short time. In this number there will be articles on "The Church and Social Discontent," on "The Russo-Japanese War," on "The Union of the Presbyterian and Cumberland Presbyterian Churches," on "Modern Reform Judaism," on "Browning's Poetry," on "The Italian Renaissance," on "The Work of the Small College," on "Methodism in Continental Europe," on "The New Statement of Faith," and on "The Dictionary of Christ and the Gospels," and by the following writers: Bishop Hoss, Bishop John H.

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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.

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thing to keep us going we are all apt to stagnate. Many have got into that bad fix already. We get into ruts that sometimes wear so deep that we get completely out of sight of the stirring, rushing world around us. The reading of our standard old books, though they are of primary value, is not sufficient. But there are many who cannot afford to buy the new books, even if they knew what books to buy. Moreover, a book treats, as a rule, of only one subject. The Review treats of a dozen or more living subjects in each number, and it keeps its readers interested in, as well as informed about, the great subjects that are stirring men's blood today. It will give live articles by live writers on live subjects for live readers. If it does not find live readers it will try to make them. We hear the complaint from different quarters that many of our preachers do not read, and consequently they do not keep up with the procession. They drowse and shrivel, we are told. If there ever

Vernon, Prof. Walter Matthews, Dr. S. H. Wainwright, Dr. H. A. Wainwright, Dr. J. A. Kern, Rabbi Enelow, W. E. Lovejoy, Prof. Walmsley and Dr. James Hastings, of Scotland, the editor of the great "Hastings Dictionary of the Bible." The January number will contain a tribute to Bishop Tigert by the editor, who was his lifelong friend. The number will be enriched with a speaking picture of the Bishop, which his friends will want to preserve. There will be book reviews on Winchester's "Life of Wesley," "The Ideas That Have Influenced Civilization," Ladd's "Philosophy of the Christian Religion," Prof. Briggs' Commentary on the Psalms (in the International Critical Series), "The Bible as English Literature" (by Prof. Gardner, of Harvard), "The Apostolic Church," Gordon's "Quiet Talks About Jesus," "The Christian Movement in Japan," Murphy's "Problems of the Recent South," and recent books on New Testament Greek. In the Round Table is a graphic account of Bryan's visit to Japan, by W. E. Towson; a strong arraignment of the liquor business, by Bishop Fitzgerald, and a thoughtful and practical paper on "The Defect in Present-Day Education," by Miss Mary Helm.

About five hundred new subscriptions have been added in the last few months. Why may we not have five hundred more to begin with the January number?

Sam Jones—An Appreciation.

He is dead. Who? Sam P. Jones. "And he, being dead, yet speaketh." No minister who figured before the public during the last century was more criticised and censured than he, and yet he lived above reproach, and left a stainless name. Perhaps no man ever lived who cared less for strictures and opposition. His life, labors and character are before us. Let us pass judgment upon them, and then cease to remember his faults and strive to imitate his virtues. His friends may magnify his virtues; his enemies may magnify his faults. The living public, who saw, heard and knew him, may come to a more correct estimate of the real man, his real worth. We will see what is their verdict.

His peculiarities, individuality and idiosyncrasies made him different from every other man. He had no trait that was not definable. Compared with the ideal man, he was not that. Who is? To judge him by comparison with ourselves, or by comparison with the great body of divines of his day, would compel us to reject either him or them. He was a natural man, and no training he ever received made him unnatural. Whatever powers he had, whether natural or acquired, he laid them all out for God and his fellow-man. To change one trait in his make-up, either natural or acquired, would be to unmake Sam Jones—a full, rounded, harmonious and consistent character, from beginning to end of public life. As he received the truth and felt it, so he presented it, not in the wisdom of words, nor in foolish preaching, but in demonstration of the Spirit, and with power. For this God made him a dynamo of divine power that shook every unsound phase of society in the land. He was a patriot, fearlessly attacking every infraction of law and invasion of society and moral rights, whether by individuals or communities.

That he had moral courage none can doubt. Indeed, his courage is proverbial. If the church at large, or the ministry as a body, lack any one of the cardinal virtues essential to success it is moral courage to face the real issues of today; to let men know where you stand, and make them see and feel where they stand in relation to God. This is the work of

the ministry in this commercial age, and this he did without fear or favor. There were indeed somewhere in him gifts and graces and powers that surpassed all others of his day. His individuality differentiated him from every other man, and placed him ahead of most as a public speaker. His anecdotes made the most illiterate not only understand, but feel it. Here is where the secret of success in dispensing the Word of Life. It is said that his anecdotes and illustrations were sometimes low and vulgar; but he was feeling for the lowest strata of human depravity, where few seem able or willing to go, and often from it he led men and women into that marvelous light that transforms into the children of God. He was orthodox as he understood the Scriptures; he knew nothing but Christ, and him crucified, the Savior of sinners, full of power to cleanse from all sin. He could get more money by his individual efforts than most men, which he gave most freely to every cause to uplift humanity and to individuals to meet personal needs.

He had friends in and out of the church; his most intimate friends were those who knew him most intimately. He was not always

man grew out of the love of Christ in him; that he gave them the gospel of peace for their salvation and warned them of their condition and danger in language too plain to be misunderstood; that his warnings and entreaties were too earnest and constant and his life too uniform to question him as a man of God; that he defended the right and condemned the wrong with such awe-inspiring fearlessness and with such reliance upon God that saints and sinners, moral outlaws and loyal Christians alike, felt the divine sanction. This is the verdict of the public, and the world of mankind loves such a character.

P. A. MOSES.

Corvallis, Oregon.

Oregon Letter.

I love to write to editors of papers who have courage enough to return articles which they deem untimely or unsuitable for their columns. This shows both devotion to the cause and appreciation of friends.

Since the consolidation of the two papers you have made your paper the inferior of none in the church. It is full and running over with good things, especially to an Arkansas old-timer.

Our church is on the up-grade in this conference. But we lack men and money. Not anybody, but somebody! Arkansas has from time to time sent us some good men, but they went back. So we need men who can take in the situation, and stay with it. This great field is but little known to the great body of the church there, but it is a goodly land for a pure gospel and for a self-sacrificing ministry. Suppose you sit down some time in your leisure hours and write me a long personal letter, and make me feel at home with old friends. And now, Doctor, may your good paper grow and enlarge and increase and augment and add to till every Methodist family in its bounds takes it, and thus may it spread out to the beyond.

P. A. MOSES.

Corvallis, Oregon.

The above letter was written on the assumption that Dr. Godbey was still editing this paper. It is none the less welcomed by this editor, who has had the pleasure of becoming the husband of one of Brother Moses' old pupils, and the pleasure of being pastor to his sisters-in-law, and one of whose maternal relatives, far back of all that, became the wife of his brother—none of which facts he knows, perhaps, and which are related here for the eyes of a number of old people in Arkansas who will perhaps appreciate the recital.—Jas. A. A.

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.

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.

"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 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.

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in harmony with the usages and authorities of his church; but who could ever believe that such a make-up as he possessed would conform minutely to all the fixed rules and regulations made up by any body of men, however devout and wise?

John the Baptist and Mr. Wesley both departed from the regular places and modes of worship, when led by the Spirit along new lines, made efficient and in keeping with the needs and conditions of society. So Sam Jones. Such characters usually leave behind them a great spiritual awakening.

It is said that his language on many occasions was very grating to refined and cultured ears and minds. But the most cultured and refined never failed to get all they could, as often as they could, and were anxious for more. To see him standing alone in his life's environments, with his gifts and graces and his peculiar mental endowments, where will you find a man who measured up to his possibilities more than he? The real man was there, and we can arrive at his real worth and merit.

The verdict of the public is that he was an honest, conscientious and pure Christian man, moved in all his labors by the love of Christ, constraining him; that his love for his fellow-

State.....

Rocky, Okla.

We reached our new charge Friday, December 7, and preached to a large congregation the following day at Rocky. We have been very kindly received by the people.

I returned home late Tuesday evening from the district stewards' meeting at Clinton, and in a few minutes folks began to pour into the parsonage, and they kept coming in until the room was pretty well filled, and such a pounding of everything good to eat as we did get! Some good instrumental music was rendered, and a few beautiful songs were sung, and the preacher read the eighty-fifth Psalm and prayed that the blessing of God might rest upon the donors.

We are serving a very kind and appreciative people.

H. L. MAULDIN.

A DANGEROUS MISTAKE.

Little Rock Mothers Should Not Neglect Kidney Weakness in Children.

Most children have weak kidneys.

The earliest warning is bed-wetting.

Later comes backache, headache, languor.

'Tis a mistake to neglect these troubles,

To blame the child for its own distress.

Seek to cure the kidneys—

Save the child from deadly kidney ills.

Doan's Kidney Pills cure sick kidneys.

Little Rock parents recommend them.

W. H. Kline, living on Ferry St., near the river, Little Rock, Ark., says: "My boy has been afflicted with a weakness of the kidneys and bladder for about two years. My wife punished him thinking it was laziness to not get up that caused him to wet the bed, but we finally came to the conclusion that he could not help it. About a year ago we procured a box of Doan's Kidney Pills at J. F. Dowdy's drug store and gave him a pill every morning. We were gratified to see that the trouble gradually disappeared. There has been no return of the ailment since. We are glad to recommend Doan's Kidney Pills to others having children troubled in the same way."

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.

Thackerville, I. T.

"Who is all that crowd coming up the street?" said wife. "And they are coming here." So they did. Open flies the door, and they enter—men, women and children. They advance to the dining room table and deposit such things as make glad a Methodist preacher and his wife. The table is soon filled to overflowing. "Just set that sack of flour and those potatoes there on the floor, and those cans and jars—well, just anywhere to find a place for them." This is the way things happened at the Methodist parsonage at Thackerville the other evening, in spite of a cold north wind and rain freezing almost as soon as it fell.

We learned later that Methodists, Baptists and Campbellites were guilty of participating in the "pounding."

The Lord bless the donors. The outlook for a successful year is very promising indeed. Our first quarterly conference is a thing of the past. Our beloved presiding elder, Brother W. T. Freeman, was on hand, and besides handling well the business of the church he gave us two very fine sermons, which were greatly appreciated. Some of our brethren came fifteen miles through rain and cold to attend the quarterly conference. God bless them and give us more faithful men. Brethren, pray for us.

OTIS A. MORRIS.

Thackerville, I. T.

Lamar and Knoxville, Ark.

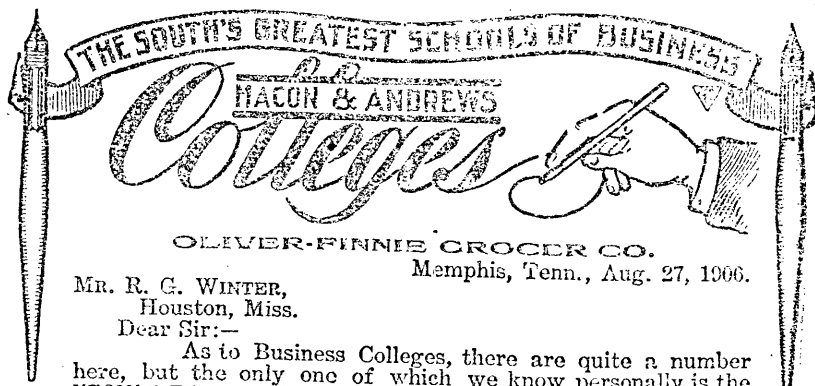
We arrived here on Sabbath after the adjournment of conference. At the station we were met by a number of the good people of Lamar. A carriage was waiting, in which we were driven to the hospitable home of Pierce Wingham. A large and appreciative audience attended both services Sunday. Monday night some thirty or forty persons came to the parsonage, bringing enough good things to eat to last for weeks and lots of good cheer and welcome. These expressions of kindness and good will greatly encouraged the preacher and strengthened him to begin the work of the year.

Our first quarterly conference has been held, and the work starts off with prospects for a good year. If you will come this way, Mr. Editor, we will treat you royally. A nice parsonage to lodge in, a fine flock of chickens to feed you from, and a new horse and buggy to carry you around.

MILTON F. JOHNSON.

Norman, Okla.

This pastor and his wife have been accorded a most cordial welcome on their return to this charge. The past year shows substantial advancement in every particular. There were received into the church 96 members last year, and we have received 7 since conference. We are hoping and praying for great things this



MR. R. C. WINTER,
Houston, Miss.
Dear Sir:—

As to Business Colleges, there are quite a number here, but the only one of which we know personally is the MACON & ANDREWS College. We have employed quite a number of their graduates at various times and found them all satisfactory and properly fitted for their work. Yours very truly,

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It pays to attend a Business College recognized and patronized by business men—our students are employed by nearly every business house in Memphis and throughout the South. Positions secured free. Every graduate employed. Now is the time to enter. No vacation. Our system of Shorthand was again unanimously adopted by the Board of Education to be taught in the Memphis High School; the entire commercial department of the Memphis High School is under our direction. Write for a beautiful college souvenir FREE.

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Meridian, Miss. Jackson, Miss.

year. The stewards have planned more liberally this year for the support of the ministry, having increased the salary \$100 over last year. And it will be paid, for all obligations have been paid in this charge during the past two years. This is a church of the greatest possibilities and the greatest opportunities, and we shall do our utmost to conserve them.

W. J. MOORE.

A Remedy for Ringworm.

"Send me a box of Tetterine. It's the only thing that makes any impression on a stubborn Ringworm. Mrs. Katie Oldham, Montalva, Anderson County, Texas." Cures all forms of skin diseases. Get from your druggist or send 50c for a box to J. T. Shuptrine, Mfr., Savannah, Georgia.

No Need for Alarm.

Bishop Thoburn, in the last number of the Methodist Review, has a remarkable article—concerning which we shall have more to say in another column—on "Inspiration." His liberal interpretation of the doctrine has inevitable conclusions which directly bear upon present-day discussions. They are stated in the crystalline style of this devoted modern apostle, whose name for sanctity is in all the churches; and, for the frankness of making it at this juncture, the church is surely and strongly indebted to this venerable Bishop of India. Here are his words:

"The inspiration of the Bible as a whole cannot be made to depend upon the verbal or incidental accuracy of each and every event which finds mention in its pages. My more than a modern preacher's call can be made to depend upon the knowledge of grammar and history. A thousand times it has happened that present-day preachers whose lips have been touched with living coals from the altar in the skies have made blunders in historical, scientific, or literary references; but these blunders do not even touch the question of the Spirit's call to them, or of their fidelity as messengers of the living God. The temper and

tone of present-day controversy are not such as to inspire the best results. Not since the days of Luther has there been more need of forbearance, toleration, and absolutely free inquiry than at the present hour. Never since the time of Moses has the ark of God been in less actual danger, and never has the Leader of Israel been more manifestly present in the van of His militant host than in this year of our Lord, 1906. This is no time for raising cries of alarm, for predicting disaster, or for putting marks on men to indicate that they are unsound in faith, the man is most orthodox who has most of the Christ-life in his heart, and best illustrates it in his daily walks."—Western Christian Advocate, Cincinnati.

The Baptist and Reflector is getting excited over its definition of a Baptist, and over our comments. Yes, a man can hold to regeneration before church membership and still hold to infant baptism. Of course, he could be wrong; but to affirm the one is not to deny the other. Then to say that "a Baptist is one who believes in immersion only as baptism" does not define a Baptist, because it does not state the Baptist position on that subject. Many millions of people, who bitterly oppose the Baptists, believe "in immersion only as baptism." A definition should define. Our esteemed contemporary calls again on us to define a Baptist. We do not wish to take the job out of the hands of the Baptist and Reflector. We believe if the editor will persevere he can make his definition all right. If when he has finished anything remains to be said, we will be ready to say it.—Western Recorder.

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

Atkins Station, Ark.

We are beginning to feel very much at home here—thanks to the evident Methodist sentiment.

This people know how to show their appreciation of the church and bring a preacher and his family under lasting obligations to them. May the Lord abundantly bless this dear people, and may a great spiritual uplift result of our mutual labors this year.

We begin the year with very good congregations, and hope for better.

Our Sunday school is well organized with Brother A. M. Gibson at the head. We pray and trust for an increased attendance.

Atkins Station needs and must have a new church building.

Brethren, we are looking forward with fond anticipation to the time when we shall entertain you in District Conference.

Pray for us, that the Lord of Hosts may abide with us in great power this year.

Mr. Editor, you will find a hearty welcome awaiting you when you shall choose to come to Atkins.

God bless our Advocate.

J. C. FLOYD, P. C.

December 24, 1906.

Martha and Blair, Okla.

As I am now moved and down at hard work for another year, I will give an account of myself and my charge. I am hard at work on my fourth year's course of study, praying, preaching and trying to get people saved. This is a good charge, lots of good people and they are spiritual folks. Martha and Blair are seven miles apart in one of the finest counties in Oklahoma. There are new buildings going up at Blair every day. This is going to be a station in a few years, if not this next year.

I don't think I ever enjoyed a Conference better than I did this year. I don't think I ever enjoyed two sermons better than I did Dr. Winton's and Dr. Bradford's the last Sunday of the Conference. I thought to myself that I could never hope to be as great a preacher as either one of those, but by the grace of God I can live as holy and be just as pious as either of these great preachers. After hearing Dr. Bradford Sunday night it put new life into me and I felt like I had gotten a new case of religion. God's blessings be upon all the brethren this year.

GEORGE W. LEWIS.

December 20, 1906.

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. Vincenheller, Director, Arkansas Experiment Station, Fayetteville, Ark.

From Brothers Edwards and Cassidy.

We have just closed a fine ten-days' meeting at Bluejacket, I. T. There were quite a number of reclamations and twenty-five or thirty conversions. There were seventeen additions to our church. Bluejacket has quite a large number of fine Christian people and this is a nice little work. We go next week to Stroud, Okla., to assist Brother Monroe in a meeting. We are doing some good work for State-wide prohibition.

CASSIDY AND EDWARDS.

Ada, I. T.

I am in my second revival since conference. Helped Brother E. H. Creasy of Morrison, O. T. Had a splendid meeting. Brother Creasy is a noble fellow, and the right man for Morrison, though he deserves the best. I have been here (Bluejacket, I. T.) for eight days, helping Brother Edwards. Many have found Christ and united with our church.

I go next to Stroud, O. T. Several of the brethren have spoken to me about holding meetings. I have some dates, I can state, yet. Write me at Ada.

M. A. CASSIDY.

December 21.

A 1907 Diary, Memorandum and Account Book for Two Cents.

C. A. Snow & Co., patent lawyers, of Washington, D. C., have now ready their Diary and Memorandum book for 1907, which they will send on receipt of postage, 2 cents. This little book is useful. Nowhere else that we know can so much be had for so little.

Preachers Wanted.

I want a preacher for the Blevens Circuit. It is a compact work of five appointments, and will pay a salary of \$450. It has a parsonage with four rooms, situated at Blevens, fourteen miles northwest of Prescott, on a short line railroad, running from Prescott to Nathan.

I want another man for the Harmony circuit, which will pay about \$300. It has no parsonage. I shall be glad to correspond with any brethren who are in a position to take either of these places. Address me at Prescott, Ark.

W. R. HARRISON, P. E.

Paper Adopted by the Louisiana Conference, December 10.

To the Bishops of the Methodist Episcopal Church, South.

We, the undersigned members of the Louisiana Conference of the Methodist Episcopal Church, South, respectfully beg leave to present the following statement for your consideration, viz:

Recognizing, as we do, the importance of the transferring power invested in your high office, and the great advantage it affords for strengthening the weak places in our connection, do nevertheless believe that the said power has been exercised in the transfer of preachers from other Conferences to our own for the purpose of supplying our more important charges, and in many instances charges of much more importance than those served by them in the Conferences from which they come, greatly to the discouragement of the young men of our own Conference.

In consideration of the above premises, we, the signers hereto, respectfully pray you, and in the most loyal spirit to your authority, present this, our earnest request, that said custom of transfer for our better appointments be discontinued until there exists, on account of scarcity of laborers, a real necessity for exercising the transfer power.

We remain your most humble servants in the kingdom of our Lord.

(Signed by over sixty members of the Conference, including such leaders as S. S. Keener, C. W. Carter, J. D. Harper, etc., and passed with but six dissenting votes, and those, I believe, were of transfers.—F. S. Parker.)

What We Drink and Smoke.

Beer, whisky and tobacco have been consumed so freely that the internal revenue for the last fiscal year ran about \$15,000,000 above that of the year before and \$8,000,000 above the estimates made last fall, when one-third of the year had passed. During the first quarter of the current fiscal year the receipts went up to \$15,000,000 above the estimates, and the Commissioner estimates that although the tax is about to be removed from alcohol used in the arts, the total internal revenue collections in the present year will rise to \$260,000,000, an increase of \$10,000,000 over the last year.—Philadelphia Record.

Keeping Friends.

Friendship is worth taking trouble about. It is one of the things about which we should remember the apostle's command. "Hold fast that which is good." Thoreau said, "The only danger in friendship is that it will end." Correspondence and conversation and social courtesies are the ways in which we throw guards around our friendships lest they end. A.

Dear Doctor—The cancer on my nose is entirely well. I only had to use your famous Ointment a very short time. The Ointment is certainly a wonderful discovery, and a great benefit to suffering humanity. I feel that others should know of this.

Yours gratefully,
JUDITH J. N. SMITH, Lenoir, Ark.

The Ointment was discovered and perfected for the treatment of cancer, bronchitis, catarrh, consumption, piles, fistula, eczema, diseases of the eyes, ears, nose and throat, and in fact all chronic and malignant diseases. Many patients cured by correspondence. A book sent free giving particulars. If you are not satisfied yourself cut this out and send to some suffering one.

Enclose stamp for reply. Call on or address
DR. R. P. WOODARD,
150 N. Fifth Street, Little Rock, Ark.

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man who loses a friend for want of a letter now and then is like the man who loses his money for lack of a pocketbook. He is lost. Let us be careful that we do not go through life with holes in our pockets through which our friendships slip.—Sunday School Times.

The Methodist College in Rome has enrolled one hundred and eighteen students during the past year. These students represent not only Methodists, but members of the Waldensian, Baptist, Free Church, Christian Science, Hebrew and Roman Catholic bodies.

MARRIAGES.

BOAS-MARTIN—At the home of the bride in Wanette, Okla., December 18, 1906, at 9:00 o'clock a. m. Mr. Ben Boas and Miss Pearl Martin were united in marriage, Rev. M. Weaver officiating.

REPORT OF TREASURER OF LITTLE ROCK CONFERENCE WOMAN'S HOME MISSION SOCIETY.

For the Quarter Ending December 1, 1906.

Dues	\$ 380.31
Life Membership	35.00
Baby Roll	8.75
Week of Prayer Fund	259.90
Baby Mite Boxes	27.65
McEachern Mite Boxes	23.05
Conference Pledge	119.05
Free Will Offering	30.84
Thank Offering	6.00
Special for Ruth Hargrove Seminary	12.50
Conference Expense Fund	53.26

Total sent to Conference Treas. \$ 969.51
This amount was raised by the several districts, as follows:

Arkadelphia	\$ 164.64
Camden	188.92
Little Rock	143.57
Monticella	82.82
Pine Bluff	181.64
Prescott	90.01
Texarkana	160.91

Local Work.

Supplies sent off	\$ 435.85
Supplies given locally	489.83
Assistance of needy	253.51
Amount spent on parsonages	721.43
Amount spent on churches	1,303.04

Locals not specified 172.26
Total \$3,375.92

MISS LIZZIE MCKINNON,
Treasurer Little Rock Conference Woman's Home Mission Society.

PROGRAM OF MISSIONARY INSTITUTE AND PREACHERS' MEETING

To Be Held at Fayetteville, Arkansas, February 7-9, 1907, William Sherman, P. E.
Monday, January 7, at 7:00 P. M.
Devotional Service—W. H. Dyer.
Address—"Motives for Missions," O. E. Goddard.

Informal service.
Tuesday, January 8, From 9:30 A. M. to 12:00 M.

Devotional Service—L. Orr.
Informal Discussion—Leaders limited to twenty minutes.

Addresses, General Topic—"Reasons Why the Home Church Must Go Forward:" (1) "God Commands It," J. F. E. Bates; (2) "Our Life Depends Upon It," E. E. L. Bearden; (3) "We have the Ability to Do It," P. C. Fletcher.

January 8, From 2:30 to 4:30 P. M.
Devotional Service—G. B. Griffin.
Informal Discussions—Leaders limited to fifteen minutes:

I. "New Testament Conceptions of the Disciple and His Money," (1) "Jesus' Conception," George E. Patchell; (2) "Paul's Conception," J. M. Bull.

II. "Sunday School and Missions—Why? What? How?" Ed F. Cook.

III. "The Epworth League and Missions—The Work? The Way?" M. N. Waldrup.

Prayer—J. S. Hackler.
January 8, 7:00 P. M.

Devotional Service—Y. A. Gilmore.
I. "Laymen in the Missionary Campaign. What Can They Do?" Prof. J. H. Reynolds.

II. "Support of Missionaries by Districts, Churches and Individuals," Ed F. Cook.

Wednesday, January 9, From 9:30 A. M. to 12:00 M.

Devotional Service—T. A. Martin.
General Topic—"Duty of Pastors in Missionary Work," Leaders limited to twenty minutes:

(1) "Must Know, Must Lead," Ed F. Cook; (2) "The Vital Relation of Intercessory Prayer to the Success of the Missionary Campaign," E. R. Steel; (3) "Missionary Literature for Pastor and People," E. Wilson.

Prayer—W. E. Reed.
January 9, From 2:30 to 4:30 P. M.

Devotional Service—H. A. Armstrong.
General Topic—"The Evangelization of the World in this Generation," Leaders limited to twenty minutes:

(1) "Can It Be Done?" F. S. H. Johnston; (2) "How?" O. H. Tucker; (3) "What Are Some of the Present Day Hindrances?" J. J. Galloway;

(4) "What Are Some of the Present Day Signs of Awakening in the Home Church?" J. Sherman.

Wednesday, January 9, 7:00 P. M.
Devotional Service—O. Edwards.

Address, twenty minutes—"Woman's Work," Mrs. O. H. Tucker.

Address—James Thomas.

Arkansas Patents.

Granted this week: Reported by C. A. Snow & Co., patent attorneys, Washington, D. C.: Dudley E. Jones, Little Rock, for his invention "The..."; and send ten cents in postage stamps with date of this paper to C. A. Snow & Co., Washington, D. C.

Paoli, I. T.

We have moved on our new charge and find a kind people. They have greeted us with a nice pounding with the necessities of temporal life at Paoli. I have preached six times, and like my new charge, pray for us, that we may be used of God this year to his glory. P. A. SMITH.

OBITUARIES.

ARMSTRONG—Margaret Elizabeth Armstrong, daughter of Dink and Ida Armstrong, was born October 30, 1904, at Quinton; died November 3, 1906. A precious little one who was translated from earth to heaven, and there awaits the coming of devoted parents and brothers. S. E. BROWN, P. C.
Beebe, Ark.

CAMBRON—Mrs. Mary E. Cameron (Mercer) was born in Pulaski county, Arkansas, January 1, 1863; died in Little Rock, December 4, 1906. She professed religion at Salem campground, September, 1877. She was married to W. J. Cameron in 1881. Her home was the home of the preacher. She sought to honor God by caring for his servants. She had a most remarkable experience in her death, and just before going into unconsciousness sang a part of the old hymn, "Amazing Grace." The verse heard was:

"This earth shall soon dissolve like snow,
The sun forbear to shine;
But God, who called us here below
Shall be forever mine."
W. A. SWIFT.

ROBINSON—Mrs. Mildred Robinson was born in Louisville, Ky., October 5, 1895, and grew to womanhood in Pike county, Missouri. She died October 30, 1906, and was laid to rest the following day beside the body of her husband, in Mountain View Cemetery, Sebastian county, Arkansas, where a joint monument marks their resting place. Mother Robinson was a Methodist and a Christian. Her heart was easily touched by appeals for charity. She leaves one son, Charles R. Robinson, with his lovely family, to mourn her loss. Her clearly demonstrated their personal loss. The direct cause of her death was paralysis. Every attention was given that loving hands could command, but the end could not be stayed. May her best virtues be cherished and emulated, and may her loved ones have the consolation of the Most High. "Blessed are the dead that die in the Lord."
H. W. LEDBETTER.

A Notre Dame Lady.

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

Meeting Epworth League Board, Oklahoma Conference.

The Epworth League Board of the Oklahoma Conference is hereby called to meet in Ada, I. T., January 9, 1907, at 7:30 p. m.

Business of great importance will come before this board. I therefore urge that all members of said board, and others having special interests to represent, take due notice and be present at said time and place.

W. S. P. McCULLOUGH,
Chairman.

Alex, I. T.

We have heard no regrets that we were returned, and were, of course, severely pounded. Our first quarterly conference met at Bradley last Saturday. Our presiding elder, Brother Lamar, was on hand, preaching two good sermons. While we gave up one dollar, yet our conference collection was most doubled, and salary advanced.

We have about all our domestic mission assessment in hand; canvassed and papered the parsonage, and are now putting down a carpet.

We propose to have our meeting in Alex in March with Brother Mundy, of Geary, Okla., as help.

While our charge has but few members, we are praying, planning and expecting a revival at each point, with collections in full.

A. G. WHITE, P. C.

A Short Talk to Mothers.

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

Grown people, and children too, to be well require, that—
The Liver should do its duty.
The Kidney's perform their part.
The Blood be kept pure.
The stomach kept in a healthy condition.
If any of these conditions are wanting, disarrangement of the balance follows, and the general health is undermined.

DR. THACHER'S LIVER AND BLOOD SYRUP insures a healthy body, because it goes to the origin of the disease, curing that and making the other evils impossible. The formula on every bottle will convince you that it is the most logical and reliable remedy for diseases of the Liver and Kidneys ever placed upon the market. Your dealer sells it in 50c and \$1.00 bottles. You can get a sample free by writing us.

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Answers farmers' questions in a plain, practical way that anybody can understand, and the advice given will make money for any farmer who will follow it.

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It already goes into 50,000 Southern homes and the South would be richer if 100,000 of her farmers read it regularly.

Our FREE FOR ALL COLUMN is a big experience meeting of practical farmers. Do you want to hear what they have to say? Then just

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Some Searching Questions.

Mr. John R. Mott, in his suggestive leaflet on "Secret Prayer," submits some questions for self-examination which are so appropriate to the topic of this meeting that some of them are given here. They may be of large value in suggesting testimony:

Has a prayer been to me more a duty than a privilege?

Am I conscious of the presence of God when I pray?

Have I had power with God in prayer?

Have I had definite daily answers to prayer during the past week?

Have I really believed that God would answer my prayers?

Do I honor the requests of others for an interest in my prayers?

Have I been selfish in my intercessory prayer?

Has thanksgiving had its true place in my prayers?

Have I in my prayers made constant use of the promises of the Word of God?

Has my prayer life been hindered by any of the following things: Indolence, haste, irregularity, formality, lack of definiteness, wrong

time, wrong place, wrong attitude, ignorance, insufficient preparation?

Has my prayer life been powerless because of disobedience, wrong motive, besetting sin, or questionable practice?

Has my praying been restricted to certain stated seasons each day, or have I come to know from experience what it means to "pray without ceasing?"

Do I depend upon the Holy Spirit to help me in prayer?

John D. Rockefeller promised to give the Y. M. C. A. of San Francisco \$250,000 on condition that the association raise an additional \$250,000. The fund has just been completed, the bulk of the money being given by the business men of New York City. Association buildings to cost over

two million dollars are soon to be on the Pacific coast, one of which will be at Los Angeles, costing five hundred thousand dollars, another at Portland, Ore., costing three hundred and fifty thousand dollars, another at Tacoma, costing one hundred and fifty thousand dollars, and in other cities, which increase the total to over

two million.—Ex.

W. F. M. SOCIETY.

Arkansas Conference.

For some months I have been trying to learn the working condition of the W. F. M. societies of the Arkansas Conference, with a view to helping the weak societies with the experiences of the stronger ones.

I sent a series of questions to as many of the societies as I have had time to write to, and the prompt replies of many of the corresponding secretaries have given me much useful information.

My limited time prohibits my writing to the societies separately, so I seek to reach them through the Advocate. I hope you will select from this series of letters such things as have a bearing on your own work and write to me freely, if you choose, and I will esteem it a favor.

From the letters received I am convinced that some societies are weak from one of two causes—perhaps both—a neglect of study or a lack of knowledge of the best way of doing the work.

In the majority of the societies only one-half of the members are regular attendants of the meetings. Only a few corresponding secretaries could tell why the other members did not attend; some frankly confess they didn't know why, and others "supposed" they were "indifferent."

Now, no organization can do what it ought to do with one-half of its members indifferent to or in ignorance of what the organization is doing or wants to do. Hence it seems to me our first concern should be to rouse our listless members, at least to an attendance on the meetings. When this much is done I think all the membership will be wider awake and ready for better service.

There are many ways to do this, and it may require every known method and means to reach certain women who, once reached, will be invaluable. You know men dig deep and labor long for the valuable things of earth, and we must be willing to do the same in God's kingdom.

To my surprise, our corresponding secretary gave an excuse for every irregular member, but when she recounted the efforts her society made to reach the absent members I understood how she could render excuses for them.

A simple announcement from the pulpit, or a general invitation to the meetings is not sufficient, for these are rarely heeded by any but the interested.

It requires earnest, repeated, personal effort to interest indifferent members in missions.

Let every interested member personally invite every indifferent member to come to the next meeting. If a half-dozen invite the same woman, so much the better; we will think you want her. If you cannot give a face-to-face in-

itation, phone one, or send a note or postal. Just be in earnest about it and you will find a way to get the invitation off. It is better for friends to seek friends than for the officers of the societies to do the work. Let the officers work, but as friends and not as officers.

Only by heart-to-heart talks will you ever find out why some members lack interest in missions. You will waste your time trying to get them into line until you find out why they are out of line. It would be like a doctor prescribing for a man without knowing his disease.

When a woman is unavoidably kept away, visit her for the express purpose of taking her a Bulletin and telling her of the meeting. Mind you, don't find fault with the meeting or the members—tell only good things.

Sometimes women stay away because of some jealous rivalry, or of some slight, fancied or otherwise, or of some misunderstanding. When these conditions prevail, try to restore peace and harmony without becoming party to a quarrel. Be sure to seek and obtain guidance, wisdom and courage from God before you attempt peacemaking.

Never attempt to interest another and expect success when your own interest is half-hearted. Find out how much and why you are interested; try by every means to become intensely interested; seek in prayer the best way to approach your friend, and you will make an impression.

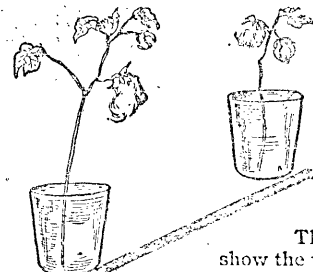
The mere fact that a woman attends a missionary meeting is no evidence that she is interested in missions. I used to know a woman who attended every funeral she possibly could, whether she was interested in the deceased or not. She had a fancy for funerals, and went to hear what was said. Some women are just that way about church meetings—less, however, about foreign mission meetings than any other.

It would be well for us to examine ourselves closely before we offer as guides to others. Did you ever ask yourself seriously, Why am I a member of the W. F. M. Society? Am I a member because I was asked to be, and in a vague way felt it my duty to be? Am I a member because I like power and place; because I can lead and speak well? Am I constrained to work for the kingdom of heaven because I love God and mankind? We are so prone to lose sight of the real purpose of Christianity and think of it as simply an escape from future punishment. If we could always remember when we talk of missions that we are laboring to help pagans, heathens and all unbelievers, not only to escape punishment, but through Christ to put out of their lives "adultery," fornication, uncleanness, lasciviousness, idolatry,

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and plants unfertilized and in consequence suffering from Cotton Blight. This and other interesting experiments are described in our books, "Cotton Culture" and "Profitable Farming"—free to any one interested. Written by experts, and full of valuable suggestions which, followed out, will insure better and bigger crops and larger profits. Write for them to-day.

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witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings and such like," and to put into their lives "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance." For this is the mission of Christ anywhere, everywhere. Truly the work is worthy of the very best that is in us.

LILA G. ROLLSTON.

December 17, 1906.

Oklahoma Conference.

Since we have a new Conference—the Oklahoma—and a new paper—the Western Methodist—it seems we should begin anew in all our activities. Let us have a new impetus in the woman's work. Let the Home and Foreign Societies double their efforts, that we may keep pace with our growing church and State. Miss M. L. Gibson, our beloved president, visited our Conference at Tulsa. She represented the Foreign work, as well as the Training School, with two addresses at the afternoon hours and a short talk at the business session of the Conference. The brethren seemed much interested.

We hope that lasting impressions were made that will bear fruit in many new Foreign Missionary Societies. We were indeed glad to meet with the new Auxiliary of Tulsa and find them so interested in the work.

During the year our indefatigable president, Mrs. J. B. Hester, organized a Foreign Missionary Society at Durant, Kiowa and Holdenville. We have also a small new Society at Wilburton, struggling against great odds, yet alive and determined to go forward. The Tulsa Auxiliary, though only a few months old, have pledged twenty-five dollars on our Conference pledge.

A full-blood Choctaw Society at Kullituklo raised their pledge of \$25.00 in the first two quarters.

We hope to have another one among the Choctaw sisters, as our Brother Williams is sent to an-

\$100 RUPTURE CURE FOR \$6.00

The following unsolicited letter, which speaks for itself, has been received by F. Buchstein Co., 609 First Ave., So., Minneapolis, makers of the famous Radical Cure Truss (they are not like others), which is sent on free trial to everyone writing for it.

Gentlemen—Two years ago I purchased your Radical Cure Truss, paying the small sum of \$6.00. You or anybody else cannot buy it now for \$100.00, although I am not wearing it, as I am completely cured. I must say you are the only honest truss firm I have ever dealt with. Your truss is exactly what you claim—it is easy and comfortable—it is a God's Blessing to every sufferer. Please accept my thanks for the cure. Shall continue to tell every suffering man about my wonderful cure.

R. F. D. MANDAN CITY, MICH. FRED REUTHER

other charge. God richly bless his labors among His people, and may his example be followed by many of our brethren.

Wishing you a joyous Christmas and a happy New Year,

Your sister in Christ,
MRS. H. B. SPAULDING.

Helskell's

The most obstinate case of Eczema can be quickly and completely cured by the application of Helskell's Ointment. It also cures Blotchy, Rough and Pimpled Skin, Erysipelas, Tetter, Ulcers, and all other skin diseases. Before applying the ointment, bathe the parts affected, using Helskell's Medicated Soap. Helskell's Blood and Liver Pills tone up the liver and purify the blood. Your druggist sells these preparations. Ointment, 50c a box; Soap, 25c a cake; Pills, 25c a bottle. Send for book of testimonials and learn what these wonderful remedies have done for others.

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Oklahoma City District Pastors and Missionary Institute.

There will be held at McLoud, a preachers' Conference, and missionary institute, beginning on Tuesday, January 22, at 7:30 p. m.

All pastors, Epworth League presidents, Sunday School superintendents, local preachers and other church workers, will receive entertainment.

A good program is being prepared, and will appear later.

I hope each pastor will begin at once to secure as large attendance as possible from his charge. Let us make this a meeting of great helpfulness.

WILLIAM J. SIMS.

From Brother Cline.

I am in the field for the glory of God, the salvation of men, and the establishment of the church where it is not.

I have made one short run. Organized one class with two others prospective. I have three prospective church houses, one of which I think is sure.

My home is at Harrison. I shall endeavor to keep you posted as to what I am doing.

A. L. CLINE.

Labor and Wait.

Of all the lessons the young man who would succeed in life has to learn, one of the hardest and most indispensable is that which the hero of Blenheim, Ramillies and Malplaquet so thoroughly learned—the lesson of patience. "To know how to wait," says De Maistre, "is the secret of success." "He that can have patience," says Franklin, "can have what he will." In business, at the bar, in medical practice, in the ministry, and in every other calling, the secret of success is, not in brilliancy of talents, in promptness of action, or even in energy, needful as that is, but in ability to bide one's time. Time is an important element in all solid achievement. The fruits that are best worth plucking ripen slowly; therefore the man who would win a great and lasting success must learn both "to labor and to wait." He must put his faith, not in brilliant genius, in tricks and devices, in occasional splendid bursts and dashes, but in regular, measured, persistent effort—unvarying and never-failing—not necessarily slow, but never made at a faster rate than can be maintained to the end, "reminding you of the steady, never-accelerated movement of a great engine's eccentric-beam.—Success.

How to Reach the Heart of a Boy.

(1) Study his parentage and home influences. (2) Observe closely his likes and dislikes, aptitudes, temper, companions, reading. (3) Converse often with him in a friendly way. (4) Ask as to his purposes and ambitions. (5) Lend him books. (6) Interest yourself in his sports. (7) Speak to him of the lessons in the lives of good

Womanly Misery

Who can tell what many women suffer? The words: backache, headache, grinding pains, dizziness, cramps, etc., convey to mere man no idea of the intense misery that many women endure. But women can appreciate, what a place

WINE OF CARDUI
Woman's Relief

has made for itself, in the hearts of a million women, who have been helped by it in the past 50 years. Mrs. John A. Keeton, of Cephas, Va., writes: "I suffered severe pains every month. My head, back and teeth ached most of the time, for 5 years. But now I am well and free from pain, thanks to Cardui." Try it.

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describing symptoms and stating age. We will send you FREE ADVICE, in plain, sealed envelope and a valuable book "HOME TREATMENT FOR WOMEN." Address: Ladies' Advisory Dept., The Chattanooga Medicine Co., S. 8

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men. (8) Tell him of your own struggles in boyhood or girlhood with adverse circumstances. (9) In brief, be his friend. When he leaves school and neighborhood, keep informed as to his whereabouts by correspondence.—Journal of Education.

There are some reasons for lean Christians that are well worth considering. Some Christians are lean, because they own Bibles but feed on newspapers; because they have churches but neglect them for theaters and clubrooms; because they live in idleness when God calls for service; because they pray for the coming of the kingdom and retard it by worldly living; because they sing about peace

and do not surrender to possession; because they praise Christ as a wonderful Redeemer, and then fail to accept him for the salvation of the world, and put two cents in the missionary collection; because they wear crosses as ornaments, and refuse to bear the cross of Christ as a holy privilege and duty; because they believe in keeping the Lord's day sacred and then spend it in reading novels and Sunday newspapers, and in other forms of diversion; because they want to be happy, and fail to do enough in Christian service to make them so. A man can grow rich or lean in Christian experience, but he himself decides which it shall be.—Methodist Protestant.

Saves HALF in Time—Men—Mules

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Moral Integrity Without Intellectual Integrity.

This often exists. Many are the sincere persons who have a twist in their judgment; they can be trusted to do what they believe right, but their ideas of what is right are often far astray. Their imagination intoxicates them; some such would not steal, but they believe in and promote large schemes sure to fail, and even claim divine direction; but their unstable intellect originates the revelation and they lead into hopeless ruin the friends who trust in them because of their moral integrity. Having done this, without intending to injure any one, as soon as they regain the least foothold another dubious scheme appears.

If not operating in financial spheres they judge harshly all not agreeing with them, denounce them as hypocrites, declaring at the same time that they "love their souls and pray for them every day." One of the most brilliant men in this country has changed his religious views four or five times, and written to us in the same rebuking strain because we cannot see that his ideas are in harmony with Scripture or with reason. Many geniuses are of this type and their very brilliancy depends in great part upon the fact that their good intentions and belief in divine direction cause them to neglect to summon the powers of the intellect to aid them in deciding, while they use all those powers in carrying out

the last inconsistent notion that fascinates them.

It is this lack of intellectual integrity, which may exist in great minds as well as small, that explains the persistence with which they adhere to an untenable position. They will make a statement or a contract which to every plain person has one meaning, and then read into it something that no one else can. In this state of mind they act exactly as do those who have intellectual integrity without moral integrity, and in dealing with men one of the most difficult questions to decide often is, Are their motives bad or is their judgment unreliable?

In the widely different realms of Physical Science, Philosophy, Theology, Psychology and Criticism (Classical or Biblical) men dealing with the same facts and principles will deduce, as the nature of the case may be, the most diverse results. Assuming equal moral integrity all the fundamental errors must be attributed to lack of intellectual integrity.—New York Christian Advocate.

Helping the Pastor.

Every one should help the pastor. He tries to help the people, and the people should try to help him. The people need the assistance of the pastor, but just as truly does the pastor need the aid of the people, and it is possible for every one to help the pastor in some way. Let us note some things in which every one may help the pastor.

In the first place, every member of the church and congregation should have a sympathetic interest in the pastor and his work, and a sympathy of such a strong character that it will tend to manifest itself on all proper occasions. Each one can help the pastor by sympathy felt and manifested.

Secondly, the member can, and should, talk in favor of the pastor. This he can do throughout the week as he meets others, or as the pastor becomes the topic of conversation. The good things he has done, said or attempted may be mentioned with approval, and in this way a sentiment may be started and sustained in his favor.

Third, we can help the pastor by our presence at the preaching services, and at the other regular public services of the church. Even the silent presence counts very much. The absence of a member is the withdrawal of just so much influence in the pastor's favor. The presence of a member, though he may be the humblest private member, nevertheless counts—counts one in the filling of the seat, and counts much in the stimulation of the congregation; for the presence of individuals kindles the sympathies of others, so that, other things being equal, the effect of a sermon is in proportion to the size of the congregation.

Fourth, we can help the pastor by inviting and bringing some one

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to the preaching service. The member should be on the lookout during the week, and should make it his business to try to secure some one of the next service; and not to come, but actually go for and accompany him to the church.

Fifth, the member can help the pastor after the service by going forward to greet the minister, and cheering him by a word of appreciation; for example, by mentioning the good received during and from the sermon.

Sixth, he can aid the pastor by looking for the strangers in the congregation, promptly seeking them, speaking to them, and giving them a cordial welcome, and also inviting them to return.

Seventh, he can help the pastor by taking these strangers up to and introducing them to the pastor. If he says to the visitor "Would you not like to meet our pastor? He would be glad to see you. I will take you and introduce you," there are very few who would object. This would give the pastor a chance to speak to the strangers who otherwise would leave the church without any personal recognition from him; would make the visitors feel that they were thoroughly welcome, and also give them a desire to come again.

Now and then pastors hastily leave their pulpits and go down to the front of the church, in order to greet strangers as they go out. As a matter of fact, however, it is impossible for him in this way to see all the strangers, for while he is talking to one, others are passing out at the outer doors, it may be, and thus unintentionally elude

him. But even if he could meet them all at the door it would be an exceedingly injudicious thing for him to place himself in that position and expose himself to the draught through shutting or opening doors; for, having exerted himself vocally and nervously, his pores are open, and he is extremely susceptible to cold, so that an exposure of that kind might result in a case of pneumonia, possibly followed by a ministerial funeral.

The proper place for the pastor after the service is at the front of the pulpit, within or outside the chancel. There he will be accessible to all, and all will know where to find him. Instead of having to look for him in the crowd at the door, and finding it impossible to reach him, those who desire to speak to him can easily find him in the accustomed place.

Let us help the pastor in these and all other ways.—Bible Student's Magazine.

Origin of Some Famous Men.

Canova was a stonecutter's boy.

Burns was the son of a peasant.

Paganini's father was a factory laborer.

Wagner's father was a clerk in a police court.

Shakespeare's father was a wool merchant.

Sir Isaac Newton's father was a poor farmer.

Hans Christian Andersen's father was a cobbler.

Benjamin Franklin was one of a family of seventeen.

Horace Greeley was the son of a Vermont farmer.—Selected.

QUARTERLY CONFERENCES.

Oklahoma Conference.

OKLAHOMA CITY DISTRICT—FIRST ROUND.

Earleboro and Wewoka	Dec. 29, 30
Tecumseh	Dec. 30, 31
El Reno	Jan. 5, 6
Capital Hill	Jan. 6, 7
West End	Jan. 7, 8
Maywood	Jan. 8, 9
Prague	Jan. 12, 13
Sparks	Jan. 13, 14
St. Luke's	Jan. 19, 20
Epworth	Jan. 20, 21
First Church, Shawnee	Jan. 20, 27
McLoud	Jan. 27, 28
Trinity, Shawnee	Jan. 28
Chawnee Circuit	Jan. 29
Asher	Feb. 2, 3
Konawa	Feb. 3, 4
Maud	Feb. 4, 5
Arcadia	Feb. 7

W. J. SIMS, P. E.

HOLDENVILLE DISTRICT—FIRST ROUND.

Sapulpa Circuit, at Pickett's	Dec. 29, 30
Sapulpa Station	Dec. 30, 31
Okmulgee Circuit, at Cussetah	Jan. 5, 6
Honey Creek Circuit, at Little Cussetah	Jan. 6, 7
Henryetta and Dustin, at Henryetta	Jan. 6, 7
Eufaula Circuit, at Slate Springs	Jan. 12, 13
Okemah and Okfuskee, at Okfuskee	Jan. 12, 13
Weleetka and Paden, at Weleetka	Jan. 13, 14
Wetumka Station	Jan. 15
Wewoka Circuit, at Wewoka	Jan. 19, 20
Holdenville Circuit, at Yeager	Jan. 20, 21
Seminole Circuit, at Thonoloco	Jan. 26, 27
Bearden Circuit, at Sand Creek	Jan. 27, 28
Ada Circuit, at Center	Feb. 2, 3
Ada Station	Feb. 3, 4
Checotah Circuit	Feb. 9, 10

Let us clear our decks on Foreign and Domestic Missions the first quarter.

O. M. COPPEDGE, P. E.

CHEROKEE DISTRICT—FIRST ROUND.

Spavinaw	Dec. 28, 29
Kansas	Dec. 29, 30
Grove	Jan. 1, 2
Stillwell	Jan. 4, 5
Westville	Jan. 4, 5
Tahlequah Ct., at Union	Jan. 5, 6
Tahlequah	Jan. 6, 7
Pezes Ct., at Hurlburt	Jan. 7, 8
Chapel	Jan. 12, 13
Bluejacket	Jan. 16
Claremore, at Foyil	Jan. 19, 20
Vinita	Jan. 21
Chelsea	Jan. 23
Centralia	Jan. 26, 27
Claremore	Jan. 29
Afton and Miami	Feb. 2, 3

J. B. McDONALD, P. E.

BONOMO DISTRICT—FIRST ROUND.

Armore Mission, at Providence	Dec. 29, 30
Claremore	Dec. 30, 31
Claremore	Jan. 5, 6
Claremore	Jan. 6, 7
Claremore	Jan. 12, 13
Claremore	Jan. 13, 14
Claremore	Jan. 19, 20
Claremore	Jan. 20, 21
Claremore	Jan. 26, 27
Claremore	Jan. 27, 28
Claremore	Jan. 29
Claremore	Feb. 2, 3
Claremore	Feb. 3, 4
Claremore	Feb. 9, 10

W. T. FREEMAN, P. E.

WYNNEWOOD DISTRICT—FIRST ROUND.

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 Ohigley	Jan. 5, 6
Davis	Jan. 6, 7
Lexington	Jan. 10
Purcell	Jan. 11
Noble and Shiloh, at Noble	Jan. 12, 13
Wanett Circuit, at Wanett	Jan. 16
Moral Circuit, at Pioneer	Jan. 17
Tussy Circuit, at Tussy	Jan. 20, 21
Blanchard Circuit, at Dibble	Feb. 2, 3

J. S. LAMAR, P. E.

WEATHERFORD DISTRICT—FIRST ROUND.

Geary Station	Dec. 29, 30
Erick	Jan. 5, 6
Doxey	Jan. 6, 7
Sayre	Jan. 12, 13
Foss at Foss	Jan. 13, 14
Oordell 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 Poage	March 2, 3
Texmo, at Bethel	March 9, 10
Roll, at Dudley	March 10, 11
Gip, at Butler	March 16, 17
Burnah, at Center Point	March 27, 28

WM. D. MATTHEWS, P. E.

DUNOAN DISTRICT—FIRST ROUND.

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
Chickasha Sta.	Jan. 12, 13
Verden and Tuttle, at Tuttle	Jan. 13, 14
Anadarko and Minco, at Minco	Jan. 20, 21
Marlow Sta.	Jan. 23
Bailly Ct., at Payne	Jan. 26, 27
Chickasha Ct.	Jan. 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.

Saus Bois Circuit, at Dwight Mission	Dec. 29, 30
Howe Circuit, at Howe	Dec. 31
Itethel Circuit, at Conchito	Jan. 5, 6
Idabel Circuit, at Goodwater	Jan. 8
Kulituklo Circuit, at Kulituklo	Jan. 12, 13
Pt. Towson Circuit, at Pt. Towson	Jan. 16
Rufe Circuit, at Choctaw Academy	Jan. 19, 20
Owe Circuit, at Alikehi	Jan. 26, 27
Chickasaw Circuit, at Maytuby	Feb. 2, 3
Kiamitia Circuit, at Biglick	Feb. 9, 10
Hugo Station, at Hugo	Feb. 16, 17
Kosomies Circuit, at Jumbo Mission	Feb. 23, 24

W. P. PIPKIN, P. E.

MUSKOGEE DISTRICT—FIRST ROUND.

Coweta and Porter, at Porter	Jan. 6
Spiro Sta.	Jan. 13
Poteau and Cameron, at Poteau	Jan. 20
Sallisaw Sta.	Jan. 27
Muldrow Sta.	Feb. 3
Muskogee Ct.	Feb. 10
Stigler Ct., at Duke	p. m. Feb. 17
Stigler Ct., at Duke	p. m. Feb. 17
Muskogee, First Church	p. m. Feb. 24
Muskogee, St. Paul's	p. m. Feb. 24
Vian and Webber Falls, at Webber Falls	March 3
Enterprise Ct.	March 10
Brushy Mountain Ct.	March 17
Warner and Porum	March 24
McCurran and Bokoshe, at Powell's	March 31
Quinton and Kinta, at Quinton	April 7

W. F. DUNKLE, P. E.

MCALISTER DISTRICT—FIRST ROUND.

Mowday and Herbert	Dec. 29, 30
Edwards and Craig	Dec. 30, 31
Kiowa Ct.	Dec. 30, 31
Colbert Ct.	Jan. 5, 6
Durant Sta.	Jan. 6, 7
Albany Ct.	Jan. 10, 11
Bonham and Boswell	Jan. 12, 13
Bokchito	Jan. 13, 14
Caddo and Sterrett	Jan. 19, 20
Twelve Mile Prairie	Jan. 20, 21
Stonewall Ct.	Jan. 26, 27
Pontotoc Ct.	Jan. 27, 28
Wilson Grove and Boggy	Feb. 2, 3

S. G. THOMPSON, P. E.

BEAVER DISTRICT—FIRST ROUND.

Hooker, at Hooker	Dec. 29, 30
Tyrone, at Tyrone	Jan. 5, 6
Beaver, at Pleasant Hill	Jan. 12, 13
Beaver, at Pleasant Hill	Jan. 16, 17
Lockwood, at Indian Creek	Jan. 19, 20
Beaver, at Pleasant Hill	Jan. 26, 27
Beaver, at Pleasant Hill	Feb. 2, 3
Beaver, at Pleasant Hill	Feb. 9, 10
Beaver, at Pleasant Hill	Feb. 16, 17

J. E. LOVETT, P. E.

PORT SMITH DISTRICT—FIRST ROUND.

Houston and Perry, at Fourche	Dec. 29, 30
Adona Ct., at Adona	Dec. 30, 31
Quilman Ct., at Pleasant Hill	Jan. 5, 6
Quilman Sta.	Jan. 6, 7
Holland Ct., at Pleasant Valley	Jan. 12, 13
Clinton Ct., at Clinton	Jan. 19, 20
Be Branch Ct., at Morganton	Jan. 26, 27
Plumerville Ct., at Plumerville	Feb. 2, 3
Portville Sta.	Feb. 3, 4
Pottsville Ct., at Pottsville	Feb. 9, 10
Atkins Sta.	Feb. 10, 11
Russellville Sta.	Feb. 17, 18

J. H. GLASS, P. E.

White River Conference.

PARAGOULD DISTRICT—FIRST ROUND.

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. 20
Reyno Ct., at Reyno	Feb. 23, 24
Maynard Ct., at Siloam	March 2, 3
Pocahontas Ct.	March 9, 10
Imboden Ct., at Imboden	March 13
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.

J. K. FARRIS, P. E.

BATESVILLE DISTRICT—FIRST ROUND.

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	March 23, 24

A. F. SKINNER, P. E.

JONESBORO DISTRICT—FIRST ROUND.

Harrisburg Ct.	Dec. 29, 30
Harrisburg Sta.	Dec. 30, 31

Vandale Ct.	Jan. 5, 6
Crawfordsville and Marion	Jan. 12, 13
Bay and Marked Tree	Jan. 19, 20
Jonesboro, First Church	Jan. 26, 27
Jonesboro, Second Church	Jan. 27, 28
Wilson and Louise	Feb. 3, 4
Oseola Sta.	Feb. 9, 10
Luxora and Rozell	Feb. 9, 10
Trinity Ct.	Feb. 16, 17
Shiloh Ct.	Feb. 19, 20
Sylvesterville	Feb. 23, 24
Barbo and Dell	March 2, 3
Monette and Manila	March 9, 10
Monette and Manila	March 9, 10
Lake City	March 16, 17
Stetson Belt Miss.	March 23, 24

District Stewards will meet at Jonesboro January 3, at 12 m. Will the pastors see that the District Stewards have due notice? Let every charge be represented. This is an important meeting. The salary of the Presiding Elder is to be fixed and apportioned, and the Conference claims are also to be apportioned to the several charges. Come!

M. M. SMITH, P. E.

SEARCY DISTRICT—FIRST ROUND.

Tuckerman and Kenyon	Dec. 22, 23
Bald Knob Ct., at Bald Knob	Jan. 5, 6
West Point and Kensett, at Dogwood	Jan. 12, 13
Beebe, at Beebe	Jan. 19, 20
West Searcy and Higginson, at West Searcy	Jan. 23
Searcy Sta.	Jan. 24
Auvergne and Weldon, at Tupelo	Jan. 26, 27
Newport Sta.	Jan. 28
El Paso Ct., at Vilonia	Feb. 3, 4
Bethany Ct., at Lebanon	Feb. 5
Wiville Ct., at Gray	Feb. 9, 10
Augusta Sta.	Feb. 11
Dye Memorial	Feb. 14
Gardner Memorial	Feb. 15
Cato Ct., at Cato	Feb. 16, 17
Cabot Ct., at Cabot	Feb. 18, 19
Pangburn and Mount Pisgah	Feb. 23, 24
Heber Sta.	Feb. 25

J. D. SIBERT, P. E.

Arkansas Conference.

FAYETTEVILLE DISTRICT—FIRST ROUND.

Springtown Ct., at Decatur	Dec. 22, 23
Centerion Ct., at Oakley Chapel	Dec. 29, 30
Rogers Sta.	Dec. 30, 31
Springdale Sta.	Jan. 5, 6
Goshen Ct., at Zion	Jan. 6, 7
Elm Springs Ct., at Elm Springs	Jan. 12, 13
Gravette, at Gravette	Jan. 19, 20
War Eagle, at Pace's Chapel	Jan. 26, 27
Gravette, at Sulphur Springs	Jan. 29, 30
Lincoln Ct., at Cincinnati	Feb. 3, 4
Silam Springs	Feb. 4, 5
Gentry Sta.	Feb. 5, 6

WILLIAM BIERMAN, P. E.

MORRILLTON DISTRICT—FIRST ROUND.

Houston and Perry, at Fourche	Dec. 29, 30
Adona Ct., at Adona	Dec. 30, 31
Quilman Ct., at Pleasant Hill	Jan. 5, 6
Quilman Sta.	Jan. 6, 7
Holland Ct., at Pleasant Valley	Jan. 12, 13
Clinton Ct., at Clinton	Jan. 19, 20
Be Branch Ct., at Morganton	Jan. 26, 27
Plumerville Ct., at Plumerville	Feb. 2, 3
Portville Sta.	Feb. 3, 4
Pottsville Ct., at Pottsville	Feb. 9, 10
Atkins Sta.	Feb. 10, 11
Russellville Sta.	Feb. 17, 18

J. H. GLASS, P. E.

PORT SMITH DISTRICT—FIRST ROUND.

Mulberry Ct., at Mulberry	Jan. 5, 6
Alma Ct., at Alma	Jan. 6, 7
Walton Sta.	Jan. 13, 14
Walton Ct., at Waldron	Jan. 12, 13
Magazine Ct.	Jan. 19, 20
Paris Sta.	Jan. 20, 21
Branch Ct.	Jan. 26, 27
Booneville Sta.	Jan. 27, 28
Abbott Ct., at Abbott	Feb. 2, 3
Huntington and Mansfield, at Huntington	Feb. 3, 4
Charleston Ct., at Charleston	Feb. 9, 10
Fort Smith Ct., at Belling	Feb. 10, 11
Hackett Ct., at Hackett	Feb. 16, 17
Greenwood Sta.	Feb. 17, 18

F. S. H. JOHNSTON, P. E.

DARDANELLE DISTRICT—FIRST ROUND.

Prairie View Ct., at Peedee	Dec. 29, 30
Rover Ct., at Rover	Jan. 2, 3
Gravelly and Bluffton, at Gravelly	Jan. 5, 6
Walnut Tree, at Camilla	Jan. 7, 8
Ozark Ct., at Lone Elm	Jan. 12, 13
Coal Hill Ct., at Coal Hill	Jan. 13, 14
Belleville Ct., at Belleville	Jan. 20, 21
Danville and Ola, at Ola	Jan. 27, 28
Clarksville Ct., at Mount Zion	Feb. 3, 4
Clarksville Sta.	Feb. 4, 5

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

HARRISON DISTRICT—FIRST ROUND.

Bellefonte Ct., at Mount Zion	Dec. 29, 30
Green Forest Ct., at Green Forest	Jan. 5, 6
Eureka Springs	Jan. 6, 7
Mountain Home Ct., at Rockdale	Jan. 12, 13
Mountain Home Sta.	Jan. 13, 14
Lone Rock Ct., at Lone Rock	Jan. 16
Yellville Ct., at Cedar Grove	Jan. 19, 20
Yellville Sta.	Jan. 20, 21
Fairview Ct., at Fairview	Jan. 26, 27
Lead Hill Ct., at Lead Hill	Feb. 2, 3
Harrison	Feb. 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.

PRESCOTT DISTRICT—FIRST ROUND.

Chidester Ct.	Dec. 29, 30
Gordon Ct.	Dec. 30, 31
Okolona Ct.	Jan. 5, 6
Nathan Ct.	Jan. 12, 13
Center Point Ct.	Jan. 13, 14
Mineral Springs Ct.	Jan. 19, 20
Nashville Sta.	Jan. 20, 21
Bingen Ct.	Jan. 26, 27
Washington Ct.	Jan. 27, 28
Emmett Ct.	Feb. 2, 3
Fulton and McNabb	Feb. 3, 4
Murfreesboro Ct.	Feb. 10, 11
Pike City Ct.	Feb. 17, 18
Harmony Ct.	Feb. 25, 26

Let the District Stewards meet me in the Methodist church at Hope, Thursday, January 10, at 2:00 o'clock p. m. All the

preachers of the district are cordially invited to be present.

W. E. HARRISON, P. E.

CAMDEN DISTRICT—FIRST ROUND.

Atlanta Ct., Atlanta	Dec. 22, 23
Millville Ct., Millville	Dec. 29, 30
Junction City Ct., at Junction City	Jan. 5, 6

G. Campbell Morgan Secured by The Golden Age.

We hurry to the THINKING CHRISTIAN people this significant announcement: We have received a cablegram from Dr. G. Campbell Morgan, the famous London preacher and expositor announcing his acceptance of THE GOLDEN AGE'S offer for the serial right in America of his wonderful "Through the Bible" comprising the personally revised and signed notes of his famous Friday night lectures; the most remarkable work of modern times.

This is the heart and head, the flower and fruit of the great preacher's whole life—a radiant analysis of the Old and New Testaments, (book by book.)

Campbell Morgan is universally recognized as the greatest living Bible expounder, and beginning about January first THE GOLDEN AGE will carry the masterly articles every week for at least two years. And they can be secured nowhere else in America.

Tell everybody in your community who THINKS, about this unparalleled feast of intellectual and spiritual light.

Get every number, and then have your volumes bound. \$2.00 for a whole year, and one of Dr. L. G. Broughton's stirring books free with every full subscription. Ministers now \$1.00. After January 1st, we will have to raise the price to ministers to \$1.50 to cover actual cost. Advance your subscriptions now at the present rate, and get ready for all of Campbell Morgan.

Write before Jan. 1st to THE GOLDEN AGE, Atlanta, Ga.

WILLIAM D. UPSHAW, Editor.

The First Restrictive Rule Not Infringed.

In an article which appeared in the Advocate of the 14th, Rev. John C. Shackleford expresses great surprise that no one who spoke in the General Conference against the appointment of a commission to give a general statement of Methodist doctrine to our people, thought to suggest that the "First Restrictive Rule," which is a part of the Constitution of our church, and which is irrevocable, prohibits any change, alteration or amendment to our articles of faith. This, he thinks, should have been a bar to all proceedings. Since not one of all the members of the Conference, nor any of the Bishops themselves saw this difficulty, it would be more reasonable for Brother Shackleford to conclude that he had somehow gotten a wrong perspective of the situation and that the difficulty, which nobody saw, among three hundred delegates, and which none of the Bishops saw could exist only in his imagination, and that he had the wrong point of view.

The twenty-five articles of Methodism are borrowed from the Church of England. They belong to the Church of England as much as to Methodism. They contain all the positive dogmas which we hold to be essential in Christian faith. But Methodism has stressed some doctrines with especial care, and has interpreted some of the articles differently from the old expounder.

Now, when a Methodist preacher expounds the article on original sin as referring to depravity, and quotes Wesley himself as saying, "It is sin improperly so-called," does this change the articles of faith? If all the leading denominations of Methodists agree in setting before the public, not what shall be taught, but what generally is taught by Ecumenical Methodism, and shall put it out as the exposition of our creed, according to Methodist theology, will that, in any wise, infringe the First Restrictive Rule?

Methodists accepted in the beginning a creed handed down to them from a minister of the English church, who assumed the right to eliminate fifteen articles of his own church creed as unnecessary. In the course of a century Methodist's have increased to many millions, and Methodist theology has

real interpretation to fundamental given the clearest and most logical statements of faith. Has the Methodist church the right at this day, to tell the world how she interprets her own creed? Has not the church a right to do, by a Joint Commission, what every preacher assumes a right to do in his own authority—tell the people what Methodists believe?—Dr. J. E. Godbey, in St. Louis Christian Advocate.

What is the Effect of a College Course on the Man Intending to Enter the Ministry?

In a normal instance, the effect of the course upbraiding atmosphere of a college with its idealism, its on the man is:

(1) To reveal to him limitations both of powers and of acquisitions.

(2) To give him due humility in view of such limitations.

(3) To impart that genuine dignity without which these limitations will disqualify him forever for the work of the ministry.

(4) To discipline his untrained powers, so that he can thereafter employ them.

(5) To create new and never flagging desires for more of personal insight and personal efficiency.

(6) To acquaint him with right methods of investigation and to accustom his mind to their use.

(7) To give him for a series of years among chosen spirits of high quality that personal contact with equals needed to relieve him of his odious self-conceit and to impart in its place a proper esteem for his associates.

(8) To give him for four plastic years that personal contact with recognized superiors which will elevate and clarify his ideals of personal character and fit him for recognized leadership.

(9) To give him a correct conception of the various sciences on which the welfare of society depends, and of their relation to religion.

(10) To give him a correct conception of the various arts on which the welfare of society depends and of their relation to religion.

(11) To acquaint him with the educational world, with educational methods, and with the vast responsibilities of the ministry and church of Christ in the instruction of mankind.

(12) To acquire the intimate friendship of not a few of the men with whom in his future life-work he is to be associated, and from whom life-long as a consequence he will receive help and inspiration.

(13) To qualify him to pursue his later duties with the least possible loss of time and labor.

(14) To entitle him at once, and in advance of all other evidence to the confidence and esteem of the best people in any community to which in later life he may be sent.

(15) To give him a home feeling among the educated in any land under all circumstances.

(16) To augment many fold his ability to interest and instruct persons greatly differing in age, taste, and calling.

(17) To open his eyes to the significance of human history and to the part which human sin has played therein.

(18) To create a desire to learn what he can of the religions of the world and of the true religion.

(19) To bring him to his knees in fervent gratitude for birth in a Christian land and for a place in a Christian college.

(20) To deepen his sense of God's call to him to go and at any cost evangelize the nations.—William F. Warren, D. D., LL. D., Boston, in Pacific Methodist Advocate.

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 17th day of December, 1906. F. A. GARRETT, Clerk.

MARSHALL & COFFMAN, Solicitors.

Emmet Circuit.

After serving four years on the Bingen Circuit, we were stationed at Emmet, where we hope to serve another quadrennium. There are some real excellent people on the Bingen Circuit. They received and treated us with a

kind, brotherly spirit during stay among them. We shall always have the profoundest regard for these good people. During pastorate there the Lord blessed us. We had about 250 conversions and 230 accessions to the church. But we are glad to report we have found another good people. Coming to the death of my dear father, which occurred immediately after conference, we did not move for a week after conference, but when we came everything was in readiness for us. The good people of Emmet gave us a very cordial reception. We have a good little work here. Emmet itself is a half-station. We have a good parsonage, and with a little improvement, which will soon be made, it will be well furnished. We hope to be successful this year in getting souls saved and church built up. We want least a hundred conversions and accessions. Pray for us.

L. J. RIDLING, P.

To Drive Out Malaria and Build Up the System.

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

One of the most munificent in the history of the nation is that of Mr. Charles L. Freer, of Detroit, Mich., who has presented to the regents of the Smithsonian Institute at Washington a donation of the collection of paintings and other works of art which for more than twenty years he had been getting together. While Mr. Freer retains the custody of the collection during his lifetime, he pledges himself to raise its value, now estimated at six hundred thousand dollars, to an million, he cannot withdraw it a single item. There goes with the gift also promise of plans for five hundred thousand dollars for the erection of a gallery as a permanent home, with only stipulations—that the building shall bear the donor's name, it shall be perpetually maintained without expense to the estate that after Mr. Freer's death

collection shall be neither increased nor diminished. The *Century* is to have the first and authoritative account of this notable gift, with accompanying reproductions of some of the important canvases.