

WESTERN METHODIST.

"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.

Vol. 26.

Little Rock, Arkansas, and Oklahoma City, Oklahoma, January 31, 1907.

No. 5.

EDITORIAL.

A Grievous Wrong.

During the last session of the Arkansas Legislature a bill known as the State Capitol Bill was before that body appropriating eight hundred thousand dollars toward the building of the new State Capitol. Convicted of bribery in connection with this bill, Senator Butt is now in the penitentiary. Confessing to bribery in connection with it, Senator Adams was recently expelled from the Senate. Reviewing the case of Butt and speaking of Caldwell and Drake, the contractors who have charge of this building, the Supreme Court of Arkansas said: "They did pay out a large sum to bribe senators to vote for this bill. It is therefore morally certain that if Butt paid out money to bribe Adams on this bill, the money he used came from Caldwell and Drake either directly or through some agent of theirs. Caldwell did not deal directly with these corrupt legislators, but his desire to make money out of the expenditure for which this bill provided was the moving force that led in this crime."

The evidence before the supreme court was to the effect that these contractors had put up some twelve thousand dollars to corrupt legislation, with promise of more if they succeeded. Caldwell admitted in the circuit court that they had paid out \$17,500 on this account.

Here, then, is the situation. Butt denies his guilt, and is in the penitentiary; Caldwell confesses their guilt, and they are roosting high; Butt has been proven guilty in one case of corruption; Caldwell and Drake are guilty of wholesale corruption; if Butt is guilty, what are Caldwell and Drake? If Butt is in the penitentiary, where ought Caldwell and Drake to be? What is the quality of that justice that will permit a brace of confessed boodlers to come into this State and escape when they have debauched its public service, while the very citizens whom they have corrupted are landed in the penitentiary? It appears that Butt, up at least to within a short time before his connection with these men bore a good character; but these men, Caldwell and Drake, are evidently so crooked that they could not lie straight in their graves. And yet here they are in Arkansas, still in the service of the State, ready, we assume, to spend another fortune to buy through another bill! Is it not a clear case where "rich and noble knaves walk the world in credit to their graves?"

The prosecuting attorney for this judicial district, within which these crimes have been perpetrated, sent a message a few days ago to the legislature, representing that these prosecutions have been and are attended with immense practical and legal difficulties, and asking that the legislature make a special appropriation to employ additional counsel to assist in the work. Undoubtedly the people of Arkansas are growing weary of the law's delay. We conceive it to be one of the first

duties of the legislature to provide all needed assistance in a matter of this sort. The honor of the State is highly involved. No money that can be appropriated will be so valuable as the money that will enable the officers of the law to mete out justice to this gang, for nothing will so insure the good name of Arkansas. And nothing will make the very name of the State so pusillanimous in the eyes of the world as for her to permit rascals from the outside to come in here and plunder her treasury—what other motive could induce them to bribe?—debauch her citizenship, befoul her public service, and then go off laughing in their sleeves! If this can be done, then Arkansas deserves more contempt abroad than she has ever yet received. We ought to rise as one man to see that it shall not be done.

And if the judiciary of Arkansas cannot handle the case, then the legislature ought at least to have enough respect for our good name to say that they will never appropriate another dollar to this project so long as these unblushing rascals have it in charge. For, shall that Statehouse, which ought to be the pride and glory of a great commonwealth, forever stand as the monument of the pusillanimity of her sons? Such it must be if its building is to go on under present circumstances.

We call the attention of the papers of the State to this situation, and we invoke their aid. There has been a strange silence. So far as this paper is concerned, we mean to publish the facts to the world, and we mean to cry to Heaven against such a state of facts. We anticipate that we shall be charged with entering into politics. Let the charge be made; we answer it here and in advance, by saying that we shall in no wise be frightened by it, and by saying that when wholesale public corruption is the issue, we know our duty and the duty of this paper; especially we shall not wait to be taught it by men who are too cowardly to do theirs.

The Wesleyan Christian Advocate on Arkansas Ideals.

The Wesleyan is the official organ of our Methodism in Georgia. It is a very excellent paper, conducted by very excellent gentlemen, Dr. W. C. Lovett, editor. The issue of January 10 contains editorial comment upon an Associated Press dispatch to the effect that when State Senator F. O. Butt took the train at Eureka Springs for Little Rock to enter upon his term of two years under a conviction for bribery an ovation was given him by the people. The comment is as follows:

"This is enough to humiliate every good citizen and true patriot in this country. When our ideals of life have become so lowered that we tender an 'ovation' to an officer of the people—a representative of our government—on his way to imprisonment for the crime of bribery, it is time for all who love their country and who set anything like a just value on true manhood to arouse themselves and labor until a wrong and debasing public sentiment is corrected and a proper estimate of virtue is secured in the minds of the people.

"It may seem a small, a mere passing incident, that in a distant State an 'ovation' is tendered to a man at 'the depot' who is leaving for his imprisonment for bribery; but it is a sad object lesson to hold before the worthy, aspiring, but sorely tempted young men of our day. No great achievements that dignify, glorify and bless the age can be possible among a people who make heroes of criminals and gild with affectionate farewells their departure for prison walls, sent hither by the verdicts of their fellowmen and the authority that is vested in the courts which try them."

We do not think that Dr. Lovett would hold up our people to contempt by intimating that any considerable portion of them are disposed to make heroes out of men convicted of crime, for we think he must know that such is not the case. The simple truth is that the people of Senator Butt's community do not believe he is guilty. They believe that he has been made the scapegoat of certain boodling rascals who are not in the penitentiary, but who ought to be there in place of Mr. Butt. What ought to be their exact attitude under such belief is another question, but we want it understood that they have not at least fallen so low as to deliberately canonize criminals.

But this comment is useful in this that it does give emphasis to a fact which we have elsewhere insisted upon; this, namely: that if we do not clean out the gang of boodling thieves who have infested our State Capitol for some years past, Arkansas will deserve all the contempt that can be put upon her abroad. Everybody in this State knows that money for purposes of corruption has been turned loose in streams around the Capitol, and reading people abroad know it. Every last rascal who has been engaged in this infamous business, in public or in private life, ought to be brought to justice, and that speedily.

An Inquiry Answered.

Brother A. S. Cameron, of Choteau, I. T., asks us to state what are the doctrines of the now united Cumberland Presbyterian Church and the Presbyterian Church in the U. S. A. The union was effected upon the basis of the confession of faith held by the latter church. It will be remembered that this latter church has within recent years been offering some explanations as to the meaning of its confession of faith, explaining away what some people thought was in the confession, such as the perdition of non-elect infants and certain other hyper-Calvinistic notions. The Cumberland Presbyterian General Assembly agreed that this interpretation of the confession of faith left no room for doctrinal difference between the two churches, and so the union was effected.

The reputation of being a hard hitter is an unfortunate one. To be under the necessity of striking back with harder blows than the other man gives is to be compelled to use a most unsaintly weapon. To know how to give the soft answer that turneth away wrath is far better.

WESTERN METHODIST.

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ANDERSON, MILLAR, & CO.....Publishers

Entered as second-class matter January 31, 1906, at the post office at Little Rock, Arkansas, under the Act of Congress of March 3, 1879.

Subscription.....\$1.50 a year.

The address label shows date to which subscription has been paid. Paper is sent until ordered stopped and all arrears paid.

Address articles or communications for the paper to Editor Western Methodist, and always use separate sheets for all business matters. Items received after Monday are too late for publication the same week.

Letters intended for either editor personally should be marked Personal, and then will be held for addressee.

Address all business letters, and make remittances payable to Anderson, Millar & Co., 924 Main St., Little Rock, Ark.

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NOTES AND PERSONALS.

Reports from Greenwood say that Governor Little is much improved.

Rev. F. E. Taylor of Blytheville was in to see us one day last week.

Brother Martin reports that his work starts well. He begins his canvass for the Methodist. May success crown all his efforts.

A good revival is reported to be in progress in the Methodist church at Mammoth Spring, all the churches of the town uniting.

Rev. M. M. Smith, Rev. Fred Little and Rev. J. B. Stevenson were in the city last week, attending meeting of the Orphanage Board.

The racetrack gamblers of Hot Springs are adopting every means to delay or defeat the Amis Anti-Pool Selling Bill. Write your representative to pass it.

Rev. J. W. Sims writes enthusiastically of his work in Ardmore—has had 16 additions since Conference, and is moving things on all lines.

Rev. John E. Martin is in fine fettle at Sallisaw, I. T. He reports that many are coming into the country, the most important arrival being a fine boy at the parsonage.

Rev. T. W. Fisackerly, superintendent of the Arkansas Methodist Orphanage, reports a fine day at Malvern on Sunday, 20th, splendid services and \$200 for the Orphanage.

The people of Wynne held a mass-meeting last week, looking to the enforcement of the local option law under which they recently passed by the decision of the county judge. Stringent resolutions were adopted.

It is costing your pastor from 25 per cent to 40 per cent more to live now than it cost him ten years ago. Pay him his salary promptly and make the amount you pay a liberal amount.

Rev. T. W. Fisackerly is authority for the statement that if the bishop had any compunction of conscience about the assignment of Rev. T. J. Norsworthy to Malvern, he would only need to go to Malvern to find relief.

Rev. G. L. Galloway, a local preacher of Lockesburg Circuit, has been appointed to supply Carlisle Circuit, a new work formed out of portions of several other circuits in Lonoke

and Prairie Counties. He is vigorously at work and will succeed.

Rev. O. E. Goddard, president of the Oklahoma Conference Board of Missions, represented that Board at the recent meeting of the secretaries at Nashville. Rev. William Sherman, secretary of the Arkansas Conference Board, represented that Conference.

Attending the Good Roads Convention and in the city on other missions, were a number of the brethren last Tuesday. We were pleased to have calls from the following: Revs. W. F. Evans, A. P. Few, W. W. Christie, and Brother J. B. Hill, of Nashville.

Rev. T. Y. Ramsey, of First Church, Pine Bluff, was in to see us last Monday. Besides making a good report from Pine Bluff, he brought report of a very fine meeting of the Conference missionary secretaries, just adjourned at Nashville. He declares the meeting was great.

Rev. J. D. Hammons, of England, will go abroad in a few days, to be gone a little over three months. He will travel on three continents, Europe, Asia and Africa, spending a good part of his time about the coasts of the Mediterranean. We wish him journeying mercies and a most profitable trip. He is one of our most capable men.

Our account books show that many of our customers are disregarding the rules under which we sell them books. Our terms are cash, unless arrangements to the contrary are agreed on. In no case can we grant more than 30 to 60 days' time. Where hymns are ordered they are invariably cash, by the rule of the publishers.

The latest news from Bishop Duncan, who has been ailing for some time, is that he is not doing well, and his condition is not hopeful. The latest news is that of the 24th. We fear that this good man will not be long with us. He is said to be in an enemic condition, and is suffering terribly with carbuncles, having been unconscious for some days.

Rev. J. D. Hammons, of England, Ark., passed through Little Rock last Wednesday on his way to the East to take ship for the Holy Land, Egypt, and Southern Europe. He will be gone three months. Rev. C. H. Gregory, of Little Rock, will fill his pulpit most of the time. Brother Hammons promises several letters for our readers. We congratulate him on his opportunity for educative travel and pray for his journeying services.

The paper is a day or two late this week. We moved our establishment during the week, being compelled to do so to get more room for a growing business; our own move made us hustle, but we were on time; the changing of machinery by the firm doing our composition caused our delay, a thing beyond us. Our own linotype will soon be in position, and we hope to be always on time thereafter. Our new quarters are in the Whipple Building, Fourth and Scott streets.

In the death of Mr. A. F. Davis, which occurred at Fayette, Mo., January 4, Missouri Methodism has lost one of its most prominent and influential laymen. Twenty-five years ago the writer knew him as a Sunday School superintendent, and learned to love him for his real worth and admire him for his clean, pure, transparent life. A man of wealth, he devoted time, money and influence to the church and all its interests. He was noted for regular attendance at the prayer-meetings and the beauty simplicity of his prayers. A true friend is gone. His kindred and friends have our sympathy.

This Is the Way to Do It.

As the result of a 30-minutes' sermon on "The Power of the Religious Press and the Value of the Church Paper to the Home," I send you herewith a list of 40 subscribers. They are "gilt-edge." After the discourse I called for subscriptions from the pulpit, just as if I had been taking a collection for missions, and as you see, they responded beautifully. They seemed glad of the opportunity. This list represents the sturdy folks of my church, together with those who were already subscribers, and places the "Western Methodist" in considerably over 100 homes connected with our Central Church here. What better method can a pastor pursue toward developing and blessing his people?

Fraternally,

P. C. FLETCHER.

The heading of this letter is not Brother Fletcher's. We are responsible for it. This puts Fletcher at the head of the procession, so far as the work of a single day is concerned. Only one man in the four Conferences stands ahead of him on the work for the 5,000 new subscribers—Rev. H. H. Everett, of Lexington, Okla.—Ed.

Price of Church Papers.

In answer to the cry we so often hear that the price of this paper is too high, we commend the following list of prices to the consideration of our readers. We ask the pastors especially to remember this list, so that they may be able to answer intelligently the unreasonable demand about the price of \$1.50 for the Western Methodist.

New York Christian Advocate, of the Methodist Episcopal Church, \$2.50; The Christian Intelligencer, of the Reformed Church, \$2.65; The Presbyterian, of Philadelphia, \$2.50; The Congregationalist, \$3.00; The Churchman, of the Episcopal Church, \$3.50 in advance, or \$4.00 when one month in arrears; The Interior, of Chicago, \$2.50; The Christian Register, of the Unitarian Church, \$3.00; The Watchman, of the Baptist Church, \$2.50; The Advance, of the Congregational Church, \$2.00 in advance, or \$2.50 at end of year; Baptist and Reflector, \$2.00; The Journal and Messenger, Baptist, \$2.00; The Church Standard, Episcopal, \$2.50.

The Legislature of Tennessee has passed a bill giving to the Peabody College for Teachers at Nashville the sum of two hundred and fifty thousand dollars. Appropriations from other sources, notably one from the Peabody Education Fund of one million dollars, already made but depending upon the appropriation just made by the Tennessee Legislature, makes the total already given more than one million, seven hundred thousand dollars which will come to the College this year.

Rev. John H. McLean, D. D., chairman of the Episcopal Parsonage Commission in Texas, made the following report of the meeting of the Commission, which was held January 10, in the last issue of the Texas Christian Advocate:

"After organization the Commission having information that Bishop Hoss could not be secured, as contemplated in the paper adopted by the Conferences, the Commission, proceeding under the direction and provisions of the paper, effected a sale of the parsonage at \$7,000, the original price of purchase, and provided for the sale of the furniture to the best advantage. In due time, when all pending and current expenses shall have been met, the Commission will, as instructed, return to the Dallas churches the pro rata that was paid by each as a bonus to secure the location of the parsonage in the city of Dallas. The ladies

of the respective Conferences will receive their pro rata of the amounts paid by them for furniture. The funds remaining in the hands of the treasurer will be deposited to the best advantage until the next session of the Conference, when a full statement of the action of the Commission will be made to the respective Conferences, and the pro rata of the amount contributed by each Conference shall be returned to said Conference, and the further direction or disposition of the amounts so returned shall be determined by the independent action of each Conference.—Nashville Christian Advocate.

Florida Winter Bible Conference.

The fourth annual session opens on February 10, 1907, and continues until February 24 in Gainesville, Fla., to be followed by a two weeks' session of the Christian Workers' Institute, and a two weeks' session of the great Chautauqua Assembly.

The Real "Nigger in the Woodpile."

"The Inter-Church Temperance Federation is 'the united church in action against the saloon,'" so says the Searchlight. How do our modern Landmarkers enjoy indorsing such phraseology?—Baptist Advance.

"Our Modern Landmarkers" do not indorse such phraseology at all. It is the work of the Federation that we indorse, and not what may be said about it. See?—Arkansas Baptist.

Inter-Church means between or among churches; as Inter-Society means between societies, Inter-Collegiate between colleges, and Inter-State between the States. In all Inter-Society contests the societies recognize only societies as participants. In Inter-Collegiate contests, only recognized colleges are admitted. That means that each party in any inter-concern admits two things, viz: 1. That, itself, is what the last half of the word says, viz: church, society, State or college.

2. That the other parties enlisted with it are the same on the same plan with itself. Indorsing and becoming a part, by representation, in the Inter-Church Federation simply says from every logical deduction:

1. All these denominations are really churches.
2. That Baptists are a church also.

No true-blue Landmarker believes either of these things. They believe Baptist Churches are churches of Christ. More than one brother of the Convention has declared the name, inter-church implied what our Convention Baptists would not admit. They prefer to stand by the old Landmarks. What will be the next innovation of our Modern Landmarkers? We are a little surprised at them hubnobbing with Methodists and Methodist phraseology. Come back to the main line, brethren. Beware, lest you go, Romeward.—Baptist Advance.

We have been not a little puzzled to understand the ground of the Advance and of certain prominent Baptist brethren close about in their opposition to the Inter-Church Temperance Federation, the most effective organization for State-wide temperance work we have ever had. We speak but the truth when we say that we have sought diligently to understand them. They have once or twice hinted that there are difficulties arising from views of Baptist polity in the way, but we have never before understood just what they could mean. The foregoing deliverance of the Advance uncovers the situation. It is this: They could not afford to go into an organization whose name, in their judgment, logically involves the concession that something outside their church is any church at all! Rather than do this, they would do nothing at all, or work for temperance only as individual men. All of which is very pitiable.

A Good Word From Dr. Hammond.

Commenting on our recent editorial for larger things among the Methodists of Arkansas and Oklahoma, Dr. Hammond, our General Secretary of Education, has this to say:

"The Western Methodist, under its present able editorial management, is giving a powerful and sustained support to the educational interests of our church in the Arkansas, Little Rock, White River, and Oklahoma Conferences. Doubtless the recent remarkable success of Rev. James Thomas in raising \$100,000 for Hendrix and Galloway Colleges is due in some degree to the Western's wise and strong advocacy of Christian education."

We are obliged to Dr. Hammond. The chief business of a Conference organ is to stand behind the guns that the church and the Conferences which it serves has mounted—not to be running off after the weird, the strange, the merely "taking" things that happen or may happen in the world, nor to be running after "evenings with the poets," as is the manner of some preachers. We care but little for the syndicated matter of a literary sort—which can be had for fifty cents a week. We prefer articles and notes from the brethren of the field, dealing with the practical work of the church. Push the work, brethren! Push the work! And in your pushing do not forget that if you give us a chance, by putting the paper into the homes of your people, we will mightily help you to push. We have not an interest among us that does not need the constant support of your church paper.

The Romish Church in France.

Here is a summary of what the French Government has decided with reference to the Romish Church, taken from the Outlook:

"That the union between church and State shall be severed; that the Roman Catholic Church shall no longer be a privileged religion; that all sects shall stand on the same footing before the law; that liberty of conscience and freedom of worship shall be guaranteed to all; that the Government will no longer sustain official relations with the pope; that the State will retain the title to the cathedrals and churches that belong to it; that it shall freely place these at the disposition of the different religious bodies; that the property belonging to different sects shall be held by their legal representatives; that no religion shall be salaried or supported by the State; that the reduction of salaries now paid shall be gradual, and that pensions for life may be given conditionally to pastors and priests over forty-five years of age; that the State shall no longer nominate ministers of religion to clerical offices, but they are restored to all their political rights."

Why the howl set up by the Catholic hierarchy over this matter? The situation of the Catholic Church in France under the new arrangement is just the situation of that church in America, except that it is a little more liberal in provision to pension ministers under certain conditions.

It must be remembered that France is overwhelmingly a Catholic country, and what has been done there could have been done only by the concurrence of a very large Catholic contingent. It is not a case of Protestant against Catholic; it is Catholic against Catholic in a very large degree.

The sooner all men in all nations learn that the churches will do best for themselves when left to take care of themselves, under the ordinary protection of law, with no special favors to ask at the hands of the State, the better it will be for all concerned.

The appeal of Cardinal Gibbons and Archbishop Ireland for sympathy in America is almost un-American. The declaration of the latter, that Catholics in France have slept on their rights, instead of organizing to control elections in favor of the church, is ominous. Will the time come when he will issue a like demand upon the "faithful" in this country, or may we assume that the time has come?

Aunt Sarah's Trust.

The Waltons were having a reunion. Grace, the youngest daughter, and the only one left at home, had arranged it for her mother's sixtieth birthday. The Waltons were a devoted family, and the fact that they had not all been together since Harvey's marriage, ten years before, was due to circumstances, and not to indifference, as was proved by Harvey's bringing his family on from Colorado—a not inexpensive journey for five—and Eleanor's giving up the summer abroad which she had planned.

Every nook and corner of the old house was full. There were Harvey and his wife and three children, Gertrude and the baby from Ohio, Eleanor from Boston, Rodney from Pittsburg, besides Grace and the parents. The days passed in a round of neighborhood hospitalities, in walks and drives and picnics. One rainy evening, however, the family happened to be alone. Rodney started a fire in the old fireplace, and Grace brought out cookies and apples, and the old-time setting started old memories.

"Nobody has mentioned Aunt Sarah," Harvey said, suddenly. "Shall you ever forget those visits at her house? Queer wasn't it, her notion that some time something big would happen in her life, and she'd got to get ready for it by doing every little thing in the best way possible? She had a great way of making you feel responsible for yourself. Years after, when I came to a tight place in business—I never told you folks about it—the thought of Aunt Sarah made me brace up, and helped pull me through."

"Same way here," Rodney agreed. "I tried to shirk once or twice, but it was no good. I seemed to see Aunt Sarah at my elbow plain as day. Life was a grind to her if it ever was to anybody, but how she faced it! You remember how she used to rub it in, that you had to be honest in your work for your own sake?"

"I know that Aunt Sarah's theory has helped me in teaching many a time," Eleanor said. "You never know when a human soul may be at some crossroads; you don't dare shirk."

"Yet," Harvey mused, "nothing ever happened to her, after all—no opportunity. She lived and died in that little hillside farmhouse. She—what's up, Grace? You look as though you had discovered a continent."

"I have!" Grace cried exultantly. "Oh, boys, how stupid we've all been—how stupid! Think of the men in your shops, Harvey, and the men Rodney has under him, and the children who pass through Eleanor's classes every year! Think of your own boys, and what you are teaching them, and the people they will influence some day! All of them—every one of them—influenced by the splendid ideas of a little frail woman up on a hill farm; and yet you say no opportunity ever came to her!"

"I believe you have it Grace," Harvey answered, gravely.—Youht's Companion.

Notice.

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ANDERSON, MILLAR & CO.

Epworth League.

The Epworth League Board of the Oklahoma annual Conference met pursuant to call of chairman, in Ada, I. T., Wednesday evening, January 9. The matters which were referred to this Board by the annual Conference were given careful consideration. It was the judgment of the Board that under the law of the church, the Conference League Board has no jurisdiction in the matter of the indebtedness incurred by the Board of Control of the League Assembly. The Board of Control elected by the League Conference and approved by the annual Conference at its last session is authorized by the law of the church to provide such funds as may be necessary in establishing and maintaining the League Assembly. The League Board promised its co-operation to this Board and is in hearty sympathy with the movement looking to the establishment and maintenance of an Epworth League Assembly for our Conference. Efforts are being made to perfect the arrangements for this Assembly. The Epworth League Board acting in obedience to the Conference and for the Oklahoma Conference, gives strong indorsement to the plans proposed for the Assembly and pledges co-operation. It is desired that all the pastors and leaguers and laymen of the Conference become acquainted with what is proposed by this movement and then lend a helping hand to those upon whose shoulders the responsibility for it has been placed. Further notices from time to time, as progress is made, will appear in these columns.

W. M. WILSON.

From Rev. B. H. Greathouse.

Dear Methodist:

Two years ago I bought a farm in Fulton County and put my sick boys on it. One of them had been pronounced by good doctors to be in the last stage of consumption—their mother died with it—now they are well and are doing farm work every day. There is but one remedy for that awful disease, and that is out-of-doors work and plenty to eat that is nourishing. For a month I have been with my boys, and for the first time in thirty years have been doing manual labor. I find it still comes natural, and if there is no other profit, it gives physical strength and a good appetite, two things that many millionaires would give their fortune to possess.

I have also had time to do some reading on a line that had been wholly neglected by me before. I have read a few first-class novels; among them are "Graustark," "When Knighthood Was In Flower," "The Helmet of Navarre," "The Invisible Choir," "Leopard Spots," and "Quo Vadis." These, I suppose, are about as good as any of the modern books of fiction that constitute about eighty per cent of the great Carnegie libraries I have been permitted to look into. But I do not believe they are worthy of the prominence given them in the public libraries of the land, or of the attention and time of the reading public they command. I do not hesitate to say that more information and just as interesting reading can be had in one small volume of "Pennybacker's History of Texas," "Martin's History of the Dutch Republic," "Martin's History of the Puritans," or "Galloway's Christian Nation," as can be had in all six of the volumes referred to.

I have also had time to meditate on men and things. With reference to men I now believe there are few really great men in this world. Most so-called great men are "great at a distance." Familiarity often breeds contempt. Emerson was right when he said, "men cease to interest us when we find their

limitations. As soon as we come up to a man's limitations it is all over with him. Infinitely attractive was he to you yesterday, a sea to swim in; now you have found his shore and found it a pond, and you care not if you never see it again." He was doubtless right, also, when he said, "When God does turn loose a thinker on this planet, all things are at risk. There is not a piece of science but its flank may be turned tomorrow; there is not a literary reputation that may not be revised and condemned."

How true it is that no philosopher, bishop or pope holds the truth, the whole truth and nothing but the truth. Only small men of the cock-sparrow breed claim infallibility or set themselves up as severe censors of the views of other good and capable men. Great men are modest. Perhaps we have no greater laymen in our good church than Carlisle, of Wofford, and Hyer, of Southwestern, but more unassuming men I have never known.

The Holy Ghost has shown his appreciation of modesty by commissioning Luke, the great Gentile doctor, to tell of the great success of Paul and Peter, without reducing them to the necessity of telling it themselves.

As to my reflection on things I have concluded "Not all is gold that glitters." There is such a thing as "Fools' Gold." It shines but is not the real thing. Many a poor fellow is striving to keep a mere appearance. Many poor families are carrying a tremendous load trying to keep up with the "Four Hundred." Their strenuous effort will bring them little but "nervous prostration" and disappointment. Let me commend to such people "Wagner's Simple Life." This in connection with a case of "old-time religion" will make hearts pacific and life worth living. The lives of most preachers are too strenuous. Among the most overworked men in the world are faithful Methodist pastors.

With the care of souls and the burden of finances on them, and with editors, publishers, presiding elders and bishops all urging them to high exertion, they have enough to keep the hands of angels full. Brethren, give your busy, faithful pastors at least a month's real rest every summer. I never took any vacations in my life, but I have been unwise. Let them get out by some great river and catch its rhythm as it flows on to the sea, or upon some rock-ribbed mountain like Moses and Elijah, and feel that the undergirding of eternal truth is beneath them, and get that stability of character that neither the threats of Jezebel or the murmuring of Israel can move; or let them look into the solitudes of some primeval forest in which our forefather Druids imagined they found sanctity and feel themselves in touch with the Spirit of Him who is all and in all; and you will more than be repaid by the increased efficiency of their ministry. All good business men want their employees to take an annual vacation. Let not the children of this world be wiser than the children of light. I have been invited to Missouri and Texas to hold meetings, but have declined to accept for awhile. When I shall have rested awhile and spring opens, I will be at the service of a few.

B. H. GREATHOUSE.

Camp, Fulton County, Ark.

The Like of Which Cheers.

Better and better grows our Western Methodist! How we do enjoy the editorials, also those letters from dear old Northwest Texas Conference, where our home was for twenty-two years. May God be with you in all your work.

MRS. W. U.

Tulsa, I. T.

ARKANSAS CONFERENCE HISTORY COMMISSION.

Created November 24, 1906.

RESOLUTION.

The following resolution creating the "Arkansas Conference History Commission," was passed by the seventy-first session of the Conference, convened at Paris, Arkansas, November 24, 1906:

Whereas, much valuable history relative to Southern Methodism within the bounds of the Arkansas Conference is being lost by our failure to obtain and preserve important letters, documents, records and personal information, which will be necessary in order to write a correct history of our Methodism in said bounds; therefore, be it

Resolved, That the Conference request the bishop to appoint a History Commission, whose duty shall be to collect all possible information relative to our churches and ministers of this Conference, that will be of historic value, and that all such matter be placed where it will be secure and accessible, said Commission to be held responsible for such historic matter until their successors are appointed.

BISHOP'S APPOINTMENT.

Bishop James Atkins made the appointment as follows: P. C. Fletcher, J. H. Reynolds, F. S. H. Johnston, James A. Anderson.

AN APPEAL.

The following outline indicates the lines along which information is wanted. All material supplied will be kept in a fire-proof vault. We hereby appeal to ministers and laymen for their active co-operation. Read the outline below, and do something for the cause TODAY, not to morrow.

OUTLINE OF MATERIAL WANTED.**Church and Conference Records.**

We have been extremely careless with our church, quarterly and district Conference records. Many are permanently lost, but a diligent search would discover many such records now lost sight of. Let this be done at once. Forward to the Commission such records as are not required for current use.

Printed Minutes.

The Commission desires to collect and bind complete sets of the printed minutes of the Arkansas Conference. Doubtless every preacher has broken sets. Let these be forwarded to the Commission.

Diaries.

When diaries throwing light on our church have been kept, they should be reported to the Commission and if possible filed with us.

Sketches of Ministers and Prominent Laymen.

Every preacher is requested to furnish the Commission a sketch of his career, giving the main facts of his life, such as date and place of birth, essential facts about his ancestry, his education, when and under whom he joined the church, when and where he joined the Conference, when and by whom ordained, works served, with exact dates, marriage, number and names of children, etc. Absolute accuracy is insisted upon. Bare facts, not opinions, are wanted. We also desire sketches of our prominent laymen.

History of Important Churches and Circuits.

Such a history should include date of organization, names of pastors with dates of their terms of service; preachers furnished by, and statistics showing growth of, together with any other facts of historic value and interest.

Portraits and Pictures.

Portraits of every preacher in the Conference, also of prominent laymen, and pictures of important and historic churches are wanted.

Reminiscences.

The Commission wants reminiscences from old people whose recollection of men and events are of historical value. Before they leave us they should render their church this invaluable service. Absolute accuracy should guide in their preparation.

History of Districts.

In such history should be included date of organization, territory and charges embraced in, presiding elders with date of service, condition of records of, important events in session of district Conference, presiding officers, visitors, episodes, great sermons, date of dissolution, etc.

Annual Conferences.

Statistics of, showing growth along all lines, sketches of sessions, episodes, reminiscences concerning distinguished visitors, presiding bishop, notable sermons and addresses, etc.

Schools and Colleges.

Sketches of all schools and colleges supported by the church within the bounds of the Conference, leading facts about their principals and presidents, etc.

Any Other Important Facts.

The Commission will welcome any other facts furnished by any one, which will enable the future historian to correctly interpret the history of our church within the bounds of the Arkansas Conference.

Address all communications to

J. H. REYNOLDS, Secretary,
Fayetteville, Ark.

Parables of Perfection.

By Rev. C. M. Bishop, D. D.

I.

I saw the mountains climb and climb
Till in their robes of everlasting white,
Laces of mist and fire-touched scarf of rime,
They did not shame the sky they kissed in light.

II.

I saw the stream leap to its holy birth
Out of the crevice in the mountain side,
And, singing, dancing in its holy mirth,
Rush to the valley, crystal in its tide.
And then I saw it stained and dark, within
The murky bosom of the river soiled—like life
by sin;
And slow and heavy moved the foamy flood,
Like life when sin torments and slacks the blood.
But last I saw, when it had found its home
In the great ocean, free from soil and foam—
Symbol of life when faith and love are true:
The perfect blue smile up to perfect blue.

III.

The smoke from the dark factory stacks I saw
In somber folds spread o'er the city's homes,
Poisoning the air and marring the blue sky.
Again I saw it beaten and riven like straw
Under the storm's flail, swinging through the dome's
Great spaces up on high.
And then the crystal besom of the rain
Swept through the sky till it was clean again.

O mountain, in your matchless majesty,
Thine is my towering height!
Thine is my robe of white!
O stream, so pure, so stained, at length so pure,
Thine was my crystal hue!
And flood-girt as I am with sin—ah, sure
Thine is my home of blue!
O radiant sky!
O rose, gold, emerald, opal sky!
O azure sky—
Thine is my grace;
Thy glory is the emblem of my new creation;
Thy depths my place
Of rest and perfect consecration:
Thy heights the measure of my aspiration.
—Christian Advocate.

Reply to Dr. Winton.

The Lord says, "The Sabbath was made for man." Does "man" mean the whole human race, or the Jews alone?

Will Dr. Winton say that the Sabbath is not a perpetual institution, and therefore with perpetual obligations? He says, "The Jewish Sabbath, etc., is gone." When did it go? And by what authority did it go? God instituted the Sabbath. It was a law. Laws remain in force until repealed by the power that made them. Was the Sabbath law repealed? Cite us to chapter and verse. If it was never repealed it must still be in force. The same is true of the tithe law and others.

The Doctor calls it the "Jewish" Sabbath. Was the Sabbath a Jewish institution? When did God hallow the seventh day and set it apart as a sacred day to be kept holy? Was it at the creation, or after the Jews became a distinct people? Are we not as strongly obligated to keep the Sabbath now as men ever were, and for the same reasons? Certainly the change from the seventh to the first day of the week could not make our obligation to keep the Sabbath less, could it? I am in no sense an Adventist. We are not obligated to keep the seventh day, as the Jews did; but surely it is a moral duty to keep one day in seven. If we do not keep it in fact, how can we keep it in spirit? Can we disregard the law as delivered by Moses, and keep the Sabbath in any true sense?

The Doctor draws his conclusion, in the case of the engineer, from a false premise. No man is compelled to get his living by constantly breaking God's law. He may not get as much money nor live so well in some other employment as that of running an engine, but I feel sure it is not a case of absolute necessity. He could live by some other means. Most men do. Why not he? "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." The Doctor makes some nice distinctions. He strongly objects to Sabbath laws, but he is in favor of "Sunday laws, laws enacted by the senate to preserve a modern social and economic institution, not an ancient religious institution." Will he kindly tell us what the Sabbath is if it is not a continuation of the same Sabbath that God instituted away back when he finished the creation and rested and was refreshed on the seventh day? We call it Sunday.

Dr. Winton is "interested in the suggestion that Plato and Aristotle got some of their doctrines from the Bible." What does man know of his origin or his destiny, aside from God's revealed word. Can any man, by any amount of diligent searching, find out these things without some suggestion from the divine mine? See what a mess Darwin made of it! How could he find out that he even had a soul, much less to know anything of its immortality?

Has not God made himself known from time to time since his creation? Did he not talk with Noah and Abraham and Moses? Did not Enoch walk with God? Did not Job know God, and did not some of these men, if not all of them, know about the immortality of the soul? Was it not possible, and even probable, that this truth, to say nothing of others, could have been handed down by tradition to Socrates and Plato and Aristotle, and that this traditional truth may have been the seed thought from which their ideas of the immortality of the soul sprung? And who shall say that they had no knowledge of the Hebrew Scriptures, although they are regarded as heathen philosophers? The Doctor thinks "perhaps I was talking about the New Testament, which was in Greek." Oh, no, my dear Doctor. Does not everybody know that

Plato and Aristotle lived more than three hundred years before the New Testament Scriptures were written?

Dr. Winton grows somewhat ironical in his concluding sentences, and "wonders how I can be so familiar with God's plan that I can affirm that according to the plan he cannot destroy a soul."

Who doesn't know that the Bible teaches that there is a hell for the everlasting punishment of the wicked and a heaven for the everlasting habitation of the righteous? Is not this true. Is this God's plan, or whose is it? Will God change his mind and blot out hell, or blot out heaven? Surely not. Why did he fix it so? Or why did he plan it so? Why will he surely save the righteous and damn the wicked? Because it is right. If it is right to send the wicked to hell it would be wrong to do otherwise. God is too good to do wrong. I think any one who will read what I said, without prejudice, will easily see that I spoke of "destroying a soul" in the sense of annihilation.

God, according to his plan, cannot annihilate or destroy a soul. He would first have to change his plan. If he could destroy a soul, when would it occur? At death? No. Dives, after death, was in hell and consciously alive. Will it be at the judgment? No. "Then shall he say also unto them on the left hand, 'Depart from me, ye cursed, into everlasting fire.'" If it is not at death, nor at the judgment, it must be, if at all, in the future eternity. But it cannot be then, for we are told that "the wicked shall go away into eternal punishment;" that "the smoke of their torment goeth up forever and ever." If these are truths—and they are—God has fixed it that way, because it is right. God cannot do wrong. Therefore God, according to his plan, cannot destroy or annihilate a soul, but it will be in conscious misery or conscious enjoyment throughout eternity. Punishment must be conscious for a conscious criminal. A criminal must exist to be conscious; therefore the impenitent must exist eternally to endure eternal punishment.

R. P. WITT.

Mountain View, Okla., Jan. 22, 1907.

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

Red Letter Testament, \$1.00 and \$1.50.

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

We have a few organs to sell. We can save you money.

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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.

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, 3c 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,

A Good Pastor.

By W. T. Martin.

It is frequently said of a man, "He is a good pastor. His personality gives him great popularity. The people follow him enthusiastically." I always thank God for a man who can use his gifts for the glory of God in awakening the spiritual lives of men and women and binding them closely to God's cause, as it is organized into churches. I think the test of a man's gifts as a pastor is more in the condition of his charge with him removed from it than in its condition with him as the moving spirit in it.

Affability is a wonderful gift. The consecrated pastor can use it to strengthen the cause to which he is set apart. Often serious persons are kept from making inquiry concerning the way of life by the very repellent demeanor of the preacher. His very speech and manner may be such as to effectively shut his people out of his life. The preacher ought to be able to approach every person in an easy way and make that person feel that his pastor is a courteous gentleman. His speech should be kind and free from the flattery of false words. His life among his people should show the genuine traits of gentle manhood. Let our pastors cultivate affability.

The courtliness of regal manhood has been the theme of song and story in all literature. The preacher can be nothing less than the manliest of men. His courtly bearing must come from a chivalrous life, and must not confine itself to the forms of polite society, whether in an elegant drawing room or in his relations to the more aristocratic of his own flock. Genuine chivalry loves the weak in every condition of life. He who is intrinsically polite tips his hat to a virtuous washerwoman as readily as he does to the banker's wife. He sees as much intrinsic worth in the poorest boy as he does in the magnate's son. Courtly manners may, however, be used to bind people to the man more than to the Master. In cultivating courtliness the preacher is to bear in mind the kind of chivalry that dominated the Master, whose gospel he is sent to preach.

Social qualities give strength or weakness to the life of every person. There is no reason why a preacher should be a social blunderbuss. He should be able to be easy everywhere. It is not necessary for him to be flashy. If he would be brilliant, let it come from a well-poised life. Meteoric brilliancy may become disastrous and go out as suddenly as a bright flash in a clear sky. He must always have in mind that his social powers are given to enable him to uplift his fellowmen. Under no conditions can he sacrifice his religious principles to the laws of polite society, more than did the Man of Galilee while he was a man among men.

A man's charming individuality may be summed under the head of magnetism. Christ trusted much to the ultimate triumph of his drawing power. "And I, if I be lifted up from the earth, will draw all men unto me," is an expression of Christ's confidence in his own magnetism. The preacher ought to have confidence in the success of his work, and he ought to summon his magnetism as one of his chief ministering powers. An egotistic magnetism will glory in its power over men and boast of its large following. The preacher who is a really magnetic person will need to cultivate assiduously the grace of humility, and make a great fight for self-subjugation.

The preacher's message from the pulpit ought to be delivered effectively. There is danger that he strive to be an orator. No other field of public speaking offers themes

that invite so strongly to the embellishments of rhetoric. Adjectives fit in readily and adapt themselves to the fancy of the person who is partial to the way a discourse sounds. In his efforts to make his sermons pleasing the preacher will greatly err if he sacrifices the meat of his message for the "titillation of high foaming phrase." The good pastor will care more to reveal the truth of his message than he will to meet the requirements in modulation and gesticulation of an exacting elocutionist.

The preacher who uses the gifts of affability, courtly manners, social qualities, magnetism and oratory to build up a sort of hierarchy has not been a good pastor, however great his popularity and however great the temporary success of the church under his leadership. If his removal means the breaking down or the weakening of the work of the church when he is succeeded by a competent leader, he has not been the best pastor

good pastor can be more easily determined by the work his church does under competent leadership after his removal than by the seeming success of the work while he was pastor. The ability to leave his charge so it will do effective work without him; to eliminate himself from the work, and to build the work around the Christ is a thing to be earnestly sought by every good pastor.

Mountain Home, Ark.

Report of Progress in the Missionary Crusade Against Intoxicants and Opium.

1. By treaty of seventeen nations, 1890, "Zone de Prohibition" for distilled liquors, written across Kongo Free State.
2. By treaty of 1899, natives of Africa protected by increase of tax and price of distilled liquors.
3. The United States, 1901, invited all nations to prohibit by treaty sale of intoxicants and opium to all uncivilized races.
4. Philippine government, 1901, forbade saloons to sell to natives.
5. Navy Department, 1901, suppressed liquor selling in Tutuila.
6. 1902, Congress forbade American traders to sell liquors in Pacific islands having no civilized government.
7. British government requested, 1902, to join the United States in submitting treaty above to other nations.
8. Proposals seconded by Australia's premier and Lieutenant-Governor, 1904.
9. Same approved by King Oscar, of Sweden.
10. Japanese minister at Washington twice forwarded documents to his government with reference to child races, and also with reference to China.
11. Chinese ministers at Washington, Mr. Wu Ting Fang and Sir Chentung Liang Cheng expressed approval of anti-opium crusade, and sent Bureau proposals to Chinese government.
12. The first proposal of a private monopoly of opium in Philippines defeated by appeal to public sentiment in the United States. Prohibition substituted.
13. Hearing on Chinese opium, 1904, before Secretary Hay.
14. Same subject favorably considered by National Board of Trade, and other commercial bodies.
15. British Parliament, May 30, 1906, voted to release China from British opium.
16. Brussels Conference, October 16, 1906, (in succession to 1 and 2 above), on further restriction of liquor selling in Africa raised tax to one hundred francs per hectoliter.—Ex.

College Entrance Examination on the Scriptures.

Prof. William Lyon Phelps, of Yale, proposes in the Yale Alumni Weekly the substitution of the Bible (Authorized Version) for the selections from the English classics now required for college entrance examinations. He advocates this, in the first place, because of the lamentable ignorance of the English Bible on the part of college students. Because of this he would erase every list of books that has thus far been tried or suggested and put the Bible in its place. In defense of this radical suggestion he says:

"The ignorance of college students of Biblical literature is universal, profound, and complete. The students at Harvard and Yale, different as they are in many respects from their brothers in small colleges, resemble them closely here. If all the undergraduates in America could be placed in one room and tested by a common examination on the supposedly familiar stories of the Old Testament, I mean on such instances as Adam, Eve, and

Why Not Use Our Books? They Are Very Popular.

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

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

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

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

Collection Envelopes, 25c per 100.

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

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

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

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

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he could have been. It was his business to organize the work of the church so it would center about Christ as the great Head of the Church, and not around himself as the temporary shepherd of one of the Lord's flocks. The pastor should be loved for the sake of his work. He is to swing men around himself only as his life may be the medium through which others may see the Christ life and be drawn to him as the personal Savior of men. If the church is closely organized around the personality of a popular pastor, the officials have a hard time to maintain an adequate organization of the work after his removal, and a period of depression is sure to follow. A man who is coarse and offensive in his life is no worse, if as bad, for the church than the man who builds around himself. The people charge the coarseness to the man, and not to the church. They respond to intelligent leadership more quickly than they would if their faith had been placed more in the man and less in the church. It is true, then, that a

the garden of Eden, Noah, Samson, David and Goliath, Moses and Pharaoh, the results would be a magnificent contribution to American humor. The experience of teachers with other books is almost never the same in two institutions of learning; but ask any teacher in the United States what luck he has with the Bible and he throws up his hands in despair. I inquired of one fine young specimen of American manhood what he thought Shakespeare meant by the phrase, "Here we feel not the penalty of Adam," and he replied, "It was the mark put on Adam for having slain his brother." To another lad, who was every inch a gentleman, I put the question, "Explain the line, 'Or memorize another Golgotha,'" and his face became a blank. I came to his relief with the remark, "Golgotha is a New Testament reference." A light of intelligence illumined his handsome face. He replied, "It was Goliath." Instances like these two are of constant and almost daily occurrence in the work of American college teachers. It is certainly unfortunate that the best book ever printed should be so little known, and that the frequent references to it in practically every English author should be meaningless."

We heard recently of a young man—a candidate for the ministry—who was asked who wrote the book of Jeremiah. At first he looked blank. Then, brightening up, he replied, "I think he was a Jew." Another averred his belief that it was Christ who led the children of Israel through the wilderness. Another, being asked to name one of the Catholic epistles, after some hesitation, proposed Paul's Epistle to the Romans—"He wrote that to the Roman Catholics," he said. Another was found hunting for "Hebrews" in the Old Testament, and so on. It would be ridiculous if it were not pitiable.

Furthermore, Prof. Phelps argues for his suggestion on the basis of literature itself. He would refuse to allow any candidate to enter a university until he had passed a satisfactory examination on the Bible. The collection of books, making up the Bible, comprise as great a literature, to say the least, as the classics of Greece and Rome. They have entered more intimately into our literature and our customs, laws, and institutions. To be ignorant of them is to be ignorant where knowledge is most absolutely essential and least excusable. Prof. Phelps contends that "the Bible has within its pages every single kind of literature that any proposed list of English classics contains; it has narrative, descriptive, poetical, dramatic, argumentative and oratorical passages. It covers everything that the ingenuity of a committee in arranging for an English list could by any possibility discover. * * * Priests, atheists, skeptics, devotees, agnostics, and evangelists are all agreed that the authorized version of the English Bible is the best example of English composition that the world has ever seen. It combines the noblest prose and poetry with the utmost simplicity of diction."

A perplexing problem would be solved, since, at the present, it is impossible to make a list of authors that will satisfy a majority of teachers in secondary schools, and there is much wrangling over various authors and over various editions, and many complaints over the list of books decided upon.

All the more do we favor the proposition of Prof. Phelps since it seems impossible to have the Bible studied in any way in the public schools supported by general taxation. In the State universities the same objections would be urged against its introduction. As is well known, our Methodist and other denominational colleges include the study of the Bible

in the regular curriculum. It ought to be put into the courses of all colleges, like Yale and Harvard, standing on a private foundation. To let the present Phillistinism continue—this species of heathenism—is a standing disgrace to the country. To require the candidate for admission to college to demonstrate some decent acquaintance and familiarity with the Scriptures of his religion would go ever further in correcting a grievous situation.—Western Christian Advocate.

Had to Look Bright.

"Well, grandma," said a little boy, resting his elbow on the old lady's stuffed chair-arm, "what have you been doing here at the window all day by yourself?"

"All I could," answered dear grandma, cheerily. "I have read a little, and prayed a good deal, and then looked out at the people. There's one little girl, Arthur, that I have learned to watch. She has sunny brown hair, her brown eyes have the same sunny look in them, and I wonder every day what makes

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her look so bright. Ah! there she comes now."

Arthur took his elbows off the stuffed arm, and planted them on the window-sill.

"That girl with the brown apron on?" he cried. "Why, I know that girl. That's Susie Moore, and she has a dreadful hard time, grandma."

"Has she?" said grandma. "Oh, little boy, wouldn't you give anything to know where she gets all that brightness from, then?"

"I'll ask her," said Arthur, promptly; and, to grandma's surprise, he raised the window, and called:

"Susie! Oh, Susie! come up here a minute; grandma wants to see you."

The brown eyes opened wide in surprise, but the little maid turned at once, and came in.

"Grandma wants to know, Susie Moore," explained the boy, "what makes you look so bright all the time."

"Why, I have to," said Susie. "You see, papa's been ill a long while, and mama's tired out with nursing, and the baby's cross with her teeth, and if I didn't be bright, who would be?"

"Yes, yes, I see," said dear old grandma, putting her arm around this little streak of sunshine. "That's God's reason for things; they are, because somebody needs them. Shine on, little sun; there couldn't be a better reason for shining than because it is dark at home."—Selected.

BOOKS.

Arkansas Historical Association.

Several years ago, under the leadership of Professor John H. Reynolds, who is professor of History in the University of Arkansas, and who, by the way, is one of the most effective laymen in the Methodism of Arkansas, the Arkansas Historical Association was formed. Two years ago the Legislature of the State gave the Association substantial recognition, passing an act providing for the creation by the Association of a History Commission, and appropriating \$1,000 to defray the expense of the publication of its first issue, when material for the same should have been collected. No compensation was provided for the members of this Commission, only \$250 expense money being allowed them.

The first volume is now before us, an octavo of something more than five hundred pages. It is edited by Professor Reynolds, who has borne the brunt of the enterprise. His work is well done. A vast amount of matter has been collected, and the sources from which the future history of Arkansas is to be gathered have been set out over a wide field. The latter half of the book is made up of historical papers of great value. Great credit is due Professor Reynolds.

The price of the volume is \$2.00; any profits that may accrue go into the treasury of the Commission.

This work is only begun, so the Commission feels, and so it is. All parties having historical matter of any sort, old papers, old diaries, old letters, etc., will do well to send them to Professor Reynolds, at Fayetteville.

Henry Altman Company, of Philadelphia, are issuing a delightful little series of books entitled, *Waistcoat Pocket Classics*. We have before us one of the series, *Sayings of Our Lord*, a collation of the words of the Savior, taken from the Gospels, of course. The little books are bound in limp lambskin. Their size is only two and one-eighth by two and three-fourth inches. They will make an admirable substitute for anniversary souvenirs, birthday cards and such like. The price is for each fifty cents.

We have received the *Southern Methodist Handbook* for 1907, prepared by Dr. T. N. Ivey, editor of the *Raleigh Christian Advocate*. Dr. Ivey is a man of excellent taste and judgment and has done his work well. The book contains about the same amount of matter as that of last year, but the matter differs from that of last year. Every Methodist family would be profited by owning both these books. The price is 30 cents postpaid.

Agents Wanted

We want live agents in every community in Arkansas to sell our Bibles and other books. The people are buying books. Will you help us to sell the books that are wanted? Active agents can make money and circulate good literature. We make favorable terms to the right kind of agents. Write to us, but be sure to inclose references from reliable men showing your financial responsibility. Get ready for the fall trade. Anderson, Millar & Co., 924 Main Street, Little Rock, Ark.

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

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

THE SUNDAY SCHOOL.

February 10—Abram Called to Be a Blessing.

Golden Text—I will bless thee and make thy name great; and thou shalt be a blessing. Gen. 12:2.

The lesson deals with Abram, his family, and Lot, his nephew.

The Lord spoke to Abram at Haran, in Mesopotamia.

This call came to Abram about 2,000 years before Christ. It was about 500 years after the flood.

Lesson Text—Gen. 12:1-8.

The present lesson gives us the story of Abram's second move. He was originally from Ur of the Chaldees. The first journey was a distance of about 600 miles. He remained at Haran until his father died, and the Lord again urged him to press on into the promised land. The journey from Haran to the promised land was a long one, but was traveled leisurely, giving time for the flocks to feed and the camels to rest as occasion demanded. He pitched his tent at the end of this journey, at a select spot eastward in Bethel, having Bethel to his west and Hai to his east. Here he built an altar to the Lord.

Both of his former dwelling places were prominent in the country. It has been well established that there was a good degree of learning in Ur, as tablets have been excavated giving historic accounts of great importance. If we had no Bible we could learn about the flood by these tablets that have been discovered at Ur. Haran was a large place, and much merchandise was bought and sold in her markets. We also learn that during the 500 years that intervened from the flood to the time of our lesson wickedness had been re-established in the world, and Haran had more than its share. There were some practices there that are too degrading to mention. It is thought by some that the call of Abram to get out of Haran was on account of the wickedness of the place. This, however, could not be true, as in his new home he was surrounded by the Canaanite who was so wicked that it is said that the very land spewed them out at the approach of the Israelites at a later period.

We may not be able to give a reason for God's dealings with his servant. He was called to go out into a country that he should after receive for an inheritance. It was most likely that it was on account of this choice of a country that he was commanded to go out of Haran. At another time he was commanded to offer Isaac, his only son, a burnt offering. There seems no reasonable explanation, and God finally prevented the keeping of the command. It was a trial of the faith of his servant. So the command to get out of Haran. He showed the character of his faith by going out, though he knew not where he was going. Abram always obeyed God without question. He believed God, and it was this that made him great.

Abram was the greatest man that lived in his day, if not the greatest that ever lived, religiously speaking. Enoch had long before gone to heaven, and Noah had died more than a hundred years before, but God had not been without servants in the earth. Terah, Abram's father, was a good man and served God, but God did not find in him the material out of which to found a people. But in Abram he found a true servant—one in which there was not the least reserve. His eye was single, and his body was full of light. God delighted in him and he delighted in God. They were companions. Abram walked with God and God visited Abram, sitting with him in his

tent door while he recounted his intentions. Abram lived in a land that had been given to him by the Creator, and yet it remained in the possession of a wicked, heathenish people up to the day of his death. His faith had the severest trial. If he was mortal the promise failed, and the dearest friend proved untrue. If he was immortal, then he possessed the land, and God's word was a verity. We believe he was immortal, and even while he lived God could see his descendants crossing the Jordan and driving out the unworthy inhabitants, the pillar of fire going before them.

"Thus the faith in the one living God, which seemed to require the admission of a monotheistic instinct, grafted in every member of the Semitic family, is traced back to one man—to him in whom 'all the families of the earth shall be blessed.' And if from our earliest childhood we have looked upon Abram, the friend of God, with love and veneration, his venerable figure will assume still more majestic proportions when we see in him the life-spring of that faith which was to unite all the nations of the earth, and the author of that blessing which was to come on the Gentiles through Jesus Christ. And if we are asked how this one Abram passed, through the denial of other gods, to the knowledge of the one God, we are content to answer that it was by a special divine revelation. We want to know more of that man than we do; but even with the little that we know of him, he stands before us as a figure second only to One in the whole history of the world."—Max Muller.

Letter From Gilderoy.

What fine, open, warm weather we are having in Mississippi this January! Indeed, we have had no cold weather this winter, and ice only one or two mornings. Many of the farmers have lost their meat, all the hams and shoulders.

My health was so bad in the Delta that I had to be moved out to the hills, and I am now out in the open prairies of Monroe county, where the air is pure and the water fine. In a month I gained ten pounds in flesh, regained color, and my appetite. I absorb malaria as a sponge absorbs water. I am a thin, pale, cadaverous looking man at best, though I have not been in bed twenty-four hours at any one time from sickness in forty-eight years next month. So I have no reason to complain. I was sorry I could not stay in the Delta. That is a great country, and is developing rapidly. There are many fine people down there. There is much of worldliness and of downright wickedness, as there nearly always is in new countries and in places where much money is made so easily. When money comes easily and plentifully men and women hunt for ways to spend it rapidly. Hard-earned money is generally hoarded more carefully and spent more judiciously. When money comes easily it goes readily. Boys and young men who get good wages to begin on rarely lay up anything to end on. They "blow it all in," as the saying goes. I regret to see our boys and young men leaving the farms for clerkships in town. Farm life is the happiest and the best. There is more real comfort and more solid money in it than in any other avocation. There is more company in town, more to see, more things to go to, more temptations, but all of these cost heavily. Very few country boys go to town and live within their incomes. They are tempted to make up the shortage by doubtful practices. One wrong act is followed by another, and still another, until finally detection and disgrace come. Worst of all, moral tone and

character are gone. When a man loses his own self-respect he is in a bad way. He is about ready for anything. I often hear young men say of small wrongs, "Oh, he will never know it," but the man himself will know it. The man who does a wrong thing hurts himself, wounds and stains his own soul, offends his own conscience and loses respect for himself—sins against his own soul. It must be awful to go day after day and night after night harassed by the consciousness of having done wrong in any matter. If there were no other hell, this would be bad enough. "Where their worm dieth not and the fire is not quenched." No man can expect God to approve him when his own heart condemns him. God is greater and purer and better than any man's heart. I do not wonder that man rush on in sin until "their consciences are seared as with a hot iron." They want to hush the voice of conscience within.

On the other hand, it is a most delightful experience to live, day by day, with a conscience void of offense toward both God and man—to live with a pure heart. A man of this kind cannot be miserable or unhappy. He may be misunderstood, his actions misinterpreted, and have sin charged against him by men, and this is very painful, but in his heart of hearts he knows he is not guilty. He can stand with open face before the world and before God, too. "Blessed are the pure in heart, for they shall see God." There is nothing more beautiful in this life than a perfectly transparent man or woman—one in whom there is no guile. Christ saw Nathaniel under the fig tree at prayer, and he knew the heart of him, his purpose, his bent, his interest. We may deceive others, may deceive ourselves, but we cannot deceive God. He knows us, both inside and out. Men stand in front of us and look back at our hearts through our acts. God stands behind us and looks at our acts through our hearts, our motives. What we do may be plausible enough, right enough, to men, when it is vile and wrong to God. Men see the outer, the overt act, but God sees the inner act that precedes the outer. Indeed, we may sin inwardly without sinning outwardly. "He that looketh to lust hath committed the act." "He that hateth his brother without a cause is a murderer." It is a nice thing to be perfectly pure in heart. We may be, can be and ought to be, but we ought to go over the ground often in the light of God's word and under the shining of the Holy Spirit before we lay claim to more than we have or can live up to. David was the king of God's choice and Saul the king of the people's choice. Both of them sinned grievously. David was penitent and repentant; Saul was not. Yours,

GILDEROY.

Strong, Miss., January 24, 1907.

Agents Wanted

We want live agents in every community in Arkansas to sell our Bibles and other books. The people are buying books. Will you help us to sell the books that are wanted? Active agents can make money and circulate good literature. We make favorable terms to the right kind of agents. Write to us, but be sure to inclose references from reliable men showing your financial responsibility. Get ready for the fall trade. Anderson, Millar & Co., 924 Main Street, Little Rock, Ark. Order Catechism of Anderson, Millar & Co.

"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.

Cancer Cured

Dr. R. E. Woodard, Little Rock, Ark.
Dear Doctor—The cancer on my nose is entirely well. I only had to use your famous ointment a very short time. The Oil Cure is certainly a wonderful discovery, and a great benediction to suffering humanity. I feel that others should know of this.

Yours gratefully,
JUDGE J. N. SMITH, Lenox, Ark.
The Oil Cure was discovered and perfected for the treatment of cancer, bronchitis, catarrh, consumption, piles, fistula, eczema, diseases of the eyes, ears, nose and throat, and in fact all Chronic and Malignant diseases. Many patients cured by correspondence. A book sent free giving particulars. If you are not afflicted yourself cut this out and send to some suffering one.
Enclose stamp for reply. Call on or address
DR. R. E. WOODARD,
122 E. Fifth Street,
Little Rock, Ark.

Huntington, Ark.

We have just closed a great meeting here, resulting in a hundred and twelve or fifteen professions of faith in Christ, and a very great number of relocations. The churches of the town received a great spiritual awakening and upward movement. The pastor was assisted by Prof. Fred Shook, who had charge of the music, and Rev. J. T. Newsom, who did the preaching till he became very ill, on last Sunday. These men are among the most earnest and able revivalists I have ever labored with. In fact, I consider them the best I have ever known. Their work is thorough, and I feel sure will be permanent.

Newsom preaches a clear, logical, strong, scriptural sermon, and every time, too. I conscientiously and heartily recommend them to any of my brethren in the ministry needing revival help.

J. W. HOUSE.

January 25.

Alex, I. T.

The church certainly entrusted to me a very important position to develop our cause in this rich country.

Our congregations are growing, especially at Alex, where we have an excellent choir and use the joint hymnals. We are well fixed at the parsonage, and as our little town has about recovered from the storm of last June, and is growing very fast, we decided to build a church here at Alex, so we enter into the canvass, and we hope to build. I have been forced to "letter out" some of our best members, who have moved away, but think we will get others in their places.

We only have three small classes and I am preaching at six places. I have good prospect of two Sunday schools.

Our people have some corn and cotton to gather yet, owing to so much rain. We hope to have a great meeting at Alex in March.

A. G. WHITE.

January 26.

Mulberry Circuit.

We have been kindly received by the people on this work. Have been substantially remembered by all the churches. Our congregations are large and attentive. We have three Sunday schools, all doing well. I am occupying a position of my first work, served in

1893 and 1894. The people all seem glad of my return, after twelve years. Have held a meeting in Dyer of ten days, resulting in four professions, six accessions to the church, and two children baptized, and the whole church and town helped.

The assessments for P. C. and P. E. are in excess of any assessment in the history of the work.

Rev. F. S. H. Johnston is at home in the P. E.'s chair. Did some fine preaching in Mulberry and secured about \$80 on conference assessments for us.

We are starting well, and are hopeful of a good year. Will expect one of you at our district conference.

D. N. WEAVER, P. C.

Texarkana District.

The first round on the district is just completed. The preachers all reached their fields early after conference and have commenced their work with enthusiasm and hopefulness. There are indications of advancement throughout the district. Churches and parsonages are being built and remodeled; and the sum of the assessments for the preachers is a little in advance of last year. The district is well provided with preachers.

This is our purpose: a religious paper in every home; a Sunday School in every church; an Epworth League and Missionary Society in every charge; the full payment of every claim, and the preachers' salaries included; and a thousand conversions in the district.

Let every preacher and layman in the Texarkana District make the above purpose his own and its realization will become easy and certain.

T. O. OWEN, P. E.

Texarkana, January 28, 1907.

Oklahoma Conference.

Weatherford District—Texmo,

1. Ardmore District—Leon, 1; Newport, 1.

Wynnewood District—Wanette, 1; Mill Creek, 1.

Muscogee District—Cameron, 1; Panama, 1.

Mangum District—Snyder, 1.

Beaver District—Tyrone, 3.

District not designated and charge not named:

Legate, 1; Celestine, 1.

Little Rock Conference.

Little Rock District—Hunter Memorial, 1.

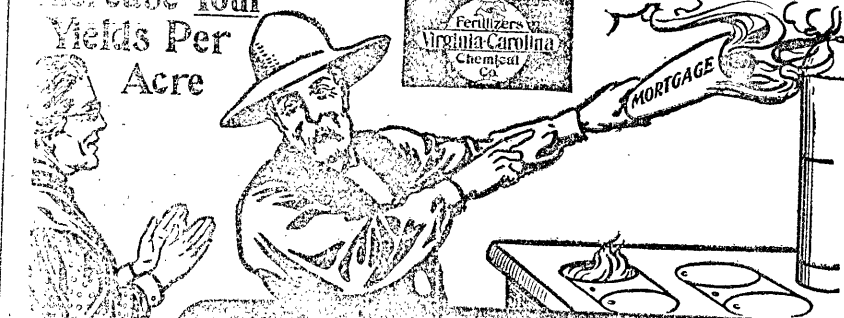
WARNING ORDER.

State of Arkansas,
County of Pulaski, ss.

Mattie Lockhart, Plaintiff,
vs.
Virgil Lockhart, and Myrtle Lockhart, Defendants.

The Defendant Virgil Lockhart, is warned to appear in this Court within thirty days, and answer the complaint of the Plaintiff, Mattie Lockhart.
F. S. GARNER, Clerk.
GEO. L. BASHAM, Solicitor for Plaintiff.
January 12, 1907.

Increase Your Yields Per Acre



One Of The Results

Of liberally using our fertilizers, is to pay off a mortgage on the old farm. Read the following from Messrs. Wherry & Son, owners of the Magnolia Fruit Farm, Durant, Miss.: "We made \$500.00 from one acre strawberries, on which your fertilizers were used. Eight years ago we bought this place at \$20.00 per acre. It was then considered to have been worn out twenty years before, but by liberally using."

Virginia-Carolina Fertilizers

Under peas and velvet beans, we can now grow almost anything, and have been offered \$250.00 per acre for the place. We experimented with a great many brands of fertilizers, but find the highest per cent cheaper. Now don't you think Virginia-Carolina Fertilizers would enable you to pay off a mortgage if you had one? Well, don't use any other.

Virginia-Carolina Chemical Co.

Richmond, Va.
Norfolk, Va.
Durham, N. C.
Charleston, S. C.
Baltimore, Md.

Atlanta, Ga.
Savannah, Ga.
Montgomery, Ala.
Memphis, Tenn.
Shreveport, La.

Wynnewood District.

Following are the new subscriptions to be raised in the bounds of Wynnewood District to Western Methodist:

Wynnewood Station, 10.
Paul's Valley, 10.
Purcell, 10.
Lexington, 10.
Lindsay, 10.
Sulphur, First Church, 10.
Sulphur, Vinita Avenue, 10.
Ross Station, 10.
Noble and Shilo, 10.
Whitehead and Maysville, 10.
Mill Creek, 10.
Paoli Circuit, 10.
Hickory Circuit, 10.
Elmore Circuit, 10.
Tussy Circuit, 10.
Davis Station, 10.
Byars Circuit, 10.
Blanchard Circuit, 6.
Alex Circuit, 6.
Moral Circuit, 6.
Wanett Circuit, 6.
Dougherty Circuit, 6.
Total, 200.

J. S. LAMAR, P. E.

Preachers' Meeting and Missionary Institute of the Oklahoma City District.

On January 23 the Preachers' Meeting and Missionary Institute convened at McLoud, Okla. The presiding elder, Rev. W. J. Sims, had prepared and published a very interesting program for the occasion. The first day was devoted to the pastor and his work. The second day was devoted to the cause of missions. While the attendance was not very large, and some who had been assigned topics were not present, the discussions were quite interesting and

helpful. Every one who attended the meeting pronounced it a great success. This district is composed of consecrated, wide-awake pastors; and they are full of faith and hope for the future of our beloved Zion in this new commonwealth. Some forward movements were planned, and the meeting proved quite an inspiration to every one present.

The presiding elder gave wise direction to all the discussions, and sandwiched many helpful suggestions. Brother Disch, of Guthrie, preached the opening sermon. Brothers Moody, of Stillwater, and Knickerbocker, of Oklahoma City, also preached to the delight and edification of all.

The good people of McLoud entertained us royally. Brother D. A. Gregg, a new and live recruit from Texas, is the "bishop of that district," and he and his people are bringing things to pass.

W. J. MOORE,
Secretary.

Norman, Okla.

Honest, Energetic HUSTLERS

Wanted to sell nursery stock. An immense stock in full assortment. Terms the best. Demand better than ever before. For terms and full particulars address:

G. H. MILLER & SON, Rome, Ga.

It Will Suit You.

Buy fruit trees at reduced price this winter before a certain number has been sold. Write for prices, number of trees and kind of fruit wanted. Special low prices on trees in lots of 500, 1000 and car load. More Agents Wanted.

FRUIT FARM NURSERY,

J. E. Gregory, Prop.,
Cabot, Ark.

CHILDREN'S PAGE.

[We will be glad to have the children contribute to this page. All letters must be written on one side only, and addressed to Box 284, Conway Ark.]

Love's Lesson.

Savior, teach me day by day
Love's sweet lesson to obey;
Sweeter lesson cannot be,
Loving Him who first loved me.
With a child-like heart of love,
At thy bidding may I move;
Prompt to serve and follow thee,
Loving Him who first loved me.

How Bob Lived His Religion.

There are certain people, who take every opportunity to make loud long professions of their religion, and, like the Pharisee of old, thank the Lord that they are better than others; but when you watch closely how they live, you will find that their lives don't tally with their professions.

Now, I want to show you how Bob—lived his religion. The best thing about this little incident is that it is substantially true, though I may not be able to give it to you as it was given to me. Some years ago, I had a brother working in the general offices of the G. P. R. R., at Birmingham, Ala., while Colonel S— was assistant superintendent. My brother and Bob B— worked in Mr. G—'s department.

Bob began work at a salary of \$35 per month. He boarded at the same place where my brother did, and when he drew his first month's salary, that night at the boarding house he counted out his money and laid aside \$3.50.

"Now," said he, "that is my church money for this month."

"You don't mean to give that much out of your one month's salary, do you?" asked someone.

"No," replied Bob; "I am not giving that, I am only paying my debt; that tenth belong to the Lord. After that comes the giving."

After awhile Bob got a raise to \$50 per month.

Some of the boys said, "Well, Bob, I suppose you will not give \$5 out of your month's salary?"

"I'll pay my debts," said Bob. Again he was raised to \$60 per month, and it was the same thing.

But Bob was to be tested in another way. One Saturday Mr. — said: "Well, boys, I don't have you to work on Sunday, as a rule, but we are behind now, and you will all have to come down tomorrow, and get things in shape for the end of the month." But one of the boys had enough of the two G's—Grace and Grit—to object.

Bob spoke, quietly: "Mr. G—, I can't work on Sunday."

"Now, Bob," said Mr. G—, "this is the first time I have had you boys to do so, and we must work tomorrow to catch up."

"I'm sorry, sir," said Bob, firmly, "but it is against my religion, and I can't do so."

"Well, Bob," said Mr. G—,

sharply, "If you can't do the work I want you to do, at the time I want you to, I'll have to get a man that will."

Sunday morning every one but Bob went down to work; he went to Sunday School and preaching. Monday morning he was "fired."

That night, when Bob brought in his part of a month's wages, some of the boys said: "Well, Bob, I guess you won't give any of that money to the church, but keep it to live on until you get another job." But Bob still paid his dues.

Bob started out at once to hunt him another job.

But days passed, and still he was out of a job, until the boys thought things pretty blue for him. But there was a brighter day ahead for him.

One day Col. S— came into Mr. G—'s department. He knew Bob, and missed him right away. "Where is Bob B—?" he said. "I had to let him go," replied Mr. G—.

"What was the matter?"

"I had to work some on Sunday, we were so badly behind; Bob refused to work, so I had to let him out."

The Colonel made no further remark then, but afterwards he saw my brother, and asked him about Bob—where he was, and what he was doing. He told the Colonel that Bob lived at the place he did, and that he was still out of a job. Colonel S— told him to tell Bob to come to his office next morning. Bob went over next morning.

"Well," said the Colonel, "you are the chap that preferred losing a job to working on Sunday?"

"Yes, sir."

"You are the very boy I have been looking for—one that will stand by his principles. You can go to work at once in my office. What salary have you been getting?"

"Sixty dollars per month was my last salary."

"I'll start you at \$75," said the Colonel.

And little Bobby went on climbing up, until he climbed to New York, and the last I heard of him, he was getting \$150 per month and he may still be climbing, for I have lost sight of him for some years.

Boys, go and do likewise.—Dr. R. C. Fogler, in the Christian Observer.

A Shaggy Newsboy.

The railroad ran along one side of a beautiful valley in the central part of the great State of New York. I stood at the rear end of the train, looking out of the door, when the engineer gave two short, sharp blasts of the steam whistle. The conductor, who had been reading a newspaper in a seat at the end of the train near the door, asked if I wanted to see a "real country newsboy." I, of course, answered, "Yes." So he stepped out on the platform of the car. The conductor had folded up his

paper in a tight roll, which he held in his right hand, while he stood on a lower step of the car, holding on by his left.

I saw him begin to wave the paper just as he swung around a curve in the track and a neat farmhouse came into view, 'way off across some open fields.

Suddenly the conductor flung the paper off toward the fence by the side of the railroad, and I saw a black, shaggy form leap over the fence from the meadow beyond it and alight just where the newspaper, after bounding along in the grass, had fallen beside a tall mullein stalk in an angle of the fence.

It was a big, black dog. He stood beside the paper, wagging his tail and watching us as the train moved swiftly away from him, when he snatched the paper from the ground in his teeth, and, leaping over the fence again, away he went across the fields toward the farmhouse. When we last saw him he was a mere black speck moving over the meadows.

"What will he do with the paper?" I asked the tall young conductor by my side.

"Carry it to the folks at the house," he answered.

"Is that your home?" I inquired.

A Short Talk to Mothers.

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

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

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

Thacher Medicine Co.

Chattanooga, Tenn.

Established 1869

Southern Agriculturist

NASHVILLE, TENN.

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

Thousands of Southern farmers who have been reading Maj. Key's answers in the Southern Agriculturist for forty years have testified to that.

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

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

SEND TEN CENTS

For Three Months Trial Subscription

This Offer Is Open to NEW Subscribers Only

"Yes," he responded. "My father lives there, and I send him an afternoon paper by Carlo every day."

"Then they always send the dog when it is time for your train to pass?"

"No," said he, "they never send him. He knows when it is train time, and comes over here to meet it of his own accord, rain or shine, summer or winter."

"But, does not Carlo go to the wrong train sometimes?" I asked with considerable curiosity.

"Never, sir. He pays no attention to any train but this."

"How can a dog tell what time it is, so as to know when to go to meet the train?" I asked again.

"That is more than I can tell," answered the conductor; "but he is always there, and the engineer whistles to call attention, for fear I should not get out on the platform till we had passed Carlo."

"So Carlo keeps watch on the time better than the conductor himself," I remarked.

The conductor laughed, and I wondered as he walked away who of your friends would be as faithful and watchful all the year round as Carlo, who never missed the train, though he could not tell the time by the clock."

Wanette, Okla.

We are without a church building in Wanette, so we have rented the opera hall in which to hold our services. I organized a Sunday school here two weeks ago, and already we have an enrollment of sixty-five in the school. I preached here last Sunday to large congregations. I am very hopeful of the outlook for our church here. Our first quarterly conference was held here last Wednesday.

Our P. E., Brother J. S. Lamar, was present and presided with dignity and alertness. He is careful, painstaking and minute in his work, and looks well after every interest of the church.

At this conference it was decided to make Wanette a half station. I am hopeful of accomplishing something for God and for the church here. I am beginning to meet with some words of encouragement. Pray for us. Fraternally,
M. WEAVER.

Bearden and Thornton.

Already we are on the up-grade. Thus far our work has been pleasant and fruitful, and prospects are fine. I preached four times yesterday; once at Thornton to an intelligent and appreciative congregation, once at Little Bay to a small company, and twice at Bearden, closing last night a meeting of two weeks' duration.

The meeting was a good one. There were no professions of religion, and only two additions by letter, but several who were backsliders were reclaimed and the church genuinely revived.

The spiritual condition of Bearden Church is now excellent. I never saw better crowds, or more profound attention than we have had here. Night after night our seating capacity has been taxed, and many have said our Sunday night crowds were the largest ever seen in this church.

Today I pass my thirty-second mile-stone. Tonight our flock swarmed in upon me with a generous birthday pounding and an exuberance of cheer and good wishes. Tomorrow I will have been a married man 11 years.

Never have I felt the sweetness of life and the goodness of God more than on this, the 21st day of January, 1907.

If the weather will permit, I shall begin a meeting in Thornton on the second Sunday night in February.

ARTHUR M. SHAW.

Bryant Circuit.

You can tell the brethren that we are starting off well in Bryant charge; that the preacher is well pleased and the people and pastor are well pleased with their new presiding elder. While we all loved the old as far as I know, and the people seem to think a great deal of their preacher, we fear that we will never be able to repay them for the many nice

favours they have shown us already. But this shall be, D. V., the best year in the history of Bryant charge and ministerial life of the writer. These are splendid people, with great possibilities, and the only thing necessary is to place ourselves in God's hands and let Him use us to bring them to pass.

J. H. McKELVY.

Camden, Ark., Jan. 21, 1907.

Dear Methodist:

Please say that by the authority of Bishop Atkins, Rev. J. J. Melard has been taken from Atlanta Circuit, Camden District, and placed upon Redfield Circuit, Pine Bluff District.

You may state also that Rev. W. H. Nance, a local preacher, from the Arkansas Conference, has been placed in charge of Atlanta Circuit.

Brothers Ware and Sage are both improving in health, and their work goes forward.

Your brother,

B. B. THOMAS.

Beebe.

We are pleased with our new field. People are very kind, and love to go to church. We've made 160 pastoral visits since Conference.

A good assessment was made for P. C. and \$118 paid at first quarterly Conference to P. C. and P. E.

Our lines have fallen to us in pleasant places. Pray for us. Come and see us.

Yours,

S. F. B.

Beebe, Ark., Jan 22, 1907.

Washington Circuit.

Dear Brethren:

We are glad to say that our people are much encouraged at the prospect for good and the moral uplift in this section.

We are thankful to the Lord and the Conference for a pastor who brings things to pass, in the person of Brother Z. D. Lindsay. He is looking well and carefully after the details of the work, and feeds the people on the pure and substantial meat of the Gospel from the pulpit. Already we see the effects of his preaching and pastoral work. Some who have been cold and indifferent are waking up and taking interest in the forward movement.

We are looking for a gracious revival soon, and already see the light of a better day. Our Sunday School at Washington is putting on new life and we are glad to assure Sister Robertson that we are successfully building on the foundation which she laid while here. We hope soon to organize the Home Department and Cradle Roll.

Our Epworth League is moving on nicely. Much credit is due their good work in the League. Brother Lindsay proposes to begin soon to deliver a course of lectures to the League during the week. It is

Throat Coughs

Ask your doctor about these throat coughs. He will tell you how deceptive they are. A tickling in the throat often means serious trouble ahead. Better explain your case carefully to your doctor, and ask him about your taking Ayer's Cherry Pectoral. Then do as he says. Get the best medicine, always.

We have no secrets! We publish the formulas of all our preparations.

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The Battle Cry of Freedom from Intemperance

A Sure Escape from the Slavery of Drink

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



FREE Trial Treatment of Willis' Home Cure

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

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

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

wonderful to see so many of our young people who take active interest in the work and are willing to lead the services.

Collections ordered by the Conference apportioned to Washington have all been provided for by subscription.

This note is written to comfort and encourage the worthy line of pastors who have so faithfully toiled and wrought in our midst. The Lord abundantly bless them all.

J. H. GOLD.

Washington, Ark.

Leon, I. T.

The new preacher has moved to his new home at Leon, I. T. Arrived here Saturday, about 8 p. m., January 12. He was bogged down in Mesetto from Wednesday till Saturday. This made ready for anything that might happen. Swam mud, waded mud, or bogged down. So we just waded mud to Burneyville, so he is here now in Leon, housed in the parsonage. Preached at Crossroads Sunday at 11 o'clock, and Leon Sunday night.

He expects great things this year, so Monday morning went down to town, bought a pair duckings, laid off Sunday clothes, and began work on parsonage. In the evening went with Brother Whittington and sawed blocks to put under the parsonage. Came in home hot and tired just about sun down. After supper sat down to read the news; soon there was an alarm at the door, on the south side. I attended the call; there was met by Brother J. C. Johnson and a yardful of the good people

of Leon. Brother Johnson began to introduce the good people as they rushed into the house with good things in their arms, hands, and on their backs. Well, it was a pounding. My! My!! how they did pound. Well! Well!! it would be too long to give in full. Just listen to some of it.

There was cash, potatoes, lard, dried fruit, coffee, can fruit, can tomatoes, can corn, calicoes, towels, soda, rice, matches, syrup, ribbons, soda crackers, grapes, eggs, pickles, chickens, flour. Well, I have named enough. It was immense. After the storm had subsided a little, and before the preacher was over the shock, he read a lesson from the Word, thanked the good people for their gifts, talked a while, sang a song together: "Jesus, Lover of My Soul." Bowed down in prayer together in thanksgiving. Then sang "Amazing Grace." Was led in prayer by Brother Baker, pastor of the Baptist Church at Leon. Brother Baker made us a good talk we all enjoyed. We sang "Blessed Home." We had a good time, enjoyed by all present. The Lord was present. We were glad in our hearts. The Lord bless these good people abundantly. I like seasons like that. I wish every preacher had as good people as I have. These people know what a preacher needs.

Truly,

D. E. SHAFFER, P. C.

ECZEMA

makes a person most miserable, but TETTERINE cures it quick as a wink. Keep it in the house to use in any skin eruption. It will save trouble in the future. 50c a box from your druggist or write to J. T. Shuptrine, Savannah, Ga.

Heiskell's

The most obstinate case of Eczema can be quickly and completely cured by the application of Heiskell's Ointment. It also cures Blotchy, Rough and Pimpled Skin, Erysipelas, Tetter, Ulcers, and all other skin diseases. Before applying the ointment, bathe the parts affected, using Heiskell's Medicated Soap. Heiskell's Blood and Liver Pills tone up the liver and purify the blood. Your druggist sells these preparations. Ointment, 12c a box; Soap, 25c a cake; Pills, 25c a bottle. Send for book of testimonials and learn what these wonderful remedies have done for others.

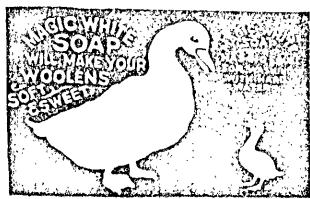
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RED CROSS BRAND
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Has very few equals, and no superior in quality. Ask your dealer for it. We guarantee it.

Waters-Pierce Oil Co.



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.

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250 Styles
\$23.50
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2 YEARS
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Direct to you at factory prices is our way. No middlemen between you and us. You save 15%. We build all styles of vehicles. Our "National Leader" \$19.50. Top Buggy is the best known and known as the best made. Don't buy until you hear from us. Write today for Free Money-Saving Catalog.

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DEEP WELL DRILLING
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THE AMERICAN
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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 start small and grow big. All about our 30 leading varieties. Quickest lowest prices on fowls, eggs, incubators and brooders. Mailed for 1c in postage.

F. FOX, Box 45, Des Moines, Iowa

Sulphur Rock Circuit.

Our first quarterly conference has come and gone. Our new P. E., Brother Skinner, was at his post. I sometimes wonder why so many of our pastors are so negligent in giving to the public a short, newsy field note of their own work, and especially of a quarterly gathering. I feel we really owe it to the cause, ourselves, our faithful presiding elders, and to the Methodist reading public. It lets others know how we do. It is not only a news item, but it is means of grace, for often a prayer is offered by the reader, and whoso thus prays is himself benefited. Brother Skinner won all hearts, and I am reminded here to refer to the bishop's anecdote, but as it is a cabinet secret I will not dare to tell it. However, it would not do any damage to tell it, but usually the leaks after it is over hurt worse than when the lid is on, and the bishop on it. I modestly said (but this is not it): "Bishop, I believe the Batesville district is as well or better manned than ever before." "Yes, all but one appointment, the S—R—C—". Now laugh, anybody who wants to. We had a great meeting. No conversions, but a good interest. Advanced steps were taken on ministerial support. The pastor's salary was proposed by a Newark steward to be fixed at \$700. This was voluntary, and without any secret suggestion by the pastor. But some of the people doubted, and it was, at the pastor's suggestion, but at \$600. This is an advance of \$100. Seventy-five dollars reported on parsonage repairs and \$14.95 incidentals. "The Methodist" was talked about and its claims presented. Brother Skinner preached four soul-feeding gospel sermons.

JAS. F. JERNIGAN.

Okema, Okla.

We have just closed a special meeting at Okema. I. T. The remnants of what was once an organized church were brought together and sixteen new members were received into the church. The church and church work in the town were greatly revived. Our conference evangelist, P. B. Hicks, of Wagoner, I. T., proved himself a powerful tool in the hands of God for the reviving of his work. Brother Hicks preaches powerful sermons—sermons that are convincing and thoroughly Methodist.

His son and daughter are splendid help in the revival music, and the influence of consecrated young lives. May their tribe increase.

We feel that a new lease of life has been given us, and we praise his name for his precious presence among us.

The work, both at Okfuskee and Okema, I. T., is looking up. We have good congregations and fine interest. People are being converted and are joining the church. Sunday schools are im-

Cleason's European Hotel.

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BOILED FILTERED WATER.

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Full description and testimonials. Write for
and every one of them giving satisfaction. Write for
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condition. Large warming closet; top cooking
range. The range has six 8-inch hds; 18-inch oven;
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money. Pay Agent \$14.00 and freight, and you become
the possessor of this range. If you are satisfied in every
way, you examine this range. If you are not, I will
take the evidence and leave the verdict to you. After
they have the best range in the world, but I will fur-
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and I will ship O. O. D. to any railroad station in the
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ONLY
\$15.00

BURNS
WOOD OR
COAL

proving, and young people are taking an active part in church work.

Okema and Okfuskee Circuit have presented their pastor with a nice young team, a buggy and a set of harness, which most certainly is appreciated.

Brother Coppedge held our first quarterly conference at Okfuskee January 12, 1907. We were disappointed in not having him with us over Sunday, and in not having better reports, but hope for better luck next time.

We are pleased with our paper, with the name-changing habit, and would like to suggest that the present name is good enough for at least five years—perhaps longer.

GEORGE O. JEWETT,

P. C.

Dover and London Charge.

We are making a splendid start on the new year on this charge, notwithstanding the bad weather. We have splendid congregations at all the appointments. Our Sunday school work is looking up all over the charge, especially at London. We have the right man in the right place in the person of Brother R. G. Bennett, our superintendent. Our people at Dover had the privilege of listening to two good sermons from Brother D. J. Weems the first Sunday and Sunday night in January. They also subscribed for the Western Methodist without hesitancy. We are all greatly in love with our new presiding elder, Rev. J. H. O'Bryant, who did some fine preaching at our first quarterly conference.

We are planning for some good meetings again this year, and of course we mean to go to conference with a clean balance sheet next fall.

A. B. WILLIAMSON, P. C.

Cordell, Okla.

Cordell Station is one of the most pleasant charges in the con-

ference. The people are intelligent and progressive. Our reception has been all that we could ask or think. The people are given to hospitality.

Our first quarterly conference met January 19-20. Our presiding elder, Brother Matthews, favored us with two strong sermons. The reports were good. Eleven members had been received. The financial report up. Sunday school, Epworth League and Sunday services all well attended. Assessment for support of ministry is placed at \$1,050, with two appointments in the country yet to be assessed.

I was never better pleased with an appointment, and by the help of God I'm going to give this place the best there is in me.

M. L. ROBERTS.

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.

Duncan District Pastors Take Notice.

The mid-year mission and church extension rally for the Oklahoma Conference will be held at Chickasha, I. T., March 5-7. I therefore postpone indefinitely the preachers' meeting for the Duncan District, to be held at Hastings, February 5 and 6.

N. L. LINEBAUGH, P. E.

Wanted.

A preacher for Jersey Circuit; a man of small family is preferred. The work will pay \$250 or \$300 to the right man. L. Glaze, L. P., was appointed to the work, but did not go. I would be glad to correspond with any one who would like to take work.

J. W. HARRELL, P. E.,
Monticello District.

January 24, 1907.



FOR 10 Cts.

Five pkts. of our new Early Flowering Carnations. Scarlet, White, Pink, Maroon, Yellow. Bloom in 10 days from seed, large, double, fragrant and fine colors. All pkts with cultural directions and big catalogue for 10c. post-paid. Will make 5 lovely beds of flowers for your garden, and many pots of lovely blossoms for your windows in winter.

Catalogue for 1907—Greatest Book of Novelties—Flower and Vegetable Seeds, Bulbs, Plants, Shrubs, Fruits, 150 pages, 50 cuts, many plates—will be mailed free to all who ask for it.

JOHN IVEY CHILDS, Floral Park, N. Y.

W. E. M. SOCIETY.

EDITED BY

Mrs. A. L. Malone, Walte River Conference

Mrs. V. S. McLellan, 1818 Chestnut St., Pine Bluff, Little Rock Conference

Mrs. C. G. Davidson, Greenwood, Arkansas Conference

Mrs. F. B. Crofford, Chickasha, I. T., Indian Mission Conference

Send all communications to the

To the Little Rock Conference Society:

Dear Co-laborers—Though my letters be few and far between, I hope to reach all in the "laws" and assure you I do not forget you in the "far betweenness." The beginning and the close of a year are times for resolution and retrospection, as we enter the New Year may we resolve to be better home mission workers, better Christians, better women, and profit by our success or failure of the past year. With the coming of February our work for this year closes, and I hope we can faithfully say we have done what we could.

Are we up to the standard of the forward movement, with all dues paid, conference expense fund in full and the extra dollar per member given as a thank offering for our many blessings.

With the dues we help our parsonages, the conference expense fund is for the enlargement of our conference work, and the expense accruing therefrom; the extra dollar goes to the support of our connectional enterprises, such as schools, rescue work and other institutions for the evangelization of the world. Did you ever know money to go so far or do so much good?

We have undertaken a great work, my sisters, and we must not be untrue to the demands upon us or the privileges accorded us. I hope you, as individual members, will make it possible for your treasurer to report all dues paid in full, with the conference expense fund and the extra dollar for all. Again I plead that the annual reports (not forgetting the regular quarterly reports) be sent to the conference treasurer, Miss Lizzie McKinnon, at Locksburg, on the record blanks and written in ink, as we must make our record in minutes of annual meeting from these reports. A little care on the part of auxiliary treasurers and corresponding secretaries will save the Editing Committee much labor.

If an auxiliary has failed to receive reports of the El Dorado meeting, let your district secretary or Mrs. Pemberton know at once, that you may have some for reference at least.

As we say good-bye to the old year, let us with reverent zeal enter the Home Mission new year and make it the best in the history of the Little Rock Conference Society.

Yours in love,
MRS. F. M. WILLIAMS,
Pres. L. R. H. M.

Conf. Society.
Hot Springs, Ark., Jan., 1907.

A Cheerful Letter.

The "Queen of Arkansas Insurance Company" is sending to its agents throughout the State the following letter:

Little Rock, Ark., Jan. 5, 1907.

Dear Sir—At the opening of this New Year we send our greetings and best wishes for your success and happiness for the year just opening.

We also tender our hearty thanks for whatever part you took during the past year in bringing about the very satisfactory and encouraging condition of the "Queen" business.

Our premium receipts were 25 per cent larger than the year before, and we declined and cut off more doubtful risks than ever before. Our loss ratio was well within the reserve required by law.

We have only two law suits. The party who sued us in one of these cases has been indicted for arson. In the other case the policy expired two days before the fire occurred, so that in neither case are we at all liable. All losses have been settled promptly, and we have made a reputation of which we are justly proud. Arkansas should have some good insurance companies, and will have, if her citizens will give them proper encouragement. We are trying to build up the "Queen" into the confidence of the people, and are gratified at our success. We ask you to be careful in the selection and acceptance of business for us. Take only safe risks from honorable people on property not overvalued.

We hope that our business relations for 1907 will be both pleasant and profitable. We shall do our best at this end of the line to make them so. Yours truly,
QUEEN OF ARKANSAS INSURANCE COMPANY.

Geo. Thornburgh, Secretary.

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

Are You Doing Your Duty?

Every farmer is under the obligation of taking an active part in the improvement of his country. He should feel that it is his interest to improve each boy and

The Southern Methodist Hand Book

KEEPS YOU POSTED.

1. The large edition of the Southern Methodist Hand Book for 1906 was quickly exhausted, having received the endorsement of Bishops, Connectional officers, Editors, and hundreds of preachers and laymen throughout Southern Methodism.
2. The Handbook for 1907 is now ready, and nearly every thing in it is new matter.
3. It contains over 200 pages, and is beautifully illustrated with half-tones in color of faces and buildings which every Methodist should see.
4. It is a ready reference book, containing the latest statistics of the Methodist Episcopal Church, South, and other churches, with interesting historical, biographical, educational and missionary data. There is not a department or interest of the church which is not fully treated.
5. The Hand Book answers a thousand questions concerning our church to answer which would require you, perhaps, to search laboriously through a pile of documents and pamphlets.
6. It is many volumes packed in one, and every progressive Methodist, young or old, needs it.

The Price is only Thirty Cents, Post Paid.

Address, **THOS. N. IVEY,**
Editor Raleigh Christian Advocate,
RALEIGH, N. C.

girl, making them first-class citizens. He should condemn all kinds of dissipation. He should deal fairly with his neighbors and strive to keep the kindest relations between communities. He should advocate and contribute to support a higher grade of schools. He should encourage the construction of better roads, which are a source of causing a closer friendship among farmers. He should not allow his stock to trespass upon his neighbors' fields. He should keep his dogs from depre-dating upon flocks of sheep, and if his dogs destroy sheep he should kill the dog and pay for the damage done. He should remember that he is a factor in the honorable name of his country and a citizen of a great nation. His highest duty is to be a model citizen, approved of all men!—Southern Agriculturist.

A Preacher's Discovery.

Rev. J. W. Blosser, M. D., Atlanta, Ga., is the discoverer of a successful remedy for the cure of Catarrh, Catarrhal Deafness, Bronchitis and Asthma. It consists of a combination of medicinal herbs, roots and leaves, which are burned on a plate, smoked in a common clean pipe or in a medical cigarette—the fumes being inhaled into the throat and lungs and exhaled through the nose. It contains no tobacco. The manner of its use is simple, and no other means can so easily reach and cure the disease in all its forms. Dr. Blosser offers to mail free a liberal sample to any sufferer who will write to him for it. If your case is a stubborn one and you desire special advice, he makes no extra charge. This remedy has met with wonderful success, curing cases of 25 years' standing.

If you wish a box containing a month's treatment, send \$1.00, and it will be sent, postage paid. Address, Dr. J. W. Blosser, 102 Walton St., Atlanta, Ga.

"Getting to Glory."

A would-be witty writer makes fun of an old-time negro meeting, and particularly of one old man who shouted a good deal, and had "the witness of the Spirit," and was sure that old Apollyon could not hinder his getting to glory, and that he was going to see

in the big house with Him.

We see nothing ludicrous in all this. It is quaint, but all right. He who has the witness of the Spirit that he is a child of God has a right to shout. Whether white or black, he is an heir to the heavenly inheritance. No matter if the very old Apollyon bars his way as he did that of Christian in "Pilgrim's Progress," he can go on in confidence.

He knows there is a personal God, his Father in Heaven; he knows there is a Divine Savior, Jesus of Nazareth, now seated at the right hand of God; he knows that the Bible is inspired, for it meets his deepest and purest consciousness in his hours of meditation, and responds to his highest and holiest emotions. He knows that the Heaven it pictures is real, and is his. He knows that in his Father's house are many mansions, and that Christ has prepared a place for him. Neither argument nor persecution can disturb him. He may be unable to answer arguments and convince others, but he has one answer which satisfies him—that of the man whose eyes Jesus opened: "Whereas I was blind, now I see." I was a sinner, but now I am saved. We have been in a good many negro meetings, and have heard some unwise shouting and some unjustifiable testimonies; but we have also known some negro men and women whose prayers and testimony and exaltation carried us to the very gates of Heaven.—Herald and Presbyterian.

Executive Committee Meeting.

The Executive Committee of the Board of Church Extension of the Little Rock Conference will hold the annual meeting in Malvern, March 7. All persons having applications to come before this committee to the general board for approval will please send them to Rev. M. W. Manville, secretary, Hot Springs, Ark., by the above date.

J. R. SANDERS, Chairman.

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Dallas, Texas.

QUARTERLY CONFERENCES.

Oklahoma Conference.

WYNNEWOOD DISTRICT—SECOND ROUND.

First Church, Sulphur.....	Feb. 9, 10
Vinita Ave., Sulphur.....	Feb. 10, 11
Dougherty Ct., Dougherty.....	Feb. 16, 17
Blanchard Ct., Dibble.....	Feb. 23, 24
Lindsay Sta., Lindsay.....	Mar. 3, 4
Elmore Ct., at Elliott's Chapel.....	Mar. 9, 10
Alex Ct., Chitwood.....	Mar. 16, 17
White Bend and Maysville, Maysville.....	Feb. 23, 24
Paul's Valley Sta., Paul's Valley.....	Mar. 30, 31
Roff Sta., Roff.....	April 6, 7
Mill Creek, Mill Creek.....	April 8, 9
Davis Sta., Davis.....	April 13, 14
Byars Ct., Stratford.....	April 20, 21
Hickory Ct., Palmer.....	April 27, 28
Purcell Sta., Purcell.....	May 4, 5
Wanette Ct., Mt. Zion.....	May 11, 12
Tussey Ct., Henapin.....	May 18, 19
Lexington Sta., Lexington.....	May 25, 26
Noble and Shilo, Shilo.....	May 26, 27
Paoli Ct., Paoli.....	June 1, 2
Wynnewood Sta., Wynnewood.....	June 5
Moral Ct., Trousdale.....	June 8, 9
District Conference at Vinita Avenue Church, Sulphur, Ind. Tel., June 12-16.	

J. S. LAMAR, P. E.

OKLAHOMA CITY DISTRICT—FIRST ROUND.

Asher.....	Feb. 2, 3
Konawa.....	Feb. 3, 4
Maud.....	Feb. 4, 5
Aracalia.....	Feb. 5

W. J. SIMS, P. E.

HOLDENVILLE DISTRICT—FIRST ROUND.

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.

Afton and Miami.....	Feb. 2, 3
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J. B. McDONALD, P. E.

ARDMORE DISTRICT—FIRST ROUND.

Dear Sirs—Will you kindly publish the following in place of the First Round of Ardmore District, as some changes are made:	
Cumberland Ct., at Grantham.....	Feb. 2, 3
Ravia Ct., at Ravia.....	Feb. 3, 4
Leon and Burneyville, at Simon.....	Feb. 9, 10
Woodford Ct., at Graham.....	Feb. 16, 17
Lone Grove Ct., at Hewitt.....	Feb. 23, 24

W. T. FREEMAN, P. E.

WYNNEWOOD DISTRICT—FIRST ROUND.

Blanchard Circuit, at Dibble.....	Feb. 2, 3
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J. S. LAMAR, P. E.

WEATHERFORD DISTRICT—FIRST ROUND.

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. 23, 24
Harman, at Kiowa.....	Mar. 2, 3
Weatherford Circuit, at Ponge.....	Mar. 9, 10
Texmo, at Bethel.....	Mar. 16, 17
Roll, at Dudley.....	Mar. 23, 24
Gip, at Butler.....	Mar. 30, 31
Burmah, at Center Point.....	Mar. 27, 28

WM. D. MATTHEWS, P. E.

DUNCAN DISTRICT—FIRST ROUND.

Indian Work.....	Feb. 2, 3
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N. L. LINEBAUGH, P. E.

CHOCTAW DISTRICT—FIRST ROUND.

Chickasaw Circuit, at Maytuby.....	Feb. 2, 3
Kiamitia Circuit, at Biglick.....	Feb. 9, 10
Hugo Station, at Hugo.....	Feb. 16, 17
Kosamos Circuit, at Jumbo Mission.....	Feb. 23, 24

W. P. PIPKIN, P. E.

MUSKOGEE DISTRICT—FIRST ROUND.

Sallisaw.....	Feb. 2, 3
Vian and Webber Falls, at Vian.....	Feb. 9, 10
Muskogee Ct., at Frozen Rock.....	Feb. 16, 17
Enterprise Ct.....	Feb. 23, 24
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.

Wilson Grove and Boggy.....	Feb. 2, 3
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S. G. THOMPSON, P. E.

BEAVER DISTRICT—FIRST ROUND.

Ioland, at Wagon Creek.....	Feb. 2, 3
Persimmon, at Hackberry.....	Feb. 9, 10
Woodward, at Woodward.....	Feb. 16, 17
Hazelton and Ingelsoll, at Hazelton.....	Feb. 23, 24

J. E. LOVETT, P. E.

DUNCAN DISTRICT—SECOND ROUND.

Comanche Sta.....	Feb. 9, 10
Kush Springs, at Little Ruth.....	Feb. 16, 17
Cement, at Ninekah.....	Feb. 23, 24
Duncan Ct., at Roseland.....	Mar. 2, 3
Lawton Sta.....	Mar. 9, 10
Carnegie and Fort Cobb, at Fort Cobb.....	Mar. 16, 17
Anodarko and Minco, at Anodarko.....	Mar. 23, 24
Temple Sta.....	Mar. 30, 31
Terral and Ryan, at Ryan.....	Mar. 27, 28
Marlow Sta.....	Mar. 24, 25
Walter Ct., at Gregg.....	Mar. 31
Hastings, at Waureka.....	Apr. 7
Verden and Tuttle, at Verden.....	Apr. 14
Chickasha Sta.....	Apr. 21
Chickasha Ct.....	Apr. 28
Bailly Ct.....	May 5
Indian Work.....	May 12
Duncan Sta.....	May 19

N. L. LINEBAUGH, P. E.

MANGUM DISTRICT—FIRST ROUND.

Kelly Ct., at Union Chapel.....	Feb. 2, 3
Elmer Ct., at Veldell.....	Feb. 9, 10
Hollis and Dryden, at Hollis.....	Feb. 16, 17
Mangum Ct., at Marie.....	Feb. 23, 24
Mangum Sta.....	Feb. 24, 25

T. I. JOHNSON, P. E.

White River Conference.

PARAGOULD DISTRICT—FIRST ROUND.

Boydsville Ct., at Rock Springs.....	Jan. 26, 27
Piggott Ct., at Piggott.....	Feb. 2, 3
Knobel Ct., at Meark.....	Feb. 9, 10
Corning Sta.....	Feb. 16, 17
Walnut Ridge Sta.....	Feb. 23, 24
Black Rock and Portia.....	Feb. 30, 31
Pocahontas Sta.....	Mar. 6, 7
Reyno Ct., at Keyao.....	Mar. 13, 14
Maynard Ct., at Siloam.....	Mar. 20, 21
Pocahontas Ct.....	Mar. 27, 28
Imboden Ct., at Imboden.....	Mar. 34, 35
Mammoth Spring and Hardy, at Mammoth Spring.....	Mar. 41, 42

J. K. FARRIS, P. E.

BATESVILLE DISTRICT—FIRST ROUND.

Ash Flat.....	Jan. 26, 27
Salom, at Salom.....	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.....	Mar. 2, 3
Desha, at Alderbrook.....	Mar. 9, 10
Pleasant Plains, at Cedar Grove.....	Mar. 16, 17
Bethesda, at Bethesda.....	Mar. 23, 24

A. F. SKINNER, P. E.

JONESBORO DISTRICT—FIRST ROUND.

Jonesboro, First Church.....	Jan. 26, 27
Jonesboro, Second Church.....	Jan. 27, 28
Wilson and Louise.....	Feb. 2, 3
Oseola Sta.....	Feb. 9, 10
Luxora and Rozell.....	Feb. 16, 17
Trinity Ct.....	Feb. 23, 24
Skiloh Ct.....	Feb. 30, 31
Blytheville.....	Mar. 6, 7
Jarbro and Dell.....	Mar. 13, 14
Monette and Manila.....	Mar. 20, 21
Monette and Manila.....	Mar. 27, 28
Lake City.....	Mar. 34, 35
Cotton Belt Miss.....	Mar. 41, 42

M. M. SMITH, P. E.

SEARCY DISTRICT—FIRST ROUND.

Auvergne and Weldon, at Tupelo.....	Jan. 26, 27
Newport Sta.....	Jan. 27, 28
El Paso Ct., at Vidonia.....	Feb. 2, 3
Gethany Ct., at Lebanon.....	Feb. 9, 10
Wavine Ct., at Gray.....	Feb. 16, 17
Augusta Sta.....	Feb. 23, 24
Oye Memorial.....	Feb. 30, 31
Gardner Memorial.....	Mar. 6, 7
Cato Ct., at Cato.....	Mar. 13, 14
Cabot Ct., at Cabot.....	Mar. 20, 21
Pangburn and Mount Pisgah.....	Mar. 27, 28
Heber Sta.....	Mar. 34, 35

J. D. SUBERT, P. E.

Arkansas Conference.

FAYETTEVILLE DISTRICT—FIRST ROUND.

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.

Cotton Plant and Howell.....	Feb. 2, 3
Rock Island Ct.....	Feb. 9, 10
Marianna Sta.....	Feb. 16, 17
Goodwin Ct.....	Feb. 23, 24
Parkin Sta.....	Feb. 30, 31
McCrory and DeView.....	Mar. 6, 7
Helena Sta.....	Mar. 13, 14
Wesley Ct.....	Mar. 20, 21
Clarendon Sta.....	Mar. 27, 28
Lacoma Ct.....	Mar. 34, 35

Z. T. BENNETT, P. E.

MORRILLTON DISTRICT—FIRST ROUND.

Plumerville Ct., at Plumerville.....	Feb. 2, 3
Morrilton Sta.....	Feb. 9, 10
Pottsville Ct., at Pottsville.....	Feb. 16, 17
Atkins Sta.....	Feb. 23, 24
Russellville Sta.....	Feb. 30, 31

J. H. GLASS, P. E.

FORT SMITH DISTRICT—FIRST ROUND.

Abbott Ct., at Abbott.....	Feb. 2, 3
Huntington and Manassah, at Huntington.....	Feb. 9, 10
Charleston Ct., at Charleston.....	Feb. 16, 17
Fort Smith Ct., at Bealing.....	Feb. 23, 24
Hackett Ct., at Hackett.....	Feb. 30, 31
Greenwood Sta.....	Mar. 6, 7

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

DARDANELLE DISTRICT—FIRST ROUND.

Clarksburg Ct., at Mount Zion.....	Feb. 3, 4
Clarksburg Sta.....	Feb. 4, 5

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

HARRISON DISTRICT—FIRST ROUND.

Harrison.....	Feb. 2, 3
Huntsville Ct., at Huntsville.....	Feb. 9, 10
Kingston Ct., at Kingston.....	Feb. 16, 17
Marshall and Lesne, at Leslie.....	Feb. 23, 24

J. D. GALLOWAY, P. E.

Little Rock Conference.

PRESCOTT DISTRICT—FIRST ROUND.

Emmett Ct.....	Feb. 2, 3
Fulton and McNabb.....	Feb. 9, 10
Murfreesboro Ct.....	Feb. 16, 17
Pike City Ct.....	Feb. 23, 24
Harmony Ct.....	Feb. 30, 31

W. R. HARRISON, P. E.

CAMDEN DISTRICT—FIRST ROUND.

Strong.....	Jan. 26, 27
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MONTICELLO DISTRICT—FIRST ROUND.

Lake Village and Portland, at Portland.....	Feb. 2, 3
New Edinburgh Ct.....	Feb. 9, 10
Warren Sta.....	Feb. 16, 17
Crassett Sta.....	Feb. 23, 24
Dermott and Arkansas City, at Dermott.....	Mar. 2, 3
Wilmar Ct.....	Mar. 9, 10
Eudora Ct.....	Mar. 16, 17

J. W. HARRELL, P. E.

ARKADELPHIA DISTRICT—FIRST ROUND.

Malvera Ave.....	Feb. 2, 3
Third Street.....	Feb. 3, 4
Malvern Sta.....	Feb. 9, 10
Perla and Wideo, at Perla.....	Feb. 16, 17
Arkadelphia Ct., at Pisgah.....	Feb. 23, 24
Arkadelphia Sta.....	Feb. 30, 31

H. M. BRUCE, P. E.

LITTLE ROCK DISTRICT—FIRST ROUND.

Union Mt., at Mt. Zion.....	Feb. 2, 3
By Union.....	Feb. 9, 10

A. C. MILLAR, P. E.

SINE LOFT DISTRICT—FIRST ROUND.

Roe at Roe.....	Feb. 2, 3
Merrell.....	Feb. 9, 10
St. Charles, at St. Charles.....	Feb. 16, 17
DeWitt Sta.....	Feb. 23, 24
Gilbert at Gilbert.....	Feb. 30, 31
Kingland, at Kingland.....	Mar. 6, 7
Silva, at Moore's Chapel.....	Mar. 13, 14
Ledford, at Bethel.....	Mar. 20, 21
Sheridan, at Sheridan.....	Mar. 27, 28

W. W. CHRISTIE, P. E.

To the Preachers and Laymen of Mangum District.

The Mangum District is pledged to secure 235 new subscribers for the Western Methodist. The average number for each charge is about 13. This is an important matter to us all. The paper should be in every Methodist home. It will be a helpful factor in the development of our work on all lines. Let no official member be without it. Mangum District cannot afford to lag in this undertaking, and I know it will not. Let us rally to a man. Why should the enterprising Duncan District "lead the procession?" I know they have some "mighty giants" over there, with a wise and alert leader. But the Mangum District has as noble a band of preachers and laymen as ever entered a campaign. Watch the procession. And where shall Brother McDonald, over in the wilds of the Cherokee land, appear when the smoke clears away?

The "Methodist" grows better, Mention district and charge when sending in names.

L. L. JOHNSON.

Special Canvass.

The canvass for the 5,00 is now on in earnest, as the report below will show. The pastoral charge now in the lead is Fayetteville, Ark., Rev. P. C. Fletcher, pastor. He sends in 37 new subscribers and 3 renewals "as the result of about a 30-minutes' sermon on the use and value of a church paper," which was followed by taking subscriptions on the spot. As to districts, Wynnewood still heads the list, Rev. J. S. Lamar, presiding elder, with Dardanelle District close behind.

The report for the week ending January 29 is as follows:

Arkansas Conference.

Fort Smith District—Charles-ton Circuit, 1; Van Buren 15.

Fayetteville District—Siloam Springs, 1; Pea Ridge, 1; Fayetteville, 37.

Dardanelle District—Altus and Denning, 4; Clarksburg, 8.

Morrilton District—Springfield, 1; Plumerville, 8; Morrilton, 3.

White River Conference.

Searcy District—Gardner Memorial, 3.

"The paper grows better with every issue."—Rev. J. C. Hooks.

EPWORTH ORGANS

Sold direct from factory at factory price. Send for free Catalog. Mention this paper. WILLIAMS ORGAN & PIANO CO., CHICAGO

Gurdon, Ark.

We have been quite busy since taking charge of our new work. Our congregations are large and attentive. People are forward for prayer and joining the church every Sunday. Our stewards are active, faithful and religious men, who attend every service of the church.

A more loyal, liberal church would be hard to find. They are heroic men and women that bring things to pass. The entire charge is looking for a great year.

This preacher and his family received one of those old-time Methodist "poundings" that was in keeping with the old Methodist times.

Things too numerous to mention that helps a preacher very much is supplying his table. Professor N. W. Whaley led the host, and with a well-timed speech presented the gifts of the large gathering. This pastor collected his mind for a response, but it did not, or could not, express our unfeigned thanks; but our good Brother Reese, of the Pike City Circuit, offered prayer for all and the company bade us good night. Thank God for the noble people of this entire charge. They are generous, big-hearted Christians.

Their grateful pastor,
W. A. STEEL.

Dudley E. Jones Co.

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Want.

LITTLE ROCK, ARK.

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 cases. Write at once for FREE BOOK and TREATMENT. DR. A. A. BROWER, 546, an Antonio, Texas.

WOMAN'S F. M. SOCIETY

Second Vice President Woman's Foreign Missionary Society.
A Statement.

At the last session of the Woman's Board of Foreign Missions, M. E. Church, South, three vice-presidents were elected in accordance with a change in the constitution; and by order of the board, the territory including the Conferences of the church was divided among these officers. Mrs. A. W. Wilson, Baltimore, Md., first vice president, was placed in charge of the Eastern Division; Mrs. P. A. Sowell, Clarksville, Tenn., second vice president, was given the Central Division, and Mrs. W. E. Barnum, third vice president, the territory west of the Mississippi.

Owing to ill health, Mrs. Sowell recently tendered her resignation, which was reluctantly accepted, and Mrs. James Jackson, of Atlanta, Ga., was elected by members of the Executive Committee resident in Nashville. At the next meeting of the Executive Committee it was decided by the full committee that the second vice president should live within the territory of the Central Division, and in the absence of the first vice president and the illness of the third, Mrs. W. M. Advocate, made it difficult to form a quorum without an additional member. It was deemed necessary for her to live in or near Nashville. Mrs. Jackson could not comply with these conditions, hence, declined the position which she could have filled with marked ability.

Mrs. John R. Nelson, Nashville, Tenn., wife of Rev. J. R. Nelson, mission secretary, was elected to fill the vacancy until the annual session of the board in May. Mrs. Nelson is conversant with foreign missionary work, having been district secretary in the Northwest Texas Conference for years, and will only need the co-operation of the Conference secretaries of the Central Division to enable her to fulfill with success the duties devolving upon her.

By order of Executive Committee.

MARIA LAYING GIBSON,
President

Kansas City, Mo., January 17, 1907.

Oklahoma Conference.

We are truly glad to publish this communication from Beaver District, while deploring the fact that the able and enthusiastic secretary is compelled to give up the work on account of Brother Munsey's removal from the district.

Beaver is our youngest sister. We would like such encouraging reports from the older ones.

MRS. L. B. CROFFORD.

Beaver District.

The first W. H. M. S. in Beaver District was organized at Woodward, Okla., during the first dis-

trict Conference of 1906. J. B. Munsey, of Woodward, has been an active secretary since his arrival in the district. He has been very successful in his work, and has secured many new members for the society.

The society is now in a very flourishing condition, and is making rapid progress. We are very glad to hear of the success of our young sister, and hope that she will continue to do well.

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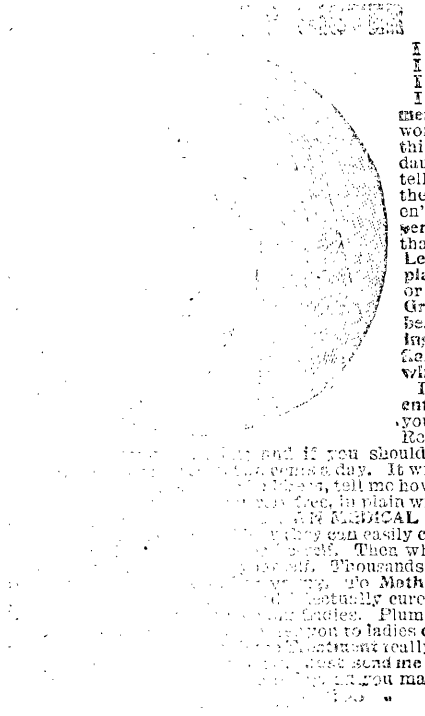
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Free to You and Every Sister Suffering From Woman's Ailments.

I am a woman.
I know woman's sufferings.
I have found the cure.
I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whittish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the doctor a try, and if you should wish to continue, it will cost you only about 12 cents a day. It will not interfere with your work or occupation. If you wish, tell me how you suffer if you wish, and I will send you the cure free in plain wrapper, by return mail. I will also send you free a "MEDICAL ADVISER" with explanatory illustrations showing how they can easily cure themselves at home. Every woman should have one. Then when the doctor says—"You must have an operation," thousands of women have cured themselves with my home treatment. Mothers of Daughters, I will explain a simple home remedy that actually cures Leucorrhoea, Green Sickening and Painful or Irregular Periods. Plumpness and health always result from its use. Write to me today, ladies of your own locality who know and will gladly tell you that my treatment really cures all women's diseases, and makes women healthy. Just send me your address, and the free ten days' treatment is yours. If you may not see this offer again. Address

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This range is made from the genuine Wellsville cold rolled 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 holds either coal or wood. It has the largest oven in the world. The heat passes entirely around the oven. The Chicago Grand is a superior baker. The large range heats quickly and always supplies ample hot water. The range has a high warming closet, brackets and the metal trimmings are the best and finest on the market. The Copper Oven Thermometer is the highest in the world. It always tells just when the oven is hot enough to bake every time—never need to loose a baking bread. No soggy bread because the oven was not hot enough. Then too, it saves much fuel.

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appointed

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amount

district

it was

you

discharge

and

young woman with a strong personality, which has captured the young women of our colleges, where she has been working for the past few months. The work among our schools and colleges is her special work.

The annual meeting of the board will be held in Richmond, Va., May 9.

Mrs. Butler, editor W. M. Advocate, is still confined to her room on account of injuries received from that fall in November, but am glad to say she is much improved, and has never ceased doing her regular work for the Advocate.

Mrs. Trueheart writes that the pictures of missionaries, schools, etc., after the order of the Perry pictures, are now ready. The set of pictures are worth 50 cents. Get them and use them in your auxiliary meetings.

Our general secretary writes that our successes are our embarrassments, the needs in the field are so great, and the barriers all are down, so we must meet our obligations. We must work diligently or the close of the fiscal year will find a debt upon us. This must not be.

MRS. JAS. THOMAS,
Cor. Sec. Little Rock Conf.
January 22, 1907.