

This Paper was formerly called "ARKANSAS METHODIST" and later "WESTERN CHRISTIAN ADVOCATE" and assumes the present name by authority of the patronizing Conferences.

# WESTERN METHODISTS.

"Speak Thou the Things That Become Sound Doctrine."

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

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No. 3.

## EDITORIAL.

### New Statement of Methodist Faith.

We watched with no little interest the comments of the Methodist press throughout the world on the subject of a new statement of Methodist faith, brought up at our last General Conference. Within our own church the press is in the main in favor of the new statement. Fourteen out of the twenty periodicals published for our church are favorable to it. But outside our church among the papers that have dealt with the matter, the majority seem rather hostile toward the undertaking. It was this fact that led us to write recently to Dean Tillet that we had come to regard the issue as a rather academic question.

But Dean Tillet has recently issued a book entitled "A Statement of the Faith of World-Wide Methodism." This book has wrought in us the belief that the question is not merely academic, but that, properly presented, the question will become a very practical one, and the issue will be that we shall have the new statement.

We have not in many a year read a more cogent argument than the argument of this book. It is at once the performance of an ecclesiastical statesman and of a master in theology. We would not prejudge other brethren, but it seems to us that any lover of Methodism who reads the book and arises from its reading to work against the new statement must have first prejudged the whole question. The spirit of the author is fine, as respects those who have opposed him; his devotion to Methodism is apparent in every line; his reverence for all the past history of Methodism is equally as apparent; and his aspirations for the Methodism of the future, his belief in her vast possibilities, amount to a hope that Methodism will hold the spiritual leadership of the world. It is to get Methodism ready for such leadership for which he pleads. If we are to lead the militant hosts of God on the earth we need to fly a flag which all the earth can understand. Consider this simple fact: there are thousands of itinerant Methodist preachers in the world and there is not one among them all who could, if asked for a concise, comprehensive and authoritative statement of Methodist doctrine lay his hand upon such a statement. Such a statement does not exist. We have personally been asked for it more than once in a pastoral service of twenty-five years, and have often wished for it. That we have gotten on in the world so far without such a statement is no argument against it—wheat growers got on a long time without McCormick reapers, but they have had the good sense to adopt them, now that they are available.

This is not saying that Methodism has hesitated to state her faith. It is stated, stated in the Twenty-five Articles, Wesley's Sermons and Notes, Catechisms, and such like. Nor is here the least desire upon the part of anybody connected with this movement to alter,

revoke or change anything that has been so stated. There is no doctrinal disagreement in Methodism, no doctrinal schism, anywhere in the wide world. What is needed and all that is needed is an authoritative, concise and comprehensive statement of the doctrines already found scattered through articles, sermons, notes, catechisms and treatises; something that you can put into the hands of an inquirer, something that can be wielded as a weapon of offense and of defense in the conquest of men for Christ.

It appears that some want no creed. Then let us have no doctrines upon which we mean to insist, for what are doctrines but expanded creeds? And what are creeds but concise statements of vital doctrines? But Methodism is not creedless nor doctrineless, and will never be. Holding a creed that is and has always been definite and comprehensive, let her state that creed in plain terms of the twentieth century, and let her stand out before the world upon it, with an aggressive evangelism to the ends of the earth, and we shall know that she suffers no loss by defining herself clearly and concisely to all men who care to read. The Statement itself will be a mighty instrument of evangelism.

Wholly aside from any interest the reader may have in the question of a statement of faith, he will find Dr. Tillet's book to possess a value of no mean sort as setting out what Methodism is. From this point of view we wish it a wide circulation. The price in cloth is fifty cents, paper 20 cents.—J. A. A.

### A New State Administration.

About the time this paper reaches its readers a new State administration takes charge of the State of Arkansas. The legislature met last Monday—a good body of men. We have heard it remarked that almost no whisky drinking is seen among the members, many of whom were in the city all last week. We feel confident that they can be relied upon for sobriety and for an honest effort to serve the best interests of the State. Up in Missouri we notice that the members of the legislature are "falling over one another" in their efforts to introduce temperance measures, and a great advance in the direction of temperance may be looked for in that State. Arkansas is far ahead of Missouri in this respect. No backward step will be taken here in temperance legislation, and yet no radical measures will be put through along the line of advance. We shall, however, advance sanely and conservatively. The whisky traffic in this State is doomed.

Of the incoming governor, Mr. Little, we have often had occasion to speak. We personally know him to be a man of integrity and of ability. He will devote his best energies to the welfare of Arkansas. Our people will have no cause to be ashamed of him at home or abroad. He has wisely appointed his son, Mr. Paul Little, to be his private secretary.

The governor needs a secretary who thoroughly understands him and who can be fully trusted.

The president of the Senate and the speaker of the House have not been elected at this writing, though they will be before this is read. We can say in advance that there seems no danger that each branch will not be under the hands of a good man, and no danger that the legislature will not be well organized.

We look for a session which will take care of temperance, of school interests of the State, of good roads, and whatever else shall be of interest to the people.

### Unload Your Cares.

We shall have enough to do when we attend well to those things for which we ourselves are responsible. It is easy to take on care about matters that are wholly the concern of other people. We ought sincerely to desire that all men should do right, but we cannot regulate all men, and it is mere vexation of spirit that we should be discussing their conduct when we are in no way responsible for it nor in any position to better it. Every word of adverse criticism in such a case is an additional burden upon our own spirits. Let us leave it off.

It is well to remember, further and always, that there is One who is mighty and who stands very near, upon whom we are invited to cast our own proper burdens each day. Hannah Whitehall Smith gives a good illustration of the folly of men who insist upon carrying their own burdens. She says there was going along the road one day a man who carried a heavy pack on his back; he was overtaken by a man driving a wagon, who invited the man of the pack to get up and ride. He got into the wagon and kept his burden still on his back. The man of the wagon said to him, "Lay down your pack, my friend." "No, no," said he; "it is enough that you should haul me, without expecting you to haul my burden also!" The reader will see the point. Many of us expect Christ to carry us, but think we ought at the same time to carry our own burdens. It would help us amazingly to remember the words of the Master.

There are hundreds of the readers of this paper for whom the crossing of the Mississippi was a sort of crossing of the Rubicon, it meant for them the entering upon a new order of things, the beginning of life in new relations. The old folks at home, brothers, sisters, relatives dear and friends were left all behind; business relations were dissolved; new friends, new relations were to be formed. Happy the man for whom it meant no change of the old fidelity to God, to high principle! Happy the man who may at any time return to his old home, tread again among the scenes of his childhood with thronging memories, and know that he has lived a worthy life,

## WESTERN METHODIST.

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## NOTES AND PERSONALS.

Rev. J. W. House reports that they are in a great meeting at Huntington, Ark.

Rev. A. P. Few writes very encouragingly of his work and prospects at Nashville, Ark.

Rev. B. F. Scott, Kingsland, Arkansas, has recently been doing some good work for the Western Methodist.

Rev. H. H. Everett, Lexington, Oklahoma, holds the lead up to this date, January, 10, in the work for canvass for the five thousand new subscribers.

Rev. Orlando Shay and Rev. P. B. Hicks recently had a good meeting at Henryetta, I. T. There were eighteen accessions to the church.

One of the first acts of the Senate of Arkansas was to expel in disgrace Senator Adams, who confessed to bribery in connection with the State capitol bill two years ago.

Mr. Allen H. Hamiter, of Lafayette county, a Methodist layman, is speaker of the House of Representatives of Arkansas. We congratulate him upon this high honor.

Rev. R. M. Traylor has been elected chaplain of the Senate of Arkansas. The Senate has in him a good and faithful man, and we congratulate all concerned.

The Fifth Annual Convention of the Arkansas Good Roads Association is called to meet in the city of Little Rock at 9 a. m., Tuesday, January 29, 1907, and will continue Thursday 5 p. m., January 31.

Rev. C. A. Burris, Vinita Avenue, Sulphur, I. T., in a personal business note says that his work starts with good congregations and that they have the second best Sunday School in the district.

Rev. P. B. Summers, formerly of the Arkansas Conference, has been returned to Mason, Texas, for the third year. The only complaint he has is that the people load him with kindness and he is becoming burdened with flesh.

We had the pleasure of hearing Bishop H. W. Warren, of the M. E. Church, lecture on America at the First M. E. Church in this city last Tuesday night. Bishop Warren is widely known as a very able man. His lecture was most inspiring.

We congratulate Rev. J. E. Savage, Shawnee, Oklahoma, on his recent marriage to Miss Lydia V. Ball, of California, Kentucky. The marriage took place on January 1, and would therefore indicate that our young friends make up their minds to begin the year right. We wish them a thousand blessings.

We regret to learn that Rev. T. H. Ware, pastor at Camden, has been suffering with sciatic rheumatism almost constantly since Conference. He has filled his pulpit, but has been unable to do pastoral work.

Our Searcy people are happy over the fact that they recently provided for a district parsonage and for the rebuilding of their station parsonage in that good town. A good part of the funds have been raised, and the men behind the matter will put it through.

The Arkansas Conference of the Methodist Episcopal Church has just adjourned, having been in session at Judsonia for several days. Rev. C. M. Hollett, presiding elder Little Rock District, and Rev. F. E. DuBois, pastor First Church, this city, were returned to their respective places.

A pastor asks us to write an article on worldliness in the church. We refer him to a selection in last week's issue from Mr. Spurgeon, entitled "Mr. Spurgeon on Theater-Going." It contains the principle that should govern all Christians with reference to theaters, dancing and all such like forms of worldliness.

Rev. W. M. Pinson, of St. Louis, has entered the service of the Inter-Church Temperance Federation, which is now the Arkansas branch of the American Anti-Saloon League. He will assist the field secretary, Rev. E. A. Tabor. Brother Pinson is a man of high character, for whom nobody will have to apologize. He is a Baptist minister, and has done very successful work in Missouri. We trust our people everywhere will give him all needed courtesies.

"No man can serve two masters." Literally no man can be the slave of two masters; a man might be in the service of several, but he cannot be the slave of more than one. That is what is required, that we become the slaves of Jesus Christ. So Paul wrote down himself, "Paul, the slave of Jesus Christ." This excludes all other allegiance on our part. Yet we are not thereby to understand that Jesus Christ treats us as slaves; He calls us not servants, but friends.

Last week witnessed the opening of the Marion Hotel, of Little Rock. It is a beautiful hostelry, large and elegantly adorned. We have seen nothing in the Southwest to surpass it. But it is a shame that one of the most prominent features about it is its barroom. If one goes into this hotel by its central entrance he must pass through the saloon to get into the rotunda or the corridors. It is an unblushing attempt to put whisky to the front.

From all over our field brethren write us encouraging words about the paper, words of commendation as to what it is, and words of determination as to its increased circulation. Push the campaign NOW, brethren; push it now! There is not a preacher in all our five hundred who cannot well afford to make the Conference organ the foremost item of business for at least one week; and this week ought to be one of the first weeks of the year, for wherever the paper goes it will do a large part of your work for you for all the remaining weeks of the year. What you need to do is to make a systematic, business-like round among all your people in this behalf. Write the office this very day for post-office list of your charge, naming all your offices, and get at it at once.

Mr. T. M. Mehaffy, of this city, has recently been appointed General Attorney for the Missouri Pacific lines in Arkansas, and the firm of Bridges & Wooldridge, Pine Bluff, assume legal management for the same lines

down that way, while Mr. Oscar L. Miles looks after the interests of the company from Conway, Arkansas, to Coffeyville, Kansas. It will be remembered that Mr. Peirce, of this city, was recently promoted to be head of one of the legal departments of the Rock Island, with headquarters at Chicago. Mr. Mehaffy, Mr. Wooldridge and Mr. Peirce are prominent members of our church, while Mr. Miles is the son of a Methodist preacher and a great friend of our church. It looks as though railroads cannot get on in this country without Methodist lawyers. These gentlemen are all able and capable men of fine character.

## The Visit of Hon. R. P. Hobson.

It was greatly enjoyed by our people of Little Rock. He lectured at the Y. M. C. A. on Friday night of last week, and preached a lay sermon at our First Church on Sunday for the congregation of his old friend, Rev. W. F. Andrews. We heard a number of people speak of the sermon in most enthusiastic terms. Such men are an ornament to public life. We had the pleasure of meeting Mr. Hobson, and found him most agreeable.

## Rev. James M. C. Hamilton.

(Since the following was written we have received the sketch from Brother Hamilton's son, which appears elsewhere.)

I had hoped that before this issue of the paper should go to press some data about the life and death of Rev. J. M. C. Hamilton would arrive. In the absence of exact information I shall record here the salient facts of his life as those facts are known to me. When I was sent to the Sugar Loaf Circuit in the autumn of 1879 he was one of the local preachers on that charge. I am glad to record that from that day to the day of his death he was a warm personal friend, one whose love and esteem has been without a break and without a shadow. I mourn his death as the death of one of the truest and best of my fellow workers.

Brother Hamilton came to Arkansas from Alabama. His father was a Methodist, ready and willing to support others who preached, but, like some others we have known, unalterably opposed to his son's becoming a preacher. This son was disinherited because he was not disobedient to the heavenly calling, and from the time of his becoming a local preacher was practically cut off from his family. He had been in Arkansas several years when I first met him, and bore an untarnished reputation in every place where he had lived. As a local preacher he was true and faithful. Feeling moved to enter upon a wider field, he applied in the autumn of 1880 for a recommendation to the Annual Conference. It was at old Center Bluff, now Abbott; Rev. S. H. Babcock was presiding elder, and the writer pastor. His equipment was meager, so far as education and technical training are concerned. We told him that we did not think the Arkansas Conference would use him, but that the demand for preachers in the Indian Mission Conference was at that time so great he might find a place there, if willing to transfer. This was accordingly done, and he entered the itinerancy that fall. His success was marked from the beginning. Being without scholarship, being without ecclesiastical ambitions, knowing the way of salvation for himself and knowing the way to the hearts of men, being full of zeal for souls and full of energy, he adopted it as his study and his ambition that he would get sinners converted. His capacities along this chosen line developed rapidly, and soon he was having more conversions than any of his fellows. According to his own record he had seen ten thousand souls converted in his meetings! What an example is here! It shows

that if a man truly loves God and devotes himself to God's work, he can surmount almost any difficulties and can triumph in that work. But he must draw all his studies this way. Let the young preacher who is poorly equipped take the lesson, and let him know that great grace is itself great equipment.

If my memory is correct, it was at the end of his second year that Brother Hamilton returned to the Arkansas Conference. He was sent to the Rover Circuit that fall. I cannot trace from memory the charges he served from year to year; but he was soon back in Sebastian County, among his old friends, where he spent the greater part of his ministry. Loved everywhere, he was most loved where best known. He preached the Gospel in all the regions round about Hartford, Hackett, Greenwood, Waldron, Canthron, Charleston, Mulberry, Alma, Fort Smith, Centerton, Gravette and other places. Meantime he has been several times a member of the Indian Mission Conference. Last fall he was appointed to East End and Trusty, to churches on opposite sides of Van Buren. There ended his work on the 8th of January.

His good wife, who was a Fretwell, and who has ever stood in true devotion by his side, and his three sons and two daughters remain among us, being mostly in the Indian Territory. We sincerely trust that every one of them will join him in the skies.

JAMES A. ANDERSON.

#### Something New Under the Sun.

The spectacle of a governor of a great commonwealth taking his oath of office in a church and delivering his inaugural address from the pulpit of that church, where he has served as pastor, is surely worthy of more than passing comment. This is what happened a few days ago in Denver, when Henry E. Butcher, doctor of law and divinity, chancellor of the University of Denver, and Methodist "preacher," officially assumed the governorship of Colorado.

One cannot help wondering whether this sort of thing would be as likely to happen in a State where women are not part of the electorate.

When the nomination was offered to Dr. Butcher, he said, "I will accept and, if elected, I will do my duty." Many a candidate has made just such a promise, but the conviction is abroad that Colorado's new governor will make good his promise even as Folk, of Missouri, made good his.

E. J. H.

#### Rev. J. M. C. Hamilton.

Some sage should have said in some immortal book that a son's estimate of his father, if it be by the grace of God unbiased, conservative, and fair, is the best after all; for it is the son who is quickest to observe and measure the faults of the man from whom he sprang, and the first to appreciate and extol his virtues. The most accurate index to a man's character is the family circle. In it the inner man moves about unclothed with conventionality; his innate self glows in his every word and action, and if there are weaknesses they are made manifest at a place where they are received with less patience than in any public environs. If there are immaculate, exemplary virtues they likewise show to an overwhelming advantage.

I feel it my duty to hold up this practically unknown phase of my sainted father's life and character to the Methodists among whom he moved for twenty-five years, that the memory of the good he did publicly may be sweetened and strengthened by a vision of the priv-

ate domain of which he was the head; that those who knew him by his marvelous success as a preacher and evangelist may also know something of the tenderness he diffused, the lofty ideals he inspired, and the dormant energies he awakened around his own domestic altar.

It is impossible for me to conceive of a manlier man. The model of the ages do not show a greater example of self-abnegation. If he ever thought of himself, or considered for a moment the gratification of his own desires, or even planned for a slender moiety of self-comfort or ease, it must have been after slumber had taken the rest of us away into a great city to frolic in the sunshine of the land of dreams. No inkling of it ever came to us either by word or action.

In public life he lived for those in the circle of his pastorate; in private he offered himself a special sacrifice to the needs of his family. To say that this is the gist of manliness is uttering no new proverb. It is the highest end to which a man can aspire, and the deepest depth of humility to which the human soul can descend. What a record to die by! I imagine that in yonder world, whither he went rejoicing, when some seraph attempts to wrap about him a robe of royal resplendency, he will say, "Give it to my brother there who better deserves it!"

In temporal matters he had hidden somewhere among dingy volumes of commentaries the very lamp of Aladdin. We never knew how he conquered poverty! We learned to look upon it as one of the mysteries of life. We knew, of course, that his own self-denial contributed to it, but we never could see how even that could enable him to do the marvelous things he did for us in a financial way. It is a fact that we never called upon him, whatever the cost, that he did not respond! With his own means he snatched us time and again from the other side of this country, and brought us home, scorched with fever, ministering unto us with his own tender, tireless hands until health set us adrift again.

It is now plain to us that we never accorded him the appreciation he deserved—not even the beginning of it. What a sorry human trait that we should forget until it was too late! We remembered—ah, yes, we remembered it all when the stamp of death was on his manly brow, but it was too late! I think here is a lesson. I hope a million people will read it and ponder over it, especially the young who have sainted, precious fathers to honor. I hope they will see in it the hot tear. I hope they will breathe for a moment its remorse, like one who passes a stenchy pool, catches a whiff of its miasma, and hies onward to the clean air of the mountains. Life is one continuous opportunity, holding none so great as that of filial duty. If we slight that one we may expect the after year to bring us no more of its kind. We may expect a sinking heart when our thoughts return, as they frequently will, to paternal benefits. We may expect it to impair, to a greater or lesser extent, our self-confidence, for such is the inevitable result of lost opportunity. Let those who think on it think rationally.

No life, perhaps, in the Arkansas Conference ever had a more touching and triumphant close. A distinctive feature of that passing bed was that it offered no labored admonitions. I mean no disparagement of dying admonitions by the statement, but mention it merely for the contrast it offers, and to show a characteristic trait. He said enough to fill a precious volume, but he did not put it in the form of direct admonition. Doubtless in

those moments of terrible candor his shrewd mind conceived the psychic advantage of letting us see the solid side of his own life, and his triumph in death, rather than assume that, and spend his last moments in giving counsel. "There is only one thing in this world worth the while," he would say, "and that is a life of unqualified integrity and honor, sweetened and made complete by the blessed spirit of the Master." And then again, with the gentlest of gestures, "if all the gold on earth were stacked up before me I would not give one moment of my religion for it." To his sweet, loving friend, Rev. E. R. Steel, in reply to a question, he said: "Yes, I know you, Ed. Is this—is this Heaven?" It was, indeed, Heavenly atmosphere, and as he gazed wistfully into the twilight of two worlds, with an angel of peace by his side, it is likely that he had a momentary glimpse of the Elysium beyond and an earthly taste of the Heaven upon whose portals he stood. Can any admonition be stronger and more convincing than this? Such glorious utterances, falling gently as the snow flakes, soothed our burning hearts, and he gave them to us until his soul-lit countenance glowed with the light of the eternal morning.

M. COLUMBUS HAMILTON.

#### The Methodist Training School Institute.

The third term of the Midwinter Institute of The Methodist Training School will be held in Nashville, Tennessee, January 31 to February 20. The Institute will provide courses in the English Bible, on City Evangelization, in Foreign Missions, and in Church Methods. A strong program has been prepared covering the entire three weeks. Three hours each morning will be devoted to the class work, and two hours of five evenings in each week.

In view of the large attendance that is expected, it has been necessary for the school to rent a handsome three-story residence, adjoining the Training School property, in order to accommodate the delegates. Persons who expect to attend the Training School should notify the office at the earliest possible date, so that proper arrangements may be made for room and board.

Address J. E. McCullough, No. 422 Sixth Avenue, North Nashville, Tennessee.

#### Young People's Hymnal No. 3

This new book came out last September. It contains many new songs especially adapted to Sunday-schools and Epworth Leagues, and retains the best of the old songs. It is rapidly winning favor. Style and binding are the same as Nos. 1 and 2. Prices: Note edition, round or shape, notes, boards, by mail or express prepaid, 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.

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

"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.

**Tigert, the Bishop.**

Tigert, the preacher, the thinker, the editor, the author, was known to the church which he loved and served all his life. He was also widely known and highly esteemed far beyond the limits of his own denomination. He was a child of the church. The Methodist Episcopal Church, South, never had a truer son. He had no aspirations or plans disconnected from the service of the church. The church kept him busy all his life. His labor for it was the labor of love, into which he put all his strength. He was a prodigious worker, who did not waste himself on trifles, side issues, or irrelevancies, nor turned aside to follow aims that were selfish or personal. I never heard him make any claim to superior devotion to the church or to its Head; and I can say, and I think I ought to say, in this connection that I never heard him in all the freedom of an intimate friendship utter a word expressive of any personal ambition cherished by him, nor did I ever hear from his lips through all these years a word of disparagement of any brother. His lips are now silent, and I yield to the promptings of a friendship now doubly sacred to speak these words from my heart that is bowed in grief and feels more and more the sense of the loss the church has sustained in his death.

Great things were expected of Bishop Tigert as a Bishop. His election to that office was the fulfillment of a general expectation throughout the whole church. His entire previous life was a preparation for it. The church, felt the need of just such a man at this juncture, and looked with confidence to the great career that seemed to open before Bishop Tigert's advancing steps.

He was a strong man. The traditions of the office of Bishop among the people called Methodists require strong men for the discharge of its functions, so grave and so vital. Some of the men called to the bishopric have been stronger than others. The average has been good, some rising above it and some falling below. Tigert, had he lived, would have taken rank with the foremost. By every token we are led to this conclusion. From his student days through all his remarkable career he was noted for his strength. Everywhere he gave evidence of extraordinary intellectual power, conjoined with a physical constitution to match. Bishop Tigert was truly a remembered. He never took unbeaten oil into the sanctuary. His work as editor of books and periodicals was discharged in such a way as to give assurance that it would not suffer from weakness, sluggishness, or timidity. The strength, activity and courage therein exhibited constituted part of the equipment that led the church to look for great things from him as a Bishop.

Bishop Tigert knew Methodism—its constitution, its history, its genius. He knew it as but few men have known it in any part of the Methodist world. This knowledge constituted of his preparation for the work of a Bishop, for which it appeared to us that he had been in providential training all his life. (I can scarcely repress here some fresh expression of our wonder that his work should be cut short as it was by a death so untimely, as seen from our point of view.) For questions of all sorts in denominational relations and in the administration of the laws of the church he was exceptionally well furnished.

Bishop Tigert's thorough mastery of parliamentary law and usage pre-eminently qualified him for the duties of a presiding officer in our ecclesiastical assemblies of every sort. He

was an expert—ready, clear, and almost always right. These qualities were conspicuous in him during the session of our late General Conference, doubtless preventing frequent blunders and saving much time in the proceedings of that body. As a bishop he would have been all that could be wished in this regard.

Bishop Tigert, we have reason to believe, would not have been lacking in that most important of all the essential qualifications of a Bishop—the true piety which means supreme devotion to the Lord Jesus Christ and an all-absorbing love for his church. When it was announced that he expected to make his home hereafter in Louisville, the place of his nativity, I wrote him a note in which was expressed approval of his decision to take up his future abode among the people who perhaps had the strongest claim upon him, and among whom he could probably do the most good. "Pray for a double portion of God's Spirit to meet these new responsibilities laid upon you; take a fresh start, with a fuller consecration than ever before, and do the best work of your life, the Lord being your helper." So I wrote to him in the freedom of a Christian friendship that had lasted so many years without a breach or a jar. His answer was tender, full of humility toward God, expressive of the need he felt for a fresh baptism of the Holy Ghost for the work that was before him. "Pray for me," he said in the conclusion of his last letter to me, written just before his departure on that Western journey from which his body was so soon to be brought back for burial. He has passed beyond the reach or need of my poor prayers. But he has not passed beyond a remembrance that is hallowed by death and the love that is brightened by the hope through Jesus given.—Bishop Fitzgerald, in *Midland Methodist*.

**Letter from Missouri.**

I congratulate you on your new-old name. It is a good name. I like it. "Long may you wave and never waiver."

My conscience has been prodding me for some time for not having fulfilled a promise made to your junior last September to furnish you a synopsis of my Centennial sermon, preached in Poplar Bluff, December 20, 1906. So, to get relief, I send you the following outline of the sermon:

1. The Conferences.—Missouri was in the Western Conference from 1806 to 1812; then in the Tennessee to 1816, when the Missouri Conference was organized. From this the Illinois Conference was set off in 1824, the Arkansas in 1856, the Indian Mission in 1844, and the St. Louis in 1845, from which came the S. W. Missouri in 1870. Hence, the Missouri is the mother of four Conferences, and the grand-mother of one. Yes, more than this; for her eldest daughter, Illinois, has several children. So her second daughter, Arkansas, has two. Counting the different Methodist churches there are now eleven annual Conferences in Missouri. The roots of this Methodist tree have penetrated every county and township in our great State.

2. The Ministry.—The Western Conference met in Ebenezer, M. H., East Tennessee, September 15, 1806, and adjourned the 20th exactly one hundred years ago today. Then and there Bishop Asbury appointed John Travis, who had just been received on trial, to Missouri Circuit, which was in the Columbia District, of which W. M'Kindrick was presiding elder.

From 1806 to 1844 two hundred and eighty-eight names were enrolled as itinerant preachers in Missouri. From then till now fourteen

hundred and seventy-seven have been enrolled in the Conferences of the M. E. Church, South. Total, seventeen hundred and sixty-five.

Of these two hundred and seventy traveled in Missouri but one year; one hundred and eighty-one, two years; one hundred and fifty-three, three; etc., etc. But one—T. M. Finney—gave fifty years of effective work in Missouri. Total years of service in Missouri, sixteen thousand and ninety-five; average, nine and one-tenth. The total years of effective work in Missouri and elsewhere is twenty-four thousand, four hundred and twenty-seven; average, thirteen and eight-tenths. This, for valid reasons, is short of the true average of the effective service of Methodist preachers, which is about seventeen years. Nineteen of the seventeen hundred and sixty-five were effective over fifty years. Their names follow: J. C. Berryman, T. M. Finney, R. S. Hunter, F. A. Owen, J. H. Pritchill, and C. R. Rice, fifty each; J. L. Burchard, J. L. Foreythe, H. A. M. Henderson, and W. V. Tudor, fifty-one each; E. K. Miller, fifty-two; W. Browning, fifty-three; Wilburn Moony and E. S. Smith, fifty-four each; John Mathews and Andrew Monroe, fifty-six each; F. M. Williams, fifty-eight; L. B. Strateler, sixty-one, and D. R. McAnally, sixty-six. Of these nine are yet living and five are still effective. (Two of these have superannuated since September 20.)

The sermon contains many facts here that I must skip.

Including local preachers and both traveling and local in the other Methodist churches in Missouri, something over seven thousand Methodist preachers preached the Gospel in Missouri during the century.

3. Means Employed.—In order to preach there must be a place. Hence, the first branch on this Methodist tree is where the first preachers preached. These were: 1, private houses; 2, barns, courthouses and school-houses; 3, camp-grounds—this is, or was, a most fruitful branch—4, meeting houses. The first Methodist M. H. built west of the Mississippi River was the outcome of a camp-meeting held on Joachim Creek, in 1808. It was erected in 1809 or '10, about eight miles from where John Clark, a local Methodist preacher, preached in 1798—the first protestant sermon ever heard west of the Father of Waters. The house was known as Joachim M. H. It was one of the regular appointments on my circuit in 1860, and I preached in it.

I am now the only preacher living who ever preached in it. Hence, I am the only living link connecting the present with the genesis of Methodism in Missouri.

M'Kendree Chapel, near Jackson, was built in 1819, and is still in tact, now the oldest M. H. in the State. This year (1819) the Missouri Conference met here; the first held west of the river.

There are now in the M. E. and M. E. S. Churches in Missouri nineteen hundred and eighty-eight churches, worth \$5,775,710. Other branches are: 5, class-meetings; 6, prayer-meetings; 7, the Lord's supper; 8, Sunday Schools and Leagues; 9, education; 10, church literature; 11, temperance; 12, missions.

4. Fruit. The salvation of Souls.—By a careful calculation I reach the conclusion that one million of souls were saved in Missouri by Methodism during the century.

5. This has been accomplished by men filled with the Holy Ghost and faith in the atoning blood and the power of the Gospel they preached.

The above is only a brief outline of the



sermon. It ought to be printed. It will be if I get encouragement enough. Subscribers enough to pay the printer.

W. S. WOODARD.

Sweet Springs, Mo., January 9, 1907.

### EARLY DAYS IN OKLAHOMA.

#### Indians.

Our new home in Oklahoma was on the border of a reservation of so-called Blanket Indians. It was my first near-hand knowledge of "Our Brother in Red," and I was much interested in them.

The most surprising thing to me was to find that they had a written language of their own. The tribe was the lowest in the scale of civilization, perhaps, in the whole territory. It therefore does not seem reasonable to suppose that they could have invented it for themselves. All I was able to learn was that the knowledge had been handed down from father to son for "O, maybe lo-n-g time." Being postmaster of our little town, I had exceptional opportunities for observing their proficiency along this line. Those who had no knowledge of English, either spoken or written, would write letters in the postoffice lobby in their own language, and then bring them to me to write the address.

Until I learned to distinguish one Indian from another there was some difficulty in giving the right letter to the owner.

They have a curious superstition that if one tells his name he will die within the year. So, when one would come to the office window with a grunt, there was nothing to do but take down the bundle of Indian letters and call them off, one by one, pronouncing the names as best I could, until a hand was extended, with another grunt.

One of them came to the window and, with extended hand, said "Stiek." I handed him a pencil, and then a pen, but both were refused, and "stiek" was still called for. After some moments it dawned on me that he wanted a stamp.

They did not use signs so much as I had been led to believe, nor was I at all expert in understanding those that they did use. At first I thought that the traditional idea that Indians are a silent race was true, but I found later that away from white people and in their own tongue they talk quite as much as other people.

It is curious the reluctance they show in speaking English. Even those who have been off to school, and are well educated, will often not admit that they even understand our language. A few of them have secondary English names, but most of them are known only as Ka-ya-ta-qua, Pu-ca-the, Kish-ke-ka-no, etc. All of these names have some significance. For instance, No-ten means "the wind," and Ke-ne-qua signifies "long hair."

The government provides a school for these Indians, attendance on which is supposed to be compulsory, but is evaded in a great many instances. Indeed, I have been impressed with the lavish expenditures of the United States government for these people, and the seemingly inadequate results. At that time there were only about three hundred in the tribe, but they were provided with a farmer, a blacksmith and a camp matron, each of whom received a salary of \$50 per month and a house to live in, with ground to cultivate if they wished. A doctor, paid by the United States, was at their service, besides the general Indian agent, through whom all the general business affairs of this and two or three other small tribes was transacted. Besides government wagons, mules, farming tools, wire for fencing was provided for them, and houses built for those who would live in them.

Still, after all these years, most of them continue to live in a village of wickiups constructed by the squaws. The frame for these wickiups is of oak or hickory limbs, tied together at the top, gable fashion, and covered with bark or mats woven of bullrushes. Inside a low platform extends around the sides and one end, on which they sleep and keep their possessions. A fire is built in the center. A hole in the roof lets out some of the smoke. Sore eyes are very prevalent, possibly owing to living in so much smoke.

At first most of them refused to accept their allotments, or the money for the part of their lands opened to white settlement. Now, however, they have submitted to the inevitable, and many of their allotments are leased to white people for a period of years, with the requirement that certain improvements shall be made. They cultivate a little land around their village in a peculiar variety of corn, known as squaw corn. This they eat from the cob and dry for winter use. They also raise some beans.

They keep a herd of ponies, but no cows or chickens. They usually move their village twice a year, choosing a sheltered spot for winter and a more open space for summer.

At some future time I should like, if I may, to speak of the missionary work among them.

MRS. M. J. ROSS.

McLoud, Oklahoma.

#### Church Extension Aid.

The time draws near for the annual meeting of the Board of Church Extension. Letters of inquiry as to method of procedure in securing Church Extension grants are reaching the office. It is well for all interested to know that applications to the board must be made upon a printed form furnished by the corresponding secretary. The Annual Conference Boards have blanks, but they differ from those used by the general board. Do not get one of them and then try to change it to suit. The application blank, which may be had for the asking, explains itself. After it has been properly filled out it must go to the secretary of the Conference Board of Church Extension in order that the following rule may be complied with: "Every application for aid hereafter presented for consideration at the annual meetings of the general board must first receive the approval of the Board of Church Extension of the conference from which it comes, and such approval must be given at a regular meeting of said board, or its Executive Committee, held in the month of March. Said boards or committees shall consider all the applications from their respective conferences, and forward such as they approve, so as to reach the board's office at Louisville, Ky., by April 1 of each year. Each application so approved must have the action of the conference board written thereon, certified by the president and secretary, and all the applications from a given conference must be, by the conference board, graded and marked in the order of their relative importance. The corresponding secretary is hereby directed not to put on the calendar any application not in conformity with this rule."

W. F. McMURRY, Cor. Secretary.  
705 West Chestnut Street, Louisville, Ky.

#### That Christmas Present.

Yes, you were glad to get it; you appreciated it very much indeed. And the friend who made it enjoyed the work, the many hours of painstaking work, it required to make it, for love prompted the work and love made the task easy. When the postman delivered the package on Christmas eve you nervously removed the wrapping. You were so anxious to see what you had. When you

looked upon it your heart responded to the message of love and good wishes it brought. Your heart warmed toward the donor. But you were so very busy. You placed it with other gifts that had already come. By the close of the next day many more were added to the collection. Then you were busy for days entertaining and being entertained. You told your friends about your presents and showed them to many who greatly admired them.

The holidays passed and the New Year came. You had such a good time, or were so busy entertaining the company in the house, that you did not find time to write to your friend telling how much you appreciated the beautiful or useful gift. And the truth is, the letter of thanks is not written yet. You ought to be ashamed of yourself. Such conduct is almost unpardonable. You have let pass a golden opportunity to brighten and lighten the heart of a friend and seal the more securely the ties of friendship and love. Let me suggest that you stop right here, let your heart warm up as it did when the gift came, and, under the spell, write a loving, appreciative note to that kind friend. It will do you both good. Try it.

R. S. SATTERFIELD.

Oklahoma City.

#### A Word of Explanation.

For many years there has been a demand for a more adequate method of training for Christian workers in the Sunday schools and Epworth Leagues and the other activities of our church. In accordance with the authority given by the last General Conference, the Correspondence School, under the direction of the Biblical faculty of Vanderbilt University, has undertaken to meet this demand by offering a number of popular courses with this class of students especially in mind. The success of the school in its other departments of work is a testimony to its efficiency and the practicability of instruction by mail.

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#### Sunday Schools.

There was again of only 33 in number of Sunday Schools; 1,375 in Sunday School officers and teachers, and 43,880 scholars. There are 4,883 Sunday Schools, 111,001 officers and teachers, and 1,083,665 scholars. These figures show that, while individual schools have grown, there has not been the growth which we would naturally expect from a great church. The church roll has grown more than the Sunday School roll. There are 583,729 more Southern Methodists than Southern Methodist Sunday School scholars. There is great room for development in this department of the church. The M. E. Church has more Sunday School scholars than church members. Our open field is only a little larger than our plant bed.

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## Texas Notes.

The past year in Texas has been one of rains and clouds, there having been sixty-seven rains including from the least to the greatest; and one hundred and eighty-five days more or less cloudy, is the record of my diary faithfully kept. The crop has been a great one, and the returns for the same vary remunerative. Money is easy and plentiful. Every industrious and economical person is out of debt, and possess a balance in cash, and the outlook for the future in financial matters was never better. We only fear in the midst of all this worldly prosperity, men, and women too, may forget the Divine hand that has bestowed all these blessings, and, like the man in the parable, tear down and attempt enlargement without reference to Him who imparts every blessing.

In the great Northwest Texas Conference, with her fourteen presiding elders, with from eighteen to twenty-six pastoral charges, two hundred and eighty-four pastors, twenty-six of whom are supplies, forty-one superannuates, twelve supernumeraries, we thankfully record progress on every line.

The presiding elders were paid an average of \$2,115.00 and the pastors an average of more than \$700.00. Paid for foreign and domestic missions, \$29,267.30. This amount does not include moneys paid for missions by the Woman's Boards, Sunday Schools, Leagues, special donations, nor other contributions. All of these together approximate nearly \$50,000.00. A vast portion of our territory is in the formative period, building churches, parsonages, and settling new homes. When a few more years are past the territory now in the Northwest Texas Conference will easily lead the South Georgia and Virginia Conferences in missionary contributions. This is my prediction, as I feel sure no other country known to me offers such opportunities or possibilities. I think it is the best body of and in the United States. There were 3,470 adult baptisms, 1,445 infants, and about 3,000 clear gain in membership. We received eighteen new men by transfer from other conferences, and four left to try their fortunes in other fields. To some of us who began in the itinerancy forty and fifty years ago it seems strange with what ease men are relegated to the retired list.

The bishop and presiding elder are now virtually the Committee on Conference Relations and force men to superannuate who are strong physically and mentally, in the very face of the law governing such cases. Recently a bishop forced a good man, and one of our best pastors, who was neither old or at all sick, to superannuate, transfer or create, showing a palpable disregard of law and assuming power that belongs to no bishop. Another preacher, and one of the best among us, was retired simply because he happened to get old. He is strong, able and efficient, and declares himself as able to work as he was ten years ago. Another was superannuated six years ago, went to another Conference, and has been supplying charges in at Conference efficiently since. The next General Conference should repeal the law, or insist on its enforcement through the Committee on Episcopacy.

Will you, Brother Anderson, answer the following query: A committee of trial finds preacher guilty of gross immorality, suspends him from the ministry for one year, it leaves him a member in good standing in the church, and the president approves the finding. Is it legal? Please answer one in the best of light.

A hornets nest was stirred up over in the Texas Conference by the radical changes

made in appointments at the late session. There is confusion confounded over there, and the end is not yet seen. How can any bishop in a few weeks learn more of the wants of the charges and the qualifications and adaptability of the preachers than ten sensible men who have been over all the ground, spent years investigating the whole situation, and love the church with all their hearts?

We Texans are all thankful for the success and popularity of our own Seth Ward. I could not refrain from praising the Lord for the ovation and indorsement given him in Milledgeville, Georgia, the birth place of my mother one hundred and five years ago, and at the other Conferences where he has presided. Equal satisfaction was given. Twenty-five years ago I first met him. He was then pastor of Corsicana mission. We would be glad to have him with us next November.

The going to rest of Bishop Tigert in the

ris still lives and is able to preach. He is now living in the parsonage at Irene, Texas, with his son-in-law, Rev. G. W. Kincheloe, and enjoys good health; but the infirmities of old age is upon him. He joined the Arkansas Conference in 1848.

The above information may be of interest to some of your readers.

In September, 1854, I attended a camp-meeting on the Smackover, near Leake's store. I remember that William Moores was the presiding elder, a Brother McKenzie pastor, Rev. W. P. Ratcliffe station preacher from Camden, J. N. Bradley was a visitor, and old Uncle Lewis Pipkin, then nearly blind, all participated in the meeting. Mrs. Martha Nendenhall, now Mrs. Proctor, of Camden, was also present. I know of no others yet living who were present on that occasion. It was a meeting of great interest and power and effect. He was a great preacher.

Our pastor in First Church in this city is away on a sick furlough. We fear he will not regain his health soon. Both pastors were returned here, but we have a new presiding elder, Rev. H. Bishop. All things move on as usual. My last girl married and left me January 1. I feel lonely and sad, although I have the presence of my second daughter, her husband and three children now in my home. It is a strange Providence that keeps me here to wait and suffer. The Lord knows best, and I am submissive.

E. L. ARMSTRONG.

Corsicana, Texas, January 12, 1907.

## Georgia Letter.

(George G. Smith.)

I do not know why Messrs. Thomburg and Bennett first sent me the Arkansas Methodist, but they did, and the paper has kept up its visit all these years. I know very few people in Arkansas, and fewer know me. Reading the Arkansas paper, however, has made me pretty well acquainted with State, immortalized by the philosophy of the musical fiddler, who has had an American reputation.

I sent you an epistle, but you did not publish it. I sent you matter, but it went the same route, and delicacy might have announced that I should have held my peace after that, but both of my letters were diametrically opposed to what the Methodist editors advocated, and on a question they did not want discussed.

The party desiring a statement of distinctive Methodist doctrine is not willing to let the matter remain where the General Conference puts it, but the Methodist of today in an editorial expresses my sentiments so well that I write to endorse the position it holds.

The editorial is on the distinctive doctrines of Methodism and the substance of it is that it has none which belong to it alone. It could hardly be a scriptural church, and refer everything to the Bible, and have a doctrinal domain of its own, since so large a part of the Christians would have the same principle source of authority.

The fact is, Methodism gives but little for theology. After a few fundamentals presented in a few plainly-written, long-received articles, she leaves her people to think and let think, a man may be a Quaker, a Presbyterian, an Immersionist, an Episcopalian, or a Campbellite, and be a good Methodist as long as he believes the Apostles' creed, and lives according to the general rules.

Mr. Benting said: "Methodism was justification by faith and a shilling a quarter." The anxiety of academics to define and formulate is an anxiety of their own. Like all

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strength and brilliancy of a noble career was a sad shock to the entire church, and a personal affliction to me. I loved him as a brother and delighted in his association. Our leaders fall, but the work goes on.

I am under many obligations to Rev. W. F. Evans for a copy of a history of the First M. E. Church, South, in Camden, Arkansas. I reached that county in February, 1844, and father settled seven miles west of Camden. I can give the names of three men who followed Charles P. Turrentine in the Camden station. They were: William Moores, who died in Downy, California; J. W. Shipman, who died at Chapel Hill, Texas in 1867; and J. E. Cobb, who died in Opelousas, Louisiana. All these men were frequent visitors in my father's home, and I knew them well. On the circuit I remember, first, Jubal Easterbrook, Mason B. Lowry, J. C. Holbe, Jacob W. Shook and J. J. Roberts. Brother Roberts was followed by J. H. Kirby, who died in Moscow, Texas, in 1891. Rev. Samuel Mor-

special theological teachers, they lay a vast stress on their own distinctive work. The fact is, we have doctrines enough. We want repentance, faith and correctness of life. Men are not concerning themselves about Jonah and the whale, nor women about the widow and her debt; but men are rushing after money, plunging into dissatisfaction, ignoring God and sowing to the flesh, and women are seeking for great alliances, glittering jewels, splendid equippages, and a name in the society columns of a daily newspaper.

To turn the thought of the church away from the one work of saving souls is simply suicide. Now, there is a rage for fine churches, pipe organs, educated preachers, and so forth, but if people are not saved, what avails all these? The cost of one empty cathedral in the City of Mexico equals the cost of all the Methodists converted in a whole district in Arkansas. Its priests were taught in the best schools of Spain and Italy, but there is no life there and we insanely take the same course. Universities, seminaries and fine churches do not save souls, and the church that does not save souls is a sad failure. That Methodism has done a great work is because she has emphasized experimental religion, and sought to save sinners. While other churches have been splitting theological hairs the plain Methodist preacher has sought to get a sinner to quit his sins and go to work to save somebody else.

We are not likely to agree in our definitions, and the more we know the less likely, but we all know we must repent or perish, and we may believe and live.

#### A Quarterly Conference in Korea.

I have not been in Korea long enough to get over the novelty of traveling in the country where you cook your own food and carry your bedding with you. I had heard marvelous reports of the rapid growth of the church in the northeastern part of this circuit, so it was with a rather large and undefined sense of expectancy that I loaded two Korean ponies and started for quarterly meeting ninety miles away. Before the trip was over my expectations were more than realized.

The first night out I was joined by several of the native brethren also on their way to the Conference. After supper the Christians in the village came together and I tried to talk to them. A friend of mine at Vanderbilt, after listening to a rather long and dry talk by a missionary at home on furlough, remarked that he understood now a passage in Psalms that he had not understood before. He said, "It is no wonder 'the heathen rage,' if they have to listen to such preaching." If he could hear me trying to talk in my broken Korean, he would get still further light on that psalm. He would understand why the people "imagine vain things." But the Koreans are kind and patient and I hope some day, by the help of the Lord, to be able to speak their language intelligibly.

The next day others fell in with us and by the time Brother Charm joined us at night thirty miles from the seat of the Conference, there were twenty-five enthusiastic men in our party. The next day we had thirty miles to travel in order to reach the Conference. Although we started early, the native brethren did not neglect their morning devotions. According to their custom when they awake in the morning they began the day by repeating aloud the Ten Commandments. Some of the more earnest ones besides repeating these forms and saying their personal prayers, would recite a hymn or two.

It was a cold day. Brother Charm was on his bicycle, I rode a pony, the native brethren

walked. A few miles out from the village where we had spent the night we had to cross a river. When we reached it we found the ferry boat was fast in the ice. We had to wait on the bank until it was broken loose and rowed across. It was after night when we reached the seat of the Conference, but the party was in high spirits. Quite a number of delegates who had preceded us, together with the Christians of the village, came out to meet us. The whole party entered the village singing. It was like a triumphant entry. As we entered one village on our way a drunken man, who was staggering along the street, said, "What does this procession mean? Is the king coming?" It was indeed because the King of righteousness had been received into the hearts of his countrymen that this body of earnest men, some of whom had once been slaves of drink like the poor man staggering along the street, were on their way to the quarterly Conference.

Conference lasted from Friday night until Monday morning. The good fellowship and religious fervor which characterized it might

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well be compared to that of an old time camp-meeting. More than thirty churches on the circuit were represented. All the reports were encouraging. New churches had been built, old ones enlarged and repaired, and two hundred and forty-six yen had been contributed for all purposes during the quarter.

After the last session Monday morning, the members spent some time wishing peace to one another in their polite way of saying good-bye, and then departed to their homes with new zeal for the kingdom. Each had provoked the other to good works and the wisdom of the connectional polity of Methodism was again demonstrated.

ALFRED W. WASSON.

Songdo, Korea.

#### The Sabbath Question.

This is not so simple as my Brother Witt seems to think. He shares with a good many others the notion that we as Christians have a definite "law" on the Sabbath. For a matter of fact, as covering specific observances, we have no such law. The Jewish Sabbath, with the multitude of minute regulations for its observance, is gone, along with circumcision, the Passover, the redemption of the first-born, and so forth.

We Christians observe Sunday as our Sabbath, preserving the spirit but not the letter

of the Jewish institution. We observe it, first, by resting, by abstaining as far as possible from ordinary labor on that day; second, by worship and religious instruction. But in abstaining from labor, "works and mercy and necessity" are excepted. Is not this so, Brother Witt? If you have a horse, you feed him on Sunday. This is a work of mercy. You also harness him and drive to church. Is that a work of necessity? I may say, "No, it is not necessary; you ought to walk." But I am not the one to decide the question, you retort. Quite right. It is your business, not mine.

Now comes my friend, the engineer. He is too old to learn a different trade. His family looks to him for food and clothes. If he refuses to run his engine on Sunday he will lose his job. So he says to you and me, "Working on Sunday is a necessity for me." You say, "No, quit your job rather; the Lord will provide." Is it really any of your business? His conscience is the one involved, and he must decide. If he decides that he must work, for one, I will not make out that therefore he is not a Christian and cannot be. I do not believe it. That is a hard and cruel attitude; and such teaching is what alienates many working men from the church.

But I am willing to join you in going after the railroad manager that makes this engineer work. I will help to put a check whenever I can. How can it be done? By Sabbath laws? No, indeed; by Sunday laws, laws enacted by the Senate to preserve a modern social and economic institution, not an ancient religious institution. We preachers and church people can make Sunday as religious as we like; but the State cannot meddle with religion.

Concerning that other matter of controversy, the indestructibility of the soul, the public, I think, must be tired by this time. As I said at the beginning, I take no special interest in speculative questions of this kind. I will confess, however, that I am interested in the suggestion that Plato and Aristotle got some of their doctrines from the Bible. That is a new idea to me. What reason has Brother Witt for thinking that these philosophers had knowledge of the Hebrew Scriptures. Or was he, perhaps, talking about the New Testament, which is in Greek? If so, the dates, it seems to me, are rather embarrassing.

And, finally, I cannot help wondering how Brother Witt came to be so familiar with "God's plan" that he can affirm without question that according to that plan, "he cannot destroy a soul." When it comes to knowing the mind of the Lord he seems to be far in advance of the rest of us.

G. B. WINTON.

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## THE SUNDAY SCHOOL.

## January 27—The Story of Cain and Abel.

Golden Text—Whoso hateth his brother is a murderer. I John 3:15.

Memory Verses—Gen. 4:8-10.

Lesson Text—Gen. 4:3-15.

The narrative is following up the design of giving an account, not only of the creation, but also of the moral state and condition of the early population of the earth. A true history of the race could not be written without treating the religious as well as the political conditions of the race. The sin in the garden was an awful thing, and seems to have made a deep and abiding impression upon the first pair, and we are not informed of their having again transgressed the divine command. They remained steadfast in their devotion to God. The true condition that was brought upon the world by the first sins begins to unroll itself in this lesson. Adam and Eve had many children during their long lives; only the acts of Cain and Abel are mentioned in the narrative. "A certain man had two sons," is the beginning of the parable of the prodigal son by our Lord. One was good and the other was bad, so the narrative states. We have here in this lesson the history of two of Adam's sons, the younger of which is the good one; in the parable of the prodigal son the older of the two is the better. So it is and thus it has ever been since the fall. The stream of human purity was muddied at the time of the transgression in Eden, and it cannot be determined what the character of the child will be. Cain, the first born, was bad. Abel was a true worshiper of God and a good man.

We have but one criterion by which to judge of the sacrifice of Cain. In fact, we have but one method of knowing of the true character of any man—his actions. When God did not recognize the offering of Cain he showed no disposition to improve upon it, even under the assurance of God that he would be accepted when the sacrifice was better, but his countenance fell and he was angry with his brother, a very unreasonable thing. His true character was further shown in his murder of his brother. The Bible account is very true. It shows that he induced his brother to meet him in the fields where there could be no rescue, and when there alone he slew his brother. He further revealed his character by denying any knowledge of his brother's whereabouts when asked about him.

Sin is spoken of as a person. "Sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him." A better interpretation would be, "Sin croucheth at the door, and he desires thy death, but thou canst rule over him." But he did not rule over him, but submitted and was ruined by it. He was a farmer and had delight in the success of his vegetables. But God assured him that henceforth the ground should refuse to yield to him a good harvest on account of his sin.

We cannot resist the inclination to state that there must have been some further reason why God did not accept the sacrifice of Cain. Later in the history of the world it was said that without the shedding of blood there could be no remission of sin. This must have been understood at that time. And if so, there is a good and clear reason why the offering of Cain was not accepted. It was not of faith, not according to divine teaching. This is not, however, found in the lesson.

Cain found that his sin was known, and also that God was angry. It is quite likely that he was aware his kinsfolk were also angry. His sin had cut him off at once from association with God and man. He became a

wanderer and an outcast in the new world.

The mark that was placed upon Cain is not explained. It was sufficient to serve its purpose. And he carried it all his life. While it was a mark, still it must have been somewhat of a mercy to him, as it gave him assurance of divine protection while he lived.

## Bishop A. Coke Smith.

By Bishop E. E. Hoss.

The death of Bishop Smith, following so close upon that of Bishop Tigert, falls like a heavy blow on my heart. I knew that he was very weak, and that the end of his earthly career could not be far off; and yet I did not expect it to come quite so soon. In fact, my plans were all made to spend a day with him on my way back to Tennessee, and I was looking forward to the visit with the most pleasant anticipations. Alas! I shall see him no more till, please God, we meet again in Paradise. Of his public career it is not necessary that I should write at length. All that is well known to the church. He was born of godly and intelligent parents in September, 1849; graduated from Wofford College in June, 1870, and entered the Methodist ministry in the South Carolina Conference towards the close of the same year. From that time forward he gave himself without reserve or qualification to his holy calling, serving the church as a pastor and presiding elder; as a professor, first in Wofford College, and then in Vanderbilt University, and finally as a Bishop. From the beginning it was seen that he would be a man of note. At a very early period he was put in the most important stations, and everywhere he achieved distinct success. Nature cut him out for the Methodist itinerancy. He was born with a gift for preaching, and loved his occupation. No matter what subject he discussed in the pulpit, the people heard him gladly. Even when he spoke with little preparation he rarely failed to command his audience. He had a charm and grace of manner that were irresistible. At times he was grandly eloquent, and always he was clear, strong and sympathetic. He was a diligent student of books, and knew how to appropriate and use their contents. Few men possessed a keener sense of good letters. But I am inclined to believe that even had Providence denied him the advantage of scholastic training he would still have been useful and influential in his generation.

As a pastor he was a model. He possessed an instinctive gentleness and delicacy of soul that fitted him to enter fully into the life of the people. Whether in the mansions of the rich and great or in the cottages of the lowly, he was equally at home. He knew how to get close to his fellow-men. It seemed to cost him no effort to adjust himself to his surroundings. It would not be amiss to say that he had a positive genius for loving others and for winning their love in return. His capacity for sustained and holy friendships was remarkable. Now that he is gone, strong men in every part of the church will weep over his grave and mourn for the sight of his face and the sound of his voice. He left a shining track behind him, and there will be a long after-glow in the heavens through which he departed for the Father's House.

Clean, upright, tender, devout, full of all high and noble aspiration, he was meet to be a partaker of the inheritance of the saints in light. He was my colleague in a peculiar sense. We were elected to the episcopacy at the same time, and ordained at the same service. Somehow or other, this fact drew us a little closer together. Jonathan was never more magnanimous towards David than he was towards me. I have known him with in-

creasing intimacy since 1878, and with increasing regard. The closer I got to him, the more I respected and honored him. We traveled together once for some weeks on the continent of Europe, occupied the same apartments and talked to each other with absolute freedom and unreserve. What a delightful companion he was, turning easily from one subject of conversation to another, now telling a humorous story of plantation life in Carolina, and again, with tears in his eyes, touching on the deepest secrets of the religious life. There was a naturalness and a spontaneity about him that gave him a perpetual charm. Often he grew physically weary; for even the disease that ended his life was probably beginning its attacks upon him. But he was never despondent, nor gloomy, nor morose. Bright and fresh in spirit as a May morning, it was a joy to be in his presence. He lifted everything that he touched into the spiritual sphere. The commonest events and occurrences became to his eye illuminating interpretations of the mysteries of the Kingdom of Heaven. The life which he lived in the flesh he lived by the faith of the Son of God. That he was ready for the great change there can be no manner of doubt. The hopefulness of his temperament led him to suppose for a long time that he might possibly get well and continue his labors. Almost to the last he wrote confidently. His very last letter to me, however, contained intimations of his belief that his pilgrimage was almost over. The experience through which, in the Providence of God, he had passed, had completely chastened and purged his heart of all that was earthly, and he had a clear vision and a wide outlook upon eternal things. In speaking of him I feel no necessity for guarding and qualifying my words. As much as may be the case with any of us, he was by the grace of God a perfect man. Farewell, my dear brother! My memory of you is wholly sweet, and my hope of rejoining you again is strong.—Baltimore Southern Methodist.

## Children's Home Finding Society.

"The Children's Home Finding Society of Arkansas," now located at Hot Springs, and of which Rev. R. P. Lucado is superintendent, recently issued a pamphlet giving the "Objects, Aims, Methods and History" of the society. In the pamphlet, on page 3, is a list of names so entered as to leave the impression that they were not only charter members, but still members and directors. I wish to say that I was a charter member, but have had no connection whatever with the society for about five years.

The society is a worthy one, and if properly managed, entitled to the support of all good people. But the pamphlet above referred to should have given the names of the present directors instead of leaving the impression that the original charter members are still directors. I make this statement mainly because the pamphlet contains the advertisement of saloons, which I think is very wrong.

GEO. THORNBURGH.

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.

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.



**Spavinaw, I. T.**

We moved to our new charge December 19. We have met some very good people, and already tokens of appreciation are coming in. We hope to repay in spiritual ways. We came to this charge with prayerful hearts that we may be used of God in the building up of His cause.

Our first quarterly meeting has come and gone.

Our beloved J. B. McDonald preached us one soul-stirring sermon. Just closed a week's meeting at Moss Ridge Prairie. Found many good people in that part.

The weather was not very inclement, but congregations were good and attentive.

We organized a church at that place. I think we can build up a good church there.

Brother Craig is a licensed exhorter. Brother J. C. Guinn, my steward, rendered valuable help in the meeting.

We intended beginning on Welch Prairie soon, if it is the will of the Lord. We are praying for a successful year for our charge.

W. M. LEATEHRWOOD.

**Better Than Spanking.**

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

**Oklahoma Conference Minutes.**

Dear Brethren—I know you are much concerned to know when our minutes will appear. The delay is a source of great regret to me. I cannot feel, however, that the blame is wholly mine. The copy was ready for the printers one week after conference adjourned, but moving and pressure of district work, together with difficulty in getting a printer to take the work at prices we could pay, kept the copy in my hands until December 4. On that date I contracted with the State Capital Company of Guthrie to do the work in thirty days. That time has long gone by, but the work is not yet done. Of course they will pay for the delay, but that don't get our work done.

I think the minutes will be in your hands by February 1. Am doing my best.

Let all the pastors, superannuates and supernumeraries whose postoffice is different from the name of their pastoral charge drop me a postal card giving correct address, and also express company and office. Do this at once, brethren.

W. F. DUNKLE, Editor.

Muskogee, I. T., Jan. 11, 1907.

Do you want to act as Agent for the best medicine made for Fever or La Grippe? Send money order for \$4.00 and we will send express prepaid 12 bottles of Johnson's Chill and Fever tonic with 200 pieces of advertising matter with your name on same.

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

**A Correction.**

I notice most all the papers (The Western Methodist excepted) that announced the appointments for White River Conference had J. M. Talkington for Haynes Circuit and now comes our minutes with same announcement. I was reappointed by Bishop Atkins to Haynes Circuit and my initials are still "W. P." instead of "J. M."

I also discover a slight error in the financial table for Haynes Circuit, which shows a deficit of \$8.80 in P. C.'s salary, whereas they should show an excess of \$16.20.

Will you please make these corrections through the Western Methodist.

Very respectfully,  
W. P. TALKINGTON.

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

**Okolona, Ark.**

I was returned to the Okolona charge for the second year, and have received a royal welcome. On last Friday night quite a crowd came to the parsonage, the result of which was a nice pounding.

Brother Harrison held our first Q. C. last Saturday and Sunday. He looked well after the interest of the church and held good, scriptural services. We are well pleased with our new presiding elder. My work since Conference is starting off well. These are good people. We pray for a good year.

J. A. PARKER, P. C.

**Sulphur Rock Circuit.**

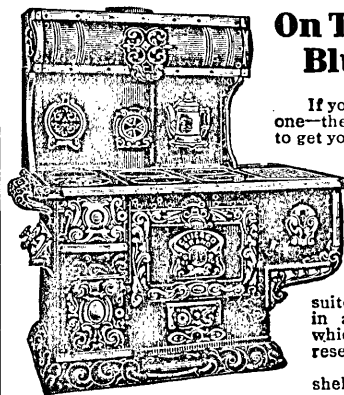
Perhaps a note from this promising field will be of interest to my people and the cause of Christ be edified thereby. This charge has six appointments, the farthest from this pastor's home being six miles. Fairly good roads traverse the whole field, and the labor of travel is not hard. But the hundreds and hundreds of people living in the bounds of this work make it a field inviting for cultivation, and pastoral work well done is a most difficult task. There are several other preachers of the various churches doing work for their people, and all these multitudes do not look to our church for pastoral care. There are Baptists, Protestant Methodists and Campbellites, all busy for the cause they represent. Our church leads easily in the whole territory. This is not boasting, but only stating a fact. Our good people at Sulphur Rock gave us the usual pounding. We hereby thank them, and modestly let them know the door is still open, and we will gladly receive and thank again when it comes to pass.

This is one of the best fields in the district for a great revival,

# They Cure Constipation

If you think constipation is of trifling consequence, just ask your doctor. He will disabuse you of that notion in short order. "Correct it, at once!" he will say. Then ask him about Ayer's Pills. A mild liver pill, all vegetable. We publish the formulas of all our preparations. J. C. Ayer & Co., Lowell, Mass.

## Let Us Quote You a Price



### On This Chicago Grand, Six Hole, Blued, Polished Steel Range.

If you are going to buy a steel range you should buy a good one—the best one which your money will buy. You have a right to get your money's worth in anything which you buy. Now, if you can buy as good a range as is made anywhere, by anybody, and at the same time save from \$20 to \$30, you should do it.

This range is made from the genuine Wellsville cold roll polished blue steel. That is the best range material in the entire world. The six holes are large and the top is both wide and long, giving great heating and cooking surface. The fire box, which is the heart of a range, is specially constructed, very large and suited to burn either coal or wood. It has the largest oven in any range. The heat passes entirely around the oven which makes the Chicago Grand a superior baker. The large reservoir heats quickly and always supplies ample hot water.

Note the spacious high waisted closet, brackets and shelves. The nickel trimmings are the best and finest on any range. The Cooper Oven Thermometer is the highest grade and very best oven thermometer made. It always tells just when the oven is hot enough to put in the bread, cakes or pies. You are safe every time—never need to loose a baking because the oven was not properly heated. No sad or soggy bread because the oven was not hot enough. The thermometer shows when it is just right. Then too, it saves much fuel.

We can't tell you all about the range here. But doesn't it sound good and reasonable? Well, it's better than anything we have said. Let us quote you a price and send you our special 30-day, free-trial plan. Write at once for our new, illustrated stove catalogue, No. S-144.

**MARVIN SMITH COMPANY, CHICAGO, ILLINOIS**

and I am planning for one of the best years of my life. We need a large tabernacle at Sulphur Rock. It would serve for three or four appointments. Great crowds would assemble for worship. Concentrate the workers, and such an organization of forces, under the divine Spirit, no doubt great results would be our reward.

JAS. F. JERNIGAN.

### CHEAP At Any Price—Tetterine for all Skin Diseases.

"I enclose 50c in stamps. Mail me one or two boxes of Tetterine, whatever the price. It's all right—does the work."

"Wm. Schwarz, Gainesville, Texas." Ask your druggist for it or send 50c to J. T. Shuptrine, Savannah, Ga.

### List of Boxes Received at the Arkansas Methodist Orphanage Since Thanksgiving, 1906, to January 1, 1907.

Our first box came from Henderson College, Arkadelphia, gotten up by the Y. W. C. A. No. 2 came from the Galloway girls. It was full of nice, valuable clothing. No. 3, a well packed box, from Tuckerman. Nos. 4 and 5 from the good people of Carlisle. No. 6, a well packed barrel from Carlisle. No. 7, a nice box from Tuckerman. No. 8, a barrel of clothes and canned goods from Clarendon. The city schools gave canned goods, fruit and clothing. No. 9, box of fruit from Clarendon. No. 10, a beautiful Christmas box from Camden. No. 11, a box of valuable things from Traskwood. No. 12, the public school of Wynne sent a nice Christmas box. No. 13, a box of candy, apples, oranges, cake, etc. No. 14, First Church Sunday School, Little Rock, gave a great many helpful and valuable presents for Christmas. No. 15, a box of Christmas things from Jonesboro. No. 16, a box of choice things from Bentonville. No. 17, a choice box from Van Buren. No. 18, a well filled box, received Christmas day, donors unknown. No. 19, a

book case section and six books from Winfield Sunday school. Respectfully,

MRS. T. W. FISACKERLY,  
Matron.

### Signs of the Times.

The sentiment against the selling of liquor is spreading. A significant indication of the trend of this sentiment is seen in the policy adopted by many of the fraternal orders. In a number of these there has been a prohibition from their organization against receiving bartenders into membership. Recently the Kentucky grand lodge of Masons passed a rule barring all saloon keepers from becoming members in the future. And now the widespread secret order of Knights of Pythias, not satisfied with excluding retail liquor dealers, has adopted a rule shutting out also wholesale liquor dealers and proprietors of hotels where bars are kept.—Ex.

### PROGRAM FOR PASTORS' MEETING FOR DUNCAN DISTRICT.

To be held at Hastings, Oklahoma, February 5 and 6, 1907.  
February 5.  
9:30 a. m.—Devotional Service—B. F. Stegall.  
10 a. m.—How can the pastor help his W. H. M. S.—R. E. L. Morgan.  
10:15 a. m.—General Discussion.  
11 a. m.—Sermon—Frank Nailor.  
2:30 p. m.—Devotional Service—J. W. Harper.  
2:45 p. m.—How to have a live Epworth League—M. T. Allen.  
3:15 p. m.—Why we should have Methodist Sunday schools in all of our congregations—T. P. Turner.  
3:30 p. m.—Systematic giving. How to get our people to undertake it—M. A. Clark. General Discussion.  
7:30 p. m.—Sermon—C. H. McGhee.  
February 6.  
9:00 a. m.—Devotional Service—W. N. Vernon.  
9:15 a. m.—The pastor among his people—J. T. Thornton.  
9:30 a. m.—The pastor in his study—W. M. Wilson.  
9:45 a. m.—The pastor in his pulpit—A. L. Scales.  
10 a. m.—The pastor as a business man—J. J. Shaw.  
10:15 a. m.—How can the pastor assist his stewards?—H. E. Snodgrass.  
10:30 a. m.—The importance of early collections—J. F. Roberts.  
10:45 a. m.—Collections in full. How to secure them—M. C. Dobbs.  
11:00 a. m.—Sermon—A. L. Scales.  
2:00 p. m.—Devotional Service—E. H. Driskill.  
2:15 p. m.—Pastors' Conference. Conducted by the Presiding Elder.  
7:30 p. m.—Jubilee Service. Conducted by W. M. Wilson.  
N. L. LIMBAUGH, Presiding Elder.

**Cornish, I. T.**

Our first quarterly Conference was held Saturday, January 5, 1907. Brother Freeman, our presiding elder, was on hand. We had a good representation on the part of the official board. Everything went off peaceably and harmoniously, and every one seemed to be very hopeful for the year.

The outlook for a successful year is very promising. Our lives have certainly fallen in pleasant places. While this is a field of hard work, yet it certainly is a field that affords great opportunities for usefulness in the Lord's kingdom. This part of the country is going to rapidly develop in the next few years, I trust along religious lines as well as material.

The board of stewards made a very liberal assessment for the support of the ministry—much larger than they have ever made before on this work, and they think it will all be paid.

The people have all treated us royally since coming to the work. The ladies have furnished the parsonage beautifully, and the usual pounding came some time ago. This is the first time that the people of Cornish have had a preacher to live among them, and while their experience in caring for the preacher is somewhat limited, yet they are taking right old and learning fast.

We have organized a Ladies' Aid Society, but hope to convert into a Woman's Home Mission Society some time in the near future.

We are hoping and praying for a great year. We are expecting great harvest of souls. I trust any souls may be saved this year in the Oklahoma Conference.

J. L. GAGE.

**Wynnewood District Notes.**

The work starts off well; the people and preachers in each of the twenty-two pastoral charges seem to be mutually pleased with each other.

Rev. C. Allen Burris, of Vinita, Sulphur, has captured his congregation with his charming personality, brotherly love and his pulpit ministrations. This church has adopted the envelope system of weekly payments to meet the pastor's salary and other expenses of the church. This is a forward step in the right direction.

First Church, Sulphur, under pastoral oversight of Rev. J. Riley, has begun the construction of the long talked of and needed new \$10,000 church building. When this church is built, as we hope it will be this year, we will have one of the most desirable charges here in the conference.

G. White has received a most hearty welcome on his return to the Circuit for the second year. Brother White did a splendid work there last year, and will do

a better one this year. No man in the district is more popular among his people than is Brother White, and deservedly so.

W. C. Fleetwood, who came to us this year by transfer from North Texas Conference, is on the Elmore Circuit. He has been somewhat hindered so far by sickness in his family, but the general outlook for a good year is quite hopeful.

Lindsay Station is forging rapidly to the front as one of the desirable charges in this district. Rev. R. A. Baird was returned for a second year, and is organizing and planning for improvement and advancement this year over last along every line of good work.

J. K. Florence, the best loved man in the district, if not in the Oklahoma Conference, has entered upon his fourth year on Whitehead and Maysville charge. He has just moved into one of the best \$1,000 parsonages in the conference. This parsonage, together with the beautiful \$3,500 church house which stands by it, were made possible by the open-handed liberality of Brother W. G. Kimberlin, a good layman and steward in this charge. The church bears the name of "Kimberlin Chapel," in recognition of this noble layman's liberality. Brother Florence will build a \$3,000 church at Maysville, also, this year, already having started a subscription with more than \$1,000 pledged on this new church enterprise.

E. W. Crump is starting off well at Mill Creek. His people have extended to him a hearty welcome, made a liberal assessment for his support, and are paying his house rent until the new parsonage is completed, which will be in about sixty days.

John D. Salter is the popular pastor of Roff Station, and returns for his third year. The beautiful \$6,000 brick church which Brother Salter and his people are building will be ready for use in about thirty days. This will be a gem when completed, and will stand, I trust, for many years as a monument to the untiring energy and generous liberality of this brilliant young pastor and his heroic congregation.

Hickory Circuit has a brand new parsonage, built and paid for since conference. This speaks volumes for the hard work and faithfulness of Rev. S. H. Berry, the pastor, who never fails in any good work he undertakes. He has some of the Lord's noblemen over there to assist him in his work.

B. F. Taylor is doing all possible under the circumstances for the Master's cause on Daugherty Circuit. He is a true and faithful servant of his Lord, and will succeed.

J. R. Smith, one of our own, but for the last two years itinerating in North Texas, comes back to his "first love," and is delight-

ing the good people of Davis with his good, sound gospel preaching and pastoral visitation. He has already won the hearts of his people, and we look for a most prosperous year.

J. S. LAMAR.

**Wiville Circuit.**

We had very inclement weather to move to this, our first charge. Nevertheless, we are here and settled down in our now rented, but expected soon to be owned, parsonage. These people have received us royally. They gave us a good pounding, which was new to both people and preacher, and appreciated by the latter. We have been water-bound for the last ten days; haven't had any mail or trains for six days. But, thanks be to God, they have started up again. We've organized a Sunday school at Wiville that can, and I believe will, do good work. I have met but few of our people yet, but hope to soon, if the weather will permit.

This is a good people, who seem to believe we are going to have a successful year together, since that demon, "saloon," has been routed from this (Woodruff) county.

Pray for us, for we need your prayers. Success to the new Methodist.

W. F. BLEVINS, P. C.  
January 12, 1907.

**Corrections.**

I desire to call attention to some very great errors in the minutes of the White River Conference that I think should be noticed and corrected. I want to call attention especially to those of the Bay and Marked Tree charges. The minutes read: Assessed for P. E.,

"Increase Your Yields Per Acre"



**You Can See The Growth**

If you want to see dollars grow, feed your fields with Virginia-Carolina Fertilizers (a specially prepared formula for every crop). If you raise wheat, corn or other grains, fruits, vegetables, cotton, tobacco, etc., these fertilizers will increase your yields per acre, and thus bring down the cost of production, even if you use fewer teams and less labor. In materials in proportion and handling, these fertilizers are perfect. We have thousands of strong testimonials from farmers who have tried other makes of fertilizers and assert that they are by far the best. They cost but little in proportion to their value to the land. They will give you crops that you will be proud of, and that will make more money for you. If your dealer cannot supply you, write to us. Be sure to accept no other even if some dealer endeavors to get you to buy some "cheap" brand just because he may make a little more profit on that. Of course, that would be to his interest—not yours.

**Virginia-Carolina Fertilizers**

**Virginia-Carolina Chemical Co.**  
Richmond, Va., Norfolk, Va., Durham N. C., Charleston, S. C., Baltimore, Md., Atlanta, Ga., Memphis, Tenn., Montgomery, Ala., Savannah, Ga.

\$15; paid, \$1. For P. C., \$245; paid, \$30, where they should read, Assessed for P. E., \$80; paid, \$51.30. For P. C., \$825; paid, \$519.80. The minutes show that

this charge only paid for all purposes \$295, where they should have shown \$943.95. I see in the Harrisburg Circuit report the exact figures of the report of Bay and Marked Tree charge, as I made them out and gave them to Brother Cochran, our conference treasurer. I see that Bay and Marked Tree had no Sunday schools, with two teachers, sixteen scholars, and raised \$237 for Sunday school supplies, where they should show two schools, sixteen officers and teachers, and 237 scholars enrolled. Now, brethren, I do not know whose fault this is, but it ought not to be, and I am sure that it was not the fault of the preachers who made out the reports. Fraternally,

J. H. BARRENTINE.

**NOTICE.**

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

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

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

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

J. A. GARRETT, Clerk.  
MARSHALL & COFFMAN, Solicitors.

[illegible]



### Quinton and Kinta.

"Western Methodist!" The new name looks good to me. I have been at Woodward, Okla., for three years. Rev. Jesse D. Hunt, an old friend of the writer, is the pastor now. He starts out well and I think will do well. His daughter, Mrs. Parson, is a graduate of Howard Payne College and teaches in the public schools of Woodward. I was given a very kind reception at Quinton in the way of many friendly acts and a donation.

Dr. Brewer's son is one of my members. He is cashier of the bank. My cousin, Rev. Isaac Munsey Carter's son, edits the paper here. Quinton is a beautiful little town, dropped in between the prettiest mountains. It has eight hundred people. The mines are being developed and it is destined to become a splendid little city. We have a good Sunday School, and hold it and preach in the public school building. Our people here are kind, good people.

We preach at Featherston, eight miles west, once a month. Have a small class of good people, and also preach in the schoolhouse. We preach in the schoolhouse in Kinta, eight miles east (Kinta is the Choctaw for Beaver), once a month.

The family of Governor McCurtain of the Choctaw Nation constitute a part of my membership there. They are all nice and kind down that way.

We have good lots in Quinton. We will start a parsonage soon, and expect to have stone moving in for a church foundation before long. When once entrenched in a home and church here, this will make one of the best circuits in the Conference.

I am glad I am here among this people. Our love seems to be as mutual as the love between Jonathan and David. The Lord owns these mountains (timber, stone and all), and I expect to get some of these to build Him a house.

J. D. Z. MUNSEY.

### Springtown, Ark.

Last Conference we were returned to the Springtown charge. Our people told us they were glad we were returned, and, of course, we believed; so we continued our work just the same as if there had been no changes made. Last Friday evening being our Epworth League cottage prayer-meeting evening, Mr. Armstrong, Eula and Kelly went. I was not well and did not feel like facing the stormy weather, and did not go.

Just at 8 o'clock Claudia was reading, I was rocking Ina May to sleep, a storm struck our front door, oh, so unexpected. The people marched right through in the kitchen, deposited their goods, came in the front room and waited for Mr. Armstrong's return. And that was not all; after he came, others came, bringing nice things. Then we all tried to sing "Nearer

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It is the most complete catalog of vehicles and harness ever printed. The cuts are made large so as to show you just how each vehicle is made. The two center pages show a colored plate 9x11 inches, of our CHICAGO SPECIAL BUGGY, reproduced in the actual colors just as it is painted and finished. The descriptions are complete and plain. All vehicles are shipped direct from our factory. Our prices are the very lowest. Be sure to see our astonishingly low prices and the most liberal terms ever offered to you. **MARVIN SMITH CO. CHICAGO, ILL.**

My God to Thee." Then Brother Hawks, our very efficient local preacher, led us in prayer. We tried in our weak way to thank the people for their kindness. They went to their different homes leaving us more determined to do the very best year's work of our lives.

Our work is starting off very nicely. We are trying to consecrate ourselves anew at the beginning of this New Year.

MRS. H. A. ARMSTRONG.

### Westville, I. T.

Our first quarterly Conference is past. Our busy presiding elder, J. B. McDonald, was with us on that instance, but left for other points, and Brother J. L. Brown from Stillwell was with us one Sunday and preached two good sermons. We are among a good people. The board of stewards are ready to do their part. They are taking hold of things in a business way. We are expecting great things in the Westville charge.

We arrived in Westville on the 7th of December after a drive of two hundred and fifty miles. As soon as the people found out that we were all in, before we had set up things they came about one hundred strong and gave us a warm reception. They brought many good things, for which we feel very thankful.

We are planning now on a parsonage. We hope to report soon on that enterprise.

Have received nine new members since Conference.

J. A. GRIMES.

### Kingsville, Ark.

A recent trip to Mammoth Spring brought me in close touch with the preacher at that pleasant town, and all I heard of our dear Brother Russell was favorable. Brother Russell was quite busy, however, receiving and placing in the parsonage his household goods, and I saw but little of him until dinner was announced, which consisted of a variety of such things as at least one preacher enjoyed in eating, and this writer predicts that Brother and Sister Russell will meet with grand success in that pastorate.

Brother Craig is again well received on the Imboden charge. If he does not break down in health he will doubtlessly bring things to pass. Brother Craig is one preacher among the few who never fails in preaching.

## THE VICTOR SANITARIUM

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and other drug habits cured in four weeks. Patients do not suffer as they do at many institutions. Comfort of patients carefully looked after. Sanitarium is home-like and pleasant, and not a prison, as some imagine. Treatment entirely free from any harmful results. Static electricity for treating nervous diseases. For full particulars call or address The Victor Sanitarium, or Dr. B. M. Woolley, Lock Box 387, Atlanta, Ga.

This writer has heard a great deal of preaching, but never heard a man who could at all times be himself in the pulpit like Craig. Our brother studies hard and prays much. He certainly has a Divine call.

Your paper is growing better all the time, and this superannuate wishes he could induce more of the church to take the church organ. You are giving us a good steward. If the members will take it and read it, we will have a better paid ministry. God bless you. Pray for me.

J. F. ARMSTRONG.

### Central Avenue, Batesville, Ark.

We left Knobel Circuit, with her good people, having formed many ties that shall never be broken, on Saturday after the conference, and arrived here the same day. Sister Jas. Evans, wife of our former school teacher, now one of our members, met us at the station and took us home with her, where we were royally entertained. On Sunday we had a good day; had a cordial welcome. Many of the members said, "Make my home your home till your things come." So we felt very much at home and enjoyed ourselves that way.

Before we were straightened up in the parsonage a storm struck us, which resulted in a shower of many good things to eat, such as flour, meat, coffee, sugar, canned goods and many other good things too numerous to mention. We not only feel it a duty as a servant of God, but feel under obligations to this people to give the very best service of our life this year.

Everything looks promising for a great ingathering of souls.

I ask the prayers of the Christian people.

EDW. FORREST, P. C.

### Junction City, Ark.

Our first quarterly meeting for Junction City charge was held here last Saturday and Sunday, January 5 and 6. Our people are

delighted with our new presiding elder, Rev. B. B. Thomas, as was shown by the large congregation yesterday and overflowing audience last night. Two men came for prayers, and one was converted. Brother Thomas held the audiences spellbound, especially at night. Bishop Atkins made no mistake in not only sending a good presiding elder, but an eloquent evangelist of the Gospel to help all the preachers. At the quarterly Conference this a. m. an advance was made in the assessment for support of the ministry over last year. We are very hopeful for a better year.

J. R. SANDERS.

### Paul's Valley, I. T.

I am doing business here. The Lord is helping me, and the people seem to appreciate the work being done. Pull houses, first full at the front, is a pleasant feature of the work here. Six members have been received since Conference, and a general forward movement all along the line.

Yours,

L. L. THURSTON.

**\$100 PER MONTH SALARY PAID WEEKLY**  
Energetic men in each County to represent Hardware Department. Established business. Expense money in advance.  
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A retired home where the habits are cured by mild, safe methods. **POSITIVELY GUARANTEED.** No guards. No confinement. Record unmarred by a single failure. Our well known Home Treatment furnished if desired. Write today for a sealed booklet, testimonials, etc.  
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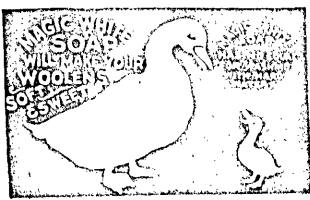
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The one infallible method by which Eczema can be quickly and permanently cured is by the use of HEISKELL'S OINTMENT. For half a century this great remedy has been the means of curing skin diseases of every nature. Erysipelas, Tetter, Ulcers, Pimples, Ringworm, Scabies, Salt Rheum, Eruptions, Rough Skin, Salt Rheum, Scald Head—all yield as readily to the marvelous curative virtues of HEISKELL'S OINTMENT as the dread disease—Eczema. Before applying the ointment, bathe the affected parts, using HEISKELL'S MEDICINAL SOAP. HEISKELL'S BLOOD AND LIVER PILLS tone up the liver and cleanse the blood. Ointment, 50 cents a box; Soap, 25 cents a cake; Pills, 25 cents a bottle—at all druggists. Send for interesting book of testimonials to JOHNSTON, HOLLOWAY & Co., 531 Commerce Street, Philadelphia, Pa.

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

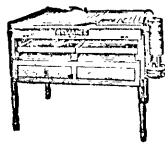
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Say, Ma, if I live will I be as big a goose as you?  
Yes, my child, if you don't use

## MAGIC WHITE SOAP

Rub Magic on soiled parts, leave them in water one hour. No boiling; no washboards; no backache, if you use MAGIC WHITE SOAP. Will iron easy as magic; has no rosin like in yellow soap. Save the wrappers. Get your grocer to order it. Retail for 5c. MAGIC KELLER SOAP WORKS, Ltd., New Orleans, La.



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

20 TWENTY-FIVE CENTS A BOTTLE.

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Send us your address and we will show you how to make \$3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of \$3 for every day's work, absolutely sure. Write at once. ROYAL MANUFACTURING CO., Box 2011 Detroit, Mich.

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WELL DRILLING & PROSPECTING  
DEEP WELL PUMPS, CENTRIFUGAL PUMPS  
IRRIGATING PUMPS, AIR COMPRESSORS  
THE AMERICAN WELL WORKS  
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Our big Poultry book tells how to make it. How to breed, feed and market for best results. 100 illustrations. Describes largest pure bred poultry farm in the world. Tells how to raise small and grow big. All about our 30 leading varieties. Quotes lowest prices on fowls, eggs, incubators and brooders. Mailed for 4c in postage. F. FOX, Box 43, Des Moines, Iowa

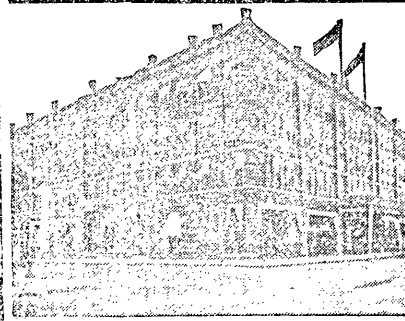
## Moral Training for Children.

The absolute essentials in moral training may be summed up in two words—obedience and truth. Yet mothers are sometimes overzealous in the methods they pursue when they cultivate these qualities, says Margaret E. Sangster, in the Woman's Home Companion for January. The first is taught tenderly and lovingly, when tiny hands are held away from a forbidden object, and when a little child, by frequent iteration, learns the meaning of the word "no." The second, which is the keystone in the arch of character, depends almost entirely on the mental habit and daily practice of the parent. If you are invariably sincere yourself, if you expect truth from a child, and never deceive it in any way, your child will be true. Some of us are so literal that we never make allowances as we ought for the vivid imaginations of children, in a world where everything to them is new. Both obedience and truth may be taught with the minimum of punishment. Discipline is needful, but harshness is no part of discipline. Alas, parental vanity often keeps pace with parental anxiety, and the first child comes in for an amount of discipline far too deeply colored by severity. Never punish a child in anger or by depriving it of food, or by thrusting it into the dark. Terror of darkness is a spectre that shadows too many an infantile life. The dark is dear and friendly and sweet if a child has been taught aright. The only notion that a child's will must be broken is worthy of savagery, but not of civilization. The will is not to be broken, but to be trained and guided.

If I could persuade every mother who reads this that the object of punishment is to emphasize attention and not to inflict pain, I would rejoice. More and more it has come to me that many children suffer keenly from misunderstanding and injustice, and from the mistaken desire of parents to have them appear models of good behavior, and the whole sum of the matter is an infringement of the rights and privileges of childhood. At best, childhood soon passes. Let us make the child happy while we can.

Memory has a spiritual office to perform. The word spoken to Dives in torment was, "Son, remember." Jesus said to his disciples, "Remember Lot's wife." Twelve times in the book of Deuteronomy God appeals to Israel to remember what he had done for them. Let memory work her perfect work in your heart as the old year passes. Remember God's mercies, his protection, his provision for your needs, his forbearance with your waywardness, his long suffering with your sins. Remember your past vows, whether kept or broken, and let conscience either scourge or cheer you. It will be for your profit. Do not be

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LITTLE ROCK, ARK.

COMPLETE  
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## JUST SEND ME ONE DOLLAR

and I will ship C. O. D. to any railroad station in the U. S. this fine Willard Steel Range. Anyone can say they have the best range in the world, but I will furnish the evidence and leave the verdict to you. After you examine this range, if you are satisfied in every way, pay Agent \$14.00 and freight, and you become the possessor of the best range in the world for the money. The range has six 8-inch lids; 18-inch oven; 16-gal. reservoir; large warming closet; top cooking surface, 20x34 ins. Guaranteed to reach you in perfect order. Shipping weight, 400 lbs. Thousands in use and every one of them giving satisfaction. Write for full description and testimonials.

WM. G. WILLARD

No. 62 WILLARD BLDG.  
320 CHESTNUT STREET

ST. LOUIS, MO.

afraid of memory, for she is God's servant to bring help to your soul. David found help when he "meditated in the night watches." —Christian Observer.

## To Drive Out Malaria and Build Up the System

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle showing it is simply Quinine and Iron in a Tasteless form. The Quinine drives out the malaria and the Iron builds up the system. Sold by all dealers for 25 years. Price 50 cents.

## The Old Lady Told Him.

When Bishop Berry, of the Methodist Episcopal Church, was a young preacher, he once gave a lecture in a rural community. Wishing to be witty, he announced to his audience that he was a berry, and called upon them to state what kind of a berry. Nearly every berry known in the vicinity was guessed, and the speaker refused to share the qualities of any of those named. At last an old lady, who was not sympathetic with the seeming levity of the lecturer, arose and exclaimed in a squeaky voice: "I know what kind of a berry you are. You are a gooseberry, and a very green one at that. Go on with the lecture." And the lecturer did—quickly. —Ex.

## Womanhood in Europe.

The North American citizen in Europe is impressed with the different treatment of women from what he has known in the home-

land. Whatever there may be of external courtesy, there is want of the American deference and honor on the Continent, and the lack appears more conspicuously as one goes toward the East. Woman, with other less forceful members of society, has suffered in the rise of classes and castes. In the New World of liberty and opportunity for all she has had a fair chance and has gained a large share of rights and privileges. There is said to be also a noticeable advancement in firmness and energy of character in women of the Newer West of this country. —Watchman.

## The Rule of Three.

Three things to govern—temper, tongue, and conduct.  
Three things to love—courage, gentleness and affection.  
Three things to hate—cruelty, arrogance, and ingratitude.  
Three things to delight in—frankness, freedom, and beauty.  
Three things to wish for—health, friends, and a cheerful spirit.  
Three things to avoid—idleness, loquacity, and flippant jesting.  
Three things to fight for—honor, country, and home.  
Three things to admire—intellectual power, dignity, and gracefulness.  
Three things to think about—life, death, and eternity.—selected.

## Saves HALF in Time—Men—Mules

## BLOUNT'S TRUE BLUE MIDDLE BREAKER

is the Cotton and Corn Planter's greatest labor-saving invention since the Cotton Gin—used from bedding the land to laying by the cotton—compact—strong—best cast steel—steel or wood beam. Extra point free. My free booklet gives convincing testimonials from practical users all over the South—straight from the shoulder words on economy for you, telling why. Price moderate. Write for free booklet. Box 30, HENRY F. BLOUNT, Evansville, Ind.

New Subscribers to Be Secured for  
Conference Organ on Weather-  
ford District.

Weatherford Station, 12.  
Weatherford Circuit, 6.  
Geary Station, 8.  
Cloud Chief Circuit, 8.  
Rocky, 8.  
Cordell Station, 12.  
Clinton Station, 10.  
Center City, 10.  
Barham Circuit, 6.  
Foss Circuit, 7.  
Wood Circuit, 9.  
Elk City Circuit, 9.  
Dixey, 7.  
Sayre, 8.  
Erick, 8.  
Cheyenne, 8.  
Sweet Water, 6.  
Roll, 7.  
Texmo, 7.  
Bannion, 6.  
Gip, 8.  
Total, 172.

#### Bardeen and Thornton.

Our first quarterly conference was held Saturday and Sunday, January 11 and 12. The churches over the charge were well represented, and there was a forward movement in all lines were inaugurated. We have begun well. Large congregations attend the services, and by a generous pouring and other tokens the people have shown their appreciation of our work.

A good meeting is in progress at Bardeen. The house is full at every night service, or nearly so, and last night crowded and overflowing.

Brother B. B. Thomas, our presiding elder, is an earnest and faithful man. His preaching is strong and evangelical, and he is making a good impression.

We are hopeful of a year of great prosperity. Yours cordially,  
A. M. SHAW.

#### Newport Station.

We have had a cordial welcome in my new charge; have had increased congregations at public worship, and good services. The official board called a meeting and has made ample provision for my support, and express much satisfaction as to the outlook for the year. I hope to accomplish, through the Lord and by the help of the faithful ones, the things whereunto we have been sent.

congratulate you on the appearance of the Methodist. It is better than ever, and I shall get my people to take it, and read it, because I know it is helpful, and will be to my people. Write and see us. Sincerely,

H. B. CON.

#### Stroud, Okla.

Dear Methodist: I think the new dress of the paper will think Brother Morris will send some new subscribers from the work soon. We are in a hard battle here with sin in all its forms and shapes. The saloons are well entrenched here, but I

think they are short lived at this place. Brother Monroe has done a fine work here; found eighteen members when he came, no church building. But now he has a membership of forty, and as nice a little church as you will find, costing \$1,900. We think we will add quite a number to the church during the meeting. The people are getting interested. Last night they kept crowding the house till we had a place some one at the door to turn them away. We expect great things this week. Several have already been saved; five added to our church. How sorry we were to see the note about my dear Brother Hamilton. We loved him as a real brother. God bless and comfort his dear wife and children. I will soon be with him.

J. D. EDWARDS.

#### SPECIAL CANVASS.

Report for Week Ending January 15.

#### Arkansas Conference.

Dardanelle District:  
Dover, 10;  
Rover Circuit, 1;  
Ozark, 11;  
Ozone, 1.  
Morrilton District:  
Gassellville, 1;  
Atkins, 2.  
Harrison District:  
Green Forest, 1.  
Fort Smith District:  
Huntington and Mansfield, 1;  
Marion and Midland, 2.

#### Oklahoma Conference.

Weatherford District:  
Weatherford, 1.  
Luman District:  
Fletcher, 1.  
Wynnewood District:  
Payson, 2;  
Atex Circuit, 2;  
Lexington, 2.  
Oklahoma City District:  
Stillwater, 2.

#### White River Conference.

Helena District:  
Vandalia, 1;  
Forest City, 1.

#### Little Rock Conference.

Little Rock District:  
METT—FOUR  
Canton, 1.  
Bryant Circuit, 1;  
Austin Circuit, 1.

#### A Bold Faith.

In the history of fine arts we read that a little child on the streets of Florence watched for the coming of Michael Angelo, who was on the way to his studio. The child brought with it a large sheet of paper, for it intended to ask the artist to draw it a picture, and it firmly believed that he would. That was a bold faith. Angelo, the man who combined in one soul painter, sculptor, architect and poet, was in the zenith of his glory. Popes had pleaded with him for the fruits of his genius and kings had offered him vast sums for a single work of art. The child's faith in asking him for a

picture was a daring faith; but it won the day. It went right to the heart of the artist. He could not disappoint such open and sincere trust and expectation. Sitting down on the side of the street, he drew a sketch then and there, such as no other hand in the world could have produced. That was what the child expected and believed he would do.—David Gregg.

#### An Experiment in Prayer.

At our weekly prayer meeting we lately had a curious experience. In order that we might get away from the contemplation of ourselves and fix our attention and prayers upon others, I exhorted the people that all our prayers that evening should contain no word or reference to ourselves, directly or indirectly; that we omit all mention of ourselves, our church or our pastor, our Sunday school or family. I insisted that we pray for others that night, and for others only. I then asked them to join me in prayer, for I was perfectly willing to undertake myself that which I had asked of them. And I say unto you that never in all my life have I had such an awkward and uncouth and entangled way of praying as then. I discovered, to my amazement and confusion, that my prayers for years had entrenched themselves in the expression of spiritual selfishness, and that in all my prayers some form of self loomed up large and dominant. I stammered and faltered in my search for words to such an extent that my helpfulness was clearly visible, and I am sure that prayer made a better impression upon the people and upon the Lord also than any that had lately come from my heart. The smooth and time-worn expressions which dovetailed into old-fashioned prayers would not work here, and a new experience in praying came to me that night. As an experiment in unselfishness in spiritual things I know of nothing better than this. It was the most thoroughly missionary prayer I ever uttered. The praying of the people on that occasion simply emphasized the same experiment.—Selected.

#### A Great Life.

Do not try to do a great thing; you may waste all your life waiting for the opportunity which will never come. But since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win his smile of approval and to do good to men. It is harder to plod in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and to do deeds of valor at which rival armies stand and gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ. To fulfill faithfully the duties of your station; to use to the uttermost the

gifts of your ministry; to bear chafing annoyances and trivial irritations as martyrs bore the pillory and the stake; to find the one noble trait in people that try and molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep; and to do this always, and not for the praises of man, but for the sake of God—this makes a great life.—F. B. Meyer.

#### Guymon, Okla.

We had a good day Sunday in Guymon. Had ten additions. Baptized two. Are planning to begin a new church here in the near future. Shall give the Methodist my attention in a few days. Love to the brethren.

C. S. WALKER.

Guymon, Okla., Jan. 9, 1907.

#### Preacher Secured.

I hereby give notice that I have secured a preacher for the vacant work I have in my district.

WM. D. MATTHEWS, P. E.

The McKendree Church Quarterly Conference decided Friday night, December 28, to rebuild their church, which was burned July 4, 1905, on the old site.

#### HOW TO GET RID OF CATARRH.

A Simple, Safe, Reliable Way, and It Costs Nothing to Try—Send For It and See.

Those who suffer from it well know the miseries of catarrh. There is no need of it. Why not get it cured? It can be done. The remedy that does this is the invention of Dr. J. W. Blosser, an eminent Southern doctor and minister, who has for over thirty-two years been identified with the cure of catarrh in all its worst forms.

He will send you, entirely free, enough to satisfy you that it is a real, genuine, "home cure" for catarrh, scratchy throat, stopped-up feeling in the nose and throat, catarrhal headaches, constant spitting, catarrhal deafness, asthma, etc.

His discovery is unlike anything you ever had before. It is not a spray, douche, atomizer, salve, cream, or any such thing, but a genuine, tried-and-true cure, that clears out the head, nose, throat and lungs, so that you can again breathe the free air and sleep without that choking, spitting feeling that all catarrh sufferers have. It saves the wear and tear of internal medicines, which ruin the stomach. It will heal up the diseased membranes and thus prevent colds, so that you will not be constantly blowing your nose and spitting.

If you have never tried Dr. Blosser's discovery, and want to make a trial of it without cost, send your address to Dr. J. W. Blosser, 102 Walton street, Atlanta, Ga., and a good, free trial treatment and also a beautiful illustrated booklet, "How I Cure Catarrh," will be sent you at once, free, showing you how you can cure yourself privately at home.

Write him immediately.

#### READ THIS

#### Message of Health!

I am a Master Specialist on STOMACH, LIVER, SKIN AND BLOOD Diseases. My new Scientific Treatment gives immediate relief, and if persisted in cures the most acute and chronic case. Write at once for FREE BOOK and TREATMENT. DR. A. A. BROWER, 546, San Antonio, Texas.

## QUARTERLY CONFERENCES.

## Oklahoma Conference.

## OKLAHOMA CITY DISTRICT—FIRST ROUND.

St. Luke's	Jan. 19, 20
Epworth	Jan. 20, 21
First Church, Shawnee	Jan. 26, 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.

Wewoka Circuit, at Wewoka	Jan. 19, 20
Holdenville Circuit, at Yeager	Jan. 20
Holdenville Station	Jan. 20, 21
Seminole Circuit, at Thlopeco	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.

Claremore, at Foyil	Jan. 19, 20
Vinita	Jan. 21
Chelsea	Jan. 23
Centralia	Jan. 26, 27
Claremore	Jan. 26, 27
Afton and Miami	Feb. 2, 3

J. B. McDONALD, P. E.

## ARDMORE DISTRICT—FIRST ROUND.

Berwyn and Springer, at Berwyn	Jan. 19, 20
Kingston and Woodville, at Kingston	Jan. 26, 27
Cumberland Circuit, at Cumberland	Feb. 2, 3
Leon and Burneyville, at Simon	Feb. 9, 10
Overbrook Circuit, at Overbrook	Feb. 16, 17
Ravia Circuit, at Ravia	Feb. 23, 24
Lone Grove Circuit, at Lone Grove	March 2, 3
Woodford Circuit, at Graham	March 9, 10

W. T. FREEMAN, P. E.

## WYNNEWOOD DISTRICT—FIRST ROUND.

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

J. S. LAMAR, P. E.

## WEATHERFORD DISTRICT—FIRST ROUND.

Cordell Station	Jan. 19, 20
Rocky, at Rocky	Jan. 20, 21
Wood, at Valley	Jan. 26, 27
Elk City, at Elk City	Feb. 2, 3
Cloud Chief, at Bethel	Feb. 9, 10
Cheyenne, at Cheyenne	Feb. 16, 17
Sweet Water, at Buena Vista	Feb. 17, 18
Herman, at Kiowa	Feb. 23, 24
Weatherford Circuit, at Ponge	March 2, 3
Texmo, at Bethel	March 9, 10
Roll, at Dudley	March 10, 11
Gip, at Butler	March 16, 17
Burmah, at Center Point	March 27, 28

WM. D. MATTHEWS, P. E.

## DUNCAN DISTRICT—FIRST ROUND.

Verden and Tuttle, at Tuttle	Jan. 19, 20
Anadarko and Minco, at Minco	Jan. 20, 21
Marlow Sta.	Jan. 23
Bailey Ct., at Payne	Jan. 26, 27
Chickasha Ct.	Jan. 30
Duncan Sta.	Jan. 31
Indian Work	Feb. 2, 3

N. L. LINEBAUGH, P. E.

## CHOCTAW DISTRICT—FIRST ROUND.

Rufe Circuit, at Choctaw Academy	Jan. 19, 20
Owe Circuit, at Alikehi	Jan. 26, 27
Chickasaw Circuit, at Maytuby	Feb. 2, 3
Kiamitia Circuit, at Biglick	Feb. 9, 10
Hugo Station, at Hugo	Feb. 16, 17
Kosmos Circuit, at Jumbo Mission	Feb. 23, 24

W. P. PIPKIN, P. E.

## MUSKOGEE DISTRICT—FIRST ROUND.

Quinton & Kinta, at Quinton	3 p. m., Jan. 18
McCurtain and Bokoshe, at Powells	3 p. m., Jan. 19
Spiro	Jan. 20, 21
Poteau and Cameron, at Poteau	Jan. 21
Muldrow	Jan. 26, 27
Brushy Mountain Ct., at Hanson	Jan. 27, 28
Sallisaw	Feb. 2, 3
Vian and Webber Falls, at Vian	Feb. 3, 4
Muskogee Ct., at Frozen Rock	Feb. 9, 10
Enterprise Ct.	Feb. 14

Let attention be given to the Domestic Mission and the Temperance collections, and to getting new subscribers to the Western Methodist. We want the above collections in full and at least ten new subscribers in each charge.

W. F. DUNKLE, P. E.

## MCALISTER DISTRICT—FIRST ROUND.

Caddo and Starr	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.

Lockwood, at Indian Creek	Jan. 19, 20
Grand, at Pinkston	Jan. 26, 27
Iola, at Wagon Creek	Feb. 2, 3
Persimmon, at Hackberry	Feb. 6, 7
Woodward, at Woodward	Feb. 9, 10
Hazelton and Ingelsoll, at Hazelton	Feb. 16, 17

J. E. LOVETT, P. E.

## MANGUM DISTRICT—FIRST ROUND.

Snyder Ct., at Snyder	Jan. 12, 13
Headrick Ct., at Headrick	Jan. 13, 14
Duke Ct., at Duke	Jan. 19, 20
Olustee and Eldorado, at Olustee	Jan. 20, 21
Dear Creek Ct., at Independence	Jan. 26, 27
Kelly Ct., at Union Chapel	Feb. 2, 3
Elmer Ct., at Yeldell	Feb. 9, 10

Hollis and Dryden, at Hollis	Feb. 16, 17
Mangum Ct., at Marie	Feb. 23, 24
Mangum Sta.	Feb. 24, 25

L. L. JOHNSON, P. E.

## White River Conference.

## PARAGOULD DISTRICT—FIRST ROUND.

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.

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.

Bay and Marked Tree	Jan. 19, 20
Jonesboro, First Church	Jan. 26, 27
Jonesboro, Second Church	Jan. 27, 28
Wilson and Louise	Feb. 2, 3
Osceola Sta.	Feb. 9, 10
Luxora and Rozell	Feb. 9, 10
Trinity Ct.	Feb. 16, 17
Shiloh Ct.	Feb. 19, 20
Blytheville	Feb. 23, 24
Jarbo and Dell	March 2, 3
Monette and Manila	March 9, 10
Monette and Manila	March 9, 10
Lake City	March 16, 17
Cotton Belt Miss.	March 23, 24

M. M. SMITH, P. E.

## SEARCY DISTRICT—FIRST ROUND.

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. 2, 3
Bethany Ct., at Lebanon	Feb. 9, 10
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.

Prairie Grove, at Prairie Grove	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
Siloam Springs	Feb. 4, 5
Gentry Sta.	Feb. 5, 6

WILLIAM SHERMAN, P. E.

## HELENA DISTRICT—FIRST ROUND.

Holly Grove and Marvel	Jan. 20, 21
Haynes Ct.	Jan. 26, 27
Cotton Plant and Howell	Feb. 2, 3
Rock Island Ct.	Feb. 3, 4
Marianna Sta.	Feb. 10, 11
Goodwin Ct.	Feb. 16, 17
Parkin Sta.	Feb. 23, 24
McCrory and DeView	Mar. 2, 3
Helena Sta.	Mar. 10, 11
Wesley Ct.	Mar. 16, 17
Clarendon Sta.	Mar. 24, 25
Laconia Ct.	Mar. 30, 31

All pastors in the district are requested to meet in Forrest City, at 11:00 a. m. Tuesday, January 15, and remain over Wednesday night. The district stewards are called to meet in Forrest City at 2:00 p. m., Wednesday, January 16.

Z. T. BENNETT, P. E.

## MORRILTON DISTRICT—FIRST ROUND.

Clinton Ct., at Clinton	Jan. 19, 20
Bee Branch Ct., at Morganton	Jan. 26, 27
Plumerville Ct., at Plumerville	Feb. 2, 3
Morrilton 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.

## FORT SMITH DISTRICT—FIRST ROUND.

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.

Bellefonte Ct., at Bellefonte	Jan. 20, 21
Danville and Ola, at Ola	Jan. 27, 28
Charlottesville Ct., at Mount Zion	Feb. 3, 4
Clarksville Sta.	Feb. 4

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

## HARRISON DISTRICT—FIRST ROUND.

Yellville Ct., at Cedar Grove	Jan. 10, 20
Yellville Sta.	Jan. 20, 21
Fairview Ct., at Fairview	Jan. 27, 28
Lead Hill Ct., at Lead Hill	Feb. 3, 4

Harrison	Feb. 6
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.

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. R. HARRISON, P. E.

## CAMDEN DISTRICT—FIRST ROUND.

## CAMDEN DISTRICT—REVISED FIRST ROUND.

Stephens and Waldo	Feb. 23, 24
El Dorado Ct.	Mar. 2, 3
Hampton Ct.	Mar. 9, 10
Stamps	Mar. 16, 17
Magnolia Sta.	Mar. 23, 24
Fordey	Mar. 30, 31
El Dorado Sta.	April 6, 7
Camden Sta.	April 14, 15

Will visit all the charges during January and February.

B. B. THOMAS, P. E.

## MONTICELLO DISTRICT—FIRST ROUND.

Palestine Ct.	Jan. 19, 20
Jersey Ct.	Jan. 20, 21
Lake Village and Portland, at Portland	Jan. 26, 27
Wilmot and Parkdale	Jan. 27, 28
Monticello Sta.	Jan. 29
New Edinburgh Ct.	Feb. 2, 3
Warren Sta.	Feb. 3, 4
Crossett Sta.	Feb. 9, 10
Dermott and Arkansas City, at Dermott	Feb. 11
Wilmot Ct.	Feb. 16, 17
Eudora Ct.	Feb. 23, 24

J. W. HARRELL, P. E.

## ARKADELPHIA DISTRICT—FIRST ROUND.

Amity, at Amity	Jan. 26, 27
Ussery, at Caney	Jan. 27, 28
Malvern Ave.	Feb. 2, 3
Third Street	Feb. 3, 4
Malvern Sta.	Feb. 9, 10
Perla and Walco, at Perla	Feb. 10, 11
Arkadelphia Ct., at Pisgah	Feb. 16, 17
Arkadelphia Sta.	Feb. 17, 18

H. M. BRUCE, P. E.

## LITTLE ROCK DISTRICT—FIRST ROUND.

Lonoke	Jan. 23
Carlisle and Hazen, at Carlisle	Jan. 24
Carlisle Ct., at Walter's Chapel	Jan. 25
Hickory Plains, at Bethlehem	Jan. 26, 27
Hunter Memorial	Jan. 30
Austin Ct., at Mt. Zion	Feb. 2, 3
City Mission	Feb. 6

District Stewards are called to meet at First Church, Little Rock, Tuesday, January 8, at 10 a. m. All the preachers are called to meet at the same time and place to engage, during the afternoon and night, in the discussion of our district problems. Entertainment will be provided for those who remain overnight.

A. C. MILLAR, P. E.

## PINE BLUFF DISTRICT—FIRST ROUND.

Star City, at Star City	Jan. 26, 27
Roe, at Roe	Feb. 2, 3
Sherrill	Feb. 9, 10
St. Charles, at St. Charles	Feb. 16, 17
DeWitt Sta.	Feb. 17, 18
Gillett, at Gillett	Feb. 23, 24
Kingsland, at Kingsland	March 2, 3
Rison, at Moore's Chapel	March 9, 10
Redfield, at Bethel	March 16, 17
Sheridan, at Sheridan	March 23, 24

W. W. CHRISTIE, P. E.

## TEXARKANA DISTRICT—FIRST ROUND.

Umpire Ct., at Umpire	Jan. 19, 20
The District Stewards are called to meet in the Methodist Church at DeQueen, January 21, at 2:30 p. m. I trust there will be a hearty co-operation on the part of all the brethren to properly organize and start the work of the district for a good year's work.	

T. O. OWEN, P. E.

## Report of Arkansas Methodist Organization.

From December 28, 1906, to January 9, 1907:

Intermediate League, Van Buren	\$ 15.00
I. T. Andrews, Cotton Plant	10.00
Mrs. T. J. Sherum, Walnut Ridge	5.00
Hon. Thos. Helm, Little Rock	11.38
C. L. Campbell, Crawfordsville	50.00
S. L. Sampson, Amity	8.00
Mrs. G. W. Willy, Helena	5.00
Judge Smith, Tuckerman	5.00
Cash at Tuckerman	1.90
Cash, Asbury, Little Rock	7.50

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LITTLE ROCK, ARK.

## Cancer Cured

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**Enforcing Law.**

It is refreshing and inspiring to know that the day has surely come when men of high degree governmentally are willing to put their conscience into their trust. Such a man is Governor Folk of Missouri. It is a moth-eaten statement offered for the acceptance of law-abiding people by cheap politicians that the enforcement of sumptuary laws is never accomplished; that men and women will drink when and what they please to drink. Governor Folk has nailed that demagogical dictum to the walls of the "house of mirth."

It is entitled hereafter to no serious entertainment by any man, anywhere. The president of the Columbia Brewing Company of St. Louis remarked to a business acquaintance a short time since, "The man who says that the Sunday law is not enforced in St. Louis trifles with the truth. I brew and sell beer, and I know what I am talking about. The lid is on, and it is on tight in this city. Furthermore, the existence of local option and prohibition laws in communities and States makes impossible the profitable pursuit of the liquor business. With the saloon business licensed, you can sell one hundred drinks where one is sold with the business prohibited. Things are looking gloomy for my business in this country."

The statement of this brewer was told to National Superintendent P. A. Baker by the business man to whom it was addressed, and Superintendent Baker gave it publicity on the floor of the convention. And so we say, Thank God for men whose blood and bone, conscience and courage concrete themselves in the common good.

A prominent official of the Big Four Railroad in St. Louis remarked to me: "The law is enforced in this city on Sunday. I am not a Prohibitionist, but I can see in this office the splendid effects of the law-enforcement. My men are ready for business on Monday morning, whereas with many of them when the saloons were open on Sunday they were totally, or almost totally, incapacitated for work on Monday. I did not favor Sunday closing at first, but no man in St. Louis is more enthusiastic for it now than myself."

**Get Your Rights.**

A good many boys don't get their rights. They do not get what belongs to them. I believe in standing up for a boy's rights. Let me tell you what some of them are:

1. A boy has a right to a strong body. Anything that others do to prevent this or that he does to hinder it is a wrong to a boy.
2. A boy has a right to a clear, strong brain. This means that he has a right to study.
3. A boy has a right to tools. He deserves to have his fingers ed-

ucated. He has a right to work.

4. A boy has a right to friends—friends that will make him more manly. Because it helps friendships as well as bodily strength, he has a right to play.

5. A boy has a right to character. He has a right to be measured, not by what he can earn, but by what he can be. There is no limit set to a boy on his upper side.

Isn't it queer that there are boys who speak of school, hard work and habits that help strength of body as "wrongs?" Be sure you get your rights.—Selected.

**Rejoice.**

With Christ in the heart no man need go through life with his head bowed like the bulrush. We cannot tell how close God gets to us until we get into almost hopeless affliction. He is nigh unto those that be of a broken heart. His visible coming may not be in our day or in our children's day, but he is well-nigh unto us. There is too much waste in fretting away life. That is wrong. We ought to rejoice and pray, rather than be tearful and sorrowful. No man can ever get to the bottom of the peace of God. What a heritage! The peace of God is like a white-faced angel standing guard at the door of our hearts. It is possible for a man to control his thinking. We cannot always throw our evil thoughts out of our minds, like we throw things out of a window, but we can supplant them with good thoughts. Your thoughts are an index to your character. As a man thinketh, so is he. Thought life makes character. Be careful how and what you think. Pure thoughts come from a pure mind.—Bishop Hoss.

**Does It Pay?**

A certain correspondence school is using the following paragraph in its advertisements:

"The average educated man earns \$1,000 per year. He works forty years, making a total of \$40,000 in a lifetime. The average day laborer gets \$1.50 per day, 300 days in the year, or \$450 per year. He earns \$18,000 in a lifetime. The difference between \$40,000 and \$18,000 is \$22,000. This is the minimum value of an education in mere dollars and cents. The increase in self-respect you gain cannot be measured in money."

The foregoing indicates the financial advantage to be gained by an education, but it does not indicate the cost of securing an education. This is the point where many desirous young people hesitate. They realize the advantages to be gained by a course of training, but how to get enough money ahead to enable them to attend school is their apparent difficulty. Fortunately for the poor but ambitious youth, many schools are now offering the very best advantages at far less than the ac-

**The Battle Cry of Freedom from Intemperance****A Sure Escape from the Slavery of Drink**

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

**FREE Trial Treatment of Willis' Home Cure**

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

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

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tual cost. The income from the students nowadays pays about one-third of the expense of maintaining our schools. The balance is met by those who believe in a thorough equipment for service. So generous is the response to the call of those struggling for a broader moral and intellectual life that lack of means is no longer a valid excuse for any ambitious youth remaining uneducated. The young man is blessed with a good mind, a strong constitution and a sterling character can get an education though he may not have a dollar. Many boys have gone through school entirely on their own resources, and are better for having had the struggle. There are many schools that exist solely to help those who will help themselves. Rates are so moderate that by thrift and perseverance the expenses can be earned during the vacation season.

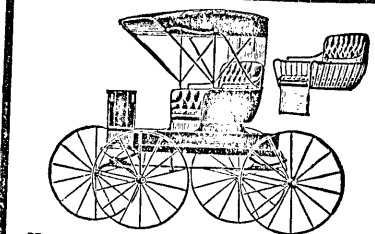
The question of an education is not whether a young man can pay his expenses, but whether he has enough grit to pursue a course of training to the end. This is the rub. Many are willing to pay the financial consideration but few are willing to "git down and dig."—Lee's Leaflet.

**A Mother's Love.**

There is an old legend that runs in this wise: At creation's dawn an angel came down to earth, and before returning looked about for something to carry back to heaven. There were three things that attracted the attention of the white-winged messenger—a bouquet of sweet flowers that had been gathered from one of the earth's fair and blooming gardens, the smile of a little baby that had been playing with a sunbeam, and a mother's love. These three the angel carried away, but when he reached the pearly gates of paradise the flowers had withered—the baby's smile had van-

ished. Only the mother's love remained the same, and being found as pure and eternal as the waters that flowed by God's throne, all the angels that ranged about exclaimed in unison: "There is nothing on earth pure enough for heaven but a mother's love." This was a tribute containing a sublime thought. And through all the ages it has been human experience that the angels referred to in that far-away legend were not over-extravagant in the message which they passed out through the open windows of the "many mansions" along the banks of the "river of gold."—Selected.

Ideals are like stars; you will not succeed in touching them with your hands. But, like the seafaring man on the desert of water, you may choose them as your guides, and, following them, reach your destiny.—Carl Schurz,



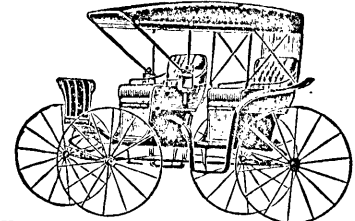
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